The Most Solemn Celebration of Holy Qurbana in the Mar Toma Nasrani Church
The Most Solemn Celebration of Holy *Qurbana* in the *Mar Toma Nasrani Church*
“The celebration of the Holy Eucharist (Holy Qurbana) and the ‘Divine Praises’ (‘Liturgy of the Hours’) is the backbone and corner-stone of Christian Spirituality”

(Vatican II)
The Most Solemn Celebration of Holy Qurbana in the Mar Toma Nasrani Church
Raza: The Most Solemn Celebration of Holy *Qurbana* in the *Mar Toma Nasrani* (Syro-Malabar) Church

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With the Blessings of:
* His Beatitude
  Mar George Alencherry
  Major Archbishop
  of the Syro-Malabar Church
Publisher’s Note

We are privileged to publish a special text in English of the RAZA, the most Solemn form of Eucharistic celebration in the Syro-Malabar Church, with specific indications for celebrating it also in the Solemn and Simple forms. We hope that this will ensure a wider access to this most ancient, Judeo-Christian and thoroughly biblical treasure of Meshihite (Christian) faith-experience in general and of the Aramaic/East Syriac tradition and the Syro-Malabar Church in particular.

July 03 is the most important day of remembrance for the Mar Toma Nasrani (Syro-Malabar) Church, which the faithful call “the Dukrana” the annual remembrance day of the martyrdom of their Father in faith Mar Toma, one of the twelve Shlihe of Isha M’shiha. They celebrate it as solemnly as possible both interiorly and exteriorly as the Father’s Day. On July 03, 2012 they are celebrating the golden jubilee of three decisive landmarks of their history that happened on 1962 July 03:

1. The inauguration of the duly restored Holy Qurbana text which underwent an unfortunately rigorous kind of Westernization and latinization during the colonial period from the 15th century onwards. It is, in fact, the openness and a call to live their own authentic liturgical and spiritual identity.

2. The inauguration of the Saint Thomas Seminary, Vadavathoor, Kottayam. It is really the openness offered to train their clergy and thus the Church herself in her own proper ecclesial, liturgical, spiritual
and cultural milieu, which was fully under the control of the Western missionaries and foreign systems for several centuries.

3. **The inauguration of the first mission territory, the Chanda mission in the heart of India.** It is a symbolic breakthrough of the unlawfully built “iron wall” during the colonial period, restricting the free movement of this original authentic and *Shlihaic* (Apostolic) Church of India within a nominal 0.47% land of the Indian subcontinent in the middle of Kerala state, in order to regain her fundamental right of all-India or better all-world jurisdiction.

His Eminence, Eugene Cardinal Tisserant and the Rev. Fr Placid J. Podipara, CMI ought to be ever gratefully remembered together with these landmark achievements.

The Denha Services Publication offers this English text of the Holy *Qurbana (Raza)* as a Memento of this grand joint jubilee celebration.

*Raza* (Aramaic/ East Syriac word means “the Mystery”):

There are three forms for the Holy *Qurbana* (Eucharistic celebration) in the *Mar Toma Nasrani* (Syro-Malabar) Church: The Most Solemn Form (*Raza*), the Solemn Form and the Simple Form. The varying degrees of solemnity provide the basis for the variety of forms. The factors of solemnity are: the celebrant, the sacred rites, the readings, the chants, the use of incense, etc. In the Solemn Form, some of the elements of *Raza* may be added, as occasion demands; similarly, the Simple Form may include elements of the Solemn Form and the *Raza*. The *Raza* and the Solemn Form are usually sung, and
the use of incense is obligatory. It is desirable that, where possible, even the Simple Form of Qurba be sung and celebrated with the use of incense. It is recommended that the Raza be celebrated during the most solemn occasions of the Church.

As already mentioned, Raza is the most solemn form of the Eucharistic celebration in the Mar Toma Nasrani Church in India. There should be a minimum of two priests (the main celebrant, usually the Bishop, and the helping Archdeacon) and two deacons to lead this celebration. When there are no ordained deacons, their role could be performed either by priests themselves (in priestly liturgical vestments) or by trained clerics in lower grades (in their own liturgical vestments) or even by lay faithful (in Kotina with Zunara) except for the rites strictly reserved to the order of diaconate.

This form of Eucharistic celebration is a unique contribution to the great and varied treasury of faith expressions in Christendom by the Mar Toma Nasrani Church of India. No evidence is seen for such a form of celebration even among the Chaldean or Assyrian Churches in the Middle East or elsewhere, though they belong to the same liturgical family.

This is, in fact, a very solemn and detailed proclamation and experience of the Messianic faith according to the M’shiha (Christ) experience of Mar Toma Shliha, shared in India. It is highly theological, biblical, as well as meditative, as some of the Western scholars also have remarked. Besides emphasizing the celebration of the Mystery of salvation centred on the historical Person and action of Isho M’shiha according to its
historical unfolding, in this form of celebration, they focus also on:

1. The distinction and correlation between the two tables of the Word and of the Bread, especially through the very solemn and elaborate celebration of the Word, centred on the *Evangelion*, the Gospel Lectionary, which is the symbolic representation of *Isho M’shiha*.

2. The veneration/adoration that ought to be given to the glorified Cross (*Mar Toma Sliba*), which is the symbolic representation of the risen Lord and according to the Pauline theological interpretation, the Person of the Holy Spirit. The *Evangelion* and the *Mar Toma Sliba*, enthroned on the right and left sides, respectively, of the Altar, which is the throne of the Holy Trinity, manifests clearly this fact of faith which is proclaimed in the Creed.

3. The special role of the Holy Spirit and priesthood in the life of the Church, which is in fact the sacramental life and the core of it the Eucharistic celebration. The exceptional rite of prostrations just before the *Qudasha* or *Anaphora* is a unique proclamation of this role of the Holy Spirit.

Thus through the *Raza*, the typically unique form of the Eucharistic celebration, the *Mar Toma Nasrani* Church of India has added an exceptional, glittering gem to the great treasury of the messianic faith expressions in the world.

We are now publishing the text approved by Vatican after prolonged studies, consultations and due ecclesiastical formalities, through the Decree of the Sacred Congregation for the Oriental Churches (Prot. N. 955/65) given on December 19, 1985 and inaugurated by His
Holiness Pope John Paul II on February 08, 1986 at Kottayam, India, during the Beatification of Father Kuriakose Elias Chavara and Sister Alphonsa. The options granted and directions given for the Solemn and Simple forms of celebration by Vatican through the documents of May 05, 1988 (Prot. N. 955/65) and April 03, 1989 (Prot. N. 955/65) are also duly incorporated.

We have added the hymns, composed according to the Aramaic/East Syriac tunes. We are greatly indebted to our American Melkite friend, the Rev. Father Damon Geiger OSST, for composing these hymns. All the tunes, rendered in staff notation system of western music, are given in the appendix. Our gratitude goes to Mr Leo, the sound engineer in Christ University, Bangalore, India for rendering the staff notation and the Rev. Father Bose Mannaparambil CMI for helping Mr Leo, by singing the tunes to him. We are also planning to publish in the immediate future an audio version of all the hymns in this celebration. Mrs. Elizabeth Sutton, Director of Religious education in the diocese of Birmingham, Alabama, USA, and a very good friend and promoter of the Thomas Christian heritage, has done the final language editing.

We have made only very few changes in the text, mostly in the rubrics, for making it clearer, as well as more celebration-friendly and faithful to the Aramaic/East Syriac sources. We have also added the original Aramaic/East Syriac text of the Qudasha or Hallowing and some other prayers and hymns (cf. “Order of the Mysteries” with the First Hallowing, that is the Hallowing of the Blessed Apostles Mar Addai and Mar Mari, Preceptors of the Orient,
Text of the Raza

*according to the Use of the Church of the East Syrians of Malabar, Editio Typica, Rome 2003 with the corrections made in 2008 edition*. While most sincerely thanking all those who helped us in this venture, we pray that the Lord in a special way showers His choicest blessings on them.

تَشْبِحْ لَنَبِيِّ اللَّهِ رَحْمَةَ النَّاسِ
*Teshbohta l-Alaha bam-Rawme*
‘Glory to God in the highest!’

Father Varghese Pathikulangara, CMI
For “Denha Services” Publication
July 03, 2012, *Dukrana d-Mar Toma Shliha*
The DECREE approving the Text of the 
RAZA, December 19, 1985

(Translation from the Latin original)

Prot. N. 955/65

Sacred Congregation for the Oriental Churches

The Apostolic See, solicitous of the Liturgy of the Syro-Malabar Church, and desiring to bring it to its genuine and pristine form, by the Order of the Supreme Pontiff Pius XI of venerated memory, already from the year 1934, wanted to bring the matter to fruition. After long and diligent work, at last, on 20th January 1962, with the approval of the Supreme Pontiff Pius XII, of immortal memory, the new Syro-Malabar Missal written in Syriac was introduced.¹ Then, on 15th August 1968, the Congregation, at the entreaty of all the Bishops, allowed the Syro-Malabar missal, translated into Malayalam, and partly innovated, to be used as an experimental one and for a period of time.

During the repeated and protracted experiment, several difficulties and doubts came to light. Wherefore the matter was subjected to a completely new study. When the venerable Syro-Malabar hierarchs came to Rome in 1980 for their Ad Limina Apostolorum visit, the Congregation took the occasion to give the directive norms for making the definitive text. The Bishops, after having returned to their motherland, worked together on the Liturgical matter; the inter-eparchial experts as well as the Bishops held consultations and the fruits of their works² were communicated to the Apostolic See in the year 1981. The Congregation, diligently and for a considerable time, studied the text sketched out by the Bishops and in the year 1983 informed the Bishops of a
Text of the Raza

few animadversions to obtain an amended text. The Bishops diligently brought once again certain things for the consideration of the Congregation. The Congregation again studied the matter and proposed the definitive text. And then, the Council of Bishops, except for a very few points, received it collegially and brought it to the Congregation again, at the end of the year 1985 for definitive approbation.

And this Congregation, having considered everything well, rightly and willingly approved the text corrected exactly at last, and ordered it to be printed as found in the attached copy by the present Decree, in virtue of the faculty granted by the Supreme Pontiff John Paul II. And this text will come into force on the very same day when the Supreme Pontiff will use it for the first time when he will undertake the pastoral journey in the Kerala Region and will inscribe solemnly in the heavenly annals of the Blessed, the Lilly and the Rose from that blessed land amidst the joy and exultation of all.

Nothing against this has any value.

Given in Rome, from the seat of the Congregation for the Oriental Churches, on the 19th day of December of the year of the Lord 1985.

(sd)

Simon Card. Lourdusamy
Prefect

(sd)

Miroslav Marusyn
Archbp. Secretary

Permission was also given to use at least partially the vernacular language Malayalam. It is to be specially noted that this is before Vatican II, which allowed the use of vernacular language in liturgical celebration in the Latin tradition.

The draft text of the Holy Qurbana.
THE ORDER OF RAZA
THE MOST SOLEMN FORM OF
EUCHARISTIC CELEBRATION IN THE
MAR TOMA NASRANI (SYRO-MALABAR)
CHURCH

GENERAL INSTRUCTIONS REGARDING THE
ORDER FOR THE HOLY QURBANA

01. There are three forms for the Qurbana: The Most Solemn Form (Raza), the Solemn Form and the Simple Form. The varying degrees of solemnity provide the basis for the variety of forms. The factors of solemnity are: the celebrant, the sacred rites, the readings, the chants, the use of incense, etc.

02. In the Solemn Form, some of the elements of Raza may be added, as occasion demands; similarly, the Simple Form may include elements of the Solemn Form and the Raza.

03. Raza and the Solemn Form are sung, and the use of incense is obligatory. It is desirable that, where possible, even the Simple Form of Qurbana be sung and celebrated with the use of incense.

04. It is highly desirable that on Sundays and Feast Days, at least the principal Qurbana be celebrated solemnly.
05. There are three divisions for the church, namely: the nave (Haykla), the chancel (Qestroma) and the sanctuary (Qanke). The chancel is one step above the nave, and the sanctuary three steps above the chancel. A veil separates the sanctuary from the chancel. It is used right from the beginning of Qurbana till the beginning of the hymn “Lord of all...,” during the Karozutha after the Gospel, and also during the special qanona, Dhil-At, before Communion on the Feast Days of the Lord. The use of the veil in the Solemn as well as in the Simple Forms of Qurbana is left to the discretion of the local Ordinary.

06. Distinct from the altar, there should be a Bema for the Liturgy of the Word. The Bema should be arranged in the centre of the nave. Under the present circumstances, it may be arranged in the Qestroma. On the Bema, there should be a credence, lecterns and chairs. The processional Cross and candles are to be placed on the credence.

07. In the rubrics of this Taksa, “right” and “left” refer to the right and left hand side of the congregation as they face the sanctuary. But when mention is made of the right and left of the sanctuary or the altar, it is to be understood as the left or right of the congregation respectively.

08. The altar (Madbha) is at the eastern end of the sanctuary (Qanke) [it is supposed that the church is facing westward]. The Gospel Lectionary is placed on the right side of the altar, and a Saint Thomas Cross at the left. The Taksa may be
conveniently placed on its left side. Only those objects which are used in the *Qurbana* are placed on the altar. Relics, flowers, etc., are not to be placed on the altar.

09. There should be two *Beth-gazzas*, one on either side of the sanctuary. The chalice is set at the right *Beth-gazza*, and the paten at the left. On the left *Beth-gazza* are kept water for washing the hands and a towel for wiping them.

10. The celebrants wear *Kotina, Zunara, Urara, Zande* and *Paina*, while the deacons and sub-deacons put on *Kotina, Zunara* and *Urara*. Those of the lower Orders and other ministers put on *Kotina* and *Zunara*.

11. In the absence of deacons, those of lower Orders may take their place, except in the execution of those rites and ministries which by their very nature are traditionally reserved to ordained deacons, as in No. 24 below, or in the rite of Communion, when the deacon receives the Eucharist with the clergy in Major Orders.

12. During the diaconal proclamations and *Karozutha*, the deacon faces the altar or the congregation, as determined by the local Ordinary.

13. When the celebrant stretches out his hands, he does so in such a way that the hands do not reach above the head, the elbows do not touch the body, and the palms are opened up.

14. While making the sign of the cross on himself, the celebrant raises his right hand just above his head and makes the sign of the cross over himself by
moving his hand first down to his chest, saying “now”, then moving it to the right shoulder, saying “always”, and finally to the left shoulder, saying “forever”.

15. The choir helps the congregation to actively participate in the liturgy. When the ministers in the sanctuary and the choir sing in turns, the congregation joins the choir. When there is no choir, the portions which the congregation and the choir sing in turns may be sung by the congregation alone in two groups. Only approved hymns and tunes are to be used in the Qurbana. The hymns to be sung during some particular rites need not generally be continued after the ceremonies connected with them are over (e.g., Onitha d’Qanke, Onitha d’Evangelion, etc.).

16. Where it is directed to kiss the Gospel or kiss the altar, this can be done either by kissing them, or by touching them with the forehead, or by placing the hands first on them and then bringing the hands to the forehead.

17. The Marmitha given for Raza may be reduced to one psalm.

18. Only ministers with at least the diaconate are permitted to prepare the bread and wine at the Beth-gazzas, reciting the prescribed prayers, and to transfer them to the altar.

19. When the gifts are deposited, the custom of tapping the base of the chalice three times with the paten may be omitted.
20. When exchanging the peace with one another, the recipient grasps with both hands the folded hands of the other. It can also be done by turning face to face with folded hands and inclining the head slightly.

21. The prayers marked *g′hanta* are to be said by the celebrant with a slight inclination of the head, with folded hands, and in a low voice, but audible to the community.

22. Normally, a sufficient number of hosts are to be sanctified at each *Qurbana* so that all communicants can receive from the species sanctified at the very *Qurbana* in which they are participating.

23. Communion has to be distributed under both species, except where circumstances render this impossible or gravely inconvenient.

24. When distributing Communion to the faithful, only ministers who have at least the diaconate are permitted to carry the chalice and paten.

25. The Holy Eucharist is reserved in the tabernacle for Communion outside the *Qurbana* and for adoration.

26. If there are concelebrants or deacons, one of them purifies the chalice and the paten. This is to be done at the *Beth-gazza* where the chalice was prepared. Purification can also be done after the *Qurbana*.

27. The *Taksa* (Altar Missal) must be the full Eucharistic text, where the special parts of the *Raza* and the Solemn Form are clearly marked and the portions that may be omitted in all three forms of the *Qurbana* are specially indicated. (Directives on the
Text of the Raza

Order of Syro-Malabar Qurbana in Solemn and Simple Forms, from the Congregation for Oriental Churches, Vatican, Prot. N. 955/65, May 05, 1988, No. 9 b.: “As traditional in the official liturgical books of all Rites, there should be one single Altar Missal for all the forms of the Qurbana (Raza, Solemn, Simple), containing the full text of the liturgy and all rubrics”)
DIRECTIVES FOR THE QURBANA IN SOLEMN
AND SIMPLE FORMS

01. The *mandatum* may be replaced by a suitable
    greeting and a brief introduction.
02. The “Glory to God in the Highest” need be recited
    only once.
03. The celebrant’s prayers after the “Our Father” at
    the beginning, and after Holy Communion and the
    Final Blessing (*Hutama*) may be chosen according
    to various occasions.
04. Any suitable psalm may be chosen for the
    *Marmitha*. It may be abbreviated to a few verses.
05. The Liturgy of the Word is celebrated at the Bema.
    Wherever possible, it should be outside the
    sanctuary.
06. At the Simple Form of *Qurbana*, the Gospel
    Lectionary may be brought to the place of the
    Liturgy of the Word in the opening procession, in
    which case the procession before the Gospel and
    the *Zummara* are omitted.
07. At the Solemn Form of *Qurbana*, the *Laku Mara* and
    *Trisagion* may be sung only twice, with the second
    time preceded by “Glory be...From eternity...”. At
    the Simple Form, these hymns may be sung only
    once.
08. Readings may be reduced from four to three or
    two. If there are three readings, the first must be
    from the OT. If only two readings, the first should
normally be from the NT writings, apart from the four Gospels (the occasional use of an OT reading is not excluded). The last reading is always from the Gospel. Non-biblical readings are not permissible in the Qurbana.

09. When there are only two readings, the Shurraya is omitted. At the Solemn Form of Qurbana, the Gospel procession takes place during the Zummara. At the Simple Form, especially when there are no deacons or concelebrating priests to assist, the procession and chants may be omitted.

10. Of the three prayers before the Gospel, only one need be said.

11. The petitions of the first Karozutha after the Gospel may be multiplied or abbreviated. But, petitions 1-7, and the Final petition (“Save us all, O Christ...Have mercy on us, O Lord.”) must be retained. Although the second Karozutha is optional, its final petition (“Let us commend ourselves...To You, O Lord, our God”) must be said. The concluding prayer of the Karozutha may be chosen according to various occasions.

12. The gifts of bread and wine are usually prepared during the Karozutha which comes after the reading of the Gospel. They can also be prepared before the Liturgy begins or immediately before the gifts are brought to the altar.
   a) If before the Liturgy begins:
      If the celebrant is alone or assisted by only one deacon, the celebrant, after vesting, prepares the bread and wine at the left Beth-gazza. If there are
concelebrants or more than one deacon, they prepare the chalice and paten.
b) If during the Qurbana:
If there is only one deacon, he prepares the bread and wine at the left *Beth-gazza*, and at the appropriate time brings them together to the altar and deposits them. If there are twodeacons, they prepare the bread and wine at the left and right *Beth-gazzas*, bring them simultaneously to the altar and deposit them. However, the celebrant who is standing at the Bema says the prayer, “May Christ who was sacrificed for our salvation...”
c) When there is a concelebrant with the main celebrant:
The concelebrant prepares the bread and wine at the left *Beth-gazza*, takes them to the altar and deposits them with the prescribed prayers.
d) When there are a deacon and a concelebrant with the main celebrant:
The concelebrant and the deacon prepare the bread and wine at the *Beth-gazzas*, take them to the altar and duly deposit them. After their coming down, the main celebrant formally enters the sanctuary and approaches the altar.
e) When there is only one celebrant: When a priest is celebrating the *Qurbana* without the assistance of a concelebrant or a deacon, he may first wash his hands with the appropriate prayers. Reciting the prayer “With our hearts washed clean from evil thoughts...”, he enters
the sanctuary. He goes to the left Beth-gazza, prepares the bread and wine, transfers them to the altar and deposits them, saying the prescribed prayers. The priest then remains at the altar for the Creed and the Prayer of Approach to the altar.

