

DISSERTATION / DOCTORAL THESIS

**„The Liturgical Year with Reference to the Eucharist and
the Liturgy of the Hours in the Syro-Malabar Church “**

verfasst von / submitted by

Sibichen THOMAS

angestrebter akademischer Grad / in partial fulfilment of the requirements for the
degree of

Doktor der Theologie (Dr. theol.)

Vienna, April 2017

Studienkennzahl lt. Studienblatt /
degree programme code as it appears on the
student record sheet:

A 780 011

Dissertationsgebiet lt. Studienblatt /
field of study as it appears on the student record
sheet:

Katholische Theologie

Betreut von / Supervisor:

Univ.-Prof. Dr. Hans-Jürgen Feulner

TABLE OF CONTENTS

ACKNOWLEDGEMENTS	viii
LIST OF ABBREVIATIONS	x
Malayalam Transliteration Table	xii
Syriac Transliteration Table.....	xiv
INTRODUCTION	1
State of Research.....	2
Purpose and Methodology	4
Chapter 1	5
Introduction to the Liturgical Year	5
Part – I Schema and the Historical Context of the Study	5
Introduction	5
1.1 Historical Appraisal of the Origin of the Liturgical Year	8
1.2 Rhythm of Time and Year of the Church.....	9
1.2.1 Liturgical Year and Time	10
1.2.2 Sense of the Sacredness of Time.....	10
1.3 Passover as the Center of the Liturgical Year	11
1.4 Paschal Mystery: Source and Center of Church’s Year	13
1.4.1 <i>Qurbānā</i> as the Commemoration of the Paschal Mystery	16
1.4.2 The <i>Qurbānā</i> – a Sacramental Representation	19
1.4.3 The Purpose and the Sign–Activity of the <i>Qurbānā</i>	20
1.5 Christian Year Revolves Around Easter	21
1.5.1 The Council of Nicaea and Easter Date	22
1.5.2 Sunday as a “Little Easter”	23
1.6 Functions of the Liturgical Year	24
1.6.1 Like the Rings on a Tree	24
1.6.2 Progressive Development	25
1.7 Dialectical Relationship Between the “Already” and the “Not Yet”	26
1.8 Is the Liturgical Year an Account of the Past or Chronology?	26
1.9 Present study in the context of the Syro-Malabar Church	28
1.10 Historical Origin of the Liturgical Year in the East-Syrian Tradition	36
Conclusion	37
Chapter 2	39
Historical Development of the Syro-Malabar Church, the Missal and the Liturgy of the Hours	39
2.1 The Thomas Christians of India in and through the History.....	39
2.2 Some Patristic References to St Thomas	41
2.2.1 Some Hints about St. Thomas from the Gospels	43
2.2.2 Thomas the Twin	43
2.3 The “Thomite Churches”	45
2.3.1 The Liturgical Tradition of the Church in Malabar	45
2.3.2 Life and Customs of the Thomas Christians	45
2.4 Development of the Archdeaconate in the Malabar Church	46
2.4.1 Archdeacon in the Indian Church	47
2.4.2 Archdeacon the “Gate of India”	47
2.5 Pre-Diamper Period.....	48
2.5.1 Arrival of Vasco da Gama and the History from 1500	49
2.5.2 The Portuguese in India	50

2.5.3 The Synod of Diamper	50
2.5.4 Coonan Cross Oath	51
2.6 Reunion Efforts	51
2.7 Malabar and Intervention of Austrian Imperial Court	53
2.8 The Division among the Thomas Christians	54
2.8.1 The Presence of Carmelites.....	56
2.8.2 History from the beginning of 18 th Century.....	56
2.8.3 Founding of the Syro-Malabar Hierarchy	58
2.8.4 Reforms in the Liturgy through the Synod of Diamper	59
2.9 Reforms and Changes in the Liturgy of the Malabar Church	59
2.9.1 Post-Diamper Period	64
2.9.2 Francis Roz against the Synod of Diamper.....	64
2.9.3 Reforms of Bishop Roz.....	65
2.10 Ṭaksā printed in Rome in 1774	66
2.10.1 Syriac Ṭaksā of 1960.....	67
2.10.2 Ṭaksā of 1962 to the Present Time.....	67
2.10.3 Ṭaksā of 1985	70
2.10.4 Ṭaksā of 1989	71
2.10.5 Structure of the Church and the <i>Qurbānā</i> in the <i>Ṭaksā</i>	72
2.10.5.1 Structure of the Church	73
2.10.5.2 Structure of the <i>Qurbānā</i>	76
2.11 Origin of the Christian Liturgy of the Hours	82
2.11.1 Divine Office as Liturgy	82
2.11.2 Eucharist and the Liturgy of the Hours	84
2.11.3 Evolution of the Praying of the Hours in East-Syrian	86
2.11.4 Reform under Īšō‘ Yahb III (647–657).....	87
2.11.5 Divine Praises in the Syro-Malabar Church	88
2.11.6 Structure and Schema of the Divine Praises	89
2.11.6.1 Ramša.....	89
2.11.6.2 Lelyā.....	89
2.11.6.3 Šāprā.....	90
2.11.7 The Lectionary System in the Malabar Church	90
Conclusion	92
Chapter 3	93
Eucharist and the Liturgy of the Hours in the Seasons of Liturgy	93
Part II – Mysteries on Christ	93
3.1 Weeks of Annunciation.....	96
3.1.1 The Variable Prayers.....	96
3.1.2 The Readings on Sundays of Annunciation-Nativity	98
3.1.3 The Theological Themes.....	100
3.1.3.1 Weeks of Joy, Hope and Interior Preparation	100
3.1.3.2 The Revelation of God	101
3.1.3.3 Fulfilment of Prophecies	101
3.1.3.4 Annunciation	102
3.1.3.5 Annunciation in Relation to Epiclesis and the Eucharist	104
3.1.3.6 Parallelism between the Annunciation and the Eucharist.....	107
3.1.4 Analysis of the Prayers	108
3.1.4.1 Anthem of Bemā on the 1st Sunday of Nativity	108

3.1.4.2 'Onîṭā d-Ramšā of the 2nd Sunday of Nativity – God's self-emptying Love.....	108
3.1.4.3 Onîṭā d-Ramšā of 1st Sunday - God's Ineffable Love (Heb 2:16) .	110
3.1.4.4 d- Razē, the anthem of the Mysteries on the 6th Sunday of Annunciation	111
3.1.5 The Feast of Nativity.....	112
3.1.5.1 Christ the true Light of the World.....	112
3.1.5.2 Acclamation of the Birth of Christ in Šurrāyā, the Responsorial Hymn.....	114
3.2 Weeks of Denḥā (Epiphany).....	115
3.2.1 Meaning and Genesis of the Feast of Denḥā (ܕܢܚܐ)	115
3.2.2 Epiphany in the East and West	116
3.2.3 The Feast of Denḥā and the Light Ceremony in the Malabar Church	117
3.2.4 Hymns from the Ramšā of Denḥā.....	119
3.2.4.1 The Holy Spirit as Fire.....	120
3.2.4.2 The Holy Spirit as Dove.....	121
3.2.4.3 Symbolism of Dove in the Syriac Tradition and in the Syro-Malabar Church.....	121
3.2.4.4 The Holy Spirit as Olive Oil	123
3.2.5 The Revealing of the Mystery.....	124
3.2.6 Symbolisms of Jesus' Baptism	125
3.2.7 Birth of Immortal Beings in the Baptism.....	127
3.2.8 The Pericopes of the Period	129
3.2.9 Fridays of Denḥā – the Commemoration of the Saints.....	131
3.2.10 Epiphany in Relation to the Eucharist.....	132
3.3. Weeks of great Fast in the Syro-Malabar Church.....	134
3.3.1 Spirit of the Season	135
3.3.2 Origin of Fast	135
3.3.3 Fasting in the Scripture	136
3.3.4 Fasting of Jesus with Reference to the Prayers from the Eucharist and the Divine Praises.....	137
3.3.4.1 Fasting.....	137
3.3.4.2 Prayer	137
3.3.4.3 Repentance	138
3.3.5 Prayers for Analysis	140
3.3.5.1 From 1 st Sunday's Kārôzûṭā of the Lēlyā in the Fast (ܟܪܝܣܬܝܐ)	141
3.3.5.2 Holy Fast	142
3.3.5.3 Importance of Fast	144
3.3.5.4 Fasting is like the Life giving Tree	147
3.3.6 The Pericopes	151
Conclusion	152
3.4 Weeks of Resurrection (Qijamtâ').....	153
3.4.1 The Pericopes	153
3.4.2 2 nd Sunday of the Resurrection – the New Sunday	155
3.4.3 Thomas' Kārôzûṭā' of "My Lord and my God"	156
3.4.3.1 "My Lord and my God" References in the Enarxis of the Qurbānâ	157
3.4.3.2 "My Lord and my God" References in the Ghantā	158
3.4.4 Prayers for Analysis from the Period of Resurrection	159
3.4.4.1 The Wood of Cross: 1 st Monday – 'Onita d-Bāsāliqê'	159

3.4.4.2 The Wood of Cross and the Tree of the Cross	160
3.4.4.2.1 Sheol in the Biblical Perspective.....	165
3.4.4.2.2 Gates and Bars of Sheol	168
3.4.5 Death Opening up the Way to the Kingdom of Heaven – 4 th Friday ‘Onita d-Ramsâ’	170
3.4.6 6 th Sunday of Resurrection from the Night Prayer – ‘Onita d-Mawtba’	171
3.4.7 From the Feast of Resurrection Sunday taken from the Order of Mysteries	174
Conclusion	176
Part III – Mysteries on the Church	177
3.5 Weeks of the Apostles (Šlîhê) and Summer (Qaiṭâ’)	177
3.5.1 Seven Week Motifs	178
3.5.2 First Friday of Apostles “Friday of Gold” – ‘Onita d-Mawtba’ of Leljâ of Gold Friday	180
3.5.3 From the Feast of Pentecost – ‘Onita d-Bāsāliqê’	182
3.5.3.1 Pentecost the Fulfillment of God’s Salvific Plan.....	183
3.5.3.2 Diverse Tongues and Drunkenness	184
3.5.4 Last Friday of the Apostles “Friday of 72 Disciples”	186
3.5.4.1 Pentecost and Baptism	187
3.5.4.2 Wind and Fire.....	188
3.5.5 2 nd Sunday – ‘Onita d-Bāsāliqê’	190
3.5.5.1 Eucharist the source of Grace	191
3.5.5.2 Apostles as Priests and its Continuity today	193
3.5.5.3 Revealing of the qĕnômê [hypostases] of the Godhead	195
3.5.5.4 Anthem of the Rails (d-Qankê’) from the Qurbânâ’ of the Pentecost	200
3.5.6 Feast of the 12 Apostles – Nûsârdêl (ܢܘܣܪܕܝܠ)	201
3.5.7 Spirit of the Season calls for Repentance for the forthcoming Feast of the Cross.....	204
3.5.7.1 ‘Onita d-Mawtba’ of the 4 th Sunday	204
3.5.7.2 The Pericopes of the Apostles (Šlîhê) and Summer (Qaiṭâ’).....	205
3.6 Weeks of Elijah-Šlîbâ and Moses.....	208
3.6.1 Elijah-Šlîbâ and Moses in the scriptural Setting.....	209
3.6.2 Elijah, Moses and Jesus Typology	210
3.6.2.1 Forty days of Fast.....	211
3.6.2.2 Shining of God’s Radiance	211
3.6.2.3 Performing of the Miracles	211
3.6.2.4 The Veil of Elijah and Moses	212
3.6.3 ‘Onita d-Bāsāliqê’ of the 1 st Sunday.....	213
3.6.4 ‘Onita d-Mawtba’ of the 2 nd Sunday.....	216
3.6.5 ‘Onita d-Bāsāliqê’ Ālām for Sundays and Feast Days	217
3.6.6 The Cross and its Signing in the Malabar Liturgy	221
3.6.7 The Pericopes	224
3.7 Weeks of the Dedication of the Church (Quddash-’dtâ’).....	227
3.7.1 ‘Onita d-Bāsāliqê’ of the 1 st Sunday.....	228
3.7.2 Church built on Peter – Mawtba’ of Leljâ’ of 2 nd Tuesday.....	230
3.7.3 Church as the Bride.....	232
3.7.4 Church and her Eschatological Fulfillment	234

3.7.5 Pericopes	236
Conclusion	237
General Conclusion	241
Glossary	247
Bibliography	251
Primary Sources	251
Archive	252
Church Documents	252
Manuscripts	253
Internet Sources	253
Secondary Sources	253
Abstract	271
Abstract Deutsch	273
Curriculum Vitae	275

ACKNOWLEDGEMENTS

This study on the Liturgical Year of the Syro-Malabar Church with reference to the Divine Hours and the *Qurbana* is a result of its growing importance in the life of Church. The Liturgy is not a celebration of the rubrics nor a ritual to satisfy Sunday obligations. It is the expression of the life and faith of the Church. It also has a decisive and prominent role in the articulation and character of theology.

Hence this attempt is to unfold and to understand theological concepts and symbolisms in the prayers of the liturgy that we are constantly in touch with. I place on record the immense help and guidance received to pursue this. I thank God for His providence and enabling me to choose this life-giving field of the Liturgy in the context of the Syro-Malabar Church and deepen my appreciation for Her vast and enormous theological sources. I remember with gratitude my guide, Univ.-Prof. Dr. Hans-Jürgen Feulner for his availability, concern and directions in the completion of this work. I have benefited immensely from the breadth and vision and theological depth, which he possesses. I am grateful to Univ.-Prof. Dr. Rudolf Prokschi for his support and guidance, and for readily accepting to be the moderator from the supplementary subject – Theology and History of the Christian East. I express my heartfelt gratitude to the late Msgr. Pierre Yousif and Prof. Dr. Varghese Pathikulnagara for foreseeing the value and importance of this work with their expertise and vast knowledge about the East Syrian heritage and the Syro-Malabar Church in particular.

I express my gratitude to the readers of this work Rev. Dr. Joseph Augustine Alencherry and Rev. Dr. Geo Pallikunnel for their readiness and availability, and for the acceptance to take up this task. I thank Rev. Dr. Tom Garrison for the meticulous corrections of this work with valuable suggestions. I remember with gratitude Thomas Natschläger B.Ed. and Thoma M. Thalikaasthanam MA for their kind availability with their resources toward the completion of this study.

Sibichen Thomas

Wien, April 2017

LIST OF ABBREVIATIONS

AM	Addai and Mari
AL	Analecta Liturgica
ALW	Archiv für Liturgiewissenschaft
AN	Anaphora of Mar Nestorius
AT	Anaphora of Mar Theodore Mopsuestia
CSCO	Corpus Scriptorum Christianorum Orientalium
CLC	Central Liturgical Committee
CO	Christain Orient
ECQ	Eastern Churches Quartely
ECR	Eastern Churches Review
EL	Ephemerides Liturgicae
GdK	Gottesdienst der Kirche
HOS	Harvard Oriental Series
HS	Horae Semiticae
IThS	Innsbrucker theologische Studien
JBC	Jerome Biblical Commentary
JEH	Journal of Ecclesiastical History
JLW	Jahrbuch für Liturgiewissenschaft
JSSS	Journal of Semetic Studies Supplement
JTS	Journal of Theological Studies
KLCO	Kleines Lexikon des Christlichen Orients
LG	Lumen Gentium
LThK	Lexikon für Theologie und Kirche
MS	Manuscript
NT	Novum Testamentum
OCA	Orientalia Christiana Analecta
OCP	Orientalia Christiana Periodica
OE	Orientalium Ecclesiarum
OIRSI	Oriental Institute of Religious Studies, India
OS	L'Orient Syrien
OS	Ostkirchliche Studien

OC	Orientalia Christiana
OR	L'Osservatore Romano
PG	Patrologia Graeca
PO	Patrologia Orientalis
POSST	Orient Studies in the Syriac Tradition
PS	Patrologia Syriaca
PS	Pseudepigrapha Series
RDSML	Roman Documents on the Syro-Malabar Liturgy
SC	Sacrosanctum Concilium
SL	Studia Liturgica
SMBC	Syro-Malabar Bishop's Conference
SMC	Syro-Malabar Church
SML	Syro-Malabar Liturgy
ThQ	Theologische Quartalschrift
TS	Theological Studies
WS	Woodbrooke Studies

Malayalam Transliteration Table¹

അ a	ക ka	ത ta	യ ya
ആ ā	ഖ kha	ഥ tha	ര ra
ഇ i	ഗ ga	ദ da	ല la
ഈ ī	ഘ gha	ധ dha	വ va
ഉ u	ങ ṅa	ന na	ശ ś
ഊ ū	ച ca	പ pa	ഷ ṣa
ഋ ṛ	ഛ cha	ഫ pha	സ sa
എ e	ജ ja	ബ ba	ഹ ha
ഏ ē	തൃ jha	ഭ bha	ള ḷa
ഐ ai	ഞ ña	മ ma	ഴ zha
ഒ o	ട ṭa		റ ra
ഓ ō	ഠ ṭha		
ഔ au	ഡ ḍha		
അം am	ഡ ḍha		
അഃ aḥ	ണ ṇa		

Modified consonantal forms: ണ്-n; ൽ-n; ൾ-l; ൾ-l; ൾ-r

¹ The Malayalam language is greatly indebted to Sanskrit and Dravidian languages. Cf. GUNDERT, Hermann, A Malayalam and English Dictionary, New Delhi 1982, xii; BURROW, Thomas-MURRAY, B. Emeneau, A Dravidian Etymological Dictionary, Oxford 1984, xl.

Syriac Transliteration Table

Estrangelo	Transliteration
ܐ	ʾ, ʾ^
ܒ	b, v
ܓ	g
ܕ	d
ܗ	h
ܘ	w, û
ܙ	z
ܠ	ḥ
ܦ	ṭ
ܝ	y, î
ܟ	k, <u>k</u>
ܠ	l
ܡ	m
ܢ	n
ܣ	s
ܥ	c
ܦ	p, f
ܫ	š
ܩ	q
ܪ	r
ܫ	š
ܬ	t

INTRODUCTION

Spirituality itself gives the orientation to the spirit of God, which was there from the beginning and it is the same spirit that continued to be with Christ and in this spirit of God we too are given a share (*Anteil erhalten haben*), as promised by Christ.² Thus, it is followed and understood by a Christian in this sense and for that one is not alienated from this world, but living in this world and today's context one tries to live a life based on the faith and the spirit of the word of God. Therefore, one's spirituality is to be described and seen as the sum total of one's being in this world founded and lived from the spirit of Christ. In other words, it is a kind of life "from" and "in the" Holy Spirit.

Although, there are different forms of spiritual living in the world, a Christian tries to be spiritual and spiritually oriented in the light of the thoughts mentioned above. It is in this context that the Church's Liturgical Year plays a major role in the formation and forming of Christian spirituality, i.e., "the liturgy is the summit toward which the activity of the Church is directed; it is also the fount from which all her power flows".³ It is from this unfathomable source of Christian spirituality and life that we draw our energy as expressed by Pope Pius X in the Liturgy Constitution:

The faithful should be led to that full, conscious, and active participation in liturgical celebrations which is demanded by the very nature of the liturgy, and to which the Christian people, "a chosen race, a royal priesthood, a holy nation, a redeemed people" (1 Pet. 2:9) have a right and obligation by reason of their baptism... the primary and indispensable source from which the faithful are to derive the true Christian spirit.⁴

Thus, the Christian liturgical year leads us to this source of life consciously and vigorously forming a circle throughout the year. Liturgy celebrated throughout the Liturgical Year is the proclamation and manifestation of the healing works of Christ at all times and seasons. She does it in the proclamation of the word of God

² Cf. HAUNNERLAND, Winfried, *Spiritualität der Kirche und Spiritualität der Einzelnen – ein spannungsvolles und befruchtendes Verhältnis*, in: HAUNNERLAND, Winfried – SEBERSCHINSKY, Alexander – WIRTZ Hans-Gerd (eds.), *Liturgie und Spiritualität*, Trier 2004, 11–32, here: 12.

³ SC 10 (FLANNERY, Austin (ed.), *Vatican Council II. The Conciliar and Post Conciliar Documents*, vol. I, New York ⁵2004, 6).

⁴ SC 14 (FLANNERY, Austin (ed.), *Vatican Council II. The Conciliar and Post Conciliar Documents*, vol. I, New York ⁵2004, 7).

and in the celebrations of the sacraments of the Church and in the Eucharist in particular, the healing events of Christ present today, transcending the time and space.⁵ In and through the celebration of the Liturgy of the Hours the Church upholds the exhortation of Christ to pray at all times without ceasing and with diligence, “But concerning that day or that hour, no one knows, not even the angels in heaven, nor the Son, but only the Father” (Mark 13:32). Besides, Jesus himself prays at different times of the day during his ministry on earth and he himself teaches the disciples to pray (Mark 6:9-13). In the hearing and proclamation of the word of God and the prayers of petitions during the praying of the hours, the Church fulfills her mission as entrusted by Jesus in order to make him present for the glory of God and sanctification of mankind.⁶ This connects the community of the praying people of God and unites them in the Church as the members of the mystical body of Christ. The praying community outside the Eucharistic gathering is also pursuing the journey of life on earth as the praying Church, “as ecclesia orans”.⁷

State of Research

One finds in the Malabar Church in India an ordo of the lectionary system to regulate the selection of readings in the liturgy.⁸ Therefore studies focussing on the liturgy and the liturgical year of the Malabar Church in India are recent in origin. In 1974 initiative was taken to highlight the importance for liturgical study and research in the Malabar Church in India by the pastoral Catechetical and Liturgical Centre of the Archdiocese of Changanacherry. Regarding the Night and Morning Offices in the East Syrian Tradition was published by a French Jesuit Juan Mateos.⁹ Chals Payngot undertook a study on the Cross and its place in the liturgical circle.¹⁰ Sarhad Jammo made his study on the first part of the anaphora

⁵ Cf. ADAM, Adolf – HAUNERLAND, Winfried, *Grundriss Liturgie*, Freiburg – Basel – Wien 2012, 396.

⁶ Cf. ADAM – HAUNERLAND, *Grundriss Liturgie*, 373.

⁷ Cf. *ibid.*, 381

⁸ Cf. KANNOOKADAN, Pauly, *The East Syrian Lectionary. An Historico-Liturgical Study*, Rome 1991, 11.

⁹ Cf. MATEOS, Juan, *Lelya-Sapra. Ess'ai D'interpretation des Matienes Chaldeennes* (OCA 156), Roma 1959.

¹⁰ Cf. PAYNGOT, Chals, *The Cross. Its Place in the Hudra and its Sign in Baptism and Eucharist* [unpublished Dissertation PIO Rome], 1971.

in the Chaldean Tradition.¹¹ Sylvester Puduchery has done his research on the Chaldean Divine Office.¹² Thomas Mannooramparambil has done his study on the anaphora of the Qurbana¹³ and a detailed study of the Qurbana of the Syro-Malabar Church was published by him in Malayalam.¹⁴ John Theckanath did his study on the period of the Consecration of the Church in the East Syrian Tradition.¹⁵

Towards the study on the Syro-Malabar Liturgy, papers have been presented at the Seminar on Liturgy by Vavanikunnel George.¹⁶ The study on the liturgy of the Malabar Church in India was taken up in the doctoral dissertation of Pathikulangara Varghese in 1982.¹⁷ Payngot has published a book in Malayalam on the Liturgical Year from the catechetical perspective. Narikulam has studied the theology of the Great Fast based on the lectionary readings.¹⁸ The work by Moolan John on the first season of the Liturgical Year of the Malabar Church is of great help and orientation to this proposed field of study.¹⁹ He published an article on the historicity of the Malabar Liturgical Year.²⁰ More recently, Neelankavil Joseph conducted a study of the theology of Feasts and Celebration in the context

¹¹ Cf. JAMMO, Y. Sarhad, *La structure de la messe chaldéenne du debut jusqu'a l'anaphore* (OCA 207), Roma 1979.

¹² Cf. PUDUCHERY, Sylvester, *Ramsa. An Analysis of and Interpretation of the Chaldean Vespers*, Bangalore 1972.

¹³ Cf. MANNOORAMPARAMBIL, Thomas, *The Anaphora and the Post-Anaphora of the Syro Malabar Qurbana*, Kottayam 1984.

¹⁴ Cf. MANNOORAMPARAMBIL, Thomas, *Syro-Malabar Sabhaude Qurbana oru Padanam* [A Study on the Syro-Malabar Qurbana], vols. 1 and 2 (OIRS 197 & 282), Kottayam 1998.

¹⁵ Cf. THECKANATH, John, *Church Bride of Christ. Historical, Analytical and Theological Study on the Consecration of the Church in the East Syrian Tradition* [unpub. Dissertation PIO Rome], 1987.

¹⁶ Cf. VAVANIKUNNEL, George, *A Study on the Syro-Malabar Liturgy. Papers presented at the Seminar on Liturgy, Changanacherry* 1974.

¹⁷ Cf. PATHIKULANGARA, Varghese, *Resurrection, Life and Renewal. A Theological Study of the Liturgical Celebrations of the Great Saturday and the Sunday of Resurrection in the Chaldeo-Indian Church*, Kottayam 1982.

¹⁸ NARIKULAM, Antony, *Great Fast. An Evaluative Analysis of the Historical, Theological, Liturgical and Pastoral Dimensions of the Syro-Malabar Lectionary System of Lent*, Rome 1982.

¹⁹ Cf. MOOLAN, John, *The Period of Annunciation-Nativity in the East-Syrian Calendar*, Kottayam 1985.

²⁰ Cf. MOOLAN, John, *Historical and Structural Evolution of Syro-Malabar Liturgical Year*, in: *Malabar Theological Review* 4 (2009) 160-174.

of the Malabar Church.²¹ Pauly Kannookadan wrote his thesis in 1991 on the East Syriac Lectionary.²²

Purpose and Methodology

The purpose of this study is to come to a better understanding of the Eucharist and the Divine Hours in the milieu of the Liturgical Year of the Malabar-Liturgy. This study takes into consideration both the aspects of the Eucharist and the Liturgy of the Hours of the Syro-Malabar Church. This is within the framework of the Liturgical Year and in its circle by referring to the liturgical texts, patristic traditions, symbols and images, parallelisms and typologies. The Syro-Malabar Church as the *Sui iuris* follows the eastern oriental tradition of worship. The nine periods of the Liturgical Year of the Syro-Malabar Church form the basis of this work in its relation to the Eucharist and to the Divine Hours. Those nine periods are the weeks of Annunciation-Nativity, Epiphany, Fast, Resurrection, Apostle, Summer, Elijah–Cross, Moses and Dedication of the Church. They are divided into seven weeks each after seven week principles. Because of the thematic development and structural continuity the weeks of Apostle and Summer and Elijah–Cross and Moses are seen and analysed in two units rather than to divide them into four units.

This work intends to divide the subject matter into three Parts; Part I examines the schema and the historical context and character, Part II deals with Mysteries of Christ in the liturgical seasons and Part III takes into consideration the Mysteries on the Church in the spectrum of the seasons of the liturgical year. The great poets of the Syriac Tradition like Ephrem, Narsai, Gabriel of Qatraya, Jacob of Serugh and the Commentary of Theodore are extensively used to refer to the sources of the liturgical traditions. The three volume *ḥudrâ* by Bedjan and the *Supplementum Mysteriorum* are used as source books for the current liturgical references.

²¹ Cf. NEELANKAVIL, Joseph, Feasts and Celebrations, Kottayam 2008.

²² Cf. KANNOOKADAN, Pauly, The East Syrian Lectionary. An Historico-Liturgical Study, Rome 1991.

Chapter 1

Introduction to the Liturgical Year

Part – I Schema and the Historical Context of the Study

Introduction

In recent years there has been a remarkable growth in the pursuit of spirituality. Spirituality understood by many ways differently, as a person's innate desire to adhere to a way of life with or without believing in God. From the point of view of humanist understanding it is the search for meaning, values and purpose in life and refers to a fundamental capacity in human beings.²³ It is the state of life and could be defined as the way of life taking its birth from one's religious convictions, aspirations and sacred traditions. It is the process of becoming, state of formation and being formed, a state of being spiritual in response to the faith.²⁴

The term Spirituality is not found in the biblical traditions. Why then is it important in the life of the church? We would ask. Because spirituality involves a way of living and for a Christian it is the way of "Christian living" centred on the person of Christ. Liturgy too implies a way of living that makes the Paschal Mystery present. When we speak of "spirituality" as a way of life, then we refer it as a life centered on the liturgical life makes us grasp the meaning and depth of liturgy and liturgical spirituality.

Liturgy and Spirituality are two great worlds influencing each other and essentially in relation with each other and not destined to oppose each other. "Thus today two vast influential worlds exist with large followings, resources, scholars and popularizers."²⁵ *Rūhānuthā*²⁶ is the Syriac term for spirituality. It is nothing other than the God experience in different forms and the life situations for those who seek the transcendental reality. One who is created in the image and likeness of God (Gen. 1:26), is in the process of being formed and transformed. Thus, our likeness to God is a goal to be achieved as one is in the path of perfection. This being our destiny requires human readiness, response and

²³ Cf. PERRIN, B. David, *Studying Christian Spirituality*, New York–London 2007, 18.

²⁴ Cf. AERTHAYIL, James, *The Spiritual Heritage of the St. Thomas Christians*, Bangalore 2001, 3.

²⁵ CIOFFI, Paul – SAMPSON, William, *Gospel Spirituality and Catholic Worship. Integrating Your Personal Prayer Life and Liturgical Experience*, New York 2001, 4.

²⁶ Cf. SMITH, Payne, *A Compendious Syriac Dictionary*, Oxford ⁵1979, 534.

openness with the help of the Holy Spirit dwelling within us, as we are created in the image of God.²⁷

Thus, for a Christian (*Mešīḥite*), this becomes the God-experience in Christ (*Mešīḥa*²⁸) as God revealed himself in Him in the fullness of time. Spirituality being a way of life is primarily liturgical aiming at the sanctification of mankind in and through the Church's life consisting of liturgy and theology. Hence, it is the liturgical spirituality that constitutes the origin and patrimony of an individual Church²⁹ together with other constituents like the Bible, liturgy and theology and ecclesiastical living and discipline. Vatican II confirms it in the decree on the Eastern Churches and among which numbers the Syro-Malabar Church with its apostolic origin and later under the jurisdiction of the Syrian Church in the 5th century. This shall be discussed later, when dealing with the historical aspect of our study.

Thus the term "Syro" refers to her relation with the East-Syrian Church on the one hand and "Malabar", on the other hand which simply means, "the hills of Malabar and signifies present Kerala in the southern part of India".³⁰ Hence we are able to connect the link to the notion of being Syro-Oriental in worship and because of this characteristic of using the Syrian Rites in their worship; they are even nicknamed as "Syrians".³¹ The Mar Thomachristians or Thomas Christians are recorded in their certificates of educational institutions as the "Syrian Christians" and the modern theologians and historians in Kerala like to refer them as St. Thomas Christians. They prefer to use this term of Syrian Christians in order to refer to the Thomas Christians in their social spectrum.³² The hierarchical dependence to the East Syrian Church lasted until the 16th century and remained

²⁷ Cf. HOWE, Leory, *The Image of God. A Theory of Pastoral Care and Counselling*, Nashville 1995, 52f.

²⁸ Cf. SMITH, *A Compendious Syriac Dictionary*, 306.

²⁹ Cf. OE 3 (FLANNERY, Austin (ed.), *Vatican Council II. The Conciliar and Post Conciliar Documents*, vol.II, New Delhi 2010, 442).

³⁰ NEDUNGATT, George, *Spirituality of the Syro-Malabar Church*, in: Augustine THOTTAKARA (ed.), *East Syrian Spirituality*, Bangalore 1990, 145–202, here: 145.

³¹ Cf. PODIPARA, Placidus, *Hindu in Culture, Christian in Religion, Oriental in Worship*, in: OS 8 (1978) 89–104, here: 89.

³² Cf. VARGHESE, Baby, *Cultural, Social and Educational Contributions of Syriac Christianity in South India*, in: WINKLER, Dietmar (ed.), *Syriac Christianity in the Middle East and India (POSST 2)*, Piscataway/NJ 2013, 12.

in communion with the Holy See by making use of the then prevalent means of communication like sending a letter to Rome and Rome in return sending a Bull of confirmation with regard to the Seleucian Patriarch.³³ This was followed by the Latin rule and domination for further three centuries through the arrival of the Portuguese missionaries in the sixteenth century.³⁴ From the 20th century onwards the Malabar Church embarked her journey in search of her lost treasures and identity.

Thus, the Church believes and is convinced of the fact that it is the Christ-experience of St. Thomas and her primordial spiritual fathers, from whom she inherited the spiritual patrimony that is claimed in the apostolic origin. This spiritual patrimony consists of faith, liturgy, ecclesiastical life and customs and practices. As stated before the subject matter of this work shall be focused on the liturgical life of the Syro-Malabar Church based on the Liturgical Year with reference to the Eucharist and the Divine Hours. The spiritual realm of each *sui iuris* Church follows results from its apostolic tradition and spirituality. This field of study concentrates on the Syro-Malabar Church and is based on her sources of spirituality like liturgy and liturgy of Hours in the Liturgical Year of the Church in the respective periods.

The Liturgy is the life of the Church. In contemplating the Liturgical Year, one has to go to the very heart of it all, comprising the Eucharist, the sacraments and the Divine Office. The Church has organized it into a cycle – known as the liturgical year centered around the redemptive work of Christ. It is this Liturgical Year which shapes one's growth in their Christian spirituality. In the theological context of Christian living today, spirituality is to be seen as the understanding, assimilation, and appropriation of the Mystery of Christ (*Mysterium Christi*). We understand the mystery as God's plan of salvation revealed to humanity through the person of Christ in the fullness of time. The liturgy of the Church with her well constituted liturgical year helps a person in their longing towards the final

³³ KOODAPUZHA, Xavier, Faith and Communion of the Indian Church of the Saint Thomas Christians (OIRS 52), Kottayam 1982, 57f.

³⁴ Cf. PALLATH, Paul, The Grave Tragedy of the St. Thomas Christians and the Apostolic Mission of Sebastiani, Changanacherry 2006, 6.

goal of life by moving along with the liturgical celebration of the Church and becoming the means to appropriate the mystery of Christ.³⁵

1.1 Historical Appraisal of the Origin of the Liturgical Year

The Liturgical Year in the church is also known as the Church Year consisting of the cycle of liturgical seasons with paschal events as its center. The dates of many feasts in the liturgical year vary in East and West owing to the variations in the date of Easter. The Church sets aside some days and exhorts the faithful to celebrate the various events in the life of Jesus in the particular seasons of the year. The liturgical year begins on the first Sunday of Advent, which usually takes place in the end of November or in the beginning of December, ending on the Feast of Christ the King. This point of view is elucidated by the following citation:

The paschal mystery, then, is the heart and center of the entire liturgy and thus of the Church year, which is shaped by the celebration of the mysteries of redemption. The paschal mystery is the wellspring whose waters flow through the liturgical year; it is the point on which the year turns. In the final analysis even the feasts and memorials of the saints are a great song of praise to the Pasch or Passover of the Lord.³⁶

We know of the old calendar of Gaius Julius Caesar and its reform in 46 BC. As part of the Julian calendar reform, the beginning of the year was shifted from 1st March to 1st January of the year 45 BC.³⁷ Today the widely accepted calendar is of the Gregorian calendar. The error in the Julian calendar, i.e., the falling of the solstices and equinoxes a day earlier in every 128 years was corrected and resolved by Gregory XIII in 1582.³⁸ It is the internationally accepted civil calendar, named after Gregory XIII and the nations began to accept it in the centuries following.

The Gregorian calendar reform consists of two important parts: first, a reform of the Julian calendar up to the time of Pope Gregory; and secondly, a reform of the lunar cycle along with the Julian calendar for calculating Easter, that is the first

³⁵ Cf. AERTHAYIL, *The Spiritual Heritage*, 4.

³⁶ ADAM, Adolf, *The Liturgical Year. Its History and Its Meaning after the Reform of the Liturgy*, trans. Matthew J. O'Connell, Collegeville/MN 1981, 23.

³⁷ Cf. *ibid.*, 291.

³⁸ Cf. TALLEY, J. Thomas, *The Origins of the Liturgical Year*, Collegeville ²1991, 108.

Sunday after 14th of Nissan, i.e., the first Sunday following the full moon after the 22nd of March. The Jewish Christians naturally began to replace the Passover celebration with the remembrance of the paschal events of Jesus Christ. The early Christian community in the course of time did not hesitate to abandon the Sabbath to make Sunday, as the day of the resurrection, the sacred day of assembly for worship.³⁹

1.2 Rhythm of Time and Year of the Church

In human history time determines the destiny of mankind. Each one is born and incorporated into the time element. From the point of view of a Christian, and above all for a Catholic, each passing year takes shape, not so much around the cycle of natural seasons, the financial or sporting year or academic semesters, but around the feasts, fasts and seasons of the Church.⁴⁰

Man is not doomed to destiny, but a person has to live it out through his constant consciousness and awareness. Therefore the Church helps them form destiny with the Liturgical Year which has taken its origin in time and which can also only end in time, which we believe as the eschatological coming of Jesus the Lord. “To be deeply Christian is to know and to live out the conviction that the whole human family dwells continuously at the intercession of time and eternity.”⁴¹ The incarnation of Jesus himself took place in the course of time. This central event in history divided the calendar into BC and AD. Hence, as Christians we ought continuously be aware that we live in relation to time and at the intersection of time and eternity.⁴²

The Church commemorates and celebrates through the feast days the saving works of Jesus Christ throughout the year. Once a week she reminds the faithful to come together to celebrate the Day of the Lord and once a year the Solemnity of the Resurrection of the Lord is celebrated. Thus the whole year encompasses the Mystery of Christ in the redemptive plan for mankind coupled with the

³⁹ Cf. ADAM, *The Liturgical Year*, 298.

⁴⁰ Cf. ELLIOT, Peter, *Ceremonies of the Liturgical Year. According to the Modern Rite*, San Francisco 2002, 1.

⁴¹ STOOKEY, Laurence, *Calendar. Christ's Time for the Church*, Nashville 2009, 17.

⁴² *Ibid.*, 17.

commemoration of the feast days of the saints and martyrs who are already in union with God. Along with the celebration of the Mystery of Christ during the year, the Church also honours the Blessed Virgin Mary, for her special intercession by keeping her Feast days and exhorts the faithful to partake in her solemnities as well as that of the saints and martyrs too.⁴³

1.2.1 Liturgical Year and Time

All the great moments of liturgical life and theology are in close connection with the salvific events of Jesus Christ, the Lord of History. Those events are not merely a celebration of what happened in time but a representation and re-enactment focussing on the event of Easter. They are also made present and offer us grace, bearing strong presentiments of eternity.⁴⁴ It creates in us a sense of sacred time and makes a profound difference between a believing Christian and a non-believer or a secularized person today.

1.2.2 Sense of the Sacredness of Time

Sense of the sacred develops from one's longing for the transcendent Christ. His innate nature seeks God and agrees with what St. Augustine has said, "Our hearts are restless till they find rest in Thee."⁴⁵ Sacred time is the means for catechesis and evangelization. The ancient missionaries and monks gave new meaning and interpretations and adapted the existing pagan cycles. They could note how the natural season of Spring coincided with the Christian season of catechesis and penance leading to Easter.⁴⁶ For example, Lent is a spiritual spring time for growth and life. There is no room for monotony in the Church's Year. One has to only immerse in it and move along with others as God's pilgrim people on their journey through the year of grace. This enables us to see the sacredness of time and to re-sacralize time in a secularized society. The more noble, evocative,

⁴³ Cf. SC 103–104 (FLANNERY, Austin (ed.), Vatican Council II. The Conciliar and Post Conciliar Documents, vol.I, New Delhi 2010, 46).

⁴⁴ Cf. ELLIOT, Liturgical Year, 1.

⁴⁵ AUGUSTINUS, Confessions 1, 1 (The Confessions of St. Augustine, trans. J.G. Pilkinton, New York 1962, 1).

⁴⁶ Cf. ELLIOT, Liturgical Year, 2.

communicative, and communal are the celebration of our seasonal liturgies, the more they draw attention and people into the mystery of Christ.⁴⁷

1.3 Passover as the Center of the Liturgical Year

The etymology of Passover would refer to the transliteration of the Aramaic form of the Hebrew *pesach*.⁴⁸ Although the original meaning of it is not clear, biblically it means “the passing over”, the passage of the angel of death [destroyer] passing over the houses of the Hebrews that are marked with the blood of sacrificed lamb (Ex 12:21-23). However, the Quartodecimans⁴⁹ who followed the tradition of celebrating the Pascha on the 14th of Nissan, claims that the term Pascha derives from the Greek verb *pathein*, which means ‘to suffer’ and they referred it to their celebration of the Pascha laying emphasis on Christ’s suffering on the cross.⁵⁰ *Quadragesima* included those forty consecutive days beginning with the the first Sunday of fast and ended on the Thursday of the Last Supper and thus not being the part of the triduum.⁵¹ But for our consideration on the field of the study of Liturgical Year the meaning of Pascha is to be understood in terms of passing over i.e., a passage (*phas[h]*) as known among the Hebrews in remembrance of the deliverance of the Israelites from Egypt (Ex. 12:14-20) with the Pauline back up of the presentation of Christ, the lamb of God being sacrificed and Johannine introduction of Jesus as the lamb of God (John 1:36) and with the depiction of the sacrifice of this lamb on the cross in fulfilment of the scripture requiring that no bone of the Passover lamb be broken (John 19: 32-36) and that the soldiers only pierced the side of Jesus instead of breaking his legs on the cross.⁵²

For Origen Christ is the complete and real Pascha in whom the law and the Prophets are fulfilled by citing – “Do not imagine that I have come to abolish the law or the Prophets. I have come not to abolish but to complete them” (Matt. 5:17). Thus, the Christological element of the Pascha for Origen is not an event in

⁴⁷ Cf. *ibid.*

⁴⁸ Cf. TALLEY, *The Origins of the Liturgical Year*, 1.

⁴⁹ Quartodecimans are the ones who kept the tradition of celebrating the Pascha on the 14th of Nissan, i.e. the day when Christ himself as the Paschal Lamb being crucified on the cross (John 19:14f).

⁵⁰ Cf. BRADSHAW, Paul – JOHNSON, Maxwell, *The Origins of Feasts, Fasts and Seasons in Early Christianity*, Collegeville 2011, 45.

⁵¹ Cf. REGAN, Patrick, *The Three Days and the Forty Days*, in: *Worship* 54/1 (1980) 2–17, here: 5.

⁵² Cf. Exod. 12:46; Ps. 34:20; Num. 9:12.

the past, but leads towards the eschatological realisation and the Eucharist gives a foretaste of it on earth and is a temporal fulfilment of the eschatological Passover.⁵³

Pascha for Philo of Alexandria is a “passage” – a *diabasis-transitus*⁵⁴ connecting baptism to the crossing of the Red Sea, passing over from slavery to liberation relating it to the Paul’s vision of baptism as dying and rising with Christ and partaking in the paschal mystery of Christ (Rom. 6). This is fulfilled in the *transitus* of Jesus from this world to the Father (John 13:1) and in this we too are participating in the Pascha of Christ by being baptised into it and thus, “passing with him and in him from death to life, from slavery to freedom, from sin to grace.”⁵⁵ Thus the term Pascha is rich in its content and denotes the transitional way from death to life on the day of resurrection.

Passover from the first century onwards until today, the nocturnal feast was the occasion for the remembrance of Israel’s redemption out of slavery.⁵⁶ In the rabbinic tradition that feast was an occasion for the sharpening of the hope for final salvation. The expectation of the Messiah in the first century was focussed on Passover. The deliverance out of Egypt and the expectation of the coming of the Messiah give the scope for memory and hope in this festival and had significant impact on the Christian theology of Pascha. Such a Passover gave room for the cultural context for the Last Supper of Jesus with his disciples, his arrest, trial, passion, and crucifixion. The traces of Paschal lamb are also found in the treatises, the oldest monuments of the Syrian spirituality of Aphrahat called *Demonstrations* (*taḥwyātā*).⁵⁷ The effect of Passover sacrifice was such that the wrath of God could Passover Israel in Old Testament; whereas in the New

⁵³ Cf. BUCHINGER, Harald, *Pascha bei Origenes*, Bd. 2: Systematische Aspekte (IThS 64), Innsbruck – Wien 2005, 715f.

⁵⁴ TALLEY, Thomas – JOHNSON, Maxwell, *History and Eschatology in the Primitive Pascha*, in: Maxwell JOHNSON (ed.) *Memory and Hope. Readings on the Liturgical Year*, Collegeville 2000, 99-109, here: 108.

⁵⁵ Ibid.

⁵⁶ Cf. *ibid.*, 2

⁵⁷ Cf. LIZORKIN, Eliyahu, *Aphrahat’s Demonstrations: Conversation with the Jews of Mesopotamia*, (CSCO 642), Louvain 2012, 107f.

Testament the Lamb of God – made it possible the salvation to pass over to the humanity.⁵⁸

In the Twelfth Demonstration On the Passover Sacrifices and the Paschal Hymns of Ephrem (both originating in the beginnings of the fourth century), he presents the Passover Lamb as the symbolism and typology of the crucifixion of Christ on Calvary and thus fulfilling the salvation history in the resurrection causing the liberation of mankind and could be regarded as the new exodus.⁵⁹

It was within the eight days of this paschal festivity that Jesus rose from the dead, on the first day of the week. “It is such a Passover, indeed, that the Church has celebrated from the time of our earliest liturgical records as the central feast of the liturgical year.”⁶⁰ This whole salvific act is today known in the Church as the “Paschal Mystery,” in reference to the Jewish feast of Passover. Later on Sunday, the 1st day of the week was set apart to commemorate the day of the resurrection and for the early Christians as “the day which the Lord has made” (Ps. 118:24).

1.4 Paschal Mystery: Source and Center of Church’s Year

The concept of “paschal mystery” embraces both the traditions of the Old Testament Passover and the one in the New Testament introduced and fulfilled in the redemptive act of Christ. The salvation history is a covenantal and communal relationship between God and mankind. It began with the passage of liberation through the Red Sea from Egypt and in the Yahweh’s act of the “passing over” (Ex. 12:12) through the land of Egypt for the deliverance of Israelites. This saving act is well knit together in the God’s entire saving act through the accomplishment of the death and resurrection of Jesus.

The uniqueness of that Christ-event accomplished forever employs the concept of “mystery”⁶¹ for our consideration. It is this mystery that we celebrate at the command of Christ: “Do this in memory of me” (1 Cor. 22:19). It is the same

⁵⁸ Cf. LIZORKIN, Aphrahat’s Demonstrations, 107.

⁵⁹ Cf. BRADSHAW, The Origins of Feasts, 44.

⁶⁰ Ibid., 3

⁶¹ Cf. PAHL, Irmgard, The Paschal Mystery in its Central Meaning for the Shape of Christian Liturgy, in: SL 26 (1996) 16-37, here: 21.

mystery that we find in St. Paul when he says that we proclaim Christ the crucified (1 Cor. 1:23) and this mystery is Christ himself, which has been hidden from us for generations and centuries, has been now revealed to us (Col. 1:26). It is this same mystery that is acknowledged in the Eucharistic prayer (*ghānātā*) of the apostles Addai and Mari in the Syro-Malabar Qurbana. The prayer is said as follows:

And we also, Lord, thy unworthy, frail and miserable servants, who are gathered and stand before you, and have received by tradition the example which is from you, rejoicing and glorifying and exalting and commemorating and celebrating this great and awesome mystery of the passion and death and resurrection of our Lord Jesus Christ. ⁶²	എളിയവരും ബലഹീനരും ക്ലേശിതരുമായ ഈ ദാസരും അങ്ങു നല്കിയ മാതൃക പരമ്പരാഗതമായി സ്വീകരിച്ച് അങ്ങയുടെ നാമത്തിൽ ഒരുമിച്ചുകൂടി ഇപ്പോൾ തിരുസന്നിധിയിൽ നില്ക്കുന്നു. ഞങ്ങളുടെ നാമനും രക്ഷകനുമായ ഇശോമിശിഹായുടെ പീഡാനുഭവത്തിന്റെയും മരണത്തിന്റെയും സംസ്കാരത്തിന്റെയും ഉത്ഥാനത്തിന്റെയും മഹനീയവും ഭയഭക്തിജനകവും പരിശുദ്ധവും ജീവദായകവും ദൈവികവുമായ ഈ രഹസ്യത്തെ സന്തോഷത്തോടെ ഞങ്ങൾ സ്മരിക്കുകയും സ്തുതിക്കുകയും അനുഷ്ഠിക്കുകയും ചെയ്യുന്നു. ⁶³	പാപ്പ, ഈ പാപ്പ അറ രണ്ടാ രണ്ടാ രണ്ടാ പാപ്പാ പാപ്പാ പാപ്പാ രണ്ടാ രണ്ടാ പാപ്പാ പാപ്പാ പാപ്പാ പാപ്പാ പാപ്പാ പാപ്പാ പാപ്പാ പാപ്പാ രണ്ടാ രണ്ടാ പാപ്പാ പാപ്പാ പാപ്പാ പാപ്പാ പാപ്പാ പാപ്പാ പാപ്പാ പാപ്പാ പാപ്പാ പാപ്പാ
--	--	--

Thus, the prayer has its origin in the Anaphora of Addai and Mari one of the ancient Eucharistic prayers named after Addai, the apostle of Edessa, and Mary his disciple. He was one among the seventy-two appointed and sent out by Jesus in pairs to all the towns and places he himself was to visit (Luke 10:1). The sixth century Doctrine of Addai through the legend of King Abgar confirms the fact that that Addai has been the traditional apostle in Edessa.⁶⁵ The core part of this anaphora with its Semitic features has its similarity with that of the Maronite Anaphora of Peter III or *Sharar*⁶⁶ (*Šarrar*) and that reveals the intact and unified

⁶² GELSTON, Anthony, The Eucharistic Prayer of Addai and Mari, Oxford 1992, 53f.

⁶³ The Syro-Malabar Qurbana. *Rā'zākramam* [The Order of *Rā'zā*], Ed. SMBC, Changanacherry 2001, 94.

⁶⁴ GELSTON, The Eucharistic Prayer of Addai, 52f.

⁶⁵ Cf. *ibid.*, 22.

⁶⁶ The anaphora of Peter is known as *Šarrar*. However, Spinks uses his own transliteration and such differences are to be noted in his work for example *Sharar* is used instead of (*Šarrar*) and again the *kuššappā* intercessions mentioned instead of *kuššāpā* intercessions. SPINKS, Bryan, Addai and Mari the Anaphora of the Apostles. A Text for Students with Introduction, Translation and Commentary, Cambridge 1980, 8f.

tradition of the Syrian Eucharistic spirituality and liturgy antedating the divisions arising from the Christological controversies in the fifth century.⁶⁷ Its origin could be in the early third century and is to be regarded as the oldest of its kind in the entire Syrian tradition. Thus, most of the elements in AM are to be seen in *Šarar* and thus leading to a conclusion for both having a common origin and source.⁶⁸ This source according to Macomber goes back to an Anaphora from the Aramaic-speaking community or Church having its centre in Edessa. As a result of the schism in the 5th century, its preservation was in the hands of the East Syrian Church, and those areas of Aramaic-speaking like Lebanon and the Orontes valley preserving and developing the ancient Syriac rite of Edessa in the Persian Empire.⁶⁹

Thus referring back to the “mystery” concept – it is in Christ that this mystery comes near to us and that is quite life giving, glorious, divine and sanctifying as the anaphora itself expresses in its anamnestic structure. Therefore, the paschal mystery of the passion, death and resurrection of Christ forms the quintessence of the Christian liturgy. This mystery is expressed and celebrated in its most condensed, i.e. the Eucharist and the Liturgy of the Hours becomes an extended remembrance (ܠܕܝܢܐ) of the Mystery (ܡܝܫܬܐ) of our Lord Jesus Christ (ܕܡܠܟܐ ܕܝܫܘܥ ܡܫܝܚܐ).

The Church celebrates the *Mysterium Christi*: beginning from the Incarnation until the Feast of Pentecost – leading to the eschatological coming of Jesus. It is not only creating a memory of the salvific events as something which already took place in the past, but it is also making it present and real towards the future.⁷⁰ So the liturgical year is the sum total of all liturgical celebrations. Just as the heart takes the central role of the whole of human body by supplying blood to all area of the body, the Liturgical Year contains the vitalizing center. It emanated from

⁶⁷ Cf. *ibid.*, 28.

⁶⁸ Cf. RAHMANI, I. Ephrem, Testamentum Domini nostril Iesu Christi, Mainz 1899, 192f.

⁶⁹ Cf. MACOBER F. William, A Theroiy on the Origins of the Syrian, Maronite and Chaldean Rites, in: OCP 39 (1973) 235–242, here: 241; SPINKS, Bryan, Addai and Mari the Anaphora of of the Apostles, 10.

⁷⁰ Cf. ADAM, Grundriss Liturgie, 257.

the heart, the center. “This heart of the liturgical year is the passion and resurrection of Christ.”⁷¹

The Second Vatican Council often refers to this as the “paschal mystery” by referring to the Jewish feast of Passover on which Jesus was crucified. In the early years of the Church Paschal Mystery was celebrated with the expectation of the coming of Christ. From the Second Vatican Council the term “Paschal Mystery” alludes to Jesus’ life, death and resurrection and their saving significance in the human history in every age and in every era.⁷² Thus the passion-resurrection is the central wellspring of salvation for us and becomes the heart, the center of the liturgy and of the Church year. God accepted the self-emptying of Jesus and his obedience unto death as a sacrifice of expiation and reconciliation; God accepted it when He raised Jesus from the dead and glorified Him (Phil. 2:6-9).

The “Paschal Mystery” thus gives us a new intimacy with the Father, a new status of life as children of God within the communion of the body of Christ, and thus the promise of an eternal communion with the triune God.⁷³ The Church through her liturgical year affirms that the Pasch of Christ and the redemption it accomplishes constitute the center of all celebrations throughout the periods. Today Christians are partly in the eschaton in their personal relationship with Christ through faith and sacraments in which the Eucharist is the center.

1.4.1 *Qurbānā* as the Commemoration of the Paschal Mystery

The East Syrian liturgical tradition sees the whole of Qurbana as the remembrance (*‘uhdānā*) and reenactment of the Paschal Mystery of Christ. It is a sacred action that consists of recapitulation and re-presentation of the economy of salvation – making it a sacred reality at present as it happened in the past.⁷⁴ According to Gabriel Qatraya both the preanaphoral and anaphoral part (*Qûdāšā*) of the Qurbānā is the commemoration of God’s entire dispensation fulfilled in Jesus Christ from his birth to his death, resurrection and and ascension.⁷⁵

⁷¹ ADAM, Liturgical Year, 19.

⁷² SC 106 cf. (FLANNERY, Austin (ed.), Vatican Council II. The Conciliar and Post Conciliar Documents, vol. I, New York 2004, 29).

⁷³ Cf. ADAM, Liturgical Year, 20.

⁷⁴ Cf. O’SBEA, William Jack, The Worship of the Church, London 1960, 301.

⁷⁵ Cf. BROCK, Sebastian, Gabriel of Qatar’s Commentary on the Liturgy, in: Journal of Syriac Studies 6/2 (2003) 197–248, here: 205.

The *Qānōnā Qûdāšā* (trisagion) for Qatraya is a symbol for the mystery of sanctification of Christ by the angels as seen in the gospel, “the angels approached and were at the service of him” (Matt. 4:11).⁷⁶ The procession with the gospel accompanied with the cross and candels from the sanctuary to the *bēmā* symbolises the coming of Jesus into the world and his entry into Jeruslaem.⁷⁷ The ‘*Onita’ d-Rā’zâ*’ (the Anthem of the Mysteries) again is a symbol of the ineffable praises and songs with which the angels together with the souls of the righteous entered the paradise with the soul of Jesus.⁷⁸

It depicts the very basic nature of the Qurbānā as the heavenly and earthly enactment of the economy of salvation.⁷⁹ The liturgical actions at this juncture like the transfer of the gifts to the altar, “the presentation of mysteries with their offering placed on the paten and chalice and their deposition on the altar – we must think that Christ our Lord is being brought to His Passion”⁸⁰. The verses of this hymn already signify symbolically the mystery of Christ’s passion, death, burial and resurrection in anticipation of the mysteries being celebrated in the eucharistic oblation.⁸¹ By this laying of the Eucharistic bread on the altar it is not that Christ is sent again to His Passion, but by which we are made aware that we are partaking at an awe-inspiring event of the Mysteries⁸² of our salvation and it is the full representation and re-enactment of the Passion. At this time we think and see Christ on the altar being led to the Passion and then being laid on to the sepulchre after His Passion.⁸³ Another symbolism given by Qatraya is that of the mystery of the songs of praises by the angels and the saints during the passion of Jesus and when the darkness hovered over the earth, the earth trembled, rocks

⁷⁶ Cf. BROCK, Gabriel of Qatar’s Commentary on the Liturgy, 207.

⁷⁷ Cf. *ibid.*, 206.

⁷⁸ Cf. *ibid.*, 212.

⁷⁹ Cf. CHITILAPPALLY, Johnson, *Madabbranuta*. The Divine Dispensation of our Lord in the Holy Qurbana of the East Syrian Tradition (OIRSI 226), Kottayam 1999, 342f.; Ṭaksā d-qûdā šā’, Alwaye/EK 1960, 14f.; Syro-Malabar Qurbana, 69f.

⁸⁰ Cf. MINGANA, Alphonse (ed.), Commentary of Theodore of Mopsuestia on the Lord’s Prayer and on the Sacraments of Baptism and the Eucharist (WS 6), Cambridge 1933, 85.

⁸¹ Cf. CHITILAPPALLY, Johnson, *Madabbranuta*. The Divine Dispensation of our Lord in the Holy Qurbana of the East Syrian Tradition (OIRSI 226), Kottayam 1999, 131; BAUMSTARK, Anton, *Comparative Liturgy*, Maryland 1958, 131f.; DIX, Gregory, *The Shape of the Liturgy*, London 1945, 120f.

⁸² Cf. Syro-Malabar Qurbana, 79.

The Qurbana offered is proclaimed as the “awe-inspiring Mystery”, by the Deacon in his proclamatory prayer after the Celebrant has approached the altar and after the giving of peace.

⁸³ Cf. MINGANA, Commentary of Theodore of Mopsuestia on the Lord’s Prayer, 86.

splitt and the curtain in the temple was torn into two and the rising of the dead (Matt. 27:45, 51-52).

Theodore in his commentary speaks of the commemoration of the whole paschal mystery in the preparation for *Qûdāšā*. He says, when the gifts of bread and wine are brought to the altar, we are to think of the fact that it is Christ himself is being led and brought to his passion.⁸⁴ Dionysius bar Salibi refers to the offerings of bread and wine – body and blood as the mysteries as they are no longer the same as it appears before the temporal world and to our physical eye; they represent more than they seem to be, i.e., that they are the body and blood of Christ, just as Christ himself appeared to be a human before the world and yet he is God.⁸⁵

In the same way the bread and wine being brought as offering is no longer as they are just bread and wine, but they are in fact the Body and Blood, although it is through the the invoking of the Spirit of God that effects the mysteries, that we are to see them as the Body and Blood of the Son.⁸⁶ In the Anthem of the Mysteries of the Syro-Malabar Qurbānā the bread and wine are already said as the holy body and blood and the hymn presents the mystery of the ineffable praises sung together with the choirs of angels.⁸⁷ Narsai in his homily xvii speaks of the covering of the mysteries on the altar with *Sošepā* – symbolising the death and the burial of Jesus Christ.⁸⁸

In the rite of communion Theodore also mentions about the commemoration of the paschal mysteries as the deacon proclaims the *Kārôzûthā* reminding the faithful of the reverential and fearful approach towards the reception of the Mystery of holy Body and Blood.⁸⁹ The greeting of peace before the communion reminds us of the resurrection of the Lord, as he rose from the dead and appeared to the disciples announcing his resurrection in the words: “Peace be with you”.⁹⁰ The final

⁸⁴ Cf. MINGANA, Commentary of Theodore of Mopsuestia, 85f.

⁸⁵ Cf. LABOURTH, H., Dionysius Bar Šalībī, *Exposito Liturgiae* (CSCO 13), Louvain 1995, 61f.

⁸⁶ Cf. *ibid.*

⁸⁷ Cf. The Syro-Malabar Qurbana, 65f.

⁸⁸ CONNOLLY, H. Richard (ed.), *The Liturgical Homilies of Narsai. Texts and Studies Contributions to Biblical and Patristic Literature* (TS 8), Cambridge 1909, 3; Cf. The Syro-Malabar Qurbana, 67.

⁸⁹ Cf. CONNOLLY, *The Liturgical Homilies of Narsai*, 24; The Syro-Malabar Qurbana, 105.

⁹⁰ Cf. CONNOLLY, *The Liturgical Homilies of Narsai*, 26; The Syro-Malabar Qurbana, 111.

huttāmā or the sealing prayer symbolises the blessing that Jesus gave to his disciples after his resurrection and on the day of his ascension.⁹¹

Thus, the whole liturgical celebration encompasses the Paschal Mystery and is capable of sanctifying us as it is the commemoration (*‘uhdānā*) of Christ’s salvific event, the divine dispensation – beginning from the conception to the second coming of Christ. It is in commemoration of that sacrifice calling to mind the words of Christ as St. Paul says: “For whenever you eat this bread and drink this cup, you proclaim the Lord’s death until he comes (1 Cor. 11:26)”.

1.4.2 The *Qurbānā* – a Sacramental Representation

The Eucharist is to be seen as the sacramental representation of the entire Paschal Mystery which comprises as its essential components both death and resurrection. Each of the two species when taken together with its accompanying words does signify death and sacrifice, but then where is the sign of resurrection? The risen Lord of Easter becomes sacramentally present at the altar and thus the death of the Lord is remembered in this oblation as it manifests the resurrection and the numerous benefits.⁹²

He is not only present in the sacramental species but he is also present in his glorified state, i.e., the intrinsic and inherent connection between passion and resurrection as recalled by St. Augustine in his Sermon speaks that Christ by his death made a day sorrowful and the next day the sorrow and grief of the day turned out to be a glorious one through His Resurrection.⁹³ Passion and death are symbolic and sacramental aspects, whereas his condition of glory is real besides being sacramental. Thus, we have on the altar not a dead or dying Christ, but a resurrected Christ steeped in the effulgence of His Father and the beautiful prayer of the priest raising his eyes to the heaven carrying the Mysteries of Body and Blood – prays that this offering or *Qurbana* be an acceptable one till the glorious coming of our lord Jesus Christ.⁹⁴

⁹¹ Cf. CONNOLLY, The Liturgical Homilies of Narsai, 230; The Syro-Malabar Qurbana, 124f.

⁹² Cf. MINGANA, Commentary of Theodore of Mopsuestia on the Lord’s Prayer, 88.

⁹³ Cf. AUGUSTINE, Sermon 221, 1 (FC 38, 181f.; Mary Sarah MULDOWNEY).

⁹⁴ Cf. The Syro-Malabar Qurbana, 66.

1.4.3 The Purpose and the Sign–Activity of the *Qurbānā*

The liturgical celebration of the mass is not aiming at the new redemption of the world but in remembrance and in obedience to the command of Christ to gather in his name (1 Cor 11:25). Christ instituted the Eucharist to render us the happy fruits of redemption and that it is offered in thanksgiving and praise for the innumerable blessings given to us, to implore and invoke God's blessings upon us.⁹⁵ "The chief purpose of Mass is to apply practically to the souls of mankind [the faithful] those benefits which the sacrifice of the cross had ... it is a channel of the effects of redemption."⁹⁶ These effects of redemption are recited by the Priest during the prayer before accessing the altar after the deposition of the gifts on to the altar like the bestowing of graces upon the humble servant, i.e., the priest who is celebrating, offer this sacred life-giving mysteries for the forgiveness of sins and the redemption of souls⁹⁷ and then he prostrates at the altar thrice symbolizing the three days of Christ in the tomb before His resurrection.⁹⁸

Thus, having presented the mystery of Christ's death and burial, the transition from now is focussed on the mystery of resurrection.⁹⁹ The same thought is acclaimed in the farewell prayer after the final blessing in the mass recalling the great blessings bestowed upon the priest and the community and he takes his farewell from the altar, i.e., the sepulcher of our Lord and concludes the prayer saying: "I know not, If I come again to offer this sacrifice".¹⁰⁰ The farewell prayer confirms once again the reality of having participated in the life-giving mysteries and the altar is symbolized as the life-giving table reminding the faithful of the presence of Christ in our lives.¹⁰¹ The offering of the bread and wine as food and drink at the last supper was not a mere sign, but a sign-activity, i.e., it was an act of self-giving as it is clear from the words of Christ as an expression of his deep love: "I have desired with a great desire to eat this Pasch with you" (Luke 22:15).

⁹⁵ The Syro-Malabar Qurbana, 76f.

⁹⁶ GARSIDE, Charles Brierly, *Sacrifice of the Eucharist*, London 1875, 54.

⁹⁷ Cf. The Syro-Malabar Qurbana, 75f.

⁹⁸ Cf. CHITILAPPALLY, Johnson, *Madabbranuta*. The Divine Dispensation of our Lord in the Holy Qurbana, 157f.; Syro-Malabar Qurbana, 75f.

⁹⁹ Cf. PODIPARA, Placid (trans.), *Interpretation of the Offices by Gabriel Qatraya Bar Lipah*, in: VAVANIKUNNEL, Geroge (ed.), *Homilies and Interpretations of Holy Qurbana*. Theodore of Mopsuestia, Narsai and Gabriel Qatraya Bar Lipah, Changanacherry 1977, 87–104, here: 97.

¹⁰⁰ Cf. The Syro-Malabar Qurbana, 131.

¹⁰¹ Cf. CHITILAPPALLY, *Madabbranuta*, 276.

He addressed the disciples as friends: “I call you friends” John 15:15). Friendship meant the act of self-giving – “A man can have no greater love than to lay down his life for many” (John 15:13) and that was realized on the cross.

Thus, the offering of the Qurbana is not a ritual offering; *de facto* Christ himself abolished the ritual sacrifices, but a participation in the life-giving mysteries as seen above and thus began a new worship in complying with the command and obedience to God and selfless service to one’s neighbour – “For it is not the sacrifice I want, but mercy” (Matt. 9:13; Hos. 6:6). Thus purpose of the Eucharist is not merely limited in its celebration only, but transmitted into the daily lives of the worshipping community.

1.5 Christian Year Revolves Around Easter

The center of the Christian calendar is the day of resurrection of the Lord. According to Schmemmann, Easter gives us the foretaste of the Kingdom which is to come. The complete liturgy of the Church centers around Easter, and this forms the Liturgical Year resulting in the liturgical seasons and feasts, leading to a spiritual journey, a pilgrim journey towards Easter, the final destiny of our lives, the new Way, passing over from this world to another.¹⁰²

The majority of the early Christians in the beginning were Jewish converts and they adopted from the Jews the seven-day week with some striking differences. Since Christ had died on the eve of the Passover Sabbath and had risen from the dead on the first day of the week following that Sabbath, the sacred character of the Jewish Sabbath (the last day of the week) was now transferred, in memory of the Resurrection, to “the first day of the week” (Acts 20:7), “the Lord’s Day” (Rev. 1:10).

This is the only Feast of the Christian Year which goes back to the apostolic origin for two reasons: first, it must derive from a time when Jewish influence was effective, i.e. during the first century A.D., because it depends on the lunar calendar (every other feast depends on the solar calendar); and, second, that for

¹⁰² Cf. SCHMEMANN, Alexander, *Große Fastenzeit*, München 1994, 12.

three centuries the Church tolerated the celebration of Easter on different days, such as on 14th of Nisan in Asia and on the Sunday after 14th Nisan, because it was acknowledged that there was apostolic authority for both.¹⁰³ Easter emerged in the light of history as the Feast of Feasts. “The same reality that the liturgical year celebrates each Sunday (“the weekly Easter”) is commemorated on Easter Day (“the annual Easter”).¹⁰⁴ Thus the Church’s Year of liturgy is to be seen as single Easter Eucharist divided into many parts, celebrating different areas of the redemptive act, spread throughout the course of the year.

1.5.1 The Council of Nicaea and Easter Date

From the reports of Eusebius¹⁰⁵ the church in Asia Minor celebrated the Pascha on the 14 of Nisan in accordance with Jewish tradition, even on a week day. But the churches in Alexandria, Jerusalem and Rome celebrated it on the Sunday after 14th of Nisan, irrespective of a particular date.¹⁰⁶

This difference in the celebration of Easter was finally settled through the council of Nicaea in A.D. 325. The first Council of Nicaea established the date of Easter as the first Sunday after the full moon after 21st of March.¹⁰⁷ This Ecumenical Council of Nicaea is historically significant for having arrived at a consensus to settle the date of Easter, the resurrection of the Lord. Easter is in this way linked to the celebration of Jewish Passover by way of its symbolism and its position in the calendar. Jesus’ death and resurrection form the continuity and climax of the paschal mystery as it took place in the historical context of the feast of Passover in accordance with the Jewish calendar.

¹⁰³ Cf. CHESLY, Jones – WAINWRIGHT, Geofferey – YARNOLD, Edward (Eds.), *The Study of Liturgy*, London 1978, 407.

¹⁰⁴ CHUPPUNGO, J. Anscar (ed.), *Handbook for Liturgical Studies. Liturgical Time and Space*, vol. 5, Collegeville/MN 2000, 321.

¹⁰⁵ Cf. EUSEBIUS, *An Ecclesiastical History*, trans. C.F. Cruse, London 1998, 235 f.

¹⁰⁶ AUF DER MAUR, Hansjörg, *Feiern im Rhythmus der Zeit I. Herrenfeste in Woche und Jahr*, (GdK 6), Regensburg 1983, 67.

¹⁰⁷ AUF DER MAUR: *Feiern im Rhythmus der Zeit II/1. Feste und Gedenktage der Heiligen*, (GdK 6,1), Regensburg 1994, 33.

1.5.2 Sunday as a “Little Easter”

Sunday can be called as the “little Easter” because of its very nature of celebrating the day of the Lord, in commemoration of the resurrection on the first day of the week. Once a year we celebrate Easter, the resurrection of Jesus from the dead, however on all other Sundays we come together to commemorate the day of the Lord (Sunday), which in the words of the Second Vatican Council is, “the foundation and nucleus of the whole liturgical year.”¹⁰⁸

It was on “the first day of the week”, according to the Jewish calendar, that our Lord rose from the dead (Mark 16:2). The early Christian community came together thereafter for worship, and St. Paul takes it for granted that Christians will meet every first day of the week (1 Cor 16:2). Even today why do Christians come together? Why has it entered deeply in to the hearts of the people to observe the Lord’s Day as very much part of their own lives? It is because on this day we draw the energy for our journey of life which is not simply lived out – but is in close communion with the Lord and in communion with the worshipping community. “For Christians, Sundays arrive like moments out of time, bringing, in their invisible mist, the sight of another way to be human.”¹⁰⁹

To the Christian mind Sunday is therefore a “little Easter.” It is the moment when the tomb opened, destroying death and giving the way to new life. We are therefore called to be people of hope in the One who shattered the darkness of life with the light of eternity. Thus, adopting the Lord’s Day on Sunday as a day of worship and prayer was not a mere replacement of the Jewish Sabbath. It was a replacement for the Sabbath on the very first day of the week where the worshipping community was expected to come together for prayer. On the 1st day of the week the early Christian community came together for the breaking of the bread (Acts 20:7); Every Sunday, each of them would share what they could afford (1 Cor 16:2); “It was the Lord’s day and the Spirit possessed me” (Rev.

¹⁰⁸ SC 106 (FLANNERY, Austin (ed.), Vatican Council II. The Conciliar and Post Conciliar Documents, vol. II, New Delhi 2010, 46).

¹⁰⁹ CHITTISTER, Joan, The Liturgical Year, Nashville 2009, 33.

1:10), are all evidences for Sunday being the ‘little Easter’, and the community assembled together regularly for the breaking of bread and thanksgiving.¹¹⁰

1.6 Functions of the Liturgical Year

The civic New Year is a purely solar event. It is an account of the planet’s journey around the sun, but it is not, in relation to our spiritual lives, the narrative of our spiritual lives. The spiritual part of our lives revolves annually with the journey of the soul through the liturgical year.

It shapes and moulds us to live up to our destiny of eternal life, marking the major moments in Christian spirituality and pointing our lives in the same direction. “The liturgical year is something that sets out to attune the life of the Christian to the life of Jesus, the Christ.”¹¹¹ It sets in order year after year, the ways and means to renew ourselves in our journey of life – to become attuned to the sense and substance of the Christian life, making us followers of Jesus. The liturgical year is a venture to be true to our own selves, an exercise in spiritual advancement and maturity.

1.6.1 Like the Rings on a Tree

The Liturgical Year is like the rings on a tree. The cycles of Christian feasts are meant to mark the levels of our spiritual growth from one stage to another in the process of human growth.¹¹² They add layers to the meaning of life and into the significant dimension of human existence. It reminds us of the kind of community we are destined to be. It calls us to personal reflection on the place of Jesus in the daily exercise of our existence. Having seen the functions of the Liturgical Year, we must understand that this is not meant to be a book of rules to set disciplines that define piety; it is not a historical account spread throughout the year. It is life in Jesus, a life in which Jesus is with us, for us, and in us as we strive to make His life our own.¹¹³

¹¹⁰ Cf. BRADSHAW, Paul – JOHNSON, Maxwell, *The Origins of Fasts and Seasons in Early Christianity*, Collegeville/NJ 2011, 13.

¹¹¹ *Ibid.*, 6.

¹¹² Cf. *ibid.*

¹¹³ Cf. *ibid.*, 14.

It is by learning to live the liturgical year in our own lives and in the community in which we live that makes a difference to every other year of our own lives. Thus, we learn to see the world in a different way by developing a personal relationship with Jesus, developing clear and common attitudes towards the rest of life. Theology is not studied in isolation. It has to be a consolidated reflection on the whole of a reality, the whole of tradition, rather than being linked with its present manifestation. So we study the history of liturgical tradition and apply it like that of a psychiatrist who seeks to uncover the childhood traumas of patients in order to understand the present stage in relation to the past.¹¹⁴

1.6.2 Progressive Development

The liturgical year of the Church follows step by step the progressive development of the mystery of Christ and represents it. It is this entire saving mystery which is made manifest before the Church and the Christian every time they come together on every occasion. It is at the moment, where the wholeness of history of salvation is made present in the past, present, and future and “is actualised at a specific moment in time in a concrete ecclesial assembly at a particular time of the year.”¹¹⁵ So it is not merely a narration of events or ideas of the past with festivities, but a Person, Christ himself.

In observing and keeping the church year, we do not give an impression that we have turned away from the realities of life and totally living in another place and time. On the other hand, the purpose and function of the Church Year is to give a “kind of template by which our lives are given a common shape and order to encourage the living of our life in the light of past events that are not past (memory) and in expectation of the future that is already our possession (hope).”¹¹⁶ So the ultimate aim is the participation in Christ’s life. Through this life in Jesus, we learn to participate in the Christian life, allowing ourselves to bear fruits in our earthly journey.

¹¹⁴ Cf. TAFT, Robert, *The Liturgical Year: Studies, Prospects, Reflections*, in: *Worship* 55 (1957) 2–23, here: 3.

¹¹⁵ CHUPUNGO, *Liturgical Time and Space*, 320.

¹¹⁶ PFATTEICHER, H. Philip, *Liturgical Spirituality*, Valley Forge 1977, 108.

1.7 Dialectical Relationship Between the “Already” and the “Not Yet”

In general, the liturgical year is combined with the liturgical seasons of the time in the western Church beginning with Advent, Christmas, Ordinary Time i.e. time after Epiphany, Lent, Easter, and Ordinary Time (time after Pentecost).¹¹⁷ Furthermore, the liturgical year in the Church consists of two distinct cycles, the temporal cycle and the sanctoral cycle. The temporal constitutes a series of solemn events celebrating the mystery of Christ like Advent, Lent, Holy Week, Easter followed by the ordinary time, or the rest of the remaining weeks in the ordinary time of the year. The sanctoral cycle, on the other hand, includes all the saints’ feast days and the solemnities of the Marian feast days.¹¹⁸

There exists a dialectic-relationship and a continual play between Ordinary Time and Festal Time the “already” and the “not yet”.¹¹⁹ Thus, the Easter and the Christmas cycles show primarily eschatological focus leading to a soteriological leitmotif.¹²⁰ Ordinary time is mainly soteriological in nature, but an eschatological leitmotif is not to be set aside along the solemnities and feasts giving the hope that sustains us in the Ordinary Time towards the festive events. In this sense, the entire sanctoral calendar can be seen in the eschatological light.¹²¹ This enables all those who practice the Christian Spirituality to understand what it means to live in the Christian year of Church’s liturgical life, trying to distinguish between the poles of soteriological-eschatological dynamism (the “already” but “not yet”) in the celebrations of our Christian living.

1.8 Is the Liturgical Year an Account of the Past or Chronology?

Just as the Passover in Egypt is key to the Jewish calendar, the Resurrection turns out to be the turning point for Christians to lay foundations for the Liturgical Year. The Church Year is depicted chronologically, giving glimpses into the life of Christ and the teaching of the Church. But it is not an account of the chronology. When the Church year is approached chronologically, the liturgy is

¹¹⁷ Cf. PATHIKULNAGARA, Vargheese, *Divine Praises and Liturgical Year*, vol. 4: Chaldeo-Indian Liturgy (Denha Services 61), Kottayam 2000, 209; ADAM, *The Liturgical Year*, 30f.

¹¹⁸ Cf. *ibid.*

¹¹⁹ Cf. ROSE, Sophy, *Church as Mystery and Communion in the Syriac Liturgical Year: An Ecclesiological Analysis* (OIRS 207), Kottayam, 1998, 381.

