

Round 2:22-10-2023 Questions from Week 16 to Week 30 (English)

Week 16

- 1) What is the term in the East Syriac tradition to denote a sacrament?
Rāzā
- 2) What is the equivalent term for *Rāzā* in the Greek tradition?
Mysterion.
- 3) What is the meaning of the word *Mysterion*?
Mystery.
- 4) Where does the word mystery (Aramaic: *Rāzā*, Greek: *Mysterion*) appear for the first time in the Old Testament?
Peshitta Version of Daniel 2:18; 2:27-30, 47; 4:9
- 5) What is the plural of the term *Rāzā*?
Rāzē (mysteries).
- 6) What does Mar Theodore of Mopsuestia comment about the Holy *Rāzē*?
Rāzē are the shadows of heavenly realities and at the same time a pledge and a foretaste of the future glory in heaven.
- 7) What does Mar Timothy II teach about the *Rāzē*?
The *Rāzē* of the Church are the means of conferring grace instituted by *M'shiha* and His disciples and fulfilled in the Church.
- 8) According to Mar Aprem what does the *Rāzē* contain?
Hyla Kasya (the Hidden Power) of *Alahaa*.
- 9) In the New Testament, where is the term Mystery used first time?
Karozuza of Mar Mathai 13:11 (Gospel according to Mathew, 13:11)
- 10) How many times does the term Mystery appear in the New Testament?
28 times.
- 11) What does Mar Theodore say about the nature of the *Rāzē*?
Every sacrament is the likeness of things that are invisible and unspeakable, through signs and symbols. Such things require interpretation and enlightening on account of the person who draws near to these mysteries so that they may know their power. But if they were only composed of visible matter, words for their interpretation would be for naught, for sight itself would be sufficient to show us, one by one, all the actions taken place. Therefore, words are necessary to interpret the power of the symbols and mysteries.
- 12) According to Mar Narsai, who is the ultimate 'Celebrant' of the *Rāzē* (plural for *Raza*) and the one who perfects the *Rāzē*?

Rooha d'Kudsha (Holy Spirit)

13) Who are the main sacramental theologians of the East Syriac tradition?

Mar Theodore of Mopsuestia, Mar Aphrahat, Mar Aprem Malpan and Mar Narsai.

14) Why didn't the East Syriac tradition limit their understanding of the sacraments to just seven?

The understanding of the *Rāzā* was much broader in the East Syriac tradition, and many of the rites of the Church came to be seen and understood in light of being a '*Rāzā*' which the Church celebrates.

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

Mar Aprem.

16) What is the principle established by Mar Theodore for the participation of the *Rāzē*?

Proper disposition of the receiver is necessary from the part of the believer and that requires mystagogy (training into the mysteries of the Church, by way of learning the liturgical commentaries).

17) What is the meaning of the word *Tupsa*?

Symbol.

18) Why do we call the sacraments *Rāzē*?

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

19) Who is the chief protagonist of the *Rāzē*?

Maran Isho M'shiha.

20) What is the final 'intentionality' of the *Rāzē*?

Pledges for the resurrection from the dead and immortality in our future life with *M'shiha*.

Week 17

21) Why do we receive *Mamodeesa* (Baptism)?

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

22) Which was the solemn occasion during which *Mamodeesa* was given in East Syriac Church?

Along with the *Ramsha* of Easter. There was a tradition of celebrating Holy Qurbana on the Eve of Easter, exclusively for *Mamodeesa*.

23) Why was solemn *Mamodeesa* was conducted on Easter Eve?

'Don't you know that all of us who were baptized into *Isho M'shiha* were baptized into his death?' Based on the letter of St Paul to the Romans, "We were therefore buried with him through baptism into death in order that, just as *M'shiha* was raised from the dead through the glory of the Father, we too may live a new life." (Letter to Romans by Mar Powlose 6: 4-5)

24) What is the meaning of the word *Mamodeesa*?

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

25) According to the custom of the Mar Thoma Nazrani's, when was *Mamodeesa* given?

On the 8th day of birth.

26) What does the Didache (a second-generation Christian writing after the Apostles - also known as the Teaching of the twelve Apostles) state about *Mamodeesa*? Give *Mamodeesa* in the name of the Father and of the Son and of the *Ruha d'Kudsha*. It should be in running water. If running water is not there, warm water should be used. If both are not available, pour water thrice upon the head.

27) What does the Didache state about fasting prior to *Mamodeesa*?

The receiver of *Mamodeesa* and the celebrant of *Mamodeesa* should fast before *Mamodeesa*.

28) What is the first document which instructs about *Mamodeesa* being celebrated by pouring water on head?

Didache

29) What does Tertullian (Latin Church father - Father of Latin Theology AD 160-225) teach about *Mamodeesa*?

The one who is going to receive *Mamodeesa* should be prepared in prayer and fasting and should observe a vigil at night and should confess his past sins.

30) Who is considered to be the author of the East Syriac *Taksa* of *Mamodeesa*?

Mar Isho Yahb the Third.

31) As per the ancient tradition, what happens on the fourth week of *Sawma Ramba* (which is known as the second week of Holy *Raze*) relating to *Mamodeesa*?

On the Monday of the fourth week of *Sawma Ramba* (Great Fast/Lent), the one who is going to receive *Mamodeesa*, comes to the Church with their guardians and enrolls their name for *Mamodeesa*. From then, they receive an imposition of hands from the priest in the church on all Wednesdays until Oshana Sunday.

32) What are the rites conducted in the church on the seventh week of *Sawma Ramba*

(commencing from

Oshana)?

The one who is going to receive *Mamodeesa* attends the prayers in the Church and every day, the new members accompany in the procession which is conducted from the *Madbaha* to the Baptismal font.

33) As per the Malabar tradition, how was *Mamodeesa* given?

The child is made to sit in the font, and the priest dips the child in warm water.

34) Who are the East Syriac commentators who spoke about the symbolism of the water of *Mamodeesa*?

Mar Theodore of Mopsuestia, Mar Narsai, Mar Mushe Bar Kepha, Mar Afrahath, Mar Aprem etc...

35) What does Mar Afrahath (AD 280-345) (The Persian Sage) say about the *Mamodeesa* font?

By the power of *Ruha d'Kudsha* (Holy Spirit), the *Kahna* (Priest) gives new birth to the faithful from the *Mamodeesa* font which is the womb of the Church.

36) What do Mar Afrahath and Mar Nasrai say about the celebrant of *Mamodeesa*?

They are the preachers of *M'shiha* and of the Truth.

37) What does Mar Narsai say about the "Rebirth" which occurs at *Mamodeesa*?

Mamodeesa is a discovery. It is the finding of something which is not God, and spiritually gives birth to infants from water.

38) What does Mar Aprem say about birth from the font of *Mamodeesa*?

Ruha d'Kudsha came down to the water and made it productive. The water conceived and gave birth to grown-up babies, which is amazing.

39) What does Mar Theodore of Mopsuestia say about the priest blessing the water for *Mamodeesa*?

The priest blesses the water to make it powerful. For this, the celebrant should clearly recite the prayers in the prescribed format. He prays to *Alahaa* that *Ruha d'Kudsha* may come down to the water and make it a womb so that it can give birth to the child in the Church.

40) What is the special symbolism that Mar Narsai gives to the font of *Mamodeesa*?

