

The Liturgy of the Messianic Banquet



RATIONALE

As a scholar and disciple, I have always been uncomfortable with the Christian Mass because it does not reflect the Eucharistic meal or Messianic Banquet that *Yeshua* celebrated. Instead, it is a later development of gentile Christian sacramental theology that misunderstands the entire meaning of *Yeshua*'s message. Therefore I have composed a Mass that is done in the context of a full meal and reflects the format that *Yeshua* probably used.

The Original Sacred Meal of *Yeshua*

The Christian Mass did not originate in the legendary Last Supper or Passover recounted in the synoptic gospels. It was an adaptation of the Jewish *Shabbat Seder*. *Yeshua* used the *seder* as a mystic vehicle for teaching his disciples, and especially for transmitting kabbalistic teachings to his inner circle.

It seems to have been modeled on the Jewish *Shabbat* gathering of kabbalistic sages to discuss the *razim* and mysteries of Heaven. When they convened for sacred studies, they entered a place of timeless joy known as the *Pardes*—the Paradise from which mankind had been expelled, but which could be experienced and partially realized by God's *tzadikim*.

Yeshua's messianic version of the *Pardes* was understood to be a foretaste of the Marriage Banquet of Messiah, symbolizing restoration of divine communion with the *Abba* or Father-Mother Godhead in the Messianic Age-to-Come, the *Olam Ha-Ba*. In the *Seder* of *Yeshua*, Heaven and Earth were united. The Bread of Heaven or divine kabbalistic teachings were shared and discussed among the disciples or sages. The Wine or spiritual joy of Eternal or Life (the spiritual life of the divine '*Olam*') was shared. These were understood to be the Body and Blood of the Son-of-Man Messiah, the *Bar-Enash* or corporate New Humanity. The Blessing, distribution, and partaking of bread, fish, or other food symbolized membership in the Body of Messiah, and the wine symbolized the sanctified Life of Messiah.

Exploring the Evidence

The Book of Acts describes the original Jerusalem Christians living communally and breaking bread together, or sharing a messianic meal. The later Antiochene community combined Jewish and gentile members who shared the meal, but at separate tables. This was later understood in the context of Hellenistic tradition to be an *agape* meal or "love feast," which was an annual banquet-gathering of friends of the deceased to remember and honor him. The original messianic meaning was transformed into *anamnesis*, "remembrance." However this was a magical remembrance that was understood to evoke the spiritual presence of the Lord Jesus.

Luke-Acts is a late Greek document reflecting Pauline theology and gentile Christian antagonism against Jewish Christianity. It presents Peter as the leader of the Jerusalem Church when, in fact, James the Brother of *Yeshua* was leader. Peter is also represented as an advocate of the gentiles, having admitted gentiles into the Church and received a vision to negate the Jewish kosher food laws as Paul and his gentile congregations wanted.

However, in spite of the tendency to project current gentile Christian practice anachronistically back into the early Church, Acts describes the early Christian Eucharist as a *full meal* instead of the sacramental mass instituted by Paul. When a writer includes information that runs counter to his practice or bias, that is considered by scholars to constitute strong evidence for its historicity. The earliest Jewish-Christian Eucharistic gatherings were full-meal community banquets.

Luke-Acts also provides another clue. After the crucifixion of Jesus, his Uncle Cleopas and another disciple are walking on the road to Emmaus. They are confused and sorrowful because they know that Scripture said a crucified man (“who is hung upon a tree”) is accursed of God. The Pharisaic rabbis seem to be right that Jesus was not a saint or messiah. He was a criminal heretic.

They are joined by a stranger who walks with them. He interprets many kabbalistic allegories from the Old Testament Scripture that show the Messiah was to be rejected, crucified, and raised from the dead—like Jesus. That evening they sit down with him for a meal. The stranger performs the Blessing of bread and wine, and suddenly the disciples realize they are in the presence of the risen Jesus. The stranger then disappears.

