

Year of Liturgy Eparchial Quiz Competition



Round 1: 15-10-2023 Questions from Week 1 to Week 15 English

Week -1 (December_18_2022)

1. What is the Etymological meaning of the word Liturgy?

This word is derived from the Greek word *Leiturgia* and is composed of two roots:

- a) *Leit* = public or pertaining to the people
- b) *Ergon* = action or work

Thus Liturgy means ‘**Service in the name of or on behalf of the people**’/ or ‘**public action**’

2. What is the definition of Liturgy according to CCC (Catechism of the Catholic Church)?

Liturgy means the participation of the People of God in the “work of God”. Through the liturgy Christ, our redeemer and high priest, continues the work of our redemption in, with and through his Church (CCC No 1069).

3. How Liturgy becomes the official human response to the Divine Call?

Bible is the Divine Call to the humanity, and the Liturgy is the official human response to the Divine Call. They express the exchange between God and man. The Divine Word/ Bible reveals the divine wish to His people, and the Divine Liturgy, hymns and prayers, express the human wish to God. Thus in Liturgy, both God and people try their best to fulfil each other’s wish in its climax.

4. As we know, Liturgy is celebrated in Sacred Space and Time. What do you know about Sacred Space?

Sacred Space, resembling Heaven on earth is the particular space set apart for the celebration of the Liturgy. Usually, Church buildings are the Sacred spaces.

5. 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)

6. In addition to these three main parts there are also some significant parts attached to them. Which are they?
 - a) *BethMamodheesa* / Baptistery
 - b) *BethMyron*
 - c) *BethDiaconal* / Sacristy
 - d) *BethSahdhe/ Martyrion* – house of martyrs: place where we keep the relics of martyrs
 - e) *Sopa* / narthex / *mondalam*

7. Which are the main elements associated with *Madbaha* which is situated three steps above *Questroma*?
 - a) Sanctuary Veil
 - b) *Tronos* / Altar
 - c) *Evangalion* / Gospel Lectionary
 - d) *Masdapsa*
 - e) *Mar Thoma Sleeva* / St Thomas Cross
 - f) Two *BethGazze* / House of treasures – they are arranged on the right and left sides of *Tronos*. On the left side Chalice is prepared and on the right side Paten is prepared.
 - g) Sanctuary lamp – symbol of perpetual Divine Presence; takes fire from this lamp to light other lamps for the liturgical services.

8. Which are the main elements associated with the *Haikala* / Nave?
 - a) *Bema* – symbol of Earthly Jerusalem
 - b) Table of Word – Symbol of *Golgotha*
 - c) Two Lecterns on right and left sides on *Bema* – for Old Testament and New Testament readings

9. 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.

10. Which are the main Liturgical Texts in the East Syriac Tradition?
 - a) *Takse d' Quddase* – Celebrant's official book for administrating sacraments
 - b) *Taksa d' Quddasa* – the text containing the order of Holy *Qurbana*

- c) *Taksa d' Episkopa* – Pontifical: texts used by bishops for the administration of holy orders, installation of higher authorities, consecration of *Myron*, churches and altars.
- d) Lectionaries – Scripture lesson texts
Three types: 1. *Qeryane* / Old Testament reading 2. *Slihae* / Epistles 3. *Evangelion* / Gospel

11. Which are the main Liturgical Vestments in the East Syriac Tradition?

- a) *Kottina* / Tunic or Alb
- b) *zunara* / Girdle/Cinture
- c) *Urara* / Stole
- d) *Zande* / Sleeves
- e) *Paina* / *Kappa* / Chasuble

12. What are the main components of the Liturgy?

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

13. There are two groups of Sacramentals. Which are they?

- a) Blessings – persons, places and things
- b) Exorcisms – persons, places and things

14. The seven Sacraments in the Church are theologically arranged in three groups. Which are they?

- a) Sacraments of Initiation – Baptism, Chrismation and Eucharist
- b) Sacraments of Healing- Reconciliation and Anointing of the Sick
- c) Sacraments of Service - Holy Orders and Matrimony

15. The two constituent elements that influence the formation of a liturgical family?

- a) Apostolic Tradition b) Cultural background of the local community

16. Which are the elements of Apostolic Tradition?

- a) Faith
- b) Scripture
- c) Sacraments
- d) Morals
- e) Divine Authority

17. What are the elements of Cultural background which influence the formation of a Liturgical Family?

- a) Region-wise distinctive life situation
- b) Mentality
- c) Lifestyle

- d) Language
 - e) Civilization, etc.
18. Which are the six Liturgical Families?
- a) Chaldean/ East Syriac
 - b) Antiochian/West Syriac
 - c) Alexandrian/Coptic
 - d) Armenian
 - e) Byzantine/Greek
 - f) Roman/ Latin
19. Which are the Churches belonging to East Syriac Liturgical Family?
- a) Chaldean Catholic Church
 - b) Syro-Malabar Catholic Church
 - c) Assyrian Church of the East (Non-Catholic)
 - d) Ancient Church of the East (Non-Catholic)
20. 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

Week -2 (December_25_2022)

1. What is the *Bema* ?
 - a. *Bema* is the space for the Liturgy of Word in the East Syriac tradition. It is an elevated platform in the centre of *Haikla* (nave).
2. From where did the East Syriac Church adopt the *Bema*?
 - a. Jewish Synagogue Structure.
3. According to Gabriel Qatraya, what is the symbolism of the *Bema*?
 - a. Earthly *Orshlem* (Jerusalem).
4. Why is the *Bema* placed in the centre of the *Haikla* (nave) in the East Syriac tradition?
 - a. The Word became flesh and dwelt among us (Jn 1:14). *Isho M'shiha* proclaimed the Good News in the middle of the people.
5. What are the elements of the East Syriac *Bema*?
 - a. The altar (table) at the centre of *Bema*
 - b. The throne of the Bishop and the seats of Archdeacon and Presbyters.

- c. *Beth Qāroyā* (Lecterns)
6. What is the name of the Altar (Table) on the East Syriac *Bema*?
 - a. *Gāgultā* (Golgotha).
 7. What are placed on the *Gāgultā*?
 - a. Evangelion (Gospel) and *Sleeva*.
 8. What is the meaning of Evangelion and *Sleeva* on the *Gāgultā*?
 - a. *Isho M'shiha* sitting among the disciples as he taught the crowd.
 9. What does Thomas of Marga say about the *Gāgultā*?
 - a. The table (Altar) represents the Ark of the Old Covenant; the *Sleeva* and Evangelion upon it represent the New Covenant.
 10. What do the steps to the *Bema* symbolise?

Biblical allusion to steps in Gen 28:12 & 2 Cor 12:2.
 11. Where are the steps of the *Bema* located in the East Syriac tradition?
 - a. Steps in three sides (East, South and North)
 12. What can be seen in the Jewish Synagogue as a parallel to the Bishop's throne at the
 - i. *Bema*?
 - b. The Seat of *Mushe* (Moses).
 13. How are the seats arranged in the *Bema* in the East Syriac tradition?
 - a. On the West side of the *Bema* facing the *Mad'baha*.
 14. Which readings should be read on the lecterns?
 - a. 1st reading (Law) and 2nd reading (Prophets) on the lectern on the right side (from the perspective of the congregation) of the *Mad'baha*. The 3rd reading (*Sliha* – Epistle) on the lectern on the left side.
 15. What is the shape of the *Bema* in the East Syriac tradition?
 - a. Horseshoe or 'U' shaped with open East towards the sanctuary.
 16. What does Pope Benedict XVI say about the *Bema* in his Book 'Spirit of the Liturgy'?
 - a. In early church buildings, the liturgy has two places. First, the Liturgy of the Word takes place at the centre of the building. The faithful are grouped around the *Bema*, the elevated area where the throne of the Gospel, the seat of the Bishop, and lectern are located. The Eucharistic celebration proper takes place
 17. What is the name of the pathway that connects the *Bema* to the *Qestrōmā* in the East Syriac tradition?
 - a. *Sqāqōnā*.
 18. What does George of Arbel say about the *Sqāqōnā*?
 - a. The ladder which Yacov (Jacob) saw in a vision (Genesis 28:12).
 - b. The *Sqāqōnā* symbolizes the way to heaven.
 19. What is literal word meaning of the *Sqāqōnā*?
 - a. A Slype/a covered narrow passage/a corridor.
 20. What is the symbolism of the *Qestrōmā* according to Pseudo George of Arbel?
 - a. The place [which extends] from Earth to the firmament.

Week - 3 (1st January 2023)

1. 41. What do the 3 steps from the *Qestrōmā* to the Sanctuary symbolise?
 - a. Third heaven (2 Cor 12:2)

2. .How is the sanctuary separated from other areas of the Church?
 1. By the Outer Veil.

3. What did Pope Francis say about the veil of the sanctuary?
 “Even those traditions that preserve the use of the *iconostasis*, with the royal door, or the veil that conceals the sanctuary at some moments in the rite, teach us that these are architectural or ritual elements that speak not of distance from God, but rather heighten the mystery of the “condescension” – of the *synkatabasis* - by which the Word came and continues to come to the world.”
4. What does the outer veil symbolise?
 Door to Heaven
5. What does the (*Qanke* Sanctuary)symbolise?
 - a. Heavenly *Orshlem* (Jerusalem)

6. From where did the East Syriac Church adopt the ‘Holy of Holies’?
 From the Jewish Temple (Old Testament) Architecture (Heb 9: 2-3)

7. What is the symbol of Altar (*Mad'baha*)?
 Image of the Lord
 Throne of God
 Tomb of our Lord

8. What are to be placed on the *Mad'baha*?
Mar Sleevea (Holy Cross) and Holy *Evangalion* (Gospel)

9. What do the *Mar Sleevea* and Holy *Evangalion* represent?
Mar Sleevea - Body of Our Lord
Evangalion- Soul of Our Lord.

10. What does ‘*Jornada*’, written by the Portuguese missionary Antonio Gouvea in the 16th century, say about *Nazrani* churches?
 "Their churches were full of crosses like the miraculous *Mylapore* cross, which they call cross of St Thomas, from which it can be seen how more old is the veneration of this Cross, and affection and it's way, than the time when it was found by the Portuguese; for the old churches built by these Christians many years before the Portuguese came to India, were all adorned by them both with painting and with scripture."
11. Where is the *Bes Mamodeesa* located?
 It is a separate room, which is located outside and to the South of the Sanctuary.
12. Where is the *Bes Diakonikon* (Sacristy) located?
 It is a separate room, which located outside and to the North of the Sanctuary.
13. What are the elements of the Outer Sanctuary?
 Hanging perpetual lamp

Two *Bes Gazze*

Doors to *Bes Mamodeesa* (on the Southern wall) and *Bes Diakonikon* (Sacristy) (on the Northern wall)

14. What is the *Mesdapsa*?

A step that is large enough for one person to stand next to the *Mad'baha* (Altar).

15. Which is the highest part of the church?

Sanctuary

16. Name the tower which is located above the sanctuary?

Thora

17. What is the name of the place where holy relics are kept in the church?

a. *Bes Sahade*. (House of the Martyrs)

18. What is the most important part of the *Mar Thoma Nasrani* church architecture outside the church?

Open air stone *Sleeva* (*Kal Sleeva*)

19. What is the centre of the church?

Mad'baha (Altar) which symbolises the throne of God and the tomb of our Lord.

20. What is the difference between the Sanctuary Veil in the East Syriac and West Syriac Churches?

In the West Syriac Church, it opens from right to left as a whole. However, in the East Syriac tradition, it opens to either side from the middle.

Week - 4 (8th January-2023)

1. Why are symbols used in the Liturgy?

Symbols represent the invisible divine realities. They are used to express the depth and meaning of the celebration and its Divine character.

2. What does the *Macshaneesa* (liturgical fan flabellum) symbolise?

- i. It symbolises the presence of angels around the *Mad'baha*. The sounds represent the Seraphim and the flutter of their wings around the Mysteries.

3. What does the Censer (*doopakutty*) represent?

- i. 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

- ii. smoke goes up to the high, so also our prayers should go high (Psalm 141:2).

4. **What is the symbolism of the *Shoshappa*?**

The *Shoshappa* is a square garment made of the cloth of the *kappa* itself. It symbolises the covering of the tomb of our Lord and the shroud and kerchief that covered His Body and His Face.

5. **What is the use of the *M'kabalana*?**

It is used to cover the *Kasa*.

6. **What is the *Kethana*?**

A square embroidered cloth which is spread in the centre of the *Mad'baha*, on which the Divine Mysteries are kept during the Holy *Qurbana*.

7. **What is the *Sankeenj* (Purificator)?**

The cloth that is used for the cleaning of the Divine Vessels.

8. **What is the *Keriyana*?**

It is the lectionary which contains readings from the Old Testament. (Law and Prophets)

9. **What is the *Engartha*?**

The Lectionary which contains the Pauline Epistles and the seven Catholic Epistles.

10. **What is the *Evangelion*?**

The Lectionary which contains the Holy Gospels.

11. **What is the *Dappa*?**

Movable wooden Altar, which is made of heartwood of fruiting trees. The *Dappa* is used at places where there is no permanent consecrated *Mad'baha*.

12. **What are the other names of the *Macshaneesa*?**

It is also known as the *Macishtha* or the *Macshana*.

13. **What are the orders of priesthood in the East Syriac tradition?**

Catholicos

Metropolitan

Methran

Arkadiyakon

Cor Episcopa

Kasheesha

M'shamshana

Heupadiakona

Karoya

14..What are the duties and responsibilities of the Sacred Office of the *Karoya*?

The *Karoya*, in a service of public worship will stand before the congregation of the faithful to read the books of the Old Testament which are the Law and the Prophets and also the New Testament book of the Acts of the Apostles.

15 What are the duties and responsibilities of the *Heupadiakona*?

The duties and responsibilities of a *Heupadiakona* are; to be certain that the *Mad'baha* is clean and is kept in order, to light up the lamp, to fulfil all that the *Karoya* will do (reading aloud from the 5 books of Moses, the Prophets and the Acts of the Holy Apostles for the faithful to hear during the worship services in the parish he has been ordained to serve) and to keep the doors at the time of the proclamation of the departure of the unbeliever, hearers. Also, he has the right to do exorcism.