¹²⁰ Cf. TALLEY, J. Thomas, *The Origins of the Liturgical Year*, Collegeville/MN ²1991, 83f.

¹²¹ Cf. ZIMMERMANN, A. Joyce, *Liturgy as Living Faith. A Liturgical Spirituality*, London 1993, 125.

reduced, becoming a device. We remain as onlookers. We do not have any attachment but live in dissociation. “Eventually, this illusion of detachment is shattered by the vicissitudes and emptiness of the ‘meantime’ of our lives, and by death at the ‘end time’ of our lives.”¹²² The Church addresses the matters of life and death, so we cannot be outsiders.

Our only solid ground upon which we can stand is God’s Word which the Church year presents (Mt 7:24-27). The eschatological approach to the Church surpasses the limitations, vicissitudes and emptiness of chronological time. “Christian eschatology transforms chronological time into eschatological time.”¹²³ This transformation is described by St. Paul as he exhorts to be on guard against dissipation by saying that rather than trying to kill your chronological time by getting drunk, you sing in the eschatological time of living in service to the Lord (Eph. 5:12-20).

The content of the Liturgical Year goes beyond the walls of history as the “great deed of God upon mankind, the redeeming work of Christ which wills to lead mankind out of the narrow bounds of time into the broad spaces of eternity.”¹²⁴ The “circularity” of the Church Year with all its seasons, feasts and solemnities point toward the mystery of Christ. The repetition of the celebrations from time to time and year after year contributes to the continuous and uninterrupted touch with the mysteries of the Lord. It is “like a path that goes around and up a mountain, slowly making the ascent to the height, we are to climb the same road at a higher level, and go on until we reach the end, Christ himself.”¹²⁵

To sum up, the earthly life of Jesus from birth to the annunciation is not the aim of the Liturgical Year. It is also not an historical-chronological study revolving around the earthly life of Jesus. The Liturgical Year makes present the mystery of Christ in and through the celebration of the word and sacrament in the Eucharist. Through the annual cycle of the church year the community is called to celebrate

¹²² CRUM, Milton, *Our Approach to the Church Year: Chronological or Eschatological*, in: *Worship* 51 (1997) 24–32, here: 24.

¹²³ *Ibid.*, 25.

¹²⁴ CASEL, Odo, *The Mystery of Christian Worship. Milestones in Catholic Theology*, trans. B. Neuenheuser, New York ⁴1999, 67.

¹²⁵ *Ibid.*, 63.

and to live the gift of salvation made possible in time and history. This understanding of the Church Year in the liturgy to participate in the Christ's life frees us from chronological review of the historical life of Christ and from our preoccupation with time. It is therefore to a timeless world of liturgical celebration giving us a new thrust and renewed enthusiasm to order our lives, and to give it a ray of hope and meaning like that of the Israelites leaving Egypt and look ahead the promised land.

1.9 Present study in the context of the Syro-Malabar Church

The present study as the title indicates focuses on the East Syrian liturgy in the Malabar Church with special emphasis on the Eucharist and the Divine Hours in the seasons of the Liturgical Year. The beginning of all Christian worship started in Jerusalem as Jesus spoke the words of Institution during the pascha celebration. Scholars are of the opinion that the language that was spoken there and the one which Jesus spoke was Aramaic.¹²⁶

On the one hand, we do not see any further development of the Aramaic liturgy in Jerusalem and on the other hand, the Greek language and culture developed in both Jerusalem and Antioch within the Eastern Roman Empire (Byzantium).¹²⁷ We know that Edessa was the center of Aramaic culture and the liturgy developed in classical Syriac or East Aramaic, the newly evolved form of Aramaic.¹²⁸ The Church in Edessa has always been referred to as Addai and Mari, the disciples of Apostle Thomas and their liturgy was known as the liturgy of the Apostles¹²⁹ which expanded to the entire Persian Empire. As this liturgy was spread out in the Persian Empire and among the Chaldeans in particular, it came to be known as Persian or Chaldean liturgy as attested by the witnesses during the 3rd and 4th centuries like Eusebius, Cyril of Jeruslaem, Ephrem and Ambrose and so on.¹³⁰

¹²⁶ Cf. RAES, Alphonsus, *Introductio in Liturgiam Orientalem*, Rome 1947, 219.

¹²⁷ Cf. ARAYATHINAL, Thomas, *Vicissitudes of the the East Syrian Liturgy in Malabar India*, in: Ignacio O. De URBINA, *Symposium Syriacum 1972 (OCA 197)*, Rome 1974, 413–438, here: 413f.

¹²⁸ Cf. ARAYATHINAL, *The East Syrian Liturgy in Malabar India*, 413.

¹²⁹ Cf. KOROLEVSKY, Cyril, *Living Languages in Catholic Worship*. In *Historical Inquiry*, Paris 1957, 1; MACKENZIE, G. Thomas, *Christianity in Travancore*, Travancore 1901, 72f.

¹³⁰ Cf. ARAYATHINAL, *The East Syrian Liturgy in Malabar India*, 414.

The celebration of this liturgy until the 4th century is seen in Book VIII of the Apostolic Constitution.¹³¹ However, this liturgy could have been equipped with further additions of prayers and actions latest by the end of 5th century as seen in the commentary on liturgy in the Homilies and Exposition of the Mysteries by the East Syrian poet Narsai († 507).¹³² It is this liturgy of the Apostles that was later introduced in the Malabar, the south-west coast of India. Vatican Codex 22 contains an Epistolary copied in 1301 in Cranganore from a text that was in use in the Cathedral of Beth Koke in Seleucia-Ctesiphon, serves as the oldest trace for the origin of East Syrian Liturgy in Malabar.¹³³

However, it is with a strong belief and conviction that the traces of the origin of the Church in Malabar goes back to the Apostle Thomas, who preached the gospel in Malabar and converted the Jews and the high caste Hindus. The liturgy was introduced in Syriac or Aramaic the language of the Jews, who were there immigrants in Cranganore an ancient harbour for trade since 10th century.¹³⁴ The Acts of Thomas¹³⁵ is ample evidence for his preaching of the gospel and conversion among the Jews and Hindus.

The term Syro-Malabarian represents the most ancient Catholic community today in India tracing her apostolic origin to St. Thomas. The term *Syro* stands for the East Syrian or Chaldean or Aramaic language for their liturgical purpose.¹³⁶ The name Syro-Malabar was given by Rome in 1887, when the St Thomas Christians of the oriental catholic section became separated from the Latin Jurisdiction.¹³⁷ Malabar is only the Syriac depiction of Malankara, the traditional name for the Church.¹³⁸ Therefore, their spirituality was the way lit by the Apostle Thomas in his understanding and following of Christ (*Marthoma Margam*). Thus, we understand this apostolic spirituality emanates from the Christ experience of

¹³¹ Cf. RAES, *Introductio*, 14f.

¹³² Cf. CONNOLLY, *The Liturgical Homilies of Narsai*, Cambridge 1909, 1f.

¹³³ Cf. ARAYATHINAL, *The East Syrian Liturgy*, 415.

¹³⁴ Cf. KODER, S. Samuel, *Kerala and her Jews*, Eranakulam 1965, 2.

¹³⁵ Cf. KLIJN, Albertus, *The Acts of Thomas. Introduction, Text and Commentary*, Leiden ²2003, 17f.

¹³⁶ Cf. PODIPARA, J. Placid, *The Syro-Malabarians, their Life and their Activities*, in: *Neu Zeitschrift für Missionswissenschaft* 12 (1956) 241–257, here: 241.

¹³⁷ Cf. KOONAMMAKKAL, Thomas, *Syro-Mlabar History and Traditions*, in: BRUNS, Peter – LUTHE, Otto Heinz (ed.), *FS Hubert KAUFHOLD (OC 3)*, Wiesbaden 2013, 259–278, here: 265.

¹³⁸ Cf. *ibid*.

Thomas and finds its fulfilment in his words, “My Lord, and my God” (John 20:28). It is this intense relationship with Christ that made him to say, “Let us also go and die with him” (John 11:16). Thus, this becomes the way (*margam*) for his followers too. Christianity has always been a way of life (*margam*) for the St. Thomas Christians (*Mar Thoma Nasranikāl*). This was possible for them to see and experience it through the light that has been shown by Apostle Thomas (*Thomaude Margam*)¹³⁹. It is the sum total of their ecclesial experience comprising their creed, code, and cult. “It is the particular Christian lifestyle, introduced in India by Mar Thoma, one of the twelve Apostles of Jesus.”¹⁴⁰

It is important to note that this work is not meant to study the *Syro-Malabar Church* in isolation, but in her role as Particular Church in the Universal Church. Since Vatican II, the Church’s understanding of herself has become clearer: that the universal Church exists in the particular/local Churches. According to *Lumen Gentium*, “The particular Churches are constituted, after the model of the universal Church; it is in these and formed out of them, that the one and unique Catholic Church exists.”¹⁴¹ The second Vatican Council in the Decree *Orientalium Ecclesiarum* states that the Holy Catholic Church, which is the mystical body of Christ, is made up of the faithful of different particular Churches or rites, and between “those Churches there is such a wonderful bond of union, that this variety in the Universal Church, so far from diminishing its unity, rather serves to emphasize it.”¹⁴² The Decree further states that “these churches are of equal rank, so that none of them is superior to the others because of its rite”.¹⁴³ They have the same rights, duties and commitments even with regard to the

¹³⁹ Mar Thomas Margam signifies the life of the St Thomas Christians which traces its roots to the apostolic preaching of Thomas the Apostle. The etymological meaning of the word *margam* in Malayalam means the Way and it came to be known as “the Way of Thomas” (Marthoma Margam); KUDILIL, George, Mar Thoma Margam as reflected in Varthamanapusthakam, in MEKKATTUKUNNEL, Andrews (ed.), Mar Thoma Margam. The Ecclesial Heritage of the St Thomas Christians (OIRSI 355), Kottayam 2012, 598–605, here: 598f; PULIRUPARAMBIL, Mathew, Practice of Mar Thoma Margam in the Day-to-day Life of the Mar Thoma Christians, in Mar Thoma Margam. The Ecclesial Heritage of the St Thomas Christians (OIRSI 355), Kottayam 2012, 709–719, here: 709f.

¹⁴⁰ PATHIKULANGARA, Varghese, *Mar Thoma Margam*. A new Catechism for the Saint Thomas Christians of India, Kottayam 2004, 19.

¹⁴¹ LG 23 (FLANNERY, Austin (ed.), Vatican Council II. The Conciliar and Post Conciliar Documents, vol. I, New Delhi 2010, 342).

¹⁴² OE 2 (FLANNERY, Austin (ed.), Vatican Council II. The Conciliar and Post Conciliar Documents, vol. I, New York 2004, 441).

¹⁴³ OE 4 (ibid., 442.)

proclamation of the Gospel in their missions and territories. It teaches that “each and every Catholic...must retain each his own rite wherever he is, and follow it to the best of his ability...”¹⁴⁴

All members of the Eastern Churches should be firmly convinced that they can and ought to always preserve their own legitimate liturgical rites and ways of life... they are to aim always at a more perfect knowledge and practice of their rites, and if they have fallen away due to circumstances of times and persons, they are to strive to return to their ancestral traditions.¹⁴⁵

The conciliar documents on the one hand, speak about the essential unity of the Church and on the other hand call for protecting and encouraging the diversity manifested through the different individual Churches. The Syro-Malabar Church traces her origin within the community of St. Thomas Christians, which hails from the preaching of St. Thomas, one of the twelve apostles of Jesus Christ.

According to tradition, documents, and studies, this apostolic church had already developed into a fully organised community of believers deeply rooted in the traditions of the local culture. “The earliest record about the apostolate of St. Thomas is the apocryphal: Acts of Thomas, written in Syriac in the Edessan circle about the turn of the third century.”¹⁴⁶ The author of the Acts of Thomas does speak of a Hebrew flute-girl who was found in India on special occasions such as during receptions organised by the king to welcome St. Thomas on his arrival in India.¹⁴⁷ Eusebius in his ecclesiastical history speaks of the allotment of Thomas as the lot was taken to assign the places to the apostles.

Accordingly, as per the command of Christ to go to the whole world to preach the gospel, Thomas was allotted Parthia – an independent kingdom stretching from Indus to the Tigris.¹⁴⁸ St. Ephrem in his hymns in the *Carmina Nisibena* refers to the Indian mission of Thomas, which includes his death, burial and the bringing of

¹⁴⁴ OE 4 (cf. *ibid.*)

¹⁴⁵ OE 6 (cf. *ibid.*, 443.)

¹⁴⁶ MUNDADAN, Mathias, *From the Beginning up to the Middle of the Sixteenth Century* (up to 1542), vol.1, Bangalore 1984, 23.

¹⁴⁷ Cf. KLJN, Albertus, *The Acts of Thomas*, Leiden 1962, 66f.

¹⁴⁸ Cf. SCHAFF, Philip (ed.), *A Select Bibliography of the Nicene and Post-Nicene Fathers: Eusebius: Church History, Life of Constantine the Great, and Oration in Praise of Constantine*, vol.1, New York 1890, 132.

Thomas' relics from India to Edessa.¹⁴⁹ Hymn forty two of his *Carmina Nisibena* speaks of bringing the remains of Thomas to Edessa by a merchant. Ephrem rewards the merchant for having obtained this precious treasure.¹⁵⁰ This Nisibene Hymn begins with the blow and torture that is done to the devil. For he rejoiced over the death of the apostle in India, he sees him again and feels insecure and tortured as he finds the bones of the apostle in Edessa.¹⁵¹ Shêlêmôn the bishop of al- Baṣra in al-‘Irâk in about A.D. 1222 in his book of the bee writes about the martyrdom of Thomas in India. Thomas was pierced to death because of his conversion of the daughter of the king of Indians, and Habbân the merchant brought his remains to Edessa and laid them to rest in the blessed city of the Lord.¹⁵² The patristic writings like *Patrologia Latina*, *Patrologia Greca* and *Patrologia Syriaca* also furnish us with a lot of facts and figures to highlight the mission of Thomas the apostle in India.

There is the strong belief among the Thomas Christians in Kerala, that from the first century onwards there were Jewish settlements along the costs of Cochin in Kerala. These settlers contributed to the trade interests of this area. The original community of Christians, which is the fruit of the apostolate of St. Thomas along the cost of Malabar and Mylapore (Coromandel Coast), underwent a decline in the course of time. Because of this kind of relationship began between the Church in India and that of the church of Persia from the early centuries. The stories of Bishop David of Barsa and Bishop John add ample evidences to that relationship. An important East Syrian document the “Chronicle of Seer”, of the seventh or eighth century does mention Bishop David who evangelised Indian people between A.D 250 and 300.¹⁵³

¹⁴⁹ Cf. BICKELL, Gustav, S. Ephraemi Syri Carmina Nisibena, Additis Prologemenis Et Suppl. Lexicorum Syriacorum, Primus Ed., Verti, Expliccavit, Leipzig 1866, 33f.; YOUSIF, Pierre, The Apostle Thomas in the Witness of St. Ephrem of Nisibis, in Chals PAYNGOT (ed.), Homage to Mar Cariattil Pioneer Malabar Ecumenist (ORIS 150), Kottayam ²1992, 79.

¹⁵⁰ Cf. MEDLYCOTT, Adolf, India and the Apostle Thomas. An Enquiry with a Critical Analysis of the Acta Thomae, London 1905, 23 [Reprint: New Jersey 2005].

¹⁵¹ Cf. BÖER, A. Paul (ed.), Hymns and Homilies of St. Ephrem the Syrian, Buffalo 1886, 149 [Reprint: London 2012].

¹⁵² BUDGE, E. Wallis (ed.), The Book of the Bee. Solomon of Akhlât, n.p. 1886, 105 [Reprint: New Jersey 2006].

¹⁵³ MUNDADAN, From the Beginning, 78.

The East Syrian Church existed in those areas of the Persian Empire outside the reach of the Roman Empire until the rise of the political power of Islam in A.D. 642. This part of the world had been successively ruled by the Babylonians, the Assyrians, the Chaldeans, and the Persians. It had been referred to in history by various names of the kingdoms that ruled them; Assyria, Babylon, Chaldea, and Persia. The Church here was known under different names also such as the East Syrian Church as opposed to that of the West Syrian Church or Church in Antioch and Church of Seleucia-Ctesiphon which was named after the twin capital cities under the Persians. This region and the Church are also known in relationship to Mesopotamia situated along the valley of the Euphrates-Tigris, having the seat of one of the ancient civilisations parallel to the early Nile civilisation.¹⁵⁴

However, it is to be noted that scholars do have two views with regard to the origin of Christianity in India. One such view is that the foundation of Christianity in India was laid by St. Thomas, the apostle or possibly by two apostles, St. Thomas and St. Bartholomew. The other view is that the advent of Christianity in India was due to the enterprise of merchants and missionaries of the East-Syrian or Persian Church.¹⁵⁵ Even those who hold the apostolic origin are also convinced of the important contribution of the East Syrian Missionaries in reinforcing Indian Christianity. It is striking to note that in the list of bishops who attended the Council of Nicaea, the name of John the Persian, bishop of Persia and Greater India, was found.¹⁵⁶

As per the Indian tradition, St. Thomas came by sea in the year A.D. 52 and converted the high caste Hindu families. Having suffered martyrdom, his body was brought to the town of Mylapore and was buried in a holy shrine he had built. According to traditions, the Christians from Malabar, West Asia, and even China used to go on pilgrimages to Mylapore to venerate the tomb of St. Thomas. Details of the traditions referring to St. Thomas and his mission were continued in the form of songs like the *Rabban Pattu*, the *Veeradyan Pattu*, the *Margamkali Pattu* and other orally transmitted stories about the wonders performed by apostle

¹⁵⁴ Ibid., 80.

¹⁵⁵ Cf. FIRTH, Bruce, An Introduction to Indian Church History, Madras 1976, 14.

¹⁵⁶ Cf. PODIPARA, J. Placid, Les Syriens du Malabar, in: L'Orient Syrien 1(1956) 375-424, here: 383.

Thomas.¹⁵⁷ *Pattu* means song in the Malayalam language. The *Rabban Pattu* is believed to be written by a disciple of St. Thomas narrating St. Thomas's mission.

These are folk tales and songs claiming ancient origins and tell of Thomas's mission. This historical setting is required to place the importance of this great ancient Church, away from ancient western Church history. Often one gets preoccupied with ancient Roman Church history and is not aware or wants to acknowledge the rich treasures of the gospel preached by other apostles and churches with apostolic origin. For example, "the synod of Diamper (1599) prohibited the use of the liturgies of Theodore and Nestorius and burnt their copies".¹⁵⁸

Unfortunately the Malabar Church faced the latinization policy of the Portuguese missionaries which led to division among the Thomas Christians, after the painful event of the Coonan Cross Oath in 1653. The Coonan Cross Oath was a revolt against the dominating government of the Jesuit missionaries by way of an unjust imposition of Latin rule. This has been the final result of the storm that had been gathering in the life of the church for over a century. This event split the community into two groups, one in communion with Rome and the other to the Jacobite church of Antioch.¹⁵⁹

From the beginning of the Church, the liturgical assembly on the day of the Lord proved to be the very content and an expression of the faith of the Church. Therefore, one could say that the liturgy is the celebration of faith and it coincides with the liturgical year. It helps our faith to become a living spirituality – throughout the year. It strengthens and enables God's people to further the mission of Christ and to hasten the coming of the kingdom, and as such is an instrument of sanctification.¹⁶⁰

¹⁵⁷ Cf. MUNDADAN, *Sixteenth Century Traditions*, Bangalore 1970, 60f.

¹⁵⁸ ARAYATHINAL, *The East Syrian Liturgy in Malabar*, 419.

¹⁵⁹ Cf. MUNDADAN, A. Mathias, *Indian Christians. Search for Identity and Struggle for Autonomy*, Bangalore 1984, 50.

¹⁶⁰ FERRONE, Rita, *Liturgy. Sacrosanctum Concilium*, New York 2007, 26.

The liturgy of the Syro-Malabar Church has its roots in the East Syriac tradition, and it has developed its own beautiful and elaborate liturgical year marking the salvific events through the nine periods dividing into weeks (*Šabo'e*; ܫܒܘܥܝܬܐ).¹⁶¹

They are as follows:

1. Annunciation¹⁶² – *Subārā* (ܫܒܘܥܝܬܐ)
2. Epiphany¹⁶³ – *Denḥā* (ܕܢܚܐ)
3. Great Fast – *Šawmā Rabbā* (ܫܘܡܐ ܪܒܒܐ)
4. Resurrection – *Q'yamtā* (ܩܝܡܬܐ)
5. Apostles¹⁶⁴ – *Šēliḥê* (ܫܝܠܝܚܐ)
6. Summer – *Qaytā* (ܩܝܬܐ)
7. Eliajah-Sliva¹⁶⁵ – *Eliā – Šlîbâ* (ܐܠܝܐ - ܫܠܝܒܐ)
8. Moses¹⁶⁶ – *Mošē* (ܡܫܝܚܐ)
9. Dedication of the Church – *Qudāš 'ēdtā* (ܩܘܕܝܫܐ ܐܕܬܐ)

¹⁶¹ Cf. *Ordo Celebrationis Quddasa iuxta usum ecclesiae Syro-Malabarensis*, ed. Sacred Congregation for the Oriental Churches, Rome 1959, 43f.; PATHIKULNAGARA, Varghese, The Liturgical Year of the Ayro-Malabar Rite, in: EL 90 (1976) 173–196, here: 173f.; PAYNGOT, Charls, *Arathanavalsaram* [The Liturgical Year], Kottayam 1980, 33f. Hereafter it is to be cited as PAYNGOT, The Liturgical Year. MATEOS, Juan, Lelya-Šaprâ (OCA 156), Rome 1959, 14; MOOLAN, John, The Period of Annunciation – Nativity in the East Syrain Calendar. Its Background and Place in the Liturgical Year (OIRS 90), Kottayam 1985, 12f.

¹⁶² Cf. Trissur Metropolitan Palace Library: Hudra MS, 29, fol. 4b [1598]. For the Catholics of the Eastern Rite like the Syro-Malabar Church there is the three volume Breviary published by Bedjan, Paul. Most of the references concerning this study regarding the prayers shall be referred to Bedjan's three-volume Breviary as this is the source reference for the *Supplementum Mysteriorum* published in Rome for the liturgical use in the Syro-Malabar Church. Thus Bedjan's Breviary becomes source book for our field of study and will be cited as Breviarium.

¹⁶³ Feast of Epiphany of our Lord is on 6th January. Cf. Trissur, Metopolitan Palace Library: Hudra MS 27, fol. 98; 29, fol. 49a [1598].

¹⁶⁴ Cf. Trissur, Metopolitan Palace Library: Hudra MS 27, f.806; 29, f. 546b. The Lent of Apostles cf. DARMO, Thoma, Hudra, vol. 3, Trissur 1960–1962, 121. It will be later on cited as Trissur Hudra.

¹⁶⁵ The first three Sundays of this period are known as that of Elia. From the 4th Sunday onwards they are intercalated with that of the Cross and thus form the 4th till the 7th. These Sundays are called that of Elijah and of the Cross. The finding of the Cross of our Lord is celebrated on 13th September in every year. This is the standard time for the East Syrian but the Syro-Malabar and other West Syrians celebrate this feast on September 14 as the Feast of the Exaltation of the Cross.

¹⁶⁶ Moses has seven weeks only in theory, but practically this period never surpasses more than four Sundays, before the period of the Dedication of the Church.

1.10 Historical Origin of the Liturgical Year in the East-Syrian Tradition

Unlike in the Western tradition we do not see much of the written commentaries on the divisions of the Liturgical Year as shown above. It can be seen in the Council of Celucia-Ctesiphon in 410 under Mar Isaak about the commemoration of the birth of Christ and Epiphany feast celebrated together and fixing of the forty days fast in preparation for the paschal days with its culmination at the feast of resurrection.¹⁶⁷ It was Mar ʿĪšō ʿYahb III (647–657) the patriarch of Selucia–Ctesiphon in the seventh century who organized the Liturgical Year with its nine seasons which is mentioned in the introduction section of Bedjan’s Breviary and Trichur Hudra.¹⁶⁸ The introductory part by patriarch Shimun Eliyah sheds light on the setting and the contents of the seasons in the seventh century as follows:

At the upper monastery situated on a mountaintop (*Dairâ-Ellaiṭâ*) near Mosul, Mar Gabriel and Abraham carried out the division of the weeks of the Liturgical Year during the seventh century. Accordingly prayers and hymns in tune with the liturgical celebrations for the different feasts days and seasons came into existence. They begin with the annunciation of the Lord and continue with the period of Nativity, Epiphany, Fast, Resurrection, Pentecost, Acts of the Apostles, Elijah and Moses with the Cross and finally the Church as the bride of Christ with her folk pilgrim towards her destiny, i.e. the eternal destiny with heavenly bliss and glory to be seated at the right hand Jesus.¹⁶⁹

Thus, we get an idea of the seasonal setting of the liturgical year until the liturgical reform through ʿĪšō ʿYahb III († 675).¹⁷⁰ A small commentary on the liturgical seasons was written by Rabban Brik-ʿĪšō in the fourteenth century and Juan Mateos¹⁷¹ provides the French translation of this work. A Malayalam translation was done by Payngot in his commentary on the Liturgical Year of the Syro-Malabar Church.

¹⁶⁷ Cf. BRAUN, Oscar, *Das Buch der Synhados oder Synodicon Orientale*, Amsterdam ²1900, 12.

¹⁶⁸ *Breviarium juxta Ritum Syrorum Orientalium id est Chaldaeoru*, 3 vols. Leipzig 1886–1887 [in Syriac], 8; Hudra iii. The reprint of *Breviarium* was in 1938 in Rome and at the preface of it Tisserant mentions it to be used as the official Office of the Syro Malabar Church. The Oriental Congregation reprinted it again in one volume in 2002. Nevertheless the three volume work of Bedjan shall be used for the reference to the prayers as this work is more eligible for reading and understanding.

¹⁶⁹ *Ibid.*; PAYNGOT, *Aradanavalsaram* [The Liturgical Year], 34.

¹⁷⁰ Cf. MOOLAN, *The Period of Annunciation–Nativity in the East Syrian Calendar*, 2; KANOOKADAN, *The East Syrian Lectiobary*, Rome 1991, 160f. ʿĪšō ʿYahb III was the Catholicos of Seleucia-Ctesiphon from (ca. 647–658).

¹⁷¹ MATEOS, Lelya-Ṣaprâ (OCA 156), Rome 1959, 461f.

Conclusion

In the third Christian Millennium the Church dealt with different challenges. The only way to continue the mission of Christ is by becoming aware of the role of the Christian in a completely secularized society. This means it must be done with utmost commitment and love of God in order to transcend all petty interests, to stand by the people of God by powerfully making use of the Church's year with its feasts and seasons in the plurality of cultures. This is accomplished in the dioceses and parishes rooted in the customary rites of the Church. This way we can better proclaim the saving mysteries of the Incarnation and Redemption to Christ's faithful. Partaking of the sacred time gives us a strong sense of belonging to the Church, rather than being passive members of the Church, existing as if we have nothing to do with the Church or with the Church as an organisation. The faithful must embrace the initiative to move along with the seasons of the Church, understand the mysteries that the Church communicates by way of her proclamation.

Having seen an introduction to the liturgical year and its functions in Christian living today, the following chapters give a short history of the Syro-Malabar liturgy to the present day and a theological chapter that analyses the entire salient theological elements and liturgical themes that emerge from the propers, hymns and prayers of the various seasons of the liturgical year, comprising both the Eucharist (Qurbāna) and the Divine Office with its special emphasis on the respective symbols and parallels. The concluding chapter will attempt to answer the research questions that focuss on the religious practices and customs in the light of the liturgical year of the Syro-Malabar Church.

Chapter 2

Historical Development of the Syro-Malabar Church, the Missal and the Liturgy of the Hours

This chapter focuses on the historical development of the divine praises in the East Syrian tradition and its development as the official prayer of the church. The term Syro-Malabar came into existence with the promulgation of the Syro-Malabar hierarchy in 1887.¹⁷² A short history the origin and development of the Thomas Christians is necessary to establish the historical background, and to understand that it was the liturgical life and its living within the liturgical year that kept the Thomas Christian community intact and united, until her division in 1653. The idea is that they could live through the events of Christ's life which were spread out in the liturgical life at a time, when the celebration of the Eucharist used to be in Syriac and the Scripture then not yet translated in *Malayālam*.

2.1 The Thomas Christians of India in and through the History

The Church of St. Thomas in India is the oldest and most ancient Church in India. From the time of the coming of St. Thomas in A.D 50 until the Coonan Cross Oath in 1653,¹⁷³ the legacy and history of Thomas Christians are the same and still intact. They are the Christians, who follow the apostolic tradition of St. Thomas (the way of St. Thomas), and bear the name of their father of faith – St. Thomas. The following chart depicts the historical analysis of the St. Thomas Christians in India down through the centuries – with its ups and downs, including the divisions and splits, from the beginning of the 17th century to its preset state. It unfolds the age-old traditions based on the liturgical life and spread out through the entire periods of the year. Since many of the important documents and manuscripts were possibly burned by Diamper, it is very difficult to find indeginous writings and records regarding the pre-Portuguese references to the Thomas Christian communities. Therefore, one must greatly depend on the external sources, like the testomny of Fathers and also non-Indian writers to refer to the life and historicity of this apostolic Christian community.¹⁷⁴

¹⁷² Cf. Acta Leonis XIII, vol. VII, Rome 1971, 106f.; NEELANKAVIL, Joseph, Feasts and Celebrations in the Syro-Malabar Church (OIRS 302), Kottayam 2008, 31

¹⁷³ Cf. NEELANKAVIL, Feasts and Celebrations, 30.

¹⁷⁴ Cf. KOONAMMAKKAL, Syro-Malabar History and Traditions, 262; KOONAMMAKKAL, Thomas, Judeo-Christian and Patristic Roots of St. Thomas Christians, in: Andrews MEKKATTUKUNNEL

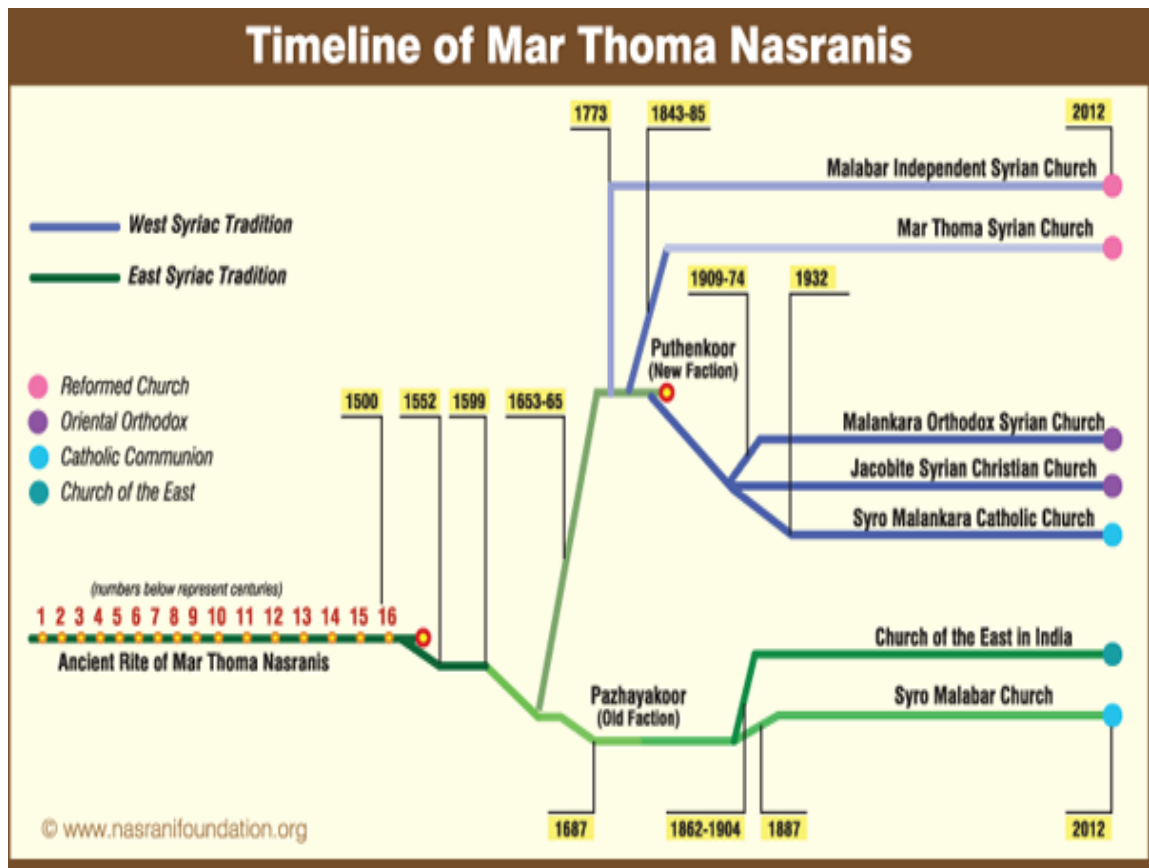


Fig. 1 St. Thomas Christians in and through History¹⁷⁵

The graff above is as designed and presented by the schlorars of the *Nasrāni* Foundation and shows the pictorial view the historiactal assessment of the community of the Syrian Christians or Thomas Christians. It also shows their growth and divisions in the course of history which were caused by the Latin dominace in the affairs of the indeginious Church. This results from the different schools of thought.

(ed.), Mar Thoma Margam. The Ecclesial Heritage of St Thomas Christians (OIRS 355), Kottayam 2012, 68–78, here: 71f.

¹⁷⁵ Nasrani Foundation, <http://www.nasranifoundation.org>. Accessed on 02.01.2015.

2.2 Some Patristic References to St Thomas

In AD 52¹⁷⁶ St. Thomas is generally believed to have landed in Cranganore (Kodungaloor) for his missionary endeavor of evangelization. But, the fact is that one needs to make distinctions between the two missions of St. Thomas to see that he was already in Parthia. The Kerala Church historian and theologian Koonammakkal Thomas states however a different view. He speaks of the two missions of Thomas namely the mission to the Persian region, i-e., Parthia – the North West India region, “where he found many Aramaic speaking Jewish communities”.¹⁷⁷

The second mission he undertook in AD 50 driven by the Aramaic-speaking Jewish communities in the southern part of India [Kerala] and founded the seven Christian communities in the neighbourhood of those Jewish settlements.¹⁷⁸ Accordingly, the Chronicle shows that in AD 50 St. Thomas lands at Maliamkara in Kodungalore [Cranganore] and goes back to Chola Kingdom after having converted a few families. Kodungalore was at that time, a famous port city for trade along the coast of Malabar (Kerala) region. In AD 51 St Thomas arrives again at Maliamkara, the royal city of Chera Kingdom and founds seven Christian communities at Kollam, Thrikapaleswaram (later was changed to Niranam due to adversaries), Chayal, Niranam, Kokamangalam, Kottakayal and Palur.¹⁷⁹ The Acts of Thomas written around the 220s or 230s in Edessa in East Syria gives a narration of St. Thomas and his mission to India.¹⁸⁰

Although, it contains many Gnostic accounts it is widely used by the scholars today for their comparative study along with the other four major apocryphals of the Acts of Peter, Paul, John, and Andrew.¹⁸¹ We are to take into account the

¹⁷⁶ NEDUNGATT, George, *Quest for the Historical Thomas Apostle of India. A Re-reading of the Evidence*, Bangalore 2008, 347.

¹⁷⁷ KOONAMMAKKAL, Syro-Malabar History and Traditions, 261; NEDUNGATT, *Quest for the Historical Thomas Apostle of India*, 223f. Parthia here refers to today's Afghanistan, Pakistan and Panjab.

¹⁷⁸ Cf. KOONAMMAKKAL, Syro-Malabar History and Traditions, 260f.

¹⁷⁹ Cf. *ibid.*, 273.

¹⁸⁰ Cf. BREMMER, Nicolaas Jan, *The Acts of Thomas. Place; Date and Women*, in: Jan REMMER (ed.), *Apocryphal Acts of Thomas*, Leuven 2001, 74–90, here: 77; KLIJN, *Acts of Thomas*, 157f.; NEDUNGATT, *Quest for the Historical Thomas Apostle of India*, 186.

¹⁸¹ Cf. PICK, Bernhard, *The Apocryphal Acts of Paul, Peter, John, Andrew and Thomas*, Chicago 1909, xii [Introduction]. From the testimony of Epiphanius we learn that these Acts were

circumstances and the lot falling on Thomas with regard to his mission in India from such an ancient writing of enormous importance in the field of the study of an ancient Christianity in India. Origen's testimony of Thomas is seen as follows: "The holy Apostles and disciples of our saviour were scattered throughout the world, Thomas, as tradition relates, obtained by lot Parthia ..." ¹⁸² Again the Doctrine of the Apostles of the third century witnesses: "India and all its own town countries, and those bordering on it even to the farthest sea, received the Apostle's hand of Priesthood from Judas Thomas..." ¹⁸³ This tradition is orally transmitted and exists in the form of Ramban songs even today. ¹⁸⁴ Thus, these patristic evidences serve our purpose to place this study on a historical basis as it deals with a Church of apostolic origin and tradition.

It is an established and well accepted fact that from the beginning of the 1st century, there was a trade relationship between the eastern Mediterranean and South India (Malabar Coast). The route was through Nile and the monsoon winds were favorable for the sailors to make their way to the east of Malabar region from the Red Sea. ¹⁸⁵ This trade relationship substantiates the succession of the continual missionary contact and support with bishops from the East Syrians of Persia and Seleucia – Ctesiphon until 16th century. Also St. John Chrysostom and his contemporaries like Gregory of Nazianzus and Ambrose do bear witness and speak of St. Thomas the apostle and his mission in India. ¹⁸⁶ St. Ephrem in his Nisibene Hymns makes a reference to the grave of St. Thomas. ¹⁸⁷ Gregory, the Bishop of Tours in the early 6th century in his *In Gloria Martyrum* mentions the martyrdom of Thomas in India and his blessed body being taken to the city of Edessa in Syria. ¹⁸⁸

vehemently in use among the heretics, although its original purpose was to combat against the Gnostic Schools in the beginning of the 3rd century. Thus even today after going through several editions and revisions by the revisers it is scarcely free from Gnostic errors as observed by Pick. Nevertheless, one should not forget the fact and its importance today for the scholarly world and comparative study of the ancient documents.

¹⁸² EUSEBIUS, Ecclesiastical History III, London 1959, 191.

¹⁸³ CURETON, William, Ancient Syriac Documents, London 1967, 33.

¹⁸⁴ The whole history and the mission of St. Thomas was written in song form by MALIEKKAL Thoma. The copies are to be seen in the private libraries and collections.

¹⁸⁵ Cf. BROWN, Leslie Wilfrid, The Indian Christians of St. Thomas. An Account of the Ancient Syrian Church of Malabar, Cambridge 1995, 5.

¹⁸⁶ MADATHIPARAMPIL, Mamman Thomas, The Indian Churches of St. Thomas, Delhi 1967, 10

¹⁸⁷ Cf. *ibid.*, 11.

¹⁸⁸ Cf. *ibid.*, 10.

2.2.1 Some Hints about St. Thomas from the Gospels

We see some hints about Thomas the apostle from the gospels as he at times acts as the one who is closely following or wanting to follow Jesus. He is quite radically and even reluctantly ready to be sold as a slave for the mission of preaching to evangelise India as seen in the first act of Thomas.¹⁸⁹ In the gospel we see Thomas as one among the twelve disciples chosen by Jesus, given authority to preach, cast out demons and to cure the sick (Matt. 10:1-2). However, the Syriac tradition liked to perpetuate the concept of the ‘twinship’ of Thomas as it means ‘twin’ in Greek.¹⁹⁰ We also see in Matt. 13:55 and Mark 6:3 the name Judas being referred as the brother to Jesus. In the Acts it is Thomas who is called as the twinbrother of Jesus.¹⁹¹

2.2.2 Thomas the Twin

The twinship of Thomas is to be seen in the context of the similarities between Jesus and Thomas as portrayed in the first Act itself. He is sold to the merchants and Jesus is given to the Jews for the trial and to the final execution.¹⁹² When Jesus speaks on behalf of the Father who has sent him to this world (John 14:13), Thomas speaks for Jesus as he himself acknowledges Jesus as the “Lord and God”, in his life; Jesus was obedient to the Father, whereas Thomas obedient to the will of Jesus; Jesus was sent by the Father and Thomas by Jesus and finally Jesus gave witness to the Father and Thomas gave witness and preached Jesus to the world.¹⁹³ Thus, Thomas as his name itself means – reflects certain similarities like that of his master and this makes him unique among the disciples in following the destiny of his life, i.e., the way, truth and life as taught by Jesus.

The rich Christian community in India following the Thomite Tradition which is a result of the apostolic faith proclaimed by St. Thomas’ ‘My Lord and My God’, (*Mār wālāh*). It is his personal faith experience in Jesus that he brought along in

¹⁸⁹ Cf. PULIRUPARAMBIL, James, St Thomas in India: Patristic Evidences (OIRS 353), Kottayam 2012, 129.

¹⁹⁰ Cf. KURUKILAMKATT, James, First Voyage of the Apostle Thomas to India, Bangalore 2005, 17.

¹⁹¹ Cf. PULIRUPARAMBIL, St Thomas in India, 128f.

¹⁹² Cf. PULIRUPARAMBIL, St. Thomas in India, 129.

¹⁹³ Cf. PESTHY, Monika, Thomas the Slave of the Lord, in: BREMMER Jan (ed.), Apocryphal Acts of Thomas, 65–74, here: 69.

the building up of a Christian community in India. Besides the proclamation of his faith in the risen Lord, he also received the mission of the proclamation of that faith, like the other apostles to the farthest ends of the earth. His personal encounter with *M^cšīḥa*’ becomes the source and inspiration of his apostolate (*Šlīḥā’ūtā*’) and the source of spirituality for the Thomas Christians. This is what he tried to impart in his proclamation on his mission and this becomes the Way (*Mārgā*), which gives the basis for the Law of Thomas. This Law consists of the ancient customs and practices having a legal effect on the lifestyle of the Christian community – (*thomayude Niyamam*).¹⁹⁴ This expresses living the faith in a community by way of customs and practices.

Later it was natural for them to make distinction between the Way of Thomas (*Mār Thomas Mārgam*) and that of the Latin Church in the 15th century as the Way of Peter (*Pathrosinte Mārgam*), meaning to be the way of life lived and expressed through the advent and arrival of the Christian missionaries from the West.¹⁹⁵ Thus, the Way of Thomas denotes in a way the whole of the ecclesial lifestyle of the Thomas Christian community that permeates in their socio-political, liturgical and spiritual dimensions of life complying with the maxim of Podipara: “The Thomas Christians of Malabar who claim to be as old in India as Christianity itself. They are Hindus or Indian in culture, Christian in faith and Syro–Oriental in worship”.¹⁹⁶ Moreover, this way of life is greatly influenced by the well known three ways serving as means to salvation (*nirvāna*) according to the *Bhagavad Gītā* such as the way of knowledge (*jnāna*), way of duty (*karma*) and the way of devotion (*bhakti*).¹⁹⁷ Hence, the Thomas Christian community was influenced by their local culture and beliefs and they chose the way of Thomas as their means to grow in faith and worship.

¹⁹⁴ Cf. THAZATH, Andrews, *The Law of Thomas*, Kottayam 1987, 9.

¹⁹⁵ KUDILIL, George, *Mār Thoma Margam as reflected in Varthamanapusthakam*, in: Andrews MEKKATTUKUNNEL (ed.), *Mār Thoma Margam. The Ecclesial Heritage of the St Thomas Christians* (OIRSI 355), Kottayam 2012, 598–605, here: 599.

¹⁹⁶ PODIPARA, Placidus, *Hindu in Culture, Christian in Religion, Oriental in Worship*, in: OS 8 (1978) 89–104, here 89; KOCHAPPILLY, Paul (ed.), “*Mar Thoma Margam*”. *The Way of Life*. FS Varghese PATHIKULNAGARA, Kottayam 2011, 52.

¹⁹⁷ Cf. CLARK, Eugene Walter (ed.), *Bhagavad Gītā* (HOS 38), Oxford 1952, 34f.

2.3 The “Thomite Churches”

The Thomite Churches are the ones founded by the evangelization of Apostle Thomas and his disciple Addai. Addai’s disciple was Mari, who is believed to have brought the gospel in Seleucia – Ctesiphon, the capital city of the Persian Empire and the centre of the Chaldean Church before the 9th century. The Churches of Thomite Traditions could be grouped in four areas: The Eastern, the Chaldean (of Mesopotamia – Iraq) with Seleucia – Ctesiphon as its centre, the Persian (today’s Iran), and the Thomas Christians of India in Malabar.¹⁹⁸ The Malabar region in India continues today to be the stronghold of the Thomas Christians, in spite of their affinity and belongingness to the several churches after splits and divisions since the 17th century as shown in the chart above. They are now both catholic and non-catholic in the Post-Diamper period, i.e. the history beginning with the *Udamperoor Sunahados* or the council Diamper.

2.3.1 The Liturgical Tradition of the Church in Malabar

It is to be noted that until the rise of Islam, Aramaic (Syriac) was used for the cultural and commercial relations in the whole of East and India, since there was already the presence of Jews in Malabar from whom as per the Malabar tradition St. Thomas converted some to Christianity and established seven churches or christian communities.¹⁹⁹ Since there is no evidence for the development of an Indian liturgy, it is to be assumed that the Malabar Church in India too shared the liturgy in the Aramaic East Syriac language with the Churches of the Thomite tradition as mentioned above. The St. Thomas Christians were in the course of time hierarchically related to the Persian Church and then subsequently to the Chaldean Church before the 9th century.²⁰⁰

2.3.2 Life and Customs of the Thomas Christians

It is to be affirmed that the Church of the Thomas Christians in India was being referred to Malabar and its identity was clearly distinct from the See of the Chaldean Patriarch, when we examine the phrase – “Holy See of the Apostle St.

¹⁹⁸ PODIPARA, Placid, *The Rise and the Decline of the Indian Church of the Thomas Christians*, Kottayam 1979, 5.

¹⁹⁹ Cf. PUTHIAKUNNEL, Tom, *Jewish Colonies in India paved the Way for St. Thomas*, in: Jacob VELLIAN (ed.), *FS Placid J. Podipara (OCA 186)*, Rome 1970, 187–191, here: 187.

²⁰⁰ Cf. PODIPARA, *Rise and Decline*, 10.

Thomas.” Mār Abraham who died in 1597 was the last Syrian Metropolitan and the Gate of All-India. It seems that he did not dare use this title in his writings because of his fear of the Portuguese, who were also demanding that their archbishop in Goa was the Bishop and Prelate of All-India.²⁰¹

The priests were trained and ordained for each Parish Church. The priestly candidates were presented to the Prelate and they were taught and trained by the learned priests called *Malpāns*. Fast and abstinence as a whole was a part of their lives. On Wednesday and Friday during the whole year and during the holy seasons they observed complete abstinence and fast. They abstained from all kinds of food except vegetarian meals, which they took only one time during the day, a little before the sunset.²⁰²

They enjoyed high social reputation and privileges in the society. Their touch was considered to purify the objects that had become impure and unholy for the non-Christians. They were entitled to use the umbrellas made of silks and ornaments in the churches and processions, which were otherwise only used by kings and in the temples. The male members in their families were trained in martial arts and obeyed and protected the kings. They always carried their weapons with them and while entering the churches they kept them at the place near the church called *Ayudappura*, i.e. a place for keeping the weapons.²⁰³

2.4 Development of the Archdeaconate in the Malabar Church

The development of the Archdeaconate goes back to the Archdeaconate in the Chaldean Church. Simeon Bar-Sabae († 344) was archdeacon during the time Mār Pāpā of Seleucia–Ctesiphon and was confirmed as the Archdeacon of the See until the demise of Mār Pāpā.²⁰⁴

We note that it was in the Synod of Seleucia–Ctesiphon in 410 held by Catholicos Mār Issac, the bishop of Seleucia–Ctesiphon, the office of the archdeacon was conferred and he was to assist the bishop and the whole Church.²⁰⁵ The synod

²⁰¹ Cf. PODIPARA, *The Rise and Decline*, 17.

²⁰² Cf. *ibid.*, 18.

²⁰³ Cf. *ibid.*, 20f.

²⁰⁴ BRAUN, *Das Buch des Synhados*, 52.

²⁰⁵ Cf. KOLLAMPARAMBIL, Jacob, *The Archdeacon of All India*, Kottayam 1972, 59.

envisages the archdeacon as the one, who is to exercise his duties officially and faithfully to strengthen and rejuvenate the ecclesiastical ministry in the church. The synod convoked by Patriarch Īšō‘ Yahb III in 585 also affirms and retains the office of archdeacon.

2.4.1 Archdeacon in the Indian Church

Patriarch Īšō‘ Yahb in sixth century or his follower S-liba Z-acha in eighth century gave the metropolitan status²⁰⁶ to the Indian Church and later on Patriarch Timothy I of the Chaldean Patriarch. In the 8th or 9th century the Indian Church was brought under his See, by taking it away from the Church of Persia proper.²⁰⁷ Thus, the Chaldeans led the Indian Church as province under their Patriarch and he sent the metropolitans for governance.²⁰⁸ The Syriac word *Dēkūl Hendē*‘ referring to Gate which means the “supreme power.” The manuscript Vatican Syriac Codex XXII was written and codified by a deacon called Zacharias at Cranganore in Malabar in 1301²⁰⁹ mentions the office of the Gate of All-India and his Prelate Jacob as follows: “Mar Jacob, bishop Metropolitan, Prelate and Ruler of the Holy See of the Apostle St. Thomas, namely, our Ruler and (the Ruler) of the Entire Holy Church of the Christians of India.”²¹⁰ It is an epistolarium copied for the Malabar Church from the texts that were in use in the Cathedral Church of Beth Koke in the See of the East Syrian Church in Seleucia-Ctesiphon.²¹¹

2.4.2 Archdeacon the “Gate of India”

The Gate of All-India refers to whole of India. The Metropolitan of India bore the title, “The Metropolitan and the Gate of All-India.”²¹² The Chaldean bishops were assisted by the native archdeacons, who looked after temporal matters and needs of the local Church as the metropolitans were from abroad. We have the evidence for the existence of such an office of the Archdeacon in India from the writing of

²⁰⁶ Cf. ASSEMANI, Bibliotheca Orientalis III, 346.

²⁰⁷ Cf. ASSEMANI, Bibliotheca Orientalis II, 433.

²⁰⁸ Cf. HOENERBACH, W. – SPIES, O., *Das Recht der Christenheit* (CSCO 168), Louvain 1957, 123.

²⁰⁹ ASSEMANUS, S.E. – ASSEMANUS, J.S., *Bibliotheca Apostolicae Vaticanae codicum manuscriptorum catalogus in tres partes distributus*, Rome 1758, 174–188.

²¹⁰ PODIPARA, *The Rise and Decline*, 15.

²¹¹ Cf. VELLIAN, Jacob, *The Vicissitudes of the Syro-Malabar Liturgy down the Centuries*, in: Jacob Vellian (ed.), *FS Placid J. Podipara, The Malabar Church* (OCA 186), Rome 1970, 9–15, here: 9.

²¹² BARTHOLOMAEO, Paulus, *India Orientalis Christiana*, Rome 1794, 88.

Patriarch Timothy I (780–823) to the Archdeacon Arkn, explaining the norms to be observed in the ordination of the Patriarch, metropolitans, bishops and priests.²¹³ Until Mar Timothy I, the bishops of India and China were ordaining their Metropolitans by placing the letters of the Patriarch upon the bishop elect.²¹⁴

This shows that for a while, the Metropolitan and Gate of India were from India and later on after Patriarch Timothy I's time, it is possible that the Chaldean prelates were sent to India by the Chaldean Patriarchs with the assistance of a native archdeacon from the descendents of the family of *Pakalolamattam*.²¹⁵ The *Pakalolamattam* family hails from Kuravilangadu and is believed to have received the baptism from St. Thomas, from one of the seven churches or communities founded by him.

2.5 Pre-Diamper Period

With the arrival Vasco da Gama and the Portuguese on 7th June 1498, near Calicut things began to change.²¹⁶ The Christian families numbered thirty thousand.²¹⁷ The last Christian king of Cochin, received the explorer Vasco da Gama on his second voyage with his scepter in 1502.²¹⁸ To escape from Muslim vexations the Christian King requested him for protection in 1503, not knowing the consequences to come later in the life of their church.²¹⁹ It was surprising for the Portuguese missionaries to find liturgy celebrated in unknown language and rite than that of the Latin rite. They considered it to be heretical in order to implement their policy of latinization. The Syro Malabaries on the other hand, were always upholding their true apostolic and catholic faith. A Padiola²²⁰ document from the monastery at Mannanam embodies an oath taken on 12th June 1799 at the Holy

²¹³ Cf. HOENERBACH, Das Recht der Christenheit, 121.

²¹⁴ Cf. *ibid.*, 120.

²¹⁵ Cf. GERMANN, Wilhelm, Die Kirche der Thomaschristen. Ein Beitrag zur Geschichte der orientalischen Kirchen, Gütersloh 1877, 94.

²¹⁶ Cf. TISSERANT, Eugene, Eastern Christianity in India. A History of the Syro-Malabar Church from the Earliest Time to the Present Day, adapted from French by E. R. Hambye, Westminster/MD 1957, 27.

²¹⁷ Cf. KING, A. Archadale, The Rites of Eastern Christendom, vol.2, Rome 1948, 431.

²¹⁸ Cf. *ibid.*

²¹⁹ Cf. *ibid.*

²²⁰ Padiola is a written document on dried palm leaves. At a time when printing was not yet invented it has been the customary practice to track a record of important events to hand over the information to the posterity.

Cross Church in Alleppy, to do away with the schism.²²¹ This serves as an ample evidence to refute and reject the then accusations by the Portuguese missionaries. The fact that the church of Malabar never ceased to be in communion with Rome is reinforced in the following terms:

From the time of our ancient forefathers till the year 1599 we were observing the Syro-Chaldean rite of those who were in communion with the holy Roman Church; but owing to the interruption of the Syrian bishops who are in communion with Rome (by the intervention of the Portuguese in India) we were deprived of Episcopal dignities. Then Dom Alexis Menezes, archbishop of Goa ... arrived in Malabar and convoked a synod at Diamper.²²²

This testifies further the assertion of the church of Malabar never making any compromise with the heretics (those who sided with the Nestorianism), giving no room for any proof for being Nestorian in living the faith.

2.5.1 Arrival of Vasco da Gama and the History from 1500

A European traveler called Vasco da Gama with Portuguese origin landed on 20th May 1498 at Kappad near Calicut and he continued to visit Kochi near Cranganore several times paving the way for the advent of the Portuguese missionaries.²²³ The Popes made agreements with the kings of Portugal with regard to the evangelization for the places they found along the coastal areas of Southern India and was entrusted with the Portuguese ecclesiastical rule called *Padroado*, which means patronage.²²⁴ The missionaries were surprised to see an active Church with their bishops from Persia and archdeacon and they began work out every means to bring the Christians and their Church under their control by alienating the bishops from Persia by accusing them of Nestorianism and disowning them as heretics.

Metropolitan Mar Thomas is found in Malabar from 1536, and he was followed by Mār Jacob who until 1552²²⁵ and was succeeded by Mār Abraham sometime in 1556 and was sent back by Portuguese authorities. He managed to come back as the Archbishop of Angamaly appointed by Patriarch at the recommendation of

²²¹ Cf. KING, A. Archadale, *The Rites of Eastern Christendom*, 432.

²²² KING, *Rites of Eastern Christendom*, 432.

²²³ Cf. TISSERANT, Eugene, *Eastern Christianity in India*, 27.

²²⁴ Cf. THEKKADATH, Joseph, *History of Christianity in India. From the Middle of the Sixteenth Century to the End of the Seventeenth Century (1542–1700)*, vol. II, Bangalore 1982, 5.

²²⁵ Cf. KOLLMAPARAMBIL, *The Archdeacon*, 82.

Pope Pius IV and served his flock until his death in 1597.²²⁶ He was the last East Syrian bishop to serve the Church of Thomas Christians in Kerala.

2.5.2 The Portuguese in India

The Portuguese on their arrival with the missionaries under their *Padroado* ecclesiastical authority as mentioned above baptized hundreds of non-Christians in the Latin rite. They made both Cochin in Malabar and Goa outside Malabar as the ecclesiastical and political centers and brought them under *Padroado* with the Patronage of the Portuguese crown.²²⁷ They tried every means to take control of the Thomas Christians in Malabar and to bring them under the complete jurisdiction of their *Padroado*. Keeping this in mind, they began to target the Chaldean Prelates and Patriarch by accusing them of Nestorian heresy, which was contrary to the fact that the Prelates of the Thomas Christians were always been sent by the patriarchs from the lineage of Sulāqâ, who was in union with Rome and had the Roman confirmation.²²⁸

2.5.3 The Synod of Diamper

The Synod of Diamper was held in 1599 at Udamperoor convoked by Alexius de Menezes (1559 – 1617)²²⁹ the then archbishop of Goa with the goal of latinization of the liturgical life and practices of the Thomas Christians. Its legitimacy is in question as it was convoked since the laws and liturgical reforms were formulated and implemented without the permission of Rome.²³⁰ Although he was the administrator of the vacant See after the death of Mar. Abraham. However, questions needed to be raised with regard to the convocation of the synod by Menezes and its legitimacy in his capacity as an interim administrator or governor and thereby to bring out the changes in the Malabar liturgy through the synodal decisions. Assemani states categorically that Menezes and his companions went wrong in the promulgations of the decrees and in interpreting the oriental life of

²²⁶ Cf. *ibid.*, 82f.

²²⁷ Cf. *ibid.*, 23.

²²⁸ Cf. *ibid.*

²²⁹ Cf. KING, *Rites of Eastern Christendom*, 438.

²³⁰ Cf. MADEY, Johannes, *Syro-Malabarische Kirche*, in: KAUFHOLD, Hubert (ed.), *KLCO*², 483–486, here: 484.

the liturgy and traditions.²³¹ The changes brought out in the liturgy through this council shall be discussed at a later stage in this chapter.

2.5.4 Coonan Cross Oath

Ahatallah was sent to Malabar as a result of the efforts made by the Archdeacon Thomas to lead the Thomas Christians and he arrived in Mylapore in 1652. But the Portuguese deported him to Goa and the rumors spread around that he was drowned in the sea. The Thomas Christians headed by the Archdeacon marched on 3rd January 1653 to Cochin and tied a rope on the cross in front of the church of Mattancehrry.²³²

An Oath was taken by holding the rope from the cross and declared that they would no longer obey the Jesuit archbishop Garcia and thereby to renounce all their loyalty to him.²³³ The word *Coonan*, i.e. the bending cross comes from the belief that the cross with which the rope was tied got bent and therefore, it is known as ‘Coonan Cross Oath.’

They then gathered together on 22nd May 1653 in Alangad church and twelve priests laid their hands on the Archdeacon Thomas and ordained him to be their Metropolitan. Although many of the Thomas Christians were in favor of him in the beginning, many of them left him doubting about the validity of his ordination, including four of his counselors.²³⁴ Archdeacon Thomas is thus known as the pseudo-archbishop Mar Thomas I, because of his controversial Episcopal ordination. He then later led the separated group (the Malankara Church) holding their allegiance to the Jacobite Patriarch of Antioch with the arrival of Mār Gregorios in Kerala at the request of Thomas I.

2.6 Reunion Efforts

The above-mentioned revolt was caused by the anti-oriental approach of the archbishop of Cranganore called Garcia and the resistance from the side of the Thomas Christians led by the Archdeacon also played an important role resulting in such a rebellion against the Jesuit missionaries in Malabar. In the meantime,

²³¹ Cf. ASSEMANI, *Bibliotheca Orientalis* III/2, 451.

²³² Cf. THEKKEDATH, *History of Christianity*, 92.

²³³ Cf. *ibid.*, 92f.

²³⁴ Cf. PODIPARA, *Rise and Decline*, 26.

efforts had been made by the Goan Inquisition at the instance of Garcia to put an end to the Schism and to prevent the Christians becoming Schismatics. Thereupon, the Inquisition sent two commissaries to talk to the Archdeacon Thomas to refrain from acting as the Archbishop. A promise was made to him to recommend to Rome to appoint him as the archbishop of Cranganore provided that he expresses his regret for the mistakes done, like public protest, acting as archbishop and conferring the minor orders to the clerics.

As a result on 30th June 1656²³⁵ Archdeacon Thomas expressed his grief by writing to the inquisition of Goa. It was agreed upon in a meeting convened by the inquisitors to ask Archbishop Garcia to appoint Thomas as his governor to the office of the Archdeacon. But, Garcia did not abide by that and the Goan Inquisition thus recommended the matter to Rome and they supported Sebastiani, who was in India at this time as the apostolic commissary, when the Propaganda decided to settle the issues by way of sending two groups of Carmelites and one of such groups was led by Sebastiani and reached Kerala in 1657 for the service of the Carmelites.²³⁶ Although, Thomas I wanted to stop him from his work, Sebastiani obtained whole-hearted support from the vicar of Kuravilangad – Cattamar Chandy (Alexander) Parambil. Thereupon, he could convene the meeting of several communities represented by Cattamars (Priests) and representatives of the communities at Idapalli, Muttam, Mattancherry and Alangad. Sebastiani having completed his mission returned to Rome from Kerala on 7th January 1658.²³⁷

In the mean time, Thomas I declared himself as a Patriarch at Idappally before a large gathering of the faithful and said that he had the authority to do as instructed by Ahattalah with the permission of the Pope. In order to convince the people a pallium was also shown to the public gathered in Idappally.²³⁸ Meanwhile, Sebastiani was ordained a bishop in Rome in December 1659 and arrived in Cochin again on 14th May 1661 in order to tackle and capture the pseudo-archdeacon Thomas and his companion Cattamar Ittithomman to put an end to the

²³⁵ Cf. *ibid.*

²³⁶ Cf. *ibid.*, 97.

²³⁷ Cf. THEKKEDATHU, Joseph, *The troubled Days of Francis Garcia S.J Archbishop of Cranganor (1641–1659)*, Rome 1972, 101f.

²³⁸ Cf. THEKKEDATH, *From the Middle*, 98

schism with the help of the Portuguese General Ignatius Sarmiento.²³⁹ But, both of them escaped in disguise from the scene. As the Dutch conquered Cochin, the Carmelites were asked to leave Kerala. Hence, Sebastiani conferred the Episcopal ordination on 1st February 1663 on Chandy Alexander Parambil and appointed him as the vicar apostolic of the archdiocese of Angamali and the pseudo-archdeacon Thomas I and his companion Ittithomman were excommunicated by Sebastiani before his departure from Kerala in 1663.²⁴⁰

2.7 Malabar and Intervention of Austrian Imperial Court

In this context the question of the leaving of Carmelites from Kerala is worth examining. In the National Archives in Vienna there is a dossier dealing with the intervention of the Austrian Imperial Court in favor of the Thomas Christians in Malabar.²⁴¹ The Carmelites were preferred by Thomas Christians than the Jesuit missionaries. But as the Dutch captured Cranganoor in 1662 and Cochin in 1663 they were against the catholic missionaries and that was the reason why Sebastiani had to return, because of the all turmoil and dissensions in the church of Malabar. However, the Dutch had their political interest too and that was to obtain the local support and thus allowed one among the three Carmelites, Fr Mathew a well known Botanist to remain in Malabar. Thereupon the Papal Nuncio in Vienna requested the Emperor Leopold I for the mediation with the Dutch authorities and as a result four of the Carmelites could come again to Malabar in 1675.²⁴²

As the situation was much escalatory for the Carmelites with the Dutch, several interventions have been made and we see also the Empress Maria-Theresa intervening with the Dutch government for the protection of the Carmelites and thereby to help in the pastoral care in Malabar. One of those Carmelites missionaries was an Austrian called Innocentius from the noble family of Kollonich, the brother of the then Archchbishop in Vienna, Cardianal Sigismund Kollonich.²⁴³

²³⁹ Cf. THEKEDATHU, From the Middle, 99.

²⁴⁰ Cf. *ibid.*, 100.

²⁴¹ Cf. Haus-, Hof- und Staatsarchiv Wien (HHSa), Berichte 1771, Faszikel 65; LACKO, M., Malabar Christianity and Austria in the 18th Century (OCA 186), Rome 1970, 103.

²⁴² Cf. *ibid.*, 103.

²⁴³ Cf. *ibid.*, 104f.

2.8 The Division among the Thomas Christians

Bishop Chandy began to win many Cattanars and Christians against his rival Thomas as his Episcopal ordination was in question. Desperate and disappointed Thomas at last decided to get reconciled with the Jesuits in 1665 as his constant plea for bishops was denied by the Eastern Patriarchs. Meanwhile, news spread that a certain Syrian Prelate called Gregorios reached Calicut with two of his companions and Thomas hearing that abandoned his plan for reconciliation and organized a big reception for Mar Gregorios, although he was sent on behalf of the Antiochian Patriarch at the request of Thomas. At Edappally a large gathering of the Cattanars and Christians were organized by Thomas and he informed the multitudes gathered that Gregorios was a patriarch sent by the Pope and fake credentials were shown to the public. Thus, the arrival of Mar Gregorios paved the way for the reception of Episcopal ordination for Thomas becoming Mār Thoma I and that eventually leading to the sad and permanent division of the Thomas Christians into “Puntenkuur”, i.e. the New Party and “Pazhayakuur”, i.e. the Old Party.²⁴⁴ About half of the Thomas Christians of the separated group then became the followers of Jacobite tradition led by Thomas I, the pseudo-archbishop and Mar Gregorios.

But, the unusual way of the celebration of the mass by Mār Gregorios evoked certain doubts in the minds of the faithful. Thus, Mār Thoma insisted that he abide by the local customs and Gregorios then began to introduce the old Syrian customs. These customs had been abolished by the Synod of Diamper like the use of fermented host for the mass and the use of vestments, which were similar to the East Syrians (Chaldeans) as well. Gregorios thus won the impression of the Christians as the restorer of the lost treasures of the Syrian liturgy and succeeded in emulating antipathy against the rival group under Chandy Parmabil of the catholic group. On 24th April 1671 Mār Gregorios died and is believed that Pseudo-archbishop Thomas received the Episcopal ordination from Gregorios before his death.²⁴⁵ Thus, the historic division of the Thomas Christians has not been caused by any doctrinal differences, but on account of the personal and vested interests and the stubborn attitude of the missionaries added fuel to the fire.

²⁴⁴ Cf. *ibid.*, 101.

²⁴⁵ Cf. KOLLAMPARAMBIL, *The Archdeacon*, 147f.

The presence of the English missionaries from 1816 led to the secession of the so called Mar Thoma Church from the Jacobites with the embracing and conversion to the Anglican faith by some families in 1875.²⁴⁶ In 1909 a Jacobite Patriarch of Antioch called Ignatius Abdalla visited Kerala and got in conflict with Mār Dionysius VI (Mar Thomas IV), the then Jacobite metropolitan of India. The issue was with regard to the overall Jurisdiction of the whole of Malabar church under the Patriarch of Antioch and which was opposed by Mar Dionysius splitting the separated faction into two such as Dionysius and Party, i.e. *Metran Kakshi* – Bishop’s Party against the Patriarch and the second group forming the Party of the Patriarch, i.e. *Bava Kakshi* – Party of the Patriarch.²⁴⁷

Dionysius thus approached Abdul Masih the deported Patriarch of Antioch and he installed him as the Catholicos of Malabar. However, from 1958– 1966 both the groups were reconciled to each other and formed one Church under the Patriarch of Antioch. However the union only lasted until 1975 and from then the Jacobites of India were again divided into two, i.e. the Party of the Bishop known as the ‘Syrian Orthodox Church of India’ and the other as the Party of the Patriarch known as the ‘Jacobite Syrian Orthodox Church’ under the Patriarchate of Antioch.²⁴⁸

Meanwhile, some prominent members of the Bishop’s Party began the reunion movement with Rome in 1919 under the leadership of Fr. P.T Gevarghese founding Bethany religious communities for men and women and who later on as Mar Ivanios was made the bishop of Bethany and his companion Mar Theophilos became the bishop of Thiruvalla. In 1930 the reunion movement reached its zenith as both of them together with their religious members became catholics in union with Rome retaining their liturgical traditions. In 1932 Syro-Malankara hierarchy came into existence with Mar Evanios as the Archbishop of Trivandrum and Mar Theophilos as the bishop Thiruvalla.²⁴⁹

²⁴⁶ Cf. MUNDADAN, *Indian Christians. Search for Identity and Struggle for Autonomy*, 111; BROWN, Leslie, *The Indian Christians of St. Thomas. An Account of the Ancient Syrian Church of Malabar*, Cambridge 1982, 2.

²⁴⁷ Cf. MUNDADAN, *Indian Christians*, 111.

²⁴⁸ Cf. *ibid.*, 111f.

²⁴⁹ Cf. TISSERANT, *Eastern Christianity*, 140f.

2.8.1 The Presence of Carmelites

Bishop Chandy Parambil of the catholic group died in 1687. A period of uncertainty and turmoil prevailed in the Church for a while and three Carmelites priests were sent by Rome towards the end of this era. Angelo Francis was made vicar apostolic of Malabar. He was welcomed by the Christians as he was already known to them as missionary in 1676. But, the Portuguese Padroado was reluctant to accept him. Thus, Francis himself made arrangements to become consecrated by an itinerant East-Syrian bishop named Mar Simon who was in Malabar at this time on a particular mission of uniting the Syrian Catholics and the the Syrain Jacobites.²⁵⁰ But, unfortunately after the consecration of Francis he was deported to Pondicherry until his death in 1720.

2.8.2 History from the beginning of 18th Century

At the beginning of the 18th century the catholic group of the Thomas Christians was divided between the Padroado jurisdiction under the Archbishop of Cranganore and the Propaganda jurisdiction under the Carmelite vicar apostolic of Verapoly and the office of the indigenous Archdeacon was now vacant. As a result, several atrocities had been exercised and executed by the Carmelites at Verapoly like maltreatment and physical torturing of the native priests. Besides, they were denied of their privilege to conduct the funeral service of their vicar apostolic Florence of Verapoly at his death in 1773²⁵¹ and this aggravated the situation to revolt against the Carmelites missionaries.

Agitated over the continuous disgrace and discrimination a gathering of the Christian communities was held in Agamaly known as the Angamaly convention. The issues were then settled as the Carmelite visitor apostolic Justiani himself hurried to Angamaly. Later an instruction was sent by the Propaganda Congregation in 1774 to the vicar apostolic and to the Carmelites to put an end to the persecutions done to the Syrian Christians in Malabar. But, the troubles began again as the reunion movement with the separated brethren came up. A gathering

²⁵⁰ Cf. MUNDADAN, Indian Christians, 57.

²⁵¹ Cf. PAREMMAKKEL, Thomas, The Varthamanapusthakam, trans. Placid J. Podipara, Rome 1971, 31.

of the Christian communities of the Syrian churches decided to send a delegation to Rome to bring the reunion into effect.

Therefore, Joseph Cariyatil together with Thomman Paremmakkel were entrusted with the task of going to Rome via Lisabon. Cariyatil was nominated to be the archbishop of Cranganore in Lisabon in 1782 on their return and even had the permission to receive Mār Thomas IV (Dionysius IV) of the separated group of the Jacobites into the catholic union. Unfortunately, Cariyatil died in Goa on his arrival and thus Paremmakkel became the Administrator of Cranganore. Again an assembly of the representatives of the Syrian churches was held at Angamlay in 1773²⁵² and in 1787²⁵³ and argued for the reinstallation of the office of the Archdeacon. The Christians in Malabar then turned to the Chaldean Patriarch Joseph IV for help by sending a delegation to meet him.

Although there was opposition from Rome warning the Patriarch not to mingle with the Indain Church, Patriarch Joseph in 1860 consecrated a Chaldean bishop called Mar Thomas Rokkos and was sent to Kerala.²⁵⁴ But, he was opposed by the indigenous vicar general of Verapoly Elias Chavara, who is now a saint of the Malabar Christians and founder of the indigenous Carmelites. Following this Mār Elias Mellus was sent by the Patriarch to Kerala in 1874 and he was acceptable among the Christians in Cranganore, which was then under the Padroado jurisdiction.²⁵⁵ He was excommunicated by Rome and returned from Kerala in 1882 and meanwhile some of his followers contacted the Nestorian Patriarch finally declaring their allegiance to the Nestorian Patriarch in 1908/09 lead to the founding of another new community under the banner of the 'Church of the East.'²⁵⁶

²⁵² Cf. SEQUERIA, Antony, *The Goa-Bahia Intra –Colonial Relations 1675–1825*, Tellicherry 2004, 45.

²⁵³ Cf. *ibid.*, 382.

²⁵⁴ Cf. MUNDADAN, *Indian Christians*, 73.

²⁵⁵ Cf. TISSERANT, *Eastern Christians*, 108f.

²⁵⁶ Cf. MUNDADAN, *Indian Christians*, 74.

2.8.3 Founding of the Syro-Malabar Hierarchy

The separation of the Church of the East made Rome act quickly and to settle the issues by granting the constant plea for an indigenous bishop for the Malabar Christians of their own rite and nation. Accordingly, certain steps were taken on 20th December 1886 for the creation of the Syro-Malabar hierarchy and Pope Leo XIII through his Encyclical *Orientalium Dignitas* declared the creation of the two Syro-Malabar vicariates apostolic, i.e. Trichur and Kottayam in 1887.²⁵⁷ The next step was to grant a Syrian bishop of their own rite and nation. A petition was signed by the Syrian priests of Malabar and sent to the Patriarch Mār George requesting him to appeal to Rome for annexing the Church in Kerala to the Chaldean patriarchate.²⁵⁸ On 23rd March 1896 the Propaganda Congregation took up the issue of granting indigenous bishops in the Malabar Church and attaching it with the Chaldean patriarchate. Thereupon, three vicariates were erected, i.e. Trichur, Ernakulam and Changanacherry with the three native bishops like John Menacherry, Louis Pazheparambil and Mathew Makil.²⁵⁹

Thus, we see the long turmoil of struggle coming to an end towards the close of the 19th century. The Syrian community of the Syro-Malabar Church since they came into contact with the Church in Mesopotamia (East Syrian Church) and later on Rome, they did not want to break up the relationship with Rome in their struggle for autonomy. They wanted only to retain their old traditions, beliefs and liturgical practices on the way of St. Thomas their apostle, while remaining in communion with Rome. Nevertheless, the separation of their brethren of Syrian orthodox group in the 17th century and that of the Church of the East in the 19th century continues to be the dark periods of the Kerala church history as an aftermath of the western missionary intervention and colonial segregation. But, the fact that they are of the same family of the Thomas Christians does not eliminate the hope of becoming one again and to foster the ecumenical relationship between the same Churches of the same family and tradition.

²⁵⁷ Cf. *ibid.*, 82f.

²⁵⁸ Cf. VITHAYATHIL, Varky, *The Origin and Progress of the Syro-Malabar Hierarchy*, Kottayam 1980, 57f.

²⁵⁹ Cf. *ibid.*, 64f.

2.8.4 Reforms in the Liturgy through the Synod of Diamper

The Synod of Diamper was held in 1599 convoked by Alexius de Menzes (1559-1617)²⁶⁰ the then archbishop of Goa. Rome had confirmed the jurisdiction of the Seleucian Patriarchs over India, owing to the same liturgical tradition and origin. Thereupon, Bishop Abraham was sent by his Patriarch Abdiso. With the papal credentials he arrived in Rome in 1567 and was unfortunately imprisoned by the Portuguese suspecting him of heresy.²⁶¹

The representatives of the Malabarians, including 660 laymen and 130 ecclesiastics attended the synod, which was meant for a thorough latinisation of the Malabar Church in faith, liturgy, and sacraments. It also affirmed that the Malabar Church shall deny her loyalty to the Seleucian Patriarch, promising obedience to the Pope and to accept the bishop nominated and appointed by the Pope.

However, it is worthy of noting that the patriarch who was condemned and accused of Nestorianism and a heretic and schismatic was Denha Simon, who was in explicit communion and relation with Rome.²⁶² Thus, the history of the Malabar Church in the sixteenth century ended with the convocation of the Synod of Diamper, having its far reaching consequences in the years following the Coonan Cross Oath as rebellion against the Portuguese missionaries. In the Vatican Library there are three copies in Malayalam containing the acts of the synod. They are *Fondo Vaticano Indiano 18*, *Fondo BORGIANO Indiano 3*, and *Fondo BORGIANO Indiano*. On the front page of FVI 18 one comes across the Latin introduction with *Concilium Diamperense* in India, Anno 1599.

2.9 Reforms and Changes in the Liturgy of the Malabar Church

Extensive changes have been introduced into the then existing East Syrian Eucharistic liturgy of the Malabar church, as a result of the pronouncements of the council. The following are the changes:

²⁶⁰ Cf. *ibid.*, 438.

²⁶¹ Cf. PODIPARA, J. Placid, *A Short History of the Malabar Church*, Kottayam 1989, 48.

²⁶² Cf. *ibid.*, 57.

➤ The consecration words were to be that of the Roman Church.²⁶³

We have to keep in mind that the St. Thomas Christians in India celebrated their Qurbana using the anaphora or the Eucharistic prayer of Addai and Mari with the implicit mentioning of the Institution Narrative until its interpolation by the Metropolitan Mar Joseph Sulaqa (1555-1659), who was sent Patriarch Mar Abdiso as metropolitan of the Thomas Christians.²⁶⁴ Thereupon, he reached Goa in November 1555 and was arrested and put in the Franciscan monastery and was compelled to learn Latin Mass as he knew both Latin and Syriac, so that he could translate the Institution Narrative into Syriac from the Latin Missal for the use of the Malabar liturgy.²⁶⁵ In order to keep the integrity of the anaphora to keep its original form Mar Joseph placed it between the rite fraction and the Pauline salutation as to have its position outside the anaphora.

Thus, it is clear that apart from the implicit containing of the words of consecration, the Institution Narrative of Mar Joseph was already prevalent in explicit form and that the synod of Diamper modified and placed it again outside the anaphora, i.e., before the rite of fraction, until it was placed in the anaphora before the Sanctus in 1995 by the Congregation for Oriental Church.²⁶⁶ The Vatican Syriac Codex 66, folios 101–115 witnesses the anaphora of Addai and Mari with the Institution Narrative of Mar Joseph with a separate page at the beginning on folio 101.²⁶⁷ The Institution Narrative of Mar Joseph is as follows:

Our Lord Jesus Christ, in the night he was to be delivered and on the day before the passion, took this holy bread in his pure and holy hands and raised his eyes to pronounce a thanksgiving to Thee, God the Father, Maker of all things and blessed and broke and gave it to his disciples and said: take and eat all from this bread, this is in truth my body (and he raises the chalice a little from the altar and says over the chalice). And likewise after He had taken supper He took this

²⁶³ Cf. RAULIN, Joannes, *Facundi, Historia Ecclesiae Malabaricae cum Diamperitana Synodo*, Rome 1745, 145f. (Session V, part 2, decree 1). The English translations of the decrees are to be found in ZACHARIA, Scaria, *The Acts and Decrees of the Synod of Diamper 1599*, Edamattam 1994, 131. KING, Rites, 455; HANSSENS, Michael, *Institutiones Liturgicae De Ritibus Orientalibus. De Missa Rituum Orientalium*, T. II, Rome 1930, 502. Hereafter the decrees of the synod of Diamper shall be cited after the Sessions, Part and Decree.

²⁶⁴ Cf. PALLATH, Paul, *The Eucharistic Liturgy of the St. Thomas Christians and the Synod of Diamper* (OIRS 298), Kottayam 2008, 124.

²⁶⁵ Cf. PALLATH, Paul, *The Catholic Church in India*, Rome 2005, 70f.

²⁶⁶ Cf. Sacra Congregazione per la Chiesa Orientale, *Liturgica Siro-Malabaresi: Revisione Ristampa del Messale Siro-Malabarese* (Prot.N. 947/48); Cf. *The Syro-Malabar Qurbana*, 87.

²⁶⁷ Cf. Vatican City, Vatican Apostolic Library: MS. Vatican Syriac Codex 66, fol. 101. The English translation of the Institution Narrative is to be found in VAN DER POLEG, M. *Johannes, The Christians of St. Thomas in India and their Syriac Manuscripts*, Bangalore 1983, 63.

chalice in his pure hands and pronounced a thanksgiving and blessed and gave it to his disciples and said: take and drink all of you from this chalice, you shall commemorate my memory. This is in truth the chalice of my blood, of the new covenant, which for you and for many is shed for the remission of faults and for the forgiveness of sins. This shall be a pledge for you (*rahbôna*) for ever and ever...²⁶⁸

For the synod of Diamper it was imperative that the consecratory word were to be those words pronounced by Jesus himself, although the entire Qurbana is pregnant with the words and hymns of praises, prayers and supplications. Thus the synod attested the case in the following manner:

That the priest does not consecrate with his own words, but with those of our Lord Christ, the author and institutor of the said divine sacrament; it is not therefore lawful to and any clause, how good so ever in itself to the form of consecration, or to what our Lord said therein...²⁶⁹

If this is the attestation of the synod, one can raise the question here – whether the synod was prejudiced in changing only the “form” (words pronounced by Christ) and to make it that of the Latin mass and not the entire account of the Institution Narrative. In the biblical accounts too there are four accounts of the Institution Narrative starting with Mat. 26:26-30; Mark 14:22-26; Luke 22:14-20; and 1 Cor. 11:23-25. They are not the same, but different narrations of the one and same event. Hence, Institution Narratives both in the East and West are in accordance with the biblical accounts of the Institution Narrative with appropriate wordings. But, the missionaries and Menezes wanted it to be in line with the scholastic thinking pattern – correcting the “*forma sacramentii*”, i.e., the consecratory words.

The whole of Institution narrative was then later modified by the follower of Menezes, i.e., Bishop Francis Ros, the first Latin Bishop of the Thomas Christians.²⁷⁰ One has to keep in mind the fact that in the eastern tradition and theology, the indirect and implicit presence of the Institution Narrative followed by anamnesis and epiclesis consisted of a valid Eucharist and this in itself effected the Eucharist. This has been recently acknowledged by Rome in a joint decree with the Assyrian Church of the East on 26th October 2001 stating, “the words of

²⁶⁸ VAN DER POLEG, *The Christians of St. Thomas in India*, 63.

²⁶⁹ Session V, Part 2, Decree 1.

²⁷⁰ Cf. PODIPARA, Placid, *The Present Syro-Malabar Liturgy*, in: OCP 23 (1957) 313–331, here: 320f.

Eucharist Institution are indeed present in the anaphora of Addai and Mari, not in a coherent narrative way and *ad litteram*, but rather in a dispersed euchological way, that is integrated in successive prayers of thanksgiving, praise and intercession.”²⁷¹ This has been a bold step from the part of the Church to extend her hand to her sister Churches and this day of signing and releasing the treaty is to be noted with golden letters in the move towards the ecumenical relationships and initiatives.

- The elevation and genuflection were to be observed after each consecration.

The synod having issued the command to set the words of consecration as per the canon of the Roman missal, it stated that the rubrics, adorations and ceremonies also to be observed as seen in the Roman missal.²⁷² Formerly there was only one elevation after the Institution Narrative and now this had to be observed as in the Roman missal, elevating both the pattern and the chalice after the respective consecratory words and that the celebrant makes the genuflection too.²⁷³

- The Nicene Creed had to be in accordance with the Roman structure and text.

The symbol of faith is expressed in the creed and it is the faith proclamation of the whole ecclesia in the Eucharist. Nicene Creed was prevalent from the time of Narsai (399–502) in the liturgies of the East and almost corresponds to the current East Syrian Nicene-Constantinopolitan creed, as compiled by Patriarch Iso'yahb III (650–659).²⁷⁴ The creed was recited in the daily Qurbana by the St. Thomas Christians and the synod observed variations in it and ordered it be like that of the Roman Missal.²⁷⁵

²⁷¹ Pontifical Council for Promoting Christian Unity, Guidelines for Admission to the Eucharist between the Chaldean Church and the Assyrian Church of the East, in: L'Osservatore Romano nr.44 (31 Oktober 2001) 4.

²⁷² Cf. Session 5, Part 2, Decree 1.

²⁷³ Cf. RAULIN, *Historia Ecclesiae Malabaricae*, 317f.

²⁷⁴ Cf. CONNOLLY, H. Richard (ed.), *The Liturgical Homilies: Texts and Studies*, vol. VIII (The Liturgical Homilies of Narsai 1), Cambridge, 1909, 5f; CHITILAPPILLY, Mdabbranuta: *The Divine Dispensation of our Lord in the Holy Qurbana of the East Syrian Tradition*, 152f.

²⁷⁵ Cf. Session III, Part 2, Decree 1.

- Suppression of the name of the Patriarch and Commemoration of the Pope.

In the *Kārôzûta* prayer and in the diptychs the name of the Roman Pontiff was added suppressing the name of the Eastern Patriarch. Commemoration of the eastern saints was also suppressed, except that of St. Ephrem.²⁷⁶

- The three anaphoras which have been in use were reduced to the usage of a single anaphora, namely the Anaphora of Addai and Mari.

Until the Synod of Diamper three different anaphoras attributed to Addai and Mari, Theodore and Nestorius were in use in the Malabar tradition following the East Syriac tradition. Accordingly, the anaphora of Theodore was destined to be used from the first Sunday of Advent till the Sunday of hosanna; the Liturgy of Nestorius on the other hand was meant to be used on the feast days like Epiphany, John the Baptist, on the day of Greek doctors, on Wednesday in the week of the rogation of the Ninevites (*Baootha d'Ninwâyê*) and on the Thursday of Passover and for the rest of the year the Liturgy of the Apostles (Addai and Mari) was used.²⁷⁷ The synod prohibited the use of the second and the third anaphoras and ordered the priests to remove those texts and to hand over it to the Metropolitan to be burned at the end of the Synod.²⁷⁸ The second anaphora of Theodore has been restored and reintroduced in the Malabar liturgy since 2013.

- The rite of intinction was abolished. The rite of intinction is the rite before the communion, in which the precious blood soaked the sacred bread.

The rite of Fraction was such that the priest broke the bread into halves, dipping the one held in the right hand in the chalice and with that signing the other half held in the left hand. Then he holds together both parts and the moistened part is pressed against the other in order that the folded part of the bread may not fall apart. The synod misunderstood the rite and declared it as a sacrilegious and impious action.²⁷⁹ However, Badger interprets the Rite of Fraction, signing and then laying the broken and moistened part of the host upon the other part in the

²⁷⁶ Cf. Session V, Part 2, Decree 1.

²⁷⁷ Cf. Sacra Congregazione per la Chiesa Orinetale, Liturgia Siro-Malabaresi: Revisione e Ristampa del Messale Siro -Malabarese (Prot.N. 947/48), 45f; BADGER, P. George, The Nestorians and Rituals: with the Narrative of a Mission to Mesopotamia and Coordistan in 1842-1844, vol. 2, London 1987, 24.

²⁷⁸ Cf. Session V, Part 2, Decree 2.

²⁷⁹ Cf. *ibid.*, Decree 3.

pattern, in the form of the cross facing the cup serves to represent the wound opened by the piercing of the lance.²⁸⁰

The Rite of Fraction is retained in the current Malabar liturgy.²⁸¹ Several other changes like formulae of the prayers proclaimed by the deacon, additions concerning the doctrinal integrity – like “Mother of Christ” was changed to “Mother of God.” Although, a complete latinisation of the liturgy was planned, it had to be given up because of the vehement opposition from the priests and faithful.

2.9.1 Post-Diamper Period

After the conclusion of the Synod of Diamper on 24 January 1599, Francis Roz, S.J., was nominated by Rome as the first Latin bishop of the Syro-Malabarians²⁸² on 5th November 1599²⁸³ and was consecrated on 25 January 1601²⁸⁴. Although he was an active member at the synod he stood for the cause of the Malabarians, writing to Rome and the General of the Society of Jesus that the synod was not valid as it had no permission from Rome and was convoked without the consultation of the local church. Thereupon, initiatives were undertaken by Roz in the Syro-Malabar Church.

2.9.2 Francis Roz against the Synod of Diamper

By virtue of the following reasons bishop Roz argued the Synod of Diamper as invalid:

- The decrees in the synod had no consent of the Pope;
- The Syro-Malabarians were deprived of their customs, liturgy through impositions and changes brought out in the liturgy;
- The Christians were not able to understand the contents of the decrees as it was not put forwarded for discussion in the council.

²⁸⁰ Cf. BADGER, *The Nestorians and their Rituals*, 286.

²⁸¹ Cf. *The Syro-Malabar Qurbana*, 103f.

²⁸² Cf. MATTAM, Abraham, *Syro-Malabar Ritum Punarutharikappetta Qrbanaum* [The Renewed Rite and Qurbana – in Malayalam], Changanacherry 2006, 48.

²⁸³ Cf. PODIPARA, Placid, *The Present Syro-Malabar Liturgy*, in: OCP 23 (1957) 313–331, here: 327.

²⁸⁴ Cf. ADELHEIM, Jann, *Die katholischen Missionen in Indien, China, und Japan*, Paderborn 1915, 169 f.

Thus, Roz held a synod *in forma* in 1603²⁸⁵ in Angamaly and effected certain changes in the promulgations as demanded by the local Christian community.

2.9.3 Reforms of Bishop Roz

Already in the prediamper period at the synod of Goa in 1585 Mar Abraham was informed to prepare the Latin translation of the Mass, sacraments and sacramentals, the divine office and the pontificals from Syriac language and this mission Bishop Roz was to assist Mar Abraham.²⁸⁶ Further ratification, oppression and mutilation of the liturgy were complete at the synod of Diamper in 1599. Roz being the first Latin Bishop for the Malabar Church prepared the Qurbana of the most solemn form in 1603 during the synod at Angamaly. The liturgy was amended at the interest of all present at the synod *in forma*²⁸⁷ at Angamaly in 1603.

The diocesan statutes to this effect are found in the Vatican Codex Borgia Indiano 18²⁸⁸ containing the promulgations by Bishop Roz. Thus, the recent studies show that the Malabar liturgy and the mass in particular continued to be Rozian until the restoration movement of the liturgy in 1962, and not much of Diamperian or Menezian dominace in its strictest sense.²⁸⁹ He ordered that all were to follow the Taksā for the celebration of the mass. He even amended the liturgy, correcting the reform of his predecessor Menezes, by replacing the reading of the Apostle and the Gospel before the offertory.²⁹⁰ Such aberrations occurred in the council of Diamper in 1599 convened by Menezes the Bishop of Goa. So the liturgy of the church went through such different stages of development as seen today. We are now to see the further changes that came into effect in the course of time in the present SML.

²⁸⁵ Cf. ARAYATHINAL, The East Syrian Liturgy in Malabar, 423.

²⁸⁶ Cf. VELLIAN, The Vicissitudes of the Syro-Malabar Liturgy down the Centuries, 10.

²⁸⁷ PODIPARA, The Present Syro-Malabar Liturgy 327.

²⁸⁸ Cf. *ibid.*, 325.

²⁸⁹ Cf. PODIPARA, The Present Syro-Malabar Liturgy, 327f.

²⁹⁰ Cf. *ibid.*, 326.

2.10 Ṭaksā printed in Rome in 1774

The Ṭaksā (the Order of the Mass), which was in use in the SMC until 1962 was first printed in 1774 in Rome.²⁹¹ The liturgical reforms of Menezes and Roz could have far reaching result on the one hand, as they were not ecclesiastically entitled to do so, and on the other hand, the synod of Diamper and its decrees were not rightly convoked and convened, having no approval from Rome. As a result, time and again the liturgy of the SMC was subjected to reforms to retain its lost treasures in the sixteenth and seventeenth centuries. Thus, the text printed in 1774, its use in the Church until 1962 and its contents were basically the East Syrian in origin and preservation except for the additions mentioned previously at the Council of Diamper.²⁹²

However, it was proved that the manuscript used for the edition of the text in 1774 was Rozian with the additional Latin elements like “Prayers at the communion service, elevation and adoration after the consecration of each species”.²⁹³ Hence, the revival attempts or restoration was in pursuit of the lost identity from 1934 onwards and was started by Pope Pius XI himself. He in his important declaration on 1st December 1934 made clear that Latinisation was not to be promoted among the orientals [Asians] in the context of the submission of the Roman Pontifical in Syriac translation for approval.²⁹⁴

This was an important milestone towards the restoration of the Divine Hours *Breviarium Chaldaicum* by Bedjan in 1938, Syriac Pontificals in 1958 [later made available in the vernacular in Malayalam] and in 1957 he gave approval for the restored text of the *Qurbānā*; this was printed in Syriac in 1960 and then the bilingual edition in Malayalam and Syriac was implemented and on 3rd July 1962.²⁹⁵

²⁹¹ Cf. MANOORAMPARAMBIL, Thomas, *Syro-Malabar Qurbanaude Charithrapashathalam* [The Historical Background of the Syro-Malabar Qurbana] (OIRS 96), Kottayam 1986, 86f.

²⁹² Cf. *ibid.*

²⁹³ Cf. HANSSENS, Ioannes Michael, *Institutiones Liturgicae de Ritibus Orientalibus*, Rome 1930, 75, as cited in VELLIAN, Jacob, *The Vicissitudes of the Syro-Malabar Liturgy down the Centuries* (OCA 186), 1970 Rome, 13.

²⁹⁴ Cf. KOROLEVSKI, Cyril, *Living Languages in Catholic Worship*, London 1957, 134f.

²⁹⁵ Cf. VELLIAN, *The Vicissitudes of the Syro-Malabar Liturgy*, 15.

Now we shall see several editions over the years to come, in view of adhering to the sources in search of the lost elements of the liturgical celebration and its identity.

2.10.1 Syriac Ṭaksā of 1960

On 12 May 1960, Ṭaksā d-kuddāsā was published in Alwaye, Kerala with the Anaphora of Addai and Mari, in which the option of kissing the cross and prostration were given in brackets for the rite of *Razā*, the most solemn form of Qurbanā. Until 1962 the text in which the liturgy was celebrated was in Syriac.

2.10.2 Ṭaksā of 1962 to the Present Time

The Ṭaksā of 1774 had another Roman edition in 1884 and as well as several Malabar editions in the course of the 20 century. Although latinised, the most of the present liturgy of the SMC is East Syrian in origin, containing the anaphora of Addai and Mari.²⁹⁶ The differences that occur between the Menezian and the present one go back to different manuscripts of different times and recensions.²⁹⁷ After approval from Rome, a bilingual edition of the new Ṭaksā with Malayalam and Syriac came into effect on 3rd July 1962 on the Feast of St. Thomas.²⁹⁸

Some of the changes in the ṭaksā of 1962 are the following:

- The celebration of the liturgy in the vernacular.²⁹⁹

The celebration of the Qurbānā in Malayalam was then introduced. However, the parallel texts are seen in Syriac too. The Qurbana begins with the – three times to “Glory to God in the Highest” after the entrance ceremony with the deacons and the assistance.³⁰⁰ This is in reference to the “Good Tidings” of the angels to the shepherds and has its linking to the earthly and heavenly dimensions, and then the Qurbana proceeds with the praying of Our Father.

²⁹⁶ Cf. Ibid., 313.

²⁹⁷ Some of such Manuscripts are Vatican Codex Syrorum 66 of Mar Joseph, the East Syrian Metropolitan of Malabar (1569) and this MS is preserved in the Carmelite monastery in Mannanam/KTM.

²⁹⁸ Cf. THADIKKATT, Geo, Liturgical Identity of the Mar Toma Nazrani Church, Kottayam 2004, 119.

²⁹⁹ Cf. *Ṭaksā* of the Qurbana of the Syro-Malabar, Alwaye 1962, 1f.

³⁰⁰ Cf. ibid.

- The Credo and the Solemn Entrance to the altar follow after the bringing of the gifts to the altar by the celebrant.³⁰¹

The prayer of faith is that of the Nicene Creed and is an important part of the Eucharist from fifth century onwards in the Eastern Churches at the beginning of the Anaphora.³⁰²

- The Words of Institution, placed after the epiclesis, have been placed within the Anaphora of the Eucharist.³⁰³

However, at this section of the Qurbana only the rubrics are to be seen in the vernacular and the words of Institution are ratified in Syriac only.

- The introduction of the *Agnus Dei* by the Synod of Diamper, was excluded.³⁰⁴

Here the elevation of the sacred host follows the rite of fraction and the Lord's Prayer is followed with its embolism in preparation to the communion. However, this restored *ṭaksā* did not contain the proper of prayers or the variable prayers, proper to the seasons in the liturgical year of the SMC as introduced and published in the book of variable prayer namely, *Supplementum Mysteriorum*³⁰⁵ published in Rome in 1960 for the use in the SMC. However, this was not the end of the liturgical reform as several critics brought to notice that further modifications and changes were necessary and thereupon, the new revised text was initiated in 1968 by modifying the linguistic and literary errors in the *Ṭaksā* of 1962 with the use of *Bēmā* from where the liturgy of the word until the solemn entry into the altar was celebrated facing the people.³⁰⁶

³⁰¹ Cf. Order of the Qurbana of the Syro-Malabar, Alwaye 1962, 21f; KARUKAPARAMBIL, Cherian, Identity, Restoration and Renewal: The Syro-Malabar Church since Vatican II in the Context of her Ecumenical Task as a Catholic Eastern Church [unpublished Dissertation University of Salzburg] 2008, 54.

³⁰² Cf. PATHIKULANGARA, Qurbana, 205.

³⁰³ Cf. Syro-Malabar Qurbana, 30f.

³⁰⁴ Cf. *ibid.*, 39f.

³⁰⁵ *Supplementum Mysteriorum* contains the Propria or changing prayers and hymns of the holy Qurbana for the Sundays and feast days according to the East Syriac liturgical heritage. The source of it is from the three volumes Breviarium of Paul Bedjan first published in Leipzig in 1886–1887 and then the reprint in Rome in 1938.

³⁰⁶ Cf. *Ṭaksā* of the Qurbana of the Syro-Malabar, Alwaye 1968, 1.

The introduction of *bēmā* was a reintroduction as we see evidences for the use of *bēmā* among the Thomas Christians already in the pre-diamper period. It is the place from where the anarxis or the Liturgy of the Word is conducted and it has been the ancient tradition of Church to set apart a distinct place for that purpose.³⁰⁷ The excavatory findings in the ancient churches in the middle of the nave in northern parts of Syria and Mesopotamia provide evidences for the existence of some U-shaped platforms.³⁰⁸

Thus we are to assume that the Thomas Christians using the same liturgy as that of the East Syrian tradition should have been using it in their churches too. But, Connolly in his comparative study makes use of the three editions based on independent manuscript traditions. Those editions are the East Syrian liturgy of the Apostles Addai and Mari in Latin by Renaudot in 1716,³⁰⁹ an English translation based on other different Syriac manuscripts was published by G. P. Badger in 1875.³¹⁰ The Syriac text was printed in 1890 by a team of Canterbury Archbishop's mission at Urmi in Persia.³¹¹

The English translation of the Urmi Syriac text was published in 1896 by Brightman. Having these editions Connolly made use of the Latin text of the Malabar revised Liturgy since no previous edition of this liturgy existed.³¹² Studying those editions of the East Syrian liturgy of the Apostles Addai and Mari and Raulin's edition of the Malabar liturgy with their full Concordance with two sections, he arrives at a conclusion that the East Syriac *Taksā* was used by the Thomas Christians with alterations as a result of the revision initiated by Menezes

³⁰⁷ Cf. RATZINGER, Joseph, *The Spirit of the Liturgy*, San Francisco 2000, 81.

³⁰⁸ Cf. TAFT, Robert, *Some Notes on the bēmā in the East and West Syriac Traditions*, in: OCP 34/2 (1968) 326–359, here: 329; KANICHKATIL, Francis, *To Restore or to Reform. A Critical Study on Current Liturgical Renewal in the Syro-Malabar Church*, Bangalore 1992, 59f.

³⁰⁹ Cf. RENAUDOT, Eusèbe, *Liturgiarum Orientalium Collectio*, Paris 1847, 584–597.

³¹⁰ Cf. BADGER, George Percy, *The Syriac Liturgies of the Apostles Mar Addai and Mar Mari, Mar Theodorus of Mopsuestia and Mar Nestorius*, London 1875, 1–6.

³¹¹ Cf. *Liturgia sanctorum Apostolorum Adaei et Maris*, 13.

³¹² Cf. CONNOLLY, H. Richard, *The Work of Menezes on the Malabar Liturgy*, in: JTS15 (1914), 396–425, here: 399. Juan Facundo RAULIN was the one who translated the Acts of Synod into Latin and was published in 1745 after the Synod of Diamper in 1599. In Portuguese it was published at Coimbra in Portugal in 1606 by Antonio de Gouvea. Raulin's work is titled as *Historica Ecclesiae Malabaricae* and in this work after the Acts of the Synod at Diamper follows the complete Latin text of the Malabar Liturgy after the revision by the Portuguese Censors at Diamper.

at Diamper. Both “the Malabar and the East-Syrian liturgy of Addai and Mari are one and the same”.³¹³

As regards the the use of *bēmā* he sees no indication as to the procession from *bēmā* to the sanctuary with the mysteries and is not mentioned in the rubrics.³¹⁴ But he does not rule it out completely as this procession was not practical from an architectural point of view and as the churches were built smaller in size, the liturgy celebrated its completion from the sanctuary.³¹⁵ However, as mentioned before the Malabar Church has retained the use of *bēmā* since the introduction of the new Ṭaksā in 1968 and the setting of the mysteries on the altar is accompanied with the solemn Anthem of the Mysteries after the litanies (*kārôzûta*’ or proclamatory prayer) and its Collect [oration].³¹⁶ “In the former days Mass was begun at the foot of the [*Bēmā*], which was a raised platform in front of the Altar at the door of the Sancturay.”³¹⁷ Thus, they should have used it for two reasons, the existence of East Syraic liturgy on one side and the corresponding factor of the structure of the Qurbana of the East Syrian Tradition on the other side.³¹⁸

2.10.3 Ṭaksā of 1985

With the spirit of the Second Vatican council in search of the lost treasures a newly prepared draft was formed, after the due studies and research by the central liturgical committee which was appointed by the Syro-Malabar Bishop’s Conference. The Holy See approved the draft of the Rāzā Ṭaksā presented by the SMBC on 19th December 1985 and Pope Paul II during his visit to India, officially inaugurated the solemn Rāzā at Kottayam on 8th February 1986.³¹⁹

³¹³ Cf. CONNOLLY, The Work of Meneses on the Malabar Liturgy, 425f.

³¹⁴ Cf. CONNOLLY, The Work of Meneses, 423.

³¹⁵ Cf. *ibid.*, 422f.

³¹⁶ Cf. The Syro-Malabar Qurbana, 65f.

³¹⁷ FABIAN, Thomas, The Liturgy of the Thomas Christians of Malabar or the Raza of the Syro-Malabar Rite, Mannanam/KTM 1954, 10.

³¹⁸ Cf. VELLIAN, Jacob, *Qurbana oru Padanam* [A Study on the Qurbana], Kottayam ²1980, 69f.

³¹⁹ Cf. THADIKKATT, Liturgical Identity, 139.

2.10.4 Ṭaksā of 1989

This Ṭaksā took its form because of the grief and disagreement from dioceses like Eranakulam, that the Razā was not very practical for the daily celebration of the liturgy in its simple form. Therefore, after much study and discussion the SMBC took up the issue and entrusted Central Liturgical Committee to prepare the simple form of the Ṭaksā. So the next revised version of the Ṭaksā came into effect on 3rd July 1989 with the solemn and the simple forms in it, with the decree from the *Sacra Congregatio Pro Ecclesiis Orientalibus*. In its decree the Sacred Congregation vehemently stressed the fact that all the liturgical texts from 1968 are an experimental basis and are no more valid in the liturgical celebrations.³²⁰

Thus, the liturgical texts which began to be used from 3rd July 1989 was titled ‘Syro-Malabar Qurbana, the Order of Razā’ (*Siromalabar Sabhaude agoshamaya Kurbanaum sadharana kurbanaum*).

It has been shown time and again that changes and revisions have been in progress to make it free from aberrations and disorder. It is to be noted that irrespective of the changes and additions throughout its history, the uniformity with regard to the celebration of liturgy in the dioceses and missions is yet to be realized or is a dream of the SMC. The new Ṭaksā of 1989 was from time to time revised and reprinted to initiate certain changes concerning the liturgy in the vernacular with the introduction of the proper of the prayers referring the sources of the liturgy.

Liturgy is organic in nature and de facto it is not easy to overcome all the hurdles all of a sudden [in a short period of time] as the liturgy of the SMC is East-Syrian in origin and grown in Indian soil adhering to the way shown by Apostle Thomas. The Malabar liturgy is still in the process of development for a more ecclesial and spiritual life by being loyal to her liturgical heritage and patrimony. It is through integral and balanced approach with vigilance that a process of restoration and renewal of liturgy in the church is possible. This is by way of resolving theological and contentious issues, regarding the uniformity and unity in the living and practice of the liturgy.

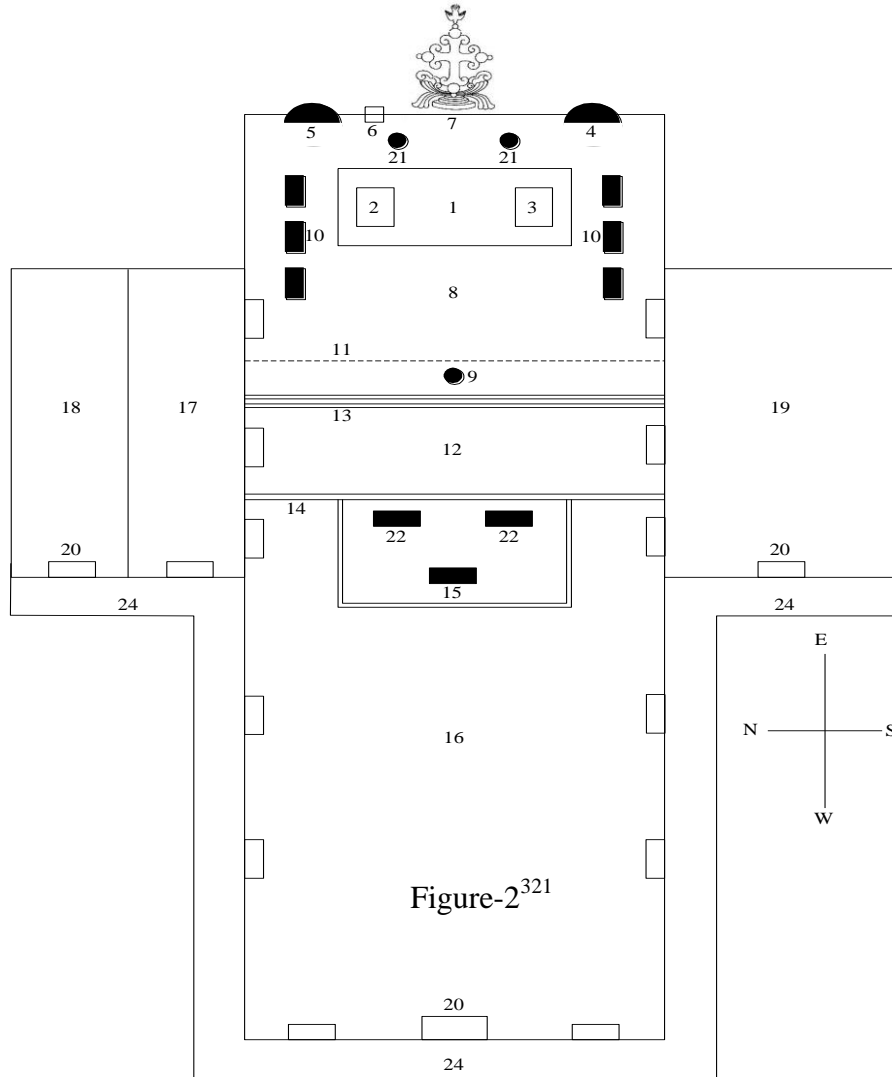
³²⁰ Cf. Qurbana of the Syro-Malabar Church, Ed. SMBC, Trivandrum ¹1989, viii [= in Malayalam].

2.10.5 Structure of the Church and the *Qurbānâ* in the *Ṭaksā*

We also take into consideration the structure of the Church as per the tradition of the Thomas Christians and that of the *Qurbānâ*. It is important to have a pictorial view of it as the terminologies used in this work are to be easily identified in their respective locations and positions in the church.

2.10.5.1 Structure of the Church

The structural view of a church in the Syro-Malabar tradition shall be explained by means of a diagram of the church. The following figure and table with respective numbers and names are as designed by Varghese Pathikilnagara an eminent theologian of the Syro-Malabar Church.



1. Altar 2. Evangelion 3&7. Mar Thoma *Ṣlībā'* 4&5. *Bet-Gazze* 6. Tabernacle 8. *Madbhā'* 9. Sancturay Lamp 10. Seats for the Ministers 11. Sancturay Veil 12. *Qestrōmā* 13. Steps to Sancturay 14. Steps to *Qestrōmā* 15. *Bēmā* 16. *Hayklā* 17. Sakristy 18. *Bet-Sāhāde* 19. Baptistry 20. Doors 21. Lamps 22. Lectern for *Engartā* 23. Lectern for *Qeryāne* 24. *Verandā*.

³²¹ PATHIKULANGARA, Varghese, Qurbana. The Eucharistic Celebration of the Chaldeo-Indian Church, vol. 2 (Chaldeo-Indian Liturgy 48), Kottayam ³2007, 149.

Such models of churches can be seen today across Kerala region in India. Figure 3 below shows such an old Palayoor Church in Trichur, Kerala that corresponds to the diagram above. From the perspective of eastern theology the doors and the veil at the sanctuary are all both symbolic and the means to arouse devotion through concealment and exposition.³²² Hence, such liturgical settings and architectural style like the raised roof of the church where the sanctuary is situated as seen in figure 3 is not an extravaganza, but the revealing of the mysteries and acts as the gateway to the kingdom of heaven.³²³ This religious architectural style must have been adapted by the Thomas Christians from the Hindu temples. The only difference was with regard to the size of the nave – as the churches were meant for the communitarian worship, whereas the temples were built smaller in structure because of the individual and person oriented worship.³²⁴



Fig. 3³²⁵

The church is built in the east-west direction with the sanctuary situated at the east and the people of God stand facing the altar (*madbahā*). This is a general norm observed in the Eastern Churches. The Church on earth is presented in the liturgy as the image and model of the heavenly Church and is in conformity with the biblical presentation of the existence of the two realms of worlds as far as the human existence is concerned. The temporal stage with passibility and mortality is seen on the one hand, and on the other the future stage characterized by impassibility and immortality.³²⁶ The heavenly Church is also called in the book

³²² Cf. TAFT, Robert, *Beyond East and West. Problems in Liturgical Understanding*, Washington 1984, 122.

³²³ Cf. TAFT, *Beyond East and West*, 122.

³²⁴ Cf. PATHIKULANGARA, Qurbana, 2007, 133f.

³²⁵ Oldest Church, <http://navrangindia.blogspot.co.at/2014/12/oldest-church-52-ad-palayur-church.html>. Accessed on 06.09.2016.

³²⁶ Cf. MACOMBER, W. Francis, *The Theological Synthesis of Cyrus of Edessa an East Syrian Theologian of the Mid Sixth Century in: OCP 30 (1964) 5–38, here: 10.*

of Revelation the new and holy city of God, the new Jerusalem coming out of heaven like a beautiful bride adorned for her bridegroom (Rev. 21:2).

Theodore speaks of this city as the heavenly kingdom established by Christ our Lord and that He also founded the Church to serve as the symbol and image of heavenly things.³²⁷ Thus the faithful gather together for worship in the church keeping in mind that we are pilgrims on earth with the hope that the Lord shall take us up and ascend into heaven, into the Kingdom of God, where all of us shall be with Him (1 Thess. 4:17). Keeping this in mind let us come to the altar of the church in the diagram situated at its eastern end. It was the Jewish tradition to turn toward the east, i.e., facing the Jerusalem temple while praying and that might have influenced the early Church to pray towards the East instead of turning to Jerusalem temple.³²⁸

It was natural for the Christian community to believe in signs in the east from the biblical point of view. “The coming of the son of Man will be like a lightning striking in the east and flashing far into the west” (Matt. 24:27). Besides, the wise men came from the east seeing the star to worship Jesus in the manger (Matt. 2:2). Hence, all these gave a new thrust to the direction towards which the people prayed as Ratzinger puts it: “It is a fundamental expression of the Christian synthesis of cosmos and history, of being rooted in the once-for-all events of salvation while going out to meet the Lord who is to come again.”³²⁹

Thus, the concept and a sign in the East inspired the Christian community in the beginning to think of the second coming of the Lord and thereby the eschatological fulfillment of our existence as Christians.³³⁰ Therefore, it was all the more fitting and proper that in the life of the worshipping community, whether in the east or west to keep in mind and to set their eyes on the eschatological fulfillment by facing or looking East. Observations on the Order of the Holy Mass of the Syro-Malabar Church 1981 instructs: “the priest stands in *medio sanctuarii*

³²⁷ Cf. MINGANA, Alphonse (ed.), Commentary of Theodore of Mopsuestia on the Lord's Prayer and on the Sacraments of Baptism and the Eucharist (WS 6), Cambridge 1933, 23f.

³²⁸ Cf. KANICHKATIL, To Restore or to Reform, 227.

³²⁹ RATZINGER, The Spirit of the Liturgy, 75.

³³⁰ Cf. PATHIKULANGARA, Qurbana, 134.

facing east. He does not stand at the altar or at a table in front of it.”³³¹ Another instruction is a reminder of the fact not to import everything from the Latin liturgy. It states: “the traditional posture facing east is not to be abandoned for Westernization.”³³² Thus, we get to know the general setting of the liturgical space in the church and the situation of the sanctuary in the east and people facing is as per the instructions of the Church and traditions.

2.10.5.2 Structure of the Qurbānā

Under the structure of the *Qurbānā* we shall be seeing the schema from the introduction part to the conclusion.

➤ **Enarxis** (the introductory rites): The *Qurbānā* begins with the entrance and the *Qšīšā* (priest) wearing his vestments like *Kottīnā*, *Zunnārā*, *Zendē*, *Ūrārā* and *Kāppā*³³³ enter the *bēmā* and begins with *Pûqdankōn* (Your Commandment). The community replies to it saying – at the command of Christ (*pûqdāneh da-Mšiha*).³³⁴ “Let us begin this Qurbana in accordance with the command given to you; [And the reply is] – we do this in accordance with the command of Christ.”³³⁵ The *Ṭaksā* of 1962 instructs it only for the solemn and the most solemn form of the mass (*the Razā Qurbānā*).³³⁶

Archdale King speaks of a customary practice in the Eastern Church asking the permission of the bishop in the following words: “In early days, it was the custom before the Mass to ask permission of the Bishop, and the formula of asking and giving permission has become incorporated into the text of the liturgy.”³³⁷

³³¹ Romans Documents on the Syro-Malabar Liturgy (OIRS 213), Kottayam 1999, 83 [Sacra Congregatio Pro Ecclesiis Orientalibus, March 1, 1981 for the Syro-Malabar Church, Prot. N. 955/65].

³³² Romans Documents on the Syro-Malabar Liturgy, 97; MANOORAMPARAMBIL, Thomas *Siromalabarsabhaude Kurbana Oru Padanam*, 51.

³³³ Cf. Syro-Malabar *Qurbānā*, 1; KAUFHOLD, Hubert (ed.), KLCO², 320f.

³³⁴ Cf. *Ṭaksā d-qûdā šā*, Alwaye 1960, 1.

³³⁵ CHITILAPPALLY, Johnson, *Madabbranuta*. The Divine Dispensation of our Lord in the Holy Qurbana of the East Syrian Tradition (OIRS 226) Kottayam 1999, 362; *Ṭaksā d-qûdā šā*, 1.

³³⁶ Cf. Ordo Celebrationis “Quddasā” iuxta usum Ecclesiae Syro-Malabarensis, Romae 1959, 29. There are three forms of celebrations in the Malabar Church, i.e., Simple Form; Solemn Form and the Most Solemn Form of the Qurbana. The Form of Celebration varies according to the ordinary days and solemnities.

³³⁷ KING, Archdale, *The Rites of Eastern Kingdom*, vol.2, Rome 1948, 482.

Nikolaus Liesel would refer to the anamnesis, i.e., the reference to the commandment of Christ at the Last Supper (Luke 22:19).³³⁸

Pathikulangara argues that it is not the asking of permission to the Bishop, since in the Syro-Chaldaic Rite the Bishop enters the church only at the singing of the Anthem of the Rails.³³⁹ He argues that the word *Pûqdankôn* (ܦܘܩܕܢܟܝܢ) is used in the plural form and hence it refers to the worshipping community and is part of the inherited social custom of the Thomas Christians to ask the community for their permission before the commencement of something very important.³⁴⁰

In our context of the liturgy it is not also directly asking the assembly for their consent, but the gathered congregation is made aware “or rather they declare that they are aware of the commandment of Christ to celebrate the Memorial Sacrifice whenever they gather together.”³⁴¹ Hence, we are to conclude that it is the command of Christ that invites us to come together to offer the *Qurbānā*. The *Ṭaksē* since 1989 prescribe *Pûqdankôn* for all the three forms of the *Qurbānā*, simple, solemn and the most solemn ones alike and acts as the key to create an awareness of the great mystery to be celebrated at the command of Christ, i.e., the anamnesis commanded at the Last Supper: “Do this in memory of me” (Luke 22:19; 1 Cor 11:24).³⁴²

The introductory rite then continues with the Angels’s hymn, Our Father, oration (*slôtâ*), the psalmody (*marmîtâ*), the Anthem of the Mysteries, Kissing of the cross (*d-Qanke*) and concludes with the resurrection hymn *lâku mârâ* (Lord of all) and its collect. The details about the *lâku mârâ* hymn are to be seen in the analysis of the prayers in the period of resurrection. It is named as ‘onîtâ and according to Qatraya this hymn is in reference to the confession of Peter representing the disciples as he said: “You are Christ the Son of God” (Matt. 16:16).

³³⁸ Cf. LIESEL, Nikolaus, *The Eucharistic Liturgies of the Eastern Churches*, Collegeville/MN 1962, 266.

³³⁹ Cf. PATHIKULANGARA, *Qurbana. The Eucharistic Celebration of the Chaldeo-Indian Church*, 151.

³⁴⁰ Cf. VELLIAN, Jacob – PATHIKULANGARA, Varghese, *The Eucharistic Liturgy of the Chaldeo-Indian Church*, in: Madey John (ed.), *The Eucharistic Liturgy in the Christian East*, Kottayam – Paderborn 1983, 239-272, here. 267; VELLIAN, Jacob, *Qurbana Oru Padhanam*, 3f.

³⁴¹ PATHIKULANGARA, *Qurbana*. 152.

³⁴² Cf. Syro-Malabar *Qurbana*, 2.

- **Liturgy of the Word:** The section of the celebration of the Word begins with the Trisagion followed by the Old and New Testament (*Qeryānē and Engarthā*). The gospel is followed by the *Kārôzûtā* and the dismissal rite. However in the East Syriac tradition Trisagion is known as *qānonâ*³⁴³ because of the antiphonic character of the hymn singing thrice and with the introduction of *Gloria Patri* as commented by Mateos and Jammo.³⁴⁴

The thrice holy hymn is found in all the liturgical traditions. In the Syro-Malabar Qurbana it is seen before the liturgy of the word after the *lāku mârâ* hymn and after the deacon has announced – that let us now sing aloud the praises of God: “Holy God, Holy Mighty one, Holy Immortal One, have mercy on us”.³⁴⁵ General acceptance as regards the origin of this hymn is in the 5th century, in the Greek speaking eastern provinces of the Roman Empire in modern Syria.³⁴⁶ Catholicos Mar Abba (450–552) after his visit in Constantinople is believed to have introduced the *Trisagion*, or *qānonâ* in the East Syriac Church from the Greek Church.³⁴⁷

Catholicos Īšō‘ Yahb I (581–595) confirms its use in the East Syriac Liturgy and in his commentary on Trisagion he names it as *qānonâ* and attests its use in the *Ramšâ* and *Šaprâ*.³⁴⁸ Gabriel Qatraya bear witness to it in the 7th century regarding the usage of it not only in the Divine Hours but also in the *Qurbana* or Mysteries (*Râzê*)³⁴⁹ and ascribes a “symbol of sanctification of Christ by the angels”³⁵⁰ as they were at his disposal and accompanying throughout His entire dispensation as Mathew says, “then the devil left him, and angels came ministered

³⁴³ Cf. ALENCHERRY, Roby Joseph, The Rite of Trisagion in the Syro-Malabar Liturgy, in: CO 32/ (2011) 136–152, here: 146; BROCK, Sebastian, The Origins of the Qanona ‘Holy God, Holy Mighty, Holy Immortal’ According to Gabriel of Qatar (early 7th Century), in: The Harp 21 (2006) 173–185, here: 174.

³⁴⁴ Cf. MATEOS, Juan, Lelya-Šaprâ. Les Offices Chaldeennes de lanuite et du matin (OCA 191), Rome 1992, 98; JAMMO, Sarhad Hermiz, La Structure De La Messe Chaldéenne du Début jusqu’à l’Anaphore. Etude Historique (OCA 207), Rome 1979, 94.

³⁴⁵ ALENCHERRY, The Rite of Trisagion, 137; The Syro-Malabar Qurbana, 30f.

³⁴⁶ Cf. BROCK, The Origins of the Qanona, 174.

³⁴⁷ Cf. JAMMO, La Structure, 93. ALENCHERRY, The Rite of Trisagion, 138.

³⁴⁸ Cf. ALENCHERRY, The Rite of Trisagion, 138.

³⁴⁹ Cf. *ibid.*

³⁵⁰ BROCK, Sebastian, Gabriel of Qatar’s Commentary on the Liturgy, in: Journal of Syriac Studies 6/2 (2009), 197–248, here: 207.

to him” (Matt. 4:11).³⁵¹ Thus, the liturgy of the Word begins with the Trisagion or *qānonâ* and ends with the rite of dismissal. It serves as the spiritual setting to listen to the Word and begins with the angelic hymn as at the beginning of the enarxis.

Pre-anaphoral part or the Rite of Preparation: The preanaphoral part includes mainly the transfer of the gifts to the altar and during the preparation of the gifts the *Kārôzûta* petitions are prayed. Bread and wine are prepared on the *Bet-Gazze* and not on the altar³⁵² as the transfer of gifts is of great importance in the eastern tradition as a reminder that Christ our Lord is being led to his passion and the laying of the gifts on the altar should remind us of the laying Christ’s body into the sepulcher.³⁵³ They are transferred to the altar solemnly during the Anthem of the Mysteries (‘*Onîta d Ra ’zâ*’).

Gabriel Qatraya speaks of it as the mystery of praise by angels during the passion of Christ,³⁵⁴ and the bread and wine brought to the altar as the body and blood of Christ.³⁵⁵ After the Anthem of the Mysteries and the Creed, the priest kisses the altar with a profound prostration prayer acknowledging one’s own unworthiness to offer this holy and sacred mysteries. He humbly requests that this offering of the *qurbana* grant redemption to the community, forgiveness of their sins, reconciliation of the whole world and for peace and tranquility among the churches.³⁵⁶

➤ **Anaphora (*Qûdâšâ*):** It forms the central part of the Eucharistic Liturgy. It is the Eucharistic prayer and here we refer to the *Qûdâšâ* of the Apostles *Mār Addai* and *Mār Mari*³⁵⁷ as this is the frequently used anaphora in the Malabar

³⁵¹ Cf. *ibid.*,

³⁵² Cf. Romans Documents on the Syro-Malabar Liturgy, 90.

³⁵³ Cf. MINGANA, Alphonse (ed.), Commentary of Theodore of Mopsuestia on the Lord’s Prayer and on the Sacraments of Baptism and the Eucharist, 85f.

³⁵⁴ Cf. PODIPARA, Placid (trans.), Interpretation of the Offices by Gabriel Qatraya Bar Lipah, in: VAVANIKUNNEL, Gerge (ed.), Homilies and Interpretations of Holy Qurbana. Theodore of Mopsuestia, Narsai and Gabriel Qatraya Bar Lipah, Changanacherry 1977, 87–104, here: 95.

³⁵⁵ Cf. MANOORAMPARAMBIL, Thomas (trans.), John Bar Zobi’s Explanation of the Divine Mysteries (OIRSI 157) Kottayam 1992, 402.

³⁵⁶ Cf. Syro-Malabar Qurbana, 75f.

³⁵⁷ Anaphora of Addai and Mari shall be referred hereafter as AM and our reference shall be restricted only to the *Qûdâšâ* of AM. The Syriac word *qurbânâ* comes from its root *qārēb*. It

liturgy although the anaphora of Theodore can be used as an option. However, they are identical in having the same structure except that the anaphora of Nestorius has a *giglâ* prayer before proceeding with the *kušappā* prayer.³⁵⁸ It is with the first *ghāntā* prayer that the anaphora in the liturgy begins and there are four such *ghantē* prayers in Addai and Mari.

They follow a general structure beginning with the *kušappā*, prayer of supplication, and ends with the *qānôna*, antiphon of praise and thanksgiving.³⁵⁹ The insertion of the Institution Narrative is seen in the middle of the 3rd *ghantā*³⁶⁰ followed by the intercessions and in the 4th *ghantā* the Epiclesis and then the chanting of the doxology that forms the conclusion of the *Qūdāšā* of the Apostles.

The difference here with the Malabar liturgy to that of the East-Syrian liturgy of Addai and Mari is that it has no formula of Institution which is proof for the addition of the Synod of Diamper in 1599.³⁶¹ However, it is to be noted that the intercessory *kušappā* [wisphred prayer] in the current Addai and Mari anaphora could be an interpolation and is only passed on to the Malabar liturgy following the pattern of the diptychs in Theodore and Nestorius.³⁶² Even the late writer George of Arbella (†987)³⁶³ in his detailed commentary does not mention the Intercession prior to the Invocation.³⁶⁴ He likes to treat it in a single sequence beginning with the Preface to the end of the Invocation – as a single prayer, “which he calls *ghantā* ... the nucleus of the ancient East-Syrian anaphora”.³⁶⁵

means the offering or the oblation and therefore it is the whole of the Eucharistic Liturgy and not merely referring to the anaphoral part.

³⁵⁸ Cf. CHITILAPPALLY, Johnson, *Madabbranuta*. The Divine Dispensation of our Lord in the Holy Qurbana of the East Syrian Tradition, 161.

³⁵⁹ Cf. PATHIKULANGARA, Qurbana, 209.

³⁶⁰ Cf. Syro-Malabar Qurabana, 87.

³⁶¹ Cf. CONNOLLY, The Work of Meneses on the Malabar Liturgy, 569. The corrections in the Malabar Liturgy are to be seen in the Acts of the Synod of Diamper and in the Latin version of the Malabar Liturgy published by Gouvea in 1606 and reedited by Raulin in 1745.

³⁶² Cf. CONNOLLY, The Work of Meneses on the Malabar Liturgy, 424.

³⁶³ Cf. RATCLIFF, Edward, The Original Form of the Anaphora of Addai and Mari. A Suggestion, in: JTS 30 (1929) 23–32, here: 27.

³⁶⁴ Cf. *ibid.*

³⁶⁵ Cf. CONNOLLY, The Work of Meneses on the Malabar Liturgy, 425.

➤ **The post-anaphoral part or the rite of reconciliation**

The rite of reconciliation includes the giving of peace, incensing rite, rite of fraction, and the penitential prayers before the communion.³⁶⁶ The Little Elevation of the Bread before the fraction is the reminder of the community that this is the Bread of life that has come down to us (John 6:51) and that gives the forgiveness of sins and the eternal life. Before that the celebrant prays *Agnus Dei* proclaiming the mercy of God, which He has shown down to the ages and the unworthiness of the community gathered is acknowledged to approach the sacred mystery.³⁶⁷ The celebrant uses here the third personal sacramental formula, i.e., ‘for us’.

Two prayers before the celebrant receives the sacred host are said in third personal form and the celebrant acts as the mediator calling upon the mercy and compassion of God.³⁶⁸ The prayer said by the celebrant before receiving the chalice is said in the first person formula with the proclamation of the great mercy shown to the unworthy servants to drink from the chalice showing His infinite love and mercy.³⁶⁹

The rite of communion follows the thanksgiving prayer. The post-communion prayers are the response of the worshipping community by praising and thanking God for the wonderful sacrament of the Holy Eucharist. The community prays for the grace to be always thankful. The three sets of prayers are meant for the feast days of the Lord, for Sundays and ordinary days. The rite of conclusion ends with the sealing (*Ḥutāmā*) prayer blessing the community with the sign of the cross. The final Seal is the *ḥutāmā* prayer, which means ‘sealing’ or ‘signing’. It underlines the fact that the Eucharist is a treaty between God and his people and is valid only through the sealing or signing of the parties.³⁷⁰ After the sealing prayer the celebrant takes leave of the altar.³⁷¹ It is the prayer of bidding farewell to the altar and is believed to have come from the Maronite liturgy. With this beautiful prayer farewell the Qurbānā is concluded.

³⁶⁶ Cf. Syro-Malabar Qurbana, 98.

³⁶⁷ Cf. *ibid.*, 99f.

³⁶⁸ Cf. PATHIKULANGARA, Qurbana, 247.

³⁶⁹ Cf. Syro-Malabar Qurbana, 112f.

³⁷⁰ Cf. *ibid.*, 265.

³⁷¹ Cf. *ibid.*, 317.

2.11 Origin of the Christian Liturgy of the Hours

This study takes into consideration the Liturgy of the Hours as it is the official prayer of the Church and is attuned to the seasons in the liturgy revolving around the *Mysterium Christi*. So we are to examine the shape of the liturgy of the hours too in the SMC. As the first Christian community in Jerusalem was Jewish-Christian converts, they prayed at different hours during the day as their Jewish contemporaries.³⁷² The biblical tradition in the Acts of the Apostles and other Epistles also bring strong evidences that Christian community prayed together “daily” (Acts 2:46) and “constantly” (1 Thess. 1:2). To this purpose – prayer of praises, biblical psalms and canticles and hymns were used.³⁷³

The Christian Liturgy of the Hours had its basis on the Jewish practice of praying together in the synagogues and the reciting of schema prayer in the morning and evening. The Didache and book VII of the Apostolic Constitutions also provide the facts for such influence of Jewish prayer on early Christian living resembled by common prayer and worship.

If so, what served as the foundation for the Christian prayer and worship in the context of the “Liturgy of the Hours”, in the church today? “It is perfectly obvious that the Bible, with its psalms and canticles and typology provided the raw material and the symbols for what later would become the Liturgy of the Hours.”³⁷⁴

2.11.1 Divine Office as Liturgy

The purpose of spiritual life is to grow in Christ. In the words of St. Paul it is to “put on Christ,” so that Christ lives in us (Gal. 2:20). Spiritual life is an expression of the Church’s personal relationship with God and divine praises becomes the very celebration of our life in Christ. In such a liturgical spirituality, “the Church’s public worship and the spiritual life of the individual are one.”³⁷⁵ The

³⁷² Cf. TAFT, Robert, *The Liturgy of the Hours in the East and West. The Origins of the Divine Office and Its Meaning for Today*, Collegeville/MN 1986, 3.

³⁷³ Several forms of prayers are to be seen in the biblical tradition including the hymns in Col. 3:16-17; Phil. 2: 6-11; Eph. 2:14-16, etc.

³⁷⁴ TAFT, *Liturgy of the Hours*, 10.

³⁷⁵ *Ibid.*, 346.

celebration and participation in the sacraments and the sacramental and with the divine office or praises tangibly contribute to the ecclesial and spiritual life.

The Liturgy of the Hours is in fact the continuation of the spirit of the mystery of Eucharist.³⁷⁶ The Code of Canons of Eastern Churches call the divine office or the divine praises as “the Church’s school of prayer.”³⁷⁷ Being faithful to the teachings of the apostolic traditions, the early Christian communities began to develop the prayers which came to be known as ‘Divine Praises’ or the ‘Liturgy of the Hours’ and had its influence from the Jewish background of praying in the temple. In the course of time, the Divine Praises became “each Church’s school of prayer, instructing in the ancient way of glorifying God in Christ as one Body, in union with and by the example of its Head”.³⁷⁸

The Church with her prayers tries to unfold the whole mystery of salvation in her liturgical periods beginning with the incarnation to the glorious coming of the Lord. As the Liturgical Year encompasses the whole mystery of salvation – both the Divine Praises and the Liturgical Year are complementary and they depend on each other. The Divine Office in accordance with the ancient tradition of the ceaseless praising of God, is organized in such way as to continue the divine songs of praises during the course of the day and night.³⁷⁹

The celebration of the Eucharist is then the full and sublime expression of the mystery of salvation history having Christ’s event at its center.³⁸⁰ Thus, the prayers that illumine and enlighten us at different hours of the day, seasons and the cycles throughout the year is something indispensable in one’s life in the Church. Divine Praises constantly enrich us with the spirit of diligence with the ardent desire for the sanctification of the whole day. The daily Divine Praises have the power of making the divine grace, “which flows from the Paschal Mystery celebrated par excellence in the Eucharist, shine in every moment of the

³⁷⁶ Cf. Instruction 64; Roman Documents on Syro-Malabar Liturgy (OIRS 213), Kottayam 1999, 222 [Congregation for the Oriental Churches: Instruction for Applying the Liturgical Prescription of the Code of Canons of the Eastern Churches. 6 January 1996].

³⁷⁷ Instruction 96.

³⁷⁸ Ibid.

³⁷⁹ Cf. SC 84 (FLANNERY, Austin (ed.), Vatican II. The Conciliar Documents, vol.I, New Delhi 2010, 411).

³⁸⁰ Cf. PATHIKULANGARA, Divine Praises and Liturgical Year, 12.

day.”³⁸¹ The primary focus of any celebration through rituals and symbols is the remembrance or anamnesis. Thus, “the anamnesis of the Christ event is the wellspring of all Christian prayer.”³⁸² The core of all biblical and liturgical celebration is remembrance, praise and thanksgiving:

Remembrance, anamnesis, is also at the heart of all ritual celebration, for celebrations are celebrations of something: through symbol and gesture and text we render present—proclaim—once again the reality we feast. In the early liturgical tradition this reality is one unique event, the paschal mystery in its totality, the mystery of Christ and our Salvation in him. This is the meaning of baptism; it is the meaning of Eucharist; it is the meaning of the Office as well.³⁸³

As the divine office adds further joy, it is the celebration of what we become in Christ in the expectation of beginning and ending the day in the Lord, growing towards the fulfillment of time. It is our watching and praising without ceasing, for the Lord says “So stay awake, because you do not know when the master of the house is coming, evening, midnight or at cockcrow or in the morning” (Mark 13:35). Thus, in the morning hours we dedicate ourselves to God and towards evening office at the end of the day, we reflect on the hours passed, with grateful hearts and sorrow for wrongdoings.³⁸⁴

2.11.2 Eucharist and the Liturgy of the Hours

The Acts of the Apostles presents the Church as the praying community in mutual sharing and coming together in prayer. Thus, in the Acts we read: “They devoted themselves to the teachings of the apostles and to the communal life, to the breaking of the bread and to prayers” (Acts 2:42) and with one heart and mind they met together to pray in the temple courts and to the breaking of the bread [Eucharist] from house to house ... praising God and to sing divine praises in the in the midst of the congregation (Acts 2:46-47; Heb. 2:12). The underlying thrust of the communitarian aspect of the Church is clearly brought out here in her liturgical worship and life.

³⁸¹ Instruction 35.

³⁸² TAFT, *Liturgy of the Hours*, 358.

³⁸³ Ibid.

³⁸⁴ Cf. *ibid.*, 357.

Thus, both the Eucharist and the Liturgy of the Hours are indispensable and inseparable in the life of a Christian in his liturgical life. The divine praises are to be seen as praying with the Church that sanctifies time. Liturgy of the Hours is the continuation of the daily Christian private prayers from the beginning of the church, which is today through further development from the cathedral and monastic traditions expanded and formalized.³⁸⁵ The Eucharist too today through its organic growth received the form and matter that began as the anamnesis in the early Christian community, as per the commandment of the Lord, “Do this in remembrance of me” (Luke 22:19). “In fact, the daily cycle begins with the Vespers and is extended into the night to culminate in the morning with the Divine Liturgy or Oblation.”³⁸⁶ This reminds us of the importance and necessity of praying the Hours and its connectivity to the Eucharist.

By praying the Sacred Hours we pray and stay diligent like the Virgins in the parable, who were prepared to keep their lamps burning and remained awake and at midnight the cry went out: ‘Here is the bridegroom! Come out to meet him’ (Matt. 25:7). So one does not reduce the importance of the other, but both the divine praises and the Eucharist help the Christian life and spirituality and is an integral part of our lives, as its theology is centered on the “paschal mystery of salvation in Christ Jesus”.³⁸⁷ The Constitution on the Sacred Liturgy, *Sacrosanctum Concilium* also affirms that:

Christ Jesus, high priest of the new and eternal covenant, taking human nature, introduced into this earthly exile that hymn which is sung throughout all ages in the halls of heaven. He joins the entire community of mankind to Himself, associating it with His own singing of this canticle of divine praise. For he continues His priestly work through the agency of His Church, which is ceaselessly engaged in praising the Lord and interceding for the salvation of the whole world. She does this, not only by celebrating the Eucharist, but also in other ways, especially by praying the divine office.³⁸⁸

By going back to early Christian times, the divine office is devised in such a way that the whole course of the day and night is made holy by the praises of God. Therefore, when this wonderful song of praise is rightly performed by priests and

³⁸⁵ Cf. *ibid.*, 332.

³⁸⁶ Instruction 64.

³⁸⁷ Cf. *ibid.*, 334.

³⁸⁸ SC 83 (FLANNERY, Austin (ed.) Vatican II. The Conciliar Documents, vol.I, New Delhi 2010, 411).

others who are deputed for this purpose by the Church's ordinance, or by the faithful praying together with the priest in the approved form, then it is truly the voice of the bride addressed to her bridegroom; It is the very prayer which Christ Himself, together with His body, addresses to the Father.³⁸⁹

So the praying of the divine praises is the continual living of the spirit and life drawn from celebration of the Eucharist. The Liturgy of the Hours is not distinct or separated from the “eschatological” Eucharist. When we come together to pray the Hours, it is in accordance with the command of Jesus to “pray always,” like the choirs of angels who sing and praise God always. Praying the Hours is ultimately the proclamation and meditation on the Word of God to live the biblical spirituality centered on the soul object of the Christian faith and living, which is the mystery of Christ dead and risen. Spiritual life is destined to grow in Christ as St. Paul says, “It is no longer I who live, but Christ who lives in me” (Gal. 2: 20).

2.11.3 Evolution of the Praying of the Hours in East-Syrian

The reason behind the origin of the Liturgy of the Hours was to abide by the spirit of the Eucharist during the day, when there was no frequent celebration of the Qurbana in early centuries. The earliest attempt to renew the Liturgy of the Hours is at the Synod of Seleucia-Ctesiphon in 410,³⁹⁰ which decreed to follow the cathedral liturgy of Koke in Seleucia. Koke is the cathedral church at Seleucia-Ctesiphon. Again, the synod held by Catholicos George I in Dīrīn in 676 also ordered the faithful to come to the morning and evening prayers in the church, stressing the need for common praying of the offices.³⁹¹

³⁸⁹ SC 83-84 (cf. *ibid.*)

³⁹⁰ Cf. OSCAR, Braun, *Das Buch der Synhados oder Synodicon Orientale. Die Sammlung der Nestorianischen Konzilien, zusammen gestellt im neunten Jahrhundert*, Stuttgart – Wien 1975, 7.

³⁹¹ Cf. *ibid.*, 344f.

2.11.4 Reform under ʾĪšōʿ Yahb III (647–657)³⁹²

It is during the reform of ʾĪšōʿ Yahb III the Patriarch of Koke in the seventh century, that the East Syrian liturgy attained the shape of the liturgy with exact structure. As the Jerusalem liturgy is the cradle of all other liturgical traditions, the ancient East Syrian cathedral and monastic practices also developed after the close relationship between ʾĪšōʿ Yahb's reform and Jerusalem liturgy.³⁹³ Because we find the seven liturgical periods arranged in the Jerusalem liturgical year prepared by James and developed by Cyril of Jerusalem during the fourth century.

They are the season of Nativity-Epiphany, the season of Great Fast, the period of Resurrection, the season of the Apostles, the period of the Cross, the period of Elia and finally the dedication of the Church of Jerusalem in the season of *Hūdāt edtā*.³⁹⁴ Hence, this pattern of the liturgical year only got further perfected or developed in the East Syriac tradition during the reform of ʾĪšōʿ Yahb III. Both these uses were unified into one system under his reform, forming the divine praises in its present usage, and dividing the whole liturgical year into nine seasons or periods. This setting of nine seasons as a whole was called Hudra, meaning cycle of services.³⁹⁵ The first revision of *Hūdra* is known to have at the upper Monastery by the bank of the river Tigris in Mosul in 1250.³⁹⁶ The decision for an abridged version of the office removing the theological errors of Nestorianism was taken by the Chaldean Synod of Alqosh in 1835 and Patriarch Patros Elias XII, who entrusted this task to the Lazarist priest Paul Bedjan and Mar Abbdiso.³⁹⁷ Thus Bedjan's three volumes known as *Hūdra* (henceforth Bedjan's Breviarium), was first published in Leipzig.³⁹⁸ In the Assyrian tradition

³⁹² MOOLAN, John, The Period of Annunciation – Nativity in the East Syrian Calendar. Its Background and Place in the East Syrian Calendar (OIRS 90), Kottayam 1985, 2.

³⁹³ Cf. MOOLAN, John, The Evolution of the East Syrian Divine Office in the Syro-Malabar Church, in: CO 29/2 (2008) 66-82, here: 67.

³⁹⁴ Cf. *ibid.*

³⁹⁵ Cf. *ibid.*

³⁹⁶ Cf. BADGER, George Percy, The Nestorians and their Rituals, vol.2, London 1969, 22.

³⁹⁷ Cf. MOOLAN, Evolution, 71.

³⁹⁸ Cf. BEDJAN, Paul, Breviarium juxta Ritum Syrorum Orientalium id est Chaldaeoru, 3 vols, Paris 1886–1887 [in Syriac]. This shall be the source book for the references in this work because of its availability and to get it copied in big letters for study purposes and references. The reprint of it was in 1938 in Rome with notes from Cardinal Tisserant in the preface mentions it to be used as the official Office of the SMC.

there also exists three volumes *Hūdra*³⁹⁹ by Mar Thoma Darmo published in Trissur in Kerala (henceforth Trissur Hūdra), in 1960–1962.⁴⁰⁰

2.11.5 Divine Praises in the Syro-Malabar Church

The revisions of the Hudra of Išo' Yahb III (647–657), did not affect the SMC as faithful and the priests were used to pray the manuscript tradition. Since it was not very practical to use, Fr. Chavara Kuriakose Elias took strain to collect the mss and prepared a text for the office for Sundays,⁴⁰¹ and it was sent to Rome for approval. Pope Pius IX approved it in 1870 for the use of the Church in Malabar and was the first text to be printed at Puthenpally in 1876.⁴⁰² This contained the prayers for ordinary days including the office on Sundays for the whole year.⁴⁰³

As the Syriac language was in use, the clergy and the laity used to pray together the Divine Hours in the mornings and evenings in their church.⁴⁰⁴ Although this practice is dying out in certain areas, the practice of praying the Morning Prayer (*Ṣapra*) is kept alive in the southern part of Kerala and the evening prayer (*Ramšā*) is prayed at homes. However, as the Bedjan's Breviarium was revised and published in 1938 in Rome, it became the office of the Malabar church and the first abridged version in Malayalam for the one-week system came in use in 1967.⁴⁰⁵ In 1982 a revised version with complete text for the whole year in three volumes was made available. Lastly, the same text in one volume appeared in 1986.

The Breviarium of 1938 is abridged form of the ancient practice of the East-Syrian Divine Office consisting of "Hudra" = Offices for all Sundays of the year and for days (movable feasts too), that go along with Sunday; Gaza = Offices immovable feasts marked in the calendar as *eda* (feast) and *dukrana*

³⁹⁹ DARMO, Thomas, *Ktaba da-Qdam wad-Batar wad-Hudra wad-Gazza w-Qala d-`Udrane àm Ktaba d-Mazmure*, Trissur 1960–1962.

⁴⁰⁰ Cf. BROCK, Sebastian, A Concordance to Bedjan's Breviarium Chaldaicum and Darmo's Hudra, in: *The Harp* 19 (2006) 117–136, here: 118.

⁴⁰¹ Cf. PODIPARA, Placid, *The Thomas Christians*, London – Bombay 1970, 189.

⁴⁰² Cf. MOOLAN, *Evolution*, 73.

⁴⁰³ Cf. PATHIKULANGARA, Varghese, *The Divine Office in Malabar Liturgy*, in: *EL* 88 (1974) 13–47, here: 132.

⁴⁰⁴ Cf. PODIPARA, *Thomas Christians*, 87.

⁴⁰⁵ Cf. MOOLAN, *Evolution*, 73.

(remembrance); “Kaskol” = Offices for ordinary days. This is also called S^chima days. Those are the ordinary days in the liturgical calendar which are not Sundays or feast days. The Thomas Christians in Malabar followed the Kaskol, until the Malayalam version was published in 1967. However, the structure of the offices in different codifications is that of the East Syrian.

2.11.6 Structure and Schema of the Divine Praises

In order to refer to the hmns and psalms and their names the structure of Divine Hours of the *Ramša*, *Lelyā* and *Šāprā* shall be seen below and are basically the same for the ordinary and festal days. The weekly Divine Office published in *Malayalam* in 1986⁴⁰⁶ in one volume contains the Office for three times a day. The liturgical day begins with the *ramša* of the day from evening to evening like that of the Jewish tradition.⁴⁰⁷ The structuring shows that they are basically the same with that of the *Enarxis* of the holy *Qurbānā*.

2.11.6.1 Ramša⁴⁰⁸

It begins with the Introductory or initial prayers. *Enarxis* part of the *ramša* begins with the Angels Hymn, the Lord’s Prayer and psalm (*mazmōrā*). The rite of light and incensing consists of the lighting of the lamp and incensing, the *Lākū Mārā* hymn, the anthem before the psalm (*‘onītā’ d-qdām*), the evening psalms (*māryā grētāk*) and the anthem after (*‘onītā’ d-bātār*). The Liturgy of the Word includes the Thrice Holy hymn, the readings, the proclamatory prayer (*kārôzûtā*). The Rite of Procession has the hymn called the hymn of the *ramša* or the royal hymn and is followed by the rite of conclusion.

2.11.6.2 Lelyā⁴⁰⁹

The *lelyā* prayer also begins with the initial prayers like the Angel’s Hymn (*tešboḥtā l-alāhā’*) and Our Father and the second part begins with the psalm and is recited while sitting (*māwtbā*). This follows the anthem of the *lelyā* (*‘onīta’ d*

⁴⁰⁶ *Yamaprarthanakal* [Divine Praises], ed. SMBC, Trivandrum 1986, 1. Hereafter it is to be cited as Divine Praises.

⁴⁰⁷ Cf. PATHIKULANGARA, Vargheese, *Divine Praises and Liturgical Year*, 80.

⁴⁰⁸ The structure of the *ramša* is to be seen in the Breviaray in Malayalam. *Divine Praises*, ed. SMBC, Trivandrum 1986, 1f.

⁴⁰⁹ *Divine Praises*, ed. SMBC, Trivandrum 1986, 14f.

lelyā), psalm of praise (*šubbāhā*), and hymn of praise (*tešboḥtā*), the Epistle (*engartā*), the proclamation (*kārôzûtā*) and the concluding prayer (*slôtā*).

2.11.6.3 Šāprā⁴¹⁰

The *Šāprā* begins with the collect or the oration of the Morning Prayer (*slôtā d-šāprā*) the psalms of the Morning Prayer (*mazmōrā*), anthem of the Morning Prayer (*'onîtā' d-šāprā*), Hymn of praise, Hymn of the light, Hymn of the three in the furnace, Hymn of praise, the Thrice Holy hymn, Our Father and concluding prayers. All the hours of the liturgy conclude with the sealing prayer (*ḥuttāmā*) like that of the *Qurbānā*. The praying of the evening prayer and the Morning Prayer are still practiced among the St. Thomas Christians in homes and in the churches before the eucharistic celebration.

2.11.7 The Lectionary System in the Malabar Church

As this study examines the pericopes of the Sundays under the classification of weeks one needs to know the historical origin of it in the Malabar liturgy. It is nevertheless different from that of the setting and reform with regard to the Liturgical Year during Īšō' Yahb III. After having set the liturgical cycle (*ḥudrā*) in the year 650 to 651 and norms were assigned for the fixing of lectionary usage with the feast days and commemorations dividing the the Liturgical Year into different periods or seasons.⁴¹¹ The hymns and prayers of the early Syriac fathers like Ephrem († 373), Catholicos Simeon bar Sabbae († ca. 341–344), Jacob of Sarugh († 521), Narsai († 502) and Babai the Great († ca. 608–609) were taken to suit the appropriate days of feasts, Sundays and commemorations.⁴¹²

According to Kannookadan the East Syrian lectionary systems of the Upper Monastery, Mosul, Beth Abhe and the Cathedral are as a result of the norms set under Īšō' Yahb III.⁴¹³ As stated before the 16th century Pauline Epistolary copied

⁴¹⁰ Divine Praises, ed. SMBC, Trivandrum 1986, 18f.

⁴¹¹ Cf. TAFT, Liturgy of Hours, 225f.; KANNOOKADAN, The East Syrian Lectionary, 161; BADGER, George Percy, Nestorians and their Rituals, vol. II, London 1852, 22; MATEOS, Lelya Šāprā, 27.

⁴¹² Cf. TAFT, Robert, Liturgy of Hours, 225f.; KANNOOKADAN, The East Syrian Lectionary, 161.

⁴¹³ Cf. KANNOOKADAN, The East Syrian Lectionary, 161.

in Malabar [Codex Vat. Syriac 22]⁴¹⁴ and an Epistel and Gospel lectionary from Malabar [Kambridge Oo. 1. 17]⁴¹⁵ provide parallel evidences to the following of East Syrian Lectionary system in the pattern of the Liturgical Year within the setting of nine seasons.⁴¹⁶

Macomber refers the origin of Cathedral system to the Seleucia-Ctesiphon Patriarchal Cathedral of Kokhe and should have been before the patriarchate of Timothy the Great (780–823), who then shifted his See to Baghdad.⁴¹⁷ The Cathedral Lectionary system developed along with the monastic systems according to the norms set by ʾĪšōʿ Yāhb III basing on an Early Syrain lectionary system.⁴¹⁸ The East Syrain lectionary system refers to the order of the scriptural lessons for the Churches of Assyrian Church of the East, Catholic Chaldean Church and the Malabar Church.⁴¹⁹ Accordngly, there are three sets of lectionaries, i.e., “the Old Testament lectionary (Qeryane), the Epistle lectionary (Sliha) and the Gospel lectionary (Evangaliyon)”.⁴²⁰

The Malabar Church has no such lectionary books published except the Gospel Lectionary of the restored Qurbana in 1963, instead she uses an ordo of the lectionary sytem to order the readings of the day.⁴²¹ A lectionary was published for the the use of Malabar Chruch in 1775 in Rome, but according to the Latin lectionary system.⁴²² Later in 1959 an ordo was published by the Sacred Congregation for the Oriental Churches in accordance with the Lectionary Sytem of the Chaldean Catholic Church.⁴²³ After further revisions and additions a new

⁴¹⁴ Cf. ASSEMANUS, S.E., – ASSEMANUS, J.S., *Bibliotheca Apostolicae Vaticanae codicum manuscriptorum catalogus in tres partes distributus*, Roma 1758, pp. 174–188.

⁴¹⁵ WRIGHT, W. – COOK, S. *A Catalogue of the Syriac Manuscripts preserved in the Library of the University Cambridge*, 2 vols, Cambridge 1901, 1063–1078.

⁴¹⁶ Cf. MOOLAN, *The Period of Annunciation–Nativity*, 1.

⁴¹⁷ Cf. MACOMBER, F. William, *The Chaldean Lectionary System of the Cathedral Church of Kokhe*, in: OCP 33 (1967) 483–516, here: 515; MACOMBER, *The Vicissitudes of the Patriarchate of Seleucia–Ctesiphon from the Beginning to the Present Day*, in: *Diakonia* 9 (1968) 35–55, here: 39.

⁴¹⁸ Cf. KANNOOKADAN, *The East Syrian Lectionary*, 164.

⁴¹⁹ Cf. *ibid.*, 10.

⁴²⁰ BADGER, *The Nestorians and their Rituals*, 19.

⁴²¹ Cf. KANNOOKADAN, *The East Syrian Lectionary*, 11.

⁴²² *Ordo Chaldaicus Ritum et Lectionum iuxta morem Ecclesiae Malabaricae*, Rome 1775.

⁴²³ *Kalendarium festorum et Commemorationum totius anni cum Lectionibus Sacrae Scripturae, in Ordo Celebrationis Quddasa iuxta usum Ecclesiae Syro-Malabarensis*, Rome 1963.

calendar was published in 1991⁴²⁴ following basically the Upper Monastery usages with the additions of particular commemorations and lessons relevant to the Malabar Church like the dedication to the newly canonized saints of Alphonsa and Chavara Kuriakose.⁴²⁵

Conclusion

The introductory part of this work has placed in accord different viewpoints through facts and figures to trace the origin of Christian communities outside the realm of Eastern Roman Empire, finding the Churches with Semitic roots in Edessa, Mesopotamia (Iraq), Persia (Iran), and in India. This work further takes into consideration the various seasons of the liturgy and their theological settings by way of the analysis of the prayers, propers, anaphoras and pericopes in the hours of the Liturgy and the Eucharist.

Moreover, the study should be an enhancement to see the Christian sense amidst all turmoil and suppressions adopted by the Thomas Christians, who form the oldest Christian community in India along with their way of life and mode of worship evolving around the Church's Year of Grace in the periods and seasons of liturgical year.

⁴²⁴ Syro-Malabar Liturgical Calendar, Ernakulam 1991.

⁴²⁵ Cf. KANNOOKADAN, The East Syrian Lectionary, 168f.

Chapter 3

Eucharist and the Liturgy of the Hours in the Seasons of Liturgy

Part II – Mysteries on Christ

This chapter shall be examining the main theme of this dissertation. As the Eucharist is the re-enactment and the representation of the Paschal Mystery, it is being celebrated in the Liturgy of the Hours and also in the whole church. In the East Syrian liturgy the Liturgical Year begins with period of Annunciation.⁴²⁶ The Syro-Malabar Church of East-Syrian tradition has the following nine liturgical seasons as shown in the table below.

Periods	Year	Weeks	Theme
<i>Sūbarā-jaldā</i> (Annunciation-Nativity)	Nov., Dec., Jan.	4+2	Incarnation
<i>Denhā</i> ’ (Epiphany)	Jan., Feb., March	7 Sundays	Manifestation
<i>Ṣawmā Rabbā</i> (Great Fast)	Feb., March., April	7 Sundays	Suffering and Death
<i>Qejamtā</i> ’ (Resurrection)	March, April, May	7 Sundays	Redemption
<i>Šlīhē</i> ’ (Apostles)	May, June, July	7 Sundays	Working of the Holy Spirit
<i>Qaytā</i> (Summer)	July, Aug., Sep.	7 Sundays	Growth of the Church
<i>Elijā</i> ’- <i>Slībā</i> ’ (Elia-Cross)	Aug., Sep., Oct.	7 Sundays	The Cross
<i>Mūšhē</i> ’ (Moses)	Oct., Nov.	7 Sundays	Second Coming
<i>Quddašh</i> ’ <i>Edtā</i> ’ (Dedication of the Church)	Oct., Nov.	4 Sundays	Glory of the Church

⁴²⁶ Cf. AERTHAYIL, The Spiritual Heritage 175.

