

Part IV – The Service of Communion

Introduction

- The part from the Service of the Fraction upto the concluding blessing in the Holy Qurbano
- This is considered to be the second part of the anaphora

The Service of the Fraction

- The most important service of the Holy Qurbano: breaking of the holy body, placing the same arranged in the paten and mixing the sacred body and blood
- The breaking of the bread means the slaughtering of the Lamb of God, who carries the sins of the world (John 1:29)
- Through the Service of the Fraction, the celebrant commemorates symbolically the mysteries of salvation: the passion of Jesus, his death on the cross and resurrection
- It is to signify this mysteriousness that the veil is drawn across
- The pulling of the veil also signifies that even nature remained hidden without directly seeing the death of Jesus on the cross

The Lord's Prayer

- At the end of the Service of Fraction, the veil is pulled aside to reopen the Sanctuary, which signifies the tearing of the curtain of the temple of Jerusalem into two parts (Luke 23:45)
- It also signifies the gaining of entrance for humankind into the presence of the heavenly Father by the death and resurrection of Jesus
- It also symbolizes the appearance of the risen Christ to his apostles
- We are made worthy to address God as 'Heavenly Father' through the death and resurrection of Jesus Christ.

The Prayer of Benediction

- After the Lord's Prayer, the celebrant repeats the petition of the Lord's Prayer.
- Thereafter, he specially prays for the faithful standing with their heads bowed.
- The several greetings of peace, which the priest gives after pulling aside the curtain, mean that our Lord appeared to his apostles several times after his resurrection and wished them peace

The Blessing in the Name of the Holy Spirit

- Through this blessing, it is signified that Jesus took his apostles to the Mount of Olives at the time of his ascension and raising his hands, blessed them

The Elevation of the Sacred body and Blood

- The sacred body and blood are raised and celebrated in order to signify the ascension of the Lord
- The invitation of the priest means that the Holy Qurbano is an invitation towards holiness
- The most sublime state of the presence of ascended Christ is the presence of the Lord in the Holy Qurbano
- The priest, holding the sacred vessels in his hands cross-wise, says 'The Father, the Son and the Holy Spirit are with us' => Where there is the Son of God, there the Father, the Son and the Holy Spirit are present.

The Communion with the Saints

- Kukkilion => The prayer of the incense => to specially remember and request the intercession of those who reside close to the Triune God
- Kukkilion has the mode of adding Halleluiah in between the Psalms and singing the same
- There are five kukkilions => the Holy Mother, the Saints, the Priests departed, the Faithful departed and the Holy Cross
- Kukkilion is sung along with incensing => to show that our prayers together with the Mother of God, the Saints and Souls departed are raised towards the presence of God along with the sweet smelling smoke
- The curtain is drawn across the sanctuary after the singing of the kukkilion so as to signify that the Lord became invisible after the ascension and also to indicate the awaiting for the second coming of Jesus Christ

The Procession and Reception of the Holy Qurbano

- The celebrant prostrates before the thronos and after praying behind the veil, receives the Holy Qurbano.
- The veil is pulled aside => signifies the opening of heaven and the glorious second coming of our Lord
- The celebrant carries the sacred body and blood and solemnly turns towards the people and blesses the people of God
- Bells => reminds the blowing of the horns
- Marbaha => symbolizes angels

- White dressed servers => signifies the glorious garment of the saints
- The Holy Qurbono is not only a sacrament and a sacrifice, but also a sacrificial banquet
- Each Holy Communion is a fore-taste of the eternal banquet together with him at his second coming
- The giving of the live coal of the sacred body and blood to the faithful for the remission of sins and life eternal, is like one of the seraphs taking the live coal from the altar with a pair of tongs and touching the lips of Isaiah with it for removing his impurities and for forgiving his sins (Isaiah 6:6-7)
- After the reception of the Holy Qurbono, the procession continues
- The priest moves his hands holding the paten and chalice to the left and right sides as if to indicate the judgement
- The return of the celebrant to the *thronos* with the holy mysteries signifies the Lord taking along with him the chosen ones to the Father's house (John 14:3)

The Prayers of Thanksgiving

- Two prayers of thanksgiving => the first one to God the Father and the second to the Son of God
- Shows the gratitude for the mercy of God which enabled us to receive the holy body and blood

The Final Blessing

- The hymn sung before the concluding blessing is the *Huthomo*
- We are entering into a covenant with God through the Holy Qurbono
- At the end, the celebrant dismisses the faithful, giving them the Holy Qurbono, the food for our pilgrimage and the final blessing
- Lastly, the celebrant requests the community of worshippers to pray for him always
- The covering of the sanctuary with the veil after the last blessing signifies that the time of this world is over and that a new world has begun
- The celebrant kneels down before the *thronos* and says the secret prayer
- Consumes the sacred body and blood left in the paten and chalice and cleanses the vessel
- Leave the *thronos* by kissing it three times
- At the end, the faithful leave the place having kissed the hands of the priest or the *Sleebo*

A Note on the Reception of the Holy Qurbono

Introduction

- The Holy Qurbano is at the same time sacrifice and banquet: Only by eating the meal, the Holy Qurbano, the sacrifice is perfected
- 'For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes' (I Corinthians 11:26)
- One who participate in the Holy Qurbano should worthily receive Holy Communion also
- Having partaken in the Holy Qurbano, if anyone consciously keeps aloof from receiving Holy Communion without sufficient reason, one alienates oneself from Christ

The Proper Disposition of the Body

- As far as possible, the body should be kept clean when we come for Holy Qurbano
- Modesty in dress is a necessary obligation of those receiving Holy Qurbano
- One should come for the Holy Communion with due preparation and devotion
- Fasting of minimum one hour is a requisite for graceful reception of Holy Communion

The Necessary Attitude of the Mind

- Try our best to partake in the Holy Qurbano from the beginning of the Morning Prayers itself
- Attend the Holy Qurbano, as if, we are standing at the foot of the Cross in the Calvary
- The sacrifice on the cross is not enacted but should be really experienced in the Holy Qurbano

The Required State of the Soul

- One should receive Jesus only when we are in the state of grace
- If there is the conviction of any mortal sin, one should make confession before receiving Holy Communion
- In other circumstances, one may receive Holy Communion after receiving absolution of sins during the celebration of the Holy Qurbano