

1. What is theology?

Theology is the presentation of the divine *Raze* (Mysteries) in a manner comprehensible to the human intellect.

2. What is the relevance of East Syriac Theology?

The East Syriac tradition is the continuation of the Judeo-Christian tradition of the *Sleehe* (Apostles). It is significant to observe that the Church was born in the Aramaic and Semitic context of *Orshlem*. The thought-forms, the imageries and the religious vocabulary used in the New Testament are all Semitic and the Syriac writings are steeped in Biblical Tradition and they preserve for us the authentic primitive spirituality of the times of *Sleehe*.

3. What is the main difference in the theological approaches of the Greek and Syriac traditions?

The Greek approach is philosophical and analytical while the Syriac approach is symbolic and synthetic.

4. What is the 'Luminous Eye' according to *Mar Aprem*?

It is the inner eyes of faith. *Mar Aprem* considered the scripture and nature as windows to the truth. In this sacramental view, one can understand the truth only through this eye. The revelations are hidden in nature and the scripture.

5. What are the three early prominent symbols of *Ruha d'Kudsha* explained by *Mar Afrahath* and *Mar Aprem*?

Fire, Dove and Oil.

6. Who are the early East Syriac Fathers who gave a feminine symbolism to *Ruha d'Kudsha*?

Mar Aprem and *Mar Afrahath*.

7. What is the term used to denote the invocation of *Ruha d'Kudsha*?

Ruhapa.

8. What does *Mar Aprem* say about the Robe of Glory in connection with *Adam* and *Isho M'shiha*?

At the fall, *Adam* was stripped off his Robe of Glory. It was restored to every baptized individual by *M'shiha* through His *Mamodeesa*.

9. What is Proto-monasticism?

The Mesopotamian monasticism, which is distinct and

independent of Egyptian monasticism. (*Bnai Qyama*)

10. Where do we find details about *Bnai Qyama*?

Mar Afrath's 4th demonstration

11. What is the Syriac term used to denote the lifestyle of *Bnai Qyama*?

Ihidaya

12. What is Deification?

It means *Theosis*: the act of exalting to the position of *Alahaa*.

13. Which East Syriac Father commented that the very aim of Incarnation is the deification of Man?

Mar Aprem

14. How does *Mar Isahaq* of Niniveh define deification?

Deification is becoming "*Alahae (Gods)* by the means of grace".

15. According to *Mar Aprem*, what are the three basic symbols by which *Alahaa* reveals Himself?

Nature, Sacred Scripture, and Incarnation.

16. What imagery does *Mar Aprem* use to describe the life-giving presence of *Alahaa* in the Holy *Qurbana*?

Sam Hayye (Medicine of Life).

17. What imagery does *Mar Narsai* use to describe the Triune *Alahaa*?

Fire.

18. How does *Mar Aprem* link the Incarnation with Holy *Qurbana*?

Through the consecratory role of *Ruha d'Qudsha*. The *Ruha d'Qudsha* who acted at the Incarnation continues the same act in the Holy *Qurbana*.

19. According to *Mar Theodore* of Mopseustia, what is the symbolism of "luminous and hot coal"?

The Risen Body of *Isho M'shiha* was revived through the Epiclesis.

20. Which East Syriac Father formulated and presented the full-fledged Christology of the East Syriac Church?

Mar Babai the Great (AD 628).

21. What is the summary of Christology taught by *Mar Babai* the Great?

Kyana (Nature), does not have an existence in itself; it exists only

as a *Qnoma* (Essence). The term Two *Qnome*, therefore signifies that two *Kyane* (Natures) exist in *M'shiha*.

22. What is *Hyla Kasya*?
Hidden Power.

23. Who comments: "Father, Son and *Ruha d'Kudsha* can be reached only by their names; do not look further, to their persons (*Parsopa*), just meditate on their Names. If you investigate the person of *Alahaa*, you will perish, but if you believe in the Name, you will live"?

Mar Aprem.

24. What was the topic emphasised in the *Sunahadose* of Ephesus (431)?
Divinity of *Isho M'shiha*.

25. What was the topic emphasised in the *Sunahadose (Synod)* of Chalcedon (451)?
Full Humanity of *Isho M'shiha*.

26. Who is the "Architect of Creation" according to *Mar Aprem*?
Ruha d'kudsha.

27. Who teaches: "The Fire of *Ruha d'Qudsha* is the divine impulse in human affairs"?

Mar Abdisho Hazzaya.

28. What is the Christology professed by the *Sunahadose* of Chalcedon?
Isho M'shiha is perfect in divinity and humanity. The two natures of *M'shiha* are united without confusion, change, division or separation. The property of both natures is preserved.

