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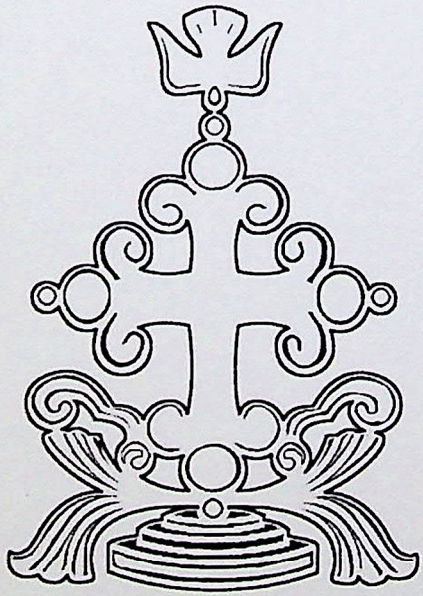
MUSICOLOGICAL
SOCIETY OF INDIA

Welcome to the
Nuptial Qurbānā

celebrating the union of

KAITLYN LAMBERT &
SEBASTIAN OTTAPLACKAL

in the Sacrament of Holy Matrimony



November 05, 2022

St. Alphonsa Syro-Malabar Catholic Church
Loganville, Georgia

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Celebrants

Rev. Fr. Joel V. Pius
Rev. Fr. Joseph J. Palackal
Rev. Fr. Vinod M. George
Rev. Fr. Tommy J. Puliyanampattayil
Rev. Fr. Cyriac C. Mattathilanickal

Grandmother of the Bride

Jane Culpepper Lambert

Parents of the Groom

Sebastian Joseph Ottaplackal
Neetha Joseph Ottaplackal

Parents of the Bride

John Perry Lambert
Rebecca Anne-Melia Lambert

Best Men

Joseph Sebastian
George Sebastian

Maid of Honor

Leah Faustina Lambert

Groomsmen

John Abraham
Jomy Joseph Methipara
Justin Lee Ardrey
Anvith Palla Reddy
Matt Robinson

Bridesmaids

Christina Betty-Jo Hagle
Hannah Melia Hamlin
Isabella Jolie Cazenave
Tina Alice Sebastian
Wilsy Abraham Sebastian
Catherine Teressa Thriveni
Jeslyn Maria-Thérèse Methipara

Junior Groomsmen

John Paul Lambert
Jacob Anthony Lambert

Junior Bridesmaid

Paulina Melia

Ring Bearers

Michael Devasi Sebastian
Noah Joseph Sebastian

Flower Girls

Claire K. Joseph
Sarah Rose Sebastian

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Witnesses

Teresa K. Kalra

Elizabeth G. Sen

Ushers

Abel Tharakan
Jonathan Joseph

Felina Thomas
Cyril Joseph

Lectors

Joseph K. George

Olivia Sebastian

Altar Servers

Jermy George

Joel Isaac

The liturgy for today will follow the order of the Syro-Malabar Catholic Holy *Qurbānā* in three different languages -

English

Syro-Arāmāic

The language of Christ; a Semitic language, a Syrian dialect of which was used as a lingua franca in the Near East from the 6th century BC. Over 3,000 years, Arāmāic served as a language of public life and administration of ancient kingdoms and empires and also as a language of divine worship and religious study.

Malayalam

The native language of Kerala, India and the mother tongue of the Ottaplackal family.

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The History of the Syro-Malabar Catholic Church

The Syro-Malabar Catholic Church is the second largest Eastern-Rite of the Catholic Church. There are almost five million faithful based in Kerala and across the world. The Syro-Malabar Church finds her apostolic roots in the evangelization of Saint Thomas the Apostle. St. Thomas visited India's southwest coast (Malabar) in A.D. 52 and evangelized until he was martyred in A.D. 72. The liturgy of the SyroMalabar Church is called the Holy *Qurbānā*, which means *offering* or *sacrifice* in Syro-Arāmāic. Currently, there are thirty-five Syro-Malabar Catholic dioceses across India, the United States, Canada, Australia, and the United Kingdom.

The Marriage Rite of the Syro-Malabar Church

Early Christians in India continued to use several of the customs and traditions prevalent in Kerala, adapting them into their Christian lives. Two such Indian customs are found in the Syro-Malabar marriage ceremony- the tying of the *Thāli* by the Groom and the covering of the head of the Bride with the *Manthrakodi* by the Groom.

Prelude

"Rosemary's Theme"

"Thirunama Keerthanam"

"Bar Maryam"

"Baqyāmtā"

Wedding Procession

"Pachelbel's Canon" _____ Congregation remains seated

"Here Comes The Sun" _____ Congregation stands

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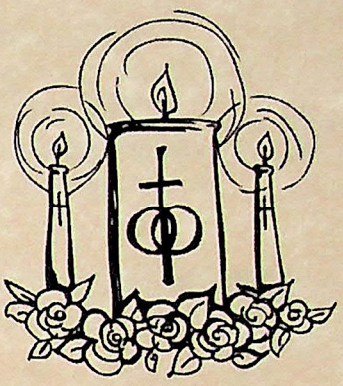
Welcome address____ Congregation may be seated

Rev. Fr. Vinod M. George

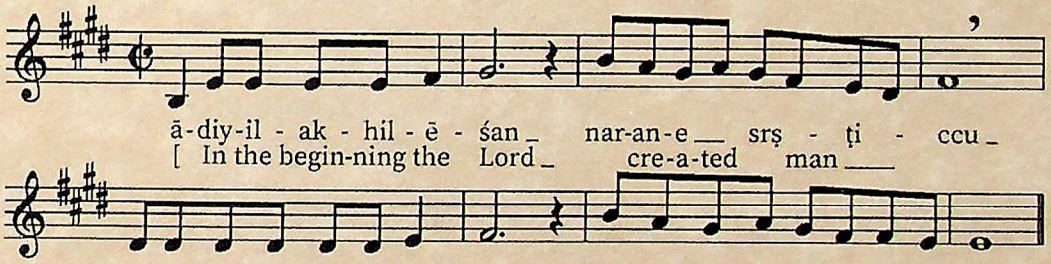
Lighting of the *Unity Candle*[1]

The mothers of the bride and groom
come forward to light the
two smaller candles representing
the merging of two families.



- HYMN -

Refrain: ആദിയിലഖിലേശൻ നരനെ സൃഷ്ടിച്ചു.
അവനൊരു സഖിയുണ്ടായ്, അവനൊരു തുണയുണ്ടായ്.



1.	വാനവർ സാക്ഷികളം,	With heavenly beings as witnesses,
	പാവന മംഗല്യം	A holy matrimony
	ആദേൻ വനികയിലേ	In the Garden of Eden,
	ആദിമ ദമ്ബതിമാർ	The first bride and groom.
	[ആദിയിലഖിലേശൻ...]	**[Refrain]**
2.	ഇരുമെയ് അല്ലവരീ-	No longer are they two-
	ധരമേലൊരു നാളും	on this earth.
	ഏക ശരീരം പോൽ	As a single body
	വാഴണമെന്നെന്നും	they shall ever dwell.
	[ആദിയിലഖിലേശൻ...]	**[Refrain]**

[1] ***Unity Candle:*** The unity candle now replaces the traditional ritual brass oil-lamp called a *Nilaviḷakku;* The most frequent images of lamps in the Bible relate to worship. The lamps on the seven-branched lampstand in the tabernacle were to be constantly lit (Exodus 30: 7-8) as a symbol of God's perfection and constant guidance. Lamps appear in the Torah and other Jewish sources as a symbol of 'lighting' the way for the righteous, the wise, and for love and other positive values. The menorah is described in the Bible as the seven-lamp (six branches) ancient Hebrew lampstand made of pure gold and used in the tabernacle set up by Moses in the wilderness and later in the Temple in Jerusalem. The flame represents Christ Himself giving Light to the world. This lamp also symbolizes the golden lamps on the golden lamp stand of the Tabernacle (Lev. 24: 3-4) and shows that our Church is in continuation with the Jerusalem temple. In the Churches of Kerala, the lamp's top is sometimes molded in the shape of the Saint Thomas cross.

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The Order of the Syro-Malabar Holy *Qurbānā*

- Introductory Service -

Congregation stands

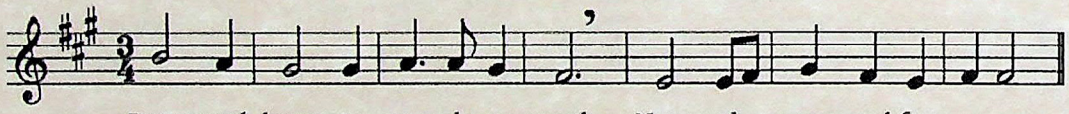
The celebrants are accompanied by the servers, each wearing appropriate sacred vestments. The Gospel is placed at the left side of the altar. The celebrants, after bowing to the altar, go to the bema and begin the Holy Qurbānā.

	- Syro-Arāmāic -	- English -
Cel:	*Puqdānkōn*	[In accordance] with Your command
All:	*Puqdāne(h) damšīhā*	[In accordance] with **Mišīhā's* command

- Hymn of Angels -

	- English -	- Malayalam -
Cel:	Glory to *Alāhā* in the highest	അതയ്യുന്നതമാം സ്വ്രേലല്ാകത്തിൽ സർേവവ്ശനു സ്തുതി ഗീതം

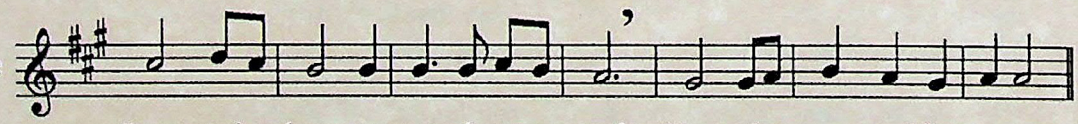
All:



Peace and hope to peo-ple on earth Now, al - ways and for - e-ver
[ഭൂമിയിെലങ്ങും മർത്തയ്നു ശാന്തി പർതയ്ാശയു െമേന്നക്കും]

Cel: Glory to **Alāhā*
in the highest
അതയ്ുന്നതമാം സ്വ്രേലല്ാകത്തിൽ
സർേവവ്ശനു സ്തുതി ഗീതം

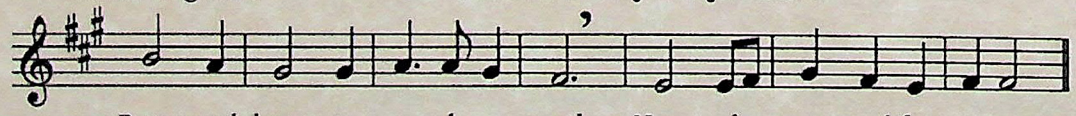
All:



Peace and hope to peo-ple on earth Now, al - ways and for - e-ver
[ഭൂമിയിെലങ്ങും മർത്തയ്നു ശാന്തി പർതയ്ാശയു െമേന്നക്കും]

Cel: Glory to **Alāhā*
in the highest
അതയ്ുന്നതമാം സ്വ്രേലല്ാകത്തിൽ
സർേവവ്ശനു സ്തുതി ഗീതം

All:



Peace and hope to peo-ple on earth Now, al - ways and for - e-ver
[ഭൂമിയിെലങ്ങും മർത്തയ്നു ശാന്തി പർതയ്ാശയു െമേന്നക്കും]

**Mišīhā*: Christ; Messiah in Syro-Arāmāic

**Alāhā*: God; the [one and only] Lord God in Syro-Arāmāic

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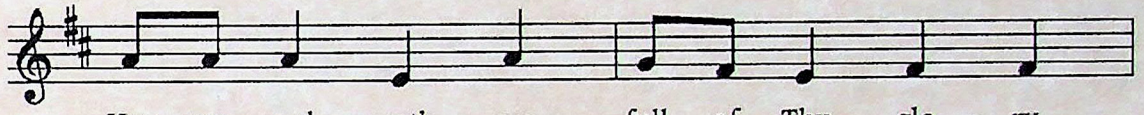
	- English -	- Malayalam -
CEL:	Our Father, who art in heaven, Hallowed be thy name, Thy kingdom come; holy, holy, thou art holy.	സ്വർഗ്ഗസ്ഥിതനാം താതാ നിൻ, നാമം പൂജിതമാകണമേ, നിൻ രാജ്യം വന്നീടണമെ; പരിശുദ്ധൻ നീ പരിശുദ്ധൻ.

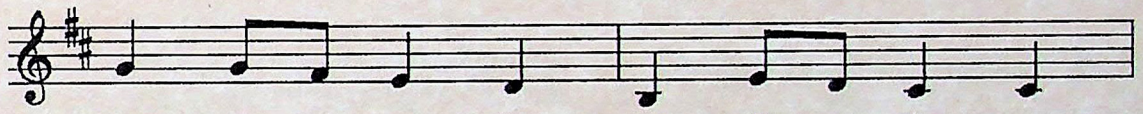
All:



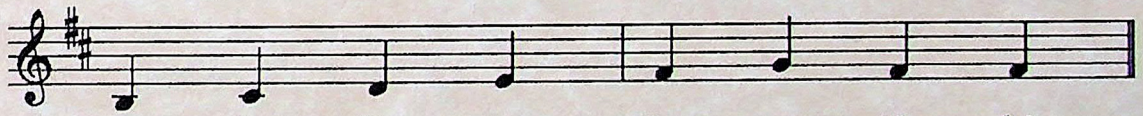
Our Fa - ther who art in Hea - ven,
[സ്വർഗ്ഗസ്ഥിതനാം താതാ നിൻ, സ്തുതി തൻ നിസ്തുല മഹിമാവാം]



Hea - ven and earth are full of Thy glo - ry.
[ഭൂസ്വർഗ്ഗങ്ങൾ നിറഞ്ഞുസദ പാവനമായി വിളങ്ങുന്നു.]



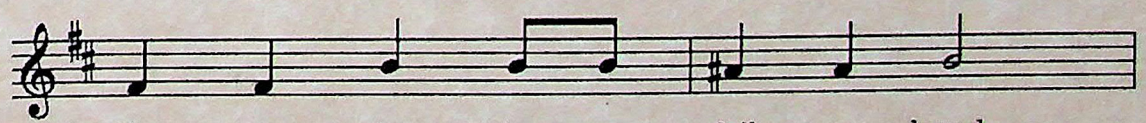
An - gels and men sing out Thy glo - ry:
[വാനവ മാനവ വൃന്ദങ്ങൾ ഉദ്ഘോഷിപ്പൂ സാമോദം]



Ho - ly, Ho - ly, Thou art Ho - ly!
[പരിശുദ്ധൻ നീ എന്നെന്നും, പരിശുദ്ധൻ നീ പരിശുദ്ധൻ]

CEL:	Our Father, who art in heaven, Hallowed be Thy name, Thy kingdom come; Thy will be done on earth as it is in heaven.	സ്വർഗ്ഗസ്ഥിതനാം താതാ നിൻ, നാമം പൂജിതമാകണമേ, നിൻ രാജ്യം വന്നീടണമെ; നിൻ ഹിതമിവിടെ ഭവിക്കണമേ സ്വർഗ്ഗത്തിനതു പോൽ ഉലകിൽ.