The Liturgical Year through its seasons deal with the life of the Christian Community and the faithful in their heavenly journey. The Christian renewal directs toward the living and practicing of the paschal mysteries of Christ from the Nativity to the Ascension of Christ spread out in the entire nine liturgical seasons as seen above.⁴²⁷ Thus Liturgical Year provides space and time to an individual throughout the nine seasons in the year – although the Qurbana is the commemoration and celebration of the paschal mysteries of Christ as we are not in a position to practice them at once.⁴²⁸

The Malabar Liturgy has thus an elaborate containing of the history of salvation having its fulfillment in the Christ-event perfectly harmonized in the six themes of the apostolic proclamations based on the Christ experience of the apostles and its continuity in the life of the Church today. This fulfillment of salvation accomplished by Christ was continued in the Church from the time of the apostles through her liturgical action. Pathikulangara designs in a well defined table the first six apostolic proclamations or the whole mystery of salvation expressed and celebrated in the Liturgical Year and in the Divine Hours. Its expression, setting and correspondence is seen in the six Mystery Themes of the Holy Qurbana as shown below in the designing of Pathikulangara.⁴²⁹

⁴²⁷ Cf. MOOLAN, John, Introduction to Oriental Liturgy and its Theology Syro-Malabar Church (OIRS 359), Kottayam 2012, 112.

⁴²⁸ Cf. MOOLAN, Introduction to Oriental Liturgy, 111f.

⁴²⁹ PATHIKULANGARA, Varghese, Qurbana. The Eucharistic Celebration of the Chaldeo-Indian Church, vol. 2: Chaldeo-Indian Liturgy (Denaha Services 48), Kottayam 1998, 93.

Liturgical Setting of the Malabar Liturgy⁴³⁰

First apostolic Proclamations	Malabar Liturgy	Liturgical Year	Mystery Themes
1. Jesus of Nazareth (Acts 2:17-22, 25-31; 13:16-23). 2. John the Baptist (Acts 10:37; 13:24-25)	1. Enarxis	Weeks of Annunciation–Nativity Weeks of Epiphany (denhā')	1. Nativity–Epiphany
3. Public life of Jesus (Acts 2:22; 10:38-39; 13:26-27)	2. Liturgy of the Word	Weeks of Great Fast	2. Passion, Death and Resurrection
4. Passion, Death and Burial (Acts 2:23; 10:39; 13:27-29) 5. Resurrection and the Pentecost (Acts 2:24-33; 10:40-41; 13:30-37)	3. Rite of Preparation 4. Qûdāšā' or Anaphora	Weeks of Resurrection Weeks of Apostles	3. Pentecost
6. Reconciliation and witnessing to Christ (Acts 2:23; 10:42-43; 13:38-41)	5. Rite of Reconciliation 6. Rite of Communion 7. Concluding Rite	Weeks of Summer Weeks of Elijah–Cross Weeks of Moses Weeks of Dedication	4. Transfiguration 5. Exaltation of the Cross 6. Parousia

The themes of Nativity–Epiphany come in the weeks of Annunciation–Nativity; weeks of Fast and Resurrection will go with the part of the celebration of Resurrection; theme of Pentecost then belong to the weeks of Apostles and Summer; the themes of Transfiguration and Cross go to the weeks of Elijā'-Slībā and weeks of the Dedication Church corresponds to the Parousia.⁴³¹ Thus the Liturgical Year encompasses the whole mystery of salvation having its culmination in the Christ Event. This becomes evident in those six decisive and important apostolic proclamations in their correspondence to the Mystery Themes built up in the beginning of the Qurbana until the *hutāmā* prayer. Thus, our liturgical celebration becomes a continuous and everlasting oblation of honour, praise, thanksgiving and adoration as expressed in the anaphoral part of the Qurbana.

⁴³⁰ Ibid., The table of the setting of the liturgy with its apostolic proclamations and mystery themes are as designed by the Liturgist Pathikulangara.

⁴³¹ Cf. PATHIKULANGARA, Qurbana, 91.

3.1 Weeks of Annunciation

The liturgical year of the Syro-Malabarians starts with the weeks of Annunciation. It has the duration of six weeks and is known as the period of Annunciation-Nativity, since this period extends for two weeks after the feast of Nativity until the feast of Epiphany (*denhā*). It begins either on the last Sunday of November or on the first Sunday of December and is not depending on a date. In the East-Syrian calendar compiled by the great liturgy reformer Īšō‘ Yahb III (647-657), it has four Sundays⁴³² prior to the feast of Nativity in the period of Annunciation.⁴³³ The spirit and theological motive of each liturgical period can be deducted from the variable prayers of the Eucharist (*Qurbānā*), and of the Divine Office.

3.1.1 The Variable Prayers

The variable prayers of the the Divine Liturgy and the Divine office try to bring forth the theological and spiritual themes of the respective seasons of the liturgy. The variable prayers are those which are subject to change according the seasons of the liturgy and are prescribed in the *Supplementum*. The following are such prayers:

*Marmīthā*⁴³⁴ the Psalmody is generally composed of two or three psalms. After the recitation of the priests' prayer there follows the *Marmīthā*, which is group of psalms and vary according to the seasons of the liturgy. Praying of the psalms in the Liturgy of the Hours and in the Holy *Qurbana* is given great importance as they are the response to the call of God and belongs to the inspired part of the scripture. When the anthem of the sanctuary is sung the kissing of the cross takes place. There are three prayers to be said in the *Ṭaksā* before the Anthem of the Rails for the week days, Sundays and feast days.⁴³⁵ From the Annunciation–Nativity until the Great Fast, psalms 96, 97, 98 are prayed in the *Marmīthā*.⁴³⁶ Gabriel of Qatar in his commentary on the liturgy says: “The fact that this *marmīthā* is arranged out of three psalms is because the name Christ

⁴³² Cf. ASSEMANI, Bibliotheca Orientalis, III/1, 139; III/2, 380.

⁴³³ Cf. BAUMSTARK, Anton, Nichteangelische syrische Perikopenordnungen des ersten Jahrtausends im Sinne vergleichender Liturgiegeschichte (Liturgiegeschichtliche Forschungen 3), Münster 1921, 35.

⁴³⁴ Cf. MATEOS, Juan, Lelya-Ṣapṛā. Essai d'interpretation des matines chaldeennes (OCA 156), Rome 1959, 336.

⁴³⁵ Cf. Syro-Malabar Qurbana, 22.

⁴³⁶ Supplementum, 3.

[*Mšīḥa*] makes known the Father who anointed him, the Son who was anointed, and the Holy Spirit who fulfilled the role of the oil [*meshha*].”⁴³⁷

‘*Onita d-Qankē*’, the Anthem of the Rails is sung mainly during the most solemn celebration of the Eucharist (*Rāzā Qurbānā*’).

Qeryānē’, the readings from the law and the prophets. There are two readings from the Old Testament on Sundays. Both the readers receive the blessing from the celebrant before the reading.

Šurrayā’, the responsorial hymn. This hymn is sung after the Old Testament readings and before the reading from the New Testament introducing the reading from the epistle. However, there are two opinions with regard to it as the responsorial hymn and as the introduction to the epistle.⁴³⁸

Turgāmā’, is the hymn before the Epistle. It is sung to prepare the hearts and minds of the people towards the readings from the New Testament and the faithful are advised to listen and imbibe the fruits of the Word of God to come.⁴³⁹

‘*Engartā*’, the Epistle

Zummarā’, the hymn with halleluiahs verse before the Gospel

‘*Evangelion*’, the gospel

‘*Onithā d-Razē*’, the anthem of the Mysteries

Dhīlāt, the hymn sung on feast days after the Sancta Sanctis in the *Qurbānā*’ to orient the people of God to approach the Divine Mysteries with proper reverence and fear.⁴⁴⁰ *Onithā d-Bemā* is the hymn sung before the Communion.

The main variable prayers of the Divine Office are the following:

Marmīthā, the Psalmody

‘*Onithā d-Ramšā*’, the main hymn in the Evening Liturgy

Slōtā d-Ramšā, the oration or the principal prayer of the *Ramšā*

Mawtbā d-Lelyā or *Onita d-Lelyā*’, the night anthem

‘*Onithā*’ *d-Šaprā* is the hymn or anthem of the morning liturgy and *Slōtā*’ *d-Šaprā*’ is the prayer or acclamation during the liturgical celebration.

⁴³⁷ BROCK, Sebastian, Gabriel of Qatar’s Commentary on the Liturgy, in: Journal of Syriac Studies 6.2 (2009) 197–248, here: 205.

⁴³⁸ Cf. MANOORANPARAMBIL, Thomas, *Syro-Malabar Sabhayude Qurbana. Oru Padanam* [A Study on the Syro-Malabar Qurbana], Kottayam 1990, 253f.

⁴³⁹ Cf. BADGER, The Nestorians and their Rituals, 19.

⁴⁴⁰ Cf. PATHIKULANGARA, Varghese, Resurrection Life and Renewal, Bangalore – Kottayam 1982, 425f.

Qanōnā' d-Bārek Kolhōn and *Tesbohtā'*, the hymn of praise of Morning Prayer.

The sources for the texts of the Proper during the period of the Annunciation-Nativity are found in the Chaldean Breviarium by Paul Bedjan⁴⁴¹ and in the *Hudrā'* by Darmono⁴⁴², the Metropolitan of the Church of the East in Trichur, India.

3.1.2 The Readings on Sundays of Annunciation-Nativity

The liturgy of the word on all four Sundays recalls the important events leading to the feast of the Nativity of the Lord.

1st Sunday of Annunciation: the Annunciation to Zacharias Gen. 17:1-27; Isa. 42:18-43; Eph. 5:21-6,9; (Luke 1:1-27).⁴⁴³ The birth of Issac is promised in the first reading from the book of Genesis. The redemption of Israel through the Saviour is the theme highlighted in the book of Isaiah. Instructions for Christian family are brought out as the pericope in the epistle. The birth of John the Baptist is the pericope in the gospel. Thus the proclamations on the first Sunday of the annunciation itself give the orientation to the whole of the season of the annunciation in preparation of the birth of the Saviour of the world.

2nd Sunday of Annunciation: Num. 22:20-23; Isa. 43:14-44; Col. 4:2-18; Luke 1:26-56. The angel of the Lord preparing the way for mankind, the warning to Balaam and not to turn away from the face of God is the message found in the first reading from the book of the numbers. God's mercy and Israel's unfaithfulness is addressed in the second reading from the book of Genesis. Devoting oneself to prayer by being watchful and thankful is the theme of the epistle. The annunciation of the birth of Christ is the pericope of the gospel on the second of annunciation.

3rd Sunday of Annunciation: Gen. 18:1-19; Judg. 13:2-24; Eph. 3:1-21; Luke 1:57-80. The promise of God to Abraham is made intact in the reading from Genesis. The birth of Samson is the theme in the book of Judges. The epistle

⁴⁴¹ BEDYAN, Breviarium I, 53–116.

⁴⁴² DARMO, Hudra I, 114f.

⁴⁴³ The calendar of the Liturgical Year is to be found in the *Ordo Celebrationis* and in the *Supplementum Mysteriorum* published by the Sacred Congregation for the Oriental Churches for the use of the Syro-Malabar Church in 1959 and 1960 respectively.

brings to highlight the mystery that is now revealed through the Spirit. The birth of John the Baptist is the proclamation in the gospel of the day.

4th Sunday of Annunciation: Gen. 24:50-67; 1 Sam. 1:1-18; Eph. 5:5-21; Matt. 1:18-25. Isaac receiving Rebekah according to the plan and will of God is the theme of the first reading from Genesis. God's intervention and consecration of Samuel is seen in the book of Samuel. Invitation to live as the children of God as fragrant offering and a sacrifice to God is the message conveyed in the epistle. The vision of St. Joseph in the dream is the proclamation through the gospel of the day.

The promise of God after the fall of Adam, the prophecies about the Redeemer, the misery and the hope of mankind for the expectation of the Messiah are all taken into consideration during this period. The pericopes during the four Sundays before Nativity are oriented towards the central aspect of this season – the Nativity on 25th December. The remaining two Sundays between the Nativity and the Epiphany are set apart to continue the spirit of joy at the birth of the Messiah.

1st Sunday of Nativity: the flight into Egypt (Matt 2:1-23)

Gen. 21:1-21; 1 Sam. 1:19-28; Gal. 4:18-5:1

2nd Friday of Nativity: Greetings to Mary for the birth of Christ (Luke 1:26-55)

Ex. 15:11-21; Mich. 6:1-5; Rom. 16:1-27

2nd Sunday of Nativity: the Presentation of Jesus in the Temple (Luke 2:21-52)

Exod. 2:1-10; Isa. 49:1-6; 2 Tim. 2:16-26

Three important commemorations take place during this period: the commemoration of the innocent infants, the presentation of Jesus in the temple and the second Friday after Nativity is dedicated to the Bl. Virgin Mary to honour her at the service of the Lord.⁴⁴⁴ The communion hymn of the day (*Antiphon of Bemā*) sings, “Blessed are you, Oh Mary, because your name is so exalted and elevated because of your Son.”⁴⁴⁵

⁴⁴⁴ Cf. Supplementum 14.

⁴⁴⁵ Ibid., 15.

3.1.3 The Theological Themes

God's love for mankind and the joy arising out of it are given predominant importance in this season. "God so loved the world that he gave His only Son to the world" (John 3:16). Different theological motives and thoughts can be seen through the prayers and in the biblical sayings contained in the spirit and prayers of the period of annunciation-nativity.

3.1.3.1 Weeks of Joy, Hope and Interior Preparation

The name of this period *Sūbarā*, (Annunciation) itself indicates the good news that was made known through Mary to the world. The same *Sūbarā*, the good news was announced to the shepherds in the field by the angel of the Lord. "Listen, I bring you the news of great joy, a joy to be shared by the whole people" (Luke 2:10). This truth that the good news being proclaimed and continues to be proclaimed, heard and lived during the weeks of Annunciation.

The good tidings about the birth of the Messiah were a matter of joy for the people on earth and heaven as well,⁴⁴⁶ a sign of peace for those in heaven and hope for those on earth.⁴⁴⁷ The Psalmody (*Marmītā*), of this period (Ps. 96: 97-98) in the Eucharistic celebration⁴⁴⁸ is a proclamation of the salvation and singing of the songs of joy. "Let the heavens be glad, let earth rejoice, let the sea thunder and all that it holds, let the fields exult and all that is in them, let all the wonderland trees cry out for joy" (Ps. 96:11-12). The responsorial hymn of the Sundays of Annunciation is also dealing with the theme of joy with reference to the wonderful intervention on God for the mankind. Hence, this sense of delightfulness and joy is expressed in praising God and there is no one on earth, who could be compared and therefore He deserves our praise of glory and honour.⁴⁴⁹ Thus, together with the choirs of angels in the heaven and on earth we sing this song of joy on the day of annunciation and let it be celebrated with joy singing halleluiah to the one who is incomparable, the Lord our God (Ps. 86: 8-9).

⁴⁴⁶ Cf. Breviarium I, 66; Hudra I, 127f.

⁴⁴⁷ Cf. *Syro-Malabar Sabhaude Qurbana. Ra'zâ'kramam* [The Syro-Malabar Qurbana. The Order of Raza], Ed. SMBC, Changanacherry ⁹2001, 96.

⁴⁴⁸ Cf. Supplementum I.

⁴⁴⁹ Cf. *ibid.*

Therefore, the whole liturgical setting is such that it invokes the feeling of joy, hope and above all to prepare one's heart and mind with proper disposition. Its interiority is to welcome the Lord of yesterday, today and tomorrow.

3.1.3.2 The Revelation of God

At the birth of Jesus, God reveals himself in a tangible form and it is through him that we come to God. "No one has ever seen God; it is the only Son, who is nearest to the Father's heart, who has made him known." (John 1:18) Jesus during his discourse with the disciples before the farewell address, revealed himself as the Way, the Truth and the Life (John 14: 6). In this context the question came up from Philip to show the Father in heaven, then Jesus said to the disciples: "To have seen me is to have seen the Father" (John 14:9). Narsai writes about the manifestation of the Trinity in Jesus in his Homily on the Nativity of Christ:

At the fullness of the ages, He opened the treasury of His Divinity and enriched the universe from the treasures that contain the manifestation of the Divine Persons. There was hidden the mystery of the Son and the Spirit with our redemption; and by our renewal, the universe has learned of the Trinity.⁴⁵⁰

Thus God manifests or reveals himself in and through Jesus. It is the way in which the mystery of the revelation comes in reality at the time of the incarnation as part of the messianic history in the world.

3.1.3.3 Fulfilment of Prophecies

The Old Testament and the New Testament merge at the birth of Jesus and history itself dividing it into "before" and "after" the Birth of Christ. The Psalms, hymns and propers (variables) in the divine hours and in the liturgy during the period of Annunciation-Nativity bring out the fact that all the prophecies come to fulfillment in the person of Christ. Therefore, the feast of the Nativity of Jesus is a celebration of the majesty, glory and splendour of God, fulfilled and revealed in Christ.

⁴⁵⁰ GRAFFIN, François, Narsai's Metrical Homilies: On the Nativity, Epiphany, Passion, Resurrection and Ascension (PO 40), Turnhout 1979, 40f.

3.1.3.4 Annunciation

The season of Nativity is full of greetings and reverence to Mary and she is especially remembered and honoured during the days before and after Christmas. In the Night Hymn (*mawtbā*) of the first Sunday of Annunciation, one comes across the showers of blessing and greetings to Mary.

Greetings to you, the woman full of blessings. Greetings to you the mother of the Saviour [...] Greetings to you, the place in which the King chose to live. Greetings to you for the happiness that is given to you from your womb.⁴⁵¹

The hymn mentioned above is in the *mawtbâ* of the night prayer. It derives from the Syriac word *iteb*, which means to sit. It is a hymn that is sung sitting. Owing to her privilege in the economy of salvation, she is assigned with a special status in the church as the Mother Full of Grace, the mother of the Saviour, the star more precious than the sun, the fountain which receives dew from heaven [...] and the one in whom the eternal Babe coming down to us and dwelling in the virginal womb of Mary.⁴⁵² These are all ample evidences for Mary being specially chosen by God. The hymns (*mawtbâ*) of the Night Prayer (ܠܝܠܬܐ) *lêlyâ*, of the first, second and third Sunday of annunciation is full of honour and greetings. The whole of its greeting is centered on the annunciation scene of angel Gabriel appearing to Mary (Luke 1:30-31).

Numerous comparisons are ascribed to Mary in the hymns; the woman full of grace, the port of prophecies, the one who bore Christ to the world, the star shining more than the sun, full of admiration, mother of virginity, splendour of light, the opening of life, to one who is full of hope and finally greetings to the mother, who brought forth the king of the world.⁴⁵³ Since she was called to be the dwelling place of the Word, who became flesh is also known as the fortress or palace (ܡܕܝܢܬܐ).⁴⁵⁴ It is this palace that the prince of the world decided to take abode to be manifested to the world.

⁴⁵¹ Ibid., 54f.; MOOLAN, John, The Period of Annunciation – Nativity in the East Syrian Calendar. Its Background and Place in the Liturgical Year, Kottayam 1985, 240.

⁴⁵² Cf. Breviarium I, 339.

⁴⁵³ Cf. ibid., 54f; 58f; 76f.

⁴⁵⁴ Cf. ibid., 55f.

Another Night Hymn of the day is presented as full of applause for Mary, where the angel Gabriel appears to Mary and announces the will of God, choosing her to bear the Saviour of the world:

I am Gabriel who stands before the fearful majesty to serve. The Father sent me to announce to you the good tidings. You will conceive and bear a Son by the power of the Spirit. Through Him those above and those below will be sent in peace.⁴⁵⁵

These are the words of the Angel Gabriel to Mary and has origin in the Annunciation scene as proclaimed to her (Luke 1:26-32). Aphrahat calls this greeting as the door of Salutation that dispels the darkness and causes the rising of the light and fruiting of the Olive, shedding light and in which the Christians, priests, kings and prophets attain perfection through the sign of the (ܐܠܗܐ ܕܚܝܐ) Mystery of life⁴⁵⁶ The reference is to Christ himself and it is through him that the generations are going to be blessed and anointed with the oil (ܐܝܠܐ) i.e, is the fruit of the Olive that sheds light.

Aphrahat sees the role of angels as important means of communication between God and mankind as they are always waiting on and on their guard at the service of God.⁴⁵⁷ They also carry the supplications of mankind to God as we see in the case of Daniel. As he was praying to God, the angel Gabriel appears to him and gives him the instructions from God (Dan. 9:20-23). God sends angel Gabriel to Zachariah and says, “I am Gabriel who stand in God’s presence, and I have been sent to speak to you and bring you this good news” (Luke 1:19). Thus, the role of the angels as mediators are presented in their apparitions in the history of salvation to communicate the word of God.

⁴⁵⁵ Ibid., 56; PAYNGOT, Chals, The Liturgical Year of East Syrian Church, in: Mekkattukunnel, Andrews Thazath (ed.), Mar Thoma Margam. The ecclesial Heritage of the St. Thomas Christians, Kottayam 2012, 326–335, here: 328.

⁴⁵⁶ Cf. APHRAHAT, Dem. XXIII 9,1–6 (Patr. Syr. II).

⁴⁵⁷ Cf. LIZORKIN, Eliyahu, Aphrahat’s Demonstrations: A Conversation with the Jews of Mesopotamia (CSCO 129), Louvain 2012, 64.

3.1.3.5 Annunciation in Relation to Epiclesis and the Eucharist

The following typological statements would comply with the fact that the annunciation to Mary is in a way leading to the sacramental character in the celebration of the liturgy through the prayer of invocation (Epiclesis) of the Holy Spirit. When the priest recites the Epiclesis for the coming of the Spirit of God to transform the bread and wine to the Body and Blood of Jesus the Word, it symbolises the annunciation to Mary by angel Gabriel. “Just as the Holy Spirit came down to the womb of Mary – as the Archangel said, “Holy Spirit shall come” (Luke 1:35), etc. – “and made the body which was from the Virgin the body of God the Word, so He comes down upon the bread and wine which are upon the altar, and makes them that body and blood of God the Word which was from the Virgin.”⁴⁵⁸

The same thought is expressed by St. Ephraim in his hymns on Faith:

<p>In the womb that you are Fire and Spirit, Fire and Spirit are in the river where you were baptized, Fire and Spirit in our baptism, and in the Bread and cup Fire and Spirit.⁴⁵⁹</p>	
--	--

Thus, the ultimate relationship between the annunciation and epiclesis in the liturgy becomes evident in the process of incarnation to effect the purpose of sanctification of mankind, which was lost through the mismanagement of his free choice and freedom. In this context a reflection is to be made on the fire motif that is discussed above. In the early Christian sources of St. Justin such as *Praedicatio Pauli* and *Sibyllinischen Orakel*⁴⁶¹, (second century) there is the mention of the fire concept at the time of baptism of Jesus in the river Jordan. However, this fire imagery is not to be found in the gospels and in the later commentaries on the gospel regarding the baptism of Jesus.

⁴⁵⁸ CONNOLLY, H. Richard – CODRINGTON, Humphrey William, TWO Commentaries on the Jacobite Liturgy, London 1913, 60.

⁴⁵⁹ MURRAY, Robert, A Hymn of St. Ephrem to Christ on the Incarnation, the Holy Spirit, and the Sacraments, in: ECR 2 (1970) 142–150, here: 144.

⁴⁶⁰ BECK, Edmond, Des Heiligen Ephraem des Syrers Hymnen de Fide (CSCO 73), Louvain 1955, 51.

⁴⁶¹ Cf. BAARDA, Tjitze et al. (ed.), Text and Testimony: FS A.F. J. Klijn, Kampen 1988, 91.

The narration is all about the dawning of the light and connecting to the Logos typology and its existence from the beginning at the time of creation narrative in the book of Genesis. Thus, the following text analysis and the examining of the cross references and the parallels make this point clearer, although scholars in this field make no distinction between the expressions of “fire” and “light” at the time of baptism of Jesus and they are of the opinion that the reference to *light* is to be seen as the possible alternative reference to the fire concept.⁴⁶²

The fire ܢܘܪܐ (*nûrâ*) at the baptism is also attested to Jacob of Serugh in his homilies on baptism. Christ the Coal of Fire (Isa. 6:6) descended into the waters of Jordan and the flames sanctify the waters of Jordan and is kindled in the waves causing a great light to be seen everywhere.⁴⁶³ Ephrem in his seventh hymn on faith testifies that from the dawning of the light in Jordan – the whole of Jordan was illuminated with light.⁴⁶⁴ Gabriele Winkler, makes a detailed study on the appearance of light at the baptism of Jesus, making use of all the available sources and witnesses of early centuries like the gospel of Ebionites, Diatessaron, Ephrem and Išo’dad of Merv and Dionysius bar Šalibi, etc.⁴⁶⁵

Our field of study shall be limited to the light concept at Jesus’ Baptism and its transition. Appearance of *splendour of light*⁴⁶⁶ is testified by Ephrem in his commentary on the gospel harmony of Tatian (Diatessaron) and its parallel based on the Tatian’s Diatessaron is to be found in the gospel commentary of Išo’dad of Merv (9th century) and in the gospel commentary Dionysius bar Šalibi (12th century). He follows Išo’dad to an extent that could be analysed with the help of the study done by Winkler in her comparison and analysis on the theme of the appearance of light at baptism in the following table:

⁴⁶² Cf. RESCH, Alfred, *Agapha. Aussercanonische Schriftfragmente*, Darmstadt 1967, 224f.

⁴⁶³ BEDJAN, Paul, *Homiliae Selectae Mar Jacobi Sarugensis*, vol. I, Paris 1905, 184; BROCK, Baptismal Themes, 327.

⁴⁶⁴ Cf. BECK, Des Heiligen Ephraem des Syrers Hymnen de Fide, 23.

⁴⁶⁵ Cf. WINKLER, Gabriele, The Appearance of the Light at the Baptism of Jesus and the Origins of the Feast of Epiphany, in: Maxwell JOHNSON, (ed.), *Between Memory and Hope. Readings on the Liturgical Year*, Collegeville/MN 2000, 291–347, here: 308f.

⁴⁶⁶ Cf. EPHREM, Comm. Diat. 4,3 (JSS 2,85; MCCARTHY).

Gospel C. – Išo'dad of Merv	Gospel C. – Dionysius bar Šalibi
<p>“And immediately (ܐܡܝܢ) as the Diatessaron attests, there shone a mighty light (ܐܘܪܐ ܕܥܠܐ) and over the Jordan hung bright clouds ... And the Jordan stopped in its course during which time its water did not move...”⁴⁶⁷</p>	<p>“And immediately (ܐܡܝܢ), as as the Diatessaron testifies, a mighty light flashed upon the Jordan and the river was grilled with white clouds ... and the Jordan stood still from its flowing though its waters were not troubled...”⁴⁶⁸</p>

Thus, there is a transition of thought from the fire imagery to the light concept later on in the writings of Ephrem. The reason for this transition is from the point of view of a theological understanding as reflected in the gospel harmony of Tatians's Diatessaron. The reason given by Drivers and Reinik is that the change was by Tatian although the fire tradition was already known to him from his teacher Justin and he introduced the light concept to give emphasis of the public manifestation of Jesus at the time of baptism in the Jordan.

This is clearly depicted in the prologue narrative of the gospel according to John.⁴⁶⁹ They argue that the light motif is to found not only in the non-ancient and modern Christian works, but also in the ancient Syriac texts like the Acts of Thomas, the Gospel of Thomas, the Gospel of the Ebionites and in the Odes of Solomon. Gabriele Winkler having analysed the old traditions confirms the fact that Tatian had access to a strand of tradition that existed based on the appearance of light (ܐܘܪܐ) during the time of baptism of Jesus in the Jordan.⁴⁷⁰ The shining of light or the transition from flame to light is to be understood in the sense of the coming of the Holy Spirit on Jesus and the proclamation from heaven affirming the sonship and the divinity of Christ.

⁴⁶⁷ GIBSON, Margaret, *The Commentaries of Išo'dad of Merv in Syriac and English* (HS 6) Cambridge 1911, 45; WINKLER, Gabriele, *The Appearance of the Light at the Baptism of Jesus and the Origins of the Feast of Epiphany*, 311.

⁴⁶⁸ BURKITT, Crawford, S. *Ephrem's Quotations from the Gospel*, Vol.7 (Text and Studies 2) Cambridge 1901, 68; WINKLER, *The Appearance of the Light*, 312.

⁴⁶⁹ Cf. BAARDA, Tjitze et al. (ed), *Text and Testimony*, 102.

⁴⁷⁰ Cf. WINKLER, Gabriele, *The Appearance of the Light at the Baptism of Jesus and the Origins of the Feast of Epiphany*, 307.

The anonymous *Book of Steps*, of the Syriac tradition, in its *Discourses* takes up the theme of Fire and Spirit in the context of baptism as seen in the biblical tradition (Matt. 3:11; Luke 3:16).⁴⁷¹ In its *Discourse* 1.4 there is a distinction with regard to the two sets of commandments i.e., small commandments and the great commandments.⁴⁷² The small commandment is that one does not do anything harmful or hateful to oneself and to others, whereas in the great commandment one takes up the way of becoming perfect (Matt. 19:21) to receive the fullness of the Spirit of God and the *Book of the Steps* identifies it with that of the sacrament of baptism of fire and Spirit.⁴⁷³ Through the visible baptism in the Spirit, we are made perfect and purified in Jesus Christ on the way to the heavenly and eternal Church to see the Lord face to face.

3.1.3.6 Parallelism between the Annunciation and the Eucharist

As the bread and wine transformed into the Body and Blood of Christ at the epiclesis, the faithful may also become transformed and sanctified at their good will and openness to the working of the Spirit of God, showing the sacramental dimension to change oneself and the world.

Therefore, it is Mary's disposal and receptivity to the Word of God to take its human form that provides the basis for the disposal of man, to give space and time for the working of the Holy Spirit to bear fruit in him, to be on his own guard against foul talk, and to do good to the listeners rather than grieving the Holy Spirit (Eph. 4:9). The power of Eucharist to transform and sanctify the human life is expressed by the seventh century mystic Isaac of Nineveh:

When we have found love, we eat the heavenly bread and we are sustained without labour and without weariness. Heavenly bread is that which has descended from heaven and which gives the world life; this is the food of angels. He who has found love eats Christ at all times and becomes immortal from then onwards. For whoever eats of this bread shall not taste death in eternity. Blessed is he that has eaten from the bread of love which is Jesus. Whoever is fed with love is fed with Christ, who is the all-governing God [...] love is sufficient to feed man instead of food and drink. This is the wine that gladdens the heart of man; blessed is he who has drunk of this wine. This is the wine which the debauched

⁴⁷¹ Cf. Cf. BROCK, Sebastian (trans.), *The Syriac Fathers on Prayer and the Spiritual Life*. GS Militza ZERNOV, Kalamazoo 1987, 43.

⁴⁷² Cf. BROCK, Sebastian, *The Syriac Fathers*, 43.

⁴⁷³ Cf. *ibid.*

have drunk and they became chaste, the sinners have drunk and they forgot the paths of stumbling, the drunk and they became fasters, the rich and they became desirous of poverty, the poor and they became rich in hope, the sick and they regained strength, the fools and they became wise.⁴⁷⁴

Therefore, Mary by the power of the Spirit of God could bear the fruit of the Word of God and give this to the world. It is closely related to the coming of the Spirit of God upon the bread and wine, causing the sacramental effect upon the people to transform and bear fruit – provided they approach the mystery with awe and true disposal of hearts in conformity to God.

3.1.4 Analysis of the Prayers

The Propers of this period in the Divine Liturgy and in the Divine Praises, bring out the theological and spiritual significance of the period of Annunciation. By means of such prayers the faithful are disposed to deepen their faith in the incarnation of God and in the divinity and humanity of Christ.

3.1.4.1 Anthem of Bemā on the 1st Sunday of Nativity

The hymn before the communion (*Anthem of Bēmā*) on the 1st Sunday of Nativity states: “On the first Day, which is the firstborn of the days, let us receive the Body and Blood of Him, who is the first born of God.”⁴⁷⁵ The worshipping community is here reminded of the nuance of this feast day inviting them to partake in the sacrificial body and blood of Christ. Christ who is born today is the Lord, the only begotten son of God the Father.

3.1.4.2 'Onîṭā d-Ramšā of the 2nd Sunday of Nativity – God's self-emptying Love

The collect of the Evening Prayer (*Ramšā*) addresses the very theme of the period of Nativity backed by the Pauline narration of God's self-emptying love as following:

⁴⁷⁴ WENSINCK, Jan, *Mystic Treatises by Isaac of Nineveh*, Amsterdam 1923, 211f.

⁴⁷⁵ Supplementum, 4; PATHIKULANGARA, Varghese, *The Crown of the year. The “Propria” or Changing Prayers and Hymns of the Holy Qurbana for the Sundays and Important Feast Days of the Liturgical Year according to the East Syriac or Chaldeo-Indian Liturgical Heritage*, vol.I (DS 46) Kottayam 1997, 5.

The Greatness of God that was hidden to us is now revealed to us in the completion of time. The only and beloved Son of God, who is in the bosom of the Father, emptied himself to take the form of a servant. He revealed and manifested to us the mystery of the Holy Trinity.⁴⁷⁶

The humanity and the divinity in Christ is expressed in this hymn as St. Paul summarises the self-emptying (*msarrqūtā'*; *kenōsis*) aspect of the incarnation. "His state was divine, yet he did not cling to his equality with God but emptied himself to assume the condition of a slave, and became as men are, he was humbler yet, even to accepting death, death on a cross" (Phil. 2:6-7). Thus, the incarnation is a mystery of the glory of God manifested on earth. This is a self emptying love to assume the human nature and shared with the humanity in everything except sin and its powers. The third *Ghantā*⁴⁷⁷ of the anaphora of Addai and Mari in the Syro-Malabar *Qurbānā'* elucidates this *Msarrqūtā'* aspect of Christ and portrays the descending Christology.⁴⁷⁸

It begins with "Lord and God" addressed to the Father followed by the narration of the Word becoming flesh from the bosom of the Father (John 1:8) and the image of his Father (Col. 1:15; Heb. 1:3) and he emptied himself and assumed the form of a servant (Phil. 2:6-8). "You put on our humanity in order to vivify it by your divinity and have exalted our low state, raised us who are fallen, vivified our mortality, forgiven our debts, justified our sinfulness, enlightened our knowledge..."⁴⁷⁹ Thus, this is the *Msarrqūtā'* Christology of the third *Ghantā'* highlighting the divine and human nature of Christ and his existence as fully God and fully man (Rom 1:3f).

⁴⁷⁶ Breviarium I, 65f.; Divine Praises, 49.

⁴⁷⁷ Cf. PAYNE, Smith, A Compendious Syriac Dictionary, Oxford 1979, 62. *Ghantā* derives from the root *ghān* which means to bend. Hence *Ghantā* prayer in the anaphora of Addai and Mari is said in a low voice with certain posture, i.e., by slightly bending before the altar. There are four such *Ghantā* prayers in the *Qūdāšā* (Anaphora or the Eucharistic Prayer) of the Apostles Mār Addai and Māri. Although recently one more such anaphora of Theodore of Mopsuestia in 2013 has been introduced as optional *Qūdāšā*. Our study and references shall be limited to the anaphora of Addai and Mari only.

⁴⁷⁸ Cf. Syro-Malabar Qurbana, 86.

⁴⁷⁹ MANIYATTU, Pauly (ed.), East Syriac Theology. An Introduction, Satna 2007, 167f.; The Syro-Malabar Qurbana, 86.

3.1.4.3 Onītā d-Ramsā of 1st Sunday - God's Ineffable Love (Heb 2:16)

The wonderful infinite love of God to the humanity is brought to light here. This love of God was manifest in Christ, who did not assume the form of an angel or any other being, but the form of a servant and lived in our humanity and took up the sufferings in our nature to bring us the deliverance from sin and its bondage. This reality of the Word becoming man is the point of reference in the following verses:

ܐܠܗܐ ܡܠܬܐ ܕܐܒܪܗܡ ܕܡܠܬܐ ܕܐܒܪܗܡ ܕܡܠܬܐ ܕܐܒܪܗܡ ܕܡܠܬܐ ܕܐܒܪܗܡ
ܕܡܠܬܐ ܕܐܒܪܗܡ ܕܡܠܬܐ ܕܐܒܪܗܡ ܕܡܠܬܐ ܕܐܒܪܗܡ ܕܡܠܬܐ ܕܐܒܪܗܡ

“God the Word (*Alahā meltā*) that proceeds from the Father received the form of a servant, from the seed of Abraham. He came in his grace and took our form to redeem our race from idolatry.”⁴⁸⁰

This hymn includes the versicles from the letter to the Hebrews. “For it was not the angels that he took to himself; he took to himself descent from Abraham” (Heb. 2:16). It also contains both the theological instruction and testimony originating from the prologue (John 1:1-18). It is in line with the central Johannine teaching of the evocation of the logos to show the conviction that God enters the human history and makes it his own to illuminate the world.⁴⁸¹ Traces of this hymn can be found in the homily of Narsai on our Lord’s birth from the holy Virgin. “In love and mercy the Creator was pleased to give life to the universe, and so He sent His son to restore the universe to His knowledge. There went forth from the Father the Word of the Father. Thus the Word was there from the beginning onwards went forth from the Father.”⁴⁸²

An exact parallel is to be found in the commentary of Ephrem on Diatessaron and is similar to his classical imagery of “clothing” or putting on and off to refer to the form of a human being to fulfil the prophecies about the messiah of the world. Thus, the word that assumed the form of a human is compared to something that became “grasping” from which has been hidden or has not been able to be grasped by humanity.⁴⁸³ That which became to be grasped is the humanity of Christ and which was hidden from the ages without grasping is referred as the divinity of

⁴⁸⁰ Breviarium I, 54; Hudra I, 114; Divine Praises, ed. SMBC, Trivandrum 1986, 47f.

⁴⁸¹ Cf. KENNETH, John, The Gospel of John, London 1990, 1.

⁴⁸² NARSAI, Metrical Homilies I, 37 (PO 182), Turnhout 1979.

⁴⁸³ Cf. EPHREM, comm. diat. 1,1 (JSS 2,39; MCCARTHY).

Christ. For Narsai the taking of human form is an affirmation in the fullness of time, when God intervenes in the history of mankind to dwell in us, thus, God did not send any of his spiritual ones referring to the angels as mentioned in the hymn above – but his Word, who became flesh and visible to us.⁴⁸⁴

3.1.4.4 d- *Razē*, the anthem of the Mysteries on the 6th Sunday of Annunciation

It is a summary of theological concepts of the whole mystery revealed in this period lasting up to six Sundays:

The heaven and earth have now been renewed by the wondrous Son, who has come from the Virgin. When the angels announced peace, creation was filled with hope at their words, which brought great joy. In blest Bethlehem, he has now appeared who takes sin away. The world is no longer bound by sin, death and corruption, but has joy in salvation, which in love our God has wrought. O Saviour, – glory be to you.⁴⁸⁵

This hymn summarises the whole of the mysteries keeping the spirit of this season. The heaven and earth and the whole creation is renewed in Christ, singing a new song of praise as seen in the Psalm (Ps. 149,1), and is depicted at the beginning of this hymn. The new born child being called “Wonder,” also has the spiritual resonance of Isaiah and his prophecies (Isa. 9:6). Bethlehem the birthplace of Jesus is also given its importance in affirming the idea that he was of David’s house and line (Luke 2:4).

The hymn is from the anthem of the Mysteries of the sixth week of the Annunciation. This has two parts, the first part is the variable and the second part is non variable part of the *Qurbanā* and is not subject to change. It can be only sung or recited and there are no alternative prayers. Hence it is called the non variable anthem of the mystery. This part of the hymn is sung once the offering is placed on the holy altar. Anthem of Mystery of the variable part is sung when the offerings are brought to the altar by the celebrant or the archdeacon who presides over the liturgy. The holy offerings are brought from the *bytgzâ* (ܒܝܬܓܙܐ) to altar *mdbhâ* (ܡܕܒܚܐ). This is called the variable one as it is subject to change because they are given as optional hymns in the Supplementum. The hymn

⁴⁸⁴ Cf. NARSAI, Metrical Homilies, 41.

⁴⁸⁵ Supplementum, 16; PATHIKULANGARA, The Crown, 50f.

unfolds the glory offered to God along with the holy mystery of offering. The offering in the form of bread and wine is called “holy” even before the epiclesis because of the “mysterious nature of the Qurbanā”. The concept of mystery is beyond any time and space and mystery in which we take part is the heavenly liturgy and as such it is already called the holy mystery of body and blood of our Lord.⁴⁸⁶

3.1.5 The Feast of Nativity

The joyous atmosphere of God becoming man reaches its culmination on the feast of the Nativity of the Lord. The first reading of the day is Isa. 7:10-16, which deals with typology of the birth of Christ, who will be called Immanuel prophesied by Isaiah. The second reading is Mic. 4:1-3; 5:2-5 and proclaims the one who is to come, who will draw the sons of God and proclaim the majesty of God and he himself will be peace. The epistle reading is from Gal. 3:15-4, 6, which proclaims the fullness of time, when God sent his Son, born of a woman. The gospel (ܡܫܝܚܐ) is from Luke 2:1-20 and that proclaims the good News (ܡܫܝܚܐ) of the birth of the messiah.

The pericopes of the feast of the nativity contains the core part of the mystery being revealed and in the proclamation of the great and precious tiding of the messiah being born “today”, and he is Christ the Lord (Luke 1:11).

3.1.5.1 Christ the true Light of the World

In the evening prayer (ܠܝܠܐ) *Ramšâ* of Christmas, Christ the true light of the world is sung during the hymn (*Onita da-qdam*) that comes before the psalms:

Let us praise the child of wonder, who is born to us; for in him the true light has appeared to those who were in darkness. Therefore with multitude of angels let us cry out: “Glory to God in the Highest and peace to His people on earth” (Luke 13:14). In the fullness of time he has appeared in flesh from our race and taught us to acknowledge him alone as the creator of all things.⁴⁸⁷

⁴⁸⁶ Cf. The Syro-Malabar Qurbana, 65; PITTAPPILYL, Francis, *Ente Ormmakai. Visudha Qurbana Oru Pdhanam* [In Remembrance. Holy Mass a Study], Kottayam 2013, 79.

⁴⁸⁷ Breviarium I, 321; PUDUCHERRY, Silvester, *Ramsa. An Analysis and Interpretation of the Chaldean Vespers*, Bangalore 1972, 69.

The birth of Christ has brought light to the world and illuminated the night. “The people that lived in darkness has seen a great light; on those who dwell in the land and shadow of death a light has dawned.” (Matt. 4:16) The ceremony of the light on the feast of the Nativity of the Lord shall be seen further.

The celebration of the feast of Epiphany and the liturgy of the day concentrate on the light metaphor of Christ, “the people that lived in darkness has seen a great light; on those who dwell in the land and shadow of death a light has dawned” (Matt. 4:16). Ephrem’s gospel commentary sheds light on the symbolism found in the gospel, i.e., the shining of the light compared to the sun, and refers to the star that guided the Magi to the manger to offer their gifts of gold, frankincense and myrrh (Matt. 2: 11). Those who live in darkness are in two categories: the one represents those who are slow in their understanding of the whole of mystery or to Israel itself, which was in darkness is now enlightened by the visit of the Magi.⁴⁸⁸

The light shining in the darkness has been now seen by the ones who live in darkness, also refers to the turning away of Israelites from the law of God or they have been dispersed from following the instructions of God and living in tribes as said by the prophet: “Land of Zebulun and Naphtali! Way of the sea on the far side of Jordan, Galilee of the nations” (Matt. 4 15-16). It is for them to recognize the light of humanity of Christ that has now dawned.

The light metaphor goes back to the beginning of creation in the book of Genesis (Gen. 1:3). Tatian in his gospel harmony connects the light metaphor to the light in the Genesis and the Logos in the gospel of John which was with God in the beginning (John 1: 2). Hence it is this context that the light concept is to be understood, in the existence of darkness, at the time creation and therefore the light is not merely shining in the darkness, but the light “was shining” in the darkness (John 1:4-5). The Logos was there from the beginning with God and Tatian connects further the light concept to the baptism with the integration of

⁴⁸⁸ Cf. EPHREM, Comm. diat. 1,32, (JSS 2,59; MCCARTHY).

3.2 Weeks of *Denḥā* (Epiphany)

Weeks of *denḥā* comes after the period of Annunciation-Nativity and begins on the Sunday after Epiphany with the 1st Sunday of Epiphany and the days ahead of it also belongs to the 1st week of *denḥā*. The weeks of *denḥā* are seven, but it varies depending on the date of Easter.

The feast of Epiphany recalls the Baptism of the Lord. The first public manifestation of Christ is Epiphany. It is the ‘feast of lights’ as called by ancient Greek tradition. The feast of Epiphany includes the two glorious testimonies given to Jesus at his baptism: the witnessing of the Father from heaven and the Spirit of God descending upon Him like a dove (Luke 3:22). Hence, all three persons of the Trinity are revealed to the world. The Father and the Spirit are revealed in the relationship of love uniting them to the Son. It is not only the Feast of Waters, but also the Feast of Light:

The light of Christ at Christmas was but a star in the dark night; at Epiphany it appears to us as the rising sun; it will grow and, after the eclipse of the Holy Friday, burst forth yet more splendid, on the morning of Easter; and finally, at Pentecost, it will reach its full zenith. It is not only the divine light, manifested objectively in the person of Jesus Christ and in the pentecostal flame that we are concerned with, it is also the inner light, for, without absolute faithfulness to this, spiritual life would be nothing but illusion and falsehood.⁴⁹⁴

The period of *denḥā* is closely linked with the baptism of Jesus at Jordan and the shining of light during the time of baptism, denoting the birth of Christ in the womb of Jordan and the indwelling of the Holy Spirit on Jesus as he came up from the water (Mark 1:10), and this *denḥā* – the dawning light continues to shine on earth and demand our personal response and commitment to continue to have the flames of godly Spirit in us alive.

3.2.1 Meaning and Genesis of the Feast of *Denḥā* (ܕܢܚܐ)

The Syriac word *denḥā* means the rising of the sun.⁴⁹⁵ In the Syriac tradition it is the term used for the beginning of the mission of Jesus and his public manifestation at the river Jordan. The feast of *denḥā* stands among the “oldest

⁴⁹⁴ COWEN, Deborah, *The Year of Grace of the Lord. A Scriptural and Liturgical Commentary on the Orthodox Church*, London – Oxford 1980, 84.

⁴⁹⁵ Cf. SMITH, Payne, *A Compendious Syriac Dictionary*, Oxford ⁵1979, 95.

dominical feasts next to Easter”, and owes its origin to the Christian East for its meaning referring to Christ as the “Dawn of Light”.⁴⁹⁶ Later on this feast began to be known as Epiphany meaning the manifestation of the Lord. Clement of Alexandria †215 gives the earliest reports that the Gnostic sect the Basilideans observed this feast in honour of the baptism of Jesus.⁴⁹⁷ They spent the previous night in vigil and placed it in the 15th year of Tiberius Ceaser or on the 11th of the month of Tybi (on 11th Tūbah), which is January 6.⁴⁹⁸

The Copts considers Epiphany a Christianized replica of the celebrations of the ancient Egyptian festivities connected with the Nile as one of the important dynastic gods of the Egyptians. According to the Coptic Synaxarion the Messiah manifested on that day as the Son of God and the Sacred Lamb to take away the sins of the world.⁴⁹⁹ The faithful are freed from their sins in the remembrance of Jesus baptism by the holy water equivalent to baptism.⁵⁰⁰ The hymns of Ephrem the Syrian (306–373) *de Nativitate* und *de Epiphania* are earliest source concerning the feast of Epiphany celebrated on the 6th of January in the apostolic Church.⁵⁰¹ John Chrysostom speaks about this feast in his sermons on the feast of Epiphany in 387.⁵⁰²

3.2.2 Epiphany in the East and West

From the 4th century onward there is evidence for the solemn celebration of this feast in the east. It was then introduced in the West associated with the manifestation of Christ to the Gentiles, the *Theophania* feast and later lost its character as a feast of the Baptism of Christ. In 1955 both the Octave and the Vigil of Epiphany were abolished and the Sunday after Epiphany began to be commemorated as the feast of Baptism of the Lord.⁵⁰³

⁴⁹⁶ WINKLER, The Appearance of the Light at the Baptism of Jesus, 344.

⁴⁹⁷ Cf. STÄHLIN, Otto (ed.), Clemens Alexandrinus, vol.2 : Stromata I. 21, Berlin ³1960.

⁴⁹⁸ Cf. ARCHBISHOP BASILIOS, Epiphany, in: The Coptic Encyclopedia 4, New York 1991, 1103.

⁴⁹⁹ Cf. *ibid.*

⁵⁰⁰ Cf. *ibid.*

⁵⁰¹ Cf. BECK, Edmond, Des Heiligen Ephraem des Syrers Hymnen De Nativitate Epiphania (CSCO 186), Louvain 1959, 137.

⁵⁰² Cf. Homiliae de Baptismo Chrisiti et de Epiphania IX,7 (PG 49, 361).

⁵⁰³ CROSS, Frank Leslie, (ed.), The Oxford Dictionary of the Christian Church, Oxford ³2005, 557.

3.2.3 The Feast of *Denhâ* and the Light Ceremony in the Malabar Church

The gospel of the day proclaims the event of the Baptism of Jesus in the Jordan (Matt. 3:1-17). The Anthem of the Mysteris of the day states: “The creature is renewed through its Lord; it has recognized its Savior because he was baptized, and in Jordan, He revealed the doctrine of the Trinity.”⁵⁰⁴ This feast of *Denhâ* in the past were observed with a ritual bath called *rākkuli* (bath at night), in the nearby river in southern part of Kerala and with the lighting of the lamps on banana stems (*Pindipperunal*) in northern part of Kerala in remembrance of the baptism of Jesus in the Jordan.⁵⁰⁵ With the lit oil lamps they sang aloud repeatedly – *el payyâ*, which means God is Light.⁵⁰⁶ This is a remnant of this ancient practice and can be seen among Thomas Christians and in the Malabar Church today. This growing tendency is being reintroduced among the Malabarians to celebrate this feast with all its charm and vigour to present Christ as the light of the world.⁵⁰⁷ Moreover, we also see from an ancient Syriac manuscript reference to the ceremony of light:

We adore You, O our Benefactor, we praise you, O Light of our souls, we praise you, O Light of our souls, we pray You, O Treasure of our requests; as You gave us in your mercy the lamp which passes (temporal light) so grant us all your eternal light, so that we may be able in both worlds to praise You and to adore and glorify your Trinity, the Father and the Holy Spirit, forever.⁵⁰⁸

Thus the notion of light in the liturgy seems to have been influenced from ancient times and the following references add further evidences to our conclusion. The celebration begins with the *Rāmšâ* (evening prayer) of the feast day, on 5th of January. From the point of view of the tradition and the pericopes of the day (Matt, 3:1-17; Tit. 2:11-15) present the Baptism of Jesus and the appearance and manifestation of the grace of God, opening the gates of heaven and the revelation of God to all living in darkness and thereby offering salvation to all people. Therefore, from the entire realm of the festivity from the eve of the day – the

⁵⁰⁴ Supplementum, 31.

⁵⁰⁵ PODIPARA, Placid, The Thomas Christians, London 1970, 94; PAYNGOT, Chals, *Thirunalukal* [Feasts] (OIRS 304), Kottayam 2000, 55.

⁵⁰⁶ Cf. KOONAMMAKKAL, Thomas, Syro-Malabar History and Traditions, 270.

⁵⁰⁷ Cf. PATHIKULANGARA, Varghese (ed.), *Denhâthirunalukal* [Liturgical Celebrations on the Feast Day of Epiphany] (DS 74) Kottayam, 2010, 9f.; PATHIKULANGARA, Divine Praises and Liturgical Year, 151f.

⁵⁰⁸ British Museum: MS. Cod. 14518, fol. 88^r; As Cited in PATHIKULANGARA, Varghese, Divine Praises and Liturgical Year, Kottayam 2000, 38.

feeling of the feast of the light is created and it has in recent times received more relevance as the Hindu brethren also have the feast of the Light called *Deepavali*.



Fig. 4⁵⁰⁹

The beautiful ceremony of the lighting during the liturgy is to be recalled both in the *Rāmšā* and during the mass after the resurrection hymn (*Lāku mārā*). In the exposition of the George of Arabel he speaks of the lighting of the lamp after the *Lāku mārā* hymn.⁵¹⁰ Etheria the pilgrer witnesses about certain preliminary lucernarium during the vespers in Jerusalem.⁵¹¹ Although there are no rubrics to be seen regarding this ceremony, we are to assume and attribute a biblical allusion to it as the Psalmist sings: “Your word is a lamp for my feet and a light to my path” (Ps. 119:105).

As the early Church made use of the natural setting of the lights in the *Lauds* at the waning of light and adding the symbolism of Christ to it, in the Vespers it is referred to the evening lamps: “a figure of the Lumen Christi, the Light that never wanes”.⁵¹² The daily *Rāmšā* prayer concludes with the recalling of praises and adoration to Christ, the Light of the Father⁵¹³ and in the *Qurbānā* before the

⁵⁰⁹ Diwali, https://www.google.at/search?q=Deepavali&ie=utf-8&oe=utf-8&gws_rd=cr&ei=op72V66RC4n3UueSotAL_. Accessed on 06.10.2016.

⁵¹⁰ Cf. CONNOLLY, Richard, (ed.), *Expositio Officiorum Ecclesiae Georgio Arbelensi vulgo Adscripta I*, (CSCO 91), Rome 1911–1913, 135.

⁵¹¹ Cf. PUDICHERY, Sylvester, *Ramsa. An Analysis and Interpretation of the Chaldean Vespers*, Bangalore 1972, 165f.

⁵¹² *Ibid.*, 166.

⁵¹³ Cf. *The Divine Praises*, 13.

reading of the gospel – Christ the Light of the world and the Life of all beings is acclaimed and praised by the Priest.⁵¹⁴

3.2.4 Hymns from the *Ramšâ* of *Denhâ*

The following hymns for our considerations are based on the theological themes and they bring to light the spirit behind it.

<p> ഫാദർ ... ന്ന മല ചാലനം ,താമര പൂവ് പൂവ് പൂവ് പൂവ് ,പ പൂവ് പൂവ് പൂവ് പൂവ് പൂവ് പൂവ് പൂവ് പൂവ് 515 </p>	<p> 'ഇത് എന്റെ പ്രിയ പുത്രനാകുന്നു' എന്ന് കേൾക്കത്തക്കവിധം ഉദ്ഘോഷിച്ച പിതാവും, പുത്രനും ഞങ്ങൾക്കു യഥാർത്ഥ വിശ്വാസം കാണിച്ചുതന്ന പരി ശുദ്ധാത്മാവും തന്നെ.⁵¹⁶ </p>	<p> ... The Father cried out and his voice from the above proclaimed that this is my son and my beloved and the spirit informed us the faith of truth.⁵¹⁷ </p>
---	---	--

This is the central part of the gospel on the Feast of *denhâ* with the testimony from the Father during the time of the Baptism of Jesus (Matt. 3:1-17). The manifestation and the revelation of the Holy Trinity is brought to light for the first time before the whole world and humanity. The descending of the spirit and the utterance of the Father is addressed to Ephrem the Syrian in one of his hymns for the feast of Epiphany: The heavens are opened, the waters break forth, the dove is in glory! The voice of the Father is stronger than thunder, as it utters the word, “This is My Beloved.”⁵¹⁸

At this declaration from the Father as his only and beloved Son, upon whom the Spirit of God has come upon, is now ready to take up the proclamation of the kingdom of God as God’s “beloved Son”. He is now empowered with the Spirit of God to assume the role of the Son of man, as described in the prophetic vision of Daniel “one like the son of man” coming in glory (Dan. 7:9-13). Jesus, the fulfillment of the Son of Man vision is now entrusted with the authority on earth to forgive sins (Matt. 9:6) and is to be strengthened to challenge God’s adversary, as Satan challenges Jesus shortly after the baptism at Jordan.

⁵¹⁴ Cf. Syro-Malabar Qurbana, 43.

⁵¹⁵ Breviarium I, 10; Hudra I, 79f.

⁵¹⁶ Cf. PAYNGOT, *Aradhanavalsaram* [The Liturgical Year], 100; PATHIKULANGARA, *The Divine Praises*, 13.

⁵¹⁷ My own translation.

⁵¹⁸ BÖER, Paul, Ephraim. *Hymns and Homilies of St. Ephraim the Syrian*, London 2012, 257.

The Father announces that he is well-pleased with the Son. The Spirit is sent upon Jesus and glorifies him in the waters of Jordan. By means of the Jordan event, the Spirit is bestowed upon others who believe in Jesus. The opening of heaven and the coming of the spirit is to be understood as a fulfillment of the prayer of the prophet “tear open the heavens and come down” (Isa. 63:19). Thus the opening of heaven and the coming of the Spirit upon Jesus show early testimony that in Jesus “God is with”⁵¹⁹ his people (Matt. 1:23). Besides, Aphrahat sees the Jacob’s well and the stone he receted at Bethel as the typologies prefiguring the baptism of Jesus. In his Demonstration IV is the mention of Jacob opening the mouth of the well, which no one could open before and quenching the thirst of his sheep. So too Jesus, the great prophet, has opened the well of Jacob at the time of his baptism (Gen. 29:2-10). Likewise Jacob erects a pillar of stones and pours oil on it, anointing it (Gen. 28:19), is attributed by Aphraht as the new Christian community being baptized as witnessed by John, “God can raise up children for Abraham from these stones” (Luke 3:8).⁵²⁰ Thus the baptized are given the Spirit of Christ at baptism and are empowered to lead a life that is pleasing to Him.

3.2.4.1 The Holy Spirit as Fire

The Syriac tradition upholds the three great symbols of the Holy Spirit; fire, dove and oil. Ephrem’s 73rd hymn of Faith substantiates this simile by relating fire aspect to the Trinity, the sun stands for the Father, the light for the Son and the heat to the Spirit.⁵²¹

In the Old Testament there are several instances of fire descending and accepting the sacrifices. When Solomon finished his prayer, fire came down from heaven consuming the holocaust and sacrifices and the glory of Jahweh filled the Temple (2 Chr. 7:1). The Jewish Greek translator Theodotion uses the expression ‘God burning up Abel’s offering.’⁵²² Thus, it served as a sign and acceptance to Abel for the sacrifice he offered to God and that Jahweh looked with disfavor on Cain

⁵¹⁹ CRAIG, Evans, Matthew, Cambridge 2012, 78.

⁵²⁰ Cf. Dem. IV, 6 (CTSI 3,68; VALAVANOLICKAL); VALAVANOLICKAL, Kuriakose, Aphrahat Demonstrations I (Catholic Theological Studies of India 3), Changanacherry 1999, 68.

⁵²¹ Cf. BECK, Edmond, Des Heiligen Ephraem des Syrsers Hymnen de Fide (CSCO 73), Louvain 1955, 223.

⁵²² BROCK, Sebastian, The Holy Spirit in the Syriac Baptismal Tradition (The Syrian Churches Series 9), Oxford 1979, 11.

and his offering (Gen. 4:4). Hence the Holy Spirit as fire encompasses two capacities such as acceptance and consecration.

Therefore, also in the Eucharist at the Epiclesis the Holy Spirit as fire descends and consecrates the bread and wine. Ephrem's 10th hymn of Faith states: "In your bread there is the hidden Spirit, who is not consumed, in your wine there dwells the Fire that is not drunk: the Spirit is your Bread, the Fire is your Wine, a manifest wonder, which our lips have received."⁵²³

3.2.4.2 The Holy Spirit as Dove

At the baptism in the Jordan, the Spirit of God descended upon Jesus in the form of a dove. In the creation narrative we come across the hovering of the Spirit of God over the water (Gen. 1:2). However, the Syriac writers seem to use the symbolism of dove very sparingly as it used to be a pagan concept in the pre-Christian cult. Later on we see that the Syriac writers like Ephrem and Jacob of Serugh shifting the symbolism of dove at baptism as the prefiguring of Noah's dove (Gen. 8:9-11), carrying the olive leaf.⁵²⁴

There is at the same time, an early text with the imagery of the dove in the 24th of the Odes of Solomon, which sings:

The dove flew upon [the head of our Lord] the Messia, because he was her head.
And she sang over him and her voice was heard. And the inhabitants feared and
the creeping things died in their holes ...⁵²⁵

From the setting of the scene above we are to deduct that the dove and the voice heard have a revealing function, and is to be identified as a narration account that justifies the baptism in the Jordan as epiphany that perturbs the whole creation.

3.2.4.3 Symbolism of Dove in the Syriac Tradition and in the Syro-Malabar Church

The cross with dove and the hymns referring to the cross have a prominent place in the Syriac tradition. Several ancient crosses found in India are monumental evidence for the ancient Christianity in the Pre-Diamper period and are named

⁵²³ BECK, Des Heiligen Ephraems, 50.

⁵²⁴ Cf. *ibid.*, 15.

⁵²⁵ GERO, Stephen, The Spirit as a Dove at the Baptism of Jesus, in: NT 18 (1976) 17–35, here: 18.

after Apostle Thomas because of his evangelization and preaching. The symbolism of a dove is seen and carved upon the St. Thomas cross that was found at St. Thomas Mount near Chennai in India. This is believed to be the place, where St. Thomas endured his martyrdom.

There was an ancient cross discovered by the Portuguese in the remnants of a Church at St. Thomas Mount in 1547.⁵²⁶ There are six such known crosses like one on St. Thomas Mount [the Mount Cross], two crosses were found in the old church in Kottayam [Valiyapally] and two more such crosses came to light at Kadamattom, Muttuchira and Alengadu.⁵²⁷ The picture below is the St. Thomas Cross [Mailapur–Mount Cross] which was found with a dove on the top. Several such ancient crosses can be found in the ancient churches of Syriac tradition in Kerala and among all crosses the Mailapore Mount Cross is “the Ideal Cross of all the St Thomas Crosses of its perfection and antiquity, and hence, the most ancient Christian emblem yet discovered in India”.⁵²⁸

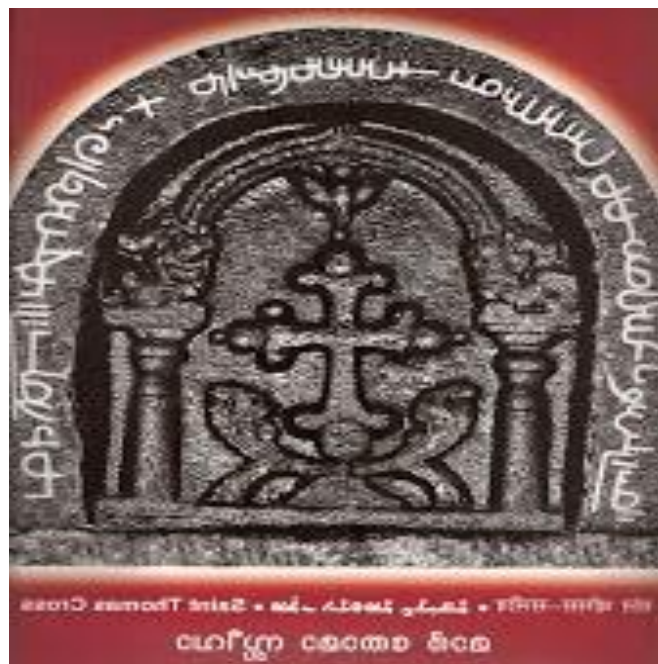


Fig. 2 The Mount Cross⁵²⁹

⁵²⁶ CF. WINCKWORTH, C., A New Interpretation of the Pahlavi Cross-Inscriptions of southern India, in: JTS 30 (1929) 237–244, here:237.

⁵²⁷ Cf. VAZHUTHANAPPALLY, Joseph, The Adoration of Mar Sliba among the Palaeo-Christians in India, in Andrews MEKKATUKUNNEL (ed.), Mar Thoma Margam. The Ecclesial Heritage of the St Thomas Christians (OIRS 350), Kottayam 2012, 359–367, here: 361.

⁵²⁸ VAZHUTHANAPPALLY, The Adoration of Mar Sliba, 359.

⁵²⁹ Saint Thomas Cross, <http://www.nasrani.net>. Accessed on 12.01.2015.

‘Josph the Indian,’ a Malabar Priest gives a description of the crosses being used in the churches of St. Thomas Christians in his travel to Portugal and then to Rome in 1502.⁵³⁰ He also narrates about the tradition of St. Thomas Christians going on pilgrimage to Mylapore (Chennai) to pray at the tomb of St. Thomas. Duarte Barbosa also reports of the tradition existing in 1514 that Mylapore was the place of martyrdom and the tomb of *Mar Thoma Sliha*.⁵³¹

There is a lotus on the bottom of the cross and the descending dove symbolizes the Holy Spirit. The empty cross symbolizes the new life through the resurrection of Jesus. This is the cross with a Pahlavī inscription⁵³² and was translated in 1925 at the request of C.P Burkitt by Wickworth C.P.T, the Professor for Assyriology at Cambridge. His translation was done with scientific precision and care to analyse the transliteration of the Pahlavī – into Hebrew letters, character by character and then developed “a cursive transcription into the Middle Persian language that underlies the the text, the Aramaic ideograms ... being replaced by their Iranian equivalents”.⁵³³ Thus, the translation of the Pahlavī Cross-Inscription reads as follows: ‘My Lord Christ, have mercy upon Afrās, son of Chahārbukht, The Syrian, who cut this.’⁵³⁴ After the first portion, i.e., My Lord Christ is divided by a little cross and then the next portion as invented by the sculptor to access an obvious position at the peak of the arch as seen in the figure above.

3.2.4.4 The Holy Spirit as Olive Oil

In the Old Testament oil is used to anoint the kings like David and Solomon (2 Sam. 2:4; 1Kgs. 1:34-39), and was considered for the powers of the Spirit.⁵³⁵ Ephrem puts it in his hymn on the Virginity: “This oil is the friend of the Holy Spirit and her Minister. It serves him like a disciple, since by it she seals priests

⁵³⁰ Cf. VALLAVANTHARA, Antony, India in 1500 AD. The Narratives of Joseph the Indian, Kottayam 1984, 167f. Joseph the India is a native of Cranganore, in Kerala a priest and renowned personage among the Thomas Christians of Malabar, who went to Europe via Lisabon in 1501.

⁵³¹ Cf. BARBOSA, Duarte, A Description of the Coasts of East Africa and Malabar in the Beginning of the Sixteenth Century, London 1865, 160f; 174f.

⁵³² The mysterious Pahlavī way of writing according to Winckworth is a language in the pre-Islamic Persian, but what is written in running form is derivative of the Aramaic letters.

⁵³³ WINCKWORTH, A New Interpretation of the Pahlavī Cross-Inscriptions, 240.

⁵³⁴ Ibid., 243.

⁵³⁵ Cf. The Holy Spirit in the Syriac Baptismal Tradition, 16.

The singing of Sanctus helps us transcend ourselves proclaiming the holiness of God with the angels, having the experience of heaven coming down to earth. A hymn for the feast of Epiphany contains the idea that the holy angels were marveled at the baptism, the voice of the Father thundered, the spirit descended and shed forth holiness, and the cherubim and the seraphim began to sing “Holy” to the Lord.⁵⁴⁴

The variant symbols of baptism of Jesus are seen in the following hymn as seen in the *lĕlyā* (*mawtbâ*) of the fifth Sunday of *denḥā*.

<p> നക്ഷത്രം[1] നക്ഷത്രം. നക്ഷത്രം .നക്ഷത്രം നക്ഷത്രം നക്ഷത്രം ക്ഷിപ്ര[2] നക്ഷത്രം നക്ഷത്രം. പാർവ്വതി .പാർവ്വതി നക്ഷത്രം[3] നക്ഷത്രം, നക്ഷത്രം പാർവ്വതി നക്ഷത്രം 'നക്ഷത്രം പാർവ്വതി പാർവ്വതി നക്ഷത്രം നക്ഷത്രം നക്ഷത്രം 545 .നക്ഷത്രം </p>	<p> [1] വിശുദ്ധ മാമ്മോദീസ ഉയിർപ്പിന്റെ പ്രതിഷ്ഠായ സൂചിപ്പിക്കുന്നു. [2] യോർദ്ദാനിൽ മൂന്നു പ്രാവശ്യം, പാതളത്തിൽ മൂന്ന് ദിവസം. [3] മാമ്മോദീസാത്തൊട്ടിയിൽ നിന്ന് പുറത്തുവരുന്നയാളിന്റെ മേൽ ഇടുന്ന തൂണി മാമ്മോദീസ സ്വീകരിച്ചവർ ഉയിർപ്പിന്റെ ദിവസം ധരിക്കുന്ന മഹത്വമാണ്.⁵⁴⁶ </p>	<p> [1] Holy baptism depicted the type of resurrection. [2] Three times in Jordan, three days in Sheol. [3] The pleasant garment that is placed upon him when he raised from the font, is the mystery of that glory that confer those baptised on the day of resurrection.⁵⁴⁷ </p>
--	--	---

⁵⁴³ Cf. WINKLER, Gabriele, Nochmals zu den Anfängen der Epiklese und des Sanctus in Eucharistischen Hochgebet, in: ThQ 174 (1994) 214–231, here: 225f.

⁵⁴⁴ Cf. Hymns and Homilies of St. Ephraim the Syrian, 257; Breviarium III, 231.

⁵⁴⁵ Breviarium I, 158.

⁵⁴⁶ Cf. PAYNGOT, *The Liturgical Year*, 108.

⁵⁴⁷ My own translation.

is given due importance in the Syriac tradition. Severus (ca. 465–538) the Patriarch of Antioch, and Sophronius (ca. 560–638), the Patriarch of Jerusalem, record that the baptismal font is called “the Jordan.”⁵⁴⁸ Moses Bar Kepha refers the baptismal font as the place representing the tomb of Christ and the immersion in it is an indication of the descend to the womb as witnessed by Paul: “We who were buried with Him through baptism into death, so that just as Christ was raised from the dead through of the Ftaher, we too may walk in newness of life” (Rom. 6:4).⁵⁴⁹

From the biblical point of view “putting on” and “putting off” garments is related to the Adam typology: the first Adam loses the robe of glory during the Fall and the second Adam puts on the body of the first to regain the robe of glory for mankind in baptism; and so the Christian puts on “the new man” (Eph. 4:24) or “Christ” (Rom. 13:14; Gal. 3:27) in baptism. Thereby he is putting on “the robe of glory” as he comes up from the baptismal font “the Jordan.”

All baptismal waters are *the Jordan*. It is recalled in the canon of blessing the water in the Armenian liturgy on the day of the Epiphany, asking God to “endue it with the grace of the Jordan.”⁵⁵⁰ Some elements of this hymn are found in a single stanza of one of Ephrem’s hymns. He sings of the swaddling clothes in which Jesus was wrapped at the time of his birth, he wore the garment of youth, he put on the water of baptism and he put on linen garments in death or formed his shroud (Mark 15:46).

All these changes that the compassing One shed and put on when He contrived to put on Adam the glory that he had shed. He wrapped swaddling clothes with his leaves and put on garments instead of his skins. He was baptized for [Adam’s] wrongdoing and embalmed for his death. He rose and raised him up in glory. Blessed is who come down, put on [a body] and ascended.⁵⁵¹

The baptism of Jesus depicts both death and resurrection. As a sign of it John introduces Jesus as the Lamb of God, who takes away the sins of the world (John 1:29). By this he means the great glory and trial with which the redemption of

⁵⁴⁸ SEVERUS, Homily 23.95 (PO 88); McDONNEL, Kilian: Jesus’ Baptism in Jordan, in: Theological Studies 56 (1995) 209–236, here: 225.

⁵⁴⁹ Cf. VARGHESE, Baby, Moses Bar Kepha Commentary on Baptism, in: The Harp 26 (2009) 55–81, here:77.

⁵⁵⁰ *Rituale Armenorum*, ed. Frederick C., Oxford 1905, 176.

⁵⁵¹ McVEY, Kathleen., Ephrem the Syrian Hymns, New York 1989, 200.

3.2.7 Birth of Immortal Beings in the Baptism

<p> രണ്ടാം സന്ദി [1] ഈ ദിനമേ മൂലം നമ്മുടെ ദൈവം മരിച്ച രണ്ടാം സന്ദി. പക്ഷേ പാപം സന്ദി സന്ദി മരണം [2] ഈ സന്ദി സന്ദി 553 </p>	<p> [1] പരിശുദ്ധാത്മാവ് അയക്കപ്പെടുകയും, അവ ന്റെ പ്രഭയാൽ യോർദ്ദാനിലെ ജലമാ കുന്ന ഉദരത്തിൽ മരണമി ല്ലാത്ത ശിശുക്കളെ സൃഷ്ടി കുന്നു. </p> <p> [2] അവർ മിശിഹാരാജന്റെ ആത്മീയ മിത്രന്മാരാവുക യും, മിശിഹാ അവരിൽ വസിക്കുകയും ചെയ്യും.⁵⁵⁴ </p>	<p> [1] Holy Spirit was sent out, and overshadowed on the baptism, and fashioned the immortal babes in the womb of the Jordan's water inside Jordan. </p> <p> [2] And they were spiritual companions of the King Christ who dwells in them.⁵⁵⁵ </p>
--	---	--

⁵⁵² Cf. PAYNGOT, *Liturgical Year*, 108.

⁵⁵³ Breviarium I, 144.

⁵⁵⁴ My own translation.

555 Ibid.

should be by water.”⁵⁵⁶ Secondly he points out as an element it should be easily available, otherwise many may be deprived of their wish to be baptized and thirdly water as one of the constituents is able to cleanse and make things again beautiful. In the same element of water at baptism liberates us from the filth of sin and finally it is able to give birth to new beings – so too the water at baptism brings forth or give birth to the spiritual sons and daughters.⁵⁵⁷

As mentioned earlier, the “Jordan” is the baptismal font and through the baptism at Jordan the children are born again and made immortal at baptism. A work attributed to the Alexandrian theologian Didymus the Blind (ca. 313–398) confirms it for the first time “The Jordan is immortal baptism.”⁵⁵⁸ Partial content of it is found in one of the hymns of Ephrem on Virginité declaring Christ’s baptism as the one which gives life and salvation to Adam’s children: “Christ, through His immortality by nature, clothed Himself in a mortal body; He was baptized, “Or He dived down and raised up from the water the treasure of salvation for the race of Adam.”⁵⁵⁹ Narsai in his homily on the Epiphany of our Lord speaks of the life giving element of precious part that contains life “to give life to mortality by the power of its vitality.”⁵⁶⁰

The Jordan as Womb is another metaphor mentioned in the analysis of the above-mentioned prayer. The baptism of Jesus as a birth event is related to the Jordan as womb imagery. Ephrem uses this image to connect the mysteries of Incarnation, Christ’s baptism, and the announcing of salvation symbolized by the descent into *Sheol*. To this end Ephrem in his remarkable 36th hymn on the Church speaks of three wombs; Mary’s womb, the womb of the Jordan and the womb of *Sheol*. Ephrem thinks here in terms of the sacred or liturgical time rather than what is still to be fulfilled by Christ in the historical time by His death and resurrection.⁵⁶¹ Parallel expressions of the three wombs or staging posts⁵⁶² are described by Jacob

⁵⁵⁶ VARGHESE, Baby, Moses Bar Kepha Commentary on Baptism, in: The Harp 26 (2009) 55–81, here:78.

⁵⁵⁷ Cf. *ibid*.

⁵⁵⁸ On The Trinity 2.14 (PG 39.700). McDonnell, Kilian: Jesus’s Baptism in Jordan, in: Theological Studies 56 (1995) 209–236, here 224.

⁵⁵⁹ BROCK, Sebastian, The Luminous Eye: The Spiritual World Vision of St. Ephrem, Kalamazoo/MI 1992, 91.

⁵⁶⁰ MCLEOD, Narsai’s Metrical Homilies II, 17. (PO 40), Turnhout 1979.

⁵⁶¹ Cf. BROCK, Sebastian, The Luminous Eye, 92.

⁵⁶² Cf. BEDJAN, Paul, Homiliae Selectae Mar Jacobi Sarugensis, vol. III, Paris 1905, 593.

of Serugh in his homilies. The wombs refer to the three focal points in the process of Incarnation, such as being in the womb of Mary, reception of baptism in the Jordan and descent to Sheol. The concept of referring to Jordan as the womb is a symbolic expression from which Christ came out of the waters in glory as the hymn of the Church by Ephrem witnesses, “the moist womb of the water conceived him in purity, bore him in splendor, and had him ascend in glory.”⁵⁶³

The alluding of Christ’s descent to the womb of Sheol refers to destroying of the door-bars⁵⁶⁴ conquering the sting of death. These allusions are found in the scripture itself. “For he has shattered the gates of bronze and he smashes the bars of iron” (Ps. 107:16. Another passage from the book of Isaiah also serves as parallel to the descent into the waters of Jordan, “I will go before you leveling the heights. I will shatter the bronze gateways and smash the iron bars” Isa. 42:2). Further exposure of the Sheol is found in the Ode 42, where Christ brings along with the souls of the dead.⁵⁶⁵ The Ode 17 also express the idea of breaking the bars (ܐܒܬܐ) of iron by Christ for “it had grown hot melted before him”.⁵⁶⁶ Thus Christ baptism is the foundation for baptism and through which we enter in sonship with him and by the power of the sacrament of baptism we become worthy to enter into life opened to us at the conquering of death by Christ and by breaking the bars of iron in Sheol.⁵⁶⁷

3.2.8 The Pericopes of the Period

The following are the pericopes of this period: on the feast of Epiphany on 6th January Num. 24:2-9; Isa. 4:2-5; Tit. 2:11-3, 7; Matt. 3:1-17. The reading from the book of Numbers speaks of the star that shall come forth from Jacob and of the rising of the scepter from Israel. The gospel is the presentation of the baptismal scene of Jesus by John the Baptist. The Sundays that follow the feast of Epiphany (*denhā’*) are known as first or second Sunday after Epiphany as listed below.

