



The Mar Thoma Syrian Church

The Holy Qurbana: A Study Material

Introduction:

The following study material on the Holy Qurbana is released by the office of The Rt. Rev. Dr. Geevarghese Mar Theodosius.

1. This study material is prepared with a view of helping the Marthomites understand the significance and importance of the Holy Qurbana. It is desirable that all the first communicants go through this study material.
2. The overall study material is categorized into five sections.

Section 1: Introduction to the Holy Qurbana

Section 2: The Church Building, Articles and Elements

Section 3: Liturgy, Vestments and Preparing the Table

Section 4: Ante-Communion

Section 5: Communion

It is important to follow the order of the section as you use this study material.

3. The material is organized into 'slides' and 'slide notes'. The slides can be presented on the screen and the notes can be used as reference material by the trainer.
 4. If you are using this material for self-study, then it is recommended that you view each slide and read the respective slide notes.
-

Section 1: Introduction to the Holy Qurbana

Slide 1: Section 1

The Holy Qurbana: A Study Material

Slide 2: Section 1:

This section covers:

The Mar Thoma Church, the Sacraments, Sacraments of the Mar Thoma Church, Meaning of Holy Qurbana, Biblical basis and Theories of Holy Qurbana.

Slide 3: Text 'Mar Thoma Church is an Eastern Reformed Church'

The Mar Thoma Church:

Mar (Syriac, meaning Saint).

The Mar Thoma Church is a reformed section of the ancient church established by St. Thomas in AD 52. The Mar Thoma Church is an indigenous church with 'Eastern Tradition'. The Eastern Christianity refers collectively to the Christian traditions and churches that developed in the eastern region, illustratively - Greece, Russia, Armenia, Eastern Europe, Asia Minor, India, etc. The Mar Thoma Church is an Eastern Reformed Church (we are not a protestant church). The Mar Thoma Church Logo consists of a shield with the motto 'Lighted to Lighten', a Cross with a wheel in the center, a hand lamp and a lotus.

Slide 4: Text 'Qurbana in Syriac means offering'

Worship:

Worship is 'worth-ship', i.e., giving God His worth; God is really worthy of our total self-offering. Christian worship is a corporate witness in faith of God's faithfulness.

Qurbana (Aramaic, meaning offering):

The Holy Qurbana is a solemn reminder of God offering His son Jesus Christ to die on the Cross for the salvation of the whole created order. The Holy Qurbana is the offering of oneself unto God for His divine purpose. The Holy Qurbana is also the communion of these two offerings

Slide 5: Text 'Qurbana is a Sacrament'

Sacrament:

The word sacrament is derived from the Latin word 'sacramentum' meaning to 'make sacred'. A sacrament is a visible means of experiencing the invisible Grace of God. Without the help of symbolic language and visual expression, it is difficult to communicate spiritual truths (Eph. 2:8-9)ⁱ

Each sacrament has five essential aspects – specific intention, meaning, Words of Institution, Matter and celebrant.

Slide 6: Text 'Sacraments in the Mar Thoma Church'

Life in its entirety is a sacrament, however the church follows seven sacraments:

1. Mamodisa (Malayalam, meaning baptism):
Baptism is a sacrament, wherein the immersing with water in the name of the Father, the Son and the Holy Spirit, (Mt.28:19)ⁱⁱ signifies and seals our engrafting into Christ. It is identifying with the death and resurrection of Jesus Christ.
2. Confirmation:
Confirmation is a sacrament admitting a baptized person to the full fellowship of the church. Confirmation is done after the baptism service by anointing with the Holy Murrion (Syriac, meaning a Holy Chrism or a consecrated oil used for anointing).

The Murrion is prepared with special prayers by the bishops of the Mar Thom Church. This is added to the already consecrated oil kept in the ancient jar from Antioch as a symbol of apostolic succession. Murrion is a symbol of the Holy Spirit.

3. Confession:
Confession is a sacrament by which a person confesses his or her sins/sinful nature and receives absolution. Confession is incorporated into the liturgy of the Holy Qurbana.
4. Holy Qurbana:
This is covered in greater detail in the following slides.
5. Marriage:
Marriage is a sacrament where the bridegroom and bride are blessed to enter into a wedded life
6. Ordination:
Ordination is a selective sacrament for those who enter into the priestly ministry. The celebrant for ordination will be the Metropolitan or one of the bishops.
7. Unction:
The sacrament of absolution of sins performed by a priest for a person who is sick (for healing - Anointing the sick) and /or to face death (Extreme Unction).

Slide 7: Text 'Dominical Sacraments'

The sacraments instituted by the Lord Jesus Christ are referred to as 'Dominical Sacraments' – they are Baptism and Holy Qurbana.

Slide 8: Text 'Biblical Basis'

The Biblical basis for celebrating the Holy Qurbana is found in Mt.26:19-30ⁱⁱⁱ, Mk.14:16-26^{iv}, Lk.22:13-20^v, 1 Cor.10:16-17^{vi}, 1 Cor.11:23-29^{vii}, etc. It would be best if the viewer could read these references before proceeding further with the study.

Slide 9: Text 'Holy Qurbana is ...'

Holy Qurbana signifies the presence of God and our hope in the eternal Kingdom/reign of God. The Holy Qurbana is a symbolic act of appropriating God's grace into our lives.

Jesus spoke of the Messianic feast in the Kingdom of God (Lk.13:29)^{viii}.

This slide emphasizes the significance of the Holy Qurbana from a Trinitarian view. The following three slides emphasize the life and work of Jesus Christ, reconciliation in the church and renewal and growth of the church members.

Slide 10: Text 'Holy Qurbana is ...'

As we participate in the Holy Qurbana we remember the death, burial and resurrection of Jesus Christ. It is Jesus who instituted the Holy Qurbana and said 'Do this in remembrance of me' (1 Cor.11:24-25)^{ix}. It is the Lord who is inviting us to His table.

Slide 11: Text 'Holy Qurbana is ...'

The Holy Qurbana is a symbol of reconciliation in the church. As we partake in the Holy Qurbana we are reminded that we are all one in Christ – there is no difference on the basis of gender, background, color etc. (Gal.3:28)^x. Jesus said if your brother has something against you, first reconcile with him, then offer your gift (Mt.5:23-24)^{xi}.

As we partake in the Holy Qurbana we are proclaiming that we as a church are a reconciled and reconciling community (explained further later under 'kiss of peace').

Slide 12: Text 'Holy Qurbana is ...'

The Holy Qurbana includes the confession of our sins for the renewal of fellowship with God and God's creation. We are called to offer our bodies as a living sacrifice, holy and pleasing to God (Rom.12:1)^{xii}.

Slide 13: Text 'Holy Qurbana is referred to as'

Holy Communion:

The word Communion is derived from 'Koinonia' (Greek, meaning fellowship)

Lords Supper:

It is called the Lord's Supper because it was instituted by Jesus Christ during supptime.

Lord's Table:

The Jewish meal was around a table of low height, where the food was kept. The participants stretched around the table by lying around on a side with their body weight taken on one elbow. This was the practice at the time of Jesus' public ministry

Breaking the Bread:

The Book of Acts refers to the Holy Qurbana as 'Breaking the Bread' by the Apostles (Acts 2:42)^{xiii}.

Eucharist:

Eucharist is derived from 'Eucharistesas' (Greek, meaning give thanks).

