

MALANKARA JACOBITE SYRIAN SUNDAY SCHOOL ASSOCIATION



TEXT BOOK CLASS – VII

2009



Copy right reserved

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 Baharin who helped us for publishing these text Books in English.

**Puthencruz
17.08.2009**

**Che.Adv.P.Benjamin Paul &
Dr. Jos D. Kaippallil
Convenor**

**Baby Mathara
General Secretary**

Text Book Committee

- 1) H.G. Kuriakose Mor Dioscoros Metropolitan (President, M.J.S.S.A)
- 2) H.G.Geevarghese Mor Policarpose Metropolitan
- 3) H.G. Dr.Geevarghese Mor Coorilose Metropolitan
- 4) Rev.Fr.Jacob Michael (Vice President)
- 5) Rev.Dr.Adai Jacob Cor-Episcopa (Principal, M.S.O.T. Seminary)
- 6) Rev.Prof. Mathai Padath B.Sc (Hons.)
- 7) Rev.Fr.Koshy P.George M.A., B.Th., B.Ed
- 8) Rev.Fr.M.T.Kuriachan M.Th.
- 9) Rev.Fr.Jossy Abraham M.A., B.Ed.
- 10) Chev. K.V.Paulose M.A., B.Ed.
- 11) Chev.Joy P.George
- 12) Mr. P.V.Alias
- 13) Mr.M.K.Lukose B.Sc, B.Ed
- 14) Dr.Jaimon Jacob M.Sc, Ph.D
- 15) Mr.M.J.Markose (Treasurer)
- 16) Mr.Baby Varghese (Secretary)
- 17) Dr.Jose D.Kaippillil M.Sc., Ph.D (Secretary)
- 18) Chev.Adv.Benjamin Paul B.Sc., LL.B, D.B.M.(Secretary)
- 19) Mr.Baby Mathara (General Secretary)

CONTENTS

	PART I	Pages
* God is our Creator	1. Prayer	4
* God is our Father	PART II – OLD TESTAMENT	
* God loves us	2. Moses – Man of Prayer	6
* Bow before God	3. Ruth – Model of submission	8
* Love God	4. Elisha – A worthy model for Master Disciple relationship	9
* Jesus is our Saviour	5. Esra – Nehemia Leadership with sensible dependence on God	11
* Jesus was born for us	6. Esther – Strength of Fasting	13
* Jesus died for us	7. Job _ The tested Faith	15
* Jesus loves us	PART III – NEW TESTAMENT	
* Live with Jesus	8. Sermon on the Mount	18
	9. Nomination and Appointment of Apostles	20
	10. St Peter, The Head of Apostles	21
	11. Transfiguration of Jesus	22
	12. Repenting sinner	23
	13. Rich youth and everlasting life	26
	14. Miraculous Fishing	27
	15. The Authority of St Peter	28
	16. The vision to St Peter	29
	PART IV – TRUE FAITH	
	17. Holy Feasts	31
	18. Worship – A study	35
	PART V – CHURCH HISTORY	
	19. New Life to Malankara Church – Bava Mor Gregorios Abdul Jaleel	40
	20. Period of Administration of Dionysius Senior (Valia Mor Dionysius)	41
	21. Usurpation of British Missionaries in the Malankara Church	42
	22. Mathews Mor Athanasius Metropolitan Palakkunnathu	43
	23. Mor Ephraim (Aprem)	44
	24. Mor Simon (Shemavoon) Desthoono	45
	25. Mor Gregorios Yuhanon Bar Ebraya	46
	PART VI	
	26. Songs of the Holy Qurbana	47
	PART VII	
	27. Syriac	50



TEXT BOOK FOR CLASS
VII
(English)

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

Printed & Published by:
MALANKARA JACOBITE SYRIAN
SUNDAY SCHOOL ASSOCIATION
PUTHENCRUZ - 682 308

Part 1 PRAYER

Lesson 1

Psalms (*Masmoors*) – 91,121

Barekmor, Athyunnathante maravil irikkunnavanum daivathinte nizhalil mahathvappedunnavanumaya manushya!

Barekmore, Nee karthavinodu ente sharanavum ente sanketha sthalavum njan ashrayichirikkunna daivavum neeyakunnu enuu paraka.

Enthennal avan virudhathinte keniyil ninnum vyardha samsarathil ninnum ninne Rekshikkum.

Avan thante thoovalukal kondu ninne rakshikkum. Avante chirakukalude keezhil nee marackappedum. Avante sathyam ninte chutilum ayudhamayirikkum.

Nee rathriyile bhayathil ninnum pakal parackunna astrathil ninnum irutil sancharikkunna vachnathil ninnum uchayil oothunna kattil ninnum bhayappedukayilla

Ninte oru bhgathu ninnum ayirangalum ninte valathubhagathu ninnu pathinayirangalum veezhum.

Avar ninkalekku adukkukayilla. Ennalo nee ninte kannukal kondu thane kanum. Dhusttanmarkkulla prathipakarathe nee kanum.

Enthennal uyarangalilvasasthalamayirikkum ente sharanamaya karthavu neeyakunnu.

Dosham ninnedadukkukayilla. Shiksha ninte koodarathinu sameepikkukayilla.

Enthennal ninte sakala vazhikalilum ninne kakkendunnathinayittu avan thante malaghamarodu ninnekkurichu kalpikkum.

Ninte kalil ninakku idarchayundakathirippanayittu avar thangalude bhujathil ninne vahikkum.

Gorso sarpatheyum hermono sarpatheyum nee chavittum. Simhatheyum perumbambineyum nee met hikkum.

Avar enne anveshichathukondu njan avane reskshichu balappeduthum. Avar ente namam arinjathukondu enne vilikkum.

Njan avanodu utharam parayum. Njerukkathil njan avanodu koodeyirikkum. Avane njan balappeduthkayum bahumaikkukayum cheyyum.

Deerghayussukondu njan avane thripthippeduthum. Ente raksha avane njan kanikkukayum cheyyum.

Njan parvathangalilekku ente kannukale uyarthum. Ente sahayakkaran evide ninnu varum.

Ente sahayam akashatheyum bhumiyeeyum srishticha karthavinte sannidhiyil ninnakunnu.

Avan ninte kal ilakuvan sammathikkukayilla. Ninte kavalkkaran urakkam Thoongunnukayummilla

Enthannal Israyelinte kavalkkaran urakkam Thoongunnumilla, urangunnumilla.

Ninte kavalkkaran karthavakunnu. Karthavu thante valathukaikondu ninakku nizhalidum.

Pakal sooryanenkilum rathri chandranenkilum ninne upavandrikkukayilla.

Karthavu sakala doshangalil ninnum ninne kathukollum. Karthavu ninte Athmavine kethukollum.

Avan ninte gamanatheyum ninte agamanatheyum ithu muthal ennekkum kathukollum.

Daivame sthuthi ninakku yogyamakunnu .Barekmore.

Request (Apeksha)

Halleluah u Halleluah u Hallaeluah, Menolam vada men olam olmmeenammeen.

Mahonnathente maravil irikkunnavanaya karthave! Ninte karunayin chirakukalude nizhalin keezhil njangale marachu, njangalode karuna cheyaname.

Sakalavum kelkkunnavane! Ninte karunayal ninte dasarude apeksha ne kelkkaname.

Mahatvamulla rajavum njangalude rakshakanumaya masheha! Nirappu niranja sandyayum punyam ulla ravum njangalkku ne taraname.

Njangalude kankal ninte adukkalekku ooyartheyerikkunnu .Njangalude kadangalum papangalum pariharichu ihavum paravumaya randu lokangalilum njangalodu karuna cheyyaname

Karthave! ninte karuna njangale marachu ninte kripa njangalude mupil nilkaname.Ninte sleeba dushttanil ninnum avante sainnyangalim ninnum njangale kathukollename

Njangal jeevanodirikkunna nalukalokkeyum ninte valathu kai njangalude mel avasippikkaname

Ninte samathanam njangalude idayil vazumaraakaname.Ninnodapekshikkunna atmakkalkku saranavum rakshayum nee undakkaname.

Ninne prasavicha Mariaminteyum ninte sakala parishuthanmarudeyum prarthanayal Daiyvame njangalude kadangalkku pariharamundakki njangalodu karune cheyyiyaname

Night Prayer

O! Lord who sleepest not, awaken me from the slumber of immersement in sin; for worshipping your wakefulness. O! Immortal, the living one, arouse our death from the slumber of death and deterioration in order to worship you for your mercy. O! The one who is the Father, the Son and the Holy Spirit, make us worthy to adore and praise you with piety along with the ranks of Glorified Heavenly Angels who are glorifying and adoring you on Earth and in Heaven forever and ever. Amen

Urakkamillatha urarvullavanaye Karthave ! Ninte urarvinne sthuthippanayittu papamuzhukallil ninnu njangalude urakkathe Nee unarthaname. Maranamillatha jeevanullavane! Ninte karunaye vanthipanayittu maranavum shayavumakunna nitdrayil ninnu njangalude maranathe nii jeevippikkaname. Pithavum Puthranum parishutha Roohayumayullove! Swargathillum bhoomiyilum nee sthuthikkapettavanum vazthapettavanum aaka kondi ninne sthuthikkunnavaraya swargeeya malakhamarude mahathwamulla vrinthangalodonnichu vishuthiyodu koodi eppozhum ellakalathum ennekkum ninne sthuthichu pukazthuvan njangale yogyarakkaname. Amen

Part II
OLD TESTAMENT
Lesson 2
MOSES
MAN OF PRAYER

Objective: - To learn that everything is possible for those who depend fully on God

Introduction: - You have already learned about the birth of Moses, the circumstances leading to his growth in the palace of Pharaoh and that God called him to Mount Sinai and set him apart. In this lesson you can learn how Moses, who received the directions from God, brought into effect the liberation of Israelites.

Moses is made Courageous

When God called Moses to Mount Sinai for getting Israelites released, he tried to free himself telling many excuses. But He dismissed all the objections raised by him. God gave Aaron, his brother who was eloquent as Moses said that he was not eloquent. God's command was "You shall speak to him and put the words in his mouth; and I will be with your mouth and with his mouth, and will teach you what you shall do. He indeed shall speak for you to the people; he shall serve as a mouth for you, and you shall serve as God for him."(Exodus 4:15,16)

God assured Moses that his word would be acceptable to Aaron and Israelites, as the words of God. God commanded "When you go back to Egypt, see that you perform before Pharaoh all the wonders that I have put in your power."

Moses in the Palace

With firmness and courage; after getting directions from God, Moses together with Aaron went to the palace of Pharaoh and informed him of God's command. God's command was "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)

Arrogance of Pharaoh

Moses went to the Palace and informed Pharaoh of God's command. But the arrogant Pharaoh refused to obey the command of God and spoke in ridicule Pharaoh said, "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 who refused to obey the command of God started persecuting the people of God more rigorously. He increased the rigour of their labour. Those who were appointed to supervise over them also troubled the Israelites severely. The Israelites were alarmed due to the hard labour. They assembled against Moses and Aaron. They said to Moses "he Lord look upon you and judge! You have brought us into bad odour with Pharaoh and his officials, and have put a sword in their hand to kill us"(Exodus 5:21)

Moses in the presence of God

When Moses saw that the hardships of the children of Israel had increased because of their word, he in the company of Aaron went to pray in the presence of God. Thy prayed "O Lord, why have you mistreated this people? Why did you ever send me? Since I first came to Pharaoh to speak in your name, he has mistreated this people, and you have done nothing at all to deliver your people."(Exodus 5:22,23)

To this God told Moses "Now you shall see what I will do to Pharaoh: Indeed, by a mighty hand he will let them go; by a mighty hand he will drive them out of his land."(Exodus 6:1)

God cautioned Moses to wait patiently, until the deliverance of the people, since Pharaoh will not let free the Israelites then and there when asked. He sent them only after experiencing severe punishment from God.

Ten Disasters

The Lord was aware that Pharaoh would release the Israelites only after seeing the wonders from the powerful hand of God. Therefore he persecuted the Egyptians with ten disasters. After the disasters Pharaoh let them go.

The disasters are given below:

1. Water turned into blood
2. Coming up of frogs
3. Increase of lice
4. Swarms of flies
5. Severe murrain (Animal disease)
6. Sores to men and animals
7. Shower of hail stone
8. Increase of locust
9. Pitch darkness for three days
10. Death of the first borns

Read Chapters 7-13 of Exodus and learn more about the disasters.

Israelites released

With the tenth disaster; the death of the first born in every house, Pharaoh released the children of Israel. In that night, they observed the Passover for God. The observance of Passover became a practice for the Israelites in memory of the release of them from the slavery of Pharaoh. (Read chapter 12:1-28 and understand how Passover is observed).

Prayerful life of Moses

Moses went to Pharaoh requesting for the release of Israelites. Thenceforth Pharaoh continued to persecute them more and more. Moses and Aaron approached the king in obedience to God's command and each time they were ridiculed and more and more difficulties were caused to the people. Therefore, people's anger towards them also increased. Then Moses went to the presence of God, wept and submitted his grievance. He prayed for the release of the people quickly. Moses did not lose hope nor doubt the promise of God even though he was ridiculed several times in the presence of Pharaoh. In fact he was coming closer and closer to God.

Moses had to face resistance from enemies as well as own people while leading the people who got released from Egypt (Murrain). On all such occasions, Moses did only pray kneeling before God for solution of the problems. Sometimes even when resistance from people was very strong, Moses only cried before God without saying anything against them. Let us take one instance. The Israelites, who set out from the wilderness of Sin pitched tent in Rephidim. As there was no water for them to drink, they complained Moses and said "Wherefore is this that thou has brought us out of Egypt to kill us and our children and our cattle with thirst?". Then Moses cried to God saying, "What shall I do with this people? They are almost ready to stone me.". God answered to the cry of Moses by giving water (See Exodus 17: 1-7). Like this on many occasions, Moses cried and interceded before God on behalf of the people. The prayerful life and the sense of dependence on God in sufferings is always a model for us. "Never since has there arisen a prophet in Israel like Moses, whom the Lord knew face to face. (Deuteronomy 34:10)

Exercise

1. Whom did God appoint as the liberator of Israel?
2. How was Israelites described by God?

3. What did Pharaoh say when Moses informed him of the Lord's command?
4. Which are the ten disasters
5. Give an example for the prayerful life of Moses?

Lesson 3

RUTH

MODEL OF SUBMISSION

Objective: To understand that God's plan of redemption is universal.

Introduction: Ruth was a non Jewish Moabite woman. The Lord God of Israel abundantly blessed Ruth, who was God fearing, good natured and faithful. She became the wife of Boas, the relative of her late husband and a rich man; because of her ardent faith and submission. By that her name was included in the list of fathers of David and in the Genealogy of Jesus. Ruth taught us that God's love could be gained by faith and honesty.

Naomi and family

Naomi and family lived during the period when judges were the rulers. Her husband was Elimelech an Ephrathian of Bethlehem in Judah. They had two sons: Mahlon and Chilion.

Naomi and family in the land of Moab

When there arose a famine in Bethlehem, Elimelech with his family migrated to the neighbouring Moab and lived there. Moabites were the descendants of Moab, the son of Lot. Before long Elimelech died and sometime later, Mahlon and Chilion married two Moabite women. The name of Mahlon's wife was Ruth and that of Chilion's Orpah.

Naomi returns to the native Land

Not much after their marriage, Mahlon and Chilion died. Naomi who had lost her husband and children was depressed. When it was so, Naomi heard that her native land was free from the famine and so she decided to go back to her own people.

