

Malankara Syrian Orthodox Sunday School Association
Of North America



The Holy Eucharist 103
Class X Supplement



MALANKARA ARCHDIOCESE

of the Syrian Orthodox Church in North America

(Under the Holy Apostolic Throne of Antioch and All the East)

Archbishop Mor Titus Yeldho
Patriarchal Vicar

By the Grace of God



No.46/11

April 29, 2011

Blessings in our Lord Jesus Christ to our beloved Clergy, Sunday School teachers, parents and students,

Spiritual enrichment of our children is one of the most vital responsibilities given by our God Almighty. In Psalm 127:3, we read "Children are a heritage from the LORD, offspring a reward from him". We encourage our children to spend quality time each day in family prayer and communication with parents, which will help you to have a good relationship with our heavenly Father and your parents.

In the past couple of years we have been planning to revise our current curriculum and add the liturgical aspect of our Holy Church to help our children in the North American Diocese to participate in the Holy Services in a meaningful manner. In the recent survey conducted among the teachers of our Sunday school also, this was a main suggestion, so that our children will have a better understanding of our Liturgy.

We hope that this Supplementary text will help our children to know more about our Church services and to gain the spiritual nourishment from them. While we introduce this new supplementary texts to the 8th, 9th and 10th grade, we remind you that this is only a short and simple introduction of the Holy Liturgy. We advise you to consider this as a motivation during your Sunday School years, to seek the advanced study materials for better understanding in future.

In closing, we extend our paternal blessings to you and all who have contributed to the writing and publication of this supplementary texts for our Sunday School. May God bless you,

+ Archbishop Titus Yeldho

Preface

***"Love the Lord your God with all your heart, with all your soul,
with all your strength and with all your mind"***

(Deuteronomy 6:5, Luke 10:27)

Truly it is with humility and gladness that we release a supplement to our Class X textbook. Time and time again, students and spiritual leaders have approached the Sunday School board to provide educational material on the sacraments, especially the Holy Eucharist. It is through this earnest request and yearning for knowledge from our students that this supplemental study became a reality. The source of this text is the beautifully written literary work The Queen of Sacraments by Very Rev. Fr. Dr. Mani Rajan Corepiscopos.

First and foremost, we thank God Almighty for His guidance in this work. There are many extraordinary people that provided their talents to enable the team to release such a text. We could not have come this far without the prayers, love, and support of our beloved spiritual shepherd and Archbishop, His Eminence Mor Titus Yeldho. His Eminence spent many long hours providing valuable insight and comments for the text, our sincere and heartfelt thanks to the commitment and sacrifice for our children. We would like to thank Rev. Fr. Dileesh Alias for his devoted services for the Sunday School. Alongside Thirumeni in many review sessions for Sunday School is Dr. T.V. John who has embraced the position of Sunday School director last July with dedication and determination to make results happen.

In addition, there are several people that offered their time and energy to the completion of the study, we extend our gratitude to Rev. Dn. Martin Babu, Rev. Dn. Shawn Shaji, and Miss Tina Geevarghese for sharing honest, critical, feedback to provide a valuable study for our young people. We would also like to take this opportunity and thank St. Ignatious, Dallas for sharing their Sunday School program's Supplemental text. As part of the study, we wanted a way to bring the beauty of our Church's liturgy to life - based upon the expression "a picture is worth 1000 words" - we are hoping that the photos throughout the text accomplished this vision. It indeed was a team effort and "each one should use whatever gift he has received to serve others, faithfully administering God's grace" (1 Peter 4:10) was fulfilled and witnessed through this work.

Dear Senior Students and Class X Teachers,

Often our young people, due to the lack of readily available resources, attend the Holy Eucharist without realizing the magnitude and wonder of the sacrament. We hope and pray that this text will be a stepping stone to provide you with a fruitful learning experience and instill an interest in our Church. The concepts in the text are the traditions and liturgy gifted to us by our Heavenly Father. With the encouragement and support of our Clergy, teachers, and parents, we can provide an appreciation and understanding for our young people to carry on the beauty of the Orthodox faith in the generations to come. May God continue to abundantly bless each of us.

