

Qudasha

Liturgy of the Holy Eucharist

According to the rite of the
Syro-Chaldean Church of North America

Annotated Version

Annotations by Fr. Ben Torrey

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The Divine Liturgy has two main parts, the Liturgy of the Word and the Liturgy of the Great Thanksgiving or of Communion.

In the first, the focus is on the Word of God and on teaching. It is for all people, believer and unbeliever alike. During this section, we, the People of God, worship with Psalm and hymn, are nourished with the Word of God, proclaim our faith, search our consciences, confess our sins and are reconciled to one another. Thus, we prepare ourselves to make our offerings to God. The Liturgy of the Word is directed to the People. In many ways, it focuses on the weakness of fallen human nature and Mankind's need of salvation.

The second part of the Liturgy, the Great Thanksgiving, focuses on the Most Holy God. In it we, the People of God, bring our offerings to God the Father who receives those offerings, transforms them by the power of the Holy Spirit and returns them to us in divine nourishment as the Body and Blood of His precious Son. As we share in this holy communion, we are made one with each other and with God. This act of offering, consecration and sharing are one great act of thanksgiving to Almighty God for His great love and sacrifice to His children. The Christian's greatest offering to God is to come in humility and repentance bringing what he is and has to be taken and transformed by God. Nothing can be added to this simple act of obedience that will increase its value to God. Being an offering to the Creator, it is to be done in humility and reverence yet with a heart filled with joy. Theatrics and vain display corrupt the worship, drawing attention away from God and towards those performing.

Divine worship is made up of many elements including potentially all art forms. Music is the one most often associated with worship. Poetry is another obvious one. The graphic arts are also associated with worship as we think of icons, paintings, statues and so forth. Architecture is as well. Theater may also be an important aspect of worship but not in the way that people often think when they liken the Divine Liturgy to a drama. The Liturgy is not a dramatic reenactment of the Last Supper or life of Christ. It should not be confused with such. Drama has its place as one aspect of worship. It may be used powerfully to teach, explicate Scripture or exhort much as Hamlet says in Shakespeare's play, "The play's the thing where in we'll catch the conscience of the King."

There is a cardinal perspective to be maintained when combining any form of art with worship, whether it be active, as in music, poetry, dance or drama, or passive as in painting, sculpture, architecture, etc. It is that, in all these things, glory is to go to God, not the artist. The work is to draw the worshiper closer to God, not to man. The rules of iconography in the Byzantine Church are very strict for this precise purpose. The artist is not identified by name or style. All focus is on God. St. Paul teaches that we are to come to worship prepared to worship and to do that in different ways, yet in all these, the people are to be edified and God honored (1 Cor. 14:26).

In a similar vein, the liturgical actions of priest and people are intended to honor God. Therefore, they are to be done with care and in reverence. We are to seek, at all times, to honor God in our appearance, our behavior, our attitudes and our actions. The Sacrament, itself, is to be treated with the utmost respect, as is the reading of the Word of God, especially the Holy Gospel. Those leading or offering prayers, either set or spontaneous, should do so with a clear voice but with no theatrics; so too, the readers of the Word.

The ancient practice of singing or chanting the service, including the Scripture readings, serves to hold back vain display or self-serving dramatics. The discipline of corporate singing enables the individual to worship freely without yielding to the temptation to perform for others or draw attention to one's self.

Yet, in all these things, it is good to remember that King David danced before the Lord with all his might (2 Sam. 6:14ff) and was chastened by his wife for making a spectacle of himself. It was she who bore the guilt not he. His dancing honored God. We may be so caught up in our worship that, with no thought to ourselves, we do become a spectacle. At the same time, it is only those who themselves are not also so caught up who notice. Every else is joining in! (2 Sam. 6:20-23)

Liturgy of the Word

The word “liturgy” is from the Latin meaning “the work of the people.” This work is carried out under the leadership of the priest who is the Celebrant of the Liturgy. It includes both set prayers and responses along with free spontaneous prayer offered in a disciplined and reverent manner. This is not to say that it must be somber or sedate.

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It is an ancient tradition that the directions for the Liturgy were written in red. For this reason the directions scattered throughout the Liturgy are called *rubrics*, from the Latin word for red.

* * * * *

From the most ancient times, men and women have stood in the presence of the Lord, to pray to him and to sing His praises. We stand at all times of worship, kneeling only to confess our sins.

*All stand for the beginning of the Liturgy.
The service may be opened with singing.*

Greeting

The People of God live by the grace of the Holy Trinity: Created by the Father through the Son working in the power of the Holy Spirit. We are redeemed by the Son who was sacrificed for our sin by the Father. We are strengthened by the Holy Spirit who was sent by the Son from the Father.

(priest)
In the name of the Father and of the Son and of the Holy Spirit.

(people)
Amen.

*One of the following two sets of greeting and response are used.
(priest)*

The Lord be with you.

(people)
And also with you. Amen

(Or)

(priest)
Blessed be God, Father, Son and Holy Spirit.

(people)
And blessed be His Kingdom, now and forever. Amen.

Prayer

A collect is a brief prayer offered by the Celebrant in front of and on behalf of the collected assembly, which gathers or “collects” together specific themes.

This prayer may precede a time of free worship as well as conclude it. It is intended to set the tone of corporate worship in humility as the People come together to worship in spirit and in truth.

Special intentions for the service may be announced. A time for free prayer and praise is appropriate. The priest may offer a collect for the day.

(all)
**Almighty God, unto Thee all hearts are open, all desires known, and from Thee no secrets are hid. Cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee and worthily magnify Thy Holy Name, through Christ our Lord.
Amen.**

Psalms

The ancient Eastern practice, derived from the worship of Israel, is to recite the Psalm antiphonally. This method of alternating verses between the two sides of the congregation was later adopted by the Western Church. The Psalm may also be done in unison.

The appointed psalms are recited or sung. Following each psalm or section (Ps. 119), all say the doxology.

Glory be to the Father and to the Son and to the Holy Spirit, as it was in the beginning, is now and ever shall be, world without end. Amen.

First Censing

Incense has been offered as a sweet smelling offering to God since at least the time of the Tabernacle in the Wilderness. It was among the joyful offerings the Children of Israel were encouraged to give to the Lord (Ex. 25). Incense was an offering to God or the gods in all ancient cultures. Early Christians paid with their lives for the honor of offering incense to the Holy God alone while refusing to offer it to Caesar.

