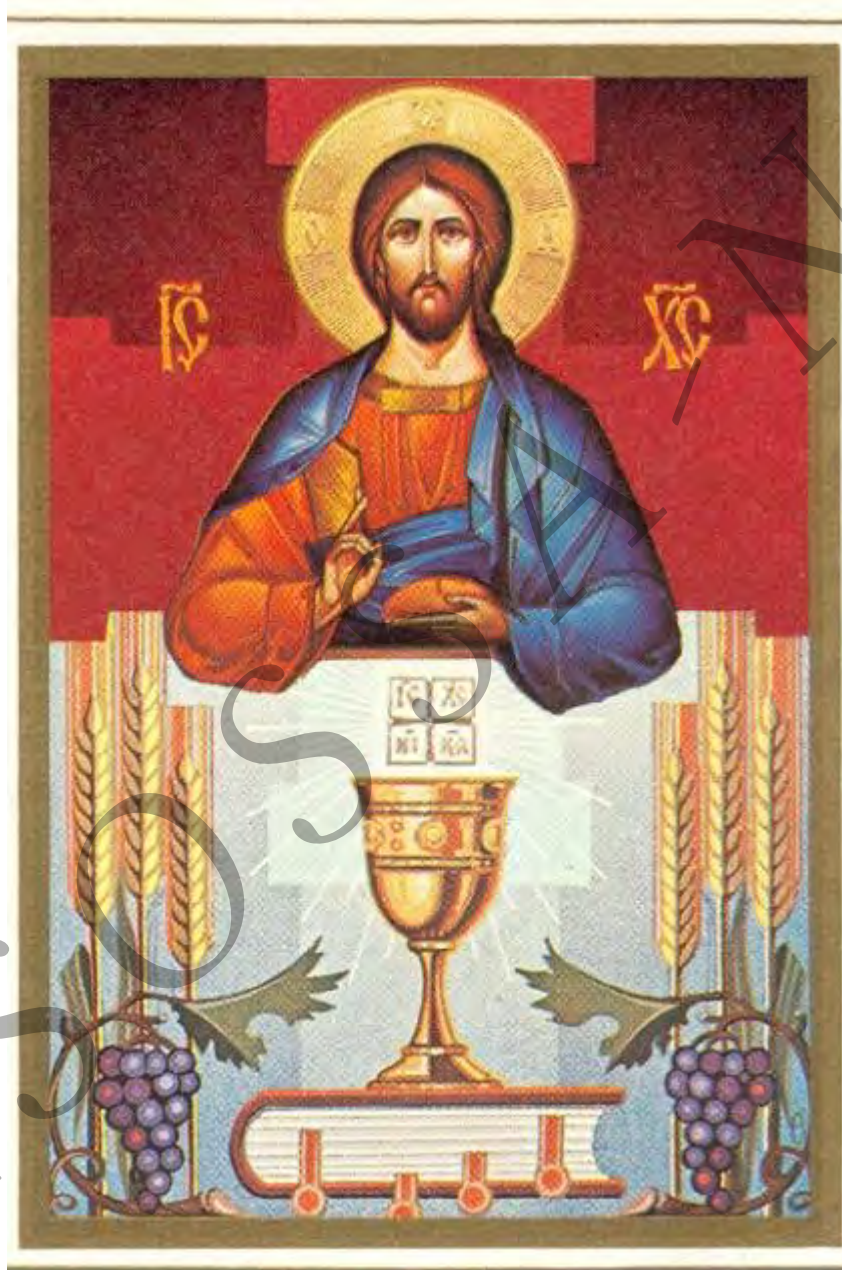


Malankara Syrian Orthodox Sunday School Association
Of North America



The Holy Eucharist 102
Class IX 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 IX 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 Students and Class IX 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

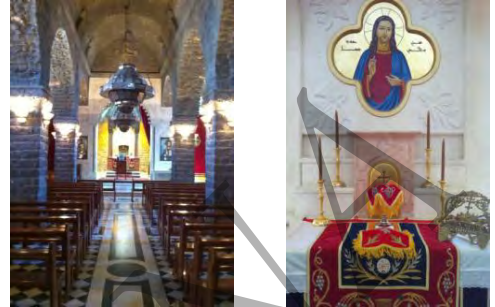
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LESSON 1: HOLY EUCHARIST CLASS VIII REFRESHER