*His servant,
~jm*

Table of Contents

LESSON 1: HOLY EUCHARIST VIII REFRESHER.....	5
Preparation through Nicene Creed	5
LESSON 2: HOLY EUCHARIST IX REFRESHER.....	7
Anaphora through the Diptychs.....	7
LESSON 3: FRACTURE AND COMMIXTURE PRAYERS	9
Patterns of the Fracture.....	9
The Lord’s Prayer and the Elevation.....	10
Elevation of the Holy Mysteries.....	11
Hymns of the Eucharistic Devotion	12
LESSON 4: THE ANTICIPATION OF THE SECOND COMING	15
The Anticipation of the Second Coming.....	15
Conclusion.....	16
Dismissal of the Faithful	17

LESSON 1: HOLY EUCHARIST CLASS VIII REFRESHER

Objective: Review the topics covered in Class VIII.

- ❖ Holy Eucharist (Holy *Qurbono*) is a sacrament that enables us to participate in the sacrifice of our Lord Jesus Christ. By obeying His command "Do this in remembrance of me" we become participants of His sacrifice. The word *Qurbono* means 'offering of sacrifice'. Holy *Qurbono* is the sacrament which gives completeness to all sacraments and therefore it is called 'Queen of the Sacraments'. There are 4 components in the Holy *Qurbono* – the celebrant, the sacramental items, the Holy Liturgy (Anaphora/*Qurbono* Taksa) and the recipient (congregation).

1) PREPARATION OF THE PARTICIPANTS (CELEBRANTS/CONGREGATION)

- ❖ Prayer and meditation
- ❖ Reconciliation with brethren
- ❖ Holy Confession/Absolution
- ❖ Abstinance from worldly things
- ❖ Prayer for the Guidance of Holy Spirit
- ❖ Preparation of the Bread and Wine
- ❖ Entering the Church and Holy Sanctuary

2) PREPARATORY PRAYERS: *Thuyobo* (Syriac) - Preparation - This is the set of preparatory prayers preceding the Holy *Qurbono* at which time the sanctuary is closed by the veil (thiraseela). *Thuyobo* consists of two sets of prayers: the order of Melchizedek followed by the order of Aaron.

MASS OF CATECHUMENS

- ❖ Procession
- ❖ Trisagion
- ❖ Lections
- ❖ Gospel



PRE-ANAPHORA: The prayers following the Gospel are called the Pre-Anaphora. The Rites of Pre-Anaphora include a set of prayers and blessing of the censor followed by the recital of the Nicene Creed.

Prayers: Promiyon, Hoosoyo and Sedro

- o *Promiyon* (Syr.), meaning preface. This is preceded by the diaconal (by the deacons) proclamation, "*Stomen Kalos*" (Let us stand well) and the response "*Kyrie aleison*" (Lord have mercy). The prayer of *Promiyon* remembers the great sacrifice of our Lord and beseeches Him to make us worthy of offering the sacrifice. The *Promiyon* is followed by *Hoosoyo*, meaning propitiatory prayer. It is an invariable prayer. The priest, on behalf of himself and the penitent congregation, beseeches the Lord for mercy and absolution. Christ is described as the absolver and the absolution, the celebrant as well as the offering. The *Sedro* follows the *Hoosoyo*, which is an expiatory prayer. Most of the texts in use for *Sedro* reflect on the fundamental tenets of our faith regarding Christ's life on earth, His incarnation and redemptive passion. There are several sets of *Promiyon* and *Sedro* that are in common use. The priest selects one appropriate to the day of the Eucharist. These prayers are all reminders of our sinful nature and beseech the Lord to make us worthy of offering the sacrifice.

Blessing of the Censer: The prayers for the blessing of the censer are proclamations of the faith in the Holy Trinity.



Nicene Creed: The Nicene Creed is recited following the blessing of the censer. It is a confession of faith as proclaimed by the 318 fathers of the early Church in 325 AD at the Synod convened in Nicea.

Major Tenets of the Nicene Creed: The Holy Trinity, The Son, The Holy Spirit, and The Church.

(a) Doctrine regarding the Holy Trinity:

- One True God

(b) Doctrine regarding the Son

- The Son is truly begotten of the Father and not made
- The Son came down from heaven for us men and our salvation
- He was incarnate by the Holy Spirit and of Virgin Mary, Mother of God and He became man
- He was crucified, suffered, died and was buried, and the third day He rose according to His will, and ascended into Heaven
- He sits at the right hand of His Father
- He will come again with great glory to judge both the living and the dead.
- His Kingdom shall have no end

(c) Doctrine regarding the Holy Spirit:

- The one living Holy Spirit
- Holy Spirit is the Giver of Life to all
- Proceeds from the Father
- The Holy Spirit spoke through the Prophets and the Apostles.