13. From among the three chalice formulae, only one need be said. The second (“One of the soldiers...”) is preferred.

14. Only as much of the Onitha d’Raze need be sung as is required to cover the rite of preparation, transfer and deposition of the gifts on the altar.

15. It is preferable that the invariable part of the Onitha d’Raze always be fully recited or sung. But at the Solemn and Simple Forms of Qurbana, the Onitha d’Raze may be reduced to two strophes, the first from its variable part, which is of the feast or feria, and the second ad libitum from the invariable part, but always introduced by the “Glory be to the Father...”.

16. The Creed may be omitted at the Simple Form of Qurbana on ordinary week days, but never on Sundays nor on Holy Days of obligation.

17. At the Solemn and Simple Forms of Qurbana, “request for prayer” may be limited to two (first and second, or first and third).

18. The blessings at the Institution Narrative may be reduced to one.

19. The symbolic kissing of the Host and its formula after the elevation may be omitted.
20. The Hallowing (Qudasha/Anaphora) should be proclaimed aloud so that the people can hear it clearly.

21. The final blessing may be given either by making the sign of the cross or by extending the right hand over the people.

22. During the Qurbana, the faithful may stand, sit or kneel as follows:

Stand:
- From the beginning of the Qurbana until the beginning of the Scriptural readings
- During the Gospel reading
- After the Karozutha until the beginning of the Qudasha/Anaphora (optional)
- During the Creed
- During the Qudasha/Anaphora
- From the “Our Father” before communion until the end of the Qurbana

Sit:
- During the Old Testament and Epistle readings
- During the homily
- After the Karozutha (excluding the Creed) until the beginning of the Qudasha/Anaphora (optional)

Kneel:
- From “Have mercy on me, O God, in Your love...” (p. 140) until “We may bring forth fruits of glory to Your exalted divinity with all the saints in Your Kingdom”, (p. 153)
PARTICULAR DIRECTIVES FOR THE CONCELEBRATION

01. All forms of the Qurbana may be concelebrated, though concelebration is especially proper to the Bishop’s Liturgy, and to the Solemn Form of Qurbana and Raza.

02. At the concelebrated Qurbana, the entire prayers from the beginning of the first g’hanta until the end of the fourth g’hanta and the entire Epiclesis and concluding doxology are to be proclaimed by the presiding celebrant alone.

03. When the presiding celebrant proclaims the prayers, only his voice should be audible, and no other voice should be heard murmuring to interfere with and muffle the proclamation of the prayer. There is no “choral” recitation of any part of the liturgy by the concelebrants. Prayers said by the concelebrants simultaneously with the presiding celebrant are recited “submissa voce.”

04. The only prayers said aloud by all the concelebrants are those they say together with, or alternately with, the congregation (e.g., the Our Father, Laku Mara, Trisagion, Creed, etc.).

05. The following prayers may be distributed for recitation among the concelebrants:
   -When the sweet fragrance of Your love, O Lord, our God.../ For every help and grace You have given us... (p. 54)
-O my Lord, You are indeed the Giver of life to our bodies.... (p. 58)
-Holy God, glorious and mighty, O Immortal One... (p. 60)
-O Lord, our God, illumine our minds that.../ We beg You, O wise Ruler, who marvellously care... (p. 64)
-O Lord, our God, look not upon the multitude of our sins... (p. 103)
-O Christ, peace of those in heaven above... (p. 140)
-O Lord, it is fitting, right and just every day, ...(p. 167) We are bound, O Lord, to offer Your most blessed Trinity... (p. 169)

06. If the Prayer of Intercession (Kushapa) within the Qudasha/Anaphora is recited with the response of the people, the prayers may be distributed among the concelebrants.

07. At pre-anaphoral rites, the concelebrants prepare the gifts and transfer them to the altar.

08. At the Words of Institution, the concelebrants stretch out the right hand with the palm opened upwards; at the Epiclesis, they stretch out the right hand with the palm opened downwards.
C: Celebrant
Ad: Archdeacon
D: Deacon
R: Response (Choir & Community)
L: Lector
CL: Choir Leader
THE ORDER OF RAZA

WITH NOTATION FOR THE CELEBRATION
OF THE QURBANA
IN SOLEMN AND SIMPLE FORMS

The celebrant, archdeacon, deacons and other ministers put on the sacred vestments, appropriate to each of them, in the sacristy. The celebrant goes directly to the sanctuary. The archdeacon and others move to the Bema in procession, with the accompaniment of the thurible, candles and the Cross; the first deacon who carries the Mar Toma Sli̇ba, leads the procession; the other ministers follow him, in front of the archdeacon; reaching the Bema, all bow profoundly to the veiled sanctuary, the symbol of heaven on earth, to begin the Raza.

The deacon, who carries the Mar Toma Sli̇ba, places it on the table in the middle of the bema with two candles, one on either side.

[For solemn and simple forms of celebration all go straight to the Bema.]

[Evangelion, the Gospel Lectionary – the Symbol of Jesus Christ, God the Son, and the Mar Toma Sli̇ba, the Saint Thomas Cross – the Symbol of the Holy Spirit, are always enthroned on the right and left sides of the Altar, which is the symbol of God’s throne. The Father is in the middle; He is not at all revealed through any symbol.]

(Thuai... Annappesaha...) Melody I: p. 177

**Ad/C:** Shall we begin this Qurbana with your hearty acclaiming?
R: We act in accordance with the command of Christ the Lord.

(Halleluia...Athyunnathamam...) Melody II: p. 177

Ad/C: Glory be given* unto our God* in the heights of all the heavens!
R: Peace be on the earth,* and hope to mankind* forever and ever more!

(Repeated three times)

OR

Ad/C: Shall we begin this Qurbana with your hearty acclaiming?
R: We begin it according to the command of Christ.

Ad/C: Glory to God in the highest!
R: Amen.

Ad/C: Glory to God in the highest.
R: Amen.

Ad/C: Glory to God in the highest.
R: Amen.

Ad/C: And on earth, peace and hope to people at all times forever.
R: Amen.

[In Raza, the full form of the “Our Father” is always used. The parts in lower print may be considered optional for Solemn and Simple forms.]
Ad/C: Heav’nly Father of us all
may Your Name be ever blest;
may Your Kingdom come to all.
Holy, holy, holy are You!

R 1: Heav’nly Father of us all,
Your glory fills heav’n and earth.
Men and angels cry aloud:
Holy, holy, holy are You!

2: Heav’nly Father of us all,
may Your Name be ever blest;
may Your will be done on earth
as it always is in heav’n.

1: Grant today the bread we need;
Pardon us our debts and sins,
as we have forgiven those
who somehow offended us.

2: Do not let us fall away
when temptation to sin comes
but deliver us always:
save us from the evil one!

1: For the Kingdom, Lord, is Yours,
and the pow-er and glory,
forever and ever more.
Ad/C: Glory to the Father be,
Son and Spirit equally;
from eternity and now
and forevermore. Amen.

1: Heav’nly Father of us all,
may Your Name be ever blest;
may Your Kingdom come to all.
Holy, holy, holy are You!

2: Heav’nly Father of us all,
Your glory fills heav’n and earth.
Men and angels cry aloud:
Holy, holy, holy are You!

OR

Ad/C: Our Father in heaven, / (others join in)
R: hallowed be Your Name, / Your Kingdom come./ Holy, holy,
holy are You! / Our Father in heaven,/ heaven and earth are
full of the grandeur of Your glory./ Angels and men cry out:/
Holy, holy, holy are You! / Our Father in heaven,/ hallowed
be Your Name;/ Your Kingdom come; / Your
will be done on earth/ as it is in heaven./ Give
us this day the bread we need/ and forgive us
our debts and sins,/ as we have forgiven those
who offended us./ Do not let us fall into
temptation,/ but deliver us from the evil one./
For Yours is the Kingdom,/ the power and the
glory,/ forever. Amen.

Ad/C: Glory be to the Father and to the Son and to
the Holy Spirit.
Raza

R: From eternity and forever. Amen./ Our Father in heaven,/ hallowed be Your Name;/ Your Kingdom come./ Holy, holy, holy are You!/ Our Father in heaven,/ heaven and earth are full of Your glory;/ Angels and men cry out:/ Holy, holy, holy are You!

(OR in Aramaic)
Ad/C: Teshbohta l-Alaha bamrawme (3)
R: Amen (3)
Ad/C: U-’al ar’a shlama u-sawra tawa lownainasha b-khol eddan l-’almin amen. Awun d-washmayya, (congregation joins) nethqandash shmakh/ Tethe malkuthakh/ qandish, qandish, qandishat/Awun d-washmayya, damlen shmayya war-‘a rambuth shuwhak/ ‘Eere u-nasha qa’en lakh/ qandish, qandish, qandishat./ Awun d-washmayya, nethqandash shmakh/ Tethe malkuthakh/ nehwe sewyanakh/Aykanna d-washmayya ap bar’a/Haw lan lahna d-sunqanan yawmana/Washwoq lan hawbayn wahtahayn/ Aykanna d-ap hnan / shwaqin l-hayyawain. U-la ta’lan l-nesyona/ ella passan min bisha./ Metol d-dhilakhee malkutha u-hayla u-theshbohta l-’alam `almin./ Amen.

Ad/C: Shuwha l-Awa ula-Wra wal-Ruha d-qudhsha.
R: Min ‘alam wa’dhamma l-’alam amen wamen./Awun d-washmayya, nethqandash shmakh/ Tethe malkuthakh/ qandish, qandish, qandishat/Awun d-washmayya, damlen shmayya war-‘a rambuth shuwhak/ ‘Eere u-nasha qa’en lakh/ qandish, qandish, qandishat.

D: Let us pray. Peace be with us.
(On Sundays and ordinary feast days)

Ad/C: In Your compassion, O Lord, our God, strengthen us who are weak that we may celebrate the sacred Mysteries given for the renewal and salvation of mankind through the mercy of Your beloved Son, Lord of all, forever.

R: Amen.

(On the feasts of our Lord and other most important feasts)

Ad/C: Strengthen, O Lord, our God, those who rightly believe in Your Name and sincerely confess the true faith that they may celebrate the propitiatory Mysteries which sanctify their souls and bodies that they may diligently render You priestly ministry with hearts and minds free from all stain of evil thoughts and praise You unceasingly for the redemption granted to us in the abundant mercy of Your goodness, Lord of all, Father, Son and Holy Spirit, forever.

R: Amen.

(On ferial days)

Ad/C: May the adorable and glorious Name of Your blessed Trinity be worshipped, glorified, honoured, exalted, confessed and blessed in heaven and on earth at all times/
Lord of all, Father, Son and Holy Spirit, forever.

R: Amen.

The Archdeacon/celebrant intones the Marmitha and the community continues it in two choirs. It may be reduced to one Psalm for Raza and even to few verses for Solemn and Simple forms; but always in its typical form with proper beginning, qanona and ending.

**Marmitha: Psalmody I**

Psalms 144, 145, 146

*(Thuai... Annappesaha...)* Melody 1: p. 177

**Ad/C:** Your goodness I will proclaim,

O my God, who are my King.

I will ever bless Your Name,

sing Your praises day by day.

**R 1:** *(qanona)* I will thank You, Lord, my God,

within the great assembly;

I will sing my praise to You

in the midst of all peoples! *(Ps 35,18)*

**2:** Great is Lord, to whom be praise;

His greatness exceeds all thoughts;

age to age proclaims Your works,

they declare Your mighty deeds.

**1:** They confess Your splendid pow’r

and recount Your wondrous acts.
People tell Your awesome deeds,
tell Your greatness and Your might.

2: They proclaim Your deep goodness,
sing with joy of Your justice:
God is kind and merciful,
slow in anger, swift in love.

1: God the Lord is good to all,
merciful to all He made.
All Your creatures thank You, Lord,
and Your faithful bless Your Name.

2: They proclaim Your Kingdom’s might,
speaking of Your glorious reign,
to make known Your deeds to all;
Your rule lasts from age to age.

1: God is faithful to His words,
merciful in all His deeds;
He lifts up all those who fall,
raises all who are bowed down.

2: Living beings hope in You,
You give food in due season,
op’ning wide Your loving hand,
satisfy the needs of all.

1: God is just in all His ways,
merciful in all His deeds,
close to those who call on Him,
those who call with all their heart.
2: He responds to His faithful, 
hears their cries and comes to save. 
He keeps those who love His Name 
but the wicked He destroys.

1: Let me speak the praise of God; 
let all people bless His Name 
through all ages ever more. 
Amen and Halleluia!

Psalm 145

2: Praise the Lord God, O my soul; 
I will praise Him while I live! 
I will sing hymns to my God 
while I live, my whole life through!

1: Put no trust in earthly pow’rs; 
no salvation comes from man. 
When he dies, he goes to dust; 
on that day, his plans will end.

2: Blest the one who has at hand 
as his helper, Jacob’s God; 
he who places all his hopes 
in the one, true God, the Lord.

1: The Creator of the earth, 
of the heavens and the seas 
and all things that live in them, 
keeps His promise faithfully.
2: He is just to the oppressed; to the hungry, He gives food.
The Lord sets the captives free, restores sight unto the blind.

1: He lifts up those fallen down, looks with love upon the just, aids the stranger and helpless, but the wicked He destroys.

2: Ever more, the Lord is King! Zion, see, your God shall reign for all ages that shall come. Amen and Halleluia!

Psalm 146

1: It is good to praise our God, to sing praise is right and good. God rebuilds Jerusalem and the exiles He restores.

2: He heals those with broken hearts and binds up their grievous wounds. He can number all the stars, He made each and knows its name.

1: Great and mighty is our Lord and His wisdom knows no bounds. He lifts up the humbled ones, but the wicked He casts down.
2: Hymns of praise sing to the Lord, with thanksgiving to His Name. Play your music on the harp, singing praises to our God!

1: He spreads clouds throughout the skies. He pours forth the rains on earth, makes the grass grow on the hills and gives plants to serve man’s needs.

2: He provides the beasts with food, feeds young ravens when they call. His delight is not in horse, nor in warrior’s mighty strength.

1: God the Lord takes great delight in all those who honour Him, those who have placed all their trust in His never-failing love.

Ad/C: Glory to the Father be, Son and Spirit equally, from eternity and now and forevermore. Amen.

R: (qanona) I will thank You, Lord, my God, within the great assembly; I will sing my praise to You in the midst of all peoples! (Ps 35,18)
Ad/C: How lovely and glorious
is Your sanctuary, O Lord!
It is You, O God, who are
Sanctifier of all things!

OR
Psams 144, 145 & 146

Psalm 144
Ad/C: I will proclaim Your greatness,/ my God and
my King;/ I will thank You forever and ever.
R: (qanona) I will give You thanks in the great
assembly;/ I will praise You among many
peoples (Ps 35,18).
Ad/C: I will proclaim Your greatness, my God and
my King;/ I will thank You forever and ever.
R: Every day I will thank You;/ I will praise You
forever and ever.
Ad/C: The Lord is great and is to be highly praised;/
His greatness is beyond understanding.
R: What You have done will be praised from one
generation to the next;/ they will proclaim Your
mighty acts.
Ad/C: They will speak of Your glory and majesty,/ and
will meditate on Your wonderful deeds.
R: People will speak of Your mighty deeds,/ And I will proclaim Your greatness.
Ad/C: They will tell about all Your goodness/ and sing about Your kindness.
R: The Lord is loving and merciful,/ slow to become angry / and full of constant love.
Ad/C: He is good to everyone/ and has compassion on all He made.
R: All Your creatures, Lord, will praise You;/ and all the people will give You thanks.
Ad/C: They will speak of the glory of Your royal power,/ and tell of Your might.
R: So that everyone will know Your mighty deeds/ and the glorious majesty of Your Kingdom.
Ad/C: Your rule is eternal, and You are King forever./ The Lord is faithful to His promises,/ And He is merciful in all His acts.
R: He heals all those who are in trouble;/ He lifts those who have fallen.
Ad/C: All living things look hopefully to You/ and You give them food when they need it.
R: You give them enough/ And satisfy the needs of all.
Ad/C: The Lord is righteous in all He does,/ merciful in His acts.
R: He is near to those who call to Him,/ who call to Him with sincerity.
Ad/C: He supplies the needs of those who honour Him;/ He hears their cries and saves them.
R: He protects everyone who loves Him,/ but He will destroy the wicked./ I will always praise the Lord;/ let all creatures praise His holy Name forever.

Psalm 145
Ad/C: Praise the Lord!/ Praise the Lord, my soul!
R: I will praise Him as long as I live;/ I will sing to my God all my life.
Ad/C: Do not put your trust in human leaders;/ no human being can save you.
R: When they die, they return to the dust;/ on that day, all their plans come to an end.
Ad/C: Happy is the man who has the God of Jacob to help him,/ and who depends on the Lord, his God.
R: The Creator of heaven and earth, and sea,/ and all that is in them./ He always keeps His promises.
Ad/C: He judges in favour of the oppressed/ and gives food to the hungry;
The Lord sets prisoners free and gives sight to the blind./ He lifts those who have fallen;/ He loves His righteous people.

He protects the strangers who live in our land;/ He helps widows and orphans,/ but takes the wicked to their ruin.

The Lord is King for ever;/ your God, O Zion, will reign for all time.

It is good to sing praise to our God;/ it is pleasant and right to praise Him.

The Lord is restoring Jerusalem;/ He is bringing back the exiles.

He heals the broken-hearted/ and bandages their wounds.

He has decided the number of the stars/ and calls each one by name.

Great and mighty is our Lord;/ His wisdom cannot be measured.

He raises the humble,/ but crushes the wicked to the ground.

Sing hymns of praise to the Lord,/ play music on the harp to our God.

He spreads clouds over the sky;/ He provides rain for the earth/ and makes grass grow on the hills.
Ad/C: He gives animals their food/ and feeds the young ravens when they call.

R: His pleasure is not in strong horses,/ nor His delight in brave soldiers;/ But He takes pleasure in those who honour Him,/ in those who trust His constant love.

Ad/C: Glory be to the Father and to the Son and to the Holy Spirit.

R: From eternity and forever. Amen.

Ad/C: (qanona) I will give You thanks in the great assembly;/ I will praise You among many peoples (Ps 35,18).

R: I will proclaim Your greatness, my God and my King;/ I will thank You forever and ever.

Ad/C: How glorious and lovely is Your sanctuary, O God,/ Sanctifier of all!

Marmitha: Psalmody II

Psalms 15, 150 & 116

These psalms can also be selected separately in the place of the Marmitha and are arranged accordingly; when used as Marmitha, it is concluded with “Glory be...” and the following part of the first psalm: “Make us stand...How glorious...”

Psalm 15

(Thuai... Annappesaha...) Melody I: p. 177

Ad/C: Whom shall You permit to dwell in Your sacred Tent, O Lord?
(qanona) Make us stand with holy thoughts
At Your sacred altar, Lord.

R 1: Whom shall You permit to dwell
In Your sacred Tent, O Lord?
Who shall be allowed to stand
and worship on Your blest mount?

2: One whose way of life is just,
always doing what is right,
whose words are sincere and true,
whose tongue never slander speaks.

1: One who wrongs not his brethren,
Who cannot be bribed at all,
but despises wrong-doers,
loving those who fear the Lord.

2: One who keeps his promised word
though it be to his own loss,
Who lends without usury;
such a one will be secure.

Ad/C: Glory to the Father be,
Son and Spirit equally,
from eternity and now
and forevermore. Amen.

R: (qanona) Make us stand with holy thoughts
at Your sacred altar, Lord.
Whom shall You permit to dwell
in Your sacred Tent, O Lord?

Ad/C: How lovely and glorious
is Your sanctuary, O Lord!
It is You, O God, who are
Sanctifier of all things!

