



SECOND QUDASHA

THE ORDER OF MAR THEODORE

AND THIRD QUDASHA

THE ORDER OF MAR NESTORIUS

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With the approval of the Synod of Bishops of the Syro-Malabar Church in its session from 20 August to 1 September 2012 and with the *Recognitio* of the Congregation for the Oriental Churches on 15 December 2012, the Syro-Malabar Church has been using the Second Qudasha (Anaphora), that is, the Qudasha of Mar Theodore since 15 August 2013. As the period of the experimental use of the Qudasha has elapsed, the Congregation for the Oriental Churches gave the *Recognitio* to the final text of the Qudasha of Mar Theodore on 19 June 2018. The restored text of the Third Qudasha (Anaphora), that is, the Qudasha of Mar Nestorius was approved by the Synod of Bishops of the Syro-Malabar Church in its session from 09-14 January 2017. The Congregation for the Oriental Churches gave the *Recognitio* to the third Qudasha *ad experimentum* on 19 June 2018. The undersigned George Cardinal Alencherry, the Major Archbishop of the Syro-Malabar Church, hereby promulgates the definitive text of the Second Qudasha and the restored text of the third Qudasha *ad experimentum*, in English, to be effective from 6 January 2019.

Given from the Syro-Malabar Major Archiepiscopal Curia at Mount St. Thomas, Kakkanad on 12 December 2018.

†George Cardinal Alencherry
Major Archbishop of the Syro-Malabar Church

SECOND AND THIRD QUDASHAS

THE ORDER OF MAR THEODORE AND THE ORDER OF MAR NESTORIUS

All the different liturgical traditions give great prominence to the Eucharistic part of the Holy Qurbana as it is considered to be its most important part. This section is known as Anaphora, Qudasha, Qurbana, Eucharistic Prayer and Canon, but more commonly as Anaphora. In the East Syriac tradition, the Qudasha is also known as Qurbana. That is why the Qudasha of Mar Addai and Mar Mari is known in the Taksa as the Qurbana of the Apostles.

Several Qudashas (anaphorae) are in use in the liturgies of the Catholic Church. There are at present, four anaphorae in the Latin tradition, three in the Byzantine tradition, thirteen in the Antiochean tradition and three in the East Syrian tradition. The Qudasha of Mar Theodore is celebrated from the first Sunday of the period of Annunciation to the Palm Sunday. But the Qudasha of Mar Nestorius is celebrated on the five important feast days, namely: the feast of Denha, the memorial of St. John the Baptist, the memorial of Greek Fathers, the Wednesday of the Three Day's Fast and the Pesaha. Now let us see briefly the origin and development and restoration process of these two Qudashas.

1. Restoration of the Second Qudasha

Prior to the Synod of Diamper (1599), the Church of St. Thomas Christians was using the Qudasha of Mar Addai and Mar Mari, of Mar Theodore and of Mar Nestorius. The Synod of Diamper decided to terminate the use of the Qudashas of Mar

Theodore and Mar Nestorius. The Church of St. Thomas Christians was permitted to celebrate the Qurbana using only the Qudasha of Mar Addai and Mar Mari. At the time of the restoration of the Syro-Malabar Qurbana, it was decided by Pope Pius XII in 1957 to reinstate the use of both the Qudashas of Mar Theodore and Mar Nestorius. The Congregation for the Oriental Churches reminded the Syro-Malabar Church in 1962, 1969 and in 1983 of the need for restoring these two Qudashas. After the implementation of the revised Syro-Malabar Raza in 1986 and of the Simple and Solemn forms of the Qurbana in 1989, the work for the implementation of the Qudashas of Mar Theodore and Mar Nestorius was begun.

The text of the Qudasha of Mar Theodore was restored after extensive study made by the Liturgical Research Centre (LRC), Central Liturgical Commission (CLC) and the liturgical commission of the eparchies of the Syro-Malabar Church. A few modifications were introduced in the prayers, however, remaining faithful to the original text. Some sections of long prayers were kept as optional while care was taken to avoid repetitions of the same idea and to introduce simple words in the place of complicated expressions. In order to avoid confusion among the faithful, some elements common to all the three Qudashas are retained as found in the Qudasha of Mar Addai and Mar Mari (e.g. prayer requests and exhortations of the deacons and the responses of the Assembly).

The restored form of the Qudasha according to Mar Theodore was approved by the Synod of 2012 (XX Synod, Session 3) and was sent to the Holy See for its approval. With the *Recognitio* of the Congregation for the Oriental Churches on December 15, 2012, the Syro Malabar Church has been using the Second Qudasha, that is,

the Qudasha of Mar Theodore since 15 August 2013. As the period of the experimental use of the Qudasha has elapsed, the Congregation for the Oriental Churches gave the *Recognitio* to the final text of the Qudasha on 19 June 2018.

2. Author of the Second Qudasha

Even though the Qudasha of Mar Theodore is known under the name of Mar Theodore, the scholars who made scientific studies on this Qudasha conclude that it was not written by Mar Theodore. However, some of the theological views seen in his catechetical homilies are reflected in this Qudasha. Although his theological thoughts were viewed with suspicion in the past, the opinion of modern theologians is that they are orthodox Christian teachings.

The similarity of the structure of this Qudasha to the East Syrian Qudasha of Mar Addai and Mar Mari and the presence of the Semitic and East Syriac thought pattern in the Second Qudasha attest to the fact that Theodore was not the author of this Qudasha. Most probably, this was composed by Mar Aba, the East Syrian Patriarch (AD 540-552).

3. Distinctiveness and Theological Importance of the Second Qudasha

Studies on this Qudasha have revealed that it is orthodox in its theology and doctrine. The Christological, ecclesiological, pneumatological, and Eucharistic ideas in the Qudasha of Mar Theodore are very faithful to the teachings of the Sacred Scripture.

The Qudasha of Mar Theodore is theologically more developed than the Qudasha of Mar Addai and Mar Mari which originated at the end of second century or at the beginning of the third century. The special characteristic of this Qudasha is its developed

theological reflection and structural organization. For example, the short prayer in the first *G'hantha* of Mar Addai and Mari that begins with the words, “for the abundant graces you have showered on us” is expanded in the first *G'hantha* of Theodore in the following words: “In your wonderful and awesome dispensation which your only Begotten Son, our Lord Jesus Christ, accomplished through our humanity, you have wrought for us a restored life and given us the pledge of the Holy Spirit in our hearts.” Special mention is made of the three Persons in the Trinity in the *G'hantha* prayers of the Second Qudasha. The short acclamation in the prefatory dialogue of Addai and Mari that begins with the words, “Let your minds be on high...” is expanded in the Second Qudasha in the context of the vision of Isaiah in the following words: “Let your minds be on the high, in the awesome place of glory where the Cherubim incessantly flap their wings and the Seraphim unceasingly and melodiously chant holy, holy, holy”. The theological explanations added in the prayers help the better participation in the heavenly worship.

The words in the First Qudasha “Qurbana is offered to God, the Lord of all” are elaborated in the Second Qudasha in the following way: “Living, rational, bloodless and acceptable Qurbana of the first fruit of our race is being offered everywhere to God, the Lord of all, for all the creation.” The common address beginning with the words, “name of your blessed Trinity, Father, Son, and the Holy spirit” in the First Qudasha is expanded in the Second Qudasha by addressing the Holy Trinity, mentioning the names and functions of the three persons in the name of the Trinity. The words, “your glorious Trinity which is confessed in three persons, co-equal and indivisible, all heavenly hosts render praises always before your great holiness...” reveal the developed theological reflections on the Trinity.

The third *G'hantha* is rich with deep theological reflections. The inclusion of the themes like 'equality of the three persons in the Holy Trinity', 'total emptiness in the Incarnation', 'Christ as the head of the Church', 'Self-offering of Jesus Christ', Holy Spirit, Sacrifice of reconciliation, Institution Narrative etc., reveal the theological richness of the developed Qudasha. The fourth *G'hantha* discusses the sanctifying power of the Holy Spirit. It also refers to the intimate communion that should develop among the worshipping community, sanctified by the Holy Spirit. It also reflects the true criteria for the celebration of the Holy Mysteries.