(d) Doctrine regarding the Church

- The Church is One Body
- The Church is Apostolic
- We confess one baptism for the remission of sins
- We look for the resurrection of the dead and new life in the world to come

Questions:

- 1. List the preparation of the participants?**
- 2. What components are included in the Mass of Catechumens?**
- 3. What are the 3 parts of the Pre-Anaphora portion of the Holy Eucharist?**
- 4. What purpose does the Nicene Creed serve during the Holy Eucharist?**

LESSON 2: HOLY EUCHARIST CLASS IX REFRESHER

Objective: Review the topics covered in Class VIII.

Anaphora is a Greek term signifying the celebration/offering of the Holy Eucharist. Anaphora is **the remembrance of Christ's sacrifice**. Through our partaking in the Anaphora (the Holy Body and Blood) we become heirs of the lost Paradise.

- ❖ **Prayer of the Kiss of Peace** - The Kiss of Peace is as ancient as the Church itself. St. Paul says: "Greet one another with a holy kiss" (2 Corinthians 13:12, Romans 16:16, 1 Thessalonians 5:26). St. Peter also exhorts: "Greet one another with a kiss of love" 1 Peter 5:14. The prayer of the kiss of peace is a prayer of reconciliation of the congregation—each one with his brethren—an essential requisite to partake in the Holy *Qurbano*.



- ❖ **The Prayers of Inclination:** The two prayers of inclination plead for God's grace to make us worthy of offering the sacrifice.

- ❖ **The Celebration of Shushafo:** The celebration of the veil is symbolic of the vision that St. Peter had in the city of Joppa. Acts 11:5-8. The celebration of the *shushofo* symbolizes granting of this right to all the races of the world who confess their faith in Christ. This also symbolizes the opening of Heaven and Earth when Jesus was baptized and the Holy Spirit descended upon Jesus in the form of a dove.



- ❖ **First Benediction:** God expresses His love, not because He received anything from us worthy of this good will, but due to His abundant mercy. May that great love be with all the faithful. Through the grace of the Son, the infinite bond between God and man is bridged. The fellowship of the Holy Spirit which filled the disciples on the day of Pentecost is with all the faithful who obey God.



- ❖ **Sarsum Corda - Lift ye up:** The congregation is urged to raise themselves above worldly thoughts and extend their hearts to the highest.

- ❖ **Prayer of Thanksgiving and Tersanctus (Thrice Holy)**

- ❖ **The Prayers of Institution:** Blessing of the bread and wine

❖ **The Invocation of the Holy Spirit:** The priest, using the Holy Spirit, transforms the bread and the wine into the Body and Blood of our Savior Jesus. Although physically it might still look like bread and wine, in spirit, it is truly the Body and Blood of our Lord.

❖ **DIPTYCHS**

1. First diptych: For the Spiritual Fathers who tend the Church
2. Second Diptych: For the Living Faithful Brethren
3. Third Diptych: For the Living Faithful Rulers
4. Fourth Diptych: Intercession of the Mother of God and Saints
5. Fifth Diptych: For the departed Church Fathers of the Church
6. Sixth Diptych: For the faithful departed

Questions:

1. **What is the significance of the kiss of peace?**
2. **During the Prayers of institution what is happening?**
3. **List the 6 diptychs and who is remembered during each.**

Lesson 3: Fracture & Commixture and Prayers

Objective: Understand the importance of the fracture and commixture portion of the Holy Eucharist and the prayers.

THE FRACTURE AND COMMIXTURE:

The fracture (breaking of the host/bread) and commixture (the placing of a part of the Host in the chalice) commemorate the redemptive passion of our Lord. The veil is pulled over the sanctuary before the prayers of fracture and commixture as a reminder of the time of **Christ's** redemptive passion, death, burial, and resurrection, when the earth was engulfed in darkness (Luke 23: 44; Matthew 28: 1; Luke 24: 1; John 20: 1).



