

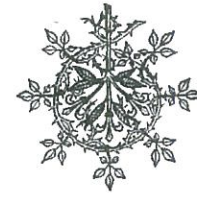
لُحْمًا وَمَعَهُ كُفًّا مَبْمُومًا



The Order of the Holy Qurbano
of the Syro-Malankara Catholic Church

English Translation

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THE PREPARATORY SERVICE

First Service (Of Melchizedek)

*Standing at the step before the entrance to the sanctuary,
the priest makes the sign of the Cross and says silently:*

✠ Glory be to the Father, to the Son, and to the Holy Spirit.

May mercy and compassion be shown to us, weak and sinful servants, in both worlds forever. Amen.

Introductory Prayer

The priest, with hands folded on the breast and head bowed, says silently:

O merciful Lord God who love humanity, make us worthy to stand before you in purity and holiness, with understanding, reverence and spiritual preparation, that we may serve you, O Lord and Creator, for to you is due adoration from all, Father, Son, and Holy Spirit, now and always and forever. Amen.

And then he recites Psalm 51 (RSV):

Be merciful to me, O God, because of your constant love. Because of your great mercy wipe away my sins. Wash away all my evil and make me clean from my sin. I recognize my faults; I am always conscious of my sins. I have sinned against you - only against you - and done what you consider evil. So, you are right in judging me and are justified in condemning me. I have been evil from the day I was born; from the time I was conceived, I have been sinful. Sincerity and truth are what you require; fill my mind with your wisdom. Remove my sin and I will be clean; wash me, and I will be whiter than snow. Let me hear the sounds of joy and gladness; and though you have crushed me and broken me, I will be happy once again. Close your eyes to my sins and wipe out all my evil. Create a pure heart in me, O God, and put a new and loyal spirit in me. Do not banish me from your presence; do not take your Holy Spirit away from me. Give me again the joy that comes from your salvation; and make me willing to obey you. Then I will teach sinners your commands, and they will turn back to you. Spare my life, O God, and save me and I will gladly proclaim your righteousness. Help me to speak, Lord, and I will praise you. You do not want sacrifices or I would offer them. You are not pleased with burnt offerings. My sacrifice is a humble spirit, O God, you will not reject a humble and repentant heart. O God, be kind to Zion and help her; rebuild the walls of Jerusalem. Then you will be pleased with proper sacrifices and with our burnt offerings; and bulls will be sacrificed on your altar.

Praise is due to you, O God. *Bareknor.*

*If a bishop is present in the Sanctuary, kissing his hand, the priest says:
Bless, my Lord. (Barekmor.)*

*Then he gives peace to the other priests and after that he turns to the people
spreading out his hands and saying aloud:*

Priest: Pray for me, beloved brethren, that I may be worthy to
offer this Living and Holy Sacrifice for the whole Church.

Faithful: May the Lord be pleased with your prayers and sacrifice
and having accepted your offerings, grant us communion with you.

*After the canonical hours are over, the lessons from the Old Testament are read
aloud by a reader and when they are finished a hymn is sung.*

*Meanwhile, the priest goes into the sanctuary behind the veil
and continues to pray in a low voice.*

*As he enters the Sanctuary, the priest says:
I will go before the altar of God, before God who is the joy of my youth
(Ps 43:4).*

*He bows before the Table of Life at the foot of the step, saying:
I have entered your house, O God;
and have worshipped before your altar, Heavenly King.
Pardon me all that in which I have sinned against you.*

*Venerating the corners of the altar, he says:
Bind our festivals, O Lord, with cords to the corners of your altar.
You are my God and I will give you thanks. You are my God and I will praise you
(Ps 118:27, 28).*

The priest, kissing the middle of the altar, steps on the dargo and prepares the altar.

The Preparation of the Altar and the Offering of the Gifts

While the faithful sing the hymn, the priest prays silently:

*The priest holds the host with both hands and says:
He was led as a lamb to the slaughter
and like a sheep before the shearer, He was silent:
He did not open His mouth in His humiliation
(Acts 8:32; Is 53:7).*

O Lord, you have made your sanctuary a pedestal to your throne;
you have established it with your own hands. The Lord shall rule forever!

