

A Journey Through the Liturgy

H.G Bishop Moussa

IN THE NAME OF THE FATHER, THE SON AND THE HOLY SPIRIT
ONE GOD. AMEN.

In the morning we spoke about the Eucharist and now we are going to speak about the Liturgy. Very briefly like a survey. The word Liturgy is composed of 2 parts. "lay" and "erg". "Lay" derived from la-os or laity - lay people and "erg" meaning the work. The work of the people and it was for any event when people come together like a festival. The work of the people - but afterwards it was restricted to the religious work of the people that is the Holy liturgy, the mass, the prayers.

You know we have three liturgies:

1. The Cyrilian that was originally of St Mark.
2. The Gregorian
3. The Basilian

The Ethiopians have how many masses? Eighteen liturgies - they are very nice to read. There is a book in Arabic and English that presents the eighteen liturgies they have which Abouna Moris Dawood prepared a long time ago but it is now out of print. I have a copy of it but I'm not going to give it to you. If someone asks for it I can copy it for them. The problem is that we are not allowed to use them until the Holy Synod says to use it because a few people started to use them and some of the priests started to use these very nice liturgies but the Holy Synod said that we can't because we will find that we end up with twenty-one masses and we will confuse everything so we will agree in the Holy Synod on which part we can use from this liturgy and all of us can use it. Until now no one has requested this but if you listen to the mass of John the Beloved - His theology is marvellous. His spirituality is very impressive.

Look the mass is simply, we are not going to trouble you with too many details, but if we look at the mass we will find it has seven sections.

1. The Incense - evening and morning
2. The Psalms

3. The Offertory - ta-dem el hamal (offer the Lamb)
4. The Readings
5. The Sermon
6. The Story of Salvation - this is a big part.
7. The Litanies

In the Story of Salvation we see that it takes until we let the bread and wine to become the body and blood of Christ. Then since Emmanuel is amongst us we can start the Litanies - our request and then there is the Fraction and Distribution so we can keep it simple.

(1) Incense:

The Incense is what in Arabic? Ruf el booh-khoor in the evening and in the morning like we just did now. A long time ago in the Old Testament there was offering in the evening and offering in the morning everyday. And God so He can (yerda an nena) we can and have a link with Him - daily link. So now of course there is no offerings with blood (zaba-ah), this means there are no animals to be slaughtered and shed their blood this was all removed for the crucifixion of Christ so now The Raising of Incense (Raf el booh-khoor) is instead of it.

The Raising of Incense whether it is in the evening or in the morning has four types of prayers. The one you were just praying now. If you took notice you will find that there was the Praise (tasbeha) and Thanksgiving (salat el shokr) and then there is asking the mercy of God (evnoti-nai nan) and then there is our requests and (talabat) and of course there is the Bible. Of course it is an amazing church because it gives you in half an hour if you want to glorify God with praise there is tasbeha. If you want to thank Him (God) for what He is doing for you there is the thanks-giving. If you want to ask Him to forgive you for your sins there is (alah erhamna). If you want to ask requests the church will offer you a lot of the requests on your behalf in the prayers of the raising of incense. They are all different - each of them has a different motive. Praise - I am praising God for His virtues, His love, His care, His sacrifice and so on - praising the Lord. If it is about the thanks - I am thanking God because (satara ana) say with me what He said "We thank you for you protected us, assisted us, guided us, accepted us... brought us to this hour" so we thank the Lord.

After that, number three, asking the Mercy of God. That's when Sayedna is praying evnoti-nai nan. He does His hands in the sign of the cross and holds the cross in his hand and on the cross there is a candle. A candle represents what? Christ. And the three represents the Holy Trinity. So was the Holy Trinity crucified? What do you think? The Holy Trinity participated in

redemption. Of course the Father gave His Son. Is that right? God so loved the world He gave His only begotten Son... The Son gave Himself on the cross and the Holy Spirit transmits the blessings of redemption to my heart. Therefore it has a very important function. Therefore the Father gave His Son, the Son gave Himself, the Holy Spirit gives the fruits of redemption and converts them into my heart. Therefore I am asking the mercy of God (alahom marhamna ateref alena erfah gadabak ana) I am repenting, I am confessing, I am asking the mercy of God another type of prayer.