Incense is prepared and brought to the priest who says the following blessing. He then takes the censer and censes the altar, the people and the sanctuary.

The following canticles are recited or sung during the censing.

(priest)

As the angel with the golden censer stands before Thy Holy Altar, O Lord, we now offer this sweet-smelling incense before Thy glorious throne, remembering that as this fragrant smoke rises before Thy face, so the prayers of Thy servants ascend into Thy presence. Amen.

In the Book of Revelation, incense is intimately connected with the prayers of God's people (Rev. 8:3-4)

“Like the Pleasant Scent” (Akh Itra)

(Deacon)

How beloved are Thy tabernacles, O Lord of Hosts.

(People)

Like the pleasant scent of good incense, and odor of the fragrant censer, accept, O Christ our Savior, the desires and prayers of Thy servants.

(Deacon)

My soul hath waited and longed for the courts of the Lord.

(People)

Like the pleasant scent of good incense, and odor of the fragrant censer, accept, O Christ our Savior, the desires and prayers of Thy servants.

(Deacon)

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

(People)

As it was in the beginning, is now and ever shall be, world without end.

(Deacon)

For all Thy help and graces toward us, for which we can never repay, we shall confess and glorify Thee without ceasing, for Thou art the Lord and Creator of all, O Father, Son and Holy Spirit.

“Thee, Lord of All” (Lakhu Alara)

It is with joy and anticipation that we enter into the presence of the Lord. To enter in the House of the Lord is a great privilege, as is it to honor Him with thanksgiving for His salvation of our souls and bodies.

The refrain of the people recognizes the connection between salvation of soul and health of body. This was understood by the Hebrews and never forgotten by the Semitic Church, even though the Greek and Latin churches came to separate the two, thinking, in the same way as the pagans, that the body tends to be a prison for the soul. This idea is foreign to Scripture, even though St. Paul points out how our sinful bodies do lead us astray. This is not because the flesh is inherently evil; rather, it is because it has become enslaved to sin, as has the soul. See these passages: Mt. 9:1-8; Mk. 2:1-12; Lk. 5:17-26; Rom. 6, 7; James 5:14-16.

(People)

Thee, Lord of all, we confess, and Thee, Jesus Christ, we glorify, for Thou art the Healer of our bodies and the Savior of our souls.

(Deacon)

I was glad when they said unto me, "Let us go into the House of the Lord."

(People)

Thee, Lord of all, we confess, and Thee, Jesus Christ, we glorify, for Thou art the Healer of our bodies and the Savior of our souls.

(Deacon)

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

(People)

As it was in the beginning, is now and ever shall be, world without end.

(Deacon)

Thou, O Lord, art indeed the Healer of our bodies and Thou art the Good Savior of our souls, and Thou art the constant preserver of our life. Thee, O Lord, we are bound to confess, worship and glorify at all times, O Lord of All, Father, Son and Holy Spirit, now and forever.

The Thrice Holy (Trisagion)

The Thrice Holy echoes the glorious praises of the Seraphim who stand before God praising Him without ceasing (Is. 6:3, Rev. 4:8). We join our praises with the hosts of Heaven as they join in with ours.

The Thrice Holy may be recited or sung by all together or by the priest and people alternately.

(Deacon)

Lift up your voice, all ye people, and glorify the Living God.

(Priest)

Holy God, Holy Almighty, Holy Immortal, have mercy upon us.

(People)

Holy God, Holy Almighty, Holy Immortal, have mercy upon us.

(Priest)

O Holy God, Holy Almighty, Holy Immortal, have mercy upon us.

All sit and attend to the reading of the Holy Scripture

First Reading

As we hear the Word of God, meditating upon it and receiving it into our hearts and minds, it gives us

(Priest)

May Christ make us wise by His holy Teaching and as a beautiful

wisdom and causes us to reflect the glory of the Word made flesh.

mirror of His Word.

(Reader)

The first reading is found in the (____) book of ____, the ____ chapter.

Following the reading...

(Reader)

The Word of the Lord.

(People)

Thanks be to God.

Epistle

(Reader)

The epistle (second reading) is found in the letter (book) of ____, the ____ chapter.

Following the reading...

(Reader)

The Word of the Lord.

(People)

Thanks be to God

The Holy Gospel

Bringing the Book of the Gospels to the people reminds us that God the Word took flesh and dwelt among us, and that we are to take this same Gospel to the ends of the earth.

All stand for the reading of the Holy Gospel which is brought to the people.

(Deacon)

God sends forth His voice, and it is a mighty voice, let us attend to the reading of the Holy Gospel.

(Or)

On special occasions the following Festal Proclamation is to be used.

(Deacon)

O, ye who believe in the Father and the Son and the Holy Spirit, come and listen to the words that cure the body and give life to the soul.

The Son of God became a man among men, and with His command loosened the sin that had taken hold of man.

The treasure of the Spirit opens before you this discourse, and this book is all full of life and blessings.

The devils run away and the demons proceed forth with dread and fear when they hear these life-giving tidings.

The Festal Proclamation is what is known in Aramaic as a *turga-me* or a targum on the Gospels. From the early days in the Church of the East, expository sermons in the form of hymns were chanted to accompany the reading of the Gospel. These were the targums which proclaimed the Gospel in the language of the people that they may understand it, especially when they spoke a language other than that in which the Scriptures were read.

This proclamation may be chanted antiphonally by two deacons.

What a beautiful tribute to the power of the Gospel of Jesus Christ!

This is the gate through which a man may enter into the kingdom and this is the way which is all clear of stumbling blocks.

This is the speech that if the living treat with contempt will die, this is the voice that if the dead hear, they come to life.

This is the light, this is the truth, this is the life of Him concerning whom it speaks, it is He the judge of the dead and the living.

It is necessary that you should know that all people through Him shall be saved, believe and be assured that all sins through Him shall be remitted.

The sower went out that, instead of seed, he may sow the Word, instead of the ground, he may offer to Him the hearts.

Life, blessedness, compassion and mercy is His Word; hope and life unto the dead is His voice.

Blessed is he who believes in Him and confirms His words, for if he is dead, he shall live, and if he is living, he shall not die in his sins.

The only begotten of God came into the world, and above nature and contrary to custom, He shone forth from the Virgin.