❖ **Patterns of the Fracture:** The fracture is completed in different patterns, based on the Church calendar and the number of hosts (bread) used. There are three patterns:

1. Lamb Pattern: To be used from koodash eetho (Sanctification day) to Easter.
 2. Crucifix Pattern: To be used from Easter to the feast of Holy Cross
 3. Cross Pattern: To be used from the feast of Holy Cross to koodash eetho
- After the fracture and mixing with wine/blood the priest raises the host/bread symbolizing the resurrection of our Lord on the third day.
 - When the host (bread) is raised, bells are to be rung, and everyone hearing the bell is to make the sign of the Cross. Both breaking the host and the events mentioned above are some of the holiest events during the whole service. During this time, everyone besides the celebrant is instructed not to move around.
 - The congregation sings a song appropriate for the day while the curtain is closed during these silent prayers by the priest. Following the song, the deacon leads the Litany of Supplications. These prayers are optional and are often used to allow time for the priest to complete fracture and commixture.

❖ LORD'S PRAYER AND THE ELEVATION

- The veil concealing the sanctuary is withdrawn following the prayers of fracture and commixture to symbolize the days before the Pentecost, when the resurrected Christ appeared to His disciples several times. ***"To these He also presented Himself alive, after His suffering by many convincing proofs, appearing to them over a period of forty days..." – Acts 1:3.*** The priest, extending and elevating his hands, offers a prayer as a direction to recite the Lord's Prayer. The Celebrant concludes by saying aloud ***"Our Father who art in heaven."***
 - Our right to be called the children of God is a gift of grace, which we receive through the Sacrifice at Golgotha. ***"... But you have received a spirit of adoption as sons by which we cry out, 'Abba! Father!'" – Romans 8:15.*** It is apt that the Lord's Prayer follows immediately after the commemoration of His sufferings. Clement of Jerusalem (c. A.D.313-386) expounds on the right of Sonship to God that is received through baptism. The baptized become the children of God (as before the fall from the Garden of Eden). The prayers of the sacrament of baptism elaborate on the Sonship to God in great detail.
 - The priest makes another prayer reaffirming the Lord's prayer to which the people respond saying ***"Amen."***
 - The priest greets the congregation saying: ***"Peace be to you all."*** The congregation responds: ***"And to your spirit."*** The deacon exhorts the congregation to bow their heads before the merciful Lord, before partaking of the Divine and Holy Mysteries. The priest, then again extending and elevating his hands, says another prayer seeking absolution. The people respond saying: ***"Amen."*** The priest greets the congregation saying: ***"Peace be to you all."*** The people respond: ***"And to Thy spirit."*** The priest touches with his right hand the chalice, the paten, and then the ***tablitho.***
-
- During the Second Benediction, making the sign of the cross on himself, and then on his left and right, the priest turns to the congregation and blesses the people saying: ***"The grace and mercies of the Holy Trinity, glorious, uncreated, and self-existent, eternal, adorable, and of one substance be with you all my brethren, forever."***
 - The blessing (***rooshmo*** – Syr.) has its roots in the blessing that Christ gave his disciples before his ascension. ***"... and he lifted up His hands and blessed them. And it came about that while he was blessing them, He parted from them."*** – Luke 24:50,51. The prayers following the third blessing commemorate the ascension of our Lord Jesus Christ to heaven. The deacon alerts the congregation to attend with reverence and fear. This pronouncement as ascribed to Moses Bar Kephos (writer and one of the most celebrated bishops in the ninth century). The congregation commemorates Christ's ascension with reverence and beseeches the Lord for mercy and compassion.

ELEVATION OF THE HOLY MYSTERIES

- ❖ The two deacons, standing with lighted candles on either side of the priest, reminds us of the two men dressed in white who proclaimed on our Lord's ascension: *"Galileans, why are you standing there looking up at the sky?..."* – Acts 1: 1 After putting the incense, the priest lifting the paten ceremoniously with both hands, says: *"It is right that these Mysteries be given only to the holy and to the pure."* Only those who have received the first fruit of the Holy Spirit (Romans 8: 23) are worthy of receiving the Holy Communion. *"Therefore whoever eats the bread or drinks the cup of the Lord in an unworthy manner shall be guilty of the body and blood of the Lord"* – 1 Corinthians 11: 27. The people respond saying: *"None is holy, save the One Holy Father, the One Holy Son, and the One Holy Spirit."* The priest slowly places the paten down on the *tablitho* and, as he lifts up the chalice, the people say: *"Glory be to the Father, and to the Son, and to the Living Holy Spirit, Who are One, for ever and ever Amen."*



