



ܝܚܕܢܐ ܕܩܕܝܫܐ ܕܥܘܠܡܐ ܕܩܕܝܫܐ ܕܥܘܠܡܐ ܕܩܕܝܫܐ

The Holy Apostolic Catholic
Assyrian Church of the East

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Commentary of the Mysteries
By Mar Narsai the harp of the Spirit

Translated from Aramic into English
By
Corbishop Dr. George Toma

By the strength of our Lord Jesus, I begin to write a treatise and Commentary on the Mysteries authored by Mar Narsai, the Harp of the Spirit.

Mysteriously my mind thought on the Mysteries of the Church. I wish to reveal the thought of the heart through the words of the mouth.

By the word of the mouth, I wish to talk about their magnificence.

And by these words picture the image of their glory.

By their glory they haunted my mind exquisitely; And in trembling seized me, casting me forth, leaving me without movement; remained and stunned,

I began to cry out mournfully with the son of Amos; with the Son of Amos, I gave woe unto my defiled qnuma (*individual self*);

that by his defilement the mind was haunted by the Mysteries of the Lord.

on these I kept thinking and in fear I withdrew backward; and the spirit, encouraged me,

and gave a sign, to enter into the Holy of Holies.

Unto the Holy of Holies, of the glorified Mysteries, HE allows me to enter-in.

He has revealed the beauty of glory unto the sons of the Mysteries.

Therefore, come, O son of the Divine Mystery; listen to the narration of the wonder of the words of the Mysteries of The Church.

The prophet cries out, It is a mystery for me and the children of mankind,

Thence in reason, hear this mystery which is revealed to you.

Which the priest accomplishes in the Sanctuary, mystery.

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Mysteriously The Church fashions the glorious mysteries; and, as by an icon showing to all mankind these works which took place.

The things which took place by the death of The Son is commemorated in the Mysteries.

Also, HIS Resurrection from the dead, reveals and makes present to all mankind.

It is The Mystery which had come to pass and will come to pass.

The Church only, signifies thus, the things which took place in The Mysteries.

In Secret the Church celebrates the Mysteries away from the foreigners.

The Priest perfects (*the raza*) mysteriously within The Sanctuary.

Unto her the baptized and signed children give pleasure.

To participate in these glorified mysteries (which the Church celebrates).

On the Commentary of the words of the Deacons:

Therefore, The Church cries out to the hearers by means of the voice of the Deacons;

To bow their heads and to receive the blessings from the Priesthood;

Bow your heads O faithful, and baptized hearers,

And receive the blessings from the laying on hands; of the pious priest;

And after they have been blessed there is another voice crying out unto them;

Those who have not receive baptism let him depart,

Depart you unbaptized ones; and do not participate in the Mysteries of The Church;

Only the members of the household of faith are permitted participate in The Holy Mysteries;

There is another word in another time; whosoever has not received nor accepted the sign of life, let him depart;

Henceforth, and whoever has repented and turned back from the heresies of distorted glory; Until anointed by oil, should not participate in The Holy Mysteries of the Church;

Again, all who deny their faith and returns to their (*evil*) deeds;

Until he is purified by the Sign of the Church (*he*) cannot participate in the Mysteries of The Church;

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And, again in another order, whoso does not receive IT, let him depart;

Who does not receive the Body and The Blood, let him depart from this place;

And all who are forbidden from the priesthood, are forbidden to receive;

And cannot stay during the time of the offering (*of these Sacred Gifts*);

And, also, whosoever is forbidden by the canon to receive the Holy Thing;

And not even in the place where the Mysteries are offered is he permitted to stay;

The sick man who is not yet healed, and from necessity he cannot receive, not even in the temple in which the Mysteries are consecrated are they permitted to stand;

All are to leave the Temple in sadness;

And to grieve and stand with great lamentation in the court of the Church;

They convey blessings to those who remain within that pleasure;

Alas, unto themselves, they give woe, for being separated;

The Holy Church signifies an example by expelling them;

Of those who go out into the darkness of perdition;

The King saw a man not wearing the clothing of Glory;

He commanded and bound him and cast him forth into outer darkness;

Also The Church examines the congregation at the time of the Mysteries;

Whosoever is not properly clothed (*adorned*) will be cast out;

After these there will be an outcry unto the hearers;

“Go, and watch the doors of the Church and be attentive;

“Go you hearers and watch diligently, the outside doors;”

So that no alien man will enter here;

At the side of the doors stand these like the hired servants;

Because they do not participate in mysteries of The Church as do the members of the household;

These remind all of the prodigal son who had dissipated his riches;

Asking to become like unto a hired servant.

On the Washing of the Hands of the Priests

By this reveals the washing of the heart from wrath;

And the hatred of mankind;

Unto him, and to all, who'll receive the holy mysteries;

Let us remove the grudge and wrath from ourselves, at that time;

Let us behold Jesus, to HIS death on our behalf;

How the Mysteries of the Death and burial of our LORD Jesus is symbolized;

In sadness coming forth with Paten and chalice, carried by Deacons;

In the Paten Bread; in the Chalice Wine, the mystery of HIS death;

The Mystery of HIS death they carry upon their hands; and,

When they are placed upon the Altar, and are covered;

Thy signify HIS burial;

Understanding of the Deacons in the Altar

They are not taking the figure of the Jews;

But of the Angels who are ministering the passion of The Son;

By the Angels HE was ministered to in the time of HIS passion;

And the Deacons are ministering unto HIS Body;

Which is suffering mysteriously; in the Sacraments.

On the Entrance of the Priest into the Sanctuary and on the greatness of the Priest who is a mediator at this time, Angels tremble because of him.

Hence the priests enter Sanctuary (*Holy Place*) in procession and they stand there in great glory; and the beauty of splendor.

The priest chosen to celebrate the Sacrifice, at that time, carries in his being (*qnuma*) the icon of our Lord.

Our Lord ministers the role of Mediatorship, between us and His Father;

And after the same pattern (*or manner*) the priest ministers mediatorship.

O priest, hear, where have you reached because of your rank?

Tremble before your Lord, and honor your rank, which is due (*this magnificence*)!

See, you have been exalted above the cherubim, and above seraphim;
In your behavior, be above nature as it is due to your (*sacred*) office.

See, it has been entrusted, to you, to administer the treasures of your LORD.
Be without spot or blemish as it is commanded to you,

In this manner stands the priest at this time;
There is no comparison to the greatness unto which he has approached (*comes closer or near to*).

All the priests who stand in the Sanctuary
Bears the image of those Apostles who went to Tomb.

**On the Mysteries and
The Glorified Examples
on the Things the Priest does at
the time the Angels tremble to look at him**

The Altar IS the Mystery of the Tomb of our LORD without division;
And the bread and wine, are the Body of our LORD, embalmed for the burial,

Also, The Veil above them symbolizes (*and illustrates*) The Stone,
Stamped by the ring of the priests and guards;

And the deacons here and there;
Standing as the gentle breezes;
By the mystery of the Angels
Who stood at HIS head and feet.

All of the Deacon who are moving and standing before the Altar,

Are symbolizing the likeness and are the image of the Angels surrounding the Tomb of our Lord;

Also, the Sanctuary reflects
As the symbol the Garden of Joseph,
From which flows Life to humankind;
And Angels; in another order is the Symbol of that Kingdom,

Into which entered Jesus,
Entered and entering with HIM all those who loved HIM. His worshipful Altar,
is The Mystery of the great Throne of HIS Glory;
Upon which HE will be seen by the Angels
And humankind on The Day of HIS Revelation;

These below and those above symbolize the Holy of Holies (*the Apse*);
Reminds (*us*) of things which happened,
And will reflect spiritually those things which are to come.