Mass:

The Roman Catholics refer to the Sacrament of Eucharist as 'Mass', derived from 'missa' (Latin, meaning to dismiss). At the end of the Eucharist service the faithful were dismissed by the words 'Ite, missa est' (In Latin meaning 'Go, you are dismissed').

In the Eastern tradition the Holy Communion is referred to as the 'Holy Qurbana'. The Mar Thoma Church being an Eastern Church also uses the term 'Holy Qurbana'.

Slide 14: Text 'Holy Qurbana is not the same as the Passover meal of the Jews'

Consistent with the Eastern tradition, the Mar Thoma Church considers that Last Supper of Jesus Christ as the institution of the Holy Qurbana. This is to be understood in the context of Jesus' life leading to his death and resurrection.

The Holy Qurbana is not the same as the Passover meal of the Jews. Unleavened bread was eaten during the Passover. Since we do not ascribe the Last Supper as the Passover of the Jews, we celebrate the Holy Qurbana with leavened bread. The Jews ate the Passover meal only once a year on a specified date (Num.9:4-5)^{xiv}, however Holy Qurbana is celebrated as often as possible.

Slide 15: Text 'Theories of Holy Qurbana'

There are several theories of Holy Qurbana, some of these are listed below:

Tran-substantiation:

The belief that the blessed bread and wine is literally turned into the body and blood of Christ.

Con-substantiation:

The belief that the substance of the body and blood of Jesus coexist with the substance of the bread and wine, as the elements are blessed in the Eucharist.

Receptionism:

The belief that the bread and wine become the body and blood of Christ only in the case of those who truly believe in the efficacy of the Eucharist.

Slide 16: Text 'Theories of Holy Qurbana continued'

Symbolism:

The belief that the bread and wine are symbols of the body and blood of Christ.

Real Presence:

The belief that Jesus Christ is really present in the consecrated elements of the Eucharist that was previously just bread and wine

Memorial/Remembrance:

The belief that it is only a remembrance of what happened during the Passion and death of Christ.

Mystery:

The Mar Thoma church, being consistent with the eastern tradition, believes that by partaking in the Holy Qurbana, the grace of God is imparted to the participant. This cannot be verbalized, hence the term 'Rozo' (Syriac, meaning mystery) is used in relation to one's experience of the Holy Qurbana.

The Mar Thoma Church gives freedom to the participants to receive the bread and wine, in faith, as the body and blood of Jesus Christ or as a means to enter into a communion relationship with God, which cannot be explained in words but can be authentically understood as a living communion. Jesus said, 'Abide in me and I will abide in you'. (Jn.15:4-5)^{xv}

Slide 17: Text 'Frequency of Celebration'

The Holy Qurbana is celebrated on Sunday^{xvi} (the day Jesus Christ rose again from the dead). However in Islamic countries where the weekly day off is Friday, it's not uncommon to hold the Holy Qurbana service on Friday as a special case. The Holy Qurbana is not celebrated on Good Friday.

Slide 18: End of Session 1

Test yourself:

1. The Mar Thoma Church is a reformed section of the ancient church established by _____
2. The Mar Thoma Church is an indigenous church with _____ tradition.
3. The motto of the Mar Thoma Church is _____.
4. A sacrament is a _____ means of experiencing the _____ Grace of God.
5. The Sacraments instituted by Jesus Christ is called _____ Sacraments.
6. The seven Sacraments of the Mar Thoma Church are: _____, _____, _____, _____ and _____.

7. The Aramaic word 'Qurbana' means _____.
 8. Jesus Christ instituted the Holy Qurbana during the Last Supper. True/False
 9. The Mar Thoma Church believe that by partaking in the Holy Qurbana the grace of God is imparted to the participant which cannot be verbalized hence it is a _____.
 10. The Holy Qurbana is not celebrated on _____.
-

Section 2: The Church Building, Articles and Elements

Slide 19: Section 2

This section covers:

The Church Building, Articles and Elements.

Slide 20: Photo 'Altar faces East'

The Mar Thoma Church is usually built in the East-West direction. The layout is divided into 'Madbaha' (Aramaic, meaning Altar) separated from the 'Haikala' (Syriac, meaning congregation hall)

Slide 21: Photo 'Haikala'

Haikala:

Haikala is the main congregational hall. In the ancient Eastern tradition, the congregation stood throughout the worship. Now there are pews provided in most places.

Slide 22: Photo 'Madbaha'

Madbaha:

Madbaha reminds us of the divine presence of God (Isa.6:1)^{xvii}. The Madbaha is generally to the East. Madbaha is considered as the sanctum sanctorum (holy of the holies).

Slide 23: Photo 'Veil'

Veila (Syriac, meaning veil or curtain):

Veil or the altar curtain separates the Madbaha from the congregational seating area. The Veil is referred to as 'Thira-ssila' in Malayalam. The Veil reminds us that the Madbaha is a place that is to be kept and observed as holy.

Slide 24: Photo 'Azhikk-akam'

Azhikk-akam (Malayalam, meaning inside the railing):

Azhikk-akam is the place between the Veil and the congregational seating area separated by railings. Those who come for the 'Thanksgiving Prayer' and the communicants who come to receive the Holy elements kneel at the railings.

Slide 25: Photo 'Chittola'

Chittola: (Syriac, meaning richly colored cloth)

The altar sides are covered with a rich colored cloth representing the glory of God. It usually has three divisions signifying the Trinity and a cross in the center representing the Lord Jesus Christ. There could be embroidery work generally signifying wine, bread and the cross. The dove, if portrayed, signifies the Holy Spirit.

Slide 26: Photo 'Darga'

Darga (Syriac, meaning altar step):

There is a step at the altar and this is called the 'Darga'.

Slide 27: Photo 'Thronos'

Thronos (Syriac, meaning Throne of God):

The consecrated place in the Madbaha is called 'Thronos' (Syriac, meaning throne of God) or the altar (Ps.11:4)^{xviii}. The 'Thronos' is also referred to as the 'Table of Life' because the bread and wine is placed upon it representing the body and blood of the Lord Jesus Christ. This is the table, which is used for the consecration of the elements in the Holy Qurbana. At the center of the Thronos, on the topmost region, the Cross is kept. On either side of it, candles are kept. The Thronos is generally decorated with flowers.

The worshipping community including the celebrant faces the Thronos during the worship.

Slide 28: Photo 'Thabaleetha'

Thabaleetha (Syriac meaning table):

Thabaleetha is a consecrated wooden plank (signifying the wooden cross). It symbolizes the tree or cross on which Christ was crucified. Thabaleetha is a reminder that the Qurbana is a sacrifice without blood. Each Thabaleetha has an inscription by the consecrating bishop that reads 'For the Glory of God in the name of the Father, the Son and the Holy Spirit'. It is consecrated with Holy Murrion by the bishop. Thabaleetha is considered as a 'portable altar'. The Holy Qurbana is celebrated only if there is Thabaleetha.

Slide 29: Photo 'Inserting Thabaleetha into a pouch in the Viri-kootu'

The Thabaleetha is slid into a specially made pouch in the Viri-kootu (Malayalam, meaning spread cloth)

Slide 30: Photo 'Viri-kootu'

Viri-kootu

Viri-kootu is a richly embroidered cloth that is spread over the Thronos. The Thabaleetha is at the center on the Viri-kootu in the pouch. The Viri-kootu is spread only at the time of the Holy Qurbana service by the celebrant.