All:



Give us this day our dail - y bread,
[നിൻ ചിത്രം നിറവേറണമെ ആവശ്യകമാം ആഹാരം, ഞങ്ങൾക്കിന്നരുളീടണമെ,]



And for - give us our tres - pass - es,
[ഞങ്ങൾ കടങ്ങൾ പൊറുത്തതുപോൽ, ഞങ്ങൾക്കുള്ള കടം സകലം]

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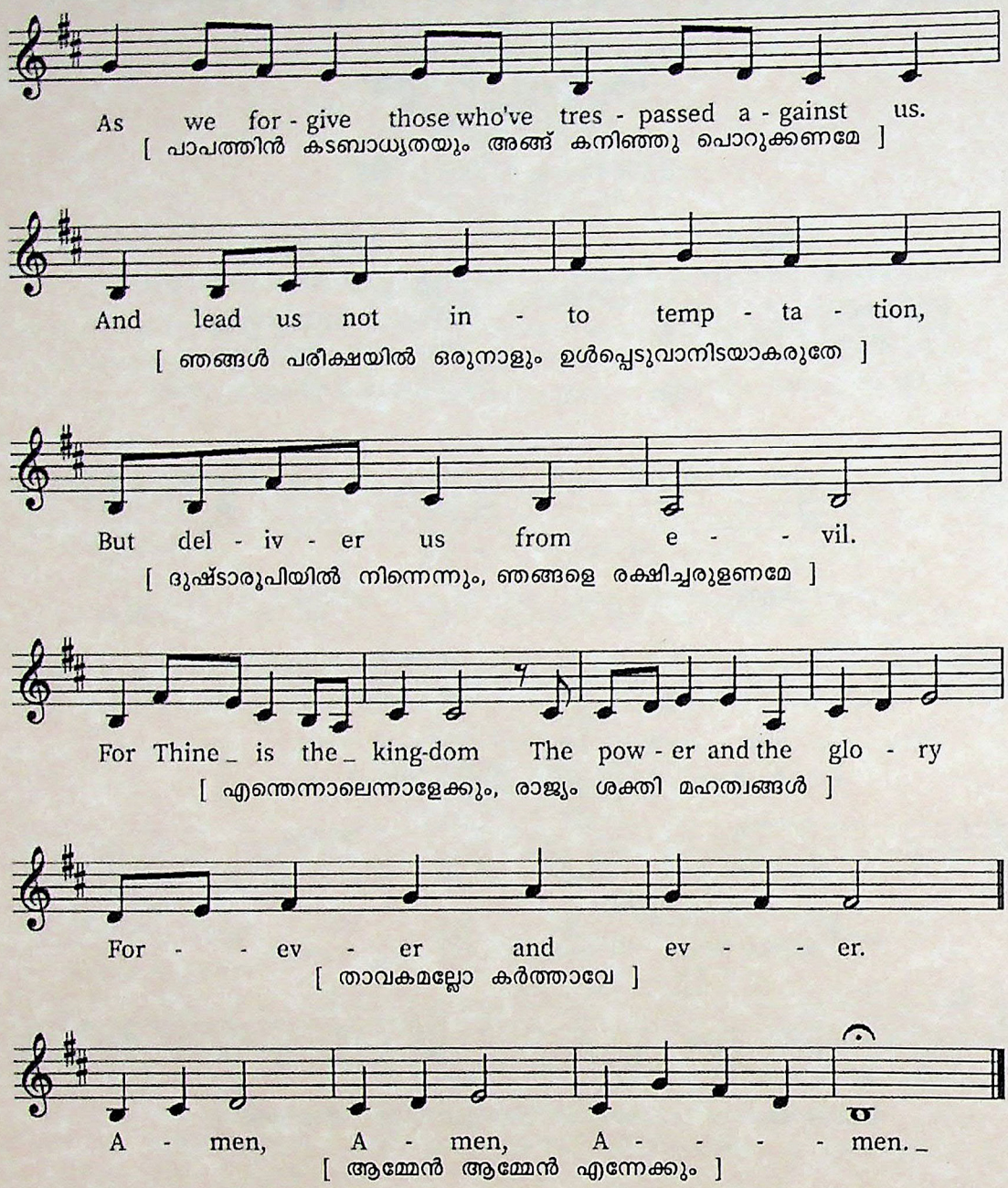

Server: Let us pray. Peace be with us.

CEL: O Lord our God, You have called these servants to be united in holy matrimony and to live in the union of hearts. Graciously enrich Katie and Sebastian with Your heavenly gifts, and help them to form an ideal family that observes Your commandments. Enable us, O Lord, to administer this sacrament worthily for Your glory and for the good of the human race.

Mārā d'kōl, Awā, wa'Wrā, u'Ruhā d'Q.udšā, l'almīn.
[The Lord of all, the Father, the Son and the Holy Spirit forever.]

All: Amen

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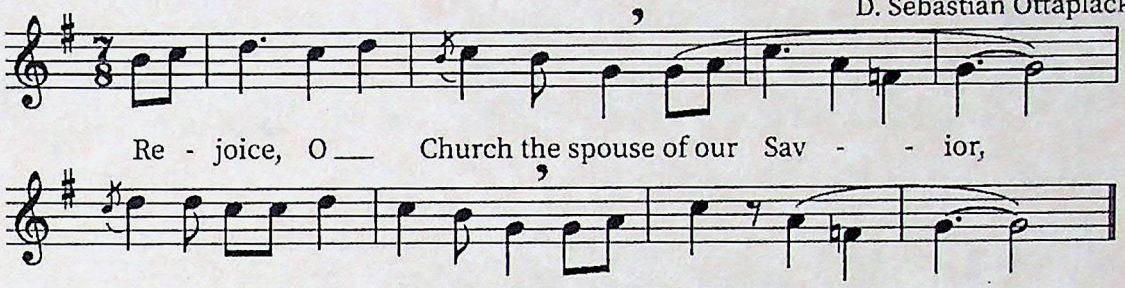
- Psalm 45, 128 -

Refrain [℟]:

Arr./Composed by
D. Sebastian Ottaplackal



1. Hear, O daughter, consider,
and incline your ear;
Forget your people
and your father's house. **[℟]**

2. The princess is decked in her
chamber with gold-woven
robes; In many-colored robes
she is led to the king,
followed by her companions.
With joy and gladness they are
led along, as they enter the
palace of the king. **[℟]**

3. I will cause your name to be
celebrated in all generations,
Your wife will be like a fruitful vine
within your house;
Your children will be like olive
shoots around your table. **[℟]**

4. Thus, shall the man be blessed
who fears the Lord.
The Lord bless you from Zion.
All the days of your life. **[℟]**

Server: Let us pray. Peace be with us.

CEL: O Lord our God, when the sweet fragrance of Your love wafts over us and our souls are enlightened with the knowledge of Your truth, may we be found worthy to receive Your beloved Son who manifests from heaven. And may we be worthy to thank and praise You unceasingly in Your Church who is crowned and adorned with all blessings and goodness.

For You are the creator and *Mārā d'kōl'almīn* [the Lord of all, forever]

All: Amen.

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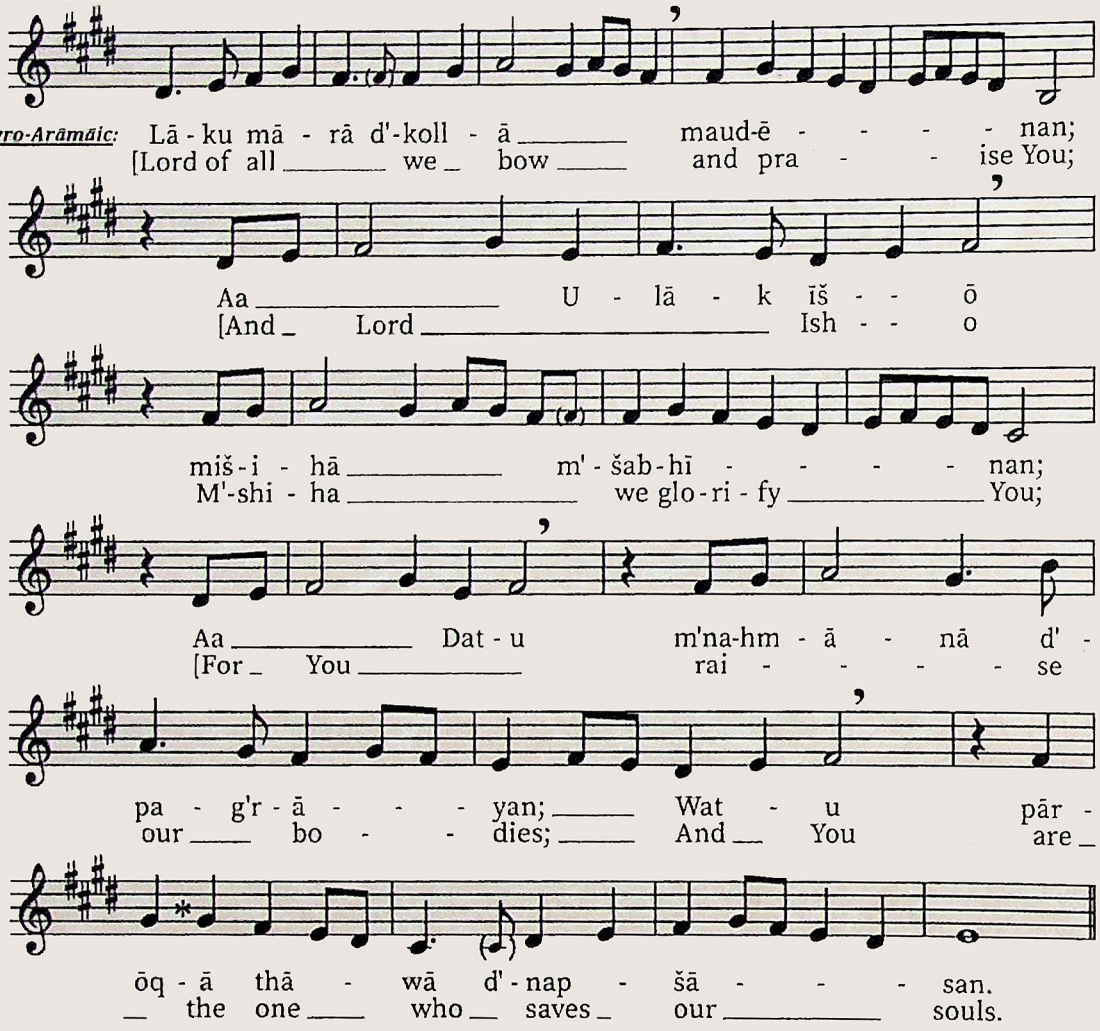
- Resurrection Hymn -

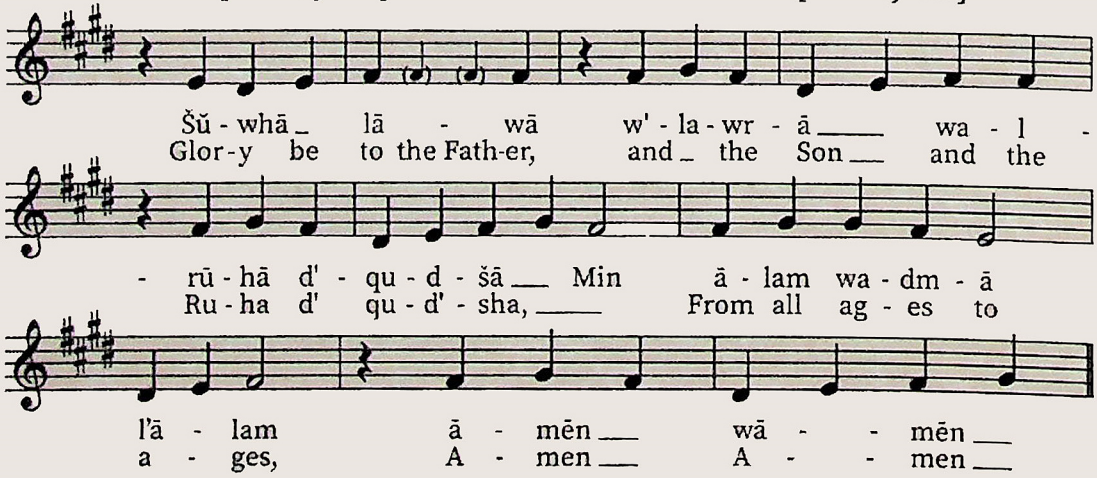
The celebrant and servers face the Altar. The server enters the sanctuary and incenses, from the left of the altar to the right. In the middle, he incenses the congregation.

Refrain [℟]:



CEL: * *Āšīngēṯ dakyāyīṯ īday* O Lord, I washed my hands pure and
Weṯkarkkēṯ l'madbahāk māryā walked around your madbaha, O God
[Cel: Refrain] ***[Cel: Refrain]***

All:



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Server: Let us pray. Peace be with us.

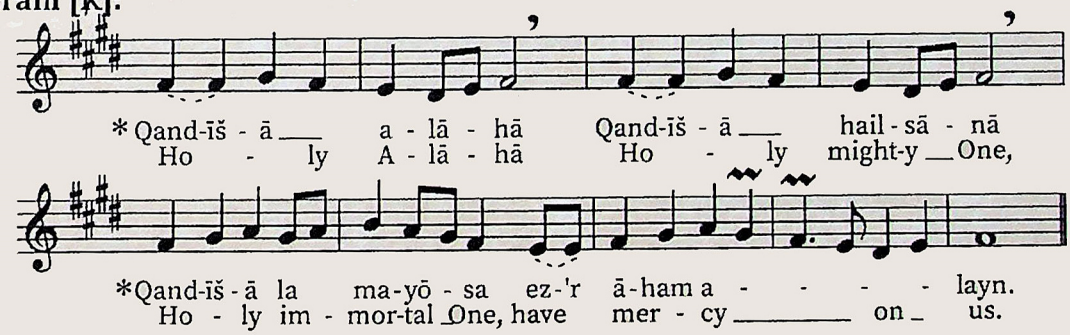
CEL: My Lord, You are truly the One who raises our bodies.
You are the Savior of our souls and the constant preserver of our lives. We are always bound to offer You thanks, praise, and worship.
Mārā d'kōl l'almīn [The Lord of all, forever.]

All: Amen.

- Trisagion Hymn -

	- ***English*** -	- ***Syro-Arāmāic*** -
Cantor:	Raise your voices, all of you And together praise Him, * *Alāhā*, the living God.	* *Ārīm qālhōn* *w'šambah kollē ammā* *lalāhā hayyā*

Refrain [℟]:



CEL:	Glory to the Father, Son, and and * *Ruhā d'qudšā* [Holy Spirit] ***[Cel: Refrain]***	* *Šŭwhā lawā w'lawrā* *walruhā d'qudšā* ***[Cel: Refrain]***
Choir:	From the ages to the ages Amen, Amen **[℟]**	* *Min ālam wadmā l'ālam* *āmēn wāmēn* **[℟]**

* ***Syro-Arāmāic:*** The language of Christ; a Semitic language, a Syrian dialect of which was used as a lingua franca in the Near East from the 6th century BC. Over 3,000 years, Arāmāic served as a language of public life and administration of ancient kingdoms and empires and also as a language of divine worship and religious study.