How did they recognize him? “He was known to them in the breaking of the bread,” we are told. Why did his recitation of the Blessing make him recognizable? Because the most common venue for *Yeshua*’s teaching was a *Shabbat* or other meal where he led the *seder*, performing the initial breaking and blessing of the bread and the cup. He celebrated and framed the meal as a foretaste of the Marriage Banquet of the Messianic Age, using it innovatively as a venue for teaching. The stranger of Luke-Acts did all this in the unique way that *Yeshua* always had. That is how Cleopas and the other disciple recognized him.

In other words, for the earliest Christians it was in the Eucharistic meal—the messianic banquet—that the presence of the risen Jesus could be accessed.

Yeshua was known in Aramaic as *Mar Yeshua*, the Master *Yeshua*. The earliest Eucharistic meals of the Christians always included the Aramaic invocation quoted by Paul, *Maranatha*. This can be translated *Maran* (Our Master) *Atha* (Come), similar to the invocation of the Holy Spirit later used in gentile Christianity. It can also be translated *Mara* ([The] Master) *Natha* (Will Come), but it was more likely understood as the former invocation of the risen Christ. The

invocation “Our Master, Come” was used at the common full meal celebrated by the original Jewish Christians before Paul reformed the Eucharist to become what we know as the Mass. For the original Jewish Church, it was in the fellowship meal that the Risen Christ was present.

It was this Christian banquet meal that Paul, who never knew or studied with *Yeshua*, sought vigorously to reform, as he declared in I Corinthians 11:

²⁰When you come together, it is not the Lord’s supper that you eat. ²¹For in eating, each one goes ahead with his own meal. One goes hungry, another gets drunk. ²²What! Do you not have houses to eat and drink in? Or do you despise the church of God and humiliate those who have nothing? What shall I say to you? Shall I commend you in this? No, I will not.

²³For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was handed over took bread, ²⁴and when he had given thanks, he broke it, and said, “This is my body which is for you. Do this in remembrance of me.” ²⁵In the same way also he took the cup, after supper, saying, “This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.” ²⁶For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until he comes.

²⁷Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty concerning the body and blood of the Lord. ²⁸Let a person examine himself, then, and so eat of the bread and drink of the cup. ²⁹For anyone who eats and drinks without discerning the body eats and drinks judgment on himself. ³⁰That is why many of you are weak and ill, and some have died.

As late as Paul’s time (A.D. 50-60), the gentile churches were celebrating the Christian Eucharist as an anamnestic *agape* meal. It was the gentile cultural adaptation of a full-meal banquet, but celebrated weekly rather than annually. Paul objects vigorously to abuses of the banquet. He declared, “I received from the Lord,” meaning he had received a personal revelation from the risen Jesus Christ, that the Christian Eucharist was *not* to be a full-meal banquet to satisfy hunger. Rather, it must be a sacramental meal like that of the Greek mystery religions (i.e. the bread-and-wine sacrament of Mithraism, in which the sacrament was understood to be the Body and Blood of the world savior Mithra). Paul justified his view by referring to the legend of the Last Supper, which he claims to have received orally from earlier Christians. Significantly, however, Paul does not refer to it as a Passover meal—simply as the *Deipnon Kyriakon*, Lord’s Supper. It is only later in Mark’s Gospel that the Lord’s Supper is understood to have been a Passover *seder*.

The Last Supper: Passover Meal or Not?

The Last Supper is terribly problematic for scholars because the Gospel accounts indicate origins in legend rather than history. The original version in Mark, which was later elaborated in Luke and Matthew, tells the Pauline “body and blood” story, but framed as a Passover *seder*. (Paul’s account is more historical because it reflects a *Shabbat seder* in which *Yeshua* offers a second

Cup of Blessing *after* the meal.) But the account of the Last Supper in John's Gospel is not a Passover *seder*, and it makes no mention of the "body and blood." Instead it tells the story of the foot-washing lesson rather than the institution of the Eucharist.

Moreover, The Pauline and Johannine versions both represent *Yeshua* as being crucified at the time the Passover lambs were being slaughtered—the sacrificial "Lamb of God" that provides the central tenet of Paul's interpretation of the execution of Jesus as a cosmic sacrifice that expiated the sins of mankind. It was such a powerful magical act that all who merely believe in Jesus as Messiah will be redeemed. Therefore in the Pauline and Johannine sacrificial accounts, Jesus was crucified *before* the Passover meal was eaten, when the Passover lambs were being slaughtered.