Slide 31: Photo 'Cross'

Cross:

On the middle of the altar a wooden cross is placed. The cross symbolizes the salvation event in Jesus Christ through his incarnation, public ministry, death on the cross, burial, resurrection and ascension. The Mar Thoma Church uses the cross without the crucifix. The cross without the crucifix signifies the risen Lord Jesus. Hence it is also referred to as the 'Easter-Cross' (Col.1:19-20)^{xix}.

Slide 32: Photo 'Candles'

Candles:

Generally 12 candles are placed, six each, on both sides of the altar with a cross at the center representing Christ and his 12 disciples. However owing to space and other constraints some churches have less than 12 candles. The lighted candles symbolize the presence of God. God is the source of light and reminds us that we too are called to be the light of the world (Jn.8:12^{xx}, Mt. 5:14-16^{xxi}, Eph. 5:8-9^{xxii}). During the time of Roman persecution, the believers used to worship in the catacombs where they used candles. Generally the candles are lit at the time of worship (except during the Sandhya Namaskaram Service).

Slide 33: Photo 'Peelasa with Kakubo'

Peelasa (Syriac, meaning paten or plate):

The bread for the Holy Qurbana is placed in the Peelasa.

Kakubo (Syriac, meaning star):

This is a separate raised portion placed on the paten in the shape of a star so that the cloth cover over the paten will not touch the bread.

Slide 34: Photo 'Peelasa and Kasa'

Kasa (Syriac, meaning chalice):

The wine is taken in the Kasa.

Tarvodo (Syriac, meaning spoon):

Tarvodo is a spoon used to serve the sanctified wine.

Espugo (Syriac, meaning cushion):

The Tarvodo is usually placed on the Espugo (a small red cushion).

The paten and chalice are placed for Eucharistic celebration on the Virikoottu. The chalice is placed on the 'east' and the paten is placed on the 'west' on the Thabaleetha.

Slide 35: Photo 'Bread and Wine'

Bread and wine are the elements used for the Holy Qurbana. The wine is non-fermented grape juice and is taken in the chalice with water. Jn.19:31-34^{xxiii} tells us that blood and water came out when he was pierced in the side by a spear while on the cross.

Slide 36: Photo 'Kabalana'

Kabalana (Syriac, meaning to cover):

Kabalana are two richly stitched cloths used for covering the paten and the chalice. The covering over the paten has embroidery, depicting stalks with wheat grains. The covering over the chalice has embroidery depicting grape clusters.

Slide 37: Photo 'Sosappa'

Sosappa (Syriac, meaning veil):

Sosappa is thin white linen covering used for covering the paten and the chalice. It represents the glory of God, which covers the produce of the earth.

Slide 38: Photo 'Dhoopakkutty'

Dhoopakkutty (Malayalam, meaning Censer):

Censer is a lower cup with burning incense separated by a little gap followed by the upper cup, all of which are held together with four chains. The incense is generally used on important occasions during the worship service and also at the time of the consecration of the church and housewarming services. The Censer in Latin it is called 'Thurible'

Incense denotes the sweet smelling sacrifice to the Lord. Use of the censer was part of the Old Testament worship (Ex.30:34-35^{xxiv}, Lk.1:11^{xxv}). Incense is a symbol of the divine presence of God. Incense is a symbol of prayer going up to God (Ps.141:2)^{xxvi}. Paul says, 'we are the aroma of Christ (2 Cor. 2:15)^{xxvii}. The prayer of incense is known as 'Etra'.

Slide 39: End of Session 2

Test yourself:

1. The sanctum sanctorum of the church is called the _____.
 2. The three divisions of the Chittola signify the _____.
 3. The consecrated place in the Madbaha is called the _____.
 4. The consecrated wooden plank signifying the wooden cross is called _____.
 5. The Thabaleetha is slid into a specially made pouch in the _____.
 6. The Holy Qurbana is celebrated only if there is the Thabaleetha. True/False
 7. The Mar Thoma Church uses the cross without the _____.
 8. The wine used for the Holy Qurbana is non-fermented _____ juice diluted with water.
 9. The thin white linen covering used for covering the paten and the chalice is called _____.
 10. Incense is a symbol of _____ going up to God
-

Section 3: Liturgy, Vestments and Preparing the Table

Slide 40: Section 3

This section covers:

Liturgy, Taksa, Vestments, Bishop as a celebrant and Preparing the Table.

Slide 41: Text 'Liturgy and Taksa'

The word 'liturgy' means service rendered to God and people. The word liturgy is derived from the Greek word 'Leitourgia', which originated from two separate words 'Leitos' (from Loas = people) and 'Ergos' (work). Therefore liturgy is an act of the congregation. Liturgy is a form and arrangement of public worship and hence an expression of faith. The Mar Thoma Church is a 'Liturgical Church' and her faith statements are in the liturgy.

An Order of Worship is called 'Taksa' (Syriac, meaning Order).

Slide 42: Text 'Mar Thoma Taksa is believed to be based on St. James Liturgy'

St. James Liturgy:

Our 'Taksa' is believed to have been based on the liturgy according to St. James, the brother of the Lord Jesus Christ. The St. James (Gal.1:18-19)^{xxviii} liturgy is the oldest order of worship in the Christian church. There are six other liturgies:

1. Mar Dionysius Liturgy
2. Patriarch Mar Christos Liturgy
3. Mar Peter Liturgy
4. Mar Juhanon Liturgy
5. Mar Thoma of Harkalia Liturgy and
6. Mar Ivanios Liturgy

The celebrant can choose any one of these liturgies for celebrating the Holy Qurbana.

Slide 43: Text 'Our liturgy is a continuum'

Our liturgy is a continuum. It is not a worship in isolation. It gives a sense of oneness with all believers in the past and the present. In continuing the same liturgy in the present and in the future we form a link with all the worshippers that transcends time.

Slide 44: Photo 'Achens'

Achen (Malayalam, meaning Priest):

The Achens wear a cassock (alb), which is a white linen or cotton liturgical robe with sleeves. There is a black girdle at the waist symbolizing servant-hood (Jn.13:5)^{xxix}. The bishops wear a 'Kuthino' (Syriac, meaning alb), a white or colored linen cloth stitched similar to the cassock. The bishop or the priest conducting the Holy Qurbana service is referred to as the 'Celebrant'.

Slide 45: Photo 'Setting the Table'

Thooyaba (Syriac, meaning preparation):

Thooyaba is the first part of the Holy Qurbana. This can be conducted privately or publicly before the commencement of the actual public part of worship. Thooyaba is organized into two sub-parts:

1. The first sub-part is more confessional in nature.
2. In the second part, the celebrant puts the vestments and sets the altar with bread and wine for the Holy Qurbana.

The celebrant starts with prayer and arranges the elements on the altar before the public worship. The celebrant spreads the Virikootu and keeps the Kabalana on either side.

Slide 46: Photo 'Setting the Table continued'

The empty paten and chalice are kept on the altar table with the Sosappa kept folded on it.

Slide 48: Photo 'Preparation (Washing of Hands)'

The celebrant spends time in prayer and reads Psalms 51. He then washes his hands before the vesting as a preparation and cleansing for the Holy Liturgy.