The sick He cured, the lepers He made clean, devils He drove out, and death He vanquished. He died, He came to live, He rose and into Heaven He ascended.

Spirit He sent upon the Apostles and made them wise, and unto the four corners to preach the Gospel He sent them.

And now St. ___ is interpreting the things he saw and heard, therefore, whoever has ears to hear, let him hear.

Censing of the Gospel

The Gospel is singled out for special honor as the life and acts of the Word made flesh. This gives special emphasis to the One whose life we extol.

Our Lord commanded that wherever the Gospel was proclaimed, the loving act of Mary the sinner be remembered. (Mt. 26:14, Mk 14:9) In obedience, we remember that at this time.

Incense is prepared and brought to the priest who says the following blessing and censes the Book of the Gospels. Following the reading, he again censes the Book. The life-giving Gospel is brought to the people in procession. It is preceded by the thurifer. Two lights, born by acolytes or men of good reputation, accompany the Holy Book

(Priest)

May that same sweet fragrance, O Lord, that breathed forth from Thee when Mary the sinner poured fragrant ointment on Thy head, be mingled with this incense which we offer to Thy honor and glory, O Lord our King. Amen.

Reading of The Holy Gospel

(Priest)

The Lord be with you.

(People)

And also with you.

(Priest)

The Holy Gospel according to St. ____.

(People)

Glory be to Christ our Lord.

Following the Gospel..

(Priest)

The Gospel of the Lord.

(People)

Praise be to Christ our Lord.

Here may be sung a hymn.

Having read the Word, the Preacher now proclaims the Gospel with explanation and exhortation.

Sermon

The Symbol of Faith (the Creed of Nicea)

Having heard the Word of God and having been taught therefrom, the People of God profess the truth of that which has been heard.

As the Church of Jesus Christ, we proclaim before men and angels the wondrous works of God. In this, we overthrow the work of Satan, father of lies, as he seeks to sow unbelief and to deny the authority of God. It is as we are joined together in Godly love that we are able to stand together to profess our faith in unity before all creation.

This creed, composed at the councils of Nicea (AD 325) and Constantinople (AD 381) is called the Symbol of Faith in that it represents the True Faith held by the Church of Jesus Christ.

It is traditional to bow deeply (or, in the West, to genuflect) while reciting the words "For us men... man for our sake." This is in honor of the wondrous act of love and the great miracle of God taking the flesh of mankind to Himself and so becoming one with us.

(Priest)

Let us love one another that with one mind we may confess One God, Father, Son and Holy Spirit, Trinity, one in being and undivided.

(all)

We believe in One God, the Father, the Almighty, Maker of heaven and earth, of all that is seen and unseen.

We believe in One Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, light from light, true God from true God, begotten, not made, one in being with the Father. Through Him all things were made. ✠ For us men and for our salvation, He came down from heaven and was incarnate by the Holy Spirit and of the Virgin Mary, and became man. ☩ For our sake, He was crucified under Pontius Pilate, He suffered and was buried. On the third day, He rose again in fulfillment of the Scriptures; He ascended into heaven and is seated at the right hand of the Father. He will come again in 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, who proceeds from the Father. With the Father and the Son, he is worshipped and glorified. He has spoken through the prophets.

We believe in one Holy, Catholic, and Apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead and the life of the world to come. Amen.

The Confession of Sin

The Priest proclaims the ancient rallying cry of Israel and the Summary of the Law in both Hebrew and English: In Hebrew to remind us that we, the New Israel, are heirs of God's covenant with Israel. In English that it may be understood by those present.

This call to love God and our neighbor with total love confronts us with our failure to love, leading us to confess our sins.

It is only with a clean heart and a clear conscience that we may approach the altar of the Most Holy God. The consequences of coming before Him with unrepented sin in our hearts are truly grave. Korah and his companion were consumed in the very act of offering incense (Num. 16) and St. Paul admonishes us in I Corinthians 10 and 11 that coming to the Table of the Lord with sin in our hearts and at odds with our brethren is not only an abomination to God and a high insult to our Savior Jesus Christ, it also bears real consequences to our souls in that the Body and the Blood of Christ do not then bring us life but rather confirm our guilt and bring us death.

Our Lord Himself commanded in Matthew 5:23-24 that if we remember that our brother has anything against us we are to lay aside our gift and be reconciled before bringing it to offer to God.

Through the Confession of Sin followed by reconciliation with one another, we prepare to bring our offerings of prayer, praise and the fruits of our labor before the Lord at His altar.

(Priest)

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:
וְאַהַבְתָּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ
וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדֶךָ:
וְאַהַבְתָּ לְרֵעֶךָ כִּמּוֹךָ

Sh'ma Yisrael, Adonai Elohaynu, Adonai Ekhad. V'ahavta et Adonai Elohekha b'khol l'avkha, uv'khol nafsh'kha, uv'khol m'odekha. V'ahavta l'ray'kha kamokha.

Hear, O Israel, the Lord our God is One. And you shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind. And you shall love your neighbor as yourself.

Let us confess our sins to Almighty God.

All kneel, pause to recollect their sins, then confess.

(All)

I confess to Almighty God, Father, Son and Holy Spirit, before the whole company of Heaven, and to you beloved of God, that I have sinned exceedingly in thought, word, and deed; by my fault, by my own fault, by my own most grievous fault. Wherefore I beg almighty God to have mercy on me and you my brethren to pray for me to the Lord our God.

(A time may now be given for personal and corporate confession of sins to God, spoken privately, or aloud, or by personally coming forward to the priest.)

The Priest stands.

(Priest)

God Almighty have mercy on us, forgive us all our sins, and bring us to everlasting life. In the Name of the Father and of the Son and of the Holy Spirit.

The following section may be added.

(Optional)

(All)

Father in heaven, have mercy on me a sinner! Lord Jesus, have mercy on me a sinner! Holy Spirit, come and fill my emptiness!

(Priest)

Through the power of the Holy Spirit, and in the redeeming Name of Jesus, I, His Presbyter, forgive and loose you from all your sins, in the name of the Father and of the Son and of the Holy Spirit.

(All)

Amen. I come in faith to Thy Holy Altar. I receive and accept Thy forgiveness, O Lord Jesus.

(End of optional section.)

(All)

Amen

The Peace

Having confessed our sins and opened our hearts to the convicting work of the Holy Spirit, we now confirm our unity with one another and with God through the exchange of peace.

This time gives us the opportunity, if needed, to be reconciled with anyone present against whom we may have sinned, seeking and receiving their forgiveness.

(Deacon)

Christ is in our midst.

(People)

He is and always will be.

(Deacon)

In joy, let us share the peace of the Lord.

(Or)

(Deacon)

Peace be with you.

(People)

And also with you.

(Deacon)

In joy, let us share the peace of the Lord.

All exchange the Kiss of Peace with one another.

The Liturgy of Communion

Congregational Prayers

Depending on the circumstances, it may be appropriate to use a prescribed litany of prayers at this point rather than free congregational prayer.

Some parishes have a custom of inviting the people forward to join hands in a circle around the altar for this time of prayer. This is most appropriate in the context of a smaller, more intimate and less formal setting

(Deacon)

Let us offer to the Lord our prayers, our praises, and our thanksgivings.

The people are encouraged to offer their own prayers, bringing to the Lord, at His altar, their petitions, intercessions, and thanksgivings, accompanied with praise.

After adequate time is allowed, the priest concludes with the following.

(Priest)

Accept these prayers and praises, Father, through Jesus Christ our great High Priest, to whom with Thee and the Holy Spirit, Thy Church giveth honor, glory and worship, now and forever.

(People)

Amen

(or)

(Priest)

Almighty God, Thou hast given us grace at this time with one accord to make our common supplications unto Thee, and hast promised through Thy well beloved Son that when two or three are gathered together in His Name, Thou wilt be in the midst of them. Fulfill now, O Lord, the desires and petitions of Thy servants as may be best for us; granting us in this world knowledge of Thy truth, and in the world to come, life everlasting.

(People)

Amen.

The Offertory

Our money and the bread and wine are brought forward as tokens of our lives. Through these representative offerings we pledge our whole lives to God.

It is traditional for a husband and wife to bring the elements forward; the husband bringing the wine representing his outer work, the wife bringing the bread representing work in the home.

A comment on tithing:

God commanded Israel to present their tithe, one tenth of their income, to the priesthood. This served two purposes. Firstly, it represented the fact that all things come from God and are His by right and that all we have truly belongs to Him, yet all He requires of us is one tenth. Secondly, it provided for the livelihood of the priests and their families, as well as the Tabernacle and Temple. Along with the requirement of the Tithe, all were encouraged to make voluntary offerings.

While we are no longer required to tithe, the practice is strongly encouraged. Jesus in His admonition to the Scribes and Pharisees, recorded in Matthew 23:23 and Luke 11:42, refers to the practice without condemning it while making it clear that the condition of the heart is of the greatest importance.

Tithing serves as a constant recognition of God's sovereignty in our lives and provides a solid, healthy financial foundation for the Church as well as part of a health financial discipline for the individual and family.

* * * * *

At this point, if he has not already done so, the Celebrant puts on his chasuble.

It is appropriate for the Celebrant to recite quietly, while making the preparations, Psalms 26:6-12 and 103:1-5 beginning as he washes his hands and ending as he lifts up the bread and wine brought forward.

As the Celebrant prepares to consecrate and administer the sacrament, he washes his hands that they may be clean when he handles

(Priest)

Let us come and sacrifice everything to the One who raised Christ Jesus from the dead.

The people now offer their tithes and offerings, along with the bread and wine, which are all brought forward by members of the congregation.

During the offertory, a hymn may be sung.

The priest now washes his hands, repeating the following verse.

(Priest)

I will wash my hands in innocence; so, will I compass Thine altar, O

the Body of Christ. This is both practical and symbolic. It is practical in that his hands may have become dirty and need cleaning. It is symbolic in that we seek to be clean both inwardly and outwardly as we draw near to Christ and His sacrifice for our sins.

Following the washing of hands the Table of the Lord is prepared.

The Celebrant spreads a corporal on the altar and places upon it the chalice and paten. If the Sacrament is reserved, he takes it from the Tabernacle and places it on the corporal as well. The sacred vessels are always to be placed on the corporal, when they are not being carried or held in the hands.

An acolyte may now light the candles on the altar. The offerings are brought forward and the Cup is prepared.

All creation is brought before God in the Eucharist; therefore the prayers of preparation and consecration open with a call to pray for peace.

The sound of paten striking chalice alerts us to this solemn moment of offering. It can also be thought of as ringing through the Courts of Heaven to alert the angels to this fact as well. The prayer expresses our desire to fulfill the Scripture, I Cor. 11:26. *For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.*

The mixing of water and wine is the ancient practice, probably done by Christ at the Last Supper. We see in this practice much that instructs us. As St. John informs us, the water and the blood, here remembered in the pouring of the wine and the water, testify to the death of Jesus Christ on the Cross (I John 1:8) for our sins.

The wine, as the blood of Christ, represents His deity and the water represents our humanity. The work of salvation is a work of transformation by which we are continually transformed into the image and likeness of Christ, being made one with him by His death and resurrection.

These are the ancient Hebrew blessings over bread and wine. In the Hebrew manner, the bread is raised on the paten before God for His blessing. So too, the chalice filled with wine. It is a

God.

The people now stand and the priest continues.

(Priest)

O apostles of the Son and lovers of the Only Begotten, Pray that there may be peace in creation.

(People)

Thy peace, O Lord.

The priest raises up the chalice and paten as he says the following. At the places marked '!', he strikes them together.

(Priest)

Unto Thee, the God of Abraham and of Isaac and of Israel, O glorious King, * we offer these mysteries on Thine altar * until the second and glorious coming of our Lord from Heaven, to whom be glory * now and forever.

The priest pours wine into the chalice. and says...

This wine is poured into this cup, the chalice of salvation, recalling the blood that flowed from the side of the Son of God.

He then blesses the water and pours it into the chalice, saying...

This water is poured into this cup, the chalice of salvation, recalling the water that flowed from the side of the Son of God.

He holds the chalice up and offers this prayer.

May the mingling of this water and wine, which are now inseparable, remind us that Christ (who came by water and the blood) has now joined Himself to our humanity and our humanity is being joined to His deity, never to be separated.

The priest now raises the paten and blesses the bread.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
הַמוֹצִיא לָחֶם מִן הָאָרֶץ

good reminder to us to hear these prayers in Hebrew, as well as our own tongue, so that we do not forget our spiritual origins.