Here's the dilemma: How could Jesus eat a Passover Last Supper if he was already crucified? Who is right—the synoptic Gospels, or Paul and John's Gospel?

Mark was written about A.D. 50 perhaps contemporary with Paul, but without strong Pauline influence. The writer of Mark's Gospel didn't try to show Jesus as being crucified at the time the Passover lambs were being slaughtered. Instead, he presented the Last Supper as a Passover meal *after* the lambs were slaughtered. Why? Because for Mark, the Lord's Supper was instituted by Jesus as a reinterpretation of the Passover *Seder*. It originated at the final Passover.

It is important to remember that the writer of Mark's Gospel was a gentile who was totally unfamiliar with Palestine and Judaism. Examples: His geographical sequences make no sense; his description of the roof from which the paralytic is lowered for Jesus to heal is a Roman-style tile roof—not the type of roof found in Palestine; etc. Mark handed down the gentile interpretation that Jesus was a magical Passover sacrifice, but without the Jewish understanding of sequence—slaughter of the lambs.

Luke saw the dilemma, wanted some kind of reconciliation with the Pauline view, so edited the Marcan Last Supper account to have Jesus say, "I have earnestly desired to eat this Passover with you, but I tell you that *I will not eat it until it is fulfilled in the Kingdom of God.*" In other words, Luke represented Jesus as not eating the Passover meal as a sacrificial vow. Nevertheless, Luke presented the Last Supper as a Passover meal, blithely glossing over the timeline contradictions. Matthew wrote, "...I will not eat it *again* until it is fulfilled in the Kingdom..." meaning that Jesus did eat the Passover meal. But in all three cases, the Lord's Supper is understood to have been instituted in the context of a Passover *seder*, which is simply a-historical, i.e., legendary.

John's Gospel seems to be uncharacteristically historical in this case. It did not interpret the Last Supper as a Passover meal, but as a final inner-circle teaching

venue that included parables and the foot-washing. Significantly it was also not a *Shabbat seder*. *Yeshua's* Messianic Banquet was not limited to *Shabbat*.

In John's Gospel, the Last Supper seems to occur the night before Passover, so that Jesus would have been crucified on a Friday while the lambs were being slaughtered for the "High Holy *Shabbat*," since Passover fell on Friday evening *Shabbat*. Thus Jesus never ate the Passover with his disciples. This agrees with Paul's interpretation of Jesus as having been crucified at the time the lambs were being slaughtered, and may explain Luke's confusion about presenting Jesus as refraining from eating the Passover meal with his disciples.

We can't have it both ways. Either Jesus was crucified while the lambs were being slaughtered before the Passover meal, or the day after the Passover meal. Matthew, Mark, and Luke try to have it both ways, which is historically impossible and thus is rooted in legend. Most scholars agree that the Pauline-Johannine timeline is historical, and thus there was no Passover Last Supper.

The implication is that the Lord's Supper originated in a messianic *seder* that *Yeshua* often led while travelling with his disciples—and not necessarily limited to *Shabbat*. In addition to large public venues for teaching, such as those of the Sermon on the Mount and Sermon on the Plain, the Gospels offer many accounts of Jesus teaching his disciples privately at meals. This must have been the context of the original "institution" of the Lord's Supper.

In the Markan legend, an account of the Last Supper seems to have been conflated with a bread-and-wine blessing allegorizing the disciples as Body and Blood of the Son-of-Man Messiah (*Bar-Enash*) that *Yeshua* probably taught in his Messianic *Seder*. This provided the basis for Paul's Eucharistic Body and Blood of Jesus Christ, since in Paul's understanding Jesus (not the disciples) was the Messiah. The disciples or church then comprised his Body.

In the Liturgy of the Messianic Banquet that I have composed, we as disciples all constitute the Body and Blood of Christ, faithful to the original Eucharistic meal of *Yeshua*.

From Messianic Banquet to Christian Mass

When did the Body and Blood of the Lord Jesus transform the meaning of the original Messianic Banquet of *Yeshua*? I have suggested that membership in the Body and Blood of the Son-of-Man Messiah, the *Bar-Enash*, was originally symbolized by *Yeshua* in the food and drink Blessings for private meals with his inner-circle of disciples. That would have been the original version of the Body and Blood of Christ.

