

MALANKARA JACOBITE SYRIAN SUNDAY SCHOOL ASSOCIATION**TEXT BOOK CLASS - X**

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.

Rev.Fr. Joseph Pukkunnel, Dr. Santha Joy, Dr. Santhosh Koruthu Padinjarekkara, Sri.Vilas Varghese, Sri. Joby Varghese and 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.

Puthencruz
1.1.2013

Baby Mathara
General Secretary

TEXT BOOK FOR CLASS X (English)

Published by:

Exe.Committee, MJSSA

1. H.G. Mathews Mor Aphrem Metropolitan (President, M.J.S.S.A.)
2. Very Rev. Saju Cheruvillil Cor~~E~~Episcopa (Vice President)
3. Sri. Baby Mathara (General Secretary)
4. Dr. Jose D.Kaippallil (Secretary)
- 5.Sri. P.V.Alias (Secretary)
- 6.Sri. K.M.Thampi (Secretary)
- 7.Sri. M.J.Markose (Treasurer)
- 8.Sri. Baby Varghese
- 9.Sri. P.I. Kuriakose

CONTENTS

	Page No:
PART I – OLD TESTAMENT	
1. COMPILATION OF THE PENTATEUCH	4
2. PSALMS	6
3. PROVERBS	9
4. ECCLESIASTES (QOHELETH)	11
5. SONG OF SONGS	13
6. THE OTHER CANONICAL BOOKS	14
PART II – NEW TESTAMENT	
7. LETTERS WRITTEN BY ST. PAUL	17
8. LETTER TO THESSALONIANS	18
9. EVANGELICAL EPISTLES	19
10. CAPTIVITY LETTERS	21
11. PASTORAL EPISTLE	24
12. (LETTER TO) HEBREWS	25
13. CATHOLIC LETTERS – I	26
14. CATHOLIC LETTERS – II	28
15. THE BOOK OF REVELATION	30
16. THE SECOND COMING OF JESUS CHRIST	32
PART III – TRUE FAITH	
17. THE THREE IN ONE GOD	34
18. THE HOLY ONE	35
19. ANGELS	39
20. HOLY CHURCH	42
PART IV – HISTORY OF THE CHURCH	
21. THE EARLY CHRISTIAN CHURCH	45
22. THE DIVIDED CHURCH	47
23. THE SYRIAN ORTHODOX CHURCH OF ANTIOCH	49
24. THE COPTIC CHURCH	51
25. THE ARMENIAN ORTHODOX CHURCH	52
26. THE ETHIOPIAN ORTHODOX CHURCH	53
27. THE ECUMENICAL MOVEMENT	54
PART V – WORSHIP A STUDY	55
ALL SONGS AND PRAYERS FROM CLASS I TO IX	67

MALANKARA JACOBITE SYRIAN SUNDAY SCHOOL ASSOCIATION

Malankara Syrian Sunday School Association was formed in December 27, 1920 at a meeting held at Piravom seminary presided over by St. Paulose Athanasios Metropolitan, known as the "Protector of the True Faith". In 1964 when peace was established in the church M.S.S.A. joined the Sunday School Association of the catholicos faction and continued functioning in the name O.S.S.A.E. But the Catholicos ordained by H.H. the Patriarch in 1964, put forward the claim of a new throne in the church contrary to the true faith and canons of the Church which resulted in the split in the Sunday Association also.

In 1973 a meeting of the Sunday school teachers held in connection with the Patriarchal day decided to reorganize the Sunday Schools which owed allegiance to the Holy Throne of Antioch and All the East. Thus Malankara Jacobite Syrian Sunday School Association was formed in the meeting held at St. Peter's Church, Ernakulam on February 20, 1974. The association byelaw was passed in the meeting held at Baker Memorial School, Kottayam on October 2, 1974. The Association is governed by the byelaws amended and approved by the General Body from time to time and subsequently got registered under the Charitable Societies Act.

H.H. the Patriarch of Antioch and All the East is the Supreme Patron and H.B. the Catholicos is the patron of the Association.

The "Atma Deepam" magazine, an organ of the Association enlightens the souls as the name itself implies. There is an examination wing which controls and conducts the examination from Class I to XII including JSSLC. The JSVBS wing prepares study materials and conducts training camps for teachers for the Vacation Bible School all over India. There is a wing which conducts "Balakalolsavam" at Sunday school, District, Diocese and Association level. Another wing conducts camps for teachers and students. All these wings are functioning from the headquarters. Thus the headquarters at Puthencruz is the nerve centre of various activities of the MJSSA.

M.J.S.S.A. has also started a charity scheme in the name "Mor Baselios Paulose II Catholicos charitable Fund" for the poor and backward.

Plus two course was started for those who passed JSSLC. Syriac language is also taught in Sunday School classes. Several counselling centres are functioning under MJSSA. These were introduced as a Millennium Programme. Spread over in 74 districts there are 600 Sunday Schools, more than 8000 teachers and 60,000 students under MJSSA. No doubt MJSSA has a very important place in the Jacobite Syrian Christian Church in India.

PART I - OLD TESTAMENT

Lesson - 1

Compilation of the Pentateuch

Introduction

You may be able to recall how the first five books in the Holy Bible came to be known as the Pentateuch. It deals with the history of Israel, the descendants of Abraham and how they were elected as the chosen people of God. They strongly believed that they were the 'select' people of God and that the Almighty God intervened in history to make them his own people. It also contains an account of creation, the sojourn of Israel in Egypt, their liberation under the leadership of Moses, their wandering through the desert and their arrival at the threshold of Canaan, the Promised Land.

The Pentateuch as a Book is incomplete, but it contains a number of promises. The most sublime of all these promises is the promise of Canaan, the land where milk and honey flows. The narration in the Pentateuch ends with the arrival of the chosen people at the threshold of Canaan, the Promised Land. The book actually points to Christ in whom all the promise and prophetic sayings are fulfilled. The entire Mosaic Law and prophecies are fulfilled in Christ, the redeemer of the world. While we are on earth we have to live according to the teachings of Christ. It is the law of love that Christ taught us. The first phase of the salvific mission or redemption of mankind through Christ is depicted in the Pentateuch.

The Compilation of the Book

The first five books in the Old Testament are generally known as the Books of Moses. This doesn't imply that each word in the Pentateuch is written by Moses himself. Pentateuch includes the teachings of Moses both written by himself and the collections of his teachings that were orally transmitted through generations. It took some 500 years to collect, arrange and compile the written and oral traditions into books which are now known as the Pentateuch. Tenth century B.C. to the fifth Century B.C. (500 years) is supposed to be the period in which these books were formed. Pentateuch deals with the ancient history of Israel. We can see the hands of Kings, Priests and Prophets in the writing of this book.

Traditions

We can see the influence of four major traditions or sources in the writings of these books. By traditions we mean both the oral and written traditions that helped in writing the books of the Pentateuch.

Doublet

The Pentateuch is a combination of four major traditions. Hence the same incident can be found in more than one tradition with slight differences. The repetition of an incident / event is known as a doublet. There is repetition of events or incidents, but they are not exact renderings. They vary in style and presentation but not in the matter of the central theme. These differences are due to the fact that they are written in different circumstances by different authors and at different historical periods. Let us see some examples of doublets.

1. The flight of Hagar (Genesis 16:4-6, 21:8-21)

Hagar was Abraham's wife Sara's Egyptian housemaid. When Hagar conceived, she had contempt for Sara who was barren. So Sara dealt cruelly with her and Hagar fled from the presence of Sara. This incident is described in Genesis Chapter 16. But in Chapter 21:8-21 she flees with her son. That means she flees after giving birth to her son. There is difference in style (description), narration and time. Hagar had to run away from Sara because of her son.

2. The Oracle concerning the birth of Isaac (Gen.: 17:15-22,18:6-15)

There are two references about the birth of Isaac in Genesis. In one such reference God does not speak directly to Sara (Gen.: 17:15-22). But in 18:6-15 when God proclaims the birth of Isaac, we see God speaking directly to Sara.

Thus the same incident is treated differently in different circumstances. These are concrete evidence to prove that different authors and different traditions at different periods worked together in the writing of the Pentateuch. Doublets of this kind can be seen in large numbers in the Pentateuch.

The Four Traditions

1. Yahwist Traditions or Jahwist Tradition

The Jahwist tradition is the oldest tradition in the Pentateuch. As God is called by the name Yahweh from the very beginning in this tradition, it came to be known as Yahwist. The letter 'J' is used to refer to this tradition as J is the first letter of the German word Jahweh (God). The biblical portions Genesis 2:4-4:21 belong solely to this tradition. The following passages are seen only in 'J' tradition: 6:1-3, 12:1-13, 18, Exodus 1:6-14, 32:1-24, 28, Deut 34:1-12. The 'J' tradition is mostly found in the Book of Genesis. In fact more than half of the 'J' tradition is found in Genesis. The remaining portions in the 'J' tradition are seen in Exodus and Numbers. The account of the death of Moses is the only 'J' tradition in Deuteronomy (34:1-12).

There is not even a single word that belongs to the 'J' tradition in Leviticus.

Period of Composition

The portions of the Pentateuch in the Jahwist tradition must have been written somewhere in Jerusalem during the 10th centuries B.C. They tell us about the promises and blessings conferred upon the forefathers and the central character is Abraham.

2. Elohist Tradition

The Elohist tradition is so called because of the reference to God as Elohim. 'E' the first letter in Elohim represents this tradition. There is great similarity in the narrations of E and J when they relate history from the calling of Abraham till the death of Moses. Elohist writings can mostly be found in Genesis. There is not even a single word of 'E' in Leviticus.

Genesis 15:1-19, 20:1-18, 28:10-22, Exodus 5:1-4, Numbers 11:4-34 and Deut 34:1-12 belong to the Elohist tradition.

3. Deuteronomistic Tradition

In Pentateuch, the Deuteronomistic tradition is seen in Deuteronomy only. The letter 'D' symbolizes this tradition. The 'D' tradition is found in chapter 1-30 of Deuteronomy only. Chapter 31-34 of Deuteronomy belong to the J E P traditions. The 'D' tradition mainly deals with the order of worship. There is a good deal of similarity between the E and D traditions.

Period of composition

This is written in the northern Kingdom of Israel in the 7th century B.C. Deuteronomistic tradition mainly tells the story of the selection of Israel and the eternal covenant of God with Israel. Moses is the central character here.

4. The Priestly Tradition

The priests of both northern and southern Kingdoms played a vital role in preserving the ancient tradition of Israel. The people of Israel, after their return from the Babylonian captivity, had to revive the faith of their forefathers and to follow the order of worship followed by their ancestors. The Priestly tradition is a code of conduct formulated by the priests.

The letter 'P' represents this tradition. 'P' starts with the history of creation. Genesis 1:2-4a is found in 'P' alone. (Here '4a' means the first part of verse 4; the second part of a verse is denoted by the verse number followed by 'b'). The account of creation in Genesis 2:4b-25 belongs to the Jahwist tradition. The following passages are recorded in 'P' alone. Genesis 5:1-32, 9:1-17, 36:1-37, Exodus 1:1-5, 6:2-7:13, Leviticus 11:27-34, Numbers 1:1-10:28, Deuteronomy 32:1-52.

Period of Composition

This must have been written in 6th and 5th centuries B.C. Some of it must have been written during their captivity in Babylon and the rest in Jerusalem in the Southern Kingdom. It aims at inculcating a life of worship or devotional

life. The main personalities mentioned in this tradition are Adam, Noah, Abraham and Moses.

Conclusion

It is worth remembering that the profound insight gained from centuries long life experience and great effort on the part of great souls all contributed in the making of Pentateuch. The authors and groups who worked behind the composition of the Pentateuch had neither seen nor heard from each other. 'J' is the first written document. 'E' was added to that later. D was added to the JE traditions and finally P also was joined to these traditions – (JEDP). Pentateuch is a combination of all the four traditions. Naturally there were repetitions as the different traditions were joined together. Hence we have doublets. We can understand or interpret the text more correctly and vividly with the help of these doublets. Though composed over a rather long period of about five hundred years by different authors, all these traditions uphold the central idea that God the creator is one who intervenes in history to redeem His people and that He should be worshipped properly. When God's name and His attributes, the origin of sin and the promise about the redeemer, the selection of Israel as the people of God, the worship of God and the resultant grace are picked up from various traditions and presented systematically, we get the Pentateuch. It is the spirit of God who worked through the hand of man in this work. The same spirit of God intervenes even today in the lives of people. Let us pray that the same spirit of God intervenes in our lives and lead us in the right path.

Exercise:

- 1) What is the theme of Pentateuch?
- 2) What you meant by Doublet? Give two examples.
- 3) Explain JEDP tradition.

Lesson - 2

Psalms

The Psalms are prayer songs that emerged out of the conditions of life faced by the Israelites. The Book of Psalms is also the longest book in the holy Bible and perhaps the most widely used one. Psalms were not written by a single author. They were written at different times by different authors. It took more than a millennium and more than eight authors to compose and compile them in the present order. It is not clear when the Psalms were compiled into a single book. A Greek translation of the O.T. that dates back to 200 B.C. contains all the 150 Psalms. So it is evident that the Psalms had been compiled and arranged as a single book even before 200 B.C.

The Division of the Book

All the 150 Psalms have been divided by theologians into five books.

1. First Book

Psalms 1-41 form the First Book. It is difficult say which Psalm is more important or to identify a single major theme from among these 41 Psalms. Each Psalm is unique and has a major theme. For example, Psalm 1 compares the way of the righteous and the way of the wicked. It clearly states that the righteous will be blessed by God and the wicked will perish or be destroyed by God. Similarly Psalm 41 says that those who are kind and compassionate to the poor are the blessed ones. He will enjoy divine providence at the time of troubles and sorrows. He delivers those who trust in Him from the hands of their enemies. The Psalm ends with a song of prayer to the Lord. Each Psalm is special in the treatment of the subject matter. But generally we can say that they are Songs of Worship.

Relationship with the Pentateuch

The first book of the Pentateuch has similarity with the first book of the Psalms. Both contain references to the creation of the universe and creation of man (Ps. 19). Man is depicted as the glory of creation by the author in Psalm 8 (8:5, 6)

Compilation

It is generally believed that Psalms first book was compiled by King David. The period of compilation is considered to be between 1020 and 970 B.C.

2. The Second Book

Psalms 42-72 having 31 psalms form the second Book. Similar to the first book the content and themes of each psalm in the second book are different. Generally the second book is known as *Hymns of National Interest*.

Relationship with the Pentateuch

The second Book has much in common with Exodus. Both Exodus and the second Book of Psalms deal with liberation from slavery and redemption, e.g. Ps. 42:9, 44:1-3, 66:4-6. We can see a lot of prayers recollecting the past events for eternal salvation and to be in the Kingdom of God in the second book. E.g. Psalms 42:1, 57:2, 65:4.

Compilation

According to learned theologians the Psalms second Book was collected and compiled during the reign of one of the kings who ruled Judea between 790 BC and 597 BC, either King Hezekiah or King Josiah.

3. The Third Book

This book consists of 17 psalms (Psalms 73-89). In the third book also, the themes differ from psalm to psalm. The third book is also considered to contain essentially *Hymns of National Interest*.

Relationship with the Pentateuch

The book has similarity with the Book of Leviticus. These psalms stress the importance of worship and sanctification / purification of the people, like the Book of Leviticus, e.g. Psalms 78:5-8, 84:1, 2, 4, 10. Thus this book is related to worship in the book of Leviticus.

Compilation

It is generally believed that the third book like the second book was compiled by King Hezekiah or King Josiah during their rule.

i.e., between B.C 790 and BC 597

4. The Fourth Book

Psalms 90-106, consisting of 17 psalms, form the fourth book. The theme of each psalm is different. They are generally considered as Anthems of Praise. As their authorship is unknown they are considered as Anonymous Psalms. But Psalm 90 is believed to be a prayer offered to God by Moses, the man of God. Psalms 101 and 103 are attributed to King David.

Relationship with the Pentateuch

There is great similarity between the book of Numbers and the fourth book. The toilsome wanderings of the people of Israel in the desert after their escape from Egypt are narrated in the book of Numbers. The authors of the psalms of the fourth book compare the life of a believer to that of the Israelites during their exodus to the Promised Land. The true believers too have to suffer this desert experience, i.e., loneliness, rejection, affections etc. But God is a true refuge, redeemer to those who call upon him. The Psalmist sings praises to the God who delivers those who seek him, e.g., Ps. 91:1, 2, 5, 6, 105:12-14.

The Psalmist reminds us again how we should live in the desert. This idea is explained in Psalm 95: 6-11. We, like the Israelites, are also making a journey to the heavenly Jerusalem. We have to go through the desert experience. While we are on earth we must trust God and live in a spiritual communion with God. If not, we will perish like our forefathers who were rebellious against God.

Compilation

Scholars are of the opinion that the fourth book was compiled by Ezra and Nehemiah between 457 B.C. and 425 B.C.

5. The Fifth Book

The 44 psalms from 107 to 150 make the fifth book. Like in the other books, in this book also there are separate themes for each psalm. Each Psalm has a separate idea or theme. The Psalms in this collection are also known as *Anonymous Psalms*. This book is also generally considered as a book of *Anthems of Praise*.

Relationship with the Pentateuch

This book is closely related with the book of Deuteronomy. The author of Deuteronomy strengthens the faith of the people by repeatedly saying many things that have already been said in first four books of Pentateuch. It is because of this that the book is named Deuteronomy. Similarly different aspects of the relationship between God and man as explained in first four books of Psalms can be seen to be reasserted in the fifth book of Psalms.

This is how the fifth book of Psalms is related to the book of Deuteronomy. Let us examine some of the examples. Psalm 4 is an evening prayer. This is a prayer one offers to God before one goes to sleep in the night. The prayer concludes by saying, *"I will both lay me down in peace, and sleep: for thou, Lord, only makes me dwell in safety"* (4:8). Psalm 133 is also an evening prayer. Psalm 42 is an ardent prayer of a devotee who longs for God (Ps. 42:1). The same idea is presented in a different manner in Psalm 130 (130:3-4).

Date and Compilation

Scholars are of the opinion that the fifth book also was compiled by Ezra and Nehemiah. This must have taken place between 457 and 425 B.C.

Christ and the Psalms

The Psalms abound in references to Christ. Psalms contain direct and indirect allusions to Messiah. Psalms that contain references to Christ can be divided into 5 groups.

- 1) Psalms that contain direct reference to Christ.
Christ is symbolically presented in this group of psalms, e.g. Ps. 34:20, 69:9
- 2) Psalms that directly prophesy about Christ.
The psalmist actually relates his own intense experiences. But ultimately they refer to those things that are fulfilled in Christ, e.g. Ps. 22:1, 22:12, 22:16-18, 110:4
- 3) Psalms that allegorically tell about Christ
These psalms seem to represent ruler of Israel especially King David. But the prophetic sayings in them are accurately fulfilled in messiah, e.g. Ps. 2:1-2, 45, 72:11
- 4) Psalms that indicate the second coming
They contain references to the last judgment, the new heaven and the new earth where God reigns, e.g. Ps. 96:1, 13, 98:3, 8.
- 5) Psalms that are fulfilled in Christ
Many of the prophecies that are mentioned in the psalms are fulfilled in Christ. It is both difficult and not necessary to mention all of them. Some typical examples are given below. Ps. 2:7: According to St. Matthew this has been fulfilled in Christ (St. Mat 3:17). In his gospel St. Matthew further states that Ps. 69:21 has been full filled in Christ (St. Mat 27:34). You can try and find out such instances from the New Testament.

Selah

This word appears 71 times in the Psalms. It was actually an instruction given to those who sang the psalms, and was not meant to be read. If Selah appears at the end of a verse, it means either to sing loudly or to sing with the accompaniment of musical instruments. While reading psalms, one need not read Selah.

Exercise:

1. Which are the five parts into which the Book of Psalms is divided?
2. What is the first book of the Psalms generally considered to be?
3. What does Psalm 19 describe?
4. What is the second book of the Psalms generally considered to be?
5. Which book of the Pentateuch is related to the second book of the Psalms?
6. Which book of the Pentateuch is related to the third book of the Psalms?
7. What is the fourth book of the Psalms generally considered to be?
8. Which book of the Pentateuch is related to the fourth book of the Psalms?
9. What is the fifth book of the Psalms generally considered to be?
10. Which book of the Pentateuch is related to the fifth book of the Psalms?
11. How will you divide the Psalms that contain references to Christ? Explain.
12. What is meant by Selah?

Lesson - 3

Proverbs

Proverbs belong to the wisdom literature. Proverbs, like psalms, cannot be considered as a single book. Its main objective is to impart wisdom to the people so that they can tackle the problems that arise in daily life. This book is not only for those who are less wise but also for those who are wise. The book teaches how a wise man should conduct himself in different situations in life. It advises people how to conduct themselves with equanimity in religious, social and family life. Among other matters it also deals with topics like humility, patience, respect for the poor, loyalty among friends, sanctity in husband-wife relationship etc. It also shows the differences between the wise and the unwise.

Author

The authorship of the Book of Proverbs is attributed to Solomon the wise. This is not completely written by Solomon. But most of it is Solomon's contribution. There are contributions from other wise men like Agur, Lemuel etc. also.

Date of composition

Wisdom Literature was prevalent in the Middle East even before the period of Solomon. It is difficult to determine the period of composition of these teachings. The maxims or wise sayings prevalent during, before and after the reign of Solomon were collected and compiled into a single book around 350 B.C. The reign of Solomon stretched from B.C 977 – 937.

The Structure of the Book

Proverbs which contains 31 chapters can be divided into 7 parts for the sake of an analytical study.

1) Hymns of Wisdom (Proverbs of Solomon - First Volume) 1:1- 9:18

The first part of the book, from the 1st verse of Chapter 1 to the 18th verse of Chapter 9, can be generally called Hymns of Wisdom. The prologue deals with the necessity and relevance of acquiring wisdom. The author explains the purpose of the Proverbs: "For learning about wisdom and instruction for understanding words of insight, for gaining instruction in wise dealings, righteousness, justice, and equity; to teach shrewdness to the simple, knowledge and prudence to the young" (1:2-4)

The author illustrates the different facets of acquiring wisdom such as the warnings, rewards, usefulness, and magnificence of wisdom. The merits and defects of wisdom and foolishness are explained in chapter 9. The author warns that adultery is a great sin and an adulteress is a great trap (Chap 5, 6:20-25, 7). The author also warns that the home of the adulteress is a death trap and that one should not go close to the home of an adulteress. *"And now, my children, listen to me, and be attentive to the words of my mouth. Do not let your hearts turn aside to her ways; do not stray into her paths. For many are those she has laid low, and numerous are her victims. Her house is the way to Sheol, going down to the chambers of death."* (7:24-26)

2) The Proverbs of Solomon - Second volume (10:1 - 22:16)

The verses in this volume are maxims, which are not inter related. There is no common idea running through the verses. But there are many references to the concept of justice. Verses that have no relation to each other are simply joined together to form this part of the Proverbs. This part mainly talks about practical codes of conduct to be followed in daily life to lead an upright life. We can also see many doublets here. Verses are repeated, in some cases as it is, and in some other cases with slight variations. Note some examples:

"A wise child makes a glad father, but a foolish child is a mother's grief" (10:1) = "A wise child makes a glad father, but the foolish despise their mothers" (15:20). Similarly, "righteousness delivers from death" (10:2b) = "righteousness delivers from death" (11:4b). As another example 10:6b= 10: 11b. Repetitions may be due to the use of different sources in the compilation of the book.

3) Words of the Wise 22:17 - 24:22

The third part of the book is known as 'the words of the wise'. It is said that this part got its name because of Verse 17 of Chapter 22. It reads: "The words of the wise: Incline your ear and hear my words".

Modern research has brought to light the close similarity between the thoughts and ideas found here and the thoughts and ideas found in the Egyptian book, "Wisdom of Amenemope" ('Wisdom of Amenemope' preserved in the British museum and published in English in 1923²⁴). Biblical scholars are of the opinion that this may be because both, the Wisdom of Amenemope and the third part of the Book of Proverbs, perhaps used the same source. No definite scheme is followed in the compilation of the verses in this part. This part stresses the importance of maintaining cordial relationships with neighbors and of patient behaviour. Let us look at some examples: Do not rob the poor because they are poor, or crush the afflicted at the gate (22:22). Do not remove the ancient landmark that your ancestors set up (22:28). Do not rejoice when your enemies fall, and do not let your heart be glad when they stumble (24:17).

4) Words of the Wise – Part II (Additional collection of Words of the Wise) 24:23-34

This part starts with the preface "These also are sayings of the wise: (24: 23)". The verses in this part exhort people to lead a life of integrity and honesty. See the following examples: It is wrong for judges to be prejudiced (24:23b). Every man shall kiss his lips that giveth a right answer (24:26).

5) Proverbs of Solomon – Third Volume (Proverbs of Solomon which the men of Hezekiah copied) Chapters 25 – 29

Even though the verses of this part are from Solomon, Verse 1 of Chapter 25 says that these verses were written down by the men of King Hezekiah. In this part importance is given to moral thoughts.

6) The Words of Agur, the son of Jakeh (Chapter 30)

Chapter 30 which contains 30 verses is a collection of the words of Agur, the son of Jakeh. Moral instructions are conveyed through riddles and metaphors, e.g. 30:4, 30:15, 30:23, 30:25. There are several other riddles and their answers in this part.

7) The Words of King Lemuel

The 31 verses of chapter 31 deal with two important topics. The first part contains advices to kings i.e., how an ideal king should be (31: 1²⁹). The second part describes of an ideal wife.

Kings should not be drunkards and they should not associate with adulterous women. At the same time it is the duty of the king to speak out for those who cannot speak, judge righteously and defend the rights of the poor and the needy.

The second part explains the qualities of a capable wife. She is more valuable than the most precious jewels. Her husband places absolute trust in her; she is hardworking and she looks after her family with utmost diligence. She talks wisely and she is compassionate to the poor and the needy. She is God-fearing and she is respected by all. She is worthy of respect and admiration.

Vision about Christ

The theme of Proverbs chapter 8 is wisdom. The source of all creation is wisdom. This wisdom is the basis of our spiritual and material life. The superior wisdom of man, morality and eternal life depend upon this wisdom. St. Paul in his Epistle to the Colossians asserts that Christ is this very same wisdom (Col. 2:3). St. Paul makes this point very clear again in the epistle to Corinthians (1 Cor. 1:22 ²⁴, 1:30).

Exercise:

1. Who are the authors of the Proverbs?
2. How do we divide the Book of Proverbs for the sake of an analytical study? Which are the divisions?
3. Explain the vision about Christ in the Book of Proverbs by quoting references from the New testament

Ecclesiastes (Qoheleth)

In the Hebrew Bible this book is named as Qoheleth. It means one who speaks in the church. The one who speaks in the church is mainly the one who preaches there. Hence in Malayalam the book is known as "Sabhaprasangi".

In the English Bible it is called 'Ecclesiastes'. The word means a member of the church, one who preaches there etc.

Author and Date of Composition

There is no consensus of opinion among scholars about the date of composition of this book. It is generally believed that the book was written around 935 B.C. by Solomon, the king of Israel.

The Major Theme of the Book

The major theme of this book containing 12 chapters is vanity and fear of God. The world and whatever it has are worthless or meaningless and those who are happy solely in this world will not be able to enjoy eternal happiness. But those who are God-fearing and have reverence for the Lord will get eternal happiness.

For the purpose of an analytical study, this book can be divided into 3 parts.

Part 1- The philosophy that everything is vanity 1:1-11

a) An introduction to vanity 1:1-3

Through the first three verses the author gives a preface to his philosophy of vanity. It is like this; "The words of the teacher, the son of David, king in Jerusalem. Vanity of vanities, says the Teacher, vanity of vanities! All is vanity. What do people gain from all the toil at which they toil under the sun?"

b) Description about Vanity 1: 4 - 11

"The sun rises and the sun goes down ... and there is no new thing under the sun." Thus in the very beginning itself, the author presents certain philosophical views that are not related to each other.

Part II - Evidences to show that all is vanity 1:12 - 6:12

He provides concrete evidence to show that everything under the sun is vanity. His all arguments are based on two factors.

- 1) Evidences based on personal experience
- 2) Evidences based on observation

1. Evidences based on personal experience 1 : 12 - 2 : 26

a) The futility of seeking wisdom 1:12 - 17

"I said to myself, 'I have acquired great wisdom, surpassing all who were over Jerusalem before me; and my mind has had great experience of wisdom and knowledge.' And I applied my mind to know wisdom and to know madness and folly. I perceived that this also is but a chasing after wind. For in much wisdom is much vexation, and those who increase knowledge increase sorrow." Acquiring wisdom without God is worthless.

b) Worldly pleasures are also vanity 2:1-3

All men toil and work hard so that they can enjoy worldly pleasures to the maximum. The author is one who has enjoyed all the pleasures that he wished to enjoy, to the maximum. From his personal experience he certifies that this also is vanity. "I said to myself, 'Come now, I will make a test of pleasure; enjoy yourself.' But again, this also was vanity" (2:1). The greatest pleasure is that which is derived through the relationship with God.

c) Acquisition of wealth and great deeds are also vanity 2:4 -17

The author himself says that he is a person who has done great deeds which no one else could have performed. He was also the richest person of his time for he says, "I also had great possessions of herds and flocks, more than any who had been before me in Jerusalem. I also gathered for myself silver and gold and the treasure of kings and of the provinces; So I became great and surpassed all who were before me in Jerusalem; also my

wisdom remained with me. Whatever my eyes desired I did not keep from them; I kept my heart from no pleasure, for my heart found pleasure in all my toil, and this was my reward for all my toil. Then I considered all that my hands had done and the toil I had spent in doing it, and again, all was vanity and a chasing after wind, a feeding on wind and there was nothing to be gained under the sun" (2:7-11). The noblest thing one can do is to acquire wisdom of God and spiritual wealth.

d) Hard Toiling is in vain 2:18 - 23.

The author reminds us that it is worthless to toil hard for acquiring wealth. Sometimes one who has toiled with wisdom and knowledge and skill must leave all to be enjoyed by another who did not toil for it. This also is vanity and a great evil (2:21). But the grace of God which one earns through hard work need not be given to someone else. The hard toil and wealth acquired in communion with God will last forever.

e) Advice 2:24 - 26.

Through his experience the author who had enjoyed all the goodness of this world gives the following advice to those who pursue pleasures: "For to the one who pleases Him, God gives wisdom and knowledge and joy; but to the sinner he gives the work of gathering and heaping, only to give to one who pleases God" (2:26). So, one should strive to receive the grace of God.

2. Evidences based on observation 3:1-6:12

The vanity of worldly pleasures is made clear, through his keen observations, by the author who is acutely intelligent and sharp-sighted. These is a time for everything; a time to be born and a time to die, a time to plant and a time to harvest, a time to mourn and a time to laugh. Everything happens according to the will of God. He judges the just and the unjust. He will judge both the oppressed and the oppressor, and those who overthrow justice and righteousness. The author wants those who are in the pursuit of material pleasures and pomp and glory to realize the vanity of all these.

Part III Advice to those who pursue worldly pleasures (7:1 -12:14)

It is impossible for man to examine or to question the ways of God. As there is judgment for all, one should fear God and obey his commandments, and consider divine wisdom to be superior to materialistic wealth. With this advice the author concludes his philosophical discourse.

Vision about Christ

There is no direct reference to Christ in the Ecclesiastes. But Christ is allegorically portrayed through Ecclesiastes. He reminds us that a life without communion with God is worthless and the wealth we acquire without the blessing of God cannot confer real happiness. Christ gives us eternal peace and happiness which man seeks. Eternal life provided by one shepherd is the most valuable asset which a man can possess (12:11). We receive this only through Christ (St. John 10:1-18).

Exercise:

1. Name the author of the Ecclesiastes.
2. Describe the major themes of the book of Ecclesiastes
3. What is Solomon's opinion about vanity?
4. Explain the statement, "All is vanity."
5. How do the verses 9 and 10 of St. John Chapter 10 relate to with the vision about Christ in the book of Ecclesiastes?

The Song of Songs

The very name suggests the greatness of this song. There are very few instances in the Bible where the relationship between God and the people of God (Israel) are so beautifully depicted. The covenant relationship between the people of Israel and God is compared to a marriage in different parts of the Bible. In this book there are six songs in the form of dialogues between a man and a woman who are in deep love. It was a custom prevalent among the Jews to sing these songs on the 8th day of the Passover. For the early Christians the song symbolizes the spiritual relationship between Christ and the church.

Author and date of composition

Authorship is attributed to Solomon, king of Israel, by most scholars. But according to some modern scholars the book in its present form was compiled in the 3rd century B.C.

Characters and places depicted in the book

There are three main characters in these six songs. They are the Shulamite bride, Solomon the bridegroom and the daughters of Jerusalem, the maids of the bride.

The locations or scenes

There are 15 locations or scenes in this story. It is spread over a vast area from the Lebanon in the north to Egypt in the south.

The following are the locations:

Kedar(1:5), Egypt(1:9), En-gedi(1:14), Sharon(2:1), Jerusalem(2:7), Lebanon(3:9), Gilead(4:1), Amana (4:8), Shenir (4:8), Hermon (4:8), Tirzah(6:4), Heshbon (7:4), Damascus (7:4) Carmel (7:5), Baal-hamon (8:11).

