

## Round 3 29-10-2023 Questions from Week 31 to Week 40 (English)

### Week 31

1. *Casolikka* Mar Isho Bar Nun (AD 823-828) speaks of five degrees of the church hierarchy. Which are they?

*M'shamshana, Kashisha, Methran, Methropolitha, and Casolikka.*

2. Which is the most commonly accepted classification of the East Syriac *Kahnusa*?

The classification of Mar Abdisho (13<sup>th</sup> Century). The list is as follows: *Catholicose, Metropolitan,*

*Methran, Archdeacon, Cor-Apescopa, Kashisha, M'shamshana, Heupadiakona and Karoya.*

3. According to Mar Aprem, what is the most sublime task that the *Malaka* performs?

The Holy service before *Alaha*, which extends from the completion of the heavenly liturgy to the constant serving presence in the church.

4. What does Mar Narsai call a *Kahna*?

Angel of the Lord.

5. "The *Kashisha* is the mediator of the sacred mysteries and no priest or bishop receives these mysteries without the mediation of priests." Whose comment is this?

Mar Timothy II.

6. In what way does Mar Timothy II compare the *Malaka* and *Kahna*?

As the *Malaka* are the servants of the Lord and the mediators of the Lord, the *Kahna* are physical *Malaka* who are made mediators between *Alaha* and mankind.

7. "Just as we chanted, praising through our physical tongues in the Church of the Earth, grant us to serve you with the *Malaka* who serve you in the Celestial Church." Where does this prayer appear in the East Syriac Liturgy?

These are the last two lines of the *Slosa d'Sapra* of *Sapra* in the *Qudash Edtha* (Season of Dedication of the Church). (Darmo, Hudra, Vol.III, 588)

8. Which canons prohibit a *Heupadiakona* to wear the *Urara* as worn by a *M'shamshana*?

Canons 4 and 5 of Mar Awa (544AD), Canons in the book of the *Ibn al-Tayyib* (Jurisprudence of Christianity).

9. What does *Liber Patrum* say about the duties of the *Heupadiakona*?

The *Heupadiakona* is forbidden to touch the sacred vessels and to administer the chalice of the blood to the faithful during the Holy Communion. However, in cases of necessity, when

the *M'shamshana* is absent, a *Heupadiakona* can function as a *M'shamshana*, during the liturgy only with permission of the *Methran*.

10. How does the *Sunahadose* of 410 in its Fifteenth Canon recognise a *Heupadiakona*?

As an Exorcist.

11. Which Choir of *Malaka* is compared with the *M'shamshana*?

Principalities.

12. Which *Sunahadose* prohibits the Celebration of Liturgy without *M'shamshana*?

The *Sunahadose* of Mar Isho Yahb I and Mar Awa decided that the liturgy should not be celebrated without a *M'shamshana* or a second priest. The *M'shamshana* is the herald of the church, who calls the people's attention and invites them to pray.

13. Who are allowed to celebrate the Holy Qurbana without *M'shamshana*?

Only the hermits and priests who live far from human dwellings are allowed to celebrate the liturgy without a *M'shamshana*.

14. Who says that it's the duty of the *M'shamshana* to clean the *Madbaha*?

Mar Babai the Great and Mar Timothy II.

15. According to Mar Isho Yahb I, Mar Isho'dad and Mar Abdisho, what is the priest's main authority?

To offer the sacrifice and to sanctify water and oil of the *Mamodeesa*.

16. According to the *Liber Patrum*, what are the authorities of the *Kahna*?

In addition to the authorisation to consecrate water and oil of the *Mamodeesa* and to offer the Holy Qurbana, the functions of the *Kashisha* are as follows: reading the *Swarsa* (Gospel) on the *Bema*, fulfilling the marriage ceremony between man and woman, burying the dead, forgiving the transgressors, and fulfilling all the necessary functions of the *Kahnusa*, except for the consecration of the *Madbaha* with oil. A priest may also unite or unbind married couples and visit sick people to heal them. Likewise, in the rite of consecration, the following powers are spoken in the prayer accompanying the laying on of hands, the priest puts his hands on the sick so that they can be healed, serves the *Madbaha*, offers Holy Qurbana and consecrates the *Mamodeesa* water.

17. Which is the oldest East Syriac source which says about the Order of the Archdeacon?

The Archdeacon's office was mentioned by the *Sunahadose* in 410 Canon 15, Canon 27 of Mar Awa in Canons in the *Ibn al-Tayyib* (Jurisprudence of Christianity), and Canon 19 of *Sunahadose* of Mar Isho Yahb I in 585 AD.

18. According to the Canons of the Mar Isho Bar Nun, what is the authority given to *Arkkadiyakon*?

The Archdeacon is authorized to act as an ecclesiastical judge.

19. How does the call to Kahnusa shares the ministries of Isho M'shiha?

The call to Kahnusa shares the threefold ministry of Isho M'shiha as *N'viya* (prophet), *Kahna* (priest) and *Raya* (shepherd).

20. What is the meaning of *Kumra*?

High priest.