Objective: Review of the topics covered in Class VIII.
(Note: for detailed review refer Holy Eucharist 101)

The Holy Eucharist (Holy *Qurbono*) is a sacrament that enables us to participate and commemorate the birth, public ministry, death, resurrection and the second coming of our Lord Jesus Christ. **By obeying His command "Do this in remembrance of me" we become participants of His sacrifice** (Matthew 26:26-28; Mark 14:22-25; Luke 22:14-19.). The word *Qurbono* means 'offering of sacrifice'. Holy Qurbono/Holy Communion is the sacrament which gives completeness to all sacraments and therefore it is called 'Queen of the Sacraments'. Holy *Qurbono* also is a thanksgiving service. In fact the primary aim of celebrating Holy *Qurbono* is to thank God for all His blessings and mercies and to dedicate ourselves to a life of love for God and all His children. Essentially Holy *Qurbono* is the core of Christian worship and life. **Jesus proclaims "He who eats my flesh and drinks my blood, abides in me and I in him" (John 6:56).** Holy *Qurbono* is the 'bread of life'. When we receive the Holy *Qurbono*, our Lord who conquered death, sin and Satan, renews His dwelling in us. 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
- ❖ Abstinence
- ❖ Preparation of the Bread and Wine
- ❖ Entering the Church and Holy Sanctuary

2) PREPARATORY PRAYERS: Thuyobo - This is the set of preparatory prayers preceding the Holy Qurbono at which time the sanctuary is concealed by the veil. In the Holy Bible we see 2 orders of Priesthood, one is the Order of Melchizedek (Genesis 14) and the other is of Aaron (Exodus 28). The Priesthood in the Holy Church is that of our Lord Jesus Christ in whom both these Priesthoods were united. Hence in the preparation part the Priest follows both orders.



Mass of Catechumens: The mass of Catechumens was primary intended for the new believers who are not yet baptized. This part consists of Procession, Trisagion, Epistle readings, and the Gospel.



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

Prayers- *Promiyon, Hoosoyo and Sedro:* *Promiyon*/preface – This 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 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. This is the general absolution prayer offered by the Celebrant on behalf of the whole congregation. The *Hoosoyo* is followed by the *Sedro*, 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. These prayers are all reminders of our sinful nature and beseech the Lord to make us worthy of offering the sacrifice. The Priest concludes the *Sedro* by praying for the remission of debts and forgiveness of sins in both worlds.

Blessing of the Censer: The prayers for the blessing of the censor are proclamations of the faith in Trinity- The worship of Trinity reminds us of the three periods—the period of Old Testament, the period of Christ's ministry, and the period in which we are living.



Nicene Creed: The Nicene Creed is recited following the blessing of the censor. 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: Through the New Testament we get a clear picture of the Holy Trinity which consists of the Father, the Son, and the Holy Spirit. "Go therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matthew 28:19).

- o **One True God** - The first line of the Creed is a proclamation of monotheism- the doctrine that there is but **one** God. (You shall have no other gods besides me - Exodus 20:3). Though there are three persons in the Holy Trinity there is only one God-head.

(b) Doctrine regarding the Son: As the Father is from the beginning so is the Son. "In the beginning was the Word and the Word was with God, and the Word was God" (John 1:1). This Son, the second person in the Holy Trinity humbled Himself and became man for our salvation (Philippians 2:6-8). He took His body in the womb of St. Mary by the Holy Spirit while she remained a virgin. This is the true mystery of Incarnation that both God and man were brought in to union in one being, Jesus Christ (1 Timothy 3:16). The Nicene Creed reaffirms the faith that the incarnate God suffered, crucified, died, buried and rose again. The Church is expecting the eternal king who comes in the glory to judge all and in world to come.