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Server: Let us pray. Peace be with us.

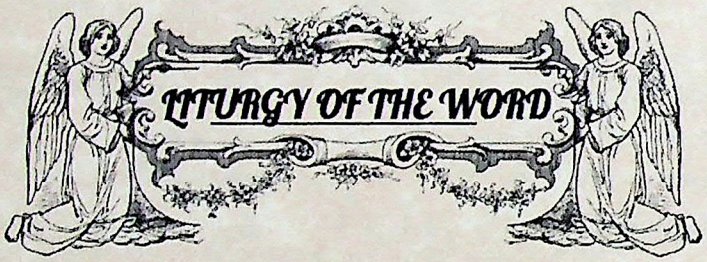
CEL: Holy, praiseworthy, mighty, and immortal God who dwells and delights in the holy ones, we beseech You. At all times, look upon us, bless us, and show us Your mercy as You have been inclined to.

Mārā d'kōl, Awā, wa'Wrā, u'Ruhā d'Qudšā, l'almīn.
[The Lord of all, the Father, the Son, and the *Ruhā d'Qudšā*, forever.]

All: Amen

Server: Brothers and sisters, please be seated and listen attentively.

Congregation may be seated



FIRST READING - Pentateuch (Old Testament)

Genesis 1: 26-28, 31

Reader: A reading from the Book of Genesis.
[Joseph K. George]

Then God said,
let us make human beings in our image, after our likeness.
Let them have dominion over the fish of the sea,
the birds of the air, the livestock, and all the wild animals,
and all the creatures that crawl on the earth.
God created mankind in His image; in the image of God He created them;
male and female, He created them.
God blessed them, and God said to them:
Be fruitful and multiply; fill the earth and subdue it.
Have dominion over the fish of the sea, the birds of the air,
and all the living things that move on the earth.
God looked at everything He had made, and behold, found it very good.

The Word of the Lord.

All: Praise be to the Lord, our God.

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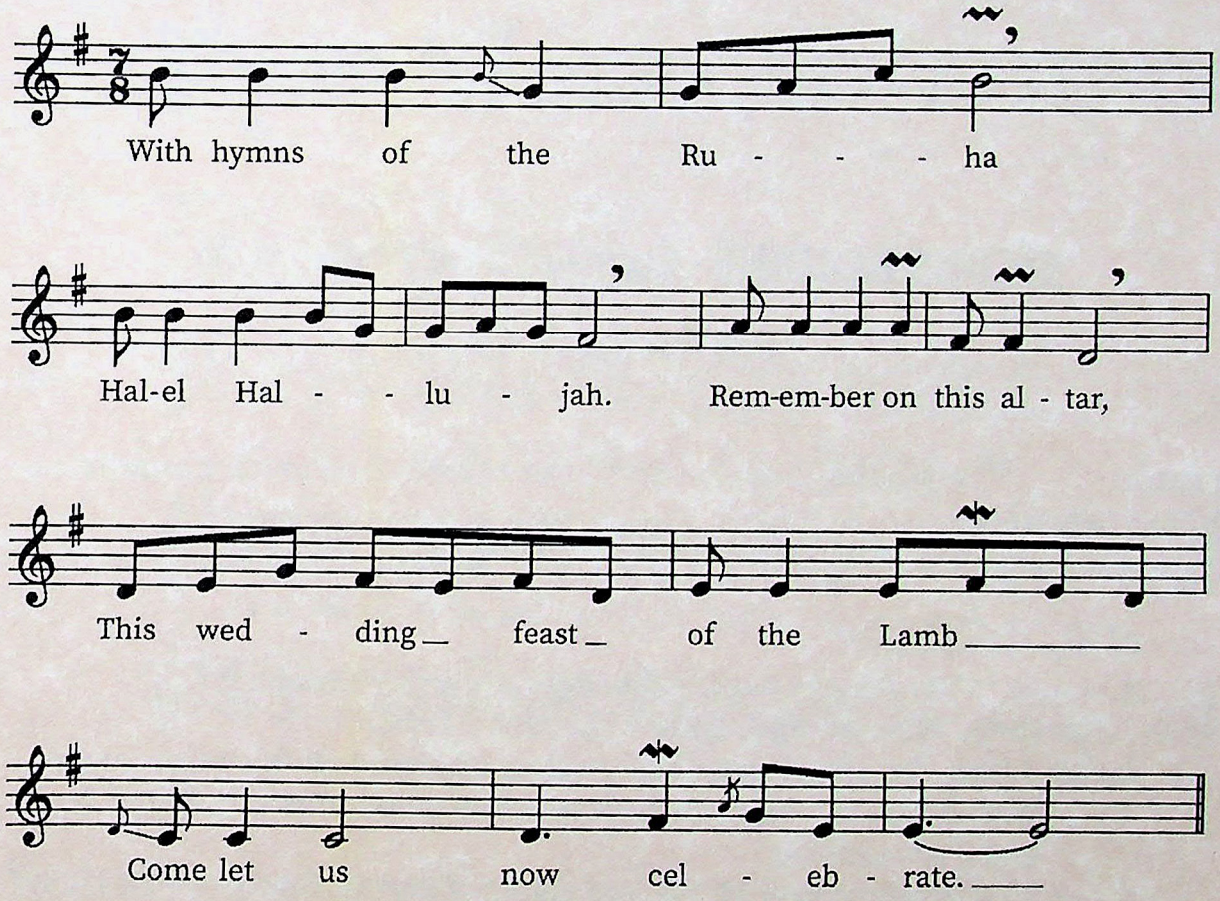
Congregation remains seated

- Suraya Hymn -

CEL: The heavens always/ Sing, praise, and acclaim/
The glory of God ***[Cel: Refrain]***

Refrain [℟]:



Cantor: Expanse of the skies/ Declares from above/
The craft of His hands **[℟]**

CEL: Glory be to God/ Father, Son, * *Ruhā*/
The eternal One **[℟]**

Cantor: Always it shall be/ From eternity/
Forever, amen **[℟]**

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Server: Alleluia, alleluia, alleluia! Let us pray, peace be with us.

CEL: O Lord our God, help us with Your grace and mercy.
Illumine our minds to listen and to understand the sweet sound of Your life-giving and divine commandments.
Through Your commandments, may love, hope, and salvation that are beneficial to our body and soul bear good fruit in us.
May we constantly praise You,
Mārā d'kōl, Awā, wa'Wrā, u'Ruhā d'Qudšā, l'almīn.
[The Lord of all, the Father, the Son, and the *Ruhā d'Qudšā*, forever.]

All: Amen

SECOND READING - Epistle (New Testament)

1 Corinthians 13:1-8

Lector: A reading from the first letter of Saint Paul to the Corinthians.
[Olivia Sebastian]

Brothers and sisters,
if I speak in human and angelic tongues but do not have love,
I am a resounding gong or a clashing cymbal.
And if I have the gift of prophecy and comprehend all mysteries and all knowledge; if I have all faith to move mountains but do not have love, I am nothing.
If I give away everything I own, and if I hand my body over so that I may boast but do not have love, I gain nothing.
Love is patient, love is kind.
It is not jealous, love is not pompous, it is not inflated, it is not rude,
it does not seek its own interests, it is not quick-tempered,
it does not brood over injury, it does not rejoice over wrongdoing
but rejoices with the truth.
It bears all things, believes all things, hopes all things, endures all things.
Love never fails.

The word of the Lord.

All: Praise be to our Lord * *Mišīhā.*

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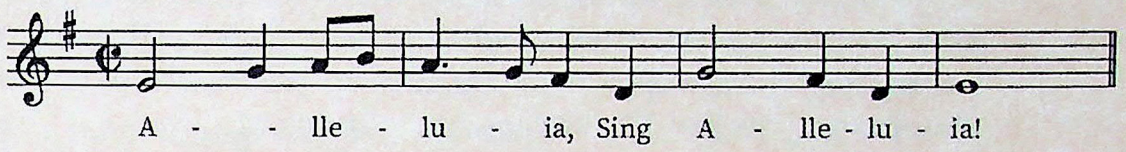
Congregation stands

- Alleluia Hymn -

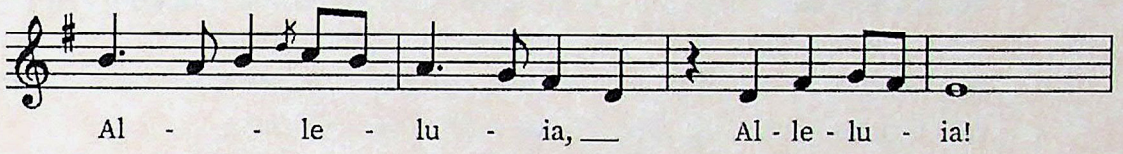
Cantor: Alleluia, sing Alleluia

All:



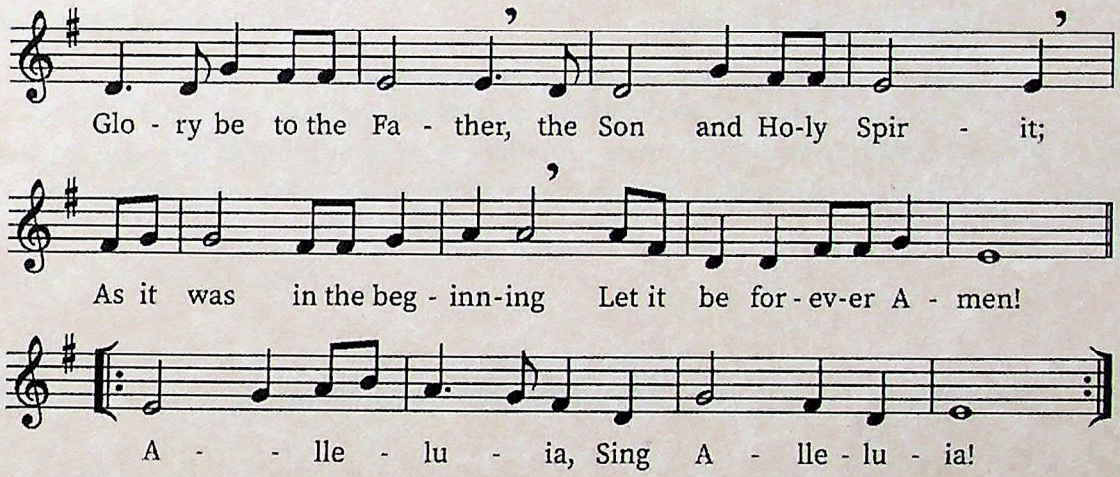
Cantor: Alleluia, sing Alleluia

All:



Cantor: My heart is stirred by a noble theme.
As I sing my hymn to the king.
My tongue is the pen of a nimble scribe.

All:



Server: Let us stand attentively and listen to the Holy Gospel.

CEL: Peace ✝ be with you__ Congregation bows

The celebrant blesses the people with the Book of the Gospel

All: With you and with your spirit.

CEL: The Holy Gospel of our Lord * *Išhō Mišīhā*,
proclaimed by * *Mār Yôḥānān* [St. John]

All: Praise be to our Lord * *Mišīhā* .

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GOSPEL READING - (New Testament)

John 15: 9-17

CEL: As the Father has loved me, so have I loved you; abide in my love.
If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in His love.
These things I have spoken to you, that my joy may be in you, and that your joy may be full. "This is my commandment,
that you love one another as I have loved you. Greater love has no man than this, that a man lay down his life for his friends.
You are my friends if you do what I command you.
No longer do I call you servants, for the servant does not know what his master is doing; but I have called you friends,
for all that I have heard from my Father I have made known to you.
You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide;
so that whatever you ask the Father in my name,
He may give it to you.

This I command you, to love one another.

All: Praise be to our Lord **Mišīḥā*.

Congregation may be seated

HOMILY

Rev. Fr. Joel Pius

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KAROZUTHA -
[The Prayers of the Faithful]

Server: Let us pray for Katie and Sebastian in reverence and exultation, that they be united in Holy Matrimony, praying: "Lord, bless this couple."

All: Lord, bless this couple.

Server: O heavenly Bridegroom, who offered His life for His bride, the Church, bless this couple to live a life of sacrifices in mutual love and unity. We beseech You, we pray,

All: Lord, bless this couple.

Server: O Lord **Miśīḥā*, who has taught about the indissolubility of marriage, please help this couple to lead a happy life with mutual faithfulness and chastity. We beseech You, we pray,

All: Lord, bless this couple.

Server: O Lord **Miśīḥā*, who blessed the couple in Cana by Your presence, help Katie and Sebastian to lead a life of prayer always depending on Your help and experiencing Your presence. We beseech You, we pray,

All: Lord, bless this couple.

Server: For the unity of love, which is the bond of perfection, obtained through the fullness of the Holy Spirit, we beseech You, we pray,

All: Lord, bless this couple.

Server: We thank You for the gifts of our parents, grandparents, friends, mentors, siblings, and family that You have chosen for us from all eternity. We thank You for their care, compassion, and sacrifices, which are the roots of our lives. Father, bless them and reward them abundantly. We beseech You, we pray,

All: Lord, bless this couple.

Server: Let us commend ourselves and one another to the Father, to the Son, and to the **Ruḥā d'Qudšā*.

All: O Lord our God, we commend ourselves to You.

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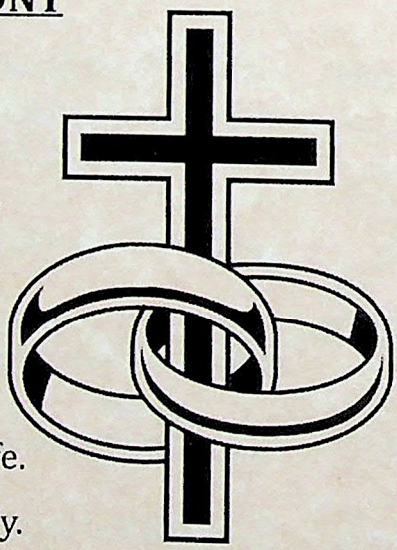
CEL: O Lord, our God,
bless Katie and Sebastian to lead their family life with success,
which they will begin today with joy and hope.
Fill them with Your peace and love.
Make them worthy to obtain the everlasting crown.
Bless graciously their parents and all their family members
who have helped them grow in Your love.
Bless us, those who participate in this holy ceremony.
In the name of the Father, the Son, and the *Ruhā d'Qudšā,*
Mārā d'kōl'almīn [The Lord of all, forever.]

All: Amen

Server: Dear brothers and sisters,
Katie & Sebastian will now be united through the sacrament of Matrimony.
The Celebrant begins to pray for himself to administer this sacrament worthily.
So, let us pray together in silence, with zeal and attention.

RITE OF MATRIMONY



CEL: O God, who has given man a life-long friend,
We praise your limitless providence.
Enable me, Your humble servant,
to administer this sacrament worthily,
to unite Katie & Sebastian,
who desire to become Husband and Wife.
Shower Your grace on me abundantly.

In the name of the Father, the Son, and the *Ruhā d'Qudšā,*
Mārā d'kōl'almīn [The Lord of all, forever.]

All: Amen.

[Two witnesses[4] come to stand with the Bride and Groom]

[4] ***Two witnesses:*** The ancient Jewish wedding ceremony required two witnesses, one for the bride and one for the groom. The Catholic Church also has requirements before Catholics can be considered validly married in the eyes of the Church, one of four requirements being their consent is given in the presence of two witnesses and before a properly authorized Church minister.

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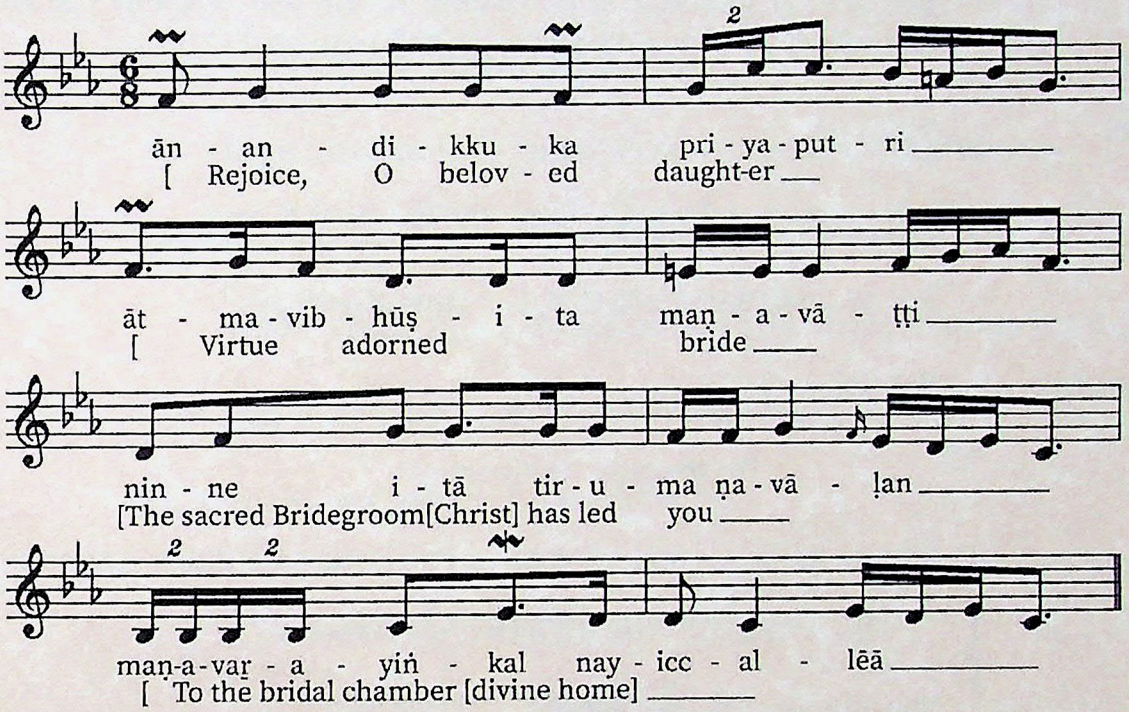
- HYMN: Ps. 98:4, Ps. 45:11 -

Refrain [℟]: ആനന്ദിക്കുക പ്രിയപുത്രി, ആത്മവിഭൂഷിത മണവാട്ടി
നിന്നെ ഇതാ തിരുമണവാളൻ മണിയറയിങ്കൽ നയിച്ചല്ലോ



- Malayalam -

1. തൻ തിരുരക്ത ശരീരങ്ങൾ
സ്ത്രീധനമായ് നിനക്കെകി
നിന്നെ ലഭിക്കാൻ സ്വയമേവം
കുരിശിൽ പാവന ബലിയായ്
(ആനന്ദിക്കുക...)

2. ആത്മവിശുദ്ധി പകർന്നീടാൻ
നിന്നിൽ തൻ കൃപ വർഷിക്കും
നിൻ പ്രിയ സുതരെ വളർത്താനായ്
ഹൃദയാനന്ദം നൽകുമവൻ.
(ആനന്ദിക്കുക..)

- English -

Shedding His own flesh and blood,
[The Lord] has paid as your dowry.
For you to have eternal life,
He became a holy sacrifice on the Cross.
Refrain [℟]

To impart the cleansing of your soul,
He will shower His Grace on you.
In the raising of your children,
Your heart will be filled with gladness.
Refrain [℟]

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THE NUPTIAL COVENANT

CEL: Sebastian, do you accept Katie as your Wife, according to the law of Christ and according to the teachings of the Holy Church, with free will and with full consent?

Bridegroom: Yes, I do.

CEL: Katie, do you accept Sebastian as your Husband, according to the law of Christ and according to the teachings of the Holy Church, with free will and with full consent?

Bride: Yes, I do.

[To the witnesses, Teresa K. Kalra and Elizabeth K. Sen]

CEL: Are you witnesses to this marriage covenant?

Witnesses: Yes, we are.

[To the bride and groom]

CEL: Katie and Sebastian, as a symbol of your marriage covenant,
you may now join your right hands.

CEL: May the God of Abraham,
Isaac, and Jacob be with you.
Katie and Sebastian,
may Jesus Christ, our Lord,
unite you with the bond of marriage
in order to lead a family life with love
and with the unity of mind.

In the name of the Father ✝, the Son ✝,
and of the *Ruhā d'Qudšā* ✝,
Mārā d'kōl'almīn [The Lord of all, forever.]

- The Celebrant sprinkles Holy Water over the couple -

All: Amen.

[The Witnesses may be seated]

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Blessing of the *Thāli* [2]

CEL: O Lord, who has accepted the Church as Your Bride

through Your death on the cross, bless ✝ this *Thāli*

that unites both Katie & Sebastian in faith and love.

May this *Thāli*, the very symbol of unity,

bind them in unbreakable love and total faithfulness.

May the cross embossed on it give them the strength to

suffer gladly the difficulties that may arise in their life and

to lead a holy life according to Your will.

Let it be also a symbol of their fidelity.

In the name of the Father ✝, the Son ✝,
and of the *Ruhā d'Qudšā* ✝,
Mārā d'kōl 'almīn [The Lord of all, forever.]

- The Celebrant sprinkles Holy Water on the Thāli -

All: Amen.

[2] *Thali:* a heart-shaped pendant, made of gold, in the shape of a leaf, embossed with beads made into the shape of a cross, the symbol of our Christian faith. It is also a symbol of Christ's suffering and resurrection. The leaf represents life and the cross represents God's presence in the marriage and the heart symbolizes the concept of love. The seven beads that go vertical represent the seven sacraments of the Catholic Church. The three beads that are horizontal represent the three persons of the Trinity. Before the wedding, the *Thali* is strung on a chain made by intertwining twenty-one threads taken from the *Manthrakodi* [3] in seven sets, using three threads each. This simple chain of thread is worn for three days and then replaced with a permanent gold chain. At the wedding, the *Thali* is blessed by the priest and is tied around the neck of the bride by the groom using a reef knot or *Aankettu* [4], one that is strong and impossible to unravel. Properly tying the *Thali* indicates the permanence of marriage. The act signifies that the bride and groom have figuratively and literally "tied the knot," creating a lifelong inseparable bond in marriage. Women consider the *Thali* to be the most prestigious token of love offered during the ceremony.

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Blessing of the Rings

CEL: O Lord, Our God, bless ✝ these rings,

which this couple will exchange today and

wear as a symbol of their mutual love and fidelity.

In the name of the Father ✝, the Son ✝,
and of the *Ruhā d'Quḏšā* ✝,
Mārā d'kōl'almīn [The Lord of all, forever.]

- The Celebrant sprinkles Holy Water on the wedding bands

All: Amen.

Blessing of the *Manthrakodi* [3]

CEL: O merciful Lord, you who adorns the human soul with

the eternal robe of grace, bless ✝ this *Manthrakodi.*

O Lord, who adorns the Holy Church, Your Bride, with the robe of

glory, make this couple live a life of purity on earth that they may be

made worthy to wear the robe of glory in heaven.

In the name of the Father ✝, the Son ✝,
and of the *Ruhā d'Quḏšā* ✝,
Mārā d'kōl'almīn [The Lord of all, forever.]

- The Celebrant sprinkles Holy Water on the manthrakodi

All: Amen.

[3] *Manthrakodi:* Literally translated, *Manthrakodi* means garment of prayers. "Manthra" means specially blessed and "kodi" means new clothes. The Manthrakodi represents the bridal veil that is given by the Husband. It symbolizes Rebecca's action of covering herself with her veil when she first saw Isaac. She did this as an act of humility and devotion to her lifelong partner, who she was united in Matrimony by God (Genesis 24:65-67). After tying the *Thali*, the Groom promises that he will shelter and protect his bride. The Groom, henceforth, accepts the responsibility to care for and cherish His Bride. The sister of the Groom stands to the left side of the Bride, signifying the departure of the Bride from her father's home and the reception of the Bride into her Husband's home.

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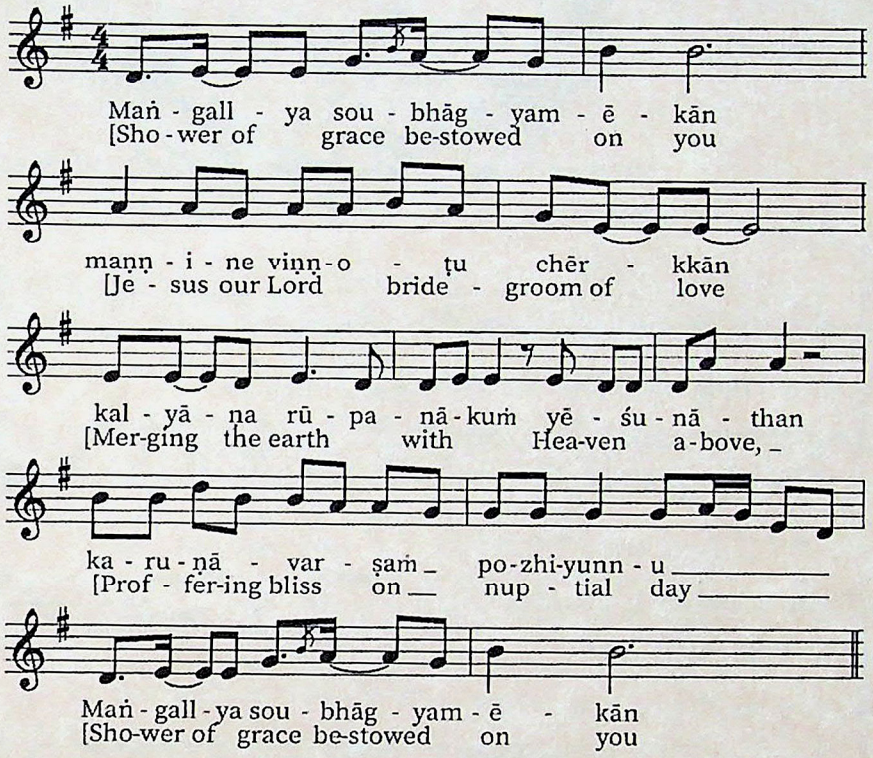
Refrain: [മംഗല്ല്യ സൗഭാഗ്യമേകാൻ/ മണ്ണിനെ വിണ്ണോടു ചേർക്കാൻ
കല്യാണ രൂപനാകും, യേശുനാഥൻ/ കരുണാവർഷം പൊഴിയുന്നു]



The groom stands behind the bride and the maid of honor lifts up the bride's veil.

The celebrant hands the *Thāli*[2] to the groom and the groom ties it around the bride's neck- using an *Aankettu.*[4]

The celebrant hands the blessed rings which the bride and groom exchange.

The celebrant hands two rosaries to the bride and groom making the sign of the cross on their foreheads.

[Garlanding is done at this time]

The celebrant hands the *Manthrakodi*[3] to the groom. The groom then places the *Manthrakodi* over the bride.

- ***Malayalam*** -	- ***English*** -
1. യൗസേപ്പിതാവും കന്യാംബികയും	Greetings to all, greetings to lead
ഓമൽ സുതനാമീശോയും	sanctified lives as Joseph and Mary
കുടുംബമാം, യാഗവേദിയിൽ	Jesus, their child offered His life
ആത്മാർപ്പണം ചെയ്തതുപോലെ	A life of penance and peace
അർപ്പണം ചെയ്യാൻ, കുടുംബമാകാൻ	As the model family
ഭാവുകം നേരുന്നിതാ...	May [this couple] also be
[മംഗല്ല്യ സൗഭാഗ്യമേകാൻ]	**[Refrain]**
2. സദ്ഗുണവതിയാം സാറയുമൊപ്പം	As the virtuous Sarah
സൗഭാഗ്യവാനാം തോബിയാസും	and blessed Tobias witnessed life,
പാവനമാം സ്നേഹവേദിയിൽ	offering themselves to the Lord,
തങ്ങളിൽ ഒന്നായ് തീർന്നതുപോലെ	became one in the love of God
തുണയായ് ഇണയായ് സാക്ഷികളാകാൻ	Righteous people, with true faith
ഭാവുകം നേരുന്നിതാ...	May [this couple] also be
[മംഗല്ല്യ സൗഭാഗ്യമേകാൻ]	**[Refrain]**

[4] *Aankettu:* A reef knot, one that is strong and impossible to unravel. Also known as a male knot. The knot symbolizes the stability of marriage.

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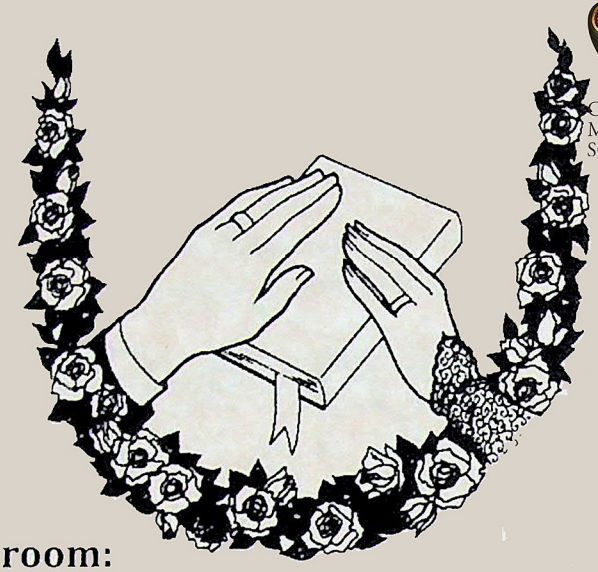
MATRIMONIAL PLEDGE

The bride and the groom,
placing their right hands

on the Bible,
pronounce the following pledge

prompted by the celebrant:



Bride & Groom:

We, Katie & Sebastian, hereby solemnly promise,
taking the Holy Gospel as our witness/,
that starting today, until our death/,
we will live together/
with one mind / and one heart/
in mutual love and fidelity/,
in sorrow and joy/,
in poverty and prosperity/,
in sickness and in health.

May the Lord God Almighty/
help us to live/
according to this promise.

Server: Katie and Sebastian, bow your heads and receive the blessing.

CEL: May God Almighty bless you. May He enrich you both with inner beauty and the gifts of the Holy Spirit. May Christ, the head of the Church, be your ruler and protector, always. May He support you in all the activities of your life. May He shower upon you mental well-being, bodily health, and earthly blessings. May He help you to gladly accept the children whom He gives to you, and to help you lead them in the path of sanctity. May He make you worthy of offering to Himself, praise, thanksgiving, and adoration, forever and ever.

All: Amen.

[Sister of the Groom takes the Manthrakodi, folds it, and places it on the left arm of the bride]

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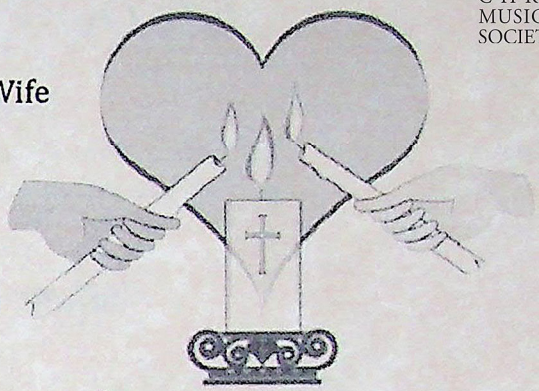
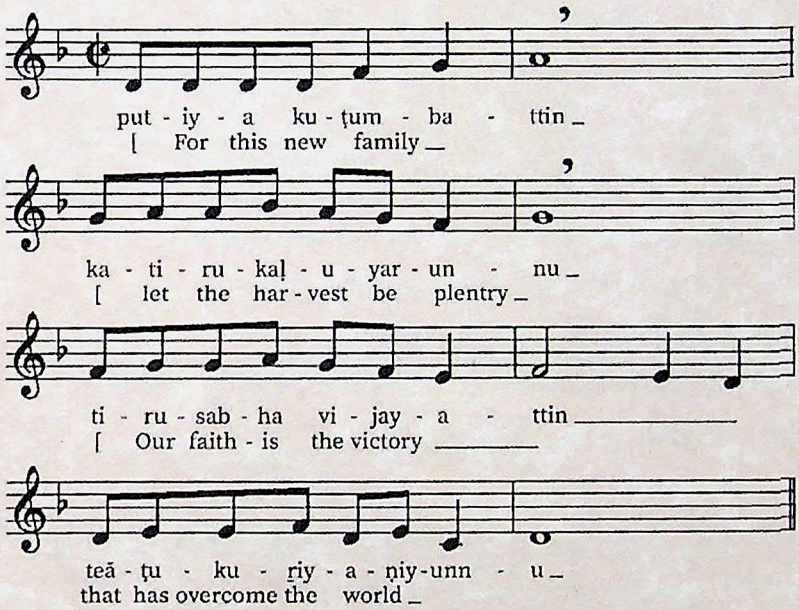
Lighting of the *Unity Candle*[1]

CEL: May Christ be the light of your life!
Now, I invite the new Husband and Wife
to light the Unity Candle.



- HYMN -

Refrain: [പുതിയ കുടുംബത്തിൻ കതിരുകളുയരുന്നു,
തിരുസഭ വിജയത്തിൻ തൊടുകുറിയണിയുന്നു]



1. അവനിയിലുന്നതമാം
അംബര വീഥികളും
മംഗള ഗീതികളിൽ
മുങ്ങി വിളങ്ങുന്നു
[പുതിയ കുടുംബത്തിൻ]

The earth and the sky above
on earth and on high,
are immersed
with auspicious songs
[Refrain]

2. നവദമ്പതിമാരേ
ഭാവുകമരുളുന്നു
മംഗളമരുളുന്നു
മഞ്ജുള വാണികളാൽ
[പുതിയ കുടുംബത്തിൻ]

O! the newly wed,
we offer our best wishes
with beautiful words
we offer you our greetings
[Refrain]

The Newlywed Couple will walk to the Unity Candle and each take the smaller candles that were lit by their respective mothers.

Together, they will light the Unity Candle.

Then, they will blow out the smaller candles, symbolizing that their two separate lives are now blended into one life together.

After lighting the candles, the Newlywed Couple returns to the center of the aisle.

[1] ***Unity Candle:*** The unity candle now replaces the traditional ritual brass oil-lamp called a *Nilaviḷakku*; The most frequent images of lamps in the Bible relate to worship. The lamps on the seven-branched lampstand in the tabernacle were to be constantly lit (Exodus 30: 7-8) as a symbol of God's perfection and constant guidance. Lamps appear in the Torah and other Jewish sources as a symbol of 'lighting' the way for the righteous, the wise, and for love and other positive values. The menorah is described in the Bible as the seven-lamp (six branches) ancient Hebrew lampstand made of pure gold and used in the tabernacle set up by Moses in the wilderness and later in the Temple in Jerusalem. The flame represents Christ Himself giving Light to the world. This lamp also symbolizes the golden lamps on the golden lamp stand of the Tabernacle (Lev. 24: 3-4) and shows that our Church is in continuation with the Jerusalem temple. In the Churches of Kerala, the lamp's top is sometimes molded in the shape of the Saint Thomas cross.

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Holy Qurbāna (CONTINUES)

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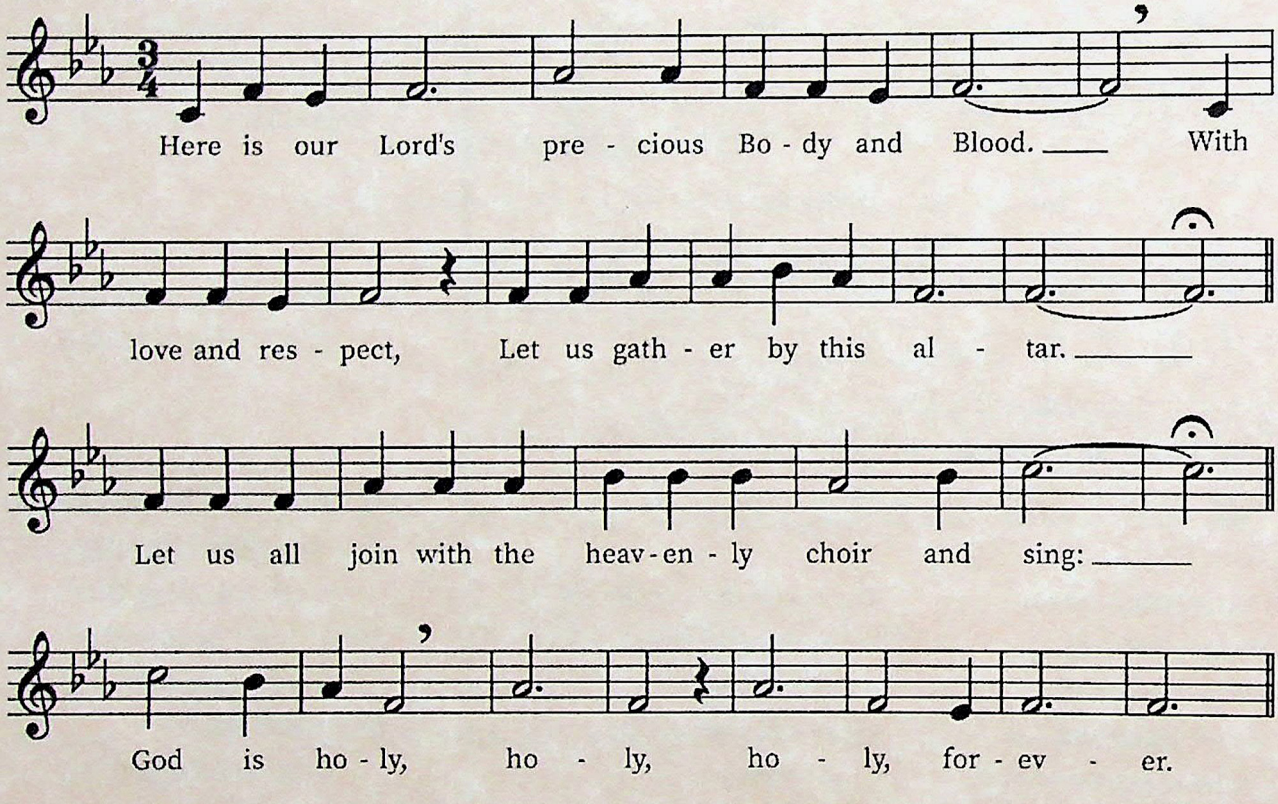
Server: Let those who have been baptized and sealed with the sign of life participate attentively and devotedly in these holy mysteries.

- Anthem of the Mysteries -

"In the Lord, I put my firm trust."

Composed by
Rev Fr. Joseph Palackal

Refrain [℟]:



"The poor will eat and be satisfied." **[℟]**

Server: Let us pray, peace be with us.

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CEL: Glory be to the Father, and to the Son,
and to the * *Ruhā d'Qudšā* [Holy Spirit]
Let the memory of blessed virgin * *Maṟiam,* the Mother of God,
and * *Mār Yoūsēp* the just, be at this holy altar.

All: From eternity and forever,/ amen.
Apostles and friends of the only begotten Son of God,/
pray for peace in the world.

CEL: Let the people of God proclaim amen, amen./
Along with the memory of our father, *Mār Thōmā Šleeḥā* (St. Thomas)/
remember at this sacred altar the just who have triumphed/
Together with the just who have triumphed,
and the martyrs who have been crowned in glory.

All: The mighty Lord is with us./
Our King is with us./
Our God is with us./
The God of *Ya'qūb* (Jacob) is our help.

CEL: All the departed,/ the lowly and the great,/
sleep in You with the hope/
that through Your glorious resurrection/
You will raise them in glory.

All: Let us open our hearts before Him./
Through prayer, fasting, and contrition,/
let us find favor with the Father,/ the Son,/ and the *Ruhā d'Qudšā.*

The priests at the table of the Word come to the front of the Madbhaha.

The celebrant, making a profound bow, prays in a low voice:
(O Lord our God, bless us to enter the most Holy of Holies.
With a heart that is washed clean and a conscience that is made pure
may we stand before Your altar with devotion, diligence, and holiness.
Make us worthy to offer You spiritual and rational sacrifices in true faith.)

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PROFESSION OF FAITH (Creed)

CEL: We believe in One God, the Father Almighty, …

All: …creator of all things, / visible and invisible. /
We believe in one Lord * *Išḥō Mšīḥā*,/ the only begotten Son of God, /
the First-born before all creatures, /
born of the Father before all ages / and not made, /
true God from true God, / consubstantial with the Father. /
Through Him the worlds were formed and all things were created. /
For us men and for our salvation / He came down from heaven /
and was incarnate by the * *Ruḥā d'Qudšā*. /
He was conceived and born of the Virgin *Maṟiam* (Mary) /
and became man. /
He suffered and was crucified / in the days of *Panthios Pilathos*. /
He died and was buried / and on the third day rose again /
as it is written. /
He ascended into heaven / and sits at the right hand of His Father. /
He will come again to judge the dead and the living. /
We believe in the one * *Ruḥā d'Qudšā*, /
the Spirit of truth and the giver of life, /
who proceeds from the Father [*and the Son*]. /
We believe in the one, holy, apostolic, and catholic Church. /
We confess one Baptism for the remission of sins, /
the resurrection of the body, / and life everlasting. Amen.

CEL: May God, the Lord of all,
strengthen you ✝
to sing His praises.

The celebrant
blesses
the server

Server: Let us pray, peace be with us.

Let us pray by commemorating our fathers
who are the patriarchs, major archbishops,
metropolitans, bishops, priests, deacons,
and consecrated men and virgins.
Let us also remember our parents,
sons, daughters, brothers, and sisters.
Let us call to mind all the rulers who are
believers and friends of *Mšīḥā*
and all those who have departed
from this world in true faith.
Through the grace of *Mšīḥā*, may this
sacrifice be the cause of our salvation,
the help, and the life everlasting
in the kingdom of heaven.

The celebrant approaches the altar making three deep bows. He makes each bow after a short distance, while praying in a low voice:

*I give You thanks, O God, the Lord of heaven and earth, the Father, the Son, and the *Ruḥā d'Qudšā. In Your mercy, even though I am a sinner, You have made me worthy to offer before You these praiseworthy, holy, life-giving, and divine Mysteries of the Body and Blood of Your anointed One. I celebrate these Mysteries for the remission of debts, the forgiveness of sins, and for the salvation of the souls of the people, who are the sheep of Your pasture. I offer these for the reconciliation of the whole world and for peace and tranquility of all the churches.*

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The celebrant approaches the altar. Facing the altar in the same direction as the people, he bows down and reverently kisses the altar in the center, on the right corner, and on the left corner. Coming back to the center of the altar he requests the prayers of the assembly.

CEL: Bless us, O Lord.

The celebrant turns to the people, spreads his hands, and requests:

CEL: Pray for me, brothers and sisters,
that this *Qurbānā* may be fulfilled through my hands.

The celebrant turns to the altar.

All: May *Mšīḥā* listen to your prayer and accept this *Qurbānā*.
May He glorify your priesthood in the heavenly kingdom.
May He be pleased with this sacrifice that you offer for yourself, for us,
and for the whole world that awaits His grace and mercy with hope.
Amen.

First G'hantha Prayer

CEL: Lord our God,
we thank You for the abundant graces
You have showered upon us.
For though we are sinful and weak,
You have made us worthy
through Your infinite mercy
to be ministers of the Sacred Mysteries
of the Body and Blood of Your Anointed One.
We implore You to strengthen us
to celebrate these gifts that You have given us
with perfect love and true faith.

CEL: We offer You praise, honor,
worship and thanksgiving.
Now, ✝ always, and forever.

The celebrant kisses the altar, crosses his hands over his chest

All: Amen.

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The celebrant turns to the people and gives the blessing:

CEL: Peace ✝ be with you.

All: With you and with your spirit.

The deacon receives peace from the celebrant and give it as prescribed

Server: My brothers and sisters, give peace in the love of *Miśīḥā.*

Congregation exchanges peace

In the passing of the sign of peace, the celebrant initiates the exchange of peace,[5] *first to the deacon, who passes it to the altar servers, who then passes it to the congregation, from individual to individual.*

Server: Let us all thank the Lord
and call upon Him
with purity and repentance.
Stand in reverence
and attentively behold
the Qudasha of the awe-inspiring
mysteries that is being celebrated here.
The priest is beginning to implore
that peace may flourish
through his intercession.
Cast your eyes down,
lift your thoughts to heaven,
remain silent, and pray in your mind
with attention and devotion.

Peace be with us.

The celebrant recites in a low voice:

O Lord mighty God, mercifully help me in my weakness. Through Your grace, make me worthy to offer before You, this holy and living sacrifice for the good of this congregation and for the honor of Your Trinity.
**Mārā d'kōl l'almīn*
[The Lord of all, forever and ever.]

The celebrant removes the Soshappa that is covering the holy Mysteries, folds it around them and prays:

O Lord in Your grace, You have made me worthy of Your Body and Blood. Likewise, may I be made worthy for Your favor on the day of judgment.