### **Week 32**

1. What are the East Syriac Synonyms for the term *Methran*?

*Resh Kahna and Resh Kumra*, which mean High Priest.

2. Which East Syriac Father commented that the "Church and the *Kahnusa* are inseparable"?

*Mar Narsai*.

3. "Glorious is Gabriel and mighty is Michael, as their name testifies: yet every moment they are bowed down under the mystery which is delivered into thy hand... With love they bow beneath the will that is concealed in thy mysteries; and they give honour to thee for the office that is administered by thee. Let us marvel every moment at the exceeding greatness of thine order." Where is this hymn taken from? Who is the Author?

Hymn of Narsai from the *Taksa* of *Syamida* to *Kashishusa*.

4. How was Priestly formation given to *Nasrani Kathanars*?

The formation was in the *malpanate*, similar to the *Gurukula*. The *Kathanars* were given training for administering the sacraments, clerical formation, East Syriac Language and Holy Scriptures from the *Malpane*.

5. Who are the East Syriac fathers who unanimously qualified the *Kahnusa* as "*Kahnusa* of the Church"?

*Mar Narsai* and *Mar Timothy II*.

6. Who are *Bnai Qyama* (Children of the Covenant)?

They were Christian celibates (monastic people) living in the community but not in the monasteries. They existed in the East Syriac Church at least from the time of *Mar Aphrahat*. They were called as the covenanters from their ranks as pastors or clergy. They were also known as *Bnai Edtha* (Children of the Church).

7. Which East Syriac Father named the *Kahna* as the "Salt of the Earth" and the "Pen in the hands of the *Ruha d'Kudsha*"?

The 5th century East Syriac Father, *Mar Narsai*.

8. Which are the earliest sources which speak about rituals of ordination?

The 'Apostolic Fathers' don't give much information about the institution of the Bishops, Priests or Deacons and their manner of ordination. Later we see the evidence in the *Didache*, *St Clement*, *Origen* and *Novatian*.

9. What are the five orders of *Kahnusa* in the Greek Church?

The Greek tradition mentions five orders: bishops, priests, deacons, sub-deacons and readers.

10. Which are the Orders of the *Kahnusa* in the Roman Catholic Church according to the Council of Trent?

They are seven in number: priests, deacons, sub-deacons, acolytes, exorcists, readers and the door keepers.

11. How does the *Didascalía* describe bishops?

The *Didascalía* describes bishops as judges.

12. How many *Syamida* prayers are included in the ordination of the *M'shamshana*, *Kashisha* and *Methran*?

Two *Syamida* prayers are included in the ordination of *M'shamshana*, *Kashisha* and *Methran*.

13. What is the meaning of the word *Syamida*?

The word *Syamida* comes from two Syriac words (*syam* and *ida*) which means "lay down" and "hand".

14. "The *Ruha d'Kudsha* grants the priestly powers through the imposition of hands." Whose quote is this?

*Mar Isho Yahb III.*

15. Which East Syriac *Syamida* is associated with the salutation of relics at the *Beth Sahada*? *Syamida* to *Apescopa* (Bishop).

16. "Genuflection, whether in the apse or out of it, always signifies death. And the *Kahna* kneels in the apse because he bears the similitude of *M'shiha* and figures his death and resurrection. *M'shiha* died in his humanity and hence the *Kahna* genuflects and figures the death. *M'shamshana* indeed, because they bear the type of spirits (angels), the Spirit however do not all die, nor are vested with mortal body according to the property of their nature, ought to act the type; and they do not genuflect because they (the angels) cannot die; but stand on legs, because the angels stand before the *bema* assiduously." Which East Syriac Father's comment on kneeling during the *Syamida* is this?

*Mar Giwargis of Arbela.*

17. Which are the Orders of Priesthood in the Armenian Tradition?

They are the Doorkeeper, Reader, Exorcist, and Candle Bearer. Then comes Sub-Deacon, Deacon, Priest, Bishop, Archbishop, and *Catholicos*.

18. What is the meaning of MelkiZadekh?

King of Justice. (*Malka*: King, *Zadekh*: Justice)

19. Which are the Orders of Priesthood in the West Syriac / Syriac Orthodox tradition?

There are three ranks of priesthood in the Syriac Orthodox Church: *Episcopate*: *Patriarch*,

*Maphrian, Metropolitan* (Archbishop) and *Episcopa* (Bishop). Vicariate: *Chor-Episcopos* and *Qasheesho* (Priest). Deaconate: Archdeacon, *M'shamshono* (Deacon), *Yufdyakno* (Sub-deacon), *Quruyo* (Lector) and *Mzomrono* (Singer).

20. what is the equivalent term used for *Kahana* in Hebrew?

Kohen

### Week 33

1) According to Mar Timothy II, what is the 'Law of Marriage'?

*Alahaa* given *Rāzē* (Mysteries). (God given mysteries/sacraments)

2) According to the Syriac Fathers, marriage symbolises the relationship between whom?

*M'shiha* and the Church.