When the priests together with deacons stand up,
They begin and say the faith of The Fathers.

**The Faith
of the 318 Universal Fathers
of Nicea**

We believe in One God,
The Father from eternity,
He who holds all, by the hidden sign of HIS godhood, who made and established
all which seen and unseen; and brought into being;
The creation which is above and below, from nothing;

And One Lord Jesus Christ the Son of God,
One Person, in two natures and two qnume (*authentic existence*);
One in HIS Godhood,
The first born in HIS body;
The first born to all creation from among the dead;
Who, born of HIS Father, is without beginning;
Was not made nor created with the creation of the cosmos;
Because HE is God;
He is born of God the Father;
And from the Nature of HIS Father;
HE is equal to HIM in all which are of the Father;
And in HIM were made known all things (*the created world*);
By HIM were made all things of the worlds,

And in Power and worship and Glory HE is equal to HIS Father,
For our sake HE came down from Heaven without departing;
To deliver our race from the slavery of the wicked-one and death;
HE made the temple from the Daughter of David,
By the Power of the Holy Spirit;
And joyfully HE became man,
And divinized HIS temple;
HIS body was conceived in the Temple of Mary,
Without union,
HE was born above the order Adam, suffered, crucified, And received death in
HIS manhood;
As Pilate held his scepter of power;
And HE was in the Tomb for three days as are all the deceased;
And quickened and arose as it is written in the prophets, And Ascended on High
into the Heaven of Heavens to complete all things;
HE sits in glory at the Right Hand of the Father who had sent HIM.
And, is ready to come again at the end of time to renew all of creation;

And to judge the living and the dead (*who have died in their sin*).

We also confess The Holy Spirit,
The Eternal Being,
Who is equal in essence;
And the Godhead to the Father and the Son;
For the Holy Spirit Who proceeds from The Father,
In an unsearchable manner;
And who gives life to all who are endowed with reason created by HIM;

We also confess One Catholic Church, Paternal and Apostolic,
Sanctified by the Spirit;
We also confess One Baptismal washing,
In which we are baptized for the remission of sin;
And adopted as children;

We confess The Resurrection of the Dead; And inherit the new life forever and ever;

Unto this Faith the three-hundred and eighteen priests placed their seal; the Church restricted and excom-municate those who do not confess this faith.

The Church confesses The Faith of the Fathers; and recites their faith at the time of the Mysteries.

At the time of the Mysteries The Children of the Church, thunders forth their faith,

As they recite by mouth and heart, without division;
For this faith is recited in splendid order;
Hence, the Deacon order “to pray.”

**On the Litany
Proclaimed by the Deacon
Who is the Mediator
between the Priest
and People.**

The proclamation of the Deacon, *“Let us pray; for the memorial of our Fathers, Catholici, Bishops and Doctors.”*

And with them the priests and deacons
Ad all the orders (*in the Holy Church*),
With all those who have died
And departed from this world in the True Faith,
To be crowned on the day
In which they shall rise from the dead,
And that we, with them,
May inherit life in The Kingdom;

*“My brethren pray for the Holy Oblation
which we offer,
to be accepted in the Presence of God
unto Whom it is offered;”*

And by the hovering (*presence*)
of The Holy Spirit it may be sanctified;
As it will become unto us
The cause of Life in the Kingdom of Heaven.

By these things
The proclaimer (*the Deacon*) of the Church
Encourages the faithful souls,

To pray in the presence of God
In pure heart.

**On the Hour in which the Priest approaches
the Altar as it is due (obligated)
to stand in awe and trembling
Because of The Angels
there in the Presence
of Their LORD, stand in fear and trembling**

From this point forward the Priest offers the Mystery of the Salvation of our lives;
While filled with trembling and clothed with fear and great awe;

The Priest in great trepidation and fear,
Because of his sin and that of the Children of the Church;
(*The Priest*) is the eye of the whole body of The Church; and he brings to
remembrance all the deeds of his friends;
He is also the tongue of the Whole Body of Jesus;
He is the steward,
And he completes the rôle of an arbitrator on their behalf;
Trembling and awe in his own behalf,
And on that of his people,
(*are come and*) laid upon the priest at this time,
(*who is*) filled with great awe and wonder.

In terrifying symbols and order,
The priest fears the cherubim,
The son of dust in great awe stands in their midst;
The awesome King who was slaughtered and buried mysteriously, and, the
awesome angels stand fearfully in honor of their LORD;
Ranks of angels encompassing the Altar at this time,

As Chrysostomos who saw them has witnessed,

In this thought stand the priest to celebrate,
In grief and great awe,
Together in trembling,

**On Prostrations
which the priest makes**

Like Jacob, three times (*prostrating himself*) and three kneelings,
He then approaches to kiss the tomb of our Lord;

Jacob honored his brother Esau by kneelings,
And the priest honors by kneeling to the Lord of Jacob,

He kisses in love and compassion the Holy Altar;
And hopes to receive holiness
Through his lips soliciting the prayers of the Deacons Who surround him,
That in his humility, he will receive mercies from the Merciful-one

**On the Prayer
The Priest Prays before the Altar on his behalf
and on behalf of all who await the mercies
to be granted to them for the remission of the sin**

Hence, praying from a heart filled with pain,
Before God; and confessing his sin
And those of the Body of The Church,
The priest beseeches for the hidden Power and aid

In order to fulfill his gift
According to HIS will.

On the Mystery of the Word: Amen

And upon everything,
The priest says before God,
The faithful concur and seals his ministry
With “*the Amen.*”
With the Amen,
The faithful endorse the priest;
And participates in (*the priestly*) prayers
By their “*Amen.*”

On the words “*peace be with you*”

Hence the Priest blesses the faithful at this time
By the words pronounced
By the mouth of the Lifegiver:
The Priest proclaims,
“*Peace be with you*” to the Children of The Church;
That peace increased by our LORD,
Who is our tranquillity.
“*Peace be with you,*” death ceased,
And corruption is brought to an end
By the Son of our race
Who suffered in our behalf
And brought us to life.

“Peace be with you,”
Sin has passed,
And Satan condemned
By the Son of Adam;
Who made the children of Adam victorious.

“Peace be with you,”
The Good Lord has reconciled with you
Through the death of HIS Son,
Who had suffered
On The Cross on our behalf:

“Peace be with you,”
For you have been reconciled
With the angels;
By The One who governs the angels
And rules all.

“Peace be with you,”
You have been united,
O Gentile (*Jew*)
And Gentiles (*all nations*),
The barrier has been broken
Down by Jesus
Who resolved adversity,

“Peace be with you,”
For new life has been preserved for you
By the One
Who became the first born
To all creation

In the life which never ends.

“Peace be with you,”

You have been invited

To The Kingdom

Of the Highest,

By The One

who first entered

To prepare a dwelling place

For all of us.

**The Commentary on the words,
The faithful recite to the priest:
*“With Thee and Thy Spirit”***

Here the congregation respond lovingly, *“with you,”*

O priest,

“And with the Spirit of your priesthood.”

He calls the Spirit,

Not to the soul

Which is in the priest;

But the rather to The Spirit

which the priest received

By the “laying on of hands.”

By the laying of the hand,

The priest receives

The Power of The Spirit;

Through which he is enabled

to perfect the godly (*sacred*) mysteries;

Unto that grace

The congregation,

Calls The Spirit of the priest.

