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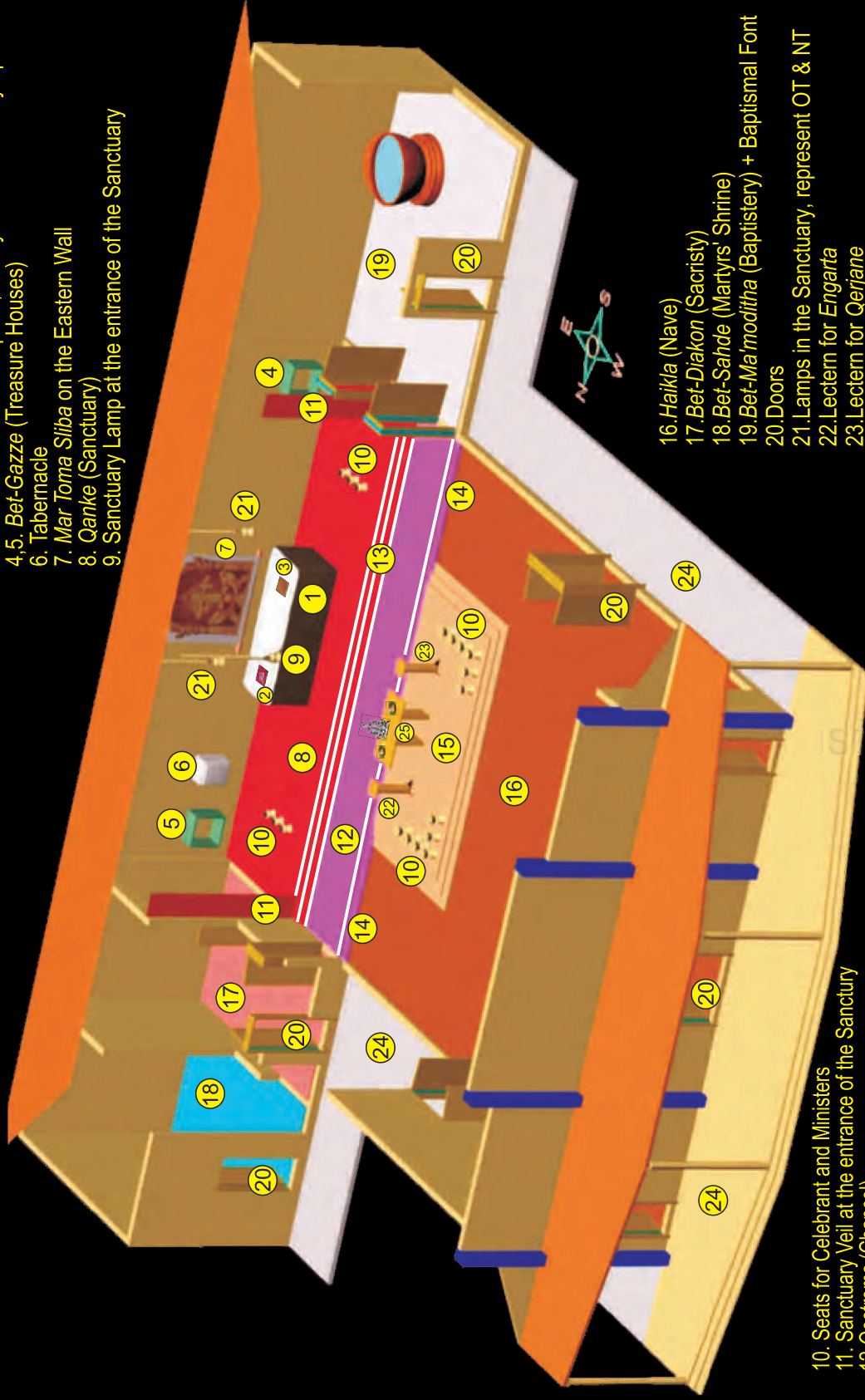
# HOLY QURBANA A PICTORIAL JOURNEY



PERUMTHOTTAM MAR JOSEPH

# STRUCTURE OF A SYRO-MALABAR CHURCH

1. *Mad'ibha* (Altar), the Throne of God & Tomb of Jesus
2. *Evangelion* (Gospel Lectionary), the Symbol of God the Son
3. *Mar Toma Sliba* (Saint Thomas Cross), inlaid or embossed on wooden or metallic plate, the Symbol of the Holy Spirit
- 4,5. *Bet-Gazze* (Treasure Houses)
6. Tabernacle
7. *Mar Toma Sliba* on the Eastern Wall
8. *Qanke* (Sanctuary)
9. Sanctuary Lamp at the entrance of the Sanctuary



16. *Haikla* (Nave)
17. *Bet-Diakon* (Sacristy)
18. *Bet-Sahde* (Martyrs' Shrine)
19. *Bet-Ma'moditha* (Baptistry) + Baptismal Font
20. Doors
21. Lamps in the Sanctuary, represent OT & NT
22. Lectern for *Engarta*
23. Lectern for *Qerjane*
24. Veranda
25. *Mar Toma Sliba* amidst candles on the table in the *Bema*

10. Seats for Celebrant and Ministers
11. Sanctuary Veil at the entrance of the Sanctuary
12. *Qestroma* (Chancel)
13. Three Steps to Sanctuary
14. One Step to *Qestroma*
15. *Bema* (Dais)



PERUMTHOTTAM MAR JOSEPH



# HOLY QURBANA A PICTORIAL JOURNEY



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ഹോളി ക്വർബനാ ചിത്രാഞ്ജലി

## **HOLY *QURBANA*: A PICTORIAL JOURNEY**

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## Preface to the first Malayalam Edition

“Do this in remembrance of me”(Lk 22:19). The *Qurbana* is a lofty, holy, life-giving, divine and salvific mystery, celebrated in the Church in accordance with the commandment of Our Lord. It is a wonderful and experiential encounter between God and man. The heaven and the earth join together in this celebration. The heavenly beings and the earthly beings come together. The sinful man is purified and filled with the divine spirit. This is made possible by the deeds of God. Here, the Church, the people of God is celebrating them and offers praises, thanks and adoration to God. The Church invites us to partake of the redemptive acts of God that are being presented sacramentally through the signs and symbols. Those who participate actively in them enjoy the fruits of salvation. This book presents this great mystery through pictures in order to help the people to participate actively in the holy *Qurbana* so that they may acquire the experience of salvation. Very often the pictures are more explanatory and powerful than words. The pictures may be more successful than the words in revealing and conveying messages. Besides, even illiterates can learn things from pictures. They may help both the grown-ups and the children alike.

Many cooperated for the completion of this work. The Very Rev. Fr Mathew Vellanikkal who helped in collecting many pictures, the Rev. Dr Fr Joseph Vazhuthanappally who allowed us to make use of many rare pictures from his valuable collection, the Rev. Fr Thomma Paulose Parackal, Artist Juby, Jossey, the Rev. Dn Babu, Bro. Kunchappan, Louise and Amma Digital are worthy of special mention with gratitude. I wish joy and peace to all who make use of this book.

The Author

The Feast of *Denha*  
06.01.2002  
Changnaseri

## Translator's Note

This is the age of information technology. Even drastic changes occur within a limited span of time. '*Parisuddha Qurbana Chithrangalilude*' by Mar Joseph Perumthottam in Malayalam was really felt to be a new opening to the vast horizon of the mystery of the Syro-Malabar *Qurbana celebration*. The whole *Qurbana* is briefly presented with all its aspects such as the rubrics, the required background and the infrastructure of the celebration, together with the theological concepts behind each one of them.

The younger generation of the Syro-Malabarians in the Diaspora, faithful in most of the Syro-Malabar missions and foreigners can enter this special horizon only if it is brought to the English language. Thus we were led to this English translation.

In the course of translation the necessary editing is also done. The English version of the *Pshita Bible (Holy Bible From the Ancient Eastern Text, Harper San Francisco, A Division of Harper Collins Publishers)* was used for the biblical quotations in this edition. 'The Order of the Syro-Malabar *Qurbana*', the officially published liturgical text (Commission for Liturgy, Major Archiepiscopal Curia, St Thomas Mount, 15 August 2005, [*Taksa*, p]) is used for all textual citations except for the parts of *Raza*. For *Raza* text the book '*Qurbana, The Eucharistic Celebration of the Chaldeo-Indian Church*' by Varghese Pathikulangara [*Qurbana*, Appendix I, p] is used.

We gratefully remember His Grace Mar Joseph Perumthottam, the Metropolitan Archbishop of Changanasery, the author who allowed, encouraged and blessed us to translate his book '*Parisudha Qurbana Chithrangalilude*'. Special thanks are due to the Rev Fr Joseph Chennattusserry, CMI, who is the real inspiration behind taking up this task and the Rev Fr Varghese Pathikulangara, CMI, who consented to the editing work. The Rev Fr Thomas Berthold, CMI is worthy of special mention and gratitude. He made the linguistic corrections. Special thanks also to the Rev Fr Antony Valekalam, CMI, the Rev Fr Paul Kadamkulam, CMI, the Rev. Fr Joseph Varghese Kureethara, CMI, the Rev Fr Antony Ninaparampil, the Rev. Sibi Thakidiyel CMI, Mr Joseph K. Varghese and Mr Sreekanth V. for their technical assistance. To all the others who have supported and encouraged this attempt a big thanks. Above all, with deep sentiments of gratitude and love we remember the marvellous works of God Almighty and surrender this humble work to the glory of His Name. *Tesbohta l-Alaha bamrawme* = Glory to God in the highest!

Dharmaram College,  
Bangalore-560029  
August 15, 2009  
Great Feast of Assumption

Father Antony Bungalowparambil, CMI

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## Signs and Symbols in the Liturgy

### Things and Places

#### 1. The House of God

The Syro-Malabar Christians, traditionally, build their churches in east-west direction with the Sanctuary at the eastern end.



An example of the ancient church architecture of St Thomas Christians, of course, with modified facade of Portuguese style.

Ancient Church at  
Champakulam

#### a. The Church is the Symbol of the Universe

The Church presents in a special way, the salvific presence of God who pervades the whole of the universe.

In fact, the whole universe is reflected in the church where we celebrate the Christ-event, the consummation of the divine plan to unite and renew the whole creation in Jesus Christ.



The Earth in the Universe

#### b. It is the Symbol of the whole Church

“And you are built upon the foundation of the apostles and prophets, Jesus Christ himself being the cornerstone of the building”(Eph 2:20).

“ And through him the whole building is fashioned and grows into a holy temple with the help of the Lord; You also are built by him for a habitation of God through the Spirit ” (Eph 2: 21,22).

The church gains its meaning and relevance when the community of the faithful who are incorporated into Christ, assemble for divine worship. This worshipping community represents the whole Church, the people of God. Therefore, the church (the House of God) is the symbol of the whole Church, continuation of Jesus Christ



The icon of the Twelve Apostles  
Apostles are the Foundation  
of the Church



**Jesus  
the true Temple**



**Sanctuary with Bema**



**Sanctuary of  
Doha Church**



**His Majesty**

### c. It is the Symbol of Christ

*"Jesus answered, saying to them, Tear down this temple and in three days I will raise it up" (Jn 2:19).*

*"But he spoke concerning the temple of his body" (Jn 2:21).*

*"He was the true light which lit every man who came into the world" (Jn 1:9).*

*"Do you not believe... but my Father who abides with me does these works" (Jn 14:10).*

*"Believe that I am with my Father and my Father is with me" (Jn 14:11).*

### 2. Qanke (Sanctuary) – The Holiest Place

The position of the sanctuary is at the eastern end of the church which is built in the east-west direction. The arrangement of it is such that the rays of the rising sun fall on the sanctuary. Christ is the real rising-sun: "I am the light of the world" (Jn 8:12).

#### a. Qanke (Sanctuary) the symbol of heaven - Heavenly Jerusalem.

The sanctuary gives the experience of heaven, which is filled with the glorious presence of God, whose praises are sung unceasingly by the heavenly hosts.

"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 *"Halleluja"* 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" (The Order of Raza, the most solemn Eucharistic Celebration, in *Qurbana*, Appendix I, pp. 8-9).

The sanctuary and its roof are usually built higher than the other places of the church and this always proclaims the highness of heaven.



## b. Sanctuary: The symbol of the mountaintop where Jesus often prayed.

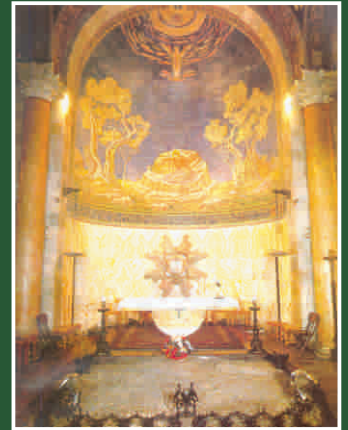
The mountaintop indicates the divine presence. The psalmist raising his eyes up to the mountaintop for help, signifies the raising up of the eyes up to the one who dwells in heaven.

*"I will lift up my eyes to the mountain from whence comes my help"*  
(Ps 120:1).

*"To thee lift I up my eyes, O thou that dwellest in the heavens"*  
(Ps 122:1).

The worshipping community ought to pray raising their eyes to Qanke (the sanctuary), as if to heaven.

The church  
in the garden  
of  
Gethsemane  
built at the  
site where  
Jesus  
prayed



The rock on which Jesus prayed after the Last Supper (tradition)



An Olive tree in the garden of Gethsemane

## c. Mar Sliba (Holy Cross) on the eastern wall of the Sanctuary

This reminds us continuously of the glorious Second Coming of Our Lord.

### The Bible speaks about the Second Coming of Christ:

*"For our Lord himself shall descend from heaven with a shout and the voice of the archangel and with the trumpet of God;"*  
(1 Thes 4:16)

*"Then the sign of the Son of Man will appear in the sky;..."*  
(Mt 24:30)



Miraculous Cross on St Thomas Mount, Chennai



Transfiguration of Jesus Christ



Jesus with his disciples



Three steps to the sanctuary

## What is the sign of the Son of Man?

### St Cyril of Jerusalem says:

“Christ's own real symbol is the cross .... The sign of a brilliant cross will appear as the precursor of the king .... The sign of the cross will frighten his enemies. But it will give joy to his friends who are his precursors and who have been persecuted for him,...” (Catechetical Sermon 15: 22).

*“Be alert, therefore, for you do not know at what hour your Lord will come” (Mt 24: 42).*

## The Prophecy of Malachi about the second coming of Christ

*“And I will come near to you for judgment; and I will be a swift witness against the sorcerers and against adulterers and against those who swear falsely...” (Mal 3:5).*

## The Apostles also will join Christ in Judgment

“Jesus said to them, Truly I say to you that in the new world when the Son of Man shall sit on the throne of his glory, you who have followed me shall also sit on twelve seats, and you shall judge the twelve tribes of Israel” (Mt 19:28).

## 3. The Three Steps

*Madb'ha* (the Sanctuary) is three steps above *Qestroma*, the chancel. *Qestroma* is the place between the nave and the sanctuary.

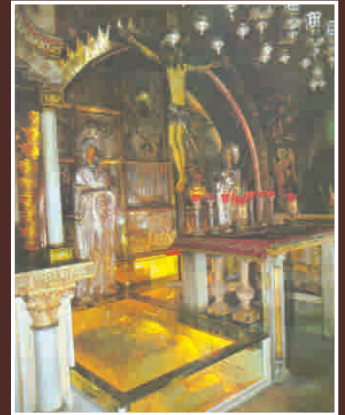
The three steps symbolize heaven (*Gen 28:12*) in East Syriac tradition.

They also symbolize *Gagulta*. The self-sacrifice of Christ on *Gagulta* (Calvary) gave birth to the Church, the new people of God.

A scene of Mount *Gagulta* where Jesus was crucified. It is said that the rocky mount is similar to a human skull in shape

*"Carrying his cross, he came to the Place which is called the skull, but in Hebrew it is called Gagulta, where they crucified him, and with him two others, one on either side, and Jesus between them" (Jn 19:17-18).*

Mount *Gagulta*,  
on which  
Jesus was crucified



The Church built at the site of  
Jesus' crucifixion



Veiled Sanctuary

#### 4. The Sanctuary Veil

*Madb'ha*, the sanctuary is separated from other parts with a veil.

*"Now, we see in parable as through a glass..."*

*"Now I know in part; but then shall I know even as also I am known" (1 Cor 13: 12).*

**The concealing veil reveals several mysteries:**

- ▶ Jesus Himself, the only mediator between God and man (*Heb 10:20*)
- ▶ The Holiness and Loftiness of *Madb'ha*, sanctuary
- ▶ The ineffability and mysteriousness of the heavenly mysteries

The Church has not yet seen her heavenly bridegroom in his heavenly glory. The Church is a pilgrim who moves hopefully with the aim of the revelation of her Lord at the end of the ages.

The sanctuary veil signifies the present situation of the Church that eagerly looks forward to heaven as if through a glass.



Veiled Sanctuary



Altar



Icon of the Most Holy Trinity



The vision of Jacob

## 5. Mad'bha (Altar)

### a. Altar, the Centre of the House of God

The presence of the altar makes the church the most holy place. The altar is the consummation (fulfilment) of the Holy of Holies in the Old Testament temple. It is the Throne of God: Father in the middle (no symbol), Son on the right (Gospel Lectionary) and Holy Spirit on the left (Saint Thomas Cross).

#### Altar Represents:

- Ø *Gagulta*, the place of Jesus' sacrifice
- Ø Table of the Last Supper
- Ø The sepulchre of Our Lord
- Ø The place of Resurrection
- Ø The source of grace
- Ø The heaven on earth
- Ø The throne of God
- Ø The Icon of our Lord
- Ø The door to heaven
- Ø The heavenly ladder

The altar, as the symbol of Christ the Anointed One, is also fully anointed with the holy oil.

### b. The Ladder of Jacob

*"And he dreamed, and behold a ladder was set upon the earth, and the top of it reached heaven; and behold the angels of God were ascending and descending on it...And Jacob was exceedingly fearful, and he said, How sacred is this place today! This is none other but the house of God, and this is the gate of heaven"* (Gen 28:11-22).

The ladder, the patriarch Jacob dreamt, through which the angels were ascending and descending, is realized in the New Testament altar. Jesus Christ is the real ladder that connects heaven and earth.

*"Jesus said to him, "I am the way and the truth and the life; no man comes to my Father except by me" (Jn 14:6).*

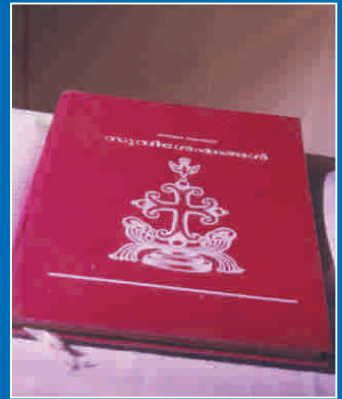
The altar is the symbol of Jesus Christ Himself.



## 6. *Evangelion* (Gospel Lectionary)

On the right side of the altar: The symbol of Christ who is gloriously seated on the right hand side of the Father in heaven

Christ, the teacher



*Evangelion*  
(Gospel Lectionary)



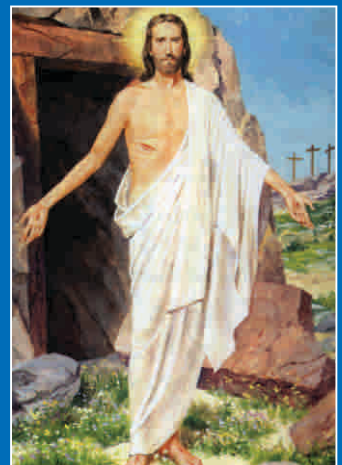
Symbol of Resurrection

## 7. *Mar Toma Sliba* (Saint Thomas Cross)

- |   |   |
|---|---|
| a) On the left side of the altar:                             | ► Symbol of the Holy Spirit                                     |
| b) On the wall behind the altar:                              | ► Symbol of the return of the Lord                              |
| c) On the <i>Bema</i> :                                       | ► Symbol of the eschatological hope of the pilgrim Church.      |
| d) Behind the <i>Paina</i> , the outer garment of the priest: | ► Symbol of Jesus who leads the Church to the heavenly Kingdom. |

The empty Cross: ► Symbol of the Risen Lord

Cross without the dying figure of Jesus ► Symbol of salvation in Jesus Christ



Risen Jesus



Mar Toma Sliba



Mar w-Alah, "My Lord and my God"  
Mar Toma Shliha's profession of faith



Bread on the left side Bet-Gaza

1. Empty Cross: ▶ The symbol of Resurrection, in imitation of the empty tomb.
2. Dove descending on the Cross: ▶ The symbol of the Holy Spirit who raised Jesus Christ.
3. The tips of the Cross as blooming buds: ▶ The symbol of the new life and hope as the result of Christ's Resurrection.
4. The Cross erected upon a lotus: ▶ The symbol of the Christian faith, rooted and flourishing in the context of the Indian life-situation.
5. Three Steps: ▶ The symbol of *Gagulta*, reminding us of Jesus' passion and death.