16.. What are the duties and responsibilities of the Sacred Office of the *M'shamshana*?

His duties and responsibilities are to serve his assigned parish, the priest, the people of God; and, in the Holy *Madbashan*, he will cense the Holy Place, the priest and the faithful; he reads the Holy Epistle. He will assist in the ministry of the priests in all things celebrated or observed within the parish.

17. In whose place does the Celebrant stand during the Holy *Qurbana*?

The celebrant is a representative of the *M'shiha* and a mediator between God and man. He celebrates the Holy *Qurbana* on behalf of the community. A single priest offers the sacrifice as a symbol of the one High Priest who was sacrificed for the salvation of our race.

18. In whose place do the co-celebrants stand during the Holy *Qurbana*?

Of the Apostles.

19. In whose place does the *M'shamshana* stand during the Holy *Qurbana*?

During the Holy *Qurbana*, the *M'shamshana* stands in the position of *Mar Gabriel Malaka* and *Mar Michael Malaka*.

20. In how many Liturgical families can we see the presence of the *Macshaneesa* (Liturgical fan flabellum)?

There are 6 Liturgical families in the Holy Church and we can see the Liturgical flabellum in all 6 Liturgical families.

Week - 5 (15th January 2023)

1) What are the Liturgical Vestments in the East Syriac Tradition?

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

2) What is the *Kothina*?

It is a long tunic type garment reaching from the neck to the ankles, of any colour. The *Kothina* is the Syriac term used for the outer garment.

3) What does the *Kothina* symbolise?

The *Kothina* is the symbolism of *M'shiha* as well as man renewed in *M'shiha*. This sacred vestment reminds us of the need to discard the old self (of evil) and embrace the new self (of goodness).

4) What is the *Zunara*?

The *Zunara* is the Syriac word for the belt-like strip of cloth worn over the *Kothina* at the waist.

5) What does the *Zunara* symbolise?

It is the symbol of Holiness. The Holy Qurbana and other rites of divine worship are acts which are to be performed with perfect holiness, keeping oneself away from all kinds of worldly thoughts and emotions.

6) What is the *Urara*?

The *Urara* is the special humeral vestment worn by the *Kasheesha* (Priest) around the neck.

Both ends of the *Urara* are of the same length as the *Kothina*. *Heuppadiakona* wear it around their neck in such a way that its ends fall to the back and front. *M'shamshana* wear it on the left shoulder without putting it around the neck, falling down to ankles in the front.

7) What is the symbolism of the *Urara*?

This sacred vestment is the symbol of ministerial priesthood in all liturgical traditions.

8) What is the *Zande*?

The *Zande* is the Syriac word for gloves or handcuffs. They are handcuffs that are placed over the *Kothina* at its ends to make them look well.

9) What is the symbolism of the *Zande*?

The hands are ready for the sacred service.

10) What is the *Payna (Kappa)*?

The *Payna* is the outermost liturgical vestment that priests put on. It is similar to the cope in Latin tradition. In Syriac it is also known as *Gulta*.

11) What symbolism does the *Payna (Gulta)* hold?

The *Payna* or *Gulta* is the garment of justice. It proclaims the fact that a priest is the fount or source of all kinds of virtues. Historically, *Payna* appears to be the outer garment of shepherds. Thus it proclaims the pastoral duty of a priest as well. *Mar Thoma Sleeva* on the back of the *Payna* symbolises *Isho M'shiha* who leads the Church to the Heavenly Kingdom.

12) What are the *M'sana*?

Shoes that are used during the Liturgy inside *Qanke* (sanctuary) by the priests and other servers.

13) What is the symbolism of the *M'sana*?

They symbolise the preparation for the Gospel of peace against all evils (Eph. 6: 15). They are to trample & underfoot serpents, scorpions and all the power of the enemy and to cast down under the foot, all false pride that is exalted against God (2 Cor. 10: 5) and to tread down the lust of flesh. The shoes are worn at the starting of a journey, this also signifies getting ready for a journey and the beginning of the journey of experiencing the Kingdom of Heaven through heavenly worship.

14) What is the meaning of standing posture in the liturgy?

The general characteristic of our liturgy is to stand. Standing signifies resurrection. We are children of resurrection with heavenly hope. Through our faith in *Isho M'shiha* and *Mamodeesa*, we are liberated from death and all sorts of slavery.

15) What does kneeling in the liturgy symbolise?

This reveals the attitude of a man requesting divine help, it signifies penance as well.

16) What is the meaning of bowing in the liturgy?

Submission, respect, worship, gratitude etc... are expressed through bowing.

17) What does stretching of hand in the liturgy symbolise?

The request and interceding for others.

18) What does kissing represents in the liturgy?

Kissing the Altar, the Holy *Evangelion*, Holy *Sleeva* etc... denotes the love and respect for them as well as staunch hope in them.

19) How to do sign of the *Sleeva*?

Right to Left.

The right side signifies light, faith, divine power and salvation. Light dispels darkness. The sacrifice on the *Sleeva* provides salvation and life. The left side represents the punished state of darkness. The Saviour gives us freedom from that. It also means being blessed by *Isho M'shiha*.

20) What is the significance of facing the East (*ad orientem*) while praying?

Facing the East while praying is an Apostolic tradition. Praying facing the East (*Mad'baha*) indicates the pilgrim nature of the Church offering sacrifices in anticipation of our Lord's return.

Week - 6 (22nd January 2023)

1) In the letter written to the Pope of Rome in 1578, what did *Marthoma Nasranis* (Saint Thomas Christians) say about the use of Syriac language in *Mar Thoma Liturgy*?

"Our Prayers are in the Syriac or the Chaldaic language, which was handed over to us by *Mar Thoma*, and we and our predecessors have been taught this language."

2) What do we commemorate in the Holy *Qurbana (Rasa Kandeeshah)*?

The whole Salvation History, especially the Paschal Mystery of our Lord Jesus Christ.

3) What is the meaning of the word *Qurbana*?

Offering.

4) What is the meaning of the word *Rasa*?

Mystery.

5) Who are the prominent East Syriac Liturgical commentators?

Mar Narsai of Nisibis, Mar Gabriel Qatraya, Mar Avaraham Bar Lipah, Anonymous Author (Mar Geevarghese of Arbel), Mar Yohannan Bar Zo'bi, Mar Abdisho, Mar Timothy II etc...

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

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

7) On which Liturgy of the Jewish tradition (Old Testament) was the East Syriac *Qudasha* of Mar Addai and Mar Mari based upon?

Birkath Ha Mazon (Prayer after meal).

8) What does the beginning procession in the Syro-Malabar *Qurbana* symbolise, which begins from the *Mad'baha* and ends in the *Bema* which is located at the centre of the *Hykala*?

The coming of *Maran Isho M'shiha* to Earth.

9) What is commemorated during the prayer *Pukhdanakon - Pukhdanae d'M'shiha*?