[5] ***Exchange of Peace:*** The exchange of peace takes place in the context of preparation for approaching the altar to offer ourselves to God and to receive Holy Communion. In St. Matthew's Gospel, Jesus gives us a strong warning about that particular moment of worship: "Therefore, if you bring your gift to the altar, and there recall that your brother has anything against you, leave your gift there at the altar, go first and be reconciled with your brother, and then come and offer your gift." (Matthew 5:23-24) This is an application of Jesus' admonition that the second greatest commandment (to love our neighbor as ourselves) is linked directly to the first greatest commandment (to love God with all our heart, soul, mind, and strength).

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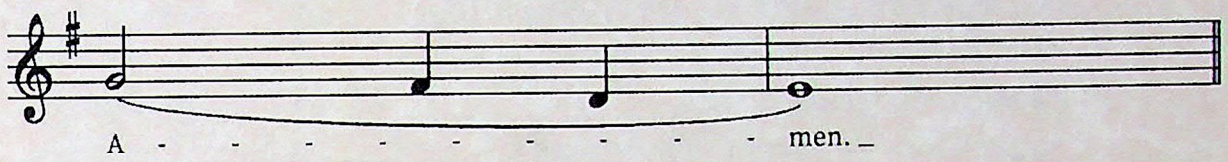
- Hymn of Greeting -

CEL: The grace of Our Lord *Miśīḥā*
The love of God the Father
And the fellowship of the *Ruḥā* †
Be with us always and forever.

The celebrant signs the Mysteries

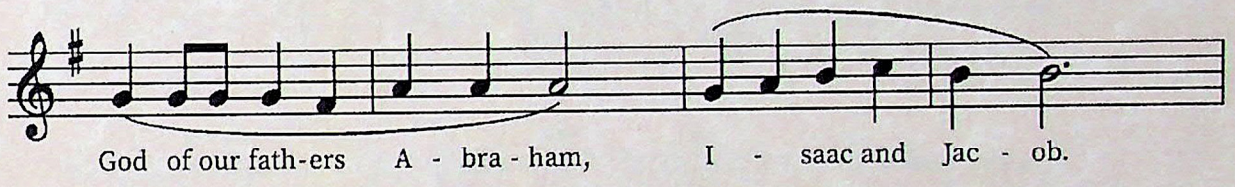
All:

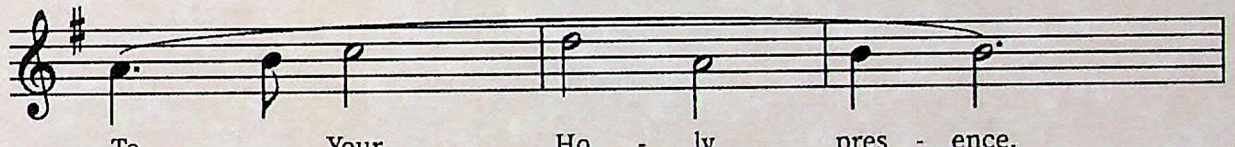


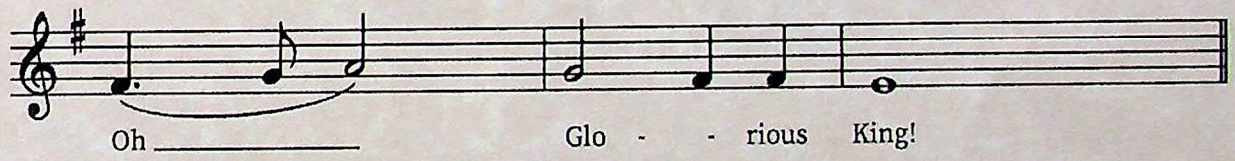
CEL: May your thoughts rise up to the heavens,
May your thoughts rise up to the heavens.

The celebrant lifting his hands up

All:

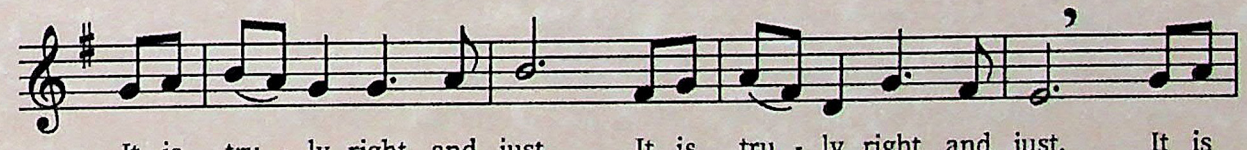


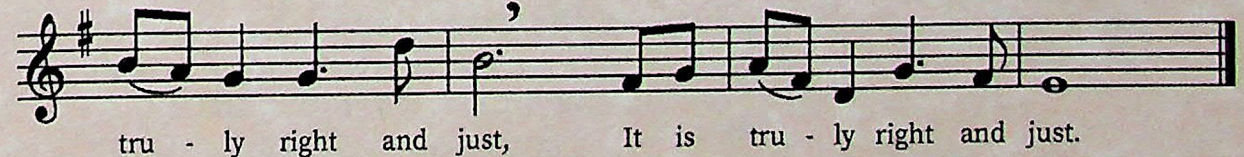




CEL: To God the Lord of all, let us offer this *Qurbānā*.

All:





Server: Peace be with us.

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Second G'hantha Prayer

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CEL: The Lord of all,
the Father, the Son, and the **Ruhā d'Qudšā*,
the adorable name of Your most glorious Trinity,
is worthy of honor from every mouth,
thanksgiving from every tongue,
and praise from every creature.
For, in Your great kindness,
You created the world and everything in it,
and showed humanity Your immense mercy.
Thousands of heavenly hosts
and tens of thousands of holy angels
bow down and adore You, O Most High.
Heavenly hosts of fire and spirit acclaim Your name.
They glorify Your name with the Cherubim and
Seraphim and together with these holy and
spiritual beings, they offer You worship.

The celebrant prays
in a low voice,
yet audible to
the community.

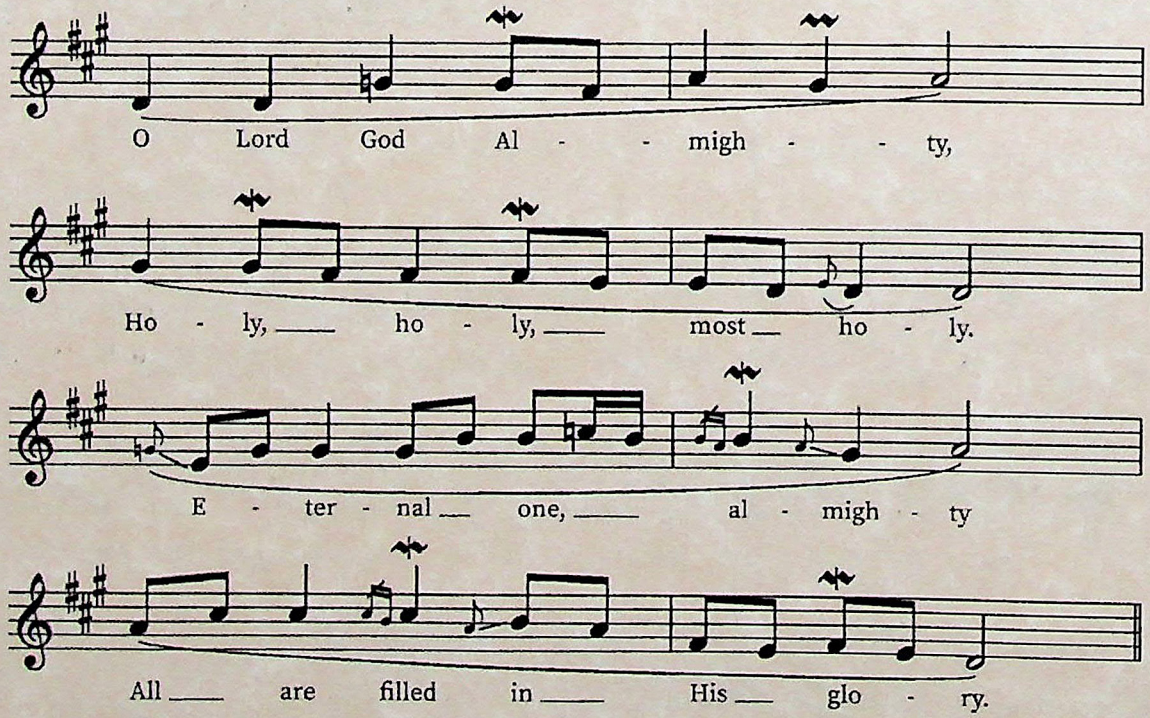
The celebrant
bows his head
and either folds
his hands or
raises it up
with open palms.

The celebrant kisses the altar and then raises his hands and sings:

- SANCTUS -

CEL: They all sing to each other/ In Your presence day and night
Praising Your most holy name.

All:



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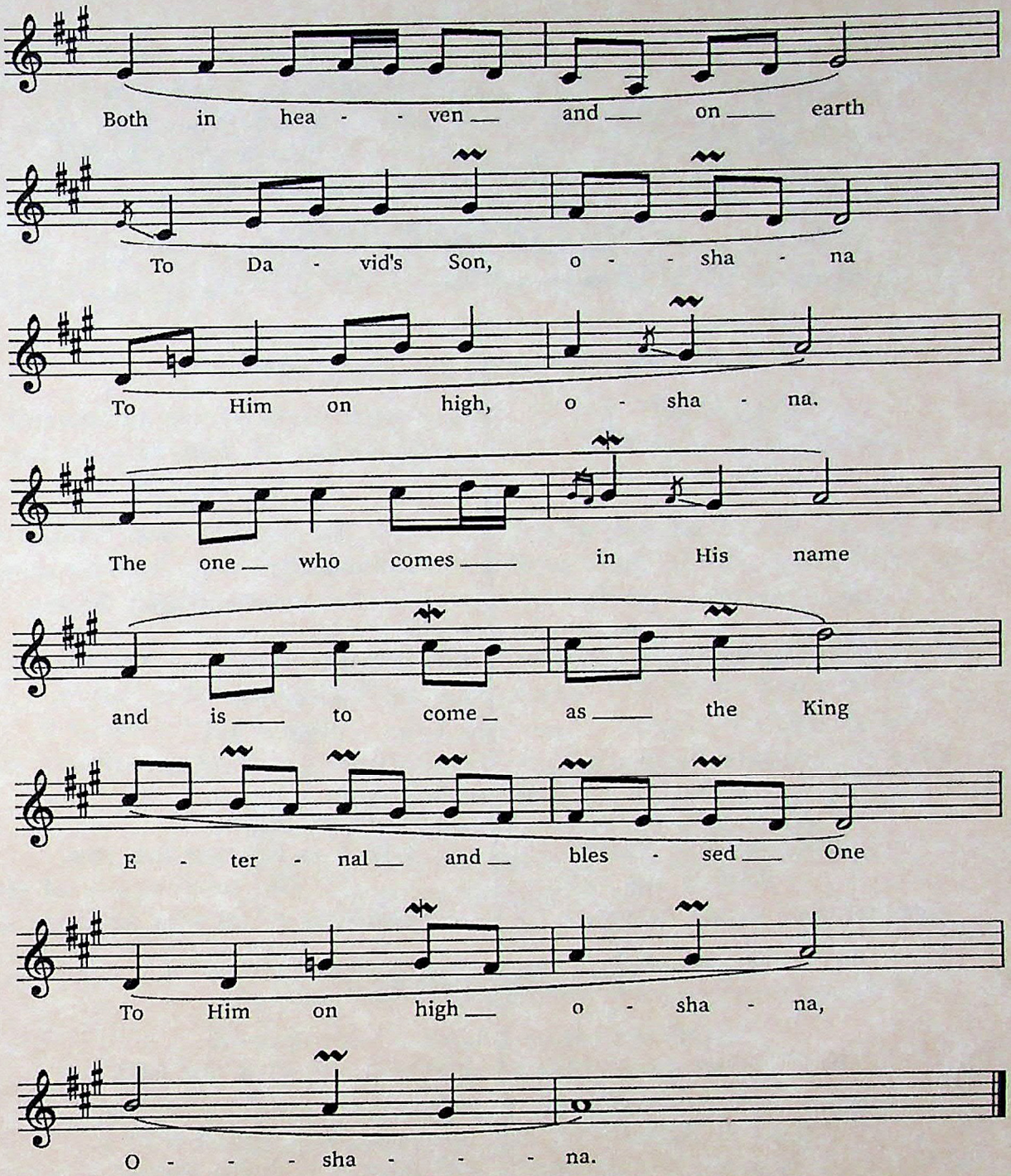

Third G'hanta Prayer

CEL: Lord our God, together with the heavenly hosts we give You thanks.
We glorify and bless God the Word, hidden offspring from Your bosom.
He is Your own likeness and splendor, and the image of Your own being.
Setting aside His equality with You, He emptied Himself,
taking the form of a servant.
Born of a woman He became a complete human being with a rational,
intelligent, and immortal soul, and a mortal body.
He subjected Himself to the law,
in order to redeem those who were under the law.
He left for us the memorial of our salvation, this redemptive mystery,
which we now offer before You.

Server rings the bell

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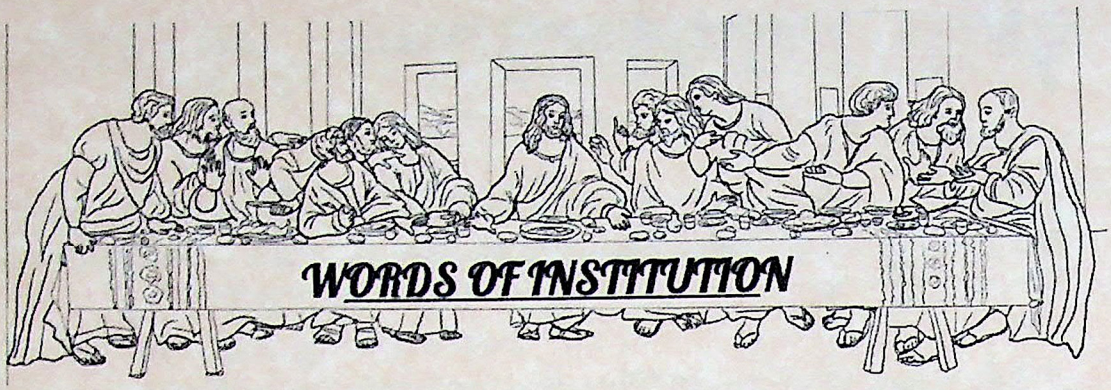

WORDS OF INSTITUTION

- *Syro-Arāmāic* -	- *English* -
Āwdīn an mār *dukrānē haššē d'awrākh* *akh dāllep lan.*	Lord our God, we commemorate the passion of Your beloved Son as He taught us.
b'lelyā dēn hāw d'meštlem wā bēh, *šqal īšōʕ lahmā al [takes the pilasa]* *īdāw dakhyāsā w'qandīšāsā,*	On the night He was handed over, *Išhō* took bread in *[takes the pilasa]* His pure and holy hands,
w'ārīm aynāw l'šmayyā [raises his eyes] *l'wāsāē d'awūy mšab'hā;* *u'bārekh† † †, waqsā,* *uyāw l'salmīdāw w'emar:*	He lifted up His eyes to Heaven *[raises his eyes]* to You the adorable Father; blessed it † † †, broke it, and gave it to the disciples, saying:
"hānā yīsāw pag'nā dīl, *dahlāpaykkōn mesqsē* *l'šūqānā dahthāhē.* *Sāw w'akhōl mennē kolakhōn."*	**"This is my body,** **which is broken for You** **for the forgiveness of sins.** **Take this all of you and eat it."**

All: Amen._____ All bow in reverence

u'hākhannā āp al kāsā, *[takes the kāsā with both hands]* *āwdī w'bārekh† † †,* *u'yāw l'hōn w'emar:*	Likewise, He took the *kāsā,* *[takes the kāsā with both hands]* gave thanks, blessed it † † †, and gave it to them saying:
"hānā yīsāw d'mā dīl *dadyāsēqē had'thā,* *dahlāp sangīyē mesešed* *l'šūqānā dahthāhē.* *Sāw weštāw mennē kolakhōn."*	**"This is My Blood** **of the new covenant,** **which is shed for many** **for the forgiveness of sins.** **Take this all of you and drink of it."**

All: Amen._____ All bow in reverence

CEL: *"Wēmas meskanšīn* *athōn b'šem awed* *l'dukrān hā dē dewdes."*	**"Whenever you gather** **together in My Name,** **do this in memory of me."**

All: Amen._____ All bow in reverence

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CEL: O Lord, You have granted us such a great blessing
for which we can never thank You enough.
The celebrant continues the third g'hanta.
In order to make us share in Your divine life,
You assumed our humanity, restored us from our fallen state,
and brought life into our mortal nature.
Forgiving our debts, You sanctified us sinners.
You enlightened our minds, defeated our enemies,
and with Your immense grace glorified our frail nature.