But the post-resurrection transformation of Jewish *Mar Yeshua* into Greek gentile *Kyrios 'Iesous*, the divine Lord Jesus, changed the understanding of Messiah from the corporate Second Adam in which all disciples were mystically included

to the deity Jesus Christ, whose body was the Church. Jesus became the one and only *Bar-Enash*, the Christ. By mid-first-century, the Eucharistic bread and wine had been understood in the Hellenistic context of Mithraic mysteries as the magical flesh and blood of a deity.

In his Epistle to the Romans c. A.D. 110, Bishop Ignatius of Antioch, writing while a prisoner on his way to martyrdom, said, "I desire the Bread of God, the heavenly Bread, the Bread of Life, which is the flesh of Jesus Christ, the Son of God, who became afterwards of the seed of David and Abraham; I wish the drink of God, namely His blood, which is incorruptible love and eternal life."

How did this idea that the Eucharist was the flesh and blood of Jesus arise? To understand this, we must begin with the crucifixion of *Yeshua* on Passover.

Herod probably chose to execute *Yeshua* by crucifixion because, as any observant Jew knew, scripture declared that "one who hangs upon a tree is accursed of God." Crucifixion was the most effective way to utterly destroy *Yeshua's* public credibility as saint or messiah. That is why Paul later referred to the crucifixion as a "scandal" for Jews.

Yet the disciples of *Yeshua* knew that he was, indeed, a great saint. How could God allow him to be crucified? The answer lay in the technique of allegorical, kabbalistic interpretation of scripture and events that the Master had always used. *Yeshua* was crucified at the same time the sacrificial lambs of Passover were being slaughtered by Temple Priests. That was highly significant. *Yeshua's* execution was not a rebuke by God. Rather, it was the greatest of all sacrifices. He was the sacrificial Lamb of God.

Using allegorical analysis of Scripture, the Jewish-Christian predecessors of Paul had discovered many proof-texts and prophecies that they could interpret as pointing to a crucified Christ. Paul built upon this to develop his sacrificial Christology and sacramental theology of the Eucharist.

As a Pharisaic disciple of R. Gamaliel, Paul knew that observant Jews could never accept the idea of a crucified Messiah. Since his only experience of Jesus was his vision of the Risen Christ, and the early church was based on pneumatic revelation received from the "Holy Spirit" or directly from the Risen Jesus, Paul prided himself on receiving everything through personal revelation. He downplayed the traditions he had learned from previous Christian teachers.

Paul knew very little of the historical *Yeshua* and his teachings. But in the light of his personal vision of the Risen Christ and his rabbinic training, he focused on the theological meaning of *Yeshua's* death and resurrection. For Paul, the Lord Jesus was the World Savior whose death was offered as a sacrifice to expiate the sins of mankind. "You are baptized into the death of Jesus," he often taught.

“I proclaim the gospel of Christ crucified!” he declared. Thus Pauline Christology determined the way that Christian Eucharistic liturgy would develop.

Because Christianity derived the Mass or Eucharist from a legendary account of the Last Passover in which Jesus instituted the Lord’s Supper, the Anamnesis of the Mass quotes Paul’s transmission of the Words of Institution: “On the night he was betrayed, the Lord Jesus took bread and blessed it saying, ‘This is my Body, which is given for you.’ Likewise after supper he took the Cup saying, ‘This is my blood...drink this in remembrance of me.’” That was the final evolution of *Maran Atha*.

The idea of “remembrance” (Greek *anamnesis*) was the basis for the gentile interpretation of the Mass as an *agape* meal. This was rooted in the earlier Jewish-Christian magical invocation *Maran Atha* to evoke the spiritual presence (Real Presence) of the risen *Yeshua* at the Eucharist. “Wherever two or three are gathered together in my Name, there am I in your midst.” (Matthew 18.20)

The part of the Mass in which the Elements are consecrated (Epiklesis) is preceded by the Anamnesis. In the Liturgy of the Messianic Banquet, the entire anamnestic content is a recounting of what *Yeshua* taught about the Body and Blood of the Christ, meaning the Son-of-Man Messiah or *Bar-Enash*, of whom *Yeshua* was the first-born, but which includes all of the New Humanity.