*Mar Toma Sliba* (Saint Thomas Cross) is the dynamic symbol of the death and resurrection of Jesus in the Indian context. It proclaims the Theological, Christological, Pneumatological, Eschatological and Ecclesiological specifications of faith in Jesus, the *M'siha*, as the Thomas Christians practise it in India.

"Because in it our hearts rejoice and we are made glad. 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" (The Order of Raza, in *Qurbana*, Appendix I, p. 9). (*Onitha d'Qanke*, Hymn of the Sanctuary.)

## 8. Bet-Gaze (Treasure Houses)

Two specially prepared niches on either side in the sanctuary for preparing the bread and wine, the Holy Gifts. They are made either on the eastern wall or on the northern and southern walls.



Wine on the right side Bet-Gaza

## 9. Tabernacle

A receptacle in which the Blessed Sacrament is kept. Tabernacle means Tent. In the western Church the current type of tabernacle started to be used by the end of the 12<sup>th</sup> C. The present practice of keeping the Blessed Sacrament in the tabernacle attached to the altar cannot be accepted as an exemplary one. The Congregation for Divine Worship and the Discipline of the Sacraments teaches about it as follows:

“The celebration of the Eucharist is the most important worship through which Jesus Christ reveals himself gradually in the Church... Therefore, considering the symbolic nature of the liturgy, according to the nature of the Eucharistic celebration, it is more fitting that there be no eucharistic presence of Jesus Christ in the tabernacle at the altar through the holy symbols from the very beginning of the celebration. For, such a presence is the result of the offering of the sacrifice”.

According to this direction given to the Latin Church, it is better to place the tabernacle apart from the altar in the sanctuary in a special place or in a particular chapel. The altar is the focal point of the church, not the tabernacle.

In former times, the Blessed Sacrament was reserved for the sick and those who were on deathbed and also to distribute on the occasions of religious persecution. The religious also kept it for themselves when priests were not available.

In the East Syriac tradition (hence also the Syro-Malabar tradition) it was preserved in the **Bet-Gaza** on the left side itself or close to it.

It is not befitting the nature and spirit of *Qurbana* celebration that the already consecrated Body of the Lord be there on the altar from its very beginning and it be distributed during communion.



Tabernacle



Sanctuary Lamp

## 10. Sanctuary Lamp

In a consecrated church the sanctuary lamp symbolizes the unending presence of Christ who is the light of the world, and the presence of the heavenly kingdom. Its place is at the entrance of the sanctuary.



**Qestroma (Chancel)**

## 11. Qestroma (Chancel)



This is the place set apart for the choir, usually three steps below the sanctuary and one step above the nave. It unites the sanctuary and the nave, which symbolize the heaven and earth respectively.

Often there are rails to separate the chancel from the nave.

## 12. Haikla (Nave)



**Haikla (Nave)**

It is the symbol of the earth, and the place where the community of the faithful gathers. When a bishop consecrates a church, besides the altar, he anoints the crosses carved on the eastern wall of the sanctuary on either side and the two pillars at the entrance of the sanctuary and the four walls of the nave. Thus the whole church is set apart and sanctified as the place of worship.

## 13. Bema (Dais)

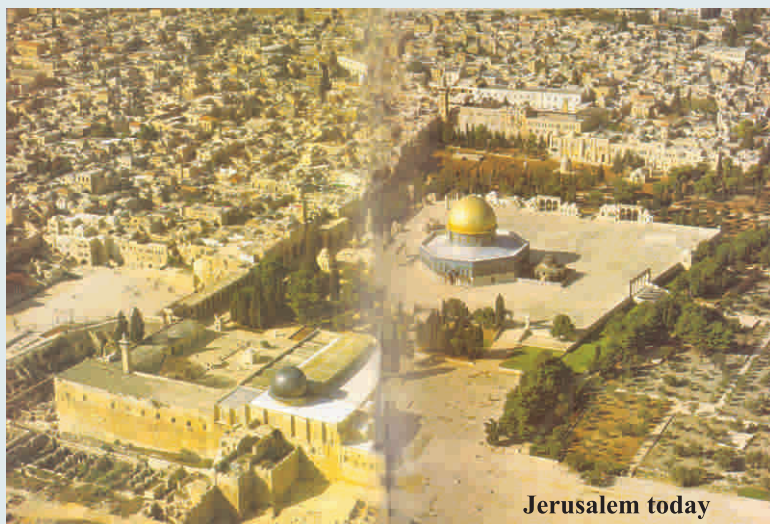


**Bema (Dais)**

*Bema* is the symbol of the earthly Jerusalem and the table on it represents *Gagulta*. It is an elevated platform with three steps, at the centre of the nave. At the centre of the *Bema* there is a table with the Saint Thomas Cross, amidst two candles. On either side of the *Bema* the lecterns and lectionaries for the Old Testament and the Epistle readings are arranged. Seats for the celebrant and associates are also arranged conveniently on the *Bema*. In the present circumstances, it may be better to move it to the eastern end of the nave.

The rite of prostration in *Raza*, the most solemn *Qurbana*, is performed from the four sides of the *Bema*. The rites up to the dismissal of the catechumens in the *Qurbana* and the entire "Divine Praises" (Liturgy of the Hours) are celebrated on the *Bema*.



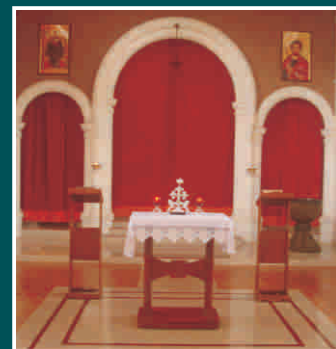
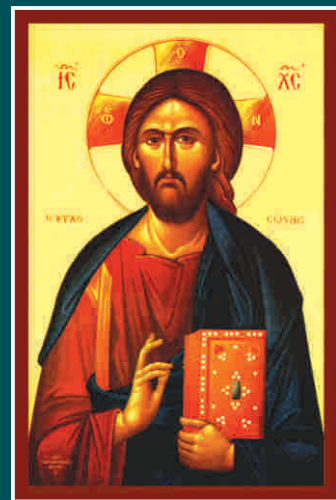


Jerusalem today

***Bema* is the symbol of the earthly Jerusalem, and the table in its centre, the symbol of *Gagulta*.**

The ancient concept that Jerusalem is at the centre of the earth may be one of the reasons to place the *bema* (Dais) at the centre of the *Haikla* (nave). Jerusalem is also considered to be the place of reconciliation between God and man. Through the liturgy of the Word, man and God, and the heaven and earth are brought together at the earthly Jerusalem of the *Bema*.

Jesus came down to his own people and preached the Good News to them. This event is lived in the liturgy of the Word. Thus it is most fitting to celebrate the liturgy of the Word at the *Bema*, at the centre of the liturgical assembly.

***Bema* (Dais)****Jesus Christ, the Word of God**

#### **14. *Bet-M'amodita* (Baptistry) and Baptismal Font**

The baptistry is situated outside the sanctuary, but adjacent to it on its left side within the church or better outside as a special chapel. It always keeps up its intimate relation with the altar.

We the children of God are born in the baptismal font, the womb of Mother Church.

The food of the children of God is from the sacrifice at the altar. And the Eucharistic celebration is the culmination and completion of baptism. The newborn in baptism is duly nourished from the life-giving Bread on the altar.

**Baptismal Font**



Mondalam

Church under construction  
BangalorePriest with *Kottina*

## 15. *Bet-Sahde* (Martyrs' Shrine)

'Martyrs' Shrine' is outside the sanctuary on its right side, but adjacent to it. It was, in fact, the burial place of Bishops. It is also the place where the relics of the martyrs and saints are kept. It reminds us of the custom in the early centuries of building churches and chapels on the tombs of martyrs and saints.

## 16. *Mondalam* (Protected Room at Portico)

It is situated at the portico, outside the nave, in front of the church and was meant for the catechumens (those preparing to receive Christian faith) and for those who were sent out during the dismissal rite. Christian worship is a pilgrimage from the deserted, helpless condition of man to the supreme God-experience in Jesus Christ. Mondalam being the symbol of human fall, the place outside Paradise, and the Eucharistic Mysteries on the altar in the sanctuary, the supreme God-experience in Jesus Christ, the pilgrim character of Christian worship is beautifully expressed in the Syro-Malabar church architecture.

## 17. Sacred Vestments

The celebrants, the deacons and the other ministers put on the duly prescribed vestments for Divine Worship.

According to *Ordo Celebrationis Quddasa*, (Order of celebrating the Eucharistic Mystery) given from Vatican in 1959 during the restoration of the Syro-Malabar *Qurbana*, the following are the vestments a celebrant ought to wear during the celebration of *Qurbana* in the Syro-Malabar Church.

### a) *Kottina* (Latin Tradition: Alb)

#### Symbol of the renewed New Man

It is the symbol of the renewed man. During ordination rite, when the *Kottina* is given first to the candidate, the bishop prays: "Let our Lord and our God put on you the new man who is renewed through the knowledge of the truth by the grace of Jesus Christ".

The one who wears *Kottina* puts on Jesus Christ and performs His ministry in His place.

When the community of those who wear Jesus Christ through baptism comes to offer sacrifice, it is fitting that the celebrants, deacons and other ministers put on the *Kottina*, the symbol of the renewed man.

### b) **Sunara** (Latin Tradition: Girdle/Cincture)

It is the symbol of chastity and readiness to serve. It is a three-inch wide belt-like cloth of the same stuff as that of the *Paina*, worn over the *Kottina* around the waist.

#### Serve the Lord with watchfulness

"Let your girdle be fastened on your loins, and your lamps lighted. And be like men who expect their master when he returns from the wedding house; so that when he comes and knocks, they will immediately open the door for him" (Lk. 12: 35-36).

#### Away from the worldly thoughts and in purity of heart...

The Bishop prays as he vests the candidate with the *Sunara*: "Gird Your servant, O my Lord, with the thread of chastity so that he persists in Your ministry with the wholeness and sanctity forever".

"Stand firm, girding yourself with the belt of truth around your waist, and putting on the breastplate of righteousness" (Eph. 6: 14).



Priest with *Sunara*

### c) **Urara** (Latin Tradition: Stole)

#### Symbol of being appointed for the sacred service, Symbol of Ministerial Priesthood

The Bishop prays while he puts on the candidate the stole: "Our Lord and our God, illumine this Your servant with the light of holiness and enlighten his soul with the glittering works of sanctity".

The deacon wears the stole on the left shoulder where it hangs down in front and back equally. It shows that the deacon carries out the service of freedom, not of slavery. Deacons, thus, offer themselves to service at the Liturgy, leading everybody to freedom.

#### Wearing on the left shoulder

It means an attitude of service and the submissiveness of a servant.

#### The priest wearing on both the shoulders

It means the authority of the celebrant. Bishops and priests wear the Urara on both the shoulders in such a way that both its ends extend beyond the knees in front.



Priest with *Urara*



Priest with Sande



Priest, another Christ



Priest with Paina

#### d) Sande (Latin Tradition: Maniple)

The Syriac word *Sande* means gloves or handcuffs. It is used to keep the cuffs of the *Kottina* neat and befitting with other vestments. They are decorated with Crosses. It may be said that the hands are ready for the sacred services.

#### e) Paina (Latin Tradition: Chasuble)

*Paina* or *Gulta* is the outermost and most important liturgical vestment that a priest puts on. It is the garment of justice. A priest should be the embodiment of the virtue of justice. Historical background of *paina* suggests the pastoral duty of a priest.

**The bishop prays while he vests the candidate with *Paina*:** "Let Our Lord and Our God put on you the garment of justice that you may please Him all through your life on earth by serving Him sincerely, nobly and holily. Amen".

#### All-embracing Nature of the *Paina* signifies:

- Ø Unlimitedness of the priestly service
- Ø The divine service, which is beyond human capability

#### Beauty and neatness of the *Paina* signify

- Ø Heavenly glory and divine sanctity
- Ø Eschatological (heavenly) glory.

#### How the *Paina* ought to be Stitched:

- >Open in front and fitted with buckles at the neck.
- >Adorned with a St Thomas Cross of moderate size on the back side.
- >Edges and borders are made of, and decorated with, silk or other kinds of precious cloths and fittings.
- >May be of any colour except black (*Ordo* 1959).



## Orientation and Rituals in Worship

### 18. Facing the East

The most ancient tradition of the Church is to worship God, turning to the sanctuary, which is the symbol of heavenly Jerusalem; i.e., facing the east.

This stand signifies the pilgrim nature of the Church that offers sacrifices to God with the hope of His Second Coming. The Lord's second coming is understood to be announced through a sign in the east just as the star in the east proclaimed His birth at Bethlehem.

"...the orientation of the assembly which, preceded by the Bishop or priest on pilgrimage together proceeds towards the heavenly Jerusalem, invoking the return of the Lord, 'Oriens ex alto' (rising from above)" teaches the Church authoritatively pointing to the great value of this particular liturgical symbol of facing the east for prayer and worship (*Fundamental Orientations Concerning the Syro-Malabar Liturgy* by the Congregation for Oriental Churches, March 14, 1998, no. 3).

#### Why facing the east?

- Christian worship is centred on Jesus Christ and the East signifies Jesus Christ's Second Coming.
- God is light (1 Jn 1:5). Light comes from the east. The Bible calls Jesus Christ the Sun of Justice (*Mal* 3: 20) and the Easterner (*Zach*. 3: 8 Gk Bible).
- The East is man's ancient native place. He worships God turning to that abode and in search of that.

"And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed" (*Gen* 2:8).

- The veil of the tent of Moses and the Mercy Seat faced the east (*Lev* 16:2). In the Jerusalem temple the door of the Lord was facing the east and the Glory of God came from the east (*Ezek* 43: 1-2).
- As the coming of the Son of Man will be from the east, the advent of the Son of Man will be like the lightning that flashes from east to west (*Mt* 24: 27).

Jesus Christ will come back just as he ascended into heaven and as the disciples witnessed to it (*Acts* 1:11).

It is an unwritten tradition that we have received from the Apostles, the custom of turning to the east while praying, expecting the Risen Lord (St John Damascene).



Liturgical assembly marching towards the heavenly Jerusalem under the leadership of the celebrant who represents the Risen Lord



The Second Coming of Jesus Christ accompanied by the angels blowing trumpets



Adam and Eve in the Garden of Eden



**Standing and Praying**



**Kneeling and Praying**



**Bowing and Praying**



**Praying with  
Extended Hands**

## 19. Standing

### ➤ A Symbol of Resurrection

It signifies that we have become sons of God and liberated from the captivity of sin.

### ➤ Sign of respect and joy

The Holy *Qurbana* is the celebration of the greatest joy. The worshipping community stands with utmost reverence in the presence of the highest God.

### ➤ Sign of heavenly hope and pilgrim nature of our Church

## 20. Kneeling or Genuflection

### ➤ It signifies the sinful state, repentance and reconciliation.

Expresses the inner mentality of the repentant and the supplicating attitude of the sinner.

### ➤ Signifies also death, the result of sin.

## 21. Bowing the head

Signifies the attitude of gratitude, submissiveness, respect, adoration, etc.

When the priest imparts blessing to the congregation, each one receives it by signing themselves with the sign of the cross in a bowing posture.

## 22. Extending the Hands

- It signifies the Cross and the death of Jesus Christ on the Cross.
- It is also the sign of intercession before God for the people of God.

## 23. Extending the hands raising them a little above in front, and opening them

> Signifies the attitude of supplication.

e.g., While the following supplication prayer is recited the priest is in such a posture: 'Bless us O, Lord..., ...though truly we are unworthy, etc.' (*Thaksa*, p. 61)



Supplication Prayer

## 24. Folding Hands with Fingers Interlocked

> Signifies the sinful state and repentance

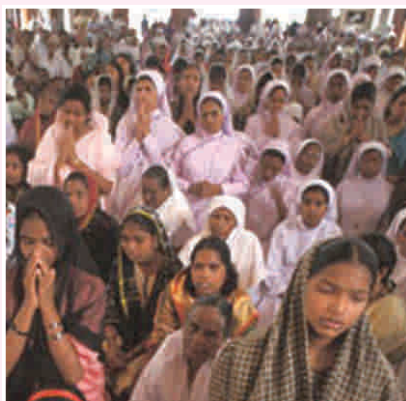
e.g., while the celebrant recites the Kusapa, Supplication prayer: "Woe to me! I am dismayed!..." (*Thaksa*, p. 52)



Interlocked Hands

## 25. Folding Hands

> Piety and reverence are signified



People with folded hands



Folded Hands

## 26. Wishing Peace to one another

> Christ himself is the real peace

- Sign of mutual love and unity
- The faithful are one body in Jesus Christ
- Readiness to participate in joy and sorrow
- Sign of reconciliation



Exchange of Peace



Exchange of Peace



Kissing the Altar

Making the Sign of the Cross  
on one's own forehead

“... and first go and make peace with your brother, and then come back and present your offering” (Mt 5:24).

“Try to get reconciled with your accuser promptly, while you are going on the road with him...” (Mt 5:25).

“...but if you do not forgive men, neither will your Father forgive your faults” (Mt 6:15).

## 27. Kissing

Kissing shows love, respect and submission.  
We kiss the Cross, the *Evangelion*, and the Altar.

## 28. Making the Sign of the Cross

### Sign of redemption

- Proclamation and confession of the Most Holy Trinity and our salvation accomplished by It.
- It also signifies the sacrifice on the Cross
- Proclaims contrition for sins
- Expresses gratefulness to God



## Sign of the Cross in Different Ways

- ▲ The celebrant makes it on himself
- ▲ On the deacon, on incense, on the sacred mysteries, on the altar and on the people.
- ▲ With the body and the blood of Jesus Christ on each other
- ▲ Makes it also with the gospel lectionary

The chalice and the paten are raised in the form of the cross during the hymn of the mysteries.

## How the Sign of the Cross is Made

► From right to left

- ★ In the heavenly throne, Father in the middle, Son in the right and Holy Spirit in the left.
- ★ The right side signifies light, faith, divine power and redemption and the left the opposites.
- ★ Light comes from the right and removes darkness in the left.
- ★ The sacrifice on the cross imparts salvation and life.

## 29. Incensing

### Multiple meanings of incensing:

- Prayer and adoration offered to God
- Glorifying God
- Forgiveness of sins, reconciliation and penance
- Grace of God and sanctification,  
Presence of God and heavenly glory

Various biblical references to incensing: *Ex 29: 18; 30: 1-10, Lev 6:8, Num 5:26; Lk 1:18; Rev 5:8.*



**Sign of the Cross on the Deacon**



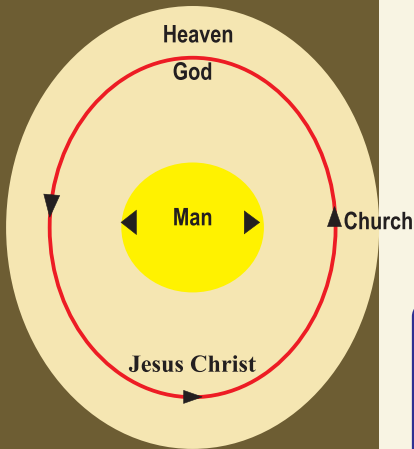
**Sign of the Cross on the People**



**Sign of the Cross on the Gifts**



**Sign of the Cross on Incense**



**Stages and Steps  
of Salvation History**

## The Holy Qurbana, Celebration of Salvation in Jesus

### 30. Four Major Stages for the Salvation History

- ✦ Expectation for the Saviour – Old Testament time
- ✦ The salvific plan being realized in Jesus Christ (Christ event)
- ✦ The time of the Church: led by the Holy Spirit up to the Second Coming of the Lord
- ✦ Fulfilment of the Kingdom of God in heaven – "...And when all things shall be subdued to him, then the Son himself will also be subject to him who put all things under him, so that God may be all in all" (1 Cor 15:28).