Divisions of the book

1. First song - 1:1-2:7

The bride's intense longing to get united with the bridegroom is described in the first part of the song. With ardent love she requests "Draw me after you, let us make haste. The king has brought me into his chambers." (1:4)

In the second part of the first song we see the bride and bridegroom exchanging their love each other and praise each other (1:15, 16)

2. Second Song - 2:8-3:5

The arrival of the king to see his beloved is illustrated in the first part of the second song. The second part vividly describes the bride's intense longing to be united with her lover.

3. Third Song - 3:6-5:1

The marriage procession of the bridegroom to receive the bride, his praising of the beauty of the bride and the final union of them are the major themes of the third song.

4. Fourth song - 5:2-6:3

This song reveals the bride's deep love for her bridegroom. She who has been eagerly awaiting the sound of the footsteps of her bridegroom is highly thrilled by his knocking at her door in the night. Too excited with happiness at the arrival of her bridegroom, she is perplexed for a while, and slowly she gets up and shyly she opens the door. By the time she opens the door, the bridegroom leaves. With deep felt sorrow she goes in search of him. As she is wandering in the city desperately looking for her beloved, the watchmen find her and strike her. They take away her veil, humiliate her and try to dissuade her from wandering in the streets looking for her beloved. But she goes on looking for her dear one. She tells her maids that she is deep in love with her beloved and that they should inform him of her profound love for him.

The maids by praising her exquisite beauty ask her why she is enticed by this man alone. What's special about him over other men? What is so wonderful about him? By asking these questions the maids try to discourage her.

She is full of praise for him and says that he is the most handsome person. He is as radiant as the sun and he is the greatest among ten thousand. Nobody is equal to him in any aspect. She declares, "I am my beloved's and my beloved is mine" (6:3). With this, the fourth song ends.

5. Fifth song - 6:4 - 8:4

This song describes their fascination for each other. The bride and the bridegroom pay compliments to each other's beauty and noble qualities. The bride's ardent desire to get united with him and be one with him is elegantly described here (8:1-8).

6. Sixth song - 8:5 - 14

The last song deals with the union of the bride with the bridegroom. The song begins with the question "Who is that coming up from the wilderness, leaning upon her beloved?" After their temporary life together, the bride is eagerly waiting to be united with him in eternity. With this the song ends.

The spiritual dimension of the book

In the Old Testament, Israel is depicted as the bride of the Lord (Hosea 2:19-20). The bride's extreme anxiety and her intense desire to be one with her beloved, the obstacles, sufferings and temptations which she is subjected to are all beautifully depicted here. It is clearly stated that the bridegroom is in love with his beloved bride (Israel) and if she is faithful and true to him in love, she will be able to overcome all the obstacles and will be united with him forever. Similarly the church is the most beautiful and noble bride of Christ and she belongs to him and to him only. She should wait for her beloved prayerfully, keeping herself pure and resisting all temptations.

Vision about Christ

The bride and the bridegroom represent the church and Christ respectively. In the Old Testament, Israel is the bride of the Lord (Isaiah 54:5, 6, Jeremiah 2:2, Ezekiel 16:8-14, Hosea 2:16-20).

In the new Testament the church is the bride of Christ (II Corinthians 11:2, Ephesians .5:23-25, Revelations 19:7-9, 21:9).

The book, the Song of Songs, elucidates both these relationships.

Exercise:

1. Who is the author of the book, The Song of Songs?
2. What is the theme of this book?
3. Into how many songs are the chapters of this book divided?
4. Explain the spiritual dimension of the Song of Songs.
5. Explain the vision about Christ in the Song of Songs.

Lesson - 6

The Other Canonical Books

Preface

The Bible that we normally use is the Protestant Bible. It has thirty nine books in the Old Testament and twenty seven in the New Testament. The standard version of the Bible for the Churches in the Syrian tradition is the peshitta, which is also called the Syriac Vulgate. Thus the peshitta is accepted as the authorized version of the Bible by the Jacobite Syrian Christian Church. The peshitta was translated into Malayalam by Very Rev. Dr. Curien Kaniampampil Arch Corepiscopa. This Malayalam translation is called "Visuddha Grantham" (which means the Holy Book). In the Old Testament, the Holy Book has an additional eleven books as compared to the Protestant Bible. These books are included as the Other Canonical Books. The Roman Catholic Church and most Orthodox Churches (including our own) consider these books as part of the Bible. These books are also known as the Deutero canonical Books. Protestant churches do not consider these books as part of the Bible. They call these books the Apocrypha. The word apocrypha means "hidden", "esoteric" etc.

The Other Canonical Books included in the Old Testament of the Holy Book are:

1. Tobit (also called Tobias)
2. Judith (also called Yehudit)

3. Esther (additional chapters)
4. Wisdom
5. Jesus ben Sirach (also called Ecclesiasticus)
6. Epistle of Jeremiah
7. Baruch 1st and 2nd Epistles
8. Daniel (additional chapters, including the story of Susanna)
9. Maccabees 1st and 2nd Books

There are many books which are considered apocrypha (and hence not canonical) by our Church and the Roman Catholic Church. Some of these books associated with the Old Testament are mentioned below:

Esdras, Book of Jubilies, Book of Adam and Eve, Martyrdom and Ascension of Isaiah, Book of Enoch, Testaments of the Twelve Patriarchs and the song of three children.

There are many apocryphal books associated with the New Testament. Some of them are mentioned below: Gospel of the Hebrews, Gospel of the Egyptians, Gospel of James, Infancy Gospel of Jesus Christ, Gospel of Thomas, Gospel of Peter, Gospel of Bartholomew, Gospel of Nicodemus, Acts of John, Acts of Paul, Acts of Peter, Epistles of the Apostles, Letter of Abgar and Epistle to the Laodiceans.

The Other Canonical Books

1. Tobit

Tobit was one from among the Jews exiled to Nineveh in 721 B.C. He belonged to the tribe of Naphtali. Tobit is introduced as a role model for a life based on faith and good deeds. The book teaches that it is essential to have faith in God and grace of God to lead a blessed family life. The book further makes it clear that God helps those who are kind to the poor and the dead.

The book reveals the importance of taking care of one's parents, being kind to the poor and the dead, having strong faith in God, praying from the depth of one's heart and married couples praying together as part of their family life. God helps people following these practices when they face difficulties in life.

2. Judith

This book was written in the second century B.C. It is an instructive explanation of a small historical event, given in an independent style. It is the story of a victory of the Israelites over their enemies brought about by the intervention of a pious woman named Judith. General Holofernes, who was assigned the task of taking revenge on the Jewish people who had not cooperated with King Nebuchadnezzar, came with a large army to the Israel city of Bethulia, and laid siege to the city. A young widow, Judith, stopped the people from surrendering to the enemy. She went to the enemy camp and killed Holofernes. The enemy's army retreated. The book shows that it was the fasting and prayer of Judith that was behind this victory. This book gives an assurance to the faithful that God will miraculously liberate his people from the greatest difficulties.

3. Esther (Additional Chapters)

The first part of the Book of Esther has ten chapters. The second part has six additional chapters. In the Protestant Bible, only the first part of ten chapters is present. If we read the two parts together, we will understand that the second part contains some historical events prior to, in between and after the events mentioned in the first part. The 13th chapter is a continuation of the 3rd chapter. In the third chapter Haman prepares a proclamation in the name of the king for the destruction of the Jews. The contents of the proclamation are not revealed in Chapter 3. The complete text of the proclamation is given in Chapter 13. In Chapter 4, Esther says that she would fast and pray for three days. But the prayer is not recorded in Chapter 4. It is recorded in Chapter 14. The incidents in Chapter 5 start with the king holding out the golden scepter to Esther. The happenings prior to this are mentioned in Chapter 15. In Chapter 8, it is mentioned that the Jews got a decree from the King. The full text of this decree is given in Chapter 16.

In short, one can understand the complete sequence of events mentioned in the Book of Esther, only when the two parts are read together.

4. Wisdom

Although this book is known in the name of Solomon, it is generally believed to have been written in Greek by a Jew living in Alexandria in the 1st century B.C. The reason why this book is known in the name of Solomon is the set of verses 7, 8 and 12 of 9th Chapter: "Thou hast chosen me to be a king of thy people, and a judge of thy sons and daughters: Thou hast commanded me to build a temple upon thy holy mount ..." There are similar verses in the Book of Ecclesiastes. The author point out that wisdom is a gift of God and that wisdom is the biggest asset. The first five chapters deal with the importance of wisdom and the relationship between wisdom and human life. These chapters also mention about the judgment of the righteous and the sinners. Chapters 6 to 9 explain

about the origin and the growth of wisdom, and how one should acquire it. Chapters 10 to 19 describe in detail about the role of divine wisdom in the history of Israel. Chapters 13, 14 and 15 contain detailed deliberations on idol worship.

5. The Book of Jesus ben Sirach

Among the other canonical books, this is yet another book that deals with wisdom. The book is known by different names: Ecclesiasticus, Wisdom of Sirach, Siracides etc. It was written around 180 B.C. It was written by a Jewish scribe named Jesus ben Sirach (In Malayalam, his name is written as Yesu Bar Aaseere or Yesu Bar Semavun). He lived during the Maccabean period. The main subject for thought in this book is wisdom. The main message given by the author is that wisdom is contained in reverence for the Lord. In its contents, this book is similar to the Book of Proverbs. The author testifies that the book is full of life and that anyone who acts according to the advices contained therein will be blessed.

6. Epistle of Jeremiah

This is a letter written to the exiled Jews who were slaves in Babylon. The letter says that they would be required to stay in exile for 70 years. They are advised to worship only the true God and not to worship idols. Throughout the letter, the exiled Jews are reminded of the powerlessness of idols. They are instructed to wait for the Lord.

7. Baruch 1st and 2nd Epistles

Baruch, son of Neriah, was an associate of Prophet Jeremiah. Baruch is believed to be Jeremiah's scribe: Baruch used to transcribe the prophecies of Prophet Jeremiah. The first epistle of Baruch, with just one chapter, is found only in the Peshitta. Baruch tells the exiled Jews that God loves Israel beyond all bounds and that it is due to their ingratitude towards God that they are suffering in exile. Bad times lead to an opportunity for purification. The good Lord will not abandon his people. If they repent, God will again give them glory and happiness. Their enemies will be punished; and the enemies will perish. These are the contents of the two Epistles of Baruch.

8. Daniel (Additional Chapters)

We learned about Prophet Daniel in Class VIII. The first part of the Book of Daniel contains twelve chapters. The second part contains two additional chapters. In the Protestant Bible, only the first part of twelve chapters is present. Chapters 13 and 14 contain events that follow the events mentioned in Chapter 12. The description of these events deepens the reader's faith in God and his reverence for God. Chapter 13 describes how God uses Prophet Daniel to provide wondrous protection, from the traps of some wicked men, to a pious girl named Susanna. In Chapter 14, two events, through which Daniel makes it clear to the king that Daniel's God is the true God, are recorded. One of the events is related to the local god Bel or Ba'al. The other event is about a dragon.

9. Maccabees 1st and 2nd Books

We learned about Maccabees in Class IX. The two books of Maccabees contain some special events of 2nd and 3rd century B.C. The Greeks tried to impose their customs on the Jews. Some Jews supported them. When Antiochus Epiphanes IV, who belonged to the Seleucid Dynasty, which was established by Seleucus Nicator after the death of Alexander the Great, started ruling the Seleucid Empire in 175 B.C., persecution of Jews also became very severe. Jews were forced to eat pork and worship idols. In this religious persecution many Jews sacrificed their lives. But some people were ready for an armed resistance. They were led by Judas Maccabee, the son of a Jewish priest named Mattathias. The members of the army which was formed under Judas Maccabee were called the Maccabees.

The first book of the Maccabees describes the resistance put up by the Jews, under the leadership of the Maccabees, against the Greek rule (of the Seleucid dynasty). The second book talks about the life of the Jewish martyrs who had to face death due to their remaining faithful to the Jewish Law. These books abundantly display faith in life after death.

To read and interpret the other canonical books will help one in knowing more about the true God and in enhancing reverence for the Lord.

Exercise:

1. How does our Church view the so called apocryphal books?
2. Based on the book of Tobit, discuss the importance of prayer.
3. How did a group of Jews get the name Maccabees?
4. For how many days did Esther fast and pray?

PART II - NEW TESTAMENT

Lesson - 7

Letters written by St. Paul

In the New Testament there are 27 books in total. Apart from 4 Gospels, Acts of Apostles, Revelation there are 21 letters in total (We have learned about the 4 gospels in class VIII and about Acts in class IX). Out of the 21 letters the first 14 are written by St. Paul. They are known by the name of the Church to which it was written. Rests of the 21 letters are known as “Public letters” or “Catholic letters”.

Letters of St. Paul are one of the most important treasures of the church. The summary of the Christian theology can be seen in letters of St. Paul. The aim of the writer was not to document any Christian theology. Instead he was trying to give clear directions to some of the churches where he served when they were confused. They may look personal yet there is lot of theology involved in them.

The arrangement of all the letters is similar. Generally the name of the writer and to whom it is written is mentioned in the beginning of the letter itself. After a short thanks/appreciation he jumps directly into the content which he wants to communicate. This is followed by a formal greeting. Letter concludes with prayer and blessing. It was very difficult to write letters in those days as papers or printing machines were yet to be invented. St. Paul who was continuously preaching shouldn't have got time to write all the letters himself. So, most of the letters were conceptually dictated by St. Paul and written by somebody else.

14 letters are known in the name of St. Paul. Among this the letter to Hebrews doesn't include the name of St. Paul or the style followed by St. Paul in other letters. However the idea and concept is from St. Paul.

14 letters are categorized as 5 different types for ease of study.

1. **Early letters**

The two letters written to Church of Thessalonica are categorized under this. These were the first couple of letters in the New Testament.

2. **Evangelical Epistles**

Letter to the Romans, two letters to Corinthians and letter to Galatians are categorized in this. These letters are also known as Major Epistles.

3. **Captivity Letters**

Letter to Ephesians, Philippians, Colossians and Philemon fall under this category. These were written by St. Paul when he was imprisoned.

4. **Pastoral Epistles**

The two letters written to Timothy and the letter written to Titus are categorized as Pastoral Epistles. These were written to the episcopes of the churches started by St. Paul himself.

5. **Letter to Hebrews**

This letter is different from other letters of St. Paul. St. Paul's letters are not arranged according to the chronological order in the New Testament. Instead it is arranged according to its order of importance.

Theology of St. Paul

Theology of St. Paul is centered across Jesus Christ. St. Paul gives more importance to feel the Christ (or Christian feeling) than the stories related to birth of Christ. St. Paul is the one who used the word “gospel” the most number of times in New Testament. Whenever St. Paul uses or explains terms related to the word “Jehovah” in Old Testament he uses the word “Lord”. He uses the same word “Lord” for Christ also. Most of his letters prove that Christ is the Son of God. Among the Christology St. Paul emphasizes more on crucifixion, death and resurrection. St. Paul teaches that when somebody joins these secret of human incarnation of Jesus Christ, he/she becomes in Christ and that is the life in Christ. This life in Christ is being described as the evidence for special freedom one has in Christ. He explains that the freedom from commandment, freedom from sin and freedom

from death leads us to the freedom of children of Christ. The relation between Christ and Christians should be in body. The Holy Sacrament is the service which makes this possible.

Memory Verse: “Now I commit you to God and to the word of his grace, which can build you up and give you an inheritance among all those who are sanctified” (Acts 20:32)

Exercise:

1. How can we categorize the books in New Testament?
2. How St. Paul’s letter is generally arranged?
3. What is the theology of St. Paul?
4. St. Paul’s letter can be categorized as how many parts? Which are they?

Chapter 8

Initial Letters

Letter to Thessalonians

Background

Thessalonica was a beautiful city in Macedonia. This city is now known as Saloniki. Lot of Jews migrated to this place. When Romans captured this place, they made Thessalonica as the capital of Macedonia. St. Paul reached Thessalonica during his second missionary journey. Many of the Jews and Greek believed in Jesus Christ. However, some of the Jews attacked St. Paul for creating social and communal issues. Administrators and the government involved in the issue. Following this, St. Paul, Silas and Timothy left Thessalonica and reached Berova and later Athena. After sending Timothy back to Thessalonica, St. Paul went to Corinth and worked from there for one and a half years. During this time Timothy visited St. Paul and explained the situation of Church of Thessalonica in detail. This led to the writing of the first letter of St. Paul – First letter to Thessalonica in the year A.D 52. He wrote the second letter to Thessalonica also in the same year. The situation while writing the second letter was similar to that of first. St. Paul included the name of Silas and Timothy along with his own name as writers of this letter. Unlike other letters written by St. Paul, this letter doesn’t include mention of moral responsibilities. Instead, it includes some very good advice related to the church that is mentioned in very friendly manner.

First letter

St. Paul appreciates the Church of Thessalonica and considers them as an example for other church for continuing in true faith while going through the persecution and for the quick growth they had achieved. He also expresses his desire to meet them soon. St. Paul appreciates Timothy for being a mediator between him and the Church of Thessalonica. He continues by giving good advices. (4:1-12) St. Paul promises them about eternal life to dead faithful. (4:13-18) Probably St. Paul had some clue regarding the second coming of Jesus. He hints that the second coming can happen in that age itself. (4:17) However, this feeling is never repeated in any other letter. In first church there was some belief like this. He encourages them to be alert and wait for the second coming of Jesus (5:1-13). The letter is concluded with some advices regarding the order in the church and blessing.

Second letter

Second letter was written very shortly after the first letter. Some people misunderstood the advices regarding the second coming of Jesus which created some problems in the church. They started leaving an immoral life. Some people started spreading false letters claiming to be written by St. Paul. This led to writing the second letter very soon.

In the second letter also St. Paul appreciates them for their steadfast faith and gives them confidence that all those who persecuted them will be punished. (1:3-12) He clarifies them about the second coming of Jesus Christ and advices them to live accordingly. (2:1-12) St. Paul requests the prayer of the faithful in the church of Thessalonica. The letter concludes by giving rules regarding those who lead an immoral life and blessing them.

Memory Verse: “For we believe that Jesus died and rose again, and so we believe that God will bring with Jesus those who have fallen asleep in him.” (1 Thessalonica 4:14)

Exercise:

1. What is the reason for St. Paul and his friends to leave Thessalonica?
2. What was the background behind writing the first letter to Thessalonica?
3. What is the reason that St. Paul had to write the second letter to Thessalonica shortly after the first?
4. What is the promise that St. Paul gives to the church of Thessalonica?

Chapter 9**Evangelical Epistles****(Romans, Corinthians and Galatians)**

Evangelical Epistles give more importance to the gospel of Jesus Christ and describes it further giving correct details.

1. Letter to the Romans

This letter has many incomparable specialities. This is the longest letter of St. Paul. He wrote this letter to a church which neither he started nor he visited until he wrote it. However, St. Paul makes it very clear that he has heard about the church in Rome and is interested to meet them in person (1:8-13, 15:22-24).

The church in Rome was not initiated by St. Paul. There are two possibilities for the beginning of the church in Rome. First possibility is that many of the Jews in Rome might have been present in Jerusalem on the day of Pentecost. They might have heard the speech of St. Peter and got baptized on the same day. They may have returned to Rome to start a new church. The second probability is that the Christians from Asia, Macedonia and Greece who had been members of the church which St. Paul had initiated may have migrated to Rome. Though most of the people in the Church of Rome were gentiles there were some Jews also along with them. While St. Paul was writing this letter, the Church of Rome was famous throughout the world. There was huge number of faithful members in the Roman Church. Rome was the business capital of the world then.

St. Paul wrote this letter while being in Corinth for three months during the end of his third missionary journey. This letter was send along with Phubia a member of the Cencrea church.

Aim

St. Paul who didn't knew the Roman Church personally introduces himself through this letter and describes himself as the "Apostle for gentiles". St. Paul also displays the gospel he preaches in a condensed form. He then goes on to request their cooperation and support for his mission in future.

Main concept discussed

The most important concept described is the justification through faith. The complete justification in front of God is impossible by following commandments and laws. Instead he teaches that complete justification is possible only through Jesus Christ.

2. Letter to the Corinthians**Background**

During the New Testament period Corinth was a very important port city of Greece. This city used to host a very famous university. During this time, the city was economically very rich, but morally very poor. It was newly built by Julius Caesar and it was the capital of the Roman Empire. St. Paul reached this city, stayed there and preached good news for one and a half years during his second missionary journey. He revisited the city during his third missionary journey and stayed there for three months.

Two letters written by St. Paul to Corinthians are included in the Holy Bible. However, from the first letter we learn that he had written a letter before the same (1 Corinth 5:9). Unfortunately our church doesn't have the possession of the same.

a) First Letter to Corinthians

Aim

The church started in Corinth by St. Paul was very strong and number of members kept increasing. However, Corinth was famous for immorality, teaching and promoting the same. This situation (of Corinth) created many problems for the Christians living there. A letter received by St. Paul from Corinth prompted him to write the first letter (1 Corinth 7:1). A group of Christians represented by Stephen (not martyr St. Stephen), Pherthunanos, Acuacus brought this letter to St. Paul. This letter detailed about the various problems in the Church of Corinth. Apart from this, St. Paul heard about some unsatisfactory information about the people of Corinth, from the people of Clova. St. Paul was extremely disturbed to hear about the differences, extremely bad way of life and morale failure in Corinth. He noticed that the people used to approach foreign and gentile judges because of these differences, wrong teachings regarding food sacrificed to idols and errors in the Holy sacraments. They had doubts regarding marriage, divorce, re-marriage etc. St. Paul wrote this letter to answer and correct all these.

Categories in the letter

- § Replying to the information received from the people Clova regarding the differences in the church (Chapter 1-4)
- § Reply to the information regarding the bad way of life (Chapter 5, 6)
- § Reply to the doubts raised by the people of Corinth (marriage, divorce, re-marriage, food sacrificed to idols, eternal life (7-16)).

b) Second letter to the Corinthians

Aim

After St. Paul's first letter reached Corinth, some false prophets reached there and created confusion in the mind of people. They taught against the teachings of St. Paul. Hearing this St. Paul sent Titus to Corinth. St. Paul was extremely happy to hear about the people's change of mind when Titus returned from there. St. Paul wrote his second letter to thank most of the people who changed and to justify and explain to those who still didn't change. This was sent along with Titus to Corinth. He sends two Christians along with Titus for the fund collected for the saints who were getting persecuted. St. Paul displays the anointment he received from Jesus Christ in this letter.

Categories in this letter

- § Explanation of St. Paul regarding his mission (Chapter 1-7)
- § About the fund collected by St. Paul for the saints (8-9)
- § St. Paul declares his apostolic benediction (10-13).
- § Second letter concludes with the blessing in the name of Holy Father, Holy Son and Holy Spirit (13:13)

3. Letter to the Galatians

This letter was not written to the Church in a particular city. Instead it was written to multiple Churches in a very big area. The word "Churches" is used in the 1:2.

Galatians

Some of the tribes migrated from Gaul to Asia Minor in the B.C. 3rd century. Galatia is a place where the descendants of these people were staying. Later Syria, Greece and Rome attacked this place. In B.C 5, Galatia became a colony of Rome. The society here was a mixture of tribal's namely Frugians, Gauls, Greek, Romans, and Jews. There were two places called Galatia while St. Paul was writing this letter; Galatia were the Galatians used to stay and Galatia which was a part of the Roman Empire. During his first missionary journey St. Paul started the Church in both parts of Galatia i.e. southern Galatia, the Roman colony of Galatia where a small society of Galatians used to stay and northern Galatia which included places like Pisidia, Lystra, Derbe and Iconium. There is difference among theologians about to which Galatia this letter was written.

Reason for writing this letter There were Jews among the Christians in Galatia. They claimed that St. Paul didn't have apostolic benediction and the gentiles need to be circumcised and should follow the Jewish customs. St. Paul wrote this letter to clear the confusion and retain true faith in Galatia.

Concept to meditate upon

St. Paul greets the Galatians in a very few words and rebukes the false preachers there (1:8). He continues to explain about his apostolic benediction from Jesus Christ and recognition he received from the apostles and disciples of Jesus Christ at Jerusalem (1:11, 2:20). Salvation through faith and salvation through grace are not according to the commandments (of Old Testament) but according to faith. Commandments blame people and bind them according to its rules. On the other hand faith releases people to enjoy the grace through Jesus Christ (3:1, 4:31). This freedom is provided to bear the fruits of spirit (5:1-26). The letter concludes by giving some advices regarding the practical life (6:1-18)

Memory Verse: “If the part of the dough offered as first fruits is holy, then the whole batch is holy; if the root is holy, so are the branches”. (Roman 11:16)

Exercise:

1. Which is the longest letter written by St. Paul?
2. What is the main concept discussed in the letter to Romans?
3. What are questions does St. Paul answer in the letter to Corinthians?
4. How is the second letter to Corinthians categorized? Which are they?
5. The letter to Galatians was written to whom?
6. What is the main concept discussed in the letter to Galatians?
7. Why is letter to Romans, Corinthians and Galatians known as Evangelical Epistles?

Chapter 10**Captivity letters**

Letters written by St. Paul while he was imprisoned in Rome is known as Captivity letters. These letters were written to Ephesians, Philippians, Colossians and Philemon. Ephesians 3:1, 4:1, 6:19, Philippians 1:7, 13, 17, Colossians 4:3, 10, 18, Philemon 1, 9, 13, 23 etc. are evidence that these letters were written from prison. These were written between A.D 60-62 while St. Paul was imprisoned in Rome.

1. Letter to Ephesians

Ephesus was one of the most important cities of Asia Minor in those days. St. Paul visited this city during his second and third missionary journey. During his second journey he stayed there for more than two years and preached the gospel of God. Timothy, a dear student of St. Paul was the bishop and leader of the church in Ephesus. This letter written from the prison of Rome was send along with Tuhikos.

This letter was not written to solve any problem in the Ephesians church. Instead it was written to strengthen and encourage the church. St. Paul explains the condition of Christian relationship with Christ and gives practical guidance about how to live accordingly. Moreover, St. Paul declares in the third chapter about the special responsibility he got from God. 3:8,9.

“Although I am less than the least of all the Lord’s people, this grace was given me: to preach to the Gentiles the boundless riches of Christ, and to make plain to everyone the administration of this mystery, which for ages past was kept hidden in God, who created all things.”

In this letter St. Paul has symbolized Church as the building where Christ is the corner stone (2:21,22), body where Christ is the head (1:22-23, 4:15) and bride whose groom is Christ (5:25-27).

The concepts discussed in this letter can be categorized as four different parts

1. The position of Christians (1-3)

- a. Those selected by the Holy Father (1:3-6)
- b. Those saved by the Holy Son (1:7-12)
- c. Those sealed by the Holy Spirit (1:13-14)
- d. The old situation of Christians – The dead (2:1-3)
- e. The new situation of the Christians – Living people (2:4-22)

2. The life of Christians (4-6)

- a. Unity of the church (4:1-6)
- b. Purity in life (4:17, 5:21)

3. Responsibility of Christians (5:22, 6:9)

- a. Responsibility of wife (5:22-27)
- b. Responsibility of husbands (5:28-33)
- c. Responsibility of children (6:1-3)
- d. Responsibility of parents (6:4)
- e. Responsibility of servants (6:5-8)
- f. Responsibility of managers or Lords(6:9)

4. The stand stern in the fight against Satan (6:10-20)

Memory Verse: “But to each one of us grace has been given as Christ apportioned it”. (Ephesians 4:7)

2. Letter to Philippians

Philippi was one of the most important cities of Macedonia. This city was built by Philip the father of Alexander the great. St. Paul reached Philippi during his second missionary journey. Silas, Timothy, Luke accompanied him to this place. St. Paul returned back to this place during his third missionary journey also. The first church started by St. Paul was in Philippi.

When the Philippians heard about St. Paul being imprisoned in Rome, they did a fund collection and send it along with Epaphroditus to St. Paul in Rome. They helped St. Paul like this in two other instances (4:16). Epaphroditus was terribly ill after reaching Rome. However, he was cured shortly and carried this letter of St. Paul back to Philippi. St. Paul declared that his imprisonment was not disturbing his mission. He thanked the church of Philippi for the fund they shared with him and appreciated them for the boldness. He appreciated their steadfast faith and kindness. He encouraged them to keep away from competition and disunity and to go ahead with the spirit of Christ.

This letter doesn't have any reference of Old Testament. However, the most chapters in this letter have multiple references to “happy” or “happiness”. Similarly the instances of blame in this letter are very less. Instead it has lot more appreciation in it.

Christ in the letter to Philippi

Christ being similar/concurrent to God, didn't consider to hold that position tight. Most important reference to Christ in this letter is a part which explains the above and continues to say how Jesus Christ humbled Himself and took the form of a servant (2:5-11). In the first chapter St. Paul visualizes Jesus as His life itself (1:21). In the second chapter Christ is described as the right example for humbleness. (2:5).

“In your relationships with one another, have the same mindset as Christ Jesus.”

In the third chapter, Jesus Christ is explained so that our incapable body can be transformed and resembled to the God's glorious body (3:21). In the fourth chapter Jesus Christ is described as the source of power and energy in all times. (4:13). *“I can do all this through him who gives me strength”*

Memory Verse: “Rejoice in the Lord always. I will say it again: Rejoice!” (Philippi 4:4)

3. Letter to Colossians

Colossia were one of the important cities of Phrygia in Asia Minor (This historic city doesn't exist anymore. Instead there is small village called Conos in Turkey). St. Paul never visited this city. This church was established by Epephras, a student of St. Paul.

St. Paul came to know from Epephras about some of the extremely wrong teachings which challenged the church of Colossia. So St. Paul wrote this letter to clarify them and to teach the church about the true faith. In those

days, there used to be certain philosophical thought in these areas. They used to believe that God didn't create everything himself. Instead God did creation through angels. We should control our body and win over it through meditation. We can gain divine wisdom by following the Jewish custom. These teachings lead to wrong worship –worship of Angels in the Colossian church. This was the result of a combination of Jewish customs and philosophical teachings. In this situation, St. Paul wrote this letter exhibiting Jesus as supreme power behind everything (including creation) and emphasizing the salvation through Jesus Christ.

This letter resembles the letter to Ephesians in the style and theology. Both the letters include universal powers, the completeness of creation; church the body of Messiah and Messiah the head of church etc. Letter to Ephesians contains more explanation than the letter to Colossians. Hence theologians feel that the letter to Ephesians could have been written expanding the content of letter to Colossians. For e.g. while explaining about the relationship between husband and wife, it includes only the practical Christian way of life. However, the letter to Ephesians also includes the relationship between Christ and Church.

Christ in the letter to Colossians (1:14 – 20) (2:13 – 15, 3:1)

1. One who gave us salvation and saved us from sin.
2. The image of God
3. First among all creations.
4. Everything got created through Him.
5. Existed before everything.
6. Everything continues to exist through Him.
7. Leader and the first to get resurrected from the dead.
8. Body whose head is Christ. Every completeness exist in Him
9. Father united the earth and heaven through the blood Jesus shed on the cross.

Memory Verse: “For in Christ all the fullness of the Deity lives in bodily form, and in Christ you have been brought to fullness. He is the head over every power and authority.” (Colossians 2:10)

4. Letter to Philemon

This is the smallest letter written by St. Paul. This letter which has just 25 verses doesn't include any theological concept. Philemon was a Colossian who got converted to Christianity by the missionary work of St. Paul. Philemon was very kind hearted and very keen on preaching good news. The church of Colossia used to meet at the house of Philemon. Tradition of church is that Philemon was the episcopo of Colossia and later he became a martyr.

Onesimus was a slave at Philemon's home. Onesimus ran away from the home of his master against the law of the land. Later he reached near St. Paul in prison at Rome. St. Paul was a friend of his master. Onesimus served St. Paul there and got converted to Christianity. Later St. Paul sends this letter along with Onesimus to his master Philemon. St. Paul asks Philemon to forgive his slave and consider him like his own son. Further, St. Paul agrees to pay any dues or loss which Onesimus had made at the house of Philemon.

St. Paul symbolically describes the forgiveness we receive through Jesus Christ by the example of Philemon. Jesus Christ intercedes for us in front of the Holy Father just like how St. Paul intercedes to Philemon for Onesimus. Onesimus escapes through grace even though he deserves punishment according to the law.

Exercise:

1. What does Captivity letter mean? Which are they?
2. What is the reason behind St. Paul writing the letter to Ephesians?
3. What are the different comparisons St. Paul made with the church in the letter to Ephesians?
4. Explain the position of Christians based on the letter to Ephesians?
5. Why did St. Paul write the letter to Philippians?
6. How is Jesus Christ described in the letter to Philippians?
7. What were the extreme wrong teachings in the church of Colossia?
8. Compare between the letter to Ephesians and the letter to Colossians.
9. How is Jesus Christ described in the letter to Colossians?
10. What is the concept we get from the letter to Philemon?

Chapter 11

Pastoral Epistles

The two letters written to Timothy, letter to Titus by St. Paul are known as Pastoral Epistles. These letters started getting referred as Pastoral letters since 18th century. These letters are called so because it contains advices about how to do priesthood service in a church.