*Placing the host on the paten, raising the paten,
looking upward and offering the bread, he says:
O First-born of the Heavenly Father,
receive this first-fruit from the hands of your humble servant.*

*Pouring the wine into the chalice, he says:
Our Lord Jesus Christ was crucified on the tree between two thieves in Jerusalem,
and was pierced in His side with a spear and there flowed from it blood and water
to wash away the sins of all creation. He who saw it bore witness and we know that
his witness is true (Jn 19:34, 35).*

*Pouring water into the chalice, he says:
O Lord God, as your divinity was united with our humanity,
so unite this water with this wine.*

*Raising the chalice and offering it, he says:
What shall I return to the Lord for all His goodness to me?
I will take the Chalice of salvation and call upon the name of the Lord.
I will pay my vows in the presence of all His people.*

*The priest covers the paten and the chalice with the huppoyos,
and then after venerating the altar, he descends the dargo.*

**Second Service
(Of Aaron)**

† Glory be to the Father, to the Son, and to the Holy Spirit.

May mercy and compassion be shown to us, weak and sinful servants, in both worlds forever. Amen.

Introductory Prayer

The priest, with hands folded on the breast and head bowed, says silently:

Make us worthy, O Lord God, to enter your high and exalted Holy of Holies with minds and hearts purified from all evil thoughts and wickedness, so that we may stand before your holy altar in purity and holiness and offer rational and spiritual sacrifices to you in true faith, O Father, Son, and Holy Spirit, now and always and forever.

The Vesting

He washes his hands and takes off his outer garment, saying:

Remove from me, Lord God, the filthy garments with which Satan clothed me through the weakness of my evil deeds and clothe me with the garments which are fitting for the service of your majesty and for the glory of your Holy Name, our Lord and our God forever.

M'sone (Footwear)

(Lk 10:19; Is 52:7; Eph 6:15)

Wearing the shoe on his left foot, he says:

Lord God, put on my feet the footwear of the preparation of the Gospel of peace, that I may tread on serpents and scorpions and all the powers of the enemy forever.

Wearing the shoe on his right foot, he says:

Cast down, Lord God, under the footstool of my feet every high thing which is exalted against your knowledge, and by your help may I tread down the passions of the flesh forever.

Kuthino (Alb)

Signing the cross three times on the alb and putting it on, he says:

O Lord God, by the power of the Holy Spirit, clothe me with the robe of incorruptibility and make me worthy to please your will by virtuous conduct all the days of my life.

Hamnikho/ Uroro (Stole)

(Ps 18:39)

He makes the sign of the cross twice over the stole, putting it over his neck, saying:
Gird me with strength for battle and subdue and scatter all enemies before me.

Zenoro (Girdle)

(Ps 45:4; Eph 6:14)

He makes the sign of the cross once over the girdle, tying it around his waist, saying:
O Mighty One, gird your sword about your loins in splendor and majesty; your majesty is triumphant.

Zende (Sleeves)

(Ps 18:35)

Signing the cross on the left-hand sleeve twice and on the right-hand sleeve once, he says:
O Lord, make my members instruments of righteousness for all actions which are good and right. Make us holy temples and chosen vessels fit for the service of your majesty and for the glory of your holy name.

Putting it on his left hand, he says:

Teach my hands to fight and strengthen my arms as a bow of brass.

Putting it on his right hand, he says:

Let your right hand support me and your discipline instruct me.

Phaino (Cope)

(Ps 132: 9, 10; 132:16)

The priest takes the cope and signs the cross on it three times saying:
Let your priests be clothed with justice, and let your saints shout aloud for joy. Reject not the face of your anointed for the sake of your servant David.

(If a bishop is present, he goes to him, carrying the cope in his hands, and the bishop signs the cross on it.)

While putting the cope over his shoulders, he says:

Clothe your priests with salvation and your righteous with glory.

