

MJSSA - UK



TEXT BOOK FOR THE SUB-JUNIORS

(For the pupils of Years 5 and 6 in UK Schools)

Original Edition: **2019**

Revised Edition: **2022**



PREFACE

We are thankful to our Lord Almighty in helping us and guiding us through the work of these Sunday school books. These books are the translations of the “Padamanjari” published by Malankara Jacobite Syrian Sunday School Association.

Children of our community, unable to read and write Malayalam were finding it very difficult to study and understand the faith of our church taught in Malayalam. Even in Kerala, children studying in CBSE and English Medium schools are not able to assimilate Malayalam. Circumstances forced us to have English version for the text books. Now the syllabus has changed that caused the second edition of the text books.

A number of persons contributed to this noble venture. We take this opportunity to thank them all. Let God bless every person who contributed to make these books available to His children. We are happy to submit these books in the name of our Lord Jesus Christ.

We are also grateful to St. Peters Jacobite Syrian Church Bahrain who helped us for publishing these text Books in English.

**Puthencruz
17.08.2009**

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To the JSOC, UK Sunday School Teachers

Dear Teachers,

This textbook for the Sub-Juniors group (the children attending Years 5 and 6 in the UK Schools) of our Sunday Schools in UK is the specially adapted version of the MJSSA Class V and VI textbooks. It is designed to be taught in the Sunday Schools, which don't have the prospect of having all the ten classes according to the MJSSA Syllabus. This book is planned to be taught in 20+ Sunday School sessions over two academic years. Where there is a session only once a month, prior to each lesson, the work sheets and activities of each lesson may need to be assigned for doing at home with parental help, so that the teachers will be able to cover one lesson each per Sunday School Session. For each lesson the teachers may kindly refer to the specially prepared teacher's handbook sent electronically, to present these lessons effectively to the UK circumstances.

I am much obliged to the MJSSA and its educational department for producing such wonderful modern textbooks for all the classes and that we are allowed to adapt it to our limited situation. I express my earnest gratitude to the UK Patriarchal Vicar H.G Dr. Mathews Mor Anthimose for inspiring and guiding these adapted text books for UK. The effort of the 25 teachers in the 5 different textbook committees, who has supported the project with their valuable suggestions is also gratefully remembered here. Without the formatting and textual assistance offered by Mr. George John, of the St. Mary's Church, Manchester, this would have been impossible. Thank you, George, for your valuable time and support.

This textbook is an attempt to introduce Jesus Christ to a child in relation to his/her own day-to-day living circumstances, not only by speaking and reading, but by thinking and acting also. You are requested to confirm that the aim and message of every chapter are communicated effectively to each child through the lesson and its activities. I don't need to mention specially that the message of each chapter is communicated properly only by enough prayer and preparation. May every child be able to realize and experience Jesus Christ through you and through each lesson.

Your' in the Service of the Lord
Fr. Dr. Biji Chirathilattu Markose
On the Feast St. Ignatius Elias III, 2019

To the JSOC, UK Sunday School Teachers

Dear Teachers,

Sunday Schools in UK vary widely in terms of the number of teachers and students. Sunday Schools in UK may be broadly divided into the following two categories –

- **Small Sunday Schools:** The number of teachers is less than 10, or teachers are not available for each year, or there are very few children making it difficult to hold separate classes for each year.
- **Large Sunday Schools:** The number of teachers is 10 or more, and there are sufficient students in the year groups, allowing for separate classes to be held for each year.

These textbooks have been designed to suit the needs of both the Small Sunday Schools as well as the Large Sunday Schools.

- **Small Sunday Schools** should have combined classes for Years 5 and 6 students, and should alternatively teach the Year 5 syllabus in one year and the Year 6 syllabus in the next year. The end of the year, Annual Exams would be held for these students for the syllabus taught during the year. Students would move from the Sub Juniors Group to the Juniors Group after completing the syllabus for Years 5 and 6, over a 2-year period.
- **Large Sunday Schools** should have separate classes for Years 5 and 6. The Annual Exams for Year 5 students would be on the Year 5 syllabus. Similarly, the Annual Exams for Year 6 students would be on the Year 6 syllabus. The students would move to the next Year after the examinations.

The Sunday School Teachers and the Parish Vicar should jointly decide if their Sunday School should follow the teaching pattern for a Small Sunday School or a Large Sunday School.

Some children in our community are not able to read or write Malayalam. These children also found the Malayalam transliteration of the Holy Qurbana songs difficult to follow, and leading to a difficulty in understanding the faith of our Church. This revised edition, includes the English Translation of the Holy Qurbana Songs.

May every child be able to realize and experience Jesus Christ through you and through each lesson.

Yours in the Service of the Lord

Fr. Philip Thomas

1st Jan 2022

*	God is our Creator
*	God is our Father
*	God loves us
*	Bow before God
*	Love God
*	Jesus is our Saviour
*	Jesus was born for us
*	Jesus died for us
*	Jesus loves us
*	Live with Jesus



TEXT BOOK FOR
YEARS V and VI
(English)

Prepared by:
Text Book Committee
M.J.S.S.A.

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PRAYER

English	Malayalam
<p>Holy art thou O God Holy art thou Almighty Holy art thou Immortal + Crucified for us, have mercy on us.</p> <p style="text-align: right;">(Repeat 3 times)</p>	<p>Daivame Nee Parishudhankunnu, Balavane Nee Parishudhanakunnu, Maranamillathavane Nee Parishdhanakunnu, Njangalkuvendi Kurishikkappettavane (+), Njangalodukarunacheyyaname.</p> <p style="text-align: right;">(Repeat 3 times)</p>
<p>Lord have mercy upon us, Lord be kind and have mercy. Lord accept our prayers and entreaties, Have mercy on us.</p>	<p>Njangalude Karthave Njangalodu Karuna Cheyyaname. Njangalude Karathave Kripayundayi Njangalodu Karuna Cheyyaname. Njangalude Karthave njangalude Namaskaravum Shushrushayum Kaikkondu Njangalodu Karuna Cheyyaname</p>
<p>Glory be to thee, O God Glory be to thee, O Creator Glory be to thee, O Christ The King who does pity the sinners, Thy sinful servant. Barekmore</p>	<p>Daivame Ninakku Sthuthi Srishtithave Ninakku Sthuthi.</p> <p>Papikalaya Thante Adiyarodu Karuna Cheyyunna Mishiha Rajave Ninakku Sthuthi. Barekmore.</p>
<p>Lord's Prayer (St. Mathew 6: 9-13)</p>	
<p>Our Father who art in Heaven, Hallowed be thy name. Thy Kingdom come. Thine will be done on Earth, as it is in Heaven. Give us this day our daily bread.</p> <p>Forgive our trespasses as we forgive those who trespass against us.</p>	<p>Swargasthanaya Njangalude Pithave. Ninte Thirunamam Parshudhamakappedenam. Ninte RajyamVarenam. Ninte Thiruvishittam Swargathilepole Bhumiylum Akenam. Njangalkava shyamulla Appam Innu Njangalkku Tharenam. Njangalude Kadakkarodu Njangal Kshamichathupole Njangalude Kadangalum Papangalum Njangalode Kshamikkanam.</p>

English	Malayalam
<p>Lead us not into temptation, But deliver us from evil one,</p> <p>For thine is the Kingdom, the Power and the Glory for ever and ever. Amen.</p>	<p>Pareekshayilekku njangale praveshippikk aruthe. Pinnayo Dushtanilninum njangale Rakshichukollaname.</p> <p>Enthukondennal Rajyavum Shakthiyum Mahathwavum Ennekkum Ninakkullathakunnu. Amen</p>
Hail Mary	
<p>Hail Mary Full of grace, Our Lord is with you. Blessed are you among women. Blessed is the fruit of your womb; our Lord Jesus Christ. O! Virgin Mary! Mother of God</p> <p>Pray for us, the sinners all times and the hour of our death.</p>	<p>Kripa Niranja mariame Ninakkusamadhanam. Njangalude Karthavu Ninnodukoode. Sthreekalil Nee Vazhthappettavalakunnu. Ninte Udaraphalamaya Karthaveshu Messiha Vazhthappe ttavanakunnu. Daivamathavaya Vishudha Kanyaka Morth Mariyame</p> <p>Papikalaya Njangalkkuvendi Ippozhum Eppozhum njangalude Maranasamayathum Daivamthampuranodu Apekshichukollaname.</p>
Vishwasa Pramanam (Nicene Creed)	
<p><i>This is the Nicene Creed, the official creed of our church as well as that of many apostolic churches. The creed was formulated in the Synod of Nicaea convened by Emperor Constantine in the City of Nicaea (today the modern city of Iznik in Turkey) in AD 325, which was attended by 318 bishops from all over the world. It was intended to confront all the heresies of those times and declare firmly what exactly we are believing as a church. This creed answers all the questions about our understanding of God and the church. It has 3 attributes about the Father God, 20 about the Son Jesus Christ and 5 about the Holy Spirit elucidating what they are and what we believe about them. In a nutshell it answers all the questions about Christian faith and you dear children can reply to anybody questioning about the aspects of your faith, by quoting this creed.</i></p>	
<p>I believe in one true God, the Father Almighty,</p>	<p>Sarvashakthiyulla Pithavayi</p>

English	Malayalam
<p>Creator of Heaven and Earth, and of all things visible and invisible; and in one Lord Jesus Christ, the only begotten son of God, begotten of the Father before all Worlds, Light of Light, very God of very God; begotten not made; being of the same substance with the father; and by whom all things were made;</p> <p>✠ who for us men, and for our salvation, came down from Heaven;</p> <p>✠ And was incarnate of the Holy Virgin Mary, Mother of God, by the Holy Ghost, and became man; ✠ And was crucified for us in the days of Pontius Pilate;</p> <p>and suffered and died, and was buried; And on the third day He rose again according to His will; and ascended into Heaven and is seated on the right hand side of His Father; and shall come again in His great glory to judge both the living and the dead;</p>	<p>Akashathinteyum Bhomiyudeyum, Kanappedunnayayum Kanappedathavayumaya Sathyaeka Daivathil (njangal Vishvasikkunnu.) Daivathinte Ekaputhranum, Sarvalokangalkkumunpe Pithavil Ninnu Jenichvanum,</p> <p>Prakashathil ninnulla Prakashavum, Sathya Daivathil Ninnulla Sathya Daivavum, Jenichavanum Srushtiyallathavanum, Saramshathil Pithavinodu Onnayirikkunnavanum, Sakalavum Than Mughanthiram Nirmichavanum, Manushyaraya njangalkkum njangalude Rekshaykum vendi Thiruvishitta Prakaram Swargathil Ninnirangi Parishudha Roohayil Ninum Daivamathavaya Vishudha Kanyakamariyamil Ninum Sharrerayayitheernnu Manushyanayi , Ponthiyos Peelathosinte Divasangalil Njangalkkuvendi Kurishil Tharakkappettu Kashttatha Anubhavichu Marichu Adakkappettu, Moonnam Divasam Uyirthezhunnettu</p> <p>Swargathilekku Kareri Thante Pithavinte Valathubhagathirunnvanum</p> <p>Jeevanullavareyum Marichavareyum Vidhippan Thante Valiya Mhathvahode Inium Varuvanirikkunnavanum</p>

English	Malayalam
<p>and whose Kingdom shall have no end.</p> <p>I believe in one living Holy spirit, the lifegiving Lord of all, who proceeds from the Father; and who with the father and the son is worshipped and glorified; who spoke by the Prophets and the Apostles:</p> <p>And in the one, Holy, Catholic (orthodox) and Apostolic Church: And we acknowledge one baptism for the remission of sins: And look forward to the resurrection of the dead: And the new life in the world to come. Amen</p>	<p>Thante Rajyathinu Avakashamillathavanumaya Yesu Mashihā Aya Eka Karthavilum Njangal Vishwasikkunnu. Sakalatheyum Jeevipikkunna Karthavum</p> <p>Pithavil Ninnu Purappettu Pithavinodum Puthranodum Koode Vandikkappettu Sthuthikkappedunnavanum, Nibiyanmarum Sleenmarum Mughanthiram Samsarichavanumayi Jeevanum Vishudhiyumulla Eka Roohayilum Katholikavum Sliheekavumaya Eka Vishudha Sabhayilum (njangal Vishwasikkunnu) Papamochanthinu Mamodeesa Onnu Mathrameyullu Ennu Njangal Ettu Paranju Marichupoyavarude Uyirppinum</p> <p>Varuvanirikkunna Lokathile Puthya Jeevanumayi Njangal Nokkiparkkunnu. Amen</p>

EXERCISE:

1. Find out and write down 3 attributes about the Father God, 20 about the Son Jesus Christ and 5 about the Holy Spirit in the Nicene Creed?

Lesson - 1

THE PENTATEUCH - A SIMPLE STUDY

Objective: To learn that the Lord God is the creator of all.

Introduction: In Greek “pente” means 5 and “teuches” means scrolls or rolls. Therefore, the first five books of the old testament are known as The Pentateuch. They are Genesis, Exodus, Leviticus, Numbers and Deuteronomy. This group of books was known among the Jews as “laws” or “code.” The church fathers had also used this name. Besides the name “the Law”, this was also known as “the Law of Moses” (Esra 3:2, II Chronicles 23:18). In the New Testament, for indicating the Pentateuch, words such as “Moses” (Luke 16:31), “Moses has said” (Mark 7:10), “Moses has reminded” (Luke 20:37), “Moses wrote” (Romans 10:5) can be seen.

The books included in the Pentateuch

The names of books included in the Pentateuch indicate their contents.

Genesis- This word means ‘beginning’, ‘birth’, ‘origin’, etc. This book mainly tells about the origin of everything. How did the Universe come into existence? Who created this? How did the sky, earth, water, birds, animals, trees, plants, etc. come into existence? How did human beings originate in this world? The answers to all these questions are available in detail in the Genesis. The first and second chapters of this book speak mainly about the origin of everything. God created and maintains everything. Without the knowledge and consent of the God, nothing in the world can come into being or perish.

Exodus- “Exodus” means ‘journey’ or ‘setting out’. This book deals mainly with the journey from the slavery in Egypt to the promised land Canaan.

Leviticus- Levi is the third son of Jacob. Priesthood was given to the family of Levi. This tribe is also called the tribe of Priesthood. This book of Leviticus deals with the worship, orders, procedures and about the Levi tribe.

Numbers- This book mainly deals with the number of tribal fathers on the basis of paternal generation. It tells the history people of Israel for about forty years, starting from Mount Sinai till their arrival in the valley of Moab the border of Canaan, the promised land. At the beginning of this period they had a census, in order to count and find out the Israelites above 20 years, fit and efficient enough for fighting. (Numbers chapters 1, 2, 6) This book therefore came to be known “Numbers.”

Deuteronomy- This book is also called the ‘repetition of Law’ or the ‘repeated law’. This book got the name Deuteronomy because the important rules given till then were repeated and stressed and those requiring interpretation were further explained and sub divisional rules were given.

The main contents of the Pentateuch

1. Children of Abraham form as a race

The children of Jacob known as Israel assumed the form of a separate race through a historic event. That historic event is the deliverance from the slavery in Egypt. It is this historic event that decides their self-realisation and their position in history.

2. Jacob and his family in Egypt

Jacob and his family reached Egypt through Joseph the 11th of his twelve sons. Joseph had been sold as a slave to Egypt, but he later became a minister there. By the effort of Joseph, who became minister, Jacob and his children were brought to Egypt and they settled there with the consent of Pharaoh. They lived there happily.

Successors of Pharaoh, to whom Joseph was unknown, made the Israelites their slaves. They withdrew all the privileges enjoyed by Israelites. They engaged them in hard labour and made them suffer. They were suppressed as a group of slaves and were denied food and dwelling facilities. In these circumstances, the Israelites cried out with broken hearts to the God of their forefathers. On hearing their lamentations, God intervened for their liberation. He delivered them from the powerful grips of the Pharaoh, through Moses, their leader. God delivered them from slavery, made them cross the Red Sea and led them to the Canaan, the land in which flow honey and milk. This journey of deliverance was the journey that helped in the formation of the race called Israel. This deliverance was social, religious and political.

3. The Divine Vision of Israel

The Israelites had believed that they were set apart as God's people with the direct intervention of God Almighty in history and that they were specially selected by God as His people. The Israelites were learning and experiencing this divine care of God from the time of His intervention in the personal life of Abraham (Hebrew 7:1-14) and all the subsequent events.

The Israelites realized that God delivered them from slavery, not because of their virtues or any special quality, but only because of God's never-ending love and mercy. They realized that God, who delivered them from the slavery of Pharaoh without any weapon, was almighty. They understood that God who led the exodus is merciful. He takes care of His children and keeps them under His wings. He listens to the cry of the oppressed and liberates the slaves. They understood a God entirely different from other gods around the area. This difference also elucidated the true form of God. The qualification of 'Holy' is the speciality of only this God. The dense cloud, smoke, fire, thunder, lightning, the great sound, the blazing and the not consumed bush that appeared on the mountain top confirm this Holiness. The Israelites understood this God as the Creator, Almighty, merciful, deliverer, Holy and the Lord of Hosts.

Codification of The Pentateuch

Although it is generally stated that this book was written by Moses, it doesn't mean that each word in this book was written by Moses himself. The Pentateuch includes those written by Moses himself as well as the laws and codes given by him orally which was later codified and

written down. It took about 500 years from 10th century BC to 5th century BC for these books to take shape. The subject matter of the Pentateuch is a very ancient history. We can see the hands of priests, prophets and Kings in the compilation of this book.

The Old Testament

Generally, the books in the Old Testament can be divided into five important parts based on their contents. This will be helpful for quickly recollecting the events that occurred during the old testament period.

1. The period from Genesis to the selection of Abraham. This consists of chapters 1 to 11 of Genesis.
2. The history of forefathers starting from the selection of Abraham till the Israelites reach Egypt. This portion consists of chapters 12 to 50 of Genesis.
3. The history of liberation from Egypt, till the Israelites reach the gate of Canaan, the promised land. This includes the books from Exodus and Deuteronomy.
4. The period from the capture of Canaan by Israelites under the leadership of Joshua till their captivity in Babylon. This part consists of the books from Joshua to II Chronicles.
5. The period from the return from captivity till the time just before the birth of Jesus Christ. These events are described in the remaining books of the old testament.

The prominent personalities of the first period were Adam, Eve, Cain, Abel, Hanok and Noah. The important events during this period are the creation of universe, creation of human race, the first offering, the great flood and the tower of Babel.

EXERCISE:

1. Name the books of the Bible that form the Pentateuch?
2. In whose name is the Pentateuch known?
3. What are the other names given to the Pentateuch? Explain with reference from the Bible?
4. State briefly the reason for these books being named as the Pentateuch?
5. What is the historic event that caused the formation of Israel as a race?
6. In what all names did the Israelites recognize God?
7. How can we classify the Old Testament based on the content?
8. Who were the prominent personalities in the first period and what were the important events that occurred in the first period?

HOMEWORK:

1. Write the names of 12 tribal fathers and mothers in correct sequence (Genesis chapters 29 and 30).
2. Prepare a brief description about creation after reading Genesis chapters 1 and 2.

Lesson - 2

EXODUS - THE SYMBOL OF MANAGEMENT BY LORD GOD

Objective: To understand God's wonderful and proper care.