1. Letters to Timothy

Timothy

Timothy is the son of a Greek and Jewish lady from Lucre in Asia Minor. Timothy's family got converted to Christianity due to the missionary work of St. Paul in Lucre during his first missionary journey. St. Paul himself declares that the mother Eunice and grandmother Lois of Timothy are true faithful Christians (2 Timothy 1:15). St. Paul calls Timothy as "true son in faith", "God's man" (1 Timothy 6:11), "son" (2 Timothy 1:1), "dear son and faithful Christian" (1 Corinth 4:17) etc. Timothy and St. Luke were the nearest friends of St. Paul. Timothy served St. Paul in his good and bad times equally. Our tradition teaches that he became a martyr after being the bishop of Ephesus for a long time.

Letters

First letter is assumed to be written in A.D 65 and second in A.D. 66.

a. First letter

The letter begins with alerting about the wrong teachings in the church. Those who started following some special customs and traditions started giving more importance to it than the salvation through faith in Jesus Christ. St. Paul strongly condemns this (1:3-12). There are two important concepts discussed in the first letter.

1. Condemns the wrong teachers and wrong teachings.
2. Teach how to conduct and rule a church and explain the requirements in a priest.

St. Paul explains about how to conduct public prayers and the rules to be followed while the church meets in the second chapter. He explains about the capabilities required in priests in the third chapter (3:1-4). In the fourth chapter he guides Timothy with vision. Fifth chapter explains about the punishments and responsibilities in the church. In the sixth chapter St. Paul concludes with personal teaching to Timothy and alerting him about wrong teachers.

Memory Verse: "Don't let anyone look down on you because you are young, but set an example for the believers in speech, in conduct, in love, in faith and in purity." (1 Timothy 4:12)

b. Second Letter

Second letter to Timothy is St. Paul's personal teachings to him. St. Paul encourages Timothy to serve with patience during the time of persecution and trouble. St. Paul reminds Timothy that he should serve Jesus by advising and preaching good news. He asks Timothy to remain away from disputes and to follow his (Paul's) ways.

While writing this letter, St. Paul knew that his end was near. Listen to the words he writes with lot of boldness and faith.

"For I am already being poured out like a drink offering, and the time for my departure is near. I have fought the good fight, I have finished the race, I have kept the faith. Now there is in store for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day and not only to me, but also to all who have longed for his appearing." (2 Timothy 4:6-8)

Memory Verse: "Do your best to present yourself to God as one approved, a worker who does not need to be ashamed and who correctly handles the word of truth." (2 Timothy 2:15)

2. Letter to Titus

Titus; a Greek by birth got converted to Christianity as a result of the missionary work of St. Paul. After his conversion, he joined St. Paul and assisted him in his mission traveling along with him in many places. However,

it is very interesting to note that there is no reference to Titus in the book of Acts. From the letter it is very evident that Titus was a very close friend of St. Paul (Galatians 2:1,3; 2 Corinth 2:13; 7:6,7; 13:14; 8:6; 16:19; 12:18). St. Paul refers to St. Titus as my brother (2 Corinth 2:13), actual son in faith (Titus 1:4). St. Paul anointed him as the episcopo of Crete.

Letter

This letter was probably written before writing the second letter to Timothy, in A.D. 65. St. Paul informs about the changes that needs to happen in the church of Crete. He asks Titus to ordain priests and then continues to inform the various abilities requires in such people. The behavior expected from the leaders of the church, the need to lead a pure and loving Christian life without any differences are the aim of this letter. The letter concludes with reminding that following the laws and humbly submitting to the rulers are the responsibilities of Christians.

Memory Verse: “For the grace of God has appeared that offers salvation to all people.” (Titus 2:11)

Exercise:

1. What is the meaning of Pastoral letters? Which are they?
2. Write a short note on Timothy.
3. What are the concepts described in the first letter to Timothy.
4. What are the requirements or abilities expected in the priests?
5. Why did St. Paul write the first letter to Timothy?
6. What are the bold words said by St. Paul when he realized that his end is near?
7. What is the main concept mentioned in the letter to Titus?

Chapter 12

Letter to Hebrews

This letter was written to the Jews in Palestine. Due to the persecution many of the Jews who turned to Christians wished to return back to their old faith. The writer of this letter promotes people not to return like this and to continue to grow in spiritual knowledge. The aim of this letter is to prove that Jesus Christ is above the Jewish customs or religion.

The writer proves that whatever happened in the Old Testament was a symbol and shadow and in Jesus all these were completed. Since He created everything, He is definitely greater than Moses. Since Jesus Christ is the witness to a greater agreement, He is greater than the commandments or laws. In short St. Paul promises that Jesus Christ offers lot more and much better than whatever they lost by not following the Jewish culture.

This letter is included among the letters of St. Paul. But this letter has lot of differences with other letters of St. Paul. St. Paul’s letter generally has the details of who the writer is, to whom is it written, an initial salute or addressing, personal references etc. But these are missing in this letter.

There are differences among the theologians regarding the author of this book. Our church strongly believes that this letter was written by St. Paul. However, western churches have raised their doubt regarding this. The language, way of expression, theology etc. of this letter looks similar to the other letters written by St. Paul. Also this letter ends similar to other letters of St. Paul. In A.D. 67 this letter was written in Hebrew. St. Luke translated it to Greek.

Christ in the letter to Hebrews

St. Paul emphasizes that Jesus Christ was the chief priest according to order of Melchizedek. Christ is being described as prophet, (chief) priest and (king of) king. The writer describes the humanness and Godliness of Jesus Christ with equal importance. Heir of everything (1:2), Saviour of faith (3:1), chief priest (7:20, 10:21), interceder or mediator (8:6; 9:15), leader of faith, one who owns and completes faith (12:2) etc. are description regarding Jesus Christ.

The letter to Hebrews can be divided into three categories

1. Personality of Christ – 1: 1~~4~~:13
 - § Christ is greater than prophets (1:1~~2~~)
 - § Christ is greater than angels of God (1:4, 2:18)
 - § Christ is greater than Moses (3:1~~4~~:13)
2. Deeds of Christ – 4:14~~1~~0:18
 - § Priesthood (4:14 – 7:28)
 - § Agreement (8:1~~1~~3)
 - § Holy place and sacrifice (9:1 ~~1~~0:18)
3. Faith and life in Christ (10:19~~1~~3:25)
 - § The confirmation of faith (10:19 – 11:40)
 - § Continuation of faith (12:1~~2~~9)
 - § Call for love (13:1~~1~~7)
 - § Conclusion (13:18~~2~~5)

Memory Verse: “And do not forget to do good and to share with others, for with such sacrifices God is pleased.” (Hebrew 13:16)

Exercise:

1. What is the aim of writing the letter to Hebrews?
2. What is the message St. Paul gives to Jews by writing the letter to Hebrews?
3. How can we understand that the letter to Hebrews was written by St. Paul?
4. How does St. Paul describe Jesus Christ in the letter to Hebrews?
5. Depending on the content, how all can we categorize the letter to Hebrews?

Chapter 13

Catholic Letters – I

Out of the 21 letters written in New Testament, we have already studied about the 14 letters written by St. Paul in the previous chapters. The rest of the 7 letters are written by St. James, St. Peter, St. John and St. Jude. These letters are not written for any regional churches or persons. Since these letters are written to all churches in general, these letters are known as Catholic Letters or Universal Letters or Letters written to the public. The name Catholic letters were given by a scholar in the church, Mor Eusebius.

1. Letter written by St. James

There are five James mentioned in New Testament

1. The father of Joseph the care taking father of Jesus Christ
(St. Mathew 1:15) *(Note: James and Jacob are interchangeable but it is one name)*
2. St. James the brother of Jesus Christ (St. Mark 6:3)
3. Father of St. Jude (Thaddeus) – James (St. Luke 6:16)
4. Apostle James the son of Alpai (St. Luke 6:16)
5. St. James the son of Zebedee (St. Mark 1:19)

St. James the brother of Jesus Christ is the writer of this letter. This is the great personality whom we remember in the 5th diptych (thubden) as first Patriarch of Jerusalem, Saint, Sleo and martyr St. James. (We have studied in detail about St. James in class VI).

The initial address is made to the 12 tribes which are split across the world. However, from the content it is evident that the letter was written to all the Christians in general. This letter was written giving importance to the practical Christian life. Those days the Jewish Christians faced many challenges where their faith was tested. To strengthen the Jews who were facing challenges, to bolden them and to teach them how to get faith into their practical day today life. Like the proverbs this book also has lot of concepts which make a person think and so, this book is known as “*Proverbs of New Testament*”.

Main Concepts

1. Consider the poorest of the poor among the faithful like your own brother. (2:10)
2. We should listen to the words of God and live according to those words (1:19; 2:10)
3. Take care of your tongue (1:26; 3:2)
4. Be humble (4:1)
5. We should have long lasting patience (5:7)
6. The strong power of prayer (5:13)

Memory Verse: “Humble yourselves before the Lord, and he will lift you up.” (St. James 4:10)

2. First letter written by St. Peter

Among the Catholic letters this was one of the first accepted letters. The second letter written by St. Peter has references to the first letter written by him (2 Peter 3:1). This letter is addressed to the God’s elect, exiles scattered throughout the provinces of Pontus, Galatia, Cappadocia, Asia and Bithynia. According to the hints from the letter (1:14, 18; 2:9; 4:3) these people were probably not Jews. This letter was written by Silvanos as dictated by St. Peter at Rome. St. Mark was also present in this occasion (5:13, 14). During the time emperor Nero, being afraid of the persecutions many of the Christians started ditching the true faith. St. Peter wrote this letter to make them bold and strengthen them and intimate them that the persecutions are temporary. This letter also reminds them about the hope in Jesus Christ and to let them know that it is important to go through tough times (1:3). Along with these following very important concepts in Christian life is explained in detail in this letter.

1. To be an example for others (2:11, 12)
2. Consider to be under power and positions (2:13, 18)
3. Perfect husband-wife relationship (3:1)
4. To consider to be lucky when persecuted for the name of Christ and to lead a purified life (3:8 – 4:19)
5. Responsibilities of a priest (5:1)
6. Responsibilities of the youth (5:5)

The letter concludes with a promise to reach the eternity in glory after the temporary persecution is over.

Memory Verse: “Therefore, since Christ suffered in his body, arm yourselves also with the same attitude, because whoever suffers in the body is done with sin.” (1 Peter 4:1)

3. Second letter written by St. Peter

If the first letter of St. Peter was written to deal with the problems arising outside the church, the second letter was written to face the problems arising within the church. St. Peter encourages people to be watchful of destructive wrong teachings from the false prophets. There is no clarity regarding to whom this letter was written.

From the letter itself, it is clear that it was written mainly to rebuke the following two wrong teachings.

1. A group of people who didn’t accept Jesus Christ (2:1)
2. Those who declined the second coming of Jesus Christ (3:1)

Apostle teaches us that the false prophets will be cursed and destructed, while those who walk the ways of God will be saved. The false prophets are compared to wells without water, clouds which get scattered in the storm. St. Peter longs for the new sky and new earth which does justice. He describes about the happenings before the second coming of Jesus Christ. St. Peter also explains that the second coming of Jesus is getting delayed for everybody to repent and escape the wrath of God. St. Peter give hints about his death is close in this letter (1:14-15)

Memory Verse: “For prophecy never had its origin in the human will, but prophets, though human, spoke from God as they were carried along by the Holy Spirit.” (2 Peter 1:21)

Exercise:

1. What do the Catholic letters mean? Which are they?
2. Who are the five James mentioned in the New Testament?
3. What are the important concepts mentioned in the first letter written by St. James?
4. Create a note (in your own words) regarding the perfect husband-wife relationship after referring the St. Peters words regarding the same.
5. What is the reason St. Peter gives for the delay of the second coming of Jesus Christ?
6. To what all does St. Peter compare the false prophets to?

Chapter 14

Catholic Letters – II

1. Letters written by St. John

St. John the most loved disciple and apostle of Jesus Christ wrote these three letters. The first among them was written commonly to all the churches in the Asia Minor. Second was written to a specific church in the Asia Minor and third was written to a specific person.

a. First Letter

This letter was written to condemn strongly and clarify the doubts raised about the complete Godliness and complete humanness of Jesus Christ. The church there had people who taught that Jesus Christ was not Messiah (2:22), people who taught that Holy Father and Holy Son didn't exist (2:23), people who taught that Jesus Christ didn't accept human form and that was just a mysterious feeling. In the letter these people are mentioned as duplicate Messiah (2:18,19), false prophets (4:1).

The initial addressing, conclusion, blessing, personal references etc normally seen in letters are not seen in this letter. Addressing such as "children" (2:12, 18, 28; 3:7, 18; 4:4; 5:21), "my dear" (2:7, 3:2, 21; 4:1, 7, 11) etc. are repeatedly found in this letter. This indicates the personal relationship, spiritual power and dominance he had with the people there. The Apostle of Love St. John emphasizes a lot about love and its various expressions throughout this letter.

The reason for writing this letter is mentioned in 5:13. (*"I write these things to you who believe in the name of the Son of God so that you may know that you have eternal life."*) . St. John has repeatedly used the word "know" throughout his letter. The most important concept discussed is the living unity with the God. Giving importance to the concepts such as God is light, just and love. St. John explains how we can get into unity with Him.

- a. God is light. So all those who travel through the light are in unity with God. (1:5-2:28).
- b. God is just. So all those who are just are from the God. (2:29-4:6).
- c. God is love. So all those who love are born from the God. (4:7-5:12).

Letter and Gospel

There is conceptual and linguistic relationship between the gospel and the letter written by St. John. The human incarnation of Jesus Christ (St. John 1:4, 1 John 4:2), the concept of be (or stay in Christ) in Christ (St. John 15, 1 John 2:24), the concept of love each other (John 13:34, 1 John 3:23), the advice regarding eternal life (St. John 5:24, 1 John 5:13) etc are evidences of the relationships between these two books.

Memory Verse: "This is how God showed his love among us: He sent his one and only Son into the world that we might live through him." (1 John 4:9)

b. The Second Letter

Written to

There are differences among theologians regarding to whom this letter was written. One perception is that this letter was written to a respected and elected lady. Vishudha Grandham says that this letter was written to Elected Lady Kuria and her children. Some of the English version says, it was written to the Elect Lady and her children. Kyria is the Greek work for Lady and hence the work Kuria could have evolved from it. From the introduction it looks like it was written to a person and her children. However, when we read through we can understand that Elect Lady is a regional church (4, 6, 8, 10, 12 verses). Verses 13 express the salute of the place from where the letter was written. This salute is referenced to elected sister's children. This could be because the church was visualized as the bride of Jesus Christ.

The second letter written by St. John has lot of conceptual similarity with the first letter. Not only the church is asked to "walk in love" but also "walk according to the commandments" is visualized as love. There is an alert to watch out for those who deny the human incarnation of Jesus Christ. Apostle teaches that if any one teaches that Jesus Christ was never born as a human being, then he is cheating you. Further he teaches that they are

anti-Christ. St. John teaches in this letter that those who come with wrong teaching shouldn't be received at our home. We shouldn't even talk to them.

Memory Verse: "Anyone who runs ahead and does not continue in the teaching of Christ does not have God; whoever continues in the teaching has both the Father and the Son" (2 John 9)

c. Third Letter

St. John has written his third letter addressing to a person called Gaius. The main concept mentioned is to walk in truth. Gaius, Diotrephes, Demetrius are the three people mentioned in this book. All these three people are members of one of the regional church which was under the apostolic guidance of St. John.

Gaius used to receive, help and take care of preachers. Diotrephes was a position and power seeker who declined the teachings of St. John and rebuked those who received the preachers. Demetrius was a faithful who was removed from the church by Diotrephes. When St. John came to know about this he wrote this letter appreciating Gaius and requested him to continue doing the same.

Memory Verse: "Dear friend, do not imitate what is evil but what is good. Anyone who does what is good is from God. Anyone who does what is evil has not seen God." (3 John 11)

2. Letter of St. Jude

Writer

Following are the five people whom we see with the name Jude in the Holy Bible.

1. Apostle St. Jude the son of Jacob (Thaddeus) (St. Luke 6:16)
2. Jude the brother of Jesus Christ (St. Mark 6:3)
3. Jude from Galilee (Acts 5:37)
4. Jude from Damascus (Acts 9:11)
5. Iscariot Jude (St. Luke 6:16)

St. Jude the brother of Jesus Christ wrote this letter. St. James who wrote another letter was his brother. Like St. James, St. Jude also believed in Jesus Christ after His resurrection.

The addressee of this letter is not evident, yet it is clear that this letter was written to all the people in common based on a church where the faithful ditched the true faith and started living an immoral life. Majority of the letters written in the New Testament are written to clarify the wrong faith inducted into the church by wrong preachers. However, St. Jude not only rebukes these wrong preachers in strong words but also teaches the Christians to fight against these teachings.

The teachings of St. Jude are similar to the teachings of the St. Peter. A detailed study reveals a very close relationship between these two teachings. Since there is no common letter where both of them could have referred, the question of who referred whom arises here. Following are two reasons because of which we can derive that the second letter of St. Peter could have written before the letter of St. Jude.

- a. While the second letter of St. Peter claims that wrong preachers would arise in future, St. Jude's letter claims that they already claim (2 Peter 2:12 3:3 Jude 4)
- b. 2 Peter 3:3 is quoted in St. Jude 17, 18 and stated that this was earlier mentioned by Apostles.

The letter of St. Jude also has some quotes from the Apocalyptic of Hanoch and Assumption of Moses written in the first century. Following are the examples of the same.

Verses 9:

But even the archangel Michael, when he was disputing with the devil about the body of Moses, did not himself dare to condemn him for slander but said, "The Lord rebuke you!"

Verses 14, 15:

Enoch, the seventh from Adam, prophesied about them: "See, the Lord is coming with thousands upon thousands of his holy ones to judge everyone, and to convict all of them of all the ungodly acts they have committed in their ungodliness, and of all the defiant words ungodly sinners have spoken against him."

St. Jude compares the false prophets with Cain, Bileam and Korah. Those who corrupt their own body and the name of God are compared with clouds without water, trees which doesn't have leaves, root or fruit, waves of

the sea, unstable stars etc. Faithful should lead a purified life and wait for the eternal life. They should bring back those who have lost track to the true faith. He concludes praising the God.

Memory Verse: “But, dear friends, remember what the apostles of our Lord Jesus Christ foretold.” (St. Jude 17)

Exercise:

1. How are the wrong prophets being described in the first letter written by St. John?
2. What was the aim behind writing the first letter of St. John?
3. Which letter emphasizes on the living unity with the God?
4. Compare between the gospel and letter written by St. John
5. Whom did St. John write his second letter to?
6. What is the relationship with first two letters written by St. John?
7. Why did St. John write a letter to Gaius?
8. Compare between the letter written by St. Jude and second letter written by St. Peter?

Chapter 15

The book of Revelation

Writer and the time of writing

There are four references in the book of revelation where the writer is mentioned as St. John (1:1, 4, 9; 22:8). The writer witnesses himself as a servant and brother of Jesus Christ. Further he says that he was exiled to Patmos Island when this was written. It's well known that during the time of Roman emperor Domitian (AD 90-95) Apostle St. John was exiled to Patmos Island in Aegean Sea. This island was famous for exile of criminals and national enemies because it had lot of volcanic mountains. Jesus Christ showed this vision to St. John at this place and ordered him to record the same. St. John wrote down every vision he saw then and there itself. In A.D 96 he was released from there and reached Ephesus. From there he wrote it as a book (letters) and sends it to the seven churches in the Asia Minor.

Name of the book

In the “Vishuda Grandham” (Holy bible accepted by church) and Greek Bible, this book is named as “Revelation to John”. Greek Bible uses the word Apocalypse. This word means reveal. 1:1 says this is the revelation of Jesus Christ. This can understood as the revelation from Jesus Christ or revelation about Jesus Christ.

Aim

1. Reveal Jesus Christ completely
2. Strengthen and bolden the Christians who were severely punished because of the faith in Jesus Christ.

Apocalyptic Literature

Revelation is process by which God reveals either Himself or through His messengers the facts which only He knows. i.e. it indicates the revealing of the extremely secret futuristic things. Mostly God reveals through visions. The one who got it revealed records it for the reference of others. These records would be richly symbolic. This is called Apocalyptic Literature. This style started growing from the end of the prophetic period. The last few parts of the prophecy of Ezekiel and chapter 7 to 12 of Daniels prophecy are included in this style. Entire book of revelation is written in this style. Since these books are richly symbolic, we should not try to understand these books word by word. There is lot of symbolic values for people, places, animals, deeds, numbers, stars, colors etc. While trying to understand this book we should carefully evaluate with similar references elsewhere in the Holy Bible.

Explanations to Revelations

For centuries there are four different perceptions about revelation. Though there are lots of followers for each of these perceptions, none of them can in itself explain this book completely.

1.Preterist perception

This perception believes that all the prophecies in the revelations are over. These people believe that St. John wrote this book to strengthen the Christians who were struggling under the emperor of Rome.

2. Futuristic perception

All the prophecies in this book haven't happened and are yet to happen.

3. Historic perception

Perception that this book is just a historic recording (no prophecy). This book is just a historic recording from the time of St. John till the second coming of Jesus Christ and after that.

4. Idealistic perception

Nothing mentioned in this book is practical. Nothing in this book has happened or is going to happen. They consider that this book is just a symbolic to the fight between the good and the bad.

Christ in the Book of Revelation

Though this book talks about all the three Persons in the Holy Trinity, this book is far ahead in giving visible witness of Jesus Christ. Following are the names given in the revelation for Jesus Christ

1. Faithful witness, First among the resurrected, the head of kings (1:5)
2. Olaph and Thav (First and last letter in Syrian), Alpha and Omega in Greek, indicates that He is the first and last (1:8, 22:13)
3. Son of Man (1:13)
4. First, Last and the Living One (1:17)
5. Son of God (2:18)
6. Witness, faithful, true one and head of all creations – Amen (3:14)
7. Lion of the Jewish tribe, root of David (5:5)
8. Slaughtered lamb (5:6)
9. Word of God (19:13)
10. King of kings – Lord of Lords (19:16)
11. The rising star with light all around (22:16)

Conclusion

Book of Revelation concludes with an agreement. To prove the content in the book St. John gives witness of three people. (22:6-20) the Angel who showed all these to St. John stands the first witness to it. As a continuation, One who the beginning and the end Jesus Christ Himself stands witness that He Himself send the Angel to show all these to St. John. Third witness is St. John himself. St. John also mentions about the curse on anybody who tries to make any modification to what is written in the book.

Memory Verse: "Look, I am coming soon! My reward is with me, and I will give to each person according to what they have done." (Revelation 22:12)

Exercise:

1. Who is the writer of Revelation?
2. What is the meaning of Revelation literature?
3. What is the reason for St. John to write the book of Revelation?
4. What are the various perceptions to the book of Revelation?
5. How all is Jesus Christ being described in the book of Revelation?

The second coming of Jesus Christ

Introduction

The second coming of Jesus Christ is referred to as Parousia in Greek. This word is generally used for the official incoming of the Kings. This word also means presence, arrival etc. This word means the second coming of Jesus Christ in the New Testament.

I. References for the second coming of Jesus Christ

1. Will come in the glory of the Father

Son of Man at the glory of His Father is going to come back accompanied by His angels. (St. Mathew 16:27, 25:31, St. Mark 8:38; St. Luke 9:26)

2. Will come in the cloudy sky

Son of Man will come with great power and glory in the cloudy sky. (St. Mathew 24:30, 26:64, St. Mark 13:26, St. Luke 21:27)

3. Will come like a thief

“For you know very well that the day of the Lord will come like a thief in the night” (1 Thes 5:2)

4. Will come with the angels accompanying Him

“When the Son of Man comes in His glory, and all the angels with Him, He will sit on His glorious throne.” (St. Mathew 25:31)

II. Reason for the coming

1. To owner His promise (St. John 14:3)

I am going to prepare place for you. After I go, I will prepare place for you. I will come again and will include you along with me. “And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am.”

2. To include the selected (St. Mathew 24:31)

They will see the Son of Man coming with all power and glory in the mid of the sky. He will send his angels sounding loud trumpets. They will include His selected from the corner of the cloudy sky to the corner of the sky in four winds.

3. To judge the gentiles (St. Mathew 25:31-32)

Son of Man along with all His holy angels will come in His glory and be seated on his glorious throne. All the nations will be brought in front of Him. Like a shepherd separates between sheep (which gives wool) and goat, He will also separate them. He will move the sheep to the right and goat to the left.

4. To reward each one according to their deeds (St. Mathew 16:27)

Then He will reward each one according to their deeds.

5. To resurrect the dead (1 Thes 4:13-17)

Brothers and sisters, we do not want you to be uninformed about those who sleep in death, so that you do not grieve like the rest of mankind, who have no hope. For we believe that Jesus died and rose again, and so we believe that God will bring with Jesus those who have fallen asleep in him. According to the Lord’s word, we tell you that we who are still alive, who are left until the coming of the Lord, will certainly not precede those who have fallen asleep. For the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first. After that, we who are still alive and are left will be caught up together with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever.

III. Time for the coming

The accurate time when Jesus Christ will come again is not mentioned. However, there are some hints like the following are given...

1. That time is unknown (St. Mathew 24:27,36)

Apart from the Father, not even the angels know about that day or that time.

2. The gospel of the kingdom should be preached throughout the world (St. Mathew 24:14)

For the witness of all nations throughout the world everywhere this gospel needs to be preached; then will come the end.

3. After anti-christ has come (2 Thes 2:3)

First some of them will ditch the faith, and then Son of destruction, man of sin will become visible.

4. It will happen like the time of Noah (St. Mathew 24:37, 47)

Like how it happened during the time of Noah, similarly would the Son of Man will come.

IV. Preparation of the faithful

The faithful people need to follow certain things because the second coming of Jesus Christ will be quick, unexpected and nobody knows about the time when He is coming again.

1. We should await with curiosity (1 Corinth 1:7)

“Therefore you do not lack any spiritual gift as you eagerly wait for our Lord Jesus Christ to be revealed”

2. We should be prepared (St. Mathew 24:44)

“So you also must be ready, because the Son of Man will come at an hour when you do not expect him.”

3. We should be dedicated to our work (St. Luke 19:13-27)

Explaining Jesus gave an example in relationship to His second coming. This part clarifies that the people need to be dedicated to their work.

4. We should continuously pray for the second coming (Rev 22:20) “He who testifies to these things says, “Yes, I am coming soon.” Amen. Come, Lord Jesus”

Memory Verse: “Therefore keep watch, because you do not know the day or the hour.” (St. Mathew 25:13)

Exercise:

1. What are the declarations regarding the second coming of Jesus Christ?
2. What is the reason for the second coming?
3. When will the second coming happen?
4. How should we prepare for the second coming?

PART III - TRUE FAITH

Chapter 17

The Three In One God

Introduction

The human knowledge and brain is not capable of understanding the God completely. Whatever God wants to reveal to the people only can be understood by them. God has revealed about the Trinitarian behavior in various ways during various times in the Holy Bible.

Faith of the Holy Church regarding Trinity

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.

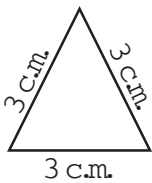
Holy Trinity

God the Father, God the Son and God the Holy Spirit is referred generally as three personalities in One God. i.e. a God who is One in Three. Man cannot understand this concept fully. This cannot be proved through worldly measures. Only through faith can somebody accept this in his heart.

There are three personalities or Knuma in God – Holy Father, Holy Son and Holy Spirit. All these three Knuma are equal. None of them is above or below the other. None of them is more powerful or less powerful than the other. They neither differ in their behavior nor in their substance. They continue to remain united without any traces of separation. So they are called Three in One God.

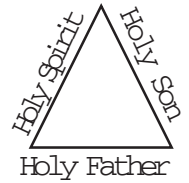
(While reading the above, please remember that God is spiritual. Don't compare Him with human beings who are in body. It is impossible for us to visualize three different bodies to have different personality, different existence and yet to be united. But this is possible in spiritual bodies).

An example:



Let us consider an equilateral triangle. An equilateral triangle has all three sides of equal length.

Asking which side is bigger, which side is smaller is immaturity because all three sides are equal. Likewise the three personalities in the Three in One God is equal. All the three personalities in God are concurrent. They don't differ in their behavior.



When we say Father, don't misunderstand that there was a time when there was no Holy Son. Holy Father includes, Holy Son and Holy Spirit. Holy Son includes Holy Father and Holy Spirit. Holy Spirit includes Holy Father and Holy Son. It is impossible to understand a personality without considering the other two. Let us listen to the following prayer which is prayed during the Sedara on the feast of Pentecost in the Holy Church.

“Invisible, Supreme Being, eternal (without beginning or end), limitless (unlimited) God, who is known to be substantially united is understood in three different Knuma. All animals with discretionary power, understands Him as having three different characteristic trait (or features). Only God is experienced with three different respected Knuma. With wonderfully great unity till the core substance (unity in molecules/cells or smaller matters than that) and with only one behavior from His existence the true God is a complete trinity which includes the Father, Son and the Holy Spirit – the three different Knuma.

The above prayer includes the entire teaching about the Holy Trinity. Let us listen to the initial Proemion prayed on the feast of Pentecost.

God is self-originated, self-learned and self-sufficient. He is the creator and incessant stream of energy incessant stream of energy for everything which is visible and invisible. He is the Supreme Being who doesn't have any beginning and is infinite (sustains beyond the end). He is the true God who is known as the Holy Father, Holy Son

and Holy Spirit and sustains with only one behavior, one mind and one mighty power. He doesn't have any name other than the Knuma. One Knuma is neither smaller nor elder than another Knuma. There is no difference in the size between the Knuma. None of the Knumas or its names is smaller or separated from its eternal Knuma. When we say Holy Father, Holy Son and Holy Spirit are from Him. When we say Holy Son, Holy Father and Holy Spirit are known through Him. When we say Holy Spirit, Holy Father and Holy Son are completed in Him. Holy Father is the one who gave birth and not the one who was born. Holy Son is one who was born and not the one who gave birth. Holy Spirit departs from the Holy Father and is taken from the Holy Son. Holy Spirit has the same behavior and equal eternity as of the Holy Father.

The word Trinity is never used in the Holy Bible. However, there are many references to the Holy Trinity in the Holy Bible.

Following are some of them:

Genesis 1:26

Then God said, "Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals, and over all the creatures that move along the ground."

St. Mathew 28:19

"Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit"

St. Mathew 3:16-17

While Jesus Christ was getting baptized we can see the presence of all the three Knuma of the Trinity. The words of the Holy Father were heard. The Holy Son was physically present there. The Holy Spirit descends upon the Holy Son as a dove.

Exercise:

1. What is the faith of the Holy Church about God?
2. Explain about Trinity from the prayers of the Proemion used on the feast of the Pentecost.
3. Though the word Trinity is never used in the Holy Bible, give references from the Holy Bible about the suggestion regarding the Holy Trinity.

Chapter 18

The Holy One

Introduction

In Malayalam there are two words namely "vishudhi" and "parishudhi". There are confusion among many about the relationship between "vishudhi" and "parishudhi" or between "vishudhan" and "parishudhan". There are a group of people who believe that while God is the only parishudhan, it is unfair to call anybody else "parishudhan". Some do believe that "parishudhi" is greater than "vishudhi". Similarly there are people who believe that "parishudhan" is greater than "vishudhan".

Holy

The word holiness took ages to reach the current form. Even before the Israel had formed a big nation and started worshipping the true God, the concept of holiness was there among the Canaanites and Babylonians. They always used to think and teach about the holiness in body. But when the Israel started worshipping the true God, they gave a spiritual dimension to the word holiness.

When the Canaanites and Babylonians who were descendants of Shem referred to God as holy, they considered Him as somebody who didn't have the iniquities of men and somebody who didn't have any diseases. When they referred to men, animals or places as holy, they used to consider them as separated for God. There was no

morale concepts involved in this holiness. That is probably the reason they call the prostitutes also as holy women.

Hebrew concept

Through Moses, God gave the commandments to the Hebrew (people) nation who were saved from the slavery of Egypt and brought them to Canaan. Thus they got the clear knowledge that the God is Holy and just.

The commandments given by Moses, talk about both holiness through following customs and holiness through following righteousness. Leviticus chapter 17-26 discusses about these in detail. When Hebrew men or places are referred to as holy, it means that they were dedicated to God (note that this is different from separated for God).

Prophetic holiness

Prophets widened the meaning of holiness and added a lot more value into it. Prophets were generally not very keen on traditional customs. They gave more importance to the holiness in mind. They had great visibility about the holiness of God and so they wished to see the same holiness in men too. They taught that since God was filled with all goodness, His followers also should be likewise. Unjust and unkind people are not holy even if they follow the traditional customs to perfection. God's holy people should be filled with goodness. Prophet Isaiah said that somebody who uses bad words is not holy (6.5). Thus from the times of prophets, holiness indicates holiness in mind. They clarified that nobody becomes holy by some externally visible deeds.

From the New Testament

Holiness of Jesus Christ

Even before the birth of Jesus Christ itself, Holy Spirit declared that He would be Holy (St. Luke 1:35). Evil spirits recognizes the Holiness of Jesus Christ (St. Mark 1:24).

St. Luke 4:34, Acts 3:14, 4:27,30, Hebrew 7:26, 1 John 2:20, Rev 3:27 etc talks about the Holiness of Jesus Christ.

Christian holiness

As Jesus Christ is Holy, His disciples should also be holy. The New Testament teaches this very clearly.