3) From where did the East Syriac fathers take the theological understanding of the meaning of marriage?

From the Holy Scripture.

4) What is the symbolic meaning of “*Rāzā* of Marriage” according to the East Syriac Fathers? The East Syriac Fathers comment on the “*Rāzā* of Marriage” by giving the symbolic meaning of the rite which outlines the economy of salvation (*M'dabranusa*) brought about by *M'shiha*.

5) What does the 13<sup>th</sup> Canon of the *Sunahadose* of Mar Geevarghese I (674) stipulate?

The canonical form of the celebration of marriage requires the consent of the parents, the mediation of the Holy *Sleeva* of salvation and the Priestly presence.

6) What does *Isho 'bqkht* (8<sup>th</sup> century) comment about the priestly blessing of marriage?

“We believe that what is blessed by the *Kahna*, it is blessed by *Alahaa*”.

7) According to Mar Timothy II (1318-1332/5), which are the five constitutive elements that are necessary for the validity of marriage?

i) Administered by a valid priest

ii) The presence of the cup of wine mixed with water to be blessed by the priest

iii) The Holy *Sleeva*

iv) The ring

v) *H'nana* (sand from the Tomb of saints/martyrs)

8) What are the five elements according to Isho Bar Nun for marriage?

Marriage requires the presence of the *Kahna* and of the lay people, of the Holy *Sleeva*, of the blessed wine mixed with water and of the ring.

9) What are the two conspicuous phases in the celebration of marriage according to Mar Timothy I?

Betrothal and the Crowning.

10) What is the title of the *Taksa* for Marriage in the East Syriac tradition?

*Taksa d'Zuwaga*

11) What is the meaning of the Syriac word *Zuwaga*?

Literal meaning may be yoke.

The meaning of *Zuwaga* is the "binding together as if by a yoke".

To join together or unite in marriage.

The communion of the couples by the *Zuwaga* is known as *Shawtapusa*.

12) What are the important rites in the East Syriac marriage?

i) Rite of consent or rite of sending the ring.

ii) Rite of joining the hands of the stewards.

iii) Rite of marriage in the church.

iii a) Blessing of the chalice and drinking from it.

iii b) Blessing of the Bridal attire and the Benedict of the Colours.

iii c) Blessing of the crowns and crowning.

vi) Setting up of the bridal chamber; with prayers of the priest.

vii) Dismantling of the bridal chamber.

13) What are the two Rites of Betrothal?

The rite of consent or rite of sending the ring and the rite of joining the hands of the stewards.

14) What happens in the rite of sending the ring?

The *Kahna* first sends the ring of the groom by a pious woman to the house of future bride, if she consents to marry the man then she chooses to accept the ring.

15) What does the Nomocanon (The Nomocanon is one of the canonical texts of the East Syriac tradition. The author is Mar Abdisho Bar Berica (d1318.) narrate about the sending of the ring?

The *Kahna* sends four pious women or *bnath qyāme* (daughters of covenant) who are known well by the girl. They will take her by the hand, place the ring on it and say, "This is the ring of (name of the groom), the son of (...), whom your father or your brother or your paternal uncle or your mother or your maternal uncle or (...) your sponsor has betrothed to you. If then, your will is satisfied with him, be still and keep your silence but if it is not, cast off the ring. The matter will be over.

16) Who are the *Bnay qyāmā*?

They were a community of faithful in the early Syriac Churches focused around the members of the covenant: men and women who had committed themselves to sexual abstinence and

the service of the Church. The English translation of the Syriac *Bnay qyāmā* is literally sons of the covenant. A male member of the covenant was called *Bar qyāmā*, or son of the covenant and a female member was known as *Bat qyāmā*, or daughter of the covenant.

17) What is the rite of joining of hands?

The second step in East Syriac marriage is the exchange of the right hand of the procurators after the question of the curate. The procurators are representatives of the two families. The *Kahna* takes their two right hands, reminding the prospective couple and the assembly that the communion of man and woman was established by the creator. He calls *Alaha*, the angels and saints to be witnesses to the agreement for the new partnership of life initiated by the spouses and prays for the betrothed. Afterward, the ceremony is concluded with the Lord's Prayer.

18) Where is the rite of joining of hands conducted?

The rite is conducted in the house of the bride in the presence of the *Kahna* and witnesses.

19) According to Isho Bakht (8<sup>th</sup> Century) why is betrothal a necessary step before the matrimony?

It is a period of trial and mutual recognition which leads the couples to a happy and lasting matrimony.

20) What does the Nomocanon say about betrothal?

Since the beginning, when *Alahaa* formed Eve from the rib of Adam, prior to her formation, *Alahaa* first spoke the word, "It is not good for man to be alone. I will make for him a helper like him." By this *Alahaa* early indicated this covenant, which men ought to make through betrothal. Therefore, *Nazranis*, the children of the wedding-feast of *Isho*, the heavenly bridegroom, should have, prior to their intimacy, a contract.

#### Week 34

1) According to the Liturgical tradition of the East Syriac Church, when did *Isho M'shiha* betroth the Church?

It took place in the river *Yorddnan* (Jordan) during the *Mamoodeesa* of *Isho*.

2) Through which door do the spouses enter the church for the marriage?

The spouses enter the Church through the Southern door.

3) Which side does the bride stand on during the celebration?

The bride stands on the right hand of the bridegroom during the celebration.

4) Where does the tradition of the bride standing at the right hand of the bridegroom during the celebration

come from?

The Old Testament (Jewish).

5) What is the biblical background of the bride standing at the right hand of the bridegroom

during the celebration?

“Daughters of kings are among your ladies of honour; at your right-hand stands the queen.”  
(Psalm 45:9)

6) What symbolism does the bride standing at the bridegroom's right-hand side during the celebration hold?

From the side of *Isho*, the second *Hawwa* (the Church) was born. We find this through Mar Aprem's symbolic interpretation of the piercing of *Isho*'s side where blood and water flowed. The water symbolises *Mamooodeesa* while the blood is a symbol of the Holy *Qurbana*. He also says that *Isho*'s right hand sustains the Church and protects it.

7) What is the first rite of marriage in the Church?

The Exhortation of the *Kahna* and the Exchange of Vows.

8) Why does the introductory rite of the wedding not begin with *Awoon d'vashmayya* (Our Father in Heaven)?

The Betrothal and Wedding together is a single celebration. The Liturgy of the Betrothal ends with *Awoon d'vashmayya*. So, there is no need for a repetition.

9) What is the rite which follows the Introductory Rite?

Blessing of the *Kasa* (Chalice).

10) When does the *Kahna* pour water in the wine of *Kasa*?

During the first *Onisa*.

11) What does adding water to the wine symbolise?

Drops of water are added to the *Kasa* as a symbol of the communion of the spouses, shared by wife and husband.

12) What is the main theme of the first *Onisa*?

The hymn highlights the theme of the Church as the bride. The messianic announcement of the restoration of Israel (= becoming the new Israel) is applied to the Church and is developed in reference to the passion of *M'shiha*.

13) From where did the Church of the East adopt wine in the rite of marriage?

The Old Testament (Jewish tradition).

14) What is added into the *Kasa*?

The ring that is going to be worn by the bride, the Holy *Sleeva* that is going to be worn by the groom and the *H'nana*.

15) How many rings are blessed in the rite of marriage?

One (the ring that is going to be worn by the bride). The groom doesn't have a rite of blessing



of the ring.

16) What does the ring symbolise?

The ring has been a symbol of faithfulness from the earliest of Biblical times. It is the sign of the covenant between the spouses. This alludes to the covenant of *Alahaa* with Israel where the bridegroom took the initiative. It is the symbol of the bond of love and peace that unites the spouses and accomplishes the truth of the promise of the spouses.

17) What does the Holy *Sleeva* in the Rite of Marriage symbolise according to *Mar Timothy*?

"The Holy *Sleeva* is the pledge that bestows the heavenly blessings of the Kingdom. It is placed in the *Kasa* as a living witness, that by its holiness it may complete the intention at hand and to be a sponsor of these things which are required, so that they may be completed well."

18) What does *H'nana* which is added to the *Kasa* represent?

It represents the communion with the saints. "*Alahaa* has worked all things towards us in mercy and compassion".

19) Who gives the *Kasa* to the bride and groom?

*M'shamshana*.

20) How do the bride and groom drink from the chalice?

Two thirds are given to the groom and one third to the bride.

### Week 35

1) According to *Mar Timothy II*, what is the symbolism of mixing of water and wine in the *Kasa*?

The blood of *M'shiha* which symbolises the union of the spouses as envisioned by *Alahaa* in the creation. By drinking from the same consecrated *Kasa*, divine grace is transmitted to the spouses.

2) What do the "Garments and Colours" symbolise?

Symbol of incorruption and renewal

Symbol of unity

Symbol of *Alahaa's* provision

Symbol of glory

3) What is the "Colour" in the *Raza* of Marriage as per the East Syriac tradition?

The main outer garment of the bride.

4) What is the Syriac term by which marital union is expressed?

*Shawtapusa* (communion/ fellowship).

5) Who places the Bridal Attire, Colours and Crown on the table before the *Kahna*?  
*M'shamshane*.

6) How many *M'shamshane* are allotted to bring the Bridal Attire, Colours and Crown to the table before the *Kahna*?  
Three.

7) What does the Crown symbolise according to the Syriac fathers?  
Glory and joy.

8) What other *Raze* evoke the Hymn of Crowning?  
*Mamoodeesa* and Holy *Qurbana*.

9) What does the groom's Crown represent?  
The groom's Crown represents the Crown of thorns of *Isho* who laid down His life for His bride, the Holy Church.

10) What does the bride's Crown represent?  
The bride's crown symbolises the glory, the reward and the honour *Alahaa* granted to us, the Church.