Ruth accepts the true God

Naomi, who decided to return to the native land called her daughters-in-law and told them to return to their homes. Accordingly, Orpah returned. Ruth was not prepared to do so. When Naomi insisted, Ruth said, "But Ruth said, 'Do not press me to leave you or to turn back from following you Where you go, I will go; where you lodge, I will lodge; your people shall be my people, and your God my God. Where you die, I will die—there will I be buried. May the Lord do thus and so to me, and more as well, if even death parts me from you!' (Ruth 1:16,17). Pleased with the firm decision of Ruth and her faith in God, Naomi allowed Ruth to go with her to Bethlehem and live with her.

The greatness of Ruth

Ruth, who came to Bethlehem and lived with Naomi, started to go for work, with the permission of her mother-in-law. When they reached Bethlehem, it was the harvest time of barley and in continuation came the harvest season of wheat. At the time of barley harvest she went out for gathering the corns that the workers had left in the field. Luckily the field that she reached was the one owned by Boas, a kinsman of Elimelech and a richman. Boas felt sympathy for her. Ruth enquired to Boas, the reason for showing so much sympathy to a foreigner like her. We can understand the greatness of Ruth, from the reply that he gave for this. Boas said as follows: "All that you have done for your mother-in-law since the death of your husband has been fully told me, and how you left your father and mother and your native land and came to a people that you did not know before. 12 May the Lord reward you for your deeds, and may you have a full reward from the Lord" (Ruth 2:11,12). That she came under the feathers of true God after leaving her own people and own Gods is the greatness of Ruth

God's grace to Ruth

Boas, who was pleased with the good nature and firm faith of Ruth, became her redeemer, legally and married her. God blessed Ruth. She gave birth to a son. He was named Obed. Obed is the father of Issai, the father of David. Thus Ruth secured a place in the genealogy of David as well.

Ruth, the worthy daughter-in-law

All those who heard about Ruth hailed her faith and good nature; Boas, her husband was very much pleased with her. Naomi, her mother-in-law also had deep affection and consideration for the daughter-in-law. Ruth was very particular in doing according to the words and liking of the mother-in-law and serving her. Noting the care and affection that Naomi had for Ruth, even the women in the neighbourhood praised Naomi. She brought up Ruth's son as her own son. Noting the respect and love between the mother-in-law and daughter-in-law, the women in the neighbourhood said, "He shall be to you a restorer of life and a nourisher of your old age; for your daughter-in-law who loves you, who is more to you than seven sons, has borne him" (Ruth 4:15). The neighbours had testified that Ruth, the daughter-in-law is worthier than seven sons. Ruth will always be a worthy model for the excellent relation between mother-in-law and daughter-in-law. As God redeemed and saved Ruth, a heathen woman who believed in true God, through Boas, the redeemer, God will redeem and save through Jesus Christ all those who believe in God.

Exercise: -

1. Who was Elimelech?
2. Names of Naomi's sons?
3. Whose wife was Ruth?
4. To which land did Ruth belong?
5. What was the name of Ruth's son?
6. What is the relation between Ruth's son and David?
7. Who was the redeemer of Ruth?
8. What was the reply of Ruth when she was asked to go back to her own home?
9. What was the reason for the greatness of Ruth?
10. Write a paragraph about Ruth, a worthy daughter-in-law?

Lesson 4

ELISHA

A WORTHY MODEL FOR MASTER DISCIPLE RELATIONSHIP

Objective:-To learn that devotion to the teacher/master is the suitable way to get God's blessings.

Introduction:-You have studied in the lower classes the historic events about the division of the Israel kingdom into two kingdoms as Israel and Judea after the death of King Solomon. The prophets Elijah-Elisha lived during the period when King Ahab was ruling over the kingdom of Israel. In the books King 1 and 2 details about them are given.

King Ahab

King Ahab is the son of Omri, who was the King of Israel. Ahab sinned against God, more than anyone (else); before him. He married Isabel, the daughter of Eth-Baal, the heathen king of Sidon. Ahab built a temple for Baal, in Samaria; built an altar and worshipped. Besides that he built an image of Asherah and led the people to idol worship. Therefore God's anger fell on him.

Prophet Elijah comes

The action of Ahab and Isabel were displeased to God. God therefore decided to punish them. Elijah the prophet from Thishbe in Giliad told Ahab "As the Lord the God of Israel lives, before whom I stand, there shall be neither dew nor rain these years, except by my word." (1 King 17:1). After that Elijah lived in hiding.

The Sacrifice on Carmel.

Three years passed since Elijah made the prophecy (1 King 18:1). As commanded by God Elijah presented himself to Ahab. After much exchange of words Elijah and Ahab agreed that sacrifice be performed on Mount Carmel in order to prove who the true God is. Elijah allowed to call four hundred and fifty persons who were prophets of Baal and also along with them four hundred persons who were the prophets of Asherah and perform sacrifice at first, on condition that "the god who answers by fire is indeed God" (1 King 18:24).

The joint prayers of eight hundred and fifty prophets of Baal and Asherah, even after shedding their blood had no effect. After that Elijah alone sacrificed a young bull and prayed "O Lord, God of Abraham, Isaac, and Israel, let it be known this day that you are God in Israel, that I am your servant, and that I have done all these things at your bidding. Answer me, O Lord, answer me, so that this people may know that you, O Lord, are God, and that you have turned their hearts back people will know that You the Lord are God and that you are bringing them back to yourself." Then the Lord sent fire and burned the sacrifice the altar and all. All the people who saw this believed that the Lord himself is the true God. (1 Kings 18: 20-40)

After that on the orders of Elijah all the eight hundred and fifty fake prophets were taken near the Kishon canal and were killed. Then it rained all over the land.

Elisha is anointed as prophet.

Elijah, in obedience to the command of the Lord anointed Elisha, the son of Saphat as prophet, as his successor (1 King 19:19). Since then Elisha closely followed his master without leaving him even for a moment carrying out all his commands

Elijah ascends to heaven.

The Lord decided to take Elijah to heaven. When it was so, Elijah told Elisha, at Gilgal "Stay here; for the Lord has sent me as far as Bethel." (II Kings 2:1)

Elisha's devotion to the master

When Elisha was asked to leave the master, he did not agree and insisted on going with him, where ever he went. Elisha told Elijah "As the Lord lives, and as you yourself live, I will not leave you." (2 Kings 2:2)

Both of them together went to Bethel. When they reached there Elijah told Elisha "Elisha, stay here; for the Lord has sent me to Jericho." Elisha's reply was "As the Lord lives, and as you yourself live, I will not leave you." (2 Kings 2:4). Then they went to Jericho. When they reached Jericho, Elijah told Elisha "Stay here; for the Lord has sent me to the Jordan." To this Elisha said 'As the Lord lives, and as you yourself live, I will not leave you. (2 King 2:6-8) Seeing that his disciple is not leaving him Elijah asked Elisha at Jordan, "Tell me what I may do for you, before I am taken from you." To this Elisha replied "Please let me inherit a double

share of your spirit (2Kings 2:9).The reply of Elijah to this request was “You have asked a hard thing; yet, if you see me as I am being taken from you, it will be granted you; if not, it will not.”(2Kings 2:10).While they were talking and walking a Chariot of fire and horses of fire appeared and separated them from each other and Elijah went upto heaven in a whirlwind.

According to the word of his master Elisha had the luck to see his master being separated from him.Devotion to the master and affection were the reason for this.

When Elisha saw Elijah climbing upto heaven he cried “Father, father! The chariots of Israel and its horsemen!”Elisha did not see Elijah after that.(2Kings 2:12)

When Elijah disappeared from his sight Elisha returned to Jordan, carrying the mantle that fell on him from Elijah.On the way back he had to cross Jordan.Elijah recollected that on the way to this place, Elijah had struck the water and the water moved apart and dry land was seen and that he crossed through it.Elisha took the mantle that fell from Elijah and struck the water of Jordan with faith saying “Where is the Lord, the God of Elijah?”.The water moved apart.Elisha crossed to other shore.

When the prophet reached Jericho,crossing Jordan the disciples of the prophet greeted him saying “The spirit of Elija doth rest on Elisha.”Afterwards Elisha preached in Israel with twice the share of Elija and brought back the people to the true God. The cause of all goodness and progress of Elisha was his devotion to his master.

Exercise:-

- 1.In whose time was Prophet Elija living?
- 2.What is the name of the wife of King Ahab ?
- 3.Who did anoint prophet Elisha?
- 4.From which place did Elija ascend to heaven ?
- 5.Which are the actions displeasing to God that Ahab did?
- 6.What did Prophet Elija tell Ahab because of his evil doings ?
- 7.What did Elisha tell when Elijah asked to leave him?
- 8.What was the blessing that Elija gave Elisha ?

Lesson 5

ESRA-NEHEMIAH

LEADERSHIP WITH SENSIBLE DEPENDENCE ON GOD

Objective: Learn that purification of heart is necessary for God to live in us and that each one should work according to his ability for the growth of the church.

Introduction: After ten years of captivity in Babel (Babylon), Cyrus, the Persian king granted freedom to the Jews. According to a vision that he had, Cyrus ordered Jews of Babylon to go back to Jerusalem to build a temple for the Lord. To those Jews who are not interested in going back he commanded that they should donate things such as gold, silver, cattle etc for building God’s temple. Accordingly the first batch set out for Jerusalem in B.C. 534. In that group there were priests, musicians and male and female servants. Serubabel

was the leader of that group. They started building the temple in Jerusalem. During that period of king Darius, the successor of Cyrus, building the temple was completed and it was dedicated to the lord.

Arrival Of Esra

Esra played a worth while and genuine role in making morally strong the Jews who settled once again in Jerusalem after the captivity. He was a favourite of king Artaxerxes; who assumed charge after Darius. Esra was a scholar in the laws of Moses. The king authorized Esra to look after the affairs of India and Jerusalem. As requested by him the king gave the Jews the required money for the expenses in the temple and the remaining vessels for the offerings in the temple were returned. The priest and the Levite Assistants in the temple were given exemptions from taxes. Wheat, oil, wine, gold, silver etc were supplied free of cost from the royal treasury as requested by Esra. The Jews arrived in Jerusalem in B.C. 457.

Supplication of Esra

The king deputed Esra as the administrator for India and Jerusalem. But Esra submitted more to God's authority than to the king. Esra and allies, prayed with fasting for three days, as he was aware that he could do anything only after receiving God's blessing. Esra condemned the Jews for their evil doings and made them promise that they would live observing the laws of God. Esra was the administrator of Jerusalem for 13 years and guided the Jews in good ways.

Nehemiah

Nehemiah, a Jewish chieftain was also an assistant of the king Artaxerxes. Even though the Jews who came from the second captivity built God's temple in Jerusalem the walls, there of were not built. Realizing the condition of the city of Jerusalem and the difficulties of the Jews, Nehemiah requested the king for a solution and sought permission to go to the people of Jerusalem. The king accepted the request and deputed him to Jerusalem, granting the required assistants. Nehemiah reached Jerusalem in B.C. 455.

Stars construction of walls

Nehemiah reached Jerusalem secretly and went around, saw and observed the city and was convinced of the necessity of constructing the wall and making the city of Jerusalem safe. He told the chiefs and the elders " Then I said to them, 'You see the trouble we are in, how Jerusalem lies in ruins with its gates burnt. Come, let us rebuild the wall of Jerusalem, so that we may no longer suffer disgrace (Nehemiah 2:17). They agreed and started building.

Enemise rice up

When they came to know that the construction of the wall of Jerusalem was being done quickly the enemies gathered together. Sanballah of Horon and his Tobiah of Ammon and Gosem of Arabia, joined them and made company with Asthodians and attempted to block the work. They discussed this and decided that "And our enemies said, 'They will not know or see anything before we come upon them and kill them and stop the work'" (Nehemiah 4:11)

Nehemiah Encouraged

Nehemiah encouraged the Jews who were afraid of the enemies telling them "After I looked these things over, I stood up and said to the nobles and the officials and the rest of the people, 'Do not be afraid of them. Remember the Lord, who is great and awesome, and fight for your kin, your sons, your daughters, your wives, and your homes.'"(Nehemiah 4:14)

Relying on the Lord, people therefore, worked with one hand and holding arms in the other. They bound a sword in the waist while at work. They were armed even when they were taking bath (Nehemiah 4:17,18,23)

Sends Complaint against Nehemiah

Seeing that the city wall was being built without any hindrance; under the leadership of Nehemiah; the enemies sent complaint against him. But as the proclamation of King Cyrus giving Jerusalem to Jews and allowing them to build God's temple, came to the notice of the Kings, royal order came in favour of Nehemiah and the enemies were ashamed.

After that the Jewish people celebrated a big feast for God. Esra, again read to them the law of God and convinced them that it was because they did not obey the laws, that calamities came to them. The people swore that they would live obeying the laws in future.

Exercise:-

1. Who declared liberation for Jews from the captivity in Babylon?
2. Who was the leader of the first group which returned to Jerusalem ?
3. During which King's period was the temple renovated ?
4. Who was the King who deputed Esra to Jerusalem ?
5. Who took the leadership for building the wall of Jerusalem ?
6. Write a paragraph on building the wall under the leadership of Nehemiah ?

Lesson 6 ESTHER

STRENGTH OF FASTING

Objective:- To learn that God will remove any adversity by prayer and fasting.

Introduction:- Nebuchadnezzar, the king of Babylon captured the city of Jerusalem in B.C.606. He also plundered and destroyed God's temple and the city, killed many people and the remaining were taken to Babylon as slaves. The Israelites lived as captives in Babylon for about 70 years. After that Persian reign was established and Cyrus the Persian king proclaimed freedom to the Jews. Most of the Jews returned to Jerusalem when they got freedom; barring a few who stayed back in Babylon itself. Esther was one among those who remained in Babylon. The parents of Esther died in her childhood itself. She was brought up by Mordecai, the son of her father's brother.

Queen Vashti is Removed

In the 3rd year of the reign of Ahasuerus, the Persian king, he hosted a feast for all his lords and servants. The king who forgot himself due to intoxication wanted to exhibit before all, the beauty of his pretty wife, Vashti. He asked her to come to the feast in royal dress fully decorated. But the queen refused the command of the king. The king became furious at this and removed Vashti from her position and punished her.

Esther becomes Queen

After removing queen Vashti from her position, action was initiated, with the permission of the king, to find out a virgin to the position of queen. The servants traveled to all places of the kingdom consisting of 127 provinces and brought many beautiful virgins to the palace. They were kept under the protection of Hegai, the keeper of the inner house (Harem). When it was time for showing themselves to the king each virgin went to his presence. From among them the king liked Esther the most and she was made queen in the place of Vashti.

Mordecai saves the life of the King

Mordecai was very much pleased because Esther, his foster daughter became queen. As directed by Mordecai she did not disclose her caste and race.. Mordecai, accepted the duty of steward of king's inner

house. During this time Mordecai learned that eunuchs who were the door keepers of the king had secretly planned to assassinate the king. He told this to queen Esther and it was found true on investigation and the eunuchs were executed. The King wrote this fact down in the diary. Thus the king escaped from assassination through Mordecai.