The fourth type of prayer is the requests or litanies. What do we request on behalf of in the raising of incense? Think of the asheya. What did we just pray now? The departed (el raq-edeem). And if we are tomorrow morning what would we pray? We pray for the sick (el marda). We can also pray with it for the traveller (el mosafareen). So there is the sick people and the travelers. And then after that the prayers that are said in secret are for the sake of the Church and the Pope, the Bishop and the priests. Then we pray for the sake of the salvation of the world (khalas el mawda). Then we pray for the sake of the air and the sake of the fruits and the sake of the plants and everything. And even when we are praying we pray for the sake of the widow (armalla), the orphan, the stranger and even for the sake of the guest. So if there is a heavy guest at your home - the church is helping you.

This means the Church is amazing, there is nothing else you will need to pray for. Your sins - you will find alahom marhamna. What else do you want? There's nothing more. There are some litanies that come in the mass only and there are prayers for the sake of the presidents. There is nothing left out of the mass. There is nothing you will find missing. I mean I don't know, if you want to tell me about something. If you want to work we include it - we say success to the student and action for the needy now. We added it because it became a problem and the Church is flexible it sees the needs of the people. So a lot of requests you can find. All of this we are still in the raising of the incense in vespers (asheya) and baaker.

(2) Psalms:

After that we go to Psalms. You will find they say has the Lamb (hamal) arrived, yes, ok then we will pray the Psalms. We wear white and begin to pray the Psalms. If it is a non-fasting day we pray the third and sixth hour. If we are fasting, we pray the third, sixth and ninth hour. And if there is the Great Fast (lent) we pray the eleventh, twelfth... If we are in the monastery we pray the prayer of the veil (setar) something for the monks. You might say what is this and I will say, listen carefully, these are the prayers that come through the liturgy. This is the idea that we do not want to forget the Agpia and the Psalms. So now we are in the mass and the mass is going to finish at eleven or twelve for example so we pray the third and sixth (hour). If the mass is going to be late and finish after midday then we pray the ninth (hour). The sunset prayer comes out in the evening what do we pray then? - Till the sunsets. The Psalms of David are full of spiritualities and

spiritual emotions and affections towards God and full of lessons and preaching - as if you are preaching yourself. Of course we are not going to talk about the Agpia now but I just want to tell you our church is very amazing She wants us every three hours to speak with God if you look on the map you will see it like that. Look this here is baaker (6am), then the third (9am) and then the sixth (12pm) and then ninth will be (3pm) and then the eleventh and twelfth creates some concentration why? Because one is the sunset and one is the Compline. One is at 5pm and the other is at 6pm. Here I remember resurrection, here the Holy Spirit, here crucifixion, here death of the Lord, here getting the body down from the cross and this burial. When they were going to bury him it had become dark (6pm). Ok you say and then, and I say to you this is how our Church is - 9PM!? You say the midnight prayer is number one. Rest a little and come to me at 12am because I will give you the other midnight. Come at 3am - you don't have to sleep, sleep why? 3am you will find the haga el talta. Haga means you rest a while and get up. They don't want to sleep what can we do? It is their love for God. And then you return at 6am which is baaker (matins). You will find it every three hours. Of course none of us do this but they used to do this and more than this. So the idea, take care, is not just to take the spiritualities of the Psalms but also certain occasions in the life of Christ. Here I take the power of resurrection, here the power of the Holy Spirit, here the power of crucifixion, here the power of the death of Christ to humiliate and control my senses, here that I am going to bury my sins with You in the tomb Lord. In the sixth, which is the Sunset it's the end of life - the end of day and therefore I must prepare myself and then here is the burial I bury my sins with the Lord. Here now - all of this is waiting so I don't want waiting in the midnight prayer to the second advent of Christ and the Christ comes to find us sleeping we must be awake. That's them not us I mean. We will be where? Under the doona praying any few words then we sleep and God looks down on us from above and says (ala adoohom) as much as they know - it doesn't matter I love them. Even still - I love them and they are doing this.

