



Circular 06/2023

03 June 2023

### **100 Questions for Unit Level Family Quiz on Liturgy**

*“In the earthly liturgy we share in a foretaste of that heavenly liturgy which is celebrated in the Holy City of Jerusalem toward which we journey as pilgrims”*  
(Catechism of the Catholic Church: 1090).

My dear Brothers and Sisters in Jesus Christ,

My prayerful greetings and wishes during this Holy Season of the Apostles (*Sleehakkalam*).

May I firstly congratulate every one of you for showing great interest in the Liturgy Quiz questions published thus far and thereby learning more about the liturgy of our *sui iuris* Syro-Malabar Catholic Church. The 4<sup>th</sup> of June 2023 marks 25 weeks of Liturgy Quiz questions being published in the *Denha* e-bulletin. Following my instructions in the circular earlier on this year (Circular 01/2023 dated 24<sup>th</sup> March 2023), every Parish/Mission/Proposed Mission of our Eparchy has nominated a coordinator to support the priest in charge to organise the unit level competition. Considering the presence of large number of international university students in our Eparchy, living away from their families, with this circular, I inform that they can form a team of two and participate in the competition.

We are publishing the question bank of 100 questions and attached along with this circular, which is to be used for the Parish/Mission/Proposed Mission competitions. Your priest in charge will announce the date of your Parish/Mission/Proposed Mission Level competition, before 31/07/2023. The competition will be held on a suitable date so that the list of teams eligible for Regional Level competitions can be passed on to the organisers before 30/09/2023.

Every team that secures 80% or above marks in the Parish/Mission/Proposed Mission competition will be eligible to compete at the Regional Level Quiz held online. If a minimum of three teams from a unit did not achieve the cut off mark of 80% in the Unit Level Quiz, the three teams with the highest marks from that unit will be selected to compete at the Regional Level Quiz. The winners of the Parish/Mission/Proposed Mission competition will be honoured appropriately at the Parish/Mission/Proposed Mission Level itself. The Parish/Mission/Proposed Mission Level Quiz will comprise of 20 questions from the aforesaid question bank. The three rounds of Regional Level Quiz will be held online at 8.00 pm on 15/10/23, 22/10/23 & 29/10/23. There will be an optional Online Practice Quiz at 8.00 pm on Sunday 8/10/23.

Parishes/Missions/Proposed Missions of the Eparchy will be grouped into three categories: those with up to 100 families, between 101 and 250 families, and 251 families or above. The top three Parishes/Missions/Proposed Missions with the largest number of teams competing at the Regional Level in each of the above categories will be presented with trophies.

The Eparchial Level Quiz will be conducted on Saturday, 25/11/2023 at the Our Lady Queen of Peace Syro-Malabar Catholic Church, Liverpool. The winning team at the Eparchial Level Quiz will be awarded a trophy and a cash prize of £3000, the first runner-up a trophy and a cash prize of £2000, and the second runner-up a trophy and a cash prize of £1000. The prize money and the expenses of the Liturgy Quiz will be covered by the contributions of the faithful who are passionate about the liturgy of our Church.

Practice Quizzes should be organised during the Family Unit gatherings, prior to the Parish/Mission/Proposed Mission Level Quiz. This will ensure that all the faithful of our Eparchy will have active participation in the Year of Liturgy. It is envisaged that activities relating to the Liturgy Quiz should be conducted by all the commissions and forums at the Parish/Mission/Proposed Mission, Regional and Eparchial Levels of the CSMEGB throughout the Year of Liturgy, before and beyond the date of the Parish/Mission/Proposed Mission Level competition.

The Rules and Guidelines of the Eparchial Family Quiz on Liturgy and all the questions published in the *Denha* e-bulletin thus far can be accessed on the CSMEGB website (<https://eparchyofgreatbritain.org/eparchial-liturgical-quiz-2/>). If you have any queries regarding the Liturgy Quiz, please contact your unit coordinator or the priest in charge or send an email to the address [yearofliturgy@csmegb.net](mailto:yearofliturgy@csmegb.net)

I entrust our Eparchy to the Immaculate Virgin Mary. Let us all pray for the success of the Year of Liturgy and actively participate in the Liturgy Quiz and strengthen our understanding of the liturgy of our Church.

May our Lord Jesus Christ bless you all abundantly!

Yours in our Lord and our God,

+ *Joseph Srampickal*

Mar Joseph Srampickal

Bishop, Catholic Syro-Malabar Eparchy of Great Britain



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**NB:** This circular must be read in all the Parishes/Missions/Proposed Missions of the Eparchy during the celebration of the Holy Qurbana on Sunday the 11<sup>th</sup> of June 2023 (or the nearest Sunday when Holy Qurbana is celebrated, if there is no Holy Qurbana celebrated on the 11<sup>th</sup> of June 2023).