⁵⁶³ EPHREM, Hymni de Ecclesia XXXVI, 3 (BECK 90f.)

⁵⁶⁴ Cf. MURRAY, Robert, Symbols of Church and Kingdom. A Study in Early Syriac Tradition, London – New York – Melbourne ²1977, 324.

⁵⁶⁵ Cf. Odes of Solomon 42,11 (PS 7,145; CHARLESWORTH).

⁵⁶⁶ Ibid., 75.

⁵⁶⁷ Cf. MURRAY, Symbols, 324.

1st Sunday after Epiphany: Ex. 3:1-15; Isa. 44:21-45; 2 Tim. 3:1-15; Luke. 4:14-30. The readings on Sundays and feast days are represented from Torah, prophets, epistle and then the gospel. The pericopes of the day presents the theme of liberation by God and the promises that are given to His people. Thus, the reading from the book of Exodus shows Moses to be the chosen one to lead and liberate the flock. Cyrus is introduced by Isaiah as the one to liberate Israel. And the gospel announces the mission of Jesus as God's anointed one to bring the good news to the poor to proclaim liberty to captives and to set the downtrodden free (Luke 4: 18-19).

2nd Sunday after Epiphany: Num. 10:29-11, 10; Isa. 45:11-17; Heb. 3:1-4,7; John 1,1-28. Moses leading his people to the Promised Land is brought to light in the book of Numbers and Isaiah introduces the pericope of the Messiah, the God of Israel. And the gospel shows the "grace" and "truth" realized in Christ, who took the form of a human with the glory of the Father as his only begotten Son.

3rd Sunday after Epiphany: Num. 11:11-20; Isa. 45:18-46; Heb. 3:14-4,10; John 1:29-42. Moses is asked to carry the "weight" of the people of Israel in spite of the misbehavior and grumbling of his people on their way towards the destiny. Jesus as the Lamb of God is introduced to the people by the forerunner John the Baptist.

4th Sunday after Epiphany: Num. 11:23-35; Isa. 46:5-13; Heb. 7:18-28; John 1:43-2:11. The fourth Sunday after the Epiphany feast unveils the God who is revealing himself and has its fullness in the pericope of the Gospel i.e. the miracle at the wedding in Cana as the sign of Jesus glory to be revealed to the world.

5th Sunday after Epiphany: Deut. 18:9-22; Isa. 48:12-20; Heb. 6:9-7,3; John 3,1-21. A prophet who walks into the unknown destiny of God's plan, shows the example to venture into the future of uncertainties believing in the providence of God, and is made manifest through Moses and Isaiah. The letter to the Hebrews confirms that God is faithful in his promises as prophesied in the Old Testament. Jesus as the savior of the world is proclaimed once again by means of the light metaphor, "though the light has come into the world men have shown they prefer darkness to the light" (John 3: 19).

6th Sunday after Epiphany: Deut. 24:9-22; Isa. 63:7-16; Heb. 8:1-9,10; Jon. 3:22-4,3. All the pericopes of this Sunday express the coherence of thought in reminding the people of God to be merciful and God himself is never tired of showing his unending love and mercy towards His people. God of glory, kindness, boundless goodness and marvelous deeds is praised by Isaiah in his proclamation. In the gospel John gives his testimony to Jesus.

7th Sunday after Epiphany: Deut. 14:2-15; Isa. 42:5-9;14-17; 1 Tim. 6,9-21; Matt. 7:28-8,13. This pericope shows a life that is pleasing to God is brought forth by way of showing generosity to the fellow beings in deed and action. The letter of Timothy is a direct exhortation to store up the treasures in heaven by doing good to one another in words, deeds and actions. Jesus showing his compassion and kindness is brought to light in the gospel in the healing event of the Centurions' servant by Jesus.

3.2.9 Fridays of *Denḥâ* – the Commemoration of the Saints

The Fridays of *denḥa* are dedicated to the important saints in the liturgical year and has its culmination on the last Friday of this period remembering the faithful departed.

- 1st Friday St. John the Baptist
- 2nd Friday St. Peter and Paul
- 3rd Friday The Evangelists
- 4th Friday St. Stephen
- 5th Friday The Greek Doctors
- 6th Friday The Syrian Doctors
- 7th Friday The Patron Saint of each church
- 8th Friday All the Departed

The Fridays in the period of Epiphany are dedicated in honor of the saints mentioned above. On the 1st Friday itself John the Baptist takes the lead as he is the person, who bears witness to Jesus by presenting him to the world at the time of baptism in the Jordan. Thus, the facets of John's ministry is called upon by setting apart the 1st Friday after Epiphany. He is not only the Forerunner and the

Baptist, but also the Friend and Witness of the Bridegroom, the new Elijah and martyr giving his life for the divine plan.⁵⁶⁸

The Feast of St. Peter and Paul on the 2nd Friday reminds us of the main pillars of the church as preachers and defenders of the word of God.⁵⁶⁹ The 3rd Friday is marked by the commemoration of the Evangelists as they are the ones who wrote down the Word revealed for the posterity. The Feast of St. Stephen, the Protomartyr is celebrated on the 4th Friday. The 5th and 6th Fridays are respectively dedicated for the commemoration of the fathers of the Greek and Syriac churches. This shows that the Church is giving them due respect with regard to their doctrines and teachings toward the building up of the church and salvation of the souls.

The 7th Friday is the commemoration of the patron saint of the each parish church. The pericope of the day (Isa. 41,8-16; Acts 19,8-20; 2 Cor. 10,3-18; Matt.25,45-47) inspire the local community to bear witness to the Word. The last Friday of *denhā*’ is the commemoration of all the departed. Before the beginning of the Great Fast, praying and remembering the departed is significant to think and reflect upon the eschatological realities with adequate renewal of our lives.

3.2.10 Epiphany in Relation to the Eucharist

The revelation of the Trinity at the baptism of Jesus in Jordan was made manifest to the world. Now with regard to the link between the Epiphany and the Eucharist, we have to examine the typological link that lies in the biblical verse, “when they came to Jesus, they found he was already dead; and so instead of breaking his legs, one of the soldiers pierced his side with a lance and immediately there came out blood and water” (John 19:34).

The sacramental character of ‘blood and water’ is very much implicit in it that the water represents Baptism and the blood the Eucharist.⁵⁷⁰ Jacob of Serugh puts it in his homily on the veil of Moses:

⁵⁶⁸ Cf. COWEN, Deborah, *The Year of Grace of the Lord. A Scriptural and Liturgical Commentary on the Orthodox Church*, London – Oxford 1980, 85.

⁵⁶⁹ Cf. *The Syro-Malabar Qurbana*, 307.

⁵⁷⁰ Cf. BROCK, Mary and the Eucharist, 57.

The Bridegroom's side was pierced, and from it came forth the Bride, fulfilling the type provided by Eve and Adam; for from the first God knew and depicted Adam and Eve in the likeness of the image of his Only-Begotten: Christ slept on the cross as Adam had slept his deep sleep, his side was pierced, and from it there came forth the Daughter of Light – water and Blood as an image of divine children to be heirs to the Father who loves his Only-Begotten [...] Adams's wife bore human bodies subject to death, but the virgin Church bears living beings who are spiritual. Adam's side gave birth to a woman who gives birth to mortals, while our Lord's to the Church who gives birth to immortals.⁵⁷¹

Hence, the origin of Christian baptism finds itself in two important moments such as baptism in the Jordan (Luke 4:16-21), and the piercing of his side on the cross (John 19:34). So the baptism of Jesus opens up the gate of baptism leading to the life in God and Sonship with him. The baptism of Jesus is thus the divine image of salvation. In Christian baptism it is the epiclesis of the Holy Spirit that consecrate the waters. But at the Jordan, the Spirit of God comes down and only bear witness as the voice of the Father was heard.⁵⁷² In the Eucharist it is the epiclesis of the Holy Spirit that transforms the worldly bread and wine into the Body and Blood of Jesus. We are given two gifts in our baptism, the gift of the Holy Spirit and the gift of the Sonship (Rom. 8:15), that makes us call God the Father 'Abba'.

⁵⁷¹ BEDJAN, *Homiliae Selecta Mar Jacob Sarugensis*, 5 vols, Paris–Leipzig 1907, 299f. As cited by BROCK, *Mary and the Eucharist*, 57.

⁵⁷² Cf. BROCK, *Baptismal Themes* 327; BEDJAN, *Homilie Selecta* 186.

3.3. Weeks of great Fast in the Syro-Malabar Church

The weeks of great Fast is known in Syriac as *Sawmâ' Rabbâ'*. The word ܣܘܡܐ (*šwmâ*) means fasting and to abstain and the word *rabbâ'* means great. This is also known as fifty days of fast – *Ampathu Nombu*, among the Thomas Christians consisting of seven weeks prior to Easter. It begins in the evening of ⁵⁷³ ܩܘܪܬܐ (*P^eturtâ'*) Sunday. This Syriac word originates from its root ܩܬܐ (*pṭr*), which means to leave, to quit, to return and to go away.

However, among the Thomas Christians or the Syrian Christians in Kerala this *P^eturtâ'* Sunday is to remind and exhort the faithful to “look back” and to refrain from all celebrations, that is to spend the weeks of Great Fast in fasting, prayer and abstinence. Approaching the sacrament of reconciliation during this period is also very much prevalent to return from all wrong doings through sincere repentance, renunciation and generous almsgiving.⁵⁷⁴ It is the practice of the churches in the oriental tradition that the fast begins on Sunday evening. Also in the the Syro-Malabar Church this tradition is retained and specified in the *Ordo Celebrationis*.⁵⁷⁵ The Synod of Diamper in 1599 did not want to abolish this practice.

The fast in Malayalam is called *upawāsā* meaning to be in the presence of the Lord and it is called the *sahāvāsam*. As the days of fast are meant to be days of intense renunciation in imitation of the fast of Christ, it was customary for the Thomas Christians to break their fast only after the evening *ramša* prayer.⁵⁷⁶ Although this practice is vanishing, traces of such an intense way of fasting is still found among some families and monasteries. However, the three paschal days are still observed as strict fasting days and intense prayer. The naming of fifty days of fast also derives from an ancient custom of not breaking it till the dawn of resurrection on the 50th day. Hence, the name fifty days fast (അമ്പതുദനം), has its own importance and relevance to indicate the fact that the whole period of fast

⁵⁷³ Cf. PAYNE, Syriac Dictionary, 442; KALLAPURAKAL, Andreas, Syriac Malayalam Dictionary, Aluva 1940, 443.

⁵⁷⁴ Cf. PATHIKUKULANGARA, Divine Praises and Liturgical Year, 159.

⁵⁷⁵ Cf. *Ordo Celebrationis* Quddasa juxta usum Ecclesiae Syro-Malabarensis, Rome 1959, 47.

⁵⁷⁶ Cf. PATHIKUKULANGARA, Divine Praises, 159.

is meant for the renewal of mankind and it is to be approached with the true spirit of repentance.

3.3.1 Spirit of the Season

The spirit behind the season of Great Fast is in imitation and remembrance of the fasting of Jesus in the wilderness (Matt. 4:1-11). It is in preparation for the Great Week with its culmination in the Paschal Triduum leading to the feast of Resurrection. Although it is said to be fifty days of fast, there are only forty days of fasting as the seven Sundays of the Fast and two days of Passion Friday and Great Saturday are not included. But, it is customary among the Thomas Christians in Malabar to call this period of Great Fast as Fifty-days Fast to remind themselves that the days of fast come to an end only on the resurrection Sunday and until then they did not want to break it even on the Sundays. The sacrament of marriage is not allowed during the weeks of fast and the meaning of *P^eturtâ* justifies this long prevailing practice to put an end to the celebrations and to spend time in the fruitful, generous and ascetical expressions of fasting and prayer.

3.3.2 Origin of Fast

There are different reports with regard to the development of Fast in the early church. Galician pilgrim Egeria accounts for an eight-week Lent in Jerusalem in c. 384.⁵⁷⁷ The reason she gives this account that eight Sundays and seven Saturdays are not included in the period of Lent and they form all together forty-one fast days. The Ecumenical Council of Nicea in 325 mentions for the first time the *quadregesima paschae*, which means the forty-day fast in preparation for Easter.⁵⁷⁸ For the Eastern Church the council of Celucia-Cteciphone in 410 declares that forty days of fast is to be observed during the seven weeks before the feast of resurrection.⁵⁷⁹

⁵⁷⁷ Cf. WILKINSON, John, Egeria's Travels, Westminster 1999, 148.

⁵⁷⁸ *Historia ecclesiastica* V, 22 (PG 67: 632); As cited by ADAM, The Liturgical Year, 117.

⁵⁷⁹ Cf. BRAUN, *Synodicon Orientale*, 12.

3.3.3 Fasting in the Scripture

Ephrem in his hymns on Fasting points out that it's fundamental in the breaking of the commandment of God by Adam and Eve by eating the forbidden fruit in the Paradise (Gen. 3:6-7). Therefore, it is through the weapon of fasting that we are to fight against the evil and evil doings.⁵⁸⁰ Fasting here is seen as the weapon to fight just as Satan made use the weapon of food to gain his victory over man. It is through fasting and prayer that Jesus conquered the devil and his temptations against the worldly material attractions (Matt. 4:1-11).

We see in the Old Testament a number of occasions that fasting is used for a cause. Moses fasted for forty days and forty nights (Exod. 34:28). The widowed Judith seems to have fasted everyday of her widowhood except for the Sabbath eve, the Sabbath itself... and during the festival days of the House of Israel (Jth. 8:6-7). Examples of great mourning, fasting and wailing are also seen in the book of Esther (Esth. 4:3; 9:31). Prophet Elijah's fast lasted for forty days (1 Kings 19:8-9). The Old Testament types of fasting are led to perfection in and through Christ.

Jesus fasted for forty days and forty nights before the beginning of his public ministry (Matt. 4:2; Luke 4:2). He said to Satan that man does not live on bread alone but, on very word that comes from the mouth of God (Matt. 4:4). This encounter of Jesus with the tempter underlies the fact that the ultimate aim of fasting and prayer is not merely abstaining from food but to rely on God's help to reflect in oneself the image of God. St. Ephrem calls this as "luminosity"⁵⁸¹ (*shaphyutâ*) to personalize and to assimilate the basic truths of Christian living to abstain from everything that dehumanizes and alienates from God.

⁵⁸⁰ Cf. BECK, Edmond, Des Heiligen Ephraem des Syrers Hymnen De Ieiunio, (CSCO 247), Louvain 1964, 25f.

⁵⁸¹ BROCK, The Luminous Eye, 74.

3.3.4 Fasting of Jesus with Reference to the Prayers from the Eucharist and the Divine Praises

In the non-variable part of the Anthem of the Mysteries of the Eucharist, the community sings that through fasting, prayer and repentance lets us be pleasing and faithful to Christ, to His Father and to the Holy Spirit.⁵⁸² These are the three objectives of the Great Fast in the liturgical prayers of this season and have its genesis in the hymns of Fast by Ephrem to restore the lost image and luminous eye of mankind through the weapons of fasting, prayer, repentance and diligent watching.⁵⁸³

3.3.4.1 Fasting

The readings on the first Sunday of the Fast (*P^eturtâ*) itself is a direct orientation for the weeks to be spent in fasting. The two Old Testament readings are from Exod. 34: 27-35 about the fast Moses and from Isa. 58:1-12 with the narration of actual fast. The reading from the epistle is from Eph. 4:17-24 about the new life in Christ by putting on the new self. And the gospel is from the fasting temptation of Christ in the wilderness (Matt. 4:1-11). Anthem of the Mysteries of the fourth Wednesday is about the integration of both body and soul. When the body fasts from food, the heart and soul too should be free from sin and iniquities.⁵⁸⁴

3.3.4.2 Prayer

Prayers and sacrifices in the period of fast are means of coming nearer to God and are to be reflected in life situations during the days ahead. The sense of prayer and fast merge together in the words of Christ when he says, “I tell you solemnly, in so far as you did this to one of the least of these brothers of mine, you did it to me” (Matt. 25:40).

Ephrem in his hymns on the Church portrays a mirror simile comparing it with the prayer. Prayer is compared to the mirror, which has the capacity to reflect and see one’s face if it is kept clean, polished and free from ugliness. Since in the earlier times there used to be the metal mirrors, he speaks of the polishing of the mirrors

⁵⁸² Cf. The Syro-Malabar Qurbana, 71

⁵⁸³ Cf. BECK, Hymnen De Ieiunio, 8f.

⁵⁸⁴ Cf. Supplementum, 68.

Onîthâ' d'Razâ' of Monday in the Easter week referring to the resurrection of Jesus and then to Jesus himself in the Onîthâ' d'Razâ' of Gold Friday.⁵⁹⁷

Acts of repentance (*tyâbûtâ'*) and contrition are numerous in the weeks of fast. The Gospel for the forth Sunday of the Fast is about the parable of the wicked husbandman (Matt. 21:33-44) is addressed with the act of repentance. It enables him to renew himself from impurities that defiles the grace received at holy baptism and opens the door to the Kingdom of God, which is narrow and constraining but, those who endure and succeed to go through it enters to life, and only a few find it (Matt. 7:14).

Hence, it is through act of contrition that the faithful are to regain the lost glory of Adam and Eve in the paradise. Their intimacy and friendship with God was lost, once they adhered to their self glorification and this lost glory was restored through Christ again, who is the medicine and the good physician for those who turn to him with a humble and contrite heart. "It is not the healthy who need the doctor, but the sick" (Matt. 9:12). Christ is the Physician of life, who took the form of a human being to heal our wounds.⁵⁹⁸

Christ as the one who heals the sick and makes the blind to see, even without being asked is narrated by Ephrem in the healing event of Bartimaeus, who was sitting at the side of the road (Mark 10:46-52).⁵⁹⁹ Ephrem's most profound mirror analogy shows further light that although, one is able to see – he need not be necessarily seeing the reality of life. For one to see the reality without being deceived, then it has to be seen through the luminous eye radiated in the mirror and truths of the Scriptures or the holy Gospel through grace of God.⁶⁰⁰

3.3.5 Prayers for Analysis

The following prayers are analyzed in their contents, parallels and contrast in the context of the liturgical period of fast. They are studied and analyzed with reference to the liturgical texts and then examining its origin, contents and

⁵⁹⁷ Cf. Breviarium I, 232f; II, 189, 418; III, 403f.

⁵⁹⁸ Cf. *ibid.*, II, 76.

⁵⁹⁹ Cf. BECK, *Hymnen De Ieiunio*, 13.

⁶⁰⁰ Cf. BROCK, *The Luminous Eye*, 76

parallels. The use of Syriac and Malayalam help in the analysis and is a great means to understand the correlation between certain words, usages and to know of the influence of an ancient and liturgical language of Syriac on Malayalam, which is the present liturgical and vernacular language in the field of study.

3.3.5.1 From 1st Sunday's *Kārôzûttâ* of the *Lêlyâ* in the Fast (ܠܝܠܝܐ)

<p>ܠܝܠܝܐ ܠܝܠܝܐ</p>	<p>ഉപവാസത്താൽ രാജാവായ ഇശോ ഭോജനപ്രിയം, ദ്രവ്യാഗ്രഹം, മഹ ത്വവത്കരണം തൃടങ്ങിയ പ്രല്ലോഭനങ്ങളെ പരാജയപ്പെടുത്തികൊ... സാത്താനെ ജയിക്കുവാൻ നമുക്ക് ശക്തി പകർന്നു.⁶⁰²</p>	<p>Christ our victorious King, who defeated Satan by the battles he fought with him, – love of belly, love of money, love of glory and gave us strength, if we wished to defeat the rebel [tyrant].⁶⁰³</p>
--	---	---

The content of this prayer is seen very often in the liturgy of the season of fast (ܠܝܠܝܐ) in the form of supplications and is a direct exhortation. It is a reminder about the fast of Jesus to be followed in this season. The text has its basis in the fast of Jesus himself in the desert for forty days and nights and at the end Jesus led by the Spirit encounters Satan (Matt. 4:1-11).

Great Syriac Fathers like Aphrahat in his third Demonstration on Fast and Ephrem in hymns on fast address at different occasions the theme of fast in detail and refer it as a weapon to fight against the Satan. St. Paul in his letter to the Ephesians mentions the spiritual fight against the powers of darkness in this world. This is done by relying on God's armour and by receiving the Word of God to be used as sword in the fight against devil's tactics (Eph. 6:13-17). Therefore Fasting is a weapon against Satan and a shield intercepting the arrows of the adversary (Dem. 3.1).⁶⁰⁴

Christ the redeemer of humanity through his fasting entered into a battle to combat against Satan so as to make Adam victorious, who fell at his tempting

⁶⁰¹ Breviarium II, 60

⁶⁰² My own translation.

⁶⁰³ Ibid.

⁶⁰⁴ Cf. LIZORKIN, E., Aphrahat's Demonstrations: A Conversation with the Jews of Mesopotamia, . 642 (CSCO 642), Louvain 2012, 151.

promise in the garden of Eden. Jesus won this war against Satan not through His divine powers but by fasting and prayer.⁶⁰⁵ Thus Jesus fought three wars (ܡܬܬܢܐ) against his adversary; against gluttony, greediness and self appreciation using the weapon of fast. Therefore period of fast as exhorted by St. Paul helps us to be armed with the spiritual weapons to fight against the material and temporal attractions that take possession of us. The following hymns and their analysis present the great symbolisms in connection with the fast through the biblical history, characters and through the Syriac Fathers.

3.3.5.2 Holy Fast

Another hymn from the 3rd Sunday of the fast narrates the true nature of the holy and pure fast as follows:

<p>കാഴ്ച വെളി[1]</p> <p>പ്രിയപ്പെട്ടവരേ ദൈവം നമ്മുടെ ദൈവം ദൈവം ദൈവം ദൈവം</p> <p>കാഴ്ച വെളി[2]</p> <p>ദൈവം ദൈവം ദൈവം ദൈവം ദൈവം ദൈവം ദൈവം ദൈവം ദൈവം ദൈവം ദൈവം ദൈവം</p> <p>606 ദൈവം</p>	<p>[1] അപ്പോഴും വീഞ്ഞും ഉപേക്ഷിക്കുക മാത്രമല്ല ഉപവാസത്തിന്റെ ലക്ഷ്യം എന്ന് പ്രവാചകൻ നമ്മെ കുറ്റപ്പെടുത്തുന്നു -</p> <p>[2] മറിച്ച് ഉപവാസം സഹാനുഭൂതി, കൊടുക്കുക, ഒറ്റുകൊടുക്കാതെ സ്നേഹിക്കുക എന്നതാണ് - അതിലാണ് പ്രമാണത്തിന്റെ പൂർണ്ണതയും.⁶⁰⁷</p>	<p>[1] The Prophet's scolding us is not for the Fast, which I have chosen, which is from the bread and wine alone to free our souls.</p> <p>[2] But this is the Holy Fast that may shed mercy and give to the needy and we all love one another with a love without deceit, for this is the love, fulfillment of the commandment.⁶⁰⁸</p>
--	---	---

The hymn begins with the cry of the prophet Isaiah towards orientation of the true sense and object of fasting that it is not the mere abstaining from bread and wine, but a fast that is free from oppressions and to break unjust fetters to make the fast acceptable and pleasing to God. In other words both the body and soul are to be integrated in the act of fast to be free from the iniquities as expressed in the Anthem of the Mysteries of the Qurbâna.⁶⁰⁹

⁶⁰⁵ Cf. Hymns on Virginity 12:1; MCV EY, Kathleen, Ephrem the Syrian, 310.

⁶⁰⁶ Cf. Breviarium II, 166.

⁶⁰⁷ My own translation.

608 Ibid.

⁶⁰⁹ Cf. Supplementum, 53.

The second part of the hymn is then dealing with the gist of the whole of fasting like almsgiving, kindness and love – and there lies the sum and substance of the commandments, i.e. love. This resembles the reply of Jesus to the Pharisees in a discourse that the two commandments on which the whole law depend; the love of God with whole heart, mind and soul and loving one's neighbor as oneself (Matt. 22:38-40).

Jacob of Sarug's homily on Zacchaeus the Tax Collector is a beautiful replica of the exhortation of the hymn cited above. He was not only sorry for the oppressions and unjust means that he employed in the amassing of wealth, but was even ready to make amendments in his life by way of giving up half of the property for the poor and to pay back four times the amount that he obtained from them (Luke 19: 6-9). In contrast to the other rich man in the previous chapter, who went away sad as he was asked by Jesus to sell all his possessions and give it to the poor to store up the treasures in heaven (Luke 18: 21-23). Jacob presents Zacchaeus as mirror (*maḥzītâ*) shown by Christ to follow the way (*urḥâ*) towards the kingdom of heaven.⁶¹⁰

This way to the kingdom of God is called the Perfect Road (ܩܘܡܐ ܕܩܝܡܐ) in the Syriac book of the Steps.⁶¹¹ This serves as a fitting conclusion to the end of the hymn that love is the fulfillment of the commandments. Because the Perfect Road is identical to love and there are other small paths and ways leading to the Perfect Way. They are the minor commandments meant for the children and they are to advance towards the ascending steps as they grow up in maturity and understanding through the way of major commandments of love and perfection that leads to the heights of glory – where the saints are seated in the presence of Jesus.

Thus the true and pure fast orients us towards the main and Perfect Road of love, although the way is difficult and as one enters it the way of perfection becomes

⁶¹⁰ Cf. MILLER, Dana, Jacob of Sarug's Homily on Zacchaeus the Tax Collector: Metrical Homilies of Mar Jacob of Sarug, vol. 30 (Texts from Christian Late Antiquity 6), Piscataway/NJ 2010, 1.

⁶¹¹ Cf. KITCHEN, Robert, The Syriac Book of Steps 2: Syriac Text and English Translation (Texts from Christian Antiquity 12b), Piscataway/NJ 2009, 33.

3.3.5.3 Importance of Fast

<p> ദൈവത്തിന്നു[1] നീക്കം. നീക്കം നീക്കം .നീക്കം നീക്കം നീക്കം, നീക്കം നീക്കം[2] നീക്കം. നീക്കം നീക്കം നീക്കം നീക്കം .നീക്കം. നീക്കം .നീക്കം നീക്കം നീക്കം നീക്കം നീക്കം നീക്കം .നീക്കം നീക്കം നീക്കം[3] നീക്കം. നീക്കം .നീക്കം നീക്കം നീക്കം[4] നീക്കം നീക്കം .നീക്കം </p>	<p> [1] ദൈവമേ ഉപവാസ തോട്ടുള്ള സ്നേഹം ഒരു ഉപവിധമാകുന്നു. [2] ഉപവാസത്തിലൂടെ മോശ നിയമം സ്വീകരി ക്കുകയും ഏലീശാ അഗ്നിയാകുന്ന രഥത്താൽ എടുക്കപ്പെടുകയും ചെയ്തു. ജോഷ്വാ ഉപവാ സത്താൽ ആരാധനയും സൂര്യന്റെ സഞ്ചാരത്തെ തടയുവാനും ഉയർത്തുവാനും സാധിച്ചു. ദാനിയേൽ ഉപവാസത്താൽ സിംഹങ്ങളുടെ വായ് അടയ്ക്കുകയും ചെയ്തു. [3] ഉപവാസത്താൽ മൂന്ന് ബാലന്മാർ തീ അണയ്ക്കു കയും ചെയ്തു. [4] ആകയാൽ ഞങ്ങളുടെമേൽ കരുണ യായിരിക്കണമേ.⁶¹³ </p>	<p> [1] Lord, love of the holy fast is a work of virtue. [2] For by it Moses was made worthy to receive the commandment and Elijah was taken up in a burning chariot and Išo Bâr Nun [Joshua] became illustrious that he withheld the sun's course and raised it up by the fact that he loved fast and holiness and Daniel bound the mouths of lions. [3] The three children in the furnace put out the flame. [4] Because of this we also pray you to have mercy upon us.⁶¹⁴ </p>
---	--	--

Moses was asked to come up the mountain and observed a pure fast and prayer. Staying there for forty days and nights to receive the commandments of God

614 Ibid.

without eating and drinking and he inscribed the commandments of God for the people of God on the tablets (Exod. 24:18; 34:28). When he came down from the mountain of Sinai carrying the two tablets upon which the words of the Lord were inscribed to the people, he radiated the special glory of his meeting with God and he did not know that the skin of his face was so radiant and resplendent as he came to his people after speaking with Yahweh (Exod. 34:29).

Elijah, as he was persecuted by Jezebel walked towards Horeb fasting for forty days and forty nights until he reached Horeb, the mountain of God (1 Kings 19:18). It is in Horeb that Moses encountered God and now Elijah also meets God and receives the command of God to anoint Jehu as King of Israel and to anoint Elisha the son of Shaphat to succeed him as the prophet (1 Kings 19:15-16). It is because of the strength of his fasting and holiness that Elijah is then taken into heaven before Elisha in the whirlwind in a chariot of fire (2 Kings 2:11-12).

It was Joshua who was entrusted by God after Moses to lead the people of God into the Promised Land. Although he expressed his inability to take up this task of leadership God's promise and presence was with him. Joshua also walked in the way of God as instructed to him, keeping the law of God and meditated over it day and night – as a sign and example for real and pure fast to be in the presence of God. This is where the impossible became possible for him. In his fight against the Amorites he received the promise of God in Gilgal to be with him and defeated the enemies at Gibeon. Joshua even prayed to God to delay the setting of the sun until the victory was complete over the Amorites.

The sun stand still and moon halted over Gibeon that Joshua and all Israel with him, returned to the camp at Gilgal (Josh. 10:13-15). The hymn continues to proclaim the great wonders done by the biblical personalities through their holy living and fasting and thus explains the fast and wonder of Daniel as he was in the pit of lion He was left unhurt as he was thrown into the lion pit and he witnessed before the king, saying that the angel of God came to protect him and sealed the mouth of lions (Dan. 2:22). Daniel through his twenty one days of fasting and prayer acknowledged his own sins and sins of the people before God in

supplication and he saw the vision of God promising him to be the chosen one of Israel (Dan. 9:1-3; 20-23).

It is through the power of fasting and prayer that in the book of Daniel the three holy children, Shadrach, Meshach and Abendnego could withstand the demand of king Nebuchadnezzar to worship the golden statue (Dan. 3:14). They would not and was thrown into the fiery furnace at the order of the king. In the midst of the fiery furnace they walked in the heart of the flames, praising and glorifying the Lord (Dan. 3:21-26).

3.3.5.4 Fasting is like the Life giving Tree

The *mawtbâ* of the 4th Sunday of the fast brings to light again the importance of fast together with its life giving fruits in the following hymn:

<p> ൩:൧൦ ൩൦ ൩ ൩൦ [1] .൩൩ ൨൧ ൩൩ ൧൨ ൧൩ ,൩൦ ൩൦ ,൩൦ ൩൦ .൩൦ ൩൦ .൩൦ ൩൦ ൧൩ </p>	<p>[1] വിശുദ്ധമായ ഉപവാസം സഭയിൽ ജീവന്റെ വൃക്ഷത്തിന് സാദൃശ്യം. ഇതിന്റെ ഫലങ്ങൾ ആഹാരത്തിനും ഇലകൾ സൗഖ്യത്തിനും ഉതകുന്നു.</p>	<p>[1] The holy fast resembles the tree of life in the Church whose fruits are useful for food and its leaves are useful for healing.</p>
<p> ൩൦ ൩൦ ൩ ൩ [2] .൩൦ ൩ ൩ ൩ ൩൦ ൩൦ ൩ ൩ ൩ ൩൦ ൩൦ ൩ ൩ .൩൦ ൩൦ </p>	<p>[2] ഇത് മനസ്സിന് ബുദ്ധിക്ക് ആത്മീയവിചാരങ്ങളും ഇതിന്റെ വിശുദ്ധി സ്തുതി വചസ്സുകളാൽ മനസ്സിന് പ്രഭ നൽകുന്നു.</p>	<p>[2] For, by which is the mind nourished with spiritual thoughts and its purity overshadows mind with words of praises.</p>
<p> ൩൦ ൩ ൩൦ [3] ൩൦ ൩ ൩ ൩൦ .൩൦ ൩ ൩ ൩ ൩ . ൩ ൩ ൩ ൩൦ ൩൦ .൩൦ ൩ ൩൦ ൩൦ ൩ ൩ ൩൦ ൩ ൩ ൩ ൩ ൩൦ .൩ .൩ ൩ ൩ ൩൦ .൩ ൩ .൩൦ ൩ ൩൦ .൩ ൩ ൩൦ </p>	<p>[3] ഉപവാസം ശരീരത്തിന് ദൈവത്തിൽ പുഷ്ടി പ്രാപിക്കുന്നതിനും അവന്റെ വിളക്കിന് ശാന്തയുടെ എണ്ണയാൽ ജ്വലിപ്പിക്കുന്നതിനും ഒരുവൻ ശരീരത്തിലും ആത്മാവിലും ജീവിക്കുന്ന ആത്മാവിന്റെ വി.ആലയവും, എല്ലാറ്റിലും ഉപരി ദൈവം ഈയാളുടെ പേര് ആത്മീയ പുസ്തകത്തിൽ എഴുതിച്ചേർക്കുകയും ചെയ്യുന്നു.</p>	<p>[3] The body as well gains fatness in God and it shines and kindles his lamp with oil of lenity and man becomes in body and soul a holy temple to the living spirit and he dwells in it exalted above all and writes his name in the spiritual books among the heavenly first born.</p>
<p> ൧൩ ,൩ ൧൩ [4] . ൩൩ ൩ ൩൩ ൩൩ ൩൩ ൩൩ ൩൩ ൩൩ ൩൩ ൩൩ ൩൩ </p>	<p>[4] ദൈവമേ, അവിടെത്തെ അനുകമ്പയാൽ സ്വർഗ്ഗീയ സന്നിധിയിൽ ശാശ്വതമായ നന്മ കൈവരിക്കുമാറകണമേ.⁶¹⁶</p>	<p>[4] Give us O my Lord in your pity to serve in it lovingly and participate in the good things forever.⁶¹⁷</p>

The narration about the Tree of Life and its characteristics are the contents and components of this hymn. Tree of Life and its richness are compared to the result of fast in one's life. The first mention of the Tree of Life we come across is in the book of Genesis, "He banished the man, and in front of the garden of Eden he

⁶¹⁵ Cf. Breviarium II, 194

⁶¹⁶ My own translation.

⁶¹⁷ Ibid.

posted the cherubs, and the flame of the flashing sword, to guard the way to the tree of life” (Gen. 3:24).

However, we find important parallels with regard to the mention of tree of life in Aphrahat as the first witness and then in the writings of Ephrem. Aphrahat witnesses to the tree of life as the one which is guarded with a lance (*rûmḥâ*) after the fall of Adam and Eve in the Garden of Eden.⁶¹⁸ The reference for the tree of life for Aphrahat is developed from the concept of fruit, i.e. the Grape and his Demonstration XXII has its title – On the Grape Cluster – revealing the history of God’s intervention in the life of mankind, based on Isaiah’s mentioning of the new wine found in a bunch of grapes in the context of the messianic restoration of the Israelites (Isa. 65:8).⁶¹⁹ For Aphrahat it is a grape (*tûṭîṭâ*)⁶²⁰ that is found in the cluster of grapes leading to the development of the symbolism of a life giving tree in Eden.

As mentioned in the beginning the fall of man prevented mankind from entering the way towards the tree of life as it was under guard. But, Christ the grape through his incarnation made it possible to reopen the way towards the tree of life and to enter the garden of delights causing the Light-giving Olive to bear fruit.⁶²¹ The tree of life is now identified with the Light-giving Olive and Christ becomes the source of the sacramental life of the Christians in the Church by means of the symbolism of olive and its capability of giving light, anointing and healing and thereby emphasizing the importance of the pre-baptismal and baptismal anointing (*rûšmâ*) in the Syriac tradition.

Ephrem in his commentary on Diatessaron and in his hymns on the Nativity, speaks of the grace for mankind by Christ through the piercing of his side upon the cross and gushing forth of the stream of blood and water that made it possible to reopen the way towards the tree of life.⁶²² His Gospel commentary states that it was the robber or the good thief, who enters the land of delights through his

⁶¹⁸ Cf. APHRAHAT, Dem. XXIII, (Patr. Syr. II, 5,23).

⁶¹⁹ Cf. MURRAY, Robert, Symbols of Church and Kingdom. A Study in Early Syriac Tradition, London – New York – Melbourne ²1977, 114.

⁶²⁰ Cf. Dem XXIII, (Patr. Syr. II, 40,6).

⁶²¹ Cf. *ibid.*, 8,25-9,8.

⁶²² Cf. EPHREM, Comm. Diat. 10,14 (JSSS 2,322; MCCARTHY); BECK, Hymnen de Nativitate, 59.

repentance as it was promised to him by Christ on the cross, that he would be with Him in Paradise (Luke 23:43). It was indeed by the merit of the stream of the mystery, the water and blood that came forth from the cross.

The close parallel of Christ as the Grape is to be found in both Syriac Fathers like Aphrahat and Ephrem and is quite rich in their spiritual symbolism referring to the life of the church. Ephrem addresses Christ as the Grape of mercy in the vineyard and this particular grape was pressed to be given as the Medicine of Life for the nations.⁶²³ The pericope of fasting as medicine, which does good to the body and is for the enrichment of the body, mind and soul. Thus it is the indication for presenting Christ as the source of life and the sacraments in the church with a direct reference to the Eucharist, when the wine that is pressed becomes the cup of our salvation. The Eucharistic reference is complete when we see the mentioning of the Bread of Life⁶²⁴ in his hymn on Virginity.

The Tree of Life with which we began the hymn goes back to its expression and narration in the creation story in the book of Genesis and is typified with Christ the Grape, who is the submit and source of all sacramental life in the church. Referring to the Eucharistic theology from where the storm of life and grace flows continuously in abundance. The more Jesus was persecuted and tortured on the cross, the more was the flowing of the grace through the pierced side of Christ against the evil perpetrators of the world. The fire of the unhealed wound in Adam (Gen. 2:21) through the fall is now healed through the piercing of the side of second Adam in the stream of water that could extinguish every fire in Adam and that stopped the entry into the Garden of life. The blood that gushed forth is now able to deliver us from every bondage of adherence and sin with the power of purification from enslavements (John 19:34).

Thus the Olive tree is also symbolized by the mystery of Christ in the gospel commentary of Ephrem as it gives life and from which there came come forth milk, water and oil – for the children, youth and the sick respectively.⁶²⁵ The

⁶²³ Cf. BECK, Ephrem des Syriers Hymnen de Virginitate (CSCO 223), Louvain 1962, 115f.

⁶²⁴ Cf. *ibid.*

⁶²⁵ Cf. EPHREM, Comm. Diat. 11,16 (JSSS 2,323; MCCARTHY).

Syriac terms for the oil (ܐܝܠܐ) and Jesus the anointed (ܐܡܝܢܐ)⁶²⁶ are very much interrelated and almost identical.

It is the tradition among the Thomas Christians even today that the new born babies are fed with honey and milk and this could be referred to the age-old tradition as taught by the ancient Fathers of the Church and handed over to the generations through their spiritual fathers from the east. However, this practice is well integrated with Christ himself as the source of life and as a symbol of the feeding of the new born is to be observed in its spiritual vitality and background. The season of fast is such a wonderful time to allow the grace to take dominace in us and thus serving it as the real medicine of life enabling us enter the garden of delights and joy reopened by the piercing of Christ by a lance which was closed by the sin of Adam.

The third element in the fasting hymn refers to the real fast that enables the penitent to be victorious, to approach the mercy of God through the eyes of faith and repentance. The real fast enables us to realize this goal and for that the fast has to be pure and holy. The real sense and the meaning of the true fasting as discussed earlier is – being in the presence of God. Aphrahat in his forth Demonstration on prayer reveals the underlying aspect of the very spirit of prayer that it is to be approached with a purity of heart (ܐܡܝܢܐ ܠܗ) and he links it with the fast as both are the means of communication with God.⁶²⁷ Hence, in the hymn of fast, one raises his heart and mind to God and humbly asking for the real disposition of fast to take part in the eternal goodness for ever. Aphrahat sees prayer as a pure and acceptable offering to God and its strength is as good as the strength of the pure fasting and a number of biblical examples are elicited in his Demonstration on Prayer to show that it is through such an act that we store up the treasures in haven.⁶²⁸

⁶²⁶ Cf. PAYNE, Syriac Dictionary, 305.

⁶²⁷ Cf. LIZORKIN, Eliyahu, Aphrahat's Demonstrations: A Conversation with the Jews of Mesopotamia (CSCO 642), Louvain 2012, 55.

⁶²⁸ Cf. EPHREM, Demo.III,1 (VALAVANOLICKAL 51).

In the parable of the Pharisee and the Tax Collector; we see praying with purity of heart in the prayer of the tax collector requesting for the mercy of God and the Pharisee with self appreciation, unable to raise up his heart to God (Luke 18:9-14). The purity of heart in fasting and prayer goes hand in hand. The sacrifice of Abel was acceptable to and he looked with favour upon it, but that of Cain was not well pleasing to God (Gen. 4:4-7) as he was not well disposed before God. One's offering becomes pleasing and acceptable only when it corresponds to his words, deeds and actions. For it is not that which goes into the mouth that make a man unclean and defile, but it is the things that come out of one's heart that makes him unclean (Matt. 15:11).

3.3.6 The Pericopes

1st Sunday of the Fast: Ex. 34:27-35; Isa. 58:1-10; Eph. 4:17-24; Matt. 4:1-11. The Fast begins with the evening of this Sunday (*P^eturtâ'*) and the readings remind of the great season of fasting and prayer for the coming fifty days as the prophet himself calls for the true and just fasting. The fasting of Jesus in the desert adds a perfect example and imitation to it.

2nd Sunday of the Fast: Gen. 5:19-31; Josh. 4:15-24; Rom. 6:15-23; Matt. 7:21-27. The one who lives with God finds way to heaven and he fulfills the will of God. "It is not those who say to me, Lord, Lord – who will enter the kingdom of heaven, but the person who does the will of my Father in heaven" (Matt. 7:21).

3rd Sunday of the Fast: Gen. 7:6-24; Josh. 5:13-6,5; Rom. 7:14-25; Matt. 20:17-28. Noah and family are rescued from the destruction of the flood. The following two readings exhort to destroy the forts of sin and sinful natures. And the gospel gives the hint about the participation in the passion of Christ. "For the son Man came not to be served but to serve, and give his life as a ransom for many" (Matt. 20:28).

4th Sunday of the Fast: Gen. 11:1-9; Josh. 7:10-15; Rom. 8:12-17; Matt. 21:33-44. The example of the destruction of the tower of Babel is the pericope from the book of Genesis. The other readings also share the spirit of the fast and the gospel with the parable of the wicked husbandmen.

5th Sunday of the Fast: Gen. 16:6-16; Josh. 9:16-27; Rom. 12:1-11; John 7:37-39, 8:12-20. The Angel of God appears to Hagar and consols her in the reading from Genesis. Joshua making hewers of wood and drawers of water for the congregation is the pericope of the second reading. The epistle of the 5th Sunday exhorts to offer oneself as a holy sacrifice pleasing to God and Christ the source of life and light. The gospel highlights the proclamation of Christ: “If any man is thirsty, let him come to me” (John 7:38).

6th Sunday of the Fast: Gen. 19:15-26; Josh. 21:43-22:5; Rom. 14:13-23; John 10:11-18. Punishment of Sodom and Gomorra is read in the first reading. God gives Israel a land of their own and the letter to the Romans is about the awareness on being one’s own guard and not to be the cause for others for tripping or falling. The gospel is the parable of the good shepherd who lays down his life for the sheep.

7th Sunday of the Fast: Gen. 49:8-12; Num. 9:9-12; Rom. 11:13-24; Matt. 21:1-17. The sceptre shall not pass from Judah is the theme from this passage in the book of Genesis. The king of peace on his way to Zion is the theme in the book of Numbers. The epistle portrays Christ as the Olive Tree and to which we are grafted and the gospel on the Palm Sunday is about the glorious entry of Jesus in Jerusalem.

Conclusion

The second part of this work continues further with the analysis of the prayers in the period of resurrection in dealing with the Mysteries of Christ. The first part of this study began with the short introduction to the Liturgical Year and then the context of it was placed, i.e., with reference to the Eucharist and the Liturgy of the Hours in the Syro-Malabar Church. Contextual and textual approach has been developed by way of analysis and parallels including the Orations and hymns in the liturgy with the examination of the allusions, metaphors and symbols in the context of the liturgical and Eucharistic theology from the East Syrian Semitic perspective in the liturgical life of the Syro-Malabar church.

3.4 Weeks of Resurrection (*Qijamtâ'*)

The period of *Qijamtâ'* includes seven weeks from the Sunday of Resurrection and ends with the feast of the Ascension of Jesus, and it falls on the 40th day after Easter. The themes that reflect in the prayers of this period are: the victory of the tree of life (the cross) over death, thoughts on our resurrection and the Kingship of Jesus. This liturgical period ends with Christ's glorious and victorious ascension into heaven. The origins of Easter and its liturgical importance have been discussed in the introductory chapter and shall not be repeated here. The focus here is on the Feast of Resurrection and its weeks with its theological motives by means of the prayers.

3.4.1 The Pericopes

The pericope of Resurrection Sunday *Qurbânâ'* exhorts for the experience of the risen Lord. Seeing the empty tomb is a reminder to the disciples that they are to remember what Jesus had already taught them, and that is to be his witnesses to the farthest ends of the earth. The gospels of the weeks of resurrection are according to the Johannine Easter narratives and that in a special way creates an atmosphere of the lasting presence of the risen Lord in the minds of the readers and the worshipping community.⁶²⁹

1st Sunday of the Resurrection: Isa. 60:1-7; 1 Sam. 2:1-10; Rom. 6:1-14; John 20:1-18. The readings of the day highlight the theme of the event of the resurrection. The reading from the book of Isaiah recalls the rising of the sun over the darkness and the Lord himself coming in glory to remove the darkness that is hovering over the people. The book of Samuel speaks of the rising of human souls from the heap of dust and the Lord will seat them to inherit the throne of honour. Paul speaks of the central fact of the resurrection, i.e., the dying and rising with Christ through the glory of the Father to live a new life in eternity. The gospel of the day pictures the scene of the resurrection and the disciples coming to the garden and the seeing of the empty tomb of Jesus. All this leads to the significance at the dawn of Resurrection that we are to seek Jesus. He is no more among the dead, but among the living. He is to be searched and seen during

⁶²⁹ Cf. C' COLLINS, Gerald, *The Easter Jesus*, London 1973, 79.

our every moment of life. God's intention to save the mankind is fulfilled in this salvific act at the event of resurrection and it is proof that the world in which we live is not a mere illusion, but a reality which has to be lived focusing on the real and tangible fact of the Resurrection.⁶³⁰

2nd Sunday of the Resurrection: Isa. 55:4-13; Acts 4:32-37; Col. 1:12-20; John 20:19-29. This Sunday is known as the new Sunday among the St. Thomas Christians.

3rd Sunday of the Resurrection: Isa. 56:1-7; Acts 5:34-42; Eph. 1:3-14; John 14:1-14. It is the Lord who brings salvation is proclaimed in the reading from Isaiah. The reading from Acts brings to light the preaching of the Apostles. They began to preach of the risen Lord and proclaimed that Jesus is the Messiah. The mystery of salvation is consummated in Christ and is asserted in the pericope from the Ephesians. The gospel places Apostle Thomas as the spokesperson of the disciples and asks Jesus to show the way to the Father. Jesus replied him, "I am the way, the truth and the life" (John 14:6).

4th Sunday of the Resurrection: Isa. 49:13-23; Acts 8:14-25; Eph. 2:1-7; John 16:16-24. The unfathomable love of God is brought to light in the book of Isaiah. Acts on the other hand stresses the fact that the grace of God cannot be gained against the material riches, but the grace and salvation is a gift of God in the reading of the letter of Ephesians. The gospel of the day gives hints to the coming of the Holy Spirit on the disciples and their anguish and grief would turn to joy.

5th Sunday of the Resurrection: Isa. 49:7-13; Acts 9:1-9; Heb. 10:19-25; John 21:1-14. The Lord who protects and keeps us safe on the way of life is announced by Isaiah. Saul's conversion and the appearance of the risen Lord to Saul is the theme in the Acts. The new and living way is opened to us through Jesus is the theme in the letter to the Hebrews. The miraculous catching of fish by the disciples at the command of Jesus after his resurrection as he appeared to them is the gospel of the day.

⁶³⁰ Cf. *ibid.*, 95f.

^{6th} Sunday of the Resurrection: Isa. 52:7-12; Acts 10:9-16; Eph. 2:11-22; John 17:20-26. The whole world seeing the salvation of God and people receiving that news with great joy is brought to light in the first reading from Isaiah. Everything on earth is made pure and holy by God is the theme in Acts. The Letter to the Ephesians speaks of God who reconciled the Jews and Gentiles through the merit of the cross and there are no more foreigners and strangers but fellow Christians in the household of God built by the foundation of the Apostles. The Gospel proclaims the prayer of Jesus not only for the disciples but for all who may come to believe in him and that they may be one.

^{7th} Sunday of the Resurrection: Isa. 6:1-13; Acts 1:15-26; Phil. 2:1-11; Mark 16:14-20. Isaiah receives the mission of God and made holy as the Seraph put the coal of fire on his lips and to be sent as the prophet of God is well expounded in the first reading. The election of Matthias is the theme of Acts. He is elected and sent for the apostolic ministry and to bear witness to the resurrection of Christ. The Letter to the Philippians speaks of the necessity of the mindset of Christ that is to be united with Christ. The gospel of the last Sunday proclaims the climax of the period of resurrection with Jesus entrusting the mission to twelve to go the whole world and preach the whole creation.

Thus, the pericopes of the periods are such that they contain the post resurrection scenario and the zeal with which the disciples have been inspired once they experienced Christ as the messiah, the Lord and God as Thomas himself proclaimed and witnessed seeing the risen Lord on the 8th day of the resurrection.

3.4.2 2nd Sunday of the Resurrection – the New Sunday

The New Sunday is celebrated very solemnly in honour of St. Thomas and the faithful go on a pilgrimage to the Malayattoor mountain where he is believed to have spent time in prayer before his martyrdom at Mylapore on July 3, 72.⁶³¹ The Sunday after Resurrection is focused on St. Thomas the apostle, the father of Faith for the St. Thomas Christians. His faith proclamation, “My Lord and my God” (John 20:28) in the risen Lord is placed on record on this Sunday. It is called the

⁶³¹ MOOLAN, John, Introduction to the Oriental Liturgy and its Theology Syro-Malabar Church (OIRSI 359), Kottayam 2012, 135f.

“New Sunday” as it was on this Sunday – a new faith proclamation in the risen Lord was announced to the world for the first time after the event of the Resurrection.⁶³² This is the *Kārôzûta*’ (proclamation) of the apostle Thomas that continued to strive towards this ardent and intense longing for the faith experience of the Lord (John 20:26).

3.4.3 Thomas’ *Kārôzûta*’ of “My Lord and my God”

It is only in John that we come across three different places that reveal the personal intimacy of Thomas to Jesus and even daring to say he would go and die with him (John 11:16) in the context of Jesus’ decision to go to Judea as Lazarus died. The second instance, it is again Thomas, who acts as the spokesperson of the disciples asking Jesus to show the way: “Lord we do not know where you are going, so how can we know the way?” (John 14:5). Thirdly, it is again Thomas who wants to see Jesus in person after his resurrection: “Unless I see the holes that the nails made in his hands and can put my finger into the holes they made, and unless I can put my hand into his side I refuse to believe” (John 20:25).

Thus, it not the unbelief that led Thomas to say that but his thirst to see the risen Lord. We do not read that he put his finger into the holes made by the nails – but, he only makes his *Kārôzûta*’ of “My Lord and my God” (John 20:28). This expression of his proclamation of faith is a sign and proof of his deep faith and intimate love for Jesus, he wanted to see Jesus rather than to hear the event of resurrection.⁶³³ Thus, the Lord appears to him again and dispels his sorrow and Thomas in reality only, “wanted to see Jesus with his eyes and refused to believe his ears”.⁶³⁴

⁶³² Cf. Supplementum Msteriorum 96f; PATHIKULANGARA, The Crown of the Year, vol.2, 40f; MOOLAN, John, Introduction to the Oriental Liturgy and its Theology Syro-Malabar Church, Kottayam 2012, 135.

⁶³³ Cf. HAMMAN, Adalbert (ed.), The Paschal Msytery. Ancient Liturgies and Patristic Texts, Staten Island 1969, 121f.

⁶³⁴ Ibid.

The Apostolicity of the Thomas Christians lies in the confession of Mār Thoma Šlīhā', his ardent faith experience and his *Kārôzûta*' gives the clear and visible expression regarding the nature of *Išo 'Mešīḥa* ever acknowledged by the disciples in the Gospel.⁶³⁵ The transmission and proclamation of Christian faith is rooted in the Christ-experience and that is what we see in Thomas that inspired him to share it with others in his missionary endeavour.

3.4.3.1 “My Lord and my God” References in the Enarxis of the *Qurbānâ*

At the very outset of the *Qurbānâ* we come across the reference to Christ the Lord and at whose command the community is gathered to commemorate and offer this Eucharist.⁶³⁶ The divinity of Jesus as God the Son is affirmed in this before proceeding with the hymn – glory to God, the angel's hymn. Gabriel Qatraya sees the '*Onīta*' *d-Qanke* or the Anthem of the Rails as the mystery of praises and glory to Christ the Lord of all sung by the heavenly choirs of angels.⁶³⁷ Together with the heavenly choirs of angels, the worshipping communities also thank the Lord for the grace given to the whole humanity. The hymn then ends in the second part with offering of praises to the cross of Christ as the procession proceeds from the *Madbhā*' to *Bēmā* and the hymn concludes with the singing of glory and honour to the Holy Trinity.⁶³⁸ The next important reference is the direct address to Christ as the Lord and the “Lord of all” in the resurrection hymn (*lākū Mārā*). Praises and honor are offered to Christ for being the source of resurrection to the mankind.⁶³⁹

⁶³⁵ Cf. VAWTER, Bruce, The Gospel According to St. John, in JBC, 414–466, here: 464.

⁶³⁶ Cf. The Syro-Malabar Qurbana, 1f.

⁶³⁷ Cf. PODIPARA, Placid (trans.), Interpretation of the Offices by Gabriel Qatraya Bar Lipah, in: VAVANIKUNNEL, George (ed.), Homilies and Interpretations of Holy Qurbana. Theodore of Mopsuestia, Narsai and Gabriel Qatraya Bar Lipah, Changanacherry 1977, 87–104, here: 90; The Syro-Malabar Qurbana, 21f.

⁶³⁸ Cf. The Syro-Malabar Qurbana, 21f.

⁶³⁹ Cf. *ibid.*, 28f.

3.4.3.2 “My Lord and my God” References in the *Ghantā*

The *Ghantā* prayer in the anaphora of Addai and Mari used in the Syro-Malabar Church expresses Christological affirmations of the Lordship and divinity of Christ and the faith experience of the Church. The third and the fourth *Ghantā* prayer of the *Qurbānā* begins with the direct reference to the “Lord and God”.⁶⁴⁰

The third *Ghantā* unveils the whole mystery of salvation fulfilled in the person of Christ and the prayer is said in such a disposition of mind and heart that the faithful become divinized in this celebration of the *Qurbānā*, as to be made heirs of the Kingdom of God (Rom. 8:17).⁶⁴¹ The continuing part of the third *Ghantā* prayer after the Institution words, Jesus’s Lordship is acknowledged and thanked for restoring our humanity by his divinity.⁶⁴²

The prayers and thanksgiving are pleasing and acceptable to the Father as it is offered in the total self-giving and offering of Christ. The fourth *Ghantā* prayer is of thanksgiving to the Holy Spirit as the work of sanctification is ascribed to the Holy Spirit.⁶⁴³ It recalls the mystery of salvation through the incarnation and in this anamnesis special thanks and praise is offered to the Father for the sending of *Išo Mešīḥa* “our Lord and God” into this world.⁶⁴⁴ It is in thanksgiving to the Holy Spirit and the Holy Spirit is invoked upon the *Qurbānā* to come down upon it, to bless and sanctify it; so that it becomes for the Forgiveness of our sins, Resurrection from the dead and for the new life in the kingdom of Heaven.⁶⁴⁵

Thus, we see throughout the Eucharistic celebration, in the hymns of the Mysteries and in the *Ghantā* prayer the Christological affirmations in reference to the Lord and God pointing to the divinity of Christ. Christ as God is invoked by the priest during the prayer of the presentation of gifts “for the acceptance of this *Qurbānā* at our hands”.⁶⁴⁶ The prayers are not treated in exclusion to Christ alone, but they were to defend the divinity of Christ against the heretical teachings of the

⁶⁴⁰ Cf. *ibid.*, 86f.

⁶⁴¹ Cf. VAVANIKUNNEL, George (ed.), *Homilies and Interpretations on the Holy Qurbana*, Changanacherry 1977, 67f.

⁶⁴² Cf. *The Syro-Malabar Qurbana*, 89.

⁶⁴³ Cf. PATHIKULANGARA, *Qurbana*, 231.

⁶⁴⁴ Cf. *The Syro-Malabar Qurbana*, 94f.

⁶⁴⁵ Cf. *ibid.*, 95; GELSTON, Anthony, *The Eucharistic Prayer of Addai and Mari*, Oxford 1992, 51.

⁶⁴⁶ Cf. *The Syro-Malabar Qurbana*, 66.

3.4.4 Prayers for Analysis from the Period of Resurrection

3.4.4.1 The Wood of Cross: 1st Monday – ‘Onita d-Bāsāliqê’

<p>[1] At the hour as the wood of your cross was fixed, O Lord, you shook the foundations of death.</p> <p>[2] And Sheol left with trembling those who it had swallowed in sin.</p> <p>[3] O Lord your command vivified them.</p> <p>[4] Therefore, we also praise you; O Christ the king, have mercy on us.⁶⁴⁸</p>	<p>[1] At the hour as the wood of your cross was fixed, O Lord, you shook the foundations of death.</p> <p>[2] And Sheol left with trembling those who it had swallowed in sin.</p> <p>[3] O Lord your command vivified them.</p> <p>[4] Therefore, we also praise you; O Christ the king, have mercy on us.⁶⁴⁸</p>
--	--

This principle he applies in the case of the nature as he affirms it in his hymn on Virginity that wherever one looks His symbol is there; wherever one reads, he can find His types. In Him all things were created and He marked upon His possessions with His symbols at the time of the creation of the world.⁶⁴⁹ Thus, the concept of the tree goes back to the creation story in the book of Genesis and

⁶⁴⁹ MCVEY, Ephrem the Syrian Hymns, 348 (Hymn on the Virginity 20, 12).

refers to Christ, who is the source and submit of the sacramental life in the Church. Ephrem in his commentary on Diatessaron and in his hymns on Nativity speaks of the grace for mankind by Christ through the piercing of his side upon the Cross and gushing forth of the stream of blood and water that made it possible to reopen the way towards the tree of life.⁶⁵⁰

Tatian's Diatessaron says that He placed his cross at the center, i.e., between birth and resurrection, so that those who are born from the womb and when they are dead or on their way towards death – could see the cross that leads to life.⁶⁵¹ They would then collect the fruits from it and absorb it in their bodies, so that at the time of death they would be freed from the bosom of death, i.e., Sheol.⁶⁵² Aphrahat sees the Cross as the mystery of Christ and the ladder referring to the Ladder of Jacob (Gen. 28: 12-13), allowing the just to climb up the heights and at the summit is the Lord.⁶⁵³ The Cross is lifted up as a powerful ladder as the way and guide to heaven, the link between heavenly and earthly things uniting both heaven and earth.⁶⁵⁴

3.4.4.2 The Wood of Cross and the Tree of the Cross

Both the concepts of the wood and the tree refer to the one and the same and are mutually interrelated. The wood is of the tree and when it is separated from the trunk it becomes the wood; whereas when it is a part of the tree one calls it as tree, which has life in it. Thus the Tree of the Cross is delineated as the Wood of the Cross, i.e., the life-giving-one in the Diatessaron's gospel harmony. The symbolism of the wood as the life-giving-one is seen from the time of creation in the Bible. For Issac was the tree or bush a life giving one as the lamb was caught up in it at the time of sacrifice as Abraham took him to the mount Moriah (Gen. 22: 1-13); for Jacob the wood and the branches are the ones that quenched the thirst of the animals (Gen. 30: 37-42); and the fruit of the trees has their existence because of the wood.⁶⁵⁵ Thus, in the case of mankind the wood on the tree of the cross became the source of life and growth for the body and soul. Redemption,

⁶⁵⁰ Cf. EPHREM, Comm. Diat. 10,14 (JSSS 2,322; MCCARTHY); BECK, Hymnen de Nativitate, 59.

⁶⁵¹ Cf. EPHREM, Comm. Diat. 21,2 (JSSS 2,317; MCCARTHY).

⁶⁵² Cf. *ibid.*

⁶⁵³ Cf. APHRAHAT, Dem. IV (Patr. Syr. I, 4,5).

⁶⁵⁴ Cf. BEDJAN, Paul (ed.), *Homiliae selecta*, vol. 3, Paris – Leipzig 1907, 192.

⁶⁵⁵ Cf. EPHREM, Comm. Diat. 21,2 (JSSS 2,317; MCCARTHY).

thus, becomes an emancipation of the dead from Sheol letting the dead encounter God.

In the teaching of Addai, the Apostle deals with the theme of descent into Sheol within the framework of the entire economy of salvation centered on the Incarnation, Crucifixion and Descent into Sheol.⁶⁵⁶ Mar Narsai sees descent into Sheol as the stirring up of the senseless towards life at the right time of salvation and the thousands among the dead began to move towards the destiny of meeting God, from the pit and captivity of lifelessness and at this time the hope of resurrection was enkindled towards those without hope.⁶⁵⁷ Ephrem deals with the theme of Sheol as part and parcel of the salvation plan when he says, “From on high he came down as Lord, from the womb He came forth as a servant – Death knelt before Him in Sheol, and Life worshipped Him in his resurrection. Blessed is His victory.”⁶⁵⁸

Thus, Ephrem sees descending into Sheol as part of the entire messianic history and fulfillment realized at a threefold stages such as at the time of Incarnation as a servant, at the time of Baptism in Jordan and the Descent into Sheol leading to the glorious victory of life over death at the time of Jesus’ resurrection. The incarnation of Jesus is interpreted by Aphrahat as the conquering of Sheol. Jesus, as the redeemer overcomes the powers of Sheol in his Crucifixion and in the Resurrection event, in his descent into Sheol and at the time of Baptism in Jordan.⁶⁵⁹

Ephrem’s symbolic presentation of images and symbols could be made clear by means of a diagram as devised by R. Murray in his theory on Symbolisms. In the Old Testament, God has spoken to us through Prophets, signs and symbols and in the fullness of time, he revealed Himself in his Son (Heb. 1:1). To come to the realization of the right image of God, the symbols and imageries are important to

⁶⁵⁶ Cf. HOWARD, George (tran.), *The Teaching of Addai*, Ann Arbor/MI 1987, 17f.

⁶⁵⁷ Cf. MCLEOD, Narsai’s *Metrical Homilies*, 154f.

⁶⁵⁸ EPHREM, *Hymnen de resurrectione* 1, 8; BROCK, Sebastian, *The Harp of the Spirit. Poems of Saint Ephrem the Syrian*, Cambridge 2013, 37.

⁶⁵⁹ Cf. VOGEL, August, *Die Scheolsvorstellungen Afrahats*, in: OS 27 (1978) 46 – 48, here: 46. This study is made by Vogel in his unfinished doctoral Dissertation due to his early death in 1972. His study was based upon an early Syriac Literature of the *descensus ad inferos*.

follow the revelation of God as the Holy One, who is Omnipotent and Transcendent.⁶⁶⁰

As the diagram denotes, the distance between God and mankind being reduced as the revelation of God was made tangible in the Incarnation and then in its fulfillment through the cross of Christ and its victory. Hence, in the liturgy of the Church and in particular in the Eucharist, we are invited to an interpersonal relationship as the community in worship at a time when God himself reveals to us personally in Jesus Christ. Symbols, types and similes all work both horizontally and vertically to bear link between the Old and New Testaments and between the creation and the heavenly which unfolds the mystery that has been hidden and revealed in Christ.⁶⁶¹ The following diagram is as designed by Robert Murray in his Theory of Symbolism in St. Ephrem's Theology.

⁶⁶⁰ Cf. VAVANIKUNNEL, George (ed.), A Study on the Syro-Malabar Liturgy, Changanacherry 1976, 3.

⁶⁶¹ Cf. Brock, The Harp of the Spirit, 15.

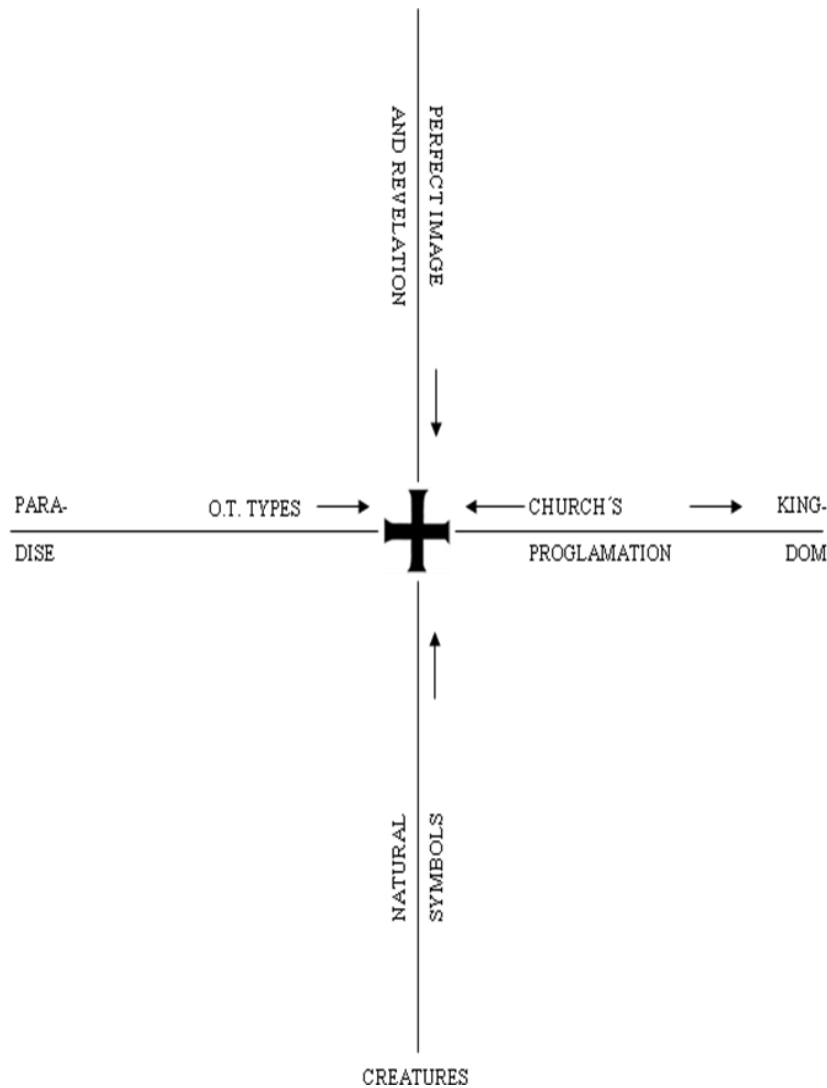


Fig. 3 Horizontal and Vertical Axes⁶⁶²

This double dimension of horizontal and vertical axes converge at the center and justifies Ephrem's view of Descent into Sheol and its conquest as part of the entire salvific plan of God and the global messianic action beginning with the divine revelations throughout the history and time, incarnation and culminating in the resurrection. The point of convergence or intersection in the diagram is the incarnation, death and resurrection of Jesus as he is the perfect image and likeness of God, the Lord of symbols,⁶⁶³ existing from the beginning to the end (*Alpha and Omega*) – towards which the Church and the whole of creation keep moving.

⁶⁶² MURRAY, Robert, *The Theory of Symbolism in St. Ephrem's Theology*, in *Parole de l'Orient*, 6 (1975 -1976), 1 –19, here: 7.

⁶⁶³ Cf. *ibid.*

Here we could raise a question, whether man is merely one among many symbols or is he an Image of God sharing the likeness and image of God? The answer we find in the very beginning of the creation narrative in the book of Genesis. Man is made as the crown of creation and he is created in the image and likeness of God to increase and multiply, to fill the earth and conquer it (Gen. 1:27-28). He is not the prototype or a photographic image of God, but as Narsai calls it, an image more in tune with the sense of a symbol and it is the means, medium and language in the expression of experiential faith.⁶⁶⁴ Having created man in his own image and likeness, “the Creator willed to call it [the soul] and the body His image.”⁶⁶⁵ Thus in the understanding of Narsai the “Image”, of man consists in the whole existence of man, i.e., the composition of both body and soul.⁶⁶⁶

The symbol on the other hand could be summarised as having three main characteristics such as the capacity to participate in the nature and power of the object it signifies, a symbol is able to reveal more about the nature and other elements of the object and finally the symbol unfolds: “deeper insights into the reality not only of its object but of the individual being moved by it”.⁶⁶⁷ Thus, man as the image of God assumes more responsibility to reveal to the world who the creator or God is and Narsai puts it so clearly in his 6th homily that man by his very appearance as the image of God – manifests God’s supremacy and power, and by his exterior elements manifests the beauty and glory of God who created him.⁶⁶⁸ We also have to keep in mind that the usage of images and symbols are of great importance in the eastern theology and the Syriac speaking world as to the understanding of faith. It is for various reasons like biblical usage of images and symbols, as part of the rich cultural treasure, which the Syriac Churches imbibed from the Judeo-Christian tradition and as a means of resistance against the Greco-Roman political and cultural advancement.⁶⁶⁹

⁶⁶⁴ MCLEOD, G. Frederick, Man as the Image of God. Its Meaning and theological Significance in Narsai, in: Theological Studies 42/3 (1981) 459–467, here: 459.

⁶⁶⁵ MINGANA, Alphonse (ed.), Narsai Doctris Syri Homiliae et Carmina, vol 2, Mosul 1905, 251; Transaltion is taken as cited by MCLEOD in his article on “Man as the Image of God...” as cited above.

⁶⁶⁶ Cf. MCLEOD, Man as the Image of God, 459.

⁶⁶⁷ TILLICH, Paul, The Dynamics of Faith, New York 1957, 42.

⁶⁶⁸ Cf. MCLEOD, Man as the Image of God, 72.

⁶⁶⁹ Cf. KARIM, Cyril Aphrem, Symbols of the Cross in the Writings of the Early Syriac Fathers, Piscataway/NJ 2004, 3.

Thus, Symbols and Images do have an ultimate relationship with the destiny it represents. God created man and called him Adam, an image of His existence and majesty in a metaphorical sense and everything created by Him is not equal to him, but greatly inferior to His omnipotence and divine essence.⁶⁷⁰ Hence the theology of symbols is a means to reveal and teach the unseen, omnipotent ineffable reality as they are the point of convergence and the meeting point between the realms that are seen and unseen. Since Christ has revealed to us his Father in the fullness of time, He becomes the perfect image and expression as shown in the diagram of our discussion.

Besides, through His incarnation Christ is consubstantial [one in being] with the humanity and becomes the perfect and ideal symbol of the perfect human being, which was the status of Adam and mankind before the fall in the Paradise.⁶⁷¹ Jesus the pre-existing Word as John in his prologue puts it, assumed the form of a human. “He who was so, was eternally with the Father.”⁶⁷² He, the Word, becomes the perfect Image of God and the majesty of the glory of God and he is our “Lord and God”, as the one of the central themes in liturgy of the Hours and in the Eucharist as in the singing of the hymn Lord of all (*Lākū-Mārā*) and in the *Ghantā* of the anaphora of the *qurbānā*. The ‘Lord of all’ hymn is also sung in the evening (*Ramšā*) prayer.

3.4.4.2.1 Sheol in the Biblical Perspective

The reference to the Tree of the Cross and Sheol (Hades) are used frequently in the liturgy during the period of resurrection.⁶⁷³ In the responsorial hymn of the day of resurrection, is sung that the Lord did not abandon my soul in the depths of Sheol (Ps. 16:10).⁶⁷⁴ From the biblical perspective the reference to the gate of Sheol (*tar‘ê da- šyôl*) is seen when Jesus encounters Peter saying, “You are Peter

⁶⁷⁰ Cf. MCLEOD, G. Frederick (ed.), Narsai’s Metrical Homilies on the Nativity, Epiphany, Passion, Resurrection and Ascension (PO 40), Turnhout 1979, 39; MCLEOD, Man as the Image of God, 459.

⁶⁷¹ Cf. KARIM, Symbols of the Cross, 5.

⁶⁷² GIBSON, Dunlop Margaret (ed.), The Commentaries of Isho’dad of Merv, Vol.1 (HS 5), Cambridge 1911, 214.

⁶⁷³ Cf. Divine Praises, 259f.

⁶⁷⁴ Cf. Supplementum, 89.

and on this rock I will build my Church, and the gates of Sheol (Hades) shall not overcome it” (Matt. 16:18).

The parallels are seen in the Narsai’s Metrical homilies, Ephrem’s Nisibene hymns, Odes of Solomon, Tatians’s Diatessaron, in the Homilies on the Resurrection by Jacob of Sarug and in the Aphrahat’s *Dimonstratio*. Nisibene Hymn 37 speaks innumerable of the life that disturbed the realm of of Sheol and is compared to the paradox of those afflicted with the barrenness in begetting a new life and those women who grieve over this painful situation, whereas Sheol rejoices because of her barrenness and emptiness of life.⁶⁷⁵ Death has been destroyed ever for through His generosity unto mankind, to take the bodies of corruption, His grace empowering us to put on the armour of incorruption.⁶⁷⁶ Being in the belly of the giant fish for three days, Jonah died, in fact by not dying in the real sense of death and remained incorrupt to preach to the Ninevites. “Out of my distress I cried out to Yahweh and he answered me; from the belly of Sheol I cried and you have heard my voice” (Jon. 2:3).

Thus, Jonah being raised to life from the abyss of the gates of Sheol is prefigured in the raising of Jesus from the dead. Thus, the symbol of Jesus’ death is depicted in Jonah around a thousand years earlier.⁶⁷⁷ The Son of Man will be in the heart of the earth, just as Jonah was in the fish (Matt. 12:40). Touching the bottom of the sea, remaining in the belly of the fish is a typological reference to the descending into Sheol by Jesus and as such redeeming mankind from the misery and travail caused by Adam.⁶⁷⁸ For, just as Jonah was three days in the depths of the sea, so too will the son of man be in the heart of the earth (Matt. 12:39-40). The Ninevites had two options either hearing the words of repentance from Jonah or fall prey to the lifelessness in Sheol. The Descent is symbolised by the victory over death and it stands for salvation wrought by Christ. From the life of Christ, the new life was breathed into the bones of those dead and death died within them. While speaking of the Descent into Sheol, Narsai demonstrates that Sheol as the sea which is

⁶⁷⁵ Cf. BÖER, Paul (ed.), *Hymns and Homilies of St. Ephraim the Syrian*, London 2012, 136.

⁶⁷⁶ Cf. *Odes of Solomon*, 15,8 (PS 2,68; CHARLESWORTH).

⁶⁷⁷ Cf. EPHREM, *Comm. Diat.* 11,3 (JSSS 2,176; MCCARTHY).

⁶⁷⁸ Cf. EPHREM, *Hymnen de Virginitate* 36,9; BECK, *Hymnen de Virginitate*, 132.

lifeless and a dungeon.⁶⁷⁹ Narsai further states that it is at this divine intervention and initiative that life was then imparted to those imprisoned souls in Sheol with the gift of redemption and mercy.⁶⁸⁰

At the time of Jesus' descent into Sheol according to Narsai that the house of the dead, life was imparted, announcing the hope of resurrection and new life to the dead breaking the wall built by death before the dead.⁶⁸¹ Christ at the dawn of resurrection broke down that wall and opened the way from mortality to immortality. The glory of Christ's resurrection is made present in Sheol, entlightning every depth of it and extinguishing the darkness to flee by breaking the doors of Sheol.⁶⁸² Thereupon, the dead rose up from the earth and began to praise and glorify Christ for having received redemption and salvation.⁶⁸³ At the glorious resurrection of Christ, was the defeat of Sheol, sin and death was fulfilled and His mercy is entreated upon us at whose resurrection the doors of Sheol were broken.⁶⁸⁴

Therefore, the powers of the Gates of Sheol shall rise up before Jesus at the time of resurrection, although death swallowed him for three days while remaining incorrupt.⁶⁸⁵ The region of death was conquered and the powers of darkness in Sheol were uprooted at the resurrection and the Mighty One rose up after three days of sleep subduing death and binding it in Sheol.⁶⁸⁶ Through the grace and glory of the resurrection of Christ the walls of Sheol have been destroyed and life and light began to flow into it, where darkness and grief existed resulting in the new creation of the world and promised his resurrection to his followers. "I am the resurrection and the life; he who believes in me will live even if he dies, and

⁶⁷⁹ Cf. McLEOD, G. Frederick, *The Soteriology of Narsai*, [unpublished Dissertation, PIO, Rome], 1968, 262f.

⁶⁸⁰ Cf. McLEOD, Narsai's Metrical Homilies, 92f.

⁶⁸¹ Cf. *ibid.*, 154f.