He relates it to a furnace, which moulds and enlightens the faithful.

Week 18

1) What does Mar Narsai compare the blessing of the water in *Mamodeesa* to?

The blessing of the water for *Mamodeesa* by the priest is similar to *Mushe* striking the water with his staff.

2) According to Mar Theodore of Mopsuestia, what provides power to the water to become a womb to con

ceive and give birth to the faithful?

Ruha d' kudsha who dwells in the water through the *Rushma* (Blessing) by the *Kahna* (Priest)

3) Which are the main rites of *Mamodeesa*?

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.

4) According to East Syriac Church, what are the essential factors needed for the completion of *Mamodeesa*?

Holy *Zaith*, Water, Oil, Priest and Prayers.

5) Which document specifies that oil should be added to the water for *Mamodeesa*?

Vatican Syriac 150.

6) What is the East Syriac tradition for the consecration of the oil in *Mamodeesa*?

Freshly consecrated oil is used each time. *M'shamshana* brings fresh olive oil and places it on the table of

the *Bes Mamodeesa* and covers it with the *Shoshappa*. After reciting the Creed, the celebrant prays and

then consecrates it with the Holy Oil (*Zaith*).

7) What is the meaning of *Zaith*?

Olive oil.

8) Which oil is used as the Holy Oil of anointment in the East Syriac tradition?

Zaith.

9) Why is the Holy *Zaith* known as the Oil of Horns?

Because the Holy *Zaith* was preserved in Horns of animals, which was used as a container.

10) What is the relationship between the words *M'shiha* and the oil for anointment?

M'shiha means anointed one. *M'shah* means oil for anointment.

11) Which part of the Church is used for administering *Mamodeesa*?

It is administered at the *Beth Mamodeesa*, which is ideally a small chapel on the right side of the *Madbaha* (the Southern side).

12) 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*.

13) What does Mar Theodore of Mopsuestia call the Oil of anointment?

Oil of Joy.

14) What does Mar Aprem say about the anointment?

The recovered leper was anointed by the priest and was then sent to the waters for cleaning. Thus, *Zaith*

seals us and *Mamodeesa* perfects us. We are entering into the life of the Holy Trinity by the bestowal of

Ruha d' Kudsha and also entering into the Holy Church.

15) Who are the authors of the two lengthy *Karozuza* recited during the East Syriac *Mamodeesa*?

Mar Bar Sawma and Mar Theodore of Mopsuestia.

16) What is the formula used in the *Mamodeesa* in the East Syriac tradition?

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

17) Why is the formula, "I baptise you in the name of the Father and of the Son and of the Holy Spirit" not used in the East Syriac *Mamodeesa* as it is in the Roman Catholic Church?

According to the East Syriac theology, it is the Holy Trinity, not the priest performing the

Mamodeesa.

18) What does Mar Narsai say about the formula of *Mamodeesa*?

The priest is not the one who gives *Mamodeesa*, but the Holy Trinity is giving *Mamodeesa*. Forgiveness of sins is in the name of the Holy Trinity and not in the name of any human being.

19) What are the important parts of the *Qudasha* of *Mamodeesa* in East Syriac Tradition?

Entrance into the church, three anointments, immersion into the Baptismal font, receiving of new garments, crowning, receiving of a lighted candle, procession from *Beth Mamodeesa* to the front of the

Madbaha, the Lord's prayer, profession of Faith (Creed), Holy communion and rite of desecration of Holy water in the Baptismal font.

20) What is the difference between Holy *Zaith* and Holy *Myron*?

Holy *Zaith* is used only in the East Syriac Tradition, it has Apostolic continuity.

Holy *Myron* does not claim any Apostolic continuity. Every year it is prepared and consecrated by the

Patriarch/ the Eparchial Bishop.

Week 19

1) What does the crowning in the *Mamodeesa* symbolise?

The individual starts a new life of Holiness, Joy and Glory in the Church. Thus, the individual is crowned in the *Mamodeesa*, the individual also receives an inheritance in the Kingdom of *Alahaa*.

2) What does the lighted candle received by the baptised person symbolise?

The Baptised person represents the wise virgins who waited for the arrival of the groom with lighted candles. The removal of darkness of the ignorance, sin and the arrival to the light of the knowledge of God. It also gives a warning to be always prepared for the call of *Alahaa*. It also represents *M'shiha* who is the light of the world.

3) What does the procession to the *Madbaha* after the *Mamodeesa* represent?

The individual gets an inheritance in the Kingdom of *Alahaa* through the *Mamodeesa*.

4) What does the recitation of the Creed in the *Mamodeesa* symbolise?

It is the profession of faith that the baptised person receives and confirms.

The *Mamodeesa* is the sacrament of faith and it is founded on the faith

5) What is the significance of the Lord's prayer in *Mamodeesa*?

Through the *Mamodeesa*, the person receives the freedom to call Lord as Father.

6) What is *Mapra*?

It is a white liturgical vestment worn by the celebrant during the *Mamodeesa*. It is equivalent to *Pyna* (*Kappa*).

7) Why there is no separate *Raza* (sacrament) of Confirmation in the East Syriac tradition?

It is done as an anointment as part of the *Mamodeesa*. By the rite of post-Baptismal

anointing, the Christian is said to be completed, perfected, by the gift of the *Rooha d'Kudsha*.

8) What does Mar Giwargis of Arbela comment on the anointment?

Anointment with oil is the *Mamodeesa* of our Lord, given by *Ruha d'Kudsha*. Immersion in water is the *Mamodeesa* that Mar Yohannan Mamdana gave. Confirmation of the *Mamodeesa* is achieved only by the anointment after immersion in water.

9) What does the removal of the ordinary dress and receiving of the white garments represent?

The old man is removed and becomes a new man after the *Mamodeesa*. One who receives *Mamodeesa* becomes a new creature in *M'shiha*.

10) What does Mar Aprem call the white garment in *Mamodeesa*?

Robe of Glory.

11) What is the difference between a Christian and non-Christian according to Mar Aphrahat?

All have a body and soul, but a Christian has a body, soul and *Rooha d'Kudsha*.

12) Why is a Christian greater than *David Malka* (King David), according to Mar Aprem?

According to Mar Aprem, during the anointment of *David Malka*, only the *Rooha d'Kudsha* came and dwelt in him, but in the anointing of a Christian not only the *Rooha d'Kudsha* but also *Awa* (the Father) and the Son come and dwell in the person.

13) What is the oldest available East Syriac commentary on *Mamodeesa*?

Theshmeshtha Nuhara d'Edtanaytha (The exposition of the Church Services of the light).

14) What is the content of the *Theshmeshtha Nuhara d'Edtanaytha*?

It contains seven *memre* (poetic text in Syriac), which explain the liturgical and theological meanings of various liturgical services of the East Syriac Church. They are explanations of the liturgical instructions of Mar Isho Yahb III.

15) What does Mar Aphrahat call the white garment received at *Mamodeesa*?

Garment of Incorruptibility (1 Cor. 15: 53-54).

16) What does Mar Aphrahat call *Mamodeesa*?

Rushma d'Hayye (Sign of Life).

17) Which Homilies of Mar Narsai teach about the rites of *Mamodeesa*?

Homily XXI & XXII.

18) Who compiled the East Syriac *Taksa* of *Mamodeesa*?