Introduction: The book Exodus tells the history of liberation of Israel from slavery in Egypt. God delivered the Israelites in order to make them His own people who would worship Him. By making them cross the Red sea and reach the other coast, God delivered the children of Israel from all their bondages and purified them.

Sinai Covenant

The Sinai Covenant is one of the most important events in the life of Israelites. In their journey to Canaan, the Lord made a covenant with the Israelites on the Mount Sinai. The essence of the promise was: - "If you obey my commands, I shall be your God and you shall be my people." They agreed and from that day onwards, they became the people of God. The conditions of the covenant are the commandments given to them by God through Moses. The Tabernacle and the Ark in it were the symbols of God's presence with them. The Tabernacle was covered by cloud. This indicated the presence of God. Thereafter the Israelites continued their journey looking at the cloud. In the Holy Qurbano we use two ornamental pieces of cloth named M'kablone covering the Chalice (*Kasa*) and the Patene (*Peelasa*) to denote the presence of God on the Holy Mysteries (the body and blood of Jesus) in them.

Amazing Protection

Pharaoh's empire was one of the largest in the world. Pharaoh was the title for the king of Egypt. Nobody was allowed to question the decisions of the Pharaoh. Seeing the increase in the population of Israelites, the Pharaoh feared that in the course of time, they might conquer his land. So, he decided to eradicate them. That was why he decided to make them slaves and to kill their new born male children. But in the midst of this, God wonderfully brought up Moses in the Pharaoh's palace. Pharaoh was not aware of the fact that it was his own terminator who was being brought up in the palace as the adopted son of his daughter.

Miraculous Liberation

When Moses was grown up, God deputed him for the liberation of Israel. God emboldened Moses when he said that he did not possess the ability and courage for that. God assured him that He would be with him and said he may take his brother Aaron also for assistance. Accordingly, they went to the Pharaoh informed him of the command of God as follows - "Thus says the Lord: Israel is my firstborn son. I said to you, 'Let my son go that he may worship me.' But you refused to let him go; now I will kill your firstborn son." (Exodus 4: 22, 23). Pharaoh's, his response was, "Who is the Lord, that I should heed him and let Israel go? I do not know the Lord, and I will not let Israel go." (Exodus 5:2)

Pharaoh and the people who disobeyed His command were severely tortured by God. God gave them ten severe plagues. The first-born son of Pharaoh was killed as well as of all the

families of Egypt. But none in the family of Israel was killed. Pharaoh dismayed at this astonishing event and let off Israel. Before leaving Egypt, the Israelites requested for the gold and silver ornaments and dresses from the people of Egypt. God made the Egyptians show pity on the Israelites.

They gave them all that they requested for. It was along with all these things that they set out for the journey. Actually, the Israelites deserved these articles because their due wages were not given to them, when they were serving the Egyptians as slaves. Now God made the Egyptians give the Israelites what was due to them. God's plans are miraculous. There is none capable of understanding it.

EXERCISE:

1. What is the condition laid down by God for being His people?
2. What was the evidence of God being with the Israelites?
3. What do the M'Kablone signify?
4. What was the title of the King of Egypt?
5. What was the reason for Pharaoh to make the Israelites as slaves?
6. What was God's command to Pharaoh? What was Pharaoh's reply?

HOMEWORK:

7. Find out and write the ten plagues in Egypt? (Refer Exodus chapters 4-12)

Lesson - 3

THE TEN COMMANDMENTS

Objective: To understand that the observance of Laws is necessary for the good of mankind.

Introduction: After their liberation from slavery the Israelites continued their journey to Canaan under the leadership of Moses. They experienced and realized the wonderful care of God at the time of crossing the Red Sea. After crossing the Red Sea, they praised the Lord under the leadership of Miriam, the sister of Moses, by singing and beating Tambourines. They continued their journey to the Promised Land in a festive mood. The Lord was moving in front of them in a pillar of cloud during daytime and in a pillar of fire during the night (Exodus chapters 14 and 15)

Ten Commandments (Exodus chapter 20)

When the Israelites reached the valley of Sinai, God commanded Moses to camp there. God called Moses to come up to the mountain. Through Moses, He gave the Israelites various directions on how the future life of the Israelites should be, what laws should be observed, etc. These are known as the Ten Commandments.

1. I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery; you shall have no other gods before me.
2. You shall not make for yourself an idol, whether in the form of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth. You shall not bow down to them or worship them.
3. You shall not make wrongful use of the name of the Lord your God, for the Lord will not acquit anyone who misuses his name.
4. Remember the Sabbath day and keep it holy.
5. Honour your father and your mother, so that your days may be long in the land that the Lord your God is giving you.
6. You shall not murder.
7. You shall not commit adultery.
8. You shall not steal.
9. You shall not bear false witness against your neighbour.
10. You shall not covet your neighbour's house.

The ten commandments can be classified into three groups.

Group 1: The commandments 1 to 4 specify how the relation between man and God should be and what should be done for that.

Group 2: The commandments 6 to 10 specify how the relation between man and man should be.

Group 3: The 5th commandment connects these two groups. The loop that connects these two groups is Parents. The essence of the 5th commandment is that for getting long life, we should respect our parents. It is God who gives us long life. So, man should keep good relationship with God. Parents should be given respect for getting long life. For getting one thing, the other thing must be done. God will bless us with long life, if we respect our parents.

These commandments are always, equally applicable to all people, everywhere and at all times. These commandments are therefore called Universal Laws.

EXERCISE:

8. What is the name of the sister of Moses?
9. How was God moving in front of the Israelites?
10. Which are the ten commandments?
11. Why the ten commandments are called universal laws?
12. Into how many groups can the ten commandments be classified? Which are they?

Lesson - 4

ESTABLISHMENT OF PRIESTHOOD

Objective: To learn that divine worship should be conducted by the persons ordained by the Lord and should only be according to the norms laid down by Him.

Introduction: Priesthood is a subject spread across the books of Exodus, Leviticus and Numbers. The Lord had commanded to Moses on how the Tabernacle and thereafter the Sanctuary for the Lord to dwell in should be built, what all should be therein and who should do service in it. Moses arranged everything accordingly (Exodus chapters 25-27). The Lord had also given specific commands to Moses regarding the ministry of Priests (Exodus chapters 28-30)

Setting apart the tribe of Levi

The Lord set apart Levi, the third son of Jacob; and his tribe as the tribe of Priesthood. The Lord commanded that only persons from this family should do ministry in the sanctuary. The Lord ordered to Moses that Levites should be set apart from the other Israelites and cleansed and given as an offering for the Lord's service. The Lord spoke to Moses, saying: "Take the Levites from among the Israelites and cleanse them" (Numbers 8:6). "Aaron shall present the Levites before the Lord as an elevation offering from the Israelites, that they may perform the service of the Lord" (Numbers 8:11). "Thus, you shall separate the Levites from among the other Israelites, and the Levites shall be mine" (Numbers 8:14). "Moreover, I have given the Levites as a gift to Aaron and his sons from among the Israelites, to do the service for the Israelites at the tent of meeting, and to make atonement for the Israelites, in order that there may be no plague among the Israelites for coming too close to the sanctuary" (Numbers 8:19-20).

Priesthood

After separating the tribe of Levi for the ministry of the sanctuary, the Lord set apart Aaron and his sons for the ministry of priesthood. The Lord commanded Moses, "Then bring near to you your brother Aaron, and his sons with him, from among the Israelites, to serve me as priests – Aaron and Aaron's sons, Nadab and Abihu, Eleazar and Ithamar. You shall make sacred vestments for the glorious adornment of your brother Aaron" (Exodus 28:1-2). After setting apart Aaron and his sons for the ministry of priesthood, the Lord commanded Moses that they should be anointed. Those who did not get anointed should not do the ministry of priesthood. The Lord commanded to Moses: "Then you shall bring Aaron and his sons to the entrance of the tent of meeting, and shall wash them with water, and put on Aaron the sacred vestments, and you shall anoint him and consecrate him, so that he may serve me as priest. You shall bring his sons also and put tunics on them and anoint them, as you anointed their father, that they may serve me as priests" (Exodus 40:12-15).

Priesthood made perpetual

The Israelites did as the Lord had commanded to Moses on who all should do the ministry of priesthood to the Lord. Only Aaron and his sons should do the ministries like sacrifices, in the presence of the Lord. Priesthood was given as perpetual priesthood to the generations to come. “and anoint them, as you anointed their father, that they may serve me as priests. And their anointing shall admit them to a perpetual priesthood throughout all generations to come” (Exodus 40:15). Moses did everything that the Lord had commanded him to do.

The Priesthood in our Church

Our church’s priesthood is well connected to this Aaronic priesthood. The priests in our Church are also anointed by the Holy Spirit at the time of their consecration. Their holy vestments are resembling that of Aaron’s, but with a new testament connotation of spiritual armoury as described in Ephesians 6:10-18. The seven sections on their black cap represent the seven steps of their priesthood. The second rite of preparation (*Thooyobo*) before the Holy Qurbano is called “the order of Aaron”, because in it the priest dresses himself like Aaron and offers incense like him for the faithful.

EXERCISE:

1. Which tribe was set apart for the ministry in the sanctuary?
2. To whom was given perpetual priesthood?
3. Who are the sons of Aaron?
4. Why are holy garments made for priests?

CLASSWORK:

1. Request your priest to show the parts of his holy vestments and explain their meanings. Also ask him what he does during the order of Aaron (*Thooyobo*).

Lesson - 5

JESUS WHO TAKES CARE OF THE HUNGRY

Bible Portions: St Mathew 14:13-21, St Mark 6:35-46, St Luke 9:12-17, St John 6:5-14

Objective: The Lord knows the needs of His devotees and is capable of fulfilling them.



One day Jesus and his disciples went by the sea of Galilee to a deserted place, away from the people, for taking rest. The multitude of people followed Jesus on foot. Even though He was tired, on seeing the large multitude of people, Jesus felt compassion for them and preached to them about the Kingdom of God and healed the sick.

When it was evening, the disciples approached Him, and pleaded that the people might be dispersed so that they may get food from the villages around. Jesus said to the disciples, “You give them something to eat.” They said, “Are we to go and buy two hundred denarii worth of bread, and give it to them to eat?” Jesus asked, “How many loaves do you have?” Andrew said, “Five loaves, and two fish.” Jesus ordered the disciples to bring them to Him. He commanded the multitudes to be seated on the grass in rows of fifty

each. He took the five loaves and two fish, and looking up to heaven, He blessed them and broke them and gave them to his disciples to be distributed. The disciples did as He had commanded. All the people ate and were satisfied. Then Jesus asked them to collect the remaining fragments without wasting them. They collected twelve basketfuls of remaining fragments. Those who ate were about five thousand men besides women and children. This is the only one miracle that is recorded in all four Gospels.

We learn many things from this miracle done by Jesus.

3. St Mark has recorded that when Jesus asked the disciples give the people to something to eat, the disciples made some worldly calculations, without remembering the presence of God (St Mark 6:37). There is nothing that is impossible for God.

4. The Lord demanded, “Bring them here to me.” The boy who had the two loaves of bread and five fish submitted these to the Lord. This great miracle happened, when the boy submitted to the Lord, what he had brought for himself. What the boy had for himself, became useful not only for him, but for the society also. Similarly, if we also submit our possession such as our wealth, knowledge, health, etc. to God, He will perform wonders through us. By this complete submission, God will bless not only us, but also the society to which we belong.
5. The command of Jesus to the disciples “you give them to eat” points to the social commitment the Christian Church should have. Jesus takes care of the hungry. Jesus commands to feed them. Today, this should be the prime duty of each Christian.
6. The remaining fragments of bread were collected without being wasted. From this, we can learn that we should not waste anything that the miraculous hands of God do for us. Excess spending and wasting are not correct.
7. Jesus commands that the people be seated in rows of fifty each. Through this, He teaches that everything should be done in a systematic and orderly manner.

In our Holy Qurbono, the priest normally uses only one bread to feed all with the eternal life-giving bread. As one body of Jesus was cut for the whole human kind, that one bread is cut into small pieces for all those who partake in the communion. That one small piece of His body which we get in the Holy Qurbono is sufficient to satiate our hunger and thirst for ever, because the Lord is in our body through that. Just as the five loaves fed the five thousand, the one single bread used in the Holy Qurbono is feeding all the faithful in the Church and satisfying their spiritual hunger.

VERSE TO BE MEMORISED:

Psalm 107.9 - “For he satisfies the thirsty, and the hungry he fills with good things.”

EXERCISE:

1. Which miracle is recorded in all the four gospels?
2. Why did the disciples request to disperse the multitude?
3. What command did Jesus give the disciples when they requested Him to disperse the people?
4. Which disciple found the boy having 5 loaves and 2 fishes?
5. What did Jesus do with the bread and fish before distributing them?
6. What do we learn from the miracle of 5 loaves and 2 fishes?

Lesson - 6

JESUS GIVES SIGHT TO THE BLIND

Bible Portion: St John 9:1-41

Objective: Trust in God without losing hope.

Four important incidents of Jesus giving sight to the blind are recorded in the Holy Bible

1. At Capernaum, Jesus gives eyesight to two men by touching their eyes. (St Mathew 9:27-30)
2. At Jericho, Jesus gives eyesight to two men by touching their eyes. (St Mathew 20:29-34, St Mark 10:46-52, St Luke 18:35-43)
3. At Bethsaida, Jesus gives eyesight to a blind man by spitting into the eyes of the blind. (St Mark 8:22-26)
4. In Jerusalem, Jesus gives eyesight by spitting on the ground, mixing it with mud and spreading on the eyes of the man, who was blind from birth. (St John 9:1-41).



Even though the Lord has healed many blind men, the miracle of healing the born-blind man found in the gospel of St. John, has been recorded in detail. This occurs in Jerusalem on a Sabbath day at the time of feast of Tabernacle.

While Jesus was going out of the temple, He saw a man who was blind from birth. The disciples of Jesus asked, “Rabbi, who sinned, this man or his parents, that he was born blind?” The Jews believed that sin would be rewarded with diseases and sufferings. This was the reason, that the disciples asked this question. Jesus replied, “Neither this man nor his parents sinned; he was born blind so that God’s works might be revealed in him.” Saying this, Jesus spat on the ground and made mud with saliva; and spreading this on the eyes of the blind man said, “Go, wash in the pool of Siloam.” He went, washed, got sight and came back.

His neighbours and those who had seen him before, asked each other “is this not the man who used to sit and beg?” Among those people, there were groups saying, that it was he and others saying it was someone like him. They asked this to the blind man, and he answered, “I am the man.” To their question “How were your eyes opened” he told them “a man called Jesus made mud and spread on my eyes and said to me go to the pool of Siloam and wash. So, I went and washed and I received sight.” When they asked him “Where is He?” he said, “I don’t know.”

They brought him to the Pharisees. The Pharisees also asked him, how he got eyesight. He repeated the same answer that he gave to his neighbours about Jesus. Some among the Pharisees said, “This man is not from God, because He does not observe Sabbath”, and others said, “How can a man who is a sinner do such signs?” Thus, a split arose among the Pharisees

themselves. Again, they asked to that man “What do you say about Him? It was your eyes he opened.” The man said, “He is a prophet.”

The Jews’ called his parents and asked them. “Is this your son who you say was born blind? How does he see now?” To this they replied. “We know that this is our son and that he was born blind. But how he can see now, or who opened his eyes, we don’t know. He is of age, ask him, he will speak for himself.” His parents said this because they were afraid of Jews, for the Jews had already agreed that if anyone should confess that Jesus is the Messiah then they would be put out of the synagogue. They again called the man who had been blind and said to him “Give glory to God. We know that this man is a sinner.” To this he answered, “Whether He is a sinner or not, I don’t know. One thing I do know, that though I was blind, now I see.” When they asked, “How did He open your eyes?” he answered them “I have told you already, and you did not listen. Why do you want to hear it again? Do you also want to become His disciples?” They reviled him and said, “We are disciples of Moses, we know that God spoke to Moses. But as for this man, we do not know where He is from.” They cast the man out of their community.

Jesus heard that they cast him out and found him in the temple. He asked him “Do you believe in the son of God.” To this he asked, “Who is He, sir? Tell me so that I may believe in Him.” Jesus said, “You have seen him, and the one speaking with you is he.” The man said, “Lord, I believe” and he worshipped Him.

The man had lost courage after long trials and being cast out from the community. However, when Jesus finds him, the man who got sight confirms his faith in Jesus. Despite being cast out for acknowledging that Jesus is a prophet, the man continues to believe in Jesus and worships Him. Mor Ivanios, the gold tongued, has said about this as follows: “Jews cast him out of the temple, the Lord of the temple found him.” The man’s being witness to Christ got him expelled out of the communion. However, this also helped him to come nearer to Christ. God will be faithful to those who are faithful to Him.

There is another message that we must learn from this miracle. It is not because of sin alone that diseases and sufferings occur, but many a times these happen so that God’s actions might be visible in us and that His name might be glorified through that. So instead of seeking reasons for our pains, diseases etc., we must trust in God and gain strength from Him, without being disappointed.

VERSE TO BE MEMORIZED:

St John 9:39 - Jesus said, ‘I came into this world for judgement so that those who do not see may see, and those who do see may become blind.’

EXERCISE:

1. At which place did Jesus give sight to the blind by spitting on the eyes?
2. What was the background for the question of disciples, “who sinned, this man or his parents, that he was born blind?”
3. Why did the parents say, “He is of age, ask him, he will speak for himself?”
4. How did Jesus give sight to the man who was blind from birth?

Lesson - 7

BECOME LIKE CHILDREN

Bible Portions: St Matthew 18:1-4; St Mark 9:33-37; St Luke 9:46-48

Objective: To learn that it is not our knowledge, ability or wealth that decides our place in the Kingdom of Heaven. God expects a humble mind and innocent heart from us.



One day, the disciples of Jesus came to Him and asked, “Who is the greatest in the kingdom of heaven?” Jesus called a little child and put him in the midst of them and said, ‘Truly I tell you, unless you change and become like children, you will never enter the kingdom of heaven. Whoever becomes humble like this child is the greatest in the kingdom of heaven.’”

Become like children means nurturing a childlike innocent nature in our life. What are the specialities of childlike nature? Humility, sympathy, life devoid of any worries and anxieties, purity of mind, complete faith and dependence in parents - the assurance that my parents will provide me

everything I need, etc. If you maintain the same qualities in your relationship to God, He will never forsake you. St Mark has recorded that there was a dispute among the disciples about who is greatest among themselves. The Lord was aware of their inner thoughts and said, ‘become like children’.

The one who wishes to become a leader should become a servant first. We should be interested in serving and helping others instead of mastering and ruling over them. The Lord says again “Whoever welcomes one such child in my name welcomes me.” We are respecting and welcoming the Lord when we welcome with love and respect one who is humble and holy. Our Lord teaches us about necessity of helping and protecting those people in our society who are weak and helpless.

The historians of the Church have recorded that the child whom the Lord took in His arms later became the third Patriarch of Antioch, Ignatius Noorono (= the fiery)

VERSE TO BE MEMORIZED:

St Luke 18:17- "Truly I tell you, whoever does not receive the kingdom of God as a little child will never enter it."