**Psalm 150**

*(Thuai... Annappesaha...)* Melody I: p. 177

**Ad/C:** Praise God in His holy place!
Praise Him in His firmament!

*(qanona)* Make us stand with holy thoughts
at Your sacred altar, Lord.

**R 1:** Praise God in His holy place!
Praise Him in His firmament!
Praise Him for His mighty deeds!
Praise Him for His Majesty!

**2:** Praise Him with the trumpet blast!
Praise Him with the lute and harp!
Praise Him with timbrel and dance!
Praise Him with the strings and pipes!

**1:** Praise Him with sounding cymbals!
Praise Him with cymbals that ring!
Let all that has breath and lives
sing out praise unto the Lord!

**Ad/C:** Glory to the Father be,
Son and Spirit equally,
from eternity and now
and forevermore. Amen.

**R:** *(qanona)* Make us stand with holy thoughts
At Your sacred altar, Lord.
Praise God in His holy place!
Praise Him in His firmament!
Ad/C: How lovely and glorious
   Is Your sanctuary, O Lord!
   It is You, O God, who are
   Sanctifier of all things!

Psalm 116

(Thuai... Annapesaha...) Melody I: p. 177

Ad/C: Praise the Lord, all you nations!
   Acclaim Him, all you peoples!
   (qanona) Make us stand with holy thoughts
   at Your sacred altar, Lord!

R: Praise the Lord, all you nations!
   Acclaim Him, all you peoples!
   Steadfast is His love for us;
   He is faithful forever.

Ad/C: Glory to the Father be,
   Son and Spirit equally,
   from eternity and now
   and forevermore. Amen.

R: (qanona) Make us stand with holy thoughts
   At Your sacred altar, Lord!
   Praise the Lord, all you nations!
   Acclaim Him, all you peoples!

Ad/C: How lovely and glorious
   is Your sanctuary, O Lord!
   It is You, O God, who are
   Sanctifier of all things!

OR
Psalm 15

Ad/C: Lord, who may enter Your Temple?/ Who may worship on Zion, Your sacred hill?
R: (qanona) Make us stand with holy thoughts/ at Your sacred altar, Lord.

Ad/C: Lord, who may enter Your Temple?/ Who may worship on Zion, Your sacred hill?
R: A person who obeys God in everything/ and always does what is right,

Ad/C: whose words are true and sincere/ and who does not slander others.
R: He does no wrong to his friends,/ nor spread rumours about his neighbours.

Ad/C: He despises those whom God rejects,/ but honours those who obey the Lord.
R: He always does what he promises,/ no matter how much it may cost.

Ad/C: He makes loans without charging interest,/ and cannot be bribed to testify against the innocent.
R: Whoever does these things will always be secure.

Ad/C: Glory be to the Father and to the Son and to the Holy Spirit.
R: From eternity and forever. Amen.

Ad/C: (qanona) Make us stand with holy thoughts/ at Your sacred altar, Lord.
R: Lord, who may enter Your Temple?/ Who may worship on Zion, Your sacred hill?
Ad/C: How glorious and lovely is Your sanctuary, / O God, Sanctifier of all things.

Psalm 150

Ad/C: Praise God in His holy place, / praise Him in His mighty heavens.

R: (qanona) Make us stand with holy thoughts / at Your sacred altar, Lord.

Ad/C: Praise God in His holy place, / praise Him in His mighty heavens.

R: Praise Him for His powerful deeds, / praise His surpassing greatness.

Ad/C: Praise with sound of trumpet, / praise Him with lute and harp.

R: Praise Him with timbrel and dance, / praise Him with strings and pipes.

Ad/C: Praise Him with resounding cymbals, / praise Him with clashing of cymbals.

R: Let everything that lives and that breathes / give praise to the Lord.

Ad/C: Glory be to the Father and to the Son and to the Holy Spirit.

R: From eternity and forever. Amen.

Ad/C: (qanona) Make us stand with holy thoughts / at Your sacred altar, Lord.

R: Praise God in His holy place, / praise Him in His mighty heavens.

Ad/C: How glorious and lovely is Your sanctuary, / O God, Sanctifier of all things.
Psalm 116

Ad/C: O praise the Lord, all you nations,/ acclaim Him, all you peoples!

R: (qanona) Make us stand with holy thoughts/ at Your sacred altar, Lord.

Ad/C: O praise the Lord, all you nations,/ acclaim Him, all you peoples!

R: Strong is His love for us;/ He is faithful forever.

Ad/C: Glory be to the Father and to the Son and to the Holy Spirit.

R: From eternity and forever. Amen.

Ad/C: (qanona) Make us stand with holy thoughts/ at Your sacred altar, Lord.

R: O praise the Lord, all you nations,/ acclaim Him, all you peoples!

Ad/C: How glorious and lovely is Your sanctuary, O God,/ Sanctifier of all things.

(On Sundays and ordinary Feast Days)

D: Let us pray. Peace be with us!

Ad/C: O my Lord, before the glorious throne of Your Majesty / and the high and exalted seat of Your excellence / and the awesome bema of the power of Your love / and the propitiatory altar which Your will has established/and the place where Your glory dwells,/ we, Your people and the sheep of Your pasture,/ together with the thousands
of cherubim/ who sing “Halleluia” to You/ and the tens of thousands of seraphim and archangels / who chant “Holy” to You, / kneel, worship, give thanks and glorify You at all times,/ O Lord of all, Father, Son and Holy Spirit, forever.

R: Amen.

(On Feasts of the Lord and other most important Feasts)

D: Let us pray. Peace be with us!

Ad/C: Before the awesome bema of Your Majesty, / and the sublime throne of Your Divinity / and the marvellous seat of Your Honour/ and the glorious chair of Your Lordship, / where Your servants, the cherubim, sing “Halleluia” to You unceasingly,/ and the seraphim glorify You by chanting “Holy” incessantly:/ we kneel in reverence and worship in awe / and thank and glorify You continually at all times, / Lord of all, Father, Son and Holy Spirit, forever.

R: Amen.

(On days of commemoration and ferial days)

D: Let us pray. Peace be with us!
Ad/C: We are bound at all times / to thank, adore and glorify / the magnificent, awesome, holy, adorable, blessed / and incomprehensible Name of Your glorious Trinity / and Your goodness towards mankind, / Lord of all, Father, Son and Holy Spirit, forever.

R: Amen.

The choir sings the proper Onitha d’Qanke [Hymn of the Sanctuary] or this common one. The sanctuary veil is drawn and the celebrant descends to the Bema; if a bishop, he extends his hand-Cross to be kissed by the archdeacon, deacons, ministers and the faithful; if not, the first deacon takes the cross on the bema and gives it to him, who receives it, kisses it and extends it to those on the Bema and then the faithful.

(Sliha dahava lan...Nadhanilennum...) Melody III: p. 178

D: Because in it*
our hearts rejoice*
and we are made - - - glad.

R: The Cross is the cause of our good
and has set us free.*
May it be for us, O my
Lord, a strong fortress.*
By this Cross, we shall overcome the most wicked one and all his cunning snares.
D: For we have hoped*  
    and placed our trust*  
    in its holy - - - Name.
R: The Cross is the cause...(Repeat)
D: All glory be*  
    to Father and Son*  
    and Holy Spi - - - rit.
R: O our Saviour, in Your mercy  
    sanctify Your Church.*  
    May grace dwell in the Church  
    dedicated to You.*  
    Set in it Your holy altar upon which  
    Your Body and Blood are sacrificed.
D: From ages past*  
    for ever more*  
    and ever. A - - - men.
R: O Lord, who out of Your mercy  
    promised Your servants*  
    that all who ask shall receive and  
    all who search shall find,*  
    we beseech You for Your strength and  
    aid to fulfil Your holy will by all our deeds.
D: Let people say*
   and all proclaim:*
   Amen and A - - - men.
R: The Cross is the cause...(Repeat)

OR:

D: And our hearts will rejoice in it.
R: The Cross that has been the cause of our good/
   and by which our mortal humanity was set free,/
   O Lord, be for us a strong fortress;/ and by this
   Cross, we shall overcome the wicked one/ and
   all his devices.
D: For in its holy Name we hoped.
R: The Cross that has....(Repeat)
D: Glory be to the Father and to the Son and to the
   Holy Spirit.
R: O Saviour, kindly sanctify Your Church/ and
   cause Your grace to reside in this church/
   dedicated to Your honour;/ and set in it Your
   holy altar, O Lord,/ upon which Your Body and
   Blood are to be sacrificed.
D: From eternity and forever. Amen.
R: O Lord, in Your mercy You promised Your
   servants/ that all who ask shall receive/ and all
   who seek shall find./ We beseech You for
   strength and aid/ to fulfil Your holy will in our
   deeds.
D: Let all people say: Amen, Amen.
R: The Cross that has been...(Repeat)
The hymn is sung until the veneration of the Cross is finished. When the celebrant is not a bishop, the first deacon takes the Cross back to its proper place.

The second deacon brings the thurible and the first deacon the frankincense. The celebrant puts grains of frankincense three times into the thurible and blesses it, praying in a low voice:

**C:** May this incense, which we offer in Your honour, / be blessed in the Name of Your most holy Trinity./ May it be most pleasing to You/ and obtain the remission of our debts for us / who are the sheep of Your flock, / Father, * Son and Holy Spirit, forever.

**R:** Amen.

*(On Sundays and feast days)*

**D:** Peace be with us.

**C:** When the sweet fragrance of Your love, / O Lord, our God,/ breathes over us,/ and our souls are enlightened with the knowledge of Your truth,/ may we be found worthy to receive from heaven the manifestation of Your beloved Son, / and to thank You and praise You unceasingly in Your Church,/ crowned like a spouse/ and filled with every help and blessing,/ for You are the Lord and Creator of all, forever.

**R:** Amen.
D: Peace be with us.
C: For every help and grace You have given us,/ which we can never recompense,/ we thank You and glorify You unceasingly in Your Church,/ crowned like a spouse and filled with every help and blessing,/ for You are the Lord and Creator of all,/ Father, Son and Holy Spirit, forever.
R: Amen.

They begin the hymn “Lord of all”. The second deacon enters the sanctuary and incenses, proceeding from its southern side; at the door of the sanctuary, he incenses the people as well. If convenient, he moves to the rear of the nave and returns, incensing the people on his right side.

[The hymn may be sung only twice in the Solemn Form (first and third) and once in the Simple Form (first) of Qurbana.]

(Thuai... Annappesaha...) Melody I: p. 177

R: Lord of all, we worship You; Jesus Christ, we exalt You! You give life to our bodies and salvation to our souls!

D: (Sundays and Feast days) It is right to thank You, O Lord, and to sing praises to Your Name, O Most High! (Ferial days) I washed my hands clean and went around your altar, O Lord!
R: Lord of all, we worship You;  
Jesus Christ, we exalt You!  
You give life to our bodies  
and salvation to our souls!  

C: Glory be to the Father and to the Son and to the Holy  

R: Lord of all, we worship You;  
Jesus Christ, we exalt You!  
You give life to our bodies  
and salvation to our souls!  

OR  

R: Lord of all, we praise You;  
Jesus Christ, we glorify You!  
For You are the One who raises our bodies  
and the gracious Redeemer of our souls.  

D: (Sundays and Feast days) It is right to thank You, O  
Lord, and to sing praises to Your Name, O Most  
High!  
(Ferial days) I washed my hands clean and went  
around your altar, O Lord!  

R: Lord of all, we praise You;  
Jesus Christ, we glorify You!  
For You are the One who raises our bodies  
and the gracious Redeemer of our souls.  

C: Glory be to the Father and to the Son and to the  
Holy Spirit. From eternity and forever. Amen  
and Amen.
R: Lord of all, we praise You; 
Jesus Christ, we glorify You! 
For You are the One who raises our bodies 
and the gracious Redeemer of our souls. 

(OR in Aramaic)

R: Lakhu Mara d-kholla mawdenan;/ u-lakh Isho' Msheeha mshabheenan;/ dattu mnahmana d-paghrain;/ wattu Paroqa tawa d-nawshathan.

D: (on Sundays and Feast days) Hdhith kadh amrin waw li l-waiteh d-Marya azeenan. 
(on ferial days) Ashigeth dakhayith idhai wethkarketh l-madhibhakh Marya.

R: Lakhu Mara d-kholla mawdenan;/ u-lakh Isho' Msheeha mshabheenan;/ dattu mnahmana d-paghrain;/ wattu Paroqa tawa d-nawshathan.
C: Shuwha l-Awa ula-Wra wal Ruha d-Qudhsha.
R: Min ‘alam wa’dhamma l-’alam: amen wamen./ Lakhu Mara d-kholla mawdenan;/ u-lakh Isho’ Msheeha mshabheenan;/ dattu mnahmana d-paghrain;/ watti Paroqa tawa d-nawshathan.

D: Let us pray. Peace be with us.
C: O my Lord, You are indeed the Giver of Life to our bodies,/ the gracious Saviour of our souls / and the constant Preserver of our lives./ O my Lord, we are bound always to thank, adore and glorify You, Lord of all, forever.
R: Amen.

[The following hymn may be sung only twice in the Solemn Form. The second is then preceded by “Glory be...From eternity...” It may be sung once only in the Simple Form.]

D: Raise your voices, all you people, and praise the living God!

(Thuai... Annappesaha...) Melody I: p. 177
R: Holy, holy, holy God!
    Holy, holy, Mighty One!
    Holy and Immortal One!
    Lord, have mercy on us all!

C: Glory be to the Father and to the Son and to the Holy Spirit.
Holy, holy, holy God!
Holy, holy, Mighty One!
Holy and Immortal One!
Lord, have mercy on us all!

Holy, holy, holy God!
Holy, holy, Mighty One!
Holy and Immortal One!
Lord, have mercy on us all!

OR

R: Holy God,/ Holy Mighty One,/ Holy Immortal One,/ have mercy on us!
C: Glory be to the Father and to the Son and to the Holy Spirit.
 Holy God,/ Holy Mighty One,
 Holy Immortal One,/ have mercy on us!
 Holy God,/ Holy Mighty One,
 Holy Immortal One,/ have mercy on us!

(OR in Aramaic)

صدّع: يُذَبَّعُ شَكِّحَةً مُّجَيَّسَهُ حَبَّةً بِذَكَرٍ
لِلَّهُ كَيْدَاءٌ يَسَعُ.  
ذَبَّعُ: يُذَبَّعُ لِكَأَنْهُ يُذَبَّعَ شَكِّحَةً  
مُّجَيَّسَهُ حَبَّةً  يُذَبَّعُ شَكِّحَةً.
الْهَيَّ: يَدَّعُ شَكِّحَةً حَبَّةً بِذَكَرٍ بِذَكَرٍ.  
مُّيَلَّ: يَدَّعُ شَكِّحَةً حَبَّةً بِذَكَرٍ بِذَكَرٍ
D: Arim qalkhon u-shabbah koleh ‘amma l-Alaha hayya.
R: Qandisha Alaha/ Qandisha Hailthana/ Qandisha la mayotha/ ethraham ‘lain.
C: Shuwha l-Awa ula-Wra wal Ruha d-Qudhsha./ Qandisha Alaha/ Qandisha Hailthana/ Qandisha la mayotha/ ethraham ‘lain.
R: Min ‘alam wa‘dhamma l-‘alam: amen wamen./ Qandisha Alaha/ Qandisha Hailthana/ Qandisha la mayotha/ ethraham ‘lain.

D: Let us pray. Peace be with us.
C: Holy God, glorious and mighty,/ O Immortal One, / who dwell in the holy ones in whom You are well pleased,/ we entreat You: look upon us, O my Lord:/ pardon us and have mercy on us / as You are accustomed to at all times,/ Lord of all, Father, Son and Holy Spirit, forever.
R: Amen.

The first lector, carrying the Old Testament Lectionary, goes to the lectern on the southern side of the Bema and bows to the celebrant. Then he faces the people and says:
L: Be seated and be attentive. (All sit)
A reading from the book of ....

Turning to the celebrant and inclining his head to him:

Bless, O my Lord.

_The celebrant blesses him, saying:_

**C:** Blessed be God, the Lord of all, / who makes us wise by His holy teaching. / May His mercy be showered at all times / upon the reader * and the listeners forever.

**OR**

May God bless * you.

_The lector faces the people and reads the text; and when the reading is over, the second lector goes to the same place and says:_

**L:** Listen and be attentive.

A reading from the prophecy of ....

_Then, turning to the celebrant:_

Bless, O my Lord.

_The celebrant blesses him, saying:_

**C:** Blessed be God, the Lord of all, / who makes us wise by His holy teaching. / May His mercy be showered at all times / upon the reader * and the listeners forever.
OR

May God bless you.

Then the lector reads the text. At the end of the reading:

R: Praise be to the Lord, our God!

Then the deacon instructs:

D: Let us stand for the Shurraya.

All stand up. The celebrant intones the proper Shurraya.

[Variable according to the Feasts and Sundays]

(Sahde Brike...Ambaramanavarthom...) Melody IV: p. 178

C: The heavens declare

the glory of God

and shout it aloud.

With the hymns of the Spirit,

let us sing, “Halleluia”!

Let us celebrate with joy

- Christ’s blest Annunciation
- Christ’s holy Nativity
- Christ’s holy Epiphany
- the season of the great Fasting
- Christ’s holy Resurrection
- the season of the glorious Cross
- the Dedication of holy Church
- the mem’ry of Mar Toma Shliha
- the holy feast of Mar — — —

Let us sing - and celebrate today!
D: And the firmament*
   shows forth unto all*
   the works of His hands.*
R: With the hymns of the Spirit....
D: Day recounts to day,*
   And tells the story*
   And proclaims aloud*
R: With the hymns of the Spirit....
C: Praise to the Father*
   and praise to the Son*
   and Holy Spirit.*
R: With the hymns of the Spirit....
D: From eternity,*
   and for ever more,*
   Amen and Amen.*
R: With the hymns of the Spirit....

OR

C: The heavens declare the glory of God./
   Let us celebrate the feast of...
   -our Lord’s Nativity/Baptism/etc.
   with the hymns of the Spirit./
   Halleluia, Halleluia, Halleluia!
D: And the firmament proclaims the work of His
   hands.
R: Let us celebrate....
D: Day utters speech to the day.
R: Let us celebrate.....
C: Glory be to the Father and to the Son and to the Holy Spirit.
R: Let us celebrate
R: Let us celebrate
D: Halleluia, Halleluia, Halleluia.

(On Sundays and feast days)

D: Let us pray. Peace be with us.
C: O Lord our God, illumine our minds / that we may pay attention to / and understand the sweet voice of Your life-giving and divine commandments. / In Your grace and mercy, / grant that we may gather from them fruits of love, hope and salvation / beneficial to soul and body. / We shall sing constant praise to You without ceasing, at all times,/ Lord of all,/ Father, Son and Holy Spirit, forever.
R: Amen.

(On other days and on Sundays in the Great Fast)

D: Let us pray. Peace be with us.
C: We beg You, O wise Ruler / who marvellously care for Your household, / the great Treasury which pours forth all help and blessings in mercy:/ look upon us, O my Lord;/ pardon
us, as You are accustomed to at all times, / 
Lord of all, / Father, Son and Holy Spirit, 
forever.

R: Amen.

The two deacons, standing at the door of the sanctuary, and 
-facing the people, alternate this [common] Turgama with the 
community, while the celebrant and archdeacon sit.

(Odezzaman...Sakaleswaranam Deivam...) Melody V: p. 179

DD: O you who are summoned*
by God’s great pow-er to the saving feast,*
the royal banquet of the king of heav’n and 
earth:

R: Examine carefully*
in the blest light of the holy Gospel*
and purify in divine fire all worldly 
thoughts.

DD: A treasure of great joy*
the Lord opens before those who seek it*
and He says: “Sinners, be released of the 
bond of your debts!”

R: Cleanse your hearts and become*
like little children, that you may be heirs*
and citizens of the blest heavenly 
Kingdom!

DD: Come, draw near and behold:* 
the Word is preached in spiritual voices*
and opens for you the way to eternal bliss.
R: But like Paul, the Hebrew,*
it is needed that you must turn* from shadow of the laws to the Law that is real.

DD: He whom the Lord once saw*
to be zealous about the Israelites,* was called to be zealous about the Christian fold.