Mar Isho Yahb III (650-658)

19) Who introduced infant *Mamodeesa* in the East Syriac Church?

Mar Isho Yahb III.

20) Who made the regulation that the candidates for *Mamodeesa* should come and register their names on the Monday of mid-Lent?

Mar Isho Yahb III

Week 20

1. Why does Mar Isho Yahb III command that the water must be poured out before the *Kahna* (Priest) seals the candidate with a *Rushma* (sanctifying with a sign of the Cross performed on the body)?
Water is the symbol of Jordan –water into which Christ entered at his own Baptism . The *Mamoodeesa* of Mar Yohannan Mamdana (John the Baptist) in water is made perfect by the *Mamoodeesa* in *M'shiha* (*Mamoodeesa* in *Ruha d'Kudsha*).
2. What does the entrance of the *Kahna* in splendid vestments accompanied by two *M'shamshane* with candles, *macshaneesa* and incense symbolise?
It symbolises the apparition of *Alahaa* to Awraham and Mushe (Moses). (In East Syriac, Abraham is pronounced as Awraham. That is why we have the common Malayalam version of the name Awaran/Awarachan). The splendid vestments of *Khana* also symbolise the Joy and Glory of the heavenly kingdom into which the baptised has been entered.
3. What does the famous anonymous East Syriac author of the 9th century believed to be George of Arbel say about the *Kahna* putting *Mapra*/ white hood upon Priest's head?
It signifies that he is already whitened from the original sin which was black because of the sin of Adam.
4. How is pre-baptismal *Rushma* (sanctification by the sign of the Cross performed on the body)/ first *Rushma* (*Rushma Qadmaya*) done?
By Dipping the index finger into the oil and draw a *Sleeve* on the baptismal candidate's forehead from bottom to top and from right to left.
5. What is the symbolism of the first *Rushma*?
It is compared to the call of *Awraham*.
6. How is the baptismal *Rushma*/second *Rushma* (*M'shihusa d'amide*) done?
The priest dips the middle three fingers of his right hand in oil and draws a *Sleeve* on the baptismal candidate's chest from top to bottom and from right to left.
7. What is the symbolism of the second *Rushma*?
It symbolises the anointment of *Malke* (Kings) in the Old Testament. The Syriac text itself points out the meaning of the second *Rushma* by saying: "thereby showing that he imprints the knowledge of the Trinity in his heart and that it is gifted from above".
8. How is post-baptismal *Rushma*/third *Rushma* (*Huthama Hraya*) done?
A *Sleeve* is drawn on the child's forehead from bottom to top and from right to left with the thumb.
9. What is the symbolism of the third *Rushma* in the Sacraments of Initiation?
Mamoodeesa 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 like a dove when he went up from the water after the baptism (Mt 3:16)
10. According to the famous anonymous author, what is the signing of the candidate with oil compared to?
To the promise given to *Awraham*. The anointing after the immersion (Third Anointing), as perfection through the Holy Spirit as in the Baptism of Christ.

11. According to the anonymous author of the 9th century, what is the journey through *Mamoodeesa* compared to?
It is a journey through the salvific plan from Awraham to the Pentecost (from the calling of Abraham which is the first invitation to Pentecost which is the perfection).
12. What does the *Rushma* on the forehead represent?
It is performed in connection with the rite of renunciation with Satan. It shows that Satan has no more power over the candidate. The candidate becomes the property of *M'shiha* (Christ).
13. What does Mar Nasarai say about signing on the forehead?
The three names he (the priest) traces upon his face as a shield, that the tyrant may see the image of the divinity on the head of the man. The cause of the signing on the forehead is for the confusion of the devil's... it is the great brand of the king of kings which they are stamped... On their forehead they receive the spiritual stamp, that it may be bright before Angels and Man.
14. What is the synonym of *Beth Mamoodeesa*?
Beth Amada
15. What is the symbolism of *Beth Mamoodeesa*?
River of Yorddnan (Jordan).
16. Where is the location of the Table (Altar) in *Beth Mamoodeesa*?
At the left side, inside the *Beth Mamoodeesa*.
17. Why *Mamoodeesa* is called the basis of other *Raze*?
Because *Mamoodeesa* is essential to participate in other *Raze*.
18. What does the anonymous author say about *Mamoodeesa* as the base of other *Raze*?
Mamoodeesa is a great door to the Holy Mysteries and only those who enter through this door are eligible to receive the Body and Blood of *M'shiha*.
19. Who are the East Syriac fathers who specify that only the ones who had received *Mamoodeesa* should receive Body and Blood of *M'shiha*?
Mar Narsai, Mar Ammanuel Bar Sahhare, Mar Yohannan Bar Zobi.
20. What is meaning of the Syriac word *M'dabranusa*?
Divine dispensation.

Week 21

1. When does the priest pour the oil into the flagon and place it on the altar to cover it with the *Shoshappa* during the rite of Holy *Mamoodeesa*?
During the *Onisa d'Rasa*
2. According to Bar Sahhare, what is the symbolism of the oil in the flagon?
Isho M'shiha on the *Sleeva* and its pouring into the water shows the descent of Christ into *Sheol* in order to save the children of Adam.
3. According to the East Syriac tradition, how many *G'hantha* prayers are there for the consecration of oil in the rite of Holy *Mamoodeesa*?
Three *G'hantha* prayers

4. What does the second *G'hantha* (*Qudasha* prayer) of the rite of Holy *Mamoodeesa* say?
Our adoptive sonship in *M'shiha* is deliverance from sinful passions and the joy and rejoicing of the Heavenly Host.
5. What is expressed in the 3rd *G'hantha* of the *Urumi Taksa* for the rite of *Mamoodeesa*?
The 3rd *G'hantha* makes a petition for the consecration of the oil. Then the oil is signed, consecrated, and mixed with the Holy Myron.
6. Where is the prefatory dialogue placed in the *Qudasha* of the oil in *Mamoodeesa*?
Between the first *G'hantha* and the second *G'hantha*.
7. How many *Rûshma* are made in the Sacraments of Initiation?
Three *Rûshma*
8. How does the *Kahna* (Priest) make the third *Rûshma*?
On the forehead, with the thumb, from below upwards and from right to left.
9. According to the East Syriac tradition, what mingles with the fresh oil at the end of the *Koodasha* of the oil?
Oil of Horns
10. According to the East Syriac tradition, how should the oil be poured into the water during the *Koodasha* of water?
In the shape of the Holy *Sleeva*
11. What did Mar Theodore of *Mopsuestia* say about the radiant garment given to the newly baptised?
The newly baptised comes out of the water, which symbolically denotes the next world, which is shining and radiant and the life which you had moved into a long time beforehand through symbols. Christians are in need of this symbolic garment until the moment of their resurrection when they will be able to possess this garment of immortality and happiness in reality.
12. According to the East Syriac tradition, what will be done if there remains an excess of fresh oil?
It will be poured into the font and water for desacralisation.
13. According to the East Syriac tradition, what is the last rite in the baptism?
Desacralisation of water.
14. What do you mean by desacralisation of water?
The sanctified water used for *Mamoodeesa* is stripped of its purity and returned to its original state before it is released.
15. Why is the desacralisation of water necessary?
The East Syriac tradition gives a high sense of sacredness to the sanctified oil and water.
16. 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

17. According to the East Syriac tradition, how is the second signing of *Mamoodeesa* performed?

Initially, in the form of a *Sleeva* with three middle fingers on the chest, and then the whole body.