We realize that the development of East Syrian theology is truly reflected in the Qudasha of Mar Theodore. Since the Second Qudasha does contain a deep awareness of the Christian faith, the Eucharistic celebration using this Qudasha will definitely accelerate theological development and enliven the life of faith of the Syro-Malabar Church.

4. Restoration of the Third Qudasha (The Order of Mar Nestorius)

The text of the Qudasha according to Mar Nestorius has been restored after detailed study made by Liturgical Research Centre (LRC), the Central Liturgical Committee (CLC) and other subcommittees. While remaining true to the original, a few adaptations were made, taking into account the need of the times. As some of these prayers were long and elaborate, some parts of them were kept as optional. Care was taken to avoid repetitions and to simplify long-winded expressions. In order to avoid confusion in the minds of the faithful, those prayers belonging to the common structure of the Qudasha are retained in this Qudasha as found in the Qudasha of Mar Addai and Mar Mari (eg. kusapa, prayer requests of the deacons, and the responses of the assembly).

The restored text of the Qudasha of Mar Nestorius was approved by the Synod of 2017 (XXV Synod Session I) and was sent to the Holy See for approval. The Holy See gave the *Recognitio* to the restored text of the Third Qudasha in Malayalam and English on 19 June 2018, for the use *ad experimentum*.

5. Author of the Third Qudasha

Although it is named after Mar Nestorius, it is not written by him as per the opinion of the scholars who studied this Qudasha. This Qudasha has similarities with the Qudasha of Mar Addai and Mar Mari and with the Qudasha of Mar Theodore in structure and content. The structure, Semitic style and the East Syrian theological themes found in the Third Qudasha make it clear that this was not composed by Mar Nestorius. A Sixteenth century manuscript of the Qudasha of Mar Nestorius kept in the Cambridge library states, “Mar Abba the Patriarch (540-552) went up to Byzance (Constantinople) and translated the Greek liturgy of Mar Nestorius into Syriac”. Hence, some people affirm that the Qudasha of Mar Nestorius is an adapted form of a Greek anaphora. This argument is supported by the fact this Qudasha has similarities with the Qudasha of St. John Chrysostom and that of St. Basil. According to some scholars, this Qudasha might have been in use when Nestorius was the Patriarch of Constantinople and later, it was translated into Syriac by his disciples. The more common opinion is that this was composed by Mar Abba (540-542) who was the Patriarch as it was in use in Constantinople during the time of his visit and was translated into Syriac by adding more prayers from the Syriac tradition.

6. Distinctiveness and Theological Importance of Third Qudasha

Just like the Second Qudasha, the Third Qudasha is also theologically more developed than the First Qudasha. A lot of invaluable Christological, pneumatological and eschatological concepts are found in the prayers of the Third Qudasha. Its structure is the same as that of the other two.

The studies on the Qudasha have revealed that this Qudasha also is orthodox with regard to doctrine and theology, just as the other two Qudashas. The Christological, pneumatological and ecclesiastical reflections in it are in total conformity with the Sacred Scripture and are faithful to the doctrines of the Church.

Each Qudasha is a treasury of the rich wealth of Church's liturgy. Hence the use of the three Qudashas are very beneficial for our spiritual well-being. There is no doubt that the Qudasha of Mar Addai and Mar Mari, qualified by liturgical scholars as 'gemma orientale' is one of the most significant and prominent Eucharistic prayers of the Church. However, the Third Qudasha, being a theologically well developed Eucharistic prayer, is very helpful for the proclamation of the faith.

From the very beginning, the eschatological reflections are highly emphasized in this Qudasha. The admonition in the preface dialogue of the First Qudasha, "Let your minds be on high" is rather short while it is rather long and eschatologically developed in the Third Qudasha.

The confession in the second *G'hantha* fills us with eschatological hope. It says "When we had stumbled, fallen and withered away, you renewed us again, raised us and redeemed us". After the

Institution Narrative, the celebrant says, “Do this in memory of me until I come again”. The prayer in the third *G’hantha* also carries eschatological views: “Those who were buried with Him through baptism in death, he raised and made to ascend, and seated them with him in heaven according to his promise.”

We can see the best examples of East Syriac Christology in this Qudasha. The prayers in this Qudasha reflect the Gospel teaching that Jesus is fully human and fully divine. St. Paul’s emphasis on the self-emptying of Jesus (Phil 2:6-7) is seen in the third *G’hantha* prayer. The theme that the Son of God was born of a woman, as seen in the Letter to the Galatians (Gal 4:4), is also seen in the third *G’hantha* of the Third Qudasha. The Epiclesis in this Qudasha is longer and theologically more rich than the epiclesis in the other two Qudashas.

At the time of the Epiclesis, the celebrant prays to the Holy Spirit to bless and consecrate the bread and the cup and complete it to be the body and blood of Jesus Christ. There are definite indications of the sanctifying role of the Holy Spirit in the fourth *G’hantha*. There is a firm and definitive statement of the strong sense of the unity that should exist among the faithful on account of the consecration effected by the Holy Spirit: “We may all be joined to one another in unity and in one bond of love and peace, that there may be one body and one spirit, as we are called in one hope”.

Even though one may see a relationship in structure and content with the Greek anaphoras, what more strongly evident are the theological reflections and liturgical styles rooted in the Syriac tradition, prompt one to find also a substantial relationship with the Syriac Qudashas. There is no doubt that this Qudasha will be a great source

of inspiration for a deep spiritual life and evangelization through its faith-filled and meditative prayers. It is the profound hope of the Church that this third Qudasha will make the celebration of the paschal mystery of Jesus Christ more meaningful and experiential.

The final text of the Qudasha of Mar Theodore with the *Recognitio* and the restored text of the Qudasha of Mar Nestorius for the use *ad experimentum* are published as per the decree issued by the Major Archbishop Cardinal Mar George Alencherry on 12 December 2018 (Prot. No. 2082/2018). Since the different Qudashas help us to make the celebration of the paschal mystery of Jesus more meaningful and experiential, it would be very beneficial to the Syro-Malabar Church to offer the Eucharist, making use of the Qudashas of Mar Theodore and Mar Nestorius. We pray that the celebration of Holy Qurbana using the second and third Qudashas that contain deep theological awareness of the Christian faith will help the development of Eucharistic theology and the revival of the spiritual life for the Syro-Malabar Church.

Mar Thomas Elavanal, Chairman
Syro-Malabar Liturgy Commission
December 12, 2018.

GENERAL INSTRUCTIONS

1. According to the East Syrian tradition, the Qudasha of Mar Theodore is celebrated from the first Sunday of the period of Annunciation till the Palm Sunday. The Qudasha of Mar Nestorius is celebrated on the five important feast days of the East Syrian Tradition, namely: the feast of Denha, the memorial of St. John the Baptist, the memorial of Greek Fathers, the Wednesday of the Three Days Fast and the Pesaha. However, these Qudashas may be used in the celebration of Qurbana also on other days.
2. The optional prayers are indicated by the bracket and they may be left out in the Simple and Solemn forms of the Qurbana. The prayers which are printed in small letters can be left out in Raza, Simple and Solemn forms of the Qurbana.

SECOND QUDASHA
THE ORDER OF MAR THEODORE

SECOND QUDASHA

The Order of Mar Theodore

The celebrant turns to the deacon and blesses him saying:

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

Facing the congregation

D: Let us pray: peace be with us. Let us pray for the memory of our fathers, the patriarchs and the bishops and for all priests, deacons, young men and virgins, our parents, brothers and sisters, sons and daughters.

Let us remember all the rulers who love Christ and are faithful to Him and all who have departed from this world in true faith.

Let us remember all the prophets, apostles, martyrs and confessors. May God who will crown them at the resurrection of the dead, grant us hope, life, and a share with them in the heavenly inheritance. May this Qurbana be graciously accepted and sanctified by the Word of God and the Holy Spirit.

Through the grace of Christ, may this sacrifice obtain for us help, salvation and life everlasting in the Kingdom of heaven.

The celebrant approaches the altar making three deep bows, while praying in a low voice.