- The Mystery of Salvation is celebrated here according to the commandment of the *M'shiha*.
- It is worship offered by the whole body of the *M'shiha*. This is not the work of the priest alone.
- Also, remembers the words of Our Lord, "leave your gift in front of the *Madbaha*, first go and be reconciled to them; then come and offer your gift." (Mathew 5:24)

10) What is commemorated when the prayer of "Praise to Alahaa (God) in the highest..." is sung in the Holy Qurbana?

Holy *Qurbana* (*Rasa Kandeasha*) is the participation in the Heavenly Liturgy. We, who are part of the Heavenly Liturgy today, praise *Isho M'shiha* just as the angels praised him at his birth. Also, we commemorate the birth of Our Lord.

11) Why is the prayer "Praise be to Alahaa (God) in the highest..." recited three times?

Three times refer to the Holy Trinity and also the humanity of our Lord is perfect in body, perfect in soul and perfect in mind.

12) Why does the prayer *Awoon d'vashmayya* (our Father in Heaven) accompany the canon at the beginning of Holy *Qurbana*?

The canon serves as the extension of the first petition in Lord's prayer that is the glorification of the name of God. It is the tradition of the East Syriac Church to begin and end Liturgies with the prayer which was taught by our Lord. The prayer taught by the Lord comprises all prayers. It also forms the basis of all prayers.

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

Three Psalms.

14) What is the theological significance of the recitation of *Marmisa* in the Liturgy?

The Lord *Isho M'shiha*, the son of *Alahaa* (God), born from the Holy Virgin, who descended from the race of *Daveed*, up to His birth the Old Testament had authority and *Marmisa* represents the period of the Old Testament waiting for the coming of Christ.

15) Why are the three Psalms (*Marmisa*) sung in the Holy *Qurbana*?

The threefold Psalms signify the three decades during which *Isho M'shiha* fulfilled all the observances of the threefold Law of the ancients. They are the natural, the commanded and the written Laws.

16) What is *Hullala*?

It is a collection of three *Marmisa*.

17) What is *Suhlapa*?

Before *Marmisa* comes to an end, the tune of the last two verses changes. These verses are known as *Suhlapa*.

18) What does singing the *Suhlapa* symbolise?

The change to the Law, introduced by Mar Yohannan Mamdana (St John the Baptist) through the *Mamoodeesa* of the forgiveness of sins.

19) Why are the *Qanona* included in the *Marmisa*?

To indicate the relationship with the Psalms to *Isho M'shiha* and His Body (Church)

20) What does the Church commemorate during *Onisa d'Qanke*?

The Praise of Mar Yohannan Mamdana about *Isho M'shiha* (*Karosoosa* of Yohannan 1: 29-34) and the revelation of the Holy Trinity during the time of the *Mamoodeesa* of our Lord.

Week - 7 (29th January 2023)

- 1) According to the ancient tradition, when does the celebrant and ministers arrive from the *Mad'baha* to the *Bema*, which is located at the centre of the *Hykala*?

During *Onisa d'Qanke*

- 2) When does the ritual of kissing the *Sleeva* take place in the celebration of the Holy *Raza* of the Syro-Malabar Church?

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

- 3) What is proclaimed by kissing the Hand *Sleeva*?

Lord, we worship Your inseparable divinity and humanity and declare our love and faith in you.

- 4) What does the opening of *Mad'baha* Veil symbolise?

Opening of heaven during the time of the *Mamoodeesa* of Our Lord.

- 5) Who is author of the *Lakhu Mārā*?

Mar Shem'on Bar Saba (AD 323 – 341). He was the Patriarch of the East Syriac Church who opted to be killed for defending his faith along with his fellow Bishops on a Good Friday by

the Persian Emperor Shapur II in AD 341. His statues are present in many ancient churches of the Syro-Malabar Church).

6) According to the East Syriac tradition, when is the *Dukhrana* (memory) of Mar Simon Bar Saba celebrated?

Sixth Friday of *Qaitha*.

7) What is being remembered and confessed while chanting the *Lakhu Mārā*?

The hymn *Lakhu Mārā*, sung by the congregation is the confession of faith in our Lord, made by the disciples through Shem'on Keppa (Mathai 16:16) and singing the *Lakhu Mārā*, the liturgical assembly proclaims its faith in *M'shiha* as the *Alahaa* (God) who is the Lord of the universe, and the Lord of the heaven, who can raise dead bodies to life and save souls. It is said to be the hymn which Adam sang when our Lord was buried in the tomb.

8) What is proclaimed in the *Trisagion* (*Kandeesha Alahaa*)?

Divine nature, single in its essence and threefold in its persons (*qnome*)

9) According to the East Syriac tradition, which Church did the *Trisagion* (*Kandeesha Alahaa*) originate ?

The Constantinople Church.

10) What is the symbolism of *Qeryane* reading?

Confirmation of the teachings of *Isho M'shiha*. The role and influence of *Mushe* and the prophets in the history of salvation.

11) What is the meaning of the sitting posture of the priest on the *Bema* during the *Qeryane*?

Demonstration of what our Lord said to the Apostles, "You have left everything and come

after me, when the Son of Man comes in His glory, you also shall sit on twelve thrones and shall judge the twelve tribes of Israel." (Mt 19:28)

12) What is the meaning of *Barek Mar*?

Bless me, my Lord.

13) What is the meaning of the word *Shuraya*?

Starting.

14) Why do the people stand up when the *Shuraya* starts?

The people stand up to indicate the courage the disciples received through the words of our Lord.

15) Why does the celebrant sit while reciting the *Shuraya*?

Because the celebrant is in the place of the Lord.

16) What is the meaning of the word *Thurgama*?

Translation, Interpretation, Explanation.

17) Why are the *Thurgama* sung?

The *Thurgama* contain an explanation of the Epistle and the Gospel of the day as well as the advice on the attitude of a person who listens to the Epistle and the Gospel.

18) What is Vatican Codex 22?

The oldest known Syriac Manuscript from India, contains a lectionary of the Pauline Epistles according to the Peshitta version. It was copied in 1301 AD (1612 A Gr) in Estrangelo Script at Cranganore, South India by a *M'shamsha* named Scaria bar Yowseph bar Scaria at the Church dedicated to Mar Quriaqos.

19) Who should read the Epistle at the Holy *Qurbana* in the East Syriac Tradition?

M'shamsha.

20) What does the reading from the Apostles symbolise?

Yohannan's (Mamdana) exalted words when he spoke to the crowds concerning our Saviour, such as "He who has come from above, is above all" (Jn 3:31), along with the rest of the passages such as; and "I am not the *M'shiha*, but the one sent before Him". (Jn 3:28)

Week 8.

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

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

2) What is the meaning of the word *Zumara*?

Chant.

3) What is the symbolism of the *Zumara* (*Halleluia* Hymn)?

The *Zumara* is the Mystery of the praises of the disciples and infants who were crying out and saying *Oshana* to the son of *Dāvid*.

4) What is the relationship between the *Zumara* and the Old Testament?

It is a song of praise used by the people of the Old Testament to praise the Lord.

5) In the East Syriac tradition, what kind of *Sleeva* is used for the *Evangelion* procession?

Processional *Sleeva* (*Sleeva* raised on a pole).

6) Why is the Processional *Sleeva* used for the *Evangelion* procession?

To indicate the words of our Lord, by which He prophesied how He would die by saying, "Just as *Mushe* lifted up the snake in the wilderness, so the Son of Man must be lifted up" (John 3:14).

7) What do the lamps at the *Evangelion* procession symbolise?

The lamps used at the Gospel procession symbolise our Lord's comparison that the Apostles as the light of the world.

8) 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.

9) 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.

10) What does the placing of the *Evangelion* on the *Gagultha* (table of the Word) symbolise?

Crucifixion of our Lord *Isho M'shiha*.

11) What is symbolised when the wrapped *Evangelion* is opened on the *Gagultha*?

Divine revelation completed in *M'shiha*.

12) What does the reading of the *Evangelion* in the *Bema* in the centre of the Church symbolise?

Teaching of our Lord and His Divine Words.

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

Bishop or Priest (Celebrant).

14) What is the meaning of the word *Karozuza*?

Proclamation.

15) How many parts does the *Karozuza* have in the East Syriac tradition?

Three parts

16) What are the terms used to denote the second and the third *Karozuza*?

N'Salle Uneve (for the whole world) *Bā'usa* (rogation).

17) What do the *Karozuza* and *Bā'usa* commemorate in the Holy *Qurbana*?

Passion of *M'shiha* at Gethsemane.

18) What is the meaning of the expression '*Maran Esraham Alain'* in our Holy *Qurbana*?

Our Lord, have mercy on us.

19) Who are the Greek Fathers commemorated in the second *Karozuza* of the East Syriac tradition?

Mar Diadorus, Mar Theodorus and Mar Nesthorius.

20) Who are the Syriac Fathers commemorated in the Second *Karozuza* of the East Syriac tradition?

Mar Aprem, Mar Narsai and Mar Avaraham.

Week 9.

1) What is the symbolism of the prayer of *Syāmidā* (imposition)?

It represents *Isho's* prayer for the communion of His disciples. "Holy Father, keep them in your name, those whom you have given to me that they shall be one as we are one".

(*Yohannan* 17:11).

2) What is the meaning of the descent of the *Sleeva* and the Evangelion from the *Bema*?

Isho's arrest and His passion procession.

3) What is the symbolism of the erection of the *Sleeva* at the entrance of the Sanctuary?

Crucifixion of *Isho M'shiha* on the *Sleeva*.

4) What is symbolised by the separation of the *Sleeva* and the Evangelion?

Separation of the Soul from the body of *Isho M'shiha* (death of our Lord).

5) What do we commemorate in the dismissal of the unworthy?

Remembrance of worthiness to enter Paradise. "He who is not born of water and *Rooha* shall not enter the kingdom of Heaven." (*Yohannan* 3,5).

6) Traditionally, where does the prostration of the celebrant during *Onitsa d' Raze* take place?

In the *Bema* which was in the middle of the *Hykkala*.

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

Crucifixion of our Lord.

8) What is the meaning of covering the divine Mysteries with the *Shoshappa*?

The burial of our Lord.

9) What do we celebrate during the Third *Onisa d'Raze*?

Mystery of the praises of the Heavenly Assembly associated with the Paschal Mystery of the *M'shiha*.

10) What is the traditional title of Marth Mariyam in the Third *Onisa d'Raze*?

Virgin *Mariyam*, Mother of the *M'shiha*.

11) What is the meaning of the 'Washing of Hands' by the celebrant?

Washing away of resentment and enmity from their hearts. (The celebrant enters the *Madbha* to complete and perfect the service of the awesome mysteries with pure hearts)

12) Which Creed is proclaimed in the worship of the East Syriac Church today?

Nicean creed (Creed of Nicea from the Council of Nicea of AD 325)

13) Why is the Creed recited before the *Qudasha*?

True faith is required for salvation in *M'shiha*.

14) What is the description of the *Rooha d'Kudsha* in our creed?

One *Rooha d'Kudsha*, the Spirit of Truth, who proceeds from the Father, the Life-giving Spirit.

15) What is the name of the proclamation that the *M'shamsha* recites after the creed?

Karozuza d'M'shamshana.

16) What do we proclaim in the *Karozuza d'M'shamshana*?

Spiritual love between various members of the Church as various organs of the body of the *M'shiha*

17) How does the *M'shamshana* proclaim the *Karozuza d'M'shamshana*?

Turning towards the *Mad'baha* (East) at the entrance of the Sanctuary.

18) How does the celebrant enter the *Madbaha* according to the ancient practice?

Bowing (prostrating) three times to the ground. After bowing each time, he approaches the *Mad'baha* little by little. It is known as *Mathonia* prostration.

19) What does bowing three times to the ground symbolise?

Like *Yacov*, he worships three times the Trinity; and then he draws near to kiss the tomb of our Lord (i.e. the *Madbaha*). *Yacov* honoured his brother *Esau* with obeisance, and the priest honours with obeisance *Yacov's* Lord.

20) Where on the *Mad'baha* does the priest who entered the Sanctuary kiss?

Centre and far Left and far right of the *Mad'baha* (*Altar*).

Week 10.

1) Which language does the word *Anaphora* come from?

Greek.

2) What does the word *Anaphora* mean?

Elevation, Dedication, Sacrifice.

3) Which word is used in the Syriac tradition as an equivalent to the Greek word *Anaphora* ?

Qudasha.

4) What does the word *Qudasha* mean?

Consecration, Sanctification, Hallowing.

5) What are the two fold dimensions of the Holy Eucharist as a *Qudasha* in the East Syriac tradition?

Glorification of *Alaha* (God) and Sanctification of the people (body of *M'shiha*).

6) How many *Anaphorae* (Plural for Anaphora) are there in the East Syriac tradition?

Three.

7) What are the *Anaphorae* used in the East Syriac tradition?

Qudasha d'Shleehe - *Qudasha* of the Holy Apostles (*Qudasha* of Mar Addai and Mar Mari)

Qudasha d'Mar Theodorus - *Qudasha* of Theodore

Qudasha d'Mar Nesthorius - *Qudasha* of Nestorius

8) Which of the *Anaphora* used in the Church today does not have an institutional narrative?

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

9) What does the Holy Catholic Church teach about the absence of the Institution Narrative in the *Qudasha d'Shleehe*?

The Holy Catholic Church declared that the *Qudasha* of Apostles Addai and Mari are valid even without Institution Narrative.

(The *Anaphora* of Addai and Mari is notable because, from time immemorial, it has been used without the recitation of the Institution Narrative. As the Catholic Church considers the words of the Eucharistic Institution as a constitutive and therefore indispensable part of the *Anaphora* or Eucharistic prayer. A long and careful study was undertaken of the *Anaphora* of Addai and Mari, from a historical, liturgical and theological perspective, at the end of which the Congregation for the Doctrine of Faith in 2001 concluded that this *Anaphora* can be considered valid. Pope John Paul II has approved this decision).

10) Who is generally considered by scholars to be the author of the *Qudasha d'Mar*

Theodorus and *Qudasha d'Mar Nesthorius*?

Mar Awa the First, the great Catholicos of the East.

11) When is the proper consecratory part of the Holy *Qurbana* according to the East Syriac tradition?

Whole of the *Qudasha* (*Anaphora*) is consecratory.

12) What is the title of the *Qudasha* of Mar Addai and Mar Mari?

The *Qudasha* of the Apostles Mar Addai and Mar Mari, the blessed Apostles of the East.

13) What is the title of the *Qudasha* of Mar Theodoros?

Qudasha of Mar Theodoros, the *Methran* of Mopsuestia the interpreter of the Divine Scriptures.

14) What is the title of the *Qudasha* of Mar Nestorius?

The *Qudasha* of Mar Nestorius, the Patriarch of Byzantium, a bloodless martyr, persecuted for the truth of Orthodox Confession.

15) In which seasons in the Liturgical Year is the *Qudasha* of Addai and Mari celebrated in the East Syriac tradition?

From the Sunday of *Oshana* to the Last Sunday of *Qudash Edtha* (Last Sunday of the Liturgical Year).

16) In which seasons in the Liturgical Year is the *Qudasha* of Theodoros celebrated in the East Syriac tradition?

First Sunday of *Suvara* (Annunciation) to the Sunday of *Oshana*.

17) On which days is the *Qudasha* of Nestorius celebrated in the East Syriac tradition?

Denaha, *Dukrana* of Mar Yohannan Mamdana (Feast of John the Baptist), *Dukrana* of Greek fathers: Mar Diodore, Mar Theodore the interpreter and Mar Nestorius (Feast of the Greek Fathers Mar Diodore, Mar Theodore and Mar Nestorius), the Wednesday Liturgy of the Rogation of the Ninevites (Wednesday of the *Moonnu noyambu*) and *Pesaha* (*Maundy Thursday*) .

18) What is the significance of the four *G'hantha* cycles in the *Qudasha d'Shleehe*?

Qudasha d'Shleehe traces its origin in the Jewish Tradition. In the Jewish Tradition, wine is blessed four times. That is the reason why *Qudasha d'Shleehe* has four *G'hantha* Cycles.

19) What are the elements of the Prayer Cycles of the *Anaphora*?

- Prayer Request of the Celebrant
- *Kushapa*
- *G'hantha*
- *Kanona*

20) What are the synonyms of the word *Qudasha* described by various East Syriac Fathers?

Mar Narsai: Mysteries of the Church

Mar Gabriel Qatraya, Mar Giwargis of Arbela: *Raza* (Mystery)

Abraham Bar Lipha: *Thesmeshtha* (Service)

Timothy II: *Knushya* (Communion), *Shawthapusa* (Part taking), *Qudasha* (Sanctification),

Qurbana (Sacrifice), *Raza* (Mystery)

Week 11.

1) According to Mar Giwargis of Arbela, what are the reasons for celebrating the *Qudasha* facing East?

Christological Argument - praying towards the *M'shiha* who comes from the East

Cosmological Argument - the Sun and the stars move from the East

Eschatological Argument - pilgrim church travelling towards the paradise in the East

(Gen 2:8)

Soteriological Argument – salvation - return to the paradise in the East for reconciliation

(Gen 2:8)

2) What is the meaning of the word *Kusāpā*?

prayer in a low voice.

3) What is the significance of reciting the *Kusāpā* before each *G'hānthā*?

It is a heartfelt personal prayer of the celebrant. Its purpose is to seek *Alahaa's* (God's) blessing to follow what is mentioned in the *G'hānthā*.

4) How should the *Kusāpā* prayer be recited?

By bowing down on the ground.

5) What is the significance of the prayer request by the celebrant before each *G'hānthā*?

It is a prayer to the faithful for blessings to celebrate *G'hānthā* competently, regardless of the celebrant's disqualifications. Requesting prayers from the faithful to enable the celebrant to competently celebrate the Liturgy (showing humility and accepting unworthiness).

6) What is the meaning of the word *G'hānthā*?

To bow down.

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

The *Qanona*.

8) How should the celebrant recite the 1st *G'hānthā* prayer?

By bowing well and holding his hands together .

9) Why is only the first *G'hānthā* recited by holding hands together?

For the first *G'hānthā*, he is showing his humility and unworthiness to celebrate the Holy Mysteries in front of the throne of God. He stands there with fear and trembling, not having yet received the courage to contemplate the Holy Mysteries.

10) How are other *G'hānthā* recited except the first *G'hānthā*?

The celebrant bows well and holds his hands open.

11) In the first *G'hānthā* of the *Qudasha d'Shleehe*, what does the Celebrant pray?

He prays for the confidence to stand before the presence of *Alahaa* (God).

He offers thanksgiving prayer for the blessings on the humanity.

He prays to be made worthy to offer the Holy Mysteries.

He requests for blessing of *Alahaa* (God).

12) What is reminded through the exchange of *Shlama* (Peace)?

Show in action your peace with one another, and root out from your hearts resentment and enmity, so that you may become worthy to receive the life-giving Holy Mysteries, and be forgiven of your sins.

13) What is demonstrated by reading the book of the living and the dead?

The Mysteries of our salvation have been performed on behalf of the living and the dead, and together, the living and the dead are in need of what is carried out by us in a mystical fashion.

14) What are the other names of the book of the living and the dead?

Dyptychs, D'yopathkeen

15) What is *Dyptychs*?

Two levelled folders of wood or metal on which are written the names of the living and the dead Christians who are to be remembered in the Holy *Qurbana*. The names are read aloud by one of the *M'shamshane*.

16) Where is the position of the *M'shamshana* who reads the *Dyptychs*?

At the right side of the entrance to the *Madbaha*.

17) What does the removal of the *Shoshappa* (a square garment made of the same cloth as the *Kappa* itself) and keeping it around the Holy Mysteries signify?

It symbolises the Resurrection of our Lord.

18) What does the incensing of the Holy Mysteries symbolise?

Symbol of the aromatic spices with which the body of our Saviour was embalmed before burial.

19) Why does the *M'shamshana* say to "pray in silence"?

Because we should be like Angels and should be continuously praying during the *Qudasha*.

20) Where does the Predatory Dialogue traces it's origin?

From the "Brikat Ha Mazon" which is the prayer recited after the meals in Jewish Tradition.

Week 12.

1) What do we understand during the prayer "May all the thoughts in your heart lift and rise to the highest"?

Even though the celebration is on earth, we have to look up to heaven. It is an invitation to lift up our minds to God (Alahaa).

2) What do we understand and confess during the prayer "We lift them up to You Lord *Alahaa* of our *Patriarchs Avraham* and of *Isahak and Yacov*, O King, high and glorious"?
We confess that *Alahaa* (God) is not of the dead, but of the living. *Alahaa* is the same in the Old Testament and the New Testament.

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

The sacrificial dimension of the Holy *Qurbana*.

4) What do we understand when we pray "it is right and just indeed"?

It is the thanksgiving of the people.