EXERCISE:

1. Who will be the greatest in the kingdom of heaven as Jesus taught the disciples?
2. What are the characteristics of the nature of children?
3. What is the meaning of - "Become like children?"
4. Who was the child, whom the Lord took in His arms?

Lesson - 8

THE PRAYER OF THE PHARISEE AND THE TAX COLLECTOR

Bible Portion: St Luke 18:1-14

Objective: To learn how our prayers should be.

Pharisees: The Pharisees are a religious, fundamentalist group that existed in Israel during the period from 2nd century B.C. to 1st century A.D. The Pharisees had interpreted the piety of the laws in their literal sense and practiced accordingly in life. They were the most radical sect in the Jewish religion. St. Paul was a Pharisee. The most important observances of Pharisees were prayer, tithes and sabbath. They were very conscious in conducting the prayers at the fixed time. They had given prominence to the meretricious observances.

Tax collectors: The tax collectors were people who used to collect tax for the Roman Empire. The right for collecting tax had been given by auction. The common people would not be aware of the bid amount. The people hated the tax collectors, as many of them had been collecting tax unjustifiably. Moreover, the Pharisees saw them as unholy since they failed to observe the prescribed laws. Zacchaeus who climbed on the wild fig tree and St Matthew (who wrote the gospel) were tax collectors.

The Lord has told several examples and parables in order to teach the people about the basic principles of the Kingdom of God. All these parables helped the people to have clear ideas on the same. Jesus told this parable against those people who boast about themselves as being just and blame all others.

One day, two men entered the temple to pray. One of them was a Pharisee and the other was a tax collector. The Pharisee stood there and prayed “God, I thank you that I am not like other people: thieves, rogues, adulterers, or even like this tax-collector. I fast twice a week; I give a tenth of all my income.”

But the tax collector standing far off, not even trying to raise his eyes, prayed, beating his chest “God, be merciful to me, a sinner!”

Jesus told the disciples that it was the tax collector who went home justified rather than the Pharisee; “for all who exalt themselves will be humbled, but all who humble themselves will be exalted.”

What was the difference in their prayers? Here Jesus compares the Pharisee who justifies himself and the tax collector who repents and prays. The Pharisee not only justifies himself, but he also blames the tax collector. The statement of the Pharisee that he pays tithes in all his possessions indicates his spiritual vanity. The Pharisee is not trying to pray but trying to inform God how much just he is.

How does the tax collector pray? He stands far off with the humble thought that he is not fit enough even to raise his eyes to heaven. He confesses that he is a sinner. Because of this

worry he stands in the presence of God beating his chest asking for mercy. His prayer reaches God because of these reasons.

From this, we can understand that, if our prayer should be found just, there should be certain basic principles in our prayers.

1. God will not accept the prayers with the vanity that I am complete.
2. The prayer blaming others like that Pharisee, is not acceptable before God.
3. Instead of self-justification, we should confess all our sins before God and seek his mercy.

The sacrament of confession in our church gives one the opportunity to stand before God like the tax-collector and confess one's wrong doings and then pray. Ask you priest how you can prepare for it and confess.

VERSE TO BE MEMORIZED:

St Luke 18:14 - "For all who exalt themselves will be humbled, but all who humble themselves will be exalted."

EXERCISE:

1. Who were Pharisees?
2. Why did the people hate the tax collectors?
3. Name the tax collector who wrote a gospel?
4. Compare the prayers of the tax collector and the Pharisee?
5. Why did the prayer of the tax collector become righteous before God?

CLASSWORK:

1. Ask you priest on how people should prepare for confessions.

Lesson - 9

THE RICH MAN AND LAZARUS

Bible Portion: St Luke 16:19-31

Objective: To learn, how our approach to the fellow beings should be.

This is a parable said by the Lord, in order to teach how the rich people should approach the poor people. This is recorded only in the gospel of St Luke.

There was a rich man who was dressed in purple and fine linen and who feasted sumptuously every day. At his gate lay a poor man named Lazarus, covered with sores, who longed to satisfy his hunger with what fell from the rich man's table. Even the dogs would come and lick his sores. The poor man died and was carried away by the angels to Abraham's lap. The rich man also died and was buried.

In Hades, where he was being tormented, he looked up and saw Abraham far away with Lazarus in his lap. He called out, "Father Abraham, have mercy on me, and send Lazarus to dip the tip of his finger in water and cool my tongue; for I am in agony in these flames." But Abraham said, "Child, remember that during your lifetime you received your good things, and Lazarus in like manner evil things; but now he is comforted here, and you are in agony. Besides all this, between you and us a great chasm has been fixed, so that those who might want to pass from here to you cannot do so, and no one can cross from there to us." He said, "Then, father, I beg you to send him to my father's house – for I have five brothers – that he may warn them, so that they will not also come into this place of torment." Abraham replied, "They have Moses and the prophets, they should listen to them." He said, "No, father Abraham; but if someone goes to them from the dead, they will repent." He said to him, "If they do not listen to Moses and the prophets, neither will they be convinced even if someone rises from the dead."

This parable taught by Jesus contains two things:

1. The approach of the rich man to Lazarus during life in this world.
2. Their conditions after death.

1. The rich man and Lazarus: -

Even though the name of the rich man is not mentioned, his life style has been explained. He wore purple and fine linen, that was used only by the high priests of the time. He had been living a luxurious life. Let us assume that he might have forgotten to fast two days a week. He was not considerate towards Lazarus who lay at the gates of his palatial house. He led a selfish life, without showing any consideration for Lazarus.

The name of the poor man was mentioned as Lazarus. His body was full of sores, and dogs were licking his sores. He was helpless and had no one to rely upon. Perhaps his own people might have abandoned him. He filled his stomach with the crumbs that fell from the rich man's table. (In those days, rich people cleaned their hands after eating with pieces of bread. Afterwards these crumbs were thrown out and this was Lazarus's food.)

2. Their conditions after death.

After they both die, the Angels carried Lazarus to the lap of Abraham, whereas the rich man goes to the Hades. In his life the rich man had not abused Lazarus, had not done any harm to him and had not even driven him out. Then what sin did the rich man do? It is not that he had done wrong things, but he had not done what he should have done. That was the evil thing that made him eligible for hell. The rich man should have been considerate towards Lazarus. God finds fault with the rich men who neglect the poor. The rich men are bound to help the poor.

When Lazarus died, the angels carried him to the lap of Abraham. When the righteous people die, they take rest in the lap of Abraham. They remain in peace and happiness, expecting the everlasting happiness that they will get after the last judgment. But the spirits of the evil ones remain in Hades worrying about the everlasting hell after the judgment. We may not be eligible to sit in Abraham's lap, just because of the mere fact that we are his sons.

Even after his death the rich man sees Lazarus sitting in the lap of Abraham. He begs for water. He pleads to save his brothers. All these show the sense of the dead ones in the post death condition. There is another peculiarity also. If those lying in Hades can have so much concern about their own people, how much more concern would the holy ones have, who lead a life of rest?

VERSE TO BE MEMORIZED:

St James 4:17 - "Anyone, then, who knows the right thing to do and fails to do it, commits sin."

EXERCISE:

1. What was the life style of the rich man?
2. Which Gospel records the parable of the rich man and Lazarus?
3. Why did the rich man plead for Lazarus to be sent to his home?
4. What sin was done by the rich man?
5. What can be learnt about the post death conditions from this parable?

Lesson - 10

LENT AND FASTING

I. Meaning and Biblical basis

The Syriac word for lent and fasting is “Soumo.” The lent is observed with prayers, fasting, forsaking food, and with restrictions in food. The Lord God had commanded Adam, not to eat the yield of the tree of knowledge of good and evil (Genesis 2:17). Thus, the law of fasting commenced in Eden. God Himself commanded and fixed the lent for the growth and nurture of the spirit in man. As mentioned in the Holy Bible, fasting is another form of lent and both are two sides of the same coin. Real lent is one with fasting. (Isaiah Chapter 58)

The Malayalam word for fasting is ‘*upavasam*’ which means ‘live with’ (upa = with, vasam = live). That is to live with God. Fasting is described in the old and new testament as a noble lent.

- Moses fasted for forty days and forty nights (Exodus 34:28).
- Prophet Elijah fasted for forty days (1 King 19:8).
- Jesus prayed and fasted for forty days (St Mathew 4:2).
- The Apostle St. Mathew had observed fasting and lent (Acts 13:2, Acts 27:10).

Prophet Isaiah commands how the fasting should be observed (Isaiah 58:6-7). The Old Testament says that during the time of God’s wrath, offerings were made and fasting was observed as remedy for sin, for example the fasting and repentance of the people of Nineveh after the prophecy of Jonah.

The Jews taught that Satan can be won over only by fasting and prayer (St Mathew 17:21). The Apostle St Mathew tells us that our fasting must not be seen by others, but must be seen by our Father, who will then reward us (St Mathew 6:16-18). Therefore, fasting and lent are taught by our Lord as ideals and entrusted to us. These are observed by the Holy Church from its beginning.

II. The Lents in the Holy Church

Canonically, the Holy Church has 5 Lents –

- 1. Nineveh Lent:** The Nineveh Lent or ‘*moonu nombu*’ teaches us that sinners need not lose hope, as God grants remission of sins, as a reward for their lent and fasting. When the people of Nineveh listened to the cry of Jonah, they sat in ashes praying and fasting and they repented. They were redeemed from their sins. It is in the remembrance of this that the three day’s lent is observed in the church. This lent was started in the church in the sixth century, after the miraculous escape of the persecuted in a Turkish village when the Bishop collected the people in the church for fasting and praying like the Ninevites.
- 2. Great Lent:** The Great Lent or ‘*valiya nombu*’ is a lent of 50 days that recalls the victory of our Lord over Satan after His lent for 40 days. As was done by our Lord,

we too observe lent for 40 days and gain spiritual strength. 10 days lent is observed in continuation of the 40 days lent. So, this is known as 50 days Great Lent.

- 3. Sleeha Lent:** The Sleeha Lent is observed in remembrance of the renunciatory lives of the Apostles who were the builders of the Holy church. This lent is observed for 15 days in such a way that it concludes on 29th June. The day of feast celebrated in memory of St Peter and St Paul.
- 4. Soonoyo Lent:** The Soonoyo lent is observed in memory of the assumption of St Mary, the Holy Mother. This lent is observed for 15 days in such a way that it concludes on 15th August.
- 5. Yeldo Lent:** The Yeldo Lent is observed in commemoration of the birth of our Lord. This lent is observed for 25 days and concludes on 25th December.

III. The way for observance of the Lent

The procedure for observance of all the above Lents should be same with restrictions in food, with fasting and with prayers at prescribed times. On the days of fasting the prohibited food items should be avoided. We should gain strength in spirit, identify our sins, then confess them and receive the Holy Eucharist.

Besides the aforesaid fasting, all Wednesdays and Fridays are days of fasting. The Holy Church has exempted the Wednesdays and Fridays from Easter to Pentecost from the observance of fasting.

The observance of fasting is based on Biblical provisions as well as the Canons of the Church. Non-observance of fasting is a sin, as the lack of control over our bodily desires and addiction for food are sins. Fasting is Biblical in accordance with the Christian theology and is Canonical. People with vested interests and bad motives are making a propaganda against this, with a view of revolting against the Apostolic Church. Lent and fasting assist every faithful in his/her Christian pilgrimage of faith for being taken to the Kingdom of God.

Nowadays there is also a practice of celebrating the feast of the birthday of Holy Mother of God with fasting and lent from 1st to 8th September.

If you are interested to learn more deeply about the fasting and lent please refer to the book “Prayers and Fast according to Bar Ebroyo” by Fr. Dr. Biji Chirathilattu (ISBN:3-8258-6795-1), which is also available in the Google Books.

EXERCISE:

1. What is the Syriac word for lent and fasting?
2. When does the Soonoyo Lent conclude?
3. What is biblical basis of the Great Lent?
4. What is the purpose of observance of the Yeldo Nombu?
5. Write briefly about the Lents of Holy Church?

Lesson - 11

HOLY SACRAMENTS – GENERAL DESCRIPTION

1. Origin of the word, meaning, definition

The word 'Koodasa' has originated from the Syriac origin 'Kadesh'. The meaning of this word is 'that which purifies'. In English, Koodasa is known as 'Sacrament'. This means 'pure oath'. In Greek language, the word "mysterion" indicates the Holy Sacraments.

Several sects of the Church have defined sacrament in several forms. The oriental Church, without attempting to define sacrament teaches that they are the "the crux" or "the nucleus." In the Taksa of St James, it is mentioned about sacrament as "the crux/nucleus" or "the mystery." This is mystery as the blessings which are inner, spiritual and invisible are experienced by the faithful through matter (a thing) is inexplicable to human intelligence. The Holy Sacraments are visible Holy performances of invisible gifts of blessings that are essential for the salvation of the human race, as commanded and fixed by our Lord.

2. The aim and inner meaning of the performance of the Sacraments

'Sacrament' is the way through which we are linked to Jesus Christ, and the Church which is His body. The Sacraments confirm our faith and strengthen it. During the Old Testament period, the pillar of fire and the pillar of cloud strengthened the Israelites in faith and helped them to understand about the invisible God. Likewise, in the New Testament the Sacraments help us to have faith in the mercy of the Lord. The Sacraments are highly necessary for living and thriving in the life of faith. Since the sacraments are performed in the society, they strengthen and confirm the relation between man and man as well as between man and God. Thus, the Sacraments strengthen the social aspect of life as well.

3. Sacrament-as seen in the Old & New Testaments

In the Old Testament, there were many signs and symbols in existence as the forerunner of Sacraments. The covenant of circumcision made by God with Abraham is a sign of that sort. The sacrifices, the washing with water and the anointing with oil - all these can be viewed as the forerunner of the New Testament sacraments. In the Old Testament anointment of Kings and Priests with oil was usual and through that God's blessing was received.

4. The Constituents of Sacraments

The gift of blessings from the Holy Sacraments will only be obtained if the Holy Sacraments are performed by the priests ordained and appointed by the Church, in accordance with the procedure prescribed (fixed) by the Church. For the Sacraments, there are four constituents as following -

- a) **The Performer:** The person responsible to perform the Holy Sacrament is the performer. Only those appointed after valid laying of hands (*kaivepu*) are empowered to perform Holy Sacraments. "Are any among you sick? They should call for the elders of the church and have them pray over them, anointing them with oil in the name of the Lord" (St James 5:14). The God Himself is the performer.

- b) **The Materials/Objects for Performance:** The materials required for the performance of Sacrament are the objects for performance. For example, the material for baptism are the water, Olive oil, Holy Mooron etc.
- c) **The Image of Performance:** The prayers and the processes joined together; as commanded by the Church for the performance of the Sacrament is the image of performance. For each Sacrament, there is separate image of performance.
- d) **The Receiver:** The receiver is the one who receives the sacrament with faith and reverence.

5. Sacrament and gift of God's grace

The receiver gets the gifts of blessings of God through the Sacraments. The Priest who is appointed as the performer is the minister of Christ and the steward of the divine mysteries. It is necessary for the receiver to have faith and preparation for getting gift of God's grace. If the receiver is lacking in faith the gifts will not be imparted. It so happens that the gift of blessings will not be received simply because there is anointment of Holy Spirit on the priest or because the Sacraments are solemnized in the name of Christ. They are also not received simply because of the righteousness of the Priest nor of the good quality of the receiver. But it is received freely by the grace of God by virtue of immense faith of the receiver. Excommunicated Priests should not perform any Sacrament and the true faithful should not participate in any such Sacraments performed by them.

6. The Number of Sacraments

The following are the seven Sacraments in the Holy Church:

I. Holy Baptism:

The Lord instituted this Sacrament, after his resurrection and before His ascension, when Jesus said to his disciples, "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit" (St Mathew 28:18-19). This Sacrament came into practice on the day of Pentecost. (Acts 2:37-39). The demise of our old bodily life and the spiritual birth into the heavenly life is occurring through the Holy Baptism. Through this, gifts of blessings like rebirth, justification, and acceptance as son / daughter are received.

II. Holy Mooron:

This Sacrament is performed as a mark of anointment of Holy Spirit. The Holy Mooron is the perfume and fragrance of Messiah and the sign and seal of accomplishment of true faith and benedictions of the Holy Spirit.

III. Holy Eucharist:

The Holy Eucharist or Holy Qurbana, is known as the queen of Sacraments and was instituted by our Lord (St Luke 22:19-20), (1 Corinthians 11:23-25). Forgiveness of sins, redemption from debts and everlasting life are obtained through the Holy Qurbana. It makes us as sinless as Adam was before his fall.

IV. Holy Confession: Jesus conferred on His disciples the authority to forgive sins (St Mathew 16:19). This authority is prevalent in the Church through the disciples. The Holy Confession is the Sacrament of giving forgiveness of sin.

V. Holy Matrimony: The Holy Matrimony is a Sacrament instituted by God. Considering that it is not good for man to remain single, God gave him a woman as companion to live with him. He also commanded that both of them would, thereafter, be one. (Genesis 2: 18-25). Through this Sacrament, man gets the boon of grace to build up a divine family in mutual love and respect; under the upbringing of God.

VI. Holy Priesthood: Priesthood is a Sacrament instituted by God (Exodus 28). Only those who have obtained Priesthood have the authority to perform other Sacraments.

VII. Anointment of sick with Holy Oil: When Jesus deputed the disciples for preaching the Gospel, they had healed the sick, by anointing them with oil. (St Mark 6:13). Forgiveness of sin and cure from disease are obtained through this Sacrament.

The Sacraments can generally be divided into three categories –

1. The Sacraments, which can be received only once: Holy Baptism, Holy Mooron, Holy Priesthood.
2. The Sacraments, which can be obtained only if one is interested in: Holy Priesthood, Holy Matrimony.
3. The Sacraments, which can be repeated: Holy Qurbana, Holy Confession, Holy Matrimony, Anointment of the Sick with Holy Oil.

EXERCISE:

1. What is the Syriac origin of the word Koodasa (sacrament)?
2. Define Sacrament?
3. Why are the Sacraments also called as a Mystery?
4. Write briefly, the purpose and inner meaning of performance of the Sacrament?
5. What are the constituents of the Holy Sacrament?
6. Which materials/objects are used in Holy Baptism?
7. How many Sacraments are there? What are they?
8. Which Sacraments can be received only once?
9. Which Sacrament can one can receive the most number of times in life?

Lesson - 12

HOLY BAPTISM AND HOLY MOORON

Holy Baptism

1. Origin of the word and meaning

The word '*mamodisa*' (baptism) has originated from the Syriac word '*mamoodeso*'. This word has meanings such bath, purification, etc. Baptism is one of the Sacraments instituted by Jesus Christ. This is the Sacrament, by virtue of which, one gets entry into the Church. One is reborn from water and from Holy Spirit by virtue of Holy Baptism. One should not obtain other sacraments without having baptism. In the Old Testament Baptism is seen performed as an observance while in the New Testament as an experience of rebirth. The gifts of benedictions obtained through Baptism are: the acceptance as son/daughter (Galatians 3:27-29); forgiveness of sin (Acts 2:38, Acts 22:16, 1 Peter 3:21); the gift of Holy Spirit (Acts 2:38, Acts 8:17) and the membership of the Church of Christ (1 Corinthians 12:13)

2. The features of Baptism of Holy Church

In the Holy Church, Baptism of infants is usually performed. But in case anyone who has come of age and has not been baptized and expresses his/her desire to join the Church, there is the practice of admitting that person also to the Church after baptizing him/her. Just as there is bodily birth for man only once, the rebirth in Holy Spirit through Baptism is also for once only (Hebrew 4:5). If infants are baptized, there must be a Godparent to witness on behalf of the infant. The witness must be a man for male child and a woman for a female child. It is the responsibility of the Godparents to witness faith on behalf of the infant and bring it up in Christ. The priest entrusts the infant to the Godparent after the Baptism. The materials for performance in the Baptism are warm water, cold water, olive oil and Holy Mooron.