Hostility of Haman

Haman, the son of Hammedatha of Agagya was a very clever employee. The king was impressed by his ability and developed a liking towards him, and appointed him as the Prime Minister. Haman became very proud in this and wanted that all except the king should kneel down before him, in respect. As they were afraid of Haman, all people, except Mordecai kneeled accordingly. Mordecai said that he could kneel down and worship only God. Haman was angry at this and developed hostility towards Mordecai. He prepared a gallow for hanging him.

Haman's hostility increases

The King decided to honour Mordecai for saving his life. The King asked Haman "What shall be done unto the man, whom the King delighteth to honour?" Hoping that the King is thinking of him he told in detail the procedure of honouring (Read Esther 6:6-11). The king commanded Haman to do everything as told by him to honor Mordecai. The hostility of Haman also increased because of that.

Fasting of Queen Esther

The hatred that Haman had for Mordecai, was spread to all the Jews as well. He planned to destroy the Jews in full, including Mordecai. He made the King misunderstand that the Jewish class as a whole was against the King and an order was obtained from him to annihilate the Jews and published it. Mordecai and all the Jewish people felt sad when they knew about this. Mordecai told Queen Esther to save them from this danger. Esther said that there is a law that none should go to the presence of the King without permission to show face, and if anyone appears before the King if he does not hold out the scepter, that person will at once be put to death. In answer to this Mordecai said "Do not think that in the king's palace you will escape any more than all the other Jews. For if you keep silence at such a time as this, relief and deliverance will rise for the Jews from another quarter, but you and your father's family will perish. Who knows?" When she heard the reply of Mordecai, queen Esther decided to go to the presence of the king for saving her people and that she is not afraid to forsake her life for that. She declared fasting for three days for the blessing of God, as she was aware that if only there is God's blessing, the King will accept her for a decision in favour of the Jewish people. She also told Mordecai that all the Jews of royalty of Susa should assemble together and pray for her. So the Jews, queen Esther and her maid servants prayed, fasting for three days. After completion, Esther went to the royal presence without invitation. The King was pleased and held the scepter towards her. Thus her life was saved. The King gave assurance that any of her desires will be fulfilled.

Esther holds Banquet

Esther who got favour in the King's court arranged banquets for the King two times. Haman was also invited to the banquet. At the second banquet the queen requested that her people should be saved. The queen told the King that it is Haman who has devised the plan to destroy her people. On hearing this Haman was shocked. The King felt furious; left the banquet and moved to the palace garden.

Haman hanged on the Gallows

Fearing that evil thing will befall on him, Haman stayed back, in order to pray to the queen for his life. When the King came back to the banquet house he saw him lying on the bed on which the queen was sitting. Furious at this the King said "will he force the queen also before me in the house." Immediately after the king said these words, they covered and tied Haman's face. Then one of the servants said that the gallows

made for hanging Mordecai is standing in the house of Haman. the King commanded to hang Haman on that itself and they did so.

Jews are safe

As prayed by queen Esther, the king ordered the execution of Haman, his sons and his allies . Thus the Jews all over the kingdom were saved. The king honoured Mordecai and made him the Prime Minister in place of Haman.

Feast of Pureem

On the 13th day of the month of adar, the 12th month, the Jews gained victory by taking revenge on their enemies. They did the same on the 14th day also and took rest on the 15th day. Pureem feast is being celebrated by the Jews on the 13th and 15th day of adar month; that is in the months of February- March. Pureem feast is being celebrated to commemorate their escape from the hands of enemies; and melancholy becoming rejoicing and the lamentations becoming feasts. Jews celebrate the salvation that Lord gave them; by conductiong feasts; sending gifts to the dear ones and doing charity works.

Exercise: -

1. Who is the king of Babylon who captured and looted Jerusalem?
2. Who is the Persian king who proclaimed liberation to Israelites?
3. As whose queen, was Esther installed?
4. Who did obtain orders cunningly from the king to destroy Jews?

Lesson 7

JOB

THE TESTED FAITH

Objective: - Learn that God protects those who have deep faith in Him; from all distresses

Introduction: The book of Job discusses in detail why misfortunes come to righteous people. Jews believed that sufferings happen to them because of the large number of sins that had been committed by them. But Job was an upright, God fearing man and one who eschewed violence.(Job 1:1). A search is made in this book regarding the reason for the sufferings that come to such people. But a perfect answer is not available. Through this book, we get the message that man is unable to understand all the plans of God and that there is a definite reason behind all the divine plans. This book teaches us that God does not tempt anyone without reason and that He will bless the man who accepts the will of God and submits.

Job is tested

Job was from the land of Uz on the southern part of Palestine. He was not a Jew. Satan felt jealous of the chaste life and prosperity of Job and prepares to ruin him. As Job had firm faith in God, Satan is unable to touch him. Satan ,therefore argues with God that because of his faith in God, Job was given wealth and that is why satan is unable to do anything to him. God does not admit this. The true faithful is one who believes in God firmly, both in richness and poverty alike. In order to confirm this, God permitted satan to tempt Job.

The animal wealth was stolen. Attackers killed his servants, his house collapsed in storm and the sons and daughters were killed.

Job's declaration of faith

Despite all these calamities, Job was undeterred. He stood up, tore his clothes, shaved off his head, fell prostrate, and praying he said "Naked I came from my mother's womb, and naked shall I return there; the Lord gave, and the Lord has taken away; blessed be the name of the Lord." (Job 20:21). In any of these, job did not sin.

Satan could not make Job, deviate from the faith in God, despite the children's death and the loss of possessions. Satan attempted to keep him away from God by causing serious illness to him. He tempted Job with sore boils from sole of his feet to the crown. But he sat in the ashes and only scratched with a broken piece of pot. He did not say anything condemning God.

Job advises his wife

Job's wife could not withstand the sufferings; her husband who was a righteous man and a devotee of God, had to suffer. He lost wealth, his children and now was lying in ashes with foul smelling sores. In spite of all these, seeing his faith in God, she was terrified. She hated him and hated God. She told Job "Do you still persist in your integrity? Curse God, and die." But he said to her, "You speak as any foolish woman would speak. Shall we receive the good at the hand of God, and not receive the bad?" In all this Job did not sin with his lips." (Job 2:9-10). In any of these Job neither did any sin nor did say anything against God. Job therefore advised his wife, that we should praise the Lord, when good as well as bad events occur.

As Satan could do nothing more on a devotee to drive him away from God, he left Job and moved away from him.

Advice of friends

When they heard about the disaster happened that overlook Job, his friends Eliphaz, Teman, Bildad came to console him. They advised that the cause of his sufferings is his sins and that therefore, he should seek God's blessings.

Justification for Job

The advice of his friends was not acceptable to Job. He blamed and mocked them. Job said "No doubt you are the people, and wisdom will die with you. But I have understanding as well as you; I am not inferior to you. Who does not know such things as these? I am a laughing-stock to my friends; I, who called upon God and he answered me, a just and blameless man, I am a laughing-stock." (Job. 12:2-4). I have indeed prepared my case; I know that I shall be vindicated. Who is there that will contend with me? For then I would be silent and die." (Job 13:18,19). Job had been justifying his actions in this manner.

Friend Elihu arrives

The three friends of Job, had no answer to his valid arrangements. Then rises up a friend Elihu and brings up sense of sin in Job. Elihu said "But in this you are not right. I will answer you: God is greater than any mortal. Why do you contend against him, saying, "He will answer none of my words"?" (Job 33:12,13). Elihu, therefore advises Job to keep silent and consider the wondrous works of God. (Job 37:14).

God speaks to Job

God makes Job aware that, in the world, there are several matters which Job is not aware of and that God knows everything. Job on hearing these, words becomes convinced of his ignorance and deficiencies and the sin of his self justification.

Transformation of sufferings for the good

Job became aware of the sin of self justification because he had to face the sufferings/hardships. He

stood firm in his faith; even when hardships occurred, he stood firm in faith without denying God. Therefore, God spoke to him and convinced him of his mistake. When he was convinced, Job admitted his mistake and prayed for his friends. God removed his hardships and blessed him more than ever. His wealth was doubled, he was cured of his disease and got back his dead children. Thus Job who was happy saw children and grandchildren for four generations and lived for 140 years .

Exercise:-

1. To which land did Job belong ?
2. Who is the friend that rebuked Job ?
3. What were the temptations to which Job was subjected ?
4. What was the declaration of faith made by Job ?
5. What was the advice given by Job to his wife ?
6. What was the sin of Job ?
7. What is the message that we get from the book of Job ?

Part III
NEW TESTAMENT
Lesson 8
SERMON ON THE MOUNT

St Mathew chapters 5,6,7

Objective: To make the children understand the Christian vision and Christian mission.

When Jesus saw the crowd following him he went up a hill. Sitting there he taught them the gist of the laws a Christian should follow in his life. This is called the sermon on the mount by Jesus Christ. As the fulfillment of laws given through Moses on Mount Sinai, Jesus gives new commandments on another mountain. He gives certain commandments in the sermon on mount, different from the Sinai declaration and points to the inner experience and mental condition that inspired the actions of man. For instance, when Old Testament instructs “You shall not murder”, Jesus, while recognising it, draws attention to the tendency of mind persuing that evil action. For instance Jesus says “But I say to you that if you are angry with a brother or sister, you will be liable to judgement; and if you insult a brother or sister, you will be liable to the council; and if you say, “You fool”, you will be liable to the hell of fire (Chapter 5:22). In the sermon on the mount, we realise that more than the observance of commandments, we are taken into the atmosphere of creative affection and change. Sermon on the mount is the continuation of the preaching on the kingdom of God as seen in St Mathew 4:17,23.

Sermon on the Mount can be divided into five parts

1. Who are the blessed ones (5:12)
2. The status of disciples (5:13-16)
3. New interpretation to the Old Testament commandments(5:17-48)
4. New objective for the Old observances.(6:1-18)
5. Matters to be taken care of in the way to Holiness (6:19,7:29)

1. Who are the blessed ones

Jesus gave eight qualifications for being blessed. He calls those who are poor in spirit, who mourn, who are meek, those who hunger and thirst for righteousness, who are merciful, who are pure in heart, who are peace makers, those who are persecuted for righteousness’ sake, as beaified..The promise for all of them is great happiness from God.

2. The status of disciples

The position of the disciples in the world is compared to salt and lamp. Salt makes food tasty . It is also used for preserving food without decay. Likewise, those following Christ should lead a model life and should help in maintaining moral values in the society. The function of the lamp is to give light. The disciples of Christ, should be the ones who received light from Christ being the true light and should spread the light so received; in the society.

3. New interpretation to the Old Testament commandments

The Jews were criticising that Christ and the disciples were ignoring the teachings of Moses and Prophets. But Jesus disclosed the correct sense contained in the advice of prophets and the books of law and brought about their fulfillment through him. Jesus taught that the morals of a faithful Christian should exceed/

surpass the morals of the leaders of the Jews and that only then they can enter the Kingdom of God. In order to clarify this, he has chosen six laws in the Old Testament: such as you shall not kill, shall not commit adultery, divorce, shall not swear in the name of God, shall not take revenge, should love the neighbour, and has given new interpretation to them.

4. New objective for the Old observances

Jews had been considering the following three acts as acts for nourishing devotion:

Alms giving, prayer and fasting. Jesus taught that the observances are not for getting praises from the people, but for praising God.

5. Matters to be taken care of in the way to Holiness

Jesus specifies the matters to be taken care of on the path to the kingdom of God. These are:

a) The real treasure (6:19-21)

The treasures stored up selfishly for oneself only will be lost. That which is given as charity will be converted as treasure in heaven. The treasure in heaven is more precious than the treasure on earth.

b) Faith and dependence on God (6:22-34)

To love God and riches at the same time is not possible. The reliance on riches cause anxiety and full faith in God will remove the same. “ Strive first for the kingdom of God and his righteousness, and all these things will be given to you as well6:33)

c) About judging (7:1-5)

Do not find fault with others and judge; forgetting your own mistakes.

d) About prayer (7:7-11)

God will answer our prayer by our three continuous action namely ask, seek and knock.

e) The mode of action (7:12)

“In everything do to others as you would have them do to you; for this is the law and the prophets.”.

f) Two ways (7:13-14)

One to destruction and other to life. The way to life will be narrow and hard.

g) Two kinds of prophets (7:15-20)

There will be true teachers and false prophets. Identify the false prophets (heretics) and be careful of them.

h) Word and deed (7:21-23)

Our words and deeds should match. The one who enters the kingdom in heaven is he who acts according to the will of God.

i) Fool and the wise (7:24-27)

One who hears the words of Christ and lives accordingly is the wise and he who disobey Him is the foolish one. The life of the wise man will overcome all adversities.

The people who listened to the words, of Jesus were amazed because it was not like the teachings of the teachers of law and Pharisees. Instead He taught like a person of authority.

Verse for memorising

“The law of the Lord is perfect,reviving the soul; the decrees of the Lord are sure, making wise the simple”. Palms 19:7

Exercise

1. How does the sermon on the Mount differ from the commandments of the Old Testament ?
2. Who all are the blessed ?
3. According to the teachings of Jesus, what is the position of the disciples in the matter of their relation to the world ?
4. Which all are the laws to which Jesus gave new meanings ?
5. What are the matters which the Jews considered necessary for nourishing devotion ?
6. Which are the matters that a Christian should take care on their way to purity?
7. On hearing the Sermon on the mount the people were amazed .Why ?

Lesson 9

NOMINATION AND APPOINTMENT OF THE APOSTLES

St Mathew 10:1-42, St Mark 3:14-19, St Luke 6:12-16

Objective: - Children to learn, the nomination of Apostles, powers and instruction given to them by Jesus.

Jesus selected 12 persons for his gospel works and called them *Sleeha*(Apostles). In the three gospels, except that of St John; the nomination of Apostles and the directions given to them are recorded. It was from among several of his disciples, Jesus nominated 12 persons as apostles. The word *sleeha* means “The one deputed’ . In the night before the day of nomination of the apostles, he went up the hill and prayed to the father until it was dawn. In the morning he called his disciples and from among them, nominated 12 persons. They were named apostles. Their names are recorded in three gospels. Even though there is some variation in the serial order, the name of Peter is given as first one, on all occasions. In the gospels of St Mathew and St Mark, the name of Thaddeus is shown as Jude and in St Luke as Labi. After the nominations, Jesus conferred on them some authority and gave directions. St Mark has testified that they were deputed in gospel work; in batches two each.

The authorization given by Jesus to the apostles

1. To drive out evil spirits
2. To heal the sick
3. To bring back to life, the dead

The directions given to the apostles

1. Do not go in the way of gentiles, do not enter the city of Samaritans, go rather to the lost sheep of the house of Israel. At that time, the activities were limited only to the people of Israel. But after the resurrection of Jesus, he exhorted them to go to all the races.
2. Preach that the kingdom of god is at hand
3. Work without remuneration “freely you have received, freely give”.

4. Only very simple and minimum preparation will be enough.
5. Into whatever city or town ye shall enter, enquire who is worthy and there abide till go thence and do service in that place. Whosoever shall not receive you, when you depart out of that house or city, shake off the dust of your feet. (After a journey in the land of gentiles; a Jew before entering his land used to shake off the dust stuck on his feet. They did so as a mark that they had no relation with them)
6. Should have wisdom and innocence for living in the midst of hardhearted Jews.
7. Holy spirit will provide strength for facing any kind of trouble. Jesus tells here three times the consoling words "Fear not" (verses 24-33)

Verse for memorising : "Do your best to present yourself to God as one approved by him, a worker who has no need to be ashamed, rightly explaining the word of truth". (2 Timothy 2: 15)

Exercise

1. What is the meaning of the word Apostle?
2. What did Jesus do before nominating the apostles?
3. Who is the apostle called Labi?
4. What are the authorizations that Jesus gave the disciples?
5. The gospel in which it is recorded that the disciples were sent two each?
6. What are the directions that Jesus gave the disciples?