And the congregation supplicates
That he (*the priest*) may have peace
With the Holy Spirit
And the Holy Spirit with him;
And this witnesses
That the priest also is in need
Of prayer;
It is necessary
that the whole church
Offers petitions in his behalf;
Therefore,
The whole church cries out
That he (*the priest*)
May obtain peace
With his Spirit
(from the Spirit of the Holy Spirit)
That by his peace
There may increase peace
Unto all the children
Of the Church.

That by the beauty (*or grace*)
May he (*the priest*)
In his good deeds
May profit
The whole church;
And by loathsome deeds
Which severely injures
The whole community;

“Peace be with you,”
Says the congregation
To the noble priest;
May you receive
Peace with your spirit, through your discipline;

“Peace be with you,”
That by you
The Mysteries of The Church,
Are perfected;
*“Peace be with you
and with your spirit”*
By your going-forth
And coming again;

‘Peace be with your spirit’
That in that great Gift
Which is given you;
The peace of your spirit
May prosper and increase
By your spiritual activities.

**On the Peace the Faithful
give in The Church to
one another at the time of
the Mysteries**

Hence, the proclaimer (the Deacon) commands the whole congregation to *give the peace to one another*, with his friend, *in the Love of our Lord*; Firstly, the Priests give The Peace in the Sanctuary; then also the congregation, will give The Peace in the Nave in the same manner; It is right that the one who give Peace to

his brother in The Church to wash his heart from all grudges, anger, and natural disposition; this is The Peace by which reconciles angels and mankind; in the day which comes the Glorified Groom to judge the whole. This is The Peace which has no deceit and hatred in it; but rather all is Light in the Light, and Perfect Love; blessed is the one who gives peace in love to his brother; that is to say this is The One who receives perfect peace in his mind; Peace is The Name of Christ; who reconciles all in Him. That HE is The One who reconciled the earthly with the Heavenly; blessed is The One who reconciles his heart in the time of the Mysteries; All his trespasses and hateful deed are forgiven him.

**On the One who holds a
Grudge in his heart at the
Time of the Mysteries
He has no accepted prayers before God
Having no Right to remain in The Church**

**Nor to receive the Holy Mysteries
of the Body and Blood
which purges from sin**

Here it is right to mention the Lordly words, which admonishes and gravely warns us, because of grudges; as you may remember, your brother holds in heart a grudge against you; leave your offering, therefore, and go to be reconciled making peace with him, then come and offer your gifts;

Go make peace first, with your brother our Lord says; then come offer the gifts that wish to offer; even though the priest is made the mediator to offer (*gifts*), but with the consent whole congregation, he may offer.

Therefore, obligated is the one who offers his gift, to forgive the trespasses of his friend; then go to offer his gift; But if the one who holds grudges against him is far from him, let him forgive his trespasses in the Presence of God in his mind; if the priest treads upon this command, of the Lord of the World; let him know that he has neither acceptable prayer nor offering.

**On the Reading of the
Book of the Living and Dead**

When the Peace has been given in The Church from one to another, the two books of the Living and of the Dead is to read; The Living and the Dead, The Church mentions at this time making known that The Living and the Dead benefit from the offering;

**On that which proceeds
in behalf of all the Catholici**

The congregation adds in behalf of all the Catholici, the things which follow the proclamation from the Living and the Dead; in behalf of all the ranks who have died in the Holy Church, and on behalf of these who are made worthy to receive this offering; and in behalf of these, and in behalf of Thy servants throughout the world, accept, O, LORD this offering which Your servant presently offers.

**On the Proclamation
by the Deacon and urges
Prayer in the heart
and admonishes the congregation
not to speak at all**

at the time of the Mysteries

AT this point the proclaimer (*the Deacon*) cries out admonishing all souls present to confess the Lord, and to beseech HIM in pure heart; to stand in awe and look in your minds upon the things which are wrought; Great is the Mystery which you serve O mortals; The awesome Mysteries are being consecrated by the hands of The Priest; in fear and awe let everyone stand until they have been perfected. The Priest alone, at this time, approaches to pray; Pray with him that your peace may increase through his mediation, bow down to the earth; the sight of the eyes of your hearts; and stretch unto the heights the hidden sight of your mind; vigilantly and earnestly beseech and supplicate unto the God of all at this time, being filled with great trembling and fear, let no man dare to speak a word (with his mouth). Because upon the commandment, (*of being quite and silent*) treads upon and passes over the one who speaks.

And the one who prays, let him pray in his heart and not with his lips; and his mind let him beseech mercy, and not with his tongue. In silence and trembling be standing up; Behold HE is with us, The Peace, who is greater than all understanding.

On the Lifting of the Cloth From above The Gifts

AT this time The Priest reveals the worshipful Mysteries, the cloth which was above them is laid aside; this act does not signify The Resurrection, because nor does the stone which was rolled away from The Tomb signify The Resurrection; Following the Resurrection, The Angel rolled the stone away; The Priest lifts The Veil before Mysteries

**The Canon of the Grace of our
Lord Jesus Christ**

At this point The Priest, before everything else, will bless the Congregation by that canon which the faithful will hear his voice; The Grace of Jesus our LORD, and the love of the Father, and Fellowship of the Holy Spirit be with us; that grace which our Lord has given to us by HIS coming; the same grace gives to unto us the openness of face at the presence of HIS greatness; the love of the Father, who had sent unto us the Son, the Son who is from HIM, HE will open unto us the door of mercy in the day of His Coming; The Fellowship of the Holy Spirit unto which we have been made worthy; HE will sanctify us; and will purge from us the dross of our sin.

**On the word which says
Lift up your minds**

From this point forward The Priest diligently prepares the faithful saying: “*Let your minds be lifted up at this hour.*” Where sits Jesus The King at the Right hand (*of the Father*); be not engaged in vain earthly contemplation; look upon The One who was sacrificed, mysteriously now upon the Altar; He sits in the Highest, and beseeches upon sinners; The Congregation now responds, “*Unto Thee, O LORD, our minds are lifted-up on high, O God of Abraham, Isaac, and Jacob, O Glorified King*” The Glorified King Whom the righteous ones and fathers have glorified; Through HIM they were glorified; And, HIM they will glorify unceasingly,

**On the words
The Offering is offered unto God
the Lord of All**

The Priest adds that this offering is acceptable and purified; behold it is offered unto God the LORD of all the height and the depths; this is the LORD who took and takes away the sin of the world; now sacrificed so that your sin are forgiven and wiped-out, it is being offered in behalf of the Angels and humankind so that all may, together, delight themselves in HIM, in body and soul. Behold, that which is sacrificed is in behalf of both sinners and the righteous ones; to be redeemed from the blemish of their sins; behold it is offered in behalf of the dead and the living, that all nations may find mercy by this sacrifice. Behold, that which is being sacrificed unto God, the Lord of all as a ransom, in order to save us from the suffering of the (*flames of*) Hades; the congregation responds, “*it is meet and right*” and, sufficient and fair, to offer this sacrifice in behalf of all Creation.