3. The procedure for performance of Baptism

The water for Baptism is prepared by mixing hot water and cold water, moderately. Normally Baptism is performed in the Baptism tub. But where there is no convenience for that, other convenient things such as basin can be used. Baptism is given in the name of the Father and of the Son and the Holy Spirit. The one who obtains baptism (verbalised by the Godparent in child baptism) forsakes Satan and everything that belongs to him and accepts Messiah and believes in all the teachings entrusted by Him.

At the beginning of the liturgy olive oil is used to make three signs of Cross on the forehead as the symbol of grafting us, who were wild olive, to Christ, the true olive. (Romans 11:17). Usually the name of the Godparent is given to the baptized as their baptismal name. The baptismal name is typically that of a saint. By this, the ideals, prayer, protection and intercession of a Holy saint is obtained. Holy Mooron is anointed after being baptized. This is for becoming the Son of God by the Holy Spirit through Christ. Placing of a Crown indicates that the baptized has become free from Satan and sin. At the end of the Baptism, Holy Eucharist (Qurbana) is

given. By receiving the Holy Qurbana, the baptized becomes the organ of Messiah and becomes perfect in divine gifts. So, the baptized is receiving 3 Sacraments together through the baptism.

Details about the Holy Mooron

The word Mooron originated from the Syriac word “moor” which mean scented oil. Since very ancient times the oil for anointment was made, adding myrrh and other perfumes (Exodus 30:23-25). The wise who came from the east to see infant Jesus, offered Moor (Myrrh). In the Old Testament, where priests, prophets and kings were ordained, anointment oil was used (Exodus 30:22-25, 1 Samuel 10:1, 1 Samuel 16:13, 1 Kings 1:39, 2 Kings 9:6). Through anointment the prophets had received Holy Spirit (Isaiah 61:1). In the new testament, the anointment of the Christians is described as a mark (seal) in many references (2 Corinthians 1:21-24; Ephesians 1:14, Ephesians 4:30, 1 John 2:20).

The Holy Mooron is the perfumed scent of messiah, the sign and seal (mark) of true faith and the fulfilment of the good gift of Holy Spirit. It is the anointment for everlasting life, as the permanent mark of soldiers of the Messiah, to become unbeatable in adverse circumstances, to outlive the adverse forces and to perform the journey in this world with God’s grace.

The name Christian is irrevocably related to the anointment with Mooron. The word Christ originates from the word “Christose” which means “anointed.” “Christoi” is the plural form of “Christose” and means the anointed ones. Thus, the Christian who is the follower of Christ, is the anointed.

The preparation of Holy Mooron and performance of the Sacrament.

The oil for Mooron is formulated by mixing 10 different spices with pure olive oil. After completing all the Sacramental prayers, in accordance with the Law, the oil having the scent of sweet fragrance is sanctified. This is followed by the invocation of the Holy Spirit into it. This Sacrament is performed by the H. H. Patriarch who is the Supreme Head of the Holy Church or by H. B. the Catholicose who is authorised by the Patriarch. 12 Priests wearing Holy Vestments carrying censers, 12 full deacons carrying ‘marvahasas’ and 12 sub deacons with lighted candles take part in this Sacrament.

The liturgy of this Sacrament of Mooron has 2 parts: The first part is the festal procession held inside the tent; carrying the oil of Mooron and the second part is the invocation of the Holy spirit into it, after keeping it on the Holy Altar. The latest Sacrament of the Holy Mooron was the one performed within Malankara Church on 25th Sept 2004, at the Mar Thoman Cheriya Pally, Kothamangalam by the H. H. Patriarch, with the H. B. Catholicose as co- performer.

EXERCISE:

1. What is the Syriac origin of the word Mamodisa and what is its meaning?
2. Which are the divine gifts received through Baptism?
3. Write briefly the order of performance of Baptism in the Holy Church?
4. What is the meaning of the word Mooron and who performs the consecration of Mooron?
5. What is the relation between Christian and anointment of Mooron?

Lesson - 13

THE LORD ESTABLISHES THE HOLY CHURCH

Our Lord, who took incarnation, established the Holy Church for continuing His activities of salvation. “And I tell you, you are Peter, and on this rock, I will build my church, and gates of Hades will not prevail against it.” (St Matthew 16:18). Our Lord established the Church on the rock, that being the true faith as testified by St. Peter, the head of the disciples: “You are the Messiah, the Son of living God” (St. Matthew 16:16). The disciples were shocked at the crucifixion of Christ. They felt a sense of helplessness. They rejoiced in the resurrection of the Lord. The resurrected Christ appeared several times to the disciples and consoled and strengthened them. But they had apprehension and fear to witness Christ. On the fortieth day of His resurrection, Christ gathered the disciples on the Mount of Olives and authorised them to go all over the world and preach the Gospel.

The Lord convinced them that the strength required for their activity would be provided by the Holy Spirit. He commanded them to remain in Jerusalem itself until they receive the gift of the Holy Spirit. After that Jesus ascended to heaven. On the tenth day of ascension of the Lord, they assembled in the Upper Room (mansion of St Mark) and were praying for the Holy Spirit. On the day of Pentecost, there occurred the shower of Holy Spirit on the 120 persons including the Apostles as promised by the Lord. God gave Ten Commandments to the Israelites to live according to the will of God through Moses. It was Holy Spirit that God gave the Holy Church on the day of Pentecost for following the path of Christ. The Holy Spirit strengthened the Apostles and gave them spiritual strength to witness Christ. The first members of the Holy Church were 120, consisting of Apostles and disciples. On hearing the preaching of St Peter, 3000 persons, joined the Holy Church on the same day and many more later. Gentiles like the family and friends of Roman centurion Cornelius were also admitted to the Holy Church.

The Apostle's first preached divine words in Jerusalem. In the name of God, they healed the sick, raised the dead and baptised those who believed. The martyrdom of St Stephen and the subsequent change of mind of Saul caused the growth of the Holy Church. The Holy Spirit acted through the Apostles. The Apostles and disciples preached gospel sustaining severe torments and difficulties and persecutions. As a result of the death of the martyrs and sacrifices of the saints, prayers and gospel work, many people believed in Christ and joined the Holy Church.

The hard work of St Paul was of great help for the growth of the Holy Church. The missionary journeys of St Paul resulted in the spread of gospel activities and thereby many people joined the Church. The early Church grew by learning the teachings of Apostles, observing fellowship, breaking of the bread and with prayers. They accepted the life style of Apostles as models and prayed and praised the Lord and lived as members of the Holy Church.

Synod of Jerusalem

Those who were baptized and joined the Holy Church in the early days belonged to the Jewish community. Subsequently, many from the gentiles also accepted the path of Christ. The

Jewish members of the holy church were already circumcised in accordance with their religious formalities. So, a few of them insisted that the gentile members should be admitted only after they were circumcised. For taking a decision on this issue the Apostles held a Synod in AD 51 at Jerusalem. The unanimous decision of this Synod was that the gentiles need not be circumcised. The apostles had been taking important decisions by holding meetings in Jerusalem.

Persecutions during the time of Apostles

Jerusalem was destroyed in AD 70. The Roman soldiers under the leadership of Titus the son of Nero, the Roman Emperor, surrounded the city of Jerusalem, massacred the Jews and took possession of Jerusalem. The Christians had to suffer inexplicable persecutions and suppressions from ten Roman Emperors, starting from Nero (AD 56-68) to Dioclesian (AD 284-305). The Apostles became martyrs as witnesses to the Lord except for the apostle St John who had a natural death in AD 96.

For the Christian church the first three centuries were the period of persecution, suppression and torture. In the beginning the torture were from the Jews. Jewish religion was one of the religions having legal validity in the Roman Empire. On some occasions Romans protected Christians from Jews and on other occasions they tortured Christians under the persuasion from Jews. When so many people from the gentiles joined the Christian church, the enmity of Jews increased, and the Romans started considering Christian church as an illegal one. Emperors Nero (AD 54-68) and Domitian (AD 81-96) tortured the Church at the time of the apostles. The city of Rome was burned to ashes during the period of Nero. Alleging that the Christians were responsible for this, Nero executed many of them. It was during his time that the Apostle Peter was crucified, and St Paul was beheaded. Domitian, who claimed Godliness for himself, issued a proclamation that all should worship him, and those who disobeyed would be killed. The Apostle St. John was exiled to Padmos island. This Holy Father wrote the book of Revelation during this period.

Persecutions after the period of Apostles

St Ignatius Noorono, Mor Clemis of Rome, Mor Polycarpus of Smirna, and Mor Iranianus were the four main Holy Fathers who suffered tortures for the expansion of the Holy Church during the period from AD 96 to 200. There were mainly three persecutions between AD 200 to 325. Roman authorities persecuted the Christians because their increasing numbers, spread into the different parts of Roman Empire and zealous, organised nature of the Church. The Romans feared that the Christian church would grow into a danger for the Roman Empire.

It was during the time of Septimius Severus (AD 193-211) that a royal proclamation was issued for persecuting Christians. Religious conversions were declared as being illegal. In places like Alexandria, Egypt and Africa the torture was extremely cruel. Homicide, burning in fire, giving as feed to animals, etc. were some of the cruelties done to the newly converted Christians. During that period St Leonides, father of Origen, St Iranianus and several others were martyred. It was during the period of Emperor Diocletian (AD 303) that the most merciless and terrible persecution in the history of the Christianity occurred. It lasted for 10 years. Christian worship

was banned. The Christian Churches were smashed and destroyed. The religious books were burnt to ashes. Priests were driven out. The believers were imprisoned for long period after snatching away the religious books from them. It was during this time that the martyrs like St George (23rd April 303 A.D.), St Kuriakose (15th July 304 A.D.) and the 40 martyrs of Sebastia were killed. It was with the Milan proclamation by the Emperor Constantine in A.D. 313 that the persecution against the Christian Church came to an end.

The Holy Bible is being formed

The Holy Bible was formed during the period from AD 200 to 325. Before that, the Old Testament books were read during worships. But by this time (AD 200 to 325), the subjects taught by the Lord orally and those told and written (gospels) by the disciples about the Lord began to gain prominence along with the Old Testament. The Bible as seen today was composed/formed in the third and fourth centuries.

The Christian Church became Royal Church with the arrival of Emperor Constantine. He brought about several rules and laws and reforms favourable to the Church. It was Emperor Constantine who declared Sunday as a public holiday. Christian Church was recognised as one of the official religions of the empire. The Priests were exempted from taxes. It was Queen Helen, his mother, who gave leadership for finding out the cross of our Lord. The Holy Church celebrates 14th Sept as feast of Cross (Sleeba) in memory of the discovery of the cross of the Lord. The pitiable end of the emperors who persecuted Christians was a lesson to Constantine.

EXERCISE:

1. How did the members who join the early Church lead their life?
2. What decision was taken at the Synod at Jerusalem?
3. Under whose leadership was Jerusalem destroyed in AD 70?
4. Name the Emperor who executed the St Peter and St Paul?
5. Where did St John write the book of Revelation?
6. Name four Holy fathers in the early Church who suffered tortures and became martyrs?
7. Why did Roman authorities torture Christians?
8. During period of which Emperor, did the cruellest torture take place in the history of the Christian Church?
9. What were the services done by Emperor Constantine to the Holy Church?

Lesson - 14

UNIVERSAL SYNODS

The synods of Nicea, Constantinople and Ephesus which formulated the true creed of the Holy Church are the only three synods included in the universal synods of the Holy Church. These councils declared the creed of the church and made declarations about the Holy Trinity, the personality, nature and incarnation of Christ. The universal Synods are the councils of the Holy Fathers held for formulating the basic theology of the church and to refute heretic teachings that affect the Church as a whole.

Synod of Nicea

318 church fathers had participated in the synod convened by the Emperor Constantine in AD 325, in the city of Nicea. The Holy synod was held for discussing the heresy of Arius that Christ is not God, that he is a creation of the Father, the one after the father and that He is not everlasting. The decision of the Holy Synod was “Christ the only begotten son of God, who was begotten of the father and before all worlds, light of light, true God of true God, begotten not made and one substance with His father; by Him all things were made.” The suggestion Homo Ousios (one substance with His father) of deacon Athanasios was the one accepted. In this Synod a decision was taken regarding the day of the feast Passover (Pesaha). The decision was that the feast of Easter would be celebrated on the first Sunday after the full moon that follows the vernal equinox (21st March) and the feast of Passover should be adjusted accordingly.

The Synod of Constantinople

150 fathers had participated in the 2nd universal synod convened by emperor Theodosius in AD 351. The teaching of the Bishop Macedonius, rejecting the Holy spirit, was refuted and declared as heretic and the clause “And we believe in the Holy Spirit, the Lord who gives life to all, who proceeds from the father, who together with the father and the Son are worshipped and glorified, who spoke through the prophets and Apostles” was added to the creed of Nicea. As for the Syrian Church, the second Canon (decision) of this synod is very important. It is stated in this decision that the Patriarch of Antioch is the supreme authority over all the east and that all bishops of all the east shall be subordinate to him. Even though neither the Patriarch (Pope) of Rome nor his representatives had participated in this synod, they also have recognised this synod as universal synod.

Synod of Ephesus

The synod convened by emperor Theodosius in AD 431 at Ephesus is the third universal synod. This was presided over by Mor Coorilose, the Patriarch of Alexandria. Nestore who was the Patriarch of Constantinople questioned the unity of nature of God and man in Christ and taught that Virgin Mary should be called only as the mother of Christ. The Holy Synod rejected this and gave complete form to the creed by adding ‘and was incarnate.... and of the Virgin Mary, the Mother of God. The true faith of the Holy Church is that the two characters - Godliness and humanness is combined in an inseparable manner by the joining together of Godliness and

humanness except sins with all the characteristics of both, without Godliness being changed into humanness or humanness being changed into Godliness or being mixed together or being formed a new one by mixing the two.

The Syrian Migration

The Syrian migration took place in AD 345. As the name indicates Bishop Joseph of Edessa, priests and some Christian families from Syria reached Kodungalloor, the harbour of that time under the leadership of Thomas of Cana, a business man. The Christians who were present here received them gladly. The arrival of Episcopa and priests gave new awakening to our ancestors, who were remaining without spiritual leadership.

Thomas of Cana presented gifts to the ruler of the state, Cheraman Perumal and made him aware about the needs of Christians. These were written on copper plates called '*cheppod*' and given to them. The ruler gave them tax-free land, wealth and helpers as a reward for the assistance given to the ruler in the battle. The Kananites of today are the successors of those who came under the leadership of Thomas of Cana. There are two groups of Kananites now. One is Jacobite Kananites under the supremacy of throne of Antioch and the other is with Roman Catholic Church.

EXERCISE

1. What is meant by universal synod?
2. Who convened the Synod of Nicea, and how many fathers participated in this Synod and what was the declaration at the Synod of Nicea?
3. What decision was taken in the synod of Nicea relating to feast of Passover, and Easter?
4. Who convened the synod of Constantinople and when?
5. Why was the synod of Constantinople held, and which clause was added by the synod of Constantinople, to the creed of Nicea?
6. Which synod gave the authority to the Patriarch of Antioch over the entire east?
7. What was the reason for holding the synod of Ephesus?
8. What was the resolution of synod relating to Holy Virgin Mary?
9. What is the true faith of the Holy Church regarding Godliness and humanness in Christ?
10. When did the Syrian migration take place, who was the leader of the migration, who was the Episcopa present among the migrants, and what are the successor generations of Syrian migration called?

Lesson - 15

THE THREE MOST IMPORTANT SAINTS FOR THE INDIAN CHURCH

1. THE PATRIARCH, ST ELIAS III (AD 1867-1932)



St Ignatius Elias III is the only Patriarch of Antioch and all the East who has demised in India and is entombed in India. The tomb of the Saint is at the Mor Ignatius Dayaro Church, Manjanikara. The demise of the Father was on 13th Feb 1932. The Holy Church remembers the Saint in the Fifth Tubden / Diptych of the Holy Qurbana. Tens of thousands of the faithful come to the tomb of the Saint on foot, to attend the feast of the Saint.

The Holy Father came to Malankara to seek a permanent peace by settling the rift that existed in Malankara Church as Bava Party and Metran Party. The doctors advised Holy Father not to take any long and tedious journeys since he was a heart patient. His 75 years old, elder sister pleaded to him with tears, not to undertake the journey. Bava's reply was "One day we will die, even if we are here. Death may occur while in India. We are sacrificing our life, for our children in Malankara. (Please refer to different websites of the church for a detailed biography of this holy father.)

During his one year stay in Kerala the Holy Father made many attempts for making peace in Malankara through mediators and directly. Much worried over the attitude of opposite parties of being elusive to the attempts for peace, the holy Father reached St Stephen's Church, Manjinikara, Omallur. Moran Elias III Father made his own life meaningful, by his self-sacrifice for the obtaining peace in the Malankara Church just as his beloved Lord Christ; who gave himself as sacrifice for the human race. His smiling face, friendly words, magnanimity, broadmindedness, etc. are especially memorable. May the prayers of the Saint protect us.

2. YELDHO MOR BASELIUS BAVA

Yeldho Mor Baselius is the Holy father entombed in the Holy sanctuary of Mor Thoma Cheriapally, Kothamangalam. He demised on 3rd October 1685, just 13 days after his arrival at Kothamangalam. He came here at a time when the Portuguese people were making relentless



attempts to make the faithful Jacobites of Malankara join the Roman Catholic Church. They were causing troubles and torture to the Jacobites because they were upholding and firmly retaining Jacobite faith. St. Abdul Jaleel Mor Gregorios (who demised in 1665 and entombed in the St. Thomas Church, North Parur) and Marthoma II were the two fathers who made tireless efforts to keep the Jacobite faith. After the demise of Mor Gregorios, Marthoma II made a request to the H. H. Patriarch of Antioch for one Metropolitan and four Malpans (teachers) in order to teach and keep up the true faith of the Church. Yeldo Mor Baselios, the Maphriana (Catholicos) of the East who had arrived at the throne of the H. H. Patriarch for the Sacrament of the Holy Mooron, came to know about the pitiable condition of Malankara. Mor Baselios, though he was very old got ready to go to the faithful of Malankara who were wandering like a folk without a shepherd and

reached Thalassery after a very tedious sea travel. The Holy Father and accompanying group travelled in disguise being afraid of the torture from the Portuguese.