⁶⁸² Cf. *Breviarium II*, 35; MACLEAN, John Arthur, *East Syrian daily Offices*, Translated from the Syraic with Introduction, Notes and Indices and an Appendix containing the Lectionary and Glossary, Piscataway/NJ ²2003, 167f.

⁶⁸³ Cf. *ibid.*,

⁶⁸⁴ Cf. *Breviarium II*, 393; PATHIKULANGARA, Varghese, '*Os'ana* to Resurrection. The Holy Week Celebartion in the Syro-Malabar Church, Kottayam 1990, 204.

⁶⁸⁵ Cf. McLeold, Narsai's Metrical Homilies, 145.

⁶⁸⁶ Cf. KIRAZ, A. George (ed.), *Jacob of Sarug's Homilies on the Resurrection. Metrical Homilies of Mar Jacob of Sarug*, (Texts from Christian Late Antiquity 14), Piscataway/NJ 2008, 40.

everyone who believes in me will never die” (John 11:25). Aphrahat, the Persian sage sees an interrelation between Moses and Jesus:

Moses was their leader, but for us Jesus was leader and redeemer. Moses divided the sea for them and caused them to pass through. Our redeemer divided Sheol and broke its doors, when he went into its midst and opened them, and prepared a path before all those who would believe in him.”⁶⁸⁷

Moses as the leader of the Israelites divided the waters of the sea made it possible for the Israelites to pursue their goal towards the Promised Land after escaping from the hands Pharaoh. And now Jesus the new Moses – separated Sheol and broke down its doors⁶⁸⁸ preparing a way towards the eternity.⁶⁸⁹

3.4.4.2.2 Gates and Bars of Sheol

On the day of resurrection the guards who guarded the tomb could not prevent the event of resurrection and the uprooting of the bars of Sheol (*mûklê da- šyôl*), i.e., Death and Satan.⁶⁹⁰ Thus the gate of life emanates from the bars or gate of death. In the teaching of Addai we read that Jesus by his descent into Scheol broke the bars of death, “went down to the house of the dead (*beyt mîlâ*’), broke through the barrier which had never been broken through before and gave life to the dead by being himself killed”.⁶⁹¹ The references of bars and gates are seen at different occasions in the Bible. In the book of Judges we see Samson tearing up the gates of Gaza and the bars of the town as the enemies surrounded and kept watch for him at the gate of town (Judg. 16: 2-3). “For he shattered the bronze and cut the bronze or iron” (Ps. 107:16). Again in the books of Isaiah and Nehemiah we come across such references: “I will shatter bronze gateways and cut the iron bars” (Isa. 45:2). In the book of Nehemiah we see Hanun and the inhabitants of Zanoah repairing the valley Gate and restoring it and set its doors, bolts and bars in place (Neh. 3:13). In the Syriac Diatessaron in Matt. 16:18 it is not gates of hell, but

⁶⁸⁷ Demonstratio 12, 8 (Patro. Syr. I, 524. 3-7); Translation from NEUSNER, Jacob, Aphrahat and Judaism: The Christian Jewish Argument in the Fourth-Century Iran (Studia Post-Biblica 19), Leiden 1971, 36.

⁶⁸⁸ Demonstratio 12, 8 (Patro. Syr. I, 524. 1-7).

⁶⁸⁹ Cf. LIZORKIN, Eliyahu, Aphrahat’s Demonstrations. A Conversation with the Jews of Mesopotamia, (CSCO 129), Lovanii 2012, 113.

⁶⁹⁰ KIRAZ, (ed.), Jacob of Sarug’s Homilies on the Resurrection, 8.

⁶⁹¹ HOWARD, George, The Teaching of Addai (Early Christian Literature Series 4), Missoula 1981, 17.

bars are used.⁶⁹² Robert Murray is of the opinion that the change could be in the light of the Exegesis in the New Testament or it is possible that a word is changed to highlight another meaning or to serve the allegorical connotation for poetic style.⁶⁹³

Thus, for Ephrem in his Exegesis in his scriptural commentary *Evangile Concordant* refers to the waters of the flood in the book of Genesis that destroyed those who did not do penance like Noah; whereas in the Diatessaron use of *mûklê*, i.e., bars is on the defensive side to refer to the “bars of Sheol” in Matt. 16:8 in the context of the house built on the rock – meaning that the bars of Sheol shall be powerless against the Church built on the rock (Peter) and the final eschatological victory brought by Christ over Satan and death.⁶⁹⁴ The usage of the bars (*mûklê*), and the gates (*tar‘ê*) are seen in the patristic writings such as the Gospel Harmony of Diatessaron, Narsai’s Metrical Homilies and in the Odes of Solomon.

In the Odes of Solomon it is said that Christ opened the doors which were closed and breaking the bars (*mûklê*) of iron. “And from there He gave me the way of His steps, and I opened the doors which were closed; and I shattered the bars of iron, for my own iron(s) had grown hot and melted before me.”⁶⁹⁵ Aprahat in his Demonstration speaks of the bars of Sheol: “He entered Sheol and brought out its prisoners; he strove with the evil one and triumphed over him; he trampled on him and broke his footholds and despoiled his possessions; he broke his doors and shattered his bars....”⁶⁹⁶ Ephrem in his Nisibene Hymn makes reference to both the gates and the bars of Sheol: “Sheol fondled his treasure, the store of all bodies. His gates and also his bars he made fast in his confidence.”⁶⁹⁷ At another place in the Nisibene Hymn he uses the term “gate” in the description on death and Sheol: “I will haste and will close the gates of Hell, before this Dead, Whose

⁶⁹² Cf. MURRAY, Symbols of Church and Kingdom, 228.

⁶⁹³ Cf. *ibid.*, 229.

⁶⁹⁴ Cf. *ibid.*, 231.

⁶⁹⁵ Odes of Solomon, 17, 9-10 (PS 7,75; CHARLESWORTH).

⁶⁹⁶ Dem. XIV, (Patro. Syr. I, 652, 7-10). As cited in MURRAY, Symbols of Church and Kingdom, 234.

⁶⁹⁷ EPHREM, Carmina Nisibena 43,5; BECK, Des Heiligen Eprem des Syrsers Carmina Nisibena (CSCO 240), Louvain 1963, 41. As cited in MURRAY, Symbols of Church and the Kingdom, 235.

death has spoiled me... a medicine of life has entered into Hell, and has restored life to its dead.”⁶⁹⁸ These parellels show that it is ultimately Christ who is victorious over Death and Satan and it is Christ who is the conqueror of death and we are exhorted to trust in his power.

3.4.5 Death Opening up the Way to the Kingdom of Heaven – 4th Friday 'Onita d-Ramsâ'

<p>[1] .ܠܬܝܬܝܩܬܐ ܕܡܪܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ</p>	<p>[1] Where is your victory O killer death – the mortals shall say.</p>
<p>[2] ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ</p>	<p>[2] For behold your power has perished from us by one of us who conquered death and paved the way to the kingdom.</p>
<p>[3] ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ</p>	<p>[3] In the place in which the death has perished, the will of the Creator rules over it.⁷⁰⁰</p>

The content of this prayer is dominant in the liturgical texts throughout the seven weeks in the period of resurrection.⁷⁰¹ The Anthem of Mysteries of the Resurrection Sunday sings that the resurrection of the Lord is the beginning of our life manifested in the glory and power of God.⁷⁰² The source of this prayer is to be seen in the acclamation of life over death as expressed by Paul in his hymn of triumph – “Death is swallowed up in victory. Death where is your victory? Death where is your sting?” (1 Cor. 15:55). The opening of the way to the kingdom of the righteous and just is made possible through Jesus Christ in his resurrection and through him the grace is made greater and so grace will reign to bring eternal life (Rom. 5:17).

Through the resurrection of Jesus from the dead, death is not something perishing, but it is an entry towards the kingdom of heaven and its bitterness is torn apart to make it sweet as that of honey as Ephrem compares death in his 13th hymn on the

⁶⁹⁸ EPHREM, *Carmina Nisibena* 36,14; BÖER, A. Paul (ed.), *Hymns and Homilies of St. Ephrem the Syrian*, Buffalo 1986, 134.

⁶⁹⁹ *Breviarium II*, 475.

⁷⁰⁰ My own anslation.

⁷⁰¹ Cf. *Divine Hours*, 304.

⁷⁰² *Supplementum* 87; *The Syro-Malabar Qurbana* 176; PATHIKULANGARA, *The Crown of the Year*, vol. 2, 4.

within the pit of Sheol.⁷⁰⁸ The second part of the hymn ends with the Trisagion, i.e., three times holy and reflects the biblical and angelic hymn from the book of Isaiah (Isa. 6:3). The term *kaynā* means the nature or natural disposition⁷⁰⁹ and corresponds to its Greek counterpart *physis* to refer to the common elements existing in the members of the species.⁷¹⁰

This hymn has its reflection and parallelism in the Resurrection–Hymn (*Lākū – Mārā*) of the qurbānā, “Lord of all, we thank you and glorify you Jesus Christ; you are the reviver of our bodies and the merciful Saviour of our souls.”⁷¹¹ This Resurrection Hymn is a celebrated and well known one in the East Syriac liturgical family and is known as the ‘Song of Adam’ and is believed to be the hymn sung by those who rose up with Christ, while coming out of their tombs.⁷¹² The central theme of this hymn is that it proclaims Christ as the means and source of resurrection⁷¹³ and it is known for its theological depth in the salvation history, i.e., the Resurrection of the Lord and as such placing the hymn among the eucharistical landmarks of the Church⁷¹⁴ and one comes across this hymn in the liturgical and sacramental celebrations except that of the *Lelijā and Saprā*.⁷¹⁵

The *Lākū Mārā* (Lord of all) hymn was already well known in the Church during Qatraya’s time in the 7th century and is believed to have originated from Mar Babai (498–502) as seen in the ‘*Onitā*’ of Ghevarhese Warda.⁷¹⁶ It refers to the Lordship of Christ and is addressed to Christ with the expression, “Lord of all, –

⁷⁰⁸ Cf. MCLEOD, Narsai’s Metrical Homilies 93f; MCLEOD, G. Frederick, Man as the Image of God. Its meaning and Theological Significance in Narsai, in: TS 42 (1981) 458–468, here: 464.

⁷⁰⁹ Cf. PAYNE, Smith, A Compendious Syriac Dictionary, Oxford 1979, 213.

⁷¹⁰ Cf. CHEDIATH, Geevarghese, The Christology of Mar Babai the Great OIRS 49), Kottayam 1982, 86.

⁷¹¹ Breviarium II, 4; PATHIKULANGARA, Resurrection, 64; Missale iuxta Ritum Ecclesiae Syrorum Orientalium id est Chaldeorum, Mossoul 1901, 10; The Syro-Malabar Qurbana, 28.

⁷¹² Cf. GOLLANCZ, Hermann, The Book of Protection. Being a Collection of Charms now edited for the first Time from Syriac Mss, London 1912, xxv, lxi; PATHIKULANGARA, Resurrection Life and Renewal, 62.

⁷¹³ Cf. CONNOLLY, Richard, (ed.), Expositio Officiorum Ecclesiae Georgio Arbelensi vulgo Adscripta, (CSCO 91), Rome 1913, 133f.

⁷¹⁴ Cf. JAMMO, S. Hermiz, La structure de la messe chaldeenne, du debut jusqu a l’anaphore: Etude historique (OCA 207), Roma 1979, 86.

⁷¹⁵ Cf. MATEOS, Lelijā– Saprā, 490.

⁷¹⁶ Cf. KELAITA, E. Joseph, ‘*Onitā*’ of Ghevarhese Warda on the Catholicos Patriarch of the East, in Kelaite (ed.), Ebedjesu Sobensis, Liber Margaritae, Mosul 1924, 93–97, here: 95; CHITILAPPILLY, Johnson, Mdabbranuta: The Divine Dispensation of our Lord in the Holy Qurbānā of the East Syrian Tradition (OIRSI 226), Kottayam 1999, 106.

whos is the source of life and salvation of all”.⁷¹⁷ This Resurrection hymn concludes the *enārxis*,⁷¹⁸ the introductory part of the *qurbānā* beginning with the *Pûqdankōn* (your commandment) by the priest asking the community. The worshipping community replies that we are gathered at the command of Christ to offer this *qurbānā*.⁷¹⁹ Thus, the resurrection theme as the central part of the redemptive and salvific plan of God in the whole of economy of salvation is brought to light in the beginning part of the liturgy after the *Hūllālā*. When the hymn is sung the veil of the sanctuary is opened followed by the incensing of the sanctuary and then the worshipping community by the deacon. It is sung twice with the verses from the psalms in between and praise and glory to the triune God is chanted before the second singing of the hymn by the choir.⁷²⁰

This ‘*Onitā*’ according to George of Arabel symbolizes the revelation of our Lord at Jordan during the baptism and rejuvenate in us the hope of his coming again and will resurrect us and thus it sings: “You are the quickner of our bodies and the gracious Saviour of our souls”.⁷²¹ Thus the *Qurbānā* here lays emphasis on the apostolic witnessing of the resurrection of Christ and it is permeated in the whole of liturgical life with the hope of our resurrection at the Parousia⁷²² and the hope of the glorious coming of Christ (1 Thess. 4:16-17).

Before the veil is opened and the hymn is sung the celebrant blesses the incense from the *bemā* in the name of the trinity, entreating to breeze among the faithful the soft and sweet fragrance of God’s love so that they may be worthy to welcome Christ at his coming in his Church adored with the bridal veil referring to the ‘Church crowned like a spouse’.⁷²³ The sanctuary (ܥܕܢܐ) and the nave (*ḥaīklā*) represent the heaven and earth and the altar (ܥܕܢܐ) is referred to both the throne⁷²⁴ of God and the sepulcher of our Lord. The beautiful prayer of the incensing before the rite of fraction and consignation in the Malabar *Qurbānā*

⁷¹⁷ MANIYATTU, Paul (ed.), *East Syriac Theology an Introduction*, Satna 2007, 167.

⁷¹⁸ Cf. PATHIKULANGARA, *Resurrection*, 63.

⁷¹⁹ Cf. *Taksā d-qūdā šā*, Alwaye 1960, 1.

⁷²⁰ Cf. *The Syro-Malabar Qurbana*, 28.

⁷²¹ MANNORAMPARAMBIL, Thomas, *Holy Qurbana from Lakumar to Trisagion*, Pastoral Aspect, in: CO 25/1 (2004) 31–43, here: 38.

⁷²² Cf. MANNORAMPARAMBIL, *Holy Qurbana*, 39.

⁷²³ Cf. *Syro-Malabar Qurbana*, 25f.

⁷²⁴ Cf. *ibid.*, 21

attests both these references to the ‘Sepulchre and the Throne of our Lord’. It prays: “O Lord, our God make fragrant this altar erected in the likeness of the sepulchre of Christ and propitiatory body and blood”.⁷²⁵ Besides after the sealing prayer the celebrant takes leave of the altar which is also referred as the sepulchre of our Lord. Thus, having seen the threefold symbolisms of the Altar one has to see the importance of the *Lākū – Mārā* (ܠܚܐ ܡܪܐ) hymn in the Qurabānā and the incensing from the sanctuary to the nave during this hymn.

It symbolizes the heaven and earth being filled with the divine holiness.⁷²⁶ It is a sign of forgiveness of sins and a sign of grace of God (Num. 16:41-48). It is an expression of the sweetness of the love of Christ,⁷²⁷ devotion, respect and reverence toward God.⁷²⁸ Gabriel Qatraya sees the fragrant incense as the symbol of joy that is promised to those who keep the commandments of God and believe in him.⁷²⁹ The same rite is repeated in the liturgy of the Ramšā during the hymn of incensing (*aîk eṭrâ*) during which the veil in the Church is open.⁷³⁰ “And the smoke of the incense, with the prayers of the saints, rose up before God from the hand of the Angel” (Rev. 8:4). The Psalmist sings: “My prayers rise like incense, my hands like the evening sacrifice” (Ps. 141:2).

3.4.7 From the Feast of Resurrection Sunday taken from the Order of Mysteries

<p>ܠܚܐ ܡܪܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܠܚܐ ܡܪܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܠܚܐ ܡܪܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܠܚܐ ܡܪܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ⁷³¹</p>	<p>All of you who were baptized in Christ have put on Christ from water and Spirit, so that you may reign with Him in the heavenly abode.</p>
--	---

⁷²⁵ KANDATHIL, George, Syro-Malabar Missal. A new English Translation of the restored Qurbana with the first Anaphora namely the Anaphora of the Blessed Apostles Mar Addai and Mari. Doctors of the East, Ernakulam 1963, 66; The Syro-Malabar Qurbana, 99.

⁷²⁶ Cf. MANNORAMPARAMBIL, Holy Qurbana, 40; VAVANIKUNNEL, George (ed.), A Study on the Syro-Malabar Liturgy, Changanacherry 1976, 133.

⁷²⁷ Cf. The Syro-Malabar Qurbana, 25.

⁷²⁸ Cf. PATTAPPILIL, Francis, Ente Ormakai. Visudha Qurbana oru Padanam [In Remembrance of Me. A Study of Holy Qurbana] (DS 84), 2013 Kottayam, 43.

⁷²⁹ Cf. BROCK, Gabriel of Qatar’s Commentary, 207.

⁷³⁰ Cf. Divine Praises, 3.

⁷³¹ Breviarium II, 391; My own translation is given in English in the column opposite.

This hymn is the Anthem of the Rails *d-Qankê*’ from the *Qurbânâ*’ after the *Ramšâ*’ on the Great Saturday.⁷³² The text is directly related to the letter of St. Paul to the Galatians –“all of who baptized into Christ have put on Christ” Gal. 3:27); and to John’s gospel referring to the rebirth in water and the spirit. The hymn celebrates the victory over death and stresses on the aspect of the joy of resurrection, i.e., the sharing of life and connects it with Baptism and Resurrection. Baptism is here emphasised by Paul as the gateway to resurrection and is a partaking in the death and resurrection of Christ. “Water and Spirit”, are being referred to in the context of the conversation of Jesus with Nicodemus. “Unless a man is born through water and the Spirit, he cannot enter the kingdom of God” (John 3: 5). The reception of Baptism with repentance is well exposed by Peter in the Acts of the Apostles: “You must repent, and every one of you must be baptized in the name of Jesus Christ for the forgiveness of sins and you will receive the Holy Spirit” (Acts 2:38).

When Paul speaks of putting on Christ, he means the personal life of the Christian exhorting those who have not put on Christ, and also have not baptized into Christ. Putting on Christ could be interpreted at two levels. One is at the peripheral level of having received the sacrament of Baptism and having no grace, i.e., only the reception of the sacrament and no grace conferred as it is forfeited by sin and evil; and the second is at the objective point of view of being oriented towards the sanctification of one’s life.⁷³³ It is compared to silver and gold. They are different in nature but when exposed to heat in the furnace they both have mass, with a difference that one gets the fiery colouring.⁷³⁴ Hence, “it is that those who put on Christ with faith glow with the brightness of the Holy Spirit.”⁷³⁵ Baptism is the wearing of Christ and such references have been made and explained in detail in the earlier section of this work.

⁷³² Cf. PAYNGOT, Chals, Liturgical Year, in: *Kathioli* 12/5 (1973) 22–30, here: 27 [Malayalam].

⁷³³ Cf. LEVY, Ian Christopher (ed.), *The Bible in Medieval Tradition*. FS H. Lawrence BOND, Grand Rapids – Cambridge 2011, 105.

⁷³⁴ Cf. *ibid.*

⁷³⁵ *Ibid.*

It is the “putting on Christ”, *la-Mesiha’ lbestôn*⁷³⁶ (Gal. 3:27), i.e., the one baptized in Christ is fully united and transformed into Christ becoming a new being and a new creation in Jesus (Eph. 4:24; Col. 3:10). He transcends all earthly and human barriers and enters into a special union with Christ, a new existence in Jesus as we read: “all baptized in Christ, you have all clothed in yourselves in Christ, and there are no more distinctions between Jew and Greek, slave and free, male and female, but all of you are one in Christ Jesus” (Gal. 3:28). The sacrament of baptism gives birth to the sons and daughters of the Church making their bodies the dwelling place of the Spirit of God (1 Cor 6:19) and they manifest the Church, growing in an awareness of the heavenly Church modeled and founded by Christ and his apostles.⁷³⁷ The heavenly abode recalls the pretaste of the eschatological experience by sharing and participating in the life of the resurrection of Christ, i.e., the life of the Spirit *l-hād Rûhā’* (1 Cor. 15:4).

This hymn is partially seen in the Anthem of the Mysteries ‘*Onitâ’ d Ra’ze*’ of the New Sunday⁷³⁸ [Sunday after the Resurrection]. This is the hymn sung when transferring the gifts to the altar in the *Ra’zâ’ Qurbānâ’*, e.i., the most solemn celebration of the Eucharist.⁷³⁹ The joy and happiness with the new life in Jesus in the event of the Resurrection is reflected in this hymn taking us to the blissful experience recalling and meditating the earthly life of Jesus having its culmination in his Resurrection.

Conclusion

Thus so far the section on the Mysteries of Christ comes to an end. They are called the mysteries of Christs because it directly addresses the saving events in the economy of salvation and then the shift takes place toward the Mysteries on the Church in the Liturgical Year.

⁷³⁶ Cf. PATHIKULANGARA, Resurrection, Life and Renewal, 158f.

⁷³⁷ Cf. BROCK, Sebastian (trans.), The Syriac Fathers on Prayer and the Spiritual Life. GS Militza ZERNOV, Kalamazoo/MI 1987, 43.

⁷³⁸ Supplementum Mysteriorum, 96.

⁷³⁹ Cf. PODIPARA, Placid, The Restoration of the Syro-Malabar *Qurbānâ’* with Its Accessories, Pro Manuscripto, Rome 1960, 8.

Part III – Mysteries on the Church

3.5 Weeks of the Apostles (*Šlīhē*) and Summer (*Qaiṭā'*)

The economy of salvation is remembered and celebrated in the Liturgical Year and is divided into two periods from the annunciation to the ascension, that deals with the Mystery of Christ himself and the period of Pentecost to the dedication of the Church, which deals with the Mystery of life and sanctification of the Church.⁷⁴⁰ Hence, the liturgical period of Pentecost according to Brik-Išo⁷⁴¹ takes into account the descent of the Holy Spirit upon the disciples in the Upper Room, their preaching of the gospel and the consequences they had to face are recalled in it.⁷⁴²

Thus the period of the Apostles and the following period of Summer are mutually interrelated as both of them have the Apostles at its center. The feast of the twelve Apostles is celebrated at the end of the Weeks of the Apostles and at the beginning of the Weeks of Summer, (the last in the period of the Apostles and the first in the Summer).⁷⁴³ Both these periods follow the seven week principle and at times the sixth and seventh Sunday of the Summer are to be celebrated together in order to keep the 1st Sunday of Elias and Cross before the feast of the Cross on 14th September.⁷⁴⁴ The Period of Apostles is considered to be a period of preparation for the feast of the commemoration of the Apostles, while the Weeks of Summer (*Qaiṭā'*) is said to be the extension of that feast.⁷⁴⁵ However, in the Summer traces of preparation with penance for the final judgment and the second coming of the Lord with eschatological approach are to be seen together with the feast of the Transfiguration on 6th August.⁷⁴⁶

The period of Pentecost begins with the feast of Pentecost Sunday as the fulfillment of the resurrection event and happenings as an aftermath of it. It is the

⁷⁴⁰ Cf. YOUSIF, Petros, An Introduction to the East Syrian Spirituality – liturgical, ecclesial and theological Dimensions, in: Augustine THOTTAKARA (ed.), East Syrian Spirituality, Bangalore 1990, 1–96, here: 50.

⁷⁴¹ Fourteenth Century Liturgy Commentator.

⁷⁴² Cf. MATEOS, Lelya-Şapra, 462.

⁷⁴³ Supplementum, 124; Ordo Celebrationis, 54.

⁷⁴⁴ Cf. PATHIKULANGARA, The Liturgical Year, 189.

⁷⁴⁵ Cf. KANNOOKADAN, Pauly, The East Syrian Lectionary. An Historico-Liturgical Study, Rome 1991, 196.

⁷⁴⁶ Cf. Supplementum, 126; MATEOS, Lelya-Şapra, 267.

outpouring of the Spirit as promised to the disciples by Jesus himself. “And now I am sending down to you what the Father has promised” (Luke 24:49). Luke presents here the command of Jesus to the disciples to stay in Jerusalem, until they are clothed with the power from on high. The Evangelist John speaks of the sending of the Spirit of God as the one who witnesses Christ. “When the Advocate comes whom I shall send to you from the Father, the spirit of truth who issues from the Father, he will be my witness” (John 15:26). The purpose of choosing the disciples was so they could with him and then to be sent out to preach and to heal the sick and to pray over them (Mark 3:14-15). The term *Šlîḥā*⁷⁴⁷ stands for the one who is sent and thus this period of liturgy with seven weeks is known as the period of Apostles. The fulfillment of the promise of Jesus to the disciples and the fruits of the Spirit of God in the proclamation of the apostles are seen during the seven Weeks of the Apostles.

3.5.1 Seven Week Motifs

It is to be noted that not all seasons have the seven week system depending on the falling of the date of Easter. In the beginning for example the Period of Annunciation–Nativity has four Sundays before Christmas and another one or two more Sundays after the feast of Nativity to the feast of Epiphany. In the end, in the weeks of the Dedication of the Church there are only four week duration in imitation of the four tabernacles being dedicated in the Old Testament before passing on to the next season in the liturgical circle. Although the ideal is seven weeks each, in practice it is sometimes four in the beginning and in the end except for Fast, Resurrection and Apostles.⁷⁴⁸ John Moolan is of the opinion that this variation occurs from the arrangement initiated by Išo‘yahb III to apply the seven week principle in other liturgical seasons as seen above.⁷⁴⁹ The anonymous author, George of Arbêl († c. 990)⁷⁵⁰ attests the importance of seven week motif

⁷⁴⁷ *Šlîḥā* comes from the Syriac root *šlāḥ* (ܫܠܚ) meaning to send. Cf. PAYNE, A Compendious Syriac Dictionary, 578.

⁷⁴⁸ Cf. MOOLAN, John, The History and Structure of the Syro-Malabar Liturgical Seasons, in: CO 25/1 (2004) 83–96, here: 92

⁷⁴⁹ Cf. *ibid.*

⁷⁵⁰ Cf. WRIGHT, William, A Short History of Syriac Literature, London 1894, 230; CONNOLLY, The Liturgical Homilies of Narsai, 75; PITTAPILLIL, Francis, The Exposition of the Church Mysteries. A Brief Analysis, in: CO 32/2 (2011) 86–103, here: 86. George was the metropolitan of Mosul and Arbêl in the fifth century to whom the authorship of the 9th century liturgical commentary [ECS] is ascribed as the clarity regarding the true authorship of this commentary

and ascribes seven events to seven Sundays symbolizing seven new beginnings in the salvation history in his liturgical commentary of Exposition of the Church Services [ECS] as follows:

- [1] .ܠܝܡܢܐ ܕܝܠܕܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ
 [2] .ܠܝܡܢܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ
 [3] .ܠܝܡܢܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ
 [4] .ܠܝܡܢܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ
 [5] .ܠܝܡܢܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ
 [6] .ܠܝܡܢܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ
 [7] .ܠܝܡܢܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ⁷⁵¹

[1] Hac die creatio incepit, et lux creata est;	[1] On this day creation began and the light was created;
[2] eadem testimonii tabernaculum Moysi est constitutum, quod utrumque saeculum significabat;	[2] on the same [day] the tent of testimony by Moses was erected, which signified both ages;
[3] eadem annuntiatus est Dominus noster;	[3] on the same [day] our Lord was announced;
[4] ea Salvator noster surrexit;	[4] on the same [day] our Savior resurrected;
[5] ea Thomam de resurrectione sua confirmavit;	[5] on the same [day] he assured Thomas of his resurrection;
[6] ea Spiritus in apostolos descendit;	[6] on the same [day] the Spirit descended on the Apostles;
[7] et eadem erit resurrectio nostra. ⁷⁵²	[7] and on the same day our resurrection will take place. ⁷⁵³

Thus, from the biblical perspectives, every important event mentioned falls on the first day of the week. As regards to the creation narrative it can be seen that God created the heavens and earth, he ordered the light to prevail over the darkness to divide the day and night on the first day of creation (Gen. 1:3-6). Moses, as per

on the services of the Church in seven *memre* [treatises] and hence the reference to the Anonymous Author George of Arabêl is used in the literary resources like [ECS].

⁷⁵¹ CONNOLLY, H. Richard, *Anonymi Auctoris Expositio Officiorum Ecclesiae*. Georgio Arbelensi Adscripta, (CSCO 64) Louvain 1962, 193.

⁷⁵² CONNOLLY, Richard (ed.), *Expositio Officiorum Ecclesiae*, (CSCO 91), Rome 1893, 154f; PUDUCHERRY, Ramsa, 200; MOOLAN, *The History and Structure of the Syro-Malabar Liturgical Seasons*, 93.

⁷⁵³ My own translation Cf. MOOLAN, *The History and Structure of the Syro-Malabar Liturgical Seasons*, 93.

the command from God, erected the tabernacle and placed the Ark of the Testimony [Covenant] there on the first day of the month (Exod. 40:16-17).

The Doctrine of the Apostles confirms the coming together of the community on the day of the Lord for worship, because it is on the first day of the week that Jesus rose from the dead (John 20:1-10), and on the first day of the week that the Lord manifested himself to the world [Annunciation to Mary – Luke 1:26-38], His Ascension was on the first day of the week, the event of Pentecost was on the first day of the week, and He will come again on the first day.⁷⁵⁴ Therefore, it is presupposed that the manifestation of the Lord in the world, being in the form of Annunciation to Mary is also referred to as the first day of the week. Thereby get this significant role as an event among the seven week or Sunday Principle in the East Syrian liturgical Calendar.⁷⁵⁵

3.5.2 First Friday of Apostles “Friday of Gold” – ‘Onita d-Mawtba’ of Leljâ of Gold Friday⁷⁵⁶

The first Friday of the Apostles is known as the Friday of Gold (*Aruwtâ’ d-Dahbâ’*). *Aruwtâ’* means the setting sun⁷⁵⁷ and is related to the darkness that prevailed over the earth at the crucifixion of Christ (Matt. 27:45). Thus, the first Friday of Pentecost gets the name Friday of Gold from the healing event of the lame man described in the Acts of the Apostles and this miracle happened on a Friday.⁷⁵⁸

⁷⁵⁴ Cf. CURETON, William, *Anceint Syriac Documents*, London 1864, 24f.

⁷⁵⁵ Cf. MOOLAN, *The History and Structure of the Syro-Malabar Liturgical Seasons*, 93; KANNOOKADAN, Pauly, *The East Syrian Lectionary. An Historico-Liturgical Study*, Rome 1991, 157.

⁷⁵⁶ Cf. *Divine Hours*, 380; *Breviarium III*, 87f.

⁷⁵⁷ Cf. PAYNE, *A Compendious Syriac Dictionary*, 426.

⁷⁵⁸ Cf. *Breviarium III*, 85f.

<p> ⁷⁵⁹ </p>	<p> [1] പത്രോസും യോഹന്നാനും ദേവാലയത്തിലേക്കു പോകും വഴി മുടന്തനായ ഒരുവനെ... </p>	<p> [1] When Peter and John were going to the temple at the ninth hour and they found a paralytic. </p>
<p> [2] പത്രോസ് പറഞ്ഞു, ഞങ്ങളുടെ പക്കൽ - സ്വർണ്ണമോ, വെ ള്ളിയോ നൽകുവാനില്ല. </p>	<p> [2] Simon Cepha looked at him and said to him: Gold or silver I have not to give you. </p>	<p> [2] Simon Cepha looked at him and said to him: Gold or silver I have not to give you. </p>
<p> [3] ദൈവം തന്നതായ ദാനം ഞങ്ങൾ നിനക്കു തരുന്നു. </p>	<p> [3] The gift which our Lord gave us, we also give to you. </p>	<p> [3] The gift which our Lord gave us, we also give to you. </p>
<p> [4] ഹീശോയുടെ നാമ ത്തിൽ എഴുന്നേറ്റു നട ക്കുക.⁷⁶⁰ </p>	<p> [4] O paralytic, in the name of Jesus, stand up, walk.⁷⁶¹ </p>	<p> [4] O paralytic, in the name of Jesus, stand up, walk.⁷⁶¹ </p>

This hymn comes in the series of hymns in the night prayer (*lelyâ*) and has its origin in the first miracle performed by the Apostles after Pentecost (Acts 3:1-10). The event of Pentecost gets a witnessing value and it is a sign that God's salvific plan is fulfilled and its fruit is to be reaped now. This is in expectation of the universal restoration at the *Parousia*, the second coming of Jesus (Acts 3:20-21).

This day gets the name Gold Friday because of the saying of Peter to the lame man at the Temple gate, "I have neither silver nor gold, but will give you what I have: in the name of Jesus Christ the Nazareth, walk" (Acts 3:6). As regards to the continuing works of the Holy Spirit even today through signs and wonders Philoxenus attests that the Apostles, martyrs and saints even after their death by way of honoring them and their relics is because of the indwelling and indelible power of the Spirit of God that they have received at their baptism and at their anointing.⁷⁶²

This miracle corresponds to the healing of the paralytic in the gospel of Luke (Luke 5:17-26) in style and structure, like the appearance of the sick in the scene, the intervention of the afflicted and being brought to the healing scene. The response or some external sign from the healed as an expression of gratitude and

⁷⁵⁹ Breviarium III, 87f.

⁷⁶⁰ My own translation.

⁷⁶¹ Ibid.

⁷⁶² Cf. BROCK, The Syriac Fathers on Prayer and the Spiritual Life, 122. Philoxenus likes to call the relics of the saints as the 'bones of the just'.

The hymn is fully placed in the context of the Pentecost event as described in the Acts 2:1-4. The Apostles spent ten days in the upper room after the Ascension, in prayer and fast expecting the descent of the Spirit, the Comforter, as promised by Christ.⁷⁶⁹ Just as Jesus started his public ministry with the descending of the Holy Spirit at his baptism in the Jordan (Luke 3:21-22), the ministry of the Church also begins with the outpouring of the Spirit upon those gathered in the upper chamber in Jerusalem. Pentecost as a harvest feast is seen in the Old Testament (Exod. 23:16) and later it was celebrated in commemoration of the giving of the covenant and law by God on Mount Sinai.⁷⁷⁰ It was the feast of Pentecost or feast of Weeks on the fiftieth day after Passover and one among the three pilgrimage feasts of Israel (Deut 16:16). The different theological motifs and themes that underlie in the prayers mentioned below shall be seen in detail in their relevance to the eucharistic texts.

3.5.3.1 Pentecost the Fulfillment of God's Salvific Plan

In the New Testament the Pentecost becomes the fulfillment of God's plan of salvation through the cross and resurrection and it gets new interpretation for the giving of the new law in the Spirit (Rom 8:2) and the law written on hearts with the Spirit of the living God (Jer 31:31-34; 2 Cor 3:2-6). As the tongues of fire came down upon them there the Spirit breathed forth a sweet odour that surpassed all the fragrance of the world.⁷⁷¹ This fragrance is called in the Malabar liturgy, the fragrant love of God, i.e., the Spirit of God that breathes on us and enlightens our souls with the knowledge of truth.⁷⁷²

⁷⁶⁹ Cf. BUDGE, Wallis Ernest (ed.), *The Book of the Bee. The Syriac Text from the Manuscripts in London, Oxford – Munich – Piscataway/NJ* 2006, 102.

⁷⁷⁰ Cf. KURZ, William, *Acts of the Apostles*, Grand Rapids 2013, 44.

⁷⁷¹ Cf. BUDGE, *The Book of the Bee*, 102.

⁷⁷² Cf. Syro-Malabar Qurbana, 26.

The descent of the Holy Spirit was the culmination of the mystery of Christ and He continues to work in today's world. Moreover, the descent of the Spirit today is in a tangible way visible and called upon in the epiclesis of the *Qurbānā*' as follows:

To come and rest upon this offering [*Qurbānā*] of your servants, and bless it and sanctify it that it may be to us, O my Lord, for the remission of debts, pardon of sins, and the great hope of resurrection from the dead and new life of heaven with all those who have found favour in Your presence.

773

Thus the active presence of the Spirit of God is very much present throughout the entire mystery of the Eucharist. It is the Spirit himself that makes the divine power visible in the sacraments leaving behind the marks of the life-giving realities beginning with the celebration of baptism and onwards in the life of an individual.⁷⁷⁴ Recalling the great and mighty deeds of the glorious and ineffable mysteries of salvation the epiclesis concludes with the praises, glory and honor to God. Thus the continuing and abiding presence of the Spirit in the celebration of the liturgy is very much attested and remains to be an ever-present action and a living experience in the Church.

3.5.3.2 Diverse Tongues and Drunkenness

The outpouring of the Spirit of God in the form of fiery tongues is followed by Peter's speech empowered by the Spirit (Acts 2:14-40), being accused for the drunkenness and he in return denies such accusation by eliciting the Prophecy of Joel, "I will pour out my spirit on all mankind" (Joel 3:5). Hearing of the diverse tongues at Pentecost signifies that God surpasses the barriers of all human divisions to make known His name and His intervention in the human history. This is opposed to the chaos and confusion in the biblical story of the building up of the tower of Babel (Gen 11:1-9) for power, dominance and security by ignoring the presence and reference to God and the event at Pentecost was a reversal of the

⁷⁷³ PATHIKULANGARA, *Qurbana*, 36 [Appendix]; Syro-Malabar *Qurbana*, 95; GELSTON, Anthony, *The Eucharistic Prayer of Addai and Mari*, Oxford 1992, 55.

⁷⁷⁴ Cf. YOUSIF, Pierre, *L'Eucharistie et le Saint Esprit d'après Saint Ephrem de Nisibe*, in: Robert FISCHER (ed.), *A Tribute to Arthur Vööbus. Studies in Early Christian Literature and its Environment, Primarily in the Syrian East*, Chicago 1977, 235–246, here: 235f.

Babel happening.⁷⁷⁵ In the Pauline way of expression, the gift of tongues is to be taken more inwardly than externally when he says, “Anybody with the gift of tongues speaks to God, but not to other people; because nobody understands him when he talks in the spirit about mysterious things” (1 Cor 14:2). The form of fiery tongues is the symbolic expression of the power of Christ on to the Apostles to give witness and to proclaim everything they have learned and seen in the entire ministry of Jesus.⁷⁷⁶

The mockery of drunkenness with new wine directed at those empowered with the Holy Spirit is to be confronted ironically with the Old Testament references like new wine as the symbol of joy and innumerable blessings of God to his people during the messianic time (Joel 4:18; Amos 9:13-14). However the liturgical texts in *Fenqitho* and Bedjan’s Breviary gives another tone to the accusation of drunkenness of the disciples. The *Fenqitho* attests that they are drunk with the wine of the living cross, that they are able to speak of the new scripture and amazingly requires no learning. The strong drink crushed out by the lance taught them diverse tongues.⁷⁷⁷ The East Syrian Breviary on the other hand refers to the new wine crushed out by the lance as the precious blood referring to Christ’s pierced side (John 19:34).⁷⁷⁸ Jacob of Serugh in his homily on Pentecost mentions that no wine can cause them to speak so eloquently, but it is the “Cross, with its wine, that inflamed them to speak”.⁷⁷⁹ At Pentecost itself the wrong accusations are refuted with the strong Spirit-given knowledge for Peter to speak and the new wine here stands for the new advent of the Holy Spirit with the outpouring of God’s love into human hearts (Rom 5:5).

⁷⁷⁵ Cf. KURZ, William, Acts of the Apostles, 45; ARICKAPPAILLIL, Issac, Mar Narsai, The Charismatic. A Study based on Mar Narsai’s Homily on Pentecost, in: The Harp 13 (2000) 125–134, here: 130.

⁷⁷⁶ Cf. ARICKAPPAILLIL, Mar Narsai, The Charismatic, 30.

⁷⁷⁷ Cf. Breviarium Juxta Ritum Ecclesiae Antiochenae Syrorum, vol. IV, Mosul 1791, 215f. BROCK, Sebastian, The Holy Spirit in the Syrian Baptismal Tradition (The Syrian Churches Series), Pune 1979, 136. KIRAZ, Anton George (ed.), Jacob, Jacob of Sarug’s Homily on the Holy Sunday of the Pentecost. The Metrical Homilies of Mar Jacob of Sarugh (Texts from Christian Late Antiquity 16), Piscataway/NJ 2010, 20.

⁷⁷⁸ BEDJAN, Breviarium III, 55f.

⁷⁷⁹ BROCK, The Holy Spirit in the Syrian Baptismal Tradition, 136.

3.5.4 Last Friday of the Apostles “Friday of 72 Disciples”

The last Friday of Apostles in the prayers of hours is mentioned as remembering the seventy two disciples, i.e., Friday of 72 Disciples. The emphasis on the activity and the thrust of the period of apostles is continued here. As regards the number of choosing the seventy two, variations are seen depending on the diverse versions of the Gospel verse, Luke 10:1. The Syriac *Pšittâ*’ version⁷⁸⁰ of Luke’s gospel gives the number seventy others and the Jerusalem Bible attests the number seventy two. However, the *Hudrâ*’ attests the feast of seventy two disciples as seen in the hymn below and the influences for such variations are not exactly known.

<p>ܠܝܫܘܥ ܝܚܝܬ [1] ܕܠܥܡ ܡܕܢܠ ܠܝܫܘܥ ܡܡܬܐ ܕܠܥܡ ܕܡܡܬܐ ܕܠܥܡ ܕܡܡܬܐ ܕܠܥܡ ܕܡܡܬܐ ܕܠܥܡ</p>	<p>[1] ഇീശോ ആദ്യം പത്രം ഇസ്രായേൽ ഗോത്രങ്ങളെ സൂചിപ്പി ച്ചുകൊ... 12 ശിഷ്യന്മാരെ തിരഞ്ഞെടുത്തു.</p>	<p>[1] Jesus first chose twelve fishermen according to the twelve tribes of Israel.</p>
<p>ܕܠܥܡ ܡܕܢܠ ܠܝܫܘܥ [2] ܕܠܥܡ ܡܕܢܠ ܠܝܫܘܥ ܕܠܥܡ ܡܕܢܠ ܠܝܫܘܥ ܕܠܥܡ ܡܕܢܠ ܠܝܫܘܥ</p>	<p>[2] പിന്നീട് മോശയുടെ കാലത്തെതുപോലെ 72 ശ്രേഷ്ഠന്മാരെയും തിരഞ്ഞെടുത്തു.</p>	<p>[2] Afterwards he chose seventy two like the elders during the days of Moses.</p>
<p>ܕܠܥܡ ܡܕܢܠ ܠܝܫܘܥ [3] ܕܠܥܡ ܡܕܢܠ ܠܝܫܘܥ ܕܠܥܡ ܡܕܢܠ ܠܝܫܘܥ ܕܠܥܡ ܡܕܢܠ ܠܝܫܘܥ ܕܠܥܡ ܡܕܢܠ ܠܝܫܘܥ</p>	<p>[3] അവർ ദേശത്തിന്റെ നാല് ദിക്കുകളിലേക്കും പോയി, പിതാവിന്റെയും പുത്രന്റെയും പത്മാ വിന്റെയും നാമത്തിൽ ശിഷ്യപ്പെടുത്തി.⁷⁸²</p>	<p>[3] They went forth to the four quarters and made disciples to the world in the name of the Father, and the Son and the Holy Spirit.⁷⁸³</p>

This hymn is from the ‘*Onita d-Mawtba*’ of *Leljâ* of the feast of Pentecost. Its origin is found in the biblical allusions to the command of Christ in entrusting the apostolic mission to go to the ends of the earth and to baptise them in the name of the Trinity (Matt. 28:19-20; Acts 1:8). Jesus chose the twelve men in the New Testament that counterparts the twelve tribes in Israel and called them Apostles.⁷⁸⁴

⁷⁸⁰ Cf. KIRAZ, George, The Syriac Peshitta Bible with English Translation. Luke, Piscataway/NJ 2013, 87.

⁷⁸¹ Breviarium III, 62.

⁷⁸² My own translation.

⁷⁸³ Ibid.

⁷⁸⁴ Cf. PAYNGOT, The Liturgical Year of the East Syriac Church, 331.

The twelve chosen according to the number of twelve months in a year were the first ones to proclaim the faith on earth; they ploughed and sowed on earth the seeds of the proclamation [gospel].⁷⁸⁵ Choosing of the twelve Apostles (Luke 6:12-16) is the pericope of the 4th Sunday (Luke 6:12-16). Apart from the biblical allusions of this hymn – parallel typological references are seen in Ephrem,⁷⁸⁶ Homilies of Narsai⁷⁸⁷ and Jacob of Sarug.⁷⁸⁸ Ephrem and Jacob associate the opening of a new well on Golgotha from the pierced side of Christ and was divided into a great river flowing in four directions referring to the ends of the earth. The new well has its source in the fountain in Eden in the Old testament and in the New Testament the Apostles themselves are like four rivers going out into the four corners of the world.⁷⁸⁹

3.5.4.1 Pentecost and Baptism

The disciples were inspired being drunk of the new wine at Pentecost and that is what made them to venture into the four directions of the world and for them Pentecost in itself is a “baptism in the Holy Spirit and in fire”.⁷⁹⁰ Ephrem in his 73rd hymns on Faith gives illustration on the Trinity and refers Holy Spirit to the fire or heat.⁷⁹¹ Thus the Holy Spirit is poured onto the disciples as in furnace as referred in the Narsai’s simile⁷⁹² putting on the armor of Christ (Eph. 6:11). Jacob of Sarug sees the Spirit and fire as the “forging armor for the disciples, and clothing them in it”.⁷⁹³

Thus we find in the writings and homilies of the Fathers a close association with the Baptism at Pentecost. The disciples are clothed and armed with the power of the Spirit to take up the challenges in the world and to be sent out in the four directions of the world and the promise of Baptism was fulfilled at Pentecost as

⁷⁸⁵ Cf. STROTHMANN, Werner(ed.), Jacob von Sarug. Drei Gedichte über den Apostel Thomas in Indien (Öttinger Orientforschungen 12), Wiesbaden 1976, 43.

⁷⁸⁶ Cf. BROCK, The Harp of the Spirit 70f. [Hymns of Virginity 7].

⁷⁸⁷ Cf. CONNOLLY, The Liturgical Homilies of Narsai, 63f.

⁷⁸⁸ Cf. BEDJAN, Homiliae Selectae II, 588f.

⁷⁸⁹ Cf. *ibid.*; KIRAZ, Anton George, Jacob of Sarug’s Homily on the Partaking of the Holy Mysteries. Metrical Homilies of Mar Jacob of Sarug (Texts from Christian Late Antiquity 19), Piscataway/NJ 2010, 20f.

⁷⁹⁰ Cf. BEDJAN, Homiliae Selectae II, 679.

⁷⁹¹ Cf. BROCK, The Holy Spirit in the Syrian Baptismal Tradition, 11 (Hymns on Faith 73.1).

⁷⁹² Cf. CONNOLLY, The Liturgical Homilies of Narsai, 48f.

⁷⁹³ BROCK, The Holy Spirit in the Syrian Baptismal Tradition, 135; BEDJAN, Paul (ed.), S. Martyrii qui et Sahdona quae supersunt II, Paris 1902, 677.

foretold by John the Baptist that ‘He who comes after me will baptize you with Holy Spirit and fire’ (Matt. 3:11). The promise of Jesus is thus fulfilled at Pentecost: ‘John baptized with water but you, not many days from now, will be baptized with the Holy Spirit’ (Acts 1:5).

3.5.4.2 Wind and Fire

Signs of wind and fire were always the accompanying factor of theophanies in the Old Testament in the contexts of divine interventions, revelation to Moses, Elijah are seen in several instances (Exod. 19:16-19; 1 Kings 19:11-13; Isa. 4:4-6; Ps. 50:3-4). The description of God’s appearance to Moses on the mount had to do with the special entrusting of a mission (Exod. 3:12). The accompanying elements like wind, fire and thunder (qōlōt) and the heavy cloud at the peak of the mountain (Exod. 19:18) deal with the divergent motifs of God’s intervention in the history of mankind occurring from the divine descent on the mountain.⁷⁹⁴ The imagery of storm consists of thundering, lightening and clouds as seen in Exod. 19: 16-17 signifying the divine dwelling on the mountain and the voice of God that is heard in conversation with Moses.⁷⁹⁵

John the Baptist in his preaching of the kingdom of God in preparation for the coming of the Messiah speaks of the wind and fire in connection with the purification and judgment by dividing the chaff from the wheat (Matt. 3:12). However Luke on the other hand describes in the event of Pentecost and presents the fire and wind concepts as the symbols of the Holy Spirit. The Greek word *pneuma* itself stands for both wind and spirit signifying the event as the filling of the disciples with the Holy Spirit enabling them to speak in different tongues.

Ephrem’s hymns of faith at a different place alludes to references of the Spirit and Fire – the sun to the Father, the light that corresponds to the Son and the heat being referred to the Spirit.⁷⁹⁶ The same miracle that took place at the wedding of Cana (John 2: 7-9) through the physical presence of Jesus is an example of the sacramental wonder that would take place through the consecratory role of the

⁷⁹⁴ Cf. DOZEMAN, Thomas, Commentary on Exodus, Grand Rapids 2009, 455.

⁷⁹⁵ Ibid.,

⁷⁹⁶ Cf. Hymns on Faith 73:1; BROCK, The Symbols of the Spirit, 11.

Holy Spirit at the descent of the Spirit as fire at the epiclesis.⁷⁹⁷ This imparting of the Spirit as fire in the Qurbana as a means of human sanctification (*mdabbranūtâ*) is expressed by Ephrem as follows:

The Spirit is in your Bread, the Fire in your Wine, a manifest wonder, which our lips have received. ... Fire descended and consumed Elijah's sacrifices for us; Fire consumed the oblation, and we Lord, have consumed your Fire in your oblation.⁷⁹⁸

Thus, the sanctifying grace that is lost is regained in the fire of the Spirit that brings forth the healing power to God's people as they participate in the Eucharist. Ephrem compares such healing effects of the Spirit to that of the heat that produces life in nature like the sun and its heat that effects life in the frozen surface of the earth leading to the season spring in the life of the Church.⁷⁹⁹

Thus the active presence of the Holy Spirit is very much highlighted by Ephrem in his hymns and has a great influence on the Syriac Liturgies. He is present in the entire Eucharistic mystery, from God's plan of salvation, i.e., from the beginning of creation to the end. The Holy Spirit is portrayed as the vivifying and purifying divine Fire, linked with the water of baptism and the bread of oblation as seen above. Fire also has the symbolic character of "the union of the divinity and humanity in Christ, and the union of Christ and his believers through the sacraments".⁸⁰⁰ This concept of analogy with that of nature goes hand in hand with the entirety of the spirit of the season of the Apostles and Summer as the Church during this period express her joy in reaping the harvest from the foundation laid by them. Thus the interior transformation through the Holy Spirit as Fire and Wind is the continuing evidence for the continuing Pentecost in the Church through her ministry and rites even today.

⁷⁹⁷ Cf. HORN, Cornelia, Überlegungen zur Rolle der Pneumatologie Ephräm des Syrers im Umfeld des ersten Konzils von Konstantinople, 33: Syriaca II (Studien zur Orientalischen Kirchen Geschichte), Münster 2002, 44; BROCK, The Symbols of the Spirit, 12.

⁷⁹⁸ EPHRÄM, Hymni de Fide 10:8-13; Translation from BROCK, The Symbols of the Spirit, 13. BECK, Edmund, Des Heiligen des Syrers Hymnen de Fide (CSCO 155), Louvain, 35f.

⁷⁹⁹ Cf. Ephrem, Hymni de Fide 74; BECK, Des Heiligen des Syrers Hymnen de Fide (CSCO 155), 194f. HORN, Cornelia, Überlegungen zur Rolle der Pneumatologie Ephräm, 45.

⁸⁰⁰ YOUSIF, L'Eucharistie et le Saint Esprit d'après Saint Ephrem de Nisibe, 246.

3.5.5 2nd Sunday – ‘Onīta d-Bāsāliqê’

This is a hymn that addresses the aftermath of the coming of the Holy Spirit at Pentecost. The visible actions of the Spirit until the end of ages, the divine gifts given to the disciples and the revelation of the Trinity are recalled here.

<p>ܐܠܗܐ ܝܗܐ ܕܡܠܚܐ[1] ܕܡܠܚܐ ܕܡܠܚܐ ܕܡܠܚܐ ܕܡܠܚܐ</p>	<p>[1] പ.ത്മാവ് എല്ലാം അവന്റെ അധീനതയിൽ ദാനങ്ങൾകൊ... പ്രവർത്തിക്കുന്നു.</p>	<p>[1] The Holy Spirit does and acts everything by his authority, through His gifts.</p>
<p>ܕܡܠܚܐ ܝܗܐ ܕܡܠܚܐ[2] ܕܡܠܚܐ ܝܗܐ ܕܡܠܚܐ ܕܡܠܚܐ ܝܗܐ ܕܡܠܚܐ</p>	<p>[2] അവൻ പ്രവാചകത്വം സാദൃമാക്കുകയും വൈദികരെ കരുണയാൽ സമ്പൂർണ്ണരാക്കുകയും ചെയ്യുന്നു.</p>	<p>[2] For He causes prophesy to flow; he perfects priests by his benevolence.</p>
<p>ܕܡܠܚܐ ܝܗܐ ܕܡܠܚܐ[3] ܕܡܠܚܐ ܝܗܐ ܕܡܠܚܐ ܕܡܠܚܐ ܝܗܐ ܕܡܠܚܐ</p>	<p>[3] അവൻ സമീപ സ്തംഭർക്ക് ജ്ഞാനം പ്രദാനം ചെയ്യുന്നു.</p>	<p>[3] He is able to give wisdom to the simple;</p>
<p>ܕܡܠܚܐ ܝܗܐ ܕܡܠܚܐ[4] ܕܡܠܚܐ ܝܗܐ ܕܡܠܚܐ ܕܡܠܚܐ ܝܗܐ ܕܡܠܚܐ</p>	<p>[4] അവൻ മൂക്കുവർക്ക് തിത്വത്തിലെ അളുക്കളെക്കുറിച്ച് വെളിപ്പെടുത്തി.</p>	<p>[4] He revealed to the fishermen about the <i>qênômê</i> [hypostases] of the Godhead.</p>
<p>ܕܡܠܚܐ ܝܗܐ ܕܡܠܚܐ[5] ܕܡܠܚܐ ܝܗܐ ܕܡܠܚܐ ܕܡܠܚܐ ܝܗܐ ܕܡܠܚܐ</p>	<p>[5] അവന്റെ അധീനതയിൽ സഭയിൽ ശരിയായ പ്രവർത്തനം സജ്ജമാക്കുന്നു.</p>	<p>[5] He by his power controls all the wonderful orders of the Church.</p>
<p>ܕܡܠܚܐ ܝܗܐ ܕܡܠܚܐ[6] ܕܡܠܚܐ ܝܗܐ ܕܡܠܚܐ ܕܡܠܚܐ ܝܗܐ ܕܡܠܚܐ</p>	<p>[6] പ.തിത്വത്തിന്റെ തന്നെ ഭാഗമായവന് സ്തുതിയും മഹത്വവും.⁸⁰²</p>	<p>[6] O, glorious consubstantial, Adorable co-existent, who the Father, Son and the Holy Spirit.⁸⁰³</p>

A number of biblical nuances are contained in this hymn. It has to be traced back to the context of the farewell address of Jesus to the disciples – the assurance of the Holy Spirit, the Advocate whom the Father sends to teach them all things and to remind them of everything that is taught to them (Matt. 14:26). The Apostles as fisherman refers to the profession of the disciples: Simon, Andrew, James and John (Matt. 4:18-22). Ephrem speaks of the twelve going fishing and at the

⁸⁰¹ Breviarium III, 95.

⁸⁰² My own translation.

⁸⁰³ Ibid.

instruction of Jesus they casted the nets and had the miraculous catching of fish (Luke 5:1-11). He makes use of the fishing imagery to the preaching mission of the Apostles and thereby winning the followers for Christ and that they had to seek the help from another boat to reach the shore implies that they were for too few laborers for the rich harvest.⁸⁰⁴ The Father sends them the Spirit so as to not to leave them as orphans and the name of the Father remained with them (John 17:11). Christ promised them to be with them (Matt. 28:20) and he was with them in accordance with his promise at Pentecost in the sight of many. The Spirit came and imparted them the treasure of blessings and riches.

3.5.5.1 Eucharist the source of Grace

The Eucharist or the *Qurbānâ* is primarily an expression of thanksgiving in the form of prayers and praises. It is the source of grace for the human sanctification. In the canon (*qānonâ*) of the first *ghāntâ* the priest makes the sign of the Cross over the mysteries and prays: “The grace, of our Lord Jesus and the love of the Father and communion of the Holy Spirit be with us forever” (2 Cor 13:14).⁸⁰⁵ The same is repeated at the beginning of the penitential rite before the communion and this time the priest blesses the people with the same Canon making his voice audible. The grace here is acclaimed and acknowledged in threefold ways through the persons in the Godhead. The grace through Christ, the love of the Father in sending the Son and the communion with the Holy Spirit, of which we are given the privilege as His chosen ones.⁸⁰⁶

The prophets, priests and the people of God experienced the source of grace at worship. Hence now the sons and daughters having reentered the paradise through the baptism [through crucifixion] and fire [fiery tongues of the Spirit] are able to offer the prayer of praise and thanksgiving. So too through grace and working of the Spirit they have “already potentially entered the Paradise, in sacred time”.⁸⁰⁷ Ephrem in his Pasha hymns compares the Eucharist as the spiritual bread that

⁸⁰⁴ Cf. Nisibibene Hymns 32, 8-9; 33, 7; MCV EY, Ephrem the Syrian Hymns, 405f. MURRAY, Symbols of Church and Kingdom, 176.

⁸⁰⁵ Syro-Malabar Qurbana, 81.

⁸⁰⁶ Cf. CONNOLLY, The Liturgical Homilies of Narsai, 11.

⁸⁰⁷ BROCK, The Holy Spirit in the Syrian Baptismal Tradition, 123.

turns out to be an eagle that passes on to Paradise.⁸⁰⁸ In his commentary on Diatessaron he speaks of the grace given to us in the context of the liturgical and ordinary time [already and not yet], between the sacred and historical time as follows:

With regard to life in Christ, we eat his body instead of the fruit of the tree, and we have his altar in place of the Garden of Eden. The curse is washed away by his innocent blood, and in the hope of resurrection we await the life that is to come. Already we walk in a new life, for these [the body of Christ and his altar] are the pledge of it for us.⁸⁰⁹

Thus the analogy makes it clear that the participation in the Eucharist is a source of grace that constantly and continuously creates in us an awareness of the two ages [times] of what is and what is to come in the eschatological fulfillment. When a person receives the Eucharistic bread the life giving Spirit of God grants them the grace to enter into the sacred time, transcending the historical time.⁸¹⁰ In the anaphorae of Theodore and Nestorius the grace of the Holy Spirit is invoked upon the bread and wine laid on the altar in the prayer of Epiclesis.⁸¹¹ The third *ghāntā*’ of *Qurbānā*’ prays that “we your humble and lowly servants are gathered at your command; for you have given us the great Grace which cannot be repaid ...”⁸¹² Thus the great saving mysteries are recalled at this juncture for the divine gift of sanctification [dispensation] of the mankind.

The *ghāntā*’ then concludes with the doxology for all the graces received and extended and thus all glory, honor, thanksgiving and adoration are offered at all times. The unspeakable and manifold graces are recalled again in the fourth *ghāntā*’ through the upright and just fathers in the commemoration of the body and blood of Christ.⁸¹³ Thus the grace is to be seen as the gift of the Holy Spirit or rather it refers to the Spirit itself in the *Qurbānā*’, the Spirit that sanctifies, the Spirit of sanctity (*Rûḥā d qudšā*’). At the time, when the epiclesis is prayed the

⁸⁰⁸ Cf. Ephrem, Hymnen de Azymis 17,12; BECK, Edmund, Des Heiligen Ephraem des Syrers Paschahymnen (CSCO 249), Louvain 1964, 26.

⁸⁰⁹ EPHREM, comm. diat. 21,25 (JSSS 2, 329; MCCARTHY).

⁸¹⁰ Cf. BURGESS, Stanly, The Holy Spirit. Eastern Christian Traditions, Missouri ³1989, 184. Cornelia Horn calls the Eucharistic communion as „den Eingang in den Bereich geheiligter Zeit“ (HORN, Überlegungen zur Rolle der Pneumatologie Ephrām, 44).

⁸¹¹ Cf. Anaphorae of Mar Theodore and Mar Nestorius (LRC 12), Kochi 2005, 11f; BROCK, Sebastian, The Holy Spirit in the Syrian Baptismal Tradition, 119.

⁸¹² Syro-Malabar Qurbana, 89.

⁸¹³ Cf. Syro-Malabar Qurbana, 93.

sanctification primarily refers to the changing of the bread and wine into body and blood of Christ by the descent of the Spirit. Thus, from the grace that sanctifies the mysteries is also then called upon those present in the second part of the epiclesis, so that they may be made worthy to take part in the mysteries through forgiveness of sins and in the great hope of resurrection from the dead for the new life in the kingdom of heaven.⁸¹⁴

3.5.5.2 Apostles as Priests and its Continuity today

Narsai in his homily on the Church and on the Priesthood, witnesses that Jesus chose twelve priests according to the number of tribes and perfected them with the treasures of riches referring to the gifts of the Holy Spirit.⁸¹⁵ As the leader of this collegial priesthood to continue the mission of Christ, Peter was chosen and entrusted with this mission, when he said: “you are Peter (*kephâ*) rock and upon this rock I will build my Church” (Matt. 18:18). In the morning hours on the day of Ascension upon the mountain Baith Zaithe the Lord blessed the Eleven Disciples by lifting up his hands and giving them the miraculous gift of the Priesthood.⁸¹⁶

The treasures of riches refer to the gifts of the Spirit of God which will equip the apostles to be His effective witnesses in the world. As they went out being filled with the riches of the Spirit, they began to partake in the founding of the Kingdom, curing the sick and pardoning the iniquities, then as a result they could make priests and they were multiplied as they received power to do so “from the High Pontiff who consecrated them”.⁸¹⁷

⁸¹⁴ Cf. The Syro-Malabar Qurbana, 95; VAVANIKUNNEL, George (ed.), Homilies and Interpretation of the Holy Qurbana, 34.

⁸¹⁵ Cf. CONNOLLY, The Liturgical Homilies of Narsai, 63f.

⁸¹⁶ CURETON, William, Ancient Syriac Documents, Piscataway/NJ 2005, 24.

⁸¹⁷ Cf. CONNOLLY, The Liturgical Homilies of Narsai, 63.

The Syraic tradition through Ephrem tries to see the conferring of priesthood on Jesus at his baptism as he puts in his Commentary on Diatessaron:

The Spirit which rested on him during his baptism attested that he was the shepherd, for he had received the prophecy and priesthood through John. He had received the kingdom of the house of David through being born of the house of David (Luke 2:4). He received the priesthood of the house of Levi through a second birth, by the baptism of the son of Aron. Whoever believes that his second birth was in the world cannot doubt that, through his later birth by John's baptism, [the Lord] received the priesthood of John.⁸¹⁸

Thus the line of the legacy of priesthood and prophesy is depicted above and the transition of Christ's priestly and prophetic functions is presented more vividly once again by Ephrem in his hymns on Heresies:

God descended on Mount Sinai and stretched forth his hand over Moses. Moses laid it on Aron and so it continued till John. Therefore did our Lord say to him 'It is right that I be baptized by you, that the Order may not perish'. Our Lord gave it to the Apostles, and behold, in our Church is its handing on. Blessed be he who gave us his Order.⁸¹⁹

Therefore, this tradition of carrying out Christ's priestly function is what was handed over to the Apostles and in this pattern and order they began to confer the priesthood through the laying down of hands for imparting the Spirit. Christ revealed to them the *qĕnômê* [hypostases] of the Godhead. The Apostles are the unshakable rocks and built an imperishable building, the Church by the power they received from their Lord. They uprooted Paganism and built the Church and sowed the seed of faith in the hearts of the people.⁸²⁰ By their heeding to the Spirit of God they could do wonders, completed and exalted their building of the Church on earth. They built the temple of the Spirit and adorned it with the souls of the faithful.⁸²¹ By virtue of consecration, each one is called to be individually and collectively the temple of the Holy Spirit as attested in the first letter of Peter, "you are a chosen race, a royal priesthood, a consecrated nation, a people set apart to sing the praises of God who called you out of the darkness into his wonderful light" (1 Pet. 2:9).

⁸¹⁸ EPHREM, comm. diat. 4,3 (JSSS 2, 85; MCCARTHY).

⁸¹⁹ Hymnen Contra Haereses 12.19 as translated in VAVANIKUNNEL, George (ed.), Homilies and Interpretation of the Holy Qurbana, 59.

⁸²⁰ Cf. CONNOLLY, Richard (ed.), The Liturgical Homilies of Narsai, 63.

⁸²¹ Cf. Breviarium III, 126.

The Royal Priesthood refers to the interconnection of priesthood and kingship as the gifts of the Spirit imparted at baptism by putting on the robe of glory, the robe of priesthood and kingship at baptism that was lost in the Eden. This is attested by Jacob of Sarug about this priestly and royal implications of the robe of glory rendered at baptism that serves as an entrance or doorway to the royal priesthood of Christ.⁸²²

Since the *Qurbānâ*’ is the source of grace for sanctification and dispensation of the prophets, apostles, priests of the ages and all those sealed or marked (*rushmâ*’) with the sign of baptism are commemorated and honored for their continuity of the priesthood. It is through which the ways of sanctity and holiness are taught and now the fragile and humble servants of God stand before him offering this *Qurbānâ*’ in commemoration of this great and awesome mystery of the passion, death and resurrection of our Lord.⁸²³

3.5.5.3 Revealing of the qĕnômê [hypostases] of the Godhead

Narasai in his homily on the Exposition of the Mysteries presents the introduction of God as the One who is (Exod. 3.14), and then Jesus revealed and made known to us His Trinity.⁸²⁴ The three times ‘Holy’, in the *Qurbānâ*’ for Narsai is to make known that the nature of God is one in being and three in person, i.e.,

Holy is the Father, who has the property of the fatherhood, and is the cause and the begetter, and not the begotten. Holy is the Son, who has the property of generation, who from the father is begotten eternally without beginning. Holy is the Spirit, who has the property of procession, who proceeds from the Father, and is beyond all times.⁸²⁵

This mystery of the *qĕnômê* [hypostases] of the Godhead has been revealed to the Apostles and they were given the gift of wisdom in grasping the mysteries and to teach and proclaim to the generations to the different ends of the earth. Three Syriac theological and Christological terminologies *kyânâ*, *qĕnômâ* and *paršopâ*

⁸²² Cf. BEDJAN, *Homiliae Selectae Mar Jacobi Sarugensis* III, 593; McDONNEL, Kilian, *The Baptism of Jesus in the Jordan. The Trinitarian and Cosmic Order of Salvation*, Collegeville/MN 1996, 142f. BROCK, Sebastian, *Studies in Syriac Christianity. History, Literature and Theology* (Collected Studies Series 357), Brookfield 1992, 20; WINKLER, Gabriele, *Studies in Early Christian Liturgy and its Context* (Collected Studies Series 593) Brookfield 1997, 32.

⁸²³ Cf. Syro-Malabar Qurbana, 93f.

⁸²⁴ Cf. CONNOLLY, (ed.), *The Liturgical Homilies of Narsai*, 13.

⁸²⁵ *Ibid.*,

are seen in order to distinguish itself from their Greek or Latin counterparts. *Qĕnômâ* was first used by Syrians in order to designate the three Persons of the Trinity corresponding to the Greek hypostasis in the Synod of Acacius in 486.⁸²⁶ It was then applied to the Christology in 562 in a discussion organized by the Persian delegation with Emperor Justinian I⁸²⁷ and the form used was “Christ in two *kyânâ*, two *qĕnômâ* and one *paršopâ*.”⁸²⁸ This sort of Christological explanation continued till 612 and is further seen in Babai the Great. The term *kyânâ* corresponds to its Greek term *physis* (nature),⁸²⁹ i.e., *kyânâ* *'nasaiā* (human nature) and *kyânâ* *alahaiā* (divine nature). Thus *kyânâ* is the being (*sein*) according Peter Bruns.⁸³⁰ The Odist refers to *kyânâ* meaning the nature, “like my nature He became, that I might understand him”.⁸³¹ Aphrahat in his 6th Demonstration presents the *kyânâ* concept from the Christological point of view as he mentions of Christ who went about in our nature, “but outside his (true) nature (condition)”.⁸³² The attempt was to show the Syriac roots in defining the concept of nature (*kyânâ*) in the Syriac tradition. Winkler makes a detailed study of the term, its adaptation and further development of the *kyânâ* concept from nature to essence and substance in the Armenian tradition referring to the letter of Sahak and the creed of Babgĕn in the 5th and 6th centuries.⁸³³

The term *qĕnômâ* is explained by Babai and distinguishes itself from its Greek (*hypostasis*) and Latin (*substantia*) counterparts. *Qĕnômâ* according to Babai is “a singular substance existing by itself, indivisible, numerically one, and distinct from many ...”,⁸³⁴ Thus, it denotes a substance and a concrete reality in

⁸²⁶ Cf. CHABOT, Chean-Baptiste, *Synodicon Orientale ou recueil de Synodes nestoriens*, Paris 1902, 54f. CHEDIATH, Geevarghese, *The Christology of Mar Babai the Great* (OIRC 49), Kottayam 1982, 86f; THOPPIL, John, *Christology in the East Syriac Tradition*, in: Pauly MANIYATTU (ed.), *East Syriac Theology. An Introduction*, Satna 2007, 162f.

⁸²⁷ A Byzantine Emperor from 527 to 565.

⁸²⁸ CHEDIATH, *The Christology of Mar Babai*, 86; AMRAMOWSKI, Louise, *Babai der Große. Christologische Probleme und ihre Lösungen*, in: OCP 41 (1975) 290–343, here: 311.

⁸²⁹ WINKLER, Gabriele, *Über die Entwicklungsgeschichte des Armenischen Symbolums. Ein Vergleich mit dem syrischen und griechischen Formelgut unter Einbezug der relevanten georgischen und äthiopischen Quellen* (OCA 262) Rome 2000, 335f.

⁸³⁰ Cf. BRUNS, Peter, *Das Christusbild Aphrahats des Persischen Weisen*, Borengässer 1990, 144.

⁸³¹ The Odes 7:6 (PS 2, 35; CHARLESWORTH).

⁸³² Dem. VI:10; VALAVANOLICKAL, Aphraht's Demonstrations, 124.

⁸³³ Cf. WINKLER, Gabriele, *Über die Entwicklungsgeschichte des Armenischen Symbolums: Ein Vergleich mit dem syrischen und georgischen und äthiopischen Quellen* (OCA 262), Rome 2000, 334f.

⁸³⁴ CHEDIATH, *The Christology of Mar Babai*, 87.

comparison to a general thing.⁸³⁵ Thus *kyânâ* (nature) is a common phenomenon for all species. Hence, the *kyânâ* in Jesus of Nazareth is the “human nature or the divine nature of the Logos in contrast to the general divine nature of the triune God”. Hence, we understand that the individual natures, divine and human (*qĕnômê*) natures are united in Christ or in other words God the Word is united himself to the “concrete nature of Jesus Christ from the womb of the virgin and not to the universal human nature”.⁸³⁶

Thus, this complicated distinction in the Syriac Christological explanation would enable us to get the right nuance in the expression and not to be mistaken by saying that two natures are just united in Christ and that “would mean that the whole trinity is united with the whole humanity”.⁸³⁷ *Parṣopâ* means person and corresponds to its Greek counterpart (*prosopon*) and to the Latin (*persona*). It is the property that “distinguishes one *qĕnômâ* from another *qĕnômâ* of the same species”⁸³⁸ or having the same *kyânâ*. It consists of the “sum total of the accidents, and properties giving particular characteristic to the *qĕnômâ*”.⁸³⁹ Jesus Christ during his earthly life revealed to the world in different ways and means the sacred mystery of his person (*qĕnômâ*).⁸⁴⁰ “He was divinely exalted in His glorious resurrection, as was fitting for the Son “through whom all things (1 Cor. 8:6) were made by the Father”.⁸⁴¹ Finally we see further attestation by John when he says: “In the beginning was the Word and the Word was with God; and the Word was God; and the Word was made flesh” (John 1:1). Moreover the Council of Chalcedon speaks:

Of one and the same Christ the Son of God as a “person” or *hypostatis*, but used the term “nature” to denote His divinity and His humanity. Using these terms, it taught that His natures, divine and human, together belong – without confusion, unalterably, indivisibly and inseparable – to the one person of our Redeemer.⁸⁴²

⁸³⁵ Cf. THOPPIL, Christology in the East Syriac Tradition, 162.

⁸³⁶ Ibid.

⁸³⁷ Ibid.

⁸³⁸ CHEDIATH, The Christology of Mar Babai, 89.

⁸³⁹ Ibid., 91.

⁸⁴⁰ Cf. *Mysterium filii Dei* 2 (FLANNERY, Austin (ed.), Vatican Council II. More Postconciliar Documents, vol.II, New York 1962, 423.

⁸⁴¹ *Mysterium filii Dei* 2 (ibid.)

⁸⁴² *Mysterium filii Dei* 3 (FLANNERY, Austin (ed.), Vatican Council II. More Postconciliar Documents, vol.II, New York 1962, 423f.); HÜNERMANN, Peter (ed.), *Kompendium der Glaubensbekenntnisse und kirchlichen Lehrentscheidungen*, Basel – Rom – Wien 1999, 141f.

have been shown the light of Good News of the glory of Christ, who is the image of God (2 Cor. 4:4). Finally Christ, the begotten Son of the Father, is depicted in the prologue of John 1: 14-15.

Therefore, the three Christological expressions are seen in their respective contexts and in short, *kyânâ* stands for universal (abstract) essence or nature, i.e., of the divinity or Godhead and *qĕnômâ* represents a distinct concrete individual nature and *parşopâ* is the property which distinguishes one *qĕnômâ* from other *qĕnômâ* having the same *kyânâ* (nature). Parallel prayers of this type in expression of the image of the Father and that of the assuming of the human nature are repeatedly seen in the 3rd *ghâtâ* prayer in the following manner, "... and with these heavenly hosts, we give you thanks, O Lord, and we bless God the Word, the hidden Offspring from your bosom, being in your likeness and splendor and the image of Your Being".⁸⁴⁸ The *ghâtâ* continues in its second part with the mysteries of the divinity and the humanity of Christ. Out of the great favours of God, he rendered us a sharing and participation in the divine life by assuming and putting on our humanity.⁸⁴⁹

St. Gregory the Illuminator (ca. 240–325)⁸⁵⁰ gives insights about the consubstantial mystery and unity of the Trinity, the perfect existence of the Father, Son and Spirit and their revelation at baptism in the Jordan.⁸⁵¹ The main content of this consubstantial mystery according to McDonnell Kilian is that "the Word who was with God and was God from the beginning".⁸⁵² Jacob of Serugh's Epiclesis begins with the beseeching to the Almighty God and prays for the coming and overshadowing of the Holy Spirit, "who is consubstantial with you and your only begotten Son"⁸⁵³, to rest upon the mysteries. All these views and prayers above show the importance of the work of the Apostles through descent of

⁸⁴⁸ Ibid.

⁸⁴⁹ Cf. Syro-Malabar Qurbana, 89.

⁸⁵⁰ Cf. BURGESS, The Holy Spirit, 119.

⁸⁵¹ Cf. THOMSON, Robert (ed.), The Teaching of Saint Gregory. Translation, Commentary and Introduction (Armenian Texts and Studies 3), Harvard 1970, 90.

⁸⁵² McDONNELL, Kilian, Jesus' Baptism in the Jordan, 215.

⁸⁵³ BROCK, Sebastian, The Holy Spirit in the Syrian Baptismal Tradition, 120. Here the references shall be only specific to the context mentioned here. Other elements concerning the Eucharist and Epiclesis, Trinity and Baptism have been already sufficiently dealt within the section on *denĥa*. Therefore, here our references shall be restricted to the context of the Trinitarian Perspectives.

the Holy Spirit. It is through them that we are able to understand the gift of wisdom – the persons (*qēnômê*) in the Godhead.

The prayers above show the importance of the period of the Apostles and its diverse orientations to bring out the works of the Spirit that is activated further through works and preaching of the disciples and Apostles of Christ. Against all the Trinitarian controversies and heresies of the time Ephrem, cautions against the vain human efforts to contain the Trinitarian concept by way of research and refusal to accept this reality.⁸⁵⁴ What we know and what has been taught to us is only a spark of the knowledge of the Trinity and Ephrem makes use of the symbols and affirms that the persons in the Trinity are not to be understood merely in their numbers but they are understood as persons in the one Godhead in their names and the faith in Father, Son and Spirit is life giving.⁸⁵⁵

3.5.5.4 Anthem of the Rails (*d-Qankê'*) from the *Qurbânâ'* of the Pentecost

The Anthem of the Rails of the day invites the worshipping community to sing praises to the King and the Lord with great joy, who has revealed us to know him and the infinite Power of the Father, the Son and the Holy Spirit.⁸⁵⁶ This hymn is sung in the *Qurbânâ'* after the Psalmody with the ceremony of the kissing of the Cross at the end of this hymn by the worshipping community in the *Ra'zâ'*. Details about this ceremony and procession from the altar to the *Bemâ'*⁸⁵⁷ carrying the Gospel, Cross and candles in the accompaniment of the deacons are seen in the anonymous author's *Expositio Officiorum*.⁸⁵⁸

The first part of the hymn is in tune with the texts from the book of Psalms, to sing the praises of joy to God with trumpet, harp and lyre (Ps. 150:3). Praises of

⁸⁵⁴ Hymnen de Fide 72:3 (BECK, Edmund(ed.), Des Heiligen des Syrsers Hymnen de Fide (CSCO 155), pp. 190, 198 and 202; Ephräm, Sermones de Fide 4:129–144; 173–176 (BECK, Edmund (ed.), Des Heiligen Ephraem des Syrsers Sermones de Fide (CSCO 213), Louvain, 50f.