29. What is Monophysitism?
Monophysitism (from the Greek words: 'monos' meaning "one" and 'physis' meaning "nature") is the heresy which takes the Christological position that in the Person of *Isho M'shiha*, there was only one nature (the divine), rather than two distinct and unmixed, divine and human natures.

30. How did *Mar Diodorus* of Tarsus explain the East Syriac Christology?
He defended the full Divinity and full Humanity of *M'shiha*. His humanity is described as a temple. The Word of *Alahaa* indwelt in the temple, without any change of the natures.

31. How did Mar *Theodore* of Mopseustia explain East Syriac Christology?
He developed the doctrine of 'Two Natures' in *M'shiha*. The Son of *Alahaa* and Man were united in one Incarnate 'person'. By perfect conjugation or unity, *M'shiha* is the one and the same in 'person', but not one and same in 'nature'.
32. "When I came here, I found a dispute among the members of the Church, some of whom were calling the Blessed Virgin the mother of *Alahaa*, while others were calling her the mother of man. Gathering both parties together, I suggested that she should be called mother of *M'shiha*, a term which represented both God and man, as it is used in the Gospels." Whose words are these?
Mar Nestorius.
33. What is a Heresy?
It is a false teaching that either denies or is against the ancient true Apostolic Faith.
34. What is a Schism?
A schism is a formal break within the Church, usually due to disputes over the teachings of the Church.
35. What is Adoptionism?
Adoptionism is a heresy which maintains that *Isho* was a human being who became divine by adoption. Some taught that this occurred at His *Mamodeesa*, while others believed He became God at his resurrection.
36. What is Arianism?
Arianism is the heresy which teaches that *M'shiha* is not truly divine but a created being. *Alahaa* alone is immutable and self-existent, and the Son (*M'shiha*) is not *Alahaa* but a creature with a beginning.
37. What is the great schism in Christianity?
The Great Schism of AD 1054.
38. What is Apostasy?
It is the total rejection of Christianity by a baptized person who used to profess the Christian faith.
39. What is the meaning of the Latin word *Filioque*?
It means 'and from the Son'.

40. What was the controversy associated with *Filioque*?

The phrase '*Filioque*' was added to the text of the Christian creed by the Latin church in the Middle Ages and is considered one of the major causes of the schism between the Eastern and Western Churches.

41. What is the Apostolic faith regarding *Filioque*?

The *Ruha d'Kudsha* proceeds from the Father, but the Latin Church added *Filioque* and professed that *Ruha d'Kudsha* proceeds from both the Father and the Son.

42. What is the belief of the East Syriac Church in relation to the *Filioque*?

The *Ruha d'Kudsha* proceeds from the Father.

43. What is Excommunication?

Officially excluding someone from participation in the sacraments and services of the Church.

44. What is Anathematisation?

It is similar to Major Excommunication in which an individual is expelled from the Church and thus the individual is formally banned from partaking in or administering any of the sacraments.

45. What is Eschatology?

It is the branch of theology concerning death, final judgement and the final destiny of human soul and mankind.

46. What is the meaning of the word 'Orthodox'?

True Faith.

47. What is the eschatological approach of the East Syriac Theology?

Baptism and Eucharist restore the condition of the first paradise and anticipate the future state, giving a foretaste of the happiness to come.

48. What is the Syriac term *M'dabranusa*?

Divine Dispensation.

49. "Lord Your symbols are everywhere, yet You are hidden from everywhere." Who says so?

Mar Aprem.

50. How does *Mar Aprem* describe the various births of *M'shiha*, and what significance does he attribute to each of them?

Mar Aprem describes *M'shiha's* multiple births: emphasising his eternal birth from the Father; earthly birth from the Virgin; baptismal birth from the river; resurrection from the tomb and the symbolic rebirth in the minds and hearts of believers. *Mar Aprem* views the name '*Isho*'

not merely as a label for *M'shiha's* nature but as representative of his saving deeds, particularly in freeing people from sins, as foretold during the annunciation.

51. What is the highlight of the hymn *Laku Mara* in the East Syriac Liturgy?
The hymn highlights *M'shiha's* salvific and redemptive act and it glorifies Him as the resuscitator.
52. What is the significance of the concluding expression 'Lord of all' in the prayers of the East Syriac *Qurbana*?
The expression underscores the universal lordship of *M'shiha*.
53. How does the East Syriac Liturgical Prayer's affirmation of both a rational and immortal soul, along with a mortal body, contradict the Apollinarian view and respond to docetism regarding *M'shiha's* nature?
The prayer explicitly rejects Apollinarianism by maintaining that the Divine *Logos* (Word) did not replace the rational part of *M'shiha's* soul. Additionally, it addresses docetism by emphasising the reality of *M'shiha's* mortal body, aligning with the perspective of East Syriac Fathers like *Mar Aphrahat* and *Mar Aprem*, who believe salvation originates from *M'shiha's* human body.
54. Whom does the *Trisagion* in the East Syriac Church address?
It addresses the Holy Trinity as a whole and not a single person in the Holy Trinity.
55. Which are the two *Kyane*(person) in the Name *Isho M'shiha*?
His *Alahoosa* (Divinity) and His *Nasoosa* (Humanity).
56. What is the principle of the union of the two *Kyane* in *Isho M'shiha*?
Parsopa of Filiation.
57. How did the *Parsopa* of Filiation become the *Parsopa* of man?
Son of *Alahaa* assumed the man to His *Parsopa* of Filiation and gave His glorious *Parsopa* to the man formed in Him.
58. Why does *Mar Babai* call *Parsopa* of Filiation as Common *Parsopa*?
Because it belongs to both the *qnome (nature)*, to the one by nature (naturally), and the other by union and assumption.
59. What is another name by which *Parsopa* of Filiation is known in the East Syriac Tradition?
Parsopa d'M'dabranusa (The *Parsopa* of Economy).
60. Why is the *Parsopa* of Filiation known as *Parsopa d'M'dabranusa*?
It is through His adorable *Parsopa* that He undertook all the Salvific Economy for our renovation and salvation.

61. "Indeed, in the Virgin's womb, the Indweller formed for Himself a temple; and He was not far from it, but filled it with His own glory and wisdom." Whose words are this?

Mar Diodorus of Tarsus.

62. What is the Syriac term for 'Firstborn'?

Bukra.

63. What is the Syriac term for 'Only Begotten'?

Ihidaya.

64. How does *Mar Babai* explain *Bukra*?

He is the firstborn from *Maryam* (Mary) because He opened her womb; He is the firstborn from the dead because He is the first one to rise from the dead in His humanity; He is the firstborn of all creation because through Him everything is renewed.

65. What was *Isho's* intention for performing miracles after the resurrection in His immortal body?

They were meant to confirm the disciples in their faith that He has risen in the same body.

66. Which of the East Syriac Fathers taught: "*M'shiha* will come at the end in the 'united humanity' to judge the living and the dead.!"

Mar Theodore of Mopseustia and *Mar Babai*.

67. What does the Syriac hymn "*Sagdinan Mar Lalahusak, walnashusak d'la pulaga*" mean?

Lord, we adore your Divinity and Humanity without doubt.

68. According to *Mar Afrath*, what is the condition for prayers to be acceptable to *Alahaa*?

Purity of heart.

69. According to *Mar Theodore* of Mopsuestia, what is salvation?

Salvation is a slow educational process, designed by *Alahaa* even before creation and undisturbed by the events that followed the original fall.

70. According to *Mar Isahaq* of Niniveh, what is the "first book" given by *Alahaa* to rational beings?

The Visible World.

71. What does *Mar Isahaq* of Niniveh teach about the weakness of humans?

Weakness is used for the benefit and growth of humans. In this

weakness, humans gain the knowledge of *Alahaa's* patience, power and especially His love.

72. What does *Mar Isahaq* of Niniveh teach about the expulsion from *Pardaysa*?

Expulsion from *Pardaysa* is not the repercussion of sin, but the gift of divine mercy, as *Alahaa* did not confine the dominion which He gave to humans only to Eden, but He wanted to put them as rulers over all creation.

73. Who taught that "Death is not simply a retribution for sin, but becomes the passage to a wonderful and glorious life, part of the destiny of *Alahaa's* merciful attitude towards humanity; by the Incarnation, death is not something frightening, but a short passage to the second catastasis."?

Mar Isahaq of Niniveh.

74. According to *Mar Isahaq* of Niniveh what is the inaugural event of eschatological knowledge?

The Incarnation of *M'shiha*.

75. According to *Mar Isahaq* of Niniveh, why did *M'shiha* Incarnate?

The only reason for the Incarnation is *Alahaa's* will to be made known to people in a supreme act of love.

76. According to *Mar Isahaq* of Niniveh, why did *M'shiha* suffer and die on the *Sleeva*?

The main reason for this is to reveal His love, which is "more abundant than the sea".

77. Is there any Christological dispute between Catholic Theology and East Syriac Theology?

No.

78. What was the declaration that put an end to the controversies between Catholic Theology and the East Syriac Theology?

Common Christological declaration of Pope St. John Paul II and His Holiness *Mar Dinkha* IV, Catholicos-Patriarch of the Assyrian Church of the East.

79. Where did the doctrine of the Apostolic faith come from?

It is from divine revelation.