**On Silence and Quietness
which is right to the Children of the Church
at the time where Angels stand in fear
To meditate in their minds, together with the priest
beseeking God to accept this supplication
of the Priest in their behalf**

Hence the entire ecclesial body, becomes silent and everyone cries out to pray in his heart; The Priests are quiet, and the Deacons stand in silence and the entire congregation rests in peace; and in silence reposes. The Altar is adorned with The Crown and stands in glorified beauty; And, upon it rests The Gospel of Christ and the worshipful Cross. The Mysteries are ordered, the censors burn the fragrant of incense, The Lamps enlighten (the Altar in brilliance), the Deacons hover about creating gentle zephyrs, like that of The Angels, the deep quieting

calm and silent peace; abides in This Place. The brightness and the Glory, splendor and might is filled and overflows.

**On the Purpose of the Words of the Mysteries
which the Priest uses in the first G'hantha
by which he tells the Glory of The Divine Nature**

The Pious Priest, the Tongue of The Church, Opens his mouth, and with God in mystery he speaks as a son of the household of God; and, he reveals the glory of The Being which is incomprehensible, which is The Cause of the Angelic beings and mankind. It is incomprehensible, unsearchable, and not investigatable, and not known by mankind, nor by angels. In One Essence, One Lordship and One Authority, One Will which does not change (from what it is (*which is unchangeableness*)). One Creator, who has created by His sign, the heights and the depths, and unto HIS Name the Angels glorify in The Heights, and humankind from the depths. One God who by Moses made HIS Being known, and in Jesus our Lord Revealed and showed us His Trinity; The Church has learned from our Savior, Three Qnume, Father, Son and Holy Spirit, One Being. Three Qnume in which there is no first and last One with another. And there is no difference, except in characteristics, alone; The Fatherhood, and The Begotten, and Proceeding, One Will, One Glory and Lordship. The Mystery which is entirely concealed; hidden and covered from all. The eyes of the Angels, are dazzled by the brilliance of His majestic unknown Being. The Priest proceeds reciting that all The Angels are standing in awe, to glorify The Father, The Son and the Holy Spirit. The Angeles also offer worship to That Greatness, Archangels, The Captain of the Hosts, raise glory constantly; The Cherubim, cry Hallelujah, and Seraphim, Sanctify with their consecration; and Authorities and Powers by their Hallelujahs, all at once cry out and say one to another, and the congregation responds, Holy Lord who abides in The Light, Holy, Holy, Holy Lord, the congregation responds, the whole of Heaven and Earth are filled with HIS glories.

On the Word “Holy”

The crying of Holy three times indicates this; that of The Lord, The word Lord reveals One Essence of The Being. Holy is The Father, possessing the character of fatherhood, Who is The Cause and the Begetter, not The Begotten; Holy is The Son Who is possessed of the characteristic of that which is Begotten; That from The Father, eternally born, without beginning; Holy is The Spirit, He who possesses the characteristic of proceeding; that is from The Father, proceeds and is above seasons and times.

By these the whole Church cries out and returns into silence. The Priest proceeds to be engaged with God.

On the Thought by which The Priest confesses in the Second G’hantha on behalf of The Grace which came unto our race by taking our nature

Confesses the mercies and the grace which is worked through us (*humankind*) By the Revelation of the Word, which revealed through the body which is from us. The body from us, The Worshipful Creator took, to renew in it the image of Adam which was defiled and tarnished by sin. The rational temple built the Holy Spirit in the womb of Mary; by The Will of the Trinity these things follow; but The Person of The Word alone, has united Him. The Natures are different in their qnume, without confusion; in One Will, One Person, One Sonship, henceforth is One in HIS Godhead, and in HIS humanity. However, Manhood and Godhead are One Person. Two Natures and Two Qnume is our Lord, in One Person of Godhood and Manhood; thus confesses the whole Orthodox Church; and thus the learned doctors taught; Diodorus, Theodoros, and Mar Nestorius.

Commentary on Christology

The distinguished Natures of The Godhood and Manhood of The Lord Christ, from the miraculous and visible works, of HIS providence.

It was laid in the manger, wrapped in swaddling cloths as a man; The Angels glorified HIM by their Hallelujahs, as God; HE Offered offerings according to the Law of Moses, as man; HE received worship from the Persians as God, Simon carried HIM upon his hands as man And called HIM Compassionate One; Who shows mercy to all, as God; He kept the Law of Moses perfectly as man; And gave HIS new law as God; He was baptized by John in the Jordan River as man; The Heavens opened honoring His baptism as God; He entered the wedding ceremony in the City of Cana as man; and changed the water into wine as God; HE fasted in the wilderness forty days as man; And the Angels descended to minister unto HIM as God; He slept in the ship with His disciples as man; He rebuked the winds and calmed the sea as God; He journeyed and went into the wilderness as man; And increased the bread satisfied thousands as God; He ate and drank, and walked was tired as man; He expelled demons by the Word of HIS mouth as God; prayed in vigilance and confessed and worshiped as man; and forgave trespasses absolved sins as God; He asked for water from the Samaritan woman as man; revealed and made known the hidden things as God; sat in the house of the Pharisee as man; and to the sinful woman forgave her sins as God; Ascended unto to the towering mountain with HIS disciples as man; and unto their presence revealed HIS glory unto them as God; He brought forth tears for Lazarus as man; and called him and he came forth by His Great Power as God; wrote upon the foal and entered into Jerusalem as man; the little babes praised HIM by their Hosannas as God; He came near to the fig tree and showed that is HE is hungry as man; And withered it suddenly by HIS great power as God; He washed the feet of The Twelve as man; And called Himself Lord and The Great One as God; He ate the Passover according to the Law as man; And, revealed deceiving plot of Iscariot as God; HE prayed and sweat at the time of HIS passion

as man; HE trembled and terrified those who captured HIM as God; the soldiers captured HIM and bound HIS hands as man; And healed the ear which Simon cut off as God; HE stood in the court and endured mockery and scorn as man; And revealed the future that HE would come in Glory as God; HE carried HIS cross upon HIS shoulder as man; And revealed and made known the destruction of Zion as God; HE was hanged on the wood of the Cross, enduring suffering as man; And shook the earth, and darkened the sun as God; they affixed nails into HIS body (*hands*) as man; and HE opened tombs and quickened the dead as God; HE cried out on The Cross, my God, my God, as man; He promised Paradise to the Thief as God; HIS side was opened by the spear as man; and HIS sign rent (*tore*) the veil (*in the Temple*) in two as God; they embalmed HIS body and was buried in earth as man; And raised HIS temple by HIS great power as God; HE remained in the Tomb for three days as man; And the Angels glorified HIM by their hallelujahs as God; HE received all authorities as man; and promised that HE is with us as God; HE commanded Thomas to touch HIS side as man; And gave to them the Spirit, as an earnest as God; HE ate and drank after the Resurrection as man; HE ascended into the Highest and sent The Holy Spirit as God; hence this is faith of the Apostles and the Fathers, and whosoever does not submit this faith has no hope! This is the truth which is preached and taught by The Fathers; confess with them, and receive life eternal. Our Lord Jesus Ascended from here to the Heights (*into the Heavens*); That by HIS coming HE will lift us with us with HIM into the Kingdom of the Highest. Because HE went to The Far Country above our knowledge HE wished to comfort us by HIS Body and Blood till HIS coming again the Second Time. Because HIS body and blood, cannot be given to HIS Church, HE has commanded us to do this Mystery by bread and wine. Blessed is the Christian congregation for what they possess. And what is the hope which is kept for them in the highest, without end.