(c) Doctrine regarding the Holy Spirit: The Holy Spirit is one of the persons in the Holy Trinity who is worshipped and glorified with the Father and the Son. It is the Holy Spirit who spoke through the prophets and apostles and who teaches and guides the Church today.

(d) Doctrine regarding the Church: The Creed professes the 4 fundamental characteristics of the Holy Church as One, Holy, Catholic, and Apostolic Church.

Questions:

- 1. List the preparation of the participants (categorize which are for the celebrant and which are for the congregation).**
- 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?**

MSSOSSA-NA

LESSON 2: ANAPHORA – (From the “Kiss of Peace” to the “Invocation of the Holy Spirit”)

Objective: Understand the components and significance of the “Kiss of Peace” through the “Invocation of the Holy Spirit” during the Holy Eucharist.

‘Anaphora’ is a Greek term signifying the celebration of the Holy Eucharist. The term “*anaphora*” in Greek means offering. The priest steps on the *dargo* (altar step) to celebrate the anaphora. This is symbolic of our Lord entering the upper house of St. Mark for the celebration of the Last Supper. **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. Adam, the father of mankind, was driven out of his heavenly abode (paradise) because of his disobedience (Genesis 2:8, 3:23). We, who became heirs of his nature and punishment, regain our right to heaven through Christ’s sacrifice on Golgotha.

From this part of the Holy Eucharist, the celebrant can choose one of many Taksa/Rites available. However the Holy Church uses the Taksa of St. James on important occasions like ordination and consecration.

Prayer of the Kiss of Peace - 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 Kiss of Peace is a beautiful tradition adopted by the ancient church from the Jewish practice of kissing before eating. Holy Communion is the spiritual food of the Church. The Kiss of Peace shows our inward love and concord with our neighbor. Being made at peace with one another, one is made at peace with God. The peace given to one another does away with mutual enmity, signifying that Jesus has made an end of the enmity between God and man, making, peace and love to reign among us. The Kiss of Peace also fulfills the words of our Lord (Matthew 5:23, 24). It likewise recalls the words of St. Peter (1 Peter 5:14) and that of St. Paul (2 Corinthians 13:12, Romans 16:16, 1 Thessalonians 5:26).



Our Lord in His Sermon on the Mount commands us to be reconciled with our brethren before offering sacrifices. “If therefore you are presenting your offering at the altar, and there remember that your brother has something against you, leave your offering there at the altar, and go your way first be reconciled with your brother, and then come and present your offering” (Mathew 5:23,24). “But if you do not forgive men, then your Father will not forgive your transgressions” (Mathew 6:15).

- ❖ After this prayer the priest turning to the congregation blesses them saying: “Peace be to you all.” The benediction of peace uses the very same words with which our Lord greeted the congregation of Apostles after His resurrection (Luke 24:36, John 20:19).

❖ **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 priest lifts up the *shushafo* (Veil) covering the chalice and paten and waves it three times over the Holy Mysteries. The celebration of the veil is symbolic of the vision that St. Peter had in the city of Joppa (Acts 11:5-8). Through this vision St. Peter was instructed that the grace of God is open to all races who confesses their faith in Christ (Acts 11:17-18). The celebration of the *shushafo* also represents the opening of Heaven and the descent of the Holy Spirit in the form of a dove at the Baptism of Jesus.



❖ **First Benediction:** The priest, turning to the congregation gives the first benediction. This benediction is known as the Apostolic Benediction which is taken from St Paul's letter (2 Corinthians 13:14). The congregation greets the celebrant back with the benediction of the Holy Trinity which they received.



❖ **Sarsum Corda - Lift ye up:** The priest lifting his hands urges the congregation to raise their minds and hearts to heaven where our Lord Jesus Christ sits at the right hand of God the Father. This reminds us that the bread and wine offered is actually the body and blood of the Son of who is in Heaven and that the thronos is the Heavenly Throne. The congregation responds: *—They are with the Lord God.*" The priest again urges the congregation to worship and praise the Lord with reverence.