#### Fulfilment in Five Steps

##### I. Begins in Heaven (God)

God's decision to create man and to make him a partaker of the divine life.

##### II. On earth

Creation of man – Human fall – Promise of the Saviour – Expectation of the Saviour

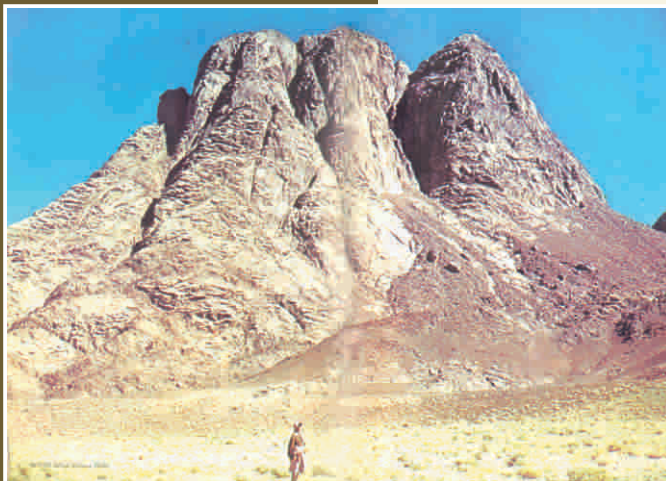
##### III. Salvific Plan realized in Jesus Christ

Incarnation, life, death and Resurrection of Jesus Christ

##### IV. Continues in the Church, led by the Holy Spirit

Through the worship of God, sacraments, and especially through the Holy Qurbana

##### V. Fulfilment of Everything finally in Heaven

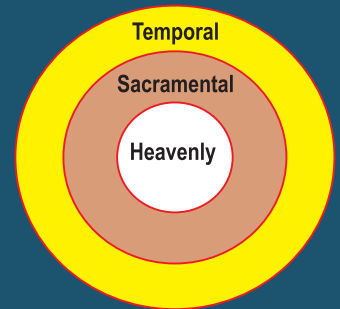


Mount Sinai on which  
Moses was given the Ten  
Commandments that  
shaped the Old  
Testament people  
(Ex 31:18)

## 31. Christian Life = Participation in the Life of Jesus Christ

### Three levels of Christian Life

- a. Temporal/  
material level ➤ Our life in this world subject to the five senses
- b. Heavenly level ➤ A life after death to be fully in communion with God.
- c. Sacramental level ➤ The divine experience is obtained in this earthly life itself through the sacraments (liturgical life of the Church). It is a level in which material life is conjoined to the heavenly life. It is centred on the Holy *Qurbana* celebration, and it is a level of continuing the salvific acts of Jesus Christ through the Church.



Three levels of Christian Life

## 32. Signs in Life and Liturgy

Signs are part of our life. We have to depend on signs and symbols to know the facts and to make them known, and also to experience them.

Examples:

### Clapping hands

- Joy
- Recognition
- Congratulation
- Welcome

### Laughing

- Happiness
- Love

### Symbols

They are signs with meaning that we deliberately attribute to them.

Example:

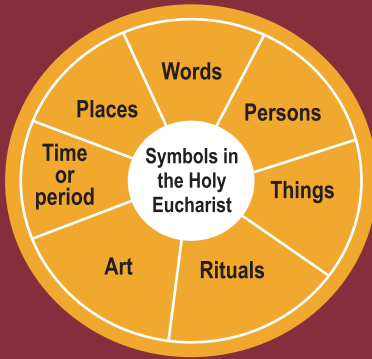
White smoke from the chimney of Sistine Chapel symbolizes that a new pope is elected.



Love and Happiness



Sign of Peace



Deacons=Angels



Deacons=Angels

### 33. Signs in the liturgy

The liturgy of the Church is the participation in the heavenly liturgy. Direct participation in the heavenly liturgy is impossible. Therefore, it is made possible through various signs and symbols. The following are the signs and symbols used in the liturgy.

#### a. Words

Words are the most used signs. The prayers and the hymns in the liturgy are all such. It is necessary to understand their meaning and implication in order to enter deliberately into the essence of the mysteries celebrated and really experience them.

Words reveal the meaning and purpose of the rituals.

For example, the washing of hands in Qurbana. The prayer recited meanwhile expresses its meaning as forgiveness of sins and sanctification.

“May God, the Lord of all wash away the stains of our debts and sins in the ocean of His mercy”.

#### b. Rituals and Gestures

- ★ Blessings
- ★ Standing
- ★ Incensing
- ★ Giving Peace, etc.

#### c. Things

- ★ Water
- ★ Wine
- ★ Bread
- ★ Altar
- ★ Holy vestments, etc.

#### d. Persons

- The liturgical assembly is the fulfilment and continuation of the Old Testament people of God
- Foretaste of the heavenly worshipping assembly yet to come
- The celebrant – in the place of Jesus Christ, the Risen Lord
- The worshipping community signifies the whole people of God.
- Deacons - in the place of angels
- Those in the sanctuary form the heavenly choir and the assembly in the nave the earthly choir.



## e. Art

Liturgical art is an experiential expression of the Divine Mysteries. It must be duly expressed in:

- the construction of the church, the House of God
- Holy vestments
- Music, etc

## f. Time

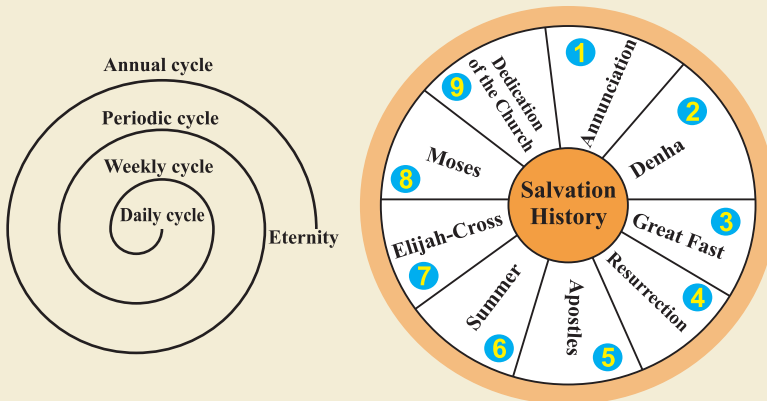
**Various periods in the liturgical year:**

From the weeks of Annunciation to those of the Dedication of the Church: Nine Seasons in One Liturgical Year

- The daily cycle
- The weekly cycle
- The periodic cycle
- The annual cycle

It is important that we know definitely the meaning of the signs and symbols used in Liturgy.

The liturgical year is the royal road that connects the earth with heaven. Through the repeated celebration of the liturgical year the worshipping community reaches its destination, the heavenly home.



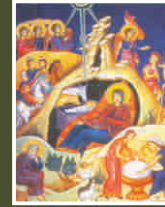
Repetition is for deepening. Repeating of the liturgical year helps us to grow in God-experience and enter deeply into the mysteries of Christ.

## g. Places

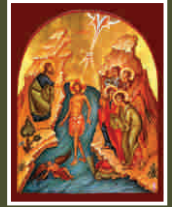
*Mad'bha* (Alter), *Qanke* (Sanctuary), *Qestroma* (Chancel), *Haikla* (Nave), *Bema* (Dais)



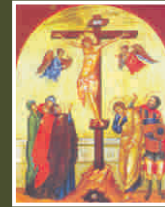
Heavenly Choir



Annunciation



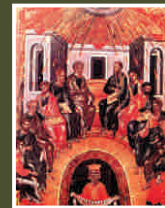
Denha



Great Fast



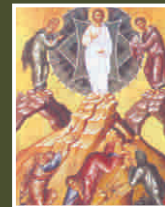
Resurrection



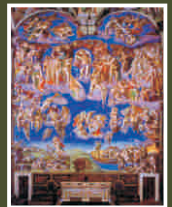
Apostles



Summer



Elijah-Cross



Moses



Dedication of the Church



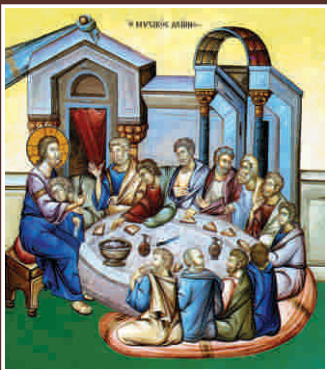
Innocent Prayer



Washing of Hands



Procession to the church



Following the Jewish tradition  
Jesus and his disciples  
celebrated the Last Supper sitting  
in a semi-circular manner

## 34. Holy Qurbana

### a. Immediate preparation

Spiritual preparation through prayer and meditation  
Pray as Jesus prayed

Having washed the hands and put on the holy vestments, the celebrant moves to the *Bema* (Dais) in procession with the deacons and other ministers.

### b. Washing of hands

It signifies the internal purity and sanctification.

## 1. *Enarxis*: Introductory Rites

(From the beginning up to the conclusion of the Resurrection Hymn, "Lord of all, we... praise You")

Heaven descends to the earth in order to raise the earth to the level of heaven.  
The salvation history starts from heaven, from God.

### c. Introductory procession

From the Sacristy to the *Bema* (Dais), when necessary through *Qanke* (sanctuary).

### d. *Puqdankon*..., "Your Commandment..."

It is by our Lord's commandment that we are gathered together to offer this sacrifice.

**"This, do in remembrance of me"** (1 Cor 11: 24 – 25).

The Holy *Qurbana* is a memorial celebration of the salvific work of God realized in Jesus Christ, namely, a Celebration of the Mystery of Salvation.

We ought to assemble in love and unity for this *Qurbana* celebration. We must offer it filled with Jesus' love. We are to assemble in Jesus' name.

**“Just as I have loved you, that you also love one another” (Jn 13: 34).**

Each and every offering of the Holy *Qurbana* should be a meaningful proclamation of His commandment to love. Let us be fully reconciled before offering our sacrifice (Mt 5: 24).

We should be reconciled:

- with ourselves
- with our family members
- with everyone in society
- with the whole world and
- with God Himself

“If it should happen therefore that while you are presenting your offering upon the altar, and right there you remember that your brother has some grievance against you, leave your offering there upon the altar, and first go and make peace with your brother, and then come back and present your offering” (Mt 5: 23-24).

### 35. Angels' Hymn, 'Glory to God in the highest' (Lk 2: 14)

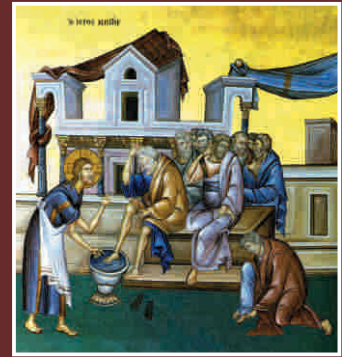
#### Celebration of the Mystery of Incarnation

The Son of God is in a manger, hiding His divinity, in order to atone for the sin of the first man who desired to become God.

Like Christ, who came to surrender Himself to the will of God, as a remedy to the sin of Adam who insulted God by rejecting His commandment, we also should join Jesus Christ to praise God without seeking our own glory.

Repeating three times signifies supreme praise given to the Triune God (cf. Is 6:3).

We, together with the holy mother Mary, Saint Joseph, Angels and shepherds, really adore and praise the most Holy Trinity in the person of the new born Jesus in the manger, while we sing the Angels' Hymn.



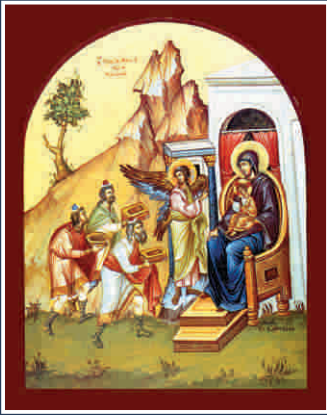
Just as I have loved you...  
Offer the sacrifice with a mind of  
readiness to give one another in  
love and service



Prodigal Son



Mystery of the Incarnation of  
Jesus Christ



The wise men from the east offer gifts to Jesus (Mt 2:11)



Angels appear to the shepherds



The church in Bethlehem at the place of Jesus' birth. It is believed that Jesus was born at the place where the 'star' is marked.

### The other related events:

- \* Visitation of the shepherds and the wise men (Magi)
- \* Flight of the Holy Family to Egypt
- \* Beheading of the holy innocent Infants

### 36. "Peace and Hope to People on earth..."

- ★ Man who removed God from his life lost peace and became desperate.
- ★ Jesus Christ came to us in order to establish God at the centre of our life.
- ★ Thus Jesus Christ became real peace and hope to people.

"Now there were shepherds in that region where they were staying, and they were watching their flocks at night. And behold, the angel of God came to them, and the glory of the Lord shone on them; and they were seized with a great fear. And the angel said to them, Do not be afraid; for behold, I bring you glad tidings of great joy, which will be to all the world. For this day is born to you in the city of David, a Saviour, who is Christ, the Lord...and suddenly there appeared with the angel a heavenly host, praising God and saying, Glory to God in the highest, and on earth peace and good hope for men (Lk 2: 8 – 14).

### 37. Amen = Certainly, let it be so

A Hebrew word which expresses recognition and consent

**Amen:** 1 Kg 1: 36; Jer 28: 6, Deut 27: 15; Num 5:22; Nehemia 5: 13, 8:6; Ps 43: 13, 106: 46.

By saying "**Amen**", the prayer proclaimed by the celebrant, deacon, etc. is ratified by the community.

We must always be very attentive to the prayers, understand them consciously and proclaim '**Amen**'.

'**Amen**' is the word adopted by the Church from the Bible. It is part of the praise to God in heaven.

(Read: Deut 27: 15 – 26:... "All the people shall respond saying **amen**." 2 Cor 1: 20; Rev 3: 14, 7: 11 – 12, 5:14)



### 38. "Our Father in heaven..."

The Son of God became the Son of Man in order to make us children of God. Becoming children of God through the incarnation of the Son of God, we are qualified to pray along with Jesus Christ invoking God, 'Father'. All essential elements of prayer are seen in the Lord's Prayer:

1. God is our Father – our relation with God must be father-child relationship. We should pray always with a filial attitude.
2. God is in Heaven – the heavenly Father is not like our earthly fathers. We need to pray raising our hearts to the spiritual – heavenly level.
3. Our Father – we, the children must join together in love and unity and pray with one mind to God.
4. Our primary duty is to seek God's kingdom and glorify Him.

"For the kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Spirit" (Rom 14:17).

**This must be the situation here on earth.**

5. Prayer for the establishment of God's kingdom and the bread necessary for our heavenly journey.
  - \* Temporal food
  - \* Holy Mysteries, the bread of life
  - \* Word of God
6. We must be liberated from debts and sins. For that, we must forgive others first.
7. We must be saved from the evil one and all his temptations. We must conquer the evil one by relying on God.

### Holy, Holy, Holy, + Lord's Prayer

The heavenly choir sings this 'holy' hymn unceasingly (Is 6:3; Rev 4:8). The Lord's Prayer is one that Jesus Himself taught us to pray on earth incessantly. It is most appropriate to sing them together in the liturgy of the Church where heavenly hosts and earthly choir come together.



Jesus Prays



Jesus teaches his disciples how to pray



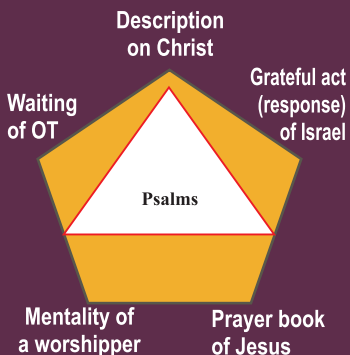
The church built at the place where Jesus taught the Lord's Prayer to his disciples (Pater Noster) It is the place where he revealed his second coming and the end of the world (Mt 24:1- 13, Lk 21: 5 – 7). Here on the walls the Lord's Prayer is written in 62 languages including Malayalam.



Deacon gives directions



**David's Prayer**  
Most of the Psalms  
are ascribed to David



### 39 Let us pray, peace be with us

Inviting for concentrating on the forthcoming prayer of the celebrant, the deacon thus helps the worshipping community for an active participation in worship. Peace symbolizes Christ the Risen Lord Himself. "Let us concentrate in our prayer in union with the Risen Lord".

We should pray attentively and peacefully in Christ's spirit and in His peace.

### 40. Prayer before the Psalms

#### a. On Sundays and Ordinary Feast days

- ★ Addresses the Father
- ★ Prays for the divine assistance to accomplish the divine mysteries that are beyond human power
- ★ They are the divine mysteries mercifully granted by Christ.
- ★ Holy Qurbana is celebrated for the renewal and salvation of the whole humanity.

#### b. On the Feasts of Our Lord and on Most Solemn Feast days

- ★ Addresses the Most Holy Trinity
- ★ Prays for strength and purity of the faithful
- ★ Prays for continuing the priestly ministry in the Church
- ★ Prays for the ability to praise the Lord

#### c. On Week Days

- ★ Addresses the Most Holy Trinity
- ★ The Most Holy Trinity is praised and adored

### 41. Marmitha, Psalmody – Group of psalms

- ☀ It presents the age of preparation, waiting for the Coming of the Saviour, the Old Testament time.
- ☀ There is an indissoluble relationship between Christ, the fulfilment of OT and the Psalms.

"...that everything must be fulfilled which is written in the Law of Moses and in the prophets and in the psalms, concerning me" (Lk 24: 44).

- ☀ The birth of Jesus, passion, resurrection, etc., are hinted at in the psalms.
- ☀ The book of Psalms was the prayer book of Jesus.
- ☀ Psalms are prayerful responses of Israel to God's salvific acts.

- ☀ All the mental dispositions of a true worshipper are seen in the psalms: adoration, request, praise, contrition, thankfulness, love and deep trust in divine providence, etc.

Tone change of the last verse of the *Marmitha* signifies ➤ The baptism administered by John the Baptist who came to wind up the OT, and the conversion entailed by it.

Trinitarian praise at the end points ➤ To the Most Holy Trinity revealed in Jesus' baptism

NB. Usually a group of three Psalms is arranged for each celebration; but it may be shortened even to a few verses if needed. The proper *Qanona*, 'antiphon', must be duly added. Always concluded with the proclamation: "How glorious and lovely is Your sanctuary, O God, Sanctifier of all things".

#### 42. "O my Lord, before the glorious throne..."

Proclaims the presence of the Lord in the sanctuary reminding us of the heavenly worship, in the context of the vision of Isaiah.

"...in the year that king Uzziah died I saw the Lord sitting upon a throne, high and lifted up, and his train filled his temple" (Is 6: 1).

#### 43. The Anthem of the Sanctuary and the Kissing of the Cross

The Cross is the symbol of Christ, the Saviour. We meditate on Christ's sacrifice on the Cross, His Resurrection and the salvation attained through it.

- ★ The Cross is the source of all virtues
- ★ Through the Cross humanity was saved
- ★ The Cross is a strong fortress
- ★ We defeat the devil and all his snares through the Cross

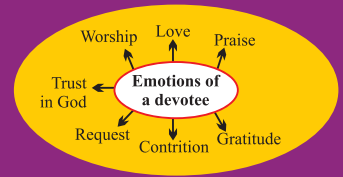
#### 44. The First Incensing

- ★ It is to honour and please the Holy Trinity and for the forgiveness of the sins of the people of God.

**Incensing: Symbol of supreme worship to God, forgiveness of our sins and our prayer rising up to the Most High.**

1. Ex 30: 34–38, 40: 5, 30: 7-8
2. Rev. 5: 8, Ps 141 2
3. Is 6: 14, 60:3
4. Ex 19:18, Lk 1: 10–11
5. Mal 1: 11

- ★ The whole worshipping community is immersed in the holiness of God whose presence is filled in the sanctuary.



Vision of Isaiah



Kissing the Cross



Blessing the Incense



Opening of the Sanctuary veil



Pays respect to the Sanctuary



**Baptism of Jesus**  
(Father attested and Holy Spirit descended on the Son)



The River of Jordan, where  
Jesus received baptism

#### 45. “When the sweet fragrance...O Lord, our God,...” (Prayer before the Resurrection hymn)

The Church is the spouse of the Son of God. She is waiting for His, her Bridegroom's, second coming. The worshipping community prays for the grace to receive Jesus Christ when he appears and praise God unceasingly in the heavenly court.