**On how our LORD gave us
the Body and Blood in
Nicodemus's upper room**

For when the time of the suffering of HIM who gives life to all, arrives; Eating with the Disciples, HE took bread, blessed and broke and gave to HIS disciples, saying, "this is My Body, in truth, and without division", and took the cup and gave thanks and blessed and gave to (HIS) THE Apostles, saying, "*This is My Blood in truth shed on your behalf,*" and, HE ordered them to "*take, drink from it, all of you, to make an atonement in behalf of your trespasses, forever and ever.*"

**These words our Lord said when broke the bread
Taking bread into HIS Holy Hands, looking unto
Heaven, saying thus to HIS Father**

He gave thanks and blessed, as it is written in the Life filled Gospel. The elect Apostles did not inform us of this. The Head of the Teachers and commentators, Theodore (*of M'psuestia*), thus passed on, said: "*Our LORD when HE took the bread,*" To all glories, thanksgivings, and praises worthy and right is the nature of Thy Godhood, O LORD of all, that in all ages, You have fulfilled and perfected Your Providence, as for the Life and Salvation of humankind. And, even though they (*humankind*) become oppressors indeed, by their acts, Thou by Thy mercies did not neglect to help them. And, as to the completing of redemption and renewal of all, Thou didst take Me from the nature of Adam, to follow after Thee. And through Me, all declarations and promises are fulfilled; and through Me all The Mysteries and Types unto righteous men shall be fulfilled. And that I was without blemish, fulfilling all the righteousness, through Me Thou hast uprooted all sin from humankind; and that to die without guilt and offense, through Me Thou hast decreed The Resurrection of the body to all of humankind. For this

purpose The Son of the Highest gave thanks to His Father. These words said HE, as HE offered HIS Body and Blood.

**What our Lord promised to His Disciples
regarding upon receiving His Holy Body and Blood**

“This is My Body which I have willingly offered in behalf of the trespasses of the World.” And again, *“This is My Blood, I am pleased to pour it forth in behalf of all sin. Who so ever, therefore, eats in love of My Body and drinks My Blood, lives forever and abides in Me and I in Him. Thus, be ye doing in memory of Me, in your churches. Receive in faith, My Body and Blood. Bread and wine you are to offer as I have instructed you, and I will perfect and make them The Body and The Blood; The Body and Blood, I will make of the bread and wine, by The Hovering and operation of The Holy Spirit,”* thus says the Lifegiver of all souls to HIS Disciples. And, HIS Body and HIS Blood HE has so named the bread and wine.

**Not symbols alone are these Holy Mysteries
of The Body and Blood of our LORD
but they are in truth His Body and Blood
Because of HIS joining and union with them
by the Hidden operating Power**

Neither the symbol, nor the likeness named them, but forthrightly and in truth The Body and Blood. Even though their nature is from HIM, without measure, but by Power and Union they are One Body, Angels and man confess unto Thee always, O my LORD, Christ our Hope offered yourself on our behalf, is One in Power, The Body which the priests break in The Church, with The Body sitting in Glory on HIS Right Hand, and as The God of all, is united to our first fruits,

unites Christ to The Bread and Wine, which is present upon the Holy Altar; therefore, the bread IS The Body of LORD, in truth! And, verily the wine is The Blood of The LORD! Thus, HE commanded that the children of HIS Mysteries, are to eat HIS Body, and thus alerted, the children of HIS household to drink HIS Blood! Blessed is the one believes in HIM and confirms HIS word. If he is dead, he shall live; if he is alive, he shall never die in his transgressions, the Apostles accepted the commandments of their LORD conscientiously. And, they diligently passed this on to their successors who followed them unto this very present time. This is and shall be kept in The Church, till HIS Mystery rests in the dawning of HIS revelation. For this cause the priest confesses before God, and raises his voice in the end of his prayer, to be heard by the congregation. The audibility of his voice is though his hands the Mysteries placed with the congregation, by their “Amen,” follow and submit to the prayer of the Priest.

**On the words
Pray in your minds**

From this time forward the Deacon of The Church commands the congregants by saying: “*In your minds be ye praying, peace be with us.*” Which means at this time be meditating in your mind and thoughts, behold the great peace is now being fulfilled in the completing of the Mysteries.

**On The Purpose of
the words employed
by the priest at the Third G’hantha
(*inclination or bowing*)**

**in which he prays for
all ranks and orders**

The Priest begins, in sadness, to beseech before God that HE may, in HIS love be pleased with The Living Sacrifice now being offered; unto HIM. The Priest orders the Ecclesial Ranks, one after another, that on their behalf The Church is offering the worshipful Mysteries. First, to recall to memory, the glorified Church, here and everywhere; to beseech that they may be of one mind and of one faith; reminding the Priests, Chorebishops and Deacons; pleading for purity and holiness. Recalling the martyrs, confessors, and doctors, that their names be remembered in The Church at the time of the Mysteries. Recalling The Kings and the judges everywhere, to judge righteously in the whole world; recalling by his words all those who mourn and hermits that their prayers be accepted daily before God. Recalling the righteous and upright in all nations; beseeching to maintain the promise (*which they had made or committed*) perfectly. Recalling the Children of The Holy Church, in all ranks and asks keeping their faith vigilantly. Recalling also the dead in all the world; who have died and passed from amongst us in an undivided faith. Recalling, also himself to be (*a sinner*) made worthy for this mediation; pleading for mercy to be upon all of creation (*all together*). Recalling those who bestow alms upon the poor; pleading that they may take double their wage in behalf of their gift; recalling the lapsed and sinners, the transgressor asking for their return to repentance and forgiveness of sin. Recalling those, who in their behalf, offers sacrifices to find mercy and the forgiveness of their transgressions and sin. Recalling the profane, heathen and evil-doers pleading that they may know The True Faith of the Holy Church. Recalling the whole world, together with its inhabitants to make wars to cease, and to end harsh argumentative conflicts and fights. Recalling the temperature of the air, also springing up of the plants of the whole year; beseeching fruitfulness and the blessing of the crowing of the year. Recalling this land and all the lands all at once, and request that there be peace and tranquillity in their dwelling places. Recalling those who are seafarers and those who are on distant islands, to be kept from distress and affliction. Recalling those who are cast into affliction and persecution, requesting that they may be granted rest and refreshed in their suffering. Recalling those who are thrown into prison and who are in

bondage; beseeching for their release from captivity and severe torture; recalling those who are cast into far exile; beseeching that they would be released from the sufferings and temptations. Recalling those who are suffering and in severe degeneration of sickness, requesting that they may obtain health of body and healing. Recalling those who are tempted by accursed demons; beseeching that they may find kindness and mercy from the Lord. Recalling by word, those who complain against The Holy Church; beseeching that they may be freed from their trespasses. Recalling the trespasses of the whole church; beseeching that they will be made worthy of the forgiveness of sin and trespasses; all these The Priest recalls before God. He is likened by his supplication to Mar Nestorius. For this purpose the Priest prays before God and beseeches of HIM, to be pleased the sacrifice which is offered unto Him. On behalf of all is offered this Living Sacrifice in The Church, and which helps and benefits all creation. By this supplications which the priest makes on behalf of all order, all his sin and trespasses are forgiven him. After these The Priest confesses before God, as our Lord Jesus taught the Twelve. Behold, we mystically signify and recall, says The Priest, the passion, death and resurrection of our Lord Jesus. These things The Priest says in fervent prayer and stands erect, stretching forth his hands toward Heavens. Toward Heaven, The Priest looks with freedom and calls upon the Spirit to come and fulfill The Mysteries he offers. The Spirit comes and hovers over the Sacrifice, and effects its Divine efficacy. He invites the Holy Spirit to come and to abide IN the bread and wine and makes them to be the Body and Blood of Christ the King. He calls upon the Spirit to also rest upon the gathered congregation. By HIS coming down (*His Gift*), we (*the congregation*) are made worthy to receive the Body and Blood; The Holy Spirit descends upon the Sacrifice without departure. He bestows the strengths of HIS Godhood into The Bread and Wine. The Spirit descends and perfects The Body and Blood; fulfilling the mystery of The Resurrection of our LORD from among the dead. The Holy Spirit descends by the beseeching of The Priest regardless of his sinfulness. And fulfills The Mysteries through the mediation of The Priest who celebrates (*sanctifies*). It is not the purity of The Priest, who perfects the worshipful