C: I glorify You Lord who find the lost and gather the dispersed. Glory to You, who draw near those who are far and bring back the wayward to the knowledge of truth.

I glorify You Lord, who through Your grace have called me, weak as I am, and drawn me near to You in Your mercy and set me as a distinctive member in the sublime body of Your holy Catholic Church and ordained me to offer this sacrifice.

Lord, God You who are well pleased in our savior Jesus Christ and deigned to forgive the sins and reconcile all unto You, we offer before You this living, holy and acceptable sacrifice, the commemoration of the passion, death, burial and resurrection of Your beloved Son.

The celebrant approaches the altar. He bows and kisses the middle, on the far right and on the far left of the altar. Coming back to the middle of the altar he says:

C: Bless, O Lord.

Turning towards the assembly and extending his arms, he invites them saying:

Pray for me, brothers and sisters, that this Qurbana may be fulfilled through my hands.

He turns to the altar

A: May God the Lord of all, strengthen you to fulfill His will. May He accept this Qurbana and be pleased with the sacrifice you offer for yourself, for us, and for the whole world. Amen.

The celebrant says the following prayer (Kusapa) in a low voice.

C: Lord, our God, regard not the multitude of our sins and let not Your majesty despise the burden of our evil deeds. Lord Jesus Christ, through Your ineffable grace sanctify this sacrifice and impart through it virtue and power that it may blot out our many sins so that when You shall appear at the end of time in our human nature that you assumed, we may find grace and mercy before you and be made worthy to sing your praises with the host of angels.

Recites the first G'hantha prayer with folded palms and bowed head.

C: O Lord God Almighty, You alone are eternal,
the cause and creator of all things.
O glorious king, you have done great things,
incomprehensible, glorious, exalted and inexpressible.
In your wonderful and awesome dispensation which your
only Begotten Son, our Lord Jesus Christ, accomplished
through our humanity, you have wrought for us a restored
life and given us the pledge of the Holy Spirit
in our hearts. And although we are unworthy,

You have made us worthy by your grace to know, approach, accomplish and receive the holy mysteries and to be united with them.

O my Lord, look not at our lowliness and our fragility, but in your loving kindness and overflowing mercy, fill us with the grace of the Holy Spirit, so that, standing before you with a pure conscience and offering you this living, holy, acceptable and bloodless sacrifice, we may find grace and mercy before you.

The celebrant kisses the altar; crosses his arms over his chest, and prays:

C: With all those who from the beginning have pleased you by the grace and mercy of Your only Begotten Son, we offer glory, honour, thanksgiving and adoration to you and to Him and to the Holy Spirit (*The celebrant crosses himself*), Now ✠ always, and forever.

A: Amen.

The celebrant blesses the people

C: Peace ✠ be with you.

A: With you and with your spirit.

One of the deacons receives the sign of peace from the celebrant and offers peace to the other deacons and the assembly.

D: My brothers and sisters, give peace to one another in the love of Christ.

In the solemn form of the Qurbana the following Diptychs is said.

D: For the patriarchs, bishops, priests, and deacons, who have departed from this world, Lord, receive this Qurbana. For all the departed who belonged to other walks of life in the community of the Church, especially (**Name**), Lord, receive this Qurbana.

For peace on earth and for Your merciful blessings and prosperity in all the seasons, for all the children of the Church, who are found worthy to receive this offering in Your sight, Lord, receive this Qurbana. For all Your servants now standing in Your Holy presence, for all other people, and especially for (**Name**) Lord, receive this Qurbana, forever. Amen.

Facing the congregation

D: Let us thank the Lord and entreat Him with pure and contrite hearts. Let us stand with due reverence and be attentive to the awe-inspiring mysteries being celebrated here. The priest (bishop) is imploring that peace may flourish through his intercession. Bowing our heads, let us lift up our thoughts to heaven, and pray fervently and devotedly in our hearts. Peace be with us.

During the above prayers the celebrant recites in a low voice.

C: Lord, God Almighty, in Your mercy, help me in my weakness. By Your grace make me worthy to offer before You, this living and holy sacrifice for the good of this congregation and for the praise of Your Trinity. Lord of all, forever.

The celebrant removes the 'Sosappa' that is covering the holy mysteries and folds it around them.

Lord, by Your grace, You have made me worthy of your Body and Blood. May I also find favour in Your presence on the day of judgment.

The deacon brings the censer and frankincense. The celebrant blesses it saying the following prayer.

May this incense, which we offer in honour of the Father, the Son and the Holy Spirit, be blessed ✠ in the name of Your glorious Trinity. May this find favour with You and obtain for Your flock forgiveness of sins.

The celebrant prays while he incenses the altar.

Let the aroma of this incense offered before Your holy altar be pleasing to you. May this find favour with Your holy name and obtain pardon of sins for these your servants and Your flock. Lord of all, Father, Son and Holy Spirit.

The celebrant returns the censer to the deacon and prays.

May Christ strengthen you to do His will.

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

A: Amen.

On Feast Days

The priest lifting up his hands continues

C: Let your minds be on high,
in the awesome place of glory
where the Cherubim incessantly flap their wings
and the Seraphim unceasingly and melodiously
chant holy, holy, holy.

A: Towards You, God of Abraham, Isaac and Jacob
O, Glorious King.

C: The living, wholesome, bloodless and acceptable Qurbana
of the first fruit of our race is being offered everywhere
to God, the Lord of all, for all the creation.

A: It is right and just.

D: Peace be with us.

OR

For Ordinary Days

The priest lifting up his hands continues

- C:** Let your minds be on high.
- A:** Towards you, God of Abraham, Isaac, and Jacob
O, Glorious King.
- C:** The Qurbana is offered to God, the Lord of all.
- A:** It is right and just.
- D:** Peace be with us.

The celebrant says the following prayer in a low voice.

- C:** Lord, free our minds from every impurity, evil-doing, jealousy, deceit, and hatred. Instill in us, through Your mercy, love and unity among ourselves and with all the other people. Grant us the confidence to celebrate with hope this sacred and life-giving holy sacrifice.

Recites the second G'hantha prayer with folded palms and bowed head.

- C:** O my Lord, it is right and just always,
everywhere and at all times to confess
Your holy name and worship Your Lordship
in every land and in every place,
O God, the father of truth,
existing from all eternity, and Your

**only Begotten Son, our Lord Jesus Christ
and the Holy Spirit, forever.**

**For You alone are the Lord and creator
of all things visible and invisible.**

**Through Your only Begotten Son,
God the Word, the light of your glory
and splendor from you and the image
of your Being, You have created and established
an order for heaven and earth
and all that is in them.**

**By the Holy Spirit, the Spirit of truth
who is from You the Father, all creatures
visible and invisible are strengthened,
sanctified and made worthy to lift up praise
to Your adorable divinity.**

**For, before You, O God the true Father,
and Your only Begotten Son
our Lord Jesus Christ and the Holy Spirit,
stand thousands upon thousands of holy angels
incessantly praising Your holy name
with great joy. O my Lord, Your glorious Trinity
which is confessed in three persons,
co-equal and indivisible,
all heavenly hosts render praises
always before Your great holiness.**

**With them, we, the weak and the mortal,
sing praises to your majesty.**

The celebrant kisses the altar. Then he raises his hands and says:

(Hymn)

**C: Praising You with a loud voice unceasingly,
they proclaim in:**

**A: Choir of heaven, in unison unceasingly
Always sing the hymns of praise
in the holy presence
Holy be the Lord, God forever
Holy be the Mighty one
Heaven and earth are filled with His glory
Hosanna in the highest
Hosanna to the Son of David
Blessed is who comes
And comes again
As the King of ages is great
Hosanna in the highest.**

OR

**C: Praising You with a loud voice unceasingly,
they proclaim in one voice:**

**A: Holy, holy, holy Lord, the mighty God. Heaven and earth
are filled with Your glory. Hosanna in the highest. Hosanna
to the Son of David; blessed is he who came and is to come
in the name of the Lord. Hosanna in the highest.**

The celebrant kisses the altar and says the following prayer in a low voice.

C: God the Father, You are holy. You alone are the true Father. All Fatherhood in heaven and on earth comes from you. Eternal Son, You are holy. Everything was created through You. Holy Spirit, You are Holy. Everything is sanctified through You.