R: His eyes, once long blinded,*
by the rigid traditions of the law,* opened by the pow’r of the teaching of Jesus.

DD: Leaving deceitful thoughts,*
he became an Apostle of our God* and proclaimed His mighty pow’r among the Greeks.

R: We should take to our heart*
and heed his trustful and glo-rious words.* Now he preaches in his Epistle to (the N.)

OR

DD: O you who are summoned by the great power of God/ to the salutary feast/ of the royal banquet of the King of heaven and earth:

R: Examine all worldly thoughts in the light of the Gospel/ and purify them in divine fire.

DD: The Lord has opened a treasure of happiness before all those that seek it/ and has said:/ “O
you sinners,/ come and be released of the bond of your debts!”

R: Cleanse your heart and become like little children/ that you may be heirs/ and dwellers of the heavenly Kingdom!

DD: Behold!/ The Word is preached to you in spiritual voices/ and opens for you a way to eternal happiness.

R: It is necessary that, like Paul the Hebrew,/ you turn from the shadow of the laws/ to the Law that is real.

DD: He whom the Lord saw to be zealous about the Israelites,/ was called to be zealous about the Christian people.

R: See!/ He was once blinded by the traditions of the laws,/ but afterwards his eyes were opened/ by the power of the teachings of Jesus.

DD: He expelled from his mind all deceitful thoughts/ and became an Apostle of God/ and proclaimed His power among the Greeks.

R: It is right to take to heart his trustful and glorious words./ Now he preaches in his Epistle to the N....

At the end of the Turgama, the first deacon, carrying the Engarta, the book of the “Apostle”, goes to the lectern on the northern side of the Bema, bows to the celebrant and then, facing the people, says:

D: Brethren, a reading from....

Turning to the celebrant, he says:

Bless, O my Lord!
The celebrant blesses him, saying:

**C:** May Christ make you wise by His holy teaching. In the goodness of His grace, may He make you a true mirror for those who hear from your lips the words of His doctrine. Amen.

OR

May Christ bless you.

The deacon reads from the “Shliha”/the “Apostle,” facing the people. The second deacon stands near him with a lighted candle. At the end of the reading:

**R:** Praise be to Christ, our Lord!

The celebrant puts incense in the thurible and blesses it:

**C:** O Lord, may that sweet scent which wafted forth from You when Mary, the sinner, poured fragrant ointment on Your head, be mingled with this incense, which we offer in Your honour, for the pardon of our debts and sins, Lord of all, Father, Son and Holy Spirit, forever.

**R:** Amen.

The hymn Zummara [variable according to feasts and Sundays] is sung alternately by the community in two choirs:
Raza

*(Breeh hannana...Nallorasa yamen...)* Melody VI: p. 179

**R:** Halleluia, halleluia,
     Halleluia, halleluia.

1: My heart pours forth in noble words;
   unto the King I tell my works.

2: My tongue is swift as a fast pen
   in the hands of a scribe writing.

1: Glory be to God the Father,
   to the Son and Holy Spirit!

2: From eternity, forever,
   now and always Amen, amen.

**R:** Halleluia, halleluia,
     Halleluia, halleluia.

OR

**R:** Halleluia, halleluia, halleluia!

1: My heart has uttered a good word.
   Halleluia, halleluia, halleluia!

2: Will recount my works to the King.
   Halleluia, halleluia, halleluia!

1: My tongue is the pen of a skilful scribe
   that writes swiftly. Halleluia, halleluia, halleluia!

2: Glory be to the Father and to the Son
   and to the Holy Spirit. Halleluia, halleluia, halleluia!

1: From eternity and forever. Amen and
   Amen. Halleluia, halleluia, halleluia!
In a low voice

**C:** O Christ, Splendour of the glory of Your Father and the representation of the being (*qnomâ*) of Him who begot You, You manifested Yourself in a human body like ours and illumined the darkness of our minds by the light of the Gospel. We praise, worship and glorify You at all times, Lord of all, forever. Amen.

**Gospel Procession**

The archdeacon accompanied by the deacons and other ministers carrying candles and the thurible, goes up to the altar and takes the Evangelion, the Gospel Lectionary, on its right side, saying:

[In solemn and simple forms of celebration, one of the concelebrants, and if not, the celebrant himself leads this procession.]

**Ad:** O Christ, Light of the world and Life of all, glory be to the Eternal Mercy that sent You to us, forever. Amen.

Meanwhile, the first deacon takes the Mar Toma Sliba, the Cross on the left side of the altar. Holding the Gospel Lectionary to his forehead, the archdeacon goes down to the bema in procession with those who carry the Cross, two lit candles and incense.

At the end of the Zummar, the choir leader intones the Onitha d’Evangelion, and the community sings it in alternating choirs:
CL: For, at the foundation of the books, it is written about me.

R: By the Holy Spirit’s pow’r*
four outstanding men composed*
the great Book of the Gospel*
of our Saviour, Christ the King:*
Mark, for those who lived at Rome;*
Luke wrote for the Egyptians;*
John for those at Ephesus.*
Behold, people everywhere*
meditate on their writings,*
O Lord, and praise Your great pow’r.

CL: O God, I desired to do Your will.

R: By the Holy Spirit’s pow’r... *(Repeat)*

CL: Glory be to the Father and to the Son and to the Holy Spirit.

R: By the Holy Spirit’s pow’r... *(Repeat)*


R: By the Holy Spirit’s pow’r... *(Repeat)*

OR

CL: For, at the foundation of the books, it is written about me.

R: Four wonderful men wrote the great Book of the Gospel of our Redeemer, Christ the King,/ by the power of the (Holy) Spirit:/ Matthew to the
faithful of Judea,/ and Mark to those in Rome,/ and Luke to the Egyptians,/ and John to the Ephesians./ Now, behold,/ everywhere people meditate on their writings/ while praising, O Lord, Your great power.

CL:  O God, I desired to do Your will.
R:  Four wonderful men... (Repeat)
CL:  Glory be to the Father and to the Son and to the Holy Spirit.
R:  Four wonderful men... (Repeat)
R:  Four wonderful men... (Repeat)

When the procession reaches the bema, the Gospel Lectionary is handed over to the Celebrant. He kisses it and extends it to be kissed by the archdeacon, deacons and other ministers. [When convenient, it is extended also to the faithful to be kissed.] He then places it on the table on the bema, together with the Cross brought down from the altar. The candles are also placed on either side. The celebrant and the archdeacon take their seats. The deacons go to the entrance of the sanctuary, face the people and alternate the Turgama of the Gospel with the community.

**Turgama : Instruction Hymn**

*(O! Damhaimnin...Viswasikale Kelppin...)* Melody VIII: p. 180

**DD:** All you who believe in*

God, the Father, Son and Holy Spirit,* hear the words that heal the body and give the soul life.
R: The Son of God assumed* the likeness of a true man among men,* and, by His command, liberated all from sin.

DD: These words open for you* a life-giving spiritual treasury,* and this book is wholly filled with true life and bliss.

R: The devils flee in fear* and evil spirits depart in defeat* when they hear this blest, living and life-giving Word.

DD: This is the door to heav’n;* this is the path to life prepared for you* that you do not stumble down into pitfalls.

R: This is the discourse which* if the living despise, they shall perish.* This is the voice which, if the dead hear, they shall live.

DD: This is Light, Truth and Life;* and He who is announced to you in it* is He that judges all the dead and the living.

R: It is worthy to know* that all nations are saved only by Him.* Have firm faith that all their sins are forgiven through Him.
DD: The Sower now sets out*
to sow His saving Word instead of seeds.*
Bring before Him your hearts prepared in
place of fields.
R: His Word is Life and Bliss,*
filled with kindness as well as His
mercy.*
His voice is hope for the living,
life for the dead.
DD: Blest indeed is the one*
who believes in Him and trusts His Word:* the
dead shall live, the living shall not die
in sin.
R: The only Son of God*
came to the world, born of a true
Virgin*
in a nature surpassing that of the
angels.
DD: He came and healed the sick;*
He raised those who had fallen into
death;*
He cast out devils and destroyed death by
His death.
R: For though He truly died,*
He trampled down death and broke its
pow-er,*
He rose from the dead and ascended
into heav’n.
**DD:** He sent the blest Spirit* on His Apostles and made them most wise,* then He sent them to all lands to preach the Gospel.

**R:** And now Mar N. explains (*Matthew tells*)* those things that he saw and the things he heard,* and so let the one who has ears to hear, now hear!

---

**OR**

**DD:** O you who believe in the Father and the Son and the Holy Spirit,/ come and listen to the words that heal the body/ and give life to the soul.

**R:** The Son of God took the likeness of a man among men/ and by His command, liberated men from sin.

**DD:** This sermon has opened before you a spiritual treasure,/ and this book is wholly filled with life and happiness.

**R:** Devils flee and evil spirits depart in fear/ when they hear this living and life-giving Word.

**DD:** This is the door through which man enters the heavenly abode;/ this is the path levelled for you/ lest you stumble into pitfalls.
R: This is the discourse which, if the living despise, they shall perish; this is the voice to which, if the dead lend ear, they shall live.

DD: This is the light; this is the truth; this is the life; and it is He who is preached in it that judges the dead and the living.

R: It is worthy to be known that all nations are saved by Him; believe firmly that all sins are forgiven through Him.

DD: The sower has set out to sow the Word instead of seeds; bring before Him your hearts in place of a field.

R: His Word is life and happiness, kindness as well as mercy; His voice is hope for the living and life for the dead.

DD: Blessed is he who believes in Him and trusts His Word; for, if he is dead, he shall live; and if living, he shall not die in sin.

R: The only-begotten Son of God came to the world and was born of a virgin supernaturally in a nature surpassing that of angels.

DD: He healed the sick, raised the dead, cast out devils and repudiated death. For though He died, He rose from the dead and ascended into heaven.

R: He sent the Holy Spirit on His Apostles and made them wise; afterwards He sent them off to the four quarters of the world to preach the Gospel.
And now, Mar N. explains what he saw and heard; and so, he who has ears to hear, let him hear!

At the end of the Turgama, all the ministers approach the table on the bema. The celebrant takes the Gospel Lectionary, reciting in a low voice the following prayer:

**C:** Make us wise in Your law, knowledge, and sanctify our souls by your truth that we may be obedient to Your words and fulfil Your commands at all times, Lord of all, forever. Amen.

The first deacon takes the Cross and two ministers, the lit candles. The celebrant faces the people, the archdeacon stands on his right side, the first deacon, holding the Cross stands at his left side and the ministers stand on either side facing each other. The first deacon announces:

**D:** Stand attentively and listen to the holy Gospel!

OR

Be quiet and attentive!

The celebrant blesses the people with the Evangalion, the Gospel Lectionary, saying:

**C:** Peace ✳ be with you!
**R:** And with you and with your Spirit.
C: The holy Gospel of our Lord Jesus Christ: the preaching of (Matthew/ Mark/ Luke/ John)
R: Glory be to Christ our Lord!

During the Gospel chanting /reading, the second deacon, standing in front of the celebrant, incenses the Gospel Lectionary.

At the end of the Gospel:
R: Glory be to Christ our Lord!

The celebrant closes the book, kisses it and gives it to the archdeacon at his right side, who places it on the table on the bema. The Cross and candles are also placed on it. The sanctuary veil is closed. The second deacon proclaims the Karozutha from the bema. The parts in lower print are optional in all forms of celebration.

[In solemn and simple forms of celebration, the Evangalion is given to the deacon on his right side and he carries it to its usual place on the altar without any solemnity.]

Karozutha 1

D: (On Sundays and feast days:) Let us stand with joy and exultation...../(On Weekdays:) Let us stand with repentance and earnestness...../ and let us pray, saying:/ Have mercy on us, O Lord!
R: Have mercy on us, O Lord!
D: Father of mercies and God of all consolation,/ we implore You:
R: Have mercy on us, O Lord!
D: Our Saviour, who obtains our salvation and provides all things, / we implore You:
R: Have mercy on us, O Lord!
D: For the peace, harmony and stability of the whole world / and of all the Churches, / we implore You:
R: Have mercy on us, O Lord!
D: For our country and for all countries, / and for the faithful that dwell therein, / we implore You:
R: Have mercy on us, O Lord!
D: For a temperate climate, / for a plentiful harvest, / an abundance of fruits / and for the prosperity of the whole world / we implore You:
R: Have mercy on us, O Lord!
D: For the well-being of our Holy Father, Pope Mar (Name), / head of all the Churches of Christ; / and our Major Archbishop, Mar (Name); / and our (Arch)Bishop, Mar (Name); / and for all their fellow-ministers, / we implore You:
R: Have mercy on us, O Lord!
D: Compassionate God, who governs all things with tender mercy, / we implore You.
R: Have mercy on us, O Lord!
D: You are rich in mercy and plentiful in goodness; / we implore You:
R: Have mercy on us, O Lord!
D: You are by nature good, / and from You all good things come, / we implore You:
R: Have mercy on us, O Lord!
D: You are glorified in heaven and worshipped on earth; / we implore You:
R: Have mercy on us, O Lord!
D: You are by nature immortal and dwell in resplendent Light; / we implore You:
R: Have mercy on us, O Lord!
D: Save us, O Christ our Lord, through Your grace, / fill us with Your peace and tranquillity / and have mercy on us.
R: Have mercy on us, O Lord!

Karozutha II

D: Through prayer and supplication, / for the angel of peace and mercy, / we ask:
R: From You, O Lord!
D: For a lasting peace for the Churches, / and a life without sin, / all through our life, by day and by night, / we ask:
R: From You, O Lord!
D: For unity in love, which is the bond of perfection, / in the fullness of the Holy Spirit, / we ask:
R: From You, O Lord!
D: For the remission of sins, / and for those things which help our life and are well-pleasing to Your Divinity, / we ask:
R: From You, O Lord!

D: For Your constant mercy and loving kindness at all times/we ask:

R: From You, O Lord!

D: Let us commend ourselves and one another to the Father/and to the Son/and to the Holy Spirit.

R: To You, O Lord, our God.

During the Karozutha, the archdeacon, together with the first deacon carrying the thurible, goes to the Beth-gazza in the southern side. Reciting the following prayer, he takes the chalice, and makes the sign of the cross with it while the deacon censes it:

[In solemn and simple forms of celebration, one of the concelebrants or deacons, and when none of them, the celebrant himself, prepares the Gifts in the Beth-gazzas, transfers them to the altar and set them there in due time.]

Ad: Make this chalice fragrant like the chalice of Aaron,/the holy priest in the Tabernacle of the Covenant,/O Lord our God,/Lord of fragrant roots and of sweet-smelling spices,/In the name of the Father, ✡ and of the Son, and of the Holy Spirit./Amen.

Then the archdeacon pours wine into the chalice in the form of a cross, praying:

Ad: The precious Blood is poured into the chalice of Christ, our Lord, ✡ in the name
of the Father, and of the Son, and of the Holy Spirit./Amen.

Then the archdeacon pours a little water into the Chalice in the form of the Cross, praying:

**Ad:** One of the soldiers came and pierced the side of our Lord with a spear; / and immediately there came out blood and water; / and he who saw it has borne witness, / and his witness is true. / In the name of the Father, ✞ and of the Son and of the Holy Spirit./Amen.

The archdeacon pours wine a second time into the chalice, praying:

**Ad:** Wine is mixed with water,/ and water with wine,/ in the name of the Father, ✞ and of the Son and of the Holy Spirit./Amen.

The archdeacon and the deacon then go to the Beth-gazza in the northern side, and the Archdeacon incenses the paten, in the manner prescribed above, praying:

**Ad:** Make this paten fragrant, O Lord our God,/ like the paten of Aaron,/ the holy priest in the Tabernacle of the Covenant. / In the
Name of the Father, * and of the Son, and
of the Holy Spirit. / Amen.

Then the archdeacon takes the Bukra (host), makes a sign
of the cross with it and puts it on the paten, praying:

Ad: This paten is signed with the sacred Body
of our Lord Jesus Christ, / in the name of
the Father, * and of the Son and of the
Holy Spirit. / Amen.

At the end of the Karozutha, the sanctuary veil is drawn
apart; the Archdeacon and deacon return to the Bema; and the celebrant
at the bema, with hands extended, prays in a loud voice:

C: Lord, God almighty, we ask and implore You
to perfect in us Your grace and to pour forth
Your gifts through our hands. May Your
divine mercy and loving kindness obtain
remission of the debts of Your people and
forgiveness of the sins of the sheep of Your
flock, whom You have chosen for Yourself
in Your grace and mercy, Lord of all, Father,
Son and Holy Spirit, forever.

R: Amen.
The archdeacon takes the Cross and hands it over to the celebrant, who, in turn, passes it to the second deacon [on his left side]. The celebrant then takes the Evangalion, the Gospel Lectionary and gives it to the first deacon [on his right side]. The deacons go up to the altar and there they stand facing one another. The celebrant and the archdeacon stand facing the altar. If the Bema is not a raised platform, the Shoshepa, namely, a veil bearing the image of the Mar Toma Sliba on it, is spread in front of the celebrant.

[The prayers and rites upto the Prostration are optional in the Solemn and Simple Forms]

**D.I:** Bless, O Lord. Bow down your heads for the imposition of hands and receive the blessing.

All bow down their heads. The celebrant, inclining his head, recites the prayer of imposition in a low voice:

*(On Sundays and feast days)*

**C:** Lord, God almighty, / Yours is the holy Catholic Church, / the sheep of Your flock, redeemed / by the great Passion of Your Christ. / Through the grace of the Holy Spirit,/ who is consubstantial / with Your glorious Divinity,/ are conferred the orders of the true priesthood by the imposition of hands./ In Your mercy, O my Lord,/ You have made us worthy, / in spite of the littleness of our weak nature, / to become approved members in the great body of the holy
Catholic Church/ and to administer spiritual
gifts to the faithful./ Perfect in us Your grace,
O Lord, / and pour forth Your gifts through
our hands. / May Your divine mercy and
loving kindness be upon us / and upon this
people whom You have chosen for Yourself.

(On ferial days and Sundays of Great Fast:)

C: Lord our God, / extend Your right hand of
mercy / upon the Catholic and Apostolic
Church, / spread from one end of the earth
to the other. / Preserve it from all harm, /visible and invisible. / By Your compassion,
make us all worthy to minister before You/
in purity and holiness, / diligence and
devotion.

The celebrant stands erect and prays in a loud voice:

C: Grant, O Lord, in Your goodness, / that all the
days of our lives / we may all, with one
accord, / please Your Divinity / by good and
just works, / which propitiate and reconcile/
the adorable will of Your majesty. / May we
be made worthy, / by Your grace, / to offer
You always glory and honour, / thanksgiving
and worship, / Lord of all, Father, Son and
Holy Spirit, forever.

R: Amen.
[The following formula may be used when there are catechumens. Deacons, facing the people, announce in alternation, or the choir in two groups alternates. This part can be omitted in all forms of celebration:]

D.1. Whoever has not received Baptism may go out!
D.2. Whoever has not received the sign of life may go out!
D.1. Whoever does not receive the Qurbana may go out!
D.2. Go, you listeners, and watch the doors!

[When there are no catechumens present, or if it is not advisable to use a formula of dismissal, the following or a similar formula can be used by the deacon:]

D:  Let us who have been baptised and signed with the seal of life/ now stay with devout attention in order to participate in the Holy Mysteries!

The second deacon then, after kissing the Gospel Lectionary, receives it from the first deacon. The first deacon, after kissing the Cross, receives it from the second deacon. They place the Gospel Lectionary and the Cross on the altar on its right and left respectively and stand facing the celebrant.

DD: Let us pray. Peace be with us.

(Kahnaik Nelbshun...Ninnude Vaidikaraniyum...) Melody IX: p. 181

C:  May Your priests be clothed*
    with holiness,*
    Your holy ones with - joy.*
R: The priest devoutly comes to the holy altar,*
   lifts his hands to heaven and invokes
   the Holy Spirit*
   and the Spirit descends from above and
   sanctifies the Body...
C: and ✯ Blood of Christ.

OR

C: Your priests shall vest themselves with
   holiness/ and Your holy ones with glory.
R: The priest, when he comes to the holy altar,/
   devoutly stretches his hands to heaven and
   invokes the Holy Spirit;/ and the Spirit
   descends from above and sanctifies the Body...
C: and ✯ Blood of Christ.

   The celebrant kneels and kisses the Shoshepa or the veil on
the floor three times, stands erect, and makes the sign of the Cross
over it while singing: “and Blood of Christ”. He does the same on the
other three sides of the veil, moving to the right. When the Bema is a
raised platform, the celebrant makes his prostrations and signing
from its four sides.

D l: Let us all go* into His tent*
   and adore His foot - - stool.*
R: The priest devoutly..... (Repeat)

OR

D l: Let us go into His tent and adore His
foot-stool.
R: The priest, when he..... (Repeat)

The celebrant goes to the right side.

C: All glory be* to Father and Son* and Holy Spi - - - rit.*
R: The priest devoutly..... (Repeat)
    OR
C: Glory be to the Father and to the Son and to the Holy Spirit.
R: The priest, when he..... (Repeat)

The celebrant goes to the right side.

D ll: From ages past* forever more* and ever.
    A - - - men.*
R: The priest devoutly.....(Repeat)
    OR
D ll: From eternity and forever. Amen.
R: The priest, when he..... (Repeat)

At the end of the prostrations, the deacons turn to the altar and bowing, sing the following:

DD: For ever more* let Your right hand*
    our Lord Je - - - sus,*
    in mercy overshadow the sheep of Your fold;*
    and remain always upon Your people, O our Lord.*
    Your great loving mercy, O Lord, endures forever.*
Raza

Do not cast us, who are the work of your hands into the hands of the wicked.

OR

DD: Forever and ever,/ let the right hand of Your mercy, O Lord Jesus,/ overshadow and remain upon Your people and the sheep of Your fold./ O Lord, Your mercy endures forever./ Do not cast us, the work of Your hands, into the hands of the wicked.

The deacons, turning to the celebrant:

(Thuyai...Annappesaha...) Melody I: p. 177

DD: We entreat Your great mercy:
Make good for us, too, O Lord,
the blest promises You made once to the Twelve Apostles.

C: Behold I am with you all
till the very end of days. (3 times)

DD: By Your grace be in our midst
as with the Apostles, Lord. (3 times)

OR

DD: Make good for us, too, O Lord,/ the promises You made to the Twelve Apostles.

C: Behold!/ I am with you until the end of days. (3 times)

DD: By Your grace, O Lord, be present in our midst/ as You were with the Apostles.

(3 times)
The last two verses: “Behold, I am...” “By Your grace...” are sung alternately three times. The deacons, at each singing, raise their voice a little and walk down toward the celebrant. Standing by the veil, all sing the following verses:

(Thuyai...Annappesaha...) Melody I: p. 177

**ALL:** Save us from temptations, Lord; grant us peaceful days on earth that we all may praise, adore and confess Your glorious Name.

**OR**

**ALL:** Save us from temptations; grant us peaceful days; that we may adore, praise and confess Your glorious Name.

All prostrate together and kiss the veil or the Bema. The celebrant says:

**C:** May God, the Lord of all, receive Your ministry. May He adorn you with blessings of every kind.

*All stand up.*

**C:** May God, the Lord of all, bestow His abundant mercy upon us and stay with us forever.

The archdeacon and deacons kiss the sacred Paina of the celebrant.

The celebrant washes his hands at the bema, saying:
C: May God, the Lord of all, / remove the blemishes of our debts and sins / by the sprinkling of His compassion,/ and wash away the stains of our offences/ in the vast ocean of His mercy. / Amen.

While drying his hands, he says:

C: May the Lord wipe away / the stains of our sins through/ His grace and mercy. Amen.

The choir and the assembly alternate the Onitha d’Raze [Hymn of the Mysteries]. The following is a common one. In place of the first two verses, the hymn proper to the day is to be sung:

(Brikiton...Karthavil Jnan Drudhamai...) Melody X: p. 181

D: Firmly have I trusted in the Lord.
R: The Body of Christ*  
and His precious Blood*  
are on the altar.*  
With great love and reverence*  
let us all draw near to Him,*  
and with angel hosts proclaim:*  
“Holy, holy, holy Lord.*  
You are God - holy Lord of all!”

D: The poor shall eat and be satisfied.
R: The Body of Christ... (Repeat)

OR
D: Firmly have I trusted in the Lord.
R: The Body of Christ and His precious Blood are on the holy altar./ Let us all approach Him with reverence and love,/ and let us sing His praises with the angels:/ “Holy, holy, holy Lord God!”
D: The poor shall eat and be satisfied.
R: The Body of Christ.... (Repeat)

At the beginning of the Onitha d’Raze, the archdeacon goes to the Beth-gazza on the northern side, takes with both hands the paten with the Bukra on it, raises it to the forehead and carries it to the middle of the altar. At the same time, the first deacon goes to the Beth-gazza on the southern side, takes the chalice and carries it as above to the archdeacon at the altar. The archdeacon, taking the chalice in his right hand and the paten in his left, crosses his hands and raises them.

D: Let us pray. Peace be with us
Ad: We will offer glory to Your most blessed Trinity, always and forever.
D: Amen.
Ad: May Christ, who sacrificed Himself for our salvation / and commanded us to celebrate the memory of His passion, death, burial and resurrection,/ accept this sacrifice from our hands through His grace and mercy, forever./ Amen.

[Striking the base of the chalice with the paten three times during the prayer that follows is optional in all forms of celebration.]
**Ad:** By Your command, O Lord, our God! *(Striking the base)* These glorious, holy, life-giving / and divine Mysteries are set forth and arranged/ on the sacred altar of Christ / until His glorious second coming from heaven. / To Him be glory, thanksgiving, worship and honour,/ now and always and forever.

**D:** Amen.

The archdeacon places the gifts on the altar, the paten on his right and the chalice on his left, and covers them with the Shoshepa.

[The Onitha d’Raze continues:]

**C:** Glory be to the Father and to the Son and to the Holy Spirit.

*(Thuai…Annappesaha…)* Melody I: p. 177

On this altar, let there be kept the sacred memory of Mary, the pure Mother, of Jesus, the Word of God.

**R:** From eternity and forever. Amen.

O Apostles, who are friends of the sole-begotten Son, pray that there may always be peace throughout the creation.

**C:** Let all people say: Amen, Amen!

At this altar, we recall the mem’ry of *Mar Toma*
with the just who have triumphed and the martyrs who were crowned.

R: The Mighty Lord is with us!  
Our great King is with us now!  
With us is our God, the Lord!  
As is also our Helper,  
the Lord God of Mar Jacob.

C: The least with the great.  
All who fell asleep in You,  
hope that through Your glorious  
Resurrection from the dead,  
You will raise them up again.

R: Pour forth your hearts before Him!  
By our fasting and our prayer,  
with repentance in our hearts,  
let us honour Christ our Lord,  
His Father and His Spirit.

OR

C: Glory be to the Father and to the Son and to the Holy Spirit./ Upon the sacred altar,/ let there be a commemoration of the Virgin Mary,/ the Mother of Jesus,/ the Word of God.

R: From eternity and forever. Amen./ Apostles of the Son and friends of the Only Begotten,/ pray that there be peace in the universe.

C: Let all people say: Amen, Amen!/ Let us recall at this altar the memory of Mar Toma,/ in company with the just who have triumphed/ and the martyrs who have been crowned.
Raza

R: The Mighty Lord is with us!/ Our King is with us;/our God is with us;/as also our Helper, the God of Jacob.

C: The least with the great./ Behold,/ all the dead have fallen asleep in You,/ in the hope that through Your glorious Resurrection,/ You will raise them up again in glory.

R: Pour forth your hearts before Him!/ By fasting, prayer and repentance,/let us please Christ,/ and His Father and His Spirit.

OR in a different tune
(Shubha l’Aba...Thathanumathupol...) Melody XI: p. 182

C: Praise to the Father* and to the Son* and to the Ho-ly Spi-rit.*
Upon this sacred altar*
let us commemorate*
the Virgin Mother* of the Word of God.

R: From eternity* and forever*
and for ever more. Amen.*
Apostles of the*
Sole-Begotten Son of God*
pray that there may be*
peace throughout* the whole world.

C: Let all the people* proclaim together*
Amen and Amen.*
Upon this sacred altar*
let us all now recall*
Mar Toma, the just,*
the martyrs and* the saints of God.
R: The Mighty Lord God* is with us now,*
our King is with us now.*
Our God is with us* as also our Helper;*
the God of Jacob*
is present with us now.

C: All of the least ones* together with*
all of the great.*
Behold all those who have died*
sleep with great hope in You*
that You will raise them*
by Your Resurrection.

R: Open wide your hearts*
and pour them * forth before Him.*
By fasting and prayer*
and by repentance*
Let us strive to please*
Father, Son and Spirit.

OR in a different tune
(Sahde Brike....Ambaramanavarthom...) Melody IV: p. 178

C: Glory now be sung*
to God our Father,*
His Son and Spirit.*
On this sacred altar here*
let us all with love draw near*
and make commemoration*
of the Virgin Mary blest,*
the Mother - of the Word of God.
R:  From eternity*
    and for ever more.*
    Amen and Amen.*
    Apostles of God the Son,*
    you indeed are truly friends*
    of the Sole-Begotten One:*
    pray that peace may always reign*
    forever - in all creation.

C:  Let all people say:* 
    Amen and Amen!* 
    On this blest altar,* 
    let us celebrate with joy* 
    the mem’ry of Mar Toma,* 
    our Apostle and Father,* 
    with the just who have triumphed* 
    and martyrs - who received their crowns.

R:  God, the Mighty Lord*
    is now here with us.*
    Our King is with us.*
    God, the Lord, the Holy One,*
    in our midst is present now,*
    as is also our Helper,*
    the great God of Mar Jacob:*
    the Lord God - who is God-with-us.

C:  Both the little ones*
    and the great as well.*
    Behold, all the dead*
    have fallen asleep in You*
    with the firm and fervent hope*
    that through Your most glorious*
    Resurrection from the dead,*
    in glory - You would raise them up.
R: Open wide your hearts,*
let them now pour forth*
in the sight of God.*
By our fasting and our prayer*
and whole-hearted repentance,*
let us strive to be pleasing*
in the sight of Christ our God,*
His Father - and His blest Spirit.

Those who are in the sanctuary and on the bema come to the
door of the sanctuary. The celebrant bows profoundly while he prays
in a low voice:

C: With hearts cleansed from evil thoughts,/
may we be made worthy to enter the Holy of Holies / and to stand before Your altar in
purity and holiness, diligence and devotion,/ and offer You spiritual and mindful
sacrifices in true faith.

The celebrant stands erect and, with hands extended, sings
in a loud voice and the community continues in two choirs:

(Thuai...Annappesaha...) Melody I: p. 177

C: We believe in the one God,
the Father, the Almighty,
Creator of everything,
both the seen and the unseen.

R 1: And we also all believe
in the one Lord, Jesus Christ,
sole-begotten Son of God,
the First-born of all creatures.

2: From eternity - not made -
He was born from the Father.
He is God from the true God,
shares His Father’s one Being.

1: In Him all the worlds were formed
and all things were created.
For us and our salvation,
He came down from heav’n above.

2: By the Holy Spirit’s pow’r,
He took flesh and was conceived,
from the Virgin Mary born,
He became a human being.

1: Under Pontius Pilate’s rule,
He suffered, was crucified;
on the third day, He arose
just as it was all written.

2: He ascended to heaven
and sits at the Father’s right.
He will come again to judge
all the living and the dead.

1: We believe in one Spirit,
holy, the Spirit of truth,
who is Giver of all life,
who proceeds from the Father.
2: And we also all believe in the one and only Church which we hold to be holy, apostolic, catholic.

1: We confess one baptism for remission of our sins, the body’s resurrection and eternal life. Amen.

OR

C: We believe in one God, the Father almighty,/ R: Creator of all things visible and invisible;/ and in one Lord Jesus Christ,/ the only-begotten Son of God,/ the First-born of all creatures,/ born of the Father before all ages,/ and not made,/ true God from true God,/ consubstantial with the Father./ Through Him the worlds were formed/ and all things were created. For the sake of us and for our salvation,/ He came down from heaven,/ and was incarnate by the Holy Spirit,/ and was conceived and born of the Virgin Mary,/ and became man./ He suffered and was crucified/ in the days of Pontius Pilate;/ and on the third day, He rose again,/ as it is written./ He ascended into heaven/ and sits at the right hand of His Father./ He will come again/ to judge the dead and the living./ We believe in the one Holy Spirit:/ the Spirit of truth, the Giver of Life,/ who proceeds from the Father./ And in one, holy, apostolic and catholic Church./
confess one baptism for the remission of sins,/ the resurrection of the body/ and life everlasting./ Amen.

*The celebrant turns to the deacon on his right and blesses him, saying:

C: May God, the Lord of all, strengthen you to sing His praise.

*The deacon says the following Karozutha:

D: Let us pray. Peace be with us. /Let us pray in memory of our Fathers, the Patriarchs and Bishops,/ for all priests and deacons,/ young men and virgins,/ our parents, brothers and sisters, / sons and daughters,/ the faithful rulers that love Christ,/ and for all who have departed from this world in true faith.

[The following part is optional in Solemn and Simple Forms]

And remember the prophets and apostles,/ martyrs and confessors of this place and of every place./ May God,/ who will crown them at the resurrection of the dead,/ grant us firm hope,/ and a participation with them in the life and inheritance in the Kingdom of heaven./ Bless, O Lord!/ May this Qurbana be graciously accepted and sanctified by the Word of God/ and the Holy Spirit.
He continues:
May this Qurbana obtain for us / help and salvation / and life everlasting / in the Kingdom of heaven, / through the grace of Christ.

Meanwhile, the celebrant approaches the altar, making three profound bows; with each bow, he moves forward a little. At the first bow, he begins to pray in a low voice:

**C:** I give You thanks, my Father, Lord of heaven and earth,/Father, Son and Holy Spirit:/for, though I am a sinner,/You have made me worthy, by Your grace,/to offer before You these holy, glorious, life-giving and divine Mysteries / of the body and blood of Your Christ, / that I may administer for Your people, the sheep of Your flock, / the remission of their debts,/the forgiveness of their sins,/the salvation of their souls,/the reconciliation of the whole world / and the peace and tranquillity of all the Churches.

The celebrant goes to the altar, bows and kisses it, first in the middle, then at its right corner, and then at its left. He comes back to the middle.

**C:** Bless me, O Lord!

The celebrant turns to the people and says:

My brethren, pray for me that this Qurbana may be completed through my hands.
He turns back to face the east, i.e., the altar

**R:** May God, the Lord of all,/ strengthen you to fulfil His will,/ and accept your *Qurbana./*
May He be pleased with the sacrifice you offer for us,/ for yourself, and for the whole world,/ through the goodness of His mercy, forever.

*Meanwhile, the celebrant recites the following Kushapa [optional in all forms of celebration] in a low voice:*

**C:** O Lord our God, look not upon the multitude of our sins,/ nor let Your Majesty despise us for the burden of our evil deeds./ Lord Jesus Christ, through Your ineffable grace,/ sanctify this sacrifice and impart through it virtue and power that it may blot out our many sins./ May we find grace and mercy in Your sight and be made worthy to sing Your praises with the hosts of angels,/ when You shall manifest Yourself in glory at the end of time in that humanity of ours which You assumed.
موجدا بتحفة

موجده حكية

فحذ قد معد منصب مجملة جمسية
فخ ذيله ذهبية فتى دخانات لهما أوراء مجمدة
مسيح جد لكل فتيم فيهما، يبدع فدحوك كل بيبقائه
فأصرح

لكنها

موجدهم: فذله ميلك: كموجده حكية بحلفته
كلها: هو بذل شهادة لبسم فيبيه: ميلك مفrette
ممسفافة: نعمه: جنعته كثرة نبضته وفلكها موملة
ممسفف: هب فذلكين شموفذا ديبغي لسماك ببقيقه:
ممسففة: شمل شكلها ممسففة بعذارا مجمدة لكمبجنه:
كلها: 
Qudasha : Hallowing (Anaphora)

The first Hallowing, namely, the Hallowing of the Blessed Apostles, Mar Addai and Mar Mari, the Teachers of the East.

The celebrant prays the first G’hantha, bowing and in an audible voice:

C: We thank You, O Lord our God, / for the abundant graces which You have showered upon us. / For though we are sinful and weak, / through Your mercy You have made us worthy to be ministers of the Body and Blood of Your Christ. / We implore You to strengthen us so that with perfect love and true faith, / we may administer the gifts You have given us.
عبد جاسم، خلفه ...
منبع كفء فенная: 07 فجع 281536 نجد نجيب يكتب...
منبع المحكمة:

منبع كع راجعة 501406 متحدث مجيب: 1050 نجد
فيجلوك ولنذر عطاب.
منبع: 07.

الآية: ذبح

صدقة مذبحة نذبنا فحالة قذيفة كناب مع جب
نذبنا: جم يفتح كناب مع جم مجيب مؤقت ديج
ل억غ: مصيبة كن تفه جم يفه كناب مع جم مجيب بليل:
مصيب كن ميلك فيجلوك كن جم يفه كناب مع جم مجيب
دليل ولنذر كن جم يفه كناب مع جم مجيب بليل
مع جم يفه كناب.

تسبع محية فقمة كفء فيلر مفزعة: حمذذ جم دفع نجد
كمسح: مفعمة.
The celebrant kisses the altar, stands erect, crosses his hands on his chest, and makes the sign of the cross over himself, raising his right hand just above the head, the bottom of the palm touching the forehead, then moving it to the chest, right shoulder and finally to the left shoulder, while singing aloud:

(Yada Hushave...M’shiha Karthave...) Melody XII: p. 182

C: Our Lord and our God, to You we offer our adoration, praise and true honour, worship and all thanksgiving, now and forever.

R: Amen.

OR

C: We offer You praise and honour,/ worship and thanksgiving,/ now and always and forever.

R: Amen.

The celebrant turns to the congregation and blesses:

C: Peace be with you.
عاصمة: مكة مكة دمشق.

الوبة حكمة عكمة كنجد، في مكة: 850 هـ، كنجد كنجد، في مكة كنجد.

مساء حكمة دينده بحبيبة، محجبة محجبة، مكة مكة.

فسك حلاوة، فسك عيدم، محجبة محجبة: فسك نبتة نبتة

فسك حلاوة، بحبيبة بحبيبة بحبيبة، محجبة محجبة، مكة مكة.
R:  And with you and with your Spirit.

The celebrant gives the peace in the usual way to the Archdeacon, and the Archdeacon to the deacons. Then the second deacon turns to the people and says:

D.II: My brethren, give the peace to one another in the love of Christ.

The first deacon gives the peace to the others in the sanctuary and the qestroma, and the second deacon gives it to the faithful. The faithful give the peace to one another. Meanwhile, the deacon [or one of the priests] says the Diptychs:

D: For all patriarchs, bishops, priests, deacons and clerics and for people in all states of life, who have departed from the visible fellowship of the Church, (especially for ....); for our life and for the peace of the world, and for the crowning of the year that it may be blessed and filled with abundance through Your goodness; for all the children of the Church that are found worthy to receive this offering in Your sight; for all Your servants and handmaids who at this time stand before You; and for everyone, (especially for....), and for all of us, may this oblation be accepted forever. Amen.
ميخ جميفه لخدمه: تفتيه مضيفه مييجه شك حكم جنشته
فسبهكه كخدمه. مصعب جنده سوده جنكله فيهمشده.
لدوز بسبرك ويدب نخمب. دهف (دي) يهمفه ده
سديكه سيده دبيب. قفخ (دماد) ميئ جنبي
فيجية سمسه شكله ومدي كجه. يفنهه سنبتحه. كسه:
ميكنفه. دعفه كعمد: بذلبه فسبهكهبه. حكه
ميسكهه صينه آلاف. متخ كرد نمده جنكيك. دف دميكر
سكله ميكر. تجيلىت فجيكله اضفهه. صنبه بصيكر.
فكله بيك.