Mysteries, but rather the hovering of The Holy Spirit. The Spirit hovers not because of the worthiness of The Priest, but rather, because of the Mysteries placed upon The Altar. As soon as The Bread and Wine are placed upon the Altar, signifying the Mystery of The Death and Resurrection of the Son. Thus, The Spirit who raised HIM from among the dead descends now and perfecting the Mystery of the Resurrection of the body. Thus The Holy Spirit perfects through the hands of The Priest, and without a priest there will be no perfection, forever. The Mysteries of the Church cannot be perfected without a priest, for The Holy Spirit does not empower them to be perfected; The Power of the Spirit the Priest has received by the laying on of hands; and by him (*the ordained priest*) are all the Mysteries perfected within The Church. The Priest consecrates the womb of the Waters of Baptism, and the Spirit gives the adoption of sons to those who are to be baptized, without a priest a woman is not engaged to a man; and without him (*the priest*) the wedding feast cannot fulfilled. Without a Priest the deceased cannot be buried, and, they will not lower him into his grave without The Priest. The defiled waters cannot be sanctified without The Priest, and if there is no priest th whole house is defiled. These things the Holy Spirit perfects through the hand of The Priest. Although, he is entirely in sin and trespasses, and that which The Priests fulfill and perfects, even though they are sinners. Those who have not obtained ranks (*orders*), regardless of their piety cannot fulfill nor perfect; nor the righteous ones by their piety does the Spirit descends; and neither sinners by their sin prohibit HIS descent (*to perfect their intent*).

**The Great Fire of Vengeance
is kept for the sinful priest who
did not keep himself away
from the filth of
hateful wickedness**

Here the Tolerant One (*i.e.* God, the heavenly Father) carries the sinful priest and perfects by his hands the unspeakable and glorified Mysteries.

In the world to come HE will judge exceedingly by HIS Hand; And will take from him The Gift which had been given to him; because he did not honor the greatness of his rank as it is due.

There he will be loathed (*scorned*) and he will become ridiculed in the presence of all creation; Hear, O Priest who has not obtained deeds equal to his rank, tremble and be terrified of the punishment of Gehenna (*i.e.* Hell)! from all vengeance is more harsh; than your vengeance, O, foolish priest. Because you have not administered the rank which you had received, as it is proper and right. In the world to come there is no rank, nor measurement, only Christ alone becomes all in all!

**On those things which happen
after the descent of The Spirit on
the word of the Deacon and on the
signing of the Holy Offering three times**

The Priest invites The Holy Spirit and (HE) descends upon the Holy Kurbanā;
And the priest worships in fear and trembling, and terrifying shakes;
Hence, cries forth the proclaimer of The Church (*i.e.* The Deacon), at that time,
“in peace and awe, be ye standing; peace be with us;” the entire congregation will
be in awe; by the descent of the Spirit, (at that time) through which the worshipful
Mysteries are perfected;

Hence The Priest makes his voice audible to all the congregation, and signs by
his hand above The Holy Mysteries, as before; he signs now, not because the
Mysteries are in need of signing, but to teach by the last signing their perfection;
Three times the priest signs above the Holy Offering,
By these (signings), perfects and completes (the Holy Kurbanā) mysteriously.

**On what signifies the three
bowing of the head; and on
the three times the priest will
genuflect**

Three times the priest will bow before God. By these he worships freely before HIS greatness; by one he praises; by one he confesses; and by one he prays; And he calls upon The Spirit to rest and to abide upon the Holy Offering; three days our Lord remained in the womb of the Earth; and on the third (day) HE stood up and was resurrected in great glory

In this same likeness the priest bows three times (*i.e. refers to the burial*); by the third one he mysteriously signifies the resurrection of our Lord Jesus.

Also, by the genuflexion which the priest does three times, he symbolizes the three day entombment of our Lord; Three times he genuflects prior to the Descent of the Holy Spirit;

And, also he will not genuflect again, because the mystery of the Resurrection has been fulfilled;

The symbol of the Resurrection the priest perfects by the completion of the Mysteries, and again he will not symbolize the Mystery of HIS death by genuflexion;

Three-hundred eighteen priests gave commandment that on Sundays and Feasts there is no genuflexion; therefore, no man is authorized to genuflect during the Mysteries, except for the priest who by his genuflections symbolizes the mystery (*i.e. referring to the three as above*); also, that priest prior to the Descent of The Spirit, has the rightful authority to genuflect, and after the Descent of the Holy Spirit he has no right to worship thus.

**On how the priest breaks
and signs, and unites, the Body
with the Blood, and the Blood
with Body**

At that time the priest takes by his hands the Living Bread, he fixes his gaze toward the heights above and confesses The Lord;
He breaks the Bread in The Name of the Father, Son and Holy Spirit;
He unites The Blood to the Body and The Body to The Blood, and signs The Blood with the Body, recalling the Trinity;
And he signs The Body by the Living Blood, by the same, reciting (in The Name of the Trinity);
And he unites them, The Bread with The Blood, and The Blood with the Bread. That all mankind will confess that one is The Body and The Blood;
Henceforth the priest having completed the proscribed orders of signing and breaking; Blesses the congregation with the words by which our LORD blesses

**On the Breaking of the Bread
and the Apparition of our LORD
to HIS Disciples HIS resurrection**

Thus begins (the priest) by breaking of The Body, hand over hand, to be gently done for the distribution to all those who receive HIM. The Resurrection of the Son, symbolized by the priest by the completion of The Mysteries;
Aptly and in an appropriate manner, breaks The Body, sizewise according to the shared needs;
Because The LORD also, rose in Glory from the Tomb, He appeared to the women and the Disciples 10 times;
Once to Mary of Magdala, and she alone;
And once to Luke and Cloephas, walking on the way;

And once to the company of the Eleven in the Upper Room;
At another time on shore of the Tiberias Sea;
He appeared to all an assured them of His Resurrection; and also to Thomas;
HE showed HIS side, the place of the spear;
And on the Mount of Olives, the LORD blessed HIS Twelve;
(HE) departed from them and ascended in glory unto the Heaven of heavens.;
And, now He is seen by the receiving of HIS Body by the Children of The Church;
And, they believe in HIM, and taking from HIM, the ransom of life.

On the Proclamation
“Let us in fear” the Deacon proclaims
teaching the congregation to ask for
forgiveness of trespasses and sin

Hence the proclaimer of The Church (the Deacon) cries out, saying: “Let us all in fear approach The Mystery of the Body and Blood.”

In faith remember the passion of Jesus our Lord, and discern also His resurrection from the dead.

For, for our sake The Only One of the God of all, took upon Himself humanity, fulfilled and perfected His Providence, and suffered upon The Cross, dying, and was resurrected, rose, and Ascended;

And (He) gave us in HIS love, as a pledge, His Body and Blood;

That by them we may recall all the graces which He wrought toward us;

Let us confess, worship, and praise HIM at all times;

Thus let us in pure love and faith approach and receive The Treasure of the spiritual life;

And by pure and noble prayer, in mourning of heart, let us participate in the worshipful Mysteries of the Holy Church.