Woe to me! I am dismayed! For, my lips are unclean. And I live in the midst of people with unclean lips. My eyes have seen the King, the almighty Lord. How awe-inspiring is this place where today I have seen the Lord face to face. This is none other than the House of God. Lord, may Your mercy be on us. Cleanse us who are unclean and sanctify our lips. Lord, merge the hymns of us, who are feeble, with the praises of the Seraphim and the Archangels. Praise be to Your mercy that has unified the inhabitants of heaven and earth.

C: Bless, O Lord

(Turning towards the congregation)

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

Celebrant turns to the altar

A: May Christ hear your prayer
and accept this Qurbana.

May He glorify your priesthood in heaven.
May He be pleased in this sacrifice that you offer
For yourself, for us, and for the whole world,
That expect His Mercy and Grace with hope.
Amen.

*Recites the third G'hantha with folded palms
and bowed head.*

**C: O Lord, You are truly holy and worthy
of unceasing praise. Holy are You, God,
the Father of Truth; holy also is your
only begotten Son, our Lord Jesus Christ,
holy indeed, is also the Holy Spirit,
uncreated divine nature, the author of all things,
who from eternity is verily holy.
Holy is his name, and holy is his abode;
he sanctifies in truth all those who are
made worthy to receive the gift of his grace.
We will offer praise and glory,
thanksgiving and worship to the Father
and to the Son and to the Holy Spirit,
now always and forever and ever.**

**We adore You, O my Lord, and we confess and
glorify You for all the graces showered upon us.**

**You have created us out of nothing,
You have conferred us dignity bestowing freedom
and intelligence; and You have always been
taking care to sustain our lives.
Before Your great and awesome name we adore You.
The companies of angels above praise You with us.
We give You thanks for the ineffable grace towards us.**

**For us men and for our salvation,
the only Begotten, God the Word,
who is the image of God, did not regard
equality with God as something to be grasped,
but emptied himself and took the likeness
of a servant; he descended from heaven,
put on our humanity, a mortal body and a rational,
intelligent and immortal soul, from the
holy virgin by the power of the Holy Spirit.
And through him, he fulfilled and perfected
the great and wonderful dispensation
which had been prepared by Your foreknowledge
before the foundation of the world.**

**And You have fulfilled it now in these last days,
through Your beloved Son, our Lord Jesus Christ,
in whom dwells bodily all the fullness of divinity.
He is the head of the Church and the first born
from among the dead; he is the perfection
of all by whom everything is perfected.
He, through the eternal Spirit, offered himself
without blemish to God, and reconciled
through his blood on the Cross,
those who are in heaven and on earth.
He was delivered for our sins,
and he rose from the dead for our justification.**

**With his holy Apostles,
on the night he was handed over,
Jesus celebrated this great, holy and divine mystery;
taking the bread in his holy hands
(takes the paten with both hands)
he blessed ✠✠✠ it and broke it
and gave it to his disciples saying: This is my Body
which is broken for the life of the world,
for the remission of sins.**

A: Amen.

C: And likewise over the cup,
(takes the cup with both hands)
he gave thanks, and blessed ✠✠✠ it
and gave it to them saying:
This is my blood of the New Covenant
which is shed for many for the remission of sins.

A: Amen.

C: Whenever you gather together in my name, do this in
memory of me.

All bow in reverence.

C: As we have been commanded, so Your humble,
weak and miserable servants are assembled together
by the sanction of Your grace,
to celebrate this great, awesome
and holy mystery, through which

**the great salvation of the whole human race
has been accomplished.**

**We offer praise and honour, thanksgiving
and adoration to the Father, and to the Son
and to the Holy Spirit, (*The celebrant signs the mysteries*)
now ✕ always and forever and ever.**

A: Amen.

D: Pray in your hearts. Peace be with us.

Recites in low voice

C: Lord, God Almighty, accept this Qurbana from my feeble hands for the entire holy Catholic Church, for all the just and righteous fathers, who have been pleasing to You; for all the prophets, apostles, martyrs, and confessors, for all those who mourn and are in distress, for all the needy and the oppressed, for all priests, kings and those who are in authority; for all the sick and the afflicted, for all those who have departed from our midst in Your name, and for this people who await Your mercies and for me who am frail, miserable and poor.

O Lord our God, deal with Your people and with me, the unworthy servant, according to Your mercy and the abundance of Your graces, and not according to my sins and transgressions. Make me and them worthy of the remission of our sins and pardon of our debts through this holy body which we receive with true faith, through Your grace. Amen.

C: Bless, O Lord

Facing the Congregation

My brothers and sisters, pray for me.

A: May Christ hear your prayers and accept this Qurbana.

*Recites the fourth G'hantha with folded palms
and bowed head*

**C: We adore You my Lord,
and we give You thanks and glorify You.
Although we are unworthy because of our sins,
You have drawn us near
to You through Your abundant mercies,
and You have renewed and sanctified us
by the grace of the Holy Spirit.
You have made us worthy to minister
before You this awesome and divine service
for the salvation of our lives.
We proclaim before You our immense gratitude
for the great salvation brought to us all
through Your beloved Son, Our Lord Jesus Christ.**

Following prayers can be recited with or without response.

Prayers without response

**We offer before Your glorious Trinity,
with a contrite heart and humble spirit,
this living holy and acceptable sacrifice,
the mystery of the Lamb of God,**

who takes away the sins of the world.

**We beseech and entreat You, the adorable
and holy Trinity, to accept this pure
and holy Qurbana for the sins of the world
and be pleased by it in Your mercy.**

**Our Lord and our God,
grant that Your peace and tranquility dwell
in the holy Catholic Church forever.**

**Protect her from all persecutions, strife,
controversies, schisms and divisions.**

**Grant that we all be united,
with pure heart and perfect love.**

**Lord our God, accept this Qurbana
for the Pope (Name) the ruler and head of the
Universal Church, for the Major Archbishop (Name)
the father and head of our Church,
for the Archbishop, Mar (Name)
the father and head of our Archeparchy,
for the bishop, Mar (Name)
the father and head of our eparchy,
for all bishops, priests, and deacons - consecrated persons
and lay missionaries - that they may minister
with purity and holiness and please Your holy will.
May they be made worthy to receive from You**

**blessed and exalted share at the glorious coming
of our Lord Jesus Christ.**

**May the children of the holy, Catholic Church,
here and elsewhere, be nurtured in the worship
of Your majesty, in true faith and in virtuous
and noble deeds for their salvation.**

**Lord our God, accept this Qurbana for myself,
Your sinful and unworthy servant,
and for whom this Qurbana is offered
that we may obtain grace and mercy from You.
We pray that You bless the earth with abundant harvest,
temperate climate and plentiful seasonal crops.
Accept this Qurbana
also for those who have departed
from this world in true faith
that they may attain eternal bliss.**

OR

Prayers with response

**C: We offer before Your glorious Trinity,
with a contrite heart and humble spirit,
this living holy and acceptable sacrifice,
the mystery of the Lamb of God,
who takes away the sins of the world.
We beseech and entreat You, the adorable**

**and holy Trinity, to accept this pure
and holy Qurbana for the sins of the world
and be pleased by it in Your mercy.**

A: Amen. Lord have mercy.

C: Our Lord and our God,
grant that Your peace and tranquility dwell
in the holy Catholic Church forever.
Protect her from all persecutions, strife,
controversies, schisms and divisions.
Grant that we all be united,
with pure heart and perfect love.

A: Amen. Lord have mercy.

C: Lord our God, accept this Qurbana
for the Pope (**Name**) the ruler and head
of the Universal Church, for the Major Archbishop
(**Name**) the father and head of our Church,
for the Archbishop, Mar (**Name**)
the father and head of our Archeparchy,
for the bishop, Mar (**Name**)
the father and head of our eparchy,
for all bishops, priests, and deacons - consecrated persons
and lay missionaries - that they may minister
with purity and holiness, and please Your holy will.
May they be made worthy to receive from You
blessed and exalted share at the glorious
coming of our Lord Jesus Christ.

A: Amen. Lord have mercy.