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

The priest lifts his hands and raising his voice requests the congregation to join in the Heavenly worship. The people join in saying: "*Holy, Holy, Holy, Lord God Almighty, Heaven and earth are full of His glories. Hosanna in the highest. Blessed is He that came and is to come in the name of the Lord. Hosanna in the Highest.*" (Isaiah 6:3)

- During this time the priest waves his hands upon the mysteries with a silent prayer. This waving of hands symbolizes the angels fluttering to one another and worshipping at the Heavenly Throne. Here the congregation is praising God along with the Angelic Hosts.



❖ **The Prayers of Institution:** This is the single most important part in the Holy Qurbano. The Holy Mysteries handed down to the Apostles by our Lord at the upper room is been given to the generation through the celebration of the Holy Qurbano. During the liturgy the priest representing our Lord administers it as described by St. Paul in (1 Corinthians 11:23-25).

- During this time the priest takes the bread in his hands after giving thanks he blesses it three times by making the sign of the cross on it. Likewise he then takes the chalice (cup) in his hands after giving thanks he blesses it three times by making the sign of the cross on it (Matt. 26:26-28, Mark 14:22-24, Luke 22:15-20).
- After the prayers of institution the priest reminds the congregation the command of our Lord to "Do this in remembrance of me" (Luke 22:19), and the direction of St. Paul "**For as often as you eat this bread and drink the chalice you proclaim Lord's death till he comes**" (1 Cor. 11:26).
- As the celebrant finishes this admonishment, saying "*a'damo doseno*" meaning "until I come" he takes the *tharvodo* (spoon) and its *gmurtho* (small cushion) and raises them both with his right hand. He lifts these over his right shoulder in a quick motion to signify the second coming of Christ on the last day which shall be like a flash of lightning in the sky. The spoon here represents our Lord and the cushion His throne. By placing these to the right is revealed that Christ sits at the right hand of the Father.

Then priest then offers a prayer remembering the death, resurrection, ascension, and the intercession of our Lord at the right hand of the Father. He prays to accept this sacrifice which is offered for the sins and follies of the congregation. This is the first prayer addressed to the Son.



❖ The Invocation of the Holy Spirit

- This is the solemn occasion where the celebrant waves his hands over the mysteries pleading God the Father to send down the Holy Spirit upon the bread and wine. The deacon cautions the congregation about the sacredness and solemnity of this occasion and urges them to pray with reverence.
- Following the invocation of the Holy Spirit, the priest with raised hands and a contrite heart pleads to God to answer his prayers and to send the Holy Spirit to perfect the offerings as the Body and Blood of our Lord Jesus Christ. It is only with the descent of the Holy Spirit the bread and wine offered at the thronos become the body and blood.
- The invocation of the Holy Spirit has its Old Testament roots in the invocation of Prophet Elijah at Mt. Carmel where the fire of the Lord descended on the altar and consumed the burnt offering, confounding Ahab and the innumerable prophets of Baal (1 Kings 18: 37,38). The people respond: "*Kurie Eleison*" (Lord, have mercy) thrice.
- Then the priest waves his right hand over the bread and wine, he signifies the descent of the Holy Spirit from above and the Spirit's hovering over the Mysteries. The descent of the Holy Spirit makes the bread and wine truly the Body and Blood of our Lord.



Questions:

1. What is the significance of the kiss of peace?
2. What do the prayers of institution commemorate?
3. Explain the occasion and the meaning when the priest says "a'damo doseno".

LESSON 3: DIPTYCHS – (1 – 3 Remembering the living)

Objective: Learn the significance of the first 3 Diptychs dedicated to remembering the living.

❖ DIPTYCHS

The term diptych has Greek roots and denotes a double-tablet, where the names of the bishops and the benefactors both living and dead are recorded. The Syriac word *thubden* means —again|| . There are six intercessory prayers (thubden), the first three for the living (visible church), and the last three for the departed (invisible church). The diptychs for the living includes the prayers of the Church for the spiritual fathers, the living faithful and the rulers. The diptychs for the departed include the prayers for the Mother of God, the Saints, and the Spiritual Fathers and doctors of the Holy Church, and the faithful departed in general.