1. Holiness of John the Baptist (St. Mark 6:20)

King Herod was afraid of John the Baptist because he knew that John was holy.

2. Witnessing the prophets as holy

New Testament visualizes the prophets as holy as stated in Acts 3:21. "Heaven must receive him until the time comes for God to restore everything, as he promised long ago through his holy prophets."

3. Holiness of the church

Ephes. 5:26, 27 "Husbands, love your wives, just as Christ loved the church and gave Himself up for her to make her holy, cleansing her by the washing with water through the word, and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless"

4. Holiness of the faithful

Holiness of the faithful are when their thought, words and deeds are according to the God's will. The day today activities of the faithful should be according to the holiness expected from the God's children. In 1 Peter 1:15,16 it is said, "But just as he who called you is holy, so be holy in all you do; for it is written: "Be holy, because I am holy"

Aim of God's call (Abraham's call)

When God selected Israel among all nations of the world, He had an aim behind it. By selecting Abraham, He made it clear too. Genesis 12:1-3 "The Lord had said to Abram, "Go from your country, your people and your father's household to the land I will show you. "I will make you into a great nation, and I will bless you; I will make your name great, and you will be a blessing. I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you"

God called Abraham to a blessing to himself and to all the nations. God wanted to purify the world which was cursed due to the iniquities of the descendants of Adam. That was the aim behind the call of Abraham. God was then laying out the plan for the same there after.

Participate in Holiness of God

God called men to be a part of His Holiness. There is a reason for the same. God created men as sinless, holy and just. He lived along with God. Innocent, Just and a Holy God cannot create a sinful, unjust and unholy man. But when men believed satan, they got separated from God. Thereby they were cursed and they came under death. Men who became sinful due to curse had to be saved from the curse to become holy and capable to be part of the kingdom of God. The call here is for the same. This call is for all men.

Lev 11: 44, 45 *“I am the Lord your God; consecrate yourselves and be holy, because I am holy. Do not make yourselves unclean by any creature that moves along the ground. I am the Lord, who brought you up out of Egypt to be your God; therefore be holy, because I am holy.”*

God calls men to participate in His holiness. *“I am your Lord your God. As I am holy, so you should also be holy. You should not lead yourself to sin. I lead you out of Egypt, to be your God. As I am holy, so should you all be”.*

Lev 19:2 *“Speak to the entire assembly of Israel and say to them: “Be holy because I, the LORD your God, am holy.”*

Lev 20:7 *“Consecrate yourselves and be holy, because I am the Lord your God”*

There are seven points in this call.

1. God is Holy
2. God purifies people and lead to holiness.
3. People should be holy.
4. People should purify themselves
5. People shouldn't lead themselves to sin.
6. People should follow the commandments of the God.
7. People should attempt to lead a holy life by themselves.

When all the above seven points are found in a person, he is holy. i.e. he gets transformed into the Holiness of the God. Thus he is also holy.

When somebody accepts the call of the God, follows his commandment with whole of his heart, through continuous dedication when somebody dedicates himself/herself completely, how he can then be called unholy. One who is purified by God is holy. He gained this holiness from the God. God does this purification through Jesus Christ. In the gospel of St. John chapter 17, this becomes very clear in the prayer of Jesus Christ.

“I will remain in the world no longer, but they are still in the world, and I am coming to you. Holy Father, protect them by the power of your name, the name you gave me, so that they may be one as we are one.” St. John 17:11

“I pray also for those who will believe in me through their message, that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me. I have given them the glory that you gave me, that they may be one as we are one— I in them and you in me—so that they may be brought to complete unity. Then the world will know that you sent me and have loved them even as you have loved me.” St. John 17:21-23.

In the above prayer we see the call of God to holiness. It is through Jesus Christ that a sinner is purified and lead to holiness. This process is completed through the Holiness of Jesus Christ.

Jesus prays to the father as follows,

“Sanctify them by the truth; your word is truth. As you sent me into the world, I have sent them into the world. For them I sanctify myself, that they too may be truly sanctified. “My prayer is not for them alone. I pray also for

those who will believe in me through their message, that all of them may be one, Father, just as you are in me and I am in you” St. John 17:17-20

God promised Abraham, “All the nations in the world shall be blessed through you”. This promise was later fulfilled through the son of Abraham – Jesus Christ.

“They disciplined us for a little while as they thought best; but God disciplines us for our good, in order that we may share in his holiness”. Hebrew 12:10.

“But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus, his Son, purifies us from all sin “ 1 John 1:7

Thus those who have overcome all sins and have been made holy are called Holy.

“The Holy One” and “Other holy people”

God is the only Holy one. Nobody else is holy. All men have sinned and lost the God’s spiritual strength or valor. But through Jesus this valor was returned to us. When we were united to Jesus Christ, we were cleansed through the blood of Him. Similarly when we were united in God’s Holiness, we were gifted the holiness of God’s Holiness itself. i.e. the holiness of the only Holy one should have been transferred to us too. Thus we are also holy.

From the Holy Sacrament Eucharist book (Thaksa) the priest says, “This Holiness is given to the holy one’s only”. To this we answer, “Apart from the Holy Father, Holy Son and the Holy Spirit there is nobody else Holy”. Some people quickly get confused regarding the concepts of faith. Their doubt is how can we call Holy (vishudha) Mariam, Holy bishop (vishudha thirumeni) when God is the only Holy one. Let’s listen to what the priest continue to say. “Holy Father who created the world through His holy mercy is with us. Holy Son who with His valuable sacrifices saved the world is with us. The living Holy Spirit who completes whatever was created and whatever is going to be created is with us. Let the name of the Lord be glorified forever and ever”.

If the Holy Father, Holy Son and the Holy Spirit should stay with us, then we should also be holy like them. The Son of God purified us through His blood and gifted us His holiness. So we are also holy.

St. Paul says, 2 Corinth 5:17, 18. *“Therefore, if anyone is in Christ, the new creation has come: The old has gone, the new is here! All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation.”*

By the grace of God, we who crucified the old man along with all his human weaknesses in Christ became share holder of His holiness too. So we who received the holiness from the Holy God became holy like Him. For example when a small dry plant falls into a big fire becomes a part of it in a fraction of second. By the grace of God, we who were cleansed by the blood of Jesus Christ became the shareholders of His Holiness and Holy itself. Thus from the holiness of the only Holy one, many become holy.

Exercise:

1. What does the prophetic holiness means?
2. Mention the reference from the Holy Bible about the Holiness of Jesus Christ.
3. Jesus Christ is Holy. Explain the four reasons because of which the disciples of Jesus Christ also should be holy. What should we do to participate in the Holiness of God? Explain
4. Claiming that “Apart from the Holy Father, Holy Son and the Holy Spirit no one else is Holy”. Later claiming vishudha mathavu, vishudha thirumeni etc are correct. Prove whether this statement is correct or wrong.

39
Chapter 19
Angels

Introduction

Angels are often depicted as servants of God and celestial beings who act as intermediaries between heaven and earth. They don't have visible bodies or relationships. They don't have death after their creation. Angels inform the people about the various orders of God and protect them as ordered by God. Messenger, God's messenger, three people etc are some of the ways in which we see the reference to angels in the Holy Bible.

Creation

Holy Bible says that God created the angels. Psalms 148:2,5; Col 1:16. The above few verses don't explicitly say, but clarify that like any other creature, angels also must have been created by God.

Service of Angels

I. Service to the faithful

The Holy Bible teaches about many different types of service that angels render to the human beings. Few of the important ones are explained below.

1. Guide the people in the right direction (Genesis 24:7,40)

When Abraham decides to take a wife for his son Isaac, he tells his servant *"God will send his angel before you so that you can find a girl for him"* – *"The Lord, the God of heaven, who brought me out of my father's household and my native land and who spoke to me and promised me on oath, saying, 'To your offspring I will give this land'—he will send his angel before you so that you can get a wife for my son from there."* Genesis 24:7.

Genesis 24:40 confirms that this happened.

He replied, *'The Lord, before whom I have walked faithfully, will send his angel with you and make your journey a success, so that you can get a wife for my son from my own clan and from my father's family'*.

2. Protect (Psalm 34:7)

"The angel of the LORD encamps around those who fear him, and he delivers them"

3. Unbind or Save from trouble (Daniel 6:22)

Daniel answered, *"May the king live forever! My God sent his angel and he shut the mouths of the lions. They have not hurt me, because I was found innocent in his sight. Nor have I ever done any wrong before you, Your Majesty."*

4. Comfort (Acts 27:23,24)

Last night an angel of the God to whom I belong and whom I serve stood beside me and said, *"Do not be afraid, Paul. You must stand trial before Caesar; and God has graciously given you the lives of all who sail with you."*

II. Work towards the unfaithful

1. Destroy (Genesis 19:1,13)

The two angels arrived at Sodom in the evening.... The outcry to the *Lord* against its people is so great that he has sent us to destroy it."

2. Curse (Jud 5:23)

'Curse Meroz,' said the angel of the *Lord*. 'Curse its people bitterly, because they did not come to help the *Lord*, to help the *Lord* against the mighty.

3. Order the quick death (Acts 12:23)

"Immediately, because Herod did not give praise to God, an angel of the *Lord* struck him down, and he was eaten by worms and died"

4. Follow and destroy the enemy (Psalm 35:5,6)

May they be like chaff before the wind, with the angel of the *Lord* driving them away; may their path be dark and slippery, with the angel of the *Lord* pursuing them

III. With respect to Jesus Christ

1. Inform the good news (News of his birth)

St. Mathew 1:20,21. St. Luke 1:26-38. St. Luke 2:8-13

2. Serve Jesus Christ (St. Mathew 4:11)

Then the devil left him, and angels came and attended him

3. Witness the assumption of Jesus Christ (1 Timothy 3:16)

Beyond all question, the mystery from which true godliness springs is great. He appeared in the flesh, was vindicated by the Spirit, was seen by angels, was preached among the nations, was believed on in the world, was taken up in glory.

4. Announce the resurrection of Jesus (St. Mathew 28:5-7)

The angel said to the women, "Do not be afraid, for I know that you are looking for Jesus, who was crucified. He is not here; he has risen, just as he said. Come and see the place where he lay. Then go quickly and tell his disciples: 'He has risen from the dead and is going ahead of you into Galilee. There you will see him.' Now I have told you."

IV. Rebuked Angels / Angels who lost their position

St. Jude letter verses 6 clarifies that there are angels who were removed from the kingdom of God because they challenged God and competed with Him. Isaiah 14:12-15 also explains about angels who competed with God due to grudge. But chapter 14 verses 4 begin by talking about Emperor Babel. Job 4:18, St. Mathew 25:41; II Peter 2:4; Rev 12:9 gives some idea about the angels who fell down from the Heaven.

V. The categories of Angels

We find only a very little information about the angels in the Holy Bible. Joshua 5:14. "Neither," he replied, "but as commander of the army of the LORD I have now come."

This verse suggests that there are different categories of angels. 1 King 22:19, Zechariah 2:3, 3:1 etc also suggests that there are categories of angels. Daniel 8:16, 10:13 declares the name Gabriel and Michel. The book of Tobit mentions about angel Raphael who helps Tobit and Tobias.

St. Dionysius who wrote one of the Holy Sacraments had a great vision explains the different categories of angels. According to Dionysius teaching, angels are categories as three different groups.

Group 1: There are three sections in this group

- o Seraphim (Srophenmaru)
- o Cherubim (Krobermaru)
- o Thrones (Mouthbenmaru)

Group 2: There are three sections in the group also

- o Dominions (Moravosenmaru)
- o Powers (Highlavosenmaru)
- o Virtues (Sulthonenmaru)

Group 3: There are three sections in this group also

- o Principalities (Archavosenmaru) (Rishinvose)
- o Archangels (Rishei angels)
- o Messengers (angels)

Thus in three categories there are nine sections of angels. Sections like angels Rabe angels (rishei angel – archangels), shulthonenmaru, rishanuvosenmaru, mouthbenmaru, krobenmaru, srophenmaru etc are mentioned in the promeon of the Holy qurban (service). Further it says that Srophenmaru are engulfed in fire. Prophet Isaiah saw these angels (6:26). Kerubs are Corus of hymns praising God and protectors of kingdom of God. Please refer Isaiah 37:16, Ezekiel chapter 1 and chapter 10, Genesis 3:24.

St. Paul also talks about the categories of angels in Ephesians 1:21,22. Reign (Arkavosenmaru), Positions (shulthonenmaru), Power (heilenmaru), Authority (moravosenmaru) etc are mentioned here.

St. Ignatius Noorono saw angels standing as two separate groups and praising God. This led to the Antioch's custom where we stand as two separate group and sing many songs with alternate stanzas sung by each group.

Exercise:

1. Write about the situation of angels in a sentence or two.
2. What are the services of angels to the faithful? Explain.
3. How do the angels respond to the unfaithful?
4. Explain about the interactions of angels in the life of Jesus Christ.
5. What are the sections of angels?
6. Explain about the teaching of St. Paul about the angels showing the evidence of same from the Holy Bible.
7. What is the basis of singing the sacramental songs as two separate groups of song?

Appendix

The following section provides information related to the various categories of Angels. The reference is taken from multiple sources.

Seraphim

These are the highest order or choir of angels. They are the angels who are attendants or guardians before God's throne. They praise God, calling, "Holy Holy Holy is the Lord of Hosts". The only Bible reference is Isaiah 6:1-7. One of them touched Isaiah's lips with a live coal from the altar, cleansing him from sin. Seraphim have six wings, two cover their faces, two cover their feet, and two are for flying.

Cherubim

Cherubim rank after the seraphim and are the second highest in the nine hierarchies or choirs of angels. The Old Testament does not reveal any evidence that the Jews considered them as intercessors or helpers of God. They were closely linked in God's glory. They are manlike in appearance and double-winged and were guardians of God's glory. They symbolized then, God's power and mobility. In the New Testament, they are alluded to as celestial attendants in the Apocalypse (Rv 4:6). Catholic tradition describes them as angels who have an intimate knowledge of God and continually praise Him.

Thrones

Thrones are the Angels of pure Humility, Peace and Submission. They reside in the area of the cosmos where material form begins to take shape. The lower Choir of Angels need the Thrones to access God.

Dominions

Dominions are Angels of Leadership. They regulate the duties of the angels, making known the commands of God.

Virtues

Virtues are known as the Spirits of Motion and control the elements. They are sometimes referred to as "the shining ones." They govern all nature. They have control over seasons, stars, moon; even the sun is subject to their command. They are also in charge of miracles and provide courage, grace, and valor.

Powers

Powers are Warrior Angels against evil defending the cosmos and humans. They are known as potentates. They fight against evil spirits who attempt to wreak chaos through human beings. The chief is said to be either Samael or Camael, both angels of darkness.

Archangels

Archangels are generally taken to mean "chief or leading angel" (Jude 9; 1 Thes 4:16), they are the most frequently mentioned throughout the Bible. They may be of this or other hierarchies as St. Michael Archangel, who is a princely Seraph. The Archangels have a unique role as God's messenger to the people at critical times in history and salvation (Tb 12:6, 15; Jn 5:4; Rv 12:7-9) as in The Annunciation and Apocalypse. A feast day celebrating

the Archangels Michael, Gabriel and Raphael is celebrated throughout the Church Sep29. A special part of the Byzantine Liturgy invokes the “Cherubic Hymn” which celebrates these archangels and the guardian angels particularly. Of special significance is St. Michael as he has been invoked as patron and protector by the Church from the time of the Apostles. The Eastern Rite and many others place him over all the angels, as Prince of the Seraphim. He is described as the “chief of princes” and as the leader of the forces of heaven in their triumph over Satan and his followers. The angel Gabriel first appeared in the Old Testament in the prophecies of Daniel, he announced the prophecy of 70 weeks (Dn 9:21-27). He appeared to Zechariah to announce the birth of St. John the Baptist (Lk 1:11). It was also Gabriel which proclaimed the Annunciation of Mary to be the mother of our Lord and Saviour. (Lk 1:26) The angel Raphael first appeared in the book of Tobit (Tobias)Tb 3:25, 5:5-28, 6:12). He announces “I am the Angel Raphael, one of the seven who stand before the throne of God”.

Principalities

In the New Testament Principalities refers to one type of spiritual (metaphysical) being which are now quite hostile to God and human beings. (Rom 8:38; 1 Cor 15:24; Eph 1:21; 3:10; 6:12; Col 1:16; 2:10, 15) Along with the principalities are the powers (Rom 8:38; 1 Cor 15:24; Eph 1:21; 1 Pt 3:22; 2 Thes 1:7); and cosmological powers (1 Cor 15:24; Eph 1:21; 3:10; Col 2:15);Dominions (Eph 1:21; Col 1:16) and thrones (Col1:16). The clarity of the New Testament witness helps see that these beings were created through Christ and for Him (Col 1:16). Given their hostility to God and humans due to sin, Christ’s ultimate rule over them (ibid) expresses the reign of the Lord over all in the cosmos. This is the Lordship of Christ, which reveals God’s tremendous salvation in conquering sin and death at the cross, and now takes place in the Church. (Eph 3:10)

Angels

These angels are closest to the material world and human beings. They deliver the prayers to God and God’s answers and other messages to humans. Angels have the capacity to access any and all other Angels at any time. They are the most caring and socius to assist those who ask for help.

Chapter 20

Holy Church

Introduction

Holy Church is a community of people whose savior is Jesus Christ. Lord Jesus is also the head of the Church. Holy Church can be categorized as Old Testament Church and New Testament Church. Old Testament Church is a shadow and New Testament Church is the essence.

New Testament Church

The Son of God Jesus Christ came down as a human being and saved the human race from the slavery of Satan. He gave men the new testaments of love. He also gave them His body and blood which is the source of eternal life. Through the Apostles, He spread the gospel of salvation. Thus New Testament Church is the community of people started and led by Jesus Christ and carefully brought up by the Apostles.

Old Testament Church

The community of faithful from the time of Adam to the time of Jesus Christ is known as Old Testament Church. However, the beginning of the Old Testament Church is from Abraham the father of the faithful. God called Abraham and promised him to make his descendants a big community (nation). Abraham’s son Isaac, Isaac’s son Jacob, Jacob’s twelve children formed twelve tribes. Likewise grew the Old Testament Church. Thus it is the faithful people of Israel that we mean when we say the Old Testament Church.

Difference between the Old Testament Church and the New Testament Church

There are some clear difference between the Old Testament and the New Testament Church.

Old Testament Church	New Testament Church
1.It is in body or it is worldly 2.It was only for the descendents of Israel 3.It was under rules 4.People were maintained through judgment and punishment	1. It is spiritual 2. It is for everybody (including gentiles) 3. It is in faith 4. Faithful are filled with Holy spirit and joined along with Jesus Christ.

The symbolic references of Church

There are many symbolic references for the church in the Holy Bible. Following are the important references among them.

1. The bride of Jesus Christ

Ephesians (5:22-25)

“Wives, submit yourselves to your own husbands as you do to the Lord. For, the husband is the head of the wife as Christ is the head of the church, his body, of which he is the Savior. Now as the church submits to Christ, so also wives should submit to their husbands in everything.”

2. The body of Jesus Christ

Ephesians 5:30 *“for we are members of His body”*

Colosians 1:18 *“And he is the head of the body, the church; he is the beginning and the firstborn from among the dead, so that in everything he might have the supremacy”.*

1 Corinth 12:27. *“Now, you are the body of Christ, and each one of you is a part of it.”*

3. The temple of God

1 Corinth 3:16 *“Don’t you know that you yourselves are God’s temple and that God’s Spirit dwells in your midst?”*

1 Peter 2:5 *“You also, like living stones, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ”*

Existence of the Church

The church started by Jesus Christ will overcome all tribulations and will be present in the world till the second coming of Jesus Christ.

St. Mathew 16:18 *“And I tell you that you are Peter, and on this rock I will build my church, and the gates of hades will not overcome it.”*

1 Theslonians 4:16, 17 *“ For the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first. After that, we who are still alive and are left will be caught up together with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever. “*

Characteristics of the Church

Characteristics of the church are mentioned in the third paragraph of the creed – One and only one Holy Catholic and Apostolic Church. From this four characteristics are clear.

1. Church is catholic

Word catholic means universal. i.e. church is universal.

2. Church is apostolic

Lord built the church on the rock solid faith of St. Peter on Jesus Christ. Church was planted by Jesus Christ of which Apostles were caretakers. As mentioned in St. John 21:25, not all laws spoke by Jesus are mentioned in the gospel. Resurrected Jesus taught and showed many more signs. These are also not mentioned in the Holy Bible. Few of these were taught by the disciples by word of mouth to the people around. They continue to remain in the holy church till date and have got converted to many customs today. Since these churches are as old as Apostles and were led by them once upon a time, these churches are known as Apostolic.

3. Church is only one

God is only one. Lord Jesus Christ is also single. St. Peter proclaimed that Holy Father, Holy Son and Holy Spirit are all one. This proclamation was done not just for himself but for the entire disciples. The reason for considering this proclamation as common is because the question of Jesus was common to all. Definitely no disciple questioned the answer given by St. Peter. Jesus once reached Caseria in Phillipi asked His disciple, whom do the people consider the Son of Man as? Then He asked, “Whom do you consider me as”? This question was asked to the gathering of all the disciples. Simon Peter answered to for the people, “You are the Son of the living God, Messiah. Jesus accepted the answer

given by St. Peter and continued to explain the laws for the church (St. Mathew 16:13-20). Thus all apostolic churches in the world follow the faith proclaimed by St. Peter. Over the period of time, there can be some difference that happened to the customs followed in the church, but the church has a unique and united faith in Jesus Christ. Similarly since the church is the body of Jesus Christ the church in various parts of the world is also united and one.

4. Church is Holy.

Since Jesus Christ, the Head and Initiator of Church is Holy (Lev 19:2; Luke 1:35) the church initiated by Christ is also Holy. Like how the head of the church is, so should be His body, the Holy church. St. Paul says you are the temple of God; the spirit of God dwells up on you. The place where the Holy Spirit dwells should be Holy. Hence the church is also Holy.

Responsibilities of the Church

Following are the responsibilities of the church

- § Spreading the gospel
- § Worshiping the God
- § Spreading the true faith
- § Follow the Holy sacraments which give us grace.
- § Do the good deeds like helping the poor and needy.

Exercise:

1. What does the "New Testament Church" mean?
2. What does the "Old Testament Church" mean?
3. What are the characteristics of the Holy Church? Explain?
4. What are the responsibilities of the Church?

PART IV - HISTORY OF THE CHURCH

Lesson - 21

The Early Christian Church

Aim: To Learn about the early stages in the development of the Christian church.

The earliest stage in the development of the Church, from 30 A.D. to 70 A.D., can be called the 'apostolic period'. St. Luke has written about some aspects of the history of the Church during this stage, in the book, 'The Acts of the Apostles'. Initially the Roman Government and the gentiles considered the early Christian Church as a modified form of the Jewish religion. Even after the ascension of Jesus Christ, the apostles and other believers used to go to the temple of Jerusalem for prayers (Acts 3:1). But after Stephen became a martyr, Christians started getting recognized as a separate group. As we know, the resurrection of Jesus Christ was the strongest driving force behind Christianity. For the same reason, the Sadducees, who did not believe in resurrection, became enemies of the Christians. During this period the gospel was preached amongst the gentiles too. Saul of Tarsus, who was strongly against the Christians, was converted to Christianity. Later, he came to be known as St. Paul. He did a lot of gospel work among the gentiles. Decisions taken at the Jerusalem council in AD 51 encouraged the gospel work and the growth of the Church.

In AD 70 Romans destroyed the temple of Jerusalem completely. A large number of people were killed. Remaining people fled to distant places to save their lives. The period from AD 70 to AD110 can be called 'the apostolic disciple period'. The followers who learnt directly from the apostles led the church during this time. Most of the books of the New Testament were available during this time. With the downfall of Jerusalem the Jewish Christians were no more important. The largest cities in the world at that time were Rome, Antioch and Alexandria. These three cities became the important centers of the Christian church. These cities were in the continents of Europe, Asia and Africa respectively.

The Romans used to worship idols and also the emperors who ruled the country from time to time. The Christians who refused to do this were branded as atheists. The Christians who were denied the right to worship used to get together in secret places and worship at night. From AD 55, when Emperor Nero was the ruler, till the Edict of Milan issued by Emperor Constantine in AD 313 bringing the persecutions under Diocletian to an end, for two and a half centuries the Christian Church was persecuted continuously. The Christians who protested against making the slaves fight animals for the entertainment of the Romans were persecuted. Amongst the gentiles, Christian ladies were treated like slaves. Since the Christian Church was a prohibited establishment, it did not enjoy freedom of expression and worship, which other religions enjoyed. To be a Christian was a crime in itself. The Romans used to hate the Christians. During this period of persecution many Christians were murdered and many others were subjected to various tortures. In spite of all this the Church was growing every day. Since membership in the Church was a disadvantage financially, only the real faithful were members of the Church.

After the death of Emperor Diocletian, the Roman Empire was divided. Constantine, who was the chief of the army, became ruler of one part of the empire. During a war, Constantine saw the sign of the cross in the sky in a vision, while crossing the Milvian Bridge, and heard the voice, "With this you will win". Constantine believed in the vision and got the sign of the cross marked on all weapons and on the flags. He won the war that followed. Later he became the emperor of the whole of Roman Empire. Emperor Constantine removed all the restrictions imposed on Christians by his predecessors and made a proclamation in the town of Milan in Italy. This historically important 'Edict of Milan of AD 313' declared complete religious freedom to all the people in the country. All Sundays were declared public holidays. Following this, Christians started their day worship on Sundays.

Later Emperor Constantine became a Christian and the best thing he did for the growth of the church was to conduct the first ecumenical council in AD 325 in the city of Nicaea in Asia Minor (part of modern Turkey). From different parts of the world 318 bishops attended the various meetings of the council. Mar Osthathos (Eustathius), Patriarch of Antioch was the president for many of the meetings. The heresy of Arius that denied the divinity of Jesus Christ was declared as accursed at the council of Nicaea. The council established the doctrine that God the father and God the son were of the same essence. It was decided that baptism of the heretics would not be accepted and that Easter would be celebrated only on a Sunday and not based on the date alone.

Under the leadership of Queen Helena, mother of Emperor Constantine, a group of people went to Jerusalem and searched for the cross on which Jesus Christ was crucified and found it. The Church commemorates this event on September 14th as 'Sleeba Perunnal'.

Emperor Constantine renovated the ancient city of Byzantium, which is situated in South Eastern Europe on the eastern shore of the strait of Bosphorus. To make his name part of history, he renamed the city Constantinople and made it his capital. The Christian church grew there also. This city is now known as Istanbul.

Macedonius, the bishop of Constantinople started teaching that though Son of God was of the same essence as God the Father, the Holy Spirit was not equal to the Father and the Son. The aim of the 2nd council at Constantinople in AD 381 was to officially rebuke this heresy of Macedonius. The convener of this council was Emperor Theodosius, who was the ruler that time and the president was the Patriarch of Antioch, Mar Milithios (Meletius). Since a regional council was going on at Rome at the same time, the Bishops from that region did not attend the Constantinople council. But the Pope in Rome later accepted the decisions taken at the council. While the council was in progress, Mar Milithios who was the president passed away and the rest of the meetings were conducted with St. Nectarius as the president. The wrong teachings of Macedonius were rejected as heresy and the true faith about the Holy Spirit was added on to the Nicene Creed. The Cappadocian Fathers have written in detail about the true faith.

Another heresy came up in the church a few years later. The Patriarch of Constantinople Nestorius, who had rejected the heresy of Arius and Macedonius, started the trouble this time. He taught that Jesus had two natures, one human and one divine, and that there were two persons in Jesus, one man and the other God. He further taught that the sufferings on the cross were undertaken by the man Jesus. He also said that it was wrong to call St. Mary, who was the mother of Jesus in his nature and person as a man only, as the mother of God (Theotokos). The most important person to oppose this heresy was St. Koorilose (Cyril), the Patriarch of Alexandria. It was to discuss this heresy that the ecumenical council was held at Ephesus in AD 431. Mar Koorilose was the president of the council. It was declared at this council that Jesus Christ, the Son of God was a single person with a single nature that was fully human and at the same time fully divine. It was also declared that it was right to refer to Virgin Mary as the mother of God.

Apart from these ecumenical councils, regional synods were held to solve problems that arose locally. When the dyophysite (double nature) argument that was declared as heresy at the council of Ephesus in 431 raised its ugly head again, the emperor convened another council in Ephesus to counter it. Mar Dioscorus of Alexandria presided over the council. In this council that was attended by most of the Church leaders, representatives from Rome also took part. Pope Leo of Rome sent a letter known in history as the 'Tome of Leo' to be read in the council. Since the contents of the letter were contradictory to the convictions of the previous councils, the president did not allow the letter to be read in the council. Therefore the Pope was angry with Mar Dioscorus.

Following this, as demanded by Pope Leo, Roman Emperor Marcian convened a council at Chalcedon in Asia Minor, in the year 451 A.D. Here Mar Dioscorus who was the president of the second council at Ephesus was rebuked in public and was declared guilty. The people under the administration of the Patriarchs of Antioch and Alexandria did not accept the decisions of the council of Chalcedon, since these decisions were seen as reintroducing, in a modified form, the dyophysite concepts which had already been rejected as accursed at the council of Ephesus. But the Patriarch of Constantinople remained as an ally of Rome.

Exercise:

1. Which are the years known as 'the apostolic period' and 'the apostolic disciple's period'?
2. What benefits did the church enjoy during the reign of Emperor Constantine?
3. What is the significance of 'Sleeba Perunnal'?
4. What were the heretical teachings of Arius and Macedonius?
5. Why was Pope Leo angry with Mar Dioscorus?

The Divided Church

As capital of the empire and being a big city, Rome was famous and important from the beginning. The Episcopa of Rome was also important. When Constantinople became the capital of the Eastern Empire, that city also gained importance.

When the cities of Rome and Constantinople were important as centers of power and administration, Antioch and Alexandria became famous as centers of learning and knowledge. The learned theologians of Antioch and Alexandria took up the responsibility of establishing and explaining the faith and doctrines at the three ecumenical councils. Mor Athanasius and Mor Koorilose are to be considered the foremost among these theologians.

The European churches of Rome and Constantinople did not achieve a theological growth comparable to that of the churches of Antioch and Alexandria. Therefore, at the council meetings, when matters of faith and doctrine were discussed, the representatives from the European churches could not play an active part. The church in Rome, which was politically important, did not like this state of affairs.

When Constantine became the Emperor, the period of persecution for the Christians came to an end and the golden period started. Along with this, greed for power and rivalry among churches also grew. The church in Rome, which claimed more importance, tried in various ways to establish its supremacy over the other churches. They thought that this would give them an opportunity to grow equal to the churches of Antioch and Alexandria in the field of theology. Leo, the Episcopa of Rome was waiting for such an opportunity when it was decided to hold the second council at Ephesus in 449 A.D. to discuss about the heresy of Evuthikose (Eutyches). Leo saw it as an opportunity to establish a dominant position for Rome in the field of theology. Therefore though he did not attend, Leo sent an essay (Tome) through his representatives, to be read at the council. Mor Dioscorus, the president of the council did not allow the 'tome' to be read at the council as many of the ideas in it were similar to those of Nestorius, which had already been declared as accursed at the council of Ephesus in 431 A.D.

For Leo, who was trying to establish the supremacy of the Roman church, this was a big blow. Leon's later efforts were to take revenge on Dioscorus. Leo wished to defeat Alexandria which was the leader in theology and to establish the influence and supremacy of Rome there also. To achieve this he decided to conduct another council and make all the churches agree to the 'tome'. His wish was not fulfilled during the reign of Emperor Theodosius II, who was the ruler at that time.

Emperor Theodosius died soon after and Emperor Marcian who became the next ruler agreed to Leo and convened another council. This council started in 451 A.D. at Chalcedon. (Instead of AD and BC present day authors prefer to use the terms CE (Christian Era) and BCE (Before Christian Era)). Aims of this council were:

1. To defeat Dioscorus
2. To accept the Tome of Leo
3. To establish the supremacy of Rome in the field of Theology.

The council publicly condemned Mor Dioscorus and declared him guilty. Leon's tome was accepted. So the Nestorian argument of Jesus having two persons in one body, which the council of Ephesus in 431 A.D. had rejected, was accepted with some alterations.

Nestorius had argued that Jesus Christ had two persons and two natures. The decision at the council of Ephesus in AD 431 was that Jesus Christ could not be considered as consisting of two persons, one man and the other God, and that he did not have two separate natures, one human and one divine. Mor Koorilose explains it as 'one nature of the incarnate word'.

Eutyches taught that human nature merges into the divine nature to become one nature. Our Church has not accepted this. Human nature does not become divine nature and divine nature does not become human. The human and divine natures neither become a mixture nor merge and become one. One nature does not destroy the other. Instead divine nature in completeness and human nature in completeness except for sin are inseparable in one essence. This is the teaching of our church.

Therefore after incarnation also Jesus Christ was complete man and complete God. After this inseparable union, actions and nature of Christ cannot be separated as some human and some divine. It is against the faith to teach that divine nature of Jesus raised Lazarus from death and that it was his human nature that lamented on the cross. In Jesus Christ there is inseparable union of divine and human natures in their completeness.