LITURGY OF THE MESSIANIC BANQUET

Formal dinner table is set with two central candles, large communion chalice, basket for bread, pitcher to distribute the sacramental wine, and separate wine glasses for each person seated at the table. Chalice contains wine or grape juice. Basket contains an unbroken loaf of unsliced leavened bread. Celebrant call for silence, lights candles in a clock-wise direction, and leads opening prayer. Everyone places right palm over central area of chest at heart level with left palm over right. This is the *Nacham* posture.

OPENING PRAYER

CELEBRANT: Please place your hands in *Nacham* posture and intone after me.

OUR HOLY FATHER-MOTHER,
WHO ART WITHIN AND BEYOND,
MAY THY WAY BE HALLOWED IN EVERY HEART,
MAY THINE INNER GUIDANCE BE KNOWN IN EVERY SOUL,
AND THY GOOD WILL BE DONE ON EARTH,
AS IT IS IN HEAVEN,
AS ABOVE, SO BELOW,
AS WITHIN, SO WITHOUT,
AS IN SPIRIT, SO IN FLESH.

GRANT US THIS DAY
OUR BREAD OF THE MORROW;
AND RELEASE US FROM OUR BONDAGE TO SIN,
EVEN AS WE RELEASE THOSE WHO SIN AGAINST US;
AND DO NOT ABANDON US UNTO THE TEST,
BUT DELIVER US FROM ALL EVIL.

FOR THINE IS THE RULERSHIP,
AND THE POWER,
AND THE ETERNAL GLORY.

AMEN,
AMEN,
AMEN

PROANAPHORA

CELEBRANT:

Hear and Understand, All Ye Who Engage in Sacred Spiritual Struggle. The Divine Source of All Being is the One we worship. Godhead, Humanity, and All Beings are One.

[Intone antiphonally]



**SHEMA YISRAEL
ADONAI ELOHENU
ADONAI ECHAD**

**I PURIFY MY HEART
THE CHALICE OF MY HEART
WITH THE FLAME OF LOVE DIVINE**

Amen
Amen
Amen

[Nacham Mudra]

OFFERTORY

CELEBRANT:

O' Eternal Master, Almighty and Ever-Living One, Loving Father and Mother of All; we offer our daily sacrificial service for the benefit of all beings, and we return Thy Divine Blessing unto Thee, Our Master, Who art the Source and Ruler of all Being.

[Intone antiphonally]



**ADONAI ELOHIM
EL SHADDAI ELOHIM
ABBA IMMA ELOHIM
BARUKH ATTAH ADONAI
ELOHEINU MELEKH HA-OLAM**

Amen

Amen

Amen

[Nacham mudra]

[End of Proanaphora]

ANAPHORA

SURSUM CORDA



Elevate Chalice and Intone antiphonally:

**WE LIFT UP OUR HEARTS
WE AWAKEN OURSELVES
WE EVOKE THE ETERNAL FLAME
OF THE CHRIST WITHIN.**

Return Chalice to Table:

INVOCATION

CELEBRANT: Please raise your hands in Orant posture.

Ever-Living LORD of Life, Root of all Reality, Origin of all being, Source of all that manifests, Father-Mother of our souls, we open our eyes to the glory of Thy Sacred, Ever-Present, and Indwelling Reality, and we gather in Spirit with all Thy Host of awakened Beings, standing in the legacy of the New Humanity. We evoke the enlightened presence of all Thy Great Ones who serve Thy Divine Will and Way, and who initiate and guide all nature and humanity through Thy profound mysteries of interior transformation and spiritual evolution.

We gather with you, Faithful and Holy Ones of all Generations and all Worlds, to enact and celebrate the Eternal Mysteries of the New Humanity, and to participate in the joyous Universal Fellowship of all Souls in the Light and Peace that passeth human understanding, and can be known only by the Heart.

SANCTUS

CELEBRANT: Let us worship at the Throne of God.