#### 46. *Laku Mara* (Lord of all...), Resurrection Hymn Manifestation of the Lord

The opening of the Sanctuary ➤ signifies the heaven opened at Jesus' baptism

Heaven is opened: ➤ the Most Holy Trinity reveals Itself

Brilliantly lighted sanctuary: ➤ the presence of Jesus Christ, the light of the world.

Incensing



Sanctuary



Nave



The fragrance of God's holiness descends on earth from heaven.

#### The Holy *Qurbana* really makes the earth a heaven.

The divinity of Jesus was revealed in His baptism (this is my Beloved Son).

This revelation was fulfilled in Jesus' Resurrection. And the Holy *Qurbana* is centred on this great mystery of the Resurrection of our Lord.

The Lord's Resurrection is the guarantee for our own resurrection. By proclaiming this truth, the Introductory Rite (*Enarxis*) is concluded.

**“My Lord, You are truly the One Who raises our bodies. You are the Saviour of our souls and the Preserver of our lives”.**



## 2. Liturgy of the Word

### 47. Liturgy of the Word

“...it is not by bread alone that man can live, but by every word which proceeds from the mouth of God” (Mt 4: 4).

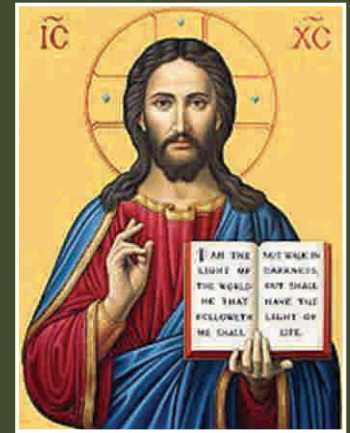
- ✦ In the “Liturgy of the Word” we get the “Word of God” as spiritual food.
- ✦ “Liturgy of the Word” is also instructive.
- ✦ “The Word of God” sanctifies all.

“ You have already been cleaned because of the word which I have spoken to you” (Jn 15: 3).

The “Liturgy of the Word” at the bema (dais), in the midst of the worshipping community signifies

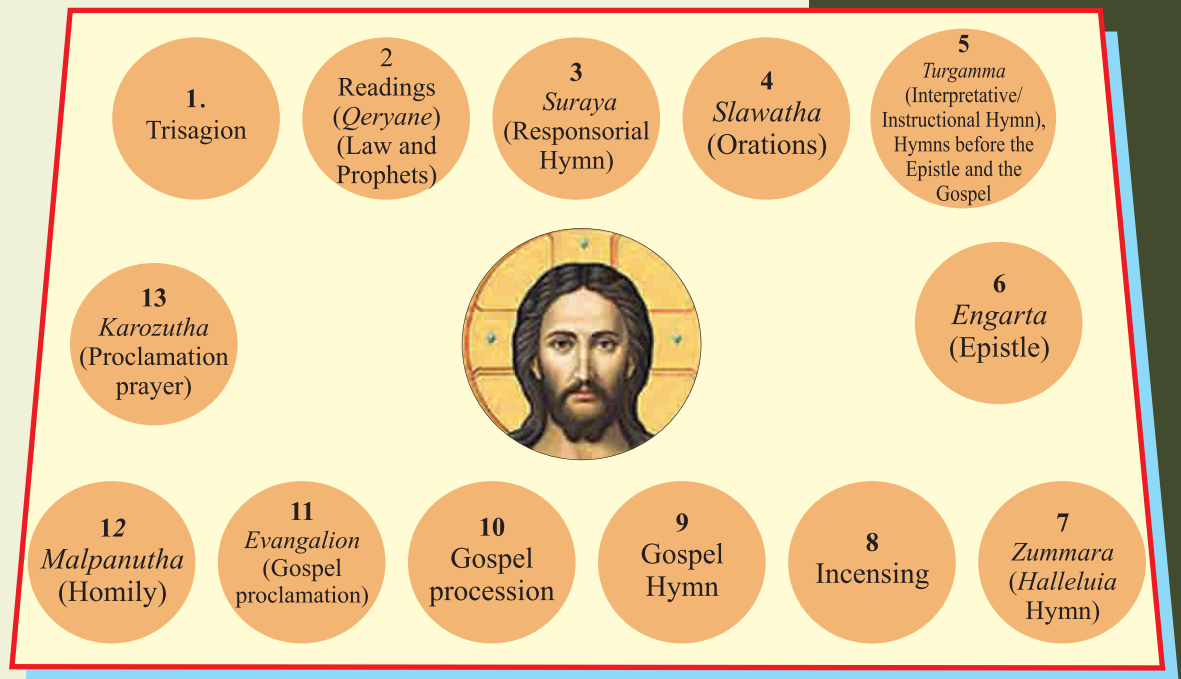
▶ Jesus Christ coming to our midst and teaching us.

- ◆ The “Liturgy of the Word” in the Holy *Qurbana* celebrates the public life of Jesus.



Jesus Teaching

### 48. The Various Dishes on the Table of the Word





The icon of the  
Most Holy Trinity



Father in the middle (no symbol given), Son on the right (Gospel Lectionary) and Holy Spirit on the left (Saint Thomas Cross)



OT Reading

## 49. Trisagion (Thrice Holy Hymn)

<i>Qandisa Alaha</i>	= Holy God	
<i>Qandisa Hailsana</i>	= Holy Mighty	<i>Is 6:3</i>
<i>Qandisa la Mayosa</i>	= Holy Immortal One	<i>Rev. 4:8</i>
<i>Esrahamalain</i>	= Have mercy on us.	

### Altar, the Throne of the Holy Trinity

- ★ We, the faithful, delighted in the living presence of God who is holiness itself, praise and glorify Him.
- ★ We, the earthly beings, join the heavenly beings who praise God unceasingly in heaven (*Rev 4:8, Is 6:3*)
- ★ A heavenly ambience is experienced here on earth.
- ★ The alternate singing of the choirs inside and outside the sanctuary signifies the union between heaven and earth in the Liturgy of the Church.

Unveiled Sanctuary	➤ The heaven opened before Isaiah and Saint John
Altar	➤ The throne of God
Three times	➤ Praises to the Most Holy Trinity.
Repeated	➤ Hope that we shall be able to praise God eternally like heavenly beings
Have mercy on us	➤ The worshipping community shares the same mental disposition of Isaiah who bewails his own sinful state.

Like the prophet, we too are cleansed by the "Word of God" in the liturgy of the Word. The celebrant prays in preparation for hearing the Word of God.

".... Glorious, Mighty, Immortal and Holy God! You are pleased to dwell in the holy ones....We beseech you! Look up on us, pardon us..."

## 50. The Readings

Old Testament	New Testament
Hidden life of Jesus Christ	Public life of Jesus Christ
NT is the fulfilment of OT	
1. Law	3. Epistles
2. Prophets	4. Gospels

Our "four-reading system" emphasises the comprehensive celebration of the whole Bible and a solemn confession of its unconditional acceptance as the source of our faith.

### a. Qeryane (OT Readings)

At the lectern on the left side (at the right side of the people who face the altar). Liturgically it is to be read by Qaroya, the Reader.

- ☀ Jesus had followed what the Law and the Prophets had instructed
- ☀ Jesus used to confirm His teachings by quoting the Law and the Prophets (*Lk 4: 17, 21, Mt 12: 32 – 40*)
- ☀ The Law of Moses and the Prophets become meaningful only in Jesus Christ.
- ☀ Thus the OT Readings prepare the way to understand the New Testament revelation.

### b. Engartha (Epistle)

- ☀ At the lectern on the right side of the Altar.
- ☀ The deacon is the official minister to proclaim it.
- ☀ The deacon is accompanied by an assistant with a lighted candle.
- ☀ Apostles speak to us through the epistles, and prepare the way for Jesus Christ just as John the Baptist did.
- ☀ Through the Gospel reading Jesus Christ Himself speaks to us.

**Not the priest, but a deacon reads the Epistle. For the place of John the Baptist is that of the deacon and not of the New Testament priest** (Gabriel Qatraya)

### Zummara: The hymn of Halleluja:

The singing of the psalm verses together with *Halleluja* before the Gospel.

- ☀ Expression of joy in hearing the Gospel proclaimed.
- ☀ The remembrance of Jesus' solemn Entrance to Jerusalem amidst the praises of the children and His disciples singing Osana. (Gabriel Qatraya)

***Halleluja = praise to God***

### 51. The Second Incensing

(In connection with the Gospel reading)

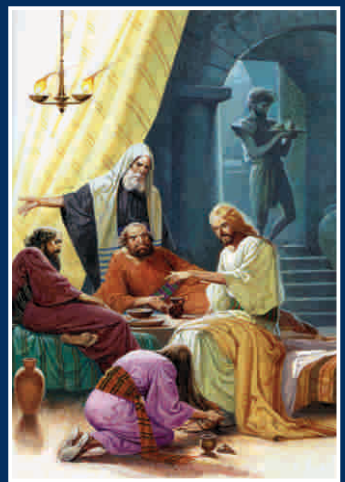
"My Lord, may the sweet fragrance of the perfumed oil that wafted from You, when Mary the sinner, anointed Your head, be mixed with this incense (*Lk 7:36-50*). We offer you this incense in Your honour, for the forgiveness of our sins, and remission of our debts, + Lord of all, forever".



Epistle Reading



John, the Baptist who prepares the way for Jesus



The sinful woman anoints Jesus' foot with perfume (*Lk 7:36-50*)



**Blessing the Incense**



**Kissing *Evangelion*,  
the Gospel Lectionary**



***Turgamma*,  
the Interpretative Hymn**

Mary the sinner was absolved from her sins and blessed as she anointed Jesus' head with fragrant oil. We too must be liberated from our sins and debts by imitating her ardent love for Jesus, repenting of our sins and performing her action through the symbol of incensing.

*Evangelion* = Risen Lord

Incense = the fragrant oil

Incensing = adoration, love and honour to the Lord

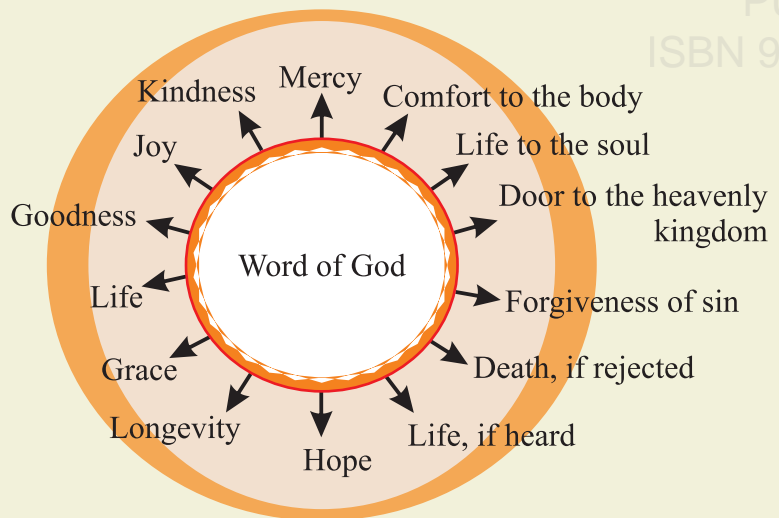
## 52. The Gospel Hymn and the kissing of the Gospel

The Gospel hymn extols and praises the Lord in the context of the details available in the Gospels written under the inspiration of the Holy Spirit ("For at the head of the books, it is written about me...").

During the singing, the celebrant kisses the *Evangelion* and extends it to be kissed by the archdeacon and other ministers. Usually the ministers represent the whole community. If convenient, it may be extended to everyone in the community.

## 53. *Turgamma* (Interpretative Hymn)

**"All you who believe in God..."** (Qurbana, Appendix I, pp. 16-18)



We have to offer the field of our heart, for the seed of the Word of God to be sown in.

Satan will flee and hide himself

The dead will live

**At the hearing of the Word**

Evil spirits will run away in fright.



## 54. Gospel Procession

From the *madb'ha*  
(altar)

To the *bema* (dais)

**Incarnation  
of the Lord**

From the heavenly  
Jerusalem

To the earthly  
Jerusalem

*Evangelion* (Gospel  
Lectionary) on the right  
side of the altar

The priest covers his face  
with the *Evangelion*

Lighted candles

→ Christ seated on the right side  
of the Father in heaven

→ Christ is the centre of attention not the  
priest, who celebrates the mystery of  
Christ's coming down from heaven.

→ The world is enlightened by the light  
of the Gospel.



**Gospel Procession**  
(Altar to Bema)



**Jesus' glorious  
entry into Jerusalem**

## 55. Gospel Proclamation

### Jesus Christ teaching

Peace be with you

→ Peace is a great gift of the Gospel.  
Christ is the King of peace (Is 9: 6)  
Christ Himself is peace.

With you and with your spirit →

The Holy Spirit received in priesthood  
A wish and prayer for the priest that he  
may do his ministry in the Church  
filled with the Holy Spirit.

Praise be to Christ our Lord →

The Gospel signifies Christ himself.



**Gospel Proclamation**

The celebrant proclaims the Gospel accompanied by the Cross, and two lighted candles. A deacon incenses all through, standing in front of the celebrant.

## 56. Malpanutha, Homily

Should be based  
on the Bible

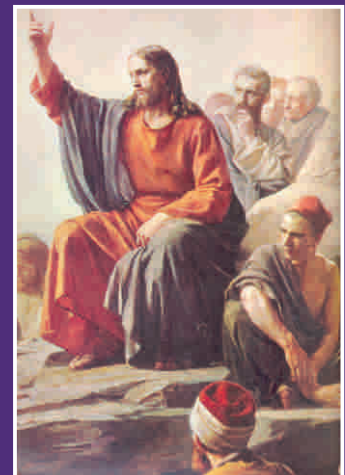
Should be  
liturgical

**How to interpret  
the Gospel?**

Christ's mystery  
should be proclaimed

Should proclaim  
the wonderful works  
of God

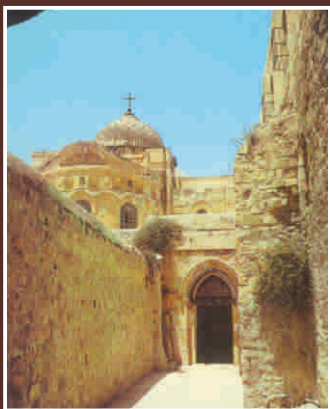
The Gospel periscope  
in its relation to the Law, Prophets,  
Apostles and conclude with an  
action plan for today



**Jesus teaching**



The remnants of the Synagogue in Capernaum, an important place of Jesus' activity. For Jesus, Capernaum was just like his own city where he was rejected in his hometown, Nazareth. Here was Peter's house. Jesus used to teach in this synagogue (Mk 1: 21, Lk 4: 31-33), Jesus prophesied that Capernaum would be punished more than Sodom because it did not repent even after many miracles in it (Mt 11: 23 – 24). This prophecy became true in due time.



The way through which Jesus went to Calvary.



The place where Jesus was sentenced to death by Pilate. It is called 'kalthalam'

"... in fact at those masses which are celebrated on Sundays and holy days of obligation, with the people assisting, it (homily) should not be omitted except for a serious reason" (Vatican II, Sacred Liturgy, SC 52).

"The sermon, moreover, should draw its content mainly from scriptural and liturgical sources, for it is the proclamation of God's wonderful works in the history of salvation, which is the mystery of Christ ever made present and active in us, especially in the celebration of the liturgy" (Vatican II, Sacred Liturgy, SC 35).

## 57. Some Liturgical Acts and their Meanings

Placing the Gospel Lectionary and the Cross on the *bema* (Dais) after Gospel Proclamation (in Raza):

→ Jesus teaches the people, sitting in the midst of his disciples.

Getting down from the *bema* (Dais) with the Gospel Lectionary and the Cross:

→ Jesus is caught and taken to Jerusalem for crucifixion.

The deacon carries the Cross:

→ Simeon assisting Jesus to carry His cross

The cross and the Gospel Lectionary are carried away from the *bema* (Dais) without solemnity and the accompaniment of the priests:

→ The disciples fled away when Jesus was arrested by the enemies.

The Cross is erected at the entrance of the sanctuary:

→ Jesus is nailed to the cross

The Cross and the Gospel Lectionary are enshrined apart on the altar:

→ The Son and the Holy Spirit on the right and left of the Father; also signifies the death of Jesus, separation of soul from body.

The deacon's announcement at the Dismissal of Catechumens when the Cross and the *Evangelion* reach the entrance of the sanctuary:

→ The good thief and the just entered Paradise along with Jesus while the sinners were left outside.

## 58. Preparation of the Gifts

The Eucharistic Gifts of bread and wine are prepared in the Bet-Gazze, treasure houses, on either side of the altar in the sanctuary. The chalice and the paten, the containers of the wine and bread, are incensed and sanctified first for the preparation of the Gifts.

**“Lord our God, make this chalice fragrant like the chalice of Aaron... “...like the paten of Aaron....”** (*Thaksa*, p. 37,38)

- Preparation of the Gifts in the chalice and paten is in fact the preparation of our Lord's dead body for burial.

**“The precious blood is being poured into the chalice of Christ, our Lord....”** (*Thaksa*, p 37)

- The passion and the blood-shedding of Jesus Christ are commemorated.

**“... one of the soldiers pierced the side of our Lord with a spear. Immediately there came out blood and water ...”** (*Jn 19: 34*). (*Thaksa*, p 38)

- ✦ According to the theological understanding of the Latin tradition, wine and water signify the divinity and humanity of the Son of God (Prayer of preparation)
- ✦ For St Cyprian, wine signifies the blood of the Lord and water the people of God.
- ✦ The Syro-Malabar Church, however, understands here the wine as the symbol of our Lord's humanity and the water that of the Holy Spirit. Thus it is an action of infusing the Holy Spirit to the Eucharistic Gifts (Biblical and Patristic interpretation of the Gospel text from St John).
- ✦ The water and blood that came out of Jesus' side also signify the Church.
- ✦ According to St Thomas Aquinas, blood is the symbol of the Eucharist and water that of the Church.



The cup of human salvation given to Jesus (*Mt 26:39; Mk 14:36; Lk 22:42-43*)



Incensing the Chalice



Incensing the Paten





Preparing *Bukra* (First Born),  
i.e., the altar Bread in the  
Paten



*Karozutha*,  
the Proclamation Prayer



The Celebrant concludes  
the *Karozutha*

Blood ► Holy *Qurbana*

Water ► Baptism

The Holy Church

Through His self-immolation, Jesus gave birth to the Church, his spouse.

When the bread is prepared in the paten:

"This paten is being signed with the sacred body of our Lord Jesus Christ" (*Thaksa*, p.38)

It is, in fact, the body of our Lord, made ready for burial.

### 59. *Karozutha*, Proclamation prayer

Proclamation prayer reminds us of the words of Christ. "Watch and pray that you may not enter into temptation". (Gabriel Qatraya)

"I beseech you, therefore, first of all to offer to God, petitions, prayers, supplications, and thanksgiving for all men, for kings and for all in authority; ..." (1 *Tim* 2: 1–2).

God reveals Himself to us through the readings of the scripture. Our response to it should be proclaiming our faith in God and doing His will. *Karozutha*, the proclamation prayer is a liturgical expression of that.

### 60. Concluding prayer of *Karozutha*

Concluding the proclamation prayer, the celebrant with extended hands pleads for the faithful before God. Like Moses, the priest is also a mediator between God and the people (*Ex* 17: 11).

With Hands extended

Reminds us of Jesus' prayer on the cross, with extended hands.

Adam gave birth to sin by extending his hands to snatch the forbidden fruit and eat it.

Jesus, the second Adam, extending his hands on the cross, made atonement for the human sin.



## 61. Prayer of 'Imposition of Hands'

**“Bless us, O Lord. brothers and sisters bow your heads for the imposition of hands and receive the blessing”**  
(announcement of the deacon).

The prayer of 'Imposition of hands' signifies the prayer of the Lord to the Father for His disciples before he was caught by the Jews (Gabriel Qatraya)

The priest prays for the grace of the Lord that he may worthily serve before God.

**All stand bowed for the prayer of the 'Imposition of hands'.**

“Lord, Almighty God!...Lord, fill us with Your mercy and grace and pour forth your blessings through our hands...” (Thaksa, p.39...)



Various scenes of Jesus' prayer in Gethsemane

## 62. Dismissal of the Catechumens

**Those who have not received baptism may leave.**

**Those who have not received the sign of life may leave.**

**Those who are not receiving Holy Qurbana may leave.** (Thaksa, p.40)

Those who haven't received baptism can in no way participate in the liturgical or sacramental life of the Church, and so, neither can they participate in the central part of the Holy Qurbana, the Quddasa.

Similarly, those faithful in serious sin can participate in it only after true reconciliation, “the sign of life”.

And finally, if anybody through personal reasons feels not worthy to receive communion (its culmination) he/she also is requested to discontinue. This proclaims the age-old and very lofty Eucharistic understanding of the Syro-Malabar Church that the Holy Communion is an essential culmination of the Qurbana celebration and hence a must (Vatican II teaches and recommends it to all).

## 3. Preparation for the Qudasha (Anaphora)

### 63. Rite of Prostration

**Solemn Preparation for Entering the Sanctuary**

During the prostration we sing a hymn which shows clearly what the priest is going to do at the altar and what actually happens in the Eucharistic celebration:

**“Your priests shall vest themselves...”**

The celebrant kisses thrice on the veil, spread in the middle of the church, from its four sides. The veil is in the place of Bema (dais). When there is actual Bema, the prostration and kissing are done from its four sides.



Dismissal of Catechumens



Prostration in Raza



Prostration in Raza



Invoking the Holy Spirit



Jesus Christ on the Cross, is praised in songs by the angels and men... there is the solacing presence of the Father



Mar Toma Shliha  
Our Father in Faith

Vested with holiness and glory the priest invokes the Holy Spirit and the Holy Spirit descends and sanctifies the body and blood of our Lord. This is the content of the hymn sung while making prostration.

Prostration expresses the inner attitude and feelings of the priest:

- ✱ Reverence and awe to the sacred mysteries
- ✱ Respect for the priesthood
- ✱ Profound trust in the Lord
- ✱ Sinful state and lowness of the human nature

The whole community shares the same attitude and feelings

## 64. The Anthem of the Mysteries

The Anthem of the mysteries is sung alternatively by the choir and the congregation when the Eucharistic Gifts are brought in procession to the altar.

The first part ("Here is our Lord's precious Body and Blood...") is variable according to the Sundays and feast days and the second part ("Glory be to the Father, and to the Son...") is unchangeable.

A short confession of the Christ-event with special reference to the celebration of the day

### The first part

The angels and men sing and praise together the Body of our Lord laid on the altar, which, in fact, is His tomb (Gabriel Qatraya)

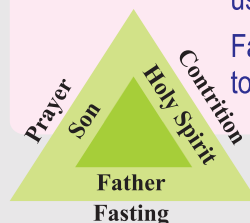
Soseppa, the chalice veil, with which we cover the Gifts is the tomb cover.

Commemorates the Blessed Virgin Mary, the apostles, the patron of the Church (*Mar Toma Shliha*) and the departed.

### Second part

The hymn is concluded by proclaiming 'Let us please the Holy Trinity'.

Fasting, prayer and repentance are means to please the Most Holy Trinity.



The sacrifice of Jesus Christ becomes fruitful in us when we experience the communion with the Holy Trinity.

## 65. Washing of the Hands

**“May God, the Lord of all, wash away the stains of our debts and sins in the ocean of His mercy”.**

The washing of the hands signifies the purification and holiness of the priest who is to lead the Eucharistic sacrifice at the altar. The Mercy of God is more than an ocean. It can wash off the stain of anyone's sin. It is also symbolic of the purification and sanctification of the whole worshipping community.



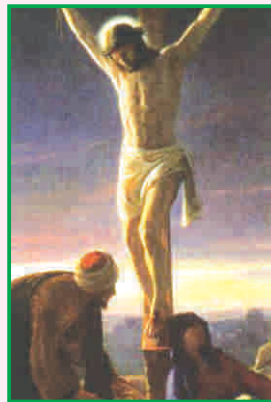
Washing of the Hands

## 66. Transferring the Gifts to the Altar

**=Jesus' crucified Body to the Sepulchre.**



Bukra from Bet-Gazza  
to the Altar



Crucified Body  
of Christ



Chalice from Bet-Gazza  
to the Altar



Presentation of the  
Gifts at the Altar

## 67. Presentation of the Gifts

The Gifts (bread in paten and wine in chalice) raised up in the form of the cross signifying Jesus' death on the cross.

The prayer recited then by the celebrant has three parts:

1. Praise to the adorable Most Holy Trinity
2. The request to Christ that He may accept the Holy Qurbana, which is a memorial celebration of His Paschal Mystery.
3. Praise, honour, thanksgiving and adoration to God on behalf of the life-giving mysteries which are arranged according to Christ's commandment, until His second coming.



“My Father, into thy hands I  
commend my spirit” (Lk 23:26)





Striking the Chalice  
with the Paten



Covering the Gifts  
with *Shosheppa*



Jesus raises Adam with his right hand. Eve also rises prayerfully with folded hands. On the left, David, Solomon, and John the Baptist are seen and on the right prophets and Moses with the Book of the Law



Solemn Entry

(from *Bema* to the Entrance of the Altar)

## 68. Striking the Chalice three times with the Paten

One of the explanations for this is that it signifies the third hour at which Jesus was crucified i.e., midday, the end of the third watch.

In the Gospel according to St Mark it is said that it was the third hour when Jesus was crucified (15:25). It is 12' clock, the end of the third watch that spans from 9' clock to 12' clock.

Striking the chalice three times with the paten may be an indication of the completion of Jesus' sacrifice that was meant for our salvation. The number 'three' signifies completion or fulfilment.

## 69. Covering the Gifts with *Shōsheppā* (Chalice Veil)

It signifies the burial of our Lord's sacred body. The altar is also the sepulchre of Our Lord.

A major theme of meditation for Great Saturday is that Jesus was crucified, was buried, and descended into *Sheol* to redeem Adam and the dead.

"Whom God has raised up, having destroyed the pains of death, because it was not possible for *Sheol* to hold him" (Acts 2:24).

## 70. From the *Bēma* (Dais) to the *Qanke* (Sanctuary)

The celebrants and the deacons move from the *Bēma* to the entrance of the *Qanke*. The celebrant bows profoundly and prays in a low voice for the internal disposition to enter the holy of holies and offer the sacrifice.

"Lord our God, grant that we may enter the Holy of Holies with clean hearts and pure conscience... make us worthy to offer You sacrifices..." (Taksa, p. 44)

- ★ Pure heart
- ★ Cleansed conscience
- ★ Devotion
- ★ Attention
- ★ Holiness
- ★ Faith

Such are the  
internal attitudes  
required to offer  
the sacrifice



## 71. Proclamation of Faith

- Divine worship is the celebration of faith.
- In the Holy Qurbana we make a full celebration and proclamation of our faith.
- In the Creed we proclaim the content of the economy of salvation in a summary form.
- The economy of salvation starting from the heavenly Father, is realized in the Son, continues in the Church by the Holy Spirit and is to be completed in heaven at the second coming of our Lord.
- We confess our faith in the Most Holy Trinity, in the Holy Church and in heavenly life.
- It is the Creed acknowledged and accepted by the Church through the Councils of Nicea (325) and Constantinople (381).

**"We believe in One God, the Father Almighty, Creator of all things visible and invisible..."**



**The Celebrant begins the Creed**



**Heavenly Abode**



**Karozutha:  
Proclamation Prayer**

## 72. Karozutha, Deacon's Proclamation Prayer

(Facing the assembly the deacon proclaims the prayer)

"...Let us pray for the memory of our fathers, the patriarchs and the bishops..." (*Taksa*, p 45)



Heavenly Hierarchy



Solemn Entry  
(from the Sanctuary  
Entrance to the Altar)

- ★ Request of the deacon to pray remembering all, the living and the dead.
- ★ God raises the dead and crowns them. We too ought to get a share in heavenly life.
- ★ For that, we are to be sanctified by the Word and the Holy Spirit. This sanctification takes place in the Holy *Qurbana*.
- ★ The Holy Eucharist is the foretaste of the communion between the living and the dead that is to be fulfilled in heaven.

#### In the *Karozutha* we remember:

1. Patriarchs
2. Bishops
3. Priests
4. Deacons
5. Cenobites
6. Virgins
7. Parents
8. Sons and daughters
9. Brothers and sisters
10. Rulers who love Christ
11. Those departed in true faith

#### 73. Entrance into *Qanke* (Sanctuary): Approaching the Altar

- The celebrant officially approaches the altar to offer sacrifice.
- He approaches the altar making three profound bows, praying and thanking God with great reverence.

#### Three parts for the prayer:

1. Thanking the Most Holy Trinity
2. Proclaiming the mercy of God
3. Clarifies the purpose of the sacrifice.

- He is going to offer the glorious, holy, life-giving and divine mysteries.
- The celebrant confesses humbly that though he is a sinner, he is made worthy by God in His mercy to offer the sacrifice.

#### Purpose of the Holy *Qurbana*

For the remission of the debts of the people  
 For the forgiveness of sins  
 For the salvation of souls  
 For the reconciliation of the whole world  
 For the peace and tranquillity of all Churches

## 74. Kissing the Altar

The celebrant kisses the altar in the middle and on its right and left sides. Kissing is the sign of love and respect: middle to the Father, right to the Son and left to the Holy Spirit.

Altar signifies: ➤

The throne of God  
The Sepulchre of our Lord  
Our Lord Jesus Himself

## 4. Qudasha: Hallowing (Anaphora)

### 75. Qudasha = Hallowing

#### Anaphora = Eucharistic or Thanksgiving Prayer

Qudasha- means hallowing or sanctification and precisely points to the central part of the celebration.

The literal meaning of the Greek word *Anaphora* is 'lifting up' (or 'presenting') or offering.

### Raza - Qurbana

Raza (=mystery)- is the typical expression of the most solemn form of celebration in the Syro-Malabar Church.

Qurbana (= Offering Sacrifice) is the common Syriac word to express the Eucharistic Celebration in this Church.



Kissing the Altar



The Tomb where Jesus was buried

There are three Qudashe or Anaphorae in the East Syriac tradition:

1. The Qudasha da-Slihe (of the apostles Addai and Mari, the venerable teachers of the East)
2. The Qudasha of Mar Theodore
3. The Qudasha of Mar Nestorius

### Use of Each Qudasha:

#### ○ Qudasha of Mar Theodore:

During the liturgical seasons of Annunciation, Epiphany and Great Fast

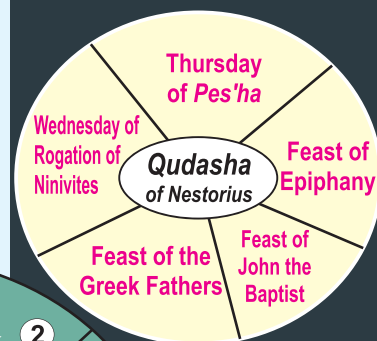
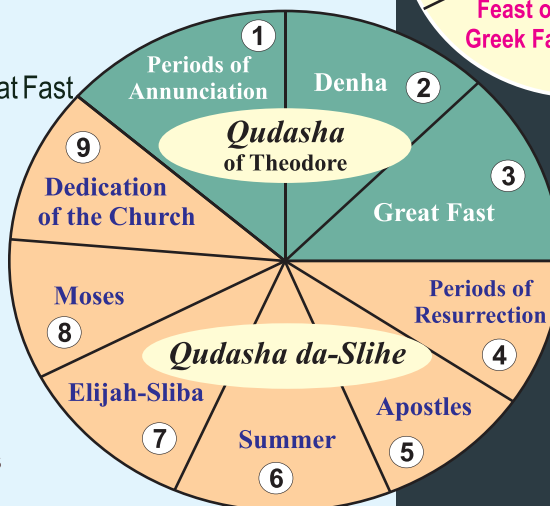
#### ○ Qudasha da-Slihe:

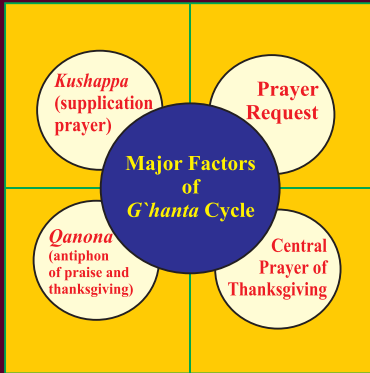
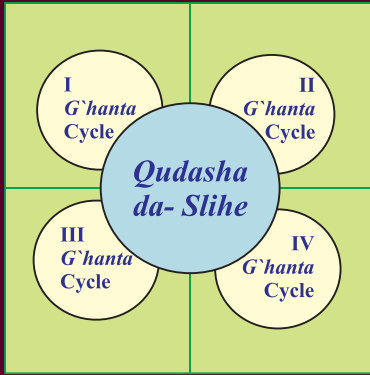
During all other liturgical seasons

#### ○ Qudasha of Mar Nestorius

only on 5 days:

1. Feast of Epiphany (*Denha*, January 06)
2. Feast of St John the Baptist (First Friday of *Denha*)
3. Commemoration of the Greek Fathers (5<sup>th</sup> Friday of *Denha*)
4. Wednesday of the Rogation of Ninivites
5. Thursday of *Pes'ha*





Prayer Request

The Celebrant begins *Kushappa*

## 76. Qudasha da-Slihe

[NB: Today we use only this *Qudasha*, even though the other two are also officially approved and allowed]

Consists of four *G'hanta* cycles.

*G'hanta* Cycle: A bunch of prayers and rites centred on the *G'hanta*.

*G'hanta* = Prayer in an inclined position = prayer recited in an inclined posture with outstretched hands. But at present the direction in the *Taksa* is to recite it "with closed palms and bowed head".

### First *G'hanta* Cycle

## 77. Prayer Request

"Pray for me, brothers and sisters,..."

Recognizing his own unworthiness the priest, who stands before God for the people, requests the prayer of the worshipping community.

Prayer request is made three times: at the beginning of the *Qudasha*, before the Institution Narrative and before *Epiclesis*. The congregation responds praying:

"...May He accept this *Qurbana*..."

## 78. *Kushappa* (Supplication Prayer)

An intercessory prayer recited by the celebrant at the altar in a low voice before each *G'hanta* prayer.

*Kushappa* (Supplication Prayer)  
before the First *G'hanta* Prayer

"Lord, God, Jesus Christ, regard not the multitude of our sins, ..." (*Taksa*, p. 46)

Expresses deep sense of sin and seeks the mercy of the Lord.

The worshipping community expects mercy and grace at the Lord's second coming

Prayer for the sanctification of the Offering and to be made worthy to praise the Lord along with the heavenly hosts.

That the sins may be wiped out through the power of the Offering.

These are the content of this supplication



## 79. First G'hanta Prayer

“Lord, our God, we thank You...” (Taksa, p. 46-47)

- ★ General thanksgiving to God in the context of His abundant graces.
- ★ The Lord has made us worthy to be the ministers of the Christ-mysteries though we are sinful and weak
- ★ Prayer that we may be strengthened to celebrate these gifts with deep love and true faith

### How the G'hanta is recited:

- Standing in slightly bent position
- Bow profoundly at the beginning and at the end
- Kiss the altar at the end of the prayer
- Recite in a low (but audible) voice

## 80. Qanona (Antiphon of Praise and Thanksgiving)

“We offer You praise and honour, worship and thanksgiving now, always, and forever.” (cf Rev 4:10-11; 7:12) (Taksa, p. 47).

Every G'hanta prayer is concluded with a qanona.

- It is a hymn of praise.
- Giving thanks to God's salvific act
- Sung in loud voice
- The celebrant makes the sign of the cross on himself raising the palm over his head.

Raising the palm overhead signifies that it is made on the people too.

The first G'hanta Cycle ends here.

## 81. Exchange of Peace

(Lk 2:14; 24:36; Jn 14:27; 20:19; 21:26)

“Peace be with you”

Exchange of Peace in the following order:

Celebrant → Archdeacon → Deacons → Choir → Congregation

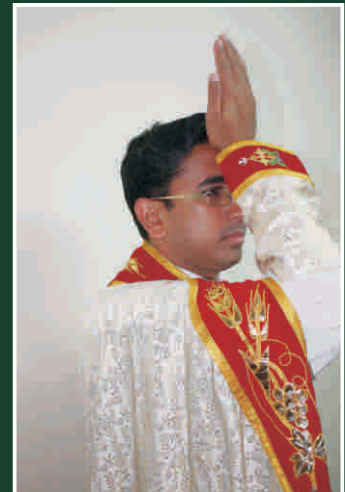
Jesus Christ himself is the real peace. Those who have put on Jesus Christ live in peace.

Reasons:

- ☠ Death has been defeated
- ☠ Satan has been punished



The Celebrant recites the first G'hanta Prayer



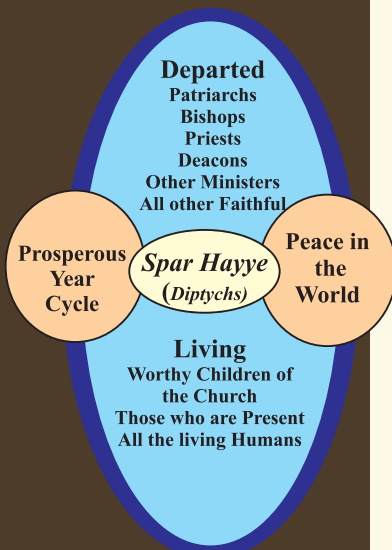
Makes the sign of the Cross on himself



Blessing the People



Giving Peace to the Deacon  
(in other forms of celebration)



Content of the 'Book of Life'

- ☀ Sin has been removed.
- ☀ We have been reconciled with the Lord.
- ☀ Unity among peoples has been established.
- ☀ Jesus Christ has obtained a new life for us.
- ☀ Jesus Christ, who prepared a place for us in heaven, has invited us to heaven.

We have to be reconciled with our brethren before we offer holy Qurbana, the sacrament of unity and love (Mt 5:23-24).

### Meaning of Exchanging Peace

- ★ Shows love and communion by forgiving one another.
- ★ Having removed hatred and hostility, the community is ready to offer sacrifice with a single heart.
- ★ Readiness of the community to share in joy and sorrow alike.
- ★ The worshipping community has become one body in Jesus Christ.

#### Response of the people:

**“With you and with your spirit”**

**Your spirit?** It does not mean the spirit of the priest.

**It is the Spirit received by virtue of the priesthood.**

**“O priest, with you and with your sacerdotal spirit”.**

It is, in fact, a recognition and proclamation of the relation and distinction between the ministerial and common priesthood in the Church.

### 82. Spar Hayye (The Book of Life): Diptychs Prayer of Remembrance

“For the patriarchs, bishops, priests and deacons and those who have departed from this world...” (Taksa, p. 47).

Prayer of the deacon commemorating the dead and the living signifies the communion between the living and the dead

**The Holy Qurbana is the sacrament of communion between the dead and the living. It is a foretaste of communion of the saints.**

### 83. Announcement of the Deacon

It prepares the congregation for the Qudasha.

“Let us thank the Lord and entreat Him with pure and contrite hearts...” (Taksa, p. 48).

The announcement of the deacon after the *Spar Hayye* (diptychs) clearly states how the congregation should partake of the sacrifice.

Thank the Lord with repentance and holiness.  
Be attentive to the sacred mysteries with due reverence.  
Thoughts should be lifted up to heaven.  
Pray silently in the heart.  
Pray with concentration and devotion.

#### 84. *Kushappa* (Supplication Prayer)

**“ Lord! Mighty God! In Your mercy, help me in my weakness”** (*Taksa*, p. 48).

The celebrant pleads for divine mercy to enable him to offer the sacrifice.

Two purposes of the Offering expressed in this prayer

- **1. Glory to the Most Holy Trinity**
- 2. Good of the Community**

This prayer also shows that the priest is a mediator between God and the people.

#### 85. Unveiling of the Mysteries

*Shosheppa* (chalice veil) kept folded around the sacred mysteries. This is a pointer to the empty tomb and Resurrection of our Lord (*Jn 20:7-8*)

The Celebrant prays that the Mercy of God which made him worthy to offer the sacrifice, be on him at His second coming too.

Every sacrifice is a foretaste of the union with God to be attained at the end of time and the power leading us to it.

#### 86. Incensing

The celebrant himself incenses the Gifts and Altar

The purpose of this incensing ➤ Honour to the Most Holy Trinity  
done by the celebrant himself ➤ An action most pleasing to God  
is clear from the prayer ➤ Forgiveness of the sins of the  
recited during the incense ➤ people of God  
blessing.

