



HOLY QURBANA

Holy Qurbana is :-

- 1. A Sacrament.**
- 2. A Thanksgiving Service.**
- 3. Praising God.**
- 4. The Bread of Life.**
- 5. The Sacrifice of New Covenant.**
- 6. A Heavenly Worship.**



- Holy Qurbana was instituted by our Lord Jesus Christ before his crucifixion.
- In Greek, it is known as “Eucharist” which means – Thanksgiving.
- It is also known as the Sacrament of Sacraments.
- In all Orthodox Churches, the Priest as well as the congregation turns towards the east, during the celebration of Holy Qurbana.
- St. Mathew 24:27 *“For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.”*
- Thus, when we celebrate the Eucharist, the whole congregation faces towards God.
- While we hope for his second coming, we expect that this second coming will be from the East.

Formation of the Word “Qurbana”

- The Word been taken from two words in Syriac.

കുർബാനേ -Kurbono → അർപ്പിത വസ്തു (Offering Object)

കുറോബോ -Kurobo → കാഴ്ച (Offering)

In eastern Syriac tradition, we use the word Qurbana to represent

- കാഴ്ച - Kazcha: Offering
- ബലി -: Sacrifice
- ദൈവത്തിന് നൽകപ്പെട്ടത്/ Dhaivathinu Nalkapettathu: Offered to God

In Syriac, the word “Kareb” means: Offered, a Sacrifice



BIBLICAL BASIS OF HOLY QURBANA

One of the most important event / act in the public ministry of Christ was Instituting Holy Qurbana.

- **Our Church considers the Institution of Holy Qurbana as a matter of vital importance in the public ministry of our Lord.**

Biblical references for this:

- **Syneptic Gospels**
- **Letters of St. Paul**
- **Apostolic Time**
- **The Gospel of St. John**

1. Synoptic Gospels



A. St. Mathew 26: 26 – 29

*²⁶ And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; **this is my body.***

The Lord's Supper

²⁷ And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

*²⁸ For this is my **blood of the new testament**, which is shed for many for the remission of sins.*

²⁹ But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.



B. St. Mark 14: 22 – 25

²² And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body.

²³ And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it.

²⁴ And he said unto them, This is my blood of the new testament, which is shed for many.

²⁵ Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.



C. St. Luke 22:15-20

¹⁵ And he said unto them, With desire I have desired to eat this passover with you before I suffer:

¹⁶ For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

¹⁷ And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves:

¹⁸ For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

*¹⁹ And he took bread, and gave thanks, and brake it, and gave unto them, saying, **This is my body which is given for you: this do in remembrance of me.***

*²⁰ Likewise also the cup after supper, saying, **This cup is the new testament in my blood, which is shed for you.***

Letters of St. Paul

I Corinthians 11:23-26

²³ For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread:

*²⁴ And when he had given thanks, he brake it, and said, Take, eat: **this is my body,** which is broken for you: **this do in remembrance of me.***

²⁵ After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

*²⁶ For **as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.***

The Apostolic Traditions

Breaking the bread

Acts 2: 43-46

⁴³ And fear came upon every soul: and many wonders and signs were done by the apostles.

⁴⁴ And all that believed were together, and had all things common;

⁴⁵ And sold their possessions and goods, and parted them to all men, as every man had need.

⁴⁶ And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

Acts 20: 7 – 11

⁷ And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

⁸ And there were many lights in the upper chamber, where they were gathered together.

⁹ And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.

¹⁰ And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him.

¹¹ When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.

St. John

St. John 6: 53,54

⁵³ Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

*⁵⁴ Whoso eateth **my flesh, and drinketh my blood, hath eternal life**; and I will raise him up at the last day.*

Through Holy Qurbana, we can get the Body **and** Blood of Jesus Christ.

ie, the blessings from Jesus Christ come to us through this Bread **and** Blood of Jesus which we receive during the holy Qurbana.

