

MALANKARA JACOBITE SYRIAN SUNDAY SCHOOL ASSOCIATION



TEXT BOOK CLASS – VI

2009



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PREFACE

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

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

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

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

**Puthencruz
17.08.2009**

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TEXT BOOK FOR CLASS VI
(English)

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

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PART 1
PRAYERS

The Creed

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.

Vishwasa Pramanam

Sarvashakthiyulla Pithavayi Akashathinteyum Bhomiyudeyum.Kanappedunnayum Kanappedathavayumaya Sathyaeka Daivathil (njangal Vishvasikkunnu.)

Daivathinte Ekaputhranum, Sarvalokangalkkumunpe Pithavil Ninnu Jenichvanum, Prakashathil ninnulla Prakashavum, Sathya Daivathil Ninnulla Sathya Daivavum, Jenichavanum Srushtiyallathavanum, Saramshathil Pithavinodu Onnayirikkunnavanum, Sakalavum Than Mughanthiram Nirmichavanum, Manushyaraya njangalkkum njangalude Rekshaykum vendi Thiruvishitta Prakaram Swargathil Ninnirangi Parishudha Roohayil Ninnum Daivamathavaya Vishudha Kanyakamariyamil Ninnum Sharrerayayitheeranu Manushyanayi , Ponthiyos Peelathosinte Divasangalil Njangalkkuvendi Kurishil Tharakkappettu Kashttatha Anubhavichu Marichu Adakkappettu, Moonnam Divasam Uyirthezhunnettu Swargathilekku Kareri Thante Pithavinte Valathubhagathirunnvanum Jeevanullavareyum Marichavareyum Vidhippan Thante Valiya Mhathvahode Inium Varuvanirikkunnavanum Thante Rajyathinu Avakashamillathavanumaya Yeshu Mashiha Aya Eka Karthavilum Njangal Vishvasikkunnu.

Sakalatheyum Jeevipikkunna Karthavum Pithavil Ninnu Purappettu Pithavinodum Puthranodum Koode Vandikkappettu Sthuthikkappedunnavanum, Nibiyanmarum Slehanmarum Mughanthiram Samsarichavanumayi Jeevanum Vishudhiyumulla Eka Roohayilum Katholikavum Sliheekavumaya Eka Vishudha Sabhayilum (njangal Vishvasikkunnu)

Papamochanthinu Mamodeesa Onnu Mathrameyullu Ennu Njangal Ettu Paranju Marichupoyavarude Uyirppinum Varuvanirikkunna Lokathile Puthya Jeevanumayi Njangal Nokkipparkunnu Amen.

Soothara Prardhana - Kolokal (Anuthapathinte)

Karthave Ninte Sarva Kalpanakaludeyum Vazhi Njangale Padippikkenname.Njangal Avaye Acharuchu Ninte Kripayal Jeevikkumarakename. 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 Sthuthippanayaittu Njangal Ellavarudeyum Vichrangale Nee Vishudheekarichu Vedippakkaname. Moriyo—

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 Tharename.

Njangalude Pravruthikal Ninne Kopippippan Thakkavayakunnuvenkilum Nee Kopathinu Agrahamillathavanakunnu. Nee Karunapoornanayirikkunnathukondu Ninte Shanthatha Kalangathathumakunnu.

Ninte Karuna Samudrathinte Valippathinkal Njangalude Papam Asangyamengilum Athu Cheliyude Oru Thulli pole Mathram Irikkunnu. Mahasamudrathe Oru Thulli Chelikku Kalakkuvan Kazhiyathathallallo.

Prardhanakale Kelkkunnvanum Yachanakalkku Marupadi Nalkunnavanume! Njangalude Prardhanakal Kettu Njangaludemel Preethi Thonni Ninte Karunayal Njangalude Yachanakalkkutharamarulaname.

Mor Aphreminte Mimro

*Karthave ! Kripa Cheyyaname
Prardhana Nee Kaikkollaname
Nin Dayayum Nin Mochanavum
Ninnarayil Ninnekaname*

*Ennodayone! Sannidhiyil
Nidra Thelinjineyadigar
Vannunarvode Nilpathinayi
Unnathane Nee Kripa Cheyka.*

*Pinneyumeeninnadiyan Njan
Nidrayilayennakilume
Enteyurakkan Sannidhiyil
Dosham Koodathakaname*

*Thinmakal Njanunarvil Cheythal
Nanmayodokkeppokkuka Nee
Nidrayil Njan Pizha Cheythenkil
Nin Daya Mochicheedename*

*Thazhmeyezhum 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 Thirurektham
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 Prasavicho-
Rammayude Nal Prardhanayal
En Shayanathinmel Ravil
Dushtanadukkarakaruthe.*

*En Durithathin Pariharam
Nalkiya Ninte Baliyale
Enne Njerukkeedathe Maha-
Dushtane Nee matteedename*

*Ninnude Vagdanam Kripayal
Enkalaho Nee Niravetti
Nin Kurishalen Jeevane Nee
Mangalamodum Kakkaname*

*Eriyorente Heenathayil
Preethiye Nee Kanichathinal
Njanunarumpol Nin Kripaye
Orthu Pukazhtharakaname*

*Ninthiruvishittam Ninnadiyan
Ambilarinjayathupole
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*

*Manvarekshakane! Sthuthi Nin
Dasarilennum Nin Kripaye
Eeyulakil Neeyennathupol
Alokathilumekaname*

*Ennodayone! Sthuthinalkee-
Dunnu Ninakken Rekshakane
Ayiramodothayiramay
Yeshuve! Ninne Sthuthi Padum*

*Prardhanaye Kelkkunnavane
Yachanaye Nalkunnavane!
Prardhana Kettee Dasarude
Yachanaye Nalkeedename*

Kuriye—Kuriye—Kuriye

PART 2
OLD TESTAMENT
Lesson 2
THE ISRAELITES IN THE PROMISED LAND
LEADERSHIP OF JOSHUA

Objective:- To learn that God is honest and trustworthy in promises

Introduction:- God who liberated the Israelites from slavery of Egypt led them to Canaan the promised land, under the leadership of Moses. It took forty years for them to reach Canaan. Long distance was not the reason for this. The reason was the sin of the Israelites. The people who secured amazing liberation and were traveling victoriously; began to complain against God and were agitating against Moses and Aaron even for silly matters and were violating God's commands. Because of continuing sins of the people God punished them. All the people started from Egypt perished in the wilderness except Joshua and Caleb.. After the demise of Moses God entrusted Joshua, the disciple of Moses, the leadership of Israel.

The people of God on the bank of river Jordan

The people who set out for Canaan had to cross the river Jordan to enter Canaan, the promised land. They pitched tent on the river bank in obedience to the direction of Moses. God did not permit Moses to enter the land of Canaan. God commanded Moses "Your time to die is near; call Joshua and present yourselves in the tent of meeting, so that I may commission him". (Deuteronomy 31: 14). Thus Moses and Joshua went and stood in the tent of meeting. God appeared in the tent in a pillar of cloud and spoke to them. He commanded, "Moses, Be strong and bold, for you shall bring the Israelites into the land that I promised them; I will be with you." (Deuteronomy 31:23) Moses called Joshua and in the sight of all the Israelites blessed him. For all the Israel to hear the command of God, Moses said aloud:

"Be strong and bold, for you are the one who will go with this people into the land that the Lord has sworn to their ancestors to give them; and you will put them in possession of it. It is the Lord who goes before you. He will be with you; he will not fail you or forsake you. Do not fear or be dismayed." (Deuteronomy 31: 7,8)

God was aware of the thoughts of the people who were ready to enter Canaan. He gