

The analysis of the text is done in consultation with the teachings of the Fathers Aphrahat and Ephrem, liturgical commentators Theodore of Mopsuestia, Narsai, Gabriel Qatraya, J. Bar Zo'bi, Anonymous Author (George of Arbel), Abdisho, and Timothy II, and the Eastern liturgical scholars (p. 389). The fifth chapter is a textual study of the Holy *Qurbana* to understand how it preserves and promotes the Christ-experience of apostle Thomas. It explores the richness of the unique Thomistic Christ-experience housed in the Holy *Qurbana*, and seeks to know the patrimony that apostle Thomas bequeathed to the Thomas Christians. It also attempts to highlight the elements in Holy *Qurbana* that express the Christ-experience of apostle Thomas (p. 488). In the general conclusion (p. 491-510), the author underlines the necessity of a dynamic rootedness in the past with a constant movement towards the future, permitting the organic growth of the apostolic Christ-experience and tradition. Consequently only a liturgical renewal and growth coherent and concurrent with the sound apostolic tradition is genuine and authentic.

As the author states, the work is an enquiry into the apostolic roots and their organic development in the Syro-Malabar *Qurbana*. The enquiry is done drawing insights from the Scripture, teaching of the Fathers, liturgical commentators and the official magisterium of the Church. Therefore, it is a theological investigation (p. 504). The interrelation of the Holy *Qurbana*, liturgical year and divine praises shows that the liturgical life of Syro-Malabar Church is in harmony with the history of salvation as proclaimed in the first apostolic proclamations (p. 506). "Liturgy as a living reality, that carries the apostolic *kerygma*, has to grow and get renewed from time to time but this growth and renewal shall be organic" (p. 507). The work proposes a theology of the organic growth of the Syro-Malabar *Qurbana*. As the author states, it may be observed that the organic growth is an undeviated, gradual, spontaneous and natural passage or progress from the "roots to the wings" (p. 510).

The author provides an elaborate bibliography of Scriptural sources, liturgical sources, patristic sources, relevant documents regarding Syro-Malabar Church and Liturgy, Magisterial and Canonical documents, and scholarly books and articles. The book has a section on abbreviations, glossary, and index of authors. An index of themes also would have provided a better sense of appendix. I recommend this book both to the teachers and students of theology and wish a wide readership.

George Kaniarakath, CMI (gkaniarakath@gmail.com)
Nirmal Aram, Nakti Semra, Jagdalpur