Holy Qurbana & Holy Bible

- **Old Testament Readings, Gospel & Letters.**
- **The liturgical words we use in Holy Qurbana been taken from Holy Bible. Eg. Amen, Halleluyya etc.**
- **All our prayers & Songs were taken from Holy Bible.**

Major parts for Holy Qurbana.

- 1. The Cryptic Preparatory Service – also known as “Thooyobo”.**
- 2. The Public Service - also known as “Anaphora”.**
- 3. The Concluding Service known as the “Post-Communion Service”.**

1. The Cryptic Preparatory Service

Thooyobo

- The Syriac word Thooyobo means Preparation.
- The Priest as well as the congregation are expected to be prepared for the Holy Qurbana from the beginning of the day – which means the previous evening (as followed in the Jewish tradition).
- To do anything well and in a productive manner, it requires good preparation.

Holy Qurbana Preparation includes:-

- 1) Prayer and Meditation.**
- 2) Reconciliation with our brethren (St. Mathew 5:23).**
- 3) Prayer to the Holy Spirit – for Guidance (Rom 8:26).**

- **While the Morning Prayer goes on, the Priest asks the congregation to pray for him for accepting his service before God and he enters the Holy Madbaha for Thooyobo.**

Thooyobo has two parts :-

1. The Service of Melchizedek.

2 .The service of Aaron.

Parts of Thooyobo.

- The Service of Melchizedek (High Priest of Lord Almighty)

(Gen. 14 : 17-20) (Heb. 7:17)

- The Priest wearing the vestments.
- The offering of the Bread & Wine.

- The Service of Aaron

(Exodus 40: 12) Priest is standing as a mediator between God and people)

- Prayer for Repentance and Protection.
- Prayer for Dedication.
- Intercessory Prayers.
- The Priest prays as the representative of Jesus Christ, the only mediator between God and mankind (1 Tim. 2:5).
- All the important incidents in the life of our Lord are remembered.
(The memorial of our God and our saviour Jesus Christ.....)

- **Intercessory Prayer is offered in the name of St. Mary (The Mother of God), seeking for Lord's blessings through her intercession. The congregation also seeks intercession of St. Mary.**
- **Then the intercessory prayer is offered in the name of the patron saint of the church. We pray that Lord may bless him/her, through the intercession of the Saints. The congregation also prays for the Saints.**
- **Then there is a special prayer for the sick, the penitent, the departed and the relatives of the priest.**
- **The Prayer of Moses - Ex. 17:8-16 (Intercessory prayer).**
- **After the intercessory prayers, the Paten and Chalice are covered with Sosappa.**
- **This is done while saying “ the heaven and earth are covered with the brightness of the glorious one, and the whole creation is full of His glory.”**



II. Intercession with the offering of Incense

- The priest seeking the intercession with the offering of incense for Adam and Eve, St. Mary- the mother of God, Prophets & Apostles, the just & the righteous, Martyrs and confessors, Holy fathers and the doctors of true faith, the living & the departed faithful.



2. Public Celebration of Holy Qurbana

The public celebration of Holy Qurbana has two parts.

I. The service of Catechumens.

Catechumens are those which are preparing for the Holy Baptism. This service goes on up to the Nicene creed.

II. The Service of the faithful.

Only those who are baptised can take part in this service. This service goes on up to the dismissal.

I. The service of Catechumens

This service consists of five parts.

1) The Beginning.

2) Reading from New Testament and Sermon.

3) Offering of the Incense.

4) Blessing of the Censor.

5) Nicene Creed and Intercessions .

1 Beginning – Opening of the Heaven

- **Mary who brought thee forth and John who baptized.....**

(Birth and Baptism of Christ is commemorated at this time)

This is followed by a hymn...

“By thy Mother’s earnest prayers...”