These diptychs remind us that the Holy Qurbano celebrated on a particular day at a particular location is not confined for the attendees, rather it is celebrated in the entire Church consisting of all the faithful from the beginning of the world to the end of the world. The Holy Qurbano celebrated on yesterday, today or tomorrow, the one celebrated here or India or anywhere else in the world is in the same in essence. Hence the departed faithful and the generation to come are participating in the Holy Eucharist along with the living faithful.

Note: Though the Holy Church has permitted the attendees to sit during this time because of the long service, it should not be misused to go out as break time.

First diptych: For the Spiritual Fathers who Tend the Church

In this Diptych, the church remembers and prays for the well-being of its current Hierarchs, Namely the Patriarch of Antioch and All the East His Holiness Moran Mor Ignatius Zakka I Iwas, His Beatitude the Catholicos Mor Baselios Thomas I, and the diocesan Metropolitan, and all other bishops of the Holy Church.

Second Diptych: For the Living faithful Brethren

In this diptych we remember all the living faithful in general and those who have requested for special prayers. This is an intercessory prayer for those who are undergoing various trials and tribulations.

Third Diptych: For the Living Faithful Rulers

In this diptych we remember all the true Christian rulers who help us to maintain the true faith all over the world.

Questions

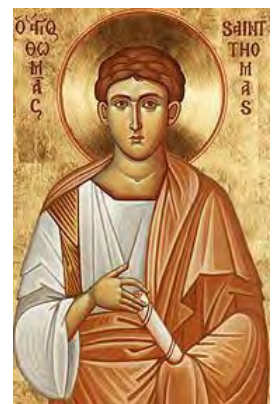
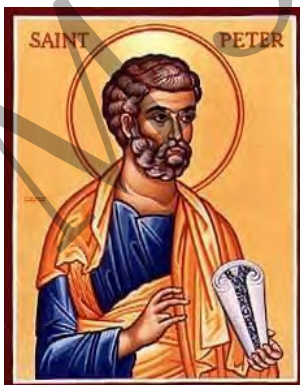
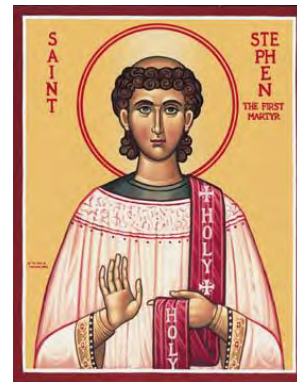
- 1. What is the meaning of Thubden?**
- 2. How many diptychs are there and how do the first three differ from the last three.**
- 3. Who are remembered in the first three diptychs?**

LESSON 3: DIPTYCHS – (4 – 6 Remembering the Departed)

Objective: Learn the significance of the last 3 Diptychs dedicated to remembering the departed.

Fourth Diptych: Intercession of the Mother of God and Saints

In this diptych the church remembers and seeks the intercession of St. Mary the Mother of God and all the Saints, particularly St. John the Baptist, the forerunner of our Lord; St. Stephan first martyr of the Church and St. Peter and St. Paul, chiefs among the Apostles. St. Thomas, the patron saint of India, is also remembered in the Malankara churches since 1987 as per the permission of His Holiness the Patriarch.



Fifth Diptych: For the Fathers of the Church

In this diptych the church remembers and seeks the intercession of the three Ecumenical Councils (Nicea- AD 325, Constantinople- AD 381, and Ephesus- AD 431) which paved the foundation of Christian doctrine and the all Church fathers who defended and protected the true faith of the Holy Church. **Note: For further details refer to the appendix.** Apostle Paul advises us to "remember your leaders those who spoke to you the word of God; hence consider the outcome of their life, and imitate their faith|| (Hebrews 13:7). The list contains the names of the important Church fathers until AD 600 and recently six more were added by the permission of His Holiness the Patriarch. In this present version there contains twenty-nine holy fathers by name.