11) What is the symbolism of the Crowning?  
The Crowning reveals that the man and woman, in their union with *M'shiha*, participate in His *Malkusa* (Kingship) and become an icon of the love of *Isho M'shiha* for his Church. To receive the Crowns at Marriage is to be Crowned King and Queen of the new family, the domestic Church.

12) Who is the author of the hymns for the blessings on the head of the bride and bridegroom?  
*Mar Aprem*.

13) What is the main theme of the blessing hymns composed by *Mar Aprem*?  
These prayers ask for *Alahaa*'s blessings on the spouses, beseech for material prosperity, reputation, health, knowledge, strength, holiness, fertility and blessed offspring and above all *Alahaa*'s protection. These benedictions of the groom and bride call to our minds the blessings the Patriarchs (since Old Testament) conferred on their children.

14) What does the *Kahna* do during the Hymn of the Benediction of the Groom?  
The *Kahna* approaches the groom and places his right hand on his head and blesses him with

a prayer ending in a doxology.

15) What does the *Kahna* do during the Hymn of the Benediction of the bride?

The *Kahna*, placing his right hand upon the head of the bride, blesses her. The concluding prayer is a doxology.

16) Who does the bridesmaid symbolise?

The bridesmaid symbolises the holy women in the Old Testament such as *Y'hudith* (Judith), Esher, Debora, etc....along with Martha and Mariam and the servants of *Isho M'shiha*.

17) What do the East Syriac fathers say about the wedding banquet and the communion into which the bride and the bridegroom enter?

The communion into which the bride and the bridegroom enter symbolises resurrection.

18) According to *Mar* Geevarghese of Arbela and *Mar* Timothy II, for how many days can the wedding banquet be celebrated?

Three days or seven days.

19) According to *Mar* Timothy II what is the significance of 3 days of celebration?

The three days celebration signifies the *Raza* (Mystery) of the Holy Trinity through which the resurrection is perfected.

20) According to *Mar* Timothy II what significance does the seven days of celebration have?

It typifies the covenant and the eternal joy which will remain always and forever.

### Week 36

1) What are the final rites of the wedding?

The erection and the dismantling of the Bridal Chamber.

2) Where does the erection and the dismantling of the Bridal Chamber take place?

At home.

3) The erection of the Bridal Chamber recalls what in the Old Testament?

The bridal canopy (*chuppah*).

4) What is the Old Testament reference for the Bridal Canopy?

Ps. 19: 5

5) In the Jewish tradition, what does the Bridal Chamber symbolise?

The groom's home and the bride's new domain.

6) What does the erection of the Bridal Chamber symbolise?

The marriage between *Maran Isho M'shiha* and the Church; the bridal chamber is the spiritual and eternal one.

7) What does Mar Aprem call the Bridal Chamber?

The chamber of light.

8) What do the Syriac fathers compare the entrance of the spouses into the Bridal Chamber with?

The Syriac fathers compare the entrance of the spouses into the Bridal Chamber with the heavenly banquet that is prepared for the just.

9) When does the erection of the Bridal Chamber take place?

The service is usually conducted on the evening of the wedding, before the spouses retire for the night.

10) What do the liturgical prayers of the erection of the Bridal Chamber portray?

The liturgical prayers portray the Church edifice as the temple of *Alahaa* and a Bridal Chamber on Earth, which is a prefiguration of the Heavenly Bridal Chamber. The Church is also described as a bride that is awaiting the second coming of the bridegroom (Our Lord) when he will take her to the Heavenly Bridal Chamber.

11) What are the rites in the of erection of the Bridal Chamber?

The rite commences with the reciting of the Lord's Prayer and followed by a priestly prayer where he prays for the indissoluble union of the couple. It proceeds with Psalm 121 with a refrain. Afterwards, the priest recites a prayer and incenses the bridal chamber. An antiphon is chanted for the benediction of the house and of the spouses. It beseeches the Power and help of the *Sleeva*, the intercession of *Marth Mariyam*, and the saints. The antiphon is followed with a priestly prayer that seeks to benedict the spouses and another three hymns are recited. After the priestly prayer, Psalm 67 is recited with a refrain where it asks for the blessing of the Bridal Chamber. After the chanting of the hymn, the liturgy says, "Here the Bridal Chamber is closed." It is followed with the reciting of the *Teshbuktha* and priestly prayers for the intercession of the Virgin *Maryam* and of the saints. Then follows the Litany, Trisagion, and reciting of the Lord's Prayer and is concluded with two prayers and a final benediction.

12) How does the erection of Bridal Chamber end?

The closing of the Bridal Chamber after the spouses have entered it.

13) What is symbolised by the closing of the Bridal Chamber?

It signifies the closing of the heavenly room after the entry of the bridegroom (Matt 25: 10).

14) When did the dismantling of the Bridal Chamber take place?

The dismantling of the Bridal Chamber generally took place one week after the marriage.

15) What does the dismantling of the Bridal Chamber intend?

It intends to implore the blessings of the Lord for procreation and the good education of the children.

16) What are the cultural elements adapted by the *Marthoma Nasranis of Hendo* (India)?  
*Minnu (Tali)* and *Mantharakodi*.

17) How many balls form the shape of the cross on the *Tali* of *Marthoma Nasranis*?

21

18) What is the significance of 21 balls on the *Tali*?

$7 \times 3 = 21$

7: Completeness

3: Holy Trinity

19) Who prepares the twine for the *Thali*?

The twine is to be prepared by the party of the bridegroom (sister and brother-in-law).

20) When and where should the twine for the *Thali* be prepared?

After the *Chantham Charth*, the twine with which the *Tali* is tied is prepared in the house of the bridegroom.

### Week 37

1. In earlier times, where was the venue of the marriage and who used to give the blessings?  
In earlier times, marriage was a social celebration and the head of the family used to give blessings to the new couple.

2. What were the two celebrations of marriage at the time of *Mar Aprem*?

*M'kuraya* (betrothal) which means the engagement between a man and woman to become husband and wife and the *H'lolaa* (banquet or wedding), followed by the establishment of common life between them.

3. Which are the Jewish traditions parallel to *M'kuraya* and *H'lolaa* of the East Syriac marriage?

They correspond to the two traditions of Jewish marriage: *qiddusin* or *erusin* and *nissu'in*, of the marriage of Yawsep and Maryam.

4. What does *Mar Narsai* in his 17<sup>th</sup> homily say about the *Kahna* in the *Raza* of Marriage?

Without a *Kahna* a woman cannot be married to a man; without him, a wedding cannot be

done.

5. Who was the first East Syriac *Catholicose* to give clear instructions on the *Raza* of Marriage?

*Mar Awa* the Great (544 AD).

6. What does *Mar Awa* say against polygamy and consanguinity (marriage with a niece, an aunt, a godmother or a sister-in-law)?

Those rebels will be excluded of the Sacraments, of ecclesial communion and of religious burial.

7. What does *Mar Isho Yabhb I* say about marriage in Canon 13 of his *Sunnahadose* (585 AD)?

The aim of marriage is progeny; its climax is love according to the spirit of the Gospel and in the respect to the laws proper to marriage.

8. What is the contribution of *Mar Ezekiel*, as per Canon 7 of his *Sunnahadose* (576 AD)?

He did not find it necessary to add a new norm but demanded to follow the norms established by the fathers and the Synods.

9. What does Canon 13 of the *Sunnahadose* of *Mar Giwargis I* (676 AD) convened in Qatar say about the conditions of East Syriac marriage?

It says 'that it is not permitted for a woman to be united to a man without the agreement of her parents, nor without the intervention of the Holy *Sleeva* and of the *Kahna* who blesses'.

10. What is considered to be the first instance when the Church claimed the right to declare a marriage without priestly blessing as null?

The *Sunnahadose* of *Mar Giwargis I* (676 AD) convened in Qatar.

11. Who is the East Syriac Father who speaks about the importance of a solemn celebration of Liturgy in marriage?

*Mar Isho'bokht* (8<sup>th</sup> century) in the 'Book of Judgements'.

12. Which is the first East Syriac source which says about the exchange of rings in the betrothal?

*Mar Isho'bokht* (8<sup>th</sup> Century) in the 'Book of Judgements'.

13. What does *Mar Isho Bokth* say about priestly blessing in marriage?

"What the priest has blessed, we believe that it is blessed by *Alaha*."

14. What are the two elements of the East Syriac marriage as per *Mar Isho Bokth*?

The Contract of the Engaged and the Conjugal Communion (*Shawthapusa*), the latter is holy only if blessed by the *Kahna*.

15. What does *Mar Timothy I Catholicose* comment about the East Syriac Marriage? He comments about the solemn celebration of the *M'kuraya* (betrothal).

16. What does *Mar Timothy I Catholicose* say about the covenant of betrothal? The betrothal is a solemn covenant unto death, is established through the mediation of the *Kahna*, *M'shamshana* (or the bishop) and at least three Christian faithful. For the validity of the sacrament the presence of a *Kahna* and the Holy *Sleeva* is essential.

17. What are the factors essential for the validity of East Syriac Marriage according to *Mar Timothy I Catholicose*? For the validity of the marriage, the presence of a *Kahna* and the Holy *Sleeva* are essential.

18. According to *Isho bar Nun Catholicose*, (AD 823-828), what are the essential factors for the solemn celebration of the betrothal? The presence of the *Kahna* and of the lay people, of the Holy *Sleeva*, of the blessed water and of the ring are required for the solemn celebration of the betrothal.

19. What does *Abu I-Farag Abdallah Ibn Al Tayyib* (AD 1043), secretary to *Mar Elia I Catholicose*, say about the celebration of the betrothal? He says: "The betrothal should be completed in the church of holiness through the mediation of the *Kahna*, *M'shamshana*, the Christian faithful and through the ecclesiastical ceremony and through prayer, the Holy *Sleeva*, ring and *hnānā*. Whatever is done contrary to this, but according to the customs of the people in their houses, is invalid."