C: May the children of the holy, Catholic Church, here and elsewhere, be nurtured in the worship of Your majesty, in true faith and in virtuous and noble deeds for their salvation.

Lord our God, accept this Qurbana for myself, Your sinful and unworthy servant, and for whom this Qurbana is offered that we may obtain grace and mercy from You. We pray that You bless the earth with abundant harvest, temperate climate and plentiful seasonal crops. Accept this Qurbana also for those who have departed from this world in true faith that they may attain eternal bliss.

A: Amen. Lord have mercy.

Celebrant continues

Lord our God, we pray for all humankind who are in sin and error that through Your grace You make them worthy of the knowledge of truth and of the worship of Your majesty. Let them acknowledge that You are God, the only true Father; the good one who wills that

**all live and turn to the knowledge of truth
that You are the Lord from eternity,
the Divine Nature, uncreated maker
of all things, Father, Son, and the Holy Spirit.**

**May they know that the Son of God,
our Lord Jesus Christ, the Word who for us
and for our salvation put on the fullness
of humanity, and was perfected and justified
in the power of God and in the Holy Spirit
and that he is the mediator between God
and humans and the Giver of life eternal.**

**O Lord, in Your grace pardon them all the sins
and offenses they have committed before You
in this world, in their mortal body
and immortal soul, for there is no one
who does not commit sin and does not need
mercy and pardon from You.
Lord, we beseech, implore and pray
that You be pleased with us in Your mercy.**

**Lord Our God, accept from us
in Your mercy this sacrifice of praise,
the intelligent fruit of our lips.**

D: Let us pray in silence and reverence. Peace be with us.

The celebrant holds his right hand crossed over his left hand above the sacred mysteries in the sign of the cross.

C: Lord, our God, may the grace of the Holy Spirit descend upon us and upon this Qurbana. And may He dwell and rest upon this bread and upon this cup and may He bless and sanctify and seal them in the name of the Father and of the Son and of the Holy Spirit; and by the power of Your name may this bread become the Holy Body of our Lord Jesus Christ, and this cup, the precious blood of our Lord Jesus Christ. And may these, O Lord, for all those who in true faith, eat from this bread and drink from this cup, obtain pardon of debts and remission of sins, great hope of resurrection from the dead, salvation of the body and soul, a new life and glory forever. And make us all worthy, by the grace of our Lord Jesus Christ, that with all those who have pleased Your will and have lived according to Your commandments,

**we may rejoice in the kingdom of heaven;
enjoying the heavenly bliss which does not pass.**

(The celebrant kisses the altar)

C: And on earth and in heaven, we all together
worthily confess, adore and glorify the Father,
and the Son and the Holy Spirit,
now ✠ *(The celebrant blesses the mysteries)*
always and forever.

A: Amen.

*Following prayers are as in the Common Text
(O Christ, peace of those in heaven above...)*



THIRD QUDASHA
THE ORDER OF MAR NESTORIUS

THIRD QUDASHA

The Order of Mar Nestorius

The celebrant turns to the deacon and blesses him saying:

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

Facing the congregation

D: Let us pray; peace be with us. Let us pray for the memory of our fathers, the patriarchs and the bishops and for all priests, deacons, young men and virgins, our parents, brothers and sisters, sons, and daughters.

Let us remember all the rulers who love Christ and are faithful to Him and all who have departed from this world in true faith.

Let us remember all the prophets, apostles, martyrs and confessors. May God who will crown them at the resurrection of the dead, grant us hope, life, and a share with them in the heavenly inheritance. May this Qurbana be graciously accepted and sanctified by the Word of God and the Holy Spirit.

Through the grace of Christ, may this sacrifice obtain for us help, salvation and life everlasting in the Kingdom of heaven.

The celebrant approaches the altar making three deep bows, while praying in a low voice.

- C:** Lord, Our God, we thank You for the abundant graces You have showered on us. For, though we are sinful and weak, through the abundance of Your mercy, You have made us worthy to be ministers of the sacred mysteries of the Body and Blood of Your Christ. We implore You to strengthen us to celebrate, with perfect love and true faith these gifts that You have given us.

The celebrant approaches the altar. He bows down and reverently kisses the altar in the middle, on the right side and on the left side. Coming back to the middle of the altar he says:

- C:** Bless, O Lord

Turning towards the assembly he extends his arms

Pray for me, brothers and sisters, that this Qurbana may be fulfilled through my hands.

- A:** May God the Lord of all, strengthen you to fulfill His will. May He accept this Qurbana and be pleased with the sacrifice you offer for yourself, for us, and for the whole world. Amen.

The celebrant says the following prayer (Kusapa) in a low voice.

- C:** Lord, our God, regard not the multitude of our sins and let not Your majesty despise the burden of our evil deeds. Lord Jesus Christ, through Your ineffable grace sanctify this sacrifice and impart through it virtue and power that it

may blot out our many sins so that when You shall appear at the end of time in our human nature that You assumed, we may find grace and mercy before You and be made worthy to sing Your praises with the host of angels.

Recites the first G'hantha prayer with closed palms and bowed head.

C: I glorify You Lord, who find the lost and gather the dispersed. Glory to You, who draw near those who are far and bring back the wayward to the knowledge of truth.

I glorify You Lord, who through Your grace have called me, weak as I am, and drawn me near to You in Your mercy and set me as a distinctive member in the sublime body of Your holy Catholic Church and ordained me to offer the sacrifice.

Lord God, You who are well pleased in our savior Jesus Christ and deigned to forgive the sins and reconcile all unto You we offer before You, this living, holy and acceptable sacrifice, the commemoration of the passion, death, burial and resurrection of Your beloved Son.

The celebrant kisses the altar, crosses his hands over his chest, and prays:

C: Therefore, we offer glory, honour, thanksgiving and worship, to You, O God, the Father of truth,

**and to Your only Begotten Son, our Lord Jesus Christ,
and to Your living, holy, and life-giving Spirit,
(The celebrant crosses himself)
now ✠ always, and forever.**

A: Amen.

The celebrant blesses the people

C: Peace ✠ be with you.

A: With you and with your spirit.

One of the deacons receives the sign of peace from the celebrant and offers peace to the other deacons and the assembly.

D: My brothers and sisters, give peace to one another
in the love of Christ.

In the solemn form of the Qurbana the following Diptychs is said.

D: For the patriarchs, bishops, priests, and deacons, who have departed from this world, Lord, receive this Qurbana. For all the departed who belonged to other walks of life in the community of the Church, especially (**Name**), Lord, receive this Qurbana.

For peace on earth and for Your merciful blessings and prosperity in all the seasons, for all the children of the Church, who are found worthy to receive this offering in Your sight, Lord, receive this Qurbana. For all Your servants now standing in Your Holy presence, for all other people, and especially for (**Name**) Lord, receive this Qurbana.
Amen.

Facing the congregation

D: Let us thank the Lord and entreat Him with pure and contrite hearts. Let us stand with due reverence and be attentive to the awe-inspiring mysteries being celebrated here. The priest (bishop) is imploring that peace may flourish through his intercession. Bowing our heads, let us lift up our thoughts to heaven, and pray fervently and devotedly in our hearts. Peace be with us.

C: *During the above prayers the celebrant (kneels down) recites in a low voice*

Lord, God Almighty, in Your mercy, help me in my weakness. By Your grace make me worthy to offer before You, this living and holy sacrifice for the good of this congregation and for the praise of Your Trinity. Lord of all, forever.

The celebrant (raises up) removes the Sosappa that is covering the holy mysteries and folds it around them.

Lord, by Your grace, You have made me worthy of Your Body and Blood. May I also find favour in Your presence on the day of judgment.

The deacon brings the censer and frankincense. The celebrant blesses it saying the following prayer.

May this incense, which we offer in honour of the Father, ✠ the Son and the Holy Spirit, be blessed in the name of Your glorious Trinity. May this find favour with You and obtain forgiveness of sins for Your flock.

The celebrant prays while he incenses the altar:

Let the aroma of this incense offered before Your holy altar be pleasing to You. May this find favour with Your holy name and obtain pardon of sins for these Your servants and Your flock. Lord of all, Father, Son and Holy Spirit.