- **This reminds us of the song, sung by the angels during the birth of our Lord.**
- **The deacon with the lighted candle represents John the Baptist, the forerunner of our Lord.**
- **Priest represents Jesus Christ.**
- **Marvaha are shaken to show the fluttering of the wings of the angels.**
- **In the song sung during the beginning of Holy Qurbana, the mystery of the incarnation is described saying that, without change, the Son became man, continuing His eternal glory and His position in the eternal glory and His position in the Holy Trinity.**

The Trisagion

- Holy Art thou O' God
- Holy Art thou Almighty
- Holy Art thou Immortal
- Crucified for us have mercy on us

Through Trisagion, the whole adoration refers to the Son. Jesus Christ is *God, Almighty and Immortal*.

(song by the Angels)

All Eastern churches believe that the origin of this prayer goes back to the burial of Jesus Christ where Joseph and Nicodemus together sung this in response to the Angels prayer, *Crucified for us, have mercy on us*

II. Reading from the Epistles

Those Apostles.....(Mt 28: 19-20, Mk 16: 15, Lk 24: 47)

On the North Side:

**Readings from the Acts of Apostles or from general epistles,
show that the gospel was preached to the Jews first.**

Paul the Blessed.....(Gal 1: 5-9)

On the South Side:

**Reading from the letter of St. Paul, shows that the gospel was
preached to the Gentiles also.**

Proclamation of the Holy Gospel (EVANGELION)

Reading from the Gospel

- The greeting “**Peace be unto you all**” - a kind of blessing invoking all kinds of blessings from God.
- The Priest himself represents Jesus Christ as our Lord, God and Saviour.
- Standing to hear God’s word thus shows our respect for our Lord as well as to His living words.
- The standing position reminds us of the resurrection of our Lord which means our salvation.
- It is also the posture of an active individual who is ready to work, exercising the practical salvation in his life and preaching the good news.
- The song that follows, is to prepare the congregation to participate in the Holy Qurbana with awe and respect

III. The Offering of Incense

Promeyon:- Introductory Prayer

- It is mainly an adoration of Holy Trinity.
- For Peace and Reconciliation, the Priest offers this living sacrifice on behalf of all of us to God the father, the Lord of all.
- Congregation: O Merciful Lord, have mercy upon us and help us.

The Prayer of Absolution:

- **The prayer of absolution is addressed to the Son. Since forgiveness of sins is necessary before the offering of sacrifice.**
- **This time through this prayer we renew our baptismal promise renouncing Satan and accepting our Lord as our saviour.**
- **In this prayer, we also pray “ Grant us the gift of Christian perfection....”**
- **This reminds us of our ultimate objective to be perfect, as our heavenly father is perfect.(St. Mathew 5:45-48)**
- **To Love others as our Lord loved us (John 15:12)**

Sedra - the Long Prayer

- These prayers are addressed to Jesus Christ.
- Most of the Sedras speak about our Christian faith.
- Sedras themselves have these special features of
-perfect worship.
 - Adoration and thanks-giving.
 - Confession and prayer for pardon.
 - Petition and intercession.
 - Dedication to God's glory.
- The following aspects are found in different Sedras
- These prayers help us to prepare, participate and receive the Holy Qurbana.
- Remembrance of the important incidents in the life of our Lord.
- The meaning and glory of the Holy Qurbana and our unworthiness to participate in it.

- Prayers for sending down the Holy Spirit.
- Prayers to become worthy to receive Holy Qurbana and the consequent blessings.

“Purify their bodies and souls in order that they may become worthy to receive His Holy Body and Sanctifying blood...”

- Prayers of Dedication.
- During the time of Promeyon - Sedra, the Deacon will be swinging the censor showing that our prayers may be lifted up as sweet smelling fragrance (Revelation 8:3-4)

³ Another angel, who had a golden censer, came and stood at the altar. He was given much incense to offer, with the prayers of all God’s people, on the golden altar in front of the throne. ⁴ The smoke of the incense, together with the prayers of God’s people, went up before God from the angel’s hand.

IV. Blessing of the Censer

- **Holy is the Holy Father....**
- **Holy is the Holy Son.....**
- **Holy is the Living - Holy Spirit....**

“Who hallows ...the incense of his sinful servant...”

Since the Censer represents the church, it is the invocation of the Holy Spirit upon the church to help us in the Holy Qurbana.

“Holy Spirit help us in prayer” (Rom. 8:26)

- **Censor is the symbolic representation of Holy Church.**
- **Blessing of the censor means means Christ Blesses His church.**
- **First Chain of censor- Father almighty.**
- **Second & Third- Humanity and Divinity of Jesus Christ.**
- **Fourth chain- Holy Spirit.**

Nicene Creed & Intercession.

- In here , Wisdom means the Nicene creed.
- This is the preparation for the liturgy of the faithful.
- During this time , the priest kneeling down before Holy altar and remembering the names of those who have requested intercession.
- We proclaim our faith in the Holy Trinity through the Nicene creed and enter the Holy Qurbana properly.
- In the Nicene Creed(AD 325) we proclaim our faith in God, the one true God who created the world.
- Then we proclaim our faith in the Son of God, who is one essence with the father and who died for us.(St.John 10:11)
- Then we proclaim our faith in God,the Holy spirit, who gives us new birth.
- Finally, we proclaim our faith in the church and holy sacraments which give us eternal life.
- Since our Lord allowed only the twelve apostles to take part in the holy Qurbana, only the baptized are allowed to participate in the Holy Qurbana.

Anaphora(The service of the faithful)

- Anaphora is the Greek word which means “**carry back**”.
- The word ‘Liturgy’ in classic Greek means “a public service undertaken on behalf of the people”.
- The term Eucharist means “**Thanksgiving**”.

- **Holy Eucharist is:-**

- **It's the mystery of worship & sanctification.**
- **It's the mystery of redemption.**
- **It's the mystery of new covenant.**
- **It's the mystery of new pascha.**
- **It's the mystery of the church.**
- **It's the mystery of the Saabath, the true rest.**

The whole liturgy or Anaphora is composed in a series of four cycles as follows:-

- **First Cycle:**

- 1. Peace be unto you all.**
- 2. Kiss of Peace.**
- 3. Call of the Deacon – to bow down the heads.**
- 4. Prayer for blessings.**
- 5. Lifting of the Sosappa.**
- 6. Benediction.**
- 7. Institution of the Holy Qurbana.**
- 8. Invocation of Holy Spirit.**
- 9. Intercession – Tubden.**

- **Second Cycle:**

- 1. Greeting – Peace be unto you all.**
- 2. Benediction.**
- 3. Fraction and Commixture.**
- 4. Lord's Prayer.**

- **Third Cycle:**

- 1. Greeting – Peace be unto you all.**
- 2. Call of the Deacon – to bow down the heads.**
- 3. Prayer for blessings.**
- 4. Greeting – peace be unto you all.**
- 5. Benediction.**
- 6. Elevation of the Holy Qurbana.**
- 7. Communion of Saints.**
- 8. Reception of Holy Qurbana.**
- 9. Thanks giving.**

- **Fourth Cycle:**

- 1. Greeting – Peace be unto you all.**
- 2. Call of the Deacon – to bow down the heads.**
- 3. Prayer for Blessings.**
- 4. Benediction.**

- **Three main climaxes in our Liturgy:-**

- 1. The Invocation of the Holy Spirit.**

- 2. The Elevation of the Holy Qurbana.**

- 3. The Procession and Return.**

- **The priest ascends the alter step which represents the upper room where our Lord instituted the Holy Qurbana.(Lk.22:12)**
- **Let us stand well....Lord have mercy**

First Cycle

1. Peace and Kiss of Peace.

- Divine Peace (St. John 14:27)

“Peace I leave with you, My peace I give to you; not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid.”

- The peace comes from God- Kisses the Alter
- Kiss of peace (Apostolic Origin)
- We should reconcile with one another before we come to the Lord

St. Mathew 5:23,24

“Therefore if you bring your gift to the altar, and there remember that your brother has something against you, leave your gift there before the altar, and go your way. First be reconciled to your brother, and then come and offer your gift.”

- **It is to be remembered that God reconciled Himself to us.
Hence it is our duty to reconcile to our brethren.
(Mathew 18:33, Eph. 4:26)**
- **Kiss of Peace symbolises the divine Peace & love given to
the church.**

2. Bow down the Heads

- It is a mark of dedication and humble acceptance of God's blessing.
- II Chron. 29:30
"Moreover King Hezekiah and the leaders commanded the Levites to sing praise to the LORD with the words of David and of Asaph the seer. So they sang praises with gladness, and they bowed their heads and worshiped."

3. Prayer of Blessing

- St. Luke 18:13
- Prayer of the Tax collector: *God be merciful to me, a sinner"*
- And the tax collector, standing afar off, would not so much as raise his eyes to heaven, but beat his breast, saying, *'God, be merciful to me a sinner!'*

4. The Lifting of the Sosappa:

- **The sosappa shows the presence of our Lord who is the resurrection and Life.**
- **St. John 11:25**
- **In Old Test. - Num. 20:1 (Rock of the Flint)**
- **In New Test. - 1 Cor. 10:4 (Spiritual Rock – CHRIST)**

This symbolises the life-giving and heavenly mysteries revealed in Holy Qurbana.

5. The first Benediction (Apostolic Benediction):

- **The Love of God the father,**
- **This is called as the Apostolic benediction since it was given by St. Paul, the Apostle (II Cor. 13:14)**
- **The congregation receives the blessings, bowing their head and making the sign of Cross.**

- **The lifting up of the hearts and the offering of praise and thanks :-
- Let us be Heavenly minded and not earthly minded.**

Then the priests lift up his hands - (Is.6:3)

Songs of the Angels, Arc Angels, celestial virtues, Seraphim and Cherubim etc....

**Now we are with the heavenly Choir - Chants the hymn of the Angels
Holy..Holy...Holy is (Ps.118:26)**

**The priest waves his hands over the mysteries showing the presence
of
angels in the heavenly worship.**

6. Institution of Holy Qurbana

- **Our Lord Himself blessed the bread and wine through the Holy Spirit.**
 - **St. Mathew 26:26-28**
 - **St. Mark 14:22-24**
 - **St. Luke 22:19,20**
 - **I Cor. 11: 23-26**
- **When we say Body and Blood, that reminds us of our Lord's sacrifice (St. Luke 22:19)**
- **The body and blood of our Lord are essential for our daily spiritual nourishment and for the sustenance of spiritual life**
- **Through these words, (institutional words) the event that took place in the upper room has been evoked and we are thus participating in it.**

7. Invocation of Holy Spirit (Epiclesis):

(The priest prays silently with the waving of hands)

Invocation of the Holy Spirit after the institution is a special feature of the Orthodox worship.

Deacon: (Barekmor). *Ente vaalsalyamullavare! jeevanulla parisudha rooha swargamaakunna melulla uyarangalil ninnu prathaapathodu koodi irangi vaykkapettirikkunna yee parisudha kurbanamel porunni aavasichu, athine sudheekarikkunna yee naazhika ethra bhayankaravum, yee samayam ethra bramikkathakkathum aakunnu. Ningal adakkathodum bhayathodum ninnukondu praarthippeen .*

- The Silent prayer by the priest at this time signifies the coming of the Holy Spirit on the congregation.

Priest: **Answer me O' Lord.....**

1 Kings 18:37 (Prayer of Prophet Elijah)

People: Kurielaison, Kurielaison, Kurielaison.(Lord Have Mercy upon Us).

8. Invocation of Holy Spirit (Epiclesis)

- **As a result of the invocation of Holy Spirit, the bread and wine to be transformed as the Body and Blood of our Lord, Jesus Christ.**

The Priest blesses the bread and wine making the sign of cross three times.