1. East Syriac churches are built according to the model of the Jerusalem Temple. What are the three main inner parts of our churches?

- a. *Qanke* (Holy of Holies / Sanctuary / Apse)
- b. *Questroma* (Choir)
- c. *Haikala* (Nave)

2. What is the *Sqaqona*?

It is the narrow passage between the *Bema* and the *Mad'baha* symbolising the way of life and the narrow path to heaven.

3. What are the main components of the Liturgy?

- a. *Rāzē* (Holy *Qurbana*, Other Sacraments and Sacramentals)
- b. Liturgy of the Hours

4. What are the main scriptural prayer forms found in the Liturgical Texts?

- a. Our Father
- b. Psalmody
- c. Hymns
- d. Praising
- e. Blessing
- f. Doxology
- g. Acclamation

5. What is the *Bema*?

The *Bema* is the space for the Liturgy of the Word in the East Syriac tradition. It is an elevated platform in the centre of the *Haikala* (Nave).

6. From where did the East Syriac Church adopt the *Bema*?

Jewish Synagogue Structure.

7. According to Gabriel Qatraya, what is the symbolism of the *Bema*?

Earthly *Orshlem* (Jerusalem).

8. What is the name of the Altar (Table) on the East Syriac *Bema*?  
*Gāgultā* (Golgotha).
9. Which readings should be read on the lecterns?  
1<sup>st</sup> reading (Law) and 2<sup>nd</sup> reading (Prophets) on the lectern on the right side (from the perspective of the congregation) of the *Mad'baha*. The 3<sup>rd</sup> reading (*Sliha* – Epistle) on the lectern on the left side.
10. How is the sanctuary separated from other areas of the Church?  
By the Outer Veil.
11. What does the outer veil symbolise?  
Door to Heaven.
12. What does the *Qanke* (Sanctuary) symbolise?  
Heavenly *Orshlem* (Jerusalem).
13. What is the name of the place where the holy relics are kept in the church?  
*Bes Sahade*. (House of the Martyrs)
14. What is the centre of the church?  
*Mad'baha* (Altar) which symbolises the throne of God and the tomb of our Lord.
15. What does the *Macshaneesa* (liturgical fan flabellum) symbolise?  
It symbolises the presence of angels around the *Mad'baha*. The sounds represent the Seraphim and the flutter of their wings around the Mysteries.
16. What does the Censer (*doopakutty*) represent?  
A symbol of forgiveness and complete submission to God the Almighty. The coal in it represents the sinners. The fire signifies the *Rooha d'Kudsha* (Holy Spirit) by whose contact the black coal shines and glows. The incense shows the grace of the Holy Trinity. As the smoke goes up to the high, so also our prayers should go high (Psalm 141:2).

17. What are the Liturgical Vestments in the East Syriac Tradition?

- a. *Kothina*
- b. *Zunara*
- c. *Urara*
- d. *Zande*
- e. *Paina (Kappa)*
- f. *Msane* (Liturgical Shoes)

18. What does kneeling in the Liturgy symbolise?

This reveals the attitude of a person requesting divine help and it signifies penance as well.

19. What does stretching of the hands in the Liturgy symbolise?

The request and intercession for others.

20. What is the meaning of the word *Qurbana*?

Offering.

21. What is the meaning of the word *Rāzā*?

Mystery.

22. Which is the most ancient *Anaphora (Qudasha)* now used in the Christian world?

*Qudasha* of Mar Addai and Mar Mari (*Qudasha d'shleehe*).

23. How many *Mazmora* (Psalms) does a *Marmisa* consist of?

Three Psalms.

24. When does the ritual of kissing the *Sleeva* take place in the celebration of the Holy *Rāzā* of the Syro-Malabar Church?

During the singing of the *Onisa d'Qanke* (Anthem of the Sanctuary).

25. According to the East Syriac tradition, from which Church did the *Trisagion (Kandeasha Alahaa)* originate?

The Constantinople Church.

26. What is the meaning of *Barek Mar*?

Bless me, my Lord.

27. What is the meaning of the word *Shuraya*?

Starting.

28. What is the symbolism of the solemn *Evangelion* (Gospel) procession?

The entry of our Lord into *Orshlem*, riding on a donkey on *Oshana* Sunday.

29. Why are two lamps used in the *Evangelion* procession and reading?

The two lamps symbolise the people of Israel as well as the people who were made disciples from the Gentiles.

30. What is the symbolism of the use of incense in the *Evangelion* procession and reading?

The Mystery of the sweetness of the words of our Lord.

31. What does the placing of the *Evangelion* on the *Gagultha* (Table of the Word) symbolise?

Crucifixion of our Lord *Isho M'shiha*.

32. In the East Syriac tradition, who reads the *Evangelion* during the celebration of the Holy *Qurbana*?

Bishop or Priest (Celebrant).