5) What does the celebrant pray while bowing down in the second *Kusāpā* prayer of *Koodasha d'Shleehe*?

Keep free the minds from every impurity

Self-confidence to celebrate the *Qurbana*

Grace for brotherly love

6) What does the celebrant pray in the second *G'hānthā* of *Koodasha d'Shleehe*?

It is addressed to Holy Trinity who created the world. It is a thanksgiving for the creation and typifies the Old Testament dispensation. Creatures are exhorted to praise *Alahaa* in the first part. The name of *Alahaa* is praised in the second part.

7) Where does 'Sanctus' derive from?

Jewish morning prayer *Qiddush* (Is.6:3; Rev 4:8)

8) What are the different parts of the 'Sanctus'?

Jewish morning prayer *Qiddush*, Hosanna and *Benedictus*.

9) What does the celebrant pray while bowing down in the Third *Kusāpā* prayer of *Koodasha d'Shleehe*?

This prayer leads us to the experiential awareness of the sins *Eshaiah Nivya* had, consequent to his vision of heaven.

10) What does the celebrant pray while bowing down in the Fourth *Kusāpā* prayer of *Koodasha d'Shleehe* in the East Syriac tradition?

The priest prays for the ecclesial and civil authorities as well as for the celebrant and for all the living and the dead.

11) How does the Priest perform the *Rushma* (blessing with a Sign of the Cross) on the *Madbaha* during the Fourth *G'hantha*?

By making the Sign of the Cross from bottom to top and right to left.

12) What is the symbolism of the *Rushma* performed on the *Madbaha* during the Fourth *G'hantha*?

Commemoration of all the baptized ones who are made perfect by the *Rushma* of *Mamoodeesa*.

13) What is the meaning of the *Rushma* (sanctification by the sign of the Cross) performed from bottom to top in the fourth *G'hantha* of the *Anaphora* of Adai and Mari?

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

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

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

15) Where does the *Epiclesis* of *Koodasha d'Shleehe* evolve from?

1 Cor 16:22 "requesting the Lord to come" - *Maran Asa* (*Maranatha*). *Didache* 10 also requests the Grace of God to come.

16) What does the celebrant pray in the *Epiclesis*?

He prays for the sanctification of the Bread and Wine

Remission of the sins of the community

For hope in the Resurrection and Eternal life

17) What is the symbolism of the closing of the inner veil during the *Epiclesis*?

It symbolises the cloud that covered *Isho M'shiha* at his *Gelyana* (transfiguration) which hid Him from the view of others.

18) Which liturgical commentator speaks of the closing of the inner veil at the time of *Epiclesis*?

Mar Gabriel Qatraya

19) What are the elements of the Rite of Reconciliation?

Prayer to *M'shiha* (O *M'shiha*, you are the peace of...)

Group of *Mazmora* (Psalms)

Service of Incense

20) Who is believed to be the author of the prayer "O *M'shiha*, You are the peace of those in heaven and hope for those on the earth..."? (*swarggavasikalude samadhanavum bhoovasikalude prathyasayum...*)

Mar Aprem Malpan

Week 13

1) What is the main theme of the prayer at the Rite of Incensing?

Honour and glory to *Alahaa* and forgiveness and reconciliation of our sins.

2) What is the ideal way of Incensing the people and what do the people during the service of incense in the rite of reconciliation?

The *M'shamshana* brings the incense to each and every faithful and every individual accepts the incense by waving their hands towards themselves.

3) What is the meaning of *Barek Mar*?

Bless me, my Lord.

4) How should the priest kiss the Holy *Bukra*?

The celebrant kisses the Sacred Body on its top, bottom, right and left in the form of a *Sleeva*, without touching it with his lips.

5) Why does the celebrant kiss the Holy *Bukra*?

Expression of his deep love and gratitude to the Lord on account of this ineffable gift.

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

The Death of our Lord.

7) 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*.

8) What does the *Karosoosa* of the *M'shamshana* before Holy Communion teach us?

Greatness of the *Rāzē* (Mysteries) and instructs the faithful on how to approach the Holy *Rāzē* in awe and with honour.

9) What does the response to the *Karozuza* of the *M'shamsha* before the Holy Communion teach us?

The feeble nature of humanity and the need for the forgiveness of sins and wrong doings.

10) What do we understand by saying the prayer "Avoon *d'Vashmayya*" (Our Father in heaven) before receiving Holy Communion?

Through the Participation of the Holy *Rāzē* (Mysteries) we have become children of *Alahaa* and this has made us worthy to call *Alahaa* 'Our Father'.

11) Why is the prayer "*Avoon d'Vashmayya*" (Our Father in heaven) before receiving Holy Communion, recited without outstretched hands?

Outstretched hands are a symbol of supplication. The prayer *Avoon d'Vashmayya* (Our Father in heaven) before receiving Holy Communion, is the prayer which children pray, with the right to call *Alahaa* their Father. As it is a prayer recited by those with the right to be called children of *Alahaa*, it should not be prayed with outstretched hands.

12) What does the celebrant's blessing of *Shlama* (peace) before receiving the Holy Communion symbolise?

The *Shlama* (peace) which our Lord (*Maran*) gave to the women and to His disciples after He had risen from the dead.

13) What is proclaimed through the prayer that the "The Holy Qurbana is for the holy people"?

The Holy Church professes that only *Alahaa* is holy, and that we are holy because we share in *Alahaa's* holiness through *Mamoodeesa*, and that this sharing makes us worthy to receive Holy Communion.

14) What is proclaimed through the prayer that "God the Father alone is Holy. God the Son alone is Holy. God the *Rooha* alone is Holy." ?

It is the proclamation that the holy nature is truly one, and that nature is the Father, Son and *Rooha d'Kudsha* and that nature alone is eternal, unchallengeable and able to grant holiness upon anybody.

15) What is the word meaning of *D'heelath*?

You are Terrible, oh Lord.

16) Where in the Holy Qurbana do we sing the *D'heelath*?

After the prayer "God the Father alone is Holy...", on *Maranaya* feasts (Feasts of the Lord).

17) How do we sing the *D'heelath*?

It has to be sung as two groups, (people in the *Madbaha* and people in the *Hykala*) and the inner veil should be closed on this occasion.

18) What is the significance of singing the *D'heelath*?

It reminds us of the Resurrection of Our Lord and the Mystery of the *Maranaya* Feasts.

19) 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*.

20) What does Gabriel Qatraya teach about the celebrant first receiving the Holy Qurbana?

That the consecrator being the first to receive the Holy Qurbana is a symbol of what occurred with *Isho*, the High Priest, for the priest stands in his role; for (*M'shiha*) through the sacrifice

of Himself first, through the *Rooha d'Kudsha*, received the nourishment of immortality; and then he was capable of giving it to others.

Week 14

1) From whom does the celebrant receive the Holy Qurbana in the East Syriac tradition?

From another Priest or from the *M'shamshana* if there is no Priest.

2) Why is the celebrant not allowed to take and consume the Holy Qurbana by himself in the East Syriac tradition?

Because the Holy Qurbana is the gift of our Lord, a gift should be received and not taken by oneself.

3) What is symbolized 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.

4) How should the Holy Qurbana be received according to the ancient tradition?

People receive the Body of *M'shiha* from the celebrant in their hands and the Blood of *M'shiha* from the *M'shamshana*.

5) How should one hold his or her hands while receiving the Body of *M'shiha*?

For receiving the Holy Body, the faithful should stretch out their hands, lifting up the right hand and placing it over the left in the form of a *Sleeva* and thus the faithful receives the Body of our Lord upon a *Sleeva*. The faithful receives the adorable Body of the Lord of all in the hands, embraces it, kisses it with love and affection and then consumes It.

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

The crucifixion and death of our Lord.

7) What does standing while receiving Holy Qurbana symbolise?

The resurrection of *Maran Isho M'shiha*.

8) What is the meaning of the Syriac word *Teshbohtha*?

Praise.

9) What does the *Tesbohtha* after the reception of the Holy Qurbana symbolise?

It is the expression of love and joy. It is the imagery of the praises in the world to come.

10) Who are the authors of the *Tesbohtha* used after the reception of the Holy Qurbana?

- Sunday and *Dukrana* of saints: Mar Aprem Malpan

- *Maranaya* Feasts (days of our Lord): Mar Yazdin, the contemporary of Mar Isho 'Yahb I

- The day of *Dukrana* of the death and ferial days: Mar Timothy I

11) From where does the *M'shamsha* called the Gabriel recite the *Karozuza* that begins with "By the grace of the *Ruha d'Qudsha* we have been made worthy...."?

At the entrance of *Qanke* (Sanctuary).

12) What does the *M'shamshana* remind the people of through the *Karozuza* that begins with "By the grace of the *Ruha d'Qudsha* we have been made worthy...."?

To give thanks and worship to *Alahaa* who has made us worthy to receive the divine *Raze*.

13) Why is the thanksgiving prayer by the celebrant given at the end of Holy Qurbana?

Just as the Jewish Passover ended with a prayer of thanksgiving, our Lord ended his last supper with a prayer of gratitude (Mt 26:30).

14) How does the celebrant pray the thanksgiving prayers?

The celebrant stands in the middle of the *Mad'baha* and raises his hands and prays in a loud voice.

15) Why is the prayer *Avoon d'Vashmayya* (Our Father in Heaven) recited again at the end of the Holy Qurbana?

Symbolises calling *Alahaa* as Father in the world to come.

16) What is the meaning of the word *Huthamma*?

Sealing.

17) What is the meaning of the *Huthama* prayer (concluding prayer and blessing)?

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

18) From where should the *Huthama* be given?

The celebrant stands a little to the right of the Sanctuary door.

19) What is symbolised by giving the *Huthama* by standing at the door of the Sanctuary?

The overshadowing of the grace of the *Rooha d'Kudsha* upon *Sleehe* after our Lord had ascended to the Heaven.

20) Why is it wrong to give the *Huthama* from the *Bema*?

The *Bema* is the Symbol of Orshlem. The ascension happened on Mount Olivet (the "Mount of Olives"), in which the village of Bethany. He blessed them, He parted from them and was taken up to Heaven. (Lk 24:51-52) Therefore, it is wrong to give the *Huthama* at the *Bema*.

Week 15

1) How many are the signs which the priest makes in the time of the *Qudasha* (*Anaphara*) as per Mar Isho Yahb IV?

Nine.

2) What are the East Syriac words used for the Holy Body and Blood?

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

3) Which are the signs which the priest makes in the time of the *Qudasha* as per Mar Isho Yahb IV?

Three over himself;

Three over the *Paghra* and *D'ma* (Body and Blood);

and three over the people.

4) Why must the censer in the time of the *Qudasha* stands on the lefthand side and not on the righthand side as per Mar Isho Yahb IV?

Because the censer must be at the righthand side of the *Kahna*, as he is the consecrator of the *Paghra* and also because he burns perfume in honour of the *Qurbana* and of the *Kahna* and of the Holy words that come forth from his mouth.

5) What does Mar Isho Yahb IV says about the presence of The Holy *Sleeva* and The Holy *Ewangalion*?

The Holy *Sleeva* and The Holy *Ewangalion* must not be removed from the *Madbaha*, and the *Mysteries* may not be consecrated, when there is no Holy *Sleeva* and no Holy *Ewangalion*.

6) What is the meaning of *Shauthapusa*?

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

7) Why priests worn *Urara* above the *Zunara*?

The priest wears the sacred vestments according to the same manner in which he received the sacred vestments through various orders. The *Urara* floats on both sides and thus manifests the full freedom of his service. (Mar Theodore of Mopsuestia in his Catechetical Homily on the Holy *Qurbana*)

8) What does Mar Theodore of Mopsuestia teaches about the word Amen?

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

9) When it was decided that the M'shamshana should be the one who recites the *Karozuza* after *Ewangalion*?

In the *Sunshados* of Selucua Ctesiphon (AD 410)

10) Why does the celebrant prays the prayer after the *Karozuza*(Oh! Lord, mighty God, we humbly implore....) with open hands?

It is a custom of both the Jews and the Gentiles. It symbolises the last prayer of M'shiha on the Sleeva. It is the symbolism of prayer, intercession and humbleness.

11) Who, and to whom "Listeners, go and guard the gates" is said during dismissal of the catechumens?

M'shamshana says it to *Hevpadyakonas*. Because it is the duty of *Hevpadyakonas* to guard the doors.

12) What does Mar Theodore of Mopsuestia teaches about mixing of water in the *Kasa*?

When we partake in the Holy Qurbana, we commemorate the death of Isho M'shiha. Blood and water flowed from the side of our Lord when he was speared in the Sleeva. The same symbolisms are used in Mammoudisa, which is our second birth is also reflected in Holy Qurbana.

13) What does the 25th canon of Catholicose Mar Yohannan says about the quantity of water and wine to be mixed in the *Kasa* (Chalice) in East Syriac tradition?

They should be in equal quantities.

14) How many times does the celebrant washes his hand in Holy Qurbana? Specify?

3 times., One before starting the Holy Qurbana, one during *Oniza d'Raze* and the other after the communion of the celebrant

15) Whom does the two prayers before *Huthama* addresses?

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

16) According to Mar Narsai, whom does the words "Those who are not receiving the Holy Mysteries can leave" addresses?

It addresses the people who are not going to receive the Holy Communion in the Qurbana. Because receiving the communion is essential for the fulfilment of the Qurbana.

17) In the East Syriac tradition what is the symbol of kissing the hand *Sleeva* of the celebrant before returning from the church?

- Symbol of communion achieved in *Isho M'shiha*.

- love and gratitude for the call to take part in Sacred Mysteries

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

Medicine of immortality and the bread of Life.

19) What does Canon 20 of *Sunahadose* of Nicaea, conducted in the year 325 of *Maran* instructs about?

According to the canon, kneeling on the Lord's Day (Sunday) and on the days of Pentecost (from Easter till Pentecost), during the common prayers (i.e., at Liturgy) are prohibited and decided to be rendered to Alahaa in standing posture.

20) What is the word meaning of *Thaibusa*?

Grace.