

## Liturgical Seasons of Malankara Orthodox Church

### INTRODUCTION

The liturgical seasons of the Malankara Orthodox Syrian Church form the core of her spirituality. They shed light to the uniqueness of the West Syriac Liturgy. The seasons of the liturgical year aims at the ‘*anamnesis*’ of God’s work of revelation and redemption in a rhythmical sequence. The Church feasts allow the sequence to be kept in sight at all times. In the West Syriac tradition, the liturgical year is centered on the feast of the Resurrection (*Qyomto*).<sup>1</sup> Each Sunday is in fact called *Qyomto*, for it is a weekly celebration of the resurrection of Christ. The common introductory prayer of an ordinary Sunday presents the theme:

Grant us, Lord God, that with the heavenly hosts we may exalt this day of your resurrection on the third day in purity and holiness, that we may shine before you in virtuous conduct and may praise you without ceasing, with your Father and your Holy Spirit, now and always forever.<sup>2</sup>

In the Malankara Orthodox Church, the office of the *Qyomto* is used for all Sunday of the year. Thus the theme of the resurrection is evoked practically every week.

### LITURGICAL YEAR

In and through the liturgical year, the life of Christ has been publicly portrayed before the faithful. It serves as a means to proclaim the reality of the Incarnation and thus to unite the people with Him and to grow into His stature. The Church relives the whole life of Christ: Nativity, Baptism, Fasting, Passion, Resurrection, Sending of the Holy Spirit, and finally the Triumph of the Cross. As an Eastern Orthodox monk writes, ‘The liturgical year forms Christ in us, from His birth the full stature of the perfect man. According to a Medieval Latin saying, the liturgical year is Christ himself, *annus est Christus*.’<sup>3</sup>

When a particular event in the life of Christ is commemorated, the whole of His life, work and words are implied.<sup>4</sup> Each phase in the earthly life of Christ, whether Nativity, Baptism, Passion or Resurrection, includes and anticipates the whole economy of salvation. The celebration of a particular event manifests the divine economy of salvation. This is a striking

---

<sup>1</sup> Varghese, *West Syrian*, 135.

<sup>2</sup> *Awsar Slawotho*, 11.

<sup>3</sup> A Monk, *The Year of the Grace of the Lord*, 2.

<sup>4</sup> A Monk, *The Year of the Grace of the Lord*, 245, 246.

characteristic of Syriac thought, especially that of Mar Ephrem.<sup>5</sup> Each celebration is set in the context of the whole, for each leads the faithful to life and the Kingdom of God. Thus in the prayers of a dominical feast, the whole mystery of Christ is often evoked, giving emphasis to His pre-existence, equality with the Father, Incarnation, Resurrection and the Second Coming. Similarly, a feast of the Mother of God or a saint is celebrated as part of the Mystery of Christ, as an example of man's glorification in Christ. As the fulfilment of Christ's promise, 'where I am you may be also' (John 14:3), they have been glorified in and through Christ. Their triumph is a witness to the mystery of Christ. Thus each feast and each day of the year contains the fullness of the mystery of Christ.<sup>6</sup>

### LITURGICAL SEASONS

In the Malayalam text of Holy *Qurbano* of Malankara Orthodox Church, it is mentioned that the liturgical year is divided into six seasons. The first after *Qodosh Etho*, the second after *Yeldho*, the third after *Kothine* Sunday, the fourth after *Qyomtho*, the fifth after Pentecost and the sixth after *Sleebo*.<sup>7</sup>

A liturgical year is divided into seven seasons consisting of seven weeks each. The liturgical year begins with the Sunday of the Consecration of the Church or *Qudosh 'edto* (first Sunday of November, or 30/31 October if it falls on a Sunday), followed by the Sunday of the Renewal of the Church (*Hodosh 'edto*) and the Sundays of Nativity fast. 'The liturgical year can be divided into a cycle of seven periods (each consisting approximately of seven weeks).<sup>8</sup> However the length of the cycles varies (with the exception of the Nativity fast, Lenten and Easter cycles). The following are the liturgical cycles as they are found today:<sup>9</sup>

- 1 *Qudosh 'edto, Hudosh 'edto* (two Sundays).
- 2 Annunciation/ *Suboro* cycle (six Sundays)
- 3 Nativity-Epiphany cycle (up to seven Sundays, depending upon the date of Easter).
- 4 Lenten cycle (seven Sundays)
- 5 Easter cycle (seven Sundays including Easter).
- 6 Pentacost cycle (up to eleven Sundays, depending upon the date of Easter).