20. What does the *Nomocanon of Mar Abd Isho* say about the presence of the *Kahna* in the celebration of marriage? The presence of the *Kahna* is necessary unless impossible.

### Week 38

1. "What was said in the beginning of men and women is accomplished mystically in *M'shiha* and His Church. Then we all shall arrive, through the spiritual birth, to the resurrection and we shall be united to *M'shiha* and similar to him in the immortality and incorruptibility" - whose quote is this?  
*Mar Ishodad of Merv*.

2. What does *Pseudo Giwargis of Arbela* in *Expositio Officiorum* say about marriage? Christian marriage is the image of that of *M'shiha* and the church. Betrothal signifies the arrival of the Lord to the world.

3. What are the three dimensions of East Syriac marriage as a *Raza*?

Anamnestic (memorial of past events), a saving reality in the present (actuation) and a pledge of glory yet to come (prophecy). This makes us remember what *Alaha* has done in the past (memorial), what He offers in the present married life (actuation) and what He promises in the future life (prophecy) for those who are faithful in their marital life.

4. According to East Syriac theology, who is the accomplisher of the marriage?

*Alaha*.

5. Why are the words "betrothed and are betrothed" often used in combination to denote marriage in the East Syriac tradition?

The passive form signifies that *Alaha* is the accomplisher of this human act.

6. What can be considered as the most essential element of marriage in the Latin tradition?

In the Latin tradition the consent of the bride and the bridegroom is the most essential element in making a Christian marriage. The absence of proper consent makes the liturgical act of marriage invalid.

7. Who is the celebrant of the *Raza* of Marriage according to East Syriac theology?

The *Kahna*.

8. Who is the celebrant of the *Raza* of Marriage according to the Latin theology?

The bride and groom. According to the Latin tradition, the spouses are ministers of the grace of *M'shiha* and mutually confer upon each other the Sacrament of Matrimony by expressing their consent before the Church.

9. What is the major difference in celebration of the *Raza* of Marriage between the East Syriac and Latin traditions?

The Latin tradition stresses the human endeavour in the Rite of Marriage whereas the East Syriac tradition stresses the work of *Alaha*, which is the work of *Shawthapusa* (communion).

10. What does *Mar Afrahath* call the marriage?

*Qyāmā* (covenant). In his Demonstration on Exhortation he says, '*Mushe* also warned, like our Savior, "If your son or your daughter or the wife of your covenant (*Qyāmā*), .... but they shall be stoned with stones so that they may die".'

11. Why is only one ring used in the East Syrian *Raza* of Marriage?

Because it signifies not a bilateral covenant, but the unilateral love of *Alaha* and the covenant made through *M'shiha*. This alludes to the covenant of *Alaha* with Israel where the bridegroom took the initiative.

12. How does *Mar AbdIsho bar Brikha* explain marriage?

He explains marriage as a covenant, a promise or an agreement between the spouses for



conjugal communion. For him, marriage is a partnership, an association, or a mutual companionship.

13. Which Biblical parents are commemorated in the Rite of the Blessing of the *Kasa*?  
Awraham, Isahaq, Sarah and Rapka (Rebecca).

14. "As the garments stick to the limbs of a human being and they are adorned with the dresses, so these your servants stick to each other in love and affection and let them be united to each other in concord and fear of God by the grace and mercy of Christ our Lord." Where can we find this prayer in the East Syriac *Raza* of Marriage?  
In the order of the Blessing of the Garments.

15. Which is the first moment of East Syriac marriage according to the East Syriac theology?  
The mutual consent exchanged before the Holy *Sleeva*, the witnesses and the priestly blessing form the first moment of marriage (*Mkuraya*).

16. Which is the second moment of East Syriac marriage according to the East Syriac theology?  
The conjugal union (*Shawthapusa*).

17. "This pure love, which was ordained from Adam down to our Lord, was a symbol of our Lord's perfect love. Therefore, the Church has left idols and possessions, like father and mother; and *M'shiha* himself left His Father on high and His mother below and died for His Church, so that by His death He might give life to the Church which He loved and might raise her up and bring her to that kingdom of His." Whose quote is this?  
*Mar Aprem*.

18. What does Canon 13 of the *Sunnahadose* of *Mar Acacius* say?  
It teaches that procreation is one of the primary ends of marriage and therefore contraception is a sin against the will of *Alaha*.

19. What does *Mar Isho Yahb I* say about the aim of marriage?  
The divine institution of marriage aims to continue the human race.

20. Which prayers in the East Syriac rite of marriage contain blessings for the offspring?  
The Blessing of the *Kasa*, Blessing upon the Crowns and the Blessings on the Head of the Bridegroom.

### Week 39

1. What is the meaning of the word *Malka*?  
King.

2. What is the *Malka* in the East Syriac Church?

It is the Holy Leaven/ Fermentum used in the baking of the Eucharistic Bread.

3. What is the unique feature of the Holy Leaven in the East Syriac Church compared to other Eastern Churches?

The Holy *Malka* is considered as one of the *Rāzē* in the East Syriac tradition.