33. What is the meaning of the word *Karozuza*?

Proclamation.

34. How many parts does the *Karozuza* have in the East Syriac tradition?

Three parts

35. What does holding the divine Mysteries in the shape of a *Sleeva* during the Second *Onisa d'Raze* symbolise?

Crucifixion of our Lord.

36. What is the meaning of covering the divine Mysteries with the *Shoshappa*?  
The burial of our Lord.
37. Where on the *Mad'baha* does the priest who entered the Sanctuary kiss?  
The centre, far left and far right of the *Mad'baha* (Altar).
38. Which language does the word *Anaphora* come from?  
Greek.
39. Which word is used in the Syriac tradition as an equivalent to the Greek word *Anaphora*?  
*Qudasha*.
40. What does the word *Qudasha* mean?  
Consecration, Sanctification, Hallowing.
41. How many *Anaphorae* (plural for *Anaphora*) are there in the East Syriac tradition?  
Three.
42. When is the proper consecratory part of the Holy *Qurbana* according to the East Syriac tradition?  
The whole of the *Qudasha* (*Anaphora*) is consecratory.
43. What are the elements of the Prayer Cycles of the *Anaphora*?
- Prayer Request of the Celebrant
  - *Kusāpā*
  - *G'hantha*
  - *Kanona*
44. What is the meaning of the word *Kusāpā*?  
Prayer in a low voice.

45. What is the meaning of the word *G'hānthā*?

To bow down.

46. Which is the only part of the *Qudasha* which is recited/sung in a loud voice?

The *Qanona*.

47. What does removing the *Shoshappa* (a square garment made of the same cloth as the *Kappa* itself) and placing it around the Holy Mysteries signify?

It symbolises the Resurrection of our Lord.

48. What is highlighted during the prayer "*Qurbana* is being offered to *Alahaa*, the Lord of all"?

The sacrificial dimension of the Holy *Qurbana*.

49. What is the meaning of the *Rûshma* (sanctification by the sign of the Cross) performed from bottom to top in the fourth *G'hantha* of the *Anaphora* of Mar Addai and Mar Mari?

It represents the aim of our earthly life, which is Heaven.

50. Apart from the fourth *G'hantha*, where else in our Liturgy can we see the same style of performing the *Rûshma* (from bottom to top and right to left)?

First and third *Rûshma* of *Mamoodeesa* (Baptism).

51. What is commemorated during the breaking of Holy *Bukra* (Holy Body of Our Lord)?

The Death of our Lord.

52. What is the meaning of the joining of Holy *Bukra* after immersion in the Holy Blood?

The resurrection of *Maran* (Our Lord) *Isho M'shiha*.

53. What is the word meaning of *D'heelath*?

You are Terrible, oh Lord.

54. Who receives the Holy Communion first in the East Syriac tradition?

The celebrant who offered the Holy *Qurbana* in the position of *Isho M'shiha*.



55. What is symbolised by the procession before the reception of the Holy *Qurbana* (the priest and the deacons come to the entrance of the *Qestroma* and the people move towards the priest)?

Meeting of Heaven and Earth.

56. What is commemorated by receiving the Holy Body of the *M'shiha* on *Sleeva*-shaped hands?

The crucifixion and death of our Lord.

57. What does standing while receiving the Holy *Qurbana* symbolise?

The resurrection of *Maran Isho M'shiha*.

58. What is the meaning of the Syriac word *Teshbohta*?

Praise.

59. What is the meaning of the word *Huthamma*?

Sealing.

60. What is the meaning of the *Huthamma* (concluding prayer and blessing)?

The blessing that our Lord gave to His disciples at the time of His *Sulaka* (Ascension).

61. What are the East Syriac words used for the Holy Body and Blood?

*Paghra* (Holy Body) and *D'ma* (Holy Blood)

62. What is the meaning of *Shauthapusa*?

It means Fellowship or Communion or partaking in the Holy *Qurbana*.

63. What does Mar Theodore of Mopsuestia teach about the word Amen?

It is the symbol of acceptance and agreement of the faithful towards the prayers recited by the celebrant.

64. Whom does the two prayers before the *Huthamma* address?

The first *Slosa* (prayer) addresses Holy Trinity and the second one addresses *Maran Isho M'shiha*.

65. What does Mar Ignathiose of Antiochya (St Ignatius of Antioch) call the Holy *Qurbana*?

Medicine of Immortality and the bread of Life.

66. What is the term in the East Syriac tradition to denote a sacrament?

*Rāzā*

67. What is the equivalent term for *Rāzā* in the Greek tradition?

*Mysterion*

68. What is the meaning of the word *Mysterion*?

Mystery.

69. How many times does the term Mystery appear in the New Testament?

28 times.

70. According to Mar Narsai, who is the ultimate 'Celebrant' of the *Rāzē* (plural for *Rāzā*) and the one who perfects the *Rāzē*?

*Rooha d'Kudsha* (Holy Spirit)

71. Who taught that the *Rāzā* is the meeting point of the past, present and the future?

Mar Aprem.

72. What is the meaning of the word *Tupsa*?

Symbol.

73. Why do we call the sacraments *Rāzē*?

It is called *Rāzē* because what we believe is not the same as what we see.

74. Who is the chief protagonist of the *Rāzē*?

*Maran Isho M'shiha.*

75. Why do we receive *Mamoodeesa* (Baptism)?

For the adoption of sonship and the participation in the mysteries of *M'shiha* (Christ).

76. What is the meaning of the word *Mamoodeesa*?

To cause to sink, to immerse, to force down below a surface.

77. According to the custom of the Mar Thoma *Nazranis*, when was *Mamoodeesa* given?

On the 8<sup>th</sup> day of birth.

78. As per the Mar Thoma *Nazrani* tradition, how was *Mamoodeesa* given?

The child was made to sit in the font, and the priest would dip the child in warm water.

79. Which are the main rites of *Mamoodeesa*?

Blessing of the Oil, Anointing with the Oil, Blessing of the Water, Dipping in the Water, Giving the lighted candle, Wearing of New Garments and Crowning.

80. What is the meaning of *Zaith*?

Olive oil.

81. Which oil is used as the Holy Oil of anointment in the East Syriac tradition?

*Zaith.*

82. What is the formula used for the anointment with *Zaith* as per Mar Theodore of Mopsuestia?

In the Name of the Father and of the Son and of the *Ruha d'Kudsha.*

83. What does Mar Theodore of Mopsuestia call the Oil of anointment?

Oil of Joy.

84. What is the formula used in the *Mamooodeesa* in the East Syriac tradition?

"In the name of the Father and of the Son and of the *Ruha d'Kudsha*, .....  
is getting baptised."

85. What does Mar Aprem call the white garment in Mamodeesa?

Robe of Glory.

86. How is the pre-baptismal *Rûshma* (sanctification by the sign of the Cross performed on the body)/ first *Rûshma* (*Rûshma Qadmaya*) done?

By dipping the index finger into the oil and drawing a *Sleeva* on the baptismal candidate's forehead from bottom to top and from right to left.

87. What is the symbolism of the third *Rûshma* in the Sacraments of Initiation?

*Mamooodeesa* of *Isho* in the fullness of the *Ruha d'Kudsha*. It symbolises that the baptised person has united with Holy Spirit who descended upon Christ in form of a dove when he came out of the water after the baptism (Mt 3:16)

88. What is meaning of the Syriac word *M'dabranusa*?

Divine dispensation.

89. How many *Rûshma* are made in the Sacraments of Initiation?

Three *Rûshma*

90. According to the East Syriac fathers, what does the water typify?

- Primaeval water (Gen. 1:2)
- The water of Rest (Ps. 23:2)
- The water of Jordan
- The tomb (Rom. 6: 4-5)
- Spiritual womb (Yohannan 3:4)
- The water that flowed from the side of the *M'shiha*
- Furnace

91. Where did the Bishops of Marthoma Nasranis come from?

They were selected, ordained, and sent from the *Dayras* (monasteries) of the East Syriac Church in the Middle East, upon the request of the delegation sent by the *Mahapalliyogam*.

92. Why is blessing with the *Sleeva* reserved for Orders from *Kashisha* (Priest) only?

Because the Sign of the *Sleeva* is a *Rāzā*. *Rāzā* should be celebrated only by *Kashisha* and above.

93. Who are the ones who give *Syamida* (Imposition of Hands) to various orders of *Kahnusa* (Priesthood)?

*Methran*, *Methrapolitha* and *Casolikka* (Bishop, Archbishop and Catholicose).

94. In whom does all the High Priesthood and Priesthood get perfected?

In *Isho M'shiha*, the Supreme High Priest.

95. Who was the administrative authority in the Mar Thoma Nazrani Church?

The *Arkkadiyakon* (Archdeacon).

96. Who is the Custodian of the Liturgy?

*Methran* (Bishop).

97. What does the belt (*Zunara*) worn by Bishops symbolise?

It represents their readiness to serve the People of God.

98. What does the *Kai Sleeva* (handheld *Sleeva*) and the *Huthra* (short staff) symbolise?

The *Kai Sleeva* symbolises authority to bless in the Name of *Alaha* (God) and the *Huthra* symbolises the authority to teach.

99. What does the black coloured *Lebusha* (a black vestment worn by bishops over a red cassock) symbolise?

It symbolises the monastic life that a *Methran* and priest must follow.

100. What does the red coloured cassock represent?

It symbolises martyrdom. Bishops are called to give their life for the Church.

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