(3) Offertory:

Psalms, offertory - you see that after the Psalms we wash our hands and then we offer the Lamb (the hamal) which is an odd number of Korban and we have to chose the best representing the Lord because He is blameless, sinless in order to be offered on our behalf. And you know very well the talk of the young you learnt a long time ago so that you can tell your children. That it is to be circular, infinity - no beginning no end. And then there is the stamp which has written on it agios otheos, agios is-sheros, agios athanatos. And then there is one big cross and around it another twelve small crosses. The big cross is called the Spadikon which comes from the word despota (el sayed). And this part is the half that the priest which is holding the sacrafice (zabiha) eats so that we do not break it. It has an important role which and is put into the chalice with the blood and the Priest takes it before all the people. So he is taking the Spadikon. The twelve crosses represent the twelve disciples. And then the five holes. Then you find that

when the priest is choosing the Lamb he does his hands like this. And they say why don't you do them like this. Who did them like this? Jacob. While he was blessing the children of Joseph, Manasseh (and Ephraimh). But take care he does the sign of what? The cross. Because I am choosing what? The Redeemer who will be crucified on our behalf. And even Jacob when he was doing this he was representing the cross exactly like the serpent of Moussa this was one of the symbols representing the cross. As if we were waiting for the Saviour to be crucified on our behalf. So Abouna chooses the korban and sees the best one and then he takes water and does what? Baptises it just like when Christ was being baptised. Now, He was born, then He was baptised and after He is baptised Abouna takes off the Spadikon - it's amazing stuff. He puts the cross if the korbana is like this and has inside it the main cross and the twelve around it he wraps it and puts the cross like this as if he is making the Lamb carry the cross. And he rotates around the altar with it. This represents Jesus' preaching spreading the Gospel. And after that he prays the Thanks-giving prayer after he has (blessed it three times) he puts the Lamb in the patin and the wine (abarka) in the chalice then he covers everything with something called el prospherin and on the prospherin he puts a triangular (corporal) lefafa. Now we have put the hamal in the tray and now this is the death of Christ and burial and this is now the rock at the tomb and the triangular lefafa (corporal) is the seel of Pontius Pilot. After that Abouna begins to read the tahleel (absolution) if you notice you will find him reading the absolutions to those who are serving and to the congregation and with this the offertory is finished.

(4) Readings & (5) Sermon:

We move to the Readings. We sit and listen as you know to the following readings: the Pauline, the Catholic and then the Acts and then the Sinaxarium and then the Gospel and with it the Psalm and then the Sermon. All of this is called Liturgy of the catechumens that is for those who are going to listen to the Sermon and know the teachings of Christianity before being baptised. These people used to after that only attend reconciliation and leave the church but then after we say the reconciliation prayer we find Abouna lifting the prospherin and the prospherin had bells in it (galagel). So when he lifts the prospherin it was like there was an earthquake and this is with the resurrection of Jesus. Children who are just catechumens will not be able to attend with us after that so here is the Lord was born, baptised, evangelised the world and then was crucified and buried was resurrected and ascended to heaven so you may leave now for He has reconciled with us and that is it. And that is why you find that after the catechumens leave who are the pagans who enter Christianity but are yet to be baptised they do not attend with us the mass you find Abouna saying the Lord be with you all - so where was He, wasn't He with us. No because there was some disturbance because the catechumens left. So He says lift up your hearts we say they are with the Lord. So here we entered something called the Catechumens Mass.

These readings show that our church is very biblical and we read each liturgy how many chapters from the Gospel - nine. What are they? In the vespers Psalm and Gospel in the baaker Psalm and Gospel and in the Mass Psalm and Gospel that is six. Then there is the Pauline. Catholic and Acts that's nine. During fasting we take things from the Old Testament the Prophecies. Then see in Pascha how much we read during Passion Week we read a lot in the tasabeeh. We read a lot from the Bible. Our church is very biblical in its doctrine and its rituals, very biblical. To the depth / bottom of the church it is very biblical. When you listen to the Gospel in a humble spirit you are going to learn a lot you are going to repent.

(6) Story of Salvation:

Enter here now the Story of Salvation and if you look you will find we start from the beginning we speak to the Father and we tell Him God the eternal who created us and placed us in the paradise ... you destroyed by the life-giving manifestation of Your only Begotten Son Our Lord God and Saviour Jesus Christ. You have filled the earth with the peace from the heaven by which the host of angel glorify You saying... (pg 33 from the Holy Liturgy book) and then According to your goodwill O God, fill our hearts with your peace, cleanse us from all blemish, all guile, all hypocrisy, all malice and the remembrance of evil entailing death. And make us all worthy O our Master to greet one another with the holy kiss. Here I am speaking to the Father the creator who created heaven and earth. Then we say on page 38 what we said before May the Lord be with you all. Lift up your hearts. Then on the bottom of page 38 we read "Right and worthy, right and worthy, truly indeed it is right and worthy. O you who are Master..." - we are speaking to the Father "...Lord, God of Truth. Being before the ages and reigning forever. Who dwells in the highest and looks upon the lowly. Who has created the heaven, the earth..." who is that - the Father, the Creator "... the sea and all that is therein. The Father of Our Lord, God and Saviour Jesus Christ. By whom You have created". Take care the creation was not done by the Father without the Son. The father created Heaven and earth by the Son in the Holy Spirit. The three are working together. "Who sits upon the throne of His holy Glory, and who is worshipped by all the holy powers". And also before whom stand the angels the Arch angels, the principalities, the authorities, the thrones, dominions and the powers. You are He around whom stands the Cherobim full of eyes and the Seraphim with six wings praising continuously without ceasing saying and we say the Cherobim worship you... All of this is the creation - the first stage. When we sinned now the salvation. Lets see what they say. Now we have come to the role of the Son and the redeemer. Also redeemed us through the will of the Father and the work of the Holy Spirit. Agios, Agios, Agios... who formed us, created us and placed us in the paradise of joy... ... story of salvation and when we disobeyed your commandments by the guile of the serpent we fell from eternal life were exiled from the paradise of joy you have not abandoned us to the end but have always visited us through your... tells us the story of the prophets. And in the last days... what happened? You did

manifest yourself to us who is sitting in darkness and the shadow of death through your only begotten Son our Lord God and Saviour Jesus Christ who of the Holy Spirit and of the Holy Virgin Mary. He doesn't need someone to teach them anything if he attends the mass and found the story of salvation and incarnation and the birth from St Mary. Was incarnated (pg 43) and became man and taught us the ways of salvation granted us the birth - this is the baptism. From on high through water and spirit he made us unto himself a congregation - this is the church. And sanctified us by your Holy Spirit - this is the work of the Holy Spirit. The redemption done by the three hypostasis. But the Son redeemed us and this was through the gift of the giving of the Father. He loved His own who are in the world, and gave himself up for our salvation onto death which reigned over us, whereby we were bound and sold on account of our sins. He ascended into Hades through the cross... who is this... the Father, the Son? We are now in the work of the Son with us. He rose - that's the Father isn't it? Still. From the dead on the third day; he ascended into heaven and sat at your right hand, O Father. What is missing from the story? The birth of Christ and His life. He has appointed a day for recompense, on which He will appear to judge the world in righteousness and give each one according to His deeds. And then we tell Him ok He was crucified. He was finished you tell Him finished what? The crucifixion we today we do the continuation of it through the Eucharist. He instituted for us this great mystery of Godliness for being determined to give Himself up to death for the life of the world, He took bread into His holy, spotless, unblemished, blessed and life giving hands. He looked up towards heaven to you, O God, who are His Father and Master of everyone, He gave thanks, He blessed it and sanctified it. He broke it, gave it to His own Holy Disciples and Saintly Apostles saying "take eat of it all of you" shall be broken for you and for many for the remission of sins." This was page 46 we go to page 47 we will go to the cup. Likewise the cup also after supper mixed it of wine and water. Gave thanks, blessed it and sanctified it and said take drink of it. And then He says to us on page 48 every time you shall eat of this bread and drink of this cup you proclaim... this is our message to the world and then... therefore, as we also commemorate His Holy passion, His resurrection from the dead (pg 49) His ascension into the heavens, His sitting at Your right hand, O Father - His second coming. Everything in the life of Christ is put in front of me for all the story of salvation. After that you will find on page 50 I want you to read the things that are said secretly there. Abouna prays a prayer because the deacon says worship the Lord in fear and trembling. So we say to Him we praise you, we bless you, we serve you O Lord and we worship you (inaudibly) He says what Abouna and we ask you O Lord our God we your sinful and unworthy servants we worship you by the pleasure of your goodness that your Holy Spirit - this is the whole trinity. The Holy Spirit does what? Descended now upon these gifts set forth - upon us and upon the gifts. You will find Abouna (yershem) himself and then the (congregation). Take note that at this stage its Abouna who is (ersheeming). After it becomes the body and blood he doesn't (ershem). Abouna doesn't (ershem) the congregation or himself until erini pasi. Take care of what Abouna does. He says erini pasi and then he says etfadal enta I am now Emanuel. You are not body and blood so now after

the Holy Spirit the body and blood... so we tell Him purify them, change them, manifest them and sanctification as the sanctification of your sin. Then Abouna goes and (yeshem) the Lamb three times and this bread He makes into His Holy body. And he bows down and (ershems) the wine three times... and this cup also the honoured blood of His new covenant. After that it's finished. Even the bishop if he was holding his staff he puts it aside its side the Lord is present. And after he was blessing the congregation he stops because the Lord blesses them now.