9. Intercessory Prayers -The Thubden

This is a set of total 18 Prayers

- 6 by the Priest**
- 6 by the altar assistants**
- 6 by the Priest (silent)**
- We pray for the living and the departed during this time.**
- Our Lord's intercession is for the Living and also for the departed.**

- The word Thubden means – **And again** “ Ennal Veendum.”
- In Syriac, the prayers starts with the Thubden, hence Thubden has become the name of the intercessory prayers .
- **The First Thubden for the Living is for the Patriarchs, Bishops and the priests.**
- **The Second Thubden for the living is for the sick and the suffering (those faithful of the church).**
- **The Third Thubden – praying for the rulers of our nation.**
- **In the fourth Thubden, we pray to St. Mary and all other Saints including the Prophets and the Apostles.**
- **In the fifth Thubden, we remember the doctors of the Church and all those who worked for the strengthening of the faith.**
- **And in the sixth Thubden we remember names of all the faithful departed souls.**
- Prayers for the departed are beneficial as we pray that they may be helped to pray properly (Rev 7:15) to please God (II Cor. 5:9) and to have repentance. (I Peter 3:19)

Second Cycle: Preparation to receive Holy Qurbana

- 1. Greeting – Peace be unto you all.**
- 2. Benediction – in the name of our Lord. The other benedictions are in the nature of Holy Trinity.**
- 3. Fraction and Commixture.**
- 4. Lord's Prayer.**

Fraction and Commixture:

- The sanctuary is closed.
- In this service, we become one with our Lord's sacred sacrifice. At this time we celebrate the death, burial and resurrection of our Lord.
- The closing of the sanctuary reminds us of the darkness at the time of our Lord's death (St.Luk23:44)
- The Body is broken and mixed with blood saying special prayers.
- This should be a time at which we should crucify ourselves and get resurrected with our Lord .
- The hymn sung during this time is based on Isaiah's vision(Is.6)

- The breaking of the bread signifies the sufferings and death of our Lord.
- The priest breaks the bread (body of Christ) and merges in the precious blood- which were separated during His death and were reunited at the time of His resurrection.
- The bread(body of Christ) is then lifted – signifying the resurrection of our Lord.
- Fraction ceremony is the preparation of receiving the Holy communion.
- Worship of Seraphim and Angels.(Isaiah's Vision)
- The prayer during the fraction evokes the passion, death, burial and resurrection of our Lord – the Living bread who was broken on the Cross for our salvation.

4. The Lord's Prayer:

The Lord's prayer is a prayer of dedication. This is also a prayer for the whole mankind - living and the departed.

The veil opens symbolising the appearance of the resurrected Lord to the disciples.

- This reminds us of the rending of the veil in the Holy of the Holies in the Jerusalem Temple at the time of the death of our Lord.(St.Luke 23:45).**
- It also symbolises the opening of the heaven through the sacrifice of our Lord and enabling of us to call God – our Father.**

- **The Lord's prayer begins with the prayer for the glory of the father and it ends with it.**
- **All glory should go to the father, who created us, saved us through the Son and protecting us through the Holy Spirit.**
- **Through the Lord's prayer, we dedicate ourselves to a godly life and when we drink the blood of the new covenant, we confirm our dedication and make it unbreakable.**
- **Lord's prayer is a part of our daily prayer. (As a part of our daily Kauma Prayer).**
- **Whenever we say Lord's prayer, both hands are to be opened. This action symbolises giving ourselves to God and receiving His grace.**
- **This is followed by set of prayers that reminds us of our unworthiness, well expressing the Holiness of the Holy Trinity.**
- **The constant greeting of the peace is also given to the congregation (people) just like Jesus appeared to His disciples several time with the message of peace after His resurrection. (Peace be unto you all)**

- **Third Benediction:**
 - **In the name of the Holy Trinity.**
 - **This reminds us of the benediction given by our Lord when he ascended in to heaven.**

- **Elevation and Adoration of the Paten & Chalice:**
 - This is the second climax of Holy Qurbana.
 - Ascension of Christ. (Acts 1:10)
 - This is also a preparation of receiving Holy Qurbana.
 - Holy Things to the Holy and Pure.
 - In the Holy Qurbana, we are not only renewing the indwelling of our Lord Jesus Christ in our hearts, but the whole holy Trinity.