4. Who is the *Shliha* mostly associated with the *Malka* in the East Syriac tradition?

*Mar Yohannan Shliha*.

5. What does *Mar Aprem* teach about the Holy Leaven?

The Holy Leaven in the Eucharistic Bread is the symbol of the "Life and Soul" of *Isho M'shiha*.

6. What is the *Bukra*?

It is the name given to the Eucharistic Bread used in the Holy *Qurbana*.

7. What does the word *Bukra* mean?

Firstborn.

8. What does the *Bukra* represent?

Our Lord, the firstborn.

9. According to the East Syriac tradition how much bread is used in the Holy *Qurbana*?

For each *Qurbana*, generally, a single loaf of bread is used. The Celebrant and congregation receives communion from the same bread. If extra bread has to be used, it should be in odd numbers only.

10. What is the meaning of the word *Purshana*?

Separated one.

11. What is the *Purshana*?

It is the bread which is used as the principal bread in the case of a multiple number of bread being used.

12. What is the meaning of the word *Lahma*?

Leavened Bread or simply Bread.

13. What is the meaning of the word *Patheeraa*?

Unleavened bread.

14. What is the difference in the Eucharistic fermentum used in the East Syriac Church and the West Syriac Church?

In the East Syriac Church, the Holy Leaven is preserved as a dry powder whereas in the West Syriac Church, it is preserved as a moist mass.

15. What is the synonym used for *Malka* in the East Syriac Church?

The Coal.

16. What is the meaning of the word *H'meera*?

It means fermentum. It is used to denote Holy Leaven.

17. Which are the two rites associated with the Holy Leaven?

Its addition to the sacramental bread before it is baked and the annual renewal of the Holy Leaven.

18. Which are the Salvational Events associated with the origin of the Holy Leaven according to the East Syriac tradition?

The *Mamodeesa*, *Pesaha* and Crucifixion of *Maran Isho M'shiha* and the first Holy *Qurbana* celebrated by the *Shlihe* after the Resurrection of *Isho*.

19. Despite not having any fermenting properties, why is the Holy *Malka* called the Holy Leaven?

To indicate its continuity since the Apostolic times.

20. Which is the other "Leaven" in the East Syriac Church apart from the Holy *Malka*?

Holy *Zaith* (Holy Oil for Anointment of *Mamodeesa*).

#### **Week 40**

1. What is the word used for the Eucharistic Bread in the Holy *Qurbana*?

*Lahma*.

2. According to tradition related to the Holy *Malka*, how many pieces of bread did *Mar Yohannan Shliha* receive on *Pesaha*?

Two.

3. What are the ingredients for the Holy *Malka* (leavened bread)?

Pure wheat flour, salt, olive oil and water.

4. Who are the Apostles associated with the tradition of the Holy *Malka* in East Syriac tradition?

*Mar Yohannan Shliha*, *Mar Thoma Sliha*, *Mar Addai Shliha* and *Mar Mari Shliha*.

5. What does the *Marganisa* written by *Mar AbdIsho* (+1318) say about the Holy *Malka*?  
"If this Holy Leaven was not of Apostolic origin, they would not have preserved it with great reverence till now amidst the persecutions they faced."

6. Who is eligible for baking the *Bukra* (bread - meaning of *Bukra* is first born) in the East Syriac Church?

All ranks of *Kahnusa* (Priesthood) from *M'shamshana* (Deacon) and above.

7. Who is the one who performs the Rite of Renewal of the Holy *Malka*?

The *Kashisha* (Priest).

8. When is the Rite of Renewal of the Holy Leaven performed?

On the Feast of *Pesaha*

9. How many *Mazmore* (Psalms) are recited in the Rite of Renewal of the Holy *Malka*?

Three *Hulalas*, that is 27 *Mazmore* (82-108).

10. How many parts of wheat flour are used to renew the Holy *Malka*?

Two-thirds of the total content by weight.

11. How many parts of salt are used to renew the Holy *Malka*?

One-third of the total content by weight.

12. How many drops of olive oil are used to renew the Holy *Malka*?

Three drops.

13. How many drops of water are used to renew the Holy *Malka*?

One drop.

14. What does the fermentum in the Holy *Malka* represent according to *Mar Timothy II*?

The *Ruha* of *Maran Isho M'shiha*.

15. What does wheat flour in the Holy *Malka* represent according to *Mar Timothy II*?

Earth.

16. What does the salt in Holy *Malka* represent according to *Mar Timothy II*?

Fire.

17. What does oil in the Holy *Malka* represent according to *Mar Timothy II*?

Air.

18. Which East Syriac Catholicose codified laws related to baking the Holy *Bukra*?

*Mar Yohannan IV*.

19. Which East Syriac Catholicose made it mandatory that only *M'shamshana* and higher ranks of *Kahnusa* should prepare the Holy *Bukra*?  
*Mar Yohannan IV.*

20. Which are the prayers recited during baking of the Holy *Bukra*?  
Mainly *Mazmore* (Psalms).