جيجهنا ألف للفد حافل ككلفه أفزه ميشبته.
مذله للكاف سكبلهه الهب مبليه كمسعبهم.
مجسيه جسيه: مجسيه جسيه. وكدامه فيلفد بريفه
مجسيه جسيه: مجسيه جسيه. وكدامه فيلفد بريفه
مجزه بيسه أفزه سبة منجعه. بني فيلكمودن بجلاه
كهف فيجيعفسه جديله سوسهك. ين: مفكده موهه.
جسويه كبخمه.
Turning to the people, he continues:

**D:** Let us all thank the Lord and implore Him with pure and contrite hearts. / Let us stand with due reverence and be attentive to the awe-inspiring Mysteries that are being sanctified. / The priest (Major Archbishop/Archbishop/Bishop) is praying that through his intercession, peace may flourish among you. / Cast down your eyes and lift up your hearts to heaven. / Attentively and earnestly pray and entreat the Lord at this moment. / Let no one dare to speak. Let him who prays, pray in his heart; / stand in silence and reverence, and pray.

Peace be with us.

Meanwhile, the celebrant recites the following prayer in a low voice:

**C:** Lord God Almighty, in Your mercy / help me who am weak / and by Your grace, make me worthy to offer before You/ this living and holy sacrifice, / for the benefit of the whole congregation / and for the praise of Your adorable Trinity, / Father, Son and Holy Spirit, forever.
فمذيع حسن وصفته كصيغة من ّلكون صبيحة لـ
ستودع، دفّر فتحاً: يهتممهد فتح سيدحة كعبدهم
فتحم: دفّر فتح كشكيلة ذهبة يحتشمك صمم دينه.
نعيم
عميد مصرينكن كعبدهم: مصرين ذهبة كعبدهم
قصر كيلد. مصرين كفريتس دفّر نزن بفريتس
فعهم:
صفع
متياب: فتحود مفلكهم شكله.
نعيم: نعيم
مصيف حسن بجيزة. مصيف: كيلد بسيف. مصيخته:
نعيم: كله منذور كحيدري مالكده مصلعديك
صلح مصيخته.
حسن: مذيع كله منذور مدخل بيوفي.
The celebrant removes the shoshepa from the offerings and folds it around them, saying:

C: O Lord, by Your grace, / You have made me worthy of Your Body and Blood;/ may I come before You with confidence on the day of judgement. Amen.

The second deacon presents the thurible. The celebrant blesses the incense as before and, standing in the same place, incenses the altar. After giving the thurible back to the deacon, the celebrant sings:

(Thuai...Annappesaha...) Melody I: p. 177

C: Grace of Jesus Christ, our Lord, the love of our Father, God, Communion of the Spirit be with us now ✺ (over the Gifts) and always.

R: Amen.

With arms upraised

C: Let your minds be lifted high.

R: Towards You, God of Abraham, God of Isaac and Jacob, O most high and glorious King! O most high and glorious King!

C: This Qurbana is offered unto God, the Lord of all!
Raza

R:  It is fitting, right and just!
    It is fitting, right and just!
D:  Peace be with us.

OR

C:  The grace of our Lord Jesus Christ,/ the love of God the Father,/ and the communion of the Holy Spirit be with us all/ now ★ (over the Gifts) and always and forever.
R:  Amen.

With arms upraised

C:  Let your minds be on high!
R:  Towards You, God of Abraham,/ Isaac and Jacob,/ O glorious King!
C:  The Qurbana is offered to God, the Lord of all.
R:  It is right and just!

The celebrant prays the following Kushapa in a low voice;
[optional in all forms of celebration.]

C:  Lord, give us confidence in Your sight,/ that with our consciences free from every stain and evil,/ from envy, deceit and bitterness,/ we may trustfully complete these living and holy Mysteries./ O my Lord, sow in us love and concord with one another and with all,/ by Your grace and mercies. Amen.
مضيкрыт بلادنا آبها

خرب الخمسة من حد فحسب هب مجدية من حد
يعتبر: مهدٌة مهدومنة من حد يذم: حضر مجدٌة
ومهدٌة محمودة مفخسة بناء فذذاء مدهومن بسجدية
جذذاء خلقها مهدٌة مفخسة مفمحزة فنجدية
فخذ فين مجدٌة مهرمزية.

لخربٍه فغلد لخدم مهدٍة ذلك بملح بيدخت مهذبه
أهده ببكرية بندهه. مهدومنة دهدوسية محدودية
مهدومنة كحضري مفمحسة. مهد حذفية بندهية مهدومنة قنديبة
مهدٌة كلدفٍة لسددٍه مهدٍة هب مهد حذفية

لمخرب لهذكت مهدٌة هدٍدة بذاخت مفمخٍة مضيف حذفٍه:
كعد مخرب مفمحسة جذر جذبها: هدٍدة نذت كفٍة مهدٍد
Bowing, with hands joined, the celebrant prays the following G’hanta:

C: Worthy of praise from every mouth, / of thanksgiving from every tongue, / and of worship and exaltation from every creature is the adorable and glorious Name of Your blessed Trinity, / Father, Son and Holy Spirit./ You created the world by Your grace,/ its inhabitants by Your mercy, / and bestowed great grace on mortals. / O my Lord, thousands upon thousands on high bow down and worship Your Majesty./ Myriads upon myriads of holy angels, / hosts of spiritual ministers of fire and spirit glorify Your Name; / and with the holy cherubim and the spiritual seraphim, / they offer worship to Your Lordship,

The celebrant kisses the altar; then, lifting up his hands, he prays aloud:

(Sahde Hawaithon...Karthave Nin Denhayal... ) Melody XIV: p.183

C: Crying to one another, without ceasing, day and night, they sing praises to Your Name as they all proclaim and say:
Text of the Raza
R: Holy, holy, holy Lord,
the Lord God, the Almighty!
Heav’n and earth are full of praise.
Oshana in the highest!
Oshana to David’s Son!
Blest is He who came and comes
in the name of God, the Lord!
Oshana in the highest.

OR in a different tune

C: Crying out and praising You,
without ceasing, day and night;
each to each proclaims and says:

R: God of glory eternal,
Holy, holy, holy Lord,
God almighty, Lord of hosts!
    All the heav’ns and earth are full
    of His praises and glory!
    Oshana in the highest!
    Oshana to David’s Son!
Blest is He who once has come
and is yet to come again
in the Name of God the Lord.
Oshana in the highest!
حیدرالله صفا طیبی خسروی که گفتند مبنی به جم نمی‌گفت.

لامپژه:

حیدرالله صفا طیبی خسروی که گفتند جمله‌ای همه‌گیری کرد که حکاک از این بازداشت به بی‌خیال شد. بی‌کلید نه می‌تواند حکاک یاد کند.

خطیب محسنی:

علی‌اکبر شکری از آقای خسروی گفتند: خسروی نمی‌تواند پول‌خواهی کند. بنابراین همه‌گیری که از حکاک از این بازداشت به بی‌خیال شد، بی‌کلید نه می‌تواند حکاک یاد کند.
OR

C: Crying out and praising, without ceasing, and proclaiming to one another and saying:

R: Holy, holy, holy Lord God Almighty!/ Heaven and earth are full of His praises./ Oshana in the highest!/ Oshana to the Son of David!/ Blessed is He who has come/ and is to come in the Name of the Lord./ Oshana in the highest!

Meanwhile, the celebrant, kissing the altar, recites the following prayer in a low voice:

C: Holy are You, O God:/ You alone are the true Father,/ from whom is all fatherhood in heaven and on earth!/ Holy are You, O Eternal Son,/ through whom all things were made!/ Holy are You, O Holy Spirit,/ by whom all things are sanctified!

(Standing erect, he continues with the following Kushapa;)
[optional in all forms of celebration.]

C: Woe is me, for I am lost!/ For I am a man of unclean lips,/ living among a people of unclean lips;/ yet my eyes have seen the King, the Lord of Hosts!/ How awesome is this place,/ for today I have seen the Lord face to face;/ and this is none other than the house of God./ And now, O Lord, pour out Your mercy upon us,/ purify
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1. لکھا ہوا ہے اور کہا ہوا ہے، جس کے ہے۔
2. سکھ کے بھگاتی ہوئے جیہاں جیہاں، سکھ کے بھگاتی ہوئے جیہاں جیہاں۔
us from our uncleanness./ Sanctify our lips and mingle our feeble voices with the hymns of the seraphim and of the archangels./ Glory be to You, O Lord!/ In Your mercy,/ You have joined the earthly with the spiritual beings.

C: Bless me, O Lord!

_The celebrant turns to the people and says:_

My brethren, pray for me that this Qurbana may be completed through my hands.

He turns back to face the altar

**R:** May Christ hear your prayers and receive your Qurbana. / May He exalt your priesthood in the Kingdom of heaven and be pleased with this sacrifice which you offer for yourself,/ for us and for the whole world that hopefully awaits His grace and mercy, forever. Amen.

_The celebrant bows and prays the following G’hanta:_

**C:** And with these heavenly hosts,/ we give You thanks, O Lord, / and we bless God the Word,/ the hidden Offspring from Your bosom. / Being in Your likeness and splendour / and the image of Your Being,/
Text of the Raza

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لايمكنني قراءة النص العربي المكتوب بالخط العربي. يرجى تقديم نص مكتوب باللغة الإنجليزية أو العربية المكتوبة بالخريطة.
He did not consider equality with God/something to be retained, / but emptied Himself / and took the likeness of a servant./He became man,/ perfect, with a rational, intelligent and immortal soul,/ and with a mortal human body./ He was born of a woman,/ born under the law,/ that He might redeem those who were under the law./ And He has left for us / the memorial of our salvation,/ this Mystery which we offer before You.

Standing erect, he raises his voice:

C: O my Lord,/ we commemorate the passion of Your Son / as He taught us./ On the night He was to be handed over, / Jesus took bread

He takes the paten containing the Bukra with both hands

in His pure and holy hands, / lifted up

His eyes to heaven

He raises his eyes upwards

towards You, His glorious Father, / and blessed ✩ ✩ ✩

He trice makes the sign of the cross over the bukra

broke and gave it to His disciples, saying:/ This is My Body / which is broken for you / for the forgiveness of sins./ Take and eat of it, all of you.

R: Amen.
ميزة: مسجدنا نك بدل فهم كجهاز كودسة نكين
عين كيك الثاني بدل فهم. ونحن مبتدأ كيك أو
فهم بجهاز مقطع بدلا. نحن بسكة نيكيبة بيرييم
لمجسفة فاصحة فنحاء ميسمه ميما حلقه.

منفيس: نكين

لكجهاز نك بدل بيججه. ميسمه.
ميزة: مسجدنا كيكفديم نكد. كيججفيه نك
سبيها ككجحت
سيبة كسكمة مومنة بيججة ثم بكنية فنحة بدل بيجفده.
ثكليحة تندعو، نحس معك مكي. موسمه بيجك.
mysqliمة مكpoke. منيده مكيمه. مفعمة سكبة.
مويسة كتيكيمة. مويسدنا كليكية. مسيره مزك.
لكججفديم. مفيسه كجيدهر نكين سكمة ديمسة
سكبة بيكفده.
C: Likewise, taking the cup,

*He takes it with both hands*

He gave thanks, blessed ✠✠✠

*He thrice makes the sign of the cross over it*

and gave it to them, saying: / This is My Blood of the new covenant, / which is shed for many for the forgiveness of sins. / Take and drink of it, all of you.

R: Amen.

C: When you are gathered together in My Name, / do this in remembrance of Me.

*Then all bow following the celebrant.*

*The celebrant continues the G’hanta, bowing:*

C: As You have commanded, O Lord, / we, Your weak, frail and miserable servants, / are gathered together / because You have done us great favours / which cannot be repaid. / You, O Lord, put on our humanity / in order to give it life by Your Divinity, / and have lifted up our low estate, / raised us who are fallen, / brought new life to our mortality, / forgiven our debts, justified us in our sinfulness / and enlightened our understanding. / O our Lord and our God, You have conquered our enemies / and granted victory to our weak and frail nature / in the overflowing mercies of Your grace.
قمزة

ملخأ: نجم.
قمزة مجسمة: حبضبختة، ياهو. حكمة نجم.
قميز مقسمة: نذفنيس، نذفنيس، نذفنيس، نذفنيس، نذفنيس.
سماء ذفنيس بحتة، ذفنيس، ذفنيس، ذفنيس.
في فضاء حيوي، في جسد، في فضاء حيوي، في جسد، في فضاء حيوي.
الجنة، الجنة، الجنة.
 ואז: مثبت، مثبت، مثبت.
لا يوجد: الحياة، الحياة، الحياة، الحياة.
 دُسْسُه: بُلْتُشُهَّة حبّاجة في تقع.
قميز دُسْسُه دُسْسُه دُسْسُه دُسْسُه دُسْسُه دُسْسُه دُسْسُه.
في نسج دُسْسُه دُسْسُه دُسْسُه دُسْسُه دُسْسُه دُسْسُه.
دُسْسُه مجسم حبّاجة في تقع.
lamp.
Kissing the altar, he stands erect and proclaims:

(Yada Hushave...M’shiha Karthave...) Melody XII: p. 182

C: For all Your favours, and graces to us, to You we offer glory and honour, thanksgiving and true worship now * (over the Mysteries) and forever.

R: Amen.

OR

C: And for all Your favours and graces towards us,/ we shall render You glory, honour,/ thanksgiving and worship,/ now * (over the sacred Mysteries)/ and always and forever.

R: Amen.

D: Pray in your minds. Peace be with us!

And he continues: [optional in all forms of celebration.]

Lift up your eyes to the heavens above/ and look through the understanding of your hearts./ Pray and meditate on the things that are performed at this moment./ The seraphim stand in awe before the glorious throne of Christ;/ the people beseech Him;/ the priest supplicates, implores and entreats mercy for the whole world;/ together with the priest and the people,/ the seraphim glorify and sing praises in loud unending hymns/ to the Body that is prepared and the Chalice that is mixed.
حعدة

فَذَا لَكُمْ سَلَكْتُ سَلَكَةً بَيْنَكُمْ كَصُبْدَةٍ أَنْفُهُ سَكَّ

حَدَّةً. فَذَا لَكُمْ سَلَكْتُ سَلَكَةً بَيْنَكُمْ كَصُبْدَةٍ أَنْفُهُ سَكَّ

فَذَا لَكُمْ سَلَكْتُ سَلَكَةً بَيْنَكُمْ كَصُبْدَةٍ أَنْفُهُ سَكَّ
Then the celebrant prays the following Kushapa, with arms extended:

C: O Lord God almighty, receive this Qurbana for the Supreme Pontiff, / Mar (Name), Bishop of Rome, / the head and ruler of all the Churches of God; / for the Major Archbishop, Mar (Name), the head and father of our Church; / for our Archbishop, Mar (Name); / for our Bishop Mar (Name), who now presides over Your people; / for the entire holy catholic Church; / for priests, rulers and those who are in authority; / for the honour of all prophets, apostles, martyrs and confessors; / and for all the just and holy Fathers who have found favour in Your presence; / and for all those who mourn and are in distress; / for the poor and oppressed; / for the sick and the afflicted; / and for all the departed who have gone forth from among us in Your Name; / and for this people who look for and await Your mercies; / and for my own weak, sinful and unworthy self.

[In the Simple and Solemn forms of Qurbana, the prayer may be said in the following way also:]
لا يوجد نص يمكن قراءته بشكل طبيعي من الصورة المقدمة.
C: For the Supreme Pontiff, Mar (Name),/ Bishop of Rome,/ the head and ruler of all the Churches of God;/ for the Major Archbishop, Mar (Name), the head and father of our Church;/ for our Archbishop, Mar (Name);/ for our Bishop Mar (Name), who now presides over Your people;/ for the entire holy catholic Church;/ for priests, rulers and those who are in authority,/ O Lord God almighty, receive this Qurbana!
R: Amen. [Or: Our Lord, have mercy on us!]
C: For the honour of all prophets,/ apostles, martyrs and confessors,/ and for all the just and holy Fathers who have found favour in Your presence,/ O Lord, receive this Qurbana!
R: Amen. [Or: Our Lord, have mercy on us!]
C: For all those who mourn and are in distress,/ for the poor and oppressed,/ for the sick and the afflicted,/ and for all the departed who have gone forth from among us in Your Name;/ and for this people who look for and await Your mercies;/ and for my own weak, sinful and unworthy self,/ O Lord, receive this Qurbana!
R: Amen. [Or: Our Lord, have mercy on us!]

[In the Solemn and Simple Forms, the following, up to the next G’hanta, is optional:]
C: O our Lord and our God,/ deal with Your people and with me according to Your mercies and the abundance of Your goodness,/ and not according to my sins and transgressions./ May we be made worthy of the pardon of debts/ and the remission of sins through this holy Body/
دیده: پکس دک. میهاکی گرامی مبارک.

مربوطه: مهربانی یک که یک که یک که یک که یک که یک که.

مربوطه دوستان، دوستان دوستان دوستان دوستان. می‌باشد.

درمانی، درمانی درمانی درمانی درمانی درمانی درمانی درمانی این دوستان.

دیده شده بود: این دوستان دوستان دوستان دوستان دوستان دوستان دوستان دوستان.

همه دوستان خاطره آوره هستند.
which we receive in true faith/ and by the grace which is from You./ Amen.

C: **Bless me, O Lord!**

_The celebrant turns to the people and says:_

My brethren, pray for me.

_He turns back to face the altar_

R: **May Christ hear your prayers and receive your Qurbana.**/ May He exalt your priesthood in the Kingdom of heaven and be pleased with this sacrifice which you offer for yourself,/ for us and for the whole world that hopefully awaits His grace and mercy,/ forever. Amen.

_The celebrant, bowing, prays the following G’hanta:_

C: **O my Lord, in Your abundant and ineffable mercies,/ may there be a good and acceptable memorial of the Virgin Mary, / Mother of Jesus, / and of all the just and righteous Fathers who have found great favour in Your presence, / in this commemoration of the Body and Blood of Your Christ which we offer You upon the pure and holy altar as You have taught us./ And grant us Your tranquillity and peace all the days of our life./ Let all the inhabitants of the earth know that You are the one true God, the Father,/ and that You have sent our Lord Jesus Christ,/ Your beloved Son./ He, our Lord and our God, / taught us in His life-giving
مَنْ يَكَلِّمُ كَمَا تَمْهَدِهُ فَمَسْتَفِعُ : حَكَّاءُ جَهَّامُ مَتْنُهُمْ فَمَسْتَفِعُ : جَهَّامُ، مَتْنُهُمْ فَمَسْتَفِعُ

مَحْفُولًا هُنَجَّرَ مَسْتَفِعُ : جَهَّامُ، مَتْنُهُمْ فَمَسْتَفِعُ

مَحْفُولًا هُنَجَّرَ مَسْتَفِعُ : جَهَّامُ، مَتْنُهُمْ فَمَسْتَفِعُ

مَحْفُولًا هُنَجَّرَ مَسْتَفِعُ : جَهَّامُ، مَتْنُهُمْ فَمَسْتَفِعُ
Gospel/ the way of purity and holiness of the prophets and the apostles, / martyrs and confessors, doctors and bishops, priests and deacons and all the children of the holy catholic Church,/ who have been signed ✠

He signs the altar in the form of a cross from bottom to top and right to left.

with the living and life-giving seal of holy baptism./ And we also, O Lord, Your weak, frail and sinful servants, / are gathered together in Your Name,/ having received by tradition the Type which is from You./ We stand before You at this time rejoicing and glorifying,/ commemorating and celebrating this great, awesome,/ holy, life-giving and divine Mystery of the passion,/ death, burial and resurrection of our Lord and Saviour, Jesus Christ.

The celebrant holding his right hand crossed over the left, upon the oblation.

[In the Solemn and Simple forms of Qurbana, an option is given to make the proclamation of the deacon before the celebrant’s invocation.]

C: And, my Lord, may Your Holy Spirit come!  
D: In silence and reverence, stand and pray.  
   Peace be with us!  
C: (continues) And rest upon this Qurbana of Your servants / and bless it and sanctify it, / that
معلومة: تجلد في العسل كما في النمل، استعمل في كليكم.

حكم بكيف:

معلومة أخرى: معلومات بكبل موعدنا فعلاً وبكثرة

معلومة أخرى: لم تكن فعلاً على كلام، بطلت على علمه.