Barukh Atah Adonai Elohaynu, Melekh ha-olam, hamotzee lekhem min ha-aretz.

Blessed art Thou, O Lord our God, King of the universe, who bringest forth bread from the earth; that is about to become for us the bread of life.

He raises the chalice and blesses the wine.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בוֹרֵא פְּרִי הַנֶּפֶן

At this point, we are offering the fruits of our labor to God. As we continue the prayers, He will take our offering and transform it from the simple meal we bring into the Body and Blood of His Son for us.

Barukh Atah Adonai Elohaynu, Melekh ha-olam, boray pree hagofen.

Blessed art Thou, O Lord our God, King of the universe, creator of the fruit of the vine; that is about to become our spiritual drink.

The priest now sets the chalice down. Incense may be prepared and brought to the priest to cense the elements.

This censuring shows honor to the offerings brought forward by the people and, in so doing, shows honor to the people. It also shows that these offerings are now set apart as our Eucharist to be taken and transformed by God.

Here follows the consecration of the bread and wine and the communion in the Body and Blood of Jesus Christ, according to the form of the Syro-Chaldean Church. Alternate forms may be approved by the bishop. Approved forms will be found following the Liturgy.

The Anaphora is always to be used

The Great Thanksgiving

It is customary to stand during the Offertory. At this point, all should rise and join in this solemn prayer. The Great Thanksgiving is not offered by the Celebrant alone, but by all in attendance as shown by participation in the response and by proclaiming the Amen as a seal to and affirmation of the prayers of consecration.

The Anaphora.

Anaphora means "lifting up." In the exhortation to "lift up our hearts," we are called to take authority over all thought, feeling or action that feeds discontent and despair or otherwise does not honor God. We are called to exert our will to honor God and exalt Him with our whole being.

In the prayers that follow, the celebrant may choose between those marked 'A' and those marked 'B'. Portions in parentheses are optional or may be used to replace the preceding word.

(Priest)

The Lord be with you.

(People)

And also with you.

(Priest)

Lift up your hearts.

(People)

We lift them up unto the Lord.

Our greatest work is to worship the Lord in giving to Him our thanks.

Nothing is more right!

(Priest)

Let us give thanks to the Lord, our God.

(People)

It is right to give Him thanks and praise.

¶ Preface

The Preface is a prayer of great praise to the Creator, recognizing His greatness and the honor due His Name.

Of the two prefaces included here, the first is from the Liturgy of Addai and Mari. The second is the original Jewish prayer from which the Preface prayers in all Christian liturgies are derived. It may be found in the Jewish Prayer Book for Sabbaths and Festivals, the Morning Service.

The Preface leads to the great Angelic hymn, the Sanctus, recorded in Isaiah Six and Revelation Four. All our worship echoes this most solemn hymn sung forever before God almighty by the great hosts of Heaven.

It is a great wonder and a great joy to us that as we join the Heavenly hosts in singing this great hymn they join their worship to ours, filling our sanctuaries with the glorious music of the blessed choirs of angels.

A

(Priest)

Worthy art Thou of praise from every mouth and of confession from every tongue; and worthy of adoration and exaltation is Thine adorable and glorious name, O Father, Son and Holy Spirit.

In great love, Thou didst create the world; in compassion, its inhabitants.

In Thy mercy, Thou gavest unto mankind Thy salvation, and Thine abundant grace unto mortals.

Thousands and thousands of those on high bow down and worship Thy majesty, O Lord. Ten thousand times ten thousand holy angels and hosts of spiritual beings (ministers of fire and spirit) glorify Thy name, with holy cherubim and spiritual seraphim, offering worship to Thy sovereignty, calling out and praising without ceasing, and crying one to another saying:

(or)
B

(Priest)

Blessed art Thou, our Rock, our King, and our Redeemer, creator of holy beings. Praised be Thy Name forever, our King, creator of the ministering angels, all of whom stand in the heights of heaven and with awe proclaim in unison, aloud, the words of the living God and everlasting King. All of them are beloved, all of them are pure, all of them are mighty. They all, with awe and reverence, do the will of their Creator. They all open their mouths with holiness and purity, with song and melody, while they bless and praise, glorify and extol, sanctify and acclaim...

The Name of the great and mighty and awesome God and King; holy be He.

They all accept the yoke of the Kingdom of Heaven, one from another, granting permission to one another to hallow their Creator. In serene spirit, in pure voice and holy melody, they all in unity proclaim with awe saying:

The Sanctus

(all)

Holy, Holy, Holy Lord,
God of power and might,
Heaven and earth are full of Thy glory.
Hosannah in the highest.
Blessed is He who cometh in the Name of the Lord.
Hosannah in the highest.

The Eucharistic Prayer

This Eucharistic or Thanksgiving prayer is both the central act of worship in the Divine Liturgy and the oldest part of the whole liturgy of Addai and Mari. Its origins may be traced closely to the Jewish meal and Sabbath prayers from which it is derived. All Catholic liturgies are built around some form of this prayer.

In this prayer, we proclaim that we join our voices with the Hosts of Heaven in raising glory and honor to God most high.

We proclaim God's great acts of salvation and His love demonstrated in sending His only Son to become like us in all things but sin and then, guiltlessly, to take our sins upon himself.

Jesus of Nazareth, God made flesh, paid for our sins in His death on the Cross. The price is paid, the debt is canceled. This gives death and the master of death, Satan, its due. The price need never be paid again. If we must die in order for all debts to be canceled then how do we benefit from that? It is in the Resurrection by which God, having paid the Devil's price and confirmed His own holiness, now destroys death itself and sets free all those who, yielding in obedience to His authority and His command, come under the Blood of the Lamb slain before the foundation of the world.

(Priest)

And with these heavenly hosts, we also, O Lord, even we, cry out and say, holy art Thou indeed and truly glorious. Lofty art Thou and exalted above all. Thou hast made Thy worshipers on earth worth to become like those that worship Thee in heaven. Holy also is Thine only begotten Son, our Lord Jesus Christ, who, with the Holy Spirit, is with Thee eternally, and from whom all things are created.

We do bless, O Lord, God the Word, the Son of Thy bosom, Thy likeness and the brightness shining from Thee, and the image of Thy being; who thought it not robbery to be Thine equal, but emptied Himself and took upon Himself the form of a slave, and was made in the likeness of mankind.