Slide 49: Photo 'Uroro'

Uroro (Syriac):

Uroro, is a broad strip of material worn over the neck and hanging down in front. This is symbolic of the breastplate of justice (Eph. 6:14)^{xxx}. The celebrant removes the girdle before wearing the Uroro.

Slide 49: Photo 'Zunnoro'

Zunnoro (Syriac, meaning girdle or belt)

'Zunnoro' is a broad band worn around the waist signifying the divine strength with which the priest is girdled (Ps. 45:3)^{xxxi}.

Slide 50: Photo 'Zendo'

Zendo (Greek, meaning sleeves)

Zendo is a cuff worn over each sleeve of the alb, going up to the elbow showing that the hands are prepared for action in the service of God.

Slide 51: Photo 'Kaappa'

Kaappa (Syriac, meaning cope):

The vestments that the celebrant wears during the Holy Qurbana and other Sacraments are commonly known as the 'Kaappa'. It is usually made of rich silk signifying the dignity and honor with which the priest is clothed in order that he may stand worthily in the presence of God. This also reminds us of the splendor of Aaron's robe (Ex. 28:1-2^{xxxii}, Ps.132:9-10^{xxxiii}). There are associated prayers that are said before wearing the vestments.

Slide 52: Photo 'Bishop as celebrant'

Masnapsa (Syriac, meaning head covering):

Masnapsa is a head covering worn by the Monastic monks. The bishop in the Syrian Church is from the Monastic order, hence they wear this head covering. The Masnapsa is embroidered with six crosses on both sides (representing 12 disciples) and a big cross at the center representing Jesus Christ. This is indicative of the fact that the person wearing the Masnapsa is a disciple of Christ and is leading a disciplined life according to the values of the Kingdom of God.

Murneetha (Syriac, meaning Staff):

The bishop has a staff as a sign that he is the shepherd of his flock, representing the Lord Jesus Christ as the Good Shepherd (Jn.10:11)^{xxxiv}. It indicates the ministry of redeeming and disciplining.

Slide 53: Photo 'Placing of Bread and Wine'

The celebrant places the bread in the paten. Bread used for the Qurbana is leavened bread. He then takes the grape juice and pours it into the chalice and dilutes it with water.

Slide 54: Photo 'The Table is set'

The paten and chalice are covered with the Sosappa. The setting of the altar table is now complete.

Slide 55: Photo 'Preparatory Prayer'

The celebrant prays with others assisting at the altar. An extempore prayer is said. This is not prescribed in the liturgy but is conventionally practiced.

Slide 56: End of Session 3

Test yourself:

1. The word 'liturgy' means service rendered to _____ and _____.
2. Liturgy is a form and arrangement of public worship. True/False.
3. The Mar Thoma Church is a 'Liturgical Church'. True/False.
4. Our 'Taksa' is believed to have been based on the liturgy according to _____, the brother of the Lord Jesus Christ. We have other liturgies too.
5. Our liturgy is a continuum; it is not worship in isolation. True/False.
6. The Achens wear a white cassock with a black girdle at the waist. The girdle is a symbol of _____.
7. The head covering worn by the bishop is called _____.
8. The bishop or the priest conducting the Holy Qurbana service is referred to as the _____.
9. The Sosappa is kept folded over the empty paten and chalice. After the bread and wine are placed in the paten and chalice respectively, the Sosappa is spread over it. True/False.
10. The bread used for the Qurbana is leavened bread, as we do not consider the Holy Qurbana to be same as the Passover Feast of the Jews. True/False

Section 4: Ante-Communion

Slide 57: Section 4

This section covers:

Congregation, Structure of the Holy Qurbana, Ministry of the Word, Trisagion, Promeon, Sedra, Creed, Nicene Creed, Confession and Absolution.

Slide 58: Photo 'Ringing the Church bell'

The Church bell is usually rung before the Service.

Slide 59: Photo 'Congregation'

As you enter the congregational hall you will find the Veil of the Madbaha is closed. Silently sit in and invest time in prayer and Bible reading. Though it may appear that you are waiting for the Qurbana to start, in reality the Qurbana preparatory service has already begun. The celebrant though not visible, is involved in the preparatory prayers before the opening of the Veil. Each person as they come in can pray the prayer given in the Holy Qurbana book.

Slide 60: Text 'Participate with prayer, meditation, active listening, sincere & audible response'

The Holy Qurbana will become a meaningful experience only when we participate with prayer, meditation, active listening of the Word of God / liturgy and sincere response. The Bible tells us that anyone who participates in the Holy Qurbana in an unworthy manner is sinning against the body and blood of the Lord thereby bringing judgment upon oneself (1 Cor.11:27-29)^{xxxv}.

Slide 61: Text 'Structure of the Holy Qurbana'

The Public order of the Holy Qurbana Service consists of the 'Ante-Communion' (before the communion proper) and 'Communion'. The part of the Holy Qurbana service that begins with a chant and opening the veil till the prayer of confession is called ante-communion. It includes the Ministry of the Word of God.

The second part of the Holy Qurbana includes the 'Liturgy of the Sacrament'.

Slide 62: Text 'Ministry of the Word'

Ministry of the Word:

The Ministry of the Word includes four readings and the exposition (sermon). The two scripture readings are before the opening of the 'Veil' – one from the Old Testament and the other from the New Testament. There are two readings during the service – the reading of the Epistle by the deacon and reading of the Gospel by the celebrant.

Slide 63: Visual 'Church website giving Lectionary details'

Lectionary:

The assigned Bible portions are given in the Lectionary. The Lectionary is a compilation of arrangements of Biblical reading during the worship and throughout the liturgical year officially published by the church. The current lectionary can be seen at the official website of the Church.

Slide 64: Photo 'Call to Worship'

Call to Worship:

The public worship begins with a call to worship and is accompanied by an opening Hymn. The congregation remains standing

Slide 65: Photo 'OT and NT reading'

The Old and New Testament readings (often referred to as the first and the second reading) are done by the lay members. Male and female members can do the reading. The 'Edavaka Sangham' (Malayalam, meaning Church General Body) elects the 'Lay leaders'. The Lay Leaders in consultation with the vicar can assign persons for the first and the second readings.

Slide 66: Photo 'Lighting the Candle'

The deacon or the lay ministrant lights the candle at the beginning of the service.

Slide 67: Photo 'Opening the Veil'

When the veil is opened the worshipping community joins with the heavenly worship and becomes one worshipping community.

Slide 68: Text 'Trisagion'

Tri-sagion (Greek, meaning three time Holy):

Adoration of Christ by repeating thrice 'Holy art thou, O God, Holy art thou, Almighty Lord, Holy art thou, Immortal Lord' is referred to as the 'Trisagion'.

Slide 69: Photo 'Sign of the Cross'

Sign of the Cross:

The thumb, the forefinger and the middle finger are held together, signifying the Father, the Son and the Holy Spirit.

Slide 70: Photo 'Epistle Reading'

Epistle Reading: The scripture reading by the deacon during the Holy Qurbana is taken from one of the letters of the New Testament by St. Paul or other Apostles or the Acts of the Apostle.

Amen: Amen (Hebrew, meaning so be it).