معلومة أخرى: لما هو الحال، أخذ على علمه معنا، فوقع في علمه.

معلومة أخرى: لما هو الحال، أخذ على علمه معنا، فوقع في علمه.

معلومة أخرى: لما هو الحال، أخذ على علمه معنا، فوقع في علمه.
it may be to us, O my Lord, for the remission of debts, pardon of sins, and the great hope of resurrection from the dead and new life in the Kingdom of heaven with all those who have found favour in Your presence.

C: (continues) For this great and wonderful dispensation towards us, we will thank You and glorify You unceasingly in Your Church, redeemed by the precious Blood of Your Christ, with confident and cheerful countenance.

He kisses the altar and sings:

(Yada Hushave...M'shiha Karthave...) Melody XII: p. 182

C: O Lord, living God praise and gratitude, worship we offer to Your holy Name which is also life-giving now ✯ (over the sacred Mysteries) and forever.

R: Amen.

OR

C: We will offer glory, honour, thanksgiving and worship to Your living, holy and life-giving Name, now ✯ (over the sacred Mysteries) and always and forever.

R: Amen.

[This prayer to Christ is optional in the Solemn and Simple Forms]
Bowing, the celebrant prays the following in a low voice:

C: O Christ, the peace of those in heaven above/
and the hope of those on earth below,/
establish Your peace and tranquillity / in
every part of the world, / and especially in
the holy catholic Church./Preserve harmony
between the Church and the state./Banish
war from the face of the earth. / Scatter
warmongers from our midst. / May we be
able to live a calm and quiet life / in all virtue
and fear of God. / Not to us, O Lord, not to
us, / but to Your Name do we give glory.

Standing erect, he continues with one of the following psalms;
(parts in lower print optional in all forms of celebration:]

C: Have mercy on me, O God,
in Your loving kindness.
R: In the depth of Your compassion,
blot out my sins.
C: Wash me clean from my iniquity, /
and cleanse me of my sins.
R: For I know my iniquity, /
and my sins are ever before me.
C: Against You alone have I sinned; /
I have done what is evil in Your sight.
**Raza**

**R:** Therefore, You are justified in Your sentence/ and blameless in Your judgement.

**C:** For in guilt was I born;/ in sin my mother conceived me.

**R:** But You are pleased with truth,/ and the secrets of Your wisdom You have revealed to me.

**C:** Sprinkle me with hyssop,/ and I shall be made clean.

**OR**

**C:** I lifted up my eyes to You who dwell in heaven.

**R:** As the eyes of the servants look to their masters,/ and the eyes of the handmaid to her mistress.

**C:** So our eyes look to You, O Lord our God,/ waiting for You to show mercy on us.

**R:** Have mercy on us, Lord,/ have mercy on us.

The second deacon brings the thurible and the celebrant blesses it, saying the following prayer:

**C:** O Lord our God, may our prayer and the incense we offer be fragrant before You/ like the incense of the holy priest, Aaron,/ in the
Tabernacle of the Covenant, / O Lord of fragrant roots and sweet-smelling spices/
Father, ✠ Son and Holy Spirit, forever.

The celebrant holds his extended arms and has them incensed, while praying:

C: O Lord our God, cleanse me from all foul stain of sin / and fill me with the fragrance of Your divine love. / O Good Shepherd, You searched for us when we had gone astray and found us; / forgive my offences and sins, both known and unknown to me.

While saying “forgive my offences and sins, both known and unknown to me”, the celebrant joins his hands cross-wise over his chest. Then he places them upon the deacon and prays:

C: O Lord our God, / fill with divine fragrance this deacon / who stands before Your splendid and holy altar.

Holding his right hand over the people:

C: O Lord our God, / fill with divine fragrance these people / who seek and await Your mercy.

Extending his right hand over the altar and over the sacred Mysteries on it:

C: O Lord our God, make fragrant this altar/ which is the symbol of Your throne and sepulchre / and the place where Your propitiatory Body and Blood are placed.
[In the Solemn and Simple forms of the Qurbana, instead of the four prayers for incense above, the following prayer may be said:]

**C:** O Lord our God, fill us with the fragrance of holiness, / we who seek and await Your mercy.

*Then the celebrant lifts up his hands and prays:*

**C:** Bless us, O Lord!
May the mercy of Your grace draw us near to these glorious, holy, life-giving and divine Mysteries, though truly we are unworthy.

*The celebrant joins his hands cross-wise on his chest and kisses the altar; then bows, takes with both hands the Bukra which is on the paten and raises it; and while looking upon it, he prays:*

**C:** Glory be to Your holy Name, O Lord Jesus Christ, / and worship to Your Majesty, always and forever:/ for this living and life-giving Bread, / which came down from heaven, / gives life to the whole world. / Those who eat it do not die; / those who receive it are saved and are pardoned and live forever.
I am the living Bread which came down from heaven:

I am the true Bread
which comes from on high.
All who approach Me
and receive Me with their love
live in Me forever more
and inherit God’s Kingdom.
This is the great Mystery
the Saviour - taught His disciples.

His ministers who do His will:

Holy Cherubim
and the Seraphim
with Archangel choirs
stand in awe and reverence
at the altar and they watch
as the priest breaks and divides
the blest Body of the Christ
for pardon - of our debts and sins.

Open to me, compassionate Lord, the gates
of justice:

Your door stands open
to the penitent
and You call sinners
to draw near in love to You.
Open up to us, O Lord,
the gate of Your deep mercy
that we all may enter in

to praise You - singing night and day.

OR

D: I am the living Bread which came down from heaven:
R: I am the Bread which came down from on high;
    all who approach Me with love and receive Me,
    live in Me forever and inherit the Kingdom.

This Mystery the Saviour revealed to His disciples.
D: His ministers who do His will:
R: The Cherubim, the Seraphim and the archangels/
    stand in awe and reverence before the altar/
    and watch the priest (Pontiff/ Major Archbishop/
    Archbishop/ Bishop) who breaks and divides the
    Body of Christ/ for the forgiveness of sins.
D: Open to me, compassionate Lord, the gates of
    justice:
R: Your door is always open to penitents,/ and You
    call upon sinners to draw near to You./ Open to
    us, O Lord, the gate of Your mercy,/ that we may
    enter it/ and sing Your praises day and night.

Meanwhile, the celebrant kisses the Bukra in the form of a
Cross, without touching it with his lips [optional in all forms of
celebration], praying:

C: Glory to You, O Lord,

for Your ineffable Gift to us, forever.
C: O Lord, with true faith in Your Name, / we draw near to these holy Mysteries; / and we break by Your compassion / the Body and Blood of Your well-beloved Son, / our Lord Jesus Christ (He breaks the Bukra into two halves), / and we sign them by Your great mercy, / in the Name of the Father, and of the Son, and of the Holy Spirit, forever.

Then the celebrant places the half which is in his left hand in its place on the paten, with the broken side facing the chalice. Then he signs the chalice with the half which is in his right hand, from east to west and north to south, praying:

C: The precious Blood of our Lord Jesus Christ is signed with His life-giving Body, / in the Name of the Father, and of the Son, ✠ and of the Holy Spirit. Amen.

He dips into the chalice about one third of the Bukra which is in his right hand, and with that half, he signs the other half which is on the paten in the manner described above. While doing this, he prays:

C: The sacred Body of our Lord Jesus Christ is signed with His propitiatory Blood in the Name of the Father, and of the Son, ✠ and of the Holy Spirit. Amen.
[If the Communion is distributed under the species of the Holy Body only, he signs the other consecrated Hosts also as above.]

Then he takes the half that is on the paten with his left hand and joins both halves over the chalice, saying:

**C:** These glorious, holy, life-giving and divine Mysteries are set apart, sanctified, perfected, commingled and united with each other in the adorable and exalted Name of the most glorious Trinity, Father, Son and Holy Spirit. O my Lord, may they be for the remission of debts, the forgiveness of sins, the great hope of resurrection from the dead and for new life in the Kingdom of heaven, to us and to the holy Church of Christ our Lord, here and in all places, now and always and forever.

Then he places the two halves on the paten, one upon the other cross-wise, so that the broken side of the particle below faces the chalice, and the particle above, the celebrant. Then he bows and with his right thumb makes the sign of the Cross on his own forehead.

In the Raza, he makes the sign of the Cross also on the forehead of the deacons praying:

**C:** May Christ accept your ministry and ✳ illumine your face.  
May He keep your life and nourish your youth.
**D:** May Christ accept your offering.

> Then he unfolds the Shoshepa, which is wrapped around the sacred Mysteries praying:
> [This prayer is optional in Solemn and Simple Forms]

**C:** Glory to You, O Lord Jesus Christ!/ Though I am unworthy, / in Your grace, You have appointed me / a minister and mediator of Your holy, glorious, life-giving and divine Mysteries./ By Your loving kindness, make me worthy of the remission of debts / and the forgiveness of sins. Amen.

> After a bow, he stands erect, sings the following praise in a loud voice and signs himself with the sign of the Cross:
> (Thuai ...Annappesaha...) Melody I: p. 177

**C:** Grace of Jesus Christ, our Lord, the love of our Father, God, Communion of the Spirit be with us now ✯ (signs himself) and always.

**R:** Amen.

**OR**

**C:** The grace of our Lord Jesus Christ,/ the love of God the Father,/ and the communion of the Holy Spirit be with us all/ now ✯ (signs himself) and always and forever.

**R:** Amen.
D.I: In reverence and respect, / let us all approach the Mysteries of the precious Body and Blood of our Saviour.

[Parts in lower print optional in all forms of celebration]
With pure hearts and true faith,/ let us recall His Passion and His Resurrection./ For our sake, the only-begotten Son of God received from us men/ a mortal body with a rational and spiritual soul endowed with immortality./ By His life-giving laws and by His holy precepts,/ He led us from error into the knowledge of truth./ Having accomplished His dispensation for us,/ He, the First-fruits of our nature,/ experienced the cross and rose from the dead and ascended into heaven./ He left to us His Holy Mysteries/ by which we all remember His mercy towards us. Therefore, with overflowing love and humble hearts,/ let us receive the gift of eternal life, / and through sincere prayer and deep contrition,/ participate in the sacred Mysteries of the Church. / With hope arising from repentance,/ let us turn from our iniquities, grieve over our sins,/ forgive the faults of our brothers and sisters,/ and seek mercy and forgiveness from God, the Lord of all.
Text of the Raza

The deacon turns toward the people; the second deacon also joins him:

(Marya Hassa...Karthave Nin Dasara...) Melody XIII: p. 183

R:  Forgive, O Lord, - sins and offences of us all who - are Your own servants.
DD:  From dissensions - and hatred as well, let us purify - our own conscience.
R:  Forgive, O Lord, - sins and offences of us all who - are Your own servants.
DD:  From all enmity - and anger as well let us be cleansed - and gain soul’s freedom.
R:  Forgive, O Lord, - sins and offences of us all who - are Your own servants.
DD:  Let’s all receive - Holy Eucharist and be sanctified - by the Holy Spirit.
R:  Forgive, O Lord, - sins and offences of us all who - are Your own servants.
DD:  Let us with one heart - and in union, take part in these - Holy Mysteries.
R:  Forgive, O Lord, - sins and offences of us all who - are Your own servants.
DD:  Let these be for us - for the resurrection and salvation - of our souls as well.
R:  Forgive, O Lord, - sins and offences of us all who - are Your own servants.
DD:  Lord, may these all be - for life eternal and bliss in heaven - forever. Amen.
OR

R: Lord, forgive the sins and offences of Your servants.
DD: Let us purge our consciences of conflict and rivalry.
R: Lord, forgive the sins and offences of Your servants.
DD: Let us purify our souls from anger and enmity.
R: Lord, forgive the sins and offences of Your servants.
DD: Let us receive the Holy Oblation and be sanctified by the Holy Spirit.
R: Lord, forgive the sins and offences of Your servants.
DD: In unity and peace with one another, let us receive the sacred Mysteries.
R: Lord, forgive the sins and offences of Your servants.
DD: Let these sacred Mysteries be to us, O Lord, for the resurrection of our bodies and the salvation of our souls.
R: And for life everlasting, forever. Amen.

Meanwhile, the celebrant prays in a low voice with arms extended:
[This prayer is optional in Solemn and Simple Forms; parts in lower print optional in all forms.]

C: Blessed are You, O Lord, God of our Fathers, and glorious is Your Name forever. For You did not deal with us according to our sins; but according to the multitude of Your mercies, You delivered us from the power of darkness and invited us into the Kingdom of Your well-beloved Son, our Lord Jesus Christ. Through Him, You have overcome and destroyed the power of death and have bestowed upon us eternal and incorruptible life.

O Lord, You have made us worthy to stand before Your pure and holy altar and to offer You this life-giving and holy sacrifice. In Your compassion, make us also worthy to receive this Gift in all purity and holiness. Let it not be for our judgement and condemnation, but for compassion, mercy and forgiveness of sins, resurrection from the dead and eternal life, so that we may be perfect witnesses of Your glory, pure sanctuaries of Your honour and holy temples fit for Your habitation. Thus, united to the Body and Blood of Your Christ, together with all the saints, may we shine brightly at His great and glorious manifestation.

For to You and to Him and to the Holy Spirit belong glory and honour, thanksgiving and worship, now and always and forever.
If necessary, the celebrant breaks the Bukra for the communicants. At the end of the ‘Karozutha’, the deacons say:

**DD:** Let us pray. Peace be with us!

*The celebrant, bowing, prays in a low voice:*

**C:** In Your compassion, O Lord,/ forgive the sins and offences of Your servants,/ and sanctify our lips by Your grace,/ that we may bring forth fruits of glory / for Your exalted Divinity / with all the saints in Your Kingdom.

*The celebrant stands erect and, with arms upraised, prays in a loud voice:*

*(On Feasts of the Lord and on other important feast days)*

**C:** Establish Your peace among us, O Lord,/ our God,/ and Your tranquillity in our hearts./ Let our tongues proclaim Your truth,/ and let Your Cross be a protection for our souls;/ let our mouths be turned into new harps / and sing hymns with fiery lips./ With that confidence which we have received from You, O Lord,/ make us worthy to say this pure and holy prayer,/ which Your own life-giving lips taught to Your true disciples,/ the sharers in Your Mysteries,/ when You said:/ Whenever you pray,/ give thanks and say:
(On Sundays, ordinary feast days and ferial days:)

C: Make us worthy, O Lord, our God, / to stand before You always without blemish, / with pure hearts, and with trustful countenance. / With that confidence which You have granted us in Your mercy, / we shall all together call upon Your Name and say:

C: Our Father in heaven, (community joins)

hallowed be Your Name; / Your Kingdom come; / Your will be done on earth as it is in heaven. / Give us this day the bread we need, / and forgive us our debts and sins / as we have forgiven those who offended us. / Do not let us fall into temptation, / but deliver us from the evil one. / For Yours is the Kingdom, / the power and the glory, / forever and ever. / Amen.

C: Lord God almighty, / our gracious and merciful Father, / we beg and implore You for the mercy of Your grace. / O Lord, do not let us fall into temptation, / but deliver us from the evil one and his hosts. / For Yours is the Kingdom and the power, / the glory, strength and dominion, / in heaven and on earth, / now * (blesses himself) and always and forever.

R: Amen.
Turning to the people, he blesses them, saying:

**C:** Peace ✘ be with you.

**R:** And with you and with your Spirit.

The celebrant bows and turns to the altar; extending his right hand toward the Mysteries:

**C:** Holy Things for the holy, O Lord.

(B’endan Sapra...Karunanidhiyam...) Melody XVI: p. 184

**R:** Holy is the one Father!

Holy is the only Son!

Holy is the one Spirit!

Glory be to the Father, the Son and the Spirit blest, always. Amen and Amen.

OR

**R:** The one Father is holy! / The one Son is holy! / The one Spirit is holy! / Glory be to the Father, and to the Son and to the Holy Spirit, / forever. Amen.

On specified important feasts of our Lord, the veil is drawn across the sanctuary. The choir in the sanctuary and outside chant alternately the hymn beginning with, “Terrible are You...” [Dhil-At]. When the hymn is over, they open the veil. The first deacon, standing on the southern side of the sanctuary door turning to the people, says:
D: Glorify the living God!
(B’endan Sapra...Karunanidhiyam...) Melody XVI: p. 184

R: Glory ever be given
to the holy, living God
from and in His holy Church;
and may His great compassion
and mercy be upon us
at all moments and all times.

OR

R: Glory be to Him in His Church;/ and may His
mercy and compassion be upon us/ at all
moments and times.

The proper Onitha d’Bema is sung. The celebrant, after
bowing, takes the sacred host in his hands and prays the following in
a low voice:

[In the Simple and Solemn forms of Qurbana, one of
these three prayers would suffice.]

C: O Lord, may Your Body bring me not
condemnation,/ but the remission of debts
and the forgiveness of sins.

C: O Christ, hope of all mankind,/ sanctify our
bodies by Your sacred Body,/ pardon our
offences by Your precious Blood/ and purify
our conscience with the hyssop of Your
compassion,/ Lord of all, forever.
C: Lord Jesus Christ, unworthy as I am, / I bear within me the riches of Your mercies; / manifest in me the great power of Your awesome Mysteries / which I receive through Your grace / without any merit of my own.

The celebrant consumes the sacred Body. Then, after bowing, he takes the chalice in his hands and prays:

C: O heavenly Bridegroom, / for the guests at Your banquet, / You have prepared the chalice of Your precious Blood.

He drinks the precious Blood, then continues:

C: You have enabled me, sinner that I am, to drink from it. / Glory be to You for Your ineffable love, forever. Amen.

He gives communion to the assisting deacons. He gives the Body of the Lord to the deacon, saying:

C: May the Body of our Lord Jesus Christ be to you, the deacon of God, for the remission of your sins.

While giving the chalice to drink, the celebrant says:
C: May the precious Blood of our Lord Jesus Christ be to you, the deacon of God, for the remission of your sins.

The first deacon then approaches the celebrant and says:

D: Let us pray. Peace be with us!

The celebrant places the Shoshepa on his hands and over it the paten containing the sacred Body, praying:

C: May the grace of God be with you, and with us, and with all who receive Him in the Kingdom of heaven.

The second deacon then approaches the celebrant and says:

D: Let us pray. Peace be with us!

The celebrant places the chalice in his hands, praying:

C: May the grace of the Holy Spirit be with you and with us all.

When the Onitha d’Bema is finished, the deacon holding the chalice says:

D: Bless, O my Lord.

The celebrant blesses the people, saying:
C: May the gift of the grace of the Giver of Life, our Lord Jesus Christ, be made perfect in us all through His mercy.


The proper Onitha d’Bate is sung; or the following common one:

D: My brothers and sisters, the Church invites you: Receive the Body of the Son and drink from His chalice, with faith in the Kingdom of heaven.

{The order for giving communion under both species separately:}

The celebrant, together with the deacons, goes to the door of the sanctuary. Either the celebrant takes the paten with him, or the deacon holds it for him. While giving the sacred Body, the celebrant says:

C: The Body of our Lord Jesus Christ be to you, the devout believer, for the remission of your sins.

While giving the chalice, the deacon says:

D: The precious Blood of our Lord Jesus Christ be to you, the devout believer, for the remission of your sins.

If a priest or deacon receives the sacred Mystery, the celebrant says:
C: The Body [precious Blood] of our Lord Jesus Christ be to the devout priest [deacon] of God for the remission of his sins.

{The order for giving communion under both species together:}

The celebrant dips each host in the chalice before giving it to the recipient. While giving communion, the celebrant says:

C: The Body and Blood of our Lord Jesus Christ for the remission of your sins and for eternal life.

OR

The spiritual banquet for eternal life.