(He was a perfect man molded by the power of the Holy Spirit for the salvation of us all. He was born of a woman and born under the Law to redeem those who were under the Law and to give life to all those who died in Adam. He slew sin in His flesh and abolished the Law of laws by His commandments, and He opened the eyes of our understanding which were blind, and prepared for us a way of salvation. He enlightened us with the light of the knowledge of God, and to those who received Him, He gave power to become the sons of God. And He washed us and absolved us by the baptism of holy water, and sanctified us in His grace by the gift of the Holy Spirit, and those who were buried with Him in baptism, He resurrected and lifted up and transported them to heaven with Him, in accordance with His promise.)

As He loved His own which were in this world, so He loved them even to the end, and offered Himself up in our stead for the punishment due the sins of our race.

(For the life of all, He gave Himself for all, over to Death which ruled over us, and to whose power we were subject,

having been sold to it because of our sins.)

And by His precious blood, He ransomed and saved us, and descended into Sheol, and undid the bonds of death. And because it was right that the prince of Our Salvation be not held in Sheol by death, He rose from the dead on the Third Day and became the first fruits of them that sleep: for He is the first in all things. He ascended into heaven and sat down at the right hand of Thy majesty, O God, and left us the remembrance of our salvation, this mystery which we offer before Thee.

The Words of Institution

These words are not a call for us to remember or re-enact what Christ did at the Last Supper. They are a remembrance in the Hebrew sense, not a memorial in our common modern sense. They, along with the actions done by the priest, are a declaration of the Sign of the New Covenant in the same way that the rainbow in the sky after the Flood, the circumcision of the foreskin, and the blood on post and lintel on the night of Passover were Signs of the Covenant of God with His people. In these signs, God is called to remember His promise (Gen. 9:15-16; Ex. 13:7-13; Ps 25, 74, etc.) and see that those who place themselves under the sign take that promise to themselves. For this reason, the Celebrant raises, solemnly and to the accompaniment of bells, the Body and the Blood up to God (for Him, not the people, to see) showing that we take this Sign to ourselves and place ourselves under its protection.

It is appropriate for the Celebrant, as he raises first the Body and then the Blood to pray silently "Father, behold, we do as He commanded, the Body/Blood of thy Son, our Savior, Jesus Christ."

(Priest)

When the time approached in which He had to endure the passion and draw near to death, in the night He was delivered for the life of the world, He took bread in His holy hands and blessed and broke and gave it to His disciples saying,

Take, eat,
This is My Body,
Broken for you,
Do this as a remembrance for me.

(People)

Amen.

(Priest)

Likewise, after they had eaten, He took the cup, saying,

Drink of this, all of you,
This is My Blood of the New Covenant,
Shed for you, and for many,
For the forgiveness of sins,
Do this as a remembrance for me.

(People)

Amen.

The Proclamation (Anamnesis)

Called by God to participate in this great and triumphant mystery, we are now called to proclaim it before all creation: men, angels and demons.

(Priest)

Let us proclaim the Mystery of Faith.

A

(People)

This mystery is no longer hidden but is revealed to those who obey God, even though it may yet be beyond our comprehension. *Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints* (Col. 1:26)

It is appropriate for this second form to be used during the seasons of Advent and Lent, and at other penitential times.

Christ has died.

Christ is risen.

Christ will come again.

(or)
B

(People)

When we eat this Bread and drink this Cup, we proclaim Thy death, Lord Jesus, until Thou comest in Glory.

The Oblation

This Oblation (offering, sacrifice) is offered up to God most solemnly in the realization that we have nothing to give to Him except that which He first gave to us. We offer it in all that we do, on behalf of all gathered.

(The wording of this offering prayer acknowledges that God is outside of time. All events, past present and future are present to him so that we may proclaim the future Coming Again as having already occurred.)

(Priest)

Commemorating this command of our Savior and all that was done for our sake, the Cross, the Grave, the Resurrection after three days, the Ascension into heaven, the Enthronement at the Right Hand, and the second and glorious Coming Again, Thine own, of Thine own, we offer Thee in all and for all.

(People)

We praise Thee, we bless Thee, we give thanks to Thee, O Lord, and we pray to Thee, O our God.

The Invocation of the Holy Spirit (Epiklesis)

The gift of the Holy Spirit is now invoked to complete the work of transformation by which the fruit of our labor, which we bring to God, is taken by Him and transformed into the life-giving Mystery. Our life, our gifts are made one with Him. He then returns to us again the transformed offering that we may enjoy all its benefits: nourishment and salvation of body and soul as He promised to us and recorded in John 6:50-56.

This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my

A

(Priest)

May there come, O Lord, the grace of Thy Holy Spirit, and may He rest and dwell upon us, and upon this Oblation (Qurbana) which we offer before Thee. May He bless and consecrate it ☩ and make this bread ☩ and this cup ☩ to be the Body and the Blood of our Lord ☩ Jesus Christ, Thyself transforming them and sanctifying them through the working of Thy Holy Spirit, that the reception (receiving) of these Holy Mysteries may be for us who partake of (share in) them, unto life eternal and resurrection from the dead, for the absolution of body and soul and illumination of knowledge, for confidence before Thee and for that eternal salvation about which Thou hast spoken to us through Jesus Christ our Lord, so that we may all cleave together in one accord, in one bond of love and of peace, that we may become one Body and one Spirit, as we have been called in one hope of our calling.

(or)
B

blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

How our offerings of bread and wine are taken and transformed into the very Body and Blood of our Lord Jesus Christ, we do not know. The Eastern Churches do not speculate on the manner of transformation and have not formed any doctrines that account for it such as transubstantiation or consubstantiation. We simply accept our Lord's words that this is truly His Body and Blood.

St. Paul informs us in I Corinthians 10:16-17, *The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread. Since all who partake of this communion are one body, we proclaim that unity with the whole Church of Jesus Christ, past and present. In this it is only right to offer up our intercessions on behalf of that Church. At this time, we remember especially those who have the charge of our souls and those champions of the Faith who have left us their courageous example through holy martyrdom. In the early centuries, no celebration of the Eucharist was considered valid if the Holy Martyrs who now rejoice in [their] sufferings for [us], and fill up that which is behind of the afflictions of Christ in [their] flesh for his body's sake, which is the church, (Col. 1:24) were not remembered.*

Following the Intercession, which closes with a petition for ourselves, the prayers of consecration end with the glorification of God the Father within the context of the Holy Trinity acknowledging that it is through the Son that we are able to offer this sacrifice of praise and that it is the Spirit who unites us as one.