18. What is the Syriac word for the first signing?

Âthâ, Rushma Qadmaya

19. What is the Syriac word for the second signing?

Rûshmâ, M'shishusa d'amide

20. What is the Syriac word for the third signing?

Hatmâ, Huthama hraya

Week 22

1) What do the three *Rushme* in *Mamoodeesa* represent?

It reveals our faith in the Holy Trinity

Our Lord was with the dead for three days from His death till Resurrection

It represents the proclamation of the faith of Mar Kepa *Shliha* (Apostle Peter) three times as a representative of the *Shlihe* (Apostles)

2) How many times do we remember the *Rushma* of *Mamoodeesa* in the Holy Qurbana?

2 times.

3) Where in the Holy Qurbana do we remember the *Rushma* of *Mamoodeesa* for the first time?

In the *Karozuza* of *M'shamshana* before the *Onisa d'Raze* (Those who have not received the *Mamoodeesa* may leave, those who have not received the sign of life may leave and those who are not receiving the Holy Qurbana may leave).

4) What is the rubric associated with the remembrance of *Rushma* of *Mamoodeesa* in the Fourth *G'hantha* of the Holy Qurbana?

The *Kahna* (priest) signs the *Madbaha* with the Sign of the Holy *Sleeva* (Only this *Rushma* in the Holy Qurbana is performed by drawing from bottom to top as done in *Mamooodeesa*).

5) What is the meaning of the word *Kahnusa*?

Priesthood.

6) How is *Kahnusa* continued in the Holy Church?

Through the Imposition of Hands, which is the Apostolic Tradition.

7) What are the two types of *Kahnusa*?

Royal Priesthood and Ministerial Priesthood.

8) What is Royal Priesthood?

It is the Priesthood which is received by every individual through *Mamooodeesa*.

9) What is Ministerial Priesthood?

It is the Priesthood given by the Church to serve the Royal Priesthood.

10) How many Orders of *Kahnusa* are there in the East Syriac Priesthood, which are commonly accepted?

Nine.

11) What do the East Syriac fathers compare the ranks of Priesthood to?

To the Nine Choirs of Angels.

12) What are the three prominent orders of the East Syriac *Kahnusa* (wide classification)?

M'shamshana, *Kahna*, *Methran* (Deacon, Priest and Bishop)

13) Enlist all the Orders of East Syriac *Kahnusa*?

Moumyane (Exorcists)

M'zamrane (Singers)

Karoye (Readers)

Heupadiakone (Subdeacons)

M'shamshana (Deacon)

Kashisha (Priest)

Peryadotha / Cor Apescopa

Arkkadiyakon (Archdeacon)

Methran/ Apescopa (Bishop)

Methrapolitha (Archbishop)

Casolikka (Catholicose)

(*Moumyane* and *M'zamrane* are not popular, making it 9)

14) What are the Orders of the *Kahnusa* conferred without *Syamida* (Imposition of Hands)?

Moumyane, M'zamrane, Karoye, Heupadiakone.

15) Enlist the Orders of *Kahnusa* conferred only through *Syamida*?

M'shamshana, Kashisha, Peryadotha/ Cor Apescopa, Arkkadiyakon, Methran, Methrapolitha, Casolikka.

16) What are the three ranks of the *Kahnusa*?

M'shamshana, Kahna and Apescopa.

17) What Orders of *Kahnusa* come under *M'shamshana*?

Karoya, Heupadiakona, M'shamshana.

18) What Orders of *Kahnusa* come under *Kahna*?

Kashisha, Cor Apescopa, Arkkadiyakon.

19) What Orders of *Kahnusa* come under *Methran*?

Methran, Methrapolitha and Casolikka.

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

The one who reads *Keriyane* (Old Testament) in the Holy Qurbana.

Week 23

1. How were the Bishops in the East Syriac Church selected?

They were selected from the *Dayaras* (monasteries). As the Priests were married, Bishops would only be from amongst the monks. When a monk was selected to be consecrated as a Bishop, that monk would be consecrated as a Priest first and then as a Bishop. Monks were not necessarily Priests.

2. How were the Bishops of *Mar Thoma Nasranis* selected traditionally?

Whenever a new Bishop was needed, the *Mahapalliyogam* would send a delegation to the Patriarchate at Babylon. The Patriarch would then send them to the *Dayaras* to select a monk. The selected monk would be consecrated as a Bishop and the delegation would bring him over to Malabar.

3. Which are the Orders of *Kahnusa* associated with enthronement?

Methran, Methrapolitha and Casolikka.

4. Which Orders of *Kahnusa* are permitted to bless in the Sign of the *Sleeva*?

Orders from *Kashisha* and above.

5. Why is blessing the with the *Sleeva* reserved for the Orders from *Kashisha* only?

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

6. Which orders of *Kahnusa* are allowed to perform the *Syamida* (imposition of hands) to consecrate various orders of *Kahnusa*?

Methran, Methrapolitha and Casolikka.

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

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

8. What are the duties of a *Methran*?

Teaching, Sanctifying, Governing duties and also doing the *Qudasha* of the Church with *Zaith*, and giving *Syamida* to various orders of *Kahnusa*.

9. Who was the administrative authority in the Malabar Church?

The *Arkkadiyakon*.

10. Who is the Custodian of Liturgy?

Methran.(Bishop)

11. Enlist the six elements of perfection of High Priesthood as per the East Syriac Fathers?

To profess and teach Orthodox Faith of the Church without fault, as received and handed over by the *Malpans* and as testified by the *Malakhas* (Angels).
Syamida/imposition of hands for consecration with at least three *Methrans*/Bishops.
Receive *Syamida* with the *Evangelion*/book of Gospel kept opened on the head of the recipient.
Receive the Sceptre /Episcopal staff as a sign of authority.
Receive the vestments reserved for the High Priests.
The congregation sings "It is Right and Just" and "Hymn of Halleluyya" on his ordination.

12. Which order of *Kahnusa* is the perfection of *Kahnusa*?

Methran (Bishop).

13. When was it made compulsory that three Bishops should be present for the *Syamida* of a Bishop?

Sunahadose of Seleucia - Ctesiphon, convened by Mar Isahac in AD 410.

14. What is the *Biroona*?

It is the head covering/ eskimo worn by East Syriac Bishops. It is white in colour with a *Sleeva* stitched on it.

15. From which language does the word *Apescopa* come?

Greek.

16. What is the meaning of the word *Apescopa*?

One who foresees.

17. From which language does the word *Methrapolitha* come from?

Greek.

18. What is the meaning of the word *Methrapolitha*?

It is a word which consists of two syllables. The first, meaning "mother" and the second meaning "city" or indicating a major, civil city - the owner of the mother city or the big city.

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

It represents their readiness to serve the People of God.

20 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.

Week 24

1. What is the Non-Liturgical (Civilian) attire for East Syriac Bishops?

A black outer *Lebusha* with a red Cassock worn inside, a red *Zunara* (belt), Pectoral *Sleeva*, a *Kai Sleeve*, a Cap and a short staff called *Huthra*

2. 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.

3. What does the red coloured cassock represent?

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

4. As per the East Syriac tradition, which Orders of the *Kahnusa* are allowed to enter inside the inner Veil of the *Madbaha*?