---

<sup>5</sup> Brock, "The Poet as Theologian," 246.

<sup>6</sup> Varghese, *West Syrian*, 137, 138.

<sup>7</sup> *Holy Qurbana Text*, 258.

<sup>8</sup> Dalmais, *Eastern Liturgies*, 133.

<sup>9</sup> Varghese, *West Syrian*, 136.

7 Transfiguration-Ascension cycle (up to seven Sundays).

8 Cycle of the feast of the Cross (up to eight Sundays, depending upon the *Qudosh 'edto*).

Generally speaking, each cycle is centered on a principle feast. A cycle begins and ends with Sunday, indicating that each cycle is rooted in the mystery of Easter. The Easter cycle begins with the *quadragesimal* fast. Nativity cycle begins with a twenty five day fast. In the West Syrian tradition, formerly the feast of the Apostles (29 June) was also preceded by a similar fast.<sup>10</sup>

## Liturgical Seasons in Detail

### 1 *Qudosh 'Edto, Hudosh 'Edto*

The Annunciation cycle is preceded by 'introductory cycles' consisting of two Sundays each. The first two Sundays of the liturgical year are the Feast of Sanctification (*Qodosh Etho*) and the Feast of Dedication (*Hoodos Etho*). These two Sundays can be considered as a time for preparation for entry into the Liturgical Year.<sup>11</sup> The offices of the 'two festivals of the Church' do not discuss the doctrine of the Church. The Church remains a mystery. Yet 'she' is a living reality of which the faithful are the members. She is 'the bride whom Christ bought with his precious blood.'<sup>12</sup> In the Old Testament the Church was prefigured and its nature and vocation were alluded to in the prophecies. The Sedro of *Qudosh 'edto (Ramsho)* gives a beautiful summary of the Old Testament types and images of the Church:

Praise to you and thanksgiving to you, Jesus Christ, unshakeable Rock of truth on which the holy Church is established, rock of Moses which gave forth twelve streams to quench the thirst of Israel ... It is from this Church that in due season, streams of spiritual water flow, her true doctrine to give to drink in joy to all peoples. It is of her that David sang when he said that the daughter of the king is adorned with all spiritual beauty within, not like the tabernacle of the Law which Moses raised as a shadow of that which was to come, but with the glorious royal robe of faith and with the holy mystery of baptism and the radiance of the Holy Spirit, with the spiritual and heavenly table of the blood of the Lamb without stain or blemish, and with the Sun of righteousness, Christ her Bridegroom, and with the brightness of the doctors inspired by the Holy Spirit. It was the Church that Solomon saw, in a vision, in the house, which he built for the Most High. It was for her that Isaiah prophesied when he said: 'Stand and be enlightened because your light has come and the glory of the Lord is rising upon you.' David sang of her when he said: 'Leave your people and your father's house, for the King of kings has desired your beauty.' Of her all wondrous things are spoken: her countenance is bright, her eyes are shining, her garments are

---

<sup>10</sup> Varghese, "Canonical Fasts," 96-103.

<sup>11</sup> Gregorios, "Liturgical Year and Seasons."