According to the Tome of Leo the human and divine natures of Jesus Christ are separate and all his activities can be divided into human and divine. This theory was completely against the convictions of the council of Ephesus of 431 A.D. So the churches of Antioch and Alexandria did not agree to the decisions of the Chalcedon council.

Regarding Christology, the four oriental churches including the Syrian Orthodox Church follow the faith declared at the Ephesus council of 431 A.D. After the Chalcedon council in 451 AD, which the Oriental Orthodox Churches never accepted, the Roman church and the Eastern Orthodox Churches which came under the Patriarch of Constantinople developed a misconception about the position of the Oriental Churches. They considered the Oriental Churches to be 'monophysites' and thus departing from the true faith. Recently the discussions which took place between the Catholic Church and the Oriental Orthodox Churches have cleared the misunderstanding. In 1982, a common proclamation on Christology was made by the Pope, Supreme head of the Catholic Church and the Patriarch of Antioch, Supreme Head of the Syrian Orthodox Church.

The church which stood in one faith was split into two after the Chalcedon council. The Church of Rome and the Church in Constantinople accepted the Chalcedon council and the decisions taken there. (But the council held at Constantinople in AD 553 came to the conclusion that many of the decisions at the Chalcedon council were heretical and thus some decisions were modified and some were discarded). Churches in Antioch and Alexandria did not accept the decisions of the Chalcedon council. So the church was divided into two: (1) Those accepting the Chalcedon faith and (2) Those not accepting the Chalcedon faith. The Oriental Orthodox Churches have so far stood steadfast under the faith proclaimed at the three councils of Nicaea, Constantinople and Ephesus. But the Western church and the Eastern Orthodox Churches (Byzantine) held councils later and made changes to the faith and broke away from the ancient faith.

There are about fifteen Churches that are classified as Eastern Orthodox Churches. These include four smaller Churches in Constantinople, Alexandria, Antioch and Jerusalem that accept the dyophysite(double nature) faith and eleven autocephalous Churches in Russia, Cyprus, Serbia, Greece, Bulgaria, Rumania, Georgia, Czechoslovakia, Albania, Poland and Sinai.

The Churches that did not accept the dyophysite theory are known as the Oriental Orthodox Churches today. Syrian orthodox, Coptic orthodox, Armenian orthodox and Abyssinian orthodox (Ethiopian) churches belong to this group. All these churches have the same faith and liturgy.

Exercise:

1. What are the teachings of Nestorius and Eutyches about the nature of Jesus?
2. In the Tome of Leo what is different from the decisions at the A.D. 431 Ephesus Council?
3. What is our faith about the nature of Jesus Christ?
4. Which are the orthodox churches not accepting the dyophysite faith?

The Syrian Orthodox Church of Antioch

Syrian Orthodox Church is under the Holy Throne of Antioch. Of all the Patriarchal Sees organized at the Council of Nicaea (Antioch, Alexandria and Rome) the See of Antioch is the most ancient. It is important to note that the followers of Jesus Christ were called Christians for the first time in Antioch. Also it was at Antioch that St. Peter established his Apostolic See.

In the early centuries of the Christian era, Antioch was a very important place. Antioch was the third biggest town of the Roman Empire. E. S. Burchiar, in his book about the history of Antioch, mentions that in the 4th century, Antioch had 5,00,000 people living in 1,00,000 houses within a radius of 15 miles. Antioch in the 4th century was much bigger than many of the modern Indian cities.

Antioch was the center of Greek culture and learning. It was famous as a center of trade also. Prominent countries of that time like Greece, Egypt and Syria had trade relationship with Antioch. Since traders from various parts of the world visited Antioch, travel to and communications with other parts of the world were easy from Antioch. All these must have prompted St. Peter to establish his See at Antioch.

From 300 B.C., when Emperor Seleucus Nicator established Antioch, till the 6th century A.D. when Persia conquered it, Antioch remained famous. When the great Emperor Constantine became a Christian, he built a beautiful church in Antioch. Many Emperors after him followed the tradition. Also the rich Christians of that time built many beautiful churches. So till the Persians and the Arabs destroyed it, Antioch continued to be the center of Christian culture.

In the 5th century, the prominence of Antioch and its Christian Church began to decline. There were four reasons for the decline:

1. Persecution from the double nature (dyophysite) group after the Chalcedon council.
2. The earthquake of the first half of the 6th century.
3. The Persian attack in AD 538. The city was nearly completely destroyed in this attack.
4. In AD 638 when Arabs invaded and conquered Antioch, it became isolated from the Christian world.

It was in AD 538, the same year of the demise of Mor Severius (also spelt Severus) that Antioch was destroyed completely. After Mor Severius, the headquarters of the Apostolic See was shifted from Antioch.

Dayara Movement

In the earlier classes, we learned about many Church Fathers, who lived before the time of Yacoob Burdana (Jacob Baradaeus) and suffered much in their endeavor to keep the faith pure. Most of these Fathers belonged to the Dayara (monastery) movement. At least from the 3rd century, Dayara movement was existent in the Syrian Orthodox church. Though, due to unfavorable circumstances the inmates in these Dayaras are small in number these days, for centuries the Dayaras have been centers of spirituality, knowledge and service.

Dayara of Mor Mathai

The Dayara of Mor Mathai, situated near Mosul in Iraq, was founded in the 4th century and is an important one. Apart from Mor Mathai who established it, Abraham, Zaki and Daniel were the other prominent members of the Dayara in the beginning. One Arabic historian of the 13th century has recorded that about one thousand people lived there at that time.

In the middle ages, this Dayara was well known as a centre of learning. One of the most scholarly among the famous ascetics of the Syrian church, Maphriyano Bar Hebraya (Bar Hebraeus) lived here for a long time and wrote many books. Since the 10th century, for a long time it was the headquarters of the Maphriyanos. We have lost almost all the invaluable books of the famous library of this Dayara. They are now kept in places like the British Library, Vatican library and different institutions in Europe where ancient manuscripts are kept. Only a few original handwritten books of not much importance are available in the library now. Thousands visit the place as tourists and pilgrims.

Dayara of Mor Barsouma

Another important Dayara was the one established by Mor Barsouma who was called to eternal rest in AD 457. Mor Barsouma was a pious ascetic and was respected by everybody. Though he was not a Metropolitan he held a more important place in the church than many of the Metropolitans of that time. Emperor Theodosius specially

invited him to take part in the Ephesus council of AD 449, to discuss the heresy of Eutyches. Of all the people who attended the council he was the only one who was not a Metropolitan. The church has acknowledged his purity and his name is included in the 5th Tubden (Diptych) where the deceased fathers are remembered, even though he was not a Metropolitan.

Since the 8th century (some historians say 9th century) till 1293 our Patriarchs lived in this Dayara. Michael the Syrian who wrote our church history lived in this Dayara (1166-1199). Before becoming Maphriyano, Bar Hebraya also lived in this Dayara. In the middle of the 14th century the Kurd tribal people destroyed the Dayara. It has not been renovated.

Dayara of Mor Hananiya

Another important Dayara called 'Dayara of Hananiya' was established by Mor Hananiya, the Metropolitan of Mardin in AD 800. From the beginning itself, there were about 80 inmates there. The dayara is globally famous because of its library. From 1293 onwards the Patriarchs used to live here. From among the inmates of this Dayara, there have been 21 Patriarchs, 9 Maphriyanos and not less than 110 bishops. There were Dayaras for nuns also. Most of them got destroyed though some still exist.

Apart from the people who lived together in Dayaras, there were ascetics who lived in caves. There were others who lived an ascetic life on high pillars. Such people were called Destuno (stylites). Mor Semavoon Destuno (Simeon the Stylite), whose name is mentioned in the 5th diptych, was the first among them (389-459). Since he had special gifts and powers, people followed him everywhere. It was to avoid being disturbed by people while he was meditating, that he decided to meditate from the top of a pillar which was 60 feet tall. But soon the place was filled with people.

Once Emperor Theodosius sent a group of Metropolitans to Semavoon Destuno, requesting him to go and live in the palace of the Roman Emperor. He refused the request. He was interested in meditating in the most difficult way. While living in a Dayara, once he was sent out of the Dayara by the in-charge for inflicting severe injuries to himself. Later the in-charge regretted and called him back.

When Semavoon Destuno died in 459AD, six Metropolitans and 600 soldiers kept vigil over the body. The body was taken to a place called Kasiyanoos first. Later the body was taken to the headquarters of the Patriarchs and buried there.

Following his footpath many used to meditate standing on top of pillars. The practice was prevalent in African and European churches also. Mor Michael used to meditate from a pillar till his death at the age of 105. In 19th century also there were ascetics who followed this practice. Syria and neighboring regions where people of a single faith lived came under the rule of the Arabs in the 7th century. With this the persecution from the Chalcedonians (the dyophysites) ended and there was peace in the church. The only condition of the Arab rulers was that the Christians should not work against Islam religion and its rulers. All non-Muslims had to pay a tax also. This could not be considered a burden. Military service was compulsory for the Muslims. Because the Christians were exempted from this, they had to pay a tax instead. Priests and ascetics were exempted from this tax.

The Muslim rule before the Crusades helped the Christians in many ways. The Muslim rulers were keen to make use of the knowledge of the Christians. That was good for the Christians. Secondly since Syria, Persia and Mesopotamia got united politically, the gospel spread to many places where it had not reached till then.

Since the dyophysites (believers in double nature) lost their strength with the lack of royal support, the Church did not have to face their hostility any further. The peaceful atmosphere allowed the Syrian Christians to continue their pursuits in other fields. In fields like science, medicine, astronomy, history and theology, Syrian Christians made significant contributions.

The first Maphriyano Mor Marutha, Muse bar Keepa and Mor Yacoob of Edessa lived during this time.

Since Christians were more educated than the Arabs, they held important positions under the Caliphs. Their growth in the field of trade helped them financially also. In general till the Crusades, the period of Muslim domination was a time of peace and progress for the Christians, though a few rulers were against the Christians.

Exercise:

1. What is the importance of Antioch in the history of the Church?
2. Write about the ancient Dayara movement in the Syrian Orthodox Church.
3. What were the privileges enjoyed by the Christians during the Muslim rule?

Lesson - 24

The Coptic Church

The Patriarchal See of Alexandria was one among the three organized at the Council of Nicaea. Today, the Church which comes under this See is known as the Coptic Church. Most of the members of this Church are Egyptians. It is called the Coptic Church because the Coptic language is used for the liturgy. Till the 13th century this was also the spoken language. In 705 A.D., Caliph Abdul Malik banned the Coptic language and made learning of Arabic compulsory. Thus, by the 13th century, the Coptic language ceased to exist as a spoken language.

The land called Mizraim in Bible is the Egypt of today. This land has many connections with the Bible and the history of Israel. In the Bible there is a reference to Abraham going to Egypt and living there for a while. Israeli people grew in number while in Egypt. Further, following the instruction of the angel, Joseph and Mary took Infant Jesus to Egypt. So this land had the fortune to be a refuge for the Lord Savior of the world. The traditional belief is that Mark the Evangelist established the Church in Egypt as instructed by Apostle Peter.

The achievements of the Coptic Church in theology and faith in the early centuries can be attributed to the school of theology in Alexandria. For centuries it remained as the theological capital of the world. This school gave birth to many eminent leaders.

Later, due to the persecution by the Arabs, this school became weak. A school similar to the School of Alexandria and learned people equal in status to the scholars of this school cannot again be found in the history of the Church. Regarding steadfastness in faith and in the Dayara movement this Church was always in the forefront. Kings who were idol worshippers, westerners with the double nature (dyophysites) theory and later Muslim rulers tortured this Church enormously. With the famous Edict of Milan by Emperor Constantine, persecution from the Gentile kings came to an end. But the Coptic Church continued to be oppressed under the Arab rule. We have already seen about how the Coptic language ceased to exist as a spoken language.

Starting from the 13th century, there have been many attempts to bring the Coptic Church under the Roman Catholic Church. But a majority of the people resisted these attempts. In 1899, Pope Leon XIII of Rome ordained a Patriarch for the Coptic Church members. There are only very few members under this Patriarch.

The headquarters of the Church today is Cairo in Egypt. Though in the early days the Patriarchs used to live in Alexandria, for various reasons they shifted to the Dayara of Macarius in Nitria in the 6th century and later in the 11th century to Cairo. About a million people belonging to Egypt, Sudan, other African countries and neighboring Middle Eastern countries belong to this Church.

Unlike our Church, the Coptic Church celebrates Christmas on January 7th. Easter is celebrated on the Sunday following the Passover of the Jews.

Exercise:

1. How is Egypt (Mizraim) important in the Bible?
2. What is the importance of the theological school at Alexandria?
3. What did the Coptic Church mainly lose due to the Arab rule?
4. What are the differences in worship between the Coptic Church and our Church?

The Armenian Orthodox Church

Armenia was the first country to accept Christianity as the official religion. In A.D 313, emperor Constantine of Rome became a Christian. Much before that, in 301 A.D., the king, the officials and the people of Armenia accepted Christianity as their religion. The people of this country, the first ones to accept Christianity as the official religion, were also the first ones to suffer persecution. Even in the 20th century they were cruelly persecuted. During the First World War about one-third of the Armenian population was massacred. There cannot be such a large number of martyrs in any other Church. According to the traditional belief of the Armenian Church, apostles St. Thaddeus and St. Bartholomew were the apostles who spread the Gospel in Armenia.

Until the 4th century, the Armenian language had no script. Further, the conversational language was different in different places. Therefore the Church did not have its own liturgy in the local language. Greek and Syriac Bibles were normally used during this period. Due to the efforts of St. Isaac (St. Sahak / St. Sahag), when he reigned as the Catholicos, a script was made for the Armenian language and the Bible and other books of worship were translated into the Armenian language.

It was in the provinces of the Roman Empire that most of the early century Christians lived. Arguments and discussions regarding faith took place between people or Churches within the Roman Empire. Armenia which was not a Roman province was not much affected by these arguments. Though the council at Nicaea was the only one they attended, they consider the decisions of the councils at Constantinople and Ephesus as binding on them also. They do not accept the decisions of the Council of Chalcedon of 451 A.D.

Later during the 13th century when the Armenian Church established relationship with the Catholic Church it did not change the faith. It was the enmity towards the Arabs and the distrust in the Greeks that prompted the Armenians to have contact with the Roman Catholics. Even under this situation, the Armenian Church did not accept the dual nature (dyophysite) theory of the Roman Catholics.

In the 18th century with the help of the French, the Catholic Church again tried to bring the Armenian Church under the control of Rome. They kept trying to bring the Armenians under their control, initially through peaceful means and when that failed using force. In 1742 Pope Benedict XIV ordained a Catholic Patriarch for the Armenian Church. But very few people accepted this Patriarch, who was a representative of the Roman Catholic Church. Even today, there is a small community under this Patriarch.

The Armenian Church suffered much due to the changes of regimes. During World War I, the Armenians were the victims of genocide unprecedented in history. From a total Armenian population of 35,00,000 before the war, about 12,00,000 Armenians were massacred during the war.

The Armenian Church developed its liturgy based on the liturgies of St. Basil the Great and Mor Ivanios (St. John Chrysostom) with the golden tongue, and that of the Syrian Church. While all the other Oriental Orthodox Churches use leavened bread for Qurbana, the Armenian Church uses unleavened bread. They do not have the tradition of mixing water in wine. Priests wear black robes and caps. Dayara priests wear a head dress also.

In one year 157 days are for fasting. Christmas is celebrated on January 6th. Like in our Church, there is Qurbana on Sundays and on all Moranaya feast days. In larger parishes there is Qurbana on Saturdays also.

Exercise:

1. Which was the first country to accept Christianity as its official religion?
2. What were the achievements of the Armenian Church during the rule of St. Isaac (St. Sahak)?
3. Write a brief note on the faith and traditions of the Armenian Church.

The Ethiopian Orthodox Church

The Ethiopian Church is one of the oldest in the world. It is the largest of the Oriental Orthodox Churches. It is believed that long before they became Christians, even during the time of King Solomon, the Ethiopians were monotheists (believing in and worshipping only one God). Through Queen Sheba who married King Solomon, monotheism is believed to have reached that country.

The incident of Philip and the Eunuch points to the fact that the Gospel reached Ethiopia in the 1st century itself (Acts 8:26-40).

The missionaries Frumentius and Edesius laid the foundation of the Ethiopian Church. After initial missionary work in Ethiopia, Frumentius went back to his native city of Alexandria, met the Coptic Patriarch Athanasius and requested him to ordain a Metropolitan for Ethiopia. Athanasius anointed Frumentius as the first Metropolitan of Ethiopia. Frumentius was a member of the Alexandrian Coptic Church. So Ethiopian Church initially existed as a diocese of the Coptic Church. The Metropolitan known as 'Aboona' and ordained by the Coptic Patriarch used to rule the Ethiopian Church.

Though Ethiopia was geographically separate, faith, liturgy and administrative practices were the same as that of the Coptic Church. The Ethiopian Church had connections with the Syrian Orthodox Church also.

For centuries, Ethiopia was ruled by a Christian dynasty which traced its ancestry to King Solomon. The whole of Ethiopia was under this king. But the situation changed with the arrival of the Arabs in the 8th century. When their power increased the Christians migrated to the mountains and the Muslims occupied the plains. However, the Church did not have to face much persecution.

From the 13th century onwards there were attempts to bring the Ethiopian Church under the Roman Catholic Church. Many missionaries were sent to Ethiopia from Rome with this objective. These attempts saw the use of threats and violence over many centuries. Consequently, there is a small group under Rome in Ethiopia today.

In 1948, an Ethiopian was ordained as Aboona for the first time. Subsequently, in 1959, Baselius became the first Patriarch of Ethiopia. Today the Ethiopian Church is independent.

Faith and Practices

Since it was established by the Coptic missionaries and nurtured under their care, in faith and liturgy their tradition is followed. They accept only the three Ecumenical councils that are recognized by the other three Oriental Churches. There is unity with the Syrian, Armenian and Coptic Churches regarding the faith related to the Trinity and the nature of Jesus Christ.

But in rituals, the Ethiopian Church has its own special features. It is believed that when Menelik I came to Ethiopia, some Jews also went along with him. Probably due to this connection with Solomon there are many Jewish rituals in the Ethiopian Church. Like the Jews, Saturday is the Sabbath day for the Ethiopians also. Circumcision, purification, avoidance of forbidden food etc are practiced according to the Jewish Laws. Like the Levi people who danced in front of the Ark of the Covenant, a group of people called Deberas dance during processions. They dance holding a T shaped stick in one hand and a musical instrument in the other.

Members of the Church are very punctual about sacraments and fasting. About 250 days in one year are fasting days for the Church. Only vegetarian food is consumed during the fasting days. On a day of fasting, no food is eaten till 3 PM, except when it is a Saturday or a Sunday.

Primary education is related to the Church and the liturgy. Along with the most important subject mathematics, psalms, songs of praise to Jesus and St. Mary, and prayers in Geez language are taught. Geez is an ancient language of Ethiopia. It is important only as the language of the liturgy. The spoken language today is Aramic. About thirty million people are members of this Church. Addis Ababa is the headquarters of the Church. There are 53 ascetic groups in the Church. Christmas is celebrated on 7th January.

Exercise:

1. Who laid the foundation for the Ethiopian Church?
2. Describe the efforts to bring the Ethiopian Church under the Roman Church.
3. Describe briefly about the faith and practices of the Ethiopian Church.

Lesson 27**The Ecumenical Movement**

Aim: To understand that everyone should be one in Jesus Christ.

St. John 17:21 says, “That all of them may be one, Father just as you are in me and I am in you”. Theologians describe this as the prayer of the High Priest for the universal church.

This verse touched the hearts of many faithful, and as a result the ecumenical movement started. The English word ‘ecumenical’ originated from the Greek word ‘oikoumenikos’. It means, ‘the whole inhabited world’. The root word is ‘oikos’ which means house, spiritual house, temple etc. Thus, by the middle of the 19th century, the word ecumenism attained a wider meaning: “Christian fellowship worldwide”. In the modern world, the ecumenical movement reflects the endeavor of the Christian Churches for a universal Christian unity and their desire to be witnesses of Jesus to the ends of the earth (Acts 1:8).

Over the centuries, Churches in different geographical regions accepted different rituals and ways of administration. Then each church focused more on the differences between themselves and the other churches. But the belief and hope that while individual differences in faith and liturgy and rituals are respected, different churches can work together in other aspects, led to the emergence of the ecumenical movement.

Translation of the Holy Bible into various languages helped this movement. When the British and Foreign Bible Society was established in 1804, the ecumenical movement got a lot of encouragement. Though the Bible society was started by the Anglican Church, from the beginning they allowed half of the members of the director board to be from other churches. In 1816 when the American Bible society was started, members from different churches forgot individual differences and cooperated.

The Y.M.C.A which is now functioning all over the world started in 1844 in England and later spread to America and other countries. Y.W.C.A which started in 1872 in America also has branches worldwide. In 1895 S.C.A (Student Christian Association) started. These associations did not consider the individual differences between the different churches. Therefore all these associations got international recognition.

In 1948 the first World Council of Churches meeting was held at Amsterdam. Representatives of 147 churches belonging to protestant and eastern churches took part in this. Apart from the Roman Catholic Church, all the other major churches sent their representatives. The following is part of the prayer of the council, “We humbly accept that the factions in the church are against the wishes of Jesus Christ. We pray to the abundant grace of God that the number of divided days is reduced and that we are united and led into completeness in the Holy Spirit.”

So, for the first time in history an official independent association of churches came into existence. The fact that a meeting of the council was held in New Delhi in 1961 is a matter of pride for us.

By the middle of the 19th century, the word ecumenism acquired the wider meaning, “Christian fellowship worldwide”. This word signifies the wish for unity among the divided Christians.

Exercise:

1. What is the meaning of the word ecumenism?
2. Which is the biblical verse that gave encouragement for the ecumenical movement?
3. What are the biggest achievements of the ecumenical movement so far?

Worship – A Study

Anaphora or Sacrificial Service

Here we consider the Divine Liturgy of St. James who was an apostle, a martyr, the first bishop of Jerusalem and the brother of our Lord. There are many other Divine Liturgies such as the Divine Liturgy of Mor Dionysius, the Divine Liturgy of Mor Ivanius (St. John Chrysostom) etc. But the Divine Liturgy of St. James is based on what has been directly learnt from the Lord. The Holy Church prescribes mandatory use of this Divine Liturgy for the Holy Mass during such occasions as the feasts of our Lord ('Moranaya perunnal' in Malayalam), the consecration of priests, the first celebration of the Eucharist ('puthan kurbanu' in Malayalam) by a newly ordained priest etc.

A Preface to Anaphora

We learnt in the earlier classes about the Liturgy of Preparation and the Liturgy of the Word as parts of the Holy Eucharist (Holy Mass / Holy Communion). The anaphora is the most significant part of the Holy Eucharist. Only the faithful who have received the holy baptism are eligible to take part in the anaphora. This part of the Holy Mass is also referred to as the mystery of the Holy Eucharist. The great mystery by which the bread and wine that is offered in the Holy Eucharist becomes the flesh and blood of our Lord Jesus Christ takes place during the anaphora. The mystery that the offered bread and wine have become the flesh and blood of Lord Jesus Christ while continuing to remain as bread and wine is perceivable only to eyes of faith. The unbelievers and the infidels cannot recognize this mystery. Therefore the Holy Church allows only the faithful to take part in the anaphora and the subsequent parts of the Holy Eucharist.

Prayer before the Kiss of Peace with the Celebrant standing on the Altar Step

The priest kneels down below the altar step (durgo in Syriac) and prays for forgiveness of the sins of himself and of the people, and for receiving blessings. Then he gets up, ascends the altar step and offers a prayer. The prayer seeks God's blessings to make everyone present to be worthy of exchanging the kiss of peace in virtuous love.

The Second Greeting of Peace

The first greeting of peace during the Holy Eucharist is just before the reading of the Gospel (Evangelion in Syriac). The second greeting of peace is immediately after the first prayer that is offered with the celebrant standing on the altar step.

Turning towards the people the celebrant greets them saying "Peace be unto you all". The people respond saying "And with your spirit".

After greeting the people, the celebrant kisses the southern corner of the veil ('shushafo') that covers the Eucharistic bread and wine, and holding it folded he allows the thurifer to kiss the altar and receive peace. After the thurifer kisses the altar, the celebrant kisses the chains of the censer held by the thurifer. The thurifer kisses the hand of the celebrant and receives the kiss of peace. The priest holds the veil folded so that the thurifer does not touch the veil that covers the bread and wine that is to become the flesh and blood of our Lord. The thurifer does not have the right to touch the veil as yet.

The thurifer, who receives the kiss of peace from the celebrant priest, passes it on to the others present in the sanctuary (Madboho in Syriac), after kissing the north and south corners of the altar.

The Procedure for Giving the Kiss of Peace

If there are prelates present in the sanctuary, after kissing the altar the thurifer should approach them in the order of their position and seniority and receive the kiss of peace by kissing their hands. Then he gives the kiss of peace to the altar server who has recited the Creed standing on the northern part of the steps to the sanctuary and is continuing to stay there. The latter, after receiving the kiss of peace, gives it to the congregation. If, apart from the celebrant priest, other priests or prelates are present in the sanctuary, only after kissing their hands

should the thurifer give the kiss of peace to the people standing below. If there are no other priests present in the sanctuary other than the celebrant, after giving the kiss of peace to the deacons and the altar servers present in the sanctuary in the order of their seniority, the thurifer should give the kiss of peace to the altar server standing on the steps to sanctuary.

If there is no separate deacon or altar server to recite the Creed, or if the thurifer himself has recited the Creed, he only should give the kiss of peace to the faithful standing below.

Kiss of Peace to be Received by Kissing the Hand of the Senior Most Priest

We have already seen that if priests other than the celebrant are present in the sanctuary, the thurifer should receive the kiss of peace by kissing the hand of these priests, before giving the kiss of peace to others. If priests other than the celebrant are present in the sanctuary, the other deacons and altar servers should receive the kiss of peace by kissing the hand of the senior most priest in the sanctuary, instead of receiving the kiss of peace from the thurifer. If a group consisting of the Holy Patriarch, the Catholicos and Metropolitans are present in the sanctuary, the kiss of peace may be received by kissing the hand of the Holy Patriarch, who has the highest position.

Before reciting the Creed, one of the altar servers makes an appeal: 'Attending to the Divine Wisdom let us all stand well and respond to the prayer of the (reverend priest)'. If the celebrant is only a priest, this appeal may be said just as mentioned. Instead of 'reverend priest' one should say 'exalted high priest' in case the celebrant is the Patriarch or the Catholicos and 'venerable father' in case the celebrant is a bishop.

After the kiss of peace, the thurifer should stand censing at the north-west part of the sanctuary. He should stand in such a way that the congregation is not blocked from seeing the celebrant priest. The other altar servers also should stand away from the centre, on either side, in the order of their height and seniority. They should stand in such a way that the juniors and the shorter ones come in the front (on the eastern side). They should not stand blocking the congregation from seeing the celebration of the Holy Sacrifice.

After everyone has received the kiss of peace, in order to make the congregation perceive the importance of the service that follows, the following appeal is made: "After this holy and divine peace which has been given, let us bow down our heads before the merciful Lord'.

The people should respond saying, 'We bow our heads before thee, our Lord and our God', and bow their heads.

The celebrant says two prayers, seeking blessings from the unbounded mercy of the Most High God, who dwells in the highest and is deeply meticulous. The people should say 'Amen' to each prayer.

Celebration of the Veil (Shushafo)

Until now the Mysteries (bread and wine) have been kept covered. The service so far has been among an assembly of people consisting also of infidels and catechumens. But now only the faithful are present in the Church and they have already received the kiss of peace through divine embrace of each other. It is among them that the divine Mysteries are now celebrated. Therefore now the ceremony of removing the veil that covers the Holy Mysteries is performed.

The solicitation of the deacon (or altar server) during the celebration of the veil brings out how awesome and sacred is what we are about to see, hear and participate in.

"Barekhamor, let us stand well, let us stand with fear, let us stand with modesty, purity and holiness, and let us all stand, my brethren, in love and true faith. Let us intelligently behold, with the fear of God, this awesome and Holy Eucharist, which is being set before us by this reverend priest who, in peace and tranquility, offers this living sacrifice on behalf of us all to God the Father, Lord of all."

We have said earlier how the phrase “reverend priest” is to be replaced appropriately when the celebrant is His Holiness the Patriarch, His Beatitude the Catholicos or any other prelate.

The veil signifies the great sheet lowered from the Heaven to Apostle St. Peter, the stone placed at the door of our Lord’s tomb, the rock of flint that sprung twelve streams for the twelve tribes of Israel, etc.

The First Benediction - Trinitarian

This is the first Trinitarian benediction in the name of the Father, the Son and the Holy Spirit: “The Love of God the Father, the grace of the Onlybegotten Son and the fellowship and indwelling of the Holy Spirit be with you all, my brethren, forever.”

When this benediction is said, the priest turns towards the congregation and makes the rushmo (Syriac for ‘sign of the cross’) three times.

If the benediction is given by prelates, they say it holding the crozier (bishop’s staff) in the left hand and the handcross in the right hand.

Prays with Elevated Hands

It is only after the first Trinitarian benediction that the celebrant prays with his hands elevated and extended, during the Holy Eucharist.

With the removal of the veil (shushafo), the Holy Mysteries which have been hidden until now, are revealed to the faithful. What follows is the miracle of the prayerfully prepared bread and wine becoming the divine flesh and blood of Lord Jesus Christ. The next prayer from the priest reminds the faithful about the importance of the subsequent service in the offering of the Holy Eucharist:

“Up above, where Christ sits at the right hand of God the Father, let our minds, thoughts, and hearts be at this hour.”

Though the Holy Sacrifice is being performed in the Church on the Earth, its actual celebration and acceptance is in Heaven. Though the prayers and the offering of the Holy Sacrifice are to the Holy Father, it is only through the Holy Son that the prayers and the offerings will reach the Holy Father.

Jesus has said, “For without Me you can do nothing.” (St. John 15:5) and “I am the way, the truth, and the life. No one comes to the Father except through Me.” (St. John 14:6). It is because of this fact that the celebrant implores us to have our minds, thoughts and hearts to be with the Holy Son, so that the offering of the Holy Eucharist is completed remembering the Holy Son and only through the Holy Son.

The people say, “Our minds, thoughts and hearts are with the Lord God.”

What we have now in the church is a congregation that has dedicated its mind, thought and heart to the Lord God. We should be taking part in the Holy Eucharist with full faith and attention.

When the celebrant further calls upon the congregation saying “Let us give thanks to the Lord in awe”, the people respond by saying “It is apt and right to give thanks to the Lord in awe”.

Now the celebrant joins the people with a silent prayer saying that it is indeed apt and right to glorify, venerate and worship the Maker of all created things.

Bread is Sanctified

After glorifying the One who is being glorified by the entire universe consisting of the sun, the moon, the stars, the earth, the angels etc., the celebrant is conducting the miraculous service by which the bread and wine become the flesh and blood of Lord Jesus Christ.

We use leavened bread for the Holy Eucharist. Lord Christ instituted the Holy Eucharist, after celebrating the Passover according to the traditions of the Jews. The Jew used unleavened bread for celebrating the Passover (see St. Luke 22:14-20, St. John 13:1-27). In the Holy Book of Evangelion (the Syriac book of Gospels), the word 'Lahmo' is used for 'bread'. 'Lahmo' means 'leavened bread'.

What the Lord has said is "I am the Lahmo which came down from Heaven". The leaven which a woman took and hid in three measures indicates this. The leaven brought life and vitality to the whole meal by leavening it. This indicates that, likewise we should also acquire life and vitality in Jesus Christ. Similar to the Israelites being given Manna for the day everyday, the bread for the Holy Eucharist of a day should be made that day itself.

Like Jesus Christ who, on the Passover day, sanctified bread and wine and made them His flesh and blood before giving them to His disciples, the celebrant who is the representative of the Lord, makes the bread and wine into the flesh and blood of the Lord using the power of the Lord which the celebrant has received from the Lord through the Church Fathers.

The celebrant takes the host (Eucharistic bread) from the paten, places it on the palm of his left hand and blesses it by making three signs of the cross. Similarly, after lifting the chalice, the celebrant makes three signs of the cross over it and blesses it.

If at this time any prelate is present in the church, his consent should be obtained before sanctifying the bread and wine. For this, the celebrant respectfully says 'Barekhmor' to the prelate. The prelate gives consent to the celebrant saying 'Barekh'. Even if the prelate does not say 'Barekh' or the celebrant does not hear it from the prelate, the celebrant is allowed to proceed. The deacons and the altar servers are not allowed to say 'Barekhmor' at this time.

When sanctifying the wine in the chalice also, the celebrant should say 'Barekhmor' as mentioned above. Remembering the blood and water that came out from the side of our Lord when He was pierced with a spear, the wine is mixed with an equal amount of water when used for the Holy Eucharist.

After the chalice is also blessed, the celebrant takes the gomourto (Syriac for small cushion) and the tharvodo (Syriac for spoon), holds them in the shape of a cross, raises them in the right hand from east to west with a quick motion, and places them on the southern side of the altar, saying "Do this in remembrance of Me as often as ye partake of this sacrament, commemorating My Death and My Resurrection until I come".