Orders from *M'shamshana* and above.

5. What is the meaning of the word *Karoye*?

Readers, chanters.

6. How are *Karoye* vested?

Kothina, *Zunara*, and folded *Urara* hanging on the wrist.

7. What are the duties of a *Karoya*?

To read out Old Testament readings during Holy Qurbana.

8. Where is the place allocated for the *Karoye*?

In the *Qesthroma*, below the rails and steps to the *Qanke*.

9. As per Mar Isho Bakth (8th Century), to which event from the life of *Isho M'shiha*, does the Order of *Karoyusa* get compared to?

Isho M'shiha reading the Book of *Eshayya* (Isaiah) at the Synagogue.

10. Apart from the Vestments, what does the celebrant give to the *Karoya* when he is made a *Karoya*?

The Old Testament books.

11. What is the meaning of the word *Heupadiakone*?

Sub-Deacon.

12. What are the duties of *Heupadiakonusa*?
To safeguard the doors of the Church during Holy Qurbana along with all the duties of a *Karoyusa*.
13. Who are the authors of the *Taksa* of *Karoya*, *Heupadiakona*, *M'shamshana*, *Kashishusa* and *Apescopa*?
Mar Kupriyanos of N'sivin, Mar Isho Yahb and Mar Israel Casolikka.
14. How are *Heupadiakone* vested?
Kothina, *Zunara*, *Urara* worn around the neck, with both ends falling to front and back on the left shoulder.
15. Where is the place allocated for the *Heupadiakone*?
Below the perpetual lamp hanging in the middle of the *Qanke*.
16. As per Mar Isho Bakth (8th Century) to which event from the life of *Isho M'shiha*, does the Order of *Heupadiakonusa* get compared to?
Isho M'shiha throwing out the vendors with whips from the Temple.
17. What is the meaning of the word *M'shamshana*?
To serve.
18. From which language does the word *Diakon* come from?
Greek, it means Deacon.
19. What are the vestments given to the *M'shamshana*?
Kothina, over which the *Zunara* is tied, and above all, the *Urara*. The *Urara* is worn on the left shoulder with it's both ends falling to front and back.
20. Why does the *M'shamshana* wear the *Urara* partially on the neck?
Because *M'shamshana* gets only one talent by receiving the order of *M'shamshusa*. He is not independent to celebrate the Holy *Raze*.

Week 25

1. Apart from the vestments, what does the celebrant give to *Heupadiakona* when he is made a *M'shamshana*?

The book of *Engartha* (Epistles).

2. What are the duties of the *M'shamshana*?

To bake the *Bukra* (Holy communion bread) using the Holy *Malka* (Holy leaven)

To hold the *Kasa* during Holy Communion of the faithful

To read the *Engartha* (Epistle) during Holy Qurbana

To safeguard the Holy of Holies

3. Which sources explain that the deacon has no power to offer the Holy Qurbana?

The Apostolic Canons and *Liber Patrum*.

4. What does Mar Isho Yahb permit a *M'shamshana* to do in the absence of a *Kashisha*?

In the case of necessity, if there is no *Kashisha*, the *M'shamshana* can sign the *Kasa* to consecrate it, but may

not speak the usual formula.

5. What does the *Methran* do to the *M'shamshana* during *Syamida*?

He ceremonially removes the hair of candidate, places the *Urara* on the left shoulder of the candidate, signs on

the forehead of the candidate with his pointing finger and kisses him on head.

6. What should the posture of the candidate be while receiving the Order of *M'shamshanusa*?

Kneel on single knee before the *Madbaha*, with his pointing finger directed upwards.

7. What does the posture of candidate during the *Syamida* to *M'shamshanusa* represent?

Single finger raised and single knee represents that, he receives only partial rights to serve the Mysteries of the

Church. He receives only a single "*Kakra*" (talent).

8. What does Mar Isho'dad of Merv and Mar Isho Yahb I say about *M'shamshana*?

M'shamshana has only one talent, that of service. However, he is less than the priest and cannot perform

priestly functions.

9. As per Mar Isho Bakth (8th Century), to which event from the Life of *Isho M'shiha*, does the Order of

M'shamshanusa get compared to?

Isho M'shiha washing the legs of his disciples on *Pesaha*.

10. Who holds the *Kasa* while the *Kahna* distributes Holy Communion to the Faithful?

M'shamshana

11. Which is the lowest order of *Kahnusa* that is allowed to bake *Bukra* (Holy communion bread) for

Holy Qurbana?

M'shamshanusa

12. Who is a famous Syriac Saint who was a lifelong *M'shamshana*?

Mar Aprem

13. Who are *M'shamshanisa*?

They are deaconesses in the East Syriac Church.

14. What are the duties of *M'shamshanisa*?

To assist *Kashisha* in anointing adult females during their *Mamooodeesa*.

15. Where does the ordination of *M'shamshanisa* take place?

Questroma.

16. What are the rubrics after the ordination of *M'shamshana*?

When *Syamida* is made perfect, the singers sing. The Archdeacon invites the newly ordained *M'shamshana*

to the Holy of Holies. He is made to kiss the northern end of *Madbaha*, then the southern end of *Madbaha*, then

he moves to the *Methran* and kneels before him and kisses his hand.

17. As per the East Syriac *Syamida* of *M'shamshausa*, to what service does a *M'shamshana* get appointed to?

To serve the church as Leviticus equal to Mar Esthapanose *Sahada*. The order of deacons purifies and discerns

those who do not carry likeness of *Alaha* within themselves and it does so before they come to the sacred rites

performed by the *Kashishe*.

18. As per East Syriac tradition, how is the candidate vested when he is standing before the *Madbaha* to receive the

Syamida to *Kashishusa*?

Wearing the vestment of the *M'shamshana* with the *Paina* (*Gulta*) worn on the left shoulder.

19. What does the candidate do in *Beth Mamooodeesa* in the *Syamida* to *Kashishusa*?

He kisses the font of *Mamooodeesa* with great reverence.

20. At the end of *Syamida* to *Kashishusa*, what does the *Methran* give to the newly ordained *Kashisha*?

The Book of *Swarsa* (*Evangelion*).

Week 26

1. Before the *Huthama* of *Syamida* to *Kashishusa* (Priesthood), to whom does the *Methran* pray specially?

To *Marth Mariam*, to the 12 *Shlihe*.