O' Lord of Life, Thou hast anointed us to exercise Thy Sovereignty, to apprentice Thy works, and to attune ourselves to live in accordance with Thy good will. We know ourselves as individual rays from Thy One Heart striving to sanctify ourselves and our world in Thy many Names, which are Wisdom, Compassion, Justice, Truth, Beauty, and all Thy spiritual lights. We see thy radiance joining our hearts with Thine and all others in an infinite web-work of Divine Light and Spiritual Fire that permeates all Space with unfolding streams of soul and consciousness, Beloved God, and we sing unto Thee in the holiness of this Blessed Vision.

Nacham posture:

Holy, Holy, Holy art Thou, Adonai Sabaoth, Lord of the Hosts of all Beings in all Worlds; Heaven and Earth are full of Thy Glory.



CELEBRANT: Please intone after me, remaining in *Nacham* posture:

**KADOSH
KADOSH
KADOSH
ADONAI SABAOTH
HEAVEN AND EARTH ARE FULL OF THY GLORY**

CELEBRANT (Speak):

***Thy Splendor is upon all, Thy Blessing is upon all,
and Thine abundance is upon all.***

[Intone antiphonally]



**MI ADIR EL HAKOL
MI BARUKH EL HAKOL
MI GADOL EL HAKOL**

**GLORY BE TO THEE, O' LORD MOST HIGH
AS IT WAS IN THE BEGINNING
IS NOW, AND EVER SHALL BE!**

Amen Amen Amen
[Nacham Mudra]

ANAMNESIS

CELEBRANT: [Evocational Mudra]

O' LORD OF LIFE, SACRED HEART OF THE UNIVERSE, Thou hast brought forth Thy beloved Son, our Master *Yeshua*, as Firstborn of the New Humanity, raised Him up from the dead, and set Him before us as an Elder Brother and Master of our Souls, that we might follow the example of His Life and Teaching and listen with our Hearts to the Inner Guidance of Heaven, to follow Your Way, imitate You, and ripen into Divine and Perfected Beings as spiritually reborn members of a new, sovereign, and sanctified Humanity. We give Thee thanks for *Mar Yeshua* and all the Lords, Masters, and Enlightened Ones who have brought us Thy Divine Teaching throughout the ages, and especially for the Sacred Mysteries that we now enact through the High Priesthood of the Lord Christ Melchizedek.

[Elevate Chalice]

Our Master *Yeshua* revealed the Sacred Mystery of the Body and Blood of the New Humanity, who has been anointed by the Lord of Spirits to sit at his Right Hand, and who has been preordained to inherit and exercise Divine Sovereignty. His Body is the spiritual Bread of the Morrow that nourishes us this day and is our foretaste of the great Marriage Banquet, which is the divine union of spirit and flesh. His Blood is the Eternal Life of the Father-Mother of All. We are his Body and Blood.

And our Master *Yeshua* revealed unto us the Holy Chalice of the Heart, which is the Temple of Godhead, the Reality of our individual Being, and the Holy Flame through which each of us draws all Humanity unto the Divine Unity we share with all beings, great and small, visible and invisible.

And our Master *Yeshua* taught us how to strive with fidelity and perseverance to liberate our hearts from the bondage of the Old Humanity and make ourselves fit for spiritual rebirth in the New Humanity as Christs in flesh.

Now, Beloved Father and Mother, we know ourselves as One with Thee and all Thy Universe. We make Holy Communion with the spiritual Body and Blood of the Christ, which is the Eternal Life of Divine Love and the Image of Godhead incarnate in all humanity that has ever lived or ever will live. We mystically participate in the spiritual banquet that we experience individually in daily communions and attunements of contemplation, prayer, practice, and meditation.

Now, O' Eternal One, we lift up our hearts and contemplate, through the Single Eye of the Heart, Thine Indwelling Glory incarnate in all that manifests, returning unto our essential Divine Nature and looking within unto Thy Subtle Worlds and Higher Realities, guided by Thine Interior Light. We sanctify the outer world as Christs in flesh, and we help create and build the New Heavens and the New Earth. For we are all One Body and One Blood in Thee.