Communion of St. Mary, Saints, the Departed Clergies and the Faithful:

The Kukiliyon / Intercessory Songs.

- **This means a Cycle – a cycle of Prayers or songs.**
- **After the elevation of mysteries, the church commemorates the saints and seek the intercession through four cycles of hymn based on the psalms.**



The memory of St. Mary, the mother of God.

“See the royal daughter stand....”

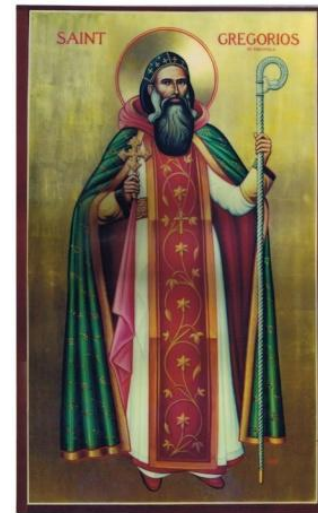
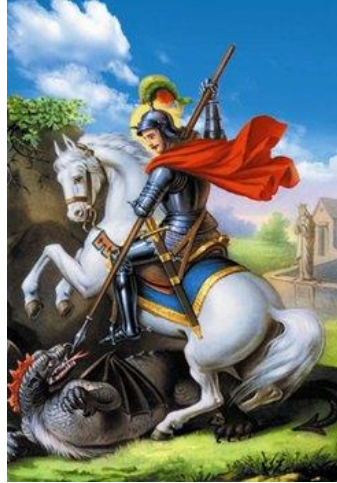
(Psalms 45:9-11)

Psalm 45

⁹ Kings’ daughters were among Thy honorable women; at Thy right hand stood the queen in gold of Ophir.

¹⁰ Hearken, O daughter, and consider and incline thine ear; forget also thine own people and thy father’s house.

¹¹ So shall the King greatly desire thy beauty, for He is thy Lord; worship thou Him.



Saints and Martyrs

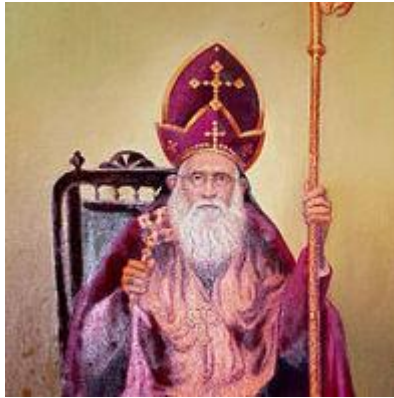
Remembrance of the patron Saints of the Church

Psalm 92: 12 -14

¹² The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon.

¹³ Those that are planted in the house of the LORD shall flourish in the courts of our God.

¹⁴ They shall still bring forth fruit in old age; they shall be fat and flourishing to show.



The Departed Clergies:

The Church also remembers the departed clergies who served us in the past.

(Hebrews 13:7 remember the leaders who spoke to you the word of God...)

Also II Chron. 6: 41-42

⁴¹ “Now therefore arise, O LORD God, into Thy resting place, Thou, and the ark of Thy strength. Let Thy priests, O LORD God, be clothed with salvation, and let Thy saints rejoice in goodness.

⁴² O LORD God, turn not away the face of Thine anointed. Remember the mercies of David Thy servant.”



The departed faithful –

Psalms 103 : 13-15

¹³ As a father pitieth his children, so the LORD pitieth them that fear Him.

¹⁴ For He knoweth our frame; He remembereth that we are dust.

¹⁵ As for man, his days are as grass; as a flower of the field, so he flourisheth.