<sup>12</sup> Pampakuda Promioun, 2.

resplendent. The Lord of the worlds is her Bridegroom. John is the Bridegroom's friend, the apostles and martyrs the wedding-guests.<sup>13</sup>

The Church is the Bride of Christ and the Temple. She has been called to be with Christ and to be a dwelling place of the triune God. To be with Christ means to love him and to serve him. As we have seen, the West Syrians understood salvation in terms of worship. In the *Sedra of Qudosh 'edto* (third hour) we find:

God, you alone have the power for salvation. You came down towards our human race from the divine and incorruptible heights because of your mercy and compassion, while we were sitting in the darkness and shadows of death, and while we were going down like the wheels [of a cart] into [the mud] of sin after [our] fall from the blessed life of Paradise, so that those who were the children of the earth and aliens and sinners and destitute of every righteousness, and of every spiritual and divine company (*baitoyuto*), you made [them] sons of the heavenly Father and at the same time worshippers and singers of praise along with the spiritual and the invisible armies.<sup>14</sup>

Condemnation by God is separation from him (Matt. 25:30; 46), which means deprivation of the very possibility of worshipping. A *Sedro of Hudosh 'edto* (morning), implores: 'Do not abandon us to hell, where there is no worship of you.'<sup>15</sup> Worship is the very goal of the Church's existence. This is recalled in the concluding doxology of almost every prayer: 'We will offer praise and thanksgiving, now and always and forever.'

Thus the first two Sundays introduce the goal of the liturgical year: through her worship, the Church realizes her vocation and she proclaims that she has been 'firmly established on Christ, the rock of faith.' It is for this goal that she celebrates the whole economy of salvation, beginning with the Nativity fast cycle (symbol of the Messianic expectation) and concluding with the Feast of the Cross cycle (symbol of the victory of the cross over the powers of evil and death and the ardent expectation of the Second Coming).<sup>16</sup>

## **2 Annunciation/ Suboro Cycle**

The term *Suboro* means declaration or announcement. The period of Annunciation or the *Suboro* is the preparatory period for the Feast of nativity. The preparatory period implies spiritual preparedness, which includes repentance and 'turning to the Lord.' Thus in the earlier days, the entire *Suboro* was a season of fasting. Presently, the twenty five days fast of nativity is a part of *Suboro* and begins on 1 December. On the Sundays of *Suboro*, the events

---

<sup>13</sup> Acharya, *Prayers with the Harp of the Spirit*, Crown 1, 3.

<sup>14</sup> *Pampakuda Promioun*, 15.

<sup>15</sup> *Pampakuda Promioun*, 30.

<sup>16</sup> Varghese, *West Syrian*, 138.

and the personalities related to the story of the Nativity are commemorated. Thus following are the Sundays of the *Suboro* season:<sup>17</sup>

- a) The Annunciation to Zechariah
- b) The Annunciation to Mary
- c) The Visitation of Mary to Elizabeth
- d) The Birth of John the Baptist
- e) The Revelation to Joseph
- f) Sunday of the Genealogy ('Sunday before the Nativity').

What angel Gabriel announced to Mother Mary was the greatest glad news to humanity. Thus, this season is developed in the context of the mystery of incarnation completed in the fullness of time. The Church recalls during these days the announcement of the birth of John the Baptist, the predecessor of Jesus, and also the joyful event of the birth of John the Baptist. As a preparation for the celebration of the mystery of incarnation, this season also recalls creation, disobedience of our first parents and its consequences, the miserable state of the broken humanity, the promise of salvation offered by God, God's covenant with humanity, and the prophecies about the Saviour.

The readings, prayers and hymns of the season remind that like the people in the Old Testament who became aware of their miserable condition and their hope for the Saviour, the people of the New Testament also should become aware of their helplessness and sinful situation and walk towards Jesus and give place in their hearts for Jesus to be born.

The cycle of *Suboro* is a preparation for the Feast of Nativity, the guarantee of the Second Coming of Christ. Thus Nativity has an important eschatological significance. Christ is the 'one who came and is to come.'<sup>18</sup> The *Suboro* cycle portrays the lives of those who were chosen by God to prepare the way of the Lord. Zechariah and Elizabeth, who were 'both righteous before God and were blameless' (Luke 1:6), John the Baptist, who was filled with the Spirit since his mother's womb (Luke 1:15), Joseph, 'a just man' (Matt. 1:19) and above all Mary, 'the blessed among women' and 'the Mother of our Lord' (Luke 1:42-43) are included among them. The coming of Christ had already been prefigured in their personal lives. Their suffering prefigured the Cross of Christ; their glorification in Christ is the guarantee of the future glory that the humans will be granted in His Second Coming. The

---

<sup>17</sup> *Liturgical Calendar*, Malankara Orthodox Church

<sup>18</sup> Varghese, *The Syriac Version of Liturgy of St. James*, 25.