This indicates the sudden appearance of Jesus Christ in His second advent (St. Mathew 24:27, 30).

Prayer Remembering the Mysteries of the Incarnation

All the prayers until now, from the beginning of the Holy Eucharist, are addressed to God the Father. But this prayer, which comes after the solicitation, following the sanctification of the bread and wine, to comply with the command of the Lord to observe the sacrament till His second coming, is addressed directly to God the Son. The prayer implores the Lord to deal with us not according to our debts and iniquities, but compassionately according to His mercies. The prayers that follow are addressed to God the Father.

Silent Prayer for the Invocation of the Holy Spirit

The celebrant silently prays to God the Father to send forth upon the Eucharist the Holy Spirit, who is eternal and of one substance with God the Father, who spoke in the Old and the New Testaments, who descended in the likeness of a dove in the river Jordan, and who descended in the likeness of fiery tongues in the upper room (mansion of Zion).

At the beginning of this prayer the thurifer gets the celebrant to place incense in the censer and goes back to his original place and stands there waving the censer. At this time he should not cense the altar or turn to the west and cense the people.

The deacon or the altar server reminds the people how awful the hour is when the celebrant is conducting a silent prayer invoking the descent of the Holy Spirit, and exhorts the congregation to stand in discipline, awe and

devotion, and pray for the descent of the Holy Spirit: “Barekhamor, How awful is this hour and how dreadful is this moment, my beloved, where in the living Holy Spirit from the most elevated heights of heaven takes wing and descends in magnificence, and broods and rests upon this Eucharist that is set here and sanctifies it. Be in calm and awe, while standing and praying”. This is the prayer at this time.

The people respond saying, “May peace be with us and tranquility to all of us”.

Broods and Rests Upon

The usage, “broods and rests upon ... and sanctifies” is to elucidate the action of the Holy Spirit during the Holy Eucharist.

The phrase “broods and rests upon” may become more clear if we think about how birds hatch their young ones. The mother bird gathers her eggs together and broods over her eggs. During this process of incubation, the mother bird moves her wings faintly. This is for the egg to receive warmth and fresh air. Due to this action of the mother bird, slowly a new life forms inside the egg and after a few days the egg becomes a new creation (a hatchling). This is similar to the action of the Holy Spirit during the Holy Eucharist. The offered bread from wheat and wine from grapes become the flesh and blood of our Lord Jesus Christ through the Holy Spirit that broods and rests upon and sanctifies the Holy Eucharist. Our eyes are not capable of seeing the formation of life inside the egg transforming it to a hatchling. Analogously, our physical eyes are incapable of seeing the bread and wine becoming the flesh and blood of our Lord Jesus Christ.

Answer me, Oh Lord

Like Prophet Elijah who prayed (1 Kings 18:37) to the Lord God with a broken heart for fire to descend from heaven and burn the offering he had prepared, the celebrant prays with a broken heart for the Holy Spirit to descend from heaven and sanctify the Holy Eucharist and make it the flesh and blood of Lord Jesus Christ.

Three times, the celebrant says the prayer, “Answer me, O Lord”. The same sentence “Answer me, O Lord” only is recited repeatedly three times. We have seen that in the Trisagion (Holy art thou O God ...) the same prayer in the same form is repeated three times. Three indicates wholeness or completeness.

Now the congregation should respond by saying ‘Kurielaison’ three times, in a single voice and tone, clearly and unhurriedly, with sufficient pause between the repetitions.

Prayer for Completion in Holy Spirit

The celebrant waves his hand on the paten making the sign of the cross three times and says a prayer. Similar to how the Holy Spirit formed a body for the Word of God that descended into the womb of the Virgin, through the prayers of the celebrant the Holy Spirit descends on the bread making it the body of Lord Christ.

Likewise, the celebrant waves his hand on the chalice making the sign of the cross three times and says a prayer. The Holy Spirit descends on the wine making it the blood of the Lord.

At the end of each of these two prayers, concurring with the celebrant and in faith, the congregation says ‘Amen’ in a single voice.

Thubden

Subsequent to the congregation saying Amen, the thurifer kisses the south corner of the altar holding the censer in his hand, and then, after keeping the censer in a convenient place, moves to the northern part of the sanctuary and standing there reads the Thubden.

The word ‘Thubden’ means “but again”. The ‘Thubdens’ are also referred to as ‘diptychs’. This word is used to indicate intercessory prayers (though literally ‘diptych’ means a two leaved hinged tablets, of the kind used in the early years of Christianity to record the names of orthodox bishops and living or departed benefactors of the Church).

When the words 'Thubden' and 'Diptych' are placed together, the meaning may be understood as 'repeated intercessory prayer'. Six diptychs are read during the Holy Eucharist. The first three diptychs remember living persons and the last three the departed.

The first diptych is for the living spiritual fathers, the second for the living faithful and the third for faithful and true Christian rulers. The fourth diptych is in remembrance of the holy Mother of God and other saints. The fifth one remembers the departed spiritual fathers and teachers. The sixth diptych is for the departed faithful.

Names to be Remembered

This is the third and last occasion in the Holy Eucharist for prayers calling into remembrance specific names. The time of the 'Thuyobo' (Syriac word for preparation) and the time when the celebrant is kneeling down and praying in front of the altar during the recitation of the Creed are the other two occasions.

The first and the last diptychs are to be read by the thurifer and the others are to be read by other altar servers.

Crozier

If the celebrant is a prelate, the altar servers should be holding the crozier (bishop's staff) while reading the diptychs.

In the first diptych, while reading the words, "our bishop, our Father Mor (...)" the altar server should say the name of the diocesan Metropolitan. If the diocese has an assistant Metropolitan, his name also should be said. If the diocesan Metropolitan or some other Metropolitan is present, the altar server should additionally say "for this venerable father" also. If the celebrant is the Patriarch or the Catholicos, the altar server should say "for this exalted high priest".

When an altar server completes the reading of a diptych, he should go forward to kiss the altar and the chasuble of the celebrant. He can then move to a convenient place and stand or sit there without obstructing others. But the thurifer needs to kiss the altar and the chasuble only after completing the sixth diptych.

The Church has granted permission to the faithful to sit down during the reading of the diptychs. But one is not allowed to go out, or to drink water, or to light candles in the cemetery, or to pour oil in the lamps.

After completing the sixth diptych, the thurifer kisses the southern corner of the altar and the chasuble of the celebrant and then goes around the altar and kisses the northern corner of the altar and the chasuble. If prelates or other priests are present in the altar, the thurifer kisses their hands also. Then after exchanging the kiss of peace with all the other deacons and altar servers present in the sanctuary, he turns to the west and seeks peace from the congregation. Then he washes his hands, comes to the northern side of the altar, kisses the veil (shushafa), folds it and keeps it down on the altar. Since the veil that covers the flesh and blood of the Lord signifies the stream that gave water to the twelve tribes of Israel, the stone placed at the door of the Lord's tomb and the sheet that was lowered from heaven to Apostle St. Peter, one should touch it only with purity and devotion.

At the end of the sixth diptych, the thurifer calls upon the congregation to "cry out and say Kurieleison three times". Everyone should say Kurieleison, which means "O Lord, have mercy on us", three times in a loud and pleasing voice.

The Third Greeting of Peace

After "Kurielaison", the celebrant prays for the forgiveness of the sins of all the living and departed faithful and for making them eligible to enter the Kingdom of Heaven. The people say 'Amen'. The third greeting of peace follows.

The Second Benediction – In the Name of Jesus Christ

In order to commemorate the events of redemption such as the passion of Jesus Christ, crucifixion, entombment and resurrection, the benediction is given in the name of Jesus Christ:

“May the mercies of the great God and our Savior Jesus Christ be with you all, my brethren, forever.”

During this benediction, the celebrant faces the people and makes the sign of the cross three times. The people receive the benediction with bowed heads.

The Sanctuary is Veiled

It may be specifically noted that the people do not say ‘Amen’ at the end of this benediction. After the benediction, the veil (curtain) is drawn across the sanctuary and the people sing either the song for atonement “anpudayone...” , or the song “Srapikalekandesaya...” which indicates that the glory and majesty that Prophet Isaiah saw in his vision is revealed in the Holy Eucharist. Apart from these two songs, and songs specifically prescribed to be sung here for important days of the liturgical calendar, no other song should be sung now.

Litanies

If the celebrant has not completed fracture and commixture even after the people have completed one recitation of the above mentioned songs, the altar servers may, according to convenience, recite clearly and unhurriedly the litanies (supplications) given in the Service Book of the Holy Eucharist.

Fracture and Commixture

After the sanctuary is veiled the celebrant conducts the glorious prayers of fracture and commixture.

Need for Veiling the Sanctuary

When Jesus Christ committed His spirit into the hands of the Father and breathed His last, the sun had been darkened and darkness had spread over all the land. The following events, such as entombment and resurrection, happened when there was no sunlight and hence were concealed from the worldly eyes. Since all these are commemorated during the fracture and commixture, the corresponding prayers are required to be conducted when the veil is drawn across the sanctuary. Veiling the sanctuary symbolizes sunset.

Resurrection

The sound of hand bells and fans (marwahaso in Syriac) that come from the sanctuary, when the people are singing the song “anpudayone...” or any correspondingly suitable hymn, signifies Resurrection of Christ. After the completion of the fracture and commixture, the thurifer should loudly call out, “Let us beseech the Lord”. Now the singers should stop singing the hymn and loudly say “Kurieleison” in a pleasing tone.

Sanctuary is Unveiled

Immediately after saying “Kurieleison” the sanctuary is unveiled. The altar servers should take care to draw the veil aside unhurriedly and properly.

Meaning of Unveiling the Sanctuary

Unveiling the sanctuary signifies the Lord appearing in front of His disciples after His Resurrection.

Lord’s Prayer

After the sanctuary is unveiled, extending and elevating his hands, the celebrant says the prayer, “Our Father, who art in heaven”.

After the celebrant says, “Our Father, who art in heaven”, all the people should extend their hands and recite the rest of the Lord’s Prayer clearly and unhurriedly.

The celebrant further says a prayer beseeching the Lord to keep us away from unendurable temptations and to have mercy on those who have wronged us.

Fourth Greeting of Peace

The celebrant turns towards the people and says for a fourth time, “Peace be unto you all”. The people respond saying “And with your spirit”.

The Offered Holy Mysteries

After the greeting of peace, the deacon or the altar server calls upon the people with an important exhortation: "Before receiving these Divine and Holy Mysteries that have been offered, let us again bow down our heads before the merciful Lord."

Sometimes, the altar server makes a mistake here. Instead of saying "that have been offered" he may unknowingly say "that have been given". This is a big mistake. The Holy Eucharist has been offered only, it has not been given. The Holy Eucharist has not yet been given to anybody present in the sanctuary or to the people. Therefore, care should be taken not to even unknowingly say the erroneous phrase "that have been given". After the exhortation of the altar server, all the people should bow their heads saying "Before Thee we bow our heads, our Lord and our God". Now the celebrant says a prayer soliciting blessings for the people who are standing with their heads bowed so that they are cleansed and made pure to receive the Holy Eucharist.

Fifth Greeting of Peace

During the Holy Eucharist, this is the fifth time the celebrant is wishing peace to the congregation. This is before the elevation of the Holy Mysteries.

Third Benediction – Trinitarian

This is the third benediction during the Holy Eucharist. The benediction is in the name of the Trinity:

"May the grace and mercies of the Holy and Glorious Trinity, uncreated, self-existent, eternal, adorable, and of one substance be with you all, my brethren, forever".

The people say, "Amen".

With Awe and Trembling

The deacon or altar server calls upon the people, "Let us look on with awe and trembling". This solicitation reveals the importance of the service that follows.

The people respond, saying, "Merciful Lord, have compassion and mercy upon us and help us".

Elevation of the Holy Mysteries

The celebrant lifts up first the paten and then the chalice, respectively containing the body and the blood of Lord Jesus Christ. This is symbolic of the Ascension of Jesus Christ into heaven.

The assertion by the celebrant, "The Holy Mysteries ought to be given only to the holy and to the pure", makes it clear that one should be pure and cleansed for receiving the flesh and blood of the Lord.

Lighted Candles

During the elevation of the Holy Mysteries, two persons holding lighted candles should stand on either side in front of the altar. The two will be from among the prelates, priests and deacons or altar servers, in that order. The deacons or altar servers need to hold the lighted candles only if prelates and priests are not present. If and only if there are not enough people in the sanctuary to hold the lighted candles, these lighted candles can be placed on the altar. These candles should be moved elsewhere, after putting out the flames, when the elevation of the Holy Mysteries is completed. They should not remain on the altar.

Angels of Heaven

Holding the two lighted candles on either side symbolizes the two angels who came into sight to comfort the disciples who were looking up at the sky at the time of the Ascension of Jesus Christ.

Like the disciples who stood gazing toward heaven at the time of the Ascension of Jesus, the congregation should lift their eyes and stand with devotion at the time of the elevation of the Holy Mysteries.

With the Holy Mysteries lifted in his hands, the celebrant reminds us that the triune God is always present in our midst:

With us is the one Holy Father ...

With us is the one Holy Son ...

With us is the one living Holy Spirit ...

This proclamation indicates the descent of the Holy Spirit upon the disciples on the day of the Pentecost.

The people say Amen to these prayers.

Prayers of Incense

After the elevation of the holy Mysteries, the celebrant gets down from the *durgo* (Syriac for altar step) and conducts the prayers of incense.

Prayers of incense consist of prayers of devotion to the Holy Mother of God and the saints, and prayers for the departed clergy and the departed faithful, in the same order.

If intercession prayer to Mother Mary is planned, it can be conducted immediately after the prayer of incense in the name of the Holy Mother of God.

Either after the prayer of incense in the name of the Holy Mother of God, or after the prayer of incense in the name of the saints, the celebrant may choose to conduct special liturgies for such occasions like the ordination of priests, the feast of the Pentecost etc.

This time may be utilized for reading the encyclicals and pastoral letters and for delivering the sermon of the day; these activities may otherwise be postponed to the end of the Holy Eucharist.

The Celebrant Seeks Intercession of all Present

At the end of the prayers of incense, the celebrant turns westward, comes towards the people, and seeks their intercession. The celebrant should kiss the hands of the prelates present in the sanctuary, and then exchange the kiss of peace with other priests, before seeking the intercession of the people.

The Sanctuary is Veiled

When the celebrant turns towards the east after seeking the intercession of the people, the veil is drawn across the sanctuary.

This indicates the disappearance of the Lord from the sight of His disciples at the time of His Ascension.

Partaking of the Body and Blood

After seeking the intercession of the people, the celebrant returns to the altar, kneels down in front of it and says a silent prayer. His prayer seeks to make himself eligible for partaking of the Most Holy Body and Blood.

After this, he ascends the altar step ('*durgo*' in Syriac) and partakes of the Holy Eucharist. After the celebrant has partaken of the Holy Eucharist, he gives it to the others present in the sanctuary.

Subsequent to the celebrant and the others present in the sanctuary partaking of the Holy Eucharist, when the celebrant is ready for the procession of the Holy Mysteries, the altar server solicits the people with these words: "Let us cry out and say!"

The people should respond saying, "Worshiped and glorified are the Father, the Son and the Holy Spirit. Glory to Him, from the beginning, forever, from one generation to another. *Hallelujah.*"

The Sanctuary is Unveiled

After the solicitation of the altar server, the veil is slowly drawn aside. This is symbolic of the heaven opening up for the second coming of the Lord.

Procession of the Holy Mysteries

The celebrant, carrying the paten in his right hand and the chalice in his left, escorted by all present in the sanctuary, accompanied by the sound of fans and bells, and in the glow of the lighted candles, walks slowly towards the west and facing the people stands near the western extremity of the sanctuary.

The Lord is Coming

The celebrant coming towards the people, carrying the paten and the chalice containing the Most Holy Body and Blood, is symbolic of Lord Jesus Christ coming into us.

At the end of the prayers, the celebrant holds the paten over the chalice, reverently bows his head slightly, turns to the south and then walks back eastward to return to the altar, and sets the Holy Mysteries on the altar. Before the Holy Mysteries are placed on the altar stone ('Tablitho' in Syriac), the paten and the chalice are moved over each other in circles.

The Heaven and the Earth are United

There is a specific meaning to the paten and chalice being circled over each other. It indicates that, on the completion of the salvation work of Lord Jesus, the heavenly beings and the earthly beings (God and man) are joined in fellowship and that Lord Christ has authority over the Heaven and the Earth.

Prayer of Thanks giving – To God the Father

After the Holy Mysteries are set on the altar, the celebrant says a prayer of thanksgiving to God the Father.

Sixth Greeting of Peace

This is the last greeting of peace during the Holy Eucharist.

“The Holy Mysteries that have been given ...”

This is the final solicitation from the altar server, and is made after the greeting of peace from the celebrant.

“After having received these Holy and Divine Mysteries, that have been given, let us again bow our heads before the merciful Lord.”

The people respond saying, “Before Thee, we bow our heads, our Lord and God.”

Prayer of Thanks giving

This is the last prayer said by the priest during the Holy Eucharist. This prayer of thanks giving is addressed to God the Son.

“O God, who art great and marvelous, who did descend from heaven and came down for the salvation of our human race, have compassion and mercy upon us, that at all times we may glorify Thee and God the Father who bore Thee and Thy, all^holy, with good, and adorable, and quickening, Spirit of one substance with Thee, now and forever, world without end.”

The people say “Amen”. Then the altar server says “Barekhmor”. This is the only occasion when he says just “Barekhmor”.

Concluding Prayer (“Huthomo” in Syriac)

The concluding prayer can be in verse or in prose. Here, either a hymn from the book of the Liturgical Order ('Takso' in Syriac) or a hymn appropriate for the day is recited.

After the celebrant's concluding prayer, the people recite one of the following hymns or prayers:

“kazhchayathil karthave ...”

“mathavu yachikkum parisudhanmarum ...”

“yesu pithru suthane njangale kakkaname ...”

Instead, the hymn specified for the day may be recited.

Dismissal

The celebrant blesses the congregation and dismisses them.

They are dismissed while being entrusted to the grace and mercy of the Holy Trinity.

The greeting “Those who are far and those who are near, the living and the departed, redeemed by the victorious Cross of the Lord and sealed with the seal of Holy Baptism” shows the universal reach of the Holy Eucharist. It further makes it clear that fellowship of the living and the departed happens in the Holy Eucharist.

“And may I, a weak and sinful servant ...”

After making the sign of the cross three times in the direction of the congregation, the priest who is aware of the sinful and weak state of his own being, earnestly requests the congregation to pray for him.

“Pray for me always”

Towards the end of the invocation of blessings for the congregation, while dismissing them with wishes of peace, the celebrant says: “Happy and rejoicing, go now in peace, and pray for me always.” Though, while dismissing the faithful subsequent to making the sign of the cross three times on them and blessing them in the name of the trinity, the celebrant admits and confesses that he is a weak and sinful servant, the faithful affirm and declare that the celebrant is worthier than themselves by acknowledging his priesthood and intercession. Note that we have been accordingly instructed by St. Paul.

People: “May the Lord accept your offering and help us by your prayers.”

The faithful should always accept each other, intercede for each other and have the willingness to consider others to be worthier than themselves.

When the celebrant says, “weak and sinful servant”, the people should say “kohono m yakaro” (Syriac for ‘revered priest’), or if the celebrant is a prelate, the people should say “aboon maliyone” (Syriac for ‘our exalted Father’) in their minds.

Sanctuary is Veiled

After the blessing of dismissal, the veil is slowly drawn across the sanctuary. With this the Holy Eucharist comes to an end.

After the Veil is Drawn

The celebrant priest kneels in front of the altar and says a silent prayer in gratitude.

“May the Lord God, His chosen angles and the saints be pleased in the Holy Eucharist that we have offered today, and grant rest and good remembrance to His Mother, the saints and all the departed faithful, and in particular to all those for whom the Holy Eucharist has been offered.” This is the prayer. When the celebrant kneels down in the presence of God and prays in gratitude for everybody, the faithful should stand silently and say thanks to God.

Partaking of the Holy Eucharist

All those who attend the Holy Eucharist should partake of the Holy Eucharist.

Note that we sing:

“unnatha padaviyil eriyitha
innippol pattakkaran
anubhavichedunnorkkayi
anushtikkunne kurbhana”

(Behold! the time that the priest
ascends the exalted step
and offers the sacrifice
for the souls of the partakers)

Preparation

One should prepare well for partaking of the Holy Eucharist. The decision to partake of the Holy Eucharist should be made on the previous day itself. One should get ready after a bath and complete all the prayers of the

canonical hours. If the morning prayers (Prime) are not said at home, one should reach the church early enough to take part in the morning prayers. What the Lord wants to tell you on that day is told to you through the Evangelion (the Gospels). Those who do not reach the church early enough to hear the Evangelion should not partake of the Holy Eucharist that day, under any circumstances.

Confession

To partake of the Holy Eucharist, it is not necessary to receive the sacrament of confession every time. Confession is a sacrament for receiving forgiveness of sins. It is for receiving the Holy Eucharist without sins that the sacrament of confession is prescribed to be received before partaking of the Holy Eucharist.

Once in forty days

For up to forty days after receiving a sacrament of confession, partaking of the Holy Eucharist without the sacrament of confession has been permitted conditionally by the Church.

Hoosoyo (Syriac for Prayer of Propitiation)

But even such people (who have received the sacrament of confession at least once in the previous forty days) need to receive hoosoyo (Syriac word for prayer of propitiation) from a priest, before partaking of the Holy Eucharist. This is because one may have unknowingly committed sins in thought, speech or act, though not deliberately. One may not exactly remember all these sins. It is for this reason that 'hoosoyo' is prescribed before every partaking of the Holy Eucharist.

Is it not enough to Fast?

Many people have a mistaken notion that one can partake of the Holy Eucharist by attending the Holy Eucharist before having any food. It is not right to partake of the Holy Eucharist just because one has not eaten anything. The preparations as mentioned earlier are also required.

When should the Holy Communion be given?

The most suitable time for giving the Holy Communion is immediately after the blessing of dismissal. Subsequent to the silent prayers of gratitude by the celebrant and the people after veiling the sanctuary, the veil can be drawn aside and the Holy Communion may be given. It will be appropriate to also give a short sermon not exceeding ten minutes, after reading the pastoral letters, if there are any, and making all the announcements. After this the Holy Communion may be given. Immediately after giving the Holy Communion, the people may offer their vows, kiss the hand of the priest, and leave in joy.

Prayer of Incense

After the Holy Eucharist, before or after kissing the hand of the priest, there is no need to conduct any prayer of incense. It may be noted that prayers of incense in the names of the Holy Mother of God, the saints, the departed priests and the departed faithful have already been conducted during the Holy Eucharist. But if there are tombs of saints in the church, special prayers of incense are required to be conducted there. Similarly, on special occasions suitable prayers of incense should be conducted.

Aneede Prayer (Prayer for the Departed)

Aneede prayer is a prayer calling into remembrance the faithful who have departed from us. This is to be conducted in the cemetery. But, for the departed faithful who are not buried in the cemetery of the church where the prayers are being conducted, there is a custom in the Church to place a cross and lighted candles inside the church and conduct the prayers.

Conclusion

Appreciating the magnificence of the Holy Eucharist, we should make it a habit to reach the church early to take part in the worship. "But Jesus went to the Mount of Olives. Now early in the morning He came again into the temple, and all the people came to Him; and He sat down and taught them." (St. John 8:1, 2). Jesus has shown us the way by going to the temple early in the morning. Let this study make us follow Jesus.

SONGS AND PRAYERS

All songs and prayers from Class I to Class IX

Class I

PRAYER

Kouma

In the name of the Father, and of the Son, and of the Holy Spirit, one true God:

Glory be to Him; and may His grace and mercy be upon us for ever. Amen.

Holy, Holy, Holy, Lord God Almighty, by whose glory, the heaven and earth are filled, Hosanna in the highest.

Blessed is He, who has come, and is to come, in the name of the Lord God; Glory be to Him in the highest.

Holy art Thou, O God!

Holy art Thou, Almighty

Holy art Thou, Immortal

O Thou who was crucified for us, have mercy upon us.

Holy art Thou, O God!

Holy art Thou, Almighty

Holy art Thou, Immortal

O Thou who was crucified for us, have mercy upon us.

Holy art Thou, O God!

Holy art Thou, Almighty

Holy art Thou, Immortal

O Thou who was crucified for us, have mercy upon us.

Lord, have mercy upon us.

Lord, be kind and have mercy upon us.

Lord, accept our prayers and entreaties, have mercy upon us.

Glory be to Thee, O God

Glory be to Thee, O Creator,

Glory be to Thee, O Christ, the King, who does pity sinners, Thy servants. Barekmor.

Lord's Prayer

Our Father, who art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our debts and sins as we have forgiven our debtors. Lead us not into temptation; but deliver us from the evil. For Thine is the kingdom, the power and the glory, forever and ever. Amen.

Karthru Prarthana

Swargasthanaya njangalude pithave, Ninte thirunamam parisudhamakkapedaname, Ninte rajyam varaname, Ninte thiruvistham swargathilepole bhoomiyilum akaname, Njangalkku avasyamayirikkunna appam, innum njangalkku tharaname, Njangalude kadakkarodu njangal kshamichathupole, Njangalude kadangalum papangalum njangalodu kshamikkaname, Pareekshayilekku njangale nee pravesippikkaruthe, Pinneyo dhushtanil ninnum njangale rakshichu kollaname, Enthukondennaal rajyavum sakthiyum mahathwavum ennekum, Ninakkullathakunnu. Amen.

HOLY QURBONO SONGS

- 1 Bhoovilase³ham
Daivathal preritharaya
Sleehanmar poyi
Jathikalidayil
Bhoothala seemayatholam

Our Father, who art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our debts and sins as we have forgiven our debtors. Lead us not into temptation; but deliver us from the evil. For Thine is the kingdom, the power and the glory, forever and ever. Amen.

Hail Mary, full of grace, our Lord is with thee. Blessed art thou among women, and blessed is the fruit of thy womb, our Lord Jesus Christ. O Holy Virgin Saint Mary, Mother of God, Pray for us sinners, now and at all times, and at the hour of our death.

Malayalam Version

+ Pithaavum puthranum parisuddha roohayum Maaya sathyamulla eka daivathinte thirunaamathil thanikku sthuthi. Nammutemel thante karunayum manogunavum ennekkum undayirikkatte. Amen.

Aakaasavum bhoomiyum thante stuthikal kondu niranjirikkunna balavaanaaya daivam thampuraan parisuddhan, parisuddhan, parisuddhan uyarangalil sthuthi.

Daivamaya karthaavinte thirunamathil vannavanum varuvanirikkunnavanum aayavan vaazhthapettavanaakunnu. Uyarangalil sthuthi.

Daivame nee parisudhanaakunnu.

Balavaane nee parisudhanaakunnu.

Maranamillaathavane nee parisudhanaakunnu

Njangalkuvendi kurisikkapettavane +

njangaludemel karunayuntaakaname. (3)

Njangalude karthaave! njangalodu karuna cheyyaname. Njangalude karthaave! krupayundaayi njangalodu karuna cheyyaname. Njangalude karthaave! njangalude susrooshayum praarthanakalum kaikkondu njangalodu karuna cheyyaname.

Daivame ninakku sthuthi. Srushtaave ninakku sthuthi. Paapikalaaya ninte adiyarodu krupa cheyyunna mashiha raajaave ninakku sthuthi. Baarekmore.

Karthru Prarthana

Swargasthanaaya njangalude pithave, Ninte thirunamam parisuddhamaakka pedaname, Ninte rajyam varaname, Ninte thiruvishitam swargathilepole bhoomiyilum aakaname, Njangalkku avasyamaayirikkunna appam, innum njangalkku tharaname, Njangalude kadakkaarodu njangal kshamichathupole, Njangalude kadangalum papangalum njangalodu kshamikkaname, Pareekshayilekku njangale nee pravesippikkaruthe, Pinneyo dhushtanil ninnum njangale rakshichu kollaname, Enthukondennaal rajyavum sakthiyum mahathwavum ennekkum, Ninakkullathaakunnu. Amen.

Krupa niranja Mariyame ninakku samadhanam, Njangalude karthaavu ninnodu koode, Sthreekalil nee vazhthapettavalakunnu, Ninte udara phalamaya Njangalude karthaveshu mashiha vazhthapettavanakunnu, Daivamathavaya visudha kanyaka Martha Mariyame, ippozhum, eppozhum njangalude marana samayathum papikalaya njangalkku vendi apekshichu kollaname. Amen.

HOLY QURBONO SONGS

1. Velivinthattil vasikkum Punyanidhe Parisudha
Venda ninavum dushchinthayumatiaareenozhikka
Salkriyakalkku mana: Suthia
Sangathi varane njangalkku

- 2 Bhakthar pukazhchaa bhaajaname!
Ninniludicchorekasuthan
Thrikkaral njangalilalivaan than
Pakkalapekshayanaikkenam
Sthoumen kalos, kurielaison
- 3 Moraneeso kurisum nin
Mathru janathin prarthanayum
Adikaleyum nin kopathin
Vadikaleyum maycheedenam
- 4 Parisuddhanmare ningal
Prarthippin karthavodai
Adikaleyum than kopathin
Vadikaleyum mayicheedan
- 5 Sharanathaale nin krupayil
Maranamadanjoru daasare nin
Jeeva swaramathunarthaname
kabareennudyaan atthinaai
Sthoumen kalos, kurielaison

Prayer while entering the Church

Everyone entering the Church shall make the sign of the cross and say:

“With reverence will I enter Your house, and submit my offering before you My Lord”.

CLASS III

PRAYER

Malayalam

ARICHAVARE JEEVIPPICKUNNAVANE ! NINACKU STHUTHI. KABARADAKKA PPETTAVARE UYARPICKUNNAVANE NINACKU STHUTHI! NINACKU STHUTHIYUM NINNE AYACHA PITHAVINUM PARISUNDHA RUHAYICKUM PUKAZHACHAYUM UNDAYIRI CKATTE. BARACKMOR

THIRUHIDATHAL MOONNU DIVASAM KABARIL AAYIRUNNA JEEVANULLA PUTHRA NINTE VILAYERIYA REKTHATHAL NEE VILACKU VANGIYAVARAYA NJANGALUDE VANGIPOYAVARE NEE UYARPPICHU JEEVIPPICKANAME. MORIYO RAHEM MELAYEN U ADHARAIEN.

ANUGRAHANGAL NIRANJIRIKKUNNAVANE ANUKOOLATHINTE DIVAS ATHIL NINTE SRISHTIPPINE NEE PUTHANAKKI ANUKOOLAMAKKENAME. KARTHAVE! NINTE ASHRAYATHE KURICHU MARICHU NINTE VARAVINAYI NOKKI PARTHIRIKKUNNA NJANGALUDE MARICHU POYAVARE NEE PUNYAMAKKANAME. ABRAHIMINTEYUM, ISAHAKINTEYUM, YACOBINTEYUM MADIYIL AVERE NEE PARPPIKKANAME. VANNAVANUM, VARUNNAVANUM MARICHAVARE ANUKOOLAMAKKUNNAVANUM AYAVAN VAZHTHAPETTAVANAKUNNU ENNU SAREERANGALUM, AATHMAKKALUMSARIYAYITTU NILAVILICHU PARAYUMAKKANAME, AMEN.

English

Praise be to You O God, who gives life to the dead. Praise be to You O God, who grants resurrection to the entombed. We praise You and glorify Your Father who did send you and the Holy Spirit. Barekhmore.

O! Lord, one of Trinity, who by Your own will stayed in the tomb for three days, give resurrection to our departed ones, for they were saved by Your precious blood. Moriyoro rahe melayen u adaraen.

O! merciful Lord, renew Your creation on the day of resurrection.

O! Lord, grant rest and comfort to our beloved departed ones who have lived and died with hope in You.

O! Lord grant rest to our faithful departed in the bosom of Abraham, Issac and Jacob. May the souls and bodies together cry aloud and say: glory be to the one who has come and is to come to resurrect the departed. Amen.

QURBONO SONGS

1. Paulose Sleeha
Dhanyan cholkatte nithevam
Ningale njangalareechavayee
nnethirayaranum chonnal
Vaanavanenkilu maadhoothan
Thaanelkkum sabhayin shaapam
Palathara mupadeshangalaho
Paaril mulachu parakkunnu
Daivathinnupadesham tho
tavasaanippippon dhanyan
2. Yajamaanan varumannera
thunarvvulloraai than
Munthiri thoppil paniyaayi
Kaanmore dhanyaraam
Pakalellaam than
Kodeppanithor
Kkavanara ketti
Parikarmmicheedum
Thaathaniruthum meshaykkaai
Parikarmmikkum suthan
Rooh kudshaa paarakaleetha
Mudayunnoro mudi
Haaleluyyaa Choodum makudathil
3. Orupolingum (Mor Thoma Sleeha)
Untemelum ninnormma
Uthakaname nin praarthana nin
Ormmaye bahumaani chorkkaai
Sthoumenkalos, kurielaison
4. Maramathinuyarekarthaave!
kallanu kittiya ninte varam
Thrithwathe kondaadi mari
chorum kaikkondeedenam

CLASS IV**PRAYER**

I call upon you, Lord; hear me! Give heed to my words and answer me.