2. Who are the saints whose intercession is asked for in the *Syamida* to *Kashishusa* before *Huthama*?
Awoon Mar Thoma Shliha, Mar Addai, Mar Mari, Mar Esthapanose Sahada, Mar Shem'on Bar Sabba, Mar Yakkov, Mar Aprem, Mar Giwargis, Mar Kuriakose, Mar Pesiyon, Mar Hormis, Mar Awgen and his Companions, Marth Barbara, Marth Shmoni and her Sons, Marth Meskentha and her two Sons and all Martyrs.
3. What is the vestment given to the *Kashisha*?
Kothina, *Zunara*, *Urara* worn on the neck with it's both ends falling to the front, above all the *Pina* and the *Msane* (Liturgical footwear)
4. What does the *Pina* represent?
The robe of Justice, Jesus Christ.
5. What does the *Urara* represent?
The Authority of Priesthood and the Yoke.
6. What does the *Zunara* represent?
The readiness to serve, The Holiness.
7. What does the *Kothina* represent?
The unwoven dress is worn by *Isho M'shiha*.
8. Why is the *Urara* worn over the *Zunara*?
It represents the free ministry of the *Kashishusa*.
9. What is the traditional civilian attire of the *Kashisha*?
White *Kammees*, *Lebusha* and a cap.
10. What colour do the *Dayara Kashisha* (Monastic Priests) wear as civilian attire?
Black.
11. What should be the posture of the *M'shamshana* while receiving the Order of *Kashisha*?
They should kneel on both knees and should proclaim the profession of faith (the Creed). He receives both "*Kakras*" (talents).
12. What are the five elements of the *Syamida* and Perfection of the *Kashisha* as per the East Syriac Fathers?
To enter the *Madbaha*.
To kneel on both knees before the *Madbaha*.
To extend both hands in blessing by standing in front of the *Madbaha*.
To receive the testimony of the *Methran* about himself at his *Syamida* to *Kashishusa*.

To receive the "*Shlama*" (peace) from his fellow *Kashisha*.

13. What makes the *Kashisha* different from other lower orders of *Kahnusa*?
Kashisha can celebrate *Raze* which the orders lower than *Kashishusa* can't.
14. What does the "Book of Steps on Priesthood" (*Ktāvā d-Massqātā*) (AD 4th/5th Century) say about the duties of the *Kahnusa*?
It lists out certain duties of a *Kahna* performed in the Church such as burying the dead, visiting the sick and teaching and edifying the living.
15. How many times does the *Methran* perform the imposition of the hands during the *Syamida* to the *Kashishusa*?
Twice.
16. After the *Syamida*, what does the *Methran* order the candidate to do?
To lay down on the floor of *Madbaha* and then to stand up.
17. Who makes the *Kashisha* fully vested?
The *Methran*.
18. When did *Isho M'shiha* raise His *Shlihe* to the High Priesthood?
At the time of His *Sulaka* (Ascension to Heaven).
19. How are the *Rushma* done on candidates for *Kahnusa*?
In the sign of *Sleeva*.
20. What does the *Rushma* of the sign of *Sleeva* represent?
All the bodily wishes of the candidate are therefore dead.
The candidate should have a life fitting for *Alaha*.
They should live down to Earth and clear of sin like *Isho M'shiha*.

Week 27

1. How is the first *Rushma* of *Syamida* to the *Kashishusa* performed?
With the three right middle fingers.
2. What does the first *Rushma* to the *Kashishusa* given using three fingers symbolise?
The Most Holy Trinity.
3. How is the second *Rushma* of *Syamida* to the *Kashishusa* performed?
With the right thumb.
4. What does the second *Rushma* to the *Kashishusa* given using the thumb symbolise?

The one *Alaha*.

5. How is the third *Rushma* of *Syamida* to the *Kashishusa* performed?

With the right thumb, from down to up.

6. What does the third *Rushma* to the *Kashishusa* given using the right thumb, from down to up symbolise?

The *Kashisha* is made perfect and is raised to the rank of *Kashishusa*.

7. Which is the second way of giving the second *Rushma* to *Kashishusa*?

It can be performed with the full hand as it also symbolises the one *Alaha*.

8. What are the rubrics after the ordination of the *Kashisha*?

When *Syamida* is made perfect, the singers sing. The Archdeacon invites the newly ordained *Kashisha* to the Holy of Holies. He is made to kiss the northern end of *Madbaha*, then the southern end of *Madbaha*, then he moves to the *Methran* and kisses his hand.

9. When did *Maran Isho M'shiha* establish *Kahnusa*?

On the day of *Pesaha*.

10. Which source says that a *Methran* should be called as *Mar* (Lord) and *Pathrona* (Patrons)?

"Book of Steps on Priesthood" (*Ktāvā d-Massqātā*) (AD 4th/5th Century).

11. Who ordains the *Karoyusa*, *Heupadiakonusa*, *M'shamshanusa* and *Kashishusa*?

Methran, *Methrapolitha* or *Casolikka*.

12. What is the order of *Kahnusa* after *Kashisha*?

Arkkadiyakon.

13. Who is known as the Tongue of the *Methran*?

The *Arkkadiyakon*.

14. Which order of the *Kahnusa* precedes the *Arkkadiyakon*?

Cor Apescopa.

15. Which order of the *Kahnusa* is considered as the perfection of *Kahnusa*?

Methran.

16. Who are the predecessors of the bishops?

The *Shlihe* (Apostles).

17. Who is considered to be the first East Syriac Church Father, who gives a clear picture of the Ecclesiastical Hierarchy?

chy of the East Syriac *Kahnusa*?

Pseudo-Dionysius (5th/6th Century)

18. What is the ancient title of the *Catholicose* of Seleucia-Ctesiphon before the use of the title *Catholicose*?

The Great Metropolitan.

19. What is the ancient title of the Metropolitan of the *Nasrani* Church?

Methrapolitha u'thar'aa d'kolla Hehdho. (Metropolitan and Gate of all India).

20. As per the Vatican Syriac 22, what is the title of the Chief Metropolitan of the *Nasrani* Church?

The Superintendent and Ruler of the Holy See of *Mar Thoma Shliha*.

Week 28

1. When does the *Syamida* to various orders of *Kahnusa* take place, during the celebration of the Liturgy?

The *Syamida* to various orders of *Kahnusa* can be either during the celebration of the Holy *Qurbana* or even

without. If it is performed within the celebration of the Holy *Qurbana*, there are various occasions when it

can take place. It can be prior to the *Marmisa*, prior to the Creed, after the Creed or before the *Huthama*.

2. Which are the days in which the *Syamida* to *Methran*, *Methrapolitha* and *Casolikka* can be conducted?

Had'b'shamba (Sunday), *Eda d'Maranaya* (Feasts of our Lord) or *Dukrana* (Memorial days of Saints).

3. Which are the Rites common in the *Syamida* to all orders of the *Kahnusa*?

The clerical consecration includes the presentation at the *Madbaha*, the genuflection, the imposition of hands by the hierarch, the sign of the *Sleeva*, the announcement and the concluding kiss.

4. What does Patriarch Timothy 1 call the Archdeacon of India?

Head of the faithful in India.

5. What does the eleventh canon of the *Sunahadose* of Mar Isahaq (A.D. 410) say about the Bishopric

consecration?

It stipulates that a Bishop should not be consecrated by just one Bishop alone.

6. What is the ancient title of the Archdeacon of the *Marthoma Nasranis* of *Hendo* (India)?

Archdeacon and Gate of All India

7. What is the other name of the Archdeacon of all India?

Jathikku Karthavyan

8. What does Fifteenth canon of the *Sunahadose* of Mar Isahaq (A.D. 410) say about the Liturgical duties of the Archdeacon?

On Sunday, when the *Methran* is present, he shall proclaim the *Karozuza* of the *M'shamshana* upon the *Bema*, read the *Evangelion*, and command every action which takes place in the Liturgical service.

9. What are the non-Liturgical duties of the Archdeacon?

He shall be the arm, tongue, and venerator of the *Methran*, and the hidden will of the *Methran* shall be brought to pass openly through him.