[According to the most ancient tradition of this Church, at least from the 4th/5th century onwards, during communion, the celebrant with assisting deacons, stand at the door of the sanctuary; the deacon carrying the Bukra on the celebrant’s right side and the one with the chalice on his left side. The faithful approach the celebrant with their hands crossed on each one’s chest, the right hand over the left. Before the celebrant, the recipient stretches out the palms in cross-form, the right over the left. When the celebrant places the Bukra on the palm, the recipient kisses it without touching it with the lips and then consumes it; then moves to the deacon with the chalice and communicates directly from the chalice. There were several cases where they used also small spoons of gold or silver to communicate from the chalice.]
When the faithful have received communion, they replace the paten and the chalice on the altar. The celebrant consumes the remaining particles. Then he prays:

[In the Solemn and Simple forms of Qurbana, one of the three following prayers would suffice:]

**C:** O my Lord, / let not Your living Body, which we have eaten, / and the precious Blood, which we have drunk, / be for our judgement and condemnation / nor cause weakness and infirmity; / but may they obtain for us the pardon of debts, / the forgiveness of sins and confidence in Your presence, / O Christ, hope of mankind, Lord of all forever. Amen.

Purifying the sacred vessels may also be done after the Hutama behind the sanctuary veil. If the celebrant does it immediately, then he goes to the Beth-gazza on the southern side with the paten and the chalice, and the deacon pours wine and water or water only into the chalice. The celebrant prays:

**C:** O Christ, hope of mankind, Lord of all, / may Your power dwell interiorly in us / who have received Your Body exteriorly. / May we greet You with gladness / and glorify You with the Trisagion hymn in the company of the just / who do Your will, forever. Amen.

The celebrant drinks from the chalice. While wiping the paten and chalice dry, he prays:
C: O Christ, hope of mankind, Lord of all,/ make us who have received Your Body from the paten / and drunk Your Blood from the chalice, / worthy to sing Your praises with the thief in paradise, / in the company of the just / who do Your will, forever. Amen.

Meanwhile, the people sing the following thanksgiving hymn:
(On the feasts of our Lord and on other most important feast days)
(B’endan Sapra...Karunanidhiyam...) Melody XVI: p. 184

R: Strengthen now, O Lord, the hands which have stretched out to receive the most Holy Gifts You gave for remission of our sins. Make them worthy to bear fruit to praise Your Divinity.

Make the lips which praised Your Name /
in Your sanctuary, O Lord, worthy to sing Your glory. Let the ears which have heard the sound of Your praises, Lord, hear not words of damnation.

Let the eyes which saw Your love also see blest hope from You.
May the tongues which sang “Holy” ever will to speak the truth.
May the feet which walked in church walk in regions of the light.

Renew our bodies, O Lord, which received Your own Body with the new, eternal life.
Enrich our congregation which has worshipped You in faith with all blessings and all grace.

May Your boundless love remain within us forever more.
May we grow in love and praise.
Open Your door to our prayers.
May all services of our’s come before Your face, O Lord.

OR

R: Strengthen, O Lord, the hands/ which have been outstretched to receive the most Holy Gifts/ for the forgiveness of sins./ Make them worthy to bring forth fruits every day for Your Divinity./ Make the lips which have praised Your Name within the sanctuary/ worthy to sing Your glory./ Let not the ears which have heard the sound of Your praises,/ hear the voice of
condemnation. / Let the eyes which have beheld Your great mercy / also behold the blessed hope which is from You. / Dispose the tongues which have cried “Holy” to speak the truth. / Make the feet which have walked in the church / walk in the region of light. / Renew the bodies which have eaten Your living Body into new life. / Enrich our congregation which has adored Your Divinity with every blessing. / May Your boundless love remain in us forever. / May we grow in Your love and offer You our praises. / Open the door to our prayers. / May all our services find entrance into Your presence.

(On Sundays, and days of feasts and commemoration)

(Sahde Hawaithon...Karthave Nin Denhayal... ) Melody XIV: p.183

R: O Lord Jesus, our Saviour, by Your Passion You triumphed over death’s dark tyranny, O adorable great King!

Son of God, You promised us new life in Your blest Kingdom. Banish from our souls, O Lord, every vile and harmful thing.

Increase peace and compassion and mercy in our country,
so that when You come again, we may greet You and rejoice!

Then we shall sing “Oshana,” and give thanks to Your blest Name for the grace You grant to us. Great, indeed, Your love for all!

Your deep love and mercy comes like the sunrise to our world and atones for all our sins, wiping trespasses away.

Glory to Your holy Name, for such grace bestowed on us! Blest on high Your Majesty, You who lovingly forgive.

May Your grace make us worthy to thank Your Divinity. Worship, praise and glory be to You ever more. Amen.

OR

R: O Jesus, our adorable King,/ by Your Passion, You have triumphed over the tyrant, death./ Son of God, You have promised us a new life in the Kingdom of heaven. Banish from our souls, O Lord, every harmful thing/ and increase in our
country peace and mercy,/ so that in the day of Your manifestation,/ we may live before You/ and run to meet You as You desire./ Then shall we sing “Oshana,”/ thanking Your Name for the grace You have granted us./ Great indeed is Your mercy towards us;/ Your love, coming like sunrise into our mortal world,/ has atoned for our sins and wiped them away./ Glory be to Your Majesty on high,/ You who pardon our debts in Your great mercy./ Through Your grace, may we all be found worthy to thank and adore Your Divinity./ To You be worship, praise and glory forever./ Amen.

(On ferial days)

(B’endan Sapra...Karunanidhiyam...) Melody XVI: p. 184

R: With true faith, we have received
O Lord, Your blest Mysteries.
May they be for forgiveness.
O Christ, King of the Ages,
You assumed the form of slave,
though You are the Creator!

With Your Body and Your Blood,
You have cleansed us of our stains
and forgiven Your faithful.
Make us worthy to meet you
Raza

with trust when You come again
and praise You with angel hosts.

OR

R: May the Mysteries we have received with faith,/ be to us, O Lord, for the forgiveness of our sins./ You are the image of both servant and Creator,/ O Christ, King of the Ages./ With Your Body and Blood You have purified us of our stains/ and forgiven the debts of all who have believed in You./ Make us all worthy to meet You with confidence at Your manifestation, and to offer You praise with the hosts of angels./ Amen.

D: Therefore, let us all,/ who, by the gift of the grace of the Holy Spirit,/ have approached the holy altar / and have been counted worthy/to participate in these glorious, holy, life-giving and divine Mysteries,/ give thanks together/and glorify God who gave them.

R: Praise be to Him for His ineffable Gift.

The celebrant, standing at the centre of the altar, prays in a loud voice:

(On Sundays and feast days)

D: Let us pray. Peace be with us!
C: O Lord, it is fitting, right and just every day,/ at all times and every hour/that we give You
thanks and adore and glorify the revered Name of Your Majesty./ For through Your grace and mercy, O Lord,/ You have made our weak nature worthy to bless Your Name with the angels,/ to be partakers in the sacred Mysteries of Your Gifts,/ and to be delighted with the sweetness of Your life-giving and divine words./ We shall sing forever hymns of praise and thanksgiving to Your sublime Godhead,/ Lord of all,/ Father, Son and Holy Spirit, forever.

R: Amen. Bless us, O my Lord!

C: May Christ our God, our Lord,/ our King and Saviour,/ the Giver of Life, who by His grace has made us worthy to receive His sanctifying Body and precious Blood,/ grant that we may please Him in word and deed,/ in thought and action./ May this pledge which we have received/ through Your grace and mercy, O Lord,/ be for the remission of debts/ and forgiveness of sins,/ for the great hope of resurrection from the dead,/ and for the new life in the Kingdom of heaven,/ with all those who have pleased You forever.

R: Amen.
Raza

(On ferial days)

D: Let us pray. Peace be with us!

C: We are bound, O Lord, / to offer Your most blessed Trinity glory, honour, praise, worship and perpetual thanksgiving / for the gift of these glorious, holy, life-giving and divine Mysteries, / which in Your grace and mercy You have given us for the remission of our debts, / Lord of all, / Father, Son and Holy Spirit, forever.

R: Amen. Bless us, O my Lord!

C: O Christ, the hope of mankind, / who forgives our sins and debts / and blots out our iniquities by virtue of Your glorious, holy, life-giving and divine Mysteries; / blessed be Your adorable Gift on high, forever.

R: Amen.

C & R: Our Father... (as at the beginning).

The celebrant stands at the sanctuary door, facing the people, a little moved to northern side and blesses the people, proclaiming the following “Hutama”

(On Sundays, feast days and days of commemoration)

(Thuai...Annappesaha...) Melody I: p. 177

C: In Christ Jesus, You blessed us with Your heav’nly gifts, O God! Who invited us to share His glory in His Kingdom.

R: Amen.
C: He called us to cherished bliss which will never pass nor end. This He promised in His words to His gathered disciples.
R: Amen.
C: “Amen, Amen,” said Jesus, “One who eats my Body now, drinks My Blood, remains in Me and I shall remain in him.”
R: Amen.
C: “I shall raise him at the end; he will never be condemned; he will pass from death to life and enjoy eternal bliss.”
R: Amen.
C: May He bless our gathering and preserve His people here, bring to glory those who shared His life-giving Mysteries.
R: Amen.
C: May you all be marked by Christ with His sign of life, the Cross, and be saved from all dangers both now and for ever more.
R: Amen.

OR
C: O God, You have blessed us with all the spiritual gifts in heaven/in our Lord Jesus Christ./He has
invited us into His Kingdom and called us to His glory,/ to the most cherished beatitude/ which neither passes away nor has an end./ This He promised in His life-giving preaching/ to the blessed community of His disciples:/ “Amen, Amen”, I say to you:/ “Whoever eats My Body and drinks My Blood/ dwells in Me and I in him,/ and I will raise him up on the last day./ He will not be condemned,/ but will pass from death to everlasting life.”/ May He bless our congregation/ and preserve our assembly/ and raise to glory those who have been gladdened/ by the participation in His glorious, holy life-giving and divine Mysteries./ May you be marked with the sign of the Lord’s Cross/ and be saved from all dangers, open and hidden/ now * and always and forever.

R: Amen

(On ferial days)

(Thuai...Annappesaha...) Melody I: p. 177

C: May Christ Jesus, whom we served in His holy Mysteries, make us worthy to enjoy His Kingdom with His angels.

R: Amen.

C: May He grant us confidence that we may behold His face as we stand at His right hand in Jerusalem above.

R: Amen.
C: May His mercy and His grace be with us and all the world, with the Church and her children both now and for ever more.
R: Amen.

OR

C: May our Lord Jesus Christ, to whom we have ministered, whom we have worshipped and honoured by these glorious, holy and life-giving Mysteries, make us worthy of the magnificent glory of His Kingdom of eternal joy with His holy angels. May He give us confidence in His presence, granting us to stand at His right hand in Jerusalem on high. May His grace and mercy be showered upon us, upon the Church and her children and upon the whole world, now and always and forever.
R: Amen.

(Another on ferial days)
(Thuai...Annappesaha...) Melody I: p. 177

C: Let our praise be sung to Christ in the Church of the redeemed. He has fed us with Himself and forgave our debts and sins.
R: Amen.
C: May He pour His blessings forth, His compassion and His love,
upon you, His chosen ones, who are sheep of His own flock.

R: Amen.

C: May His grace abound in you. May His right hand be on you to provide and to protect both now and for ever more.

R: Amen.

OR

C: Let there be praise sung in the Church to Him who pardoned our debts by His Body and blotted out our sins by His Blood. May He pour out His blessings upon you, His people, the sheep of His flock. May His mercy and His grace abound in you and may the right hand of His providence be upon you now and always and forever.

R: Amen.

(On days of commemoration of the departed)

(Thuai...Annappesaha...) Melody I: p. 177

C: Lord, accept our sacrifice and our prayers and offerings, and forgive the debts and sins of our dear departed ones.

R: Amen.

C: Now receive this sacrifice as You once did from Abel
from No-ah and Abraham,  
and from Job and Elijah.  

R: Amen.  
C: Lord, accept our Qurbana  
like that of Your Apostles,  
gathered in the Upper Room,  
and as the poor widow’s mite.  

R: Amen.  
C: Bring Your servant(s) to dwell in  
Your bright bridal chamber, Lord,  
in Your Kingdom, with the just,  
all those who have pleased You well.  

R: Amen.  
C: Forgive (them/him/her) all debts and sins  
and those of (his/her/their) house and  
friends,/  
Make (him/her/them) worthy of Your bliss  
in heaven with all Your Saints.  

R: Amen.  
C: Let (him/her/them) be remembered, Lord,  
in the comfort of Your house.  
Let (him/her/them) praise and worship You,  
Triune God, as is Your due.  

R: Amen.  
C: Let all people who have shared  
in this holy Qurbana
find forgiveness of their sins through Your mercy, Lord of all.

**R:** Amen.

**C:** Bless us all, O Lord our God:
this community and house,
this people, as each deserves,
now and always, ever more.

**R:** Amen.

**OR**

**C:** O Lord, hear our prayer;/ may our supplications be acceptable to You./ Receive our sacrifices and offerings/ and forgive the debts and sins of our departed ones./ Receive this sacrifice, O Lord,/ like the first sacrifice of Abel,/ of innocent Noah, who was just,/ of Abraham, who put his trust in You,/ of Job, who bore his afflictions patiently,/ and of Elijah, Your true prophet./ Receive this sacrifice like the sacrifice of the Apostles in the Upper Room/ and as the widow’s mite./ Receive this sacrifice, O Lord, on behalf of Your servant(s);/ make (him/her/ them) worthy to enter the bridal chamber of Your Kingdom,/ with all the just ones who have been well-pleasing to You./ Receive, O Lord, this sacrifice on (him/her/ them) behalf;/ pardon and forgive (him/her/ them) debts/ and blot out (him/her/ them) iniquities, and those of (him/her/ them) friends./ Merciful
Lord, make this (these) poor servant(s) of Yours/ worthy to dwell in the bridal chamber of heaven/ with the just on Your right side./ Let (him/her/them) be remembered in the happy and blessed abode,/ and be comforted and eternally made happy./ Let (him/her/them) offer there to the Triune God,/ honour and glory, praise and worship unceasingly forever./ Let all people, the high and the low,/ and this choir which participated in this holy service,/ be found worthy of the forgiveness of sins through God's mercy./ Bless us all, O Lord:/ bless this congregation, this house and this people,/ each one according to his merit/ now * and always and forever.

R: Amen.

The sanctuary veil is closed. If the sacred vessels are to be purified, the celebrant and deacons do that, and then the celebrant comes to the centre of the altar and bows [or kisses it], saying:

C: Remain in peace, altar of forgiveness./ Remain in peace, sepulchre of our Lord./ May the oblation which I have received from you be to me for the remission of debts/ and the forgiveness of sins./ I know not whether I shall ever come again to offer another sacrifice upon you.

The celebrant and others return to the sacristy.
Appendix I
Musical Notation of the Hymns in the Raza

Melody I (Thuai... Annappesaha...)
Pages: 27; 29; 34; 43; 46; 55; 58; 89; 90; 93; 98; 113; 148; 169; 171; 172; 173

Melody II (Halleluia... Athyunnathamam...)
Page: 28
Text of the Raza

Melody III (Sliba dahava lan...Nadhanilennnum...)
Page: 51

Melody IV (Sahde Brike....Ambaramanavarthom...)
Pages: 62; 96
Melody V (Odezdamman...Sakaleswaranam Deivam...)  
Page: 65

Staff Notation

Melody VI (Breeh hannana...Nallorasayamen...)  
Page: 69
Text of the Raza

Melody VII (Dabresh Kthabe...Ezhuthi...)
Pages: 71: 119

Melody VIII (O! Damhaimnin...Viswasikale Kelppin...)
Page: 72
Staff Notation

Melody IX (Kahnaik Nelb...Ninnude Vaidikaraniyum...)  
Page: 86

Melody X (Brikiton...Karthavil Jnan Drudhamai...)  
Pages: 91; 144
Melody XI (Shubha l’Aba...Thathanumathupol...)
Page: 95

Melody XII (Yada Hushave...M’shiha Karthave...)
Pages: 107; 129; 139
Staff Notation

Melody XIII (Marya Hassa ...Karthave Nin Dasara...)  
Page: 150

Melody XIV (Sahde Hawaithon...Karthave Nin ...)  
Pages: 117; 164
Melody XV (Mariam Bthulta...Pulariprabhayil...)  
Page: 119

Melody XVI (B’endan Sapra...Karunanidhiyam...)  
Pages: 155; 156; 162; 166
Appendix II
Vatican Approval for the Synodal Decision of the Syro-Malabar Bishops regarding the Celebration of the Holy Qurbana in Uniform Mode in the Whole Church

Vatican Approval

17 dicembre 1999

CONGREGATIO
PRO ECCLESIS ORIENTALIBUS
Prot. N. 1796/99
0193Roma,
Via della Conciliazione, 34
Indirizzo postale: 00120 Città del Vaticano

Eccellenza Reverendissima,

E’ pervenuto a questa Congregazione, con lettera del 21 novembre 1999, il testo relativo alle modalità di celebrazione del Holy Qurbana, approvato unanimente dal Sinodo Siro-Malabarese durante la sessione dei giorni 15-20 novembre scorsi.

La considerazione del testo, nonché la forma della sua approvazione e l’impegno del Sinodo-per la sua pronta e accurata diffusione offrono possibilità a questa Congregazione di rallegrarsi vivamente per il raggiungimento di questo importante risultato.

Questo Dicastero non ha obiezioni nei confronti della decisione assunta, che considera un nuovo, importante passo nella coscienza dell’identità della Chiesa siromalabarese e un fondamentale contributo alla comunione ecclesiale mediante una prassi pastorale omogenea. In allegato si uniscono alcune avvertenze concrete per la corretta applicazione del provvedimento.

Perché la decisione possa sortire l’effetto desiderato e indispensabile che, nella promulgazione e nell’applicazione, l’intero Sinodo dei Vescovi, sia collegialmente sia in ciascuno dei membri, si assuma la piena responsabilità pastorale di una fedele e corretta attuazione.

Con sentimenti di distinto ossequio mi confermo

Suo dev.mo

A Sua Eccellenza Reverendissima
Mons. Varkey VITHAYATHIL, C.Ss.R.
Amministratore Apostolico di Ernakulam-Angamaly
Mount St. Thomas P.O. Box N° 10
Bharath Matha College
KOCHI 682 021
Kerala - India
Your Excellency,

This Congregation has received your letter of 21 Nov. 1999 with the text about the modifications in the celebration of Holy Qurbana, unanimously approved by the Synod of the Syro-Malabar bishops during the session of Nov. 15-20, 1999.

Considering the text as well as manner of the approval and the desire of the Synod for a prompt and accurate promulgation of the same, offers this Congregation the opportunity to appreciate warmly this important decision.

This Dicastery has no objection to approve the decision taken, which it considers an important stage in the awareness of the identity of the Syro-Malabar Church and an important contribution to the ecclesial communion, through a uniform pastoral practice. The Enclosure gives some concrete directives for the correct application of the proposal.

In order that the decision may have the desired effect it is necessary that both in its promulgation and implementation the entire Synod of Bishops, both collectively and individually, take up the pastoral responsibility for a faithful and correct execution.

With sentiments of esteem and regard,

Yours very devotedly

(Achille Cardinal Silvestrini, Prefect)

(M. Marusyn, Secretary)
ENCLOSURE

1. The rubrics to be promulgated for the implementation of this Synodal decision should be unmistakably explicit. They should state clearly, as in the above mentioned document, that during the Anaphora the priest faces East (or the altar, i.e., with his back to the congregation, leading the people in prayer while facing in the same direction the people themselves are facing); and that the priest begins to face in this direction (toward the altar and away from the congregation) beginning with and including the Prayer of accessus ad altare: “I give you thanks, my Father, Lord of heaven and earth…” The priest remains facing in this direction during the entire Anaphora, except of course at those points where the traditional rubrics order him to turn to the congregation for a greeting.

2. It should be noted that in churches which have restored the once-traditional Bema in the centre of the nave, in the midst of the congregation – and such a restoration would certainly be desirable at least ad experimentum for example in liturgical centres and seminary or monastic chapels – then during the Liturgy of the Word the clergy on the Bema would be seated in the midst of the people and facing in the same direction as they, in the direction of the lecterns for the readings of the Liturgy of the Word.

3. Furthermore, in churches so designed, it would be not be necessary for the presiding priest to come to the Bema for the concluding rites of the liturgy, which would be celebrated from the front of the qestroma or sanctuary platform, facing the people.