Masnaphto (Sheelamudi)

(Ps 4:6-8)

*If the celebrant is an episcopo (bishop),
before blessing and wearing the cope, he puts on the Sheelamudi, saying:*

Who will show us any good?
He shall shed the light of his countenance upon us;
you, O Lord, have put joy in my heart.

Uroro Rabo (Patrazeen)

(Ps 27:5, 6)

*The bishop wears the patrazeen over the cope, saying:
For he will hide me under his protection on the evil day
and will shelter me under the cover of his dwelling.
He will set me on the rock and from henceforth
my hand shall be lifted above my enemies.*

Pectoral Cross

(Ps 34: 6)

While wearing the cross around his neck, the prelate says:

Turn your eyes to him and hope in him
and you shall not be disappointed.

Mooroneetho (Amsaavadi/Crosier)

(Ps 110:2)

Taking the crosier in his left hand, the bishop says:

The Lord sent you the scepter of life from Zion
and you will rule over your enemies.

Sleebo (Hand-Cross)

(Ps 4:5)

*Taking the hand-cross from which a m'qablonitho (veil) is hung,
the bishop says:*

By you we will tread down our enemies and
because of your name we will trample on our foes.

The priest kneels before the altar below the dargo and prays silently:

O Lord God Almighty, to you who forgive the sins of men and do not take pleasure in the death of sinners, I stretch out the hands of my heart and from you I beg for the pardon of all my faults. Though I am not worthy I beseech you to preserve me from all attacks of the enemy, my eyes from lustful looks, my ears from listening to vain things, and my hands from doing what is wrong; that my inner being may be moved by you, so that I may entirely belong to you and the gift of your sacred mysteries may be bestowed on me, now and always and forever. Amen.

Or

O Lord, who, in your grace have called me to your spiritual service and in your mercy have encouraged me to enter this Holy of Holies and in your compassion have strengthened me that I may stand before your Holy Table and speak to you with confidence, bestow on me the grace of your Holy Spirit and enlighten the inner eyes of my mind and remove from my soul the heavy burden of guilt and sin, so that I may serve honorably and without stain and praise you with your Only-begotten Son and your Holy Spirit, now and always and forever. Amen.

The priest venerates the altar and ascends the dargo.

He recites Psalm 93 (RSV):

The Lord reigns; he is robed in majesty; the Lord is robed, he is girded with strength. Yes, the world is established; it shall never be moved. (Ps 93:1).

The floods have lifted up, O Lord, the floods have lifted up their voice, the floods lift up their roaring. Mightier than the thunders of many waters, mightier than the waves of the sea, the Lord on high is mighty! Your decrees are very sure; holiness befits your house, O Lord, for evermore.

*Removing the hupoyo (m'qablano) from the paten and placing it on his right side
and that from the chalice and placing it on his left side, he says:*

Pure and Spotless Lamb, who offered your Father an acceptable sacrifice for the pardon and salvation of the whole world, make us worthy to offer ourselves as a living sacrifice, which is pleasing to you and is likened to your sacrifice for us, O Christ our God, forever.

General Commemoration

He stretches out his hands crosswise, with his right hand above the left, holding the paten in his right hand and the chalice in his left.

He holds them above the tablitho and does not lower them until the prayers of the general commemoration and special intentions are finished.

The priest silently says:

We recall the memory of our Lord God and Savior Jesus Christ, and above all His saving economy for our sake: especially His annunciation by the angel, His incarnation and birth in the flesh, His baptism in the Jordan, His saving Passion, His ascent on the Cross, His life-giving death, His precious burial, His glorious resurrection, His ascension into heaven, and His sitting at the right hand of God the Father. We particularly commemorate at this Eucharist, first of all, our father Adam and our mother Eve, and Mary, the holy Mother of God; the prophets and apostles, the preachers and evangelists, the martyrs and confessors, the just men and true pastors, the doctors of the true faith, the hermits and monks and those who stand to pray with us; with them, we commemorate all those who have been pleasing to you from Adam and Eve until the present day. We remember also our fathers and brethren and teachers, who taught us the Word of truth and our dead and all the faithful departed, naming particularly those who are of our own blood and the benefactors of this church, both past and present, and all who have assisted us in word or deed, much or little, and especially (N.) at whose request and on whose behalf this Sacrifice is offered today.

Here he remembers those for whom the Qurbono is offered and anyone else he wishes.

OR

He may use the shorter form:

At this time of the commemoration of our Lord God and Savior Jesus Christ and His saving economy for our sake, we recall to mind at this Eucharist the Holy Mary, the Mother of God, and with her, the prophets, apostles, martyrs, and confessors. Together with them, we recall all the just and the priests, the holy fathers and doctors of the true faith, as well as our fathers, brethren, and teaches and all the faithful departed. We recall to mind, (N.), for whom this *Qurbono* is offered as well anyone who has asked our prayers. O Lord God, in your mercy, grant pardon of offences and forgiveness of sins to our departed forever and ever.

If the Qurbono is offered in honor of the holy Mother of God, he says:

We remember especially by name, the holy Mother of God, Mary, in whose honor and for whom this *Qurbono* is particularly and distinctly offered, asking that she intercede on behalf of your servant who has taken refuge in the help of her prayers. Good and merciful God, by her prayers which you hear and her supplication which you accept, in your mercy, answer the requests of him/her who has chosen to honor her memory. Keep from him/her temptations and trials and the scourge of wrath. Pardon his/her offenses and sins in your mercy by the prayer of your Mother and of all your Saints. Amen.

If it is offered in honor of the Saints, he says:

We remember, Lord, Saint (N.) whose memory we celebrate today that he/she may intercede for (N.) who has taken refuge in the help of his/her prayers.

In your mercy, answer his/her petitions.

If it is offered for the sick, he says:

O Merciful God, have compassion on (N.) and grant him/her health of soul and body by the prayers of your Mother and all your saints.

If it is offered for the departed, he says:

O God, grant rest and happiness to (N.) in your mansion of light with all those who have done your holy will.

If the departed is a relative of the priest, he says:

May my father and my mother and all my departed and all those who have fellowship with me, and all those who have asked me in my weakness, be remembered at this *Qurbono*, which we in our sin offer to you. You alone know their names.

Grant rest and good remembrance to them.

At each Qurbono, the priest must recite this prayer three times:

O God, you are the *Qurbono* and this *Qurbono* is offered to you. Receive this *Qurbono* from my sinful hands which I offer on behalf of (N).

O God, grant good remembrance and rest to my father and mother, to all my departed, to my brothers and sisters, all my family, friends, and teachers.

Kurie-eleison, Kurie-eleison, Kurie-eleison.

The priest places the chalice on the eastern portion of the tablitho and the paten on the western portion and covers them with the large veil (shushhepo), saying:

The heavens are covered with the splendor of His glory;
all the earth is full of His praise (Ps 57:5).

He descends the dargo and begins the prayer of incense.

Let us pray and beg for mercy and compassion from the Lord.

Merciful Lord, have mercy upon us and help us.

Make us worthy, O Lord God, to offer praise, thanksgiving, glory, honor, and exaltation without ceasing and at all times forever.

Proemion

With hands folded, he says

Praise to the Fair Fruit who sprouted from the Virgin's womb, and who magnified and honored the memory of His Mother in heaven and on earth. Praise to the worshipful Lord who has given glory throughout the world to the feasts of His saints and the joy of their festivals; to the Living One and Giver of Life who with His gentle voice raises the dead and gives them joy with Him in the bliss of glory. To Him belong glory, honor and adoration at this time of the offering of the Eucharist and at all times, seasons, hours, and moments of the days of our life forever. Amen.

As he sets the incense, he says:

To the honor and glory of the Holy Trinity,
this incense is set by my weak and sinful hands.

Sedro

*The priest takes the thurible from the thurifer
and begins to incense the altar, saying:*

O Creator of the world, who govern all creatures, the Blessed Shoot which budded and came up out of the dry ground, Mary, and filled the entire earth with the sweet scent of your beauty and drove away the foul odor of godlessness from every quarter by your glorious doctrine, we offer you praise, thanksgiving, and adoration.