- ❖ The priest holds his hands crosswise with the paten in his right hand and the chalice in his left. His right hand is above his left as they are held over the *tablitho*. The priest then says: *"The One Holy Father with us, Who, by His mercy, created the world."* The people respond: *"Amen."* The priest continues: *"The One Holy Son with us, Who by His own precious sufferings, redeemed the world."* The people respond *"Amen"*. The priest completes the prayer saying: *"The One Holy Spirit, with us, the perfecter and fulfiller of all that has been and all that will be. May the name of the Lord be blessed for ever and ever. The priest steps down from the Durgo after kissing the Thronos. "* The people respond: *"Amen."* The Holiness and unity of the Trinity are reaffirmed in this prayer, which proclaims the dwelling of the Trinity, particularly of the Holy Spirit among us. *"But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Advocate shall not come to you; but if I go, I will send Him to you"* – John 16: 7.



- ❖ **Hymns of the Eucharistic Devotion:** The Church commemorates the saints and seeks their intercession in the hymns of the Eucharistic Devotion (*qual'yon*-Syr.). The hymn that immediately follows the Elevation of Mysteries exhorts the congregation to remember our fathers who taught us to be the children of God. The congregation beseeches the Son of God to grant them rest with the righteous and the just in His eternal Kingdom.



- **Prayers of Devotion and Intercession to St. Mary:** The Church venerates the memory of the ever Virgin St. Mary, the Mother of God, who is the most exalted among the saints. The Church rededicates itself as the bride of Christ and prays for the intercession through St. Mary. The congregation joins the priest in singing the hymn based on Psalms. *"Listen, O daughter, give attention and incline your ear; Forget your people and your father's house; Then the King will desire your beauty; because He is your Lord, bow down to Him"* - Psalms 45: 10-11. Several alternate hymns are used in seeking intercession of St. Mary. The theme of these hymns is the immaculate conception of our Lord Jesus Christ. The English and Malayalam lyrics are as follows:

English

See the royal daughter's stand

Halleluiah ou Halleluiah

Glorious queen at thy right hand

Thy father's folk and home leave thou

Halleluiah ou Halleluiah

The king desires thy beauty now

Barekumor

Malayalam

Ninnal stuthiyodu rajamakal

Halleluiah ou Halleluiah

Nin valabhage raja bhaminiyum

Ninazhakarachan mohippan

Halleluiah ou Halleluiah

Nin janamorkayka pithrugrahavum

Barekumor

- **Hymns of Devotion and Intercession to Saints:** The Church reveres the memory of saints singing hymns based on Psalms. *“The righteous man will flourish like the palm tree, He will grow like a cedar in Lebanon. Planted in the house of the Lord, they will flourish in the courts of our God. They will yield fruit in the old age; they shall be full of sap and very green”* - Psalms 92: 12-14. Other hymns commemorate the patron saint of the parish or the saint whose feast is being celebrated. The people beseech the saint to intercede as the head of the congregation, just as Moses interceded for Israel. The English and Malayalam lyrics are as follows:

English

The righteous shall prosper like
palm trees Halleluiah
And thrive like the cedars of Lebanon
In age they shall and be flourishing
Halleluiah
Yea, growing both fattened and pleasing Barekumor

Malayalam

Nayavan panapole thalarthidume
Halleluiah
Valarumavan Lebanon kaarakilpol
Vrudhathayilumavarthalirittu thazhachhidume halleluiah
Vardhikkumavarkku thushti pushtikalum. Barekmor

- **Prayers for the Departed Clergy:** The congregation intercedes for the departed clergy singing the hymns based on Psalms. *“Let Thy priests be clothed with righteousness; and let Thy godly ones sing for joy. For the sake of David Thy servant, do not turn away the face of thine anointed. If our sons will keep my covenant, and my testimony which I will teach them, and their sons also shall sit upon your throne forever”* - Psalms 132:9-10,12. The congregation prays for the departed clergy to make them worthy of the heavenly abode, and the crown that the Holy Spirit plaits for those who gave unblemished offerings to God. The English and Malayalam lyrics are as follows:

English

In righteousness thy priest be clothed
Halleluiah ou Halleluiah
Thy righteous ones in glorious garb
For David’s sake, thy servant true
Halleluiah ou Halleluiah
The face of Thine anointed heed
Barekmore

Malayalam

Charthum neethiye ninnachaaryanmaarum
Mahimaye nin nayavanmarum-hal-hal...
Ninnabhisiktha mukham thirippikkalle
Nin daasan Daveedin moolam
Nin puthranmaar kaathidu menkil-hal-hal...
En niyamatheyum njanupadesichidumee saakshiyeyum-
Barekmor.

- **Prayers for the Faithful Departed:** The congregation intercedes for the faithful departed, singing hymns based on Psalms. "Just as a father has compassion on his children, so the Lord has compassion on those who fear Him. As for man his days are like grass: as a flower of the field, so he flourishes" - Psalms 103: 13,15. The English and Malayalam lyrics are as follows:

English

As doth a father his children love
Halleluiah
So does the Lord love those who fear his Name
The days of man are but as grass
Halleluiah
He springs up like the herbs that grow in the fields
Barekumor

Malayalam

Makkalilappen kripa cheyvathupole-
Haaleluiah
Bhakthanmaaril daivam kripa cheyyum
Pullinu thulyam naranude naalkalaho
Haaleluiah
Pookkunithu vayalil poo-chedipole
Barekmor

Hymns sung by the congregation pray to the Lord to awaken His servants, who with trust and confidence have fallen asleep, by His life-giving voice, from the graves to Paradise. "...for an hour is coming, in which all who are in the tombs shall hear His voice, and shall come forth; those who did good deeds to a resurrection of life, those who committed the evil deeds to a resurrection of life, those who committed the evil deeds to a resurrection of judgment" - John 5: 28,29.

All the hymns sung are based on the Lord's second coming and the eternal life. "Truly, truly I say to you, and hour is coming and now is, when the dead shall hear the voice of the Song of God; and those who hear shall live" - John 5:25. "For the Lord Himself will descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God; and the dead in Christ shall rise first" - 1 Thessalonians 4:16.

Questions

- 1. What is the fracture and commixture commemorate?**
- 2. Name the primary 3 primary shapes used for the fracture and the designated days the pattern is used.**
- 3. Who is commemorated during the Hymns of Holy Eucharist Devotion?**


Lesson 4: The Anticipation of the Second Coming through Final dismissal

Prayers in Anticipation of the Second Coming

- The priest turns to the west and asks for the intercession of the congregation saying, "My brethren and my beloved, pray for me", as he prepares to receive the Holy *Qurbono*.



- The veil is then pulled across the sanctuary to symbolize the age in which the Church awaits the second coming of our Lord. The congregation waits for the second coming of the Lord and in the hope of the resurrection of the departed. "The sun will be turned into darkness, and the moon into blood, before the great and awesome day of the Lord comes." (Joel 2:31). "But immediately after the tribulation of those days, the sun will be darkened and the moon will not give its light and the stars will fall from the sky and the powers of the heavens will be shaken." (Mathew 24:29). The priest kneels down before the altar and says a silent prayer beseeching the Lord to make him worthy of receiving the Holy Body and Blood. Then, standing on the *durgo*, he partakes of the Holy Eucharist. If a prelate is present, the celebrant steps down from the *durgo*, then the prelate partakes in the Holy Eucharist. The attending clergy also receive the Holy Eucharist from the celebrant.
- The veil is then withdrawn to symbolize the second coming of our Lord and the Day of Judgment. The priest, carrying the paten in his right hand and the chalice in his left hand turns counterclockwise to face the congregation to specially signify the coming of the Lord of Judgment. This is in contrast to the usual clockwise turn, which is symbolic of the first coming of our Lord as the Redeemer. The priest standing on the *durgo* blesses the congregation saying, "From thy atoning altar, may remission descend (the priest descends from the step), to thy servants O Son of God, who came for our salvation, and will come again for our resurrection and restoration of our kind forever."
- Before proceeding west, the priest with his right hand above his left hand, steps down from the *durgo*, takes a forward step, and invokes the Lord to bless the congregation saying, "Stretch out O Lord, thy invisible hand and bless this assembly of thy worshippers who are prepared to receive thy precious Body and Blood for the remission of debts and forgiveness of sins, and for the confidence in thee, our Lord and God forever." The congregation responds, "Amen,"