We give You glory, honor, thanksgiving, and adoration
for all the favors and graces You have granted us.

Now †, always †,
and forever †.
rushma over the Mysteries is done.

All: Amen.

Server: Pray with your mind. Peace be with us.
Raise your eyes to the highest
and behold with the wisdom of the heart.
Pray and meditate about what is now being celebrated here.
Before the glorious throne of *Miśīhā*,
the Seraphim stand with awe.
Along with people who are praying and the priest
who is imploring blessings for all the world,
the Seraphim unceasingly sing in a loud voice,
praising the Body that has been prepared
and the *kāsā* that has been mixed.

CEL: O Lord mighty God,
for Pope *Mār* (Name),
Celebrant prays with hands stretched out.
the father and head of the universal Church,
for Major Archbishop *Mār* (Name),
the father and head of our Church,
for Bishop *Mār* (Name),
the father and head of our eparchy,
for priests, deacons, consecrated persons, lay missionaries,
rulers and those in authority,
for the entire holy Catholic Church,
for the honor and glory of all the prophets, apostles, martyrs,
confessors, and for all the just and holy fathers
who have found favor in Your presence,
for all those who suffer and are in distress,
the poor, the oppressed, the sick and the afflicted,
for all those who have departed from our midst in Your name,
for these Your people who awaits Your mercy with great hope,

and for me, Your unworthy servant,
receive this *Qurbānā*.

All: O Lord, receive this *Qurbānā*.

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Fourth G'hantha Prayer

CEL: O Lord our God,
as You have taught us, we offer the Body and Blood
of Your anointed One on this pure and holy altar.
In this commemoration,
through Your indescribable and abundant mercy,
may there be a good and acceptable memorial of the Virgin Mariam,
the Mother of God, and of the just and holy fathers
who found favor before You.
Grant us Your peace and tranquility
all the days of our lives.
Let all the people on earth know
that You alone are the true God and Father.

May they know that You sent Your beloved Son
Išhō Mišīhā, our Lord and God.

May all know that He came and taught us
through His life-giving Gospel
the way of purity and sanctity

of the prophets, apostles,
martyrs, confessors,
doctors, bishops, priests, deacons, and

of all the children of the Holy Catholic Church
who have been signed
with the living and life-giving seal of baptism.

Celebrant marks ✝ the altar with the sign of the cross.

O Lord, having received Your example through generations,
we Your humble, weak, and distressed servants
have come together in Your name
and stand in Your holy presence.

With joy and praise, we commemorate and celebrate
this glorious, awe-inspiring, holy, life-giving
and divine Mystery of the passion,
death, burial, and resurrection
of our Lord and Savior *Išhō Mišīhā*,

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

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EPICLESIS

The server rings the bell.
The celebrant holds his right hand crossed over his left,
above the sacred Mysteries in the sign of a cross.

All bow in reverence for the following prayer

CEL: Lord, our God, may Your Holy Spirit descend on this *Qurbānā*.
May He dwell on this *Qurbānā* of Your servants,
and bless and sanctify it.
May this *Qurbānā* grant us remission of our debts,
forgiveness of our sins,
great hope in the resurrection of the dead,
and new life in Your heavenly kingdom with all those
who have found favor in Your presence.

Congregation stands straight

CEL: Lord our God, we constantly praise You
for the glorious and wondrous plan of Your salvation for us.
With joy and hope we offer You thanks in Your Church
redeemed by the precious Blood of Your anointed One.

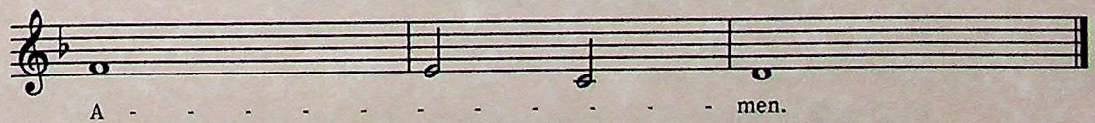
The celebrant kisses the altar.

- Hymn -

CEL: O Lord, Living God, praise and gratitude,
worship we offer, to Your Holy Name,
which is also life-giving,
Now † and forever.

(The celebrant blesses the Mysteries)

All:



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CEL: O *Miśīhā*,
You are the peace of those in heaven
and the hope for those on earth.
Maintain peace and harmony in all parts of the world,
especially in the holy Catholic Church.
Preserve in unity, the Church and the nation.
Banish wars from the face of the earth
and scatter the warmongers who remain divided.
Grant that we may lead a humble and God-fearing life
in peace and tranquility.
Let there be glory not for us, O Lord,
but for Your Holy Name. | *Celebrant stands upright*

Congregation kneels

SERVICE OF RECONCILIATION

CEL: Have mercy on me, O God, in your loving kindness.

All: In your great compassion, wipe away my sins.

CEL: Thoroughly wash me from my iniquities
And cleanse me from my sins

All: For I know my transgressions,
And my sins are always before my eyes

CEL: I have sinned against You,
And in Your presence, I have committed evil

ALL: You are just in Your words
And blameless in Your judgment

CEL: I was born in sin
And I was a sinner from conception

ALL: You desired the truth
And revealed to me the mysteries of Your wisdom

CEL: Sprinkle me with the hyssop
And I will be pure

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The celebrant prays in a low voice:

CEL: O Lord Our God, wash the stains of my iniquities.
Fill me with the fragrance of Your divine love.
O Good Shepherd, who sought after and found us when we were lost,

forgive my offenses and my sins,
known and unknown to me.

The celebrant crosses his hands across his chest.

O Lord our God, fill this deacon who stands
in front of Your glorious and sacred altar
with the fragrance of holiness.

The celebrant raises his right hand over the deacon

O Lord Our God, fill this assembly
that awaits Your mercy in hope
with the fragrance of holiness.

The celebrant stretches his hand over the congregation and prays:

O Lord our God, make fragrant this altar
which bears Your Body and Blood,
and which is the likeness of Your throne,
and of the holy sepulcher of *Miśīḥā*.

The celebrant stretches his hand over the altar

The celebrant raises his hands

Bless us, O Lord.
O Lord our God, we are unworthy.
Even though we are truly unworthy,
Your mercy draws us near to these sacred Mysteries
that are divine, life-giving, and praiseworthy.

SERVICE OF THE BREAKING OF THE BREAD

The celebrant kisses the altar, with his hands held close to his chest in the form of the cross. After a ritual bow, the celebrant removes the cover (m'qablana) of the ḳāsā, takes the host from the pilasa, raises it, looks at the host, and prays:

CEL: Our Lord *Išḥō Miśīḥā*,
may there be glory to Your name
and worship to Your majesty at all times.
For this living and life-giving bread
has come down from heaven
and gives life to the whole world.
Whoever eats this bread will not die,
but will receive remission of sins,
attain salvation, and live forever.

Congregation bows until the bell stops ringing

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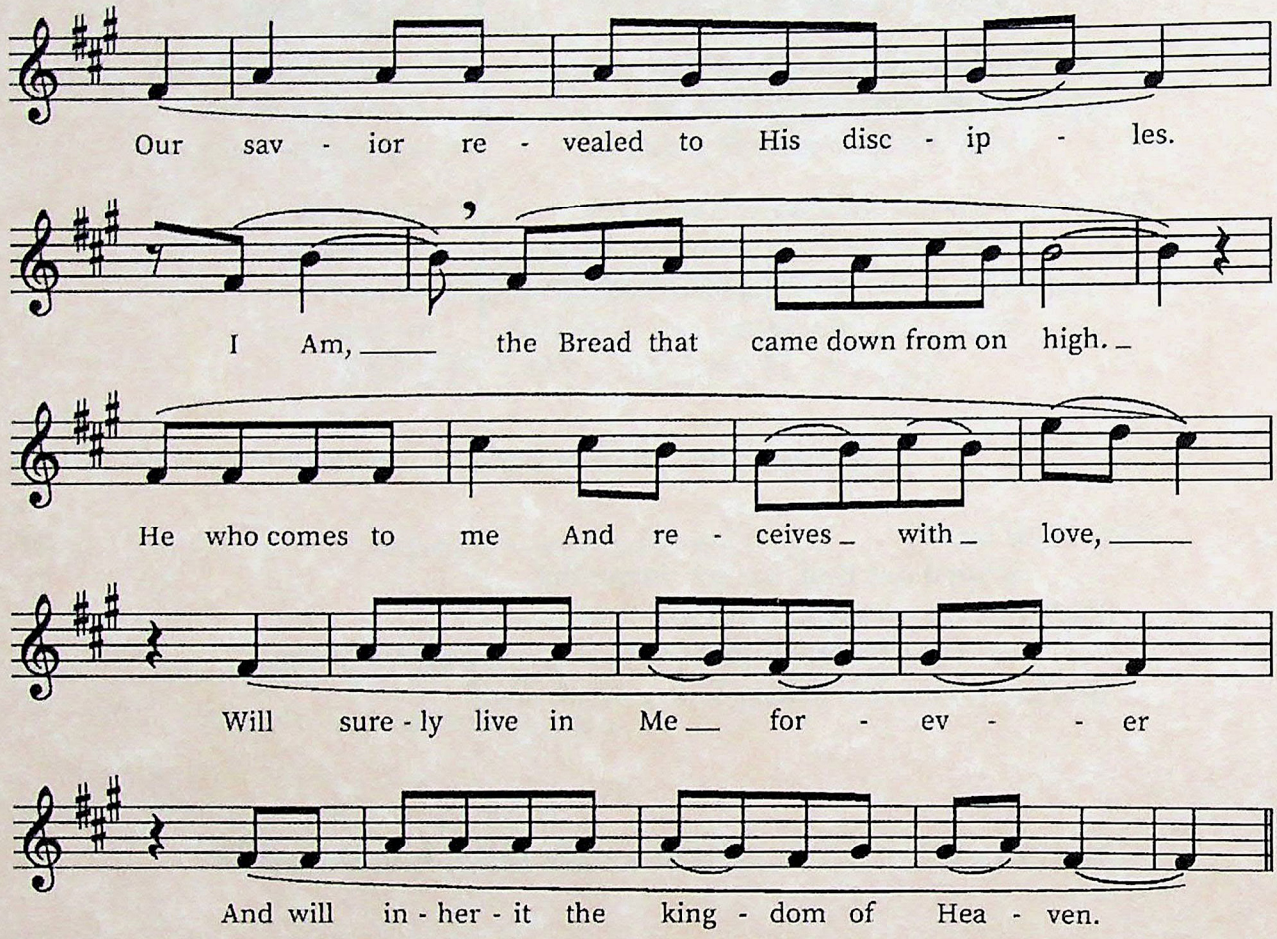
Cantor: "I Am the bread that comes from heaven" [℟]

Composer/Arranger:
D. Sebastian Ottaplackal

Refrain [℟]:



Cantor: Open, O Lord, the gates of justice for us [℟]

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The celebrant makes the gesture of kissing the host in the shape of a cross and prays:

CEL: Praise to You O Lord, for this ineffable gift.

CEL: Lord our God,
We approach these sacred Mysteries with true faith in Your name.
With Your blessing and mercy
we break, sign, and seal the Body and Blood of Your beloved Son
and Our Lord *Išhō Mišīhā*.

In the name of the Father ✝ and of the Son
and of the **Ruhā d'Qudšā*, forever.

The celebrant divides the Host into two.
He places the left half in the pilasa, with the fracture facing the kāsā.

CEL: The precious Blood of our Lord *Išhō Mišīhā*
is signed and sealed with His life-giving Body.

In the name of the Father, † and of the Son,
and of the **Ruhā d'Qudšā*. Amen.

The celebrant seals the kāsā making the sign of the cross, with the broken Host in his right hand

The sacred Body of Our Lord *Išhō Mišīhā*
is signed and sealed with His expiatory Blood.

In the name of the Father, † and of the Son,
and of the **Ruhā d'Qudšā*. Amen.

The celebrant signs the half of the Host on the pilasa with the half of the Host in his right hand

Holding both pieces of the divided Host together over the kāsā the celebrant says:

CEL: These glorious, holy, life-giving, and divine Mysteries
have been set apart, sanctified, perfected, commingled,
and united in the adorable and magnificent name
of the most glorious Trinity,
the Father, the Son, and the **Ruhā d'Qudšā*.
O Lord our God,
through these holy Mysteries,
may all of us, the holy Church here and everywhere,
receive the remission of debts,
forgiveness of sins, hope of resurrection,
and new life in the kingdom of heaven.
Now, always, and forever.

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The celebrant places the two halves of the Host on the pilasa,
one upon the other as a cross so that the broken side of the particle below faces the kāsī,
and the broken side of the particle above, faces the celebrant.
He then bows and makes the sign of the cross on his forehead with his right thumb.

The celebrant unfolds the veil (soshapa) wrapped around the sacred Mysteries and prays:

CEL: Praise to You Our Lord *Išhō Mišīhā* for although I am unworthy,
in Your mercy You ordained me.
You appointed me to be the minister and mediator
of these praiseworthy, life-giving, holy, and divine Mysteries.
In your compassion, make me worthy for the remission of debts
and the forgiveness of sins. Amen.

The celebrant bows, makes the sign of the cross on himself and prays in a loud voice:

CEL: The grace of our Lord *Išhō Mišīhā*,
the love of God the Father
and the communion of the **Ruhā d'Qudšā*
be with us all now, ✝ always, and forever.

All: Amen.

Server: Let us approach the Mysteries of the Precious Body and Blood of our Savior
with reverence and respect.
With hope arising from repentance,
let us turn away from wrongdoings, repent of our sins,
forgive the trespasses of our brothers and sisters,
and pray to God the Lord of all, for mercy and forgiveness.