O Lord, like Aaron the priest who offered you pure incense in the sanctuary and stayed the plague from the people of Israel, we offer this incense before you for the forgiveness of our sins, for we are weak and sinful. We also offer this incense to commemorate our father Adam and our mother Eve, as well as the holy Mother of God, Mary, and the prophets, apostles, martyrs, and the fathers and doctors of the true faith.

O Christ our God, we entreat you: receive the sweet smoke of this incense on behalf of the rich and the poor, the orphans and the widows, the weary and the afflicted, the sick and the oppressed, and all those who have charged us to remember them in our prayers to you, and on behalf of the living and for the granting of rest for the souls of departed in the heavenly Jerusalem. We will offer praise and adoration to you, Lord, and to your Father and to your Holy Spirit, now and always and forever. Amen.

When he finishes the Sedro, he ascends the dargo and holds the chains of the Thurible together over the Divine Mysteries and offers incense.

First to the east side, saying:

Praise the Lord, you righteous.

May the Virgin Mary, Mother of God
be commemorated with the smoke of incense.

Then to the west side, saying:

Praise Him all you peoples.

May the prophets, apostles and holy martyrs
be commemorated with the smoke of incense.

Then to the north side, saying:

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

May the doctors and priests and the righteous
be commemorated with smoke of incense.

Then to the south side, saying:

From age to age and forever. Amen.

May the holy Church and all her children
be commemorated with smoke of incense.

*The priest swings the thurible over the divine mysteries,
twice to the left side and once to the right side, saying:*

O Lord, in your compassion receive the incense of your servants
and be satisfied by the smoke offered by your priests
and be pleased with the service of your worshippers.

Make, thereby, a good remembrance of your Mother and all your Saints;
may all the faithful departed be pardoned by it, O Christ the Son,
who are worshipped and glorified with your Father and your Holy Spirit,
now and always and forever. Amen.

The Preparatory Service

The priest descends the dargo, bows his head and holds the middle edge of the shushepo, and incenses the Table of Life in the middle three times, saying:

Adoration to the compassionate Father.

Then he venerates the altar.

The priest holds the edge of the shushepo and incenses the northern corner of the shushepo three times, saying:

Adoration to the merciful Son

He venerates the corner of the shushepo and folds it back, saying:

Who died on the Cross.

The priest holds the edge of the shushepo and incenses the southern corner of the shushepo three times, saying:

Adoration to the life-giving Spirit.

He venerates the altar.

Huthomo

With hands extended, the priest says:

May the just and the righteous, the prophets and apostles, martyrs and confessors,
and the holy Mother of God, and all the saints,
who in all generations were pleasing to you, O God,
be intercessors and supplicants to you on behalf of the souls of us all.

By their prayers and supplications may wrath be removed from your people.

Have mercy on the flock of your pasture
and make your peace and tranquility dwell in the four quarters of the world;
And, by your grace, grant rest to our faithful departed,
our Lord and our God, forever. Amen.

The priest descends the dargo and once again sets the incense.

The sanctuary veil is opened.

Trisagion

*After venerating the altar and handing the thurible to server,
the priest leads the faithful in praying the Trisagion:*

قُبَيْعَةَ اَكُوَا.
قُبَيْعَةَ سَمَلَانَا.
قُبَيْعَةَ لَا مَعْنَاهَا. † وَأَنْ لِحَاكَ سَلَفَا لَأَوْتَمَرَ حَكَمَا

The priest puts three fingers of his left hand on the left corner of the folded shushapho and with the first three fingers of his right hand joined together, he touches first the tablitho, saying:

Priest: Holy are you, O God
All: Holy are you, the Mighty
Holy are you, the Immortal
Who were crucified for us †, have mercy on us.

When everyone says, "Who were crucified for us," the priest (and everyone else) raises his right hand and makes the sign of the Cross.

Then the priest puts the first three fingers of his right hand on the rim of the paten and says:

Priest: Holy are you, O God
All: Holy are you, the Mighty
Holy are you, the Immortal
Who were crucified for us †, have mercy on us.