This incensing also signifies the anointing of the sacred body of Jesus Christ with the fragrant ointment (*Jn 19:39-40*).



People participating attentively



*Shosheppa* before folding



Folded *Shosheppa* around the Holy Gifts



Incensing the Gifts and Altar



Mar Paulose Shliha

Begins the *Qudasha* partRequesting to  
elevate the mind

## 87. The Dialogue Prayer

(Entering directly into the Hallowing part of the *Qurbana*)

This prayer carried out in the manner of a dialogue between the celebrant and the congregation helps the worshipping community to partake of the Eucharistic celebration with great devotion.

**It has three parts:**

1. Pauline salutation ("Grace of our Lord Jesus Christ, the love of God...") 2 Cor 13:14
2. Let your thoughts rise to the height...
3. The *Qurbana* is offered to God, the Lord of all.

### 1. "The grace of our Lord Jesus Christ..." (2 Cor 13:14) (*Taksap* 49).

This salutation is a proclamation of the salvific presence of the Holy Trinity in every faithful. This presence we experience only in the personality of Jesus Christ. It is in Jesus that we touch and experience Father and Holy Spirit.

**It expresses the relation of the *Qudasha*, Hallowing, to the Most Holy Trinity.**

**The *Qudasha* describes the activity of the Most Holy Trinity.**

God the Father so loved us that He gave His only begotten Son  
(Jn 3:16).

In Jesus Christ, the Son, we experienced the love and grace of God. The fullness of this grace is the participation in heavenly life. And we are given the Holy Spirit as an advance for it.

**Remembering and celebrating all these facts, the *Qudasha* leads the worshipping community to the experience of communion with The Triune God.**

### 2. "Let your minds be on high" (*Taksa*, p. 50).

The thoughts and emotions of the worshipping community should rise to heaven as they enter into the core of the Eucharistic Celebration.

**For, this sacrifice is really alive in heaven.**

- ▶ Jesus Christ, who is seated at the right hand of the Father, is the chief priest.
- ▶ Jesus Christ is the head of the Church; the Church, the body of Christ should be joined to the head.



The Christ-mysteries commemorated and celebrated in the Holy Qurbana in the earthly Church are actually a heavenly reality.

We, the earthly inhabitants, too are participating in the heavenly worship along with the heavenly hosts.

- Therefore, our thoughts and minds should rise up to heaven.
- We are to participate in the sacrifice as if we were in heaven.
- We ought to have the attitude of the children of God, and not the earthly thoughts and interests.

“If you then are risen with Christ, seek those things which are above, where Christ sits on the right hand of God. Set your mind on things above, not on things on the earth, for you are dead, and your life is hidden with Christ in God” (Col 3:1-3).

The congregation responds in accordance with the exhortation of the celebrant:

**“Towards You, God of Abraham, Isaac and Jacob!...”**

This response is inspired by the following Gospel passage:

“...I am the God of Abraham and the God of Isaac and the God of Jacob. And yet he was not the God of the dead, but of the living...” (Mk 12: 26-27).

### 3. “The Qurbana is offered to God, the Lord of all!”

The Holy Qurbana is the most acceptable sacrifice offered to God. The community proclaims that it is right and just to worship God in this way.

#### Second G'hanta Cycle

#### 88. Kushappa (Supplication Prayer)

**“Lord! Free our minds from every impurity,...”** (Taksa p 50).

The celebrant implores for three things in this supplication prayer:

1. To free the mind from all the evils that do not accord with the holy sacrifice (impurity, cruelty, jealousy, deceitfulness, hatred, etc.)
2. To have love and solidarity with all.
3. Self-confidence to offer the holy Qurbana with hope.

When the mind is cleansed from all evils, love and unity with all will result and thereby self-confidence too.



People in Liturgy



God of Abraham, Isaac and Jacob

Cleanse the mind

Love and unity should result

Self-confidence needed



Icon of the Most Holy Trinity



Heavenly Choir



Sanctuary = Heaven on earth

## 89. Second G'hanta

**“Lord of all, the Father, the Son, and the Holy Sprit! The adorable name of...”** (Taksa, p. 50).

The chief purpose of this prayer is to praise and thank the Triune God in the Person of the Father on account of the salvific plan. God's love and mercy towards his creation are presented here. Thus it is a supreme thanksgiving to the Father for creation.

*“For, in Your great kindness You created the world and everything in it, and showed humanity Your immense mercy.”*

The worshipper, who knows the love and mercy of God the Father, is prompted to proclaim and confess the mighty deeds of God. The act of creation and the redemption of humanity are the unique acts of God.

- The worshipper experiences a filial relationship with the heavenly Father.
- God the Father is the source of our existence, and the life goal of ours, who are saved in Jesus Christ.
- The salvific plan is the joint action of the three persons in the Triune God. Therefore, praise and thanksgiving are offered to God.
- We are given a great boon through the Eucharistic celebration to participate in the heavenly worship along with all the heavenly hosts who sing and praise God unceasingly.
- In the holy *Qurbana* we experience a foretaste of the heavenly worship in the vision of Isaiah the prophet.

## Readings on Heavenly Worship

*Dan 7:9-10, Heb 12:21-24, Is 6:1-3, Rev 4:8-11*

## 90. Qanona (Doxology)

**“Praising You with a loud voice unceasingly...”**

The worshipping community is invited to praise God singing together with the angels.

## 91. Holy, Holy, Holy ...

**The 'holy' hymn is the response of the worshipping community to the invitation of the celebrant for praising God.**

It is a hymn of praise formulated against the background of the following Revelation Events:

1. The hymn of praise of the seraphim in the vision of Isaiah	"Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory" (Is 6:3).
2. The Revelation of St John the apostle	" ..., Holy, holy, holy, the Lord God Almighty who was and is and is to come" (Rev 4:8).
3. Cries and shouts of the people during the entry of the Lord in to Jerusalem	"Hosanna to the son of David; blessed is he who comes in the name of the Lord; Hosanna in the highest"(Mt 21:9).
<b>The 'holy' hymn is compiled from all these biblical passages.</b>	

The holy *Qurbana* is a great mystery, realized in the union of heavenly and earthly choirs in the Church. The heaven descends to the earth and the earth ascends up to heaven.

**One who has come**

*Jesus Christ who came to history through incarnation.*

**One who is to come**

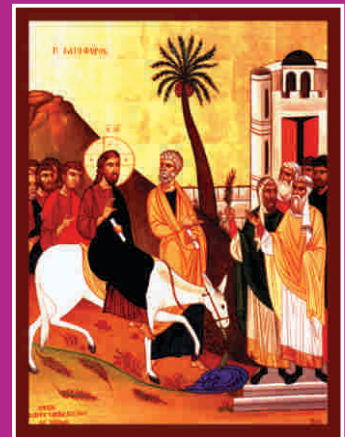
*Jesus Christ who is to come at the end of time.*

*The presence of Jesus Christ in the holy Qurbana connects both these comings.*

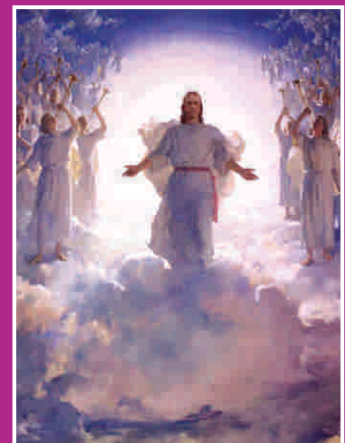
In short, the 'holy' hymn is a praise which is sung together by the earth and heaven, praising the salvific plan of God which started in the OT, realized in the NT, and is to be completed at the end of time in the heavenly Kingdom.



**Heavenly Choir**



**The Lord's entry into Jerusalem**



**Second Coming of our Lord**



Holy, holy,  
holy are You!



The vision of Jacob  
(Ladder to Heaven)

### Third G'hanta Cycle

#### 92. Kūshāppa (Supplication Prayer)

“God the Father, You are holy...” (Taksa, p. 51)

*This Kūshāppa has three parts:*

1. “God the Father You are holy. ... Everything is sanctified through You!”

We praise the holiness of God by assimilating the spirit of the hymn: 'God the Father You are holy...' We also proclaim the personal involvement of each person in the Trinity of the plan of salvation.

The Father	>Source of all fatherhood
The Son	>Everything is created in Him
The Holy Spirit	>Sanctifies everything

2. “Woe to me! I am dismayed! ...This is none other than the house of God!”

The priest prays with the disposition of Jacob and Isaiah who had heavenly visions.

The response of Isaiah



“Woe is me, I am dismayed; for I am a man of unclean lips, and I dwell among a people of unclean lips; for my eyes have seen the King, the Lord of hosts.” (Is 6:5)

The response of Jacob at the heavenly vision



“How sacred is this place today! This is none other but the house of God, and this is the gate of heaven.” (Gen 28:17)

The priest is in the presence of God when he is at the altar. He is in front of the altar in the Sanctuary. Sanctuary is the symbol of heaven and the altar God's throne.

Not only the Priest, but the whole worshipping community rises up to this heavenly experience in the Liturgy



### 3. “Lord, may Your mercy be on us,...Praise be to Your mercy that has unified the inhabitants of heaven and earth.”

It is a prayer of the priest for sanctification.

“...clean us who are unclean and sanctify...our lips.”

The hymns of the earthly beings should be joined with those of the heavenly beings.

“Lord enjoin the hymns of ours, who are feeble, with the praises of the Seraphim and the Archangels.”

### 93. Request for Prayer

The priest, who is in the presence of God, becoming more aware of his sinful state and unworthiness, requests again the help of the assembly through prayer.

“My brothers and sisters, pray for me that this *Qurbana* may be fulfilled through my hands.”

This prayer request is at a most appropriate time as the assembly begins the Institution Narrative.

### 94. Third *G'hanta*

“Lord our God! Together with the heavenly hosts we give You thanks...” (*Taksa*, p. 52)

This thanksgiving prayer is divided into two inserting the Institution Narrative in between.

The prayer begins with a thanksgiving to God

It continues to present the salvific plan that was fulfilled by Jesus Christ, the Word.

Jesus Christ instituted the holy *Qurbana* in order that the salvation of humanity attained by Him might be made available to all till the end of the world.

This *Qurbana* is offered here and now. It is in fact a re-enactment of Jesus' salvific action.



Prayer of the Pharisee and the tax collector



Prayer Request



Third *G'hanta*



Last Supper



The cenacle where Jesus and His disciples ate the Last Supper (*Mk 14:12-16; Lk 22:7-13*).

Here, Jesus appeared to His disciples twice after His Resurrection (*Jn 20:19-23; 20:26-29*). The disciples received the Holy Spirit when they were here (*Acts 2:1-4*).

## 95. The Institution Narrative (Last Supper Account)

**“Lord our God, we commemorate the passion of Your beloved Son, as He taught us....”**

The words of our Lord Jesus Christ during the Last Supper, instituting the Holy *Qurbana*.

We use St Paul's account as the Institution Narrative.

**“For I myself received from our Lord that which I also delivered to you, that our Lord Jesus on that very night in which he was betrayed took bread; and when he had given thanks, he broke it and said, take, eat: this is my body, which is broken for you; do this in remembrance of me” (1Cor11:23-24).**

**“ Likewise after the supper, he gave also the cup and said, this cup is the new testament in my blood; do this, as often as you drink it, in remembrance of me” (1Cor11:25).**

We proclaim the Institution Narrative separately on bread in the paten and wine in the chalice, signifying the death of the Lord.

**“For whenever you eat this bread and drink this cup, you commemorate our Lord's death until his coming” (1Cor11:26).**

## 96. Four Parts of the Institution Narrative

**1**  
Description of the context of the Last Supper  
“on the night he was handed over...”

**2**  
The verses over the holy body “This is my body...”

**4**  
Commemoration of the divine commandment  
“Do this in memory of me”

**3**  
The verses over the holy blood “This is my blood...”

## 97. Four Actions of Jesus.



The holy *Qurbana* is the commemoration and observance of these four things.

### 1. Took:

**The Preparation of the sacrificial victim.**

**Jesus Christ, the Saviour, is the real sacrificial victim.**

- God's promise of a saviour commenced the preparation of the sacrificial victim.
- The sacrificial victim was being prepared through the interventions of God and many events in the age of the Old Testament.
- The birth of Jesus Christ was the exact formation of the sacrificial victim.
- The preparation of the sacrificial victim was complete by the end of the public life of the Lord.
- The last phase in the process of preparation: Jesus' passion, death, and burial.

**Our Saviour Jesus Christ was preparing Himself as a sacrificial victim through His life; we commemorate these salvific events in the first part of the holy *Qurbana* up to the *Qudasha*.**

### 2. Blessed:

**The 'rite of blessing' is performed in the *Qudasha* that is completed with the *Epiclesis*.**

- The mystery of our Lord's Death and Resurrection is commemorated and celebrated in this context.
- Resurrection of the Lord is the fulcrum of the holy *Qurbana* and the climax of the history of salvation.

The Resurrection is a testimony of the total acceptance of the sacrificial victim.

The mystery of Resurrection is a total transformation and sanctification of the thing offered in the sacrifice.

Christ has overcome death itself and entered glory with the Father.

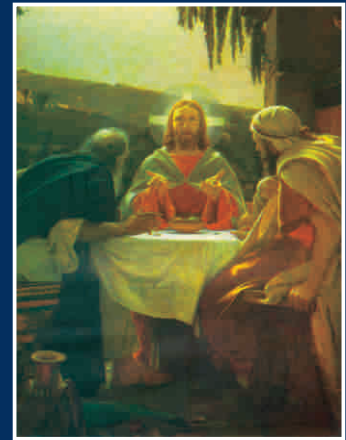
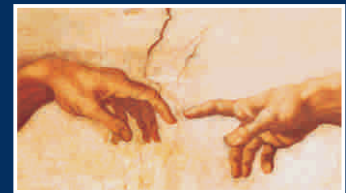
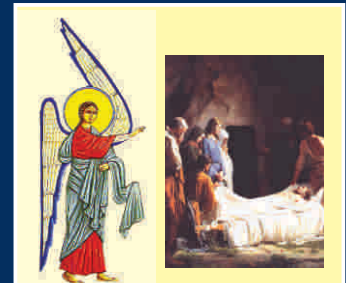


Table Blessing



Creation



Annunciation

Burial



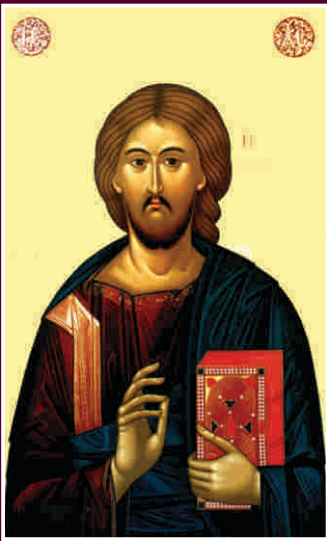
Risen Lord



Broke



Gave



Christ, the Redeemer

### 3. Broke:

#### Rite of Fraction in the Holy Qurbana

Fraction primarily is for distribution. The risen Lord has been fully transfigured by the Holy Spirit so that He can totally be present in anybody at any moment. The Lord is totally present in every particle of the broken bread. Fraction is also a symbol of forgiveness of sins. "Body broken for the remission of debts", "Blood shed for the forgiveness of sins", are repeated frequently in our *Qurbana* celebration.

Everyone who shares in the sacred bread and the sacred chalice receives the Lord totally. It is the result of Jesus' complete self-sacrifice.

### 4. Gave:

#### The Rite of Communion in the Holy Qurbana

The Communion, the reception of the holy Eucharist, is the foretaste of the heavenly experience at the end of the ages.

### 98. Remembering the Commandment

**"When you are gathered together in my name, do this in remembrance of me"** (Lk 22,20).

- ▶ It is the commandment of Jesus Christ during the Last Supper to do the holy *Qurbana* again and again.
- ▶ The phrase 'in remembrance of me' encompasses the whole salvific event centred on Jesus Christ.
- ▶ The four acts Jesus did during the Last Supper are elaborately performed and celebrated in the Holy *Qurbana*. The whole salvation history is included in them.
- ▶ The holy *Qurbana* is a great mystery that gives us the fruits of the redemptive plan as it commemorates and celebrates the whole salvific plan.

### 99. "Lord, as You have commanded us..." (Third G'hanta continues)

The **benefits** we have received through the salvific event that Jesus completed are proclaimed here. They are as follows:

1. Christ assumed our human nature in order to make us share in His divine life.
2. Restored us from our fallen state.
3. Brought us from death to life eternal.
4. Forgiving our debts, He sanctified us sinners.
5. Enlightened our minds.
6. Defeated our enemies.
7. Glorified our frail nature by His immense grace.



## 100. Qanona (Doxology)

**"We give You glory and honour, thanksgiving, and adoration for all Your favours and graces You have granted us..."**  
(Taksa, p. 54).

In this we offer praise, reverence, thanksgiving and adoration to the Lord for all His blessings.

## 101. "Raise your eyes to the highest and experience..."

The deacon invites the attention of the worshipping community to the following intercessory prayer and wants them to meditate upon the heavenly realities, at heart.

### This contains the following idea.

The heavenly mysteries are celebrated. The heavenly hosts witness to this heavenly worship with great reverence and devotion. The Seraphim sing and praise the body and blood of the Lord on the altar. We, the earthly beings, too are invited to this heavenly worship. For this, we are to rise up to the heavenly realm from the earthly one. Our hearts and thoughts should rise up to the presence of God.

### Fourth G'hanta Cycle

## 102. The Fourth G'hanta Cycle

- Intercessory prayer- *Kūśāppa*
- Prayer Request of the priest
- *G'hanta* prayer
- *Epiclesis*
- Announcement of the deacon
- *Qanona* (Doxology)

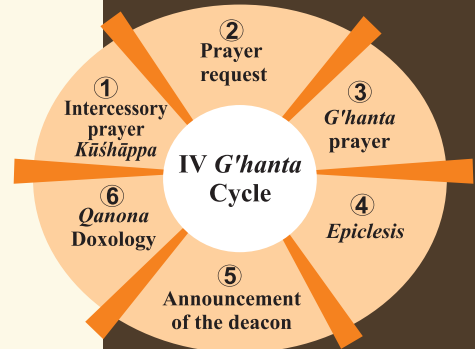
## 103. Intercessory Prayer

**"For the supreme pontiff in Rome ..." (Taksa, p, 54, 55)**

- ✦ Christ offered sacrifice for the salvation of the whole humanity.
- ✦ The priest prays for its realization with the same mental disposition of Christ..
- ✦ This intercessory prayer is for all the living and the dead.
- ✦ The whole worshipping community should stand in this mentality.
- ✦ We pray for the spiritual and temporal authorities.
- ✦ All the saints and the Fathers should be honoured through the celebration of the Holy *Qurbana*.



Announcement  
of the Deacon



Interceding  
for the People



Crucified Jesus



Fourth G'hanta Prayer



Marth Mariam

- The sacrifice should be accepted for all the sick, the poor, etc.
- Request to receive the Qurbana for the worshipping community and for the celebrant.

**Our sacred scripture teaches us to pray for all other people.**

"...that unceasingly I make mention of you in my prayers,..."

(Rom 1:9).

Jesus Himself prays for His disciples (Jn 17).

King Solomon makes intercessory prayer in the Old Testament

(1kg 8:54-61).

### Extending the Hands

**It signifies the sacrifice of Jesus Christ on the cross.**

Jesus fulfilled His intercessory duty through the sacrifice on the cross. The priest who intercedes also extends his hands as Jesus Christ on the cross.

The Great Intercession concludes with a prayer-request of the celebrant.

## 104. Fourth G'hanta Prayer

**"Lord, our God, as You have taught us..."** (Taksa, p. 56-57).

### Content

- This commemoration is according to the commandment of the Lord.
- Remembers Blessed Virgin Mary and the Fathers.
- Prays for peace and tranquillity.
- Prayer that all may know God, the Father and Jesus Christ, the Son, sent by the Father. This knowledge leads all the people to salvation.
- Prayer that all may know that Jesus Christ came and taught us the way of purity.
- The worshipping community is a gathering in Christ's name. It consists of those who know and follow Him.
- The Christ event is commemorated, glorified and celebrated with joy in the holy Qurbana.
- This divine mystery is great, awesome, holy, life-giving and divine.