The celebrant returns the censer to the deacon and prays.

May Christ strengthen you to do his Will.

- C:** The grace of our Lord Jesus Christ,
the love of God, the Father
and the fellowship of the Holy Spirit
be with us all ✠ (*The celebrant signs over the mysteries*)
now, always, forever and ever.
- A:** Amen.

On Feast Days

The priest lifting up his hands continues

- C:** Let your minds be on high,
in the awesome place of glory
where the Cherubim incessantly flap their wings
and the Seraphim unceasingly and melodiously
chant holy, holy, holy.
- A:** Towards You, God of Abraham, Isaac, and Jacob
O, Glorious King.
- C:** The living and wholesome Qurbana of our First-born,
and the bloodless and acceptable sacrifice

of the Son of our race
 which the prophets presented in symbols,
 the apostles proclaimed openly,
 the martyrs purchased with their lifeblood,
 the doctors interpreted in the Churches,
 the priests offered on the holy altar,
 the ministers carried in their arms,
 and the nations received for the pardon of their debts,
 is offered to God, the Lord of all,
 for all creatures without exception.

A: It is right and just.

D: Peace be with us.

OR

D: Remember the marvelous dispensation that Christ our Savior perfected for us, because by his body he has cheered our sadness, and with his living blood he has sprinkled on our hearts. With great care, watch and pray. Peace be with us.

For Ordinary Days

The priest lifting up his hands continues

C: Let your minds be on high.

A: Towards You, God of Abraham, Isaac, and Jacob
 O, Glorious King.

C: The Qurbana is offered to God, the Lord of all.

A: It is right and just.

D: Peace be with us.

The celebrant says the following prayer in a low voice.

C: O my Lord, I worship Your grace, and praise You for Your mercy, for though I am unworthy, You have made me worthy in Your compassion to offer You the glorious and divine mysteries. I beseech and implore You, O my Lord, that they may be for the tranquility of the world, for the peace of creation, for the sustenance of Your faithful Church, for the sanctity of Your priests, for the nurturing of Your faithful, for the preservation of the righteous, for the pardon and forgiveness of the sins of Your people, for the return of the lost, for the salvation and assistance of all people and for the cleansing of the offenses of all Your servants who stand before You at this hour, through Your grace and mercy forever, Amen.

Recites the second G'hantha with folded palms and bowed head.

C: O Lord, God Almighty and eternal Father
who protects all,

it is just, proper and right
to confess, worship, glorify and exalt You
at all times and every hour.

For You are the true God, uncreated, omnipresent,

incomprehensible and exceeding the understanding of all creatures. Answer us, O My Lord, You and Your Only Begotten Son, and Your Holy Spirit, by giving us Your Word that we may offer You with a contrite heart and a lowly spirit, the spiritual fruit of our lips, which is an offering of our whole being. For You are our God and the Father of our Saviour, Jesus Christ, our king, Lord and our hope, in whom are hidden all the treasures of wisdom and knowledge. Through him we have received the knowledge of the Holy Spirit, the spirit of truth, who proceeds from You and is of the hidden nature of Your Godhead, by whom all rational natures visible and invisible are strengthened and sanctified, perfected and fulfilled.

To You and to Your only Begotten Son, and to the Holy Spirit we offer praise without ceasing at all times, for everything is the work of Your hand. You brought us into being from nothing, and fashioned us. But when we had stumbled, fallen and withered away, You renewed us again, raised us and redeemed us. You lifted us up to heaven and in Your compassion, gave us the kingdom to come. You did not cease from providing us all things with utmost care.

For all Your kindness toward us, those which we are aware and unaware, open and hidden, we worship You God, the Father of truth, and Your only begotten Son, our Lord Jesus Christ, and Your living and Holy Spirit, and we thank You, for all the gracious things You have done towards us.

We beseech You to accept this service from our hands. We are able neither to describe the wonders of Your might, nor to proclaim all Your glories. For, O my Lord, even if all creatures were to put their mouths and tongues together, it would not be sufficient to tell of Your greatness.

The celebrant kisses the altar, and he raises his hands and says:

(Hymn)

C: Praising You with a loud voice unceasingly, they proclaim in:

A: Choir of heaven, in unison unceasingly
Always sing the hymns of praise
in the holy presence
Holy be the Lord, God forever
Holy be the Mighty one
Heaven and earth are filled with His glory
Hosanna in the highest
Hosanna to the Son of David
Blessed is who comes

**And comes again
As the King of ages is great
Hosanna in the highest.**

OR

C: O my Lord, before Your Trinity, thousands upon thousand of angels and archangels, all together unceasingly shout and sing praises and crying one another as they proclaim:

A: Holy, holy, holy Lord, the mighty God. Heaven and earth are filled with Your glory. Hosanna in the highest. Hosanna to the Son of David; blessed is he who came and is to come in the name of the Lord. Hosanna in the highest.

The celebrant kisses the altar. Then he (kneels down) says the following prayer in a low voice.

C: God the Father, You are holy. You alone are the true Father. All Fatherhood in heaven and on earth comes from You. Eternal Son, You are holy. Everything was created through You. Holy Spirit, You are Holy. Everything is sanctified through You.

Woe to me! I am dismayed! For, my lips are unclean. And I live in the midst of people with unclean lips. My eyes have seen the King, the almighty Lord. How awe-inspiring is this place where today I have seen the Lord face to face! This is none other than the House of God! Lord, may Your mercy be on us. Cleanse us who are unclean and sanctify our lips. Lord, enjoin the hymns of us, who are feeble, with the praises of the Seraphim and the Archangels. Praise be to Your mercy that has unified the inhabitants of heaven and earth.

OR

O Lord, Mighty God I, Your sinful, culpable and miserable servant, beseech Your mercy for the forgiveness of my debts and sins.

Lord, accept this living and holy sacrifice from my feeble hands, for myself, and for all this your people who hope for Your salvation. O my Lord, let it be for us unto the pardon, healing, and mercy. As Your holy body and blood are mingled with our bodies and souls, may they cleanse us of the dross of sin and remove from us all the wickedness and deceit of the evil one.

May we be filled with true faith, the light of the understanding of Your dispensation, the perfect love of Your Lordship and the good hope of Your grace. Accept this pure and holy service before You, and may we all in everyplace, with one mind and spirit, be made worthy to fulfill Your will in true faith and perfect love, and be made worthy to offer praise to Your Lordship for all Your ineffable goodness towards us.

(Raising up) Turning towards the congregation

C: Bless, O Lord, My brothers and sisters, pray for me that this Qurbana may be fulfilled through my hands.

The Celebrant turns to the altar

**A: May Christ hear your prayer
And accept this Qurbana.**

May He glorify your priesthood in heaven.

May He be pleased in this sacrifice that you offer

**For yourself, for us, and for the whole world,
As we expect His Mercy and Grace with hope.
Amen.**

*Recites the third G'hantha with folded palms
and bowed head.*

**C: And with these heavenly hosts, we too,
good Lord and God, merciful Father
cry out and say, You are holy and glorious
in truth, high and exalted above all.**

**You have deemed Your worshippers on earth
worthy to become like those who glorify You in heaven.
Indeed, holy is Your only Begotten Son,
our Lord Jesus Christ, with the Holy Spirit,
who is eternally with You and is consubstantial with You,
and is the maker of all creatures.**

**We bless, God the Word, hidden offspring
from Your bosom, who being in Your likeness and
the splendor which is from You, and the image of
Your Being, did not consider being Your equal
something to be grasped, but emptied himself and
took the likeness of a servant, and became man perfect
with a rational, intelligent and immortal soul and
with a mortal human body.**

**By the power of the Holy Spirit for the
salvation of all, he joined to himself**

**and united with himself in glory, authority and honor,
the same human nature. He was under the law
that he might redeem those who were under
the law and He was born of a woman
that he might give life to those who had died
in Adam. He slew sin in his own flesh, and perfected
the law with his own commandments.**

**He opened the eyes of our minds which were blind,
and paved the path of salvation for us.**

**He enlightened us with the light of divine knowledge, and
to those who received him, he gave the right to become
the children of God. He cleansed and purified us with the
baptism of holy water, and sanctified us in his grace
by the gift of the Holy Spirit. Those who were
buried with Him through baptism in death,
he raised and made to ascend, and seated them
with him in heaven according to his promise.**

**He loved his own in the world, and he loved them
unto the end, becoming a ransom
for the debt of our race and for the sake
of the life of all. He offered himself for all,
who were under the dominion of death
to which we were sold because of our sin,
and by his precious blood
he redeemed and saved us.**

**He descended into Sheol and loosed the bonds of death,
and because it was not right**

that he should be held in Sheol by death,
he rose on the third day and became the
first fruit of those who slept, that he might
become the first among all,
and ascended to heaven and sat down
at the right hand of Your glory, O God.
And he entrusted to us for the commemoration of our
salvation, this mystery which we offer before You.