The People of God seal, confirm and own these prayers of consecration offered by the priest through their statement of "amen" meaning "so be it."

(Priest)

May there come, O Lord, the grace of the Holy Spirit, and may He rest and dwell upon this Oblation (Qurbana) which we offer before Thee. May He bless ☩ and hallow it and make of this bread ☩ the Body of Thy Son, and of this wine ☩ the Blood of Thy Son, changing them that they may be unto us for pardon and amendment, for healing and for renewal, for the great hope of resurrection from the dead and for new life in the Kingdom of Heaven with all those who have been well pleasing in Thy sight. And grant that we may all cleave together in one accord, in one bond of love and of peace, that we may become one Body and one Spirit, as we have been called in one hope of our calling.

The Intercession

Remember, O Lord, Thy One Holy Catholic and Apostolic Church, redeemed by the Blood of Thy Christ. Reveal its unity, guard its faith and preserve it in peace.

Remember, O Lord, our (Metropolitan, etc.) Bishop (N) and all the bishops, with the clergy and the entire people Thy Son hast gained for Thee.

Remember all who have died in the peace of Christ (especially N...) and those whose faith is known to Thee alone; bring them into the place of eternal joy and light.

And grant that we may enter our inheritance with them, in the company of Mary the virgin Mother of Christ, and with all the Saints and Apostles where, in union with them, we shall praise Thee and give Thee glory through Thy beloved Son our Lord, Jesus Christ.

And for all Thy grace and love towards us, our Lord, we confess and glorify Thee without ceasing, within Thy Church redeemed by the precious Blood of Thy Christ. With unclosed mouths and open faces, we praise, bless and adore Thee, thank Thee and extol and acclaim Thee, through Thy Son Jesus Christ, our Lord, by Whom and with Whom and in Whom, in the unity of the Holy Spirit, all glory and honor is Thine, almighty Father, now and forever.

(People)

Amen.

The Fraction

The priest breaks the Body into two pieces and signs the Blood in the sign of the Cross, using one of the pieces of the Body so that they are mixed. One of the following forms is used.

A

What a wondrous mystery that the broken Body is not divided and that no matter how much is eaten there is always more!

(Priest)

The Body of Christ, broken but not divided, ever eaten but never consumed.

“Father of Truth” (Aba D'Kushtha)

This ancient hymn was composed by Mar Aprem, St. Ephraim the Syrian, monk and deacon (AD 306-373), considered by many to be the greatest hymn-writer of the early Church, and perhaps of all time. Mar Aprem composed many teaching hymns including explications of Scripture and sermons against heresies. Unfortunately, all too little of this great body of literature has been translated from Aramaic to English.

(All)

Father of Truth, behold Thy Son. A sacrifice pleasing to Thee, accept this offering of Him who died for me. Behold His Blood shed on Golgotha for my salvation. Many are my sins, but greater is Thy mercy. When placed on a scale, Thy mercy prevails over the weight of the mountains known only to Thee. Consider the sin and consider the atonement; the atonement is greater and exceeds the sin. Thy beloved Son sustained the nails and the lance because of my sins, so in His sufferings Thou art satisfied and I live.

Glory be to the Father who sent His Son for our sake; adoration to the Son, who by His crucifixion redeemed us; thanksgiving to the Holy Spirit, through whom the mystery of our salvation was brought to fullness. Blessed is God who in His love gave us life. To Him be glory. Amen.

(or)
B

(Priest)

Praise to Thy holy Name, O our Lord Jesus Christ, at all times and forever. Amen. Thou art the living and life-giving bread which came down from heaven.

(People)

Glory be to Thee, O Lord, for Thy boundless gifts to us. Amen.

(Priest)

We draw near, O Lord, in the true faith, to these holy gifts, and by Thy compassion we break the Body, and by Thy goodness we sign the Blood of our Lord Jesus Christ, in the Name of the Father and of the Son and of the Holy Spirit, now and forever. Amen.

(People)

Glory be to Thee, O Lord, invisible King.

Glory be to Thee, O Lord, eternal Son.

Glory be to Thee, O Lord, all sanctifying Holy Spirit, now and forever. Amen.

The Lord's Prayer

This beautiful and ancient prayer introducing the Lord's Prayer, proclaims the Church's confidence in Christ to enable us to proclaim His glorious works and to appear before Him cleansed and purified. It also contains a striking reference to the charismatic gift of tongues.

This final censing honors the offerings which are now the holy Gifts of God to His people.

(Priest)

Make Thy tranquillity, O Lord, to dwell among us, and Thy peace within our hearts, and may our tongues proclaim Thy truth, and may Thy Cross be the guardian of our souls while we make new harps of our mouths and speak a new language with tongues of fire. Make us worthy, O Lord, to stand before Thee with a pure heart and an open face, and with confidence born of Thee, to pray this pure and holy prayer (which Thou didst teach Thy true disciples) saying:

(all)

Our Father, who art in heaven, hallowed be Thy Name. Thy Kingdom come, Thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses as we forgive those who trespass against us. Lead us not into temptation, but deliver us from evil. For Thine is the Kingdom and the Power and the Glory, forever and ever. Amen.

The celebrant may now cense the Body and the Blood.

The Communion

The celebrant takes communion then gives it to the clergy and acolytes. He then gives the cup to a deacon, blesses him, and invites the people to receive.

The preferred method of receiving is to receive a piece of the Body into the palm of the hand then grasp it between two fingers and dip it in the Blood.

(Priest)

The Body and Blood of Our Lord Christ are given to me a priest.

The Body and Blood of Our Lord Christ are given to you a deacon/deaconess of Christ.

The Body and Blood of Our Lord Christ are given to you an acolyte of the Lord.

Delivering the Cup to the deacon (in the absence of a deacon, an acolyte of member of the congregation may be used)...

(Priest)

The grace of the Lord be with you and with us and with the partakers of this Cup, now and in the Kingdom of Heaven.

(Deacon)

With you and with us and with the partakers of this Cup, now and in the Kingdom of Heaven.

The ancient practice is for the priest to take the Body and Blood first as a humble token of his greater need for the grace received in the Sacrament.