80. How can we define the words "divine revelation"?

“Divine revelation” is that which *Alahaa* himself has revealed to man; in order for man to rightly and salvifically serve Him; and for man to worthily give to Him due honour and praise.

81. Why are all men not capable of receiving “divine revelation” from the almighty *Alahaa* and the Father?

Owing to sinful impurity of both body and soul they are not capable of receiving the “divine revelation” from *Alahaa*.

82. How do we preserve divine revelation and spread it among humankind in the true Church?

By utilizing two methods: the holy apostolic and living tradition; and the holy scriptures.

83. What do we mean by “holy apostolic and living tradition?”

We mean that the holy, apostolic, and living tradition is the dogma of the Christian faith, the law of *Alaahaa*, the Holy *Raze*, and the rituals as handed to us by the true believers and worshipers of almighty *Alahaa*, orally and by example from generation to another.

84. What is the true repository for the holy, apostolic and living tradition?

All true believers united by the holy tradition of the faith, collectively and successively, by the will of God, compose one holy Church and this holy Church is the true repository of the holy and living apostolic tradition.

85. If the holy tradition is so important, why is the Holy Scripture given to the Church?

The Holy Scripture is given to the Church, so that the divine revelation may be kept and preserved as it had been given, without change.

86. Why do we abide within the structure of the holy tradition, even though we have easy access to the Holy Scriptures?

We are to abide in the holy tradition, as it is in line with the divine revelation and the Holy Scriptures. *Poulose Sleeha* records for us: “Therefore, brethren, stand fast, and hold the traditions which you have been taught, whether by our word, or epistle” (II Thessalonians 2:15).

87. What do we mean by the Old Testament and the New Testament?

We mean that there was an earlier covenant of *Alahaa* with man; and the new covenant of *Alahaa* with mankind.

88. What is the constitutive element of the Old Testament?

The Old Testament is the revelation of the forth-coming of *Isho M'shiha*, and preparing humankind to accept Him.

89. What constitutes the New Testament?

The absolute fulfilment of the Old Testament *Nivyoosa* (prophecies) in the giving of the gift of *Alahaa*, His Only Begotten Son *Maran Isho M'shiha*.

90. Why is the pronoun 'WE' and not 'I' used in the creed?

Because the Church, as a whole, is professing the faith and not an individual.

91. Why is *Alahaa* called the 'Almighty *Alahaa*'?

We call *Alahaa* the 'Almighty *Alahaa*' because all that He has created is sustained and upheld by Him, His Power and His Will.

92. Why is *Ruha d' Qudsha* the correct name and not the Holy Spirit?

Ruha d'Qudsha means *Ruha* of sanctification, who sanctifies everything. Sanctification is the work of *Ruha d'kudsha* and it is not a description.

93. Why did *Alahaa* make *Hawwa* from the rib of *Adam*?

So that all of humankind might be, by origin, naturally disposed to love and defend one another. *Adam* is created and formed by *Alahaa*, and from the rib of *Adam* his life's companion *Hawwa*, was created. The joining of the two is replicated in each Holy Marriage. *Alahaa* joins together, once again, his creation(*Adam*) to his created(*Hawwa*).

94. How does the Holy Church define predestination?

It is the will of *Alahaa* by which humankind is designed for eternal happiness and bliss.

95. Does *Alahaa*'s predestination of man toward happiness remain unchanged?

It remains unchanged, as *Alahaa* of His knowledge and infinite mercies, has predestined to open for all of humankind, even after his departure from the way of happiness, a new way to happiness through His only begotten Son *Isho M'shiha*.

96. What does the Name '*Isho*' mean?

The name means Saviour. "She will bear a son, and you are to name him Jesus, for he will save his people from their sins." (*Mathai* 1:21)

97. Why does the Creed state "He is begotten of the Father"?

Through this expression He is distinguished from the *Knoma* of *Alahaa* the Father and the *Knoma* of *Alahaa* the *Ruha d'Kudsha*; for in truth, He who is Begotten is the Son; and He who begets is the Father, and the *Ruha d'Kudsha* is neither begotten nor begets, He proceeds.

98. Why do we confess "*Isho M'shiha* was begotten before all worlds" in the Creed?

We need assurance that there was never a time when *Isho M'shiha* did not exist. We teach that *Isho M'shiha* is the Son of *Alahaa* from everlasting to everlasting, just as *Alahaa* the Father is from everlasting to everlasting.

99. What is the East Syriac term for Holy Trinity?

“*Thlisayusa*”.

100. What is Incarnation?

Incarnation means that *Alahaa* the Word, the Second *Knoma* of the Holy Trinity, took upon Himself human enfleshment (that is a human body without sin), and was made man, without ceasing to be *Alahaa* the *M'shiha*, who is perfect man and perfect *Alahaa*.