10. What are the duties of the Archdeacon in making arrangements for the Liturgy?

He shall seat the presbyters on the benches and shall stand in the row at the head of the *M'shamshana* when the *Methran* is sitting upon the throne on the *Bema*. He shall place the sub-deacons at the doors at the hour of service and he shall command the giving of the Scriptures to the readers. He shall assign to the presbyters, *M'shamshana* and *Heupadiakonusa*, the weeks that they are to give baptism, perform the duties of the *Madbaha* and tend the *Madbaha* and its adornments. It shall be this way in all the churches in which there is a Bishop.

11. What does the fifteenth canon of the *Sunahadose* of Mar Isahaq (A.D. 410) say about the residence of the *M'shamshana* and *Heupadiakonusa* who are allotted to serve the *Madbaha* for each week?

Those who receive the weeks shall be maintained by the church and their bedrooms shall be in the

Bes Diakon. In every church and city men shall share out the weeks.

12. What does the fifteenth canon of the *Sunahadose* of Mar Isahaq (A.D. 410) say about the keeping of Keys of Stewardship (Custody of offerings)?

The Keys of Stewardship shall be placed upon the *Madbaha*, and he who is (to be) the steward shall take them from the altar. When he resigns from his stewardship or the *Methran* is pleased to remove him, he shall go and place the keys upon the *Madbaha*.

13. What does the sixteenth canon of the *Sunahadose* of Mar Isahaq (A.D. 410) mandate about the criteria for ordination?

Those who do not know the teachings of the Scripture and those who are less than thirty years of age shall not be ordained.

14. What does the sixteenth canon of the *Sunahadose* of Mar Isahaq (A.D. 410) say about the

criteria for a *Methran* to give *Syamida* to a candidate?

The *Methran* is allowed to ordain *Kashisha* and *M'shamshana* only in churches before the *Madbaha*, and in *Dayras* where the sacrament is consecrated.

15. What does the sixteenth canon of the *Sunahadose* of Mar Isahaq (A.D. 410) say about learning of doctrines and Psalms by the candidate prior to *Syamida*?

One who is unlearned in the teachings, if he cannot recite the *Daveedayya* (*Mazmore/ Psalms*) orally, cannot even be a sub-deacon, but should be reprov'd until he learns to recite the *Daveedayya* orally. If he previously happened to receive ordination to the diaconate or the presbyterate, let him recollect his mind and be instructed in the doctrine, so that the ministers of *M'shiha* may not be like laymen, ignorant in their speech and doctrine.

16. In the *Marthoma Nasrani* tradition, up to which ranks of *Kahnusa* is marriage permitted?

Up to the rank of *Cor Apescopoi*.

17. What is the peculiarity of the Married Clergy in the East Syriac tradition?

In all Eastern Churches, priests are prohibited from getting married. If they wish to get married, they should be married prior to *Syamida* to the *Kashishusa*. But only in East Syriac tradition, *Kashisha* (Priests) are allowed to marry. The East Syriac Church has separate texts for marriage of *Kashisha* and marriage before *Kashishusa*.

18. Which canon of the Code of Canons of the Eastern Churches teach about married clergy?

Canon 373.

19. What does Canon 373 of the Code of Canons of the Eastern Catholic Churches teach about married clergy in Eastern Catholic Churches?

Clerical celibacy chosen for the sake of the Kingdom of Heaven and suited to the priesthood is to be greatly esteemed everywhere, as supported by the tradition of the whole Church; likewise, the hallowed practice of married clerics in the primitive Church and in the tradition of the Eastern Churches throughout the ages is to be held in honour.

20. What does Number 1580 of the Catechism of the Catholic Church teach about clerical celibacy?

While Bishops are chosen solely from among celibates, married men can be ordained as deacons and as priests.

Week 29

1. What do the canons of the *Sunahadose* convened in 486 by Mar Acacius, who was the *Casolikka* of the East from 485 to 496 AD, say about the marriage of the clergy?

"A righteous marriage and childbearing, whether before or after the priesthood, is pleasing

and acceptable to *Alahaa*."

2. What is the role of the *Kahna* in the celebration of the *Rāzē* according to Mar Timothy II?

"The *Kahna* is the one who completes all the mysteries and without whose mediation none of the Holy *Rāzē* of our Church are fulfilled. For, he is the one who, by the Holy invocation perfects all those who are brought near for completion, whatever they may be..."

3. When was celibacy of clergy made mandatory in Roman Catholic Church?

AD 1123.

4. Which are the only two Eastern Catholic Churches which do not have Married Clergy at present?

Syro-Malabar Church and Syro-Malankara Church.

5. What is the meaning of the word *Casolikka / Catholicose*?

It is a Greek word which means Universal Bishop.

6. What does *Didache* (teachings of the Apostles) compare the three ranks of *Kahnusa* to?

It was mentioned in the teachings of the Apostles that bishops are shepherds, priests are teachers and deacons are servants.

7. Why does the great East Syriac scholar and poet Abdisho Bar Berikha (1318) consider priesthood the most significant of all the sacraments?

Because through the ordination of the priest, all other sacraments are bestowed upon the faithful who wishes to receive it.

8. What does Mar Abdisho Bar Berikha say about *Kahnusa* in the book *Marganisa*?

Kahnusa is the most important and noble sacrament in the Church through which all other sacraments of the Church are perfected and it is the greatest gift that *Alahaa* gave to mankind by empowering men to forgive their fellow men's sins.

9. What does Mar Timothy II (1352) say about *Kahnusa*?

Mediation and blessing of the *Kahnusa* functions as a seal which makes the *Rāzē* valid and *Alahaa* entrusted this seal to bishops and priests.

10. What does the great East Syriac theologian Mar Narsai (502) say about *Kahnusa* in his homilies on priesthood under the headings of "On Priesthood" and "On Holy Eucharist"?

Syamida of priests is the key to divine mercy. *Alahaa* gave the great seal of His divinity and thus the *Ruha d'Kudsha* is celebrated by the hands of the *Kahna*. Mar Narsai wrote that the priest received from *Ruha d'Kudsha* the power by the laying on of hands, and through him all *Rāzē* are performed.

11. What does "Laying on of Hands" mean in East Syriac Church?

For East Syrian fathers, the sacred sign of the holy orders has always been the laying on of hands. By the laying on of hands, the *Ruha d'Kudsha* is awarded for the exercise of the priestly office.

12. What does Mar Isho Yahb III say about Imposition of Hands and Apostolic Succession?

He stated that by the laying on of hands are bestowed *Ruha d'Kudsha* and the priestly authority. The *Kahnusa* is derived from the Apostles in a continuous sequence by laying on of hand.

13. What does Mar Abdisho say about Apostolic Succession of *Kahnusa*?

He says that *Kahnusa* was conferred through the Apostolic tradition by the ecclesiastical laying on of hands. He also expressly declares the *Kahnusa* is granted with spiritual oil, i.e. by the laying on of hands, not with material or substance of oil.

14. "Our Lord exercised the office of the *Catholicose* when he laid his hands on his disciples on the Mount of *Zaith*. He practiced the office of the Metropolitan when he said to Shem'on Keppa: If you will be converted, strengthen your brothers (Luke 22.32). He exercised the office of the *Methran* when he breathed on them and said: Receive the *Ruha d'Kudsha* (John 20.22), the office of the *Cor Apescopa*, when he sent them out to preach two and two, and the position of *Arkkadiyakon* when he went to different places and visited them; the *Kashishusa*, when He broke His body for the disciples in the last supper hall; the office of the *M'shamshana* when he washed the disciples' feet on the day of the *Pesaha*; the office of the *Heupadiakona* when he drove the vendors out of the temple with the whip; and the office of the *Karoya* when the scriptures were handed over to him in the synagogue."