Let my prayer be like incense in your sight, my uplifted hands be like an evening sacrifice. Lord, set a guard at my mouth, a sentry at the door of my lips, that my heart may not turn to evil (matter) and indulge in the deeds of wickedness.

Let me not sit at the table of the wicked. Let the righteous man teach me, let him reprove me, but the Oil of the wicked shall not anoint my head, my prayer is against their evil deeds When their judges are thrown down in stony places, they shall hear my words; for they are sweet.

Their bones are scattered at the mouth of the grave like the plow that breaks the earth. I lift up my eyes to you, Lord. I put my trust in you, do not leave my soul destitute.

Keep me away from the hands of the proud who have laid snares for me. Let the wicked fall into their own traps, while I go unharmed.

While my soul was in agony, I cried unto the Lord with my voice; with all my voice I made supplication. I poured out my affliction before Him, I told Him all my troubles,. When my spirit was overwhelmed within me, then You know my path.

They have hidden snares for me in the way I have to walk. I looked to the right, but there was no one who knew me; no one cared for my soul. I cried unto You, O Lord ! I said, You are my refuge and my portion in the land of the living.

Attend to my supplication; for I am in distress. Deliver me from my persecutors, for they are stronger than me. Lead me forth from prison that I may praise your name. The righteous shall wait for me because You will answer me.

Your word is a lamp to my feet and a light for my path. I have sworn and have determined to keep Your holy decrees. I am made to be low, Lord. Give me life according to Your word. Lord, be pleased with the words of my lips and teach me Your decrees. My life is always in Your hands, I do not forget Your laws, the wicked

have set traps for me, but I have not strayed from your commands. I treasure up Your testimonies. Truly they are the joy of my heart. Incline my heart to keep Your commands, in truth, for ever.

Praise the Lord, all you nations. Praise Him, all you people. Great is His goodness for us. Truly, the Lord's goodness is for ever To you belongs the praise, O God. Barekmore.

Malayalam

KARTHAVE! NINNE NJAN VLICHUVALLO, ENNODUUTHARAMARULI CHEYYANAME. ENTEVACHANANGALE SOOKSHICHUKETTU KAIKOLLUKAYUM CHEYYANAME. ENTE PRARTHANA NINTE MUMBAKE DOOPAM POLEYUM, ENTE KAIKALIL

NINNULLA KAZHCHA SANDYAYUDE VAZHIPADU POLEYUM ERIKKUMARAKANAME. ENTE HRUDAYAM DUSHKARYATHINU CHAAYUKAYUM, NJAN ANNYAYA KRIYAKAL PRAVARTHIKKATHEYUM ERICKATHAKKAVANNAM ENTE VAIKKU KAVALKARANNEYUM ENTE ADHARANGALKKU KAVALKKARANNEYUM NIYAMIKENAME.

DUSHTA MANUSHYARODU KOODE NJAN CHERUMARAKARUTHE. NEETHIMAN ENNE PADIPIKAYUM SHASIKAYUM CHEYATTE. DHUSTANMARUDE ENNA ENTE THALAKKU KOZHUPPAKATHE ERIKKATTE. ENTHENNAL ENTE PRARTHANA AVARUDE DOSHAM NIMITHAMAKUNNU. AVARUDE VIDHIKARTHAKAL PAARAYAL THADAYAPETTU. ENTE VACHANANGAL IMPAMULLATHU ENNAVAR KELKATTE.

BHOOMIYE PILARKKUNNA KOZHUVU POLE SAVAKKUZHIYUDE VAKKARIKE AVARUDE ASTHIKAL CHITHARAPETTU. KARTHAVE! NJAN ENTE KANNUKALE NINTE ADUKKALEKKU UYARTHI, NINNE, SHARANAPETTU, ENTE ATMAVINE THALLIKALAYARUTHE.

ENIKYAYI KENIKAL MARACHU VACHITULLA PARIHASIKALUDE KAIYIL NINNU ENNE KAATHUKOLLENNAME. NJAN KADANNU POKUMBOL ANNYAYAKAR AVARUDE KENIKALIL ORUMICHU VEEZHATTE.

ENTE SHABDATHAL NJAN KARTHAVINE VILICHU. ENTE SHABDATHAL NJAN KARTHAVINNODU PRARTHICHU. AVANTE MUMBAKE NJAN ENTE SANKADAM BHODHIPICHU, AVANTE MUMBAKE NJAN ENTE NJERUKAM ARIYIKUKAYUM CHEYTHU. ENTE ATMAVU VISHADHICHIRIKKUMBOL NEE ENTE OODUVAZHICAL ARIYUNNUVALLO.

ENTE NADAPUKALUDE VAZHIYIL AVAR ENNIKYAYI KENIKAL MARACHU VECU. NJAN VALATHOTTUNOKKI; ENNE ARIYUNNAVAN ILLENNU NJAN KANDU, SANKETHASTHALAM ENIKKILLATHE YAYI. ENTE DEHIKKUVENDY PAKARAM CHODHIKKU NNAVANUMILLA. KARTHAVE! NJAN NINTE ADUKKAL NILAVILICHU, KARTHAVE! GEEVICHIRIKK UNNAVARUDE DESATHU ENTE ASRAYAVUM ENTE OHARIYUM NEEYAKUNNU ENNU NJAN PARANJU.

NJAN ETTAVUM ELIMAPPETTIRIKKUNNATHUKONDU ENTE APEKSHAYE SUKSHICHU KELKANAME. ENNE PEEDIPIKUNNAVAR ENNEKKAL BALAVANMAR AYATHUKONDU AVARILNINNU ENNE REKSHIKKANAME. NJAN NINTE NAMATHE STHOTHRAM CHEYYUVANAYITTU ENTE PRANANE KARAGRAHATHIL NINNU PURAPEDUVIKKENAME. NEE ENIKU UPAKARAM CHEYUMBOL, NINTE NEETHIMANMAR ENNE PRATHEEKSHICHIRIKKUM.

NINTE VACHANAM ENTE KALUKALKU VILAKKUM, ENTE OODUVAZHICALKU PRAKASAVUM AKUNNU. NINTE NEETHIYULLA VIDHIKAL ACHARIPPANAYITTU NJAN ANAYITTU NISCHAYICHU. NJAN ETTAVUM KSHEENICHU. KARTHAVE! NINTE VACHANA

PRAKARAM ENNE JEEVIPPIKANAME. KARTHAVE! ENTE VAAYILE VACHANANGALIL NEE ISHTAPEDANAME, NINTE NYANGALIL NINNU ENNE PADIPIKKENAME.

ENTE DEHI ELLAIPOZHUM NINTE KAIKALIL IRIKUNNU. NINTE VEDHAPRAMANAM NJAN MARANILLA, PAPIKAL ENIKAYI KENIKAL VACHU. NJAN NINTE KALPANAKALIL NINNUM MARIPPOYILLA. NJAN NINTE SAKSHIYE ENNEKUM AVAKASAMAI SWEELARICHU. ENTHENNAL ATHU ENTE HRUDAYATHINTE ANANDAM AKUNNU. NINTE KALPANAKAL ENNEKUM SATHYATHODE NIVARTHIPPANAYITTU NJAN ENTE HRUDYAM THIRICHU.

SAKALAJATHIKALUME KARTHAVINE STHUTHIPEEN, SAKALAJANANGALUME VANE STHUTHIPEEN. ENTHENNALAVANTE KRUPA NAMMUDE MEL BELAPETTIRIKUNNU; AVAN SATHYAMAYITTU ENNEKUM KARTHAVAKUNNU.

DHEIVAME! STHUTHI NINAKKU YOGYAMAKUNNU BAREKMOR.

HOLY QURBONO SONGS

1. . THIRU SUTHARAYIVARUVAAN NAMME
AVAR ULLAPOL PADIPPICHA THATHANMARE
QURB ANAYIL ORKENAM IRAKKAYILUM
AZHIIVILLATHORU MOKSHATHIL
NAYAVANMAR AMALANMARO DORUMI
CH ASHWAS AM AVARKARULATTE DHEIVA SUTHAN . MORIYO .
2. NINNAL STHUTHIYODE RAJAMAKAL HALE... VUHALE...
NIN VALAMAY RAJABHAMINIYUM
NINNAZHAKARACHAN MOHIPPAN .HALE...VUHALE
NIN JANAMORKKAYEKA PITHRU GRIHAVUM, BAREKMOR
3. MANNAMAKALKKAI SLOMMO
VANNEKI DHOOTHAVARAN
NINNODUKOODEN NATHAN
NINNIL THANNUDHAYAMATHUM . BARAKMOR
- 4 AKHILAJAGHALPATHIYE NAYAKA
NAYETTY GHOZHICHA
NGATHI BAHUMANICHU MARIYAM
VALUTHAM PADAVAY THAN MORIYORAHM...
5. NATHA KRUPA CHEYYANAMALIVAL
KRUPA CHEYYANAMUTHARAMARULY
KRUPACHEYYANAME, NINAKKU STHUTHY
KRUPA NJANGALILUNDA KATTE HALELUYYAH.....
6. STHUTHI DAIVATHINUYARATHIL
THAN MATHAVINUNNATTHI YUM
MAHIMAMUDI SAHADENMARKKUM
MRUTHARIL KARUNAYU MUNDAKA HALELUYYAH
7. MATHAVU YACHIKKUM PARISUDHANMARUM
NATHA! PUNNIYAM NALKINGU MARICHORKKUM

CLASS V

PRAYER

Psalm 51

O God! have mercy on me according to your kindness: according to the multitude of your mercies, blot out my transgressions. Wash me thoroughly from my iniquity and cleanse me from my sin. For I acknowledge my transgressions and my sin is ever before me. I have sinned against You and done this evil before Your sight. You might be justified when you speak and be clear when you judge.

Behold, I was shaped in iniquity and in sin did my mother conceive me. Behold, You desire truth in the inward part; and in the hidden part You shall make me to know wisdom. Purge with hyssop, I shall be clean: wash me and I shall be whiter than snow. Make me to hear joy and gladness: that the bones which have broken may rejoice.

Hide Your face from my sins and blot out my iniquities. Create a clean heart in me O God: and renew Your spirit within me. Cast me not away from your presence and take not Your Holy Spirit from me. Restore to me the joy of your salvation and uphold me with your free Spirit. Then will I teach transgressors your ways and sinners shall be converted unto you. Deliver me from the blood guiltiness, O God! You God of my salvation, my tongue shall sing aloud of your righteousness. Oh Lord, open my lips and my lips shall show forth your praise. For you do not desire sacrifice, else, I would give it: You do not delight in burnt offerings. The sacrifice to God is a broken spirit: a broken contrite heart, O God, you will not despise. In your pleasure do good to Zion; build the walls of Jerusalem. Then You shall be pleased with the sacrifices of righteousness with the burnt offerings and whole burnt offering: and then bull offerings shall be offered on your altar.

Malayalam

Daivame ! Ninte Kripayin Prakaram Ennodu Karuna Cheyyaname. Ninte Karunayude Bahuthvathin Prakaram Ente Papangale Mayichukalayaname.

Ente Anyayathilninnu Enne Nannayi Kazhuki, Ente Papangalilninnu Enne vedippakkaname. Enthennal Ente Athikramangal Njan Ariyunnu. Ente Papangal Eppozhum Ente Nere Irikkunnu.

Ninakku Virodhamayithanne Njan Papam Cheythu. Ninte Thirumunbil Thinmakal Njan Chaithu. Ennal Ninte Vachanathil Nee Neetheekarikkappedukayum, Ninte Nyayavidhikalil Nee Jayikkukayum Cheyyum. Enthennal Anyayathil Njan Ulbhavichu. Papangalil Ente Mathavu Enne Garbham Dharikkukayum Cheythu.

Ennal Neethiyil Nee Ishttappettu; Ninte Njanathinte Rahasyangal Enne Nee Ariyichu. Ninte Soppa Kondu ente mel Nee Thalikkaname; Njan Vedippakkappedum. Athinal Enne Nee Venmayakkename; Thalgotyikal Njan Venmayakum.

Ninte Anandavum Santhoshavum Kondu Enne Thiripthiyakkename, Ksheenathayulla Ente Asthikal Santhoshikkum. Ente Papangalil Ninum Ninte Thirumugham Thirichu, Ente Athikramangal ellam Mayichukalayaname.

Daivame! Vedipulla Hridayathe Ennil Srishttikkaname! Sthirathayulla Ninte Athmavine Ente Ullil Puthuthakkaname. Ninte Thirumunbil Ninnu Enne Thallikkalayaruthe; Ninte Parishudhathmavine Ennil Ninnu Edukkayum Aruthe.

Ennalo Ninte Anandavum Rakshyaum Enikku Thirichu Tharaname. Mahathvamulla Ninte Athmavu Enne Thangumarakaname. Appol Njan Athikramakkare Ninte Vazhi Padippikkum. Papikal Ninkalekku Thiriyukayum Cheyyum.

Ente Rakshayude Daivamaya Daivame! Rakthapathakathil Ninum Enne Rakshikkaname . Ente Navu Ninte Neethiye Sthuthikkum. Karthave Ente Adharangal Enikku Thurakkename. Ente Vay Ninte Mahathvangale Padum.

Enthennal Balikalil Nee Thirumanassayilia. Homabalikalil Nirappayathumilla. Daivathinte Balikal Thazhmayulla Athmavakunnu. Daivam Nurungiya Hridayathe Nirasikkunnilla.

Ninte Ishttathal Shiyonodu Nanma Cheyyaname. Urshaleminte Mathilukale Paniyaname. Appol Neethiyodukoodiya Balikalilum Homa Balikalilum Nee Ishttappedum. Appol Ninte Balipeedathinmel Kalakal Baliyayi Karerum. Daivame Sthuthi Ninakku Yogyamakunnu Barekmor.

EKBO

O Lord, kindly bend your ear, listen to our prayers and give us answer. Kindly have willingness to accept our prayers and worship. Sthoumencalos Kuriyelaison

Karthave! Karunayode Ninte Chevi Chayichu Njangalude Prarthana Kettu njangalod utharamarulicheyyaname. Njangalude Shushrushayum Prarthanakalum Dayavode Kaikolluvan Ninakkishttamundakukayum Cheyyaname. Sthoumencalos Kuriyelaison

QOLO

O Lord! Our prayer may become incense like in your presence. It may rise up to your presence like the incense flame. Just as the sweet smell of incenses are pleasing you, the prayers, worships, supplications and praises from us, the unworthy ones may be accepted graciously and our prayers be granted. Barekmore.

Karthave! Njangalude Prarthana Ninte Sannidhiyil Sugantha Vargam Pole Impamayi Bhavikkaname. Suganthadhoopam Pole Athu Ninte Sannidhiyillekku Uyarumarakename. Suganthavargangalude Vasana Ninakkimbamayirikkunnathupole, Ayogyaraya Njangalude Namaskarangalum Prarthanakalum, Apekshakalum, Sthothrangalum, Preethiyode Nee Kaikkollukayum Njangalude Yachanakalkku Marupadi nalkukayum Cheyyaname. Barekmore.

To St. Mary

O Virgin Mary! You may prevent the troubles being caused to us from the whirlpools and waves coming from all sides of this worldly sea. O Mother! As you have bold and free entry to the presence of God, pray for us, for granting mercy, deliverance from sins, healing to the sick, relief to those in stress and return of those who have gone to distant places.

Kanyakayaya daivamathave! Ella bhagangalil ninum njangalkku vannukoodunna upadravangaleyum ee loka samudrathinte olangaleyum chuzhalikaleyum nee tadayaname. Mathave! Daivasannidhiyil ninakulla dhairyamaya praveshanam moolam daivam njangalku karunayum papamochanavum, rogikalkku saukhyavum, njerukkathil irikkunnavarkku ashvasavum, akale poyirikkunnavarkku thirichuvaravum nalkuvanayittu njangalkku vendi apekshikkaname.

To The Saints

O Martyrs! during the period of deluge, as Noah the just, hid the life stalk which entered the ark along with him, you may protect the world from the waves and the whirlwinds which surround it.

Sahadenmare! Jalapralayakalathil Neethimanaya Noah Thannodukoodu. Pettakathinakathu Praveshicha Jeevajanthukkale Athinte Ullil Marachu Kondaprakaram Ningal Lokathe Chutiyirikkunna Thiramalakalil Ninum Chuzhalikalil ninum Athine Marachu Kollaname.

To the Particular Saint

(St. Thomas the disciple,) those who are up above, wondered at your gracefulness. Your beatified name is glorified among those who are down here. Messiah, your master, has glorified and sanctified your memory. May your prayer be with us.

(Marthoma Sleeha) Ninte Shobha Melullavare Vismayippichu, Ninte Shreshtamaya Namam Thazheyullavarude Idayil Pukazhthappedunnu. Ninte Yajamananaya Mishaha Ninte Nalla Nadapadikalekkandu Ninte Ormaye Bahumanichu Shreshtathappe duthiyirikkunnu. Ninte Prarthana Njangalodukoodu Undayirikkaname.

Prayer of Repentance

O Lord God! You are pure and You love those who are truthful. Give us always pure hearts. Remove from us futile and bad thoughts which you do not like. Lord, open the doors of mercy to us also, just as you opened the door, to the thief. Accept our repentance also just as You accepted the repentance of tax collector and the sinful woman. O merciful Lord! You will be pleased with those sinners coming to You after repentance. You sanctified Simon even after abandoning you. Likewise our sins and debts may also be remedied. O Lord! apprehending that there is no leniency in your last judgment, we the trespassers worry the most. When the frightening account books are opened and our trespasses

are read out Your kindness may become strong and that may help us with your righteousness and also we may get deliverance from sin. Lord, we admit that we had committed sin. Kindly have mercy on us.

Paramarthikale Snehikkunna Nirmalanayirikkunna Daivamaya Karthave! Njangalkku Ellaypozhum Nirmala Hridayathe Tharename. Ninakkishttamillatha Vyartha Vichrangaleyum Dushchinthakaleyum Njangalil Ninnu Neekikalayename. Karthave! Kallanu Nee Thurannu Kodutha Prakaram Ninte Karunayude Vathil Njangalkkum Thurannu Tharename. Chun gakkarenteyum Papiniyaya Sthreeyudeyum Anuthapathe Kaikkondathupole Njangalude Anuthapatheyum Kaikkollaname. Manasantharappettu Thante Adukkalekku Varunna Anuthapakkari Preethipedunna karunasamboornanaya Karthave! Ninne Upekshichu Paranjathinte Shesham Shemaone Nee Punyappeduthiya Prakaram Njangalude Kadangaleyum Papangaleyum Pariharikkaname.

Karthave! Ninte Anthyamaya Nyayavistharathil Mukhapaksham illathathine Orthu Kuttakkaraya Njangal Ettam Dukhikkunnu. Bhayangarameriya Kanakkupusthakangal Thurakkappettu Njangalude Kuttangal Vayikkappedunna Samayathu Ninte Kripa Prabalappettu Ninte Neethiyal Njangale Sahayikkaname .Kuttakkaraya Njangalkku Papamochanam Labhikkukayum Cheyyumarakename. Karthave! Njangal Papam Chaithupoyi Ennu Njangal Sammathi kkunnu. Dayavode Njangalodu Karuna Cheyyaname.

For the Departed Ones.

Lord ! may there be good memory about those faithfuls who passed away after consuming Your sanctified body and blood. O Messiah, when You come in glory with your angels, may our departed souls praise your Godliness; standing on your right side, with brightness on their faces. Moriyō rahem elain ovodarain.

O Messiah, Our Lord! may Your door of mercy not be closed against our faces. O Lord! We confess that we are sinners. Have mercy on us.

O Lord! for our death being obliterated with your death, may Your love bring You down from your position near to our place and show mercy to us.

Holy art thou, O God—etc

Karthave! Punyappeduthunnathaya Ninte Vishudha Sareeratheyum Rakthatheyum Anubhavichittulla Vishvasikalaya Marichupoyavarekkurichu Nalla Smaranayundaku marakename. Misiha Karthave Ninte Malakhamarodu Koode Mahathvathil Nee Varumbol Njangalude Marichupoyavar Mukhaprasadathodu koode Ninte Valathubhagathu Ninnukondu Ninte Daivathvathe Sthuthikkumarakename. ----- Moriyō

Njangalude Karthavaya Yeshumisiha ! Ninte Karunayude Vathil Njangalude Nere nee Adaykaruthe. Karthave Njangal Papaikalakunnu Ennu Njangal Ettuparayunnu. Njangalodu Karunayundakaname.

Karthave Ninte Maranathal Njangalude Maranam Manjupokuvanayittu Ninte Sneham Ninte Sthanathu Ninnu Njangalude Adukkalekku Ninne Irakkikkonduvannu Njangalodu Karunayundakename.

Daivame Nee Parishudhanakunnu..... Ithyadi.

SONGS OF THE HOLY QURBANA

1. Yachikkendum Samayamitha
Mochikkum Nazhika Ithuthan
Ithunamaskarathin Samayam
Ithu Thanne Karuna Samayam
2. Unnatha Padaviyileriyitha
Innipol Pattakkaran
Anubhavicheedunnorkkayi
Anushtikkunnee Qurbana
3. Priyare Ithu Karunayudeyum
Alivinteyum Samayam Than
Sathyasnehathode sama
Dhanam Nalkum Samayam Than
4. Doorasthar Sameepastharumay
Thammil Nirakkum Samayam Than
Athinal Sodarare Varuvee
Norupol Karunayiranneedam

5. Nadha! Kripa Cheytheedaname
Nadha! Kripa Cheyyuka Kanival
Nadha! Neeyutharamaruli
Adiyarodu Kripa Cheyyaname
6. Nallavane Njangalude Balahee
Nathayodutharamarulaname
Namellavarumothorumi
chattahasichura Cheyyenam
(Be tharodilok)
1. Anpudayo
Halleluah
Muttunnu
Kuiye
2. Avasyathal Yachikkum
Halleluah
Adiya
Kuriye
3. Alivodu Shishichadiyare
Halleluah
Arisham Neeki Kakkaname
Kuriye
4. Vathil Thura
Halleluah
Nadam ke
Kuriye
5. Ninne Vilikkunne Nadha
Halleluah
Ninnuthavikkay Balaheenar
Kuriye
6. Nallavane
Halleluah
Nalkaname
Kuriye
7. Kartave
Halleluah
Kanivadiya
Kuriye
8. Nanmanira
Halleluah
Thinmakale
Kuriye
(Srofednooro)
1. Srappikale Kandeshaya
Beskudishayil Ninmunbil
Kuriye
2. Chirakukala
Halleluah
Eritheeya
Kuriye
3. Kanaivan Nin
Halleluah
Mukhamavarmoo
Kuriye
4. Eriyayvan
Halleluah

- Irachirakaalekalukalum
KuriyeDaivison
5. Attahasiikkuniruchirakum
HalleluahU?Halleluah
Kottiyavar?n?nittevam
KuriyeDaivison
6. Parishudhan?Nee?Parishudhan
HalleluahU?Halleluah
Parishudhan Nee Daivasutha!
KuriyeDaivison
7. Parishudhan Nee Ninpakkal
HalleluahU?Halleluah
Nin Bahumanam Sthuthyamaho
KuriyeDaivison
Rakshakane Nin Gathrathe Bhakshichum Nin
Vilayerum Raktha Kasa Panam Cheythum
Mritharayore nasham?heekki Jeevippi?
Chaniyenam Ninne Nokkunnavaril kanthi?Barekumor
Mrithare Jeevippippanezhunnallum Raja
Mukilazhakinmelaghoshithanayeedunnu
Nayavanmar Than Munkombin Nadam Ketti?
Ttangiyaninjethirelpanay Poyeedunnu
Moriyarahem Melainu Adarine.

CLASS VI

PRAYERS

The Creed

We believe in one true God. The Father Almighty; Maker of Heaven and earth, and of all things visible and invisible

And in one Lord Jesus Christ, the only begotten son of God: begotten of the father before all worlds; Light of Light; very God of very God begotten, not made; being of the same substance with the father: and by whom all things were made:

+ Who for us men, and for our salvation, came down from Heaven.

+ And was incarnate of the Holy Virgin Mary, mother of God, by the Holy Ghost, and became man;

+ And was crucified for us in the; days of Pontius Pilate; and suffered and died, and was buried; And the third day rose again according to His will: and ascended in to Heaven, and sat on the right hand of His father; and shall come again in His great glory to judge both the quick and the dead; whose Kingdom shall have no end.

And in one living Holy spirit, the life giving Lord of all, who proceeds from the Father; and who with the father and the son is worshipped and glorified; who spoke by the Prophets and the Apostles:

And in the one, Holy, Catholic (orthodox) and Apostolic Church: And we acknowledge one baptism for the remission of sins: And look for the resurrection of the dead: And the new life in the world to come: Amen.

Viswasa Pramanam

Sarvashakthiyulla Pithavayi Akashathinteyum Bhoomiyudeyum Kanappedunnavayum Kanappedathava yumaya Sathya eka Daivathil (njangal Vishvasikkunnu.)

Daivathinte Ekaputhranum, Sarvalokangalkkumunpe Pithavil Ninnu Jenichvanum, Prakashathil ninnulla Prakashavum, Sathya Daivathil Ninnulla Sathya Daivavum, Jenichavanum Srushtiyallathavanum, Saramshathil Pithavinodu Onnayirikkunnavanum, Sakalavum Than Mukhanthiram Nirmichavanum, Manushyaraya njangalkkum njangalude Rakshaykum vendi Thiruvistta Prakaram Swargathil Ninnirangi Parishudha Roohayil Ninnum Daivamathavaya Vishudha Kanyakamariyamil Ninnum Shareeri aayayitheerunnu Manushyanayi, Ponthiyos Peelathosinte Divasangalil Njangalkkuvendi Kurishil Tharakkappettu Kashttatha Anubhavichu Marichu Adakkappettu, Moonnam Divasam Uyirthezhunnettu Swargathilekku Kareri Thante Pithavinte

Valathubhagathirunnavanum Jeevanullavareyum marichavareyum Vidhippan Thante Valiya Mahathvathode Inium Varuvanirikkunnavanum Thante Rajyathinu Avasanamillathavanumaya Yesu Mashaha Aya Eka Karthavilum Njangal Vishwasikkunnu.

Sakalatheyum Jeevipikkunna Karthavum Pithavil Ninnu Purappettu Pithavinodum Puthranodum Koode Vandikkappettu Sthuthikkappedunnavanum, Nibiyanmarum Sleenhanmarum Mukhanthiram Samsarichavanumaya Jeevanum Vishudhiyumulla Eka Roohayilum Katholikavum Sliheekavumaya Eka Vishudha Sabhayilum (njangal Vishvasikkunnu)

Papamochanthinu Mamodeesa Onnu Mathrameyullu Ennu Njangal Ettu Paranju Marichupoyavarude Uyirppinum Varuvanirikkunna Lokathile Puthiya Jeevanumayi Njangal Nokkipparkkunnu Amen.

Soothara Prarthana - Kolokal (Anuthapathinte)

Karthave Ninte Sarva Kalpanakaludeyum Vazhi Njangale Padippikkenname. Njangal Avaye Acharuchu Ninte Kripayal Jeevikkumarakenname. Ninte Nalvarathinte Bhandaram Kavarcha Cheyyappedathirippanayittu Njangalude Avayavangalude Thurakkappetta Vathilukalkku Nee Kavalkkare Niyamikkenname. Barekmore.

Vishudhanmaral Thante Vishudhatha Kondadappedunna Parishudhanaya Daivame! Karthavu Parishudhanennum Thante Namam Vazhthappettathennum Sroppenmar Sthuthikkunnathupole Njangal Ninne Sthuthippanayittu Njangal Ellavarudeyum Vichrangale Nee Vishudheekarichu Vedippakkaname. Moriyoo..

Bovooso

[Mercifully accept our worship oh Lord send relief, blessing and mercy from your treasure. You do not like to be provoked even though our actions are likely to provoke you. As you are merciful our tranquility is not disturbed. Though our trespasses are innumerable it is only like a drop of dirt in the expanse of the ocean your mercy. A drop of silt is not capable of polluting an ocean. Oh! the one who listens to the prayer and responds to the requests, kindly respond to the requests after listening to our prayer]

Njangalude Karthave! Njangalodu Karunayundayi Njangalude shushrusha Kaikkollaname. Ninte Shreebhandarathil Ninnu Karunayaum, Kripayum, Mochanavum Njangalkku Ayachu Tharenname.

Njangalude Pravrutthikal Ninne Kopippippan Thakkavayakunnuvenkilum Nee Kopathinu Agraham illathavanakunnu. Nee Karunapoornanayirikkunnathukondu Ninte Shanthatha Kalangathathumakunnu.

Ninte Karuna Samudrathinte Valippathinkal Njangalude Papam Asankhyamengilum Athu Cheliyude Oru Thulli pole Mathram Irikkunnu. Mahasamudrathe Oru Thulli Chelikkal Kalakkuvan Kazhiyaunnathallallo.

Prarthanakale Kelkkunnavanum Yachanakalkku Marupadi Nalkunnavanume! Njangalude Prarthanakal Kettu Njangaludemel Preethi Thonni Ninte Karunayal Njangalude Yachanakalkkutharamarulaname.

Mor Aphreminte Mimro

Karthave! Kripa Cheyyaname

Prarthana Nee Kaikkollaname

Nin Dayayum Nin Mochanavum

Ninnarayil Ninnekaname

Ennodayone! Sannidhiyal

Nidra Thelinjinneyadiyar

Vannunarvode Nilpathinay

Unnathane Nee Kripa Cheyka.

Pinneyumeeninadiyan Njan

Nidrayilayennakilume

Enteyurakkan Sannidhiyal

Dosham Koodathakaname

Thinmakal Njanunarvil Cheythal

Nanmayodokkeppokkuka Nee

Nidrayil Njan Pizha Cheythenkil

Nin Day a Mochicheedename

Thazhmayezhum Nin Kurishale

Nallayurakkam Nalkaname

Mayakal Duswapnathikal Nin

Dasanu Kanathakaruteh

Innu Samadhanam Nirayum
Nidrayodenne Kakkuka Nee
Ennilasathum Durdinavum
Vannadhikaram Cheyyaruthe.

Ninnadiyan Njanennathinal
Ennudalinnum Kavalinay
Nin Velivinte Doodane Nee
Ennarikathakkeedaname
Yeshuve! Jeevanirikkum Nin
Divya Shareeram Thinnathinal
Nashamudikkunnagrahamen
Chithamathil Thonnedaruthe

Ravilurangumpolarikil
Kavalenikkay Thiruraktham
Ninnude Roopathinu Sada
Nee Viduthal Thannedaname
Nin Kai Menenjorennudalil
Ninte Valankaiyyakaname
Nin Kripa Chuttum Kottayumay
Kavalathayum Theeraname.

Angamadangum Nidrayathil
Nin Balamenne Kakkaname
Enteyurakkam Ninnarikil
Dhoopam Poleyumakaname
Ampodu Ninne Prasavichon
Rammayude Nal Prarthanayal
En Shayanathinmel Ravil
Dushtanadukkarakaruthe.

En Durithathin Pariharam
Nalkiya Ninte Baliyale
Enne Njerukkeedathe Mahan
Dushtane Nee matteedename
Ninnude Vagdanam Kripayal
Enkal aho Nee Niravetti
Nin Kurishalen Jeevane Nee
Mangalamodum Kakkaname

Eriyorente Heenathayil
Preethiye Nee Kanichathinal
Njanunarumpol Nin Kripaye
Orthu Pukazhtharakaname
Ninthiruvishittam Ninnadiyan
Ambilarinjaayathupole
Thanne Nadappan Nin Kripayal
Ennil Nithyam Kripa Cheyka.

Nanma Niranjoranthiyeyum
Punyam Nirayum Ravineyum
Ennodayonam Meshihaye!
Ninnadiyangalkkekaname
Sathyavelicham Nee Parane!
Ninte Mahathvam Velivil Than
Nal Velivin Sutharayavarum
Nin Mahimakkay Sthuthi Padum

Manvarakshakane! Sthuthi Nin
Dasarilennum Nin Kripaye
Eeyulakil Neeyennathupol
Alokathilumekaname

Ennodayone! Sthuthinalkee
 Dunnu Ninakken Rakshakane
 Ayiramodothayiramay
 Yeshuve! Ninne Sthuthi Padum

Prarthanaye Kelkkunnavane
 Yachanaye Nalkunnavane!
 Prarthana Kettee Dasarude
 Yachanaye Nalkeedename Kuriye—Kuriye—Kuriye

SONGS OF THE HOLY QURBANA

MOR BALAYIYUDE BOVOOSO

1. Karuna Niranj avane ! Punarudhanathil
 Ninnude Srishtiye Nee Puthuthakkedename
- 2 Ninnil Sharanathal Nidrayilay Ninte
 Varavinu Katheedum Mrutharil Kaniyename
- 3 Avarabarahathinteyumisahakkudeyum
 Yakobinnudeyum Madiyil Parkaname
- 4 VannavanumVaruvonum Mruthar Thannuyirum
 Sthuthanennu Shareerathmakkal Padaname

Enyono

1. Mahimayodakkabareennu Purappettee Srishtikale
 Shobhippichoru Shobhayathameshu Sthuthyanaho
2. SemaonumYohannanum Chennakkabareenkal
 Sthuthipadi Santhoshathode Poyavar Thirike
3. Azhchayiladyathethayidunnee Shudhadine
 Adyajanuyir Poondezhunnelpichee Manmayareyum
4. Konnavare Jeevicheshu Lajjippichathinal
 Pallikalum Dayarakaluminnananthikkunnu
5. Mruthar Thannathmakkaluminnanandikkum Kripayam
 Panineeravarmeluyir Poondoreshu Veezhthiyathal. Barekmore.