(7) Litanies:

And since the Lord came in our midst say now your litanies ask for all that you want. The whole congregation can request it's a chance. Who ever wants something tells Him. Look if John Howard came here everyone would ask for what they want from him and of course he won't listen to you. He will say tell my secretary. You tell his secretary and it will go to the garbage. But the Lord will not. You are with Emanuel now so tell Him what you want. I don't want to ask you what the litanies are because you just said them. We ask for everything but we will add to them on behalf of the departed and that's why we bring in the commemoration of saints. And we say Lord repose the souls that you have taken and take them to your kingdom as the Lord is in our midst. We ask for all our requests.

After this we go onto the Fraction and this differs of course from season to season. 1 These days we are in ... It all speaks about the birth of Christ. Notice that tomorrow when we pray God willing the fraction will be of the birth of Christ. And in the annual ... Or if it is Saint Mary's feast there is a special fraction. The resurrection has a special fraction etc... And of course this dividing of the body also has certain meaning and is not only words. One third and then two thirds and the pole of the Korbana and the bottom part which makes four pieces so there is a specific order. He divides during the Fraction and he divides the body into parts and after that you know by the final prayers "Amen, Amen, Amen, I believe, I believe, I believe" this is the body, this is the blood that He took from Saint Mary given for our salvation and remission of sins and eternal life to those who partake of it. And after that Abouna begins to distribute the body and blood to the believers and after he totally finishes he doesn't leave any of it because a long time ago the lamb of the Passover cannot last till the next day. And even Christ after the crucifixion should not have been on the cross till the next day. Therefore we do not preserve or keep anything of the sacraments till the next day. Other churches do this but we do not because we will pray again tomorrow. So we begin to distribute the body and blood to the believers and at the end Abouna after he totally finishes he takes some water and sprays it and says: Ya Malak hasa..... remember us.....because there is an angel guarding the sacrifice now we are asking him to go to Heaven and intercede on our behalf. And then Abouna throws water on the congregation as a symbol of purification and then we go outside and say we were in heaven, when can we return again so we can attend the liturgy. The liturgy is an

excursion from the earth to the heavens that's why we take the fullness of Christianity through the liturgy we have the Lord Himself inside us and thank you very much. 1 Hour 28 minutes

QUESTIONS & COMMENTS:

To take our oblations and present them before the Lord when we have the Lord Jesus Christ on the altar before us?

The sacrifice (zabeha) was finished when Jesus was here there was nothing left in the tray. This is one of the things which makes us not keep the sacrifice till the second or third day. That's it the Lord is now inside us. Since He is inside us and the angel is ascending so I tell him it is different if the Lord is not dwelling within us. But the Lord is dwelling in us so we ask the angel 'Eskorna amam al rab ekhfer lana khat-i-ana' (remember us in front of the Lord and forgive us our sins) and the things we are going to do everyday after that. And when we are outside the church we ask the angels 'ya malak eshfayo-fena, kediseen eshfayo fena' we ask the for the intercession of the saints. Therefore if the Lord is at the alter we would not say this, but after it is distributed, nothing is left; He is dwelling in us not among us.

I didn't quite understand the concept behind the fractional prayer? What does it mean?

When we are undertaking the fraction we remember the season that we are in, the occasion that we are in. It is true that the sacrifice (al zabehaa) all along the year. But now that we are in the fast of the nativity, we concentrate on the nativity. If we are in the fast of the Great Lent we concentrate on 'fasting and prayer, fasting and prayer' and if we are in the resurrection and so on. This is done in order for the church to keep you in alert concerning the season that we are living in. It makes us all unified through this ritual. Together we remember the nativity. Together we remember the Apostles. Together we remember the St Mary. The fraction is fixing this idea and unifying the believers towards one occasion that we live together. It gives the sense of oneness

Why is it necessary to prayer the fractional prayer only during the breaking of the bread?