1) St. James	2) Ignatius
3) Clemis	4) Dionysius
5) Athanasius	6) Julius
7) Baseliouis	8) Gregory
9) Dioscorus	10) Timotheous
11) Philoxenus	12) Anthimus
13) Ivanius	14) St. Cyril
15) St. Severus	16) Mor Jacob Baradaeus
17) Mor Ephraim	18) Mor Jacob
19) Mor Isaacus	20) Mor Baleus
21) Mor Barsoumas	22) Mor Simeon
23) Mor Abahai	24) Mor Baselius Yeldho
25) Mor Ignatius Elias III	26) Mor Gregorius
27) Mor Gregorius Abdul Jaleel	28) Mor Osthathios Sleebea
29) Mor Athanasios Paulose	



Sixth Diptych- For the Departed Faithful

In this diptych the church remembers all the faithful departed in general and those who passed away from the parish in particular and for those who are requested. At the end of the sixth diptych, the congregation asks for the mercies of the Lord, saying "Kyrie-eleison" thrice.

As said earlier the Church believes that the faithful departed are present in the Holy Qurbano along with the living faithful. Having received the Body and Blood of the Savior which St. Ignatius **referred to as —the medicine of immortality,**|| the faithful departed are living in the hope of Christ's second coming. The congregation intercedes for the remission of sins of the faithful departed, so that the Lord may make them worthy of inheriting the heavenly kingdom.

After the diptychs the priest makes another prayer for the departed to which the congregation responds by seeking absolution for the short comings which was done willingly and unwillingly, knowingly and unknowingly by themselves and their departed ones. It is worthy to note that since **we are approaching "Anpudayone"** which marks the crucifixion and death of our Lord, this prayer reminds us of the prayer that the thief made on the cross before his death, who received salvation (Luke 23:42). Here the congregation also confesses their sins and that of their departed.

The priest greets the congregation with peace and then gives the second benediction. Then 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). During this time the congregation meditates on the death and resurrection of our Lord while singing "Anpudayone".

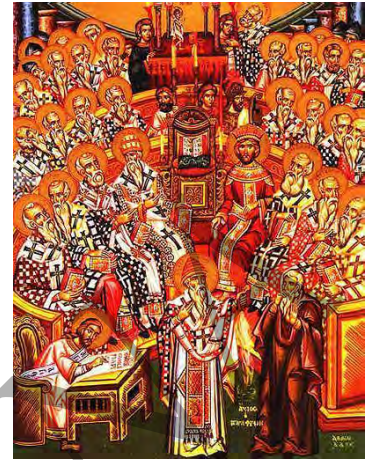
Questions

- 1. Who are remembered in each of the last three diptychs (no specific names are required)?**
- 2. Name the three Ecumenical Synods with the year.**

APPENDIX: Ecumenical Councils

Council of Nicea: Father and Son

Emperor Constantine convened this council in AD 325 where 318 bishops attended from all parts of the Christian world. The main purpose was to refute the false teachings of Arius about the divinity of the Son. This synod reaffirmed the true faith that son of God is "of the essence of the father, God of God, Light of Light, True God of True God, begotten, not made, consubstantial with the Father through whom all things in heaven and earth are made." It also formulated a creed, known as the Nicene Creed for the entire Christian church.



Council of Constantinople: Holy Spirit

Emperor Theodosius the Great convened this in AD 381 where 150 bishops attended from all parts of the Christian world. The main purpose was to refute the false teachings of Macedonius about the divinity of the Holy Spirit. This synod reaffirmed the true doctrine and added the following about the Holy Spirit and added the following part to the Nicene Creed "And (we believe) in the one living Holy Spirit, the life giving Lord of all, who proceeds from the Father, and who with the father and the Son is worshipped and glorified, who spoke through the prophets and apostles."



Council of Ephesus: Virgin Mother

Emperor Theodosius II convened this council in AD 431 where 159 bishops attended from all parts of the Christian world. The main purpose was to refute the false teachings of Nestorius about the nature of Christ and devotion to Mary as Mother of God. The synod reaffirmed the true doctrine of the real union of the two natures of Christ and the following part was added to the Nicene Creed "Was incarnate of the Holy Virgin Mary, Mother of God..."