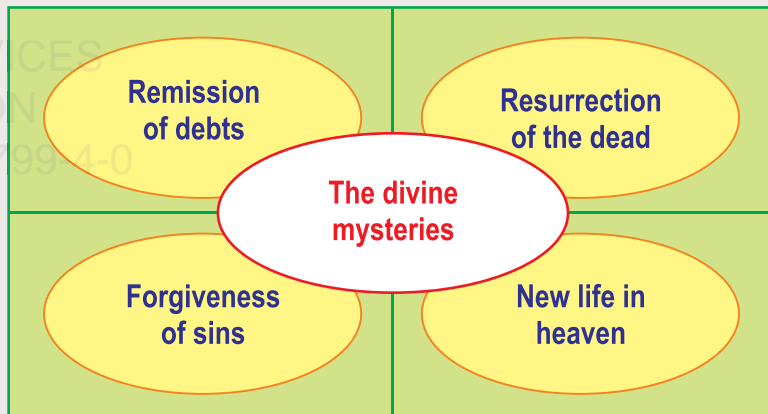


The salvific plan is centred on Jesus Christ. This *G'hanta* prayer explains how it is realized.

### 105. *Epiclesis* = Invocation of the Holy Spirit

“Lord our God, may Your Holy Spirit descend on this *Qurbana*”

- ★ The celebrant prays that the Holy Spirit may descend upon the divine mysteries and bless and sanctify them.
- ★ The benefits received from the sanctified mysteries:



- ▲ The mystery of Jesus' Resurrection is celebrated here.
- ▲ Jesus' sacrifice is completed in His Resurrection. The sacrifice on the altar also is completed by the descent of the Holy Spirit who raised Jesus Christ, on the offerings.
- ▲ The Holy Spirit continues the plan of salvation, from the Resurrection till the Second Coming of Jesus Christ. The *Epiclesis* points to the age of the Holy Spirit.
- ▲ In this age, the holy *Qurbana* is given as a foretaste of the heavenly life with Jesus Christ and the source of eternal life.
- ▲ The intimacy with the Holy Spirit, realized in Jesus' Resurrection, becomes experiential to us primarily in the holy *Qurbana*.



Mary with the Disciples



Descending of the Holy Spirit (*Epiclesis*)



Jesus Christ raises Adam, Eve and the other departed.



Pentecost

Kissing the Altar  
before DoxologyBlessing the Mysteries  
at Doxology

- ▲ The *Epiclesis* is concluded with praises and thanksgiving offered to God on account of this salvific plan.
- ▲ The Holy Spirit transforms the bread and wine into the body and blood of Jesus Christ and thus gives them life. The same Holy Spirit who worked in the creation, in Mary, in Jesus Christ and in the Apostles continues to work in the Church. He is forming and transforming each individual Christian and everything in creation.

### 106. The Announcement of the Deacon

**“Let us pray in silence and reverence...”**

- The deacon exhorts the worshipping community to imbibe the mental disposition in accordance with the great mysteries celebrated.
- Human beings can only meditate upon the celebrated mysteries and eagerly long for them since they are ineffable. Sounds and words fail to express them.

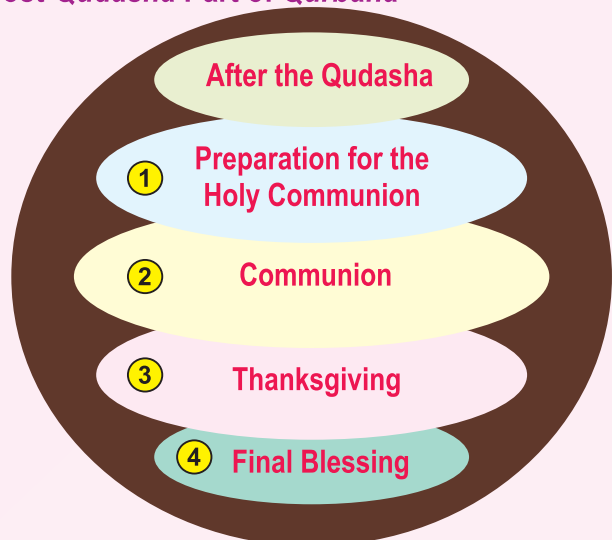
### 107. Qanona (Doxology)

**“We offer glory and honour... to Your living, holy, and life-giving name...”** (Taksa, p. 58)

The celebrant offers praise and thanksgiving to God while making the sign of the cross over the sacred mysteries. This signing means that the mysteries are completed. The worshipping community gives thanks to God with the trust in the fulfilment at the end of ages.

## 5. Post-Qudasha Part: Rite of Reconciliation

### 108. Post-Qudasha Part of Qurbana

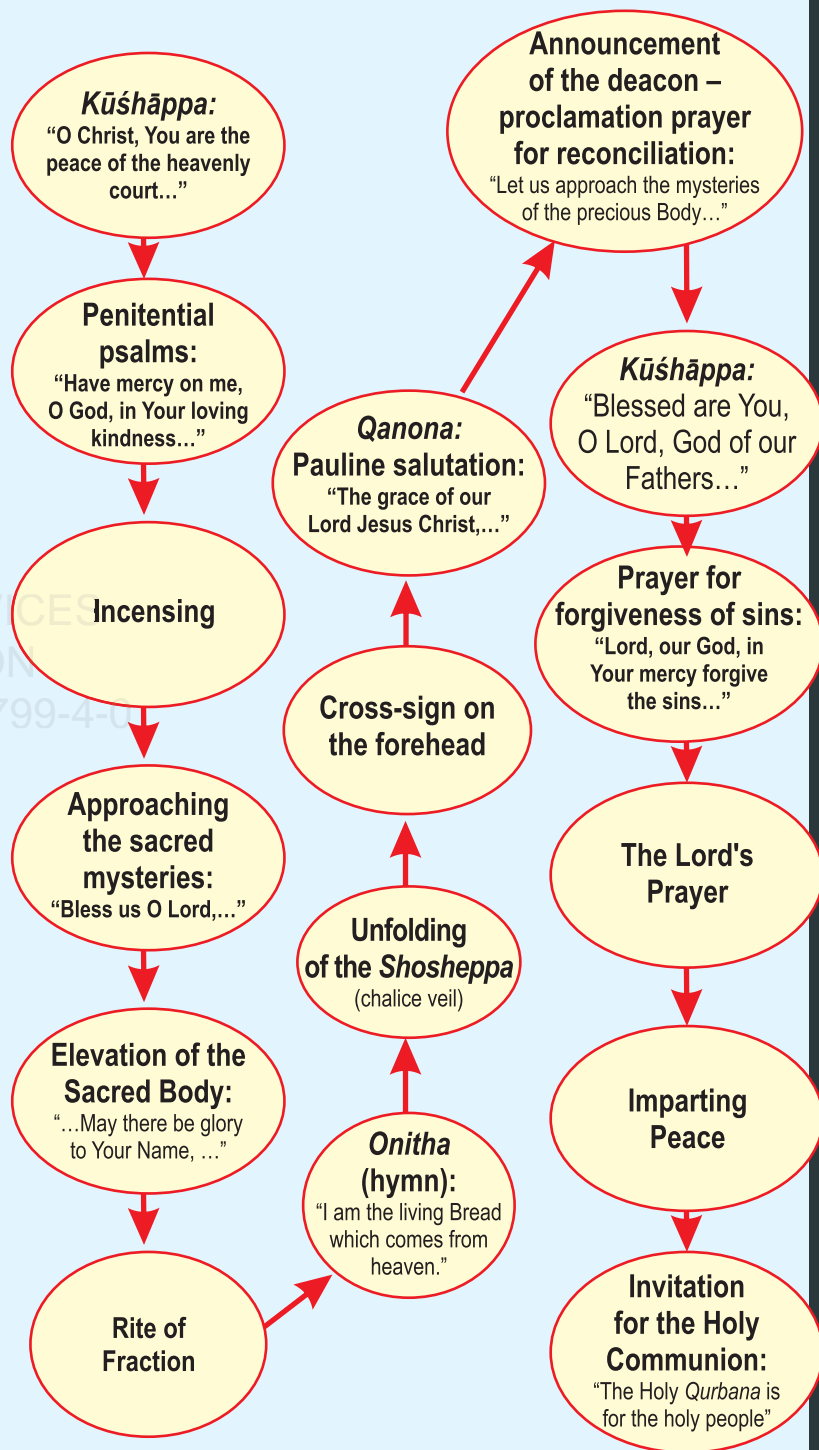




## 109. Preparation for the Holy Communion

### Rite of Reconciliation

#### Reconciliation with God and Reconciliation with brethren



Prayer of David



Prayer of the People



Prayer of the Celebrant



Prayer of Jesus



Peace of those  
in Heaven



Prodigal Son



Blessing the Incense

## 110. Kūśhāppa (Supplication Prayer)

“O Christ, You are the peace of the heavenly court...”

- ★ It is a priestly prayer addressed to the risen Christ said in a low voice.
- ★ Christ is the peace of the heavenly beings and the hope of the earthly ones (Eph 1:10, 2:13-17; Col.1: 20).
- ★ The celebrant prays that the fruits of the redemptive act, peace and reconciliation, be made in the whole world.
  - In the Catholic Church
  - Between the Church and the nation
- ★ Prayer to banish wars from the face of the earth and to scatter the warmongers.
- ★ Prayer to lead a humble and God-fearing life, to live in peace and tranquillity.
- ★ Aiming only at Lord's glorification.
- ★ Seeking self-glory creates conflict and distress.

## 111. Penitential Psalm

“Have mercy on me, O God,...”(Ps 51:1-7).

“I lifted up my eyes to You who dwell in heaven”(Ps 122:1-3).

Here the aim is the sanctification of the worshipping community. For this purpose, the celebrant pleads God's mercy. The worshipping community is preparing for the reception of the sacred mysteries by pleading God's mercy with contrite heart.

## 112. Incensing

**The fifth and the last incensing in the Qurbana**

Sweet smell of the incense ► Sweet fragrance of God's love  
Contrition ► Reconciliation ► Mercy of God

“...May this incense and our prayers be pleasing to You, just as the incense that Aaron, the high priest, offered...”

- Incensing
- Adoration
- Forgiveness of sin
- Sanctification

**"O Lord, our God! Wash me from my iniquities and fill me with the divine fragrance of Your love...forgive me all my sins and offences, known and unknown to me"** (Taksa, P. 60).

The priest receives the incense in his stretched hands

The priest ought to purify himself before he takes the sacred body of the Lord

The deacon and the community seek the forgiveness of sin and sanctification through the hands of the priest

"Lord, our God, fill with fragrance this deacon....

"Lord, our God, fill with fragrance this assembly..."

The priest stretches his hand over the deacon and the people, and prays.

It signifies that all present there are united to the altar, to the sacred mysteries and to Christ.

**All are reconciled to one another in Jesus Christ and ready for receiving the sacred mysteries.**

### 113. Approaching the Sacred Mysteries

**"Bless us, O Lord. May Your mercy draw us near to these glorious, sacred...divine mysteries,..."**

The priest prays before he takes the holy Qurbana in his hands. In this prayer he proclaims the mercy of the Lord and confesses his and the people's unworthiness.

### 114. Elevation of the Sacred Body

**"O, Lord Jesus Christ, may there be glory to Your name,..."** (Taksa, P. 61).

The elevation signifies the appearance of Jesus Christ after His Resurrection. The celebrant offers praise and adoration to the Lord by elevating the sacred body with both the hands. It is also the presentation of the Holy Body of Jesus before the community for adoration.



**Priest accepting the incense**



**Extending incense on the Deacon and the people**



**Interceding for the people**



**Elevation**



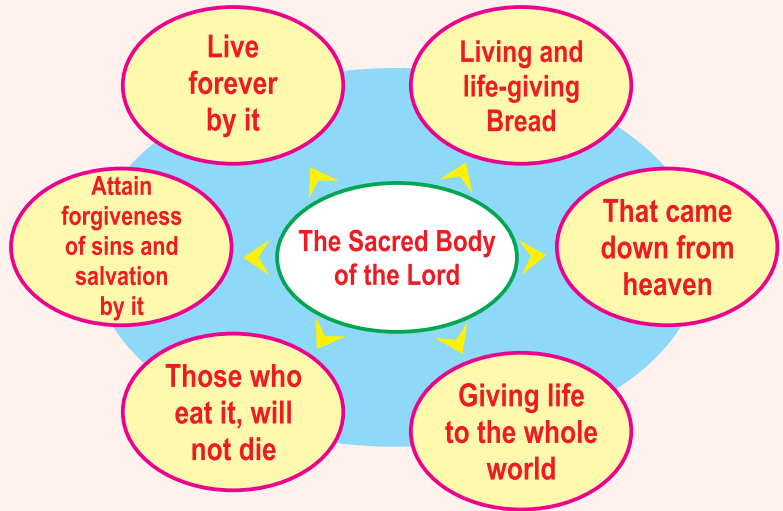
Body of our Lord



Jesus and Disciples



The angels singing praises of God unceasingly



### 115. Kissing the Sacred Body

“Praise to You, Lord, for this ineffable gift” (Taksa, p. 62).

The priest kisses the sacred Body on its top, bottom, right and left in the form of the cross, without touching it with lips.

Expression of his deep love and gratitude to the Lord on account of this ineffable gift

### 116. Onitha (The Hymn)

“I am the living Bread which came down from heaven” (Taksa p 61).

- ▶ The community sings this hymn during the Rite of Fraction after the elevation.
- ▶ Christ has revealed the secret regarding the bread of eternal life.
- ▶ The priest breaks the body of Christ for the remission of debts.
- ▶ The heavenly beings watch the priest who breaks the bread of life!
- ▶ The worshipping community prays for the grace to enter God's presence and sing His praises unceasingly with the angels.
- ▶ The holy *Qurbana* is a wonderful mystery where the heavenly and earthly beings come together.



## 117. The Rite of Fraction

The body of Christ was broken for the forgiveness of our sins

Breaking the Sacred body ►

Appearance of Jesus Christ to many people in many places

- ☀ Christ is totally present in each particle
- ☀ Breaking and giving from the same bread signifies that the people of God is one in Jesus Christ.



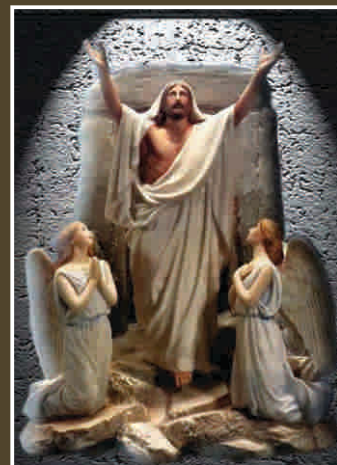
Mixing of Body and Blood

Making the sign of the cross with the Sacred Body and the Blood on each other and holding the two parts of the Body together over the Chalice

The sacred body and the blood belong to the One Person Jesus.



Breaking of the Bread



The Risen Lord

## 118. Unfolding the Shosheppa (chalice veil)



Unfolding the Shosheppa

"...the napkin, which had been on his head, ...rolled up in a place by itself" (Jn 20:7)

The unfolding of *Shosheppa* appears to be an invitation to look at the Risen Body of Jesus in the Sacred Mysteries and believe in Him.



The risen Christ and St Thomas, the apostle



Cross on one's own forehead



Cross on the Deacon's forehead



Repentance of Peter

## 119. The sign of the Cross on the forehead

- ▶ The celebrant makes the sign of the cross on his own forehead and on those of the deacons.
- ▶ It was an ancient custom of the early Church to make the sign of the cross on the forehead of sinners who returned to ecclesial community after reconciliation.
- ▶ In the Holy *Qurbana* the reconciled sinners were admitted to holy communion after signing them on their forehead.

The celebrant makes the sign of the cross on the forehead of the deacons and says: "May Christ accept your ministry and illumine your face. May He keep your life and nourish your youth".

## 120. Pauline Salutation: *Qanona*

"The grace of our Lord Jesus Christ,..."

- ★ The celebrant makes the sign of the cross on himself saying this *Qanona* in such a manner that his fingers could be seen above his head (This gesture signifies that the whole worshipping community is also signed by that).
- ★ The celebrant proclaims this prayer in a loud voice as good news.
- ★ It also signifies the blessing of the risen Christ when He appeared to His Disciples.
- ★ We receive a share in the life of the risen Christ through the holy *Qurbana*.
- ★ The grace of Christ, the love of the Father and the indwelling of the Holy Spirit in us is indeed a foretaste of the heavenly life.

## 121. The Announcement of the Deacon

"Let us approach the mysteries of the Precious Body and Blood of our Saviour ..." (*Taksa*, p. 64).

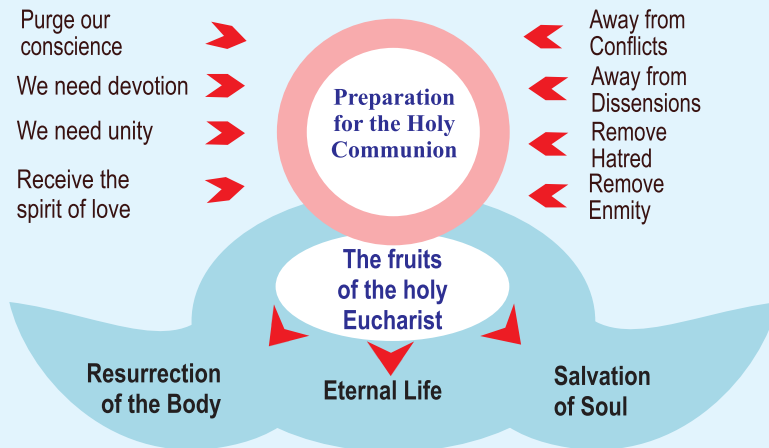
The deacon announces how to approach the divine mysteries.



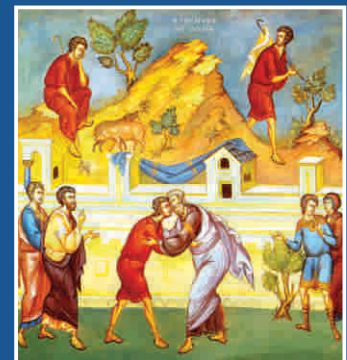
## Proclamation Prayer of Reconciliation

Litany of Repentance  
(Lord, forgive the sins and  
offences of Your servants)

The immediate preparation  
for the Holy Communion



The Deacon's Proclamation



The conversion of  
the Prodigal Son

### 122. Kūshāppa (Supplication Prayer)

"Blessed are You, O Lord, God of our Fathers..." (Taksa p 65)

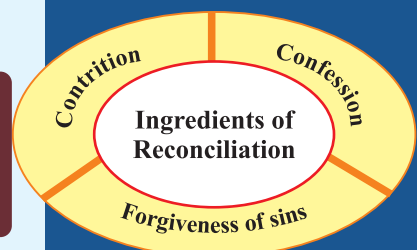
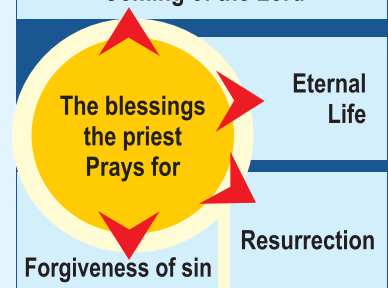
- ★ The celebrant makes this prayer secretly during the Proclamation Prayer of Reconciliation.
- ★ Praising God's name
- ★ Intercessory prayer of the celebrant for the worshipping community who prepares for the Holy Communion.
- ★ Describing the salvific plan

### 123. Prayer for the Forgiveness of Sins

"Lord our God, in Your mercy forgive the sins..." (Taksa, p. 66).

- ★ The prayer made by the celebrant for the forgiveness of the sins of his flock.
- ★ The three ingredients of reconciliation are fulfilled by it.

Shine forth along with the  
saints at the Second  
Coming of the Lord





Jesus teaches  
His Disciples to pray



Invitation to Communion



Action of Holy Spirit  
(Sanctification)

## 124. The Lord's Prayer

Fruits of the forgiveness of sin



Pure heart

Cheerful face

The reconciled community prays with the confidence of the children of God, calling "Our Father in heaven...". Only the reconciled ones are eligible for that.

*The state of having forgiven the debtors is the most fitting immediate preparation for the Holy Communion.*

## 125. Wishing and Giving Peace

*Slamma Amhon: Peace be with you*

The Risen Christ appeared and wished peace to the Disciples and to many other people (Jn 20:19; 20; 26; Lk 24:36). The same Jesus (Eph 2:14) is now with the Liturgical Assembly.