Slide 71: Photo 'Gospel Reading'

Gospel Reading:

The reading done by the celebrant from the Gospels as recorded by the apostle John/Mathew or the evangelist Mark/Luke. The Gospel reading commemorates the public ministry of Jesus Christ and Jesus Christ speaking to us today in our context. The Deacon comes down with the censor from the Madbaha before the Gospel reading and faces the celebrant as an act of reverence to the Word of God. The Gospel is read by the celebrant standing at the center of the Madbaha. The congregation always stands at the time of the Gospel reading.

As a practice, whenever the priest draws the sign of the cross facing the congregation, the congregation responds by making the sign of the cross as a sign of receiving the blessing.

Slide 72: Text 'Promeon'

Promeon (Greek, meaning introduction or preface):

The Promeon is an introductory prayer. In the Promeon, we seek grace and mercy from our Lord Jesus Christ.

Slide 73: Text 'Prayer for Mercy'

Propitiatory Prayer (prayer for forgiveness for sins):

The prayer for mercy is in-between the 'Promeon' and the 'Sedra'. It is a prayer for seeking the forgiveness of the sins of the celebrant and for the members of the congregation. The priest prays, 'Help us, O Lord, continually to offer to you our praise and thanksgiving. To him who absolves us from our debts and pardons our sins, who receives the penitent and makes them holy, ...'

Slide 74: Text 'Sedra'

Sedra (Syriac, meaning row or order):

Promeon-Sedra are sets of prayers found together in Eastern liturgy. Promeon means preface and is an introductory prayer to the Sedra and is normally praise to the triune God. The Sedra is a set of special prayers composed in a particular order. There are alternate sets of Promeon and Sedra prayers in our liturgy.

Slide 75: Photo 'Ethra' (celebrant putting incense in the censor)

Ethra (Syriac, meaning prayer of incense):

The incense is offered during the 'Ethra' prayers.

Slide 76: Text 'Glorifying the Trinity'

Glorifying the Trinity:

Here the celebrant glorifies the Trinity with the prayer, 'Weak and sinful as we are, let us confess and together say, Holy is the Holy Father. Holy is the Holy Son. Holy is the living and Holy Spirit.'

Slide 77: Text 'Creed a body of accepted faith affirmation'

Creed:

Creed is an accepted statement of faith affirmation of the church. The deacon, therefore, calls upon the congregation to listen to the wisdom of the early church saying 'Wisdom cries aloud. Let us stand in reverence and affirm together'.

Slide 78: Text 'Nicene Creed'

Nicene Creed:

Emperor Constantine in AD 325 convened a meeting of a council of bishops at Nicea. Nicea is now in modern Greece. The creed accepted by the council is commonly referred to as the 'Nicene Creed' and is widely accepted by the Western and Eastern churches (the first Ecumenical creed of the undivided church). The Creed is a fundamental statement of Faith without which a service or prayer is incomplete. The congregation stands at the time of proclaiming the Nicene Creed and faces the east. Generally, the Creed is part of all worship services.

Slide 79: Photo 'Deacon bows'

As the Nicene Creed is being said, the deacon brings incense and bows on either side of the altar facing east. Then he bows to the assisting priests, if any. Then he bows to the congregation from the left and right side of the Madbaha. Then he bows to the other assisting deacon. When the deacon bows to the congregation, the congregation bows. Bowing is a sign of reverence.

Slide 80: Photo 'Thanks Giving'

This is an opportunity for those who are celebrating birthdays and wedding anniversaries to come forward and offer their thanksgiving (Eph.5:20)^{xxxvi}. Prayers are said for them followed by blessing them individually.

Slide 81: Photo 'Offertory'

Offertory:

Offertory is an essential part of Qurbana where the congregation makes a responsive offering to God's greatest gift to us, i.e., the Lord Jesus Christ. (2 Cor.9:7)^{xxxvii}. Offertories of specified weeks are earmarked for the various causes of the Sabha. The offertory bags are given to the deacon who in turn passes it to the congregation. Once the offertory is collected the deacons hand over the bags to the priest or the celebrant. The celebrant prayerfully submits it and prays for the Lord's blessings. The congregation stands during this prayer.

Slide 82: Photo 'Choir'

Choir:

The choir is meant to help the congregation in singing.

Slide 83: Photo 'Sermon'

The sermon on the Word is a means to nourish the congregation in their faith journey and to enable them to witness to the community of God in their everyday life.

Slide 84: Photo 'Confession' (congregation standing for the confession)

Confession:

Those who are participating in the Holy Qurbana stand up in their place and repeat the confession prayer after the priest, 'I confess that I have sinned against you ...' (1 Jn.1:9)^{xxxviii}. Confession is a pre-requisite to participate in the Holy Qurbana.

Slide 85: Photo 'Absolution' (priest declaring the absolution)

Declaration of Absolution:

After the prayer of confession, the priest pronounces God's forgiveness of sins saying, 'May God Almighty be compassionate to you who have truly confessed your sins, and freely forgive your sins, and make you worthy to partake in this Holy Communion' (Rom 4:7-8)^{xxxix}.

Slide 86: End of Session 4

Test yourself:

1. 1 Cor.11:27-29 tells us that anyone who participates in the Holy Qurbana in an unworthy manner is sinning against the body and blood of the Lord thereby bringing judgment upon oneself. True/False
 2. The Public order of the Holy Qurbana Service before the communion proper is called _____.
 3. The Epistle reading is done by the _____. The Gospel reading is done by the _____.
 4. The congregation always stands at the time of Gospel reading. True/False
 5. The three fingers held together while drawing the sign of the cross represent the _____, _____ and _____.
 6. Promeon is a Greek word that means _____.
 7. Special prayers composed in a particular order or a set is called the _____.
 8. Emperor Constantine in AD 325 convened a meeting of a council of bishops at _____.
 9. When the deacon bows to the congregation, the congregation should bow in reciprocation. True/False.
 10. Confession is a pre-requisite to participate in the Holy Qurbana. True/False
-

Section 5: Communion

Slide 87: Section 5

This section covers:

Kayyasoori, Anaphora, Rushma, Sursum Corda, Sanctus Benedictus, Words of Institution, Anamnesis, Epiclesis, Great Intercession, Receiving the Holy Mysteries and Final blessing.

Slide 88: Photo 'Preparation' (celebrant washing his hands)

Preparation before the Communion:

After the prayer of confession and absolution the celebrant washes his hands. The washing reminds all that we should be cleansed to stand before God. The celebrant bows to the congregation and requests their prayers.

Slide 89: Photo 'Celebrant praying'

The celebrant either prostrates or kneels before the altar and prays.

Slide 90: Photo 'Kayyasoori (Celebrant & Priest)'

Kayyasoori (Malayalam, meaning hand clasp):

After the prayer the celebrant gets up and shares the kiss of peace with other priests if present as a mark of oneness and reconciliation. He then steps on to the 'Darga' (altar step).

Slide 91: Photo 'Kayyasoori (Celebrant & Deacon)'

Jesus said, before offering sacrifice, one should pray for forgiveness and be reconciled with others by forgiving one another. After the kiss of peace, we bow our heads.

The kiss of peace was a sign of reconciliation which was represented by a kiss on the cheek during the ancient times (Rom.16:16^{xi}, 1 Cor.16:20^{xii}, 2 Cor.13:12^{xiii}, 1 Pet.5:14^{xiiii}). The kiss is replaced by the 'Kayyasoori'. Two persons touch both hands as a symbol of sharing the peace. The congregation says, 'May the love and peace of our Lord Jesus Christ abide with us forever.'