- The priest then proceeds west in a procession which signifies the anticipated second coming of our Lord (from the East). "For just as the lightning comes from the east, and flashes even to the west, so shall the coming of the son of man be." (Mathew 24:27). The accompanying deacons with the lighted candles, *marvahtso*, and bells represent the glorious second coming of the Lord with trumpets and accompanied by the angels. "And He will send forth His angels with a great trumpet and they will gather together his elect from the four winds, from one end of the sky to the other." (Mathew 25:31). "But the day of the Lord will come like a thief, in which the heaven will pass away with a roar, and the elements will be destroyed from intense heat, and the earth and its works will be burned up." (2 Peter 3:10).
- 
- The priest continues the invocation saying, "May the mercy of the great God and our Redeemer, Jesus Christ, be upon the bearers of these Holy Mysteries, and upon those who receive them, and upon all those who have labored and shared and share in them. May the mercy of God be upon us and upon them in both worlds, forever."
 - The congregation chants the hymn, "O Lord, have mercy upon us. Our Lord, spare us and have mercy upon us. O Lord, hear us and have mercy upon us. Glory to God on high, exultation to His mother, a crown of praise to the martyrs, and compassion and mercy to the departed. *Hallelujah!*"
 - During this chanting the priest stretches out his hands to introduce the Holy Body and the Holy Blood one after the other and pleads to the Lord for making them for the life and redemption of all of us. Then the congregation chants the hymn "The world shall kneel to Thee and worship Thee -----"while the priest returns to the altar where he sets the paten and chalice on the *tabilitho*.

THE CONCLUSION: The concluding prayers are known as prayers of thanksgiving. The priest thanks the Father on behalf of the congregation for having considered us worthy of partaking of His heavenly table. The priest beseeches abundant blessings for the assembled faithful. After greeting the congregation "peace be to you all", the deacon exhorts the people to bow their heads before the merciful Lord. The priest continues with another prayer of thanksgiving and then chants the concluding song "*huthomo*" (Syriac) appropriate for the day. After the prayers of thanksgiving, the faithful are dismissed.

The Dismissal of the Faithful:

The priest dismisses the congregation saying: "Our brethren and beloved, we commit you unto the grace and mercy of the Holy and Glorious Trinity with the blessings and food for your journey which you have received from the atoning altar of the Lord; depart now in peace. The far off and the near, the living and the departed, saved by the victorious cross of our Lord, and inscribed with the seal of the Holy Baptism, may the Blessed Trinity redeem your debts and forgive your sins, and grant rest to the souls of your departed. And may I, the weak and the sinful servant, be favored and helped by your prayers. Glad and rejoicing go now in peace, and pray for me always."



The Holy altar is again referred to as the source of all graces. The blessings of the Trinity which are common to other blessings are again invoked. The teaching of the Church regarding the continued spiritual growth of the faithful departed is once again **proclaimed. The congregation responds, "Amen.** May the Lord accept your offering and help us by your prayers." The veil is drawn across the sanctuary denoting the conclusion of the public celebration of the Holy *Qurbano*. The priest gives the Holy Communion to those who are prepared to receive it. The priest, while saying the post-communion prayers, stores a portion of the sacrament and consumes the remaining. The priest washes the altar vessels while reciting the appropriate prayers. During this time the deacons and the congregation recite the concluding hymns and prayers ending **with the Lord's prayer and Hail Mary.** The celebrant takes leave of the altar, stepping down from the *durgo* and kissing the *tablitho* thrice saying three prayers of farewell with a contrite heart.

We have approached the conclusion of the study on the Holy Eucharist. Our hope and prayer is that over the course of the study you have obtained a greater understanding and sincere appreciation of the Holy Eucharist and all that it entails for both the Celebrant and the Congregation. May the depth of this study provide fruitful and spiritual benefits as you attend and actively participate in the Holy Eucharist. May God bless you.

Questions

1. Explain how the prayers in anticipation of the Second Coming begins.
2. Explain the symbolism of the veil being pulled across the sanctuary.
3. What is the significance of turning counter clockwise during the procession of second coming?