⁸⁵⁵ EPHRÄM, Sermones de Fide 4:41-46; BECK, Edmund(ed.), Des Heiligen Ephraem des Syrsers Sermones de Fide (CSCO 213), Louvain, 47 „Du hast vom Gesit gehört, dass er der Heilige Geist ist. Benenne ihn mit dem Namen, den man ihm gab! Du hast den Namen gehört; bekenne seinen Namen! Seine Natur zu erforschen ist nicht erlaubt. Du hast gehört: Vater, Sohn und Geist. Mit den Namen lerne auch die Dinge kennen.“

⁸⁵⁶ Cf. Supplementum, 108.

⁸⁵⁷ Cf. PAYNE, A Compendious Syriac Dictionary, 42. *Bemâ'* is the space in the church between the sanctuary and the nave meant for the Liturgy of the Word.

⁸⁵⁸ Cf. CONNOLLY, (ed.), *Expositio Officiorum Ecclesiae*, 135.

Acclamation to the power of God are offered with shouts of joy, music of harps, sound of trumpet and horn (Ps. 98:4-5). The Old Testament concept of praising God with the singing of psalms for his presence and revelation is to be noticed in this hymn that follow after the Psalmody. Thus the community before hearing the proclamation of the Word the presence of God is interiorly experienced and expressed in the form of praises, chants and glorification before the throne of God's Majesty and the exalted seat of His excellence.⁸⁵⁹ *D-Qankê* is sung until the procession approaches the *bemâ* and the solemn carrying of the cross symbolizes the mystery of Jesus' encounter with the Satan⁸⁶⁰ and the two candles that accompany the cross represent the Old and the New Testaments.⁸⁶¹ The placing of the cross on the *bemâ* with the assistants, deacons and priests in procession marks the symbolism of Jesus' repeated going to the temple in Jerusalem in the company of His twelve Apostles and seventy two disciples.⁸⁶²

3.5.6 Feast of the 12 Apostles – *Nûsârdêl* (ܢܘܣܪܕܐܝܠ)

As discussed earlier the Feast of the Twelve Apostles is the beginning of the weeks of Summer. The Sunday of the Feast of the Apostles is called *nûsârdêl* (ܢܘܣܪܕܐܝܠ). *Nûsârdêl* means the name of the first Sunday of the summer⁸⁶³, i.e., the seventh Sunday after the Feast of Pentecost. Feast of *nûsârdêl* means the Feast of God and the remembrance of the 12 Apostles.⁸⁶⁴

ܢܘܣܪܕܐܝܠ ܕܥܡܪܐ ܕܡܪܝܬܐ ܕܐܡܬܐ	Sunday of the end of the apostles
ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ	which is the first of <i>qayta</i> (ܩܝܬܐ) is
. ⁸⁶⁵ ܢܘܣܪܕܐܝܠ	called <i>Nûsardâil</i> .

It is called Summer as it is a reminder of the time to reap the fruit of the works and the toil of the Apostles through the sowing of the word of God, in the guidance of the Promise of God and it is also the time in nature to harvest the fruits from trees

⁸⁵⁹ Cf. Syro-Malbar Qurbana, 21; PATHIKULANGARA, Qurbana, 8 [Appendix]; AERTHAYIL, The Spiritual Heritage, 114f.

⁸⁶⁰ Cf. PATHIKULNAGARA, Varghese – MANNORAMPARAMBIL, Thomas, Commentary on the Eucharist, 7.

⁸⁶¹ Cf. MANNORAMPARAMBIL, Thomas (ed.), John Bar Zobi's Explanation of the Divine Mysteries, Kottayam 1922, 25.

⁸⁶² Cf. MANNORAMPARAMBIL, Holy Qurbana, 38.

⁸⁶³ PAYNE, A Compendious Syriac Dictionary, 333.

⁸⁶⁴ Breviarium III, 169.

⁸⁶⁵ Ibid.; My own translation is given in the opposite column.

and plants.⁸⁶⁶ There are also references to the Church as God's farm and building in the letters of Paul showing that the different gifts of the Promise of God is active and it is ultimately God who causes the crops to grow and harvest the fruit. It is the farmer who has the first claim on any crop that is harvested (2 Tim 2:6). For neither the planter nor the waterer matters, for it is only God who makes things to grow. We are fellow workers with God, and we are God's farm, God's building (1 Cor 3:6-9). The saying of the Apostles carrying the cross like a plough showing its relevance in the context of farming and reaping the fruits in the period of *Qayṭa*. The plough is a type of the cross "because it brings forth the fruits of the earth, just as the cross brings forth spiritual fruits from the human heart" (Commentary on the Diatessaron XXI, I.9).⁸⁶⁷

Several parables like the Parable of the Sower (Matt. 13:1-23) and the Parable of the Laborers in the Vineyard (Matt. 20:1-16) are all examples for the agricultural setting for the preparation of the soil for the sowing of the word of God. The *zūmmāra*⁸⁶⁸ hymn of the 4th Sunday speaks of the Apostles as the friends of Christ, preachers of Jesus our redeemer and they were holding the cross in their hands like a ploughshare. The earth which had perished by the error of idols, they weeded and ploughed with faith and sowed it with the words of life and therefore the Church places the Apostles on record and honors them during their weeks.⁸⁶⁹

This speaks of their conviction and their courage for the mission entrusted to them and truly carrying out the teachings of Christ, "for no one who has laid his hand to the plow and turning back is fit for the kingdom of God" (Luke 9:62). The Odist in the Odes of Solomon also takes up the image of farmer and compares himself to the ploughman (*akkārâ*). "As the occupation of the ploughman [farmer] is the ploughshare, and the work of the helmsman is the steering of the ship, so also my occupation is the psalm of the Lord by His hymns".⁸⁷⁰ Paul depicts the Church as God's farm (1 Cor. 3:9). Ephrem calls the Apostles as the farmers of Christ to the

⁸⁶⁶ Cf. CONNOLLY, (ed.), The Liturgical Homilies of Narsai, 71; PATHIKULANGARA, The Liturgical Year, 189.

⁸⁶⁷ Ephrem, Commentarie de LEvangeli Concordant on Diatessaron: traduit du syriaque et de l'arménien, 378f.; Translation from KARIM, Cyril Aphrem, Symbols of the Cross in the Writings of the Early Syriac Fathers, Piscataway/NJ 2004, 101.

⁸⁶⁸ *Zūmmāra* hymn is the one that comes between the Epistle and Gospel.

⁸⁶⁹ Breviarium, 127; PATHIKULANGARA, The Crown of the Year II, 114; *Supplementum* 117.

⁸⁷⁰ The Odes 16.1 (PS 2,70; CHARLESWORTH).

3.5.7 Spirit of the Season calls for Repentance for the forthcoming Feast of the Cross

The prayers of the Summer also gives attention to the theme of repentance approaching the Feast of the Cross and in preparation for the last judgment and second coming of the Lord during *Elias–Cross and Moses*. The following hymn brings out the need to call upon the mercy of God unceasingly and to rely on it.

3.5.7.1 ‘Onita d-Mawtba’ of the 4th Sunday

<p>[1] ལྟོན་པ་གསུང་བ་དེ་མཆོག་གི་ཕྱིར། དེ་ཉེས་པ་འདྲིམ་པ་ཡི་ཁྱེད་ཀྱི་མཚན་ཅིག་།</p> <p>[2] རྒྱུ་ལྷན་གྱི་ཐོབ་པ་ལྟོན་པ་ལས་ཤིག་གི་ཕྱིར། རྒྱུ་ལྷན་གྱི་ཐོབ་པ་ལྟོན་པ་ལས་ཤིག་གི་ཕྱིར།</p> <p>[3] རྒྱུ་ལྷན་གྱི་ཐོབ་པ་ལྟོན་པ་ལས་ཤིག་གི་ཕྱིར། རྒྱུ་ལྷན་གྱི་ཐོབ་པ་ལྟོན་པ་ལས་ཤིག་གི་ཕྱིར།</p> <p>[4] རྒྱུ་ལྷན་གྱི་ཐོབ་པ་ལྟོན་པ་ལས་ཤིག་གི་ཕྱིར། རྒྱུ་ལྷན་གྱི་ཐོབ་པ་ལྟོན་པ་ལས་ཤིག་གི་ཕྱིར།</p> <p>[5] རྒྱུ་ལྷན་གྱི་ཐོབ་པ་ལྟོན་པ་ལས་ཤིག་གི་ཕྱིར། རྒྱུ་ལྷན་གྱི་ཐོབ་པ་ལྟོན་པ་ལས་ཤིག་གི་ཕྱིར།</p>	<p>[1] If the just man is scarcely saved, where shall I who am a sinner be found?</p> <p>[2] If that man, who expects fruits from his work of justice, is frightened.</p> <p>[3] What shall I do when you are going to reward each one according to his work?</p> <p>[4] I have neither carried the weight of the day, nor like a diligent laborer [suffered] its heat.</p> <p>[5] Like that puplican I cry: Have pity on me who am a sinner. O my Savior have mercy on me.⁸⁷⁷</p>
---	---

This hymn originates in the parable of the Workers in the Vineyard (Matt. 20:8-16) and in the parable of the Pharisee and the Publican (Luke 18:9-14). A foretaste of the spirit of the *Elias and Cross* is given through the self awakening questions to give an account of one's life and to entreat God's unending mercies to flow upon the penitents. The story of the workers in the vineyard does convey an important message in the light of the prayers of the period of Apostles and Summer that all are tenures in service in the vineyard of the Lord. Ephrem's Commentary on Diatessaron in its reflections on the power and mercy of God upholds vehemently God's [Merciful One] care for the needy and His pity on the just and humble, and He rescues them from the clutches of evil ones. His forgiveness heals every suffering.⁸⁷⁸ Besides, two categories of laborers are projected in the Diatessaron namely those who wants to be paid according to the

⁸⁷⁶ Breviarium III, 204.

⁸⁷⁷ My own translation.

⁸⁷⁸ Cf. Ephrem, comm. diat. 22,6 (JSSS 2, 336; MCCARTHY).

work through justice and the other being distinguished “from those who had been pitied through grace”.⁸⁷⁹

3.5.7.2 The Pericopes of the Apostles (*Šlīhē*) and Summer (*Qaiṭā*)

1st Sunday of the Apostles: Exod. 19:1-9; Acts 2:1-13; 1 Cor. 12:1-11; John 16:5-15. The pericopes addressed here are the Theophany on Sinai; the coming of the Holy Spirit [the Feast of the Pentecost], Gifts of the Spirit and the promise of a Counselor for the disciples.

2nd Sunday of the Apostles: Joel: 2: 18-26; Acts 4:8-22; 1 Cor. 6:1-11; Luke 7:36-50. The lessons brought out are the merciful deeds of God, salvation through Jesus, reception of baptism in the Spirit and in Christ and the anointing of the feet of Jesus showing love and kindness.

3rd Sunday of the Apostles: Deut. 1:5-8; Isa. 1:1-9; 1Cor. 7:1-7; Luke 10:25-37. The first reading hints at setting up the juridical way for the Israelites followed by the unending love of God by Isaiah. The epistle then speaks of the love between the married couples and the parable of the Good Samaritan is seen in the gospel.

4th Sunday of the Apostles: Deut. 1:16-18; Isa. 1:10-20; 1 Cor. 9:19-27; Luke 6:27-36. The points of reflections in the lessons are; the wandering of the Israelites in the dessert and the leading hand of God, request on Sion to do good, running to obtain a wreath that will never wither and the teaching of Jesus to do good against the evil deeds.

5th Sunday of the Apostles: Deut. 1:33-46; Isa. 1:21-31; 1 Cor. 14:1-12; Luke 12:22-34. The thoughts shared are to live according to the commandments of God; God’s displeasure with the unjust, the purpose of different gifts and the call to rely on God’s help is the theme of the gospel.

⁸⁷⁹ Cf. Ephrem, comm. diat. 22,6 (JSSS 2, 337; MCCARTHY).

6th Sunday of the Apostles: Deut. 4:1-8; Isa. 2:1-5; 1 Cor. 10:23-31; Luke 12:57-13:5. The pericopes are the law given to the Israelites, Jerusalem the center of salvation, all things are for the glory of God and those not repenting will perish.

7th Sunday of the Apostles: Deut. 4:10-14; Isa. 5:8-20; 1 Cor. 16:1-14; Luke 13:22-30. The Israelites are reminded not to forget the covenant with God; woes against corruption and unjust practices, all things to do out of love and the teaching of Jesus, to enter through the narrow door to attain the kingdom of God is seen in the gospel.

1st Sunday of the Summer: 1 Kings 18:30-39; Acts 5:12-20; 1 Cor. 1:9-16; Luke 14:7-14. The offering of Elijah being accepted, signs and wonders performed by the Apostles, Paul entrusted with the *kerygma* and the exhortation to do away with the dissensions among the faithful and the gospel is about the healing event on Sabbath.

2nd Sunday of Summer: Deut. 4:32-40; Isa. 4:2-6; 2 Cor. 3:4-12; Luke 15:11-32. The vocation of Israel and the unending love of God, the promise of salvation, Ministry in the light of the New Covenant and the parable of the Prodigal Son are the lessons of this Sunday.

3rd Sunday of Summer: Deut. 5:6-16; Isa. 5:1-7; 2 Cor. 7:1-11; John 9:1-12. The lessons are the Decalogue, the Song of vineyard, confidence of Paul in his community and the healing story of the blind by Jesus the Son of Man in the gospel.

4th Sunday of Summer: Deut. 5:16-24; Isa. 9:13-21; 2 Cor. 10:12-18 Mark 7:1-13. The themes of this Sunday are the giving of the law through Moses, Yahweh's wrath, boasting of the Lord and the teaching of Jesus with authority.

5th Sunday of Summer: Lev. 23:33-44; Isa. 28:14-22; 2 Cor. 12:14-21; Luke 16:19-31. The periscopes of the day begin the depiction of the feast of Tabernacles, warning to against the covenant and the story of the Rich Man and Lazarus.

6th Sunday of Summer: Lev. 19:1-4; Isa. 29:19-24; 1 Thess. 2:1-12; Luke 17:11-19. The themes announced in the readings are the rules of conduct, misery to those hiding from God's counsels, Paul's exemplary life in Thessalonica and the gratitude and deep faith of the Samaritan leper after being healed.

7th Sunday of Summer: Lev. 19:15-19; Isa. 33:1-15; a Thess. 2:14-3:4; Luke 16:19-31. The themes in these readings are rules of conduct, Judah's peril, ministry of Paul in Thessalonica and the call to share one's possessions with the needy.

Hence the main thrust of the periods Apostles and Summer has been such to find the nuances and symbolisms in the prayers, in the light of the instructions and commentaries of the Syriac Fathers. The Apostles who went out to the ends of the earth made disciples, but in spite of that the tares appear and grow because of the human frailties. He sows good seed on earth, in his heart but tares are also sown.⁸⁸⁰ Thus constant vigil and spirit of repentance as an underlying thrust in the Summer inspires the 14th century Liturgy Commentator Rabban Brik-Išo' to call this period as *Hallelayn* [wash us].⁸⁸¹ Thus, the special stanza of *Hallelayn*⁸⁸² (wash us) in the period of Summer is to be sung exclusively in the *Onita d-Bāsāliqê* (*Onita d-ramšâ*) on the first Friday of the Summer. It serves as a fitting conclusion to the Summer. It sings: O, Lord wash me with the tears of repentance; in your mercy and blessings let me be given liberation from sins and by repentance forgive my debts; O merciful Savior, have mercy upon us.⁸⁸³

⁸⁸⁰ Cf. The Nisibene Hymns 40, 6; GWYNN, Hymns and Homilies of St. Ephrem the Syriac, 145.

⁸⁸¹ Cf. MATEOS, Lelya-Şapra, 462; PAYNGOT, The Liturgical Year, 40 [in Malayalam].

⁸⁸² Cf. MATEOS, Lelya-Şapra, 462.

⁸⁸³ Cf. Breviarium III, 181; MATEOS, Lelya-Şapra, 462f; PAYNGOT, The Liturgical Year, 40; PUDUCHERRY, Ramsa, 130; PATHIKULANGARA, The Liturgical Year, 191.

3.6 Weeks of Elijah-Šlibâ and Moses

During the period of Elijah the last four Sundays, i.e., the Sundays after the feast of the cross on 14th September are also known as the Sundays of the Cross.⁸⁸⁴ Thus the feast of the Cross serves as the central point that divides between the weeks of Elijah, then the weeks of the Cross [although there is no separate season of the Cross as such] and on the fifth Sunday of the Cross begins the weeks or the period of Moses.⁸⁸⁵ The period of Moses and its hymns according to Payngot have been in addition or supplementary to the period of Elijah with its penitential character in preparation to the end time and the judgment. Later through modification at an unknown time the weeks of Moses are dominantly characterized by the theme of the Cross.⁸⁸⁶

If the Feast of the Cross falls earlier or even on the first Sunday of Elijah then according to the rubrics, the 6th and the 7th Sunday of the Summer merge together in order to have the first Sunday of Elijah prior to the Feast of the Cross because of the belief of the appearance of Elijah before Jesus to dispute with the son of perdition⁸⁸⁷ (2 Thess. 2:2-3). Then the appearance of the sign (the Holy Cross) of the Son of Man in heaven in his glory and power (Matt. 24:29-30).⁸⁸⁸ Angel Gabriel is supposed to display this sign of the Cross before Christ when He appears on the last day.⁸⁸⁹ At any case, according to the *Ordo* the fourth Sunday of Elijah has to be on the following Sunday after the Feast of the Cross⁸⁹⁰ and if this is the only Sunday before the feast of the Cross then the following 3rd and 4th Sundays are left out having only five Sundays in Elijah-Cross, instead of ideally having seven Sundays.⁸⁹¹ Here the sign of the Son of Man is the sign of the Holy Cross in the Breviarium⁸⁹² and as attested by Cyril of Jerusalem.⁸⁹³ In the Didache

⁸⁸⁴ Cf. Breviarium III, 293.

⁸⁸⁵ Cf. KANOOKKADAN, The East Syrian Lectionary, 202.

⁸⁸⁶ Cf. PAYNGOT, Chals, The Cross. Its Place in the Hudra and its Sign in Baptism and Eucharist [unpublished Dissertation PIO, Rome] 1971, 18.

⁸⁸⁷ Cf. PAYNE, Compendious Syriac Dictionary, 2. ܐܕܡ ܕܡܪܬܐ refers to the son of death or destruction.

⁸⁸⁸ Cf. Breviarium III, 292f. PAYNGOT, The Cross, 17.

⁸⁸⁹ Cf. Breviarium I, 270.

⁸⁹⁰ Cf. Ordo Celebrationis, 56.

⁸⁹¹ Cf. Moolan, The Period of Annunciation–Nativity, 46.

⁸⁹² Cf. Breviarium III, 256f.

⁸⁹³ Cyril of Jerusalem, Catecheses 15.22; MITCH, Curtis – SRI, Edward, The Gospel of Matthew, Grand Rapids 2010, 311.

the sign refers to different signs of truth “the sign of an opening in the sky, the sign of the sound of the trumpet and then the rising of the dead”.⁸⁹⁴

3.6.1 Elijah-Şlibâ and Moses in the scriptural Setting

We see the entire description of the Elijah in the 1 Kings 17 and 18 as the great prophet of God. He had a lived a life pleasing to God and fought against the unjust ways of the people. 2 Kings 2:11-13 depicts the end of the Prophet Elijah being taken up to heaven amidst the clouds of fire in the presence of Elisha, his follower. Elisha picked up the coat that had been dropped by Elijah and with that he went to the people as the new Prophet of the Israelites (2 Kings 2:13-15). The coming of Elijah is presented at the end of time prophesied by Malachi towards the end 5th century BC.

Malachi prophesied at a time when people were leading scandalous lives and thus the prophet warns them to be on their guard and instructs them about the coming of the Lord, but first Elijah would appear.⁸⁹⁵ “He shall turn the hearts of fathers towards their children and the hearts of children towards their fathers, lest I come and strike the land with a curse” (Mal. 4:5-6). After Malachi’s time there were no more prophets until John the Baptist appeared in the wilderness preaching the baptism of repentance (Matt. 3:1-3). Thus it was natural for the Jews to ask John – if he is the Prophet Elijah? (John 1:22). The next important schema is the scene of the transfiguration (Matt. 17:3-8). As Jesus was transfigured in the presence of the disciples there appeared suddenly Moses and Elijah and when they raised their eyes they saw no one but only Jesus. On the mountain top of Tabor the Old [the law] and the New [the gospel] are joined and the Father witnesses it with His Beloved One, “This is my Son”. This voice of the Father could gladden both the prophets [represented by Moses] and the apostles [represented by Simon Peter]; for the prophets, their prophecies have now come to fulfillment and the apostles headed by Peter might begin the mission of his proclamation.⁸⁹⁶

⁸⁹⁴ Didache 16.6; JEFFORD, Clayton, *Didache*, Salem 2013, 47.

⁸⁹⁵ Cf. A Brief Overview of the Old Testament, <http://www.bible-history.com/old-testament/bookofmalachi.html>. Accessed on 28.12.2016.

⁸⁹⁶ Cf. KOLLAMPARAMBIL, Thomas, *Jacob of Sarug’s Homily on the Transfiguration of Our Lord. The Metrical Homilies of Mar Jacob of Sarug* (Texts from Christian Antiquity 13), Piscataway/NJ 2008, 66.

Ephrem in his commentary on Diatessaron refers to the question of appearing Moses and Elijah with Jesus. Jesus himself asked the disciples – who do people say that I am? They said to him, some say that you are Elijah, Jeremiah, or one of the prophets (Matt. 16:14). Both appeared with Jesus to show that Jesus was Lord of the prophets and that there would be no doubt “concerning the transformation of his countenance after his death”.⁸⁹⁷

Brik-Išo (14th century) narrating this instance argues for the reason why Išo‘ Yahb III (647–657) found it fitting to place the Cross concept between Elijah and Moses because Elijah would come first with the Cross and defeat the son of destruction, then lead everyone to conversion at the second coming of Christ (Matt. 24:30).⁸⁹⁸ Thus the second coming of the Lord is prefigured in the event of Transfiguration where Elijah and Moses appeared on mount Tabor along with Jesus. Both of them prefigure the mystery Jesus’ advent, “Moses was a type of the dead, and Elijah a type of the living, that fly to meet him at His coming”.⁸⁹⁹ Hence the Holy Cross becomes the sign of this season permeating in the whole of this period in the Divine Hours and in the Qurbana. The Sundays after the Feast of the Cross vary from one, two or three since there has to be four Sundays in the weeks of the dedication of the Church. The reason for this variance denotes that we are also not well aware or certain about the time of the second coming of the Lord as the Lord himself said, “We do not know that day or hour, nobody knows it, neither the angels of heaven, nor the Son, no one but the Father only” (Matt. 24:36).⁹⁰⁰

3.6.2 Elijah, Moses and Jesus Typology

Jacob of Serugh, the third greatest poet of the Syriac tradition after Ephrem and Narsai, gives a number of typologies in his homilies on the veil of Moses and on Elijah. Such typologies are of great importance in order to show how they act as prophets of God prefiguring Jesus.

⁸⁹⁷ EPHREM, comm. diat. 14,8 (JSSS 2, 217; MCCARTHY).

⁸⁹⁸ Cf. PAYNGOT, *The Liturgical Year*, 41; MATEOS, *Lelya – Şapra*, 463.

⁸⁹⁹ EPREM, *Hymns on Nativity*, 1.35; BÖER, A. Paul (ed.), *Hymns and Homilies of St. Ephrem the Syrian*, Buffalo 2012, 176.

⁹⁰⁰ Cf. PAYNGOT, *The Liturgical Year*, 41; MATEOS, *Lelya – Şapra*, 463.

3.6.2.1 Forty days of Fast

Moses went up to the mountain of God, Sinai, and stayed there for forty days and forty nights (Exod. 24:18) to receive the stone tablets. The clouds covered the mountain and the glory of God dwelt on the mountain of Sinai (Exod. 24:16). Elijah walked the long trial, spending forty days and nights to reach Horeb, the mountain of God (Exod. 19:8) to encounter God and tell Him of his grievances. Jesus spends forty days and nights after being led by the Spirit into the wilderness (Matt. 4:1-2). Thus, the spending of forty nights and days by Moses and Elijah in encountering God and their fasts are the prototype of Jesus' fasting of forty days and nights.⁹⁰¹

3.6.2.2 Shining of God's Radiance

When Moses came down from the mountain Sinai the face of Moses was radiant after meeting God and the sons of Israel saw that the face of Moses was radiant (Exod. 34:35). On Mount Horeb Moses encounters God in the burning bush amidst the flame of fire (Exod. 3:2). Elijah also meets God on mount Horeb where Moses met God accompanied by fire and gentle breeze (Exod. 19:11-12). As Moses was radiant, Elijah too was made perfect to experience the greatness and the radiance of God in the clouds of fire that accompanied them.⁹⁰² And in the New Testament we see at the time of transfiguration (Matt. 17:3-8) Moses and Elijah appearing in the scene as the culmination of prefigurations by Moses and Elijah in the Old Testament.

3.6.2.3 Performing of the Miracles

Miraculous works accompany both prophets as they set out on their mission of being God's chosen ones among the people. Moses was instrumental in bringing the afflicted back to life as they were bitten by snakes they were to look at the bronze serpent he erected at the instruction of Jahweh (Num. 21:8) prefiguring the crucifixion of Christ (John 3:14).⁹⁰³

⁹⁰¹ Cf. BROCK, Sebastian, Jacob of Sarug's Homilies on Elijah. The Metrical Homilies of Mar Jacob of Sarug (Texts from Christian Late Antiquity 18), Piscataway/NJ 2009, 170.

⁹⁰² Cf. BROCK, Jacob of Sarug's Homilies on Elijah, 156.

⁹⁰³ Cf. BROCK, Sebastian, Jacob of Sarug's Homilies on the Veil of Moses' Face. The Metrical Homilies of Mar Jacob of Sarug (Texts from Christian Late Antiquity 20), Piscataway/NJ 2009, 38.

Elijah on the other hand was instrumental in bringing the dead boy back to life. He carried the widow's son to the upper room and stretched his hand over the boy three times and prayed to God. He was a prophet of God and he prayed, then the miracle happened. He then carried him back into the room and gave the boy to the widow (1 Kings 17:19-24).

The prophet pledged himself upon the body as a symbol and then saved him by placing himself on him three times. He showed how the son of God places himself for three days and then lifts Adam up to Him in life.

Thus, Elijah by stretching himself three times is the prefiguration of how God placed Himself for three days in the grave and then resurrected to life.

3.6.2.4 The Veil of Elijah and Moses

When Elijah went up to the mount and heard God's word he covered his face with a veil (1 Kings 19:13). According to Jacob of Sarug, Elijah knew that the radiance of God was such that it was even able to make the fire dim and therefore he covered his face. It was also an act of respect before the great Majesty like that of a seraph.⁹⁰⁴

Jacob of Sarug in his homily on the veil of Moses goes in detail about the wearing it on his face (Exod. 34:34-35). It is the awesome mystery and symbol for the hidden mystery i.e., the Son of God himself. Moses being the representative of prophesy saw the vision of the coming of the Son of God. But it was not yet time for him to reveal it to the people as they were after many other idols and gods and only murmured against him. Thus, the references to the God's Son had to be veiled, and so the prophets only spoke of it figuratively by means of symbols and mysteries.⁹⁰⁵ "He was veiled from the Hebrews so that they should not behold Him, for the Father knew that the people were not worthy to see the Son, and so with veil he covered Him from them" (2 Cor 3:13).⁹⁰⁶

The stammer of Moses (Exod. 4:10) is also referred to by Jacob as an impediment, that it was not yet time for the Son of God to be revealed to the world and as an

⁹⁰⁴ Cf. BROCK, Jacob of Sarug's Homilies on Elijah, 148.

⁹⁰⁵ Cf. BROCK, Jacob of Sarug's Homilies on the Veil of Moses' Face, 2.

⁹⁰⁶ Ibid., 16f.

indication for the veiling of his words.⁹⁰⁷ Thus, in fact the radiance of Moses was the shining of Christ on Moses for Jacob (Exod. 34:35). His words remained obscure until the prophesy was fulfilled in Jesus, who removed the stammer from Moses' tongue, "the stammer and the veil was the Hidden Mystery preserved, because the time had not yet come for it to be uttered."⁹⁰⁸ In his meeting with God his face was radiant and shone out as he gazed upon Him, "for the brightness of the Son reflected upon the personification of prophesy".⁹⁰⁹ Hence he was veiled so that the Son of God remains hidden from the people.

Moses spoke about the Son of God in different ways: he presented Him as the lamb⁹¹⁰ that was bound for the sacrifice (Exod. 12:3); the sprinkling of the blood of the lamb on the doors (Exod. 12:22) – a symbolic gesture of the blood of Christ and connects it with the Eucharistic moistening of the lips with the blood of the Son each day,⁹¹¹ Moses' striking the sea with his rod and dividing the waters of the sea prefigured the Cross (Exod. 14:26).⁹¹² "He rent the sea, and thus showed how the Son of God would rend Sheol, and provide a passage for the dead who have received life."⁹¹³ Since his messages about the Son of God were all veiled, nobody could easily follow and understand it until the time had for the Son of man to be revealed to the world. Thus the prototypes of Jesus in Moses and Elijah are seen in the above depictions and both of them prefigure the acts of Jesus rather than Jesus imitating the Old Testament prophets.

3.6.3 '*Onita d-Bāsāliqê*' of the 1st Sunday

Christ's second coming is prefigured at His transfiguration and the prayers of this entire season up to the period of the dedication of the Church are arranged in such a way to prepare for the end days and for the universal judgment, when Elijah and Moses also will appear with Jesus. The following is one of such hymns to be on guard against the trap of the Satan and his perpetrators. "Take care that no one

⁹⁰⁷ Cf. *ibid.* 42.

⁹⁰⁸ *Ibid.*

⁹⁰⁹ *Ibid.*, 44.

⁹¹⁰ Cf. *ibid.*, 31f.

⁹¹¹ Cf. *ibid.*, 32.

⁹¹² Cf. *ibid.*, 34

⁹¹³ *Ibid.*, 36.

deceives you; because many will come using my name and saying, “I am the Christ”, and they will deceive many” (Matt. 24:5-6).

<p>[1] לחשודו משהו נאחז נאחז נאחז נאחז נאחז נאחז לי נאחז נאחז. נאחז נאחז נאחז נאחז נאחז.</p>	<p>[1] The enemy watches the harm of the harshness of the last days, to cast his nets to catch man and in the snares, which he did already for Adam.</p>
<p>[2] נאחז נאחז נאחז נאחז נאחז.</p>	<p>[2] Again in the end it is spread for his children.</p>
<p>[3] נאחז נאחז נאחז נאחז נאחז.</p>	<p>[3] And in the form of tranquility he draws it into the world.</p>
<p>[4] נאחז נאחז נאחז נאחז נאחז.</p>	<p>[4] Again if possible even the elect he will lead astray.</p>
<p>[5] נאחז נאחז נאחז נאחז נאחז נאחז נאחז.</p>	<p>[5] Not only his will does not stop, but also his power does not fail [cease to work].</p>
<p>[6] נאחז נאחז נאחז נאחז נאחז נאחז.</p>	<p>[6] And in the awful judgment before all creatures he will be condemned.</p>
<p>[7] נאחז נאחז נאחז נאחז נאחז נאחז נאחז נאחז נאחז נאחז נאחז נאחז.</p>	<p>[7] My Lord, in you who is named the second Adam, all those who die in the footsteps of the deceiver are ashamed and disclosed [revealed].</p>
<p>[8] נאחז נאחז נאחז נאחז נאחז נאחז.</p>	<p>[8] For, thus you judge all those who deny you.</p>
<p>[9] נאחז נאחז נאחז נאחז⁹¹⁴</p>	<p>[9] Lord of all praise to you.⁹¹⁵</p>

The reminiscences of this hymn are found in the Aphrahat’s 6th Demonstration and in the 35th Nisibene hymn of Ephrem and in the Diatessaron. The second Adam principle [7] has its basis in the 1 Cor 15:45. The first man, Adam, as scripture says, became a living soul, but the last Adam has become a life-giving spirit (1 Cor 15:45; Rom. 5:12). The details of it have already been discussed in the Adam–Christ typology.

The 6th Demonstration is on the sons of the covenant. The second coming of Christ as expected by the early Christian Church is mirrored in this

⁹¹⁴ Bedjan III, 257.

⁹¹⁵ My own translation.

Demonstration.⁹¹⁶ 35th Nisibene hymn is a strong warning against the snares of the enemy and his adversaries, the army of the tares as they are troubled at the glory of the Son of God; they spread the nets of subtlety to lead the elect astray through their skillfulness and cunningness to wage war against the elect,⁹¹⁷ the vigilant and the prudent ones – waiting to enter with the Glorious Bridegroom into the bridal chamber (Matt. 25:10). The Diatessaron speaks of the enemy who is the adversary of God, the Satan. “When a heavy torpor of weakness and sadness rules over the soul, it is the enemy who holds sway over it and leads it against its own desire.”⁹¹⁸ The reference to the same enemy we come across in the letter of Peter “Be calm but vigilant, because your enemy the devil is prowling round like a roaring lion, looking for someone to eat” (1 Pet. 5:8). It is like certain forces of the atmosphere that takes control of nature so too the enemy who holds control over the soul.⁹¹⁹ Hence the cross references add further measures regarding the guarding of one’s own soul against the advancements of the adversary.

As the Odist himself attests “that those [the elect] who have songs of the coming of the Lord, may go forth to meet Him and may sing to Him, with joy and with the harp of many tones”.⁹²⁰ In this, those ready to sing the songs of joy are those who fought against harshness of the last days by the evil one and his incursions. His incursion on the first Adam was through Eve, which is now overcome in the life-giving spirit of second Adam.

⁹¹⁶ Cf. VALAVANOLICKAL, *Aphrahat Demonstrations*, 102.

⁹¹⁷ Cf. BÖER, *Hymns and Homilies of St. Ephrem the Syrian*, 127f. Besides the Odist in his 33.13 Ode speaks of the elect. The elect are the ones who walk with the Lord and seek Him and to whom He would reveal and make Himself known.

⁹¹⁸ EPHREM, *comm. diat.* 18,17 (JSSS 2, 280; MCCARTHY).

⁹¹⁹ Cf. *ibid.*

⁹²⁰ The Odes 7.17 (PS 2,36; CHARLESWORTH).

3.6.4 'Onita d-Mawtba' of the 2nd Sunday

Christ's second coming and the last judgment scene is the source of this hymn (Matt. 25:31-46; Rev. 20:11-25).

<p>[1] למס הנס והנס חסו חסו. חסו חסו חסו חסו חסו חסו. חסו חסו חסו חסו חסו חסו. חסו חסו חסו חסו חסו חסו.</p> <p>[2] חסו חסו חסו חסו חסו חסו. חסו חסו חסו חסו חסו חסו. חסו חסו חסו חסו חסו חסו. חסו חסו חסו חסו חסו חסו.</p> <p>[3] חסו חסו חסו חסו חסו חסו. חסו חסו חסו חסו חסו חסו. חסו חסו חסו חסו חסו חסו. חסו חסו חסו חסו חסו חסו.</p> <p>[4] חסו חסו חסו חסו חסו חסו. חסו חסו חסו חסו חסו חסו. חסו חסו חסו חסו חסו חסו. חסו חסו חסו חסו חסו חסו.</p>	<p>[1] I remember that judgment which is about to come and the last day of coming, when everyone will rise up from the dust by your voice, which will terrify the world.</p> <p>[2] When the heavenly powers are shaken and suddenly the throne of the judge will be prepared, the angels of fire will fly about in the air to gather the chosen ones for the kingdom.</p> <p>[3] And against the wicked command will come forth suddenly to go to the fire forever, where he will judge and rebuke the wicked.</p> <p>[4] But before that day comes, I pray to you Lord of all, have mercy on me.⁹²²</p>
--	--

The hymn induces us with the vision of the Last Judgment scene to keep in mind of the day of the judgment. The depiction of the great judgment is the prophetic culmination of the all eschatological discourses.⁹²³ The parable of the Talents (Matt. 25:14-30) and the following Last Judgment scene (Matt. 25:31-46) exhort the disciples to be prepared for the coming of the Son of Man at any time. If all things and knowledge are revealed through Christ (Col 2:2-3), how is that no one, even the Son of Man does not know the hour of his coming (Matt. 24:36)? Ephrem's reply to it in his Gospel Synthesis refers to two things. Firstly his listeners would stop asking further questions regarding it and secondly, "He highlighted his signs so that, from the first day, all peoples and ages would think that his coming would take place in their day"⁹²⁴, like a sick person does not know at what time or day he can expect his death.⁹²⁵

⁹²¹ Breviarium III, 270.

⁹²² My own translation

⁹²³ Cf. MITCH – SRI, *The Gospel of Matthew*, 325.

⁹²⁴ EPHREM, *comm. diat.* 18,16 (JSSS 2, 280; MCCARTHY).

⁹²⁵ Cf. *ibid.*

3.6.5 ‘Onita d-Bāsāliqê’ Ālām for Sundays and Feast Days

The hymn expounds the powers of the Cross through the victory of Christ. Before the ascension of Christ he assured his disciples of His continuing presence in the Church until the end of time (Matt. 28:20). Thus His abiding with us had to be in some visible symbol. Hence, the Cross as the symbol of victory, faith and grace on the one hand and on the other hand the gospel as the symbol or representation of the incarnate Son and His Good News (*Evangelīyōn*; ܐܘܢܓܝܠܝܘܢ) are two important holy objects on the altar in the churches of the Eastern Tradition and in particular in the Malabar Liturgy.⁹²⁶ Both are carried during the processions and before the reading of the gospel.⁹²⁷ The great powers of the Cross are thus acclaimed in the following hymn.

<p>[1] ܡܫܠܬܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ</p>	<p>[1] By the great power of the Cross, the Church gains confidence over death and over Satan,</p>
<p>[2] ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ</p>	<p>[2] And rejoices in salvation and celebrates it with praise.</p>
<p>[3] ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ</p>	<p>[3] In the sight of enemies of truth, who have exalted her lowliness by the powers that worked in her and on the day it happened, behold her children loved it with voices of praises;</p>
<p>[4] ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ</p>	<p>[4] great power that was the conqueror in her struggles keep your promises to her, the boast for her children, glory of your revelation.⁹²⁹</p>

The powers of the Cross are addressed in this hymn:

[1] Dominance over death and Satan: The Cross sublimated the shame brought upon mankind through the fall of Adam and Eve. Ehrem has in his account hymns and homilies that recount the dialogue between the cross and death. By overcoming death it realizes that its foundation is loosened and no more stable as before. “With victory I was ruling over all; how can Your cross conquer me? See,

⁹²⁶ Cf. PAYNGOT, Chals, The Cross in the Chaldean Tradition, in: *Christian Orient* 3 (1981) 106–118, here: 118.

⁹²⁷ Cf. Syro-Malabar Qurbana, 48.

⁹²⁸ Breviarium I, II and III, 11.

⁹²⁹ My own translation.

by the wood I prevailed and triumphed in the past.”⁹³⁰ Ephrem calls this a great victory against the wood that caused death in paradise and the same wood has now rendered life over death.⁹³¹ “At the beginning sin killed Adam by the wood, so too the Son of God killed sin by the wood. The Tree of life abolished the Tree of knowledge.”⁹³² Two great powers death and Satan, were defeated as the cross was lifted up [the Tree of Life], as he was laid in the tomb and as he rose from the dead.⁹³³

[2] Salvation through the Cross: By means of the Cross – Christ has destroyed sin and has uprooted and dissolved death and granted us life and redemption in his resurrection, so that we may reign with him in glory by overthrowing the prince of this world⁹³⁴ (John 12:31).

[3] And [4] are the songs of joy sung by the elect, the saved ones from the glowing light of the cross that is able to dispel the power of darkness as the Odist prays:

I stretched out my hands towards the Lord, and towards the Most High I raised my voice. And I spoke with the lips of my heart, and he heard me when my voice reached Him. His Word came towards me, that which gave me the fruits of my labours; And gave me rest by the grace of the Lord.⁹³⁵

Hence the powers of the Cross are innumerable and they are foreshadowed in the Old Testament as well. The power of the Cross is prefigured and typified in the Old Testament in the staff of Moses (Exod. 4:2). By the staff of Moses the sea regained its course as the enemies were crossing; whereas the cross of Christ made way and opened the door to paradise.⁹³⁶ In the vision of Jacob at Bethel, he saw the gate of heaven being opened and a ladder on the ground with its top reaching to heaven (Gen. 28:12). “This is Yahweh’s gateway, through which the virtuous may enter” (Ps. 118:20).

⁹³⁰ The Nisibene Hymns 36.9; BÖER, Hymns and Homilies of St. Ephrem the Syrian, 133.

⁹³¹ Cf. Hymnen de Ecclesia 49.8; BECK, Edmond, Des Heiligen Ephrem des Syrers Hymnen De Ecclesia (CSCO 199), Louvain 1960, 122.

⁹³² BEDJAN, Homilie Selectae II, 573. Translation from KARIM, C. Aphrem, Symbols of the Cross in the Writings of the Early Syriac Fathers, Piscataway/NJ 2004, 41.

⁹³³ Cf. Breviarium III, 329.

⁹³⁴ Cf. Breviarium II, 470.

⁹³⁵ The Ode 37.1-4 (PS 7,123; CHARLESWORTH).

⁹³⁶ Cf. Breviarium III, 284; PAYNGOT, The Cross in the Chaldean Tradition, 108.

Aphrahat here sees the gate of heaven for Christ himself as he said, “I am the gate of life, anyone who enters through it shall live forever” (John 10:9) and the ladder represents a symbol of the cross and Christ standing above at the top of it.⁹³⁷ Isaac the Syrian of 7th century in his treatise on the cross compares the cross to the Ark of the Israelites (1 Kings 8:19).⁹³⁸ Whenever they carried the Ark with them they felt the invisible presence and the power of God and their enemies could not overpower them (Num. 10:35). “That power which was in the Ark we believe to abide in the adorable figure of the cross.”⁹³⁹ Hence the power of the Cross is such that it is a continuing and abiding presence, power and sign of God through invisible ways and means.

The ‘*Onita d-Mawtba*’ of the 2nd Sunday of Elijah further extols the Cross as:

[1] ܕܠܒܬ ܕܡܫܝܚ ܠܗ ܡܠܚܐ ܕܠ ܡܠܬܐ ܕܡܫܝܚ ܠܗ.	[1] The cross of Christ became for us a fountain; for it sheds helps for us all.
[2] ܕܡܠܬܐ ܕܡܫܝܚ ܠܗ ܡܠܚܐ ܕܡܠܬܐ ܕܡܫܝܚ ܠܗ ܡܠܚܐ ܕܡܠܬܐ ܕܡܫܝܚ ܠܗ ܡܠܚܐ ܕܡܠܬܐ ܕܡܫܝܚ ܠܗ ܡܠܚܐ ܕܡܠܬܐ ܕܡܫܝܚ ܠܗ ܡܠܚܐ.	[2] By it devils are overcome, Satan falls and the power of error is abolished, sin is uprooted and deviation passes away and it destroys the boast of death which condemned our nature ⁹⁴¹ [<i>kaynâ</i>];
[3] ܕܡܠܬܐ ܕܡܫܝܚ ܠܗ ܡܠܚܐ ܕܡܠܬܐ ܕܡܫܝܚ ܠܗ ܡܠܚܐ ܕܡܠܬܐ ܕܡܫܝܚ ܠܗ ܡܠܚܐ ܕܡܠܬܐ ܕܡܫܝܚ ܠܗ ܡܠܚܐ ܕܡܠܬܐ ܕܡܫܝܚ ܠܗ ܡܠܚܐ.	[3] and by it we receive a spiritual birth and by it we live an immortal life and by its love we inherit the kingdom of heaven and we receive the adoption [treasure of sonship] of children of God.
[4] ܕܡܠܬܐ ܕܡܫܝܚ ܠܗ ܡܠܚܐ ܕܡܠܬܐ ܕܡܫܝܚ ܠܗ ܡܠܚܐ ܕܡܠܬܐ ܕܡܫܝܚ ܠܗ ܡܠܚܐ ܕܡܠܬܐ ܕܡܫܝܚ ܠܗ ܡܠܚܐ.	[4] For Christ the king has taken victory and has praised heaven and earth by his Cross.
[5] ܕܡܠܬܐ ܕܡܫܝܚ ܠܗ ܡܠܚܐ ܕܡܠܬܐ ܕܡܫܝܚ ܠܗ ܡܠܚܐ ܕܡܠܬܐ ܕܡܫܝܚ ܠܗ ܡܠܚܐ ܕܡܠܬܐ ܕܡܫܝܚ ܠܗ ܡܠܚܐ. ⁹⁴⁰ ܕܡܠܬܐ ܕܡܫܝܚ ܠܗ ܡܠܚܐ	[5] Men and angels sing praise to Him with His Father and Holy Spirit. ⁹⁴²

The Cross stands for Christ himself as the term *Ṣlibâ* itself stands for Christ the crucified, the sign of the cross, the resurrected and moreover a symbol of

⁹³⁷ Cf. Demo. 4.5; VALAVANOLICKAL, Aphrahat Demonstrations, 68.

⁹³⁸ Cf. POLEG, Johannes van der, Une traite nestorian de la croix, in: Le museon 56 (1943) 115–127, here: 120f.; PAYNGOT, The Cross in the Chaldean Tradition, 114.

⁹³⁹ Ibid. Translation from PAYNGOT, The Cross in the Chaldean Tradition, 114.

⁹⁴⁰ Breviarium III, 356.

⁹⁴¹ The term nature could be understood in the real sense as our subsistence or even existence that is annihilated by death.

⁹⁴² My own translation.

resurrection.⁹⁴³ Since Christ died on the cross, there forms a mystery of the cross that “through his death all who die will rise”.⁹⁴⁴

Thus this Cross becomes the living symbol and the fountain of life that brought forth life in the beginning of the creation (John 1:1); it sheds light and gives life immortal and so the choirs of angels and mankind sing praises to Him and to His Cross, the symbol of his resurrection. Isa. 52:13-53 introduces the suffering servant, leading to the redemption and healing brought by the wounds of the one who is led like a lamb to the slaughter. It is realized in Christ and links between the Old and the New Testaments and the cross was instrumental in it. It is the victorious symbol of our resurrection and God’s continuing presence with us until the end of time as promised at the time his ascension. The symbol of cross thus gained an element of infinity in the sacred time to go beyond its space and time just as the Jewish Passover was a symbol towards the real Passover on the cross.⁹⁴⁵

The cross of Christ grants us sonship with God and the cross encompasses the whole world, in all the four directions and to the ends of the earth. Since the cross stood at the centre of the earth, his hands could extend to the four directions and lift up souls from every side.⁹⁴⁶ Narsai too shares the same idea in his *Homiliae et Carmina*. According to him:

The world as a whole, which is made of four directions shows the sign of cross. The year is sustained by four seasons like the cross, and if it is delayed in one of them it will not be complete.⁹⁴⁷

Thus, the depiction of the cross at the second coming of Christ is a great sign and its power will advocate for us acting on our behalf at the time of the judgment, when the righteous will be separated from the evil ones like the sheep from the

⁹⁴³ Cf. PAYNE, *Compendious Syriac Dictionary*, 479; PAYNGOT, *The Cross in the Chaldean Tradition*, 114.

⁹⁴⁴ EPHREM, *comm. diat. 21,14* (JSSS 2, 324; MCCARTHY).

⁹⁴⁵ Cf. KARIM, Cyril Aphrem, *Symbols of the Cross in the Writings of the Early Syriac Fathers*, Piscataway/NJ 2004, 8.

⁹⁴⁶ Cf. EPHREM, *comm. diat. 21,14* (JSSS 2, 324; MCCARTHY).

⁹⁴⁷ *Homiliae et Carmina* II.121; MINGANA, Alphonse (ed.), *Homiliae et Carmina*, vol. 2, Mosul 1905; Translation from KARIM, Cyril Aphrem, *Symbols of the Cross*, 91.

goats (Matt. 25:32). The cross will at that time serve as a glorious crown⁹⁴⁸ according to Ephrem built on the St. Paul's thought of the crown of righteousness, "all there is to come now is the crown of righteousness reserved for me, which the Lord, will give to me on that day" (2 Tim. 4:8). Hence, the cross of Christ has a living reality to be reflected in our daily living. This becomes a possibility and a reality in a liturgical or sacred time⁹⁴⁹ in which we participate and thereby experience the fruits and blessings of the cross in the present here and now – as an advocate, a guard and protector in dangers and a sign of peace as often repeated throughout the offering of the *Qurbana* in the Malabar liturgy.⁹⁵⁰ The culmination of all such experiences would take place at the eschatological fulfillment when the cross of Christ would guide us to the Father, to the kingdom of heaven, where the symbols all find their fulfillment.⁹⁵¹

3.6.6 The Cross and its Signing in the Malabar Liturgy

The power of the Cross did not end on Calvary rather it continues until the end of time as the very goal of Christ's mission was to unite us to the Father. The cross becomes the hour of sanctification for humanity, glorification and consummation for Jesus when he says on the cross, "Father, into your hands I commend my Spirit" (Luke 23:46). As the Church looks forward to her end destiny that the cross is a sign (Matt. 24:29-30) and thus "Christ's Cross continues in action, and its vivifying activity in the Eucharist".⁹⁵² The Cross and its signings are innumerable in the Malabar Liturgy as follows:

➤ '*Onita d-Bāsāliqê* of the *Ramšâ*: In the current text of the Divine Hours and in the *Hudrâ* there is no mention about the carrying of the cross from the altar in procession to the bemā during the *Onita d-Bāsāliqê* of the *Ramšâ*. However, Gabriel Qatraya and the anonymous author does mention such a procession at the end of the *ramšâ* in honor of the king Constantine, who after his

⁹⁴⁸ Cf. Hymns on the Church 26.5; BECK, Edmond, Des Heiligen Ephraem des Syrers Hymnen de Ecclesiae (CSCO 198), Louvain 1960, 59.

⁹⁴⁹ Cf. YOUSIF, Peter, St Ephrem on Symbols in Nature. Faith, the Trinity and the Cross, in: ECR 10 (1978) 52–60, here: 58; BROCK, Sebastiaan, St Ephrem on Christ as Light in Mary and in the Jordan: Hymni De Ecclesia 36, in: Eastern Churches Review 7 (1975) 137–144, here: 141.

⁹⁵⁰ Cf. Syro-Malabar Qurbana, 126.

⁹⁵¹ Cf. KARIM, Symbols of the Cross, 156.

⁹⁵² Hymns on Faith 18.9-10; YOUSIF, St. Ephrem on Symbols in Nature, 58.

conversion was present in the Church.⁹⁵³ Later on Išo‘ Yahb III (647–657) must have rearranged it to honor Christ the king as the old interpretation of honoring the emperor had no more relevance in it and he only retained the Greek name *basileus* meaning king to ‘*Onita d-Bāsāliqê*. The final or the sealing prayer (ܐܬܬܡܢܐ; *hûttāmā*) is a fitting conclusion to rely upon the power of the Cross and to comment to its protection from all temporal destructions.⁹⁵⁴

The *hûttāmā* prayer then ends with the signing of the community. According to Narsai and Qatraya it is a reminder of the blessing of Christ to his disciples at his ascension (Luke 24:50; Acts 1:9-11) and is a sign of his second coming, then at that hour we too will rise with him.⁹⁵⁵ Timothy II (1319 – 1332) attests “*hûttāmā* as the blessing imparted of the glowing from the foot of the Fire-pit [*asheekkāl*] and signifies the descent of the Holy Spirit upon the disciples in the Upper Room on the day of Pentecost”.⁹⁵⁶ The *qurbana* also ends with the solemn *hûttāmā*. The *hûttāmā* of the Sunday is imparted with the blessings of the living sign of the Cross of Christ upon the community.⁹⁵⁷

➤ Anthem of the Rails (‘*On’itâ d-Qanke*): The cross is brought from the altar solemnly for the ceremony of the kissing of the cross in the *Raz’â* and during which the Anthem of the Rails (‘*On’itâ d-Qanke*) is sung. The bringing of the cross from the sanctuary signifies the mystery of Jesus’ going out into the wilderness (Matt. 4:1-11).⁹⁵⁸ The honoring of the cross by the ceremony of kissing and the signing of it stands for the dedication of oneself or the community to God laying aside the worldly attachments.⁹⁵⁹ The laying of the incense into the thurible is done in the form of the sign of the cross.⁹⁶⁰

⁹⁵³ JAMMO, H. Sarhad, L’Office du soir chaldéen au temps de Gabriel Qatraya, in: L’Orient Syrien 12 (1967) 187–210, here: 194f; CONNOLLY, (ed.), Exposito I, 152; PAYNGOT, The Cross, 66.

⁹⁵⁴ Cf. Divine Hours, 13.

⁹⁵⁵ Cf. VAVANIKUNNEL, Homilies and interpretations, 100f.; VEMPENY, Kurian – VELLIAN, Jacob, *Kaikumpilil Kanakanidhi* [The Golden Treasure in the folded Hands], Bharananganam/KTM 1988, 53f.

⁹⁵⁶ MANNOORAMPARAMBIL, Commentary on Sacraments, 165. [My own translation from Malayalam].

⁹⁵⁷ Cf. Syro-Malabar Qurbana, 126.

⁹⁵⁸ Cf. VAVANIKUNNEL, Homilies and Interpretations, 90.

⁹⁵⁹ Cf. VADAKETH, Paul (ed.), *Christyanikalude Mukamudra* [The Imprint of the Christians], Kanjirapally/KTM 1980, 123f.

⁹⁶⁰ Cf. Syro-Malabar Qurbana, 25.

- Preparation of the Gifts or the Mysteries: At the time of preparation before carrying to the altar, the priest makes signing over the chalice and the pattern. The wine and the water are poured in the form or making the sign of cross.⁹⁶¹
- Institution Words: When the words of Institution are prayed, the signing of the cross is made three times over the bread and the chalice.⁹⁶²
- Fraction: The priest after the fraction makes the sign of the Cross with the bread over the blood and with the blood upon the bread.⁹⁶³
- Sign of peace: Blessing the community with the signing before the reading of the gospel, at the beginning of the anaphora in the Pauline salutation for the sign of peace and before the communion rite with the words “Peace be with you”, is done over the worshipping community.
- Signing over the Mysteries: In the Pauline salutation, in the *qanonâ* at the end of the 3rd *ghāntâ* and in the *qanonâ* at the end of the anaphora, the signing is done over the Mysteries. The first signing denotes the sanctification of the mysteries placed on the altar by calling upon the Trinity, the second signing represents the great saving acts of Christ and the graces for the community, then the third one stands for the completion of the Mysteries and therefore thanksgiving, and praise and honor are offered to God.⁹⁶⁴ Moreover, the signing at the beginning and end shows that this offering or *qūdāšā* is an act of God.⁹⁶⁵ For Bar Zōbî these three signing are with three purposes: first that Christ’s body on the cross had to suffer and his divine nature was not a hindering factor in undergoing the sufferings, secondly the cross is the image of Christ, and thirdly himself and thirdly it is the mingling or the uniting of the holy body and blood.⁹⁶⁶

⁹⁶¹ Cf. *ibid.*, 65.

⁹⁶² Cf. *ibid.*, 87.

⁹⁶³ Cf. Syro-Malabar Qurbana, 103; MINGANA, Commentary of Theodore of Mopsuestia on the Lord’s Prayer, 96f.

⁹⁶⁴ Cf. Syro-Malabar Qurbana, 96. MANNOORAMPARAMBIL, A Study of the Syro-Malabar Qurbana, 563.

⁹⁶⁵ Cf. MANNOORAMPARAMBIL, A Study of the Syro-Malabar Qurbana, 563.

⁹⁶⁶ Cf. MANNOORAMPARAMBIL, John, Bar Zōbî’s Explanation of the Divine Mysteries (OIRS 157), Kottayam 1992, 71f.

➤ Signing on the Altar: The signing on the altar during the 4th *ghāntā* for those marked with the sign of baptism denotes that what they have received during the baptism, i.e., Sonship given through the Holy Spirit and the forgiveness of sins is here and now a reality.⁹⁶⁷

➤ Signing on the Altar: The priest blesses the deacons with the sign of the cross before the readings and before the *Kārôzûtā*.

➤ Signing on Oneself: The priest makes the sign of the cross upon himself three times and moreover he prays with the extended hands in the form of a cross. The signing on himself shows that it is by the power of the Cross that he is able to offer this *qurbānā*.⁹⁶⁸

➤ And finally the Sealing Prayer (*hūttāmā*) which as seen already represents the blessing of Christ at time of the ascension.

Therefore, through the number of signings of the Cross in the liturgy simply show the place of the Cross in our lives. The Church and the worshipping community look towards it as the great sign and eschatological hope in the wonderful saving acts of God in the history of mankind. The cross in this way continues to live and act in the Church here and now and it needs to be reflected in our daily living.

3.6.7 The Pericopes

The pericopes of the weeks of Elijah-Šlībâ and Moses are the following. As the Feast of the Cross has its central position during this period, the feast day of the Cross determines the number of Sundays or weeks. Thus, the three Sundays prior to the feast are in preparation for the feast and the ones following serve its completion. They all together number eleven Sundays “so that the forth Sunday of Elijah is the beginning of the period of Cross and on the fifth Sunday of Cross the

⁹⁶⁷ Cf. MANNOORAMPARAMBIL, A Study of the Syro-Malabar Qurbana, 565f.

⁹⁶⁸ Ibid., 566.

period of Moses begins.”⁹⁶⁹ The number of Sundays is reduced or merged in case of the early occurrence of the feast of the Cross on 14th September.

1st Sunday of Elijah: Deut. 6:20-7:6; Isa. 31:1-9; 1 Thess. 1:1-10; Luke 18:35-19:11. The contents of the readings are the recalling of salvation history, the defending of Jerusalem by Yahweh, prayer and perseverance in faith, and the healing of the blind.

2nd Sunday of Elijah: Deut. 7:7-11; Isa. 30:15-26; 2 Thess. 2:15-3:18; Matt. 13: 1-23. The themes addressed here are the choosing of Israel, God’s graciousness and patience with Israel, God’s salvation of the elect and the Parable of the Sower about the kingdom of God.

3rd Sunday of Elijah: Deut. 7:12-26; Isa. 32: 1-33:6; Phil. 1:12-25; Matt. 13:24-43. The reflections here are of the faithfulness to God versus God’s steadfast love, reigning righteousness and the prevailing of justice, imprisonment of Paul and the parables of the kingdom of God such as the Tares, Mustard Seed and the Leaven.

1st Sunday of the Cross, i.e., the 4th of Elijah: Deut. 8:11-20; Isa. 33:13-24; Phil. 1:27-2:11; Matt. 4:12-5:16. The lessons are about the fidelity to God, the Lord is judge and king over Israel, Christ’s humility, the calling of the disciples, and the beatitudes on the mount.

2nd Sunday of the Cross, i.e., the 5th of Elijah: Deut. 9:1-8; Isa. 25:1-8; Phil. 3: 1-14; Matt. 17:14-26. The highlights of the pericopes are the works of Yahweh, praises to God, the destruction of the enemies, faith in God, perseverance following the example of Paul, the healing of the sick and prediction of the passion.

3rd Sunday of the Cross, i.e., the 6th of Elijah: Deut. 9:13-22; Isa. 26:1-19; Phil. 4:4-23; Matt. 15:21-38. The lessons here are God’s forgiveness against the rebellion of Israel, God’s greatness and divine response, dwelling of joy and peace, and the miracle of the multiplication of the loaves.

⁹⁶⁹ KANNOOKADAN, *The East Syrian Lectionary*, 202.

4th Sunday of the Cross, i.e., the 7th of Elijah: Deut. 10:12-22; Isa. 33: 1-14; 1 Cor 14:1,3,12,20,21,26,31-33; Matt. 18:1-18. The covenant and conduct of the Israel, Lord's graciousness, the spiritual gifts of prophesy and tongues, and the parable of the Lost Sheep.

1st Sunday of Moses, i.e., the 5th of the Cross: Deut. 11:1-12; Isa. 40:1-17; 2 Cor 1:23-2:16; Matt. 20: 1-6. The lessons for reflections are love and obedience to the Lord, comfort for God's people, the exiles Israel, and the parable of the workers in the vineyard.

2nd Sunday of Moses, i.e., the 6th of the Cross: Deut. 11:13-12:1; Isa. 40:18-41:7; Gal. 5:1-6; Luke 8:41-56. The themes here are Israel must love and obey God, the majesty of God, freedom and discipline in the Spirit, and the healing of the daughter of Jairus and thereby the assurance of Jesus for those who believe.

3rd Sunday of Moses, i.e., the 7th of the Cross: Deut. 13:12-18; Isa. 41:21-42:4; Gal. 6:1-18; Matt. 8:23-9:9. The pericopes here are warning against the idolatry, Cyrus as the champion of justice, Instruction to the Churches and Christ calms the storm in the sea and his power over Satan and his power.

4th Sunday of Moses: Deut. 12:29-14:2; Isa. 41:21-42:4; 1 Tim. 5:1-16; Matt. 22:22-37. The messages from the readings are rules for sacredness, songs of the suffering servant, pastoral commitments, discourse about the resurrection and the teaching of the great commandment.

Thus the pericope focuses on the Cross, then it spreads over to the preaching and the growth of the kingdom of God. It serves the purpose of preparation for the end goal of the pilgrim people in the Church and gives way to the Weeks of the Dedication of the Church.

3.7 Weeks of the Dedication of the Church (*Quddash-’dtâ’*)

The period of the Dedication consists of four Sundays culminating in the end of the liturgical year while in the West Syrian tradition it is the beginning of the Church Year.⁹⁷⁰ This period traces its origin to the ancient Feast of Dedication. There are different opinions regarding the origin of the Feast of Dedication. Maclean refers to the origin of this Feast to the Dedication of the great Patriarchal Church in Seleucia-Ctesiphon⁹⁷¹ and B. Botte on the other hand hints at the christianised form of the Jewish feast of the *Hanukkah*, i.e., “the Jewish dedication of all the temples”⁹⁷², as seen in the book of Maccabees (1 Macc. 1:36-59).⁹⁷³ Matthew Black calls this feast as *encaenia*, the feast of the dedication of the Holy Sepulchre in Jerusalem on 13th September 335 in honour of the victory of Constantine the Great (306–337).⁹⁷⁴ Thus such a feast seems to have existed in the early centuries onwards, but the period of the Dedication of the Church came into existence only later.⁹⁷⁵

It is the Patriarch of Seleucia–Ctesiphon Išo‘ Yahb III (647–657) who arranged this period consisting of four Sundays following the descriptions in the Old Testament regarding the four dedications of the tabernacles.⁹⁷⁶ They are the dedication of the tabernacle by Moses (Exod. 33:7-11), the tabernacle dedicated by the people of Israel at Shiloh (Josh. 18:1-5), dedication of the temple built by Solomon (2 Chron. 7:1-11) and Jeshua and Zerubbabel dedicating the tabernacle after the rebuilding of the altar of the God of Israel (Ezra 3:2-6).⁹⁷⁷ Thus, apart from the variances regarding the origin of the Feast of Dedication the focal point of this period is the relation between Christ the bridegroom and the Church the bride. This is evident in the commentary of Brik-Išo (14th century) as follows:

Išo‘ Yahb codified the weeks of the Dedication of the Church at the end Liturgical Year, after the advent of Elias (and Moses) and the defeat of the son of perdition. Then the heavenly Bridegroom will appear from the holy and

⁹⁷⁰ Cf. KANNOOKADAN, The East Syrian Lectionary, 208.

⁹⁷¹ Cf. MACLEAN, East Syrian Daily Offices, xxv.

⁹⁷² MOOLAN, The Period of Annunciation, 51.

⁹⁷³ Cf. BOTTE, B., Les Dimanches de la Dedicace dans les englisés Syriennes, in: L’Orient Syrien 2 (1957) 65–70, here: 65.

⁹⁷⁴ Cf. BLACK, Matthew, The Festival of Encaenia Ecclesiae in the Ancient Church with special Reference to Palestine and Syria, in: JCH 5 (1954) 78–85, here: 78.

⁹⁷⁵ Cf. BAUMSTARK, Syrische Perikopenordnungen, 58.

⁹⁷⁶ Cf. MOOLAN, The Period of Annunciation, 52.

⁹⁷⁷ Cf. CONNOLLY, H. Richard(ed.), Anonymi Auctoris Expositio Officiorum Ecclesiae. Georgio Arbelensi Adscripta, (CSCO 91) 1913 Rome, 25; MOOLAN, The Period of Annunciation, 52.

glorious heavens, will resurrect all from the dust ... Christ's bride, the Holy Church, saints and believers, will start to receive Him with Joy, praising and glorifying Him with all honour. The real Bridegroom and our Saviour Jesus will accept His bride, the Church, and will take her up with Him to heaven. He will lead her into the eternal bride-chamber and will make her sit at His right hand. He will make her happy with His vision and will make her enjoy eternal and everlasting bliss. She will be pleased in Him and together with the heavenly hosts will sing to Him sweet song.⁹⁷⁸

Thus from the commentary it is clear that the period is in perfect continuity of the Weeks of Elijah-*Ṣlibâ* and Moses as it concerns the Church as a whole and her end destiny of the glorification in the *already* and *not yet* from the eschatological point of view. It is a process and the church year is a means to keep that end final goal alive as the ultimate goal of our redemption as the Dogmatic Constitution on the Church attests:

Already present in figure at the beginning of the world, this Church was prepared in marvelous fashion in the history of the people of Israel and in the old Alliance. Established in this last age of the world, and made manifest in the outpouring of the Spirit, it will be brought to glorious completion at the end of time. At that moment as the Fathers put it, all the just from the time of Adam, "from Abel, the just one, to the last of the elect" will be gathered together with the Father in the universal Church.⁹⁷⁹

Hence the final destiny of the Church is further confirmed in the Church document, and sojourns like a ship in the sea to reach the harbor of peace and immortality.⁹⁸⁰ The prayers and lections of this season is to orient this final goal of the Church striving to meet her bridegroom, and Christ in return meeting His spouse, the Church, as already foretold: "And when I am lifted up from the earth, I shall draw all men to myself" (John 12:32).

3.7.1 'Onita d-Bāsāliqê' of the 1st Sunday

In the following prayers we see the elucidation of the concept of the Church and her images. The first hymn is that of the presence of the Trinity in the Church entrusted to the Apostles.

⁹⁷⁸ Traslation from PATHIKULANGARA, The Liturgical Year of the Syro-Malabar Rite, 193; Cf. MATEOS, Lelya- Şapra, 463f.; PAYNGOT, The Liturgical Year, 42.

⁹⁷⁹ LG 2 (FLANNERY, Austin (ed.), The Conciliar and Post Conciliar Documents, vol.I, New York 2004, 350f.)

⁹⁸⁰ Cf. Breviarium III, 406.

Hymn from the 1st Sunday of *Leljā'*

[1] ܠܒܠܝܬܟܢ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ.	[1] Blessed are you Church, for behold, the great feast of your dedication [sanctification] has been completed.
[2] ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ.	[2] For the Father was pleased in you and built you.
[3] ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ.	[3] And the Son completed your foundation.
[4] ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ.	[4] And the Holy Paraclete descended and sanctified you by his benevolence.
[5] ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ.	[5] And appointed in you priests who preach the true faith and gave you the mystery of pledge for the remission of the sins of your children.
[6] ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ.	[6] Confess and adore the king who exalted you. ⁹⁸²

The contents of the hymn show that the spirit of the season of the Summer is carried out further by the Apostles. The Father loves the Son and has entrusted everything to him (John 3:35). The fulfillment of the work entrusted to the Son is realized in the words of Jesus on the cross – “It is accomplished” (John 19:30). The Church being entrusted to Peter and the Apostles were given the Paraclete at Pentecost and thereby fulfilling the promise of Jesus, “I will not leave you orphans” (John 14:18). The Apostles who were the witnesses of the revelation of God and its fulfillment in the saving events through His only Son, it is they who are to transmit the flame of true faith to the posterity and to proclaim the divine mysteries.⁹⁸³ In the fullness of time the Holy Spirit would come upon them to teach them of all things, will be with them, and guide them (John 14:16-17).

As Christ himself was the Physician to the sick and needy, and it was an outrage in society. Ephrem regards Jesus as the wise Physician – “He did not fall sick, because he was a healer; He did not go astray, because he was a shepherd; He did not commit error, because he was a teacher”.⁹⁸⁴ Ephrem considers the patriarchs and the prophets as physicians, but their work was not enough because the whole

⁹⁸¹ Breviarium III, 396.

⁹⁸² My own translation.

⁹⁸³ Cf. Breviarium III, 170.

⁹⁸⁴ EPHREM, comm. diat. 14,14 (JSSS 2, 91; MCCARTHY).

world was sick and so their work is further carried out today through the Apostles and their followers.⁹⁸⁵

Hence, the disciples are now sent to the world as priests, farmers and physicians. They are sent as priests in so far as they continue the mission of Christ, they are sent as farmers while the Church is called as a farm and a building (1 Cor 3:9) and they are sent as physicians in curing the sick and by forgiving the penitents [5] . The Apostle said: “Those of us who are strong have a duty to bear the sickness of the sick” (Rom. 15:1) and “The lame should not be pushed aside but healed” (Heb. 12:13).⁹⁸⁶

3.7.2 Church built on Peter – *Mawtba’ of Leljâ’* of 2nd Tuesday

The following hymn introduces the Church concept entrusted with Peter by Jesus. When Christ founded the Church, a tower was built, “whose foundations were capable of sustaining whatever was built upon them”.⁹⁸⁷

[1] ܡܬܢ ܕܠܝܬܐ ܕܥܡܪܬܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ	[1] O’ Lord, you built your Church on the foundation of the faith of Simon Peter.
ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ	[2] And because of your promises to him, waves and tempests of paganism did not shake it.
[2] ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ	[3] And since the devil saw that he is not able to overpower the great Church by his messengers, he provoked the children of her teaching in the four quarters, to destroy each other by the arrows of jealousy.
[3] ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ	[4] Destroy from her vain glorious men who are jealous and despise each other.
[4] ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ	[5] Make your peace rule over her children. ⁹⁸⁹
[5] ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ	

Reminiscences of this hymn are found in the first *Demonstration* of Aphrahat. He develops it in terms of faith, the faith is thus referred to as a building, and it is built up to the perfection by means of many different stones and works laid on the

⁹⁸⁵ Cf. EPHREM, Nisibene Hymns 34.1f. BECK, Edmund(ed.), Des heiligen Ephrem des Syreres Carmina Nisibena (CSCO 218), Louvain 1961, 81f.; MURRAY, Symbols of Church and Kingdom, 205f.

⁹⁸⁶ Cf. APHRAHAT, Dem. VII.11; VALAVANOLICKAL, Aphrahat Demosntrations, 201.

⁹⁸⁷ EPHREM, comm. diat. 14,2 (JSS 2, 84; Carmel MCCARTHY).

⁹⁸⁸ Breviarium III, 415

⁹⁸⁹ My own translation.

foundation of a firm rock, i.e., Christ the rock (*kepha* or *šō‘ā*).⁹⁹⁰ The basis for this discourse comes from the concept of faith as the foundation of a building as exposed by Paul when he refers to himself as an architect and laid the foundations on which someone else is doing the building; “For the Foundation, nobody can lay any other than the one which has already been laid, that is Jesus Christ” (1 Cor 3:10-11).

Therefore, Christ is the stone upon which the stones of faith are laid until its completion. When one comes to faith, he is laid on the stone, which is Christ himself⁹⁹¹ as already foretold by Isaiah as follows, “He is the sanctuary and the stumbling-stone and the rock that brings down the two houses of Israel; a trap and a snare for the inhabitants of Jerusalem”. Again Isaiah continues to speak of a stone of witness, a precious cornerstone and foundation stone (Isa. 28:16). This building founded on Christ can withstand all adversities of tempests and storm since it is built on the firm rock (Matt. 7:24). This firm rock according to Aphrahat as mentioned above is Christ. When his building is completed and perfected in faith through the works of charity and love it becomes the temple, the dwelling place of Christ and His Spirit dwells in it (1 Cor. 3:16). The arrows of jealousy shot against the children of the Church are withheld by means of a pure fast, pure prayer, charity, alms and simplicity, etc.⁹⁹²

The laying of the foundation of the Church is on the firm faith of Peter (*Kepha*) [1]. Christ the chief Shepherd and the *Kepha* placed Peter the *Kepha* in his place as prophesied and foretold in the Old Testament by saying, “You are Peter and on this rock I will build my Church” (Matt. 16:18).⁹⁹³ Thus we find here the reference to the concept of the Church (*‘dā’*; *ekklēsia*) for the first time in the New Testament entrusted with Peter and the waves and tempests shall not uproot it since it is built on the foundation of Christ himself. In the Greek Old Testament

⁹⁹⁰ Cf. APHRAHAT, Dem. I, 1; VALAVANOLICKAL, Aphrahat Demosntrations, 21; MURRAY, Symbols of Church and Kingdom, 218.

⁹⁹¹ Cf. APHRAHAT, Dem. I, 2; *ibid.*

⁹⁹² Cf. APHRAHAT, Dem. I, 4; VALAVANOLICKAL, Aphrahat Demosntrations, 23

⁹⁹³ Cf. MURRAY, Symbols of Church and Kingdom, 206.

ekklēsia was already used “for the “assembly” or congregation [or community] of the people of God”.⁹⁹⁴

3.7.3 Church as the Bride

The Church is considered as the Bride of Christ. This sequence of thought referring to the Church as the bride is in continuity with the references to the Israel as the bride of Yahweh. “Like a young man marrying a virgin, so will the one who built you wed you, and as the bridegroom rejoices in his bride, so will your God rejoice in you” (Isa. 62:5). Thus Yahweh is here presented as the builder and maker of Israel. He took care of them in his arms, he led them with reins of kindness and with leading-strings of love (Hos. 11:3-4). It is out of love for Israel that Yahweh spread out a part of his cloak, and bound to himself by an oath, and entered into a covenant with them (Ezek. 16:8).

In the New Testament the Church replaces Israel and becomes the bride of God the Father and is entrusted with the Son. The *mawtbâ* of the second Sunday of dedication attests:

<p>ገላትያ ፩፡፭</p> <p>995. ጸሐፊው ያስተረጎመው፦ ኃይል እንደሚኖርህና ባለሙያነትህ እንደሚታየህ</p>	<p>Hail to you, for you are the Bride of the Father and entrusted with the Son of God.⁹⁹⁶</p>
---	--

Thus the Church as the bride of God is proclaimed and becomes the covenant people of God as a community united with the person of Christ. At his invitation they gather together as a liturgical assembly by Christ's commandment of love (John 13:14).⁹⁹⁷ Although one sees the entire salvific acts taken up and fulfilled by Christ, the other two Persons in the Trinity also share in the salvific work as the Father sends the Son, the Son promises the Spirit and the Father sends Him (John 14:26).⁹⁹⁸

⁹⁹⁴ Cf. MITSCH – SRI, *The Gospel of Matthew*, 207.

⁹⁹⁵ Breviarium III, 410.

⁹⁹⁶ My own translation.

⁹⁹⁷ Cf. ARANGASSERY, Lonappan, *Ecclesial Dimensions of East Syrain Liturgy. An Introduction to Liturgical Ecclesiology* (OIRS 145), Kottayam 1990, 17.

⁹⁹⁸ Cf. ENGBERDING, Hieronymus, *Die Kirche als Braut in der ostsyrischen Liturgie*, in: OCP 3 (1937) 5–47, here: 9.

Thus, it is the Father who heals the Church and leads her to Christ, her Bridegroom. The betrothal of the Son with the bride by the hidden Father is well depicted by a veil by Moses in the Jacob of Sarug's Homily on the veil of Moses. Jacob sees in Adam and Eve (Gen. 2:24) as the Type for Christ and the Church and they would become one in the waters of baptism in the Jordan and it was concerning them that Moses said "The two shall be one" (Gen. 2:24).⁹⁹⁹ This veiling of the mystery is then unveiled by Paul when he speaks of the relationship between the husband and wife to that of Christ and the Church and the two will become one body (Eph. 5:31-33).¹⁰⁰⁰

In the waters of baptism springs forth the holy, chaste and spiritual union of the bride and the Bridegroom. Christ the heavenly Bridegroom betrothed the Church during baptism in the stream of Jordan and made her bride on the Cross.¹⁰⁰¹ Ephrem in the Diatessaron depicts certain types of betrothal at the source of water or by a well in the Old Testament. Rebecca was given as a bride at the well to Isaac by Eliezar (Gen. 24:1-67), Jacob betrothed Rachel at the well of water (Gen. 29:1-20) and at the well of water Moses betrothed Zipporah (Exod. 2:16-21).¹⁰⁰² Thus all these were images and types of Christ becoming betrothed to the Church through John's baptism (Eph. 5:22-23). Just as Rebecca was introduced to Isaac by Eliezar, so too John introduced Christ the Saviour to the Church from the Jordan, "Behold the Lamb of God that takes away the sin of the world" (John 1:29). The Bridegroom paid the bride's price through the precious blood on the cross and the bride is joined to him.¹⁰⁰³ "He died on the Cross and gave his body to the bride... she plucks and eats it"¹⁰⁰⁴ at the Eucharistic table.

From the side of Christ there came forth the blood and water "and mixed His cup with holy blood giving it her to drink".¹⁰⁰⁵ Thus here Jacob makes use of the image of a man and wife as the picture and type for Christ and the Church, and for

⁹⁹⁹ Cf. BROCK, Jacob of Sarug's Homily on the Veil on Moses' Face, 20f.