Priest: Shubaho—

People: Menolam

6. Rakshakane! Ninneyum Ninnudhanatheyum
 Kondadunnadiyarkkuyirekenam Ninnarulpol, Kuriyelaison

1. Daivamuyirthu Mahathvathoda
 Damineyum Than
 Makkaleyum Jeevippichu
 Doodaganam Thalpathiye Vazhthi
 Bhoomi Vilangi
 Bhramamodu Kavalkar ninnu
2. Semaon Keeppa Yohannanodu
 Monnicheenal
 Akkabaridamathilekkodi
 Yakobanandichu Thoma
 Thriпти ppettu.
 Mathai Sthothram Padi
3. Pathalam Pookkidayan Vighraha
 Seva Vidurthi
 Thannude Sabhaye Rakshichu
 Jeevichu Mahathvathodezhunne
 Ttathine Shakthya
 Sathrukkalil NinumVeendu
4. Veenjin Lahariyozhinjavanepol
 Karthavinal

Maranathevittunarvode
Mrithiyekkonnu Thakarthappatha²
LathinVathil

5. Theerthoru Nithyakkalpeedam
Daivamuyirthu Marichavarinni²
Nnezhunnnettettam
Kavalkkaril Bhramametti
Mashiha jeevichennavar oorshlem
Pookkarthathinal
Krooshichavar Lajjichettam Barekmore

Priest: Shubaho—

People:Menolam...

6. Nin Varavorthu vashicchu Marichavar
Khinnare Modi²
ppikkum Ninthejassathine
Kandinnedivasam Thangalude
Thalagaluyarthi
Nin Kripaye Sthuthicheyyunnu Kurielaison

Enyono

1. Meshiha Jeevichezhunnettu
Kavalkkar Lejjappettu
Than Priyayam Sabha Santhosha²
Thalathma Priyane Vazhthum
2. Njayar Dine Keeppayoha²
nnanmarothodippoyi
Guru Mrithareennuyirpoondette²
Nnathu kettaranjiduvanay
3. Rakshakane! Ninnudhana²
thin Dinamaminnadiyaril
Preethiyezhunnalavillakka²
Runyathal Pokkuka Kuttam
4. Dayarakal Pallikalum Sa²
nthosham Kaikondeenalil
Puthran Thannudhanathe
Vazhthi Sthothram Padunnu. Barekmore.

Priest: Shubaho—

People:Menolam

5. NashtamathamThannuruvum Vee²
ndadamin Jeernashareeram
Puthuthakkanay Mruthaloka²
Thekkallo Daivamirangi. Kurielaison

CLASS VII

PRAYER

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 ninum vyartha samsarathil ninum ninne Rakshikkum. Avan thante thoovalukal kondu ninne rakshikkum. Avante chirakukalude keezhil nee marackappedum. Avante sathyam ninte chuttilum ayudhamayirikkum.

Nee rathriyile bhayathil ninum pakal parakkunna asthrathil ninum iruttil sancharikkunna vachnathil ninum uchayil oothunna kattil ninum bhayappedukayilla

Ninte oru bhagathu ninnum ayirangalum ninte valathubhagathu ninnu pathinayirangalum veezhum. Avar ninkalekku adukkukayilla. Ennalo nee ninte kannukal kondu thanne kanum. Dushttanmarkkulla prathipakarathe nee kanum.

Enthennal uyarangalilvasasthalamayirikkunna ente sharanamaya karthavu neeyakunnu.

Dosham ninnodadukkukayilla. Shiksha ninte koodarathinu sameepikkukayilla.

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

Ninte kalil ninakku idarchayundakathirippanayittu avar thangalude bhujathil ninne vahikkum.

Gorso sarpatheyum hermono sarpatheyum nee chavittum. Simhatheyum perumbambineyum nee methikkum. Avar enne anveshichathukondu njan avane raskshichu balappeduthum. Avar ente namam arinjathukondu enne vilikkum.

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

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

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

Ente sahayam akashatheyum bhumiyeeyum srishttica karthavinte sannidhiyil ninnakunnu.

Avan ninte kal ilakuvan sammathikkukayilla. Ninte kavalkkaran urakkam Thoongukayummilla

Enthennal Israyelinte kavalkkaran urakkam Thoongunnumilla, urangunnumilla.

Ninte kavalkkaran karthavakunnu. Karthavu thante valathu kai kondu ninakku nizhalidum.

Pakal sooryanenkilum rathri chandranenkilum ninne upadravikkukayilla.

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

Avan ninte gamanatheyum ninte agamanatheyum ithu muthal ennekkum kathukollum.

Daivame sthuthi ninakku yogyamakunnu .Barekmore.

Request (Apeksha)

Halleluiah u Halleluiah u Hallaeluiah, Men olam vada mol olam olmmeenammeen.

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

Sakalavum kelkkunnavane! Ninte karunayal ninte dasarude apeksha nee kelkkaname.

Mahatvamulla rajavum njangalude rakshakanumaya mashiha! Nirappuniranja sandyayum punyam ulla ravum njangalkku nee taraname.

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

Karthave! ninte karuna njangale marachu ninte kripa njangalude mumpil nilkaname. Ninte sleeba dushttanil ninnum avante sainnyangalil ninnum njangale kathukollenname

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 parishudhanmarudeyum prarthanayal Daivame

njangalude kadangalkku pariharamundakki njangalodu karune cheyaname

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 urarullavanaye Karthave! Ninte urarvinne sthuthippanayittu papamuzhukallil ninnu njangalude urakkathe Nee unarthaname. Maranamillatha jeevanullavane! Ninte karunaye vandhipanayittu maranavum kshayavumakunna nidrayil ninnu njangalude maranathe nee jeevipikkaname. Pithavum Puthranum parishudha Roohayumayullove! Swargathillum bhoomiyilum nee sthuthikkapettavanum vazthapettavanum aaka kondu ninne sthuthikkunnavaraya swargeeya malakhamarude mahathwamulla vrindangalodonnichu vishudhiyodu koodi eppozhum ellakalathum ennekkum ninne sthuthichu pukazthuvan njangale yogyarakkaname. Amen

1. Innal NinKabringal Doodanmar
Poondum Vellanki
Shishyakal dhupasugandakkoo?
Ttukalodum po?yi
Ariyichavare Malakha
Than sthu?thyamudhanam
 2. Thiruvulamay?mruthipoondakkabareenni?
nguyirettu manushare
Veezhchayilninnetti swargakkoo?
ttathodukoode
Modippan Namme meli?
ppicho?nay sthothram
 3. Njayar Dine Doodanmar vellayani
njethi Kabararike
Avariloral Neekkiya Kallinme
Leriyirunnu?Akhilesan
Jeevichennariyicha?
Narikale Barekmor
- Priest: Shubho—
People: Menolam—
4. Nadha! ni?hnudhanam Doodarki?
Nnekunnanandam
Ithunarikal Chonnarivayathinal
Semaon Keeppa
Santhoshikku?hnanandi?
kkunna?Yohannan Kuriyelaison

1. Thanmrithiyalazhakakenasi?
ppikkum Maranathekkonni?
ttakalkarusa Than Keezhil
Ninnadiyare veenda Nina?
Kkuchitha dhvaniyil sthuthi padu?
Nnadiyarellarum Barekmor.

Priest: Shubho—

People: Menolam—

2. Athula Vishudha Sabhe Prarthi?
ppan Nin Makkaleyum Kootti
Sleebayal Rakshicha Sutha?
Nnayi Sthothram Padeeduka
Uchitha dhvaniyil 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 Sthuthi cheyyunnu

Priest: Shubho—

People: Menolam—

4. EkasuthanThanuyir Poondi☒

pparishudhamatham Divasathil

Mashiha Jeevicheedukayal

Man vinnulakukal Modichu

Enyono

1. Yoodanmar KurishilThuukki

thanne Kabarathil Vachittum

Udhanathalulavakum

Lajja shankayavarkkunday Halleluia v Halleluia

2. Seema vahi parakramiye☒

Kabarul drohikal pootteettum

Idival pole purathayi than

Mudrakkilathoru kedum

Halleluia v Halleluia

3. Naadhan vilava velakka☒

rodu chodippanayi vannu

avakashamamarthanavaney

thoppinu puramey avar thookki

Halleluia v Halleluia Barekmor

Priest: Shubho—

People: Menolam—

4. Kaanathathine thedithan

lokam naadhan pookkarey

Kabaril thanney adachavarey

Lajjippichudhanathal

Halleluia v Halleluia Kuriyelaison

CLASS VIII

PRAYER

Psalm 63

Ente daivame nee ente daivamaakunnu. Njaan ninakkayittu kaathirikkum.

Daahicchum varandum vellathinaayi aagrahicchirikkunna bhoomiyeppole ente atmavu ninnekkuricchu daahicchirikkunnu. Ente jadavum ninakkaayi kaatthirikkunnu.

Ninte balavum ninte bahumaanavum kaanmaan iprakaaram satyamaayittu njaan nine nokki.

Enthennaal ninte karuna jeevanekkaal nallathaakunnu. Ente adharangal ninne sthuthikkum.

Njaan jeevanodirikkumpol iprakaaram njaan ninne vazhthukayum ninte naamatthil njaan ente kaikal uyarthukayum cheyyum.

Ente aatmaavu kozhuppum medassum kondenna pole pushtiyaakum. Ente vaay sthuthiyulla adharangal kondu ninne mahathwapeduthukayum cheyyum.

Ente kidakkayinmel njaan ninne orthu. Raathri kaalangalil njaan ninne dhyanikkukayum cheythu. Enthennaal nee enikku sahaayakkaaranaayittheernnu. Ninte chirakukalude nizhalil njaan marakkappedum.

Ente aatmaavu ninne pinthudarnnu. Nite valathu kai enne thaangukayum cheythu.

Ente aatmaavine nasippippaan anweshikkunnnavar bhoomiyude aazhangalilekku praveshikkum.

Avar vaalinu elppikkappedukayum kuru narikalkku bhakshanamaayi theerukayum cheyyum; raajaavu daivatthil santhoshikkum.

Avanekkundu aanayidunna evanum pukazhcchayundaakum. Enthennaal asatyam parayunnnavarude vaaya adakkappedum.

Daivame sthuthi ninakku yogyamaakunnu, Barekmore.

Enyono

Swargasthanaaya raajave! Njaan ninte adukkal vannu, ninte simhaasanathinte munpaake vannicchu. Ninakku virodhamaayi njaan cheytha sakala paapangalum ennodu kshamikkename.

Utthamanum dayaaluvum aayullavane! Njaan ninnodu apekshikkukayum ninte karunakkaayi aagrahikkukayum cheyyunnu. Ninakku virodhamaayi njaan cheytha sakala paapangalum ennodu kshamikkename.

Prakaasavum prakasa puthranum, prakaasatthil vasicchu kondirikkunnavanum aayullove! Andhakaaratthaal aakramikkappedaattha aa prakaasatthinu enne nee yogyanaakkename. Baarekmore

Swargatthilum bhoomiyilum mahatthwamullavaum, swargeeyarum bhowmikarum thante naamathe mahatwappedutthunnavanumaaya karthaave ninakku sthuthi, Amen.

Psalm 113

Prakaasatthinte srushtaavinu sthuthi. Karthaavinte brutyanmaare! Sthuthi paaduvu. Ningal karthaavinte naamathe sthuthippin.

Karthaavinte naamam aadi muthal ennekkum vazhtha pettathayirikatte.

Sooryante udayam muthal athinte asthamanam vareyum kartthaavinte naamam valiyathaakunnu.

Kartthaavu sakala jaathikalkkum melaayi unnathanum avante bahumaanam aakashatthinu meetheyumaakunnu.

Uyaratthil vasikkukayum aazhatthe nokkukayum cheyyunna nammude daivamaaya karthaavinodu thulyanaayi aakaashatthilum bhoomiyilum aarulloo!

Avan eliyavane janatthinte prabhukkanmaarodu koode iruthendathinnu kuppayil ninnu uyarthunnu. Avan macchiyaayavale makkalude santhoshamulla maathaavayi bhavanatthil vasikkumaarakkukayum cheyyunnu.

Daivame sthuthi ninakku yogyamaakunnu, Barekmore.

Ekbo

Daivame! Njangale sahaayikkename. Njangal cheytha paapangalude thiramaalalalum chuzhalikalum njangale chuttiyirikkunnu. Njangal papa samudratthil mungippokaathirippaanaayittu nee njangalkku samaadhaanathinte thuramukhamaayirikkename. Njangal anuthaapatthinaayittu kaatthirikkunnu. Pathrosinenna pole njangalkku ninte kai neettitthannu njangalodu karuna cheyename. Sthoumen kalos ...

Kolokal

Dhoopapraarthana

Sugantha vaasanayaayittu pithaavaaya daivatthinu thanne thanne kaazhcchya vecchavanaaya masiha thampuraane! Nee moolam njangal daivathinkal sugandha vaasanayaayi theerumaarakename. Njangalude namaskaarangalum praarthanakalum shushrooshakalum nee nirasikkaruthe. Ava ninakku sugandha vaasana veesunna sugandha vargangalaayi theerename, Barekmore.

Daivamaathavinodu

Athyunnathante shakthi aavasikkukayum lokathinte rakshakane prasavikkukayum cheytha shuddhimathiyaaya kanyakaye! Lokatthodu karuna cheyyuvaan ninte eka jaathanodu nee apekshicchu praarthikkaname. Ninte praarthanayaalum, apekshayaalum avan lokatthodu karuna cheyyumaaraakatte.

Parishuddanmarodu

Sahadenmaare! Daivam thante karunayaal njangallellaavarodum krupa cheyyuvaanum avasaana naalile shikshavidhiyil ninnu njangale rakshipaanum jayatthinte kireedangal ningal praapikkunna samayatthu, njangal ningale kaanmaan ida varuvaanum aayittu njangalkku vendi apekshikkaname.

Eka Parishuddanodu

Maar (Thoma sleeha) Njerukatthil irikkunna ellaavarum ninte sahaayatthe anweshikkunnu. Ninte praarthana njangalkku kottayum abhayasthaanavum aayirikkename. Ninte praarthanayaal njangalude yaachanakal nalkappedukam njangalude rogikal suhappedukayum, pisaachukkalaal pareekshikkappedunnavar swaathanthryappedukayum cheyyumaaraakaname.

Anuthaapathinte

Kartthaave! Ninte nyayavidhi ugravum njangalute katangal valareyumaakunnu. Neethi kopicchirikkunnu. Oti olippaan njangalkku kazhivilla. Njangalkkuventi nyaayasthalattheyyku ninne ayachathaaya aa snehatthaal njangale nyaayavidhiyileyku praveshippikkaatheyum njangalute katangal oorkkaatheyum irikkaname. Neethi niranja nyaayaadhipanaayullove! Daya thonni njangalodu karuna cheyename.

Vaangippoyavarkku venti

Nidra praapicchavaraaya njangalute pithakkanmaarkkum sahodaranmaarkkum aaswaasavum nalla ormmayum nee nalkaname. Kartthaave! Ninte aaradhakare visuddhanmaarute sanghangalilum nirakalilum cherkkaname. Nee ninte simhaasanathinmel irikkayum nallavare dushtanmaaril ninnu verthirikkukayum

cheyyunna samayathu nyaayasanatthinkal avarcku ninte karuna labhikkumaaraakaname. Ninte mahathwam velippetunna naalil avar ninte valatthu bhaagathu nilkkukayum cheyyumaaraakaname. Moroyo....

Mor yaakkobinte bovaso

Kartthaave! Karuna niranjirikkunna ninte valiya vaathil njangalkku thurannu tharaname. Njungalute apeksha kettu njungalute aathmaakkaalotu karuna cheyyaname.

Prabhaatha samayathu sakala srushtikaleyum prakaashippikkunna prakaashamaaya kartthaave! Ninte krupayekkuricchu sthothram cheyvaanaayittu njungalute bodhangale prakaashippikkaname.

Kartthaave! Ninne sthuthikkunnathum unnathamaaya ninte naamathinu paatunnathum, prbhaathakaaalathu ninte krupayum, raathrikaalangalil ninte vishwaasavum ariyikkunnathum ethra nallathaakunnu. Kartthaave! Prabhaathatthil ente shabdham nee kelkkaname, prabhaathatthil njan orungi ninakku kaanappetumaaraakaname.

Kartthaave! Ninte janatthootu karuna cheyyaname. Kartthaave! Njanglellavaruteyum paapangal pariharicchu kshamikkaname. Parishuddhanaayullavane! Ninte valathu kai njungalute mel aavasippicchu ninte nithyamaaya naamam nimittham njungalute rogaavasthaykku parihaaram nalkaname.

HOLY QURBONO SONGS

1. agnyaathmeee᳚yanmaaree᳚ERum
doothanmaarum thee pooNTOR
kaadeeSkaa᳚leeSennaa᳚R᳚tthum ko᳚
NTinnaakkabaRinkal vannu
daivam kabaRee᳚nnuththhaanam
cheythEtam mahimaavOTE
kaavalkkaaR kaNTandhanmaa᳚
raay mEleenneeREnmaare᳚
yavaR kaNTaay mRthareppOle. baaRekmOR
pattakkaaran: Sub᳚ho..
2. mudrakki᳚IE sathyam᳚kETE
nnaaraayunnaacharyanmaar
onnicchu᳚ttharamathinavar᳚chonnaaR
mudrakkottum kETilla
mRtharaay njangaLeyaakkittheeR᳚
tthaaScharyam varuveen kaaNmaan
njangaL swapnam kaaNunnO?
ennaa᳚um daivam kaattum
sathyatthe maRavaakkaamO?
janam: men᳚Olam..
3. vaangippO᳚ya pithRkkal᳚kkum bhraa᳚
thaakkaLkkum nalkaaSwaasam;
ninnaaraa᳚dhakarE nin᳚pariSu᳚
ddhanmaar samghatthil chERkka
nee simhaasanamEREettaa
dushTanmaare neekkumpOL
njangaTe mRthaR daya kaaNaNameE
nin maa᳚thaathmyamudikkumpOL
valabhaagatthaayeeTENam. moriyoraahem melainu aadaarain

KOIO

1. daivatthin puthrane maRiyaa᳚muththhaanatthin
SEsham thOttakkaaranpOI kaNTaaL thOttatthil
'neeyenthinu karayunnaareyaaraayunnu'?
ennathinen 'naathhaneyavaRko᳚ntengO pOyennaal'
thaanavaLe᳚'maRiyaame' yennaan

OTippOyTanavaLariyicchaal

kaRtthavuththaanam cheythethnaa Sleenhanmaare. baaRekmOR
pattakkaaran: Sub~hO... ... haalEluyyaa

2. uththhaanam cheythuTanE thannekkuriSiccha
sehiyOne naSippicchu, sabhaaPaaNeegranaNatthe
otthuyirin than mESayorukkam cheythathinuL
than rakthamathil chERtthOraa puthrannaay sthOthram
sthOthram sLeebaayaal veenTavanaay
sthOthram chaaVaaluyiR chERtthavanaay;
sthOthram puNyatthinu thanurudhiRangaL thannavanaay
menOlam.. haalEluyyaa
3. than SuddhaSareeram bhakshicchum than raktham
paanam cheythum; mRtharaayOR thannaathmaakkaL mEl
aazhiyaalOKe paapatthiRniruL vaazhaayvaan
praaRththhicchiTuka naam m~Sihaa thannOTavaR pERkkay
avaraathmaakkaLe vaangiya naathhaa!
avaR ninnekkonTaaTiyathaale
neeyavare viLicchuniRuttheeTaNamEValabhaagE

Mor Yaakkoobinte Bovooso

1. uththhaanatthaal thansabhaye veeNTOnaam puthraa!
nin SainO nalkitthan prajaye kaakkENam nee
2. chaavEkeezhaakki balavaan skeppaayiluRangi
moonnaam naLiluNaRnnezhunnEtaan balavaanaayi
3. ksheeNam maaRi muunnu dinam mEvikkuriSinmEl
ksheeNicchOnaTikoNTu naSikkaathingezhunnEtu
4. daaveedaam thaaRhan than varaviRngane kaNTappOL
OTicchennaaveeNayumaayiRkampimuRuRkki
5. chonnaan matthuRkuRanjamanujaRoppam naathhan
mithrangaLkkaaRhandavumarikaLkkaaRtthiyumEki
6. viN maN IOkaRkkaikyam nalkeeTum SainO ni
nnuththhaanatthaal ninsabhayil SainO nalkENam

CLASS – IX

Maalaakhamaarute Sthuthippu

athyunnathangaLil swarggathhile maalaakhamaarum pradhaana maalaakhamaarum sthuthikkunnathupOle
balaheenarum maNmayarumaaya njangaLum sthuthicchupaRayunnu.

ellaakkaalavum ellaasamayavum uyarangaLil daivatthinu sthuthiyum, bhoomiyil samaadhaanavum
nirappum, manushyamakkaLkk nalla SaraNavumuNTaayirikatte.

njangaL ninne sthuthikkayum vaazhthukayum vandikkukayum cheyyunnu; sthuthiyuTe Sabdam ninakku
njangaL karEtunnu.

saRvvaSakthiyuLLa pithaavaaya daivavum swaRgeeya raajaavum srashTaavumaaya kaRtthaavE! ninneyum,
yESumaSihaayaaya Ekaputhranaayirikkunna daivamaaya kaRtthaavE! pariSuddha RoohaayOTukooTe
ninneyum, ninte sthuthiyuTe valippam nimittham njangaL sthuthikkunnu.

pithaavinte puthranum vachanavum IOkatthinte paapatthe vahikkunnavanum vahicchavanumaaya
daivatthinte kunjaaTaaya daivamaaya kaRtthaavE! njangaLOT karuNa cheyyaName.

IOkatthinte paapatthe vahikkunnavanum vahicchavanum thante pithaavinte valathubhaagatthu
mahathwatthOTukooTi irikkunnavanaayLLOvE! ninte chevi chaayicch njangaLuTe apEksha kaikkoNT
dayathOnni njangaLOT karuNa cheyyaName.

enthennaal nee maathram pariSuddhanaakunnu. pithaavaaya daivatthinte mahathwatthinu pariSuddha
RoohaayOTukooTe yESumiSihaayaaya nee maathram kaRtthaavumaakunnu. aameen

ellaakkaalatthum njangaL jeevanOTirikkunna divasangaLokkeyum ninne vazhthukayum ennEykkum vaazhthappettathum nithyathwamuLLathumaaya ninte pariSuddha naamatthe sthuthikkayum cheyyum. njangaLuTe pithaakkanmaaruTe daivamaaya saRvvaSakthiyuLLa kaRtthaavE! nee vaazhthappettavannakunnu. ninte naamam mahathwamuLLathum nee ennEykkum mahathwangaLil prabhaavamullaLavanumaakunnu. sthuthi ninakku yOgyamaakunnu; mahathwam ninakku yukthamaakunnu. sakalatthinteyum daivavum, sathyathinte pithaavumaayavane! ninakkum Ekaputhranum jeevanuLLa pariSuddha Roohaaykkum pukazhcha chERcchayaakunnu. athu ippOzhum ellaa samayatthum ennEykkum uNTaayirikkatte. Aameen

ANGELIC HYMN

Like the heavenly angels who praise You up in the heights, we who are frail and sinful offer praise. Glory to God in the highest heaven, and peace on earth, tranquillity and good will among men at all times and in all seasons.

We praise You, we bless You, we adore You. We sing to You a hymn of praise.

We give thanks to You because of Your great glory, Lord, our creator, king of heaven, God the Father almighty; we praise You, Jesus Christ, Lord God, God's only Son, along with the Holy Spirit.

Lord God, Lamb of God and word of the Father, who takes away the sin of the world, be gracious to all.

You, who take away the sin of the world, incline your ear to us and receive our prayers.

You, who sit in glory at the right hand of Your Father, have compassion on us and be gracious to all.

Because You only are holy. Lord Jesus Christ, You deserve the great glory of God, the Father along with the Holy Spirit. Amen.

At all times and on all the days of our lives we bless You and praise Your holy and eternal name.

Blessed are You, Lord, Upholder of all, God of our fathers, Your name is blessed and glorified with praises, for ever and ever.

To you belongs glory, to you belongs praise, to you belongs honour, God of all, Father of truth; we praise You, Your only Son and the living holy Spirit, now and always and for ever and ever. Amen

Maudyooso

pithaavum puthranum pariSuddha Roohaayumaaya saRvva Sakthanum saRvvajnjanium mahaakaaruNyavaanumaaya daivatthinte thirumumpaake njaan ente papangaLe EtupaRayunnu.

nithyakanyakayum daivamaathaavumaaya viSuddha maRtthamaRiyaam ammayuTe mumpaakeyum, pariSuddha maalaakhamaaruTe mumpaakeyum, nibiyanmaaruTeyum ezhupatthiraNtu aRiyippukaaruTEyum mumpaakeyum panthraNTu SleehamaaruTe mumpaakeyum, naalu EvangElisthanmaaruTe mumpaakeyum, Ethu viSwaasatthil njaan jeevikkukayum marikkukayum cheyyunnuvO aa sathya viSwaasatthe sthaapicchavaraaya nikhyaayilum kusthantheenOppOleesilum eppEsOsilum sunnahadOs kooTiya pariSuddha pithaakkanmaaruTe mumpaakeyum, sakala SuddhimaanmaaruTeyum mumpaakeyum, bahumaanappetta ente pithaavE! aviTutthe pattathwatthinte mumpaakeyum njaan ente paapangaLe EtupaRayunnu.

kaRmmEndriyangaLum jnjaanEndriyangaLumaaya daSEndriyangaLil njaan paapiyaakunnu aviTunnu yajamaanam njaan daasanumaakunnu. duRmaaRggakkaaranaaya puthraneppele enne kaikkoLLaName.

vicharatthilum vachanatthilum pravRtthiyilum njaan paapiyaakunnu. swaRggatthOTum aviTutthe mumpaakeyum njaan paapam cheythupOyi. aviTunnu bhoomiyil kettunnathokkeyum swarggatthilum kettappattirikkumennum bhoomiyil azhikkunnathokkeyum swaRggatthilum azhikkappettirikkumennum aviTunnu daivatthinum enikkum iTayil maddhyasthhanakunnuvannum njaan poorNNamaayi viSwasikkunnu. athukoNTu aviTunnu enne anugrahicchu enikku paapamOchanam tharENamE. aviTutthe namaskaarangaLilum kuRbaanakaLilum enikku vENTI daiva thirumumpaake praarththikkaNamenu njaanapEkshikkunnu. aameen

Prayer upon Confession of Sin before the Priest

I confess to God the Father Almighty, and to His beloved Son, Jesus Christ, and to the Holy Spirit, in the presence of our Lady the Virgin, ever sacred in her virginity, and all the holy angels, of Michael, of Gabriel, both chief of angels, and St. John the Baptist, of the holy apostles St. Peter and St. Paul, the twentyfour prophets, the twelve apostles, the four evangelists and the seventytwo sent forth. I confess the holy faith of the three Ecumenical Councils of Nicaea, Constantinople and Ephesus in the most noble priesthood ascribed unto You, Father Priest, by which You loose and bind. I have sinned through all my senses, both inwardly and outwardly, in word, in deed and in thought. My sin is great, very great, and I repent of it most sincerely, purposing not to fall again into the same ever, preferring death rather than embrace sin. And I ask you, by the authority of the sacred priesthood, that you absolve me and forgive, asking God to pardon me through His grace. Amen.

Maurbo (Mariyaaminte Paattu)

Mariyaam paranjathenthennaal

Ente dehi karthaavine pukazhthunnu. Ente aathmaavu enne jeevippikkunnavanaaya daivatthil santhoshichu. Enthennaal avan thante daasiyude thaazhmaye nokkikkandirikkunnu. Kandaalum ithumuthal sakala vamsangalum enikku bhaagyam tharum. Enthennaal sakthimaanum parisuddha naamamullavanum aayavan valiya kaaryangaLe ennil pravartthicchirikkunnu. Avante karuna avane bhayappetunnavarute mel thalamurakalaayum vamsangalaayum undaakunnu. Avan thante bhujamkondu jayam undaakki. Hradayavichaaratthil ahankaarikalaayavare chitharichu. Avan balavaanmaare simhaasangalil ninnu marichidukayum thaazhmayullavare uyarthukayum cheythu. Avan visappullavare nanmakal kondu sampoornnaraakkukayum sampannanmaare vyarththamaayi ayakkukayum cheythu. Avan nammude pithaakkanmaaraaya Abraahaaminodum avante santhathiyodum samsaaricha prakaaram enneykkum thante karunaye orthukondu avante daasanaaya Israeline sahaayicchu.

Barekmor.

Mavurbo (Song of St. Mary)

My soul magnifies the Lord,

And my spirit rejoices in God my Savior.

For He has regarded the low estate of His handmaiden,

For behold, henceforth all generations shall call me blessed.

For He who is mighty has done great things for me, and holy is His name.

And His mercy is on those who fear Him from generation to generation.

He has shown strength with His arm:

He has scattered the proud in the imagination of their hearts.

He has put down the mighty from their thrones,

and exalted those of low degree.

He has filled the hungry with good things;

and the rich He has sent empty away.

He has helped His servant Israel, in remembrance of His mercy;

As He spoke to our fathers, to Abraham and to His posterity forever.

Glory be to the Father and to the Son and to the Holy Spirit.

As it was in the beginning, is now and ever shall be, world without end.

Amen

HOLY QURBONO SONGS

1. Dhaivajanani Dhanye Kanyaka Mariyam
Thanu Poondoru Megham Nee Than ! Neethi in Sooryan
Ujvalamai Sobha Parathiyorambaravum Nee !
Dhrishttandhamathai Mosavarachadhivya varanam Nee
Bhoovanam Samvahippone
Periya Sa reerika Radhavum Nee
Karthruhithathal Thanmathavaythee nnoru Tharuni.
Barekhmore Subuho.... Haleluyya
2. Dhaivajanani Kanye Nanadhisayil
Ninnengal Melalarunnoralakal Neeckaname
Sarvesasavidham Dhairamullorambe
Thirusuthanarulum Dayayengalilakararthikka
Soukkyam Raghathurarelkkatte
Vishamippo raswasatheyum
Dhoorasthar Prathyaghamanam Mochanamengalkkum
3. Nin Valsalar Panthirusleehar Prarthanamoolam
Vazhthuka Natha Kripayale Pandhiru Masangal
Vanneeduka Kalakalam Venal, Varsham

Nanmakal Nathan Nalkatte, Vilabhoo᳚mikal Vilavum
 Bhalamoola᳚dhikal Valaranayi
 Vazhveerum ᳚Vrishttiyumekaname
 Nirdhanaravasara Bhakshichu Nin Sthu᳚thi Padatte

4. Sthepanosin Vadhanerathettoru Peeda
 Kashtathakal Chinthichen Njan Vismi᳚thanay Param
 Kallerukalelkkumpozhum Prarthichevum
 Ariyathivarithu Cheyyunnu Kshama Nal᳚kuka Natha
 Mrithinera᳚tharikalkkai Prarthichoru
 Nath᳚hanuyojyan Dasan
 Thanprarthanayil Cherkkaname Karuna᳚mayanesu
5. Natha Nin Varavuvareykkum Sabhayil Ninum
 Makkalil Ninum Mor Thoma Smrithi Ma᳚ngeedaruthe
 Dayarakal Pallikaleennum Nanadisiyil
 Sthuthiyuyaratte Ninperkkay Vardhi᳚thamayennum
 Sthuthiyuyare ᳚Erenmar Vrintham
 Bhoovi, Manujer᳚sthothravumarppikkum
 Bhakthar Smrithi Visthrethamakkum Thirunamathinnaye
6. Natha Mughapaksham Thellum Nin Vidhinera
 thillathathinaleepapi, Khedhi᳚kkunnettam
 Beekaramam Granththeennum Ninnude Neethi
 Enpizha Prakhyapikkumbol Nin Kri᳚padaya Cheyka
 Ninkripa Nin ᳚Neethiyodarthikkum
 Enkuttam᳚Mochanavum Nedum
 Papam Cheythannelkkunnen, Dayatho᳚nnanamenmel.
7. Nyayesan Nishkkaarunam Vidhi Cheytheadum
 Illa Thellum Mughapaksham Kaikkoo᳚iyumivide
 Shodhithamam Swarnnathekkal, Rathnathekkal
 Bhashpakanangalkkanallo Thirumu᳚mbil Preethi
 Nathayen᳚Kanneer Kaikkonditten
 Papam ᳚Kadavum Mochikka
 Kri᳚payalenmel Kaniyaname Dhaya Che᳚yyuka Natha
8. Njangalkkayavatheernnanathaye Naranaye theernnu
 Peedakalettiha Rakshicha Natha᳚Devesa
 Edanilekkadhamin Punaragamanam
 Nalkanaye Sapthamatham Bhoo᳚vil Nee Mevi
 Nin Sarane᳚Vidhritharay Ninte
 yuthanam᳚kamshikkunnoril
 Kanmashmellam Neekkaname Prabha᳚yil Cherkkaname