From Thalassery, they reached Kothamangalam through the difficult and dangerous mountain path. The Holy Father travelled on foot for many days through thick forest having wild animals. It was the zeal of faith and insatiable desire to uphold the true faith that inspired the Father to reach Malankara. The Father who arrived at Kothamangalam, ordained and raised the Episcopo Mor Ivanios Hidayathulla who accompanied him, as Metropolitan. St. Baselios who lived in the soil of Malankara only for 13 days gave a new life and spiritual impetus to the Malankara Church. The tomb of the Saint became a spring of blessings to the faithful. The miracles that happened during the short period of life of the Saint in Malankara and that are happening after the demise till this day benefit not only Jacobite Syrian Christians but also people belonging to various communities and religions. The pilgrimage on foot to participate in the feast of the Saint remind us about the sacrifice of the Father; who travelled on foot from Thalassery to Kothamangalam through thick forest.

3. THE SAINT GREGORIOS (KOCHUTHIRUMENI) 1848-1902

Chathuruthil Geevarghese Mor Gregorios, was the key organiser of the Mulanthuruthy Synod which is known as the *Magna Carta* of the Malankara Church. The Holy Father was known as *Kochuthirumeni* (Young Metropolitan) as he was raised to the position of Metropolitan at the age of 28 years only and he was the youngest by age, among those ordained

at that time. (There are extensive biographies of Kochuthirumeni available on the internet. Do your research on it and present it in the class on a chronological order.)



He built a Seminary and Church at Parumala, as he got the required land as a gift to the see of Antioch. Kochuthirumeni served as secretary to the H. H. Patriarch and was a translator in the Mulanthuruthy Synod convened by the Patriarch and in the Sacrament of Holy Mooron performed thereafter. Kochuthirumeni translated, printed and published the book 'The Action and Procedures of the Jacobite Syrian Church' written by the H. H. Patriarch, Peter III. It was under the leadership of Kochuthirumeni that Fr Alvares of the Roman Catholic Church who came to the faith of Syrian Church and another Priest by name Renivilathi, were ordained and installed as Episcopos in the name Alvares Mor Julius and Renivilathi Mor Thimothios. The travelogue "*Oorsalem Yathra Vivaranam*" written by the St. Gregorious after visiting the Holy Land is a gift to the Malayalam

literature.

The holy father had practiced strict fasting and Lent. Following Anthonios, the third century Desert Father as model, Thirumeni led a life of prayer and giving of gifts and alms, as of his earnings. Through his life, Thirumeni put into practice, that 'giving is better than taking' and 'doing is better than saying'. Thirumeni was gifted with many wonderful talents. Many among the last generation who were contemporaries of the Thirumeni have become witness to this. Many are getting relief by the prayer of intercession of the Saint. Those who pray and celebrate feasts of the Saint also receive favours for the matter they pray for. The Saint's Tomb and relics have been transformed into a spring of strength. There are many Churches and institutions in the name of the Saint.

EXERCISE:

1. When did St Elias III demise, and where is the saint entombed?
2. During which Diptych (Tubden) is the name of St Elias III is remembered?
3. What was the mission of the visit of St Elias III to India?
4. What did St Elias III tell his sister who requested him to avoid the journey?
5. Give any three qualities of the holy Father, which are memorable.
6. Describe the circumstances under which Yeldho Mor Baselious Bava came to India?
7. Why does Yeldho Mor Baselious Bava continue to give a spiritual impetus to the Malankara Church, and what does the pilgrimage to Kothamangalam remind us?

8. Describe the services to the Church by the Kochuthirumeni?
9. What were the duties/responsibilities of the Kochuthirumeni in the Mulanthuruthy Synod?

HOMEWORK:

1. There are extensive biographies of St Elias III, Yeldho Mor Baselios and Kochuthirumeni available on the internet. Do your research on any one and present it in the next class, in a chronological order, as a power point.

SONGS OF THE HOLY QURBANA

Ho Edono

English	Malayalam
<p>1. Come, the time of prayer is here, Come for pardon, have no fear; It is the time to ask in prayer, It is the time for mercy too.</p>	<p>1. Yachikkendum Samayamitha Mochikkum Nazhika Ithuthan Ithunamaskarathin Samayam Ithu Thanne Karuna Samayam</p>
<p>2. See the holy priest ascend, Mounting stairs which heavenward tend, There the pure Qurban to raise For whoever communicates.</p>	<p>2. Unnatha Padaviyileriyitha Innippol Pattakkaran Anubhavicheedunnorkkayi Anushtikkunnee Qurbana</p>
<p>3. Mercy here is full and free, Come, beloved, come and see, Give the kiss of peace divine, Hearts sincere in love combine.</p>	<p>3. Priyare Ithu Karunayudeyum Alivinteyum Samayam Than Sathyasnehathode sama- Dhanam Nalkum Samayam Than</p>
<p>4. Let us now be reconciled To each heavenly Father's child, So, before God's throne of grace Find compassion on His face.</p>	<p>4. Doorasthar Sameepastharumay Thammil Nirakkum Samayam Than Athinal Sodarare Varuvee NorupolKarunayiranneedam</p>
<p>5. Lord have mercy on us now, Grant forgiveness as we bow, Answer, Lord, our earnest plea; God art thou-though frail we be</p>	<p>5. Nadha! Kripa Cheytheedaname Nadha! Kripa Cheyyuka Kanival Nadha! Neeyutharamaruli Adiyarodu Kripa Cheyyaname</p>
<p>6. Stand we all and sing we well, Cry as one His grace to tell Answer Lord our earnest pleas, Good art thou-though frail are we</p>	<p>6. Nallavane Njungalude Balahee Nathayodutharamarulaname Namellavarumothorumi chattahasichura Cheyyenam</p>

B'e tharaodeelok

English	Malayalam
1. Hearken gracious Lord we pray, Halleluiah-U-Halleluiah Knocking at thy door we say, Kuriye-la-yison	1. Anpudayo-ne-Ninvathil Halleluiah-U-Halleluiah Muttunnu- Da-sarnadam Kuriye-la-yison
2. Do not Thou deny our pleas, Halleluiah-U-Halleluiah Needy are thy devotees, Kuriye-la-yison	2. Avasyathal Yachikkum Halleluiah-U-Halleluiah Adiya-re-Thalledalle Kuriye-la-yison
3. When chastising us, O Lord, Halleluiah-U-Halleluiah Spare us from Thy wrathful rod, Kuriye-la-yison	3. Alivodu Shishichadiyare Halleluiah-U-Halleluiah Arisham Neeki Kakkaname Kuriye-la-yison
4. Open to us mercy's door, Halleluiah-U-Halleluiah Kindly hear as we implore, Kuriye-la-yison	4. Vathil Thura-nnee- Prardhanayin Halleluiah-U-Halleluiah Nadam ke-tte-keedaname Kuriye-la-yison
5. Hearken as we call to Thee, Halleluiah-U-Halleluiah In ourselves so frail are we; Kuriye-la-yison	5. Ninne Vilikkunne Nadha Halleluiah-U-Halleluiah Ninnuthavikkay Balaheenar Kuriye-la-yison
6. Hear our prayers for good art Thou, Halleluiah-U-Halleluiah Grant our needs, Thou great'e now, Kuriye-la-yison	6. Nallavane- Ka-runyathal Halleluiah-U-Halleluiah Nalkaname-Ya-chippukale Kuriye-la-yison
7. Mercy grant, Lord, mercy grant Halleluiah-U-Halleluiah Thine abundant mercy grant, Kuriye-la-yison	7. Kartave- Karunyathal Halleluiah-U-Halleluiah Kanivadiya-ril-Cheyyaname Kuriye-la-yison
8. Count not Thou our evil deeds; Halleluiah-U-Halleluiah Kind one, who doth know our deeds Kuriye-la-yison	8. Nanmanira-njo-neyente Halleluiah-U-Halleluiah Thinmakale-Nee-yorkaruthe Kuriye-la-yison

Srofednooro

English	Malayalam
<p>1. Seraphim of fiery line Halleluiah-U-Halleluiah Saw Isaiah in the Shrine; Kuriye-la-yison</p>	<p>1. Srappikale Kandeshaya Halleluiah-U-Halleluiah Beskudishayil Ninmunbil Kuriye-la-yison</p>
<p>2. Each six-winged round the throne, Halleluiah-U-Halleluiah Ever serving God alone. Kuriye-la-yison</p>	<p>2. Chirakukala-ra-rullavaray Halleluiah-U-Halleluiah Eritheeya-ma-thmakalavar Kuriye-la-yison</p>
<p>3. Covered each with two his face Halleluiah-U-Halleluiah Lest he see that Holy Grace; Kuriye-la-yison</p>	<p>3. Kanaivan Nin- Daivathvam Halleluiah-U-Halleluiah Mughamavarmoo-du-nniruchirakal Kuriye-la-yison</p>
<p>4. Covered each with two his feet Halleluiah-U-Halleluiah Lest they burn in Holy heat. Kuriye-la-yison</p>	<p>4. Eriyayvan-Nin-Jwalayathil Halleluiah-U-Halleluiah Iruchiraka-le-kalukalum Kuriye-la-yison</p>
<p>5. Flapping their other two wings, Halleluiah-U-Halleluiah They all shout and proclaim so Kuriye-la-yison</p>	<p>5. Attahasi-kku-nniruchirakum Halleluiah-U-Halleluiah Kottiyavar-ni-nnittevam Kuriye-la-yison</p>
<p>6. Holy, Holy, Holy Thou Halleluiah-U-Halleluiah Holy are Thou Son of God. Kuriye-la-yison</p>	<p>6. Parishudhan-Nee-Parishudhan Halleluiah-U-Halleluiah Parishudhan Nee Daivasutha! Kuriye-la-yison</p>
<p>7. Holy are Thou, Lord of hosts, Halleluiah-U-Halleluiah Praise to Thee be, all our boast. Kuriye-la-yison</p>	<p>7. Parishudhan Nee Ninpakkal Halleluiah-U-Halleluiah Nin Bahumanam Sthuthyamaho Kuriye-la-yison</p>

Qolo - For the departed faithful

English	Malayalam
<p>Grant, O Saviour, that the dead who ate Thy flesh, Who drank Thy blood, the chalice of salvation, May be raised up from their graves – yea, incorrupt Clothed in glory full and bright; lo, they wait Thee. Barekmor</p>	<p>Rakshakane Nin Gathrathe Bhakshichum Nin Vilayerum Raktha Kasa Panam Cheythum Mritharayore nasham-neekki Jeevippi Chaniyenam Ninne Nokkunnavaril kanthi- Barekmor</p>
<p>Borne aloft in state upon clouds of glory Comes the prince who giveth life to the dead ones, Righteous ones the trumpet hear of His angels; They proceed in glorious stoles to His presence.</p>	<p>Mrithare Jeevippanezhunnallum Raja Mukilazhakinmelaghoshithanayeedunnu Nayavanmar Than Munkombin Nadam Ketti Ttangiyaninjethirelpanay Poyeedunnu Moriyora hem Melainu Adarine.</p>

Lesson - 16

THE ISRAELITES IN THE PROMISED LAND AND THE HISTORY OF ISRAEL AS A NATION

Objective: To learn that God is honest and trustworthy in promises and that those who obey the command of God and live accordingly need not be afraid of any adversity.

God who liberated the Israelites from slavery of Egypt led them to Canaan the promised land in forty years, under the leadership of Moses. The sins of the Israelites prolonged the journey. The people who had secured an amazing liberation and were traveling victoriously, began to complain against God and were agitating against Moses and Aaron even for silly matters and were violating God's commands. God punished the people for their continuing sins. All the people who had started from Egypt perished in the wilderness on the way, except for Joshua and Kaleb.

The people who set out for Canaan had to cross the river Jordan to enter Canaan. They pitched tent on the river bank in obedience to the direction of Moses. God commanded Moses "Your time to die is near; call Joshua and present yourselves in the tent of meeting, so that I may commission him" (Deuteronomy 31:14). God appeared in the tent in a pillar of cloud and spoke to Moses and Joshua. God strengthened and encouraged Moses (Deuteronomy 31:23). He called Joshua and in the sight of all the Israelites blessed him. For all the Israel to hear the command of God, Moses said aloud the assurance that God will go with him and will not forsake him (Deuteronomy 31:7,8). God gave them warning through Moses that on reaching the land through which flow honey and milk and when they eat and fatten themselves, if they forget the true God and worship any of the other Gods, then they will perish. God taught Moses a song in testimony of that and wanted him to write it down and teach the children of Israel. Thereafter he kept it safely in the ark in the tent as their testimony. This "Song of Moses" is recorded as a whole; in chapter 32 of Deuteronomy.

Moses blessed the children of Israel after ordaining Joshua as his successor (Deuteronomy 33). After fulfilling all the responsibilities in accordance with the command of God, Moses climbed from the plain of Moab to the top of Pisgah on the mount Nebo, opposite to Jericho. The Lord showed him the land of Canaan. The Lord said, "This is the land of which I swore to Abraham, to Isaac, and to Jacob, saying, 'I will give it to your descendants.' I have let you see it with your eyes, but you shall not cross over there" (Deuteronomy 34:4). Moses, the servant of the Lord died on the land of Moab in accordance with the word of the Lord. God buried him on the land of Moab in the valley opposite to Beth-Peor. Nobody knows till this day the location of his grave or sepulchre. Moses was 120 years old when he died, and his sight was unimpaired, and his vigour had not abated (Deuteronomy 34:5-7). The children of Israel on knowing that Moses died they lamented and wept for 30 days in the plain of Moab (Deuteronomy 34:8). After completion of the period of lamentation Joshua took over the

leadership of the people of God (Deuteronomy 34:9). Following this model of lamentation, we also keep 40 days as fasting days of lamentation when our close relatives die.

Israel As A Nation

The experts have explained that the Israelites entered Canaan under the leadership of Joshua in the middle of the thirteenth century B.C. Fierce battles were awaiting the people of Israel who entered Canaan, but God fought for them (Joshua 10:4). The falling of the strong wall of the Fort Jericho (Joshua 10:14) and the Sun's standing still until the enemies ran away defeated (Joshua 10:12-14) are all instances of the fight Lord Himself fought for the Israelites. From the huge areas of land captured by Moses and Joshua, Joshua divided the land on the western bank of Jordan for nine and half of the tribes. At the eastern bank of Jordan, Moses had divided and assigned land for two and half tribes.

The tribes are known in the names of twelve sons of Jacob. But among the twelve sons Levi alone had not been assigned share in the land of Canaan. The Lord's command was that they should find their livelihood from temple as they were ministers in the temple. Levi was not given any right, when the land of Caanan was divided. But in the rights of their brothers there was provision for Levites to have cities to live in and pastures for their cattle and animal possessions. This is the model of provisions for priests in our church.

Joshua was 110 years old when he died. He was buried on the northern side of the Mount Gassh in Timnath-serah of Ephraim mountain, contained in his right which was his own inheritance (Joshua 24:29-30). During Joshua's time itself the Israelites had become a community having their own land. In course of time, this community took shape as the Nation of Israel.

The Judges

The administration of justice to the people who set out from Egypt was done first by Moses and then by Joshua and thereafter by the elders, who were contemporaries of Joshua. After the period of elders, even though God had nurtured them as a mother nurtures her kids, the Israelites had gone astray several times and worshiped pagan Gods. This provoked the Lord, and He handed them over to their enemies. Canaanites, Moabites, Ammonites, Midianites, Philistines, etc. were the main enemies of Israel. The people would cry out to God when the troubles from enemies became unbearable. The Lord would sympathise with them and raise Leaders from among them. With the Grace of God, these Leaders saved Israel from their enemies.

For 200 years there was no permanent Judge nor King. After Joshua, there were 15 judges in Israel, including Samuel, the last judge to dispense with justice in Israel. They were: Othniel, Ehud, Shamger, Deborah (The female Judge who saved Israel from Annihilation (Judges 4 & 5)), Barak, Gideon, Abimelech, Tola, Jair, Jephthah, Ibzan, Elon, Abdon, Samson, Priest Eli (1 Samuel 4:18), and Samuel (1 Samuel 7-15-16). In the book of Judges, matters relating to 13 persons up to Samson only have been stated.

Prophet Samuel

The persons who administered justice to Israelites and saved them from their enemies till they had kings are generally termed as judges. Samuel is not mentioned merely as a judge or a leader in the battles but above all those, he was a prophet as well. The Lord was with him. The whole of Israel from Dan to Bethseba understood that Samuel was a faithful prophet of Lord. It was prophet Samuel who anointed Saul and David as the first two kings of Israel. The prophet had helped the kings in matters of administration and judgements and rebuked them on some occasions.

The Time of the Kings

During the time of Samuel, the Israelites started to think that they were being attacked incessantly by their enemies because they had no Kings. This thought gained strength since all the people around them had Kings. They had overlooked the fact that they had to surrender to their enemies when they did things that were against the will of God. They requested Samuel to anoint a King. Samuel felt displeased on this demand for a King other than God. Still as commanded by God, he ordained Saul and gave them a King. Saul was the first King of Israel. When, Samuel was ordaining him as King, God had commanded that he should rule according to the commands of the Lord. But he was expelled from the position of the King as he had violated the command of God. In his place, David was ordained as the King.

David was God-fearing, brave and honest. David was anointed as the King in 1017 B.C. David ruled over the nation for 40 years. The large majority of the Land of Canaan came under the custody of the Israelites, during the period of David and Israel grew into a strong nation. After the death of David, Solomon his son, became the King and ruled for forty years from B.C. 977-937. The period of reign of Solomon was the golden period of Israel. The borders of the nation expanded to the maximum. The enemies were suppressed, and the Nation reached new heights in commerce and culture also. The fame of Solomon spread all around the land. It was during the period of Solomon that the beautiful temple of Jerusalem was built. Solomon fulfilled everything required for the performance of sacrifice in the temple in obedience to the command of God.

The division of the Kingdom

Unfortunately, Solomon's last days were not graceful, as he spent the last days of his life away from God. God punished it by tearing away the kingdom from him and giving it to his servant. But remembering the faithfulness of his father David, God did not do it in Solomon's lifetime (1 Kings 11:11-13). When Solomon died Jeroboam, the servant of Solomon was ordained as king for 10 tribes of Israel. The kingdom formed with these ten tribes joined together and got the name Israel (1 Kings 12:16-20). Rehoboam, the son of Solomon, got only one tribe Judah and he became its King. That kingdom was later known as the kingdom of Judah (1 King 12:20). There was enmity between the kingdoms of Israel and Judah from the beginning. Nineteen kings beginning from Jeroboam to Hoshea (BC 732-724) ruled over Israel. Israel went in migration after king, Hoshea. He was caught and taken as slave by the king of Assyria. Israel had no kings after that. Later, the tribe of Benjamin also joined with the tribe of Judah. Twenty

kings beginning with Rehoboam to Zedekiah (Mattaniah), the last king, ruled over Judah. During the reign of Zedekiah, the people of Judah together with Zedekiah were caught and taken to Babylon as slaves by the King of Babylon, Nebuchadnezzar. He destroyed the temple of Jerusalem. Thus, the reign of Kings came to an end in Israel and Judah.

EXERCISE:

1. What was the reason for the Israelites having to wander in the wilderness for 40 years after setting out from Egypt?
2. Which book in the Bible is known as “The Song of Moses?” What is the circumstance for writing this song?
3. Name the place where Moses died? How many days did the Israelites lament for him? Who was deputed by God to lead the Israelites after Moses?
4. Give some examples which highlight that God fought for the Israelites?
5. How many tribes Moses divide and assigned rights on the eastern side of Jordan, and how many tribes did Joshua divide and assign rights on the western side of Jordan?
6. Were the Levites assigned with any right on the land? How did Levites find their livelihood?
7. How many judges are mentioned in the book of Judges?
8. Who is the Prophet know as faithful to the Lord?
9. Why did Israel plead that they require a king, and who were the two kings who were anointed by Samuel?
10. Write briefly about the condition of Israel during the period of reign of Solomon, and give the reasons for the fall of Solomon, and how this led to the kingdom of Israel to be divided into two?

Lesson - 17

PARABLES ABOUT THE KINGDOM OF GOD

Bible Portion: St. Mathew chapter 13

Objective: To learn about the features, growth, future, etc. of the Kingdom of God

The Kingdom of God is the kingdom where God rules over or He is the authority. It has no geographical boundaries and is not visible to eyes. The Kingdom of God is not mentioned in the Old Testament. It was John, the Baptist who preached to “Repent, for the Kingdom of Heaven has come near.” The people of Israel were hopeful of establishment of the rule of God. It is clarified in the teaching of Jesus that the Kingdom of God has come. But the experience of this will fall in the future. The mysteries about the Kingdom of God is not clear to the common man. So, Jesus taught through parables with descriptions containing situations selected from the life experiences of common man. There are seven parables recorded in chapter 13 of Gospel of St Mathew. Of these, four were to the people and three to the disciples.

1. The Parable of the Sower (Mathew 13:1-9)

In this parable, the Lord taught how the Kingdom of God spreads. Even though Jesus told this parable to the people, He gave its interpretation only to the disciples. Read this parable from Mathew13:1-9.

What was the meaning given by Jesus to this parable (Mathew 13:18-23)? Different kinds of soil are different kinds of people and seeds are God’s messages. Jesus points out four types of people. Those who don’t understand the message they hear, are similar to the seeds that fell along the path. The evil one snatches away the messages sown in their minds. This shows the minds affected by laziness and boredom. Those people who abandon the messages when difficulties arise are similar to the seed that fell on the rocky ground. They receive the message happily as soon as they hear it, but they abandon it at the time of difficulties or troubles. Like the seeds that fell on the thorny bushes, some other types of people hear the message, but the earthly thoughts and craving for wealth choke the message. So, they are unable to produce good yield. The fourth type, those who hear and understand the message and live accordingly, are similar to the seeds that fell on the good soil. They contemplate on God’s message, pray and meditate. They adjust life accordingly. Many acts of charity and good deeds spring up from them.

2. The Parable of the Weeds (Mathew 12:24-30)

The Kingdom of Heaven resembles the man who sowed good seeds in his field. Read this parable from Mathew13:24-30. This parable shows the changes of state that may occur in the growth of the Kingdom of God. The field resembles the church or the Kingdom of God. The wheat growing in the field, represents holy, God-fearing people living according to the commandments of God. The weeds growing along with the wheat represent the evil people who are there alongside. Not only the Holy and fit persons, but others are also there. This explains

to an extent, why so much of evil and suffering are present in our world today. Just as the Master of the Field, waits till harvest time to separate the weeds from the wheat, God also doesn't intervene to stop it immediately. Just as the weeds are separated and burnt at harvest time, so also the evil ones and sinners are expelled at the last judgment. There will be penalty for the evil ones in the eternal fires of Hell. Just as the Master saves the wheat in the barn, so also there will be salvation for the holy ones at the time of the final judgement.

3. The Parable of the Mustard Seeds (Mathew 13:31-32)

The Kingdom of God resembles a mustard seed sowed by a man in his field. It is the smallest of all seeds. But when it has grown, it is a large tree and many birds make nests on its branches. This parable indicates the amazing growth of the Kingdom of God. The beginning of the Kingdom of God was small. It begins in Jesus. The first partners are disciples who were ordinary people. But it grew very quickly, and its message reached all continents. When it attains the fullness, the Kingdom will be the meeting place of all races.

4. The parable of the Yeast (Mathew 13:33)

The Kingdom of God is like the yeast that a woman took and mixed in with three measures of flour, until all of it was leavened. This shows the mobility viz the inner growth of the Kingdom of God. There should be Christ, the yeast in Christians. Even though man is weak, when he comes in relation with Christ, he earns the Christian vigour and grows in spiritually. The Christian growth will be there only if, Christ the yeast of life is mixed with the spirit, body and mind (the flour).

5. The Parable of the Treasure (Mathew 13:44)

The Kingdom of Heaven is like treasure hidden in a field. When someone finds the treasure, he hides it and then in his joy he goes and sells all that he has so that he can buy the field having the treasure. If the first three parables indicate social aspect of the Kingdom of God, the parables of treasure and pearl specifies the experience at individual level. The experience of the Kingdom of Heaven is precious enough to possess it after disposing of everything. Any sacrifice for getting that is not too much. In other words, this parable teaches to leave the love for worldly things for getting enriched with spiritual matters.

6. The Parable of the Precious Pearl (Mathew 13:45-46)

The Kingdom of God resembles a trader seeking for good pearls. When he finds a precious pearl, he buys it after selling everything he had. Here the trader of pearl searches and finds out the most precious one. Here is an effort to find the utmost truth. That priceless pearl is Christ. St Paul speaks about this from his own life experience (Philippians 3:7-9).

7. The Parable of the net (Mathew 13:47-50)

The Kingdom of Heaven is like a net that was thrown into the sea and caught fish of every kind. When it was full, they drew it ashore, sat down, and put the good into baskets but threw out the bad. This parable has similarity with the parables of weeds as well. By throwing the net of Gospel into the sea of the world, the people belonging to various castes and creeds

are caught. There will be worthy as well as unworthy people caught in this net. But there will be a classification at the end. This classification is done by the angels. The angels will separate the evil from the righteous and throw the evil into the furnace of fire, where there will be weeping and gnashing of teeth.

VERSE TO BE MEMORISED:

“Do not be afraid, little flock, for it is your Father’s good pleasure to give you the kingdom” - St. Luke 12:32

EXERCISE:

1. What is meant by the Kingdom of Heaven?
2. What are the parables that Jesus taught about the Kingdom of God?
3. Who are the four types people in the parable of sower indicate?
4. What does the seed in the parable of sower indicate?
5. Which parables indicate about the last judgment?
6. What does the parable of weeds indicate?
7. Which parable shows the amazing growth of the Kingdom of God.
8. What does the Lord teach through the parable of the yeast?
9. What is the difference between the parables of treasure and that of precious pearl?

Lesson - 18

HEALING OF THE DAUGHTER OF THE CANAANITE WOMAN.

Bible Portions: St Mathews 15:21-28; St Mark 7:24-30

Objective: Pray incessantly; you will receive the reply.

Tyre and Sidon are two port cities on the east coast of the Mediterranean Sea. These cities are situated on the northern side of Israel. Now they are in Palestine. At the time of Jesus, the people of these regions were called Syro-Phoenicians and Canaanites. Jews were treating them as Gentiles.

On hearing that Jesus had arrived at Tyre and Sidon, a Canaanite woman came to see Him. She said, "Have mercy on me, Lord, Son of David." She cried and prayed to him to heal her daughter who was tormented by a demon. But Jesus did not answer anything. The disciples, therefore approached Jesus and requested "send her away, for she keeps shouting after us." Jesus answered, "I was sent only to the lost sheep of the house of Israel." Hearing this the woman knelt before Him and said, "Lord help me." Jesus answered, "It is not fair to take the children's food and throw it to the dogs." To this she said "Yes, Lord, yet even the dogs eat the crumbs that fall from their master's table." Then Jesus said to her, "Woman, great is your faith! Let it be done for you as you wish." Her daughter got healed instantly.

The lesson that we should understand from this miracle done by Jesus are:

1. Recognition of Jesus as the Son of David.
2. Even though reply has not been given she requests again and again without being desperate.
3. The disciples intercede on behalf of her.
4. Jesus verifies her faith.
5. Her humble nature to stoop herself unto the place of a dog.
6. She is firm in her faith, without disappointment or agony even when she hears Him refer to her people as dogs. She trusted without any doubt that He could heal her daughter and that saved her daughter.
7. The Lord appreciates her firm faith.

Even though she was a gentile woman she received God's blessings since she prayed to the Lord with firm faith.

VERSE TO BE MEMORIZED:

For everyone who asks receives, and everyone who searches finds, and for everyone who knocks, the door will be opened. - St. Luke 11:10

EXERCISE:

1. Which are the two port cities are situated to the north of Israel?
2. Why did Canaanite woman come to see Jesus?
3. Why did the disciples of Jesus requested Him to send the Canaanite woman away?
4. How did Jesus verify the faith of the Canaanite woman?

Lesson - 19

FEW EXAMPLES OF NECESSARY CHRISTIAN QUALITIES

1. Master and the Two Debtors

Bible Portions: St Mathew 18:21-35

Objective: No limit should be fixed for patience and forgiveness.

This parable is seen only in the gospel of St Mathew. But its idea can be seen throughout the New Testament especially in the Gospels. Through this parable the Lord specifies the importance of patience in relation among the people.

One day Peter approached Jesus and asked Him “Lord, if another member of the Church sins against me, how often should I forgive? As many as seven times?” Jesus said to Peter “Not seven times, but I tell you, seventy times seven.” Rabbis of Jews had taught to forgive the enemies until three times. In spite of that, Peter asked whether it would be sufficient to forgive seven times. Not to the numbers, that Jesus gives importance. Boundless forgiveness is the Lord’s intention. Jesus elucidates this in this parable of the master and the two debtors.

A king wanted to settle the accounts of his servants. One of them owed 10,000 kakreen (talents). He had no resource to pay it back. The king commanded to sell him, his wife, his children and everything he had and for repayment. Falling at his feet and worshipping the master, that servant begged that he might be granted time to pay back. The king felt pity on him and let him off, forgiving the debt.

That man went out and met a fellow servant who owed him hundred denarii. The man grabbed him, choked him and asked him “Pay what you owe.” His fellow servant kneeled and begged “Have patience with me, and I will pay you.” But the fellow servant was jailed until he paid back the debt. On hearing this the master summoned him and asked him “You wicked slave! I forgave you all that debt because you pleaded with me. Should you not have had mercy on your fellow-slave, as I had mercy on you?” The master was angry and sent the servant to the tormentors until he paid the whole amount. Jesus told the disciples “So my heavenly Father will also do to every one of you, if you do not forgive your brother or sister from your heart.”

God asks for the accounts and forgives those who pray for pity. God will forgive our innumerable sins. Compared to that our forgiving others is very simple. But on the last judgment when accounts are called for, He will punish us if we are not found forgiving. The repentance of that servant was in self-interest. Instead of realising that just as he received pity, he should also have pity on others, he was becoming arrogant. Forgiving the whole debt to one who requests only for time for repayment is the emblem of God’s mercy. The one who does not have mercy on others even after getting mercy for himself is evil. The master, therefore, calls him “wicked servant.” Even though he owed ten thousand kakreen, the master did not call him “evil” or did he rebuke him. But He called him wicked when he behaved treacherously to the fellow servant. In the Lord’s prayer which He has taught, it is stated “Forgive our debts as we forgive

our debtors.” The Lord wants that His followers to be a community who receive forgiveness and forgive others. Let us attempt to build up such a community.

VERSE TO BE MEMORIZED

For judgement will be without mercy to anyone who has shown no mercy; mercy triumphs over judgement. (St James 2:13)

2. The Evil Wicked Tenants in the Vineyard

Bible Portions: St Mathew 21:33-46, St Mark 12:1-12, St Luke 20:9-19

The Lord told this parable to high priests and Pharisees who came to argue with Jesus, while He was teaching in the temple. Read it from the above bible portions. In this parable the owner of the vineyard represents God himself, Vineyard the House of Israel, Fence the Law that prohibits relation with Gentiles, Winepress Altar, Watchtower Temple, Fruits the things God expect from Israel, those sent first Moses and Aaron and the Own son Jesus himself.

Jesus says before the high priests and Pharisees, in the synagogue that He is the Son of God. He warns that Israel will reject the Son of God and declares that it will be removed from the heirship of God and that his New Testament Church will be deputed in its place. Through this, Jesus also hints how His end will be. He gives indication about the miseries that will befall on Israel. We are the workers / tenants of the New Testament church. We are bound to fulfil the responsibility and the duties entrusted to us.

3. Workers in The Vineyard

Bible Portion: St. Matthew 20:1-16

Please read by yourselves this parable of the Vineyard before you come to this lesson.

The vineyard in this parable is the Kingdom of God, and we are the workers. The Jew’s time was called as the 1st hour 6 o’clock in the morning; 2nd hour for 7 o’clock and thus the 12th hour for 6 o’clock in the evening. (For the hourly prayers in our church, we follow the similar pattern of the hours of a day. Thus, the 3rd hour means time between 9 a.m. and 12 p.m., 6th hour 12 p.m. to 3 p.m. and 9th hour 3 p.m. to 6 p.m.) So, the first set of workers came to work at 6 o’clock in the morning, the second (those who came at 3rd hour) set at 9 o’clock in the morning and those at 11th hour are those who came at 5 o’clock in the evening.

The wages were paid equally for first comers and last comers. This may appear unethical. But the master was observing watchfully the performance of all. The failure to come earlier was not intentional, but because none hired them. They did good work, honestly within one hour just as those who came earlier. Those who came first forgot one thing. The house owner who observed the performance has the right to pay according to the performance. Not only that, he did not violate the promise given to them.

The important messages in this parable:

- 1) The experience of everlasting life is given in equal measure to all those who come early as well as to those who come last.

- 2) Sincerity and quality are more important than quantity.
- 3) Service to God should not be with the intension of quantum of return.
- 4) God's mercy and generosity cannot be assessed by the calculation of man.
- 5) To those who set their eye only on profit, it will be lost, but to one who works without any consideration of profit, he will get more

VERSE TO BE MEMORIZED:

But each of us was given grace according to the measure of Christ's gift. (Ephesians 4:7)

EXERCISE

1. Jesus says to St Peter to forgive seventy times seven. What is its objective?
2. How did the debtor who owned ten thousand kakreen get his debt forgiven?
3. What was the wrong done by the one whose debt was forgiven?
4. Whom does the master in this parable indicate?
5. When will God ask for our account? What is the condition given by God to forgive our debts?
6. Who is the owner of the vineyard?
7. What did the tenants do to the son of the owner? Why?
8. What all did Jesus indicate through the parable of the evil tenants of the vineyard?
9. At what all times did the owner of the vineyard send the workers?
10. Which are the workers who grumbled? Why?
11. What is the vineyard in this parable?
12. What are the important messages of this parable?

Lesson - 20

PETER HEALS THE CRIPPLED BEGGAR

Bible Portions: Acts of Apostles 3:1-26

Objective: Depend on the power and authority of God instead of depending on one's own ability and achievement.

Miracle and wonders were occurring in Jerusalem through the disciples who received the Holy Ghost on the day of Pentecost. This is the first Apostolic miracle.

One day Peter and John were going to the temple for the prayer of the 9th hour. A crippled beggar was sitting at the "Beautiful Gate", which was one of the nine important gates of the temple, on the eastern side. This gate had a height of fifty feet and was covered all over with copper. It was also known Nikkanor Gate. Beggars had a good income from this gate.

When the crippled beggar saw Peter and John coming to the temple he begged for alms. "Look at us", they said to him. Expecting something from them, he looked at them. Then Peter said to him, "I have no silver or gold, but what I have I give you. In the name of Jesus Christ of Nazareth, stand up and walk." He took him by right hand and lifted him up. At once he stood up with strength and walked. Then, he entered the temple with them, praising God. Seeing this the people were amazed. After the prayer, Peter talked to the people in Solomon's portico on the eastern side of the temple. The lame was made to walk by me, not because of our power. But by the power of Jesus whom Jews had crucified. The healing of the illness was for divine glory of Jesus. For redemption from the sin, Peter demanded repentance.

We can learn two things from this miracle done by Peter:

1. Peter tells to the beggar that he has neither silver nor gold to give and what I have I give you. Peter implies that it is worthless to have these worldly possessions. Instead he gives what he has, that is, he declares that he gives what he received from Lord (the power of giving relief from illness). Besides that, Peter holds his right hand. We should be prepared to give a helping hand to the needy. Through this, Peter discloses the mental stature that Christians should have. Instead of depending on one's own capabilities and achievements, we should depend on the power and authority of God.
2. The man who was cured goes to the temple to worship along with the Apostles and glorifies God. This points to the importance of worshipping in God's temple.

VERSE TO BE MEMORIZED:

Be very careful, therefore, to love the Lord your God. (Joshua 23:11)

EXERCISE:

1. Where was the crippled man begging, and what did he ask from Peter?
2. How did Peter heal the lame?
3. What did the crippled man who was cured do?

4. What did Peter preach to those gathered, at Solomon's portico?
5. What are the lessons that we should learn from this incident?

Lesson - 21

SIMON THE SORCERER

Bible Portions: Acts 8:9-29

Objective: The Gift of the Holy Spirit cannot be possessed by wealth or other worldly means.

The church in Jerusalem had to undergo severe persecutions following the martyrdom of St. Stephen. All except the apostles were scattered in the villages of Judea and the cities of Samaria. Deacon Philip (one among the seven deacons, who was ordained along with St. Stephen) preached about Jesus Christ, to the Samaritans. Many of them accepted the new faith and received baptism.

There was a sorcerer called Simon, who was living there since a long time. He was misleading the people with his tricks. Everybody believed him thinking that he was acting with the great powers of God. Simon also received baptism, along with the people who heard the preaching of Philip and received baptism.

On hearing that the Samaritans had received the word of God, the Apostles who were present in Jerusalem deputed St. Peter and St. John to go to them. The baptised people in Samaria received the Holy Spirit, when St. Peter and St. John went there, prayed and placed their hands on the people. Till then, they had been only baptised in the Name of God. When Simon the sorcerer saw that the Holy Spirit was being bestowed upon the people by the Apostles laying their hands on them, he requested that he might also be given this power and that the Apostles would be given money for this power. To this Peter answered, "May your silver perish with you, because you thought you could obtain God's gift with money! You have no part or share in this, for your heart is not right before God. Repent therefore of this wickedness of yours, and pray to the Lord that, if possible, the intent of your heart may be forgiven you." Simon said in reply to this, "Pray for me to the Lord, that nothing of what you have said may happen to me."

Thoughts that we should learn from this:

1. The Holy Spirit was conferred by the Apostles by the placing of their hands on those who were baptised. That is, Baptism alone is not sufficient, but the anointment of the Holy Spirit is also a must. During the period of the Apostles, they laid their hands directly on the people and conferred the Holy Spirit. Now the priests of our church, who are duly empowered with the required authority, confer Holy Spirit on the baptised people by the anointment of the Holy Spirit.
2. The thought that anything and everything can be achieved by money is wrong. This will end in a disaster. In our Church also, whenever a priest is ordained, none of the Bishops ever take any money from him, for ordaining him.
3. Simon repents when Peter rebukes him for his idea of buying the Holy Spirit on payment. He prays for the intercession of Apostles to escape from the wrath of God. This shows the importance of the intercessory prayers. (The sin that had been in Simon is called simony.)

VERSE FOR MEMORISING:

And do not grieve the Holy Spirit of God, with which you were marked with a seal for the day of redemption. (Ephesians 4:30)

EXERCISE

1. What happened to the church in Jerusalem after the martyrdom of Stephen?
2. Who did preach the gospel in the city of Samaria?
3. Name the man who misled the Samaritans?
4. Why did Peter and John reach among Samaritans?
5. Why does Simon the sorcerer pray for the intercession of the Apostles?