Project: Write the names of apostles in serial order as recorded in the three gospels, in one page, in three columns. Find out the variations in the names and the serial orders in the three gospels.

Lesson 10

ST PETER – THE HEAD OF APOSTLES

St Mathew 16;13-20, St Mark 8:27-30, St Luke 9;18-21

Objective:- Children to learn, what all are the special authorizations Peter had and how they were received.

One day, at Caesarea Philippi, Jesus asked His disciples; "Who do people say that the Son of Man is"? Caesarea Philippi is a city in the southern valley of Mount Hermon. At present, the place is known as Banyas .

To His question, the disciples replied that in the opinions of the people, He is John the Baptist; Jeremiah, Elijah or one of the Prophets. It was subsequent to the death of John the Baptist that Jesus performed His activities more forcefully. That was why people said that Jesus was the resurrected John the Baptist. Similarly, there was a belief among Jews that Jeremiah would appear before the coming of Messiah. Jews also might have recollected the Prophecy of Malachi, that prior to the Lord's day, Elijah would appear; that was why they said Jeremiah, Elijah etc. But in fact they could not realise, who Jesus was. In continuation, Jesus asked the disciples "But who do you say that I am"? Then Simon Kepho(Peter) said "You are the Messiah, the Son of the living God.". To this Jesus said in reply, "Blessed are you, Simon son of Jonah! For flesh and blood has not revealed this to you, but my Father in heaven. And I tell you, you are Peter, and on this rock I will build my church, and the gates of Hades will not prevail against it. I will give you the keys of the

kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven”.

The belief of Peter about Jesus was revealed to Peter by God. That is why Jesus said “Blessed are you, Simon . It was not flesh and blood; in other words it was not on the basis of human experience, but on the other hand; by the firm belief, on the Holy revelation; that Peter visualises it. Peter told the truth about Christ, which was revealed by God himself and not with the knowledge that can be acquired by human intelligence. On this declaration of firm faith, Jesus gives two promises to Simon:

1. You are Kepho, and upon this rock I will build my Church..In Syriac,the word Kepho means ‘Rock’. Its greek equivalent is Peter. We should understand from this; that the Church belongs to the Lord. It is on this rock of firm faith testified by Simon the Lord has built his Church. No force of this world nor persecutions can defeat or destroy this Church. Let each one of us be proud of being a member of this Church.
2. The keys of the kingdom of heaven are entrusted to Peter. The keys signify the authority. Lord has given to Peter; the authorization to bind and loosen; meaning the authority to exonerate from sin. Later; after his resurrection Jesus also gives Peter the authority to govern the Church. Realising the importance of the above said, the Holy fathers have arranged reading of this portion (St Mark 8:27-33)on *kodoos etho* Sunday for the gospel reading.

Verse for memorising :“Fight the good fight of the faith; take hold of the eternal life, to which you were called” (1 Timothy 6:12)

Exercise

- 1) At which place did Peter’s declaration of faith about Jesus take place?
- 2) What were the opinions of the people about the identity of Jesus?
- 3) What is the reason for the Lord to say, “Blessed are you, Simon ”?
- 4) What are the promises that Jesus gave Simon?
- 5) Which is the gospel portion for reading on *kodoos etho* Sunday?

Lesson 11

TRANSFIGURATION OF JESUS

St Mathew 17:1-8, St Mark 9:2-9, St Luke 9:28-36

Objective: Children to understand how God, the father revealed the Godliness of Jesus to the disciples in order to confirm them in faith.

On several occasions the Lord used to pray sitting by himself. Some times He also took with Him the disciples whom He loved the most. One day Jesus took with Him Peter, James and John and went up a high mountain. Even though the gosseller has not recorded the name of the mountain, it is traditionally believed that it was Mt Tabore.

While Jesus was praying, the expression of His face changed. His face did shine as sun and His clothes were dazzling white as snow. The disciples saw that Moses and Elija were talking to Jesus. They were talking about the death of Jesus. Then Peter told Jesus “Lord, it is good for us to be here; if you wish, I will make three dwellings here, one for you, one for Moses, and one for Elijah.” While they were talking; a cloud overshadowed them and a voice was heard saying “This is my Son, the Beloved; with him I am well pleased;

listen to him!” Hearing this voice, the disciples fell prostrate. Jesus touched them and said “Get up and do not be afraid” They rose up and lifted their eyes and looked. They saw none other than Jesus. He commanded the disciples “Tell no one about the vision until after the Son of Man has been raised from the dead” St Peter in his epistle has mentioned about this event as follows “We ourselves heard this voice come from heaven, while we were with him on the holy mountain.”. (II Peter 1:18)

Let us look into the details of this event.

1. St Mathew and St Mark have recorded that Jesus, went up to the mountain, with three disciples; “after six days”. This has very much similarity to the appearance of God to Moses on Mt Sinai (Exodus 24:12-18)
2. The presence of Moses and Elijah: Jesus did not introduce to the disciples that they were Moses and Elija But this is another revelation to Peter. We can understand some very important truths from this.
 - a. The holy men who had left this world years ago are alive in the presence of God.
 - b. God sends them for certain duties after giving them special power.
 - c. They are even capable to speak about the death that is going to take place in Jerusalem. That means they are not remaining silent.
3. Moses and Elija are the representatives of divine laws and the prophets respectively.They are witnessing that Old Testament and Prophecies have been fulfilled in Jesus.
4. Holy Father testifies the son also at the time of transfiguration as the Holy Father testified the son at the time of baptism (St Mark 9:7)

Verse for memorising : Whoever believes in the Son has eternal life; whoever disobeys the Son will not see life, but must endure God’s wrath.wrath. (St John 3:36)

Exercise

1. Who were the disciples that Jesus took with Him to the Mt of transfiguration?
2. What was the vision that the disciples had on the Mt of transfiguration?
3. What was the voice that the disciples heard from the cloud?
4. What does Peter mention in his epistle about the transfiguration of Jesus?
5. What should we understand about the presence of Moses and Elija on the Mt of transfiguration?
6. How did Peter understand that the two persons who appeared on the Mt of transfiguration were Moses and Elijah?

Project: On many occasions Jesus; used to take in particular the three disciples Peter, James and John. Which were the occasions. Verify.

Lesson 12

REPENTING SINNER

St Luke 15: 1-32, St Mathew 18:12-14

Objective: Children to understand that God accepts any hard sinner unconditionally if he repents and comes back.

The approach of Jesus to sinners had provoked Pharisees and scribes. They considered the tax collectors as sinners. The poor were also considered as sinners since they were unable to perform expensive religious formalities. Pharisees and others did not like the action of Jesus, in receiving these people and dining with them. It was in this context that the Jesus told the parables of “the lost sheep, the lost coin and the prodigal son”.

The parable of lost sheep (St Luke 15:4-7)

The Lord asked them “Which one of you, having a hundred sheep and losing one of them, does not leave the ninety-nine in the wilderness and go after the one that is lost until he finds it?” The matter of the shepherd, searching for the lost sheep is quite familiar to the Jews. If a sheep is lost, the shepherd will search taking risk for the lost one till he finds it out as he is answerable to the owner. On finding out he will bring it back carrying it on his shoulders. Not only that he will call his friends and neighbours and they will also share his joy. In this parable, the Lord is the good shepherd. Jesus clarifies that the intention of His coming is to bring back the sinners; with love.. The Lord also says there will be more enjoyment in heaven over the one sinner who repents than more righteous people.

Parable of lost Coin (St Luke 15:8-10)

Depicting a moment in the life of an ordinary Jewish woman Jesus reveals the happiness of God about those who repent. Susa (Drahma) is a silver coin of that time. Jesus asks them if a woman had ten susas and lost one of them, will she not share her joy with her neighbours and friends, when she finds it out after sweeping carefully the whole house. Jesus compares this happiness with the happiness in heaven over repenting sinners.

Parable of Prodigal Son

The first two parables give the picture of discovery of lost things and the happiness when they are discovered; through the parable of prodigal son, Jesus depicts the love of God awaiting the coming back of the sinner.

The younger son led an unbridled life. Without heeding the advice of his father and keeping away from his presence the son led a life of extravagance satisfying his worldly desires. This represents those who keep away from the presence of God and live according to bodily desires. The one who discarded paternal love at last becomes a slave to others. This indicates that one who distances himself from God becomes a slave to the Satan. At last the son got the work of feeding the pigs. Here it can be said that he completed his fall, because the work of feeding the pigs is the meanest work. He did not get even the husks of the feed of pigs to satisfy his hunger. In this befallen depressed condition, he became sensible. The adverse circumstances in the life of man should become a reason to bring him closer to God. Thus he repents and resolves to return to his father. It was the moment of this decision that became a turning point in his life.

The words he kept in his mind to tell his father is thought worthy.

1. The boldness to call “my father”, even though he had distanced himself from the father.

2. Confession after having become conscious of his sin

3. The humble request to consider himself as a servant, even though he lost his status as son (St Luke 15: 18,19)

His father saw him even when he was approaching from a distance and felt mercy on him. From this it can be realized that God is awaiting the coming back of the sinner. The scene of the return of the son who had once proudly stepped out wearing an over garment, now in torn clothes, feeble and repented caused sympathy and happiness simultaneously to the father. He gives him the status of son before he could utter the words that the son had planned to tell him. He got all the rights and freedom of a son whereas he expected the status of a worker only.

As we have seen in the first two parables, here also the father experiences great happiness; and shares this happiness with all. The reaction of the elder son to this incident is especially noteworthy. This son represents the Pharisees whose conviction is the destruction of the sinners and that there should be no contact with them. He was spiritually fallen even though he was physically with the father. He says to his father 'thy son 'He was unable to accept his own brother who came back repented, as a brother but says to his father about him as 'son of yours'. The father consoles the elder son who does not wish to go in. The father came out and entreated him by saying " Son, you are always with me, and all that is mine is yours. But we had to celebrate and rejoice, because this brother of yours was dead and has come to life; he was lost and has been found" and invited him to participate in merry making

The morals from these parables are:

1. God wants that no body should be lost
2. God who search for the sinners is happy when they return..
3. God accepts unconditionally any sinner, if he repents and comes back.

Verse for memorising : Draw near to God, and he will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you double-minded. (James 4: 8)

Exercise

1. "There is joy in heaven over the sinner that repents". Which are the parables that Jesus told for this ?
2. What are the circumstances in which Jesus told three parables about the sinners who repent ?
3. What is the basic difference between the parable of the prodigal son and the other two parables ?
4. Whom do the father, elder son and the younger son represent in the parable of the prodigal son ?
5. How can we understand from the parable of the prodigal son that God awaits the coming back of the sinners?
6. What are the matters that the prodigal son kept in his mind for telling his father ?
7. How does the father console the elder son ?

Lesson 13

RICH YOUTH AND EVERLASTING LIFE

St Mathew 19:16-26, St Mark 10: 17-27, St Luke 18: 18-27

Objective: Children to understand that; one should be prepared to abandon anything that stands in the way of entering into everlasting

One day a young rich man approached Jesus and asked “Teacher, what good deed must I do to have eternal life?” In reply Jesus said that he should observe the commandments. “Which ones?” asked the youth. Jesus said, “You shall not murder; You shall not commit adultery; You shall not steal; You shall not bear false witness; Honour your father and mother; also, You shall love your neighbour as yourself.” The young man said, “I have kept all these; what do I still lack?” Jesus told him “If you wish to be perfect, go, sell your possessions, and give the money to the poor, and you will have treasure in heaven; then come, follow me”. He went back worried and sorrowful as he had great possessions.

Jesus told his disciples, “Truly I tell you, it will be hard for a rich person to enter the kingdom of heaven. Again I tell you, it is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God.” Then the disciples said, “Then who can be saved?”. To this Jesus replied, “for God all things are possible.”.

What are the specialities of that wealthy young man? He approached the teacher with sincerity. He had been observing the commandments. He was desirous of knowing his deficiencies. But at the same time he loved his wealth too much. He considered his wealth more precious than everlasting life. The wealthy young man had to go back disappointed, as he was not prepared to give up his wealth.

Taking this opportunity, Jesus imparts his advice on wealth to his disciples. The Lord does not find fault with being rich. But what Jesus said was that we should not become slaves to wealth.

Jesus discourages those who trust in wealth, more than God. Not only wealth, but nothing, like our knowledge, beauty, capabilities etc should stand in the way of our entrance to the kingdom of God.

There are two important interpretations to the usage ‘camel going through the eye of a needle’.

1. In syriac, the word used for ‘camel’ is ‘*gemlo*’. This word means a thick rope. It is very difficult to pull a rope through the eye of a needle.
2. There was a mini door called ‘eye of needle’, in Jerusalem. If a camel has to pass through this door, the load on its back should be removed and the camel should kneel down for walking. Like that, this comparison indicates, that in case a rich man has to go through the narrow path to the ever lasting life; he has to remove the desire for wealth ‘being the load of sin’

Verse for memorising : Never depend on wealth because it does not give hope. That will clap its wing and fly away like the birds in the sky. Sirach 38: 20

Exercise:

1. How does the rich young man address Jesus?
2. What was the intention behind the arrival of the rich young man before Jesus?
3. What did Jesus want from the rich young man?
4. What was the reason for the rich man to become sad?
5. To what does Jesus compare ‘entering of the rich in the kingdom of heaven’?
6. What are the interpretations for ‘camel through the eye of needle’?

Lesson 14
MIRACULOUS FISHING

St John 21: 1-14

Objective: Children to understand that efforts devoid of God are in fructuous

There are two instances of miraculous fishing recorded in the gospels. First one of these is the instance at which Jesus calls Simon, James and John as disciples. The second one is when Jesus appears to the disciples for the third time after resurrection. Both the incidences happened on the Shore Sea of Tiberias.

After the resurrection of Jesus; one day, Peter together with a few other disciples sailed into the sea of Tiberias. But, they could not catch anything even though they worked full night. In the morning Jesus asked from the shore “Children, you have no fish, have you?” They answered “No”. But the disciples did not know that it was Jesus. Jesus said to them “Cast the net to the right side of the boat, and you will find some.”. They cast the net. Because of the multitude of fish they could not pull back the net. Then John said to Simon “it is the Lord”. When Peter heard it was the Lord, he wrapped his outer garment round him and jumped into the sea and swam to Jesus. The other disciples also reached near Jesus (after Peter). When they stepped ashore they saw a fire of coals there and fish laid there on and bread. Jesus said unto them “Bring some of the fish that you have just caught.”. Simon Peter stepped on board and drew the net ashore full of big fish; a hundred and fifty three in all. Even though there were so many, the net did not tear. Jesus asked them “Come and have breakfast.”. Jesus went near, took the bread and fish and gave them.

This appearance of Jesus helped the disciples once again to make sure that the resurrection is ‘certainly true’ As the presence of Jesus was not there, they did not get anything during that night. In the morning Jesus appears there. The presence of Jesus gives them success. Not only that, when they cast the net as directed by Jesus they got fish in great quantity. When we act in obedience to the command of Jesus blessings will be in abundance.