- **All these prayers are offered along with the incense.**
- **This means the prayers of St. Mary, Saints, Departed Clergies & all the Departed souls arising up to heaven as sweet fragrance as described in the book of revelation.**

(Rev 6:9 and 7:9)

Rev. 6:9

⁹ And when He had opened the fifth seal, I saw under the altar the souls of them that were slain for the Word of God, and for the testimony which they held.

Rev. 7:9

⁹ After this I beheld, and lo, a great multitude, which no man could number, of all nations and kindreds and people and tongues, stood before the throne and before the Lamb, clothed in white robes and with palms in their hands.

Reception of the Holy Qurbana:

- **The priest asks the people to pray for him, with extended arms. He then prepares to receive Holy Qurbana and to distribute to the faithful.**
- **At the end of the Kukiliyon/Intercessory Songs, the sanctuary closes again which symbolises our Lord is now hidden in our eyes and also enters the stage where we, the church, await for the second coming of our Lord.**

- **Here the priest receives the Holy Qurbana before giving to the congregation.**
- **The Body and Blood are not given separately in our church.**
- **After the resurrection, our Lord has a glorified body which includes flesh (body) and blood.**
- **Hence we mix them and given together.**
- **Our Lord gave them separately at that time, expecting his death when the blood would flow from his body.**

- **After giving the Holy Qurbana, the Sanctuary closes and opens again.**
- **This represents the opening of the heaven at our Lord's second coming, in all glory.**
- **It is the time for highest honour as the mysteries are taken along with a grand procession.**
- **When we receive the Holy Qurbana, the resurrected Lord, with all Glory enters to our Body & Heart.**
- **And thus we become one with our Lord.**

(II Cor.5:17)

¹⁷ Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things have become new.



Thanks-giving Prayers:

The Priest then offers thanks to Lord Almighty for all the blessings received through the Holy Qurbana. This is followed by a prayer addressed to Jesus Christ.

Hoothomo:- Concluding Prayer for blessings.

The final Benediction:

- In the final benediction of dismissal, the priest speaks of the food for the journey, which is reminding us about the continuation of our journey towards our heavenly home.
- He requests the congregation to pray for him.
- After kissing the hand or cross, the congregation departs.



Importance and Preparation for Holy Qurbana

I Cor. 11:17-28

¹⁷ Now in this I declare unto you that I praise you not: that ye come together not for the better, but for the worse.

¹⁸ For first of all, when ye come together in the church, I hear that there are divisions among you, and I partly believe it.

¹⁹ For there must be also heresies among you, that those who are approved may be made manifest among you.

²⁰ When ye therefore come together into one place, this is not to eat the Lord's Supper.

²¹ For in eating, every one taketh his own supper ahead of another, and one is hungry and another is drunken.

²² What? Have ye not houses to eat and to drink in? Or despise ye the church of God, and shame those who have not? What shall I say to you? Shall I praise you in this? I praise you not!

²³ For I have received from the Lord that which also I delivered unto you: that the Lord Jesus, the same night in which He was betrayed, took bread;

²⁴ and when He had given thanks, He broke it and said, "Take, eat; this is My body which is broken for you: this do in remembrance of Me."

²⁵ In the same manner also He took the cup when He had supped, saying, "This cup is the new testament in My blood: this do ye, as oft as ye drink it, in remembrance of Me."

²⁶ For as often as ye eat this bread and drink this cup, ye do show the Lord's death until He come.

²⁷ Therefore whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord.

²⁸ But let a man examine himself, and then let him eat of that bread and drink of that cup.

3. Post Communion

- **The Alter assistants and the congregation sing the hymns:**
- **In this Song there is this beautiful Prayer which says, “ May I serve you now and always in thy eternal and heavenly Kingdom...”**
- **There is also a Promuion – Sedra for the departed souls.**
- **After the final Kouma, the Priest bids farewell to the Thronos.**
- **The priests says silently that he doesn’t know weather he will come back to this altar again.**
- **This reminds us all that we need to be prepared to go back whenever our Lord call us.**