Lesson - 22

THE HOLY QURBONO

Introduction: The Holy Qurbana is one of the main sacraments instituted, directly by Jesus Christ. It has been described as the Queen of Sacraments. It is through the Holy Qurbana that the fruits of all other Sacraments are accomplished. The Holy Qurbana is the only way of directly receiving, the Lord Jesus Christ.

Institution

The Lord instituted the Holy Qurbana after lawfully observing and completing the Passover of the Jews. After observing the Old Testament Passover in the upper room of Mark, Jesus took the bread and the wine, blessed it, sanctified it, and converted it into His Body and Blood, and gave it to His disciples. He commanded the disciples to receive them and eat and that it should be continued in the memory of Lord until the end of the world. While they were eating, Jesus blessed and broke the bread and gave it to the disciples, and He said, "Take and eat it, this is my body." Then He took the cup, praised and gave it to them saying "Drink from it, all of you, for this is my blood of the covenant, which is poured out for many for the forgiveness of sins." (St. Mathew 26:26-28). "Do this in remembrance of me." (Luke 22:19) Writing to the congregation of Corinthians, St Paul elucidates this fact specifically "For I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, and when he had given thanks, he broke it and said, 'This is my body that is for you. Do this in remembrance of me.' In the same way he took the cup also, after supper, saying, 'This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.' For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes." (1 Corinthians 11:23-26)

Objects for performance of Holy Qurbana

The importance objects in the Holy Qurbana are the leavened bread (Ammeeera) made of wheat, wine extracted from the grape fruits and cold water. Our Church tradition believes that the original leaven used for making our Qurbono bread comes from the remnants of Jesus' last supper bread itself, passed over through generations. It is freshly baked every Qurbono morning and has 13 crosses embossed on it. All eat from the same bread symbolising one body of Jesus divided for the whole humankind. (*Ask your priest to show the model of Holy Qurbono bread.*)

The divine gifts received from Holy Qurbana

The important divine gifts received from the Holy Qurbana are remission of debts, deliverance from sins and everlasting life.

Transition of matter

After taking the bread and consecrating it, Jesus declared that it was His body and after taking the wine of grapes and consecrating it declared that it was His blood. The Priest who is the anointed nominee of the Lord, uttering those words of the Lord instituting the Holy Qurbana, transforms the bread and wine as the true body and blood of Jesus. They are transformed on this

day also just as it was then. But in appearance, they are seen only as bread and wine. Then how is it transformed into body and blood? That is the great mystery. The Holy Qurbana, is therefore known as “the mystery” as well. Even though that mystery cannot be explained, let us learn it as follows: God, the son of the Lord took embodiment from Virgin Mary. He was seen as man. Still He was God Himself. Whether Jesus is accepted or not as God, while He is seen as man, He is God as well, at the same time. Just like that even though seen as bread and wine, they are transformed as Lord’s body and blood as He declared. Also remember that even when Jesus established the Holy Qurbano saying the above-mentioned words, the bread remained bread. So, it was a mysterious transformation done by Jesus himself.

The Authority / Power to celebrate the Holy Qurbana

The authority / Power to celebrate the Holy Qurbana is with the Episcopa having Apostolic tradition. This authority is conferred on the priests through the sacrament Priesthood. Thus, the priests who received the authority from the Episcopa also have the authority to celebrate the Holy Qurbana. None else should celebrate the Holy Qurbana.

Preparation for receiving Holy Qurbana

Those who receive Holy Qurbana, should receive it with prayer, devotion and faith after true confession of the sins. They should receive the Holy Qurbana, with proper fasting and with necessary preparation. Normally one has to fast the whole morning until Holy Qurbano service is finished. As we have sometimes Holy Qurbano only after the morning, a new regulation of 6 hours fasting before receiving the Holy Qurbano is suggested. We fast in anticipation of the most precious food in the world, namely the Holy Body and Blood of Jesus Christ. No other food is as valuable as them, so we don’t eat. For the bed ridden, fasting is not compulsory.

Once the confession is made, confession is not compulsory for receiving the Holy Qurbana for the next forty days. Holy Qurbana can be received after having *Hoosoyo* prayer from the priest (prayer for redemption from sin). But if the receiver is convinced of having fallen in any sin, during the period of 40 days, he/she should receive the Holy Qurbana only after making confession. If the sin is kept hidden without confessing and he/she receives Holy Qurbana, it is a sin. (1 Corinthians 11:27-30).

Our Lord commanded as follows: Very truly, I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. Those who eat my flesh and drink my blood have eternal life, and I will raise them up on the last day (St. John 6:53-54). Receiving the Holy Qurbana is essential for being with the Lord after attaining everlasting life.

EXERCISE

1. Which sacrament is known as the queen of sacraments?
2. Who instituted the Holy Qurbana, and when?
3. Who has the authority to celebrate Holy Qurbana, and from where did they get authority?
4. To what is the mystery of transformation of bread and wine into the blood and body of Lord compared to?
5. Which are the words indicating the importance of the receipt of the Holy Eucharist?

Lesson - 23

THE HOLY CONFESSION (*KUMBASARAM*)

Confession is a sacrament entrusted directly by Jesus Christ to the disciples. This sacrament is also known as the sacrament of reconciliation. Even though the sin by birth (inherited sin as the grandchildren of Adam and Eve) can be washed off by baptism redemption from sin of deeds is not removed. While living in this sinful world, one may happen to fall in various kinds of sins, after the baptism. The sins thus committed by our deeds are called sins of deeds. The sins of deeds destroy equally the soul and body of the man. So, the sinner should attain redemption from sin by confessing before the priest, who is empowered to grant redemption from sin. This is called the Holy confession.

The very incarnation of Jesus Christ was for making truce with the Lord God and the people, who distanced themselves from Him because of their sins. He took various steps for that. It is recorded in the Holy Bible that during the period of incarnation itself, the Lord granted absolution from sin (St Mathew 9:1-8). Some people carried a paralysed man lying on a bed to Him. When Jesus saw their faith, he said to the paralytic, "Take heart, son, your sins are forgiven." And he stood up and went home. Here Jesus was elucidating that He was empowered to redeem sins. Jesus conferred this power of redemption of sins on His disciples.

According to St Mathew 18:18 "Truly I tell you, whatever you bind on earth will be bound in heaven, and whatever you loosen on earth will be loosened in heaven." When he had said this, he breathed on them and said to them, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained." (St John 20:22-23). Confession should, therefore, be made confessing the sins before the priest who is empowered to remit the sins.

This power conferred on the disciples was exercised by them and was handed over to the succeeding generation (Acts 19:18). This will be continued till the second coming of the Lord. Absolution of sin, truce with God and acceptance as children of God are obtained through confession.

Preparation for confession

Self-examination: The person who comes for confession should at first make an introspection. Two things should be taken care of in this self-search.

1. He should find out what all sins he committed since the last confession till the present one, recalling the date of the last confession
2. Find out if there is any sin left out in the last confession

Admission / confession of sins

All the sins found out by self-examination, without leaving anything undisclosed should be confessed before the priest.

Making repentance

After the confession of all the sins, listen carefully to the instructions given by the priest and execute without fail, the penalties imposed by him.

Taking determination

Taking determination is an important part of confession. This is the determination not to repeat anymore the confessed and forsaken sins. Once the confessed and forsaken sins are committed again God's gift of blessings will be lost. Special care should be taken to see that it does not happen. Jesus once has forgiven the sins of a sinful woman and said to her, "From now on do not sin again." (John 8:11)

Exercise

1. What is another name for confession?
2. What is the name of the sacrament redeeming the sins of deeds?
3. Give evidence from the relevant part of the lesson of this sacrament directly done by Jesus Christ?
4. Give evidence from the relevant part of the lesson for Jesus Christ directly entrusting this sacrament to the Apostles?
5. What are the duties of those coming for confession?

Lesson - 24

THE HOLY PRIESTHOOD

Introduction

Holy priesthood or clergy hood is a sacrament that can be obtained only by males among the members of the Holy church. In Jacobite Syrian church and other Episcopal churches, priesthood is not given to females. It is a sacrament, which is not compulsory for all the members.

Institution of Priesthood

Installation of priest in Israel was done as commanded by God to Moses. God commanded to Moses as follows: Then you shall bring Aaron and his sons to the entrance of the tent of meeting, and shall wash them with water, and put on Aaron the sacred vestments, and you shall anoint him and consecrate him, so that he may serve me as priest. You shall bring his sons also and put tunics on them, and anoint them, as you anointed their father, that they may serve me as priests: and their anointing shall admit them to a perpetual priesthood throughout all generations to come. (Exodus 28:1-4, Exodus 40:12-16) In the Jacobite Syrian church only those persons thus called for and separated by God become priests.

Three position of priesthood

The three important positions of Priesthood are: Deacon, Priest and Episcopa.

The gifts of blessing obtained by priesthood

Gets the positions such as the mediator between God and man, the authority to perform the Holy sacraments as the representative of Christ.

Old Testament Priesthood

The Old Testament priesthood grew to its fullness through centuries. It started with the offering of sacrifices by Cain and Abel. In continuation, Noah in the capacity of the head of the family, standing as the chief performer offered sacrifice after the deluge. Abraham the head of the tribe as performer offered Isaac as sacrifice. In Egypt each head of the family as performer offered sacrifice of the first born (the lamb of Passover). But on none of these occasions the blood of the sacrificial animal had been touched with hand.

When the people of Israel were on the journey to Canaan after crossing the red sea, Moses, as revealed by God, set up a tabernacle, the Holy abode. In obedience to the command of God, Moses appointed and anointed the priests to perform ministry in the tabernacle. The performer priests started touching the blood of the sacrificial animals only from the time of commencement of offering by the anointed priests.

The Israelites who settled permanently after reaching the Land of Canaan could think of constructing the temple at the time of King David. During the period of his son King Solomon, the construction of the temple was completed, and the order of worship and offerings were

arranged. For the ministry in the temple Levites and anointed priests from descendants of Aaron were appointed permanently. This was the arrangement in force at the time of Jesus as well.

The New Testament priesthood

With the performance of sacrifice with his own body on Calvary by Jesus Christ as the high priest, the performance of animal sacrifice came to an end. Through His sacrifice Jesus the everlasting atonement of human race was made possible. The sacrifices and priesthood are fulfilled in Jesus Christ. Jesus Christ instituted the sacrament of the New Testament in the feast of the Passover, after fulfilling all the laws of the Old Testament. That is Holy Qurbana. Jesus Christ entrusted the Apostles to continue the New Testament sacrifice until His second coming. They performed and entrusted to their successors. The present Christian priesthood is the one continued and handed over from generation to generation.

In short, the New Testament priesthood is the fulfilment of the Old Testament priesthood and the succession of priesthood in Jesus Christ. What the Lord did was not the removal of the old one but was the completion of it.

Are all faithful, Priests?

St Peter, the Apostle, says in his epistle, “But you are a chosen race, a royal priesthood, a holy nation, God’s own people, in order that you may proclaim the mighty acts of him who called you out of darkness into his marvellous light.” (1 Peter 2:9)

Quoting this verse, the people of the renewal churches have been saying that separate priests are not needed and that all are priests. This is wrong, as one does not become a priest, because of being a member of the race of priests. For instance, even though all the sons of the king are princes, only one from the heirs is selected and crowned as king. Then he is the king and those not selected are princes. Even though they have the right to become kings, they are not kings. Similarly, only those who belong to the generation of priests and selected and anointed as priests become priests.

EXERCISE

1. Which is the sacrament that only males have the right to receive?
2. According to which command were the priests of Old Testament anointed?
3. Which are the three positions of priesthood?
4. Which are the gifts of blessing received with priesthood?
5. Since when was the blood of the sacrificial animal touched with hand?
6. Whose family was granted priesthood as a perpetual right?
7. Write a brief note not exceeding one paragraph about the Christian priesthood?

Lesson - 25

THE UNIVERSAL SYRIAN CHURCH; HOLY SEE OF ANTIOCH

Jesus Christ conferred the authority to rear and administer the Holy Church on St. Peter. The location of the throne established by St. Peter in Antioch A.D. 37 continued there until A.D. 518. It was at Antioch, that the followers of Christ got the name Christians (Acts 11:26). At that time, Antioch was a prominent trade centre, a haven and safe place for Christians. During the period of persecutions of Christians, the location of throne was shifted to different monasteries (Dayaras) in Mesopotamia to Mardeen in the 12th century and to Homs in 1932. From 1939, the seat of the Holy See is in Damascus in Syria. At present His Holiness Ignatius Aphrem II rears and administers the Syrian Christians all over the world, as the head of the Holy see. The Holy Father is one of the presidents of the World Council of Churches (WCC). As far as the Syrian church is concerned, the fourth century is a noteworthy period. During this time the true faith was specified and declared, repeatedly and the creed was codified. During that period the four Patriarchal sees (Patriarchs of Rome, Alexandria, Armenia and Constantinople) functioned in unison with the throne of St Peter.

The separation of the Christian Church

The 1st and 2nd synods at Ephesus declared unequivocally that there is single (mono) nature and single personality in our Lord. But the patriarch of Rome (Pope) convened a synod at Calcedony in AD 451 with the support of Lord Marchian who was holding charge of the Emperor of Rome. With the resolution to accept the argument that there are two natures (one Godly and other human) split took place in the church. Those who accepted the resolution of the Calcedony Synod are called Calcedonians or the proponents of dual nature (diophysites). The churches of Antioch and Alexandria do not approve the Calcedony synod. They are steadfast in the true faith that there is mono nature in Christ, divinity and humanity inseparably joined in Him and that it cannot be separated as Godly and human natures. The Church of Constantinople or Greek Church approved the resolutions adopted in Calcedony. Thus, the relation that existed between our Church and Alexandrian Church on one side and Greek Orthodox and Roman Churches on the other was severed. Thus, the Christian Church spilt into two.

The Syrians under the Holy See of Antioch and the Coptics (Egyptians) under the Holy See of Alexandria moved forward fully in the earlier (old) faith. The Armenians also convened their Synod and rejected the Calcedonian faith. All these churches stood steadfast without any relation with Rome, the western church. They are called the Oriental Orthodox Churches today.

Towards the end of the 5th century, the supremacy of the Pope was also raised along with the argument of dual nature. Even though the church of Constantinople did not accept this argument earlier they joined sides with Rome, afterwards, but as a result of the modification of the resolution adopted in the Synod at Constantinople that “the Holy Spirit proceeds from the Holy Father and the Holy Son”, the church of Constantinople and Roman church (Byzantine

Churches) separated from each other. The churches such as Russian and Rumanians are those, which got freedom from the Greek Orthodox Church.

Along with the Syrian church, the Armenian Orthodox Church and Coptic Church are continuing without making any alteration in apostolic tradition and true faith.

EXERCISE

1. Since when has the location of the See of Antioch has been in Damascus?
2. Who is the Head of the Holy See of Antioch, and is one of the Presidents of the World Council of Churches?
3. Why did the Christian church split into two?
4. When and why did the Byzantine churches and Roman church part ways?
5. Which churches are standing with our church in the matters of faith?
6. Who are called Calcedonians or proponents of the dual nature?

PROJECT:

Which are the Universal Synods? which are the years of each? The reason for convening the synod, the important decisions taken in the synod? Who gave leadership?

For example, The heresy of Arius, Nicaea in AD 325, God, the father and the son the Lord is the first creation of God, the father. The synod cursed and rejected this heresy. Jesus Christ is really God. Equal to father the single substance (Homo Ousios). The forceful spokesman (speaker) was St. Athanasius (At that time he was deacon, later the Patriarch of Alexandria) Mor Osthathous Bava of Antioch presided over the Synod.

Lesson - 26

ST. JAMES (JACOB)

St. James is the brother of Our Lord. James, Josie, Jude and Simon are the four sons of Joseph, who are known as the brothers of our Lord. The Lord appeared to James in between His resurrection and ascension to heaven. The Apostles installed James, as the High Priest of Jerusalem. He played an important role in the Synod in Jerusalem in AD 51. As he had been sanctified in the womb itself and set apart and as he kept away from wine and flesh, remained unshaved and was firm in observances, he was being called “Holy Man”. The nodes on his knees resembled the knees of camels as he was always praying on knees and bowing.

After the shower of the Holy Spirit on the day of Pentecost, the Apostles started preaching the Gospel with increased vigour. The Apostles performed the Holy sacrament on Monday. They built altar on Tuesday. St. James offered the first Qurbana on Wednesday. He also prepared a *Taksa* for the order of arrangement of celebration of the Holy Qurbana. One of the *Taksa* used by the Holy Church for the Holy Qurbana is that prepared by St James and it is the basic structure of all other *Taksas*. The *Taksa* of St James in Syriac is our paternal property. This has been translated into other languages also.

St. James who was a great ascetic and an erudite (learned) person, performed many miracles and healed many sick people. St. James wrote a common epistle containing pieces of fundamental advice in AD 61. When the Jews, Pharisees and Scribes pressurised him to abandon the faith in Jesus Christ, St James witnessed aloud that “Christ is the Lord, saviour and the son of the Father.” As a punishment for this, the saint was pushed down from top of the temple. Finding that he did not die, the washer men who were present there killed him by beating on the head with wood used for wriggling the cloth. St. James thus became a martyr for the Church in AD 62. Danger and ruin to Jerusalem started from the time of shedding of the spotless blood of St. James and the ruin was completed before the completion of ten years. In the 5th Diptych the Saint is described as “the first Archbishop of Jerusalem, Apostle and Martyr”

EXERCISE

1. Who was the first Archbishop of Jerusalem?
2. What were the specialities of St. James?
3. On which day the first Qurbana was offered by St. James?
4. Which was the first *Taksa* for the Holy Qurbana?
5. When was the martyrdom of St. James? How?
6. How is St. James described in the 5th Diptych?
7. When did the ruin of Jerusalem start?

Lesson - 27

MOR SEVERIOUS AND MOR YAQUB BURDONO

Mor Severious of Antioch

This Holy Father, who is remembered in the 5th Diptych as “the crown of the Syrians, the eloquent mouth, the pillar and the Doctor of the Holy Church of God as a whole, the meadow abounding in blossom who preached all the time that Mary was undoubtedly the Mother of God” was born in a rich and renowned family in A.D. 460, in the city of Sosopolis. He was a great scholar and expert in law.

Accepting the call of God, he went to Jerusalem and started monastic life, observing strict asceticism. He was elected Patriarch in the place of Flavian II in A.D. 512. Mor Severious was exiled in A.D. 518 by Emperor Justin I, who supported the dual nature (diophysites) After appointing Mor Yoohanon Tella as guardian of the Holy See, the Saint left Antioch. Mor Yoohanon Tella carried out the duty entrusted to him by Mor Severious, living in caves. etc. At last he was also imprisoned. Mor Severious, the grand old ascetic after having a suffering life in foreign lands for 20 years passed away in Alexandria on 2nd Feb 538. In the same year itself Yoohanon of Tella passed away in prison.

Mor Severious wrote many books. The bed time prayer starting with “Lord, whoever remains under the protection of Almighty” and the Manisa “With the prayers of Mary who gave birth to you; all your saints by nature (*Nin Mathavu Vishudhanmar*)” are the works of this Holy Father.