[Return Chalice to Table]

CELEBRANT: Please raise your hands in the Orant posture and join in the Consecration of the Elements.

EPIKLESIS

[Intone antiphonally]



WHEREFORE WE CALL UPON THEE
O' ETERNAL LORD CHRIST,
O' MASTER *YESHUA* OUR HIGH PRIEST,
O' ARISEN ONES AND MASTERS,
WITH ALL THE HOST OF HEAVEN

[Fill Chalice]

POUR OUT THY DIVINE SPIRIT UPON US

[Perform the Elevation]

KINDLE THE PURE FLAME OF OUR HEARTS WITHIN US

[Return Chalice to Table and Elevate Bread Basket]

RAISE UP THE CHRIST WITHIN US
FILL US WITH THY HEAVENLY FEAST

[Return Bread Basket to Table]

AND BLESS



SANCTIFY



AND CONSECRATE



ALL WORLDS, THE PLANET, AND ALL HUMANITY

Palms down over Elements

MYSTICALLY UNITED IN THESE HOLY ELEMENTS

Blessing Mudra

AND CELEBRATE FOR ALL SOULS
AND CREATE ANEW WITHIN ALL SOULS

Palms down over Elements

THE SACRED MYSTERIES
OF THINE ETERNAL BODY AND BLOOD.

Amen

Amen

Amen

[Nacham Mudra]

[Elevate the Bread Basket and pray Heavenward]

**ALL-LOVING AND EVER-LIVING LORD OF LIFE, We consecrate unto Thee in Eucharist the incarnate Flesh and all invisible Bodies that Thou hast given unto each of us; [Forehead, Lips, Throat] We purify and dedicate all thought, word, and deed unto the Liberation and Sanctification of all beings in Loving Service for Love's Sake only; [Blessing +] And we send forth Thy Holy Blessing unto All Worlds, the Planet, and All Humanity;
IN THE NAME OF OUR OWN HEARTS [Heart, Forehead]**

[Hold Bread Basket with left hand and Seal the Sacrament by inscribing three equal-sided Crosses over it with hands locked and right forefingers in the Monophysite or One-Fingered Mudra.]

[+] AMEN [+] AMEN [+] AMEN

CELEBRANT: Elevate Chalice and pray Heavenward:

BELOVED FATHER AND MOTHER OF ALL WORLDS, we consecrate unto Thee in Eucharist the Sacred Interior Life [Cross] that Thou hast apportioned individually unto each of us; we kindle the Flame of Thy Divine Spirit [Heart] within our Hearts; we build and strengthen our Bridge unto Thee for Eternal Guidance, Inspiration, and Communion with Thy Higher Worlds.

Let the Chalice of our Hearts be filled with Thine Heavenly Nectars, Fragrances, and Essences, that our Souls may be nurtured with Thine Evolutionary and Transforming Energies of Higher Light, Love, and Wisdom. IN THE NAME OF OUR OWN HEARTS [Heart, Head]

[Hold Chalice with left hand and Seal the Sacrament by inscribing three equal-sided Crosses over it with hands locked and right forefinger in the Monophysite or One-Fingered Mudra]

[+] AMEN [+] AMEN [+] AMEN

INTENTIONS

CELEBRANT: Let us each send out Blessing, Healing, and our Special Intentions for this Sacred Work.

SPECIAL RITES SHOULD BE INSERTED HERE

THE MYSTERY OF THE CHALICE



CELEBRANT: *Offers Bread in Invocational Mudra.* Congregation does not repeat.

**TAKE, EAT;
THIS IS THE BODY OF CHRIST, WHICH IS YOUR BODY.
HENCEFORTH I SHALL BE KNOWN TO YOU
IN THE BREAKING OF THIS BREAD;
FOR IF YOU KEEP MY WORD, I SHALL DWELL IN YOU,
AND YOU IN ME;
AND WE SHALL BECOME ONE BODY AND ONE HEART**
[Equal-sided Cross from Heart].
THEREFORE,
[Right Hand Blessing Mudra]
**DO ON EARTH AS I HAVE DONE,
THAT ALL HUMANITY MAY REMEMBER US
AND LEARN OF OUR LOVE**
[Heart, Forehead].

CELEBRANT: *Offers Chalice in Invocational Mudra:*

**DRINK YE ALL OF THIS;
FOR THIS CUP RENEWS THE ETERNAL COVENANT OF DIVINE
LOVE**

[Equal-sided Cross from Heart]

**IN THE LIFE THAT WE SHALL POUR OUT
FOR THE LIBERATION OF ALL HUMANITY.**

THEREFORE,

[Right Hand Blessing Mudra]

**SHOW FORTH THE LOVE THAT I HAVE TAUGHT YOU,
AND BECOME A LIVING MEMORY FOR ALL HUMANITY
OF THE TRUE LIFE THAT LIES HIDDEN WITHIN EACH SOUL**

[Heart, Forehead].

Celebrant pours half of the Sacrament from the Chalice into the pitcher, pours a small amount into his own wine glass, then passes the pitcher to the person seated on the left (clock-wise direction). Communicant pours a small amount of the Sacrament into his/her wine glass and passes the pitcher to the next person, and so one around the table. The Celebrant breaks off a piece of consecrated bread to consume and passes the bread basket to the person on his left, who does likewise, and so on around the table.

When everyone has been served with the Sacrament, Celebrant leads everyone in the Blessing of the Bread. Holding the bread to the Heart and visualizing a golden blessing proceeding from heart to bread, all intone:

We return Blessing unto Thee, *Abba*, for our life in flesh.

All consume the bread.

Raising the wine glass as in a toast, they intone:

We return Blessing unto Thee, *Abba*, for the eternal life of Spirit.

All consume the wine, afterward sitting in *Nacham* posture for Eucharistic meditation.

EUCCHARISTIC MEDITATION

As the Chalice of each Heart is filled with Divine *Berakoth*, each one meditates in silent Eucharist in *Nacham* mudra. Celebrant rings Sanctus Bells when Meditation has come to an end and the OM is harmonically intoned:



THE MEAL BEGINS

THE SECOND CUP

When the main meal is finished, dishes are cleared and a dessert is served. It is during dessert that spiritual teaching and discussion will be done. Before dessert is eaten, a second Cup of Blessing is offered. Celebrant passes the pitcher of consecrated wine to refill wine glasses.

Raising the wine glass as in a toast, they intone:

We return Blessing unto Thee, Abba, for the eternal life of Spirit.
All consume the wine, and over dessert a spiritual teaching and discussion is offered.

SPIRITUAL TEACHING AND DISCUSSION

Celebrant or other person should offer a reading of Christian or other scripture with brief comments and open up a free-ranging discussion.
Psalms and hymns may be sung after this part of the meal. The Messianic Banquet ends with formal Blessings.

CONCLUDING BLESSINGS

CELEBRANT: *Invocational Mudra:*

We are ever surrounded in Love and tender nurture, encouragement and wise guidance, and there is no darkness within or without that can ever separate us from the Love of God. Let us sit in *Nacham* posture for the Apostolic Blessing

CELEBRANT:

O' Holy Father and Mother, as the fruits of field and vine were gathered from afar to be blessed in this Sacrament of Bread and Wine, so let all Humanity be brought together, sanctified, and made One with Thee in Thine Eternal Rule.



May the Blessing of our Eternal and Loving Father-Mother God rest upon us and remain with us always.

[CELEBRANT stands to recite the Priestly Blessing, raising hands in the *Shin* mudra.]



**And may the Eternal One Bless Us and Protect Us,
May the Eternal One Shine the Holy Light Upon Us and be
Gracious unto Us,
And May the Eternal One Look upon Us and Give us Perfect
Peace.**

A-U-M

Optional recitation in Hebrew follows:

[Optional CELEBRANTly Blessing in Hebrew. Recite, but intone the underlined Name of Godhead YHWH EeYaOhWay.]

]

**YeBarRuKheKha EeYaOhWay VeVishMerRaKa
Ya'er EeYaOhWay Panav Elekha VaHunekha
Yisa EaYaOhWay Panav Elekha VeYasem LeKha Shalom**

A-U-M

Amen

Amen

Amen

[Nacham Mudra]

Table Candles are extinguished in counter-clockwise direction.