Who is the author of the above-mentioned comment?

Mar Isho Bar Bakth Methrapolitha (8th Century).

15. Whose quote is "The *Shlihe* were used by Him as readers when he selected the Twelve and the Seventy; as a *Heupadiakona* when he sent them two and two before him; as a *M'shamshana* when he led them up Mount Tabor; as a *Kashisha* when he taught them to break his body and blood; he made them *Methran* when he rose from the grave and came to them in the last super hall; he used them as *Methrapolitha* when he appeared to them at Lake Tiberius; he made them *Catholicose* when he blessed them and ascended into heaven and upon he send his *Ruha* to them".

The anonymous author of the 9th Century.

16. What does Mar Isho'dad of Merv (9th century) say about ranks of *Kahnusa*?

Apostles received the high priesthood through the descent of the *Ruha d'Kudsha* and the 70 disciples received the priesthood. In his explanation of Chapter 6 and 13 of the Acts of the Apostles, he mentions laying on of hands as a diaconate ordination and laying on of hands on Paul and Barnabas as ordination of the *Kashisha*.

17. What does Mar Timothy II *Catholicose* say about the ranks of *Kahnusa*?

The Lord himself instituted the three main ranks of the priesthood: bishop, priest, and deacon by the Holy Sign, whereby the ordination awarded is also introduced by *M'shiha* himself.

18. What does Mar Narsai (502) say about Apostolic Succession of *Kahnusa*?

M'shiha consecrated the Twelve apostles by raising his hands and blessing them on his *Sulaka* (Ascension). The Apostles consecrated *Kashisha* on behalf of *M'shiha*.

19. Who all are the East Syriac Fathers who say about prohibition of Re- Ordination and Indestructibility of *Kahnusa*?

Mar Narsai, Liber Patrum, Mar Abdisho, Mar Yohannan III Catholicose.

20. Who said that "*Kashisha* could not be *Kashisha* without the *Methran*, the *Methran* not a *Methran* without the Metropolitan, and the Metropolitan not a Metropolitan without the *Catholicose*"?

Mar Isho Yahb III.

Week 30

1. Who declared that it was illegal to consecrate a bishop who has not previously received the diaconate and priesthood?

Mar Isho Yahb I.

2. Which document testifies about a *M'shamshana* directly ordained to a *Methran*?

The Chronicles of Arbel.

3. Why is it said that the *M'shamshana* should stand throughout the Holy Liturgy?

The *Malaka* has no throne or ruler chair and *Malaka* stands in front of the Lord's throne. *M'shamshana* repre

sents the *Malaka*.

4. Which are the sources that say that the ranks of the *Cor-Apescopa* and Archdeacon are awarded without lay

ing on of hands, simply by the command of the bishop. The ordination of the lower ranks was also the responsibility of the *Cor-Apescopa*. But he could never consecrate priests and deacons.

Anonymous Author of 9th century, *Liber Patrum* and Mar Abdisho Bar Berikha.

5. What does the word *Kakra* mean?

Coins or Talents.

6. What does Mar Timothy II say about the Earthly Church and the Celestial Church?

The Earthly Church is just like the Celestial Church, divided into 3 steps and 9 degrees,

likewise in the Earthly Church the ranks are divided into three ranks and each one has three grades, i.e., a total of nine grades.

7. How many *Kakra* does a *Kashisha* receive through the *Syamida*?

The Kashisha receives two more *Kakra* and thus has three *Kakra*, which include one of *M'shamshana* and two of *Kashishusa*, to complete with them the divine deeds, the sacraments (*Mamodeesa* and *Qurbana*), preaching and discipleship.

8. How many *Kakra* does a *Methran* receive through the *Syamida*?

As for the *Methran*, he receives two more *Kakra* to his existing three *Kakra*, making him have five *Kakra*.

9. To what do the East Syriac fathers compare the talents of the *Kahnusa* with?

Five *Kakra* are compared to the 5 books of the *Torah*, 5 senses of the human body, 5 fingers of a hand, and 5 stages of divine dispensation: the first from Adam to the Flood, the second to Abraham, the third to *Mushe*, the fourth to *M'shiha*, the fifth from the *Mamodeesa* of *M'shiha* to his second coming.

10. Who are the East Syriac Fathers who speak about the *Kakra* of *Kahnusa* in detail?

Mar Isho'dad of Merv and Mar Isho Yahb I.

11. Which is the oldest East Syriac source which writes about the *Kashisha*, apart from the *Methran*?

The first time the word *Kashisha* was mentioned in the Chronicle of Arbela after 151AD. Until then there were only writings about *Methrans* in the Church and not about *Kashisha*.

12. Which is the oldest East Syriac source which writes about the *Heupadiakona*?

We find it for the first time in the report on the martyrdom of Mar Abda of Kinay (AD 450).

13. Which is the oldest document which writes about the orders of *Kahnusa* apart from the three main

ranks?

The Biography of Mar Awa Catholicose (552). It speaks about 'other church grades' without mentioning them.

14. Which *Sunahadose* distinguished among the rank of the episcopate as Catholicose, Metropolitans and Methrans?

The *Sunahadose* of Mar Isho Yahb I (585)

15. Who made the three levels of angels correspond to the three levels of *Kahnusa*: *Methran*, *Kashisha* and *M'shamshana*?

Mar Salomon of Basra.

16. Who were the first East Syriac fathers to compare the nine ranks of *Kahnusa* with the Choirs of Angels?

Mar Isho Bakth (8th century) and Mar Yohannan Bar Zobi (13th century).

17. How does the *Liber Patrum* distinguish the three ranks of *Kahnusa*?

The *Liber Patrum*, attributed to Simon Bar Sabba, compares each rank to three degrees, exactly according to the levels and degrees in the angelic world:

First level: High priests: (*Catholicoi, Metropolitan and Methrans*)

Second level: *Kashisha*: (*Cor-Apescopa, visitators, and Kashisha*)

Third level: servants: (*M'shamshana, Heupadiakona and Karoye*)

18. How does the Anonymous Author of the 9th century classify the Orders of East Syriac *Kahnusa*?

Karoya, Heupadiakona, M'shamshana; Kashisha, Peryadotha, Cor-Apescopa; Methran, Metropolitan, Catholicose.

19. What does the Anonymous Author of the 9th century say about the *Kashishusa* with respect to *Malaka*?

He said that the service of the *Kashisha* is higher than that of the *Malaka*. The *Srappa* (Seraph) touched the glowing coal with the tongs, which is only a model or representation of the Holy Qurbana. The *Kashisha*, on the other hand, distributes the Holy Qurbana, the fulfilment of the example. In addition, the *Kashisha* calls down the *Ruha d'Kudsha* while Gabriel only announces Him.

20. How does Mar Timothy II classify the Orders of East Syriac *Kahnusa*?

Mar Timothy II classifies them in the following form: *Catholicose, Metropolitan, Methrans; Kashisha, M'shamshana, Heupadiakona*; reader, singer, and exorcist.