'Sunday of Genealogy' places the Incarnation and the Feast of the Nativity in the wider context of God's redemptive history throughout history.<sup>19</sup>

### 3 Nativity-Epiphany Cycle (*Denho* Cycle)

The Season of *suboro* reaches its climax in the birth of Jesus. *Suboro* cycle is followed by the *Denho* cycle. This cycle begins with the Feast of Nativity. This entire cycle helps the faithful to relive the mystery of the Incarnation in a series of celebrations. The celestial joy pervades the whole season.<sup>20</sup> The promise of God after the sin of Adam, Messianic prophecies, the misery of fallen mankind and the joy in expecting the Messiah and the birth of Jesus the Saviour and the beginning of the era of Salvation are the leading ideas of the Old Testament readings and Psalms used in this period.<sup>21</sup>

After the Nativity of Lord Jesus the main festival is Epiphany or Theophany. Epiphany is revelation and Theophany means divine manifestation. The word *Denho* means dawn, manifestation, revelation and arising. The Son of God may be compared to the rising Sun. The Sun sends out its rays everywhere. The same way the divine Sun blesses the entire creation with His divinity, rendering them glorified beings.<sup>22</sup> The Baptism of Lord is celebrated on this day. *Denho* is not only the manifestation of His own person, but also it commemorates the revelation of the Trinity.<sup>23</sup> It was at the baptism of Christ that the three persons of the Trinity revealed themselves to the world.<sup>24</sup> Through His baptism, Christ purified, renewed the humanity and revealed His human nature. One should renew his life by remembering that he has accepted Christ through baptism and received new life through water and Holy Spirit.<sup>25</sup>

During this period or during the *Denho* cycle the following feasts are celebrated.

- The feast of Glorification of the Mother of God on 26<sup>th</sup> of December,
- Commemorate the infants of Bethlehem killed by Herod on the 27<sup>th</sup> of December.
- The circumcision of our Lord (*gzoorto*) and the feast of Mar Baselios and Mar Gregorios are celebrated on January 1<sup>st</sup>.
- Epiphany (*Denho*) commemorating the baptism (*ma`modeetho*) of our Lord is celebrated on January 6<sup>th</sup>.
- Beheading of John the Baptist is commemorated on January 7

---

<sup>19</sup> Varghese, *West Syrian*, 140.

<sup>20</sup> Kalluveetil, "Liturgical Seasons," 36.

<sup>21</sup> Rose, *Church as Mystery and Communion*, 53.

<sup>22</sup> Kalluveetil, "Liturgical Seasons," 37.

<sup>23</sup> Aerthayil, *The Spiritual Heritage*, 180.

<sup>24</sup> Moolan, *The Period of Annunciation*, 23.

<sup>25</sup> Aerthayil, *The Spiritual Heritage*, 181.

- Martyrdom of St. Stephen on January 8.
- Intercession on Virgin Mary for seeds on January 15
- The presentation of our Lord at the Temple of Jerusalem (*ma`alto*) is commemorated on February 2<sup>nd</sup>.
- The three day fast of the Ninevites (*sawmo d-ninwoyé*) begins on the Monday three weeks prior to the commencement of the Great Lent during this season.
- The first Sunday following the fast of the Ninevites commemorates all departed clergy of the Church (*kohné*)
- The Sunday following *kohné* commemorates all faithful departed (*aneedé*).<sup>26</sup>

The entire church is ready for the next Lenten season or *Sowmo Rabbo*

#### **4 Lenten Cycle (*Sowmo Rabbo*)**

*Sowmo Rabbo*/Great Fast comprises of seven weeks including the Holy Week. This Great Fast can be said to be an imitation of the forty days fast of our Lord immediately after His Baptism. This liturgical season puts forward this fasting of our Lord.<sup>27</sup> This period signifies the victory of Our Saviour and the confusion of Satan who was convicted before the nature of Adam. All the prayers of the Divine Liturgy and the Liturgy of the Hours are composed in such a way that they lead people to repentance, prayer, fasting and charity towards the poor.<sup>28</sup>

During this period, Christ is presented as the central point of the fulfillment of the prophecies and the realization of the Old Testament types. This period also calls for new life in Christ. New life in union with Christ is empowered by the Spirit of God. This transformation to new life in Christ is through reconciliation. The Holy Week re-enacts in a special way His glorious passion and His passage from death to life at His resurrection. Through baptism the faithful are grafted into the paschal mystery of Christ.<sup>29</sup>

- The Sunday that marks the beginning of the Great Lent commemorates the Wedding Feast of Cana (*qotne da-gleeylo*) which marked the beginning of the public ministry of our Lord.
- On subsequent Sundays, events from our Lord's healing ministry are remembered—
  - ◆ the healing of the Leper (*garbono*) on the second Sunday of the Great Fast
  - ◆ the Paralytic (*msharyo*) on the third

---

<sup>26</sup> *Liturgical Calendar*, Malankara Orthodox Church

<sup>27</sup> Pathikulangara, "The Liturgical Year," 180.

<sup>28</sup> Aerthayil, *The Spiritual Heritage*, 181.

<sup>29</sup> Rose, *Church as Mystery and Communion*, 56.

- ◆ the Canaanite woman (*kna`nayo*) on the fourth
  - ◆ the hunch-back/crippled woman (*kfifto*) on the fifth
  - ◆ the blind man (*samyoy*) on the sixth
  - ◆ leading to Palm Sunday (*ooshane*) and the week of Passion (*hasho*).
- ❖ The first Monday of Great Lent, the church celebrates the Reconciliation service (*Shubqono*).
  - ❖ The first Saturday of this season commemorates the feast of Ephrem and Theodore.
  - ❖ The Wednesday of the fourth week of the fast that is the 25<sup>th</sup> day of the Great Lent marks the middle of the Lent (*phelgo d-sawmo*). On this day, there is a procession around the church carrying the cross. This is followed by an exaltation of the cross (Sleeba Aaghosham) facing the four directions; East, West, North, and South.
  - ❖ The Annunciation to the Mother of God (*sooboro*) falls on the 25<sup>th</sup> of March which is during the Lenten season. Since this is a *Moronoyo* Feast the liturgy of the Eucharist is required to be celebrated even if it falls on the Friday of Passion.
  - ❖ The fortieth day of Lent falls on the Friday before the Passion Week
  - ❖ This is followed by the commemoration of the raising of Lazarus (*noohomeh d-lo`ozor*) on Saturday.
  - ❖ The Passion week (*hasho*) begins with the Sunday of Hosanna (*ooshane*).
  - ❖ The order of entrance into heaven (*vadedalmeno*), commemorating the parable of the ten virgins (*naheere*) is celebrated in the Monday night of Passion week.
  - ❖ The Thursday of Mysteries (*hamsho d-roz *) or Passover (*phesaho*) is commemorated on the Thursday of Passion Week.
  - ❖ On Thursday evening is the commemoration of the washing of the feet of the disciples by our Lord.
  - ❖ Friday of Passion Week is the Great Friday of Crucifixion (*rubto rabto dazqeephootho*).
  - ❖ The Saturday is the Saturday of Good Tidings when our Lord descended into *Sheol* to preach the Good News to the departed.
  - ❖ On Sunday, the resurrection of our Saviour (*qyomto phorooqoyto*) is celebrated.<sup>30</sup>

The entire faithful enters into the *Qymtho* cycle

## 5 Easter Cycle/ *Qymtho* Cycle

---

<sup>30</sup> *Liturgical Calendar*, Malankara Orthodox Church



This cycle comprises of seven weeks starting from the feast of Resurrection or Easter and extending to the feast of Pentecost. This is a period of joy and exaltation, for Christ is risen from the dead. He conquered death and Satan. He gave life to the man through His life.<sup>31</sup> The period of Resurrection demonstrates basically the glorification of Christ attained through resurrection. This period also focuses on the beginnings of the Messianic community. This redeemed community finds its unity in the risen Christ.

- ❖ The following Sunday after the resurrection is called New Sunday or White Sunday (*had b-shabo hadto*) and days in between Easter Sunday and New Sunday are called the *heworé* (White days or Days of Brightness).
- ❖ The ascension of our Lord to heaven (*suloqo*) is commemorated on the sixth Thursday after the resurrection. The Pentecost (*phentiqostee*) falls on the Sunday, ten days after the feast of ascension.
- ❖ The period between Ascension and Pentecost called Season of Awaiting (Kathirippu kaalam). Malankara Church observes fast during this period. It begins from the day of Ascension and ends with the feast of Pentecost. The Church reminds the people that it as a preparatory time of the faithful for the empowering of the Holy Spirit on the day of Pentecost.

## 6 Pentacost Cycle

This cycle starts with the feast of Pentecost. The Church is the continuation of Jesus Christ. The Mystery of the Church is manifested in the Cycle of Pentecost, the great theophany of the Holy Spirit.<sup>32</sup> The descent of the Holy Spirit on the Apostles, the preaching of the gospel by them, the hardships they had encountered and the establishment and spreading of the Church in spite of all the obstacles are recalled in this period.<sup>33</sup> This season also has a span of up to eleven Sundays, depending upon the date of Easter.

- ❖ The first Friday after the feast of Pentecost is the Golden Friday. On this day the Church commemorates the healing of the lame man, who was lame from his mother's womb, by St Peter and St John after the day of Pentecost.(Acts 3: 1-10)
- ❖ The feast of the twelve Apostles especially St. Peter and St. Paul and St. Thomas are celebrated in this season. The fast of the Apostles begins on the 16<sup>th</sup> of June and ends on

---

<sup>31</sup> Aerthayil, *The Spiritual Heritage*, 184.

<sup>32</sup> Rose, *Church as Mystery and Communion*, 58.

<sup>33</sup> Rose, *Church as Mystery and Communion*, 58.

the 29<sup>th</sup> of June, the feast day of St. Peter and St. Paul. The feast of twelve Apostles on 30<sup>th</sup> June and we celebrate Feast of St. Thomas on July 3<sup>rd</sup>.

This period or season with its lectionary readings makes the faithful ready for the Transfiguration of our Lord.

## **7 Transfiguration-Ascension Cycle**

The period of Pentecost ends with the Transfiguration Ascension cycle.

- ❖ The Transfiguration of our Lord (*mtalé*) is commemorated on August 6th.
- ❖ The fast of the Mother of God (*sawmo d-yoldath aloho*) begins on the 1<sup>st</sup> of August and ends on the 15th, the feast of the Dormition of the Mother of God (*shunoyo d-yoldath aloho*).
- ❖ Third Sunday after the Shunoyo, begins the 8-day lent. This period ends with the birth of Theotokos, Mother of God. Malankara Orthodox Sabha does not consider this as an obligatory fast and hence it is not in the canonical list of the Church.

After the nativity Church gets ready for the Sleeba Perunnal and the Sleeba Season.

## **8 Cycle of the feast of the Cross / Sleeba Cycle**

The faithful enter into the last cycle of liturgical year- the period of Cross or *Sleeba kalam*. The readings from *Sleeba Perunnal* to *Qudosh 'Edto* show the importance of preparation for the Second Coming and Jesus' advice to his disciples about watchfulness. It exhorts the church to be prepared to depart for the journey and be ready like the good servant (Mark 13: 28-37) because none knows the arrival of the Master.

The feast of the Holy Cross (*sleeba*) is celebrated on the 14th of September, commemorating the discovery of the Holy Cross by Helen, mother of Emperor Constantine. This last cycle has eschatological significance. The Period of Epiphany beginning with Feast of *Yeldo* and the cycle of the feast of the Cross are inseparable, as both anticipate the Parousia. Both envisage the coming of Christ into the individual and his growth into the stature of Christ. Both remind every faithful that the glory of the Second Coming must first be prefigured by the coming of Jesus into the individual's life. 'May I never boast of anything except the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world'. (Gal 6:14) is the theme of *Sleeba kalaam*.)

The cycle of dominical feasts or *Moronaya* feasts and the cycle of the feasts of the Blessed Virgin Mary and the Saints are not two strands that run parallel to, or separate from, each other. The Mother of God and the saints are the glorified members of the Body of Christ. They are ‘wrapped with the mantle of eternity,’ our future reward in the Kingdom of God. They are unique witnesses to the power of the Cross and the veracity of the resurrection and future glory. Their life and glory are the guarantee for the hope of today.

### **Conclusion**

One who lives the spirit of the Liturgical Seasons will be provided an in-depth inner experience of the mysteries of Christ, His incarnation, birth, public ministry, death, resurrection and the Pentecost. Further the faithful will be blessed with an experiential intuition of the mystery of the Church: her birth, growth, fructification and triumphant transformation into the bride of Christ and the mother of the faithful. The beauty of our Liturgical Seasons is that the whole year can be viewed from the perspective of a single season.<sup>34</sup> Thus the whole year throbs with the spirit of Dedication of the Church (*Qudash ‘edto/ Hudosh ‘edto*), Annunciation, Nativity-Epiphany, Lenten, Easter, Pentecost, Transfiguration-Ascension and Feast of Cross. Hence the Liturgical periods are intertwined with each other, so that they cannot be completely separated. One may say, the Liturgical seasons take us into the mystical world of the mysteries of Christ and the Kingdom of God. They initiate us into the celestial life already on earth. May the Holy Spirit help us to imbibe the spirit of the liturgical seasons, appropriate it into our personal life, so that we may become children of the Church.

---

<sup>34</sup> Kalluveetil, “Liturgical Seasons,” 34.

## BIBLIOGRAPHY

- A Monk of the Eastern Church. *The Year of Grace of the Lord: A Scriptural and Liturgical Commentary on the Calendar of the Orthodox Church*. Translated by Deborah Cowan. Crestwood, NY: Vladimir's Seminary Press, 1980.
- Acharya, Francis. *Prayer with the Harp of the Spirit*, Vols II-IV: Crown of the Year, Parts I-III, Vagamon, 1982, 1985, 1986. [Adapted translation of Mosul Penkito (1886-96).
- Aerthayil, James. *The Spiritual Heritage of the St. Thomas Christians*. Bangalore: Dharmaram Publication, 1982.
- Awsar Slawoto: The Book of Common Prayer*. Kottayam: SEERI, 2006.
- Brock, Sebastian P. "Poet as Theologian." *Sobornost* 7.4 (1977): 243-250.
- Dalmais, Irene Henri. *Eastern Liturgies*. New York: Hawthorn Books, 1960.
- Gregorios, Gabriel Mar. "Liturgical Year and Seasons," Malankara Orthodox Syrian Church, [http://mosc.in/the\\_church/liturgy/liturgical-year-seasons](http://mosc.in/the_church/liturgy/liturgical-year-seasons).
- Holy Qurbono Text* (Malayalam). Kottayam: MOC Publication, 2013.
- Kalluveetil, Paul. "Liturgical Seasons." *Journal of St. Thomas Christians*. 28.1 (2017): 34-45.

- Moolan, John. *The Period of Annunciation-Nativity in the East Syrian Calendar: Its Background and Place in the Liturgical Year*. Calcutta: OIRSI, 1958.
- Pathikulangara, Varghese. "The Liturgical Year of the Syro Malabar Rite." *EL* 90 (1976): 173-196.
- Rose, Sophy. *Church as Mystery and Communion in the East Syriac Liturgical Year*. Vadavathoor: OIRSI, 1998.
- Varghese, Baby. "Canonical Fasts." *Harp* 7 (1994): 89-108.
- Varghese, Baby. *The Syriac Version of the Liturgy of St. James: A brief history for Students*. Piscataway, NJ: Gorgias Press, 2009.
- Varghese, Baby. *West Syrian Liturgical Theology: Liturgy, Worship and Society*. England: Ashgate, 1988.