When the bishop is the celebrant, then he gives 'Kaimuthu' (Malayalam, meaning to touch the forehead with the cross) to the deacon. Bishops have kayyasuri between them.

It is our practice that there is no kiss of peace while celebrating the Holy Qurbana during Maundy Thursday. The Bible reminds us that Judas Iscariot used the kiss of peace to betray Jesus. The Maundy Thursday is leading us to Good Friday when we remember the death of our Lord Jesus Christ.

Slide 92: Photo 'Kayyasoori (Deacon & congregation, between congregation)'

After the celebrant gives the Kayyasoori to the deacon, the latter shares it with other priests in the Madbaha and deacons and then passes it on to the congregation.

Slide 93: Text 'Anaphora'

Anaphora (Greek, meaning carrying up):

'Ana' means 'up' and 'phora' means 'to carry'. It represents the prayer of thanksgiving (Lk.22:19)^{xiv}. Anaphora is the most solemn part of the liturgy where the offering of bread and wine are consecrated as the body and blood of our Lord Jesus Christ. The Anaphora begins with liturgical greetings and concludes with the fourth blessing.

Slide 94: Photo 'Sosappa is removed'

The lifting of the Sosappa represents the revelation of the mystery for all the members of the worshipping community.

Slide 95: Photo 'First Rushma'

Rushma (Syriac, meaning to bless):

There are three blessings and a final blessing by the celebrant during the Holy Qurbana Service. The celebrant makes the sign of the cross on himself, and then he turns 'clock-wise' and makes the sign of the cross on the congregation. The congregation reciprocates by drawing the sign of the cross on themselves. This is to assure the worshipping congregation that the presence and blessings of the triune God are with them.

Anaphora begins with the 'First Rushma' (First Blessing), which is a liturgical greeting 'The love of God the Father (+), the Grace of the only begotten Son (+) and the communion and abiding presence of the Holy Spirit (+) be with you all, dearly beloved, forever'.

Slide 96: Photo 'Sursum Corda'

Sursum Corda (Latin, meaning Lift up your hearts):

The celebrant lifting up his hands says, 'May our hearts be with Christ on high'. The congregation responds, 'Our hearts truly are with the Lord'.

Slide 97: Text 'Sanctus Benedictus'

Sanctus Benedictus - 'Sanctus' (Latin, meaning Holy). 'Benedictus' (Latin, meaning blessed):

The congregation joins in singing 'Holy, holy, holy is the Lord God Almighty. Heaven and earth are full of his glory. Hosanna in the highest. Blessed is he who has come and is to come, in the name of the Lord; Hosanna in the highest' (Isa.6:3^{xiv}, Mt.21:9^{xvi}).

Slide 98: Photo 'Words of Institution' (celebrant takes the bread in his hands)

Words of Institution:

The words that Jesus Christ used when he instituted the Lord's Supper are called 'Words of Institution' (Mt.26:26-28)^{xlvii}

Slide 99: Photo 'Words of Institution' (celebrant raises the chalice)

Prayers are also said for the cup.

Slide 100: Text 'Anamnesis'

Anamnesis (Greek, meaning remembrance or bringing again in mind):

Whenever we participate in the Holy Qurbana we are not just remembering Jesus Christ but we are celebrating his presence. The celebrant prays 'O Lord, we remember your death, burial and resurrection, your ascension into heaven ...'

Slide 101: Text 'Kurie-elaison'

Kurie-elaison (Greek, meaning Lord have mercy):

Ps.123:3^{xlviii}, Mark 10: 47^{xlix}.

Slide 102: Photo 'Epiclesis'

Epiclesis (a transliterated Greek word, meaning invocation):

'Epiclesis' is asking God to send the Holy Spirit to consecrate the bread and wine for the sanctification of those who will receive them. During the Last Supper the Lord himself was the celebrant. However today as we celebrate the same we need the blessing of the Holy Spirit. The mystery of the Holy sacrifice is considered to be complete and perfected by the action of the Holy

Spirit. The celebrant prays 'May the Holy Spirit sanctify this bread that it may be the body of our Lord Jesus Christ'. 'May the Holy Spirit sanctify the wine in this chalice that it may be the blood of our Lord Jesus Christ'. The celebrant moves his hands to symbolize the Holy Spirit descending on the Holy Mysteries like a dove (Mt.3:16)ⁱ.

Slide 103: Text 'The Great Intercession'

Tubden (Syriac, meaning Again):

The deacon used to say 'Again, let us pray'. This is how the name came. The 'Tubden' is generally referred to as the 'Great Intercession'. The 'Great Intercession' affirms that the worshipping community is a continuation of the believers who lived before and inclusive of the contemporary wider community. The great intercession is organized into several parts (for details look into individual prayers in the worship order)

Slide 104: Photo 'Second Rushma'

Second Rushma:

Soon after the elements are consecrated, the congregation is reminded of the blessings of Jesus Christ.

Slide 105: Photo 'Litany of Intercession' (deacons reading the worship order)

Litany of Intercession:

A series of intercessory prayers. The congregation responds, 'We pray to the Lord'.

Slide 106: Photo 'Special Prayers'

Special Prayers:

Silent prayer or special prayers from local contexts and needs. This is also intercessory prayer.

Slide 107: Text 'The Lord's Prayer'

The Lord's Prayer:

This is the prayer Jesus taught his disciples (Mt.6:9-13ⁱⁱ, Lk.11:2-4ⁱⁱⁱ).

Slide 108: Photo 'Third Rushma'

Third Rushma:

'May the grace and mercy of the Holy and Glorious Trinity, (+) uncreated, self-existent, (+) Eternal, Adorable and One in Essence, be with you all (+) forever'.

Slide 109: Photo 'Celebrant kneels'

The celebrant kneels and prays. The celebrant prepares himself to make himself worthy to receive the Holy elements.

Slide 110: Photo 'Celebrant receives the Holy Qurbana'

The celebrant partakes in the Holy Qurbana.

Slide 111: Photo 'Priests receive the Holy Qurbana'

Assisting priests receive the Holy Qurbana.

Slide 112: Photo 'Priests receive the Holy Qurbana'

Assisting priests receive the Holy Qurbana.

Slide 113: Photo 'Priest receives the Holy Qurbana'

Assisting priest receives the Holy Qurbana – when the celebrant is also a priest.

Slide 114: Photo 'Celebrant turns to Congregation'

The celebrant, holding the paten in his right hand and chalice in his left hand, turns to the congregation and blesses the congregation with the holy elements.

Slide 115: Photo 'Holy Mysteries'

After coming down from the Darga, the celebrant holds the Holy Mysteries with his hands crossed and says the following 'The blessing of Jesus Christ our great God and Savior be on those who bear these sacred mysteries, on those who dispense them, on those who receive them, and all who have participated and shall participate in them. The grace of God be with us all, both now and forever'.

Slide 116: Photo 'Holy Mysteries'

The celebrant holds the paten and assisting priest the chalice. 'The Holy Body of our Lord Jesus Christ broken on the cross for the forgiveness of sins, is given to you for the health of body and soul'.

Slide 117: Photo 'Congregation receives the Holy Qurbana'

The congregation members participating in the Holy Qurbana come in a solemn way and kneel at the railing. The celebrant serves the bread and wine into the mouth of the communicants. If there is a clergy assisting in the worship, he may serve the wine.

Participate in the Holy Qurbana with proper preparation like fasting, prayer etc. Receive the Holy Qurbana only if you have participated in the public confession during the worship service. Mar Thoma Church teaches that a communicant member of any Christian denomination, baptized and believing that Jesus is the Lord and Savior, can participate in the Holy Qurbana provided they have participated in the public confession. The church believes that bodily functions like menstrual cycles and dysfunctions like sickness do not bar believers from receiving communion.

Slide 118: Photo 'Fourth Rushma'

Fourth Rushma:

This is a commissioning blessing, to go out in to the world with the blessings received from the Holy Qurbana.

Slide 119: Photo 'Drawing of the Veil'

After the final blessing the Veil is drawn, closing the Madbaha.

Slide 120: Photo 'Behind the Veil'

Once the bread and the wine are consecrated, the unused consecrated bread and wine are not kept back. These are consumed by the celebrant and the clergy. The Holy consecrated elements are not reserved for the future.

Slide 121: Photo 'Behind the Veil'

The articles used in the Holy Qurbana service are carefully removed from the altar and the candle is extinguished.

Slide 122: Photo 'Choir singing'

Doxology:

'Doxa' (Greek, meaning glory) and 'logos' (Greek, meaning discourse). Doxology is a hymn ascribing Glory to God.

Slide 123: Photo 'Announcements'

Generally, the announcements are made at the end of the service. After the announcements the congregation departs in gladness and rejoicing.

Slide 124: End of Session 5

Test yourself:

1. Kayyasoori is a mark of oneness and reconciliation. True/False
2. There is no _____ while celebrating the Holy Qurbana during Maundy Thursday.
3. The Greek word Anaphora means _____.
4. The Syriac word meaning 'to bless' is _____.
5. When the celebrant draws the sign of the cross facing the congregation, the congregation responds likewise. True/False.
6. The words that Jesus Christ used when he instituted the Lord's Supper are called the _____.
7. During the prayer of _____ the celebrant moves his hands to symbolize the Holy Spirit descending on the Eucharist like a dove.
8. The 'Great Intercession' affirms that the worshipping community is a continuation of the believers who lived before and inclusive of the contemporary wider community. True/False
9. The celebrant turns clockwise during the pronouncement of blessing, but turns anti-clockwise with the Holy Mysteries. True/False.
10. The Mar Thoma Church teaches that a communicant member of any Christian denomination baptized and believing that Jesus is the Lord and Savior, can participate in the Holy Qurbana provided they have participated in the public confession. True/False.

Acknowledgements and Bibliography

Slide 125: Text 'Acknowledgements'

Rev. Dr. Sham P. Thomas,
Chairperson, Dept. of Communications, UTC, Bangalore for his active engagement and inputs.

Rev. Dr. George Mathew,
Lecturer in Liturgy, Mar Thoma Theological Seminary, Kottayam for his inputs and counsel on the material

Rev. K. Y. Jacob and Rev. Manoj Idiculla,
Vicars of the Mar Thoma Syrian Church, Bangalore for their active involvement in the project and support.

Bangalore Regional Mar Thoma Clergy,
For their comments and suggestions.

Mr. George Varghese (Jaison),
Member of the Mar Thoma Syrian Church, Bangalore for conceptualizing the project and drafting the material.

Slide 126: Text 'Selective Bibliography'

Gleanings, Edited by Rev. Dr. M. J. Joseph
Kunnamkulam-Malabar Dioceses of the Mar Thoma Church. 1994

Faith and Sacraments of the Mar Thoma Church, Rev. Dr. George Mathew
CSS, Tiruvalla. 2004

Liturgy for Our Times, Rev. Dr. George Mathew
CSS, Tiruvalla. 2006

Faith and Practices of the Mar Thoma Church, Rev. Dr. K. V. Mathew
CSS, Tiruvalla. 2007

Bible References

ⁱ Eph 2:8-9 For it is by grace you have been saved, through faith-and this not from yourselves, it is the gift of God- not by works.

ⁱⁱ Matt 28:19 Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.

ⁱⁱⁱ Matt 26:19-30 So the disciples did as Jesus had directed them and prepared the Passover. When evening came, Jesus was reclining at the table with the Twelve. And while they were eating, he said, "I tell you the truth, one of you will betray me." They were very sad and began to say to him one after the other, "Surely not I, Lord?" Jesus replied, "The one who has dipped his hand into the bowl with me will betray me. The Son of Man will go just as it is written about him. But woe to that man who betrays the Son of Man! It would be better for him if he had not been born." Then Judas, the one who would betray him, said, "Surely not I, Rabbi?" Jesus answered, "Yes, it is you." While they were eating, Jesus took bread, gave thanks and broke it, and gave it to his disciples, saying, "Take and eat; this is my body." Then he took the cup, gave thanks and offered it to them, saying, "Drink from it, all of you. This is my blood of the covenant, which is poured out for many for the forgiveness of sins. I tell you, I will not drink of this fruit of the vine from now on until that day when I drink it anew with you in my Father's kingdom." When they had sung a hymn, they went out to the Mount of Olives.

^{iv} Mark 14:16-26 The disciples left, went into the city and found things just as Jesus had told them. So they prepared the Passover. When evening came, Jesus arrived with the Twelve. While they were reclining at the table eating, he said, "I tell you the truth, one of you will betray me-one who is eating with me." They were saddened, and one by one they said to him, "Surely not I?" "It is one of the Twelve," he replied, "one who dips bread into the bowl with me. The Son of Man will go just as it is written about him. But woe to that man who betrays the Son of Man! It would be better for him if he had not been born." While they were eating, Jesus took bread, gave thanks and broke it, and gave it to his disciples, saying, "Take it; this is my body." Then he took the cup, gave thanks and offered it to them, and they all drank from it. "This is my blood of the covenant, which is poured out for many," he said to them. "I tell you the truth, I will not drink again of the fruit of the vine until that day when I drink it anew in the kingdom of God." When they had sung a hymn, they went out to the Mount of Olives.

^v Luke 22:13-20 They left and found things just as Jesus had told them. So they prepared the Passover. When the hour came, Jesus and his apostles reclined at the table. And he said to them, "I have eagerly desired to eat this Passover with you before I suffer. For I tell you, I will not eat it again until it finds fulfillment in the kingdom of God." After taking the cup, he gave thanks and said, "Take this and divide it among you. For I tell you I will not drink again of the fruit of the vine until the kingdom of God comes." And he took bread, gave thanks and broke it, and gave it to them, saying, "This is my body given for you; do this in remembrance of me." In the same way, after the supper he took the cup, saying, "This cup is the new covenant in my blood, which is poured out for you.

^{vi} 1 Cor 10:16-17 Is not the cup of thanksgiving for which we give thanks a participation in the blood of Christ? And is not the bread that we break a participation in the body of Christ? Because there is one loaf, we, who are many, are one body, for we all partake of the one loaf.

^{vii} 1 Cor 11:23-29 For I received from the Lord what I also passed on to you: The Lord Jesus, on the night he was betrayed, took bread, and when he had given thanks, he broke it and said, "This is my body, which is for you; do this in remembrance of me." In the same way, after supper he took the cup, saying, "This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me." For whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes. Therefore, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord. A man ought to examine himself before he eats of the bread and drinks of the cup. For anyone who eats and drinks without recognizing the body of the Lord eats and drinks judgment on himself.