When administering Communion to the people the Celebrant addresses them by name for the shepherd knows his sheep. On the other hand, the clergy are not named for they surrender their personal identity to that of their ordained office.

The Communion that we receive now, here on earth, is a foretaste of the banquet which we will share at the Wedding Feast of the Lamb in the Kingdom of Heaven

Care should be taken during the administration of Holy Communion to give honor to the Body and the Blood of our Lord. At no time should either the chalice or paten be placed on the floor or anywhere other than the Altar. Any of the Host that falls to the floor must be immediately retrieved and disposed of reverently. Special care is to be taken when communicating infants and children.

The administration of Holy Communion is not to be interrupted for conversation or other prayer except as may be necessary to assure the recipient's readiness to receive. The time of Communion is not a time for additional prayer for healing for the Body and Blood of Christ impart healing as nothing else can.

All are to partake of the Body. Individuals may decline to take the Blood, although this is not encouraged.

Any remaining elements are to be consumed immediately by the Celebrant and other clergy or acolytes if necessary. An exception is made for any sacrament which is reserved in the tabernacle for veneration and distribution to the sick. This is truly the Body and Blood of our Lord, therefore we are to treat it with the utmost respect.

The Celebrant carefully wipes or scrapes the corporal so that any crumbs that may be on it will fall into the cup. Because there are often crumbs adhering to his fingers, he washes them over the cup as an acolyte or deacon pours over them first wine then water. The celebrant then consumes whatever is in the cup.

Thanksgiving

This mystery is indeed a most wonderful thing. Our Lord and Savior Jesus Christ gave himself for our sakes and left us a remembrance, spiritual sustenance and the means of our unity with Him and with each other in this great gift of Holy Communion. It is truly right and fitting to give Him thanks. It is most appropriate that the time of thanksgiving following the communion be full of joy and spontaneous words of thanks and praise.

If the people respond to the call to give thanks with spontaneous

They lift up the Body and the Blood for all to see, inviting the people to receive.

A

(Priest)

**Behold the Lamb of God who takes away the sins of the world.
Happy are those who are called to His banqueting table.**

(People)

Lord, I am not worthy to receive Thee, but only say the word and I shall be healed.

(or)

B

(Priest)

Holy things for a holy people, as is perfectly right.

(People)

One is Holy, One is the Lord, Jesus Christ in the unity of the Holy Spirit, now and forever. Amen.

It is customary for the people to receive the Body of the Lord in their hands then to dip the piece in the chalice before consuming it.

Communicating the people...

(Priest)

**The Body and Blood of our Lord Jesus Christ is given to you, (N),
servant/handmaid of the Lord.**

A deacon now leads the people in thanks while the priest and other clergy consume any left over elements and clean the vessels. All are to stand.

(Deacon)

Let us all who by the grace of the Holy Spirit have partaken of these glorious, holy and lifegiving mysteries (stand and) give thanks with one accord and glorify God who gave them.

(People)

Glory be to Christ for His unspeakable gifts.

A

(Deacon)

Let us pray. It is fitting, O Lord, everyday, and right at all times, and proper every hour, to confess and worship and praise Thy holy and wonderful Name. For by Thy grace, Thou hast enabled the weak

exclamations and praises, it is good for the deacon to draw those praises together with the words of one of the thanksgiving prayers provided after allowing the people an appropriate time for free praise.

The clergy leading worship need to develop sensitivity to the Holy Spirit's movement among the people during worship and to the people's response to that movement. The clergy have the power to either quench that movement or to encourage it. They are able to lead the people into a deeper place of worship or to inhibit their response to God's call and His work. This is truly an awesome power that bears an even heavier responsibility. May they always bear it well!

nature of mortal man, with the spiritual ones, to hallow Thy Name, to partake in the mysteries of the Body and Blood of Thy Son, to take delight in the sweetness of Thy Words, and to raise voices of praise and thanksgiving to Thee, the glorious God, at all times, through Christ our Lord. Amen.

(or)
B

(Deacon)

Lord Jesus Christ, Thou didst give us Thy Body and Blood in the Eucharist as a sign that even now we share Thy life. May we come to possess it completely in the Kingdom where Thou livest forever and ever. Amen.

(or)
C

(Deacon)

Our Heavenly Father, we thank Thee for feeding us with the most precious Body and Blood of Thy Son Jesus Christ our Savior, and for fulfilling the Kingdom of God within us, making us one bond of love and peace, and one body, and one spirit, and of one hope and calling; may Thy Kingdom grow stronger and clearer, in us and through us, we ask this through Christ our Lord. Amen.

Blessing

*At this time any important announcements are made. The people may sit.
Following the announcements, all stand and bow their heads for the benediction.*

(Deacon)

Let us bow our heads for the blessing.

(Priest)

May He who has blessed us with all spiritual blessings in heavenly places, in Christ Jesus our Lord, and has bidden us to His Kingdom, and has called us and brought us near to His longed for blessings, which pass not away, neither cease, nor are banished, even as He promised and assured us in His lifegiving Gospel, when He said to the blessed company of the Disciples, "Truly, I say unto you, whoever eats My Body and drinks My Blood, dwells in Me and I in him, and I will raise him up at the last day, and he shall not come into judgment, for he has passed from death to life eternal."

May He then bless our congregation and guard our company and make our people glorious, which have come and had delight in the power of His glorious and holy and lifegiving mysteries.

With the living sign of the Cross of Our Lord, be you sealed and guarded from all harm, hidden or open, now and forever. Amen.

(or)
B

(Priest)

The peace of God which passes all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son, Jesus Christ our Lord; and the blessings of God Almighty, the Father and the Son and the Holy Spirit be among you and remain with you always. Amen.

(or)
C

(Priest)

The Lord bless you and keep you; the Lord make His face to shine upon you, and be gracious unto you; the Lord lift up His countenance upon you and give you peace.

Y'varekh'kha Adonai, v'yism'rekha; ya-eer, Adonai, panav aylekha veekhuneke; yisa Adonai panav aylekha v'ysaym l'kha shalom.

(or)
D

(Priest)

The blessing of God Almighty, the Father, the Son, and the Holy Spirit be upon you and remain with you always. Amen.

Recessional

The clergy process out during the singing of the recessional.

Dismissal

(Deacon)

Go in peace, to love and serve the Lord.

(or)

Let us go forth in the Name of Christ.

(People)

Thanks be to God.

Here ends the order of the Holy Eucharist.