When the disciples reached the shore tired and helpless, He gives them fish fried on burning coal and bread. We should learn two things from this:

1. He takes care of those who are His own
2. This also indicates the Holy Eucharist which is the spiritual food that He gives 153 big fish signify the various races in the world. This also signifies that all the race in the world will be annexed to the Christian church. The net signifies the church. The unbroken net indicates the strength of the church. It was Peter who drew the net ashore. This points to the special authority of Peter.

Verse for memorising : The Lord is the strength of his people; he is the saving refuge of his anointed. 20 Psalms 28:8

Exercise

1. What are the two instances of miraculous fishing recorded in the New Testament
2. Where did the resurrected Jesus appear to the disciples for the third time
3. Who did recognise Jesus on the Tiberias sea shore
4. Who did draw ashore the net full of fish
5. What did Jesus ask the disciples who reached the shore; to bring
6. What do the big 153 fishes signify

Lesson 15

THE AUTHORITY OF ST PETER

St John 21: 15-19

Objective: Children to learn, what are the special authorizations that Peter had and how they were received

From the very beginning, Peter had received the first position among the disciples nominated by the Lord. The name of Peter is recorded first in all the instances; where the names of apostles are mentioned. On three occasions, ie when the daughter of Yairos was raised, at the time of transfiguration, at the time of prayer in Gethsemane when three disciples were taken with him and when two disciples were sent for preparing the Passover, Peter was included.

It was Peter, whom the Lord authorised to pay tax on behalf of Him. The Lord also entrusted to Peter the responsibility of strengthening the brethren disciples after His departure. (St Luke 22: 32)

After the wonderous fishing in the sea of Tiberias and the breakfast thereafter, Jesus asked Simon Peter “Simon son of John, do you love me more than these”. Peter said, “Yes, Lord; you know that I love you”. Jesus said to Peter, “Feed my lambs.”. Jesus again repeated the question. Then Simon repeated the earlier answer. Jesus said to Peter “Tend my sheep.”. Jesus repeated the question for the third time also. Simon was grieved and said “Lord, you know everything; you know that I love you”. Jesus said to Simon “Feed my sheep.”.

The Lord declares three times, as confirmed, Peter’s love. For each reply, authorities are conferred on Peter. Jesus commanded on all the three times that “Feed them on my behalf”. That means feed the church or govern the church. Jesus has authorised all the disciples to preach, teach and to give spiritual feed. But when Jesus says “Feed on my behalf”; what He specifies is that, Just as He led the sheep as the true shepherd, Peter should lead the sheep on His behalf.

The importance of Peter

1. Just as God changed the name of Abram to Abraham, when he selected him as the father of a clan, the Lord gave Simon, the name Peter (Cephas)
2. “I will give you the keys of the kingdom of heaven, ”. Keys are the symbol of authority. Jesus gives this authority only to Peter.
3. After the resurrection, the Lord gave this authority to Peter; over the whole church; in the presence of other disciples.
4. Wherever the names of apostles were mentioned, the name of Peter was the first
5. Selection of a person in the place of Judas was made under the leadership of Peter
6. It was Peter who preached to the Jews and added 3000 of them to the church.
7. It was because of the vision that Peter had, that the gentiles were admitted to the church.

In the congregation of disciples and kassisos held in Jerusalem (the synod of Jerusalem) it was the speech and suggestions of Peter that helped to reach a decision.

In short it can be clearly understood that Peter functioned as superior and other disciples co-operated with him.

Verse for memorising : Let every person be subject to the governing authorities; for there is no authority except from God, and those authorities that exist have been instituted by God. Romans 13:1

Exercise:

1. Which were the occasions during His public ministry, when Jesus gave prominence to Peter
2. Write down the three questions that Jesus asked Peter and the replies given thereto
3. What all are the powers conferred by Jesus on Peter ?
4. What are the powers that only Peter has?

Lesson 16**THE VISION TO PETER**

The Acts of the Apostles: Chapter 10

Objective: Children to learn the way that God arranged for taking in the gentiles to the church

The activities of Peter, after the repentance of Saul; was extended to the surrounding cities of Jerusalem. He could take large number of people to the church from Ludda, Joppa, Caesarea etc. He lived in Joppa in the house of Simon the tanner for several days. The greatest achievement of Peter during this period was, the conversion of Cornelius and allies joining the church.

Caesarea was a city of Jews. Cornelius was the centurion of the band called italiaci band (Italiaci is an army band selected from Italy in the Roman army. Centurion is the head of 100 army men). He was a God fearing and devoted man; with the habit of praying and alms giving. Cornelius came to know about Peter through a vision. An angel appeared to him at the time of prayer of 9th hour (3 O' clock in the afternoon). The angel informed him "Your prayers and your alms have ascended as a memorial before God. 5Now send men to Joppa for a certain Simon who is called Peter;" Accordingly Cornelius sent messengers to Joppa.

On the next day , Peter who was in Joppa also had a vision. Peter went upstairs for the prayer for the prayer at the 6th hour (12 O' clock in the noon). But he felt hungry and wanted something to eat. Soon he was in a trance and had a vision. He saw the heaven opened and something like a large sheet coming down, being lowered to the ground by its four corners. In it were all kinds of four-footed creatures and reptiles and birds of the air. Then he heard a voice saying, 'Get up, Peter; kill and eat.'" To this Simon said, " By no means, Lord; for I have never eaten anything that is profane or unclean." Again there heard a voice " What God has made clean, you must not call profane" This was heard thrice and the vessel was received up again into heaven.

While Peter wondered what the vision meant, the men who were sent by Cornelius reached there. The Holy Spirit informed Peter to go with the messengers without doubting them. The messengers told him about Cornelius and about the vision he had. On that day they were lodged in Joppa and on the next day peter and colleagues went with the messengers.

It was noteworthy in particular that before the meeting of Peter and Cornelius God spoke to them and prepared the ground for their meeting. Cornelius had already prepared with his relatives and friends to receive Peter to his house. He might have desired that all should participate in this rarest of the rare occasions. Welcoming and worshipping him, Cornelius fell at the feet of Peter; when he came in. Peter, took him up saying, " Stand up; I am only a mortal." Cornelius explained the holy message he had received and told Peter " So now all of us are here in the presence of God to listen to all that the Lord has commanded you to say". Peter then preached the message of God to them. He told them in detail about the public ministry of Jesus Christ and that God shows no partiality, but in every nation anyone who fears him and does what is right is acceptable to him. While Peter was preaching, Holy Spirit came upon on all who were listening. Those who came with Peter heard each one of them praising God in their tongues. All of them were therefore baptized. Normally thr Holy Spirit comes after being baptized. Here the pouring down of the Holy Spirit before being

baptized symbolizes God's willingness to accept Gentiles to the church. The first ones of the gentiles (Non Jews) who came to the church were Cornelius and allies.

Verse for memorising : The time is surely coming, says the Lord God, when I will send a famine on the land; not a famine of bread, or a thirst for water, but of hearing the words of the Lord. Amos 8:11

Exercise:

1. In whose house was Peter living while in Joppa ?
2. What kind of a man was Cornelius ?
3. How did Cornelius come to know about Peter ?
4. What did the angel ask Cornelius ?
5. What was the vision that Peter had before he went to the house of Cornelius ?
6. How did Cornelius receive Peter ?
7. What was the message in the speech that Peter made in the house of Cornelius ?

Part IV
TRUE FAITH
Lesson 17
MARANAYA FEASTS

Introduction: The Holy church divides the year of worship into two. The days from the from easter to the feast of Sreeba (cross) are called the period of *kyomtha* and the days from the feast of Sreeba to easter are called the period of *Sreeba*. The feasts that should be observed with piety and devotion just like Sundays are the *Maranaya Feasts*. They are also called the feasts related to the Lord (Moran)

Maranaya feasts are the days of feasts fixed by the Holy Church for observance in reminiscence of prominent incidents relating to the incarnation of our Saviour the Lord Jesus Christ.

Maranaya feasts are of three kinds.

1. Those which are observed just like Sundays
2. Those to be observed like Maranaya
3. Those to be considered along with Maranaya

Those, which are to be treated just, like Sundays

Sunday is Lord's Day. On that day, no worldly activities are to be carried out. All should attend the Holy Qurbana on that day. In the observance of Sundays, Maranaya school (Sunday school) classes should be attended, taught and should engage in charity and gospel activities etc. For Christians, Sundays are Sabbath days (For Jews, Saturday is the Sabbath day).

The following are the Maranaya feasts to be observed just like sundays They are arranged on the basis of events relating to the Lord.

1.Sooboro - (Vachanippu) March 25

God, the father desired a plan for the redemption of the human race, which had fallen in sin because of disobedience of the command of God . God Himself devised the plan, by taking incarnation and coming to the world to make it possible to redeem the human race. God commanded that the offspring of woman should crush the head of devil and make redemption possible for the human race. (Genesis 3:15)

God reiterated His promise through prophet Isaiah that a 'virgin' shall conceive and bear a son and his name shall be 'Immanuel' (Isaiah 7:14). God, through prophet Micah, gave ruling that from Bethlehem, He shall arise (Micah 5:2).

The redemption that had been promised by God from the days of down fall of man, appeared through Virgin Mary; in due time. The announcement of salvation, that the Word will take incarnation and will be among us for the redemption of human race; was made by God, through angel Gabriel.

Virgin Mary was living in a house in Nazareth. She was a very devout girl. It was this Mary who was nominated by God for giving birth to the Son of God. Angel Gabriel hailed peace to Mary. The angel said to her that she will become pregnant in Holy Spirit and give birth to a son, He is Son of God, He should be called Immanuel and He will save people by recovering them from sins. The angel gave clear replies to all her questions. Then Mary humbled herself in the presence of God and the angel departed from her. (Luke 1:38). It was because of Mary's faith, purity and humility that the Son of God was begotten in her. The Holy Church has decided that, since all the salvation plans begin from this announcement, the feast of announcement, even

if it falls on Good Friday; the prayers of Good Friday should be conducted only after the Holy Qurbana.

2.Christmas (Eldho) December 25

The feast of Christmas recalls the holy birth of our Lord. It is also called the feast of Eldho. The Holy Church observes this feast on the 25th of December.

Emperor Augustus Caesar ordered a census to be taken through out the Roman Empire and that every one should go to one's own town to be enumerated. Qurenus was the governor of Syria at that time. King Herod was the ruler of Jerusalem. As the Jews were under the domain of the Roman emperor, this order was applicable to them also. Joseph, with Mary who was pregnant, went to Bethlehem, his own city. When they were in Bethlehem, it was time for her to deliver her baby. They searched for a convenient place and knocked at the door of many, but no one gave them shelter. However since god took care of them she brought forth her first born and laid Him in a manger wrapped in swaddling clothes.

A group of shepherds were informed, at first, about this wonderful birth. They were in the open keeping watch over the sheep. Suddenly there appeared to them the angel of the Lord. The glory of the Lord shone around them. And when they stood frightened the angel said unto them "Do not be afraid; for see—I am bringing you good news of great joy for all the people: to you is born this day in the city of David a Saviour, who is the Messiah, the Lord. This will be a sign for you: you will find a child wrapped in bands of cloth and lying in a manger.' Suddenly with the angel there was a multitude of heavenly host praising God and saying "Glory to God in the highest and on earth, peace and good will towards men". When the angels were gone the shepherds hastened to Bethlehem and found infant Jesus with Mary the mother and Joseph and worshipped.(Luke 2: 8-12)

Star is seen

There was a particular star in the East at the time of birth of Jesus. Wise men from the east, on studying the star learned that a child is born to be the king of the Jews and reached Bethlehem; saw the child and presented Him gold, frankincense and myrrh, as gifts.

This Holy birth is observed as Christmas. It is in memory of glory of God as seen around the shepherds while the angel was telling the good tidings to them; we perform the service of flame of fire on Christmas night. We shine the starlights symbolizing the star seen by the experts.Christmas is celebrated during the last night of the fasting for twenty-five days or 'Eldho fasting'

On the day of the feast of the holy birth, worship, prayer, charitable deeds etc are a must. Let us try to celebrate Christmas as the true Disciples of Christ by doing good deeds, which are pleasing to the Lord; such as greeting each other good wishes, sending gifts, helping the poor etc.

3. Circumcision (January 1) Leviticus Ch 12

Circumcision or Chelakarmam is cutting and removal of the skin from the tip of the sexual organ of the boys belonging to the Jewish religion. The function of their christening is also held on that day. Besides, this is a covenant between the Lord and the people of Israel. The book of Leviticus, Chapter 12 as a whole speaks about the circumcision. According to that the circumcision of the male child shall be held on the 8th day and his christening will be done. Therefore after the period of purification of the mother for the son or daughter, a 1-year-old lamb should be brought to the temple before the priest for burnt offering; and for the sin offering either the young one of a dove or pigeon should be brought. If the child is a male the purification period for the mother is 40 days and 80 days if the child is a female. It is after this period they go to the temple with the child for the offerings.

If they cannot afford to offer a lamb, they need offer two young doves or pigeons, one as burnt

offering and the other as sin offering (Leviticus 12:8) It is in reminiscence of the circumcision and christening of Jesus on the 8th day, in accordance with the said covenant, the church observes this through the feast of Chelakarmam or Circumcision.

4. Entry into the temple of the Lord (Mayaltho) February 2

According to the Lord's word (Exodus 13:2,12) the first-born male is holy for Lord, every first-born male of Israelites should be an offering to the Lord. But the first-born son of human should be redeemed, by offering as sacrifice, a lamb or a pigeon. The parents brought infant Jesus to the temple of God for presenting him as offering and redemption after giving the alternatives. As they could not afford to give a lamb, they brought pigeons as offering.

Then a venerable grand old man called Simon took infant Jesus in his arms and praised the Lord. He had word from the Holy Ghost that " he should not see death before he had seen the Lord's Christ". Simon said, " Lord now lettest thou, thy servant depart in peace according to thy word, for mine eyes have seen thy salvation"

There was an old prophetess. At that moment she also came near, saw the infant and praised the Lord. We observe the holy feast of 'entry into the temple of God' in reminiscence of bringing infant Jesus into the temple of God. We should attend the Holy Qurbana and involve ourselves in divine deeds. We must be able to identify Jesus Christ and glorify him and convey his gospel.

5. Baptism (Denaha) January 6

Jesus received baptism from John the Baptist; when He was 30 years old. It was after this, Jesus started his public ministry and nominated his disciples. After selecting those of his choice as disciples He made them stay with him and taught them.

According to the Jewish custom if one should be approved as teacher he should be 30 years old. Only those who have completed 30 years have the right to have disciples and can be a teacher (rabbi). Jesus observed the laws in full without any violation as He was born as a Jew and a complete man; despite his being God. That is why he waited for being baptized till he was 30. It was also a sign of his public ministry.

The baptism obtained by Jesus was not the baptism for atonement that was being given by John the Baptist, because he had no sin by birth or action. Nor was it the baptism now being given by the Christian churches in the name of trinity. The disciples of Jesus started baptizing in the name of trinity only after the Pentecost. Then what was the baptism of Jesus? John the Baptist forbade Jesus when he came to John for being baptized, on the bank of river Jordan. But from the reply to this given by Jesus, we can learn the nature of baptism that he had. He said, " Suffer it to be so now: for thus it becometh us to fulfill all righteousness" (St Mathew 3:15)

The baptism that Jesus then received was for the fulfillment of divine righteousness. What was divine righteousness? A very detailed study is required for this. But it can be stated in one sentence as follows: " Together with Moses and Aaron the first priesthood was received, Moses gave it to Scaria, Scaria gave it to John, John gave it to Lord also. "

The divine righteousness is clear from this song we sing during the Holy Qurbana. It is clear that gift received by Aaron together with Moses is priesthood and that gift was given by John to the Lord. Jesus was born in a Jewish family. That family has no priesthood. The family of priests is the Levite family. But Jesus was not born in that family and therefore Jesus had no traditional priesthood of Levites.

When it is stated that Jesus has no priesthood, a doubt may arise whether any particular priesthood is needed for Jesus, the Son of God. But Jesus is not only the Son of God, but is the son of man as well. When He lives as man, He is subjected to human laws and is also bound to fulfill the laws of Moses.

Jesus offered his own body in sacrifice for the salvation of human race. According to the law only one who possesses the status of priesthood has the authority to perform sacrifice. This authority should be conferred on Jesus. John the Baptist, who was deputed by God, confers this authority on Jesus. By virtue of being the son of Zechariah the high priest, priesthood was conferred on John the Baptist by birth.

Heaven was opened at the time of baptism of Jesus. The Holy Ghost descended and alighted on him like a dove. A voice saying “This is my Son, the Beloved, with whom I am well pleased.” was also heard. The disclosure of the father, the son and the holy spirit occurred at the moment of baptism of Jesus. Therefore this feast is also known as Denaha (Dawn).

6. The feast of Tabernacle (The feast of Transfiguration) (Mathew 17:1-8) August 6

During the time of His public ministry, Jesus, one day went up the mountain to pray with Peter, James and John. While he was praying, the expression on his face changed. His clothes were dazzling white. Moses and Elijah appeared there and spoke to him. Then Peter said to Jesus, ‘Lord, it is good for us to be here; if you wish, I will make three dwellings here, one for you, one for Moses, and one for Elijah.’ While he was still speaking, suddenly a bright cloud overshadowed them, and from the cloud a voice said, ‘This is my Son, the Beloved; with him I am well pleased; listen to him!’ When the disciples heard this, they fell to the ground and were overcome by fear. But Jesus came and touched them, saying, ‘Get up and do not be afraid.’ And when they looked up, they saw no one except Jesus himself alone.

The feast of transfiguration or feast of tabernacles, reminisces this event. This feast came to be known as the feast of tabernacle from what Peter said “We shall make three tabernacles”. This is a day to be observed just as Sunday. On that day, all must attend the holy Qurbana. We should meditate on the glory of the Saviour and pay heed to his holy words.

Exercise:

1. From which day till which day are Kyomtha and Sreeba periods ?
2. What are Maranaya (Holy) feasts ?
3. What are those feasts, which are observed like Sundays ?
4. How did the angel inform the tiding of the birth of Jesus to the shepherds ?
5. How did the wise men know that a child is born as the king of Jews ?
6. Write the verse St Luke 1:38 ?
7. What does the observance of service of flame in our churches signify ?
8. Holy Qurbana is offered if the feast of announcement (Sooboro) falls on Good Friday. Why ?
9. Name the Roman emperor who ordered that a census should be taken ?
10. Prepare a project on last year’s Christmas celebrations (It should contain Christmas carol, Christmas father, Christmas cake, Christmas card and the Christmas service in your church) ?
11. What is Chelakarmam or circumcision ?
12. Why did the parents take infant Jesus to the temple of God ?
13. What did Simon say holding the infant Jesus in his arms ?
14. In reminiscence of what does the holy church observe the feast of Mayaltho ?
15. Why did Jesus wait till the age of 30 years for baptism ?
16. What is the divine process revealed in the baptism of Jesus ?

17. Was priesthood necessary for Jesus the Son of God. Explain ?
18. Danaha: Give the meaning ?
19. Who were the disciples who were present with Jesus at the time of transfiguration ?
20. Who were the people who appeared and talked to Jesus on the mountain of Transfiguration ?
21. The feast of Transfiguration is also called the feast of Tabernacle. Why ?
22. Match the following:

Announcement	February 2
Christmas	March 25
Circumcision	December 25
Entry into the temple of God	January 6
Baptism	August 6
Feast of Tabernacle	January 1

Lesson 18

WORSHIP- A STUDY

1. Holy house of God

From the very early days special place has been set apart for holy worship; in the Christian church. The special place thus set apart for worship is called the sanctuary or house of God. The house of God is the place where God resides or where there is presence of God.

It is not possible for man to build a house for God who created and built heaven and earth. However He had commanded that He would be present at all the place set apart and sanctified in accordance with this command.

It was King Solomon the great who, for the first time; built a house for worshipping God. Even though King David his father desired to build a temple of God, God did not allow it. God did not allow it because sin of arranging the death Ooria, his servant without any reason was out standing against David. Accepting the repentance of David the Lord forgave him and blessed him with the promise that his son would build the home of the Lord. Thus even though David had initiated the work, it was Solomon who built and offered to the Lord, the temple of God. Well pleased in this, the Lord blessed Solomon and promised that He would reside in the temple of God.

Solomon built the house of the Lord in accordance with the resemblance shown by the Lord, to Moses on the Mount Sinai. After completing the temple of God, Solomon offered it to the Lord and prayed to Him as follows ““But will God indeed dwell on the earth? Even heaven and the highest heaven cannot contain you, much less this house that I have built! Have regard to your servant’s prayer and his plea, O Lord my God, heeding the cry and the prayer that your servant prays to you today; that your eyes may be open night and day towards this house, the place of which you said, “My name shall be there”, that you may heed the prayer that your servant prays towards this place. Hear the plea of your servant and of your people Israel when they pray towards this place; O hear in heaven your dwelling-place; heed and forgive. (1King 8:27-29) (2 Chronicle 6:18-20)

God listened to the supplication of Solomon, hallowed that place and established His name there. He spoke to Solomon as follows “ Now my eyes will be open and my ears attentive to the prayer that is made in this place. 16For now I have chosen and consecrated this house so that my name may be there for ever; my eyes and my heart will be there for all time”(2 chro 7:15,16)

Now it is clear from the supplication of Solomon and the answer there to given by the Lord that the house of the Lord is the place selected by Him for worship and that the Lord’s eyes are always there. So the persons responsible for its maintenance and those who go there for worship should go with utmost caution and piety. All those entering the house of God should do so saying the following prayer “ with reverence do I enter thy house and make my offerings unto thee”. From this prayer it is clear that you should not come to the house of God empty handed. Everyone should give offerings according to one’s capacity.

2. Arrangements in the temple of God.

As already mentioned Solomon built the temple of the Lord in accordance with the resemblance that Lord had shown Moses on Mount Sinai. Moses together with Aaron built the tabernacle and the ark of covenant on the basis of that resemblance. The Israelites travelled from Egypt to Canan. Wherever they erected their tent, they erected the tabernacle also. Whenever they started the journey, they packed up the Tabernacle and set out carrying the ark of covenant. Levites were carrying the Tabernacle and the ark of covenant. The Lord had not permitted to any one else even to touch them.

The temple of the Lord that Solomon built had three important parts namely the Oracle (outer court), the Sanctuary and the Most Holy place (Sanctum Sanctorum). Besides, there were so many other conveniences such as place for offering the sacrifice, place for washing and purifying them and the place for sacrificing them and burning the remaining and many other conveniences.

In Most holy place the ark of covenant and in it the stone tables of covenant, gold vessel containing manna and Aaron’s budded stick were kept.. Altars and other things for offering sacrifices were also set up, specially in the temple of the Lord. The sanctuary and the most holy place were separated with a very beautiful screen. Similarly. the outer part and the sanctuary were separated. . There were also, separate doors and other arrangements made for priests, men and women for entry and exit.

3. Church of Christians

In early days the Christian churches were built imitating the temple of the Lord built by Solomon. Churches were built in the east west direction. The churches are thus positioned facing west with the concept that when the faithfuls pray facing east God will face them from the east and bless them. By this it is possible for the faithfuls to see God face to face.

As already mentioned, the temple of the Lord in Jerusalem, has three important parts such as Oracle(outer court), inner court (Sanctuary) and the most Holy place. Similarly our churches also have three parts. They are Prakaram, Haikala (inside the fence) and Sanctuary (Madbaha)

Just as the most holy place and the Sanctuary (inner court) are separated by a beautiful curtain, in our churches also, the Holy Madbaha (Sanctuary) and chancel (inside the fence) are separated by a beautiful curtain. There were the golden chest containing manna, tables of covenant the budded stick of Aaron in the ark of covenant; likewise in the Sanctuary (Madbaha) there is the holy Qurbana in the place of manna; Evangel ion (Gospel) Book, in the place of tables of covenant, the cross of victory of our Lord in the place of budded stick of Aaron and candles burning dazzling in the place of Cherubim covering the seat of mercy. There is censor also in our churches similar to the golden censor in the temple of the Lord, in Jerusalem.

In many of our churches railings are seen separating Prakaram and Haikala, just as there was separation between Oracle (Outer Court) and inner court (Sancturay). Just as there was always the presence

of God in the temple of the Lord in Jerusalem, there will always be the intercession of the holy saints in whose names our churches are established.

4. Resemblances of the Church

I. Resembles/ represents the temple of the Lord in Jerusalem.

Tabernacle was the prior indication of the temple of God in Jerusalem. The Christian church resembles that temple of God. The identities of the two houses of God are mentioned under the head “ church of Christians” above.

II. Resembles/ represents Mt Sinai (Read Exodus chapter 19)

In the middle of their journey to Canaan, people of Israel erected tent in the valley of Mt Sinai. In obedience to the command of God, Moses went up the mountain. People remained in the valley praying; after purifying themselves as commanded by God. The place where the people stayed praying represents Nave (Prakaram) . The place in between the people and mountain represents Haikala(Kesthruma) or inside the railing/fence which separates Haikala and Kesthruma (Nave and Chancel)

The smoke rising from the censor, the candles that burn with dazzling light, the sounds of hand bells and Marvaha all bring to memory the flash of lightning and thunder bolt, sound of bugle, smoke etc on Mt Sinai. Hence Church resembles and is compared to Mt Sinai.

III. Church resembles/ represents Paradise

In the paradise, there is presence of God, tree of life, host of holy men who died in the Lord. Just like that in the center of the altar, in the sanctuary there is the cross of victory representing the tree of life for presenting to the winners; the Holy Eucharist, the fruit of life; the host of priests signifying the holy men and so the church represents / resembles paradise.

IV. The house of God represents / resembles the Holy church

In the holy church, there is the head of the church the Lord and also host of the redeemed ones, ranks of angels, the multitude of the faithfuls, both departed and alive and the fruit of the tree of life the Lord. Likewise in the holy house of God (church) there is the holy cross being the symbol of God, the Lord. Evangelion (Gospel) the word of life, holy Qurbana, the fruit of the tree of life ranks of priests and assistants and host of the faithfuls. Thus the house of God represents / resembles the holy church.

5. Important parts of the church

I. Sanctuary or Madbaha

Holy sanctuary is equivalent to the holiest of holy place of the temple of the Lord in Jerusalem. None other than those who are authorised should enter therein. None other than those in the ranks of priests and assistants doing service should enter in the sanctuary. Women have no sanction to enter in the sanctuary.

II. Altar (Thronos)

The altar (Thronos) is located at the eastern end of the sanctuary. The altar should be built at least three feet away from the eastern wall of the Madbaha, so that it will facilitate to offer incense, moving around the altar, while celebrating the holy Qurbana.

The word Thronos means throne (seat). God, the Lord had told Solomon that his presence will always be there in the temple of God in Jerusalem. Likewise, the presence of God, the Father will always be there on the altar. So altar is certainly his heavenly throne.

III. Sepulchre (Tomb)

There may be a small room built under the Thronos. Its door is from the eastern wall of the Thronos. This

small room is known as the Sepulchre (Tomb). It is here the cross representing the dead body of the Lord is entombed at the close of the prayers on Good Friday. This Sepulchre should be used only for entombing the holy cross on Good Friday just as Joseph and Nichodemus entombed the dead body of the Lord in a new Sepulchre, wherein none else was entombed. In this room no other things should ever be kept.

IV. Space inside the railings (Kesthruma) or Chancel (Haikala)

The place in between prakaram and sanctuary is known as chancel. Chancel is on the western side at a level lower than the sanctuary. The table for prayer is kept here. This is the place for the ranks of priests to stand praying. This is also the place for holding the intermittent periodic prayers, marriage ceremonies etc. The faithfuls should not enter here unnecessarily.

V. Outer Court (Inside the church) (Prakaram)

On the western side down the chancel is the spacious outer court. This is the largest portion of the church. The fence separates the chancel and Haikala. The haikala is used by the faithfuls for participation in the church services and praying. Women should stand on the right side (Southern side) in the haikala and men on the left side (Northern side). The bride and bridegroom also should keep this order while standing in the church for getting married. The bridegroom should stand on the northern side and the bride on the southern side.

This is the arrangement made for the people to stand and pray when the tabernacle was built. So also this signifies the place where the people stood praying without touching the mountain as commanded by God when Moses went up to Mount Sinai. Hence this is called Prakaram. The word prakaram has meanings such as wall, fort. This is called prakaram to mean strongly built, set apart etc.

VI. Portico (Mondalam)

Mondalam is built on the western side of the prakaram at a slightly lower level. The main door of the church is opened from Mondalam to the prakaram. This is the big door (Elephant door) of the church. This is the place for the gentiles for participation in the worship. The length and width of portico (Mondalam) is less than that of the prakaram.

VII. Courtyard

There should be some open space set apart around the church between the church building and outer walls. This is for the purity of the house of God. Unholy ones and the impure matters should come only up to the outside.

VIII. Baptismal room

Baptismal room should be built separately outside the haikala to the eastern end. There should be doors to enter into the room from the chancel as well as prakaram. The Baptismal tub should be fixed here. But in the churches where there is no facility of separate room, the Baptismal tub can be fixed adjacent to the southern wall of the prakaram nearer to the east or adjacent to the eastern wall.

IX. Bezgaza room

This room is meant for keeping things, which are necessary for the church service but not permitted to be kept in the sanctuary. This should be attached to the northern wall at the eastern end of the chancel. This room can be used for making dough (Ameera) and as change room for the assistants of the holy service.

Exercise:

1. The place where God is present or God resides is called the?
2. The king who built the temple of God; for the first time?
3. God did not permit King David to build the temple of God Why?
4. In what resemblance did king Solomon build the temple of God?
5. What was the prayer of Solomon to God, offering the temple of God and what was God's reply thereto? What is the lesson that we should learn from this?
6. We must not come to the house of God empty handed. Why?
7. Which are the important parts of the temple of God in Jerusalem?
8. Why are our churches built in east- west position?
9. What are the important parts of our churches?
10. What are the objects kept in our churches in place of manna, the table of commandments and the budded stick of Aaron?
11. What is there in our churches in the place of cherubims in the ark of covenant?
12. Explain how the church resembles Mount Sinai?
13. Explain how the church resembles Paradise?
14. Explain how the house of God resembles the holy church?
15. Explain which are the important parts in the sanctuary?
16. Give the meanings of Kesthurma; where does it exist?
17. Explain what is the outer court or haikala?
18. Portico (Mondalam); what is it for?
19. Room of Bezgaza; Explain?
20. Write the meaning of thronos?
21. What can you do to clean our church and the surroundings? Discuss and execute together.

Part 5
CHURCH HISTORY
Lesson 19
NEW LIFE TO THE MALANKARA CHURCH
BAVA MOR GREGORIOUS ABDUL JALEEL

The most difficult period in the history of the Malankara church was the time of Portuguese – Nestorian domination. Malankara church happened to be under the Nestorian influence from 1490 to 1590. But they could not retain the people in Nestorian faith; even though they reigned over Malankara through priestly control. On the other hand with the political and administrative domination and the secret tactics of Menezes, the bishop of Goa, the Malankara church was brought under the governance of Roman Catholic Church for 54 years from 1599 to 1653. But the oath at the bent cross (Koonan cross); held at Cochin, in 1653 was a cloudburst and re declaration of the true faith of the Syriac Christians. A strong leadership was born under Archdeacon Thoma, with the support of Fr Itty Thomman, Anjilimoottil. The defeat of the Portuguese and the domination of the Dutch were of help in this.

It was at this time in 1665, St Gregorios Abdul Jaleel, the Patriarch of Jerusalem, who was under the supremacy of the Patriarch of Antioch, reached Malankara in obedience to the instructions of Patriarch of Antioch, HH Abdul Massih I. The Holy Father reached here facing several difficulties at a time when there were no travel facilities. He ordained Archdeacon Thoma as metropolitan in the name of Mor Thoma I. Thus the Holy Father reestablished the priesthood, which was lost to the Malankara church for the interim period. Mor Thoma I was the first metropolitan ordained from Malankara.

Mor Gregorios Abdul Jaleel Bava was born in the city of Mosul in Iraq. After completing his studies in theology, he received priesthood. He was ordained as metropolitan in 1654. Ten years thereafter he was appointed as Bishop of Jerusalem. The Holy Father reached Malankara with the determination to renovate the Malankara church. Certainly it was a task of utmost constraints to bring back to the straight path the people who had gone astray, because of being misled for more than one and a half century. The holy Bava together with Mor Thoma I visited important churches and performed holy sacraments and rectified the heresies that crept in the mean time in the church. The Holy Father together with Mor Thoma I ordained Mor Thoma II. The Holy Bava who had arrived in Malankara with a major portion of his paternal wealth purchased a large area of paddy field in North Parur. This later on became the property of St Thomas Syrian Church, Parur.

The Holy Father, who is known as Yakkooob Burdana of the Malankara church brought about the use of leavened (fermented) bread for the Holy Qurbana, according to the tradition, Restored the marriage of the priests, which had been discontinued. He forbade the installation of idols and images in the churches.

Bava spent his last days in the St Thomas church, North Parur. Bava's demise was on April 27, 1671 and he was entombed there. At the time of demise, the bell in the church chimed by itself, the stone cross on the western side of the church bent and straightened thrice and an unusual light spread within and outside the church.

Holy relics of Holy men were enclosed in eleven of the twelve chambers, in the cross, which was being used by the Bava and in the 12th one, a particle of the cross on which Jesus was crucified was enclosed. It is a matter of doubt, whether Malankara church would have been in existence today; if the Holy Bava had not come to Malankara. It can be stated undoubtedly that the Holy Bava is the creator of the history of Malankara church. The Holy Patriarch of Antioch canonized the Bava in 2000 AD. St Baselious Eldho bava

came to Malankara in 1685, 14 years after the demise of the Holy Gregorios Abdul Jaleel bava.

Exercise:

1. On whose direction did the St. Gregorios Abdul Jaleel come to Malankara?
2. When did the Holy Bava reach Malankara?
3. Who were the local bishops ordained in Malankara for the first time?
4. Who did ordain Mor Thoma II?
5. Who is the Holy Father known as Yakkoob Burdana of Malankara?
6. When did the demise of Gregorios Abdul Jaleel Bava take place ?
7. Where was Gregorios Abdul Jaleel Bava entombed?
8. When was the Bava canonized?
9. What was the condition that existed here when the St. Gregorios Abdul Jaleel reached Malankara?
10. State briefly, the things that Bava did in Malankara?
11. What was the specialty of the Sreeba (cross) that was being used by Bava?
12. St. Gregorios Abdul Jaleel is called the creator of the history of Malankara church. Why?

Lesson 20

PERIOD OF ADMINISTRATION OF DIONYSUS SENIOR

Mor Ivanios Bava who came with St Eldho Mor Baselious ordained Mor Thoma III in 1687 and also ordained Mor Thoma IV in continuation. Mor Thoma V had not received the satisfactory hand laying and priesthood. As Mor Thoma VI happened to receive the high priesthood from Mor Thoma V he became suspicious about the validity of his priesthood. So he tried to get his priesthood and laying of hand made valid as early as possible. Therefore, the high priests Mor Gregorios together with Mor Ivanios ordained Mor Thoma VI as metropolitan with the nomenclature Mor Dionysius and was given his sstathicon Sreeba and staff which had been sent by the holy Patriarch. He was known as Dionysius the senior. During this period itself, Mor Gregorios Bava unauthorisedly ordained, Abraham Ramban of Kattumangattu as high priest at Cochin with the nomenclature Mor Coorilos. He was known as Kattumangattu Valia (senior) Bava. Mathew Tharakan who was a Syriac catholic tried hard to bring the Malankara church under the Roman Catholic regime. Even though he attempted to subdue Mor Dionysius I, he did not succeed. Being desperate in his attempts, he tempted the Metropolitan in several ways and tortured him. But the last days of Mathew Tharakan were pitiable.

During the period of Mor Dionysius Senior, Dr Claudius Buchanan, the scholar and Anglican missionary visited him. As a result of the effort of both of them, the gospels were translated into Malayalam, printed and published. This was of great use to the Malankara church. Due to the special interest taken by Mor Dionysius the thaksa of Qurbana, prayer books, memras etc were copied in syriac and got translated to Malayalam, and were made into books. The Holy Father had paid Rs 10500 (3000 gold coins / poovarahan) as loan to Lord Macaulay, the British Resident. This amount was remitted to Government as fixed deposit on an interest of 8%. This amount is known as vattipanam (amount of interest) and the litigation as to who should receive the interest is known as vattipana case (litigation on interest). The Holy Father who had made a fixed deposit, in such a way that the amount of interest on it should be paid periodically to the then Malankara

Metropolitan in charge, had great care about the church. Mor Dionysius I was one of the most proficient Metropolitans of the Malankara church. The Father was called to heaven in 1808. He was entombed in the church at Puthencavu.

Exercise:

1. Which Metropolitan did ordain Dionysius I ?
2. When, where and who did ordain Mor Dionysius the Senior ?
3. Who was the English scholar who visited Malankara during the period of Dionysius the senior ?
4. What were the actions taken by Mor Dionysius the Senior for the Malankara church ?
5. What is meant by vattipanam ?
6. When was the demise of Dionysius the senior ? Where was he entombed ?

Lesson 21

ATTACK OF BRITISH MISSIONARIES IN THE MALANKARA CHURCH

The contact with Anglican (British) Missionaries was useful in translating, printing, learning and circulating the Bible. But the attempts initiated by them to modernize the church did much harm to the church. It led to dispute also.

Within a short period, the missionaries started to act like administrators in the churches and to allege mistakes in the faith and observances of the church and started to teach in modified ways. They also attempted to remove the name of St Mary from the prayers and to effect reforms in the Holy Qurbana.

The meeting of the representatives of churches held in the church at Mavelikara prevented such moves. There were protestant missionaries teaching in the seminary. The reforms they intended to bring about were revision of Taksa of Qurbana in the protestant way avoiding prayers for the dead, avoiding of prayer for the intercession of saints and consolidation of fund for the priests. The missionaries were particular to take forbidden food during lent periods. The distance and clash between Metropolitans and Missionaries were growing. Daniel Wilson Bishop of Calcutta visited Mor Dianasius IV and instructed that changes should be effected in faith, worship Taksa for Qurbana and to administration. A meeting of the representatives of churches was held in the Puthiyakavu Church, at Mavelikara and took decision on the above-mentioned suggestions. These decisions are known as Mavelikara Padiyola.

There was also dispute about the property jointly held by the Missionaries and the Mavelikara Church. Mediators were appointed for solving the dispute. The decisions declared by the committee of mediators in 1840 are known as the 'Cochin award'.

In accordance with the 'Cochin award' the missionaries had to establish seminary. With the establishment of new seminary at the place where the C.M.S College is located, the first seminary came to be known as old seminary.

Even though persons such as Dr Buchanan, Mecaulay, Munroe and Benjamin Bailey who were earnest in gospel work sincerely worked; the problem was made complicated because of the over enthusiasm of some of the Missionaries to bring about changes in faith and observances. The people of the Malankara Church could not tolerate some of the activities of the Missionaries. The Syriac Christians were not prepared for any compromise in the matters of prayers to St Mary, prayers to the saints for intercession and prayers for the departed souls. When the Missionaries found it impossible to work after joining the Syriac church, they stepped into the society of non-Christians and volunteered to work there.

Exercise:-

1. What are the achievements to the Malankara Church in the contact with the British Missionaries?
2. What kind of modernization did the British missionaries want to bring about in the faith and observances ?
3. What does 'Mavelikara Padiyola' mean ?
4. What is meant by 'Cochin award' ?
5. What is the reason for the seminary that belonged to the Malankara church came to be known as 'old seminary' ?
6. What is the reason for the Missionaries to step in and start work in the society of non- Christians ?

Lesson 22**MATHEWS MOR ATHENASIUS METROPOLITAN (PALAKKUNNATHU)**

Marthoma Church is the remainder of the modernisation ideas that the Missionaries of church mission society (CMS) attempted to inject in the Malankara Syriac Church. Palakkunnathu Abraham Malpan gave leadership to the ideas such as change in the Taksa for the Holy Qurbana, avoiding the prayer to the mother of God and saints for intercession and doing away with the prayer for the departed souls. It was he who spear-headed the propaganda for this idea, which led to the formation of the Marthoma Church.

Taking into account the above mentioned situation in the Malankara Church, Mor Dionasius IV (Cheppad Philipose) appealed to the Holy See of Antioch to depute a Metropolitan to Malankara.

A reply came soon informing that it was desirable to elect a suitable candidate and send to the Holy See. On knowing this news Abraham Malpan; without the knowledge and the approval of the church, sent deacon Mathews, his own brother's son to the Patriarchal seat in the guise of candidate of the Malankara church with the help of Missionaries. H.H Elias II, the Patriarch of Antioch ordained Mathews in 1842, who was only 24 years then, and named him Mathews Mor Athenasius; and sent him to Malankara giving Sthathicon to be the administrator of Malankara Church. The new Metropolitan arrived in Malankara after holding charge of the diocese of Mosul for one year since that diocese was lying vacant for one year without a Metropolitan. The Government of Travancore and Cochin issued proclamations recognizing him as the administrator of the Malankara Church. But as Abraham Malpan, the spokes man of the modernisation movement managed to get his own brother's son selected as Metropolitan without the knowledge and consent of the church and also to misinform the Patriarch; the Malankara Church was not prepared to recognise his ordination. The Holy Church sent complaints to H.H the Patriarch against this. But neither Yuyakkim Mor Coorilos Bava who was deputed to inquire about this nor Mor Dionysius could do anything against wily activities of Mor Athanasius. The judgment of the Panchayat Committee appointed by the Government was also in favour of Mor Athanasius.

Even though Mor Athanasius was ex-communicated; he stood unbeaten because of the enormous support of the C.M.S Missionaries and the British resident. Stephen Mor Athanasius Bava, deputed from Antioch also returned empty handed. Mor Athanasius played the double role of declaring in public submission to the Patriarch of Antioch and in secret encouraging the Missionaries. The strength that made him eligible to get favour from the authorities was the fact that he was ordained as metropolitan by the Patriarch of Antioch.

The people of the Malankara Church realising that the Jacobite faith was not safe in hands of Mathews Mor Athanasius: elected father Joseph Pulikkottil to the place of high priest and sent him to the Patriarchate. H.H the Patriarch ordained him with the name Mor Dionysius V in 1865 and sent him to Malankara to be in the place of Mor Athanasius.

Moran Mor H.H Pathrose III was installed as the Patriarch of the Holy See of Antioch in 1872. He was firm and duty bound to defeat the reform movement in Malankara and to retain true faith in the Church and to discard Mor Athenasius who had gained the status of Metropolitan by dubious moves. The Holy Father had visited queen Victoria who was ruling over India during that period and convinced her of the matter. He reached India after informing the matters to the secretary of India as well. As a result of the efforts by the Holy Bava the earlier royal proclamations were cancelled. Thus the strength of Athenasius was weakened. Mor Dianasius V took over the administration.

We are most obliged to the Holy Ignatius Pathrose III, the supreme head of the Holy Syriac Church for preventing the Malankara Church from becoming the modernized Marthomites and remaining and existing as members of the Holy Syriac Church. It was the Holy Bava who convened the 'Mulanthuruthy Synod' in 1876 and gave shape to the 'Mulanthuruthy Padiyola', which is gratified as the 'Magna Carta' of Malankara. It was also the Holy Father who brought an end to the single leadership of the Malankara Metropolitan and reorganised the administration of the church by forming seven dioceses under seven Metropolitans.

Exercise:-

1. What all are the modernisation ideas to which Abraham Malpan, Palakkunnathu had given publicity?
2. The person who caused the formation of 'Marthoma Church'?
3. From whose hand did deacon Mathews obtain the position as Mathews Mor Athanasius?
4. What were the allegations raised against Mathews Mor Athenasius?
5. The Bava who reached Malankara to inquire into the allegations against the gaining of position by Mathews Mor Athanasius?
6. The Malankara Metropolitan during the time of Mathews Mor Athenasius?
7. What was the dubious double role of Mathew Mor Athanasius ?
8. Why was Mathews Mor Athenasius able to continue in authority /
9. The person elected by the Malankara church in the place of Mathews Mor Athenasius?
10. When was Pulikkottil Joseph Mor Dionysius ordained?
11. Who did prevent Malankara Church from becoming Marthoma Church?
12. Who convened the Mulanthuruthy Synod and when ?
13. At which place was the regulation of administration of Malankara Church given shape?

Lesson 23

MOR APREM

The holy church remembers Mor Aprem who was being called the harp of the Holy Ghost; in the 5th thubden (diptych). He was born in the beginning of the 4th century in a Christian family in the city of Nizeebeen. He was a worthy monk with his spiritual life and observance of asceticism and he had acquired sound knowledge in theological studies. He was the chief master of the school of theology for 38 years remaining as a deacon. He was the interpreter of all parts of the holy book from the book of Genesis to Revelations and tried to keep up the true faith through literary compositions.

He had made deep studies and composed books on inseparable divinity- manliness of the Lord Jesus Christ, on the Holy church, Apostles, martyrs resurrection and the specialities of the church. Mor Ephraim wrote a large part of the periodic prayers of the church and taught that the chastity of the mother of God should be remembered with devotion and respect. He composed many sonnets against heretics. He also wrote many sweet songs for use in worship. He had many writings to his credit detailing the spiritual respon-

sibilities and gospel interpretations. He was celibate and was an ascetic. His main duties were prayer, meditation and writing books. The compositions of Mor Ephraim were in Syriac. He has composed lines numbering 3 million.

Mor Ephraim had been sleeping on the floor and his food was bread of barley and leafy vegetables and he drank only water. Presuming that he would not be alive till next morning he had been praying from dusk till dawn. It is said that when there was a discussion on making him a metropolitan he disappeared.

He is being honoured as a saint in all the universal churches. The Roman Catholic Church proclaimed him as ‘ Doctor of the church’ in 1920. The demise of St. Ephraim was in 373 AD. As desired by the holy father that “ an unholy person like me is not eligible to lie in holy places, I am notto be buried inside the church. I am not worthy of that glory”; he was buried elsewhere. The holy church celebrates the feast of the saint on the first Saturday of the lent.

Exercise:

1. How is St Ephraim being expressed ?
2. How did Roman Catholic Church honour Mar Aprem??
3. What was the wish of St Ephraim about his burial?
4. When does the church celebrate the feast of St Ephraim?
5. Describe the contributions made by St Ephraim to the church?
6. Write the qualities of nature of St Ephraim?

Lesson 24

MOR SIMEON STYLITES (DESTHUNO)

Simeon Stylites is known as the first Desthuno. He got his name since he prayed sitting on a pillar. The persons who followed this way of asceticism are known as *Esthanoye* (ascetics on pillar).

This Holy Father was born in the village of Siz in Antioch. In his boyhood Simeon was a shepherd. He had a vision while grazing his sheep. He saw in that vision that he was led to a huge mountain, building an altar and to the place where the body of Timothy, the disciple of St Paul the apostle was kept and thereafter, entering the house of God. Therefore Simon started life in the monastery after distributing all his earnings to the devotees of God, the poor and the destitute. He was always immersed in prayer, fasting and ascetic performances.

He arranged to build a pillar (Desthuno) for him. He spent 40 years on it with prayer and ascetic performances. The pillar, which was 3 metres long in the beginning, was made into 20 metres later. During the period of lent, he took no food for 40 days. Angels of God, Moses and Elijah had appeared to Simeon. Several sick people got cured with the prayer of intercession of Mor Simeon. Gentiles, kings and sea travelers were blessed by the prayers of Simeon. Famine, drought and destructions were removed by the prayers of the saint. The saint prayed for a long period; as follows: “ O! Lord God, the powerful, let not the hands of men who are subduable come to the use of your servant and that it may not happen that I may see people on earth after getting down from this place. But kindly permit me to finish my life on this stone to which I entered in obedience to your holy command, kindly conduct the spirit of your worshipper from here according to your Lordship’s liking.”

As he had been standing for long time, sores erupted on his leg. The saint suffered very much for about nine months. Even though Emperor Theodosius sent letter and deputed three metropolitans requesting him to get down from the pillar, the saint remained there fasting and praying without yielding. He got cure to the sores. Simon Desthuno died in AD 459 and was buried in the big church in Antioch. The church arranged to build a fort around the pillar on which the saint stood in penance. Within this fort near Aleppo, there are four churches. The holy church celebrates the feast of this saint on July 17.

Exercise:

1. Why is Mor Simeon called St.Simeon Desthuno?
2. Who are known as Esthanoye?
3. Where was Simeon Desthuno born?
4. What was the vision of Simon in his boyhood?
5. What was the prayer of Simeon during his last days?
6. When did Simeon Desthuno pass away ?
7. When does the church celebrate the feast of the saint?
8. Describe the life of Simeon Desthuno?

Lesson 25

MOR GREGORIOUS YOOHANON BAR EBAYA

Mor Gregorios Yoohanon was born in 1226 at Malattia in Turkey. He migrated to Antioch when he was 17 years old. He took to asceticism in the next year. He was ordained a Metropolitan at the age 20. At the age of 38 he was installed as Catholicose of the east. The seat of the Catholicose was in Tigris. He ordained 12 metropolitans.

He built churches, monasteries, houses for metropolitans etc.His wisdom was recognised by all.Bar Ebraya has written books on subjects like science, astronomy, philosophy, law, grammar, Syriac, history etc. Of these, books on church history, history of secularism and world history are quite valuable.The world history written by Bar Ebraya in Syriac has been translated to Arabic also. This was a book, which got wide publicity.

Bar Ebraya has written many books on theology and has also written interpretations on Old Testament and New Testament except revelations; in the bible.The books composed by him consist of *Dove*, relating to ascetic life, *Book of Lights* and *The Canon*. The Hudaya Canon written by Bar Ebraya is the approved canon of the holy church.

The compositions of Bar Ebraya are in Syriac and Arabic. His beatitude, who is known as the” sea of knowledge” expired on 30 July 1286 and is entombed in the monastery of Mor Mathew in Mosul. His Sepulchre is a pilgrim center.

Exercise:

1. What was the name of Bar Ebraya ?
2. At which age did Bar Ebraya become the Catholicos of the East ?

3. Who wrote the approved canon of the holy church ?
4. When did Bar Ebraya expire ?
5. What is the full name of Bar Ebraya ?
6. As who, Bar Ebraya is known ?
7. Write briefly the service of Bar Ebraya to the church ?

PART VI
Lesson 26
SONGS OF HOLY QURBANA

1. Innal Nin Kabringal Doodanmar
Poondum Vellangi
Shishyakal dhupasugandakku-
Ttukalodum po-yi
Ariyichavare Malagha
Than sthu-thyamudhanam
 2. Thiruvulamay- mruthipoondakkabareenni-
nguyirettu manushare
Veezhchayilninnetti swargakku-
Ttathodukoode
Mothippan Namme meli-
Ppicho-nay sthothram
 3. Njayar Dine Doodanmar vellayani
njethi Kabararike
Avariloral Neekkiya Kallinme
Leriyirunnu- Aghilesan
Jeevichennariyicha-
Narikale Barekmor
- Priest: Shubho—
People: Menolam—
4. Nadha! ni-nnudhanam Doodarki-
Nnekunnanandam
Ithunarikal Chonnarivayathinal
Semaon Keeppa
Santhoshikku-nnanandi-
Kkunna-Yohannan Kuriyelaison

1. Thanmrithiyalazhakenasi-
ppikkum Maranathekkonni-
ttakalkarsa Than Keezhil
Ninnadiyaeevenda Nina-
Kkuchithadhvaniyil sthuthipadu-
Nnadiyarellarum Barekmor.

Priest:Shubho—

People:Menolam—

2. Athula Vishudha Sabhe Prardhi-
ppan Nin Makkaleyum Kootti
Slebayal Rakshicha Sutha-
Nnayi Sthothram Padeeduka
Uchithadhvaniyil Sthuthi Padu-
Nnadiyarellarum. Amen

Enyono

1. Manavar Vanor Mun Mun Nin
Mahimaye Vandicheedunnu
Karunanidhiyam Njungalude
Karthave! Sthuthyan Neeye
2. Njayar Dinaminnuyarathil
Dhwarangal Thurakkappettu
Poozhiyil Mrutharay Meviyavar-
Kkul Sharanamurappundayi
3. Moraneesho ! Ninnudha-
nal Srushtikal Modichellam
Mrithar Neeyavarekkabarul Poyi
Kandathinal Sthuthicheyyunnu

Priest: Shubho—

People: Menolam—

4. Ekasuthan Thanuyir Poondi-
pparishudhamatham Divasathil
Mashiha Jeevichidukayal
Manvinnulakukal Modichu

Enyono

1. Yoodanmar Kurishil Thuukki
thanne Kabarathil Vachittum
Udhanathalulavakum
Lajjavashankayavarkunday Halleluah ve Halleluah

2. Seemavahi parakramiye-
Kabaroo! drohikal pootteettu
Idival poley purathayi than
Mudrakkillathoru kedum
Halleluah ve Halleluah
3. Naadha vilava velakka-
rodu chothippanayi vanna
avakasham avarthanavaney
thoppinu puramey avar thookki
Halleluah ve Halleluah Barekmor
- Priest: Shubho —
People: Menolam —

4. Kaanathathiney thedithan
Lokum naadhan pookkarey
Kabaryl thanney adachavarey
Lajjippichudhanathal
Halleluah ve Halleluah Kuriyelaison

Priest: Shubho —
People: Menolam —

4. Kaanathathiney thedithan
Lokum naadhan pookkarey
Kabaryl thanney adachavarey
Lajjippichudhanathal
Halleluah ve Halleluah Kuriyelaison

PART VII
Lesson 27
SYRIAC

സുറിയാനി പഠനം

ക്ലാസ് : VII

പ്രത്യയങ്ങൾ

ആൽ, ഇൽ ܐ

<p>ܦܚܘܢܐ</p> <p>ബ്ഹയ്ക്ലൊ</p> <p>ദേവാലയത്തിൽ</p>	<p>ܐܘܠܐ</p> <p>ആൽ</p> <p>പ്രവേശിച്ചു</p>	<p>ܘܘܫܘܘܢܐ</p> <p>യേശു</p> <p>യേശു</p>
(യേശു ദേവാലയത്തിൽ പ്രവേശിച്ചു)		
<p>ܦܚܘܢܐ</p> <p>ബ്ലിയൊ</p> <p>രാത്രിയിൽ</p>	<p>ܦܚܘܢܐ</p> <p>കോം</p> <p>എഴുന്നേറ്റു</p>	<p>ܘܘܫܘܘܢܐ</p> <p>യവ്സേവ്</p> <p>യവ്സേവ്</p>
(യവ്സേവ് രാത്രിയിൽ എഴുന്നേറ്റു)		
<p>ܦܚܘܢܐ</p> <p>ബ്ഹൂർബൊ</p> <p>മരുഭൂമിയിൽ</p>	<p>ܦܚܘܢܐ</p> <p>ഏസൊ</p> <p>വന്നു</p>	<p>ܘܘܫܘܘܢܐ</p> <p>യുഹാനോൻ</p> <p>യുഹാനോൻ</p>
(യുഹാനോൻ മരുഭൂമിയിൽ വന്നു)		
<p>ܦܚܘܢܐ</p> <p>ബ്യാമൊ</p> <p>കടലിൽ</p>	<p>ܦܚܘܢܐ</p> <p>സോദ്</p> <p>മീൻ പിടിച്ചു</p>	<p>ܘܘܫܘܘܢܐ</p> <p>ശെമ്വുൻ</p> <p>ശെമ്വുൻ</p>
(ശെമ്വുൻ കടലിൽ മീൻ പിടിച്ചു)		
<p>ܦܚܘܢܐ</p> <p>ബ്ലോമൊ</p> <p>സമാധാനത്തിൽ</p>	<p>ܦܚܘܢܐ</p> <p>ഫോൾ</p> <p>വസിച്ചു</p>	<p>ܘܘܫܘܘܢܐ</p> <p>ആബൊ</p> <p>പിതാവ്</p>
(പിതാവ് സമാധാനത്തിൽ വസിച്ചു)		
<p>ദേവാലയം</p> <p>രാത്രി</p> <p>മരുഭൂമി</p>	<p>ܦܚܘܢܐ</p> <p>ܦܚܘܢܐ</p> <p>ܦܚܘܢܐ</p>	<p>കടൽ</p> <p>സമാധാനം</p>

എ, ഒട്, ക്ക് (ന്) 2

<p>كُفِّرُ</p> <p>ല്ഖഫർനഹും കഫർനഹുമിലേക്ക് (യേശു കഫർനഹുമിലേക്ക് പ്രവേശിച്ചു)</p>	<p>أَنْ</p> <p>ആൽ (പ്രവേശിച്ചു)</p>	<p>يَسُودُ</p> <p>യേശു യേശു (യേശു കഫർനഹുമിലേക്ക് പ്രവേശിച്ചു)</p>
<p>سَمِعَ</p> <p>ൾശെമ്വുൻ ശെമ്ഊനെ (യേശു ശെമ്ഊനെ തെരഞ്ഞെടുത്തു)</p>	<p>بِ</p> <p>ഗ്ബൊ തെരഞ്ഞെടുത്തു</p>	<p>يَسُودُ</p> <p>യേശു യേശു (യേശു ശെമ്ഊനെ തെരഞ്ഞെടുത്തു)</p>
<p>كُنِيَ</p> <p>ല്ഗർബൊ കുഷ്ദരോഗിയെ (യേശു കുഷ്ദരോഗിയെ തൊട്ടു)</p>	<p>عِنْدَ</p> <p>ക്റേബ് തൊട്ടു</p>	<p>يَسُودُ</p> <p>യേശു യേശു (യേശു കുഷ്ദരോഗിയെ തൊട്ടു)</p>
<p>خَصِمًا</p> <p>ല്ബയ്തൊ ഭവനത്തിലേക്ക് (യേശു ഭവനത്തിലേക്ക് വന്നു)</p>	<p>إِلَى</p> <p>ഏസൊ വന്നു</p>	<p>يَسُودُ</p> <p>യേശു യേശു (യേശു ഭവനത്തിലേക്ക് വന്നു)</p>
<p>كُنِيَ</p> <p>ല്തല്യൊ കുട്ടിയെ (യേശു കുട്ടിയെ സ്നേഹിച്ചു)</p>	<p>بِ</p> <p>റഹോ സ്നേഹിച്ചു</p>	<p>يَسُودُ</p> <p>യേശു യേശു (യേശു കുട്ടിയെ സ്നേഹിച്ചു)</p>
<p>കുഷ്റരോഗി ഭവനം</p> <p>كُنِيَ خَصِمًا</p>	<p>ആൺകുട്ടി</p> <p>كُنِيَ</p>	

ന്റെ, ഉടെ ?

<p>കുറുപ്പു</p> <p>ദ്മൊര്യാ കർത്താവിന്റെ (കർത്താവിന്റെ</p>	<p>കുറുപ്പു</p> <p>മാലാഖൊ മാലാഖ മാലാഖ)</p>
<p>കുറുപ്പു</p> <p>ദല്ല്ഖൊ ഗലീലയുടെ (ഗലീലയുടെ</p>	<p>കുറുപ്പു</p> <p>അസ്റൊ ദേശം ദേശം)</p>
<p>കുറുപ്പു</p> <p>ദല്ല്ഖൊ സ്വർഗ്ഗത്തിന്റെ (സ്വർഗ്ഗത്തിന്റെ</p>	<p>കുറുപ്പു</p> <p>മൽഖുസൊ രാജ്യം രാജ്യം)</p>
<p>കുറുപ്പു</p> <p>ദ്ദൽമൊ ലോകത്തിന്റെ (ലോകത്തിന്റെ</p>	<p>കുറുപ്പു</p> <p>നൂഹ്റൊ വെളിച്ചം വെളിച്ചം)</p>
<p>കുറുപ്പു</p> <p>ദ്ഫഗ്റൊ ശരീരത്തിന്റെ (ശരീരത്തിന്റെ</p>	<p>കുറുപ്പു</p> <p>ശ്റൊഗൊ വിളക്ക് വിളക്ക്)</p>

ചില ക്രിയകൾ

അർത്ഥം	ഉച്ചാരണം	ക്രിയാധാതു	ക്രമ നമ്പർ
പ്രവേശിച്ചു	ആൽ	أَدْخَلَ	1
എഴുന്നേറ്റു	കോം	قَامَ	2
ഉപവസിച്ചു	സോം	سَوَّ	3
വസിച്ചു	ഫോൾ	فَوَّ	4
എടുത്തു	ശ്കാൽ	شَكَ	5
എഴുതി	ക്സാബ്	كَسَبَ	6
തെരഞ്ഞെടുത്തു	ഗ്ബോ	جَبَّ	7
സ്നേഹിച്ചു	റഹോ	رَحِمَ	8
കയറി	സ്ലേക്	سَلَّ	9
സുഖപ്പെടുത്തി	ആസീ	أَسَّ	10
പോയി	ഏസാൽ	أَسَّ	11
വന്നു	ഏസൊ	أَسَّ	12
പറഞ്ഞു	ഏമാർ	أَمَّ	13