And, let us place our covenant of repentance before God;

And, suffering repentance for abominable deeds which we have done, and ask mercies and forgiveness of trespasses from The LORD of all;
As we also forgive the offences of our friends.

**On the word which the congregation
uses asking forgiveness from the Lord**

The Congregation responds, “Lord forgive the sin and the offences of Thy fellow servants.”

“Purify our conscience from division and strife;”

O LORD, forgive the foolishness of those who praise Thee;

And, purify our souls from hatred and gossip;

O LORD, forgive the sins of Thy servants who confess Thy Name;

And make us worthy to receive Holy Thing in faith,

O LORD, forgive Thine servants, who are calling upon Thy Name daily;

And grant unto us, O LORD, to be Thine according to Thy will;

And let, O LORD, these godly Mysteries to be unto us the freedom and openness of face before Thy greatness.

**On the prayer the priest offers
forgive O My Lord by Thy mercy**

Hence the Priest prays and beseeches God to sanctify us; scrape away (*i.e.* wipe out) our sin by Thy grace;

And make all of us worthy to stand before HIM, without spot or blemish, to call upon HIM with the freedom of speech, “*Father, Our Father:*”

The Lord's Prayer
“Our Father which art in Heaven”
and the rest of the 10 phrases

Henceforth, the congregation responds and says, diligently, the prayer taught by the HIS Living mouth, to the children of HIS love;

“Our Father who dwells above in The Heavens and everywhere;

May Thy Holy Name be hallowed through us, and from all nations,

May that Kingdom which Thou hast promised come” unto us, and,

to delight in it as the ransom from earth to Heaven;

May the will of Thy love rest and be fulfilled within us;

And, may we be made worthy to perfect all of our works according to Thy Will;

And as it is in Heaven, may our willfulness cease;

Also on Earth, may we desire only according to Thy will;

“Give to us our bread, and all physical needs;”

In this time of our sojourn in this world,

“Forgive our trespasses and purify us from our sins”

Of which we are guilty; through our weakned, frail, and passible nature;

Thus we also forgave from our heart all those who trespassed against us;

And, we do not maintain nor hold a grudge in our hearts against humankind;

And *“do not let us enter into temptation, nor into trial;”*

For we are weak and without Thy strengths we are nothing;

But rather *“deliver us from the wickedness of the Deceitful-evil-one:”*

And do not allow him to come close unto us by his deceitful craftiness;

“For Thine IS the Power and the Kingdom”

And for unto Thee, it is meet and right, and also glory forever and ever: Amen

On the Words
Peace be with you

Hence the priest announces to the Congregation *“Peace be with you,”*

And responding, the Congregation says, “*with you, O Priest, and with your spirit.*”

With the Prayer of the LORD, the priest begins The Holy Mysteries;

And with it (*i.e.* the prayer of the Lord), he now ends all the mysteries which have been perfected;

“*Peace be with you*” the Priest announces at this time; thus reminding us of the Resurrection of our LORD from the dead;

“*Peace be with you*” our LORD said to HIS Twelve, when HE saw them and proclaimed to them HIS resurrection;

“*Peace be with you,*” said our LORD to the sons of HIS Mysteries, I AM resurrected and I will resurrect all nature;

“*Peace be with you*” said HE to HIS brothers the sons of his acquaintance;

“*Behold, I am Ascending and preparing a place for all of you*”

“*Peace be with you*” our LORD said HIS company of the Twelve;

“*That I AM with you forever, without end;*”

And, this is the peace which the Priest gives to the sons of The Church;

And confirms (*i.e.* strengthens) them in hope, love, and faith;

On the Commentary of the words
“*The Holy Things are meet for the Holy*”
according to the will and faith of the receiver

When the Children of the Church are ready to receive The Mysteries, The Priest will cry out, “*The Holy Thing is meet for the holy ones;*”

To all the holy ones sanctified by the Spirit of the sons of adoption;

The Holy Thing is meet, by following The Fathers of The Church;

And to all the Holy Ones which Baptism has sanctified;

“*The Holy Thing is meet*” according to Law of The Church;

Other companies (*i.e.* souls), those who have been expelled from within The Church

Do not participate in receiving of these Godly Mysteries;
The Congregation will respond, “*One is the Father, the Holy One;
From all eternity, without beginning and without end;*”
And HE who hath made us worthy to obtain, holiness through grace;
From the spiritual birth of Holy Baptism; *One is The Father, and One is also The
Son and The Holy Spirit;*
One in Three and Three in ONE, without transforming nor change;
Glory be to the Father and to the Son who from HIM, and the Holy Spirit;
The Being who IS from everlasting and forever, with end.

**On that which the priest who
celebrates the Holy Offering
has the right first to receive, for
he is in need, as one of the sons
of The Church**

Therefore, The Priest first receives The Holy Thing;
In order to teach the congregation that, he too, as the priest needs mercy;
The Priest who celebrates is in need of receiving the worshipful mysteries;
So that, he too, may be made worthy to the fellowship of the Earnest of Life;
The Priest preceeds the Bishop in receiving The Mysteries;
But (only) if The Priest consecrates them and not the High Priest (*i.e.* The Bishop)
And one after another The Priests and Deacons receives;
And then the congregation; the men and women, the young and old;
And as the Priest comes forth, blessing the congregation and saying:
“The Grace of our LORD Jesus be with you.”

**On the joy which rules upon the congregations
by the coming forth of The Holy Kurbana into
The Nave. How the faithful approach, as they rejoice
in receiving The Holy Body**

The Holy Things come for us in The Paten and Chalice in glory and excellence;
Accompanied by the priests and in great solemnities of the Deacons;
Thousands of Angels and Ministers of Light and Spirit;
Proceed before the Body of our Lord in exaltant celebration;
All the sons of The Church rejoice, with all the congregation;
When they see The Body proceeding from within The Altar;
And as the Apostles rejoiced in the LORD, after HIS resurrection;
Thus all the believers rejoice when they see HIM;
My brethren, great is this Mystery, and it is unspeakable;
And, who is able to receive it, let him receive it;
It is a mystery unto me, it IS a mystery unto me, crys out Isaiah
the marvelous one among the prophets;
On the godly revelation which he saw in The Temple;
If I had to wanted to write something about this story;
all the paper of this world, would not have been enough;
To the fully grown (*i.e.* mature) and to the adults, the flesh is profitable;
And, to the children milk, till they reach perfection.
“Whosoever eats my body, He will abide in Me and I in him.”
If he vigilantly keeps all my commandments;
And The unworthy who eats of My Body and drinks of My Blood,
For his judgement, he eats and drinks without benefit.

**In what manner can the
Communicant receive; and
what the priest says while
communicating him/her**

The one who approaches to receive The Body stretches forth his hands;
While his right hand is raised; it is put upon the other (*i.e.* the left hand);
In the likeness of The Cross the recipient is cupping their hands;
And then receives The Body of our Lord above (*i.e.* the formed palm of the hand);
On the Cross our Lord Jesus was scoffed and mocked;
And by the same Cross, flew and ascended into the Heights above;
In this manner approach and receive, whom so ever desires to receive;
The Priest who communicates saying unto them, “*The Body of our Lord.*”
The communicant takes into his hands the worshipful Body of the Lord of all;
And, embraces and kisses HIM in love and mercy, taking HIM within and burys
the yeast of life of the temple of his body;
So that their body may be hallowed through the receiving of The Body of our
Lord;
Forgives the trespasses;
Purifies the defiling marks (*i.e.* the scars of sin);
Healing the pain and suffering; and washes the blemishes; and,
Cleansing through the hyssop of His mercy.

**On the purpose for the response
at the time of the Holy Mysteries**

While the Body and the Blood is distributed to all who receive, The Church cries out, in honor of the Mysteries and says: *Behold the Medicine of Life, is being distributed in The Holy Church, Come, O mortals, receive and be purified from your sin and trespasses; This is the Body and Blood of our Lord in truth which*

the nations have received; and without division they were purified; This is the Medicine which heals our pains and corrupting ulcers; Take, O mortals, and be purified by it from your trespasses. Come, receive freely the forgiveness of sins and transpasses. By the Body and Blood which takes away the sins of the whole world;

And after the whole congregation has participated in the Body and Blood, proceed and say, *“In happiness and joy, O Lord Jesus, the worshipful King from all creation causes to cease us all harms by the Might of Your Mysteries; and when You shine forth at the end of the age for the redemption of all, we may go forth to meet Thee, in freedom; by hosannas.*

And, to give thanks to Thy Name, for Thy graces towards our race; for Forgiving and blotting out of our trespasses by Thy Body and Blood; And, here and there may we be made worthy to raise to Thy Godhead; befitting glory, together with thanksgiving, forever and ever: Amen.

**On the Proclamation of
Let us all then who**

Now, the proclaimer of The Church, (*i.e.* the Deacon), cries out by his proclamation, encourages the congregation to give thanks, and says, thus, *“Let us all, then, who have been made worthy of the gift of the Mysteries, give thanks and worship and glorify God the Lord of all;”*

And the Congregation will respond, *“Glory be unto HIM for HIS unspeakable gift; which cannot be repaid;
Forever and ever: Amen and Amen”*

**On the Prayer which the Priest
offers following the proclamation**

And, now, The Priest prays and confesses, God of all; for making our race worthy of the unspeakable and glorified Mysteries;
Asks and beseeches, to strengthen us to please HIM in HIS presence;
By our thoughts, words, together with our deeds and actions;
Then the prayer which the Lifegiving mouth taught:
All together will pray, both inside the Altar and outside,
With it (*i.e.* the Lord's Prayer) all ordered prayers begin, both the morning and evening; and with it, all The Mysteries of the Holy Church conclude
She (*i.e.* The Lord's Prayer) is the prayer which is the all encompassing prayer;
Without her, it will not perfect the order of service.

**On the Blessing with which the Priest
will bless the congregation at the
Door of the Altar**

Now, the Priest will come forth from The Altar and stand at the Door of the Altar, and extending his hands, and blesses all the Congregation at this time in the likeness of our Lord Jesus when HE blessed The Twelve of the Day of HIS Ascension;
The Hight Priest, raised HIS hands and blessed in HIS priestly ministry HIS twelve, and then Ascended;
The Priest symbolizes the Mystery of the resurrection, through the fulfillment of the Mysteries;
And the Mystery of HIS revelation to HIS Disciples is through the distribution (*i.e.* Sacraments) to them;
By the extending of the hand of the noble Priest toward The Highest, bestowing blessing upon all of the congregation, and says thus: "*He who hath blessed with*

all spritual blessings all spritual blessings in Heaven,” now also, HE will bless us all by the Power of HIS Mysteries;

By this blessing through which the Noble Priest blesses us;

Signifies the mystery of the blessing which in the future works toward us;

When we are quickened from among the dead; and we put on the glory;

Above unto Heaven, we shall be raised with the Savior, and there, all suffering will cease from our humanity;

And there you shall have delight in desired blessings forevermore;

In this world, in which we dwell in all suffering, keep our lives from harm, both concealed and revealed;

And, as HE made us worthy to receive HIS Mysteries by HIS grace;

May HE make us all worthy to be temples of HIS Godhead; and,

By every breath, may we give thanks worshiping and glorifying HIM for HIS gift, which by human tongue is unspeakable;

These the Noble Priest bestows by his blessings;

By the extending of his right hand he signs the congregation with the Living Sign;

These are the glorified Mysteries of the Holy Church, and this is the Order of Worship by which they are perfected through the Priesthood.

The Exhortation on good behavior;

And, that which is not allowed by him who commits sin to approach the Body of our Lord; only first if he will offer repentance for his sin;

And he will also promise before God, that again, he will not wallow in the filth of sin;

And how very evil is the hour when a man goes forth and leaves, at the time of the Mysteries; taking delight in laughter, with foolish people, in vain and idle chatter;

Because the angels of The King stand at the Door of the Holy Altar; and closely watch the whole congregation, each one where his thoughts and mind rests at the time of the Mysteries;

Woe unto the man who, at the time of the Mysteries, whose mind is distracted by the empty thoughts;

For he has no benefit in receiving the Holy Mysteries, as it is spoken by the Living and Lifegiving Mouth, “*who so eateth my Body and drinks my Blood, unworthily eats and drinks condemnation to his soul, for not discerning the Lord’s body.*”

Mar Aprim, the Blessed Doctor of the Church, said: “*Let the House of God be adorned with the things proper to God. The House which reeks with smoke, The King of Kings will not dwell therein, nor abide there; if the fragrance of love exudes the Holy Spirit dwells there in.*”

Blessed is the one who is pure in heart at this time in which the awesome Mysteries of the Body of our Lord is celebrated.

The Angels in the highest give blessings to the sons of The Church, for being made worthy to receive the Body and Blood of our Lord Jesus. Glory be unto Thy Name, for Thy unspeakable gift, who is worthy to repay glory to Thy Godhead?

Thus come, indeed, O son of the Mystery of the sons of The Church; learn the the Order of Worship by which you will be brought close to The Priesthood;

So that you may not approach as decreed the Apostle St Paul,

(One line is missing in the Original Manuscript)

With a pure heart, draw near toward the Body and Blood of our Lord;

Which forgives you from the blemish of the trespasses which you commit;

They do not abhor the sinner who wills to repent;

And neither from the profane one who moans and grieves over his uncleanness;

In this condition, accept, O defiled ones and sinners;

They give promise that they will not return to their deeds;

With the priest, pray in love, at this time, that the Lifegiver may accept you and forgive you of your trespasses;

Be attentive that you go not forth from the Altar at the time when awesome mysteries are celebrated;

Who is this one who wills to alienate himself from the Feast to which the Angels and man is invited? Who is this man whose portion is placed among the sons The Church?

He places himself with the strangers whom The Church expelled?

This is the time which is right to stand as angels, at the time in which the Holy Spirit comes and rests upon the Holy Offering;

At this time, life is given to those who stand in it

At this time gifts are distributed to those who receive

Blessed is the one who believes and receives IT.

If he is dead he will live, and,

If he is living, he shall not die in his sins,

Here our ship arrives at the Port of Rest; and,

Our net is filled.

Henceforth let us be silent, as our goal, we have achieved

From the beginning I have confessed, that you will not accuse, nor blame, neither condemn my weakness

And now in love, correct my defects if you find them;

Glory be to Thy Name, that Thou hast fulfilled with us the thing which was abiding in Thee, and thanksgiving to The Father, and to the Holy Spirit, forever and ever.

The end

(**) *There are some who say that this was authored or written by Mar Odishoo of Elam)*