The priest puts his three fingers on the edge of the tablitho. When everyone says, "Who were crucified for us," he crosses himself for the second time.

Then the priest puts his three fingers on the chalice and says for the third time:

Priest: Holy are you, O God
All: Holy are you, the Mighty
Holy are you, the Immortal
Who were crucified for us †, have mercy on us.

When everyone says: "Holy are You, the Mighty," he brings his fingers to the rim of the paten. Then when they say, "Holy are You, the Immortal", he brings his finger to the edge of the tablitho. And when they say: "Who were crucified for us," he crosses himself.

During Passion Week, the Qaumo for the Evening Office (ramsho) is sung three times in place of the Trisagion.

Monday

مَحْسَبَا وَحَتَمَهُ قَدَحِي قَمِ لَهْمَا.
فَوَكَا أَمْعَمَلِي هَاوَأَمْرَ حَكَمَا †

Monday

By your Passion, O M'shiho, you saved us from sin.
Accept our service and have mercy on us.

Tuesday

كَبَالَا وَحَسَبِي أَلِصْحَانَا. أَسْبَا حَتْمُصُور
هَوَصَحَكَمَا مَعْنِي فَوَهَقَمَ تَلْحَبِي مَهْمُنَا †

Tuesday

The holy Church, in deep sorrow,
by your Passion, Lord,
Rejoices at your rising and, re-ceives salvation.

Wednesday

حَطَا وَأَلَاوَكَمَا نَكَا مَهْلُحِي تَلْمَسَا
أَصْحَلَا وَأَهْوَمِي حَوِي هَوَصَحَبِي تَلْمَسَا
حَلَلَقَهَامَا †

Wednesday

The Dreadful Judgment, is certain,
for those who destroy you;
But those who confess your passion,
enter your kingdom.

Phesaho Thursday

مَحْسَبَا وَحَقَرْتَهُ مَهْمَا لَأَلَكَمَا قَرِينَا
† وَحَقَرْتَهُ أَهْرِي كَمَا هَاوَأَمْرَ حَكَمَا

Phesaho Thursday

M'shiho, by your Passover, you replaced the lamb
Of the Pass-over old.
By your Passover, make us joyful and
shower your mercy on us.

Holy Saturday

مَحْسَبَا وَحَقَعَهَا مَهْمَا أَمْسَا مَدَلَمَا
† تَمْرَ حَسْبَتِي هَاوَأَمْرَ حَكَمَا

Holy Saturday

M'shiho, by your holy death,
you destroyed our death.
Raise our departed and have mercy on us.



The priest blesses the people saying aloud:

Priest: † Peace be with you.

Faithful: And with your spirit.

Priest: *If the reading is from Matthew or John, the priest says:*

The Holy Gospel of our Lord Jesus Christ, the life-giving message from the Apostle Matthew (or John), who preaches life and salvation to the world.

If the reading is from Mark or Luke, the priest says:

The Holy Gospel of our Lord Jesus Christ, the life-giving message from the Evangelist Mark (or Luke), who proclaims good tidings of life and salvation to the world.

Faithful: Blessed is He who has come and is to come.
Praise to the One who sent Him, and let His mercy be upon us forever.

Priest: In the time of the Dispensation (Annunciation or Nativity or Baptism or Fast or Resurrection or Transfiguration, *according to the time of the year*) of our Lord God and Savior, Jesus Christ, the living Word of God, who took flesh of the Holy Virgin Mary, † these things came to pass (*or were taught, were proclaimed*).

Faithful: We believe and confess it.

The priest proclaims the Gospel and concludes, saying aloud:

Priest: † Peace be with you.

Faithful: Hymn

Passion Week

During Passion Week, the following are used to introduce and conclude the reading of the Gospel.

صَوْنًا: لَحْدِنَا مَحْسِنًا حِكْمَ ٥ نِكَفَمَ، وَتَسْمَعِهِ ٥ لَحْدِنَا
حَفَا: اَمْنِ ٥

صَوْنًا: اَوْ يَحْلِكُنِي، مَبْرُأً وَفِي حَلَابَ (تَهْمُنِي) مَكْسِنًا
(مَدِينَتِهِ اَوْ كَهْمَتِهِ) ٥
حَفَا: مَهْ تَلَاكُنْهُمَ ٥

صَوْنًا: لَحْدِنَا مَحْسِنًا
حَفَا: مَهْ تَلَاكُنْهُمَ ٥

The priest blesses the people saying aloud:

Priest: Praise to the Lord. May His mercy be on me and upon you now and forever. †

Faithful: Amen.

Priest: The Holy Gospel according to the Apostle Matthew (John) [*or* the Evangelist Mark (Luke)].

Faithful: *Kurie-eleison.*

The priest proclaims the Gospel and concludes, saying aloud:

Priest: Adoration to the Lord †.

Faithful: *Kurie-eleison.*

Silent Prayer after the Gospel Reading

After the Gospel reading, the priest says silently:

Praise, thanksgiving and blessing to our Lord Jesus Christ for His words of life to us, to the Father who sent Him for our salvation, and to His life-giving Holy Spirit, now and always and forever. Amen.

The priest takes the thurible from the thurifer and incenses the altar and the people after which he returns the thurible to the thurifer who goes about the church to incense the people.

Profession of Faith (Nicene-Constantinopolitan Creed)

Reader: *Barekmor.* Divine wisdom is proclaimed.
Let us stand respectfully and respond:

Priest: **We believe in one God**

Faithful: the Father almighty, maker of heaven and earth, of all things visible and invisible.

We believe in one Lord Jesus Christ, the Only Begotten Son of God, eternally begotten of the Father before all ages. Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through Him all things were made. For us men and for our salvation He came down from heaven, † and by the Holy Spirit, He was born of the Virgin Mary and became incarnate. † For our sake He was crucified † under Pontius Pilate, He suffered, died and was buried. On the third day He rose again according to His holy will and ascended into heaven and is seated at the right hand of the Father. He will come again in great glory to judge the living and the dead and His Kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life to all, who proceeds from the Father and who with the Father and the Son is adored and glorified. He has spoken through the prophets and apostles.

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

While the Creed is being recited, the priest washes the tips of his fingers, praying silently:

Wash, O Lord, the stain of defilement from my soul and cleanse me by the sprinkling of the water of life, that I may be worthy to enter your Holy of Holies in undefiled purity and holiness to handle your worshipful and divine mysteries so that with a pure conscience I may offer to you a living sacrifice.

The priest turning to the people and stretching out his hands, says:
(*Barekmor.*) My beloved brethren and teachers,
pray that this offering is accepted.

*Turning to the altar, he kneels before the Table of Life,
saying this prayer silently:*

O Holy and Glorious Trinity, have mercy upon me. O Holy and Glorious Trinity, receive this offering from my weak and sinful hands. O God, in your compassion, grant rest and good remembrance to your Holy Mother and your Saints upon this holy and heavenly altar. O God, at this time, absolve and pardon the sins of your sinful servant. By the prayers of your Mother and all your Saints, grant help to me, who call upon you always.

O God, in your mercy, pardon and forgive the sins of all our blood relatives, our parents, brethren, elders, especially those for whom this *Qurbono* is offered (N)*.

Or

O Holy Trinity, have mercy upon us. O Holy Trinity, forgive our offenses and our sins. O Holy Trinity, receive this *Qurbono* from my sinful hands on the spiritual altar which is above in Heaven.

O God, remit, forgive, and pardon our sins and faults and misdeeds and those of all those who call upon you and pray to you in true faith. O God, be merciful to our parents and brethren and teachers and all the faithful departed, who have gone before us and have slept in your hope, especially the living and the dead for whom this *Qurbono* is offered (N)*.

**Here the priest mentions whomever he wishes to pray for, living or departed. Whenever he mentions a person's name, he must draw the sign of the Cross with his right thumb on the altar.*

Then he rises, venerates the altar in the middle, the north and the south. He ascends the dargo and stands with feet close together.

Reader: *Barekmor. Staumenkalos.*
Faithful: *Kurie-eleison.*

Here begins the Anaphoro.