^{viii} Luke 13:29 People will come from east and west and north and south, and will take their places at the feast in the kingdom of God.

^{ix} 1 Cor 11:24-25 and when he had given thanks, he broke it and said, "This is my body, which is for you; do this in remembrance of me." In the same way, after supper he took the cup, saying, "This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me."

^x Gal 3:28 There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus.

^{xi} Matt 5:23-24 "Therefore, if you are offering your gift at the altar and there remember that your brother has something against you, leave your gift there in front of the altar. First go and be reconciled to your brother; then come and offer your gift.

^{xii} Rom 12:1 Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God-this is your spiritual act of worship

^{xiii} Acts 2:42 They devoted themselves to the apostles' teaching and to the fellowship, to the breaking of bread and to prayer.

^{xiv} Num 9:4-5 So Moses told the Israelites to celebrate the Passover, and they did so in the Desert of Sinai at twilight on the fourteenth day of the first month.

^{xv} John 15:4-5 Remain in me, and I will remain in you. No branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless you remain in me. "I am the vine; you are the branches. If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing.

^{xvi} Acts 20:7 On the first day of the week we came together to break bread.

^{xvii} Isa 6:1 In the year that King Uzziah died, I saw the Lord seated on a throne, high and exalted, and the train of his robe filled the temple

^{xviii} Ps 11:4 The LORD is in his holy temple; the LORD is on his heavenly throne. He observes the sons of men; his eyes examine them.

^{xix} Col 1:19-20 For God was pleased to have all his fullness dwell in him, and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross.

^{xx} John 8:12 When Jesus spoke again to the people, he said, "I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life."

^{xxi} Matt 5:14-16 "You are the light of the world. A city on a hill cannot be hidden. Neither do people light a lamp and put it under a bowl. Instead they put it on its stand, and it gives light to everyone in the house. In the same way, let your light shine before men, that they may see your good deeds and praise your Father in heaven.

^{xxii} Eph 5:8-9 For you were once darkness, but now you are light in the Lord. Live as children of light (for the fruit of the light consists in all goodness, righteousness and truth)

^{xxiii} John 19:31-34 Now it was the day of Preparation, and the next day was to be a special Sabbath. Because the Jews did not want the bodies left on the crosses during the Sabbath, they asked Pilate to have the legs broken and the bodies taken down. The soldiers therefore came and broke the legs of the first man who had been crucified with Jesus, and then those of the other. But when they came to Jesus and found that he was already dead, they did not break his legs. Instead, one of the soldiers pierced Jesus' side with a spear, bringing a sudden flow of blood and water.

^{xxiv} Ex 30:34-35 Then the LORD said to Moses, "Take fragrant spices--gum resin, onycha and galbanum--and pure frankincense, all in equal amounts, and make a fragrant blend of incense, the work of a perfumer. It is to be salted and pure and sacred

^{xxv} Luke 1:11 Then an angel of the Lord appeared to him, standing at the right side of the altar of incense.

^{xxvi} Ps 141:2 May my prayer be set before you like incense; may the lifting up of my hands be like the evening sacrifice.

^{xxvii} 2 Cor 2:15 For we are to God the aroma of Christ among those who are being saved and those who are perishing.

^{xxviii} Gal 1:18-19 Then after three years, I went up to Jerusalem to get acquainted with Peter and stayed with him fifteen days. I saw none of the other apostles--only James, the Lord's brother.

^{xxix} John 13:5 After that, he poured water into a basin and began to wash his disciples' feet, drying them with the towel that was wrapped around him.

^{xxx} Eph 6:14 Stand firm then, with the belt of truth buckled around your waist, with the breastplate of righteousness in place,

^{xxx}_i Ps 45:3 Gird your sword upon your side, O mighty one; clothe yourself with splendor and majesty.

^{xxx}_{ii} Ex 28:1-2 "Have Aaron your brother brought to you from among the Israelites, along with his sons Nadab and Abihu, Eleazar and Ithamar, so they may serve me as priests. Make sacred garments for your brother Aaron, to give him dignity and honor.

^{xxx}_{iii} Ps 132:9 May your priests be clothed with righteousness; may your saints sing for joy."

^{xxx}_{iv} John 10:11 "I am the good shepherd. The good shepherd lays down his life for the sheep

^{xxx}_v 1 Cor 11:27-29 Therefore, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord. A man ought to examine himself before he eats of the bread and drinks of the cup. For anyone who eats and drinks without recognizing the body of the Lord eats and drinks judgment on himself.

^{xxx}_{vi} Eph 5:20 always giving thanks to God the Father for everything, in the name of our Lord Jesus Christ.

^{xxx}_{vii} 2 Cor 9:7 Each man should give what he has decided in his heart to give, not reluctantly or under compulsion, for God loves a cheerful giver.

^{xxx}_{viii} 1 John 1:9 If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness.

^{xxx}_{ix} Rom 4:7-8 "Blessed are they whose transgressions are forgiven, whose sins are covered. Blessed is the man whose sin the Lord will never count against him."

^{xl} Rom 16:16 Greet one another with a holy kiss.

^{xli} 1 Cor 16:20 All the brothers here send you greetings. Greet one another with a holy kiss.

^{xlii} 2 Cor 13:12 Greet one another with a holy kiss.

^{xliii} 1 Peter 5:14 Greet one another with a kiss of love.

^{xliv} Luke 22:19 And he took bread, gave thanks and broke it, and gave it to them, saying, "This is my body given for you; do this in remembrance of me."

^{xlv} Isa 6:3 And they were calling to one another: "Holy, holy, holy is the LORD Almighty; the whole earth is full of his glory."

^{xlvi} Matt 21:9 The crowds that went ahead of him and those that followed shouted, "Hosanna to the Son of David!" "Blessed is he who comes in the name of the Lord!" "Hosanna in the highest!"

^{xlvii} Matt 26:26-28 While they were eating, Jesus took bread, gave thanks and broke it, and gave it to his disciples, saying, "Take and eat; this is my body." Then he took the cup, gave thanks and offered it to them, saying, "Drink from it, all of you. This is my blood of the covenant, which is poured out for many for the forgiveness of sins.

^{xlviii} Ps 123:3 Have mercy on us, O LORD, have mercy on us,

^{xlix} Mark 10:47 When he heard that it was Jesus of Nazareth, he began to shout, "Jesus, Son of David, have mercy on me!"

ⁱ Matt 3:16 As soon as Jesus was baptized, he went up out of the water. At that moment heaven was opened, and he saw the Spirit of God descending like a dove and lighting on him.

ⁱⁱ Matt 6:9-13 "This, then, is how you should pray: "Our Father in heaven, hallowed be your name, your kingdom come, your will be done on earth as it is in heaven. Give us today our daily bread. Forgive us our debts, as we also have forgiven our debtors. And lead us not into temptation, but deliver us from the evil one."

ⁱⁱⁱ Luke 11:2-4 He said to them, "When you pray, say: "Father, hallowed be your name, your kingdom come. Give us each day our daily bread. Forgive us our sins, for we also forgive everyone who sins against us. And lead us not into temptation."