For when the time drew near for him
to suffer and to die, on the night he was handed over
for the life of the world, as he celebrated the Passover
with his disciples according to the Law of Moses,
He instituted his Passover.
We celebrate this Passover
according to the command of Christ,
who was broken for our sake, in his memory,
until he returns from heaven.

At the time of the Passover
Jesus took bread in his holy, spotless and undefiled hands
(*takes the paten with both hands*) and blessed, ✠ ✠ ✠ broke,
and ate it and gave it to his disciples saying:
This is my Body which is broken for you
for the forgiveness of sins.
Take and eat of it, all of you.

A: Amen.

C: And likewise he mixed the cup, *(he takes it with both hands)* with wine and water, and blessed, ✠ ✠ ✠ gave thanks and drank.

And giving it to his disciples he said:

This is my blood which is shed for many for the remission of sins in the New covenant. Take and drink of it, all of you.

A: Amen.

C: Do this in memory of me until I come again. For whenever you eat from this bread and drink from this cup, you commemorate my death until my coming.

Then all bow. The celebrant continues the G'hantha

C: Whoever, then in true faith draws near and receives them, may it be for them, O Lord, for the pardon of debts, for the forgiveness of sins, for the resurrection from the dead, and for new life in the kingdom of heaven.

The celebrant kisses the Altar

And we offer praise, honour, thanksgiving and worship to You, O adorable Father, and to Your glorious Son and to the living and life-giving Holy Spirit, now ✠ always and forever.

(The celebrant signs the mysteries)

A: Amen.

D: Let us pray. Peace be with us.

OR

With the clear eye of the intellect and with the purified thought of the mind, behold the serenity, humility and obedience of Christ our Saviour. Look with attention the Only-begotten who is being led to the great suffering of the cross. Let us pray. Peace be with us.

The celebrant recites in low voice

C: For the honour of all the just and righteous fathers who have found great favour in Your presence, for all prophets and apostles, martyrs and confessors, for the entire holy Catholic Church, for priests, rulers and those who are in authority, for the sick and afflicted, for the oppressed and the orphans, for those who mourn and are in distress, for all who have departed and gone from among us, for this people who await in hope Your mercy and for me who am weak and unworthy, O Lord God of hosts, accept this Qurbana.

Our Lord and our God deal with Your people and with me according to Your mercies and the abundance of Your kindness and not according to my sins and offences, that I and these people may be made worthy of the pardon of debts and forgiveness of sins through this holy body which we receive in true faith and by the grace which is from You. Amen.

OR

O Lord God, gracious, compassionate and merciful, I have now begun to speak before You: I am merely dust and ashes. I, Your sinful, feeble servant and a debtor before You from the womb of my mother, beseech You to have pity on me in Your mercies, and draw me out of the sea of debts in Your compassion. In Your kindness, take me out of the abyss of my sins, and heal the scars of my injuries and the bruises of my sins and offenses with Your all-healing medicine.

O, Lord, open my mouth before You, and make me worthy to present my petitions in Your presence. Permit me to petition You for the forgiveness of my offenses and debts, the pardon of sins of my brothers and to ask You for those things which are appropriate and necessary from Your Godhead.

O Rich One, You are the imperishable treasure of wealth. At all times supplications are offered before You. Generously grant us abundant gifts. O sweet and patient One, do not be angry with me, for I have no confidence to stand before You. Still be favorable unto me for I am called in Your holy name. Receive this sacrifice from my feeble hands for Your people and the sheep of Your pasture. For all these things I give thanks to Your name, and offer worship to Your Lordship, now, always, and forever and ever. Amen.

Recites the fourth G'hantha with bowed head.

C: Lord God, Almighty Father,
we commemorate the salvation given us
and all that have been done for us.

Above all, O God the Father of Truth,
we believe and confess the birth of Your
only begotten, the One who is from You,
who is equal to You and who has been
in communion with You from eternity,
and in Your salvific plan for us.

We believe and confess his Cross, passion,
death, burial, resurrection on the third day,
ascension into heaven, the seating
at the right hand of the Father
and the second coming to judge
and to reward the living and the dead
according to their deeds.

Father, we confess the Holy Spirit,
the Spirit of truth, who is from the glorious
essence of Your Godhead and who proceeds from
You Father, and with You and with Your only
begotten Son is worshipped, glorified and honoured.

We offer You this living, holy, acceptable,
glorious, awesome and spotless sacrifice
for all Your creation so that the One, Holy,
Catholic and Apostolic Church may remain
unhurt and free from scandals and failures.

Our Lord and our God keep Your Church spotless, undefiled and without wrinkles and preserve her firm and without harm, for You have said through Your beloved Son, our Lord Jesus Christ that the gates of Sheol shall never prevail against her.

Following prayers can be recited with or without response.

Prayers without response

We pray for the Supreme Pontiff in Rome Pope (Name), the ruler and head of the universal Church for the Major Archbishop (Name) the father and head of our Church for the Archbishop, Mar (Name) the father and head of our Archeparchy for the bishop, Mar (Name) the father and head of our eparchy for bishops the world over who proclaim the word of true faith, for priests who serve before You with justice and purity of truth, for the deacons - the consecrated and lay missionaries - who hold on to the mystery of faith with clear conscience.

We pray for all Your people, for all those who committed sin before You knowingly or unknowingly, for all those

**who departed from us, for me, Your sinful
and unworthy servant who is made worthy
by Your grace to offer this Qurbana before You
for all those who distinctively sustain
Your holy Church through deeds of justice
for those who are generous to the poor
for all the rulers, leaders
and those who are in authority
and for the well being of all nations.
Lord, confirm them in ardent devotion to You.
Implant Your truth in them.**

**Banish wars from the face of the earth;
scatter the peoples who delight in battles
that we may live a calm and peaceful life
in all sobriety and fear of God.
By Your grace we pray for the fruits
of the earth, for a temperate climate
and for a bountiful harvest.
By Your compassion, show mercy
to all nations and their inhabitants
and bless and protect them.**

**We pray for all the travellers on the land,
in the sea and sky; for all those who are
in affliction, distress, persecution, adversities
and troubles for the sake of Your holy name
and for our faithful brothers who are persecuted
in bonds and prisons, and those who suffer**

**persecution and are in captivity.
Lord, help all those who are tempted
and troubled in sickness and in bitter pains.**

**Lord, You desire all men to live and turn
to the knowledge of truth.
As You have commanded us
through Your beloved Son
our Lord Jesus Christ, we beseech
Your mercy upon all our enemies
and upon those who hate and do all evil against us.
Lord, our mighty God, we pray not for their
punishment and revenge but for Your mercy,
salvation and forgiveness.**

OR

Prayers with response

**C: We pray for the Supreme Pontiff in Rome
Pope (Name), the ruler and head of the universal Church
for the Major Archbishop (Name)
the father and head of our Church
for the Archbishop, Mar (Name)
the father and head of our Archeparchy
for the bishop, Mar (Name)
the father and head of our eparchy
for bishops the world over who proclaim
the word of true faith, for priests who serve**

**before You with justice and purity of truth
for the deacons - the consecrated and
lay missionaries - who hold on
to the mystery of faith with clear conscience.**

A: Amen. Lord have mercy.