With the help of the emperor, the Calcedonians appointed Patriarchs illegally at the same time when Mor Severious was virtually the real Patriarch. Mor Yoohanon, the caretaker of the Holy See was tortured severely and imprisoned. Many priests and high priests like Mor Theodasius, Patriarch of Alexandria, St Anthimos, Patriarch of Constantinople were also imprisoned. A royal proclamation that no one should be ordained as high priests for one year, was issued. This created an apprehension in the true faithful that whether the cleric tradition would come to an end. The events reached a stage of a complete success to the Calcedonians.

Yaqub Burdono

The Calcedonians persecuted Syrian Christians with the help of the Roman Emperors, imprisoned the priests and bishops and issued a bull that none among the true faithful should be ordained as high priests. At this stage, God raised Mor Yaqub Burdono as the saviour of the Church. Yaqub was the son born to Kassiso Thephilus as a result of his prayers for a long period. After gaining deep knowledge in the faith and history of the church, besides the Greek and Syriac languages, he became a monk. He lived with a deep learning of the scriptures and with prayer and fasting befitting to a monk. After the demise of his parents, he distributed his whole wealth to the poor and freed the slaves. He lived with only one set of dress to wear. It was made out of the worn-out saddlecloth (Burdotho in Syriac) of the horses. So, he was nick-named “Burdono”, the one who wears saddlecloth!

On hearing about this holy man, Empress Theodora of Constantinople desired to see him. Yaqub Burdono together with Sergis, who was later installed as the Patriarch of Antioch reached Constantinople. Queen Theodora received them with reverence. Earlier the devoted empress had arranged many facilities to the Holy Fathers who had been in the prison. In A.D 542 Theodosius, the Patriarch of Alexandria as chief performer, while he was in prison, ordained Yaqub as bishop for Edessa and Theodor the monk as bishop for Arabia and they were given all authorities for preserving the true faith.

St. Yaqub travelled to many countries, without any rest. He conferred priesthood and deaconship on thousands in Syria, Armenia, Cyprus, Egypt, Libya, Abyssinia (Ethiopia), Asia and Africa. The rivals got furious at the activities of the Saint and declared a reward for getting hold of them. He escaped with the assistance of Chieftains of Arabs and dressed in disguise as a beggar.

According to the law of the church, at least three bishops should be there for ordaining high priests. Therefore, Yaqub Burdono once again reached Constantinople along with two monks by name Geevarghese and Gregorius. Mor Theodasius, the Patriarch, ordained them as bishops. Patriarch for Antioch and Alexandria, 89 high priests, and 1,20,000 priests were ordained under the leadership of Yaqub. Ahudemoya was ordained as the Catholicose of the east in Persia. In this manner God reared the Holy Church, most miraculously.

The dyophysites, felt frustrated, as their strength in the eastern land was weakened very much. They began to ridicule the true faithful calling them “Jacobites”, meaning the followers of Jacob. Just as the name Christians assigned at Antioch became a matter of prestige, the true faithful considered the name “Jacobites” also as a matter of prestige. It is a historical fact that Yaqub Burdono gave new vigour and impetus and reared the church which was lying paralyzed.

Mor Yaqub, while being busy in his activities passed away in AD 578 and reached the presence of God. The Holy Church celebrates the feast of the saint on 28th November. Even though, the Holy Church and the See of Antioch had to suffer many persecutions, it still continues to pursue the work in truth and in Holy Spirit.

EXERCISE

1. Point out the portion in the 5th Diptyhc referring to Mor Severious?
2. What are the prominent portions in the prayer of Mor Severious?
3. Who managed to upkeep the Holy See of Antioch in the absence of Mor Severious?
4. When was Mor Severios installed the position of the Patriarch?
5. Who was ordained as Catholicose of the East by Yaqub Burdono?
6. Who were the two persons ordained as high priests in the prison?
7. What is the reason for getting the name “Yaqub Burdono”?
8. Describe briefly about the service of Yaqub Burdono to the church?
9. Find out the portion in the 5th Dyptich remembering Yaqub Burdono?

Lesson - 28

THE LATER HISTORY OF OUR CHURCH IN INDIA

The Second Syrian Migration

Just like the first Syrian migration in AD 345, the second Syrian migration in AD 822 also is a very important incident in the history of the Jacobite Syrian Church. A group of Syrians under the leadership of the Syrian trader Saphor Easow arrived at Kollam, one of the prominent ports of Kerala at that time. Living in Kollam and adjacent places, they did trades, since they could get many privileges from the rulers of the place. Mor Sabor and Mor Afroth, the two bishops who were with that group kept them in true faith, by establishing churches. Ayyanadikal the ruler of Venadu at that time arranged the construction of the Tharissa church in AD 824 and extended assistance for its functioning. Through the document of Tharissa Church, Syrian Christians got a high status in the society. The Tharissa Church established by Mor Sabor and Mor Afroth themselves at Kollam is a clear evidence to the fact that they were Jacobite faithful. Another evidence is the celebration of the feast in memory of Mor Sabor and Mor Afroth on December 1st and 2nd in the Jacobite Syrian Church Akapparambu. Mor Sabor Afroth Syrian Church, Akapparambu is an ancient and famous Jacobite Syrian Church that always stood steadfast under the Holy See of Antioch. The memory of the Holy Fathers Mor Sabor-Afroth is not celebrated in any of the churches of Romans or Nestorians. Not only that, even today, there are Christian families in places such as Kollam, Kallada, etc. known as the successors of Syrian Christians who migrated along with the fathers Mor Sabor-Afroth. Even today they stand firm in the Jacobite faith itself of their fore fathers.

The Malankara Church in the 15th and 16th Centuries

Only the Jacobite faith existed in the Malankara Church up to the 15th century. There had been no Nestorian faith nor Roman faith. Rev. Fr. P. T. Geevarghese, who later joined Malankara rite of the Catholic Church and became Archbishop Mor Ivanious, has recorded this fact.

During Nestorians

The period from AD 1490 to 1597 is called the Nestorian period. It was during this period the Nestorian Catholicose of Babylon (they also call themselves Patriarch) claimed supremacy of priesthood in Malankara and sent bishops continuously to Malankara. In AD 1490, the Syrians of Kollam requested the Holy See of Antioch for ordaining a Bishop for them. But it was a time when the Holy See was fatigued by the cruel attacks of Muslims and thereafter with the advancement of Roman missionaries after the crusades. The Holy See could not ordain and give a Bishop for the Indian Church at that time. That is how the Nestorian bishops happened to come to Malankara. The bishops who came first during the Nestorian period were Mor Thoma, Mor Yoohanan Yabalaho and Yakob Danaha.

Arrival of the Portuguese

The arrival of the Portuguese was also during the Nestorian period. The aim of the Portuguese was trade. Besides that, bringing the ancient Syrian Christian under the authority of the Roman Pope was also their intention. Captain Vasco de Gama landed at Kozhikode in 1498. Historian Nagamayya has recorded that “the Portuguese had not known that a Christian community was living here and that this discovery caused amazement to them.” In the second journey of Vasco De Gama, they reached Cochin in 1502. Without much delay, most of the princely states, including Raja of Cochin accepted the protection of the Portuguese.

The first step taken by the Portuguese to bring the Syrian Christian of Malankara under the authority of Pope was bringing the aforesaid Bishops of Nestorian Church under their influence by cajoling them. These Nestorians Bishops submitted to these temptations. But since they did not attempt to make any change in the ancient faith of the Syrian Church they were accepted by the true faithful. There were only a few areas here and there, with Nestorian influence. Malankara Church was not fully under the Nestorian faith. The Syrian Christians became perturbed when these bishops yielded to the Portuguese. The Portuguese began to ignore these Bishops when they were convinced that their plan will not be fulfilled through them.

The Nestorian Bishops who later ruled over Malankara Church were Mor Yakoob, Mor Joseph and Mor Abraham. The Nestorian Portuguese period was the most difficult one in the history of Malankara Church. In the place of the paralyzed leadership there came later strong leadership to the Church. Mor Abraham appointed Geevarghese of the Pakalomattom family as the Archdeacon and administrator. The relation that Nestorians had with the Malankara Church came to an end with the death of Mor Abraham in 1597, at Angamaly. The Portuguese even demolished the tomb of Mor Abraham of Angamaly.

Rival activities of Menesis

In 1595, Alex De Menesis became Archbishop of Goa. He was determined to bring the Syrian Christians of Malabar (Kerala) under the Roman Pope by any means and at any cost. He had the unfettered backing of the rulers of the princely states and their financial and military support.

Menesis reached Kochi on 26th Feb 1599. The Archdeacon was threatened, after calling him to Fort Vypeen. He was made to sign in the oath of submission given by the Archbishop and affixed it on the wall of the church. In order to give legal validity to these actions which are assessed as quite contemptuous by the dispassionate historians, he called a Synod from 20th to 26th June 1599 at the Udayamperoor Church, Ernakulam district. That church exists even today in the name of “Synod Church”. Our proud fathers were forced to sign the shameful decisions by giving up the freedom and true faiths of the Church.

Ghevarghese of Pakalomattom, with the knowledge that he was only an Archdeacon and not a Bishop, faced the problems with the presence of mind and much mental maturity. Bishop Menesis was not one to tolerate any resistance in implementing his decisions. Those who look impartially can see the throbbing heart and the suffocating mind of the Archdeacon.

It transformed into the emotion of a community which the world saw as the oath at the bent cross.

The Oath of The Bent Cross (Koonan Kurissu Sathyam)

The Malankara Church was completely under the control of Portuguese for 54 years from 1599 to 1653. Mor Athulla Bava who set out in order to save his Church, which was suffering under Roman yoke, was arrested at Mylapore, The Bava who was imprisoned happened to accidentally meet two Syrian deacons named Itty and Kurien who had come to visit the tomb of St Thomas. Learning from them the conditions of the Syrian church, Bava gave orders appointing Archdeacon Thomas temporarily as the Bishop and successor to Archdeacon Geevarghese. Ahatulla Bava was handcuffed and brought to Kochi fort to be transported to Goa. On knowing this fact Syrian Christians assembled in large numbers and requested the Maharaja of Kochi to recommend to the Portuguese to release the head of their Church, but it was of no use. The Jacobite Syrians from the various parts of Malankara reached Kochi, with the firm determination to forcefully release the Bava. The authorities of the fort were afraid and closed the doors of the fort and got ready with weapons for fight and sent the Bava to Goa, secretly.

A news that Ahatulla Bava was murdered by drowning in the sea was flashed. There were no bounds for the mental agony and rage for the Syrians who heard of this. All of them gathered at Mattancherry, tied a rope on a cross made of stone, which was there and holding on that rope took an oath that thereafter they will never accept the Roman Church and Jesuit Bishop who assassinated their Bava. That oath was made on Friday, the 3rd Makarom 1653. In accordance with that swearing they wrote a bond as well. As thousands of the faithful held tightly on the rope tied on the cross, the cross was bent and became bent cross. From that day onwards, this declaration (oath) is known as the oath at the bent cross. That cross exists even to this day at Mattancherry.

EXERCISE

1. When did second Syrian migration take place? Who were the holy Fathers who came with them? In which Church is the memory of these fathers is celebrated?
2. When was Nestorian period, and under what circumstances did the Nestorian Bishops arrive in Malankara?
3. Match the following:

a	The first Syrian migration	1498
b	The second Syrian migration	1502
c	Vasco De Gama reached Kerala on a second time	822
d	Synod at Udayamperoor	1499
e	Arrival of Archbishop De Menesis	1599
f	The oath at bent cross	345
		1653
4. Who was appointed as the Archdeacon by Mor Abraham?

5. Name the Archbishop of Goa who made severe effort to bring Roman faith to Kerala?
How did he try to influence the Syrian Christians of Malankara?
6. When was Synod of Udayamperoor held and why?
7. State briefly the incidence that led to the swearing at the Bent Cross?
8. Who is the Bava who is said to have been bound and immersed in the sea?
9. Where does the Bent Cross exist, and what was the oath made at the bent cross?

SONGS OF THE HOLY QURBANA

MOR BALAYIYUDE BOVOOSO

English	Malayalam
1. Lord, full of compassion, renew your Creation on the day of resurrection	1. Karuna Niranjavane! Punarudhanathil Ninnude Srishtiye Nee Puthuthakkedename
2. Grant rest and pardon, to those departed, Slept in Your hope, and await Your coming	2. Ninnil Sharanathal Nidrayilay Ninte Varavinu Katheedum Mrutharil Kaniyename
3. May your servants rest, in the bosom of Abraham, Isaac and Jacob, O Lord!	3. Avarabarahathinteyumishakkudeyum Yakobinnudeyum Madiyil Parkaname
4. May the bodies and souls cry together, Blessed is He who has come and is to come	4. Vannavanum Varuvonum Mruthar Thannuyir Suthanenu Shareerathmakal Padaname

Enyono

English	Malayalam
1. Blessed is the Light, from the Light Jesus Christ who rose From tomb with glory and enlightened creation	1. Mahimayodakkabareenu Purappettee Srishtikale Shobhippichoru Shobhayathameshu Sthuthyanaho
2. Simon and John ran towards the tomb of the Son And they glorified Him and returned with great joy	2. Semaonum Yohnnanum Chennakkabareenkal Sthuthipadi Santhoshathode Poyavar Thirike
3. On this great holy day, the first day of the week The Firstborn rose from the dead and raised earthly ones	3. Azhchayiladyathethayidunnee Shudhadine Adyajanuyir Poondezhunnelpichee Manmayareyum
4. Churches and monasteries rejoice on this day By resurrection Christ put His slayers to shame	4. Konnavare Jeevicheshu Lenjippichathinal Pallikalum Deyarakaluminnananthikkum Kripayam

5. Souls of the departed ones rejoice on this day For the risen Christ sprinkled the dew of mercy (on them).	5. Mruthar Thannathmakkaluminnanandikkum Kripayam Panineeravarmeluyir Poondoreshu Veezhthiyathal
<i>Barekmore.</i>	<i>Barekmore.</i>
<i>Priest: Shubaho Labo Labro Vala Rooho Kadeesho (Glory be to the Father, to the son and to the Holy Spirit)</i>	<i>Priest: Shubaho Labo Labro Vala Rooho Kadeesho</i>
<i>People: Menolam vada mela olam ol meenameen (As it was from the beginning and shall be for ever and ever)</i>	<i>People: Menolam vada mela olam ol meenameen</i>
6. Grant us life, O Redeemer, as You have promised As we confess You and Your blessed resurrection	6. Rekshakane! Ninneyum Ninnudhantheyum Kondadunnadiyarkkuyirekenam Ninnarulpol Kuriyelaison

Enyono

English	Malayalam
1. In great glory – God rose from tomb And He gave life To Adam and his children Angelic hosts praised their Lord and, Guards stood in awe And the earth was enlightened	1. Daivamuyirthu Mahathvathoda Damineyum Than Makkaleyum Jeevippichu Doodaganam Thalpathiye Vazhthi Bhoomi Vilangi Bhramamodu Kavalkarninu
2. On this great day Simon Peter Together with John ¹ Set out in hast to His tomb This day Thomas was delighted Jacob was glad Matthew rejoiced and praised Him	2. Semaon Keeppa Yohannanodu- Monnicheenal A Kabaridamathilekkodi Yakobanandichu Thoma Thriptipettu. Mathai Sthothram Padi

<p>3. The Shepherd went down to Sheol² And delivered His Church from idol worship In glory He rose from tomb like The Mighty One And redeemed her from enemies</p>	<p>3. Pathalam Pookkidayan Vighraha Seva Vidurthi Thannude Sabhaye Rekshichu Jeevichu Mahathvathodeyehunne Ttathine Shakthya Sathrukkalil Ninum Veendu</p>
<p>4. On this day, Lord woke up from the Dead like one who Shakes off the effect of wine³ He slaughtered death and shattered the Door of Sheol Made it a footstool for all (generations)</p>	<p>4. Veenjin Lehariyozhinjavanepol Karthavinal Maranathevittunarvode Mrithiyekkonnu Thakarthappatha- Lathin Vathil Theerthoru Nithrikkalpeadam</p>
<p>5. On this day God resurrected From the dead and The guards terrified with fear 'Christ is risen!' they cried out in Jerusalem Put crucifiers to shame.</p>	<p>5. Daivamuyirthu Marichavarinni Nnezhunnettettam Kavalkkaril Bhramametti Meshiha jeevichennavaroorshlem Pookkarthathinal Kroshichavar Lejjichettam</p>
<i>Barekmore.</i>	<i>Barekmore.</i>
<i>Priest: Shubaho Labo Labro Vala Rooho Kadeesho (Glory be to the Father, to the son and to the Holy Spirit)</i>	<i>Priest: Shubaho Labo Labro Vala Rooho Kadeesho</i>
<i>People: Menolam vada mela olam ol meenameen (As it was from the beginning and shall be for ever and ever)</i>	<i>People: Menolam vada mela olam ol meenameen</i>
<p>6. On this day those departed who Were asleep in Your hope raised their heads⁴, O Lord! They saw Your radiance that gladdened Those Who were sad And they glorified Your grace</p>	<p>6. Nin Varavorthu Marichavar Ghinnara Modi Ppikkum Ninthejassathine Kandinnedivasam Thangalude Thalakaluyarthi Nin Kripaye Sthuthicheyyunnu Kurielaison</p>

1 John 20:3,

2 1 Peter 3:19,

3 Psalms 78:65,

4 Psalms 24:7-10

Enyono

English	Malayalam
1. The Church, the bride of Christ, delights Glorifies the living one Who was slain and rose to life, And who put the guards to shame	1. Meshiha Jeevichezhunnettu Kavalkkar Lejjappettu Than Priyayam Sabha Santhosha Thalathma Priyane Vazhthum
2. Simon Peter and John, His Disciples, on this Sunday Ran to seek what they have heard; “Their Master rose from the dead”	2. Njyar Dine Keeppayoha nnanmarothodippoyi Guru Mrithareennuyirpoondette Nnathukettaranjiduvanayi.
3. Reconcile with us Saviour! On this day of Resurrection Forgive all our offences By Your abundant mercy	3. Rekshakane! Ninnudhana thin Dinamaminadiyaril Preethiyezhunnalavillakka Runyathal Pokkuka Kuttam
4. Churches and monasteries Rejoice on this great day and Sing glory and praise on the Resurrection of the Son	4. Dayarakal Pallikalum Santhosham Kondeenalil Puthran Thannudhanathe Vazhthi Sthothram Padunnu
<i>Barekmore.</i>	<i>Barekmore.</i>
<i>Priest: Shubaho Labo Labro Vala Rooho Kadeesho (Glory be to the Father, to the son and to the Holy Spirit)</i>	<i>Priest: Shubaho Labo Labro Vala Rooho Kadeesho</i>
<i>People: Menolam vada mela olam ol meenameen (As it was from the beginning and shall be for ever and ever)</i>	<i>People: Menolam vada mela olam ol meenameen</i>
5. God went down to Sheol to Raise His image gone corrupt, And to renew and redeem Adam who became decayed	5. Nashtamatham Thannuruvum Veendadamin Jeernashareeram Puthuthakkanay Mruthaloka- Thekkallo Daivamirangi.
<i>Kurielaison</i>	<i>Kurielaison</i>