¹⁰⁰⁰ Cf. *ibid.*

¹⁰⁰¹ Cf. Breviarium III, 397.

¹⁰⁰² Cf. EPHREM, *comm. diat.* 3,17 (JSSS 2, 81; MCCARTHY); Breviarium I, 406f; MURRAY, *Symbols of Church and Kingdom*, 135; ENGBERDING, *Die Kirche als Braut*, 14; ROSE, *Church as Mystery and Communion*, 267f.

¹⁰⁰³ Cf. Breviarium III, 398.

¹⁰⁰⁴ BROCK, Jacob of Sarug's Homily on the Veil on Moses' Face, 28.

¹⁰⁰⁵ *Ibid.*

the revealing of this great mystery of the union of Christ and the Church. A hymn form the 1st Sunday of *Leljâ*’ of Dedication sings:

Come, O’ domestics, let us be comrades [best men] in the consecration [dedication] of the holy Church the bride of Jesus, the heavenly groom who in his pity gave her his body and his precious blood and he poured out on her his heavenly splendor. He gave her the pledge of new life by the water of baptism. He promised her abode in heaven, in which she will enjoy with her children who are born from above, offering him glory because he exalted her walls throughout the whole world and brought everything under his dominance.¹⁰⁰⁶

It is through the baptism in the Jordan that the Church and her children are given a new life. She is at same time a bride and a mother because of the begetting character of the Church in baptism as espoused by Jacob of Serugh that from the side of Christ there came forth the second mother, i.e., baptism prefiguring the Church and the sacraments of Baptism and the Eucharist.¹⁰⁰⁷ Thus the Church represents a twofold aspect of manifesting the sacraments, Baptism and Eucharist, and she represents the sum total of its individual members.¹⁰⁰⁸

3.7.4 Church and her Eschatological Fulfillment

The heirs in the kingdom of Christ are the members of the Church and they move towards their end destiny, the already but not yet – in the eschatological future. Thus the Kingdom [heavenly Church] becoming the Church’s final destination, and she makes her pilgrimage through time. The means to this pilgrimage is a Way¹⁰⁰⁹ going through different phases such as the Way from the Tree to the Cross; “it extended from the Wood to the Wood and from Eden to Zion, from Zion to Holy Church and from the Church to the Kingdom”.¹⁰¹⁰ We come across it further in the book of Revelation “I saw the holy city, and the new Jerusalem, coming down from God out of heaven, as beautiful as bride all dressed for her husband” (Rev. 21:2). The crowned and adorned bride is a symbol of the heavenly Church as envisaged in the liturgical books of the Divine Hours and the

¹⁰⁰⁶ Breviarium III, 395.

¹⁰⁰⁷ Cf. BEDJAN, *Homiliae Selecta* I, 162; BROCK, *The Mysteries Hidden in the Side of Christ*, 462.

¹⁰⁰⁸ Cf. BROCK, *The Mysteries Hidden in the Side of Christ*, 469.

¹⁰⁰⁹ Another means to enter the Kingdom for the Syriac Fathers is by Voyage, i.e., where the Church being compared to Ship and being its helmsman has been discussed in the Part I of this study.

¹⁰¹⁰ EPREM, *Hymnen contra Haereses* 26,4; Translation from MURRAY, *Symbols of Church and Kingdom*, 247.

Qurbana.¹⁰¹¹ Theodore of Mopsuestia gives a depiction of that heavenly Church as follows:

Christ Our Lord established a Kingdom in heaven, and established it there as a city in which He has His Kingdom, which the blessed Paul calls “Jerusalem which is above, free and mother of all” since it is in it that we are expecting to dwell and abide..., and He so constituted the Church as to be a symbol of the heavenly things; and he wished that those who believe in Him should live in it.¹⁰¹²

The betrothal and the bride concept reach its climax in the solemn entry into the Kingdom of God, into the bridal chamber. The symbolic presentation of the bridal-chamber represents eternal happiness and joy as the Church is on her way reach this eternal perfect way. This is the place where Christ leads her bride, the place where the bridal-chamber is built. The bridal-chamber is known with different attributes like Spiritual,¹⁰¹³ Eternal,¹⁰¹⁴ Chamber of Light¹⁰¹⁵ and the Holy of Holies.¹⁰¹⁶

The house of God in which the earthly liturgy is celebrated is an image and reflection of the heavenly bridal-chamber.¹⁰¹⁷ This experience is explicit in the offering of the Qurbana between the Liturgy on the *Bēmā* [Liturgy of the Word] and the Liturgy in the Sanctuary. “The Church in the Liturgy on the *Bēmā* is the image of the heavenly Assembly and the Church in the Liturgy in the Sanctuary anticipates the heavenly Assembly.”¹⁰¹⁸ The cloud of light in the transfiguration scene for Jacob of Serugh is the bridal-chamber for the Son made by the Father. The Father taught Simon in that single tabernacle of light that “there were no tabernacles but a tabernacle for the Only-Begotten, because there are not churches but a Church for the Son of God”.¹⁰¹⁹ The Father presented in the cloud of light the bride of light [the Church – the daughter of light] and she is the only one, whom the Son betrothed in symbols affectionately as the Bridegroom itself is

¹⁰¹¹ Cf. Breviarium III, 432; The Syro-Malabar Qurbana, 26.

¹⁰¹² MINGANA, Commentary of Theodore, 23f.

¹⁰¹³ Cf. Breviarium I, 408.

¹⁰¹⁴ Cf. *ibid.*, III, 411.

¹⁰¹⁵ Cf. *ibid.*, III, 397.

¹⁰¹⁶ Cf. *ibid.*, III, 425; 429.

¹⁰¹⁷ Cf. ENGBERDING, Die Kirche als Braut, 36.

¹⁰¹⁸ ARANGASSERY, Ecclesial Dimensions, 116.

¹⁰¹⁹ KOLLAMPARAMBIL, Jacob of Sarug’s Homily on the Transfiguration of Our Lord, 68.

wholly light as well.¹⁰²⁰ Those who were ready and willing went with the Bridegroom into the bridal-chamber and the door was closed (Matt. 25:10).

3.7.5 Pericopes

1st Sunday of Dedication: Exod. 40:17-38; Isa. 6:1-13; 1 Cor 12:28-13:13; Matt. 16:13-19. The lessons in the readings begin with the erection of the tabernacle by Moses and the theophanic vision in the cloud, God appearing to Isaiah in the temple, different functions and gifts of the persons in the Church are addressed, and give emphasis and importance to the Church as the people of God.

2nd Sunday of Dedication: Exod. 39:32-40:16; 1 Kings 8:10-29; Heb. 8:1-9:10; Matt. 12:1-21. The first reading from the book of Exodus expounds on the instructions to the Israelites to erect the tabernacle, the second reading depicts the dedication of the temple by king Solomon, the reading is the epistle that compares the old sacrifice to the new and heavenly sacrifice. The gospel is about the healing of the man with a withered hand.

3rd Sunday of Dedication: Num. 7:1-10; 9:15, 18; Isa. 54:1-15; Heb. 9:5-15; John 2:12-22. The pericopes of the day begin with the presentation of the guidance of God in the cloud and Israelite's humble following of it, the rebuilding of the city of Sion and Christ the high priest and the perfect new heavenly sacrifice. The gospel is about the cleansing of the temple and the presentation of Christ as the new temple.

4th Sunday of Dedication: 1 Kings 6:1-19; Ezek. 43:1-7, 44:1-5; Heb. 9:16-28; Matt. 22:41-23:22. The lessons of the readings begin with the building of the temple by Solomon, the God experience of Ezekiel and filling of the glory of God in the temple, the sealing of the new covenant by Christ and the Parousia. The gospel portrays Christ as the only master and Lord. Thus all the four Sundays focus on the Church giving orientation to the pilgrim people on earth to the eternal joy in the heavenly kingdom.

¹⁰²⁰ Cf. *ibid.*,

Conclusion

Therefore the consecration of the Church is not to lay emphasis on any particular church on earth, but it is the Church founded upon the foundation of the faith of Peter, the rock. Thus she sojourns on the earth with her children in a ship and whose helmsman is Christ himself to enter into the eternal bridal-chamber of the Bridegroom. Hence the Church is a haven built and founded on earth as the image and type of Christ's heavenly habitation. Although she has her foundation on earth, her final and eternal destiny is the heavenly kingdom and so the foundation of this on the rock shall not be overpowered by the gates of Hades or can never hold out against it (Matt.16:18). Hence the angels and people of God on earth rejoice in her consecration whose foundation has been laid by the Father in heaven and whom the Son was entrusted with and perfected by Him and later at Pentecost sanctified by the Spirit of God.¹⁰²¹ Thus we see the sequence of thought which began with the Feast of Epiphany as the Feast of the Baptism of Christ in the beginning of this study getting concretely developed and perfected in the Feast of the Bridegroom and the Bride, i.e., Christ and the Church.

¹⁰²¹ Cf. Breviarium III, 395.

General Conclusion

The study on the Liturgical Year of the Syro-Malabar Church with reference to the Divine Hours and the Eucharist was anchored on the milieu of the Liturgical Theology. It is in the Church that the theology takes its origin and the liturgy celebrated. Here, in accordance with the ancient theological maxim of the *Lex Orandi Lex Credendi*,¹⁰²² i.e., the law of prayer forms the law of belief [theology]. Thus the law of prayer and the law of faith go hand in hand and mutually interrelated. The Church as the believing and the praying community expresses her faith in the celebration of the Divine Hours and the Eucharist (Qurbana). As the Apostolic Letter *Orientale Lumen* exhorts, “the prayer of the Church already becomes participation in the heavenly liturgy and participation of the final beatitude”.

This work builds up and reflects biographical, biblical, theological and practical dimensions by going through the historical aspects, liturgical books and prayers from the biblical and patristic setting. This study thus takes into consideration the research questions such as the basis, centrality and the extent of the periods of the Liturgical Year in the faith expression of the Malabar Church. The focus of the research question was – what would be the centrality and the extension behind which the liturgical periods move around? How does Theology develop so as to fit into the Liturgical Year?

- Keeping this in mind throughout the study arrives at a conclusion that both the Divine Hours and the Eucharist (*Qurbānā*) revolve around the axis of the Liturgical Seasons.
- The liturgy encompasses the whole of mystery concept and is a recapitulation of the economy of salvation backed by a deep and profound notion of symbolism.
- The Church on earth move towards its end destiny – the heavenly Church. This destiny is being formed with the means of the Liturgical Year which has its origin in time and which will also end in time at the eschatological fulfillment.

¹⁰²² This saying is attributed to the authorship of Prosper of Aquitaine († 463).

- The celebration of the *Mysterium Christi* beginning with the Incarnation to the eschatological fulfillment is not merely keeping a memory of the salvific events, but making it present and real towards the future.
- Structural and thematic similarities found in the *enarxis* part of the Qurbana and in the Divine Hours.
- Structural organization and the setting of the Liturgical Year was undertaken by Patriarch Iṣḥāq Yahb III during his Patriarchate (647–657) in Selucia–Ctesiphon combining the monastic and cathedral traditions.
- The source of the variable and non-variable prayers and hymns in the liturgical seasons for both *Qurbānâ* and the Liturgy of the Hours is one and the same: Scripture, apostolic proclamations and patristic traditions.

The nucleus of this axis is none other than the divine economy of salvation. All nine seasons of the Liturgical Year help to reach a conclusion that it is the Paschal Mystery of Christ, around which the seasons of the liturgy keep moving towards our eternal and end destiny. This approach of establishing the link between the Eucharist and the Hours in the nine seasons of the Liturgical Year makes the study to approach it in a unique way different from the existing studies. They become the faith expressions of the Church and those faith expressions contain theology and belief. The Church's Liturgical Year is combined with the liturgical seasons and thus this study takes into account and is framed by the nine seasons of liturgy forming a circle.

Those nine periods of the Liturgical Year of the Syro-Malabar Church form the basis of this work in its relation to the Eucharist and to the Divine Hours. Those nine periods are the weeks of Annunciation-Nativity, Epiphany, Fast, Resurrection, Apostels, Summer, Elijah–Cross, Moses and Dedication of the Church. They are divided into seven weeks each after seven week principles. A holistic and integral approach is done in this study by way of the analysis of the prayers in their symbolisms, parallelisms and typologies.

To this end, this study divides the concepts into three Parts: Part I examines the whole schema and the historical context of our study. It begins with the consideration from the sense of the sacredness of time and Paschal Mystery as the source and center of Church's Year, the dialectical relation and placing of the subject matter in its historical context and tradition. Further the study takes into account the historical development of the Malabar Church, the Missal (*Taksā*) and the Liturgy of the Hours. Part II examines the liturgical seasons concerning Mysteries of Christ in relation to the praying of the Hours and the Eucharist. They include the Weeks of Annunciation, Epiphany, Fast and Resurrection. Part III considers the liturgical seasons relating to the Mysteries on the Church including Apostel, Summer, Elijah–Cross, Moses and Dedication of the Church. Because of the thematic development and structural continuity the weeks of Apostles und Summer, Elijah–Cross and Moses are seen and analysed in two units rather than to divide them into four units.

At the analysis of both the mysteries on Christ and Church one comes across the seven week principles to divide the seasons of the Liturgical Year into seven weeks each. Those seven principles are those that reflect upon the day of creation, erection of the tent of testimony by Moses, the day of annunciation of the Lord, the resurrection of the Lord, apparition to Thomas assuring the resurrection of Jesus, the day of the descending of the Spirit on the Apostles and the day on which our own resurrection will take place. The Fathers of the Church in ancient time laid great emphasis on the eucharistic theology and assigned a prominent place in their writings. The Syriac liturgical families are thus very much indebted to the sources of patristic evidences, writings and commentaries for the illumination in the field of liturgy. The three great poets of Syriac Tradition; Ephrem, Narsai, Gabriel of Qatar, Jacob of Serugh and Theodore provide vast sources of hymns, homilies and commentaries unfolding the hidden mysteries of salvation expressed in the Church's Liturgy of Hours and the Eucharist by means of rich symbolisms. They are to a great extent analysed and seen in the orations from the Qurbana and the Divine Hours. Therefore, this work focuses on both these aspects making use of the accessible manuscripts, commentaries and hymns of the Fathers of the Church, liturgical books and other secondary sources.

The East Syrian tradition owes its immense gratitude to the efforts of the Patriarch of Seleucia–Ctesiphon Išo‘ Yahb III (647–657) who codified the Hours making use the manuscript tradition in the pattern of the nine periods or seasons of the Liturgical Year. The 14th century commentary by Brik-Išo given in the preface of the *ḥudra* is a landmark in any attempt to study on the liturgical season. It also contains the variable prayers of the Qurbana according to the seasons of the Liturgical Year. Hence both are interrelated and praying the Hours is an extension of the spirit of the eucharistic celebration during the hours of the day. A mutual resemblance is noticed in the *enarxis* part of both Hours and the Eucharist. “In fact, the sacred or the liturgical time begins with the *Ramšâ* and is extended into the *Lēlyâ* to culminate in the *Ṣaprâ* with the Divine Liturgy or Oblation.”¹⁰²³ Thus the praying of the Divine Hours strengthens and enhances the fullness of the Mystery of the Eucharist on the one hand and on the other they serve as a preparation and a continuation.

The early Christian community committed themselves to come together to pray and to worship following the instructions of the apostles to the breaking of bread. All who came together remained together, had all things in common and met together in the temple (Acts 2:42). Thus here we recognize the traits of liturgical worship to listen to the Word of God proclaimed by the Apostles and to sing divine praises in full assembly (Heb. 2:12). The study deals with particularly the Malabar Liturgy and Tradition from the historical point of view to the present day making use of the current liturgical books. The three volume *ḥudra* of Bedjan’s edition is referred to in the Hours and parallelly complemented with the variable prayers from the Qurbana in addition to the references to the anaphora. The prayers are examined and studied from the realm and relevance to the biblical and patristic traditions.

They are examined in their original sources to the current liturgical texts with their relevant parallel references and symbolic descriptions for the theological backing. The passages are cross examined with their typologies from the Old and the New Testament. Thus having examined the sources and their exposition it is

¹⁰²³ Instruction 64.

clear that efforts have been made to preserve the lost treasures of the liturgical tradition although having been influenced by the Western intrusion into the liturgy. Therefore a constant and a sound theological backing both in the pastoral and catechetical levels can help us to keep ourselves abreast. This illuminates the minds and overall formation of the faithful in the present time that from the liturgical celebration, the people of God to a great extent draw upon the life-giving substance of their faith.

Although the Liturgical Year and its setting in the study is seen differently from that of the West one easily notices the same mystery of faith and the ultimate aim of human existence towards the heavenly destiny. To this end the earthly liturgy serves as the foretaste of the heavenly experience with God, like that of the transfiguration scene in the gospel (Matt. 17:1-7), where Peter wanted to continue to live and enjoy the heavenly gaze. Hence all the activities in our Christian living should be centered and oriented to the altar in the oblation of our liturgical life drawing strength and grace. Such an active participation and living of the liturgy makes the Christian community as a chosen race, a royal priesthood, a holy nation, a redeemed people (1 Pet. 2:9; 2:4-5). It helps the faith to become a living spirituality throughout the year.

Glossary

Anaphora (*Qūdāšā*) = It is a Greek word commonly used in all the liturgical families and refers to the Eucharistic Prayer beginning with the preface to the rite of fraction. It forms the central part of the Eucharistic Liturgy. It is the Eucharistic prayer and here we refer to the *Qūdāšā* of the Apostles *Mār Addai* and *Mār Mari* as this is the frequently used anaphora in the Malabar Liturgy. The *Qūdāšā* means the hallowing or sanctification. The counterpart in the Latin tradition is the Canon of the Mass. Thus the first Eucharistic Prayer for example is known as the Roman Canon. In the study reference to the Anaphora of Addai and Mari is very often used.

Bēmā = It is the raised platform in the nave of the church meant for the *Enarxis*. During the *qurbānā* until the liturgy of the word and during other liturgical celebration the priest remains here.

Denḥā = The Syriac word *denḥā* means the rising of the sun. In the Syriac tradition it is the term used for the beginning of the mission of Jesus and his public manifestation at the river Jordan.

Dhīlāt = It derives from the root *dīl* having a causative significance. It means to be fearful, awful, terrible, etc. The hymn sung on feast days after the Sancta Sanctis in the *Qurbānā* to orient the people of God to approach the Divine mysteries with proper reverence and fear.

Evangelion = This is the gospel. The gospel is solemnly brought from the sanctuary to the *bēmā* accompanied by the cross and the candles.

Hūdāt edtā: This refers to the two words. *Hūdāt* stands for dedication and *edtā* for the Church. This is the name given to the last four Sundays of the last period in the Liturgical Year. It can be called the supplication prayer which the priest prays calling upon the prayer and disposition of Isaiah as he was taken to heaven. “What a wretched state I am in! I am lost, for I am a man of unclean lips and I live among a people of unclean lips, and my eyes have looked at the King, the Lord of hosts” (Isa. 6:5).

Ḥudra = It means cycle and derives from the root *ḥdar*. In the study it refers to the 3 volume of books by Bedjan containing the Proper of the Qurbana and the Divine Hours. For the editions from *Ḥudra* of Dar'mo it is referred to Trissur *Ḥudra*.

Ḥayklā = It is the Nave in the church, the place meant for the worshipping community and is referred as the earthly Jerusalem.

Hullalā = It derives from *hallel* which means to praise.

Ḥutāmā = It literally means the sealing, signing or ratifying. The final Seal is the *ḥutāmā* prayer, which means 'sealing' or 'signing'. The rite of conclusion ends with the sealing prayer blessing the community with the sign of the cross.

Kārôzûta = This Syriac word means proclamation. In the Syriac Tradition and in the Malabar Liturgy it is the proclamatory or litanic part of the qurbana and there are three such set prayers to be prayed and is different from that of the prayer of the faithful or simply spontaneously prayed for different intentions.

Kušappā = This word derives from the root *kššp* and it means to whisper. These are the prayers said in a low voice as to understand oneself and to be aware of his sinful nature. This is intended to lead to the experience God's redemption in one's life.

Lāku Mârâ = It means the "Lord of all", and is the hymn sung before the Liturgy of the Word and during which the veil of the sanctuary is opened. The hymn is known as the Resurrection Hymn. *Lāku Mârâ* derives from two words and literally means 'to you, O Lord'.

Madbhā = It means the Sanctuary situated at the eastern end of the church and symbolizes the heavenly Jerusalem.

Marmûtā = It derives from *rmâ* meaning the Psalmody. It stands for the set of three psalms from the 60 divisions of the Psalter. It is a group of psalms and vary according to the seasons of the liturgy.

Pûqdankōn = It means “Your Commandment”, with which the qurbānā began and this form was retained in the text until 1989 and the community replied to it saying – *pûqdaneh d-M^e sîhâ*, i.e., the commandment of Christ.

Qanke = It means the rails that separate the sanctuary *qestrōma*. The Anthem of the Rails (*Onita d-Qankē*) is sung mainly during the most solemn celebration of the Eucharist (*Rāzā Qurbānā*).

Qānonâ = It is the antiphon or versicle recited *after* the first verse of the psalm.

Qestrōma = It is the Chancel and is the place between the sanctuary and the nave in the churches of the East Syrian tradition.

Qala = It literally means voice or chant. It refers to the special hymns in Bedjan, Breviarium II, 399 and the following in honour of the feasts of the Blessed Virgin Mary, the Cross, the Saints and so on.

Qala d-Šahrâ = It is the office of the Night Vigil and is the extra *Hullalâ* sung in the night liturgy on Sundays and festivals after the *Mawtbā*. *Mawtbā' d-Lelyā' or Onita d-Lelyā*, is the night anthem in the *Lelyā*.

Qeryānē = This means the readings from the law and the prophets. There are two readings from the Old Testament on Sundays. Both the readers receive the blessing from the celebrant before the reading.

Engarthā = It is the reading from Epistle.

‘Onîṭā = It signifies an anthem or hymn sung alternatively. ‘*Onîṭā* derives from the root ‘*ana* meaning to answer or to respond. Several such hymns like *Onithā d-Razē*, the anthem of the Mysteries, ‘*Onita d-Qankē*, the Anthem of the Rails, ‘*Onithā d-Ramsā*, the evening canticle, ‘*Onithā' d-Šaprâ* are found in the Divine Hours and in the *Qurbānā*. *Onithā d-Bemā* is the hymn sung before the Communion.

Qurbānā = The term *qurbānā* derives from the Syriac root *qārēb* meaning to offer. Thus the term *qurbānā* would mean the whole of the offering or the

oblation from the beginning to the end. Thus in the study *qurbānā* is used to refer to the Holy Mass.

Râzâ = It means the mystery. It refers to the most solemn form of the *Qurbānā* in the East Syrian tradition for the solemn occasions like the feast day of the patron saint of the Parish Church, *dukrānā* of Mār Thoma and other solemnities of the Lord.

Šlôtâ = The Syriac term derives from *šali* meaning to pray. Thus *Šlôtâ* simply means the prayer.

Šurrāyā = It is the responsorial psalm to the Old Testament readings. This hymn is sung after the Old Testament readings and before the reading from the New Testament with a *qanonâ* of the day.

Ṭaksā = It means the prescribed form of the liturgy in a book, i.e., the Missal. In the study it refers to the text of the *qurbānā*.

Trisagion = It is the thrice holy hymn found in all the liturgical traditions. Catholicos Mar Abba (450–552) after his visit in Constantinople is believed to have introduced the *Trisagion*, or *qānonâ* in the East Syriac Church from the Greek Church.

Turgāmā = is the hymn before the Epistle. It is sung to prepare the hearts and minds of the people towards the readings from the New Testament and the faithful are advised to listen and imbibe the fruits of the Word of God to come.

Zummārā = This is the Halleluia hymn before the reading of the gospel and the preceding procession. This hymn is with three Halleluiahs to the verses from psalm before the Gospel.

Bibliography

Primary Sources

- APHRAHAT, Aphraatis Sapientis Persae Dimonstraciones, Ioannes, PARISOT (ed.), Patrologia Syriaca I, II, Paris 1894–1907.
- BEDJAN, Paul (ed.), Breviarium juxta Ritum Syrorum Orientalium id est Chaldaeor, vols. I–III, Paris 1886–1887.
- BEDJAN, Paul (ed.), Homiliae selecta, vols. I–III, Paris – Leipzig 1907.
- BEDJAN, Paul (ed.), S. Martyrii qui et Sahdona quae supersunt, Paris 1902.
- CHABOT, Jean-Baptiste, Synodicon Orientale ou recueil de Synodes nestoriens, Paris 1902.
- CHARLESWORTH, Hamilton James, The Odes of Solomon: The Syraic Texts (PS 7), Missoula/MT 1977.
- DARMO, Thomas, Ktaba da-Qdam wad-Batar wad-Hudra wad-Gazza w-Qala d-Udrane am Ktaba d-Mazmure, Trissur 1960–1962.
- EUSEBIUS, Ecclesiastical History, trans. C.F. Cruse, London 1998.
- GRAFFIN, François, Narsai's Metrical Homilies. On the Nativity, Epiphany, Passion, Resurrection and Ascension (PO 182), Turnhout 1979.
- HANSSENS, Michael, Institutiones Liturgicae De Ritibus Orientalibus. De Missa Rituum Orientalium, vol. II, Rome 1930.
- Homiliae de Baptismo Chrisiti et de Epiphania IX, 7 (PG 49, 361).
- MANNOORAMPARAMBIL, Thomas, *Syro-Malabar Sabhaude Qurbana Oru Charithrapaschathalam* [The historical Background of the Syro-Malabar Qurbana] (OIRS 96), Kottayam 1986.
- MANNOORAMPARAMBIL, Thomas, *Syro-Malabar Sabhaude Qurbana oru Padanam* [A Study on the Syro-Malabar Qurbana], vols. 1 and 2 (OIRS 197 and 282), Kottayam 1998.
- NARSAI, Metrical Homilies (PO 182), trans. Frederick G. McLeod, Turnhout 1979.
- Ordo Celebrationis Quddasa iuxta usum Ecclesiae Syro-Malabarensis, ed. Sacred Congregation for the Oriental Churches, Rome 1959.
- Ordo Chaldaicus Ritum et Lectionum iuxta morem Ecclesiae Malabaricae, Rome 1775.
- Syro-Malabar Sabhaude Qurbana* [Qurbana of the Syro-Malabar Church], Ed. SMBC, Trivandrum 1989.

- The Syro-Malabar Qurbana. *Rā'zâkramam* [The Order of *Rā'zâ*], Ed. SMBC, Changanacherry ⁹2001.
- RAULIN, Joannes, Facundi, *Historia Ecclesiae Malabaricae cum Diamperitana Synodo*, Rome 1745.
- RENAUDOT, Eusèbe, *Liturgiarum Orientalium Collectio*, Paris 1847.
- Rituale Armenorum, ed. Frederick CONYBEARE, Oxford 1905.
- SEVERUS, Homily 23.95 (PO 88), ed. Basile RADU, Turnhout 1976.
- Supplementum Mysteriorum, ed. Sacra Congregazione per La Chiesa Orientale, Rome 1960.
- Syro-Malabar Sabhaude Qurbana. Razâkramam* [The Syro-Malabar Qurbana. The Order of Raza], Ed. SMBC, Changanacherry ⁹2001.
- Syro-Malbarsabhaude Qurbanakramam* [Ṭaksā of the Qurabana of the Syro-Malabar – in Malayalm and Syriac], Alwaye 1962.
- Ṭaksā d-qûdā šā', Alwaye 1960 [Ṭaksā of the Qurabana in Syriac].
- VALAVANOLICKAL, Kuriakose (trans.), *Aphrahat Demonstrations I* (Catholic Theological Studies of India 3), Changanacherry 1999.
- ZACHARIA, Scaria, *The Acts and Decrees of the Synod of Diamper 1599*, Edamattam 1994.

Archive

Haus-, Hof- und Staatsarchiv Wien (HHSa), Berichte 1771, Bd. 65.

Church Documents

- Acta Leonis XIII, vol. VII, Rome 1971.
- Roman Documents on Syro-Malabar Liturgy (OIRS 213), Kottayam 1999.
- LG FLANNERY, Austin (ed.), Vatican II. The Conciliar and Post Conciliar Documents, vol.I, New York ⁵2004.
- Mysterium filii Dei FLANNERY, Austin (ed.), Vatican Council II. More Post Conciliar Documents, vol. II, New York 1982, 423–427.
- OE FLANNERY, Austin (ed.), Vatican II. The Conciliar and Post Conciliar Documents, vol.II, New Delhi 2010.
- SC FLANNERY, Austin (ed.), Vatican II. The Conciliar and Post Conciliar Documents, vol.I, New Delhi 2010, 46.

Sacra Congregazione per la Chiesa Orinetale, Liturgia Siro–Malabaresi: Revisione
Ristampa del Messale Siro –Malabarese (Prot.N. 947/48), 1955.

Manuscripts

Vatican City, Vatican Apostolic Library: MS. Vatican Syraic Codex 22 [1301].

Vatican City, Vatican Apostolic Library: MS. Vatican Syraic Codex 66 [1529].

Trissur, Metopolitan Palace Library: Hudra MS. 27 and 29 [1598].

Newspaper

Pontifical Council for Promoting Christian Unity, Guidelines for Admission to the Eucharist between the Chaldean Church and the Assyrian Church of the East, in: L'Osservatore Romano nr.44 (31 Oktober 2001) 4.

Internet Sources

The Old Testament – A Brief Overview, <http://www.bible-history.com/old-testament/bookofmalachi.html>. Accessed on 28.12.2016.

Oldest Church, <http://navrangindia.blogspot.co.at/2014/12/oldest-church-52-ad-palayur-church.html>, Accessed on 06.09.2016.

Deewali, https://www.google.at/search?q=Deepavali&ie=utf-8&oe=utf-8&gws_rd=cr&ei=op72V66RC4n3UueSotAL. Accessed on 06.10.2016.

Nasrani Foundation, <http://www.nasranifoundation.org>. Accessed on 02.01.2015.

St. Thomas Cross, <http://www.nasrani.net/>. Accessed on 12.01.2015.

Secondary Sources

ADAM, Adolf, The Liturgical Year, Collegeville / MN ³1990.

ADAM, Adolf – HAUNERLAND, Winfried, Grundriss Liturgie, Freiburg – Basel – Wien ¹⁰2012.

ADAM, Adolf, The Liturgical Year. Its history and its meaning after the reform of the Liturgy, trans. Mathew J. O'Connel, Collegevill / MN 1981.

ADELHEIM, Jann, Die katholischen Missionen in Indien, China, und Japan, Paderborn 1915.

AERTHAYIL, James, The Spiritual Heritage of the St. Thomas Christians, Bangalore 2001.

ALENCERRY, Roby Joseph, The Rite of Trisagion in the Syro-Malbar Liturgy, in: Christian Orient 32 (2011) 136–152.

- AMRAMOWSKI, Louise, Babai der Große. Christologische Probleme und ihre Lösungen, in: OCP 41 (1975) 290–343.
- AQSSEMANI, Bibliotheca Orientalis III.
- ARANGASSERY, Lonappan, Ecclesial Dimensions of East Syrain Liturgy. An Introduction to Liturgical Ecclesiology (OIRS 145), Kottayam 1990.
- Anaphorae of Mar Theodore and Mar Nestorius (LRC 12), Kochi 2005.
- ARAYATHINAL, Thomas, Vicissitudes of the East Syrian Liturgy in Malabar India, in: Ignacio O. De URBINA(ed.), Symposium Syriacum 1974 (OCA 197), Rome 1974, 413–438.
- ARICKAPPAILLIL, Issac, Mar Narsai, The Charismatic. A Study based on Mar Narsai's Homily on Pentecost, in: The Harp 13 (2000) 125–134.
- ARCHBISHOP BASILIOS, Epiphany, in: The Coptic Encyclopedia 4, New York 1991.
- ASSEMANUS, S.E., – ASSEMANUS, J.S., Bibliotheca Apostolicae Vaticanae codicum manuscritorum catalogus in tres partes distributus, Rome 1758.
- AUGUSTINE, Sermon 221, 1 (FC 38, 181; Mary Sarah Muldowney).
- AUGUSTINUS, Confessions 1, 1 The Confessions of St. Augustine, trans. J.G. Pilkinton, New York 1962.
- BAARDA, Tjitze et al. (ed.), Text and Testimony: FS A.F. J. Klijn, Kampen 1988.
- BADGER, George Percy, The Nestorians and their Rituals, vol. 2, London 1852.
- BADGER, George Percy, The Syraic Liturgies of the Apostles Mar Addai and Mar Mari, Mar Theodorus of Mopsuestia and Mar Nestorius, London 1875.
- BARBOSA, Duarte, A Description of the coasts of East Africa and Malabar in the Beginning of the Sixteenth Century, London 1865.
- BAUMSTARK, Anton, Nichteangelische syrische Perikopenordnungen des ersten Jahrtausends im Sinne vergleichender Liturgiegeschichte (Liturgiegeschichtliche Forschungen 3), Münster 1921.
- BAUMSTARK, Anton, Comparative Liturgy, Maryland 1958.
- BECK, Edmond, Des Heiligen Ephraem des Syrers Hymnen de Fide (CSCO 73), Louvain 1955.
- BECK, Edmond, Des Heiligen Ephraem des Syrers Hymnen De Ieiunio, (CSCO 247), Louvain.
- BECK, Edmond, Des Heiligen Ephraem des Syrers Hymnen De Nativitate Epiphania (CSCO 186), Louvain 1959.

- BECK, Edmond, Ephrem des Syrsers Hymnen de Virginitate (CSCO 223), Louvain 1962.
- BECK, Edmond, Des Heiligen Ephraem des Syrsers Paschahymnen (CSCO 249), Louvain 1964.
- BECK, (ed.), Des heiligen Ephrem des Syrsers Carmina Nisibena (CSCO 218), Louvain 1961.
- BECK, Edmond, Des Heiligen Ephrem des Syrsers Hymnen De Ecclesia (CSCO 199), Louvain 1960.
- BICKELL, Gustav, S. Ephraemi Syri Carmina Nisibena, Additis Prologemenis Et Suppl. Lexicorum Syriacorum, Leipzig 1866.
- BLACK, Matthew, The Festival of Encaenia Ecclesiae in the Ancient Church with special Reference to Palestine and Syria, in: JCH 5 (1954) 78–85.
- BÖER, Paul (ed.), Hymns and Homilies of St. Ephrem the Syrian, Buffalo 1886.
- BÖER, Paul (ed.), Hymns and Homilies of St. Ephraim the Syrian, London 2012.
- BOTTE, B., Les Dimanches de la Dedicace dans les englisés Syriennes, in: L'Orient Syrien 2 (1957) 65–70.
- BRADSHAW, Paul – JOHNSON, Maxwell, The Origins of Fasts and Seasons in Early Christianity, Collegeville/MN 2011.
- BRAUN, Oscar, Das Buch der Synhados oder Synodicon Orientale, Amsterdam²1900.
- BRAUN, Oscar, Das Buch der Synhados oder Synodicon Orientale. Die Sammlung der Nestorianischen Konzilien, zusammen gestellt im neunten Jahrhundert, Stuttgart – Wien 1975.
- BREMMER, Nicolaas Jan, The Acts of Thomas. Place; Date and Women, in: Jan REMMER (ed.), Apocryphal Acts of Thomas, Leuven 2001, 74–90.
- BROCK, Sebastian, The Origins of the Qanona 'Holy God, Holy Mighty, Holy Immortal' According to Gabriel of Qatar (early 7th Century), in: The Harp 21 (2006) 173–185.
- BROCK, Sebastian (trans.), The Syriac Fathers on Prayer and the Spiritual Life. GS Militza Zernov, Kalamazoo 1987.
- BROCK, Sebastian, A Concordance to Bedjan's Breviarium Chaldaicum and Darmo's Hudra, in: The Harp 19 (2006) 117–136.
- BROCK, Sebastian, Gabriel of Qatar's Commentary on the Liturgy, in: Journal of Syriac Studies 6/2 (2003) 197–248.

- BROCK, Jacob of Sarug's Homilies on Elijah. The Metrical Homilies of Mar Jacob of Sarug (Texts from Christian late Antiquity 18), Piscataway/NJ 2009.
- BROCK, Sebastian, Jacob of Sarug's Homilies on the Veil of Moses' Face. The Metrical Homilies of Mar Jacob of Sarug (Texts from Christian Late Antiquity 20), Piscataway/NJ 2009.
- BROCK, Sebastian, The Holy Spirit in the Syriac Baptismal Tradition (The Syrian Churches Series 9), Oxford 1979.
- BROCK, Sebastian, St Ephrem on Christ as Light in Mary and in the Jordan: Hymni De Ecclesia 36, in: Eastern Churches Review 7 (1975) 137–144.
- BROCK, Sebastian, The Harp of the Spirit. Poems of Saint Ephrem the Syrian, Cambridge 2013.
- BROWN, Leslie Wilfrid, The Indian Christians of St. Thomas. An Account of the Ancient Syrian Church of Malabar, Cambridge 1995.
- BRUNS, Peter, Das Christusbild Aphrahats des persischen Weisen, Borengässer 1990.
- BUCHINGER, Harald, Pascha bei Origenes, Bd. 2: Systematische Aspekte (IThS 64), Innsbruck – Wien 2005.
- BUDGE, Wallis Ernest (ed.), The Book of the Bee. The Syriac Text from the Manuscripts in London, Oxford – Munich – Piscataway/NJ 2006.
- BURGESS, Stanly, The Holy Spirit: Eastern Christian Traditions, Ada/MI³ 1989.
- BURKITT, Crawford, S. Ephrem's Quotations from the Gospel, vol.7 (Text and Studies 2) Cambridge 1901.
- CHEDIATH, Geevarghese, The Christology of Mar Babai the Great (OIRC 49), Kottayam 1982.
- CHESLY, Jones – Wainwright, Geofferey – YARNOLD, Edward, (eds.), The Study of Liturgy, London 1978.
- CHITILAPPALLY, Johnson, *Madabbranuta*. The Divine Dispensation of our Lord in the Holy Qurbana of the East Syrian Tradition (OIRSI 226) Kottayam 1999.
- CHUPPUNGO, J. Anscar (ed.), Handbook for Liturgical Studies, vol. 5, Liturgical Time and Space, Collegeville/MN 2000.
- CLARK, Eugene Walter (ed.), Bhagavad Gītā (HOS 38), Oxford 1952.

- CIOFFI, Paul, – SAMPSON, William, Gospel Spirituality and Catholic Worship. Integrating Your Personal Prayer Life and Liturgical Experience, New York 2001.
- CONNOLLY, H. Richard (ed.), The Liturgical Homilies: Texts and Studies, vol. 8 (The Liturgical Homilies of Narsai 1), Cambridge 1909.
- CONNOLLY, H. Richard (ed.), Anonymi Auctoris Expositio Officiorum Ecclesiae. Georgio Arbelensi Adscripta, (CSCO 91), Rome 1913.
- CONNOLLY, H. Richard, The Work of Meneses on the Malabar Liturgy, in: JTS15 (1914), 396–425.
- CONNOLLY, H. Richard – CODRINGTON, Humphrey William, Two Commentaries on the Jacobite Liturgy, London 1913.
- CRAIG, Evans, Matthew. New Cambridge Bible Commentary, Cambridge 2012.
- CROSS, Frank Leslie, (ed.), The Oxford Dictionary of the Christian Church, Oxford ³2005.
- CRUM, Milton, Our Approach to the Church Year: Chronological or Eschatological, in: Worship 51 (1997) 24–32.
- CURETON, William, Ancient Syriac Documents, Piscataway/NJ ³2005.
- COWEN, Deborah, The Year of Grace of the Lord. A Scriptural and Liturgical Commentary on the Orthodox Church, London – Oxford 1980.
- DOZEMAN, Thomas, Commentary on Exodus, Grand Rapids/MI 2009.
- DARMO, Thomas, *Ktaba da-Qdam wad-Batar wad-Hudra wad-Gazza w-Qala d-`Udrane àm Ktaba d-Mazmure*, Trissur 1960–1962.
- DIX, Gregory, The Shape of the Liturgy, London ²1945.
- ELLIOT, Peter, Ceremonies of the Liturgical Year: According to the Modern Rite, San Francisco 2002.
- ENGBERDING, Hieronymus, Die Kirche als Braut in der ostsyrischen Liturgie, in: OCP 3 (1937) 5–47.
- FABIAN, Thomas, The Liturgy of the Thomas Christians of Malabar or the Raza of the Syro-Malabar Rite, Mannanam/KTM 1954.
- FERRONE, Rita, Liturgy. Sacrosanctum Concilium, New York 2007.
- FIRTH, Bruce, An Introduction to Indian Church History, Chennai/TN 1976.
- GARSDIE, Charles Brierly, Sacrifice of the Eucharist, London 1875.
- GAVENTA, Beverly Roberts (ed.), The Acts of the Apostle. Abingdon New Testament Commentaries, Nashville 2003.

- GELSTON, Anthony, *The Eucharistic Prayer of Addai and Mari*, Oxford 1992.
- GERMANN, Wilhelm, *Die Kirche der Thomaschristen. Ein Beitrag zur Geschichte der orientalischen Kirchen*, Gütersloh 1877.
- GERO, Stephen, *The Spirit as a Dove at the Baptism of Jesus*, in: *Novum Testamentum* 18 (1976) 17–35.
- GIBSON, Margaret, *The Commentaries of Išo'dad of Merv in Syriac and English (HS 6)* Cambridge 1911.
- GOLLANCZ, Hermann, *The Book of Protection. Being a Collection of Charms now edited for the First Time from Syriac Mss*, London 1912.
- GRAFFIN, François, *Narsai's Metrical Homilies: On the Nativity, Epiphany, Passion, Resurrection and Ascension (PO 40)*, Turnhout 1979.
- HAMBYE, Rene, *The Symbol of the Coming to the Harbour*, in: Ignacio O. De URBINA(ed.), *Symbosium Syriacum 1972 (OCA 197)*, Rome 1974, 401–412.
- HAMMAN, Adalbert (ed.), *The Paschal Mystery. Ancient Liturgies and Patristic Texts*, Staten Island 1969.
- HANSBURY, Mary, *The Letters of John Dalyatha*, Piscataway/NJ 2010.
- HANSENS, Ioannes Michael, *Institutiones Liturgicae de Ritibus Orientalibus*, vol. 11 Rome 1930.
- HAUNNERLAND, Winfried, *Spiritualität der Kirche und Spiritualität der Einzelnen – ein spannungsvolles und befruchtendes Verhältnis*, in: HAUNNERLAND, Winfried – SEBERSCHINSKY, Alexander – WIRTZ, Hans-Gerd, (eds.), *Liturgie und Spiritualität*, Trier 2004, 11–32.
- HOENERBACH, W. – Spies, O, *Das Recht der Christenheit (CSCO 168)*, Louvain 1957.
- HORN, Cornelia, *Überlegungen zur Rolle der Pneumatologie Ephräms des Syrers im Umfeld des Ersten Konzils von Konstantinople, 33: Syriaca II (Studien zur Orientalischen Kirchen Geschichte)*, Münster 2002.
- HOWARD, George (tran.), *The Teaching of Addai (Early Christian Series 4)* Ann Arbor/MI 1981.
- HOWE, Leory, *The Image of God. A Theory of Pastoral Care and Counselling*, Nashville ⁶1995.

- DENZINER, Heinrich – HÜNNERMANN, Peter (ed.), Kompendium der Glaubensbekenntnisse und kirchlichen Lehrentscheidungen, Basel – Rome – Wien ³⁸1999.
- JAMMO, Hermitz Sarhad, L'Office du soir chaldéen au temps de Gabriel Qatraya, in: L'Orient Syrien 12 (1967) 187–210.
- JAMMO, La structure de la messe chaldeenne, du debut jusqu a l'anaphore: Etude historique (OCA 207), Rome 1979.
- KALLAPURAKAL, Andreas, Syriac Malayalam Dictionary, Aluva 1940.
- KANDATHIL, George, Syro-Malabar Missal. A new English Translation of the restored Qurbana with the first Anaphora namely the Anaphora of the Blessed Apostles Mar Addai and Mar Mari, Doctors of the East, Ernakulam 1963.
- KANICHKATIL, Francis, To Restore or to Reform. A Critical Study on Current Liturgical Renewal in the Syro-Malabar Church, Bangalore 1992.
- KANNOOKADAN, Pauly, The East Syrian Lectionary. An Historico-Liturgical Study, Rome 1991.
- KARIM, Cyril Aphrem, Symbols of the Cross in the Writings of the Early Syriac Fathers, Piscataway/NJ 2004.
- KARUKAPARAMBIL, Cherian, Identity – Restoration and Renewal: The Syro-Malabar Church since Vatican II in the Context of her Ecumenical Task as a Catholic Eastern Church [unpublished Dissertation University Salzburg], 2008.
- KAUFHOLD, Hubert (ed.), Kleines Lexikon des Christlichen Orients, Wiesbaden ²2007 [zweite Auflage des Kleinen Wörterbuches des Christlichen Orients].
- KELAITA, E. Joseph, 'Onitâ' of Ghevarghese Warda on the Catholicos Patriarch of the East, in: Ebedjesu Sobensis, Liber Margarithae, Mosul 1924, 93–97.
- KENNETH, John, The Gospel of John, London 1990.
- KING, A. Archadale, The Rites of Eastern Christendom, vol.2, Rome 1948.
- KIRAZ, A. George (ed.), Jacob of Sarug's Homilies on the Resurrection. Metrical Homilies of Mar Jacob of Sarug (Texts from Christian Late Antiquity 14), Piscataway, 2008.
- KIRAZ, George, The Syriac Peshitta Bible with English Translation. Luke, Piscataway/NJ 2013.

- KITCHEN, Robert, *The Syriac Book of Steps: Syriac Text and English Translation* (Texts from Christian Antiquity 12b), Piscataway/NJ 2009.
- KLIJN, Albertus, *The Acts of Thomas*, Leiden 1962.
- KLIJN, Albertus, *The Acts of Thomas. Introduction, Text and Commentary*, Leiden²2003.
- KODER, S. Samuel, *Kerala and her Jews*, Eranakulam 1965.
- KOLLAMPARAMBIL, Jacob, *The Archdeacon of All India*, Kottayam 1972.
- KOLLAMPARAMBIL, Thomas, Jacob of Sarug's Homily on the Transfiguration of Our Lord. The Metrical Homilies of Mar Jacob of Sarug (Texts from Christian Antiquity 13), Piscataway/NJ 2008.
- KOODAPUZZHA, Xavier, *Faith and Communion of the Indian Church of the Saint Thomas Christians* (OIRS 52), Kottayam 1982.
- KOONAMMAKKAL, Thomas, Judeo-Christian and Patristic Roots of St. Thomas Christians, in: Andrews Mekkattukunnel (ed.), *Mar Thoma Margam. The Ecclesial Heritage of St Thomas Christians* (OIRS 355), Kottayam 2012, 68–78.
- KOONAMMAKKAL, Thomas, Syro-Malabar History and Traditions, in: Bruns, Peter – Luthe, Otto Heinz (ed.), *FS Hubert KAUFHOLD* (OC 3), Wiesbaden, 2013, 259–278.
- KOROLEVSKI, Cyril, *Living Languages in Catholic Worship*, London 1957.
- KOROLEVSKY, Cyril, *Living Languages in Catholic Worship. An historical Inquiry*, Paris 1957.
- KUDILIL, George, Mār Thoma Margam as reflected in Varthamanapusthakam, in: Andrews Mekkattukunnel (ed.), *Mār Thoma Margam. The Ecclesial Heritage of the St Thomas Christians* (OIRSI 355), Kottayam 2012, 598–605.
- KURUKILAMKATT, James, *First Voyage of the Apostle Thomas to India*, Bangalore 2005.
- KURZ, William, *Acts of the Apostles*, Grand Rapids/MI 2013.
- LABOURTH, H.(ed.), *Dionysius Bar Ṣalībī: Expositio Liturgiae* (CSCO 13), Louvain 1995.
- LEVY, Ian Christopher (ed.), *The Bible in Medieval Tradition*. FS H. Lawrence Bond, Grand Rapids – Cambridge 2011.

- LIESEL, Nikolaus, *The Eucharistic Liturgies of the Eastern Churches*, Collegeville 1962.
- LIZORKIN, Eliyahu, *Aphrahat's Demonstrations: A Conversation with the Jews of Mesopotamia* (CSCO 642), Louvain 2012.
- LIZORKIN, Eliyahu, *Aphrahat's Demonstrations: A Conversation with the Jews of Mesopotamia*, (CSCO 129), Louvain 2012.
- MACKENZIE, G. Thomas, *Christianity in Travancore*, Travancore 1901.
- MACLEAN, John Arthur, *East Syrian daily Offices*, Translated from the Syriac with Introduction, Notes and Indices and an Appendix containing the Lectionary and Glossary, Piscataway/NJ 2003.
- MACOBER, F. William, *A Theory on the Origins of the Syrian, Maronite and Chaldean Rites*, in: OCP 39 (1973) 235–242.
- MACOMBER, F. William, *The Chaldean Lectionary System of the Cathedral Church of Kokhe*, in: OCP 33 (1967) 483–516.
- MACOMBER, F. William, *The Vicissitudes of the Patriarchate of Seleucia–Ctesiphon from the Beginning to the Present Day*, in: *Diakonia* 9 (1968) 35–55.
- MACOMBER, W. Francis, *The Theological Synthesis of Cyrus of Edessa an East Syrian Theologian of the Mid Sixth Century* in: OCP 30 (1964) 5–38.
- MADATHIPARAMPIL, M. Thomas – C.P. Mathew, *The Indian Churches of St. Thomas*, Delhi 1967.
- MADEY, Johannes, *Syro-Malabarische Kirche*, in: KAUFHOLD, Hubert (ed.), *KWCO*², 345–348.
- MANIYATTU, Paul (ed.), *East Syriac Theology an Introduction*, Satna 2007.
- MANNOORAMPARAMBIL, Thomas (ed.), *Pithankanmarude Kudashabhashyngal* [Commentary of the Fathers on Sacraments – in Malayalam], Kottayam (n.d).
- MANNOORAMPARAMBIL, Thomas, *John Bar Zōbī's Explanation of the Divine Mysteries* (OIRS 157), Kottayam 1992.
- MANNOORAMPARAMBIL, Thomas, *The Anaphora and the Post-Anaphora of the Syro Malabar Qurbana*, Kottayam 1984.
- MANNOORAMPARAMBIL, Thomas, *Holy Qurbana from Lakumara to Trisagion, Pastoral Aspect*, in: *Christian Orient* 25/1 (2004) 31–43.

- MATTAMM, Abraham, *Syro Malabaritum Punarutharikappetta Qrbanaum* [The Renewed Rite and Qurbana – in Malayalam], Changanacherry 2006.
- MATEOS, Juan, Lelya-Sapra. *Ess'ai D'interpretation des Matienes Chaldeennes* (OCA 156), Rome 1959.
- MATEOS, Lelya-Şaprâ. *Les Offices Chaldeennes de lanuite et du matin* (OCA 191), Rome 1992.
- MCCARTHY, Carmel, Saint Ephrem's Commentary on Tatian's Diatessaron (Journal of Semetic Studies Supplement 2), Manchester 1993.
- MCCARTHY, Saint Ephrem's Commentary on Tatian's Diatessaron. An English Translation of Chester Beatty Syriac MS 709 with Introduction and Notes (Journal of Semitic Studies Supplement 2), Oxford 1993.
- MCDONNEL, Kilian: Jesus's Baptism in Jordan, in: *Theological Studies* 56 (1995) 209–236.
- MCLEOD, G. Frederick (ed.), *Narsai's Metrical Homilies on the Nativity, Epiphany, Passion, Resurrection and Ascension* (PO 40), Turnhout 1979.
- MCLEOD, G. Frederick, *Man as the Image of God. Its Meaning and theological Significance in Narsai*, in: *Theological Studies* 42/3 (1981) 459–467.
- MCLEOD, G. Frederick, *The Soteriology of Narsai*, [unpublished Dissertation, PIO, Rome], 1968.
- MCVEY, Kathleen, *Ephrem the Syrian Hymns*, New York 1989.
- MITCH, Curtis, – SRI, Edward, *The Gospel of Matthew*, Grand Rapids/MI 2010.
- MEDLYCOTT, Adolf, *India and the Apostle Thomas. An Enquiry with a Critical Analysis of the Acta Thomae*, London 1905, 23 [Reprint: New Jersey 2005].
- MILLER, Dana, *Jacob of Sarug's Homily on Zacchaeus the Tax Collector: Metrical Homilies of Mar Jacob of Sarug*, vol. 30 (Texts from Christian Late Antiquity 6), Piscataway / NJ 2010.
- MINGANA, Alphonse (ed.), *Commentary of Theodore of Mopsuestia on the Lord's Prayer and on the Sacraments of Baptism and the Eucharist* (WS 6), Cambridge 1933.
- MINGANA, Alphonse (ed.), *Narsai Doctris Syri Homiliae et Carmina*, vol 2, Mosul 1905.
- MOOLAN, John, *The Evolution of the East Syrian Divine Office in the Syro-Malabar Church*, in: *Christian Orient* 29/2 (2008) 66-82.

- MOOLAN, John, Historical and Structural Evolution of Syro-Malabar Liturgical Year, in: *Malabar Theological Review* 4 (2009) 160-174.
- MOOLAN, John, Introduction to Oriental Liturgy and its Theology Syro-Malabar Church (OIRS 359), Kottayam 2012.
- MOOLAN, John, The History and Structure of the Syro-Malabar Liturgical Seasons, in: *Christian Orient* 25/1 (2004) 83–96.
- MOOLAN, John, The Period of Annunciation – Nativity in the East Syrian Calendar. Its Background and Place in the East Syrian Calendar (OIRS 90), Kottayam 1985.
- MUNDADAN, A. Mathias, From the Beginning up to the Middle of the Sixteenth Century (up to 1542), vol.1, Bangalore 1984.
- MUNDADAN, A. Mathias, Indian Christians. Search for identity and struggle for Autonomy, Bangalore 1984.
- MUNDADAN, A. Matthias, Sixteenth Century Traditions of St. Thomas Christians, Bangalore 1970.
- MURRAY, Robert, Symbols of Church and Kingdom. A Study in Early Syriac Tradition, London – New York – Melbourne ²1977.
- MURRAY, Robert, A Hymn of St. Ephrem to Christ on the Incarnation, the Holy Spirit, and the Sacraments, in: *ECR* 2 (1970) 142–150.
- MURRAY, Robert, The Theory of Symbolism in St. Ephrem's Theology, in *Parole de l'Orient*, 6 (1975 -1976), 1 –19.
- NARIKULAMM, Antony, Great Fast. An Evaluative Analysis of the Historical, Theological, Liturgical and Pastoral Dimensions of the Syro-Malabar Lectionary System of Lent, Rome 1982.
- NEDUNGATT, George, Quest for the Historical Thomas Apostle of India. A Re-reading of the Evidence, Bangalore 2008.
- NEDUNGATT, George, Spirituality of the Syro-Malabar Church, in: Augustine THOTTAKARA (ed.), *East Syrian Spirituality*, Bangalore 1990, 145–202.
- NEELANKAVIL, Joseph, Feasts and Celebrations in the Syro-Malabar Church (OIRS 302), Kottayam 2008.
- NEUSNER, Jacob, Aphrahat and Judaism: The Christian Jewish Argument in the Fourth-Century Iran (*Studia Post-Biblica* 19), Leiden 1971.
- O'SHEA, William Jack, *The Worship of the Church*, London 1960.

- PAHL, Irmgard, The Paschal Mystery in its Central Meaning for the Shape of Christian Liturgy, in: *Studia Liturgica* 26 (1996) 16-37.
- PALLATH, Paul, The Catholic Church in India, Rome ²2005.
- PALLATH, Paul, The Eucharistic Liturgy of the St. Thomas Christians and the Synod of Diamper (OIRS 298), Kottayam 2008.
- PALLATH, Paul, The Grave Tragedy of the St. Thomas Christians and the Apostolic Mission of Sebastiani, Changanacherry 2006.
- PAREMMAKKEL, Thomas, The *Varthamanapusthakam* [The Text in the Present – in English] trans. Placid J. Podipara, Rome 1971.
- PATHIKULANGARA, Varghese, 'Os'ana to Resurrection. The Holy Week Celebartion in the Syro-Malabar Church, Kottayam 1990.
- PATHIKULNAGARA, Varghese, The Liturgical Year of the Syro-Malabar Rite, in: *EL* 90 (1976) 173–196.
- PATHIKUKULANGARA, Varghese, Divine Praises and Liturgical Year, vol. 4: Chaldeo-Indian Liturgy (Denaha Services 61), Kottayam 2000.
- PATHIKULANGARA, Varghese, Qurbana. The Eucharistic Celebration of the Chaldeo-Indian Church, vol. 2: Chaldeo-Indian Liturgy (Denaha Services 48), Kottayam 1998.
- PATHIKULANGARA, Varghese, *Mar Thoma Margam*. A new Catechism for the Saint Thomas Christians of India, Kottayam 2004.
- PATHIKULANGARA, Varghese, Resurrection, Life and Renewal. A Theological Study of the Liturgical Celebrations of the Great Saturday and the Sunday of Resurrection in the Chaldeo-Indian Church, Kottayam 1982.
- PATHIKULANGARA, Varghese (ed.), *Denhāthirunalukal* [Liturgical Celebrations on the Feast Day of Epiphany] (Denaha Services 74) Kottayam, 2010.
- PATHIKULANGARA, Varghese, The Crown of the Year. The “Propria” or Changing Prayers and Hymns of the Holy Qurbana for the Sundays and Important Feast Days of the Liturgical Year according to the East Syriac or Chaldeo-Indian Liturgical Heritage, vol. 1 and 2, (DS 46 and 47), Kottayam 1997.
- PATHIKULANGARA, The Divine Office in Malabar Liturgy, in: *EL* 88 (1974) 13–47.
- PATTAPPILIL, Francis, Ente Ormakai. Visudha Qurbana oru Padanam (DS 84), 2013 Kottayam, 43 [In Remembrance of Me. A Study of Holy Qurbana – in Malayalam].

- PAYNGOT, Chals, The Liturgical Year of East Syrian Church, in: Thomas MEKKATTUKUNNEL, Andrews THAZATH (ed.), Mar Thoma Margam. The Ecclesial Heritage of the St. Thomas Christians, Kottayam 2012, 326–335.
- PAYNGOT, Chals, The Cross in the Chaldean Tradition, in: *Christian Orient* 3 (1981) 106–118.
- PAYNGOT, Chals, *Aradhanavalsaram* [Liturgical Year] (OIRC 256), Kottayam 2001.
- PAYNGOT, Chals, *Aradhanavalsaram* [Liturgical Year], in: *Kathioli* 12/5 (1973) 22–30.
- PAYNGOT, Chals, *Thirunalukal* [Feasts] (OIRS 304), Kottayam 2000.
- PAYNGOT, Chals, The Cross. Its place in the Hudra and its sign in Baptism and Eucharist [unpublished Dissertation PIO Rome], 1971.
- PAYNE, Smith, A Compendious Syriac Dictionary, Oxford ⁴1979.
- PERRIN, B. David, Studying Christian Spirituality, New York – London 2007.
- PESTHY, Monika, Thomas the Slave of the Lord, in: Jan BREMMER (ed.), Apocryphal Acts of Thomas, Leuven 2001, 65–74.
- PFATTEICHER, H. Philip, Liturgical Spirituality, Valley Forge/PA 1977.
- PICK, Bernhard, The Apocryphal Acts of Paul, Peter, John, Andrew and Thomas, Chicago 1909.
- PITTAPPILLIL, The Exposition of the Church Mysteries. A Brief Analysis, in: *Christian Orient* 32/2 (2011) 86–103.
- PODIPARA, J. Placid, A Short History of the Malabar Church, Kottayam 1989.
- PODIPARA, J. Placid, Les Syriens du Malabar, in: *L'Orient Syrien* 1(1956) 375–424.
- PODIPARA, J. Placid (trans.), Interpretation of the Offices by Gabriel Qatraya Bar Lipah, in: Vavanikunnel, Gerge (ed.), Homilies and Interpretations of Holy Qurbana. Theodore of Mopsuestia, Narsai and Gabriel Qatraya Bar Lipah, Changanacherry 1977, 87–104.
- PODIPARA, J. Placid, The Rise and the Decline of the Indian Church of the Thomas Christians, Kottayam 1979.
- PODIPARA, J. Placid, The Syro-Malabarians, their Life and their Activities, in: *Neu Zeitschrift für Missionswissenschaft* 12 (1956) 241–257.
- PODIPARA, J. Placid, The Present Syro-Malabar Liturgy, in: *OCP* 23 (1957) 313–331.

- PODIPARA, J. Placid, *The Restoration of the Syro-Malabar Qurbānâ' with its Accessories*, Pro Manuscripto, Rome 1960.
- PODIPARA, J. Placid, *The Thomas Christians*, London – Bombay 1970.
- PODIPARA, J. Placid, *Hindu in Culture, Christian in Religion, Oriental in Worship*, in: OS 8 (1978) 89–104.
- POLEG, Johannes, *Une traite nestorian de la croix*, in: *Le Museon* 56 (1943) 115–127.
- PUDICHERY, Sylvester, *Ramsa. An Analysis and Interpretation of the Chaldean Vespers*, Bangalore 1972.
- PULIRUPARAMBIL, James, *St Thomas in India. Patristic Evidences (OIRS 353)*, Kottayam 2012.
- PULIRUPARAMBIL, Mathew, *Practice of Mar Thoma Margam in the Day-to-day Life of the Mar Thoma Christians*, in *Mar Thoma Margam. The Ecclesial Heritage of the St Thomas Christians (OIRSI 355)*, Kottayam 2012, 709–719.
- PUTHIKUNNEL, Tom, *Jewish Colonies in India paved the Way for St. Thomas*, in: Jacob Vellian (ed.), *FS Placid J. Podipara (OCA 186)*, Rome 1970, 187–191.
- RAES, Alphonsus, *Introductio in Liturgiam Orientalem, Romae* 1947.
- RAHMANI, Ephrem, *Testamentum Domini nostril Iesu Christi*, Mainz 1899.
- RATCLIFF, Edward, *The Original Form of the Anaphora of Addai and Mari. A Suggestion*, in: *JTS* 30 (1929) 23–32.
- RATZINGER, Joseph, *The Spirit of the Liturgy*, San Fransisco 2000.
- RESCH, Alfred, *Agrapha. Aussercanonische Schriftfragmente*, Darmstadt ²1967.
- ROSE, Sophy, *Church as Mystery and Communion in the Syriac Liturgical Year: An Ecclesiological Analysis (OIRS 207)*, Kottayam 1998.
- SCHAFF, Philip (ed.), *A Select Bibliography of the Nicene and Post-Nicene Fathers of the Christian Church Second Series. Eusebius: Church History, Life of Constantine the Great, Oration in Praise of Constantine*, vol.1, New York 1890.
- SCHMEMANN, Alexander, *Große Fastenzeit*, München 1994.
- SEQUERIA, Antony, *The Goa-Bahia Intra-Colonial Relations 1675–1825*, Tellicherry 2004.
- STÄHLIN, Otto (ed.), *Clemens Alexandrinus, vol.2 : Stromata I. 21*, Berlin ³1960.

- STROTHMANN, Werner(ed.), Jacob von Sarug. Drei Gedichte über den Apostel Thomas Indien, (Öttinger Orientforschungen 12), Wiesbaden 1976.
- STOOKEY, Laurence, Calendar, Christ's Time for the Church, Nashville 2009.
- TAFT, Robert, The Liturgy of the Hours in the East and West: The Origins of the Divine Office and Its Meaning for Today, Collegeville 1986.
- TAFT, Robert, Beyond East and West. Problems in Liturgical Understanding, Washington 1984.
- TAFT, Robert, Some Notes on the *bēmā* in the East and West Syriac Traditions, in: OCP 34/2 (1968) 326–359.
- TAFT, Robert, The Liturgical Year: Studies, Prospects, Reflections, in: Worship 55 (1957) 2–23.
- TALLEY, J. Thomas, The Origins of the Liturgical Year, Collegeville/MN ²1991.
- TALLEY, Thomas – JOHNSON, Maxwell, History and Eschatology in the Primitive Pascha, in: Maxwell JOHNSON (ed.) Memory and Hope. Readings on the Liturgical Year, Collegeville/MN 2000, 99-109.
- THADIKKATT, Geo, Liturgical Identity of the Mar Toma Nazrani Church, Kottayam 2004.
- THAZATH, Andrews, The law of Thomas, Kottayam 1987.
- THECKANATH, John, Church the Bride of Christ. Historical, analytical and theological Study on the Consecration of the Church in the East Syrian Tradition [unpublished Dissertation PIO Rome], 1987.
- THEKKEDATHU, Joseph, The Troubled Days of Francis Garcia S.J Archbishop of Cranganor/KL (1641 – 1659), Rome 1972.
- THOMSON, Robert (ed.), The Teaching of Saint Gregory. Translation, Commentary and Introduction (Armenian Texts and Studies 3), Harvard 1970.
- THOPPIL, John, Christology in the East Syriac Tradition, in: Pauly MANIYATTU (ed.), East Syriac Theology. An Introduction, Satna 2007,
- TILLICH, Paul, The Dynamics of Faith, New York 1957.
- TISSERANT, Eugene, Eastern Christianity in India. A History of the Syro-Malabar Church from the earliest time to the present day, adapted from French by E. R. Hambye, Maryland 1957.
- VADAKETH, Paul (ed.), *Christyanikalude Mukamudra* [The Imprint of the Christians – in Malayalam], Kanjirapally 1980.

- VALLAVANTHARA, Antony, India in 1500 AD. The Narratives of Joseph the Indian, Kottayam 1984.
- VAN DER POLEG, M. Johannes, The Christians of St. Thomas in India and their Syriac Manuscripts, Bangalore 1983.
- VARGHESE, Baby, Cultural, Social and Educational Contributions of Syriac Christianity in South India, in: Winkler, Dietmayr (ed.), Syriac Christianity in the Middle East and India (Pro Oriente Studies in the Syriac Tradition 2), Piscataway/NJ 2013.
- VARGHESE, Moses Bar Kepha Commentary on Baptism, in: The Harp 26 (2009) 55–81.
- VAVANIKUNNEL, George (ed.), A Study on the Syro-Malabar Liturgy, Changanacherry 1976.
- VAVANIKUNNEL, George, A Study on the Syro-Malabar Liturgy. Papers presented at the Seminar on Liturgy, Changanacherry 1974.
- VAWTER, Bruce, The Gospel According to St. John, in JBC, 414–466.
- VAZHUTHANAPPALLY, Joseph, The Adoration of Mar Sliba among the Palaeo-Christians in India, in Andrews MEKKATUKUNNEL (ed.), Mar Thoma Margam. The Ecclesial Heritage of the St Thomas Christians (OIRS 350), Kottayam 2012, 359–367.
- VELLIAN, Jacob – PATHIKULANGARA, Vargheese, The Eucharistic Liturgy of the Chaldeo-Indain Church, in: John MADEY (ed.), The Eucharistic Liturgy in the Christian East, Kottayam – Paderborn 1983.
- VELLIAN, Qurbana Oru Padhanam, vol.1 [A study on the Holy Qurbana – in Malayalam], Kottayam 1968.
- VELLIAN, Jacob, The Vicissitudes of the Syro-Malabar Liturgy down the Centuries, in: Jacob Vellian (ed.), FS Placid J. Podipara, The Malabar Church (OCA 186), Rome 1970, 9–15.
- VEMPENY, Kurian – VELLIAN, Jacob, *Kaikumpilil Kanakanidhi* [The golden Treasure in the folded Hands – in Malayalam], Bharananganam 1988.
- VITHAYATHIL, Varky, The Origin and Progress of the Syro-Malabar Hierarchy, Kottayam 1980.
- VOGEL, August, Die Scheolsvorstellungen Afrahats, in: OS 27 (1978) 46–48.
- WENSINCK, Jan, Mystic Treatises by Isaac of Nineveh, Amsterdam 1923.
- WILKINSON, John, Egeria's Travels, Westminster³ 1999.

- WINCKWORTH, C.P.T, A New Interpretation of the Pahlavī Cross-Inscriptions of southern India, in: JTS 30 (1929) 237–244.
- WINKLER, Gabriele, Nochmals zu den Anfängen der Epiklese und des Sanctus in Eucharistischen Hochgebet, in: ThQ 174 (1994) 214–231.
- WINKLER, Gabriele, The Appearance of the Light at the Baptism of Jesus and the Origins of the Feast of Epiphany, in: Maxwell JOHNSON, (ed.), Between Memory and Hope. Readings on the Liturgical Year, Collegeville/MN 2000, 291–347.
- WINKLER, Gabriele, Über die Entwicklungsgeschichte des Armenischen Symbolums: Ein Vergleich mit dem syrischen und georgischen und äthiopischen Quellen (OCA 262), Rome 2000.
- WRIGHT, William, A Short History of Syriac Literature, London 1894.
- WRIGHT, W. – COOK, S., A Catalogue of the Syriac Manuscripts preserved in the Library of the University Cambridge, Cambridge 1901.
- YOUSIF, Peter, St Ephrem on Symbols in Nature. Faith, the Trinity and the Cross, in: Eastern Churches Review 10 (1978) 52–60.
- YOUSIF, Peter, An Introduction to the East Syrian Spirituality – Liturgical, Ecclesial and Theological Dimensions, in: Augustine Thottakara (ed.), East Syrian Spirituality, Bangalore 1990, 1–96.
- YOUSIF, Peter, L'Eucharistie et le Saint Esprit d'après Saint Ephrem de Nisibe, in: Robert Fischer (ed.), A Tribute to Arthur Vööbus. Studies in Early Christian Literature and its Environment, Primarily in the Syrian East, Chicago 1977, 235–246.
- ZIMMERMANN, A. Joyce, Liturgy as Living Faith. A Liturgical Spirituality, London 1993.

Abstract

This study's aim is to focus on the Liturgical Year of the Syro-Malabar Church with reference to the Eucharist and the Liturgy of the Hours. The Syro-Malabar Church shared her identity with other sister churches of the St. Thomas Christian Community, until the painful division took place after the Synod of Diamper in 1599. This was due to the undue missionary invasion, intrusion and interference into the apostolic Christian community of St. Thomas – following the spirit and spirituality of St. Thomas. Thus, this work is not an isolated study, but taking into account the common spiritual patrimony of the Thomas Christian community, it examines the liturgy of this particular Church with reference to the Eucharist and the Sacred Hours of the liturgy in particular.

The Church's renewal and spiritual growth are built on her spiritual facets of Eucharist and the Divine Hours. The liturgy of the Hours is in fact the continuation of the spirit of the mystery of the Eucharist and the exhortation of Christ to pray at all times. From the 20th century onward the Malabar Church has embarked on her journey in search of her lost treasures and identity. Thus, she believes and is convinced of the fact that it is the Christ-experience of St. Thomas and her primordial spiritual Fathers from whom she inherited the spiritual patrimony claiming the apostolic origin. This spiritual patrimony consists of faith, liturgy, ecclesiastical life, customs and practices. Thus the subject matter of this work shall be focused on the liturgical life of the Syro-Malabar Church.

The Liturgical Year is combined with the liturgical seasons and thus this study takes into account and is framed by the nine seasons of liturgy forming a circle. The Church commemorates and celebrates through the feast days the saving works of Jesus Christ throughout the year. Every week She reminds the faithful to come together to celebrate the Day of the Lord and once a year the Solemnity of the Resurrection of the Lord is celebrated. Therefore the whole year encompasses the Mystery of Christ in the redemptive plan for mankind, coupled with the commemoration and celebration of the feast days of the saints and martyrs, who are already in union with God.

Hence this field of study concentrates extensively on the Syro-Malabar Church based on her sources of spirituality, i.e., the Eucharist and the Liturgy of the Hours in and through the Liturgical Year in its respective periods or seasons. Thus, the Liturgical Year is the sum total of all liturgical celebrations. Just as the heart takes the central role of the whole of human body, the Eucharist and the Liturgy of the Hours contains the vitalizing center of the body of Christian living nourishing the members of the body of Christ. It emanates from the heart, the center, i.e., the *Pascha Mysterium* as the stratum of the economy of salvation.

A holistic and integral approach is done in this study by way of the analysis of the prayers in their symbolisms and parallelisms. All nine seasons of the Liturgical Year helps to reach the conclusion that it is the Paschal Mystery of Christ, around which the seasons of the liturgy keep moving towards our eternal destiny. As St. Augustine said, “Our hearts are restless, until it reaches in God”. In the Third Christian Millennium the Church dealt with different challenges. The only way to continue the mission of Christ is by becoming aware of the role of a Christian in a completely secularized society. We need to re-sacralise our time. This means with utmost commitment and love of God to transcend all petty interests and stand by the people of God by powerfully making use of the Church’s Year – with its feasts and seasons in the plurality of cultures, in the dioceses and parishes taking roots in the customary rites of the Church. This way we proclaim – the saving mysteries of the Incarnation and Redemption of Christ.

Abstract Deutsch

Im Mittelpunkt dieser Arbeit liegt das liturgische Jahr der Syro-Malabarischen Kirche mit Referenz zur Eucharistie und dem Stundengebet. Sie entsteht aus dem gleichen Ursprung mit anderen Schwesterkirchen, die in ihrer Gesamtheit als Thomas Christen bezeichnet werden. Bis zur Spaltung nach der Synode von Diamper in 1599 hatte die Thomas Christen Kommunität dieselbe Identität und Spiritualität. Diese Spaltung war die Folge der Invasion und Interferenz im liturgischen Leben der Thomas Christen von den Missionaren aus dem Westen. Diese Studie konzentriert sich auf die spiritualen und theologischen Dimensionen der Malabar Liturgie mit dem Kirchenjahr im Mittelpunkt in der Eucharistie sowie im Stundengebet.

Die Erneuerung als auch das spirituelle Wachstum der Kirchen hängt von der Vielfalt der Liturgien der jeweiligen Kirchen ab. De Facto ist das Stundengebet der Kirche die Kontinuität der spirituellen Atmosphäre der Feier der Eucharistie, wie es die Liturgie Konstitution zum Ausdruck bringt – die Stimme der Braut für ihren Bräutigam in Lob und Dank. Dieses Gebet richtet sich an unseren Vater im Himmel durch Jesu Leib, die Kirche. Außerdem ermahnt Er uns zum täglichen Gebet und zwar Allerzeit (Eph. 6:18; 1 Thess. 5:17).

Ab dem zwanzigsten Jahrhundert versucht die Malabarische Kirche, ihre verlorengegangenen spirituellen Schätze und Identitäten wieder herzustellen. Durch die Glaubenserfahrung von Jesus durch den Heiligen Thomas, greift sie auf die eigene Spiritualität zurück. Dieses spirituelle Erbgut oder Patrimonium besteht aus Glauben, Liturgie und dem Leben der Kirche. Deshalb ist der Schwerpunkt dieser Arbeit das Liturgische Leben der Malabarischen Kirche.

Das liturgische Leben verankert sich in den Neun Perioden im Kreis des Liturgischen Jahres und wird dadurch als das Pascha-Mysterium Christi im gesamten Verlauf des Jahres gefeiert. Die Neun Perioden sind Wochen der Verkündigung–Nativität, Epiphanie, Fastenzeit, Auferstehung, Apostel, Sommer, Elijah–Kreuz, Moses und Kirchweihe. Diese Perioden verteilen sich unter sieben Wochen. Die Kirche ladet einmal in der Woche am Tag des Herrn gemeinsam zu feiern. Der alljährliche Höhenpunkt ist das Osterfest. Die Arbeit teilt sich dieses

Mysterium zwischen dem Mysterium Christi und dem Mysterium der Kirche. Dieses Mysterium wird im gesamten Jahr der Liturgie umfasst zusammen mit Sonntagen, Festtagen sowie Gedenkfeier der Heiligen und Märtyrer, die schon in der Herrlichkeit Gottes sind.

Das Liturgische Jahr als Hauptschema dieser Arbeit konzentriert sich auf die Neun Perioden mit Analysen zu Orationen, Symbolen, Vergleichen, Parallelen und Typologien. Das Schlusswort und Ergebnis dieser Studie ist, dass der Nukleus des Kirchenjahres im Pascha Mysterium Christi liegt. Auf dieser Drehscheibe drehen sich die Neun Perioden im gesamten Jahresverlauf – angefangen mit den Sonntagen der Nativität bis zur Kirchweihe.

Deswegen sind wir am Ziel der irdischen Pilgerschaft zum ewigen Gastmahl im Gottesreich wie die Periode der Kirchweihe uns in Erinnerung ruft. Bis wir das Ziel erreichen, sind wir unruhig. Wie der Hl. Augustinus sagt, „unruhig ist unser Herz, bis es ruht in Gott“. Deshalb ist die Herausforderung der Menschheit, um sich zu unterscheiden zwischen den historischen und liturgischen Dimensionen der Zeit – mitten durch die Feier der Feste und Saisonen in aller Zeit in den Kulturen, Diözesen und Pfarren.

Curriculum Vitae – Sibichen Thomas MA

2006 to 2017	Pfarrmoderator Neustift am Walde
2005 to 2006	Kaplan St. Martin Klosterneuburg
2002 to 2003	Asst. Parish Priest at St. Mary's Church Kainakary MA Annamalai University
09.01.2002	Priestly Ordination at St. Joseph's Church Ramankary
1998 to 2001	B. Th at St. Joseph's Pontifical Institute, Alwaye
1994 to 1997	B. Ph and BA at Suvidya, Bangalore
1993 to 1994	Novitate in Chabua, Assam
1990 to 1993	SFS Seminray Ettumanoor and Pre-University Education
1984 to 1990	High School Education with SSLC at St. Joseph's HS Pulincunnoo, Allapuzha
1980 to 1984	Primary Education at Govt. LPS Ramankary, Allapuzha
25.05.1975	Date of Birth, Born in Ramankary, Kerala, IN