## 126. Invitation to the Holy Communion

*"The Holy Qurbana is for the holy people."*

- Holy Qurbana is the fullness of holiness.
- The Holy Spirit dwells in it.
- It is given to the holy, i.e., It is the nourishment of the faithful

The people reply in a beautiful Trinitarian Doxology confessing that God alone is the fullness of Holiness.

**God, the Father alone is Holy.**

**God, the Son alone is Holy.**

**God, the Spirit alone is Holy.**

It is also a reminder that those who are sanctified by the Holy Spirit are worthy to receive the Holy Communion.

**"Therefore whosoever shall eat of the Lord's bread and drink of his cup unworthily shall be guilty of the body and blood of the Lord...For he who eats and drinks unworthily eats and drinks to his condemnation; for he does not discern the Lord's body" (1Cor 11:27-29).**



## 6. The Rite of Holy Communion

### 127. Onitha d'Bema (Communion Hymn)

Let us praise  
the living God!

Announcement of  
the Deacon

Response of the  
people

Let there be  
eternal praise to  
Him in the Church.  
Let His blessings  
and mercy be on  
us at all times.

- ★ Heavenly life is an experience of praising God unceasingly.
- ★ The eternity and time get united in the Church which is the symbol of heavenly Kingdom on earth; God and His people are united. God is praised unceasingly. Such heavenly experience of the worshipping community is expressed in the communion hymn *Onitha d-Bema*.
- ★ The deepest experience of communion between God and man happens in the reception of the holy Eucharist.



Distributing the  
Body and the Blood



We are one in Jesus

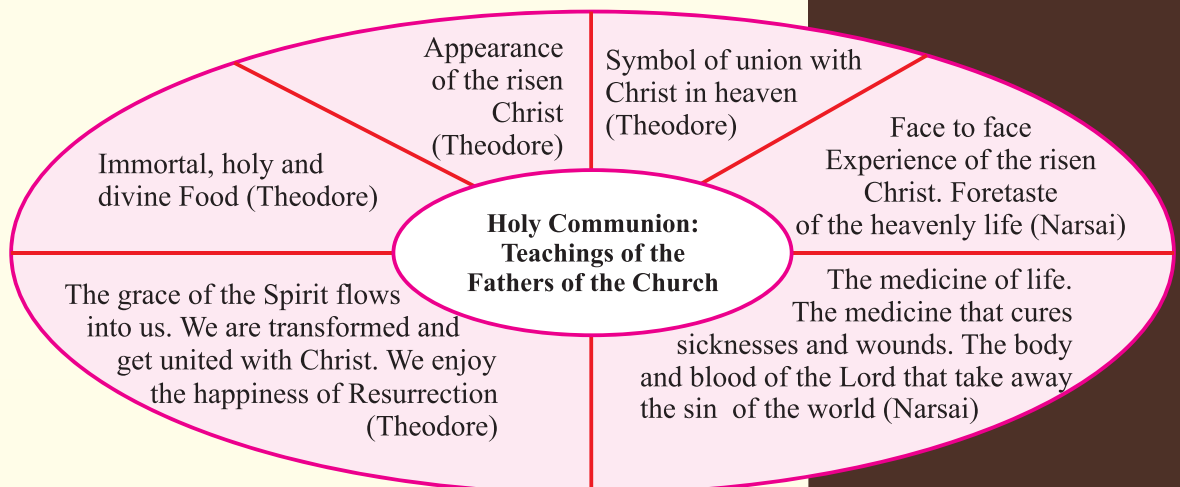
### 128. Holy Communion

**"O Lord, let not Your Body bring me condemnation, but rather remission of debts and forgiveness of sins"** (Taksa, p. 68).

The blessings from  
the Communion

- Remission of debts
- Forgiveness of sins
- Sanctification of bodies
- Pure conscience

### 129. Holy Communion – Teachings of the Fathers





Rite of Thanksgiving

## 130. Regarding the Holy Communion: Narsai, An Ancient Syriac Author

“The one who comes to receive the body of the Lord keeps his right hand over the left in the form of a cross...he receives the body of the Lord, embraces it with love and affection and kisses it”.

“Deposits the leaven of life into the temple of the body. The body of one who receives His body is sanctified by the reception of the Lord's Body; debts are remitted; stains are cleansed; sicknesses are cured.”

## 7. The Rite of Thanksgiving and Conclusion

### 131. The Rite of Thanksgiving

The holy *Qurbana* is the ineffable gift of God. The celebrant, the deacon and the community pray gratefully.

#### Three Thanksgiving Hymns of the community

1. On Feasts of our Lord and other Major Feasts.
2. On Sundays and days of Commemoration
3. On Ordinary days

The first one extols how each member of our human body participated in the worship and how they are to reach the perfection of God-experience through such celebration and daily life.

“Lord, our God, strengthen our hands, which...”

The second one stresses more the Mystery of salvation accomplished in Jesus Christ and eagerly desires that its benefits reach everyone in the world. It ends with a desire that all become worthy to receive joyfully the Son of Man who is to come in glory.

“Christ, our Lord, O Adorable King, You triumphed...”

The third one stresses the sin-removing character of the Mysteries. The community prays also for the grace to glorify God eternally in the heavenly Kingdom.

“Lord, our God, may these sacred mysteries...”

Thanksgiving prayer of the deacon

Let us glorify God through the grace of the Holy Spirit,...”  
(A Pneumatological Prayer)

The sacred body and blood of Christ are the gifts of God. We have shared it by the grace of the Holy Spirit.

## 132. Thanksgiving Prayer of the Celebrant

"Lord, our God, it is right and just ..."  
(First Prayer)

On Sundays  
and Feast days

"Christ who is our Lord and God, King,..."  
(Second Prayer)

Gives thanks for the blessings showered on the community.  
(A Theological Prayer)

"...You made us worthy, to relish the sweetness of Your life-giving and divine words, to glorify Your name with the angels, to partake of these holy mysteries You have given us, and to sing constantly hymns of praise and thanksgiving to You, most High."

Renders thanks to Christ who made us worthy to receive His invaluable body and blood. Prays for forgiveness of sin, resurrection, and new life in heaven, the fruits of the Holy Communion.  
(A Christological Prayer)

"...We are bound, O Lord, to offer..."  
(First Prayer)

On ordinary  
days

"Christ, hope of mankind,..."  
(Second Prayer)

Thanksgiving to the most Holy Trinity  
(A Theological Prayer)

Qurbana is a holy, life-giving and divine mystery. It forgives sins and remits debts; It is an adorable gift, most worthy to be praised.

Thanksgiving to Christ  
(A Christological Prayer)

**NB: We begin and conclude our Qurbana celebration with supreme Trinitarian Glorification.**

## 133. Concluding Lord's Prayer

Narsai speaks about concluding Lord's Prayer thus: "Then all in the altar (Sanctuary) and without in the congregation pray the prayer which that life-giving mouth taught. With it they begin every prayer, morning and evening; and with it they complete all the rites (or Mysteries) of the Holy Church. This, it is said, is that which includes all prayer, and without it no prayer is concluded"

## 134. Huttamma – Sealing Prayer and Final Blessing

Symbol of Jesus' blessing to His Apostles before His ascension

It also signifies the indwelling of the Holy Spirit on the Apostles after Jesus' ascension



Ascension of Jesus



Transfiguration of Jesus



Huttamma and Final Blessing  
(Sealing Prayer)

All are called to be filled with the Holy Spirit in the *Qurbana* celebration and are sent out to bear witness to Christ and transfigure the whole world into Christ.

### 135. The Celebrant Bids Farewell to the Altar

**“Praise to you, the altar of sanctification!”**

The celebrant bids farewell to the altar. Now he recalls the great grace and the mission bestowed on him to approach the holy and sanctifying altar and to offer sacrifices upon it.

This is a priestly prayer to be recited in a low voice and hence not to be recited aloud together with the community.

“Praise to you, the  
altar of  
sanctification! Praise  
to you, the  
sepulchre of Our  
Lord! May the holy  
*Qurbana* that I have  
received from You,  
be for me unto the  
forgiveness of my  
debts and the  
remission of my  
sins. I know not,  
whether I shall come  
again to offer  
another sacrifice”.



**Bids Farewell to the Altar**



## GENERAL INSTRUCTIONS REGARDING THE ORDER FOR THE QURBANA OF THE SYRO-MALABAR CHURCH

1. 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.
2. 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*.
3. *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.
4. It is highly desirable that on Sundays and Feast Days, at least the principal *Qurbana* be celebrated solemnly.
5. There are three divisions for the church, namely: the nave (*Haykla*), the chancel (*Qestroma*) and the sanctuary (*Madbaha*). 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.
6. 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*. There should be on it, a credence, lecterns and chairs. The processional Cross and candles are to be placed on the credence.
7. 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.
8. The altar is at the eastern end of the sanctuary (It is supposed that the church is facing westward). The Gospel Lectionary is placed on the right side of the altar, and a St 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.
9. There should be two *Bethgazzas*, one on either side of the sanctuary. The chalice is set at the right *Bethgazza*, and the paten at the left. On the left *Bethgazza* 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 diacal 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 "for ever".
15. The choir helps the congregation for active participation 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 *Bethgazzas*, 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 *Bethgazza* 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 Order of Syro-Malabar Qurbana in Solemn and Simple Forms, from the Congregation for Oriental Churches, Vatican, on 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

1. The *mandatum* may be replaced by a suitable greeting and a brief introduction.
2. The "Glory to God in the Highest" need be recited only once.
3. The celebrant's prayers after the "Our Father" at the beginning and after Holy Communion, and the Final Blessing (*Huthama*) may be chosen according to various occasions.
4. Any suitable psalm may be chosen for the *Marmitha*. It may be abbreviated to a few verses.
5. The Liturgy of the Word is celebrated at the *Bema*. Wherever possible, it should be outside the sanctuary.
6. 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.
7. At the Solemn Form of *Qurbana*, the *Laku Mara* and *Trisagion* may be sung only twice. In that case, the second is preceded by "Glory be...From eternity...". At the Simple Form, these hymns may be sung only once.
8. 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*.
9. When there are only two readings, the *Surraya* 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 *Bethgazza*. 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 *Bethgazza*, and at the appropriate time brings them together to the altar and deposits them. If there are two deacons, they prepare the bread and wine at the left and right *Bethgazzas*, 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 *Bethgazza*, 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 *Bethgazzas*, 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 *Bethgazza*, 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 *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 *Anaphora* (optional)  
 -During the Creed  
 -During the *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 *Anaphora* (optional)  
**Kneel:** -From "Have mercy on me, O God, in Your love..." (p. 36) until "We may bring forth fruits of glory to Your exalted divinity with all the saints in Your Kingdom", (p. 42)

### PARTICULAR DIRECTIVES FOR THE CONCELEBRATION

1. 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*.
2. 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.
3. 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*".
4. 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.).
5. 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. 10)  
 -O my Lord, You are indeed the Giver of life to our bodies....(p. 11)  
 -Holy God, glorious and mighty, O Immortal One...(p. 12)  
 -O Lord, our God, illumine our minds that.../ We beg You, O wise Ruler, who marvellously care... (p. 13)  
 -O Lord, our God, look not upon the multitude of our sins...(p. 28)  
 -O Christ, peace of those in heaven above...(p. 36)  
 -O Lord, it is fitting, right and just every day, ...(p. 48) We are bound, O Lord, to offer Your most blessed Trinity...(p.48)
6. If the Prayer of Intercession (*Kussapa*) within the *Anaphora* is recited with the response of the people, the prayers may be distributed among the concelebrants.
7. At pre-anaphoral rites, the concelebrants prepare the gifts and deposit them on the altar.
8. 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.

# Syro-Malabar Liturgical Year

## Days of the Commencement of the Season 2010 - 2020

	Seasons	2010	2011	2012	2013	2014	2015	2016	2017	2018	2019	2020
1	<b>Subara</b> Weeks of Annunciation	29-Nov	28-Nov	27-Nov	02-Dec	01-Dec	30-Nov	29-Nov	27-Nov	03-Dec	02-Dec	01-Dec
2	<b>Denha</b> Weeks of Epiphany	03-Jan	09-Jan	08-Jan	06-Jan	05-Jan	04-Jan	03-Jan	08-Jan	07-Jan	06-Jan	05-Jan
3	<b>Sawma Rabba</b> Weeks of Great Fast	14-Feb	06-Mar	19-Feb	10-Feb	02-Mar	15-Feb	07-Feb	26-Feb	11-Feb	03-Mar	23-Feb
4	<b>Qyamta</b> Weeks of Resurrection	04-Apr	24-Apr	08-Apr	31-Mar	20-Apr	05-Apr	27-Mar	16-Apr	01-Apr	21-Apr	12-Apr
5	<b>Slihe</b> Weeks of Apostles	23-May	12-Jun	27-May	29-May	08-Jun	24-May	15-May	04-Jun	20-May	09-Jun	31-May
6	<b>Qaita</b> Weeks of Summer	11-Jul	31-Jul	15-Jul	07-Jul	27-Jul	12-Jul	03-Jul	23-Jul	08-Jul	28-Jul	19-Jul
7	<b>Elijah-Sliba</b> Weeks of Elias-Cross	29-Aug	11-Sep	02-Sep	25-Aug	07-Sep	30-Aug	21-Aug	03-Sep	26-Aug	08-Sep	06-Sep
8	<b>Moose</b> Weeks of Moses	17-Oct	16-Oct	14-Oct	13-Oct	12-Oct	18-Oct	16-Oct	15-Oct	14-Oct	13-Oct	18-Oct
9	<b>Qudas-Edta</b> : Weeks of Dedication of the Church	31-Oct	30-Oct	04-Nov	03-Nov	02-Nov	01-Nov	30-Oct	05-Nov	04-Nov	03-Nov	01-Nov

### Great Sunday of Resurrection: 2000-2099 (Year & Date)

2000	23-Apr	2025	20-Apr	2050	10-Apr	2075	07-Apr
2001	15-Apr	2026	05-Apr	2051	02-Apr	2076	19-Apr
2002	31-Mar	2027	28-Mar	2052	21-Apr	2077	11-Apr
2003	20-Apr	2028	16-Apr	2053	06-Apr	2078	03-Apr
2004	11-Apr	2029	01-Apr	2054	29-Mar	2079	23-Apr
2005	27-Mar	2030	21-Apr	2055	18-Apr	2080	07-Apr
2006	16-Apr	2031	13-Apr	2056	02-Apr	2081	30-Mar
2007	08-Apr	2032	28-Mar	2057	22-Apr	2082	19-Apr
2008	23-Mar	2033	17-Apr	2058	14-Apr	2083	04-Apr
2009	12-Apr	2034	09-Apr	2059	30-Mar	2084	26-Mar
2010	04-Apr	2035	25-Mar	2060	18-Apr	2085	15-Apr
2011	24-Apr	2036	13-Apr	2061	10-Apr	2086	31-Mar
2012	08-Apr	2037	05-Apr	2062	26-Mar	2087	20-Apr
2013	31-Mar	2038	25-Apr	2063	15-Apr	2088	11-Apr
2014	20-Apr	2039	10-Apr	2064	06-Apr	2089	03-Apr
2015	05-Apr	2040	01-Apr	2065	29-Mar	2090	16-Apr
2016	27-Apr	2041	21-Apr	2066	11-Apr	2091	08-Apr
2017	16-Apr	2042	06-Apr	2067	03-Apr	2092	30-Mar
2018	01-Apr	2043	29-Mar	2068	22-Apr	2093	12-Apr
2019	21-Apr	2044	17-Apr	2069	14-Apr	2094	04-Apr
2020	12-Apr	2045	09-Apr	2070	30-Mar	2095	24-Apr
2021	04-Apr	2046	25-Mar	2071	19-Apr	2096	15-Apr
2022	17-Apr	2047	14-Apr	2072	10-Apr	2097	31-Mar
2023	09-Apr	2048	05-Apr	2073	26-Mar	2098	20-Apr
2024	31-Mar	2049	18-Apr	2074	15-Apr	2099	12-Apr

### Great Sunday of Resurrection: 2000-2099 (Date & Year)

23-Mar	2008				
24-Mar					
25-Mar	2035	2046			
26-Mar	2062	2073	2084		
27-Mar	2005	2016			
28-Mar	2027	2032			
29-Mar	2043	2054	2065		
30-Mar	2059	2070	2081	2092	
31-Mar	2002	2013	2024	2086	2097
01-Apr	2018	2029	2040		
02-Apr	2051	2056			
03-Apr	2067	2078	2089		
04-Apr	2010	2021	2083	2094	
05-Apr	2015	2026	2037	2048	
06-Apr	2042	2053	2064		
07-Apr	2075	2080			
08-Apr	2007	2012	2091		
09-Apr	2023	2034	2045		
10-Apr	2039	2050	2061	2072	
11-Apr	2004	2066	2077	2088	
12-Apr	2009	2020	2093	2099	
13-Apr	2031	2036			
14-Apr	2047	2058	2069		
15-Apr	2001	2063	2074	2085	2096
16-Apr	2006	2017	2028	2090	
17-Apr	2022	2033	2044		
18-Apr	2049	2055	2060		
19-Apr	2071	2076	2082		
20-Apr	2003	2014	2025	2087	2098
21-Apr	2019	2030	2041	2052	
22-Apr	2057	2068			
23-Apr	2000	2079			
24-Apr	2011	2095			
25-Apr	2038				

Calculated and arranged by the

Rev. Fr Joseph Varghese

Kureethara CMI



## LORD'S PRAYER IN THE SYRO-MALABAR LITURGICAL HERITAGE

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Abun d'bashmaya, nethqandash shmak/ Tethe malkuthak/  
qandish, qandish, qandishat/  
Abun d'bashmaya , damlen shmaya war'a rambuth shubhak /  
'Eere u'nasha qa'yen lak/ qandish. qandish, qandishat.

Abun d'bashmaya, nethqandash shmak/ Tethe malkuthak/ nehwe sebyanak/  
Aykanna d'bashmaya ap bar'a/ Hab lan lahma d'sunkanan yawmana/  
Washboq lan hawbayn wahtahayn/ Aykanna d'ap hnan shwaqin l'hayawain/  
u'la ta'alan l'nesyona/ ella passan min biasha./  
Metol d'dilak hi malkutha u'hayla u'theshbohta l'a'alam almin./Amen.

Shubha l'Aba u'la'Bra wal'Ruha d'Qudsha/ Min a'alam wadama l'a'alam amen wamen.  
Abun d'bashmaya, nethqandash shmak/ Tethe malkuthak/  
qandish,qandish, qandishat /  
Abun d'bashmaya, damlen shmaya war'a rambuth shubhak/  
'Eere u'nasha qa'yen lak/ qandish, qandish, qandishat.

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 the grandeur of Your  
glory./ Angels and men cry out:/ Holy, holy, holy are You!/  
005

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

Glory be to the Father and to the Son and to the Holy Spirit./ 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  
the grandeur of Your glory./Angels and men cry out:/ Holy, holy, holy are You!



Perumthottam Mar Joseph

*Holy Qurbana is the important and holy action of the Church, because it is in the celebration of the Holy Qurbana that the redemptive act of God becomes a reality and an experience for the men of today; that is, redemption becomes here and now an experience in and through the Holy Qurbana. Ignorance of the sacramental symbols through which this mystery of salvation is celebrated can prevent the faithful from a fruitful participation in it. It prompted me to prepare a pictorial presentation of the mystical symbols used in the Holy Qurbana with minimum verbal explanations. The work in its original Malayalam is entitled 'Parisuddha Qurbana Chithrangalilude'. I gratefully acknowledge the Hindi version of the book published from the Eparchy of Ujjain a few years ago.*

*Now I am happy to see its English version translated by the Rev. Father Antony Bungaloupampil, CMI and edited by the Rev. Prof. Dr Varghese Pathikulangara, CMI. I hope the English-speaking faithful of the Syro-Malabar Church, especially those living in the "Diaspora", both in India and abroad, will find the book helpful for a more meaningful and active participation in the most holy Eucharistic celebration, the source of our spiritual nourishment. May God enlighten all those who read it for a meditative reflection of the divine mysteries celebrated.*

Changanaseri  
August 15, 2009  
The Great Feast of Assumption

*Alp. Joseph Perumthottam*



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