While the Hymn of Repentance [p. 43] is being sung
the celebrant holds his hands up and prays the following in a low voice:

Blessed are You O Lord, the God of our fathers. Glorious is Your name. For You did not deal with us in accordance with our sins, but in Your great mercy You saved us from the powers of darkness. You invited us into the kingdom of *Išhō Mišīhā*, Your Beloved Son and Our Lord. Through Him You destroyed the strength of death and bestowed upon us the life that will never decay.

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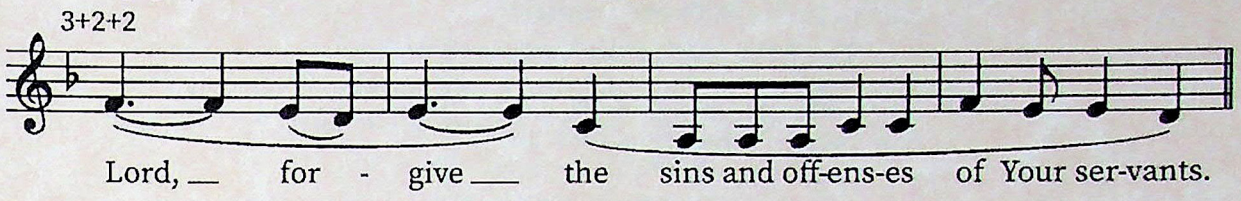
- Hymn of Repentance -

Refrain [℟]:



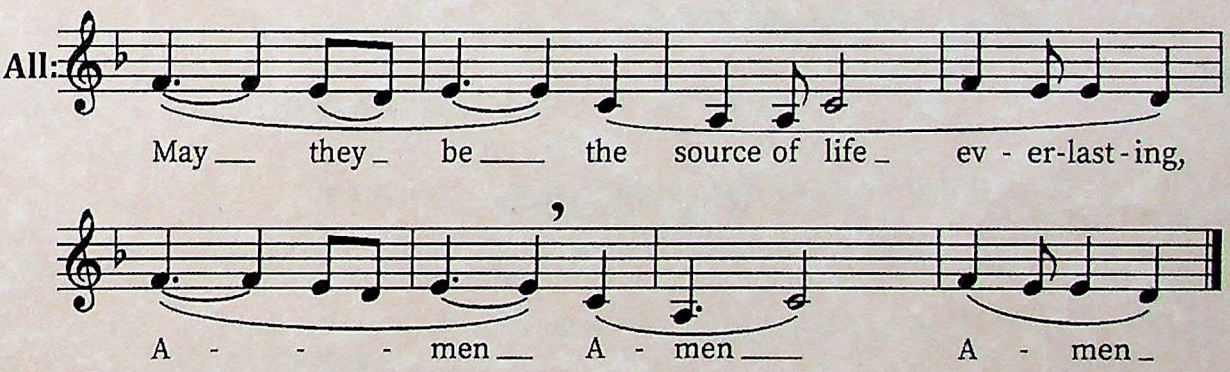
Cantor: Let us cleanse our hearts, turning away from dissensions and conflicts **[℟]**

Cantor: Let us free our souls from enmity and hatred **[℟]**

Cantor: Let us receive Holy Communion and be sanctified by the Holy Spirit **[℟]**

Cantor: Let us participate in these sacred mysteries in peace and unity with one another **[℟]**

Cantor: O Lord, may these sacred mysteries be for the resurrection of our bodies and the salvation of our souls



Congregation stands

Server: Let us pray, peace be with us.

The celebrant bows and prays the following in a low voice:
In your compassion, O Lord, forgive the sins and offenses of Your servants.
Sanctify our lips to praise You, O Most High, with all the saints in the kingdom of heaven.

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The celebrant stands upright, extends his hands and prays aloud:

CEL: O Lord our God,
make us worthy to be in Your presence
with cheerful faces and pure hearts
and to stand with the confidence
You have mercifully bestowed on us.

We call upon You all together, as we pray:
Our Father, who art in heaven,

All: Hallowed be Thy name, Thy kingdom come, Thy will be done
on earth as it is in heaven.
Give us this day our daily bread, and forgive us our trespasses,
as we forgive those who trespass against us.
And lead us not into temptation but deliver us from evil.

For Thine is the kingdom, the power, and the glory,
forever and ever, Amen.

CEL: O Lord, mighty God of all,
our good and merciful Father,
we cry out to You and plead for Your mercy.
Do not let us fall into temptation,
but deliver us from the Evil One and his armies.

For Yours is the kingdom, the power, and the glory
in heaven and on earth.

Now, ✝ *The celebrant signs himself*
always, and forever.

All: Amen.

Rite of Peace

The celebrant faces the people and blesses them.

CEL: * *Mārā d'kōl, Awā, Uvrā, Ruḥā d'Q.udšā, almīn.*

Peace ✝ be with you. _____ Congregation bows

All: With you and with your spirit.

CEL: The Holy *Qurbānā* is
for the holy people. | *The celebrant stretches his right hand over the gifts as he turns toward the altar*

All: The one and only Father is Holy.
The one and only Son is Holy.
The one and only * *Ruḥā* is Holy.

Glory be to the Father, and to the Son,
and to the *Ruḥā d'Q.udšā*, forever. Amen.

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Server: Let us glorify the living God.

All: Let there be praise to Him in the Church.
Let His compassion and mercy be upon us
at all times, in every moment.

After the ritual bow the celebrant takes the Sacred Host in his hands and recites the following prayers in a low voice.

Behold, O Lord *Mišīḥā*,
Even though I am unworthy,
here in my hands is the treasure of Your blessings.
I receive this unmerited gift because of Your mercy.
Manifest in me the great power of this awe-inspiring and fearsome Mystery.

After ritual bow, the celebrant receives the Body and takes the kāsā and prays:

O heavenly bridegroom,
You have prepared the *kāsā* of Your most precious Blood
for those invited to Your banquet.

The celebrant receives the precious blood and continues:

And You have allowed me,
a sinner, to drink from it.
Praise to You for Your ineffable love, forever. Amen.

Facing the congregation, the celebrant blesses the people saying:

CEL: May the grace of Our Lord *Išḥō Mišīḥā*
who makes us live,
be made perfect in all of us ✝ through His mercy.

All: Always and forever. Amen.

Server: Brothers and sisters,
the holy Church invites you
to receive the Body and Blood of the Son of God
with faith in the kingdom of heaven.

The celebrant together with the deacon bearing the *kāsā* goes to the door of the sanctuary or the front of the bema. He distributes the Holy *Qurbānā* saying:

CEL: May the body and blood of *Mišīḥā*
be the cause for the remission of sins and for eternal life.

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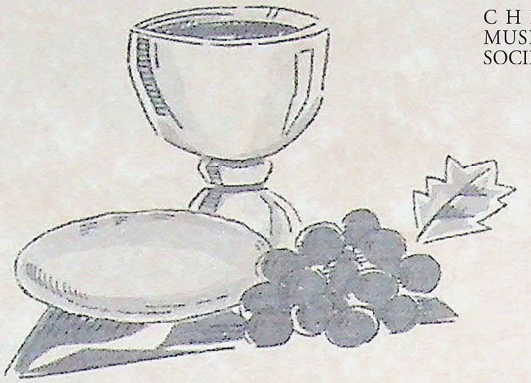
HOLY COMMUNION

-Communion songs-

"Sneham Kondoru Veedu Paniyam"

"Māran Išhō"



- Dedication to the Blessed Virgin Mary -

CEL: Now, Katie, accompanied by her husband, Sebastian,
presents flowers to the Blessed Virgin *Maṟiam*, and prays for help with her new ministry as a wife and for her potential motherhood.
Together, they ask for the intercession of Mary, our mother,
to form a blessed, prosperous, and happy family life.

"Ave Maria"

- Lisa V. Pius

Presentation of the Bouquet to the Blessed Mother Maṟiam

CONCLUDING RITES

Server: By the grace of the *Ruḥā d'Q.udšā*
we have been made worthy to approach these praiseworthy, holy, life-giving, and divine Mysteries.
Let us all glorify God, the giver of these Mysteries.

All: O Lord, we praise You for this ineffable gift.

Server: Let us pray. Peace be with us.

CEL: God, our Lord, graciously extend your right hand of mercy
upon Katie & Sebastian.
Protect them under the shade of your providence.
O God, you have blessed Abraham and Sarah;
We thank you for your mercy which has inseparably united this couple.
Mārā d'kōl, Awā, wa'Wrā, u'Ruḥā d'Q.udšā, l'almīn.
[The Lord of all, the Father, the Son and the Holy Spirit forever.]

All: Amen. Bless us O Lord.

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CEL: Christ, our Lord, bless Katie & Sebastian.
May the intercessions of the Blessed Virgin Mary, our mother,
and Saint Joseph, the head of the Holy Family,
make their family life joyful and prosperous.
May the prayers of all the Saints help them.

* *Mārā d'kōl l'almīn* [The Lord of all, forever and ever.]

All: Amen.

PRAYER OF SEALING

CEL: Praise be to God, the merciful One, who, by whose immense love,
created human beings as male and female and made
them participants in the act of creation.

May He protect you by the sacrament of marriage,
in pure love and unselfish self-offering.

May this sacrament enable you to offer to God your bodies,
which are the members of Christ and the temples of the
Holy Spirit, as a living sacrifice,
which is pure and delightful.

May God bless you by granting you the blessedness
of having children.
May your family prosper in the unity of prayer.

May He make your life prosperous and realize
your desires and hopes. May God grant you many sincere
friends to help you in your needs.
May you become worthy to offer him praise,
honor and thanksgiving in the heavenly bridal chamber.

May God bless Katie and Sebastian,
and all those who took part in this holy ceremony.

Now, ✝ always, and forever.

All: Amen.

The celebrant comes to the center of the altar and recites the farewell prayer. After kissing the altar, the celebrant returns to the sacristy with the archdeacons, deacons and ministers.

CEL: Praise to You, altar of sanctification. Praise to you, the sepulcher of our Lord.
May the holy *Qurbānā*, that I have received from You,
obtain for me the forgiveness of my debts and the remission of my sins.
I know not whether I shall come again to offer another sacrifice.

Congregation may be seated

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PRESENTATION OF KATIE & SEBASTIAN AS HUSBAND & WIFE

CEL: I am delighted to present to you, for the first time,
"Mr. and Mrs. Sebastian and Katie Ottaplackal"

-Recessional Music-

"Arise"

Congregation remains seated until each row is dismissed by ushers

Please join us at:

The Engine Room
601 S Madison Ave,
Monroe, GA, 30655

Cocktail hour and appetizers - 4:45-6:45PM
Featuring live music by the world-renowned
Hotlanta Dixieland Jazz Band

Reception and dinner - 6:45

Kindly Scan
To Find Your Seat

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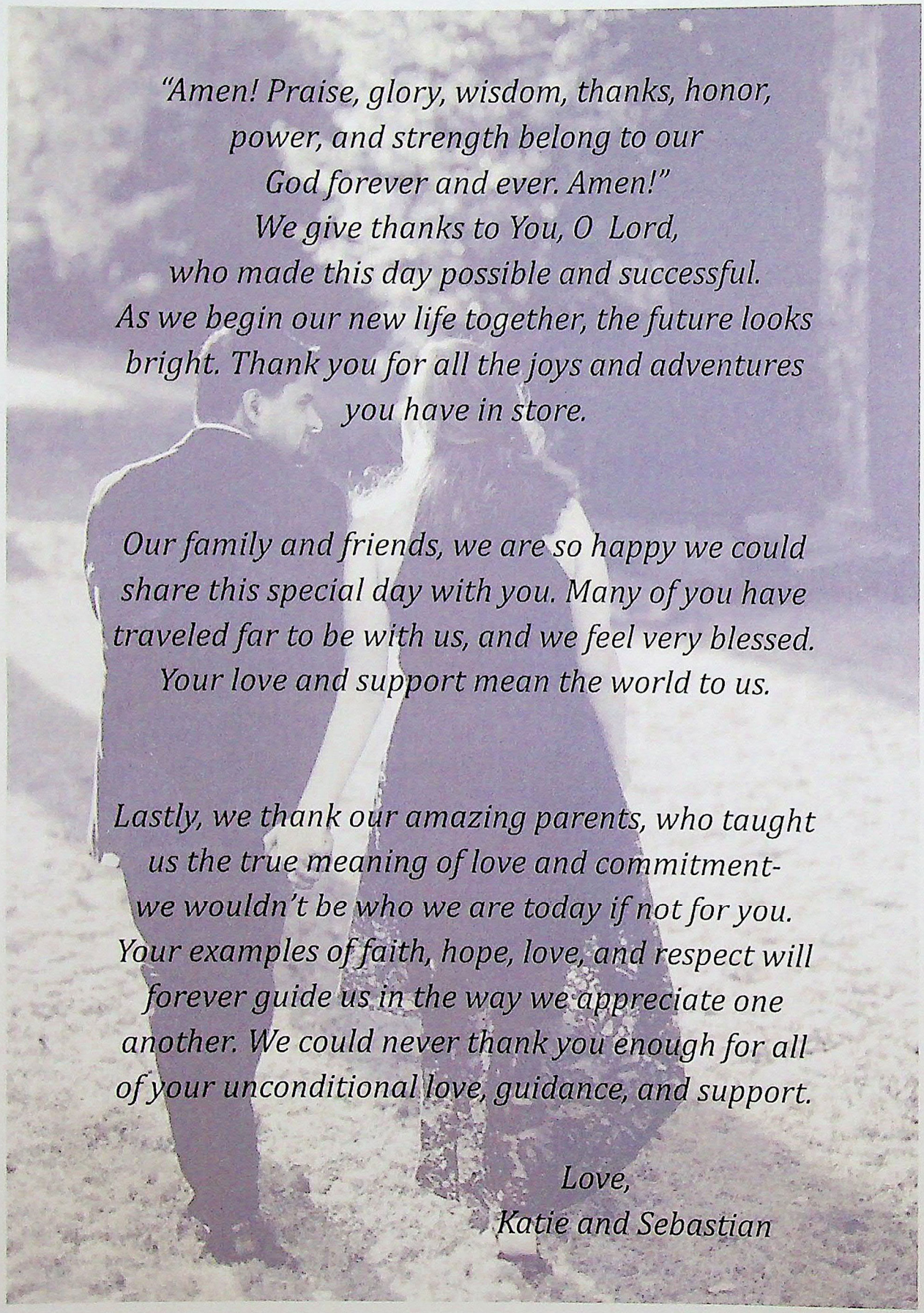
thank you



"Amen! Praise, glory, wisdom, thanks, honor, power, and strength belong to our God forever and ever. Amen!"
We give thanks to You, O Lord, who made this day possible and successful. As we begin our new life together, the future looks bright. Thank you for all the joys and adventures you have in store.

Our family and friends, we are so happy we could share this special day with you. Many of you have traveled far to be with us, and we feel very blessed. Your love and support mean the world to us.

Lastly, we thank our amazing parents, who taught us the true meaning of love and commitment- we wouldn't be who we are today if not for you. Your examples of faith, hope, love, and respect will forever guide us in the way we appreciate one another. We could never thank you enough for all of your unconditional love, guidance, and support.

Love,
Katie and Sebastian

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