It is regulations, is he (the priest) going to break the bread without speaking. Also keep in mind what He said 'this is my body which shall be broken for you' Truthfully the bread is being broken we remember the crucifixion, but when you remember the crucifixion, you do not forget the occasion that you are in, that is if it is the nativity, the resurrection and so on. As the crucifixion is all year, it is of the whole year. But each occasion has its memory.

Sometimes the fraction has litanies (requests)?

It is your right to have some requests after the fraction is completed. While you are kneeling you may have requests but they are silent (in secret). Here Abouna says all that he wants and remembers those who are in certain tribulations. Even the fraction has litanies. We ask from the crucified. It is a prayer by itself, in it has an occasion and in it devoting our lives. Purify our eyes in order for us to receive communion. It is a preparation towards taking the Holy Communion.

Why in the mass before they say 'He took the bread and He gave thanks and He blessed it' they talk about Him rising. He has appointed a day for recompense.... He ascended into the heavens and sat at the right hand of the Father....So He already rose then after they say He took bread?

He is telling a story until he reached the heavens. This is the story of the life Our Lord. But with this story I remember it, so this story can stay with me. So after I tell the story I begin to remember it so what is it that I remember about it - the body and blood of the Lord. So I start speaking and praying.

I have a friend who is allergic to wheat and flour - siliac disease?

If this is the case they can manage it is only a little proportion of it. I can manage the blood only. The blood only can work for both the body and blood. When a young baby has communion we give them only a little bit of blood. We take the spadikon (the central cross of the body) and put it in the cup and we take from the blood and we bless the body three times all over the body can be the body and blood and the blood can be both. For instance when we go to someone who is sick and cannot swallow we take the body and the blood, but I only take a little of blood on my finger and touch his tongue and give him some water. I have a deacon with me who has not had any water as the priest would have had some to drink. Therefore blood can only be sufficient.

Having the blood is there a risk for contracting contagious diseases?

This is not a strange question. This is a question we have studied in the Holy Synod because some people were worried about contagious diseases. Number one it's faith, this is understood, it's the body and the blood of the Lord. Number two there is a percentage of alcohol in the blood. If there was no alcohol it would not work there has to be because the grape juice plus 7% alcohol not a lot. The reason for this is because this is a symbol of the difference between the humanity and divinity. And the alcohol is inflammable. So the alcohol 100% will kill any microbes. So now I have the faith and I have the alcohol. And the third thing is that most of these diseases that we are afraid of such as aids can only be contaminated blood to blood which means it cannot live in the saliva or in the air. We did a

study in a lab in Egypt on the monks without anybody knowing and nobody transferred any diseases to each other and of course the monks have communion every day. The person who ran the research was the person who was concerned about the contagious diseases and infections. After a while I went to visit her and she said she has done statistics for everything and she found nothing,

If someone has the flu or virus or something should he tell the priest not to have communion?

It should not reach to this as the virus will die in the alcohol and we give them communion in the hospitals and nothing happens

Relating to the agbia is it historically known who wrote it and how we got it?

It was put by the church in ancient ages. And then even if we made it up today it's full of blessings. One, It is made up of Psalms of David which is the best prayers about somebody who said "I am prayer". Two, what is in it, the occasions that we spoke about now about the life of Christ to keep you attached to the Lord the whole day. Three, there is preaching by itself. It is full of commandments so that when you read it you benefit from it. Four, it has Gospels. Five, it has some nice litanies according to the occasion which is being celebrated. It is marvellous by itself. So it was put and we took it as part of our tradition from the ancient ages.

Why is the spadikon eaten by the Priest only?

Because you have one of two solutions. Firstly, the priest is the one who accepts the sacrifice even if there is someone higher than him not serving. So number one reason is the sacrifice. When the Priest comes to take communion who takes the spadikon - you cannot break it because this is representing Christ so the Priest takes it. So number one is the sacrifice and number two it is representing Christ and we should not break it.

Is there any reason for the names that are mentioned in the commemoration of the Saints?

We choose a collection from the Saints and it's a type of regulation. If you like to continue you will never finish.

What is the meaning of Ana-fora?

Anafora is a Greek word which means prayers of the mass. It comes from the word form which is the changing of the body and blood from bread and wine but I am not sure what it means literally. (It comes from lift up your heart).