C: We pray for all Your people, for all those
who committed sin before You
knowingly or unknowingly, for all those
who departed from us, for me, Your sinful
and unworthy servant who is made worthy
by Your grace to offer this Qurbana before You
for all those who distinctively sustain
Your holy Church through deeds of justice
for those who are generous to the poor
for all the rulers, leaders
and those who are in authority
and for the well being of all nations.
Lord, confirm them in ardent devotion to You.
Implant Your truth in them.

A: Amen. Lord have mercy.

C: O my Lord, we implore and request You.
Banish wars from the face of the earth;
scatter the peoples who delight in battles
that we may live a calm and peaceful life
in all sobriety and fear of God.

By Your grace we pray for the fruits of the earth, for a temperate climate and for a bountiful harvest.

By Your compassion, show mercy to all nations and their inhabitants and bless and protect them.

A: Amen. Lord have mercy.

C: We pray for all the travellers on the land, in the sea and sky; for all those who are in affliction, distress, persecution, adversities and troubles for the sake of Your holy name and for our faithful brothers who are persecuted in bonds and prisons, and those who suffer persecution and are in captivity.

Lord, help all those who are tempted and troubled in sickness and in bitter pains.

A: Amen. Lord have mercy.

C: Lord, You desire all men to live and turn to the knowledge of truth.

As You have commanded us through Your beloved Son our Lord Jesus Christ, we beseech Your mercy upon all our enemies and upon those who hate and do all evil against us. Lord, our mighty God, we pray

**not for their punishment and revenge
but for Your mercy, salvation and forgiveness.**

A: Amen. Lord have mercy.

The celebrant continues

**O my Lord, we the mortal beings,
have transgressed and sinned.**

**O good Lord, the ruler of all, by Your mercy,
pardon us and forgive our sins.**

**In unity with one another we offer You
praise, honour, worship and thanksgiving,
now ✕ always and forever.**

(The celebrant signs the mysteries)

C: Amen.

D: Pray in hearts. Peace be with us.

OR

**Lift up Your eyes to the heavens above and look through
the understanding of Your hearts. Pray and meditate
on the things that are performed at this moment. The
Seraphim stand in awe before the glorious throne of Christ.
All of them together with the praying community and the
priest who is imploring God's blessing for the whole world
sing praises in loud and unending hymns, to the Body that
is prepared and the Chalice that is mixed.**

The celebrant recites the Kusapa in low voice

C: **Glory to You O Lord, Jesus Christ. Glory to You for having incorporated me in the band of Your priests and for having included me in the company of saints. Glory to You, my Lord, for You have deemed me worthy to confidently mediate for Your people and to touch the mantle of Your mercy. Have pity, O my Lord, upon Your people who await Your mercy.**

Have mercy on the sheep who are lost from Your fold. Pardon the sinners who have transgressed Your commandment. Have mercy upon all creation through the abundance of Your mercy. Forgive the debtors in Your compassion and be reconciled to offenders in Your kindness. Bring back the wayward to Your fold. Gather the scattered to Your household. Relieve the afflicted in Your grace. Soothe the broken hearted in Your compassion. Fulfill the needs of those who act in Your name. Help those who persevere in the way of truth, trusting in You. Quicken the departed who have fallen asleep in Your hope, and raise them up graciously by Your right hand and gladden them with the heavenly gifts of Your kingdom with all the just and righteous who have pleased You from eternity. And for Your people who have gathered in Your name and stand before You at this hour, pardon their debts, blot out their blemishes, and forgive their sins. Alleviate their pains and cure their illness. Weaken their enemies and defeat those who hate them. Remove their scars, wash their sores and fill up their deficiencies. Redeem them from peril. Revitalize

those who are lifeless. Console the oppressed. Pacify the quarrelsome and enlighten their darkness. Lift up the fallen. Enrich the poor and comfort them in their affliction. Hear my prayer on their behalf, and on my behalf, Your sinful and poor servant.

For You have allowed me to prostrate before You at this hour. Come to my aid and give me salvation. Lift up my lowliness, exalt my baseness. Have mercy on me, a sinner.

Ignore my offenses, hear my prayer, receive my petition, lead me in Your pathways, bring me to Your promise, give me fellowship in Your Mysteries, place me with those at the right hand in the world of Your blessings, make me recline in the place of delights with all members of Your household, and make me worthy to stand boldly before the throne of Your glory with all Your saints. Pour upon my sinfulness the streams of Your mercy, by the prayer of the earthly children, who honour You and the petition of spiritual beings who are above the firmament, who glorify You, Your Cherubim and Seraphim and the angles of light, who hallow You. Amen.

Recites the fifth G'hantha with bowed head.

C: O Lord God, Father Almighty, we beseech You;
we bow down and worship You.

Bring back the erring, enlighten those
in darkness, strengthen the weak,
raise up the fallen, keep steady those who stand.

And provide, in Your mercies, what is fitting and suitable to everyone. And we beseech You, my Lord, and implore before You, that You remember all the fathers, patriarchs, prophets, apostles, martyrs, confessors, bishops, teachers, presbyters, deacons, and all our fellow ministers who have passed away from this world and all who, in true faith, have departed from this world, whose names are known to You. Forgive and pardon us who as human beings are inclined to evil and temptations and have sinned and gone astray from You.

By the prayer and petition of all who found favour in Your presence, turn to us and have mercy upon us and upon all Your servants and handmaids who stand before Your holy altar.

Make us all worthy to partake in the share and inheritance which come to Your saints in the heavenly light.

Grant us, Your grace, O my Lord, that we may live before You with sincerity of love and purity of thought in this place of our exile.

By gaining genuine knowledge of the true faith in You, and by participating in Your fearful, holy,

and divine Mysteries, may we not be ashamed and condemned, when we stand before the fearful judgment seat of Your greatness.

In this world You have deemed us worthy of the ministry of Your fearful, holy, life-giving, and divine Mysteries. So too in the world to come make us worthy, that with cheerful countenance we may have fellowship in all the good things which do not pass away and cannot be destroyed. And when You make an end of these things which we here lay hold of as in a mirror and in types, may we there lay hold clearly of the Holy of Holies in heaven. Therefore, Our Lord, we, the humble, feeble, and weak servants ✠ (*the celebrant makes the sign of the cross on the altar*) who were far off from You, and because of the abundance of Your mercy You have deemed us worthy to stand before You and minister this fearful and glorious service. We beseech Your worshipful God-head which renews all creatures.

D: Pray in silence and awe. Peace be with us.

OR

How tremendous and fascinating is this moment in which the priest invokes the Spirit and the Spirit descends from on high and does his will and hallows this heavenly Qurbana which is

the body and blood of Christ our Saviour for the pardon of debts and the forgiveness of sins of those who receive it. Stand and pray in silence and fear. Peace be with us.

(The celebrant lifts up his hands and prays)

**C: May there come, my Lord,
the grace of the Holy Spirit
and may it dwell and rest upon this oblation
which we offer before You.**

**May it bless and consecrate this bread and this cup
and complete it to be the body and blood
of our Lord Jesus Christ.**

**May the reception of these glorious
and holy mysteries be for all who receive them
unto eternal life, resurrection from the dead,
the sanctification of body and soul,
and for the light of knowledge and confidence
before You, and for the eternal salvation
which You promised us
through our Lord Jesus Christ.**

**We may all be joined to one another in unity
and in one bond of love and peace,
that there may be one body and one spirit,
as we are called in one hope.**

(The celebrant continues)

**And may no one eat and drink of this
to the condemnation of the body and soul.**

**May there not be for him sickness and disease
because of his sins through eating this bread
and drinking this cup unworthily,
but may he be strengthened and fortified**

**in all things which are pleasing to You.
May we be made worthy with a clear conscience
to partake in the body and blood of Your Christ.**

(kisses the altar)

**That when we stand before You at the fearful
and glorious tribunal, before the throne of Your greatness,
we may find mercy and compassion. We may take
delight with all those who from the beginning
have been well pleasing to You through the grace
and mercy of Your only begotten.**

**Glory, honor, dominion and exaltation
to You Lord, to Your only begotten
and to Your living, and life-giving Spirit,
now ✠ always and forever and ever**

(He signs over the mysteries).

C: Amen.

*Following prayers are as in the Common Text
(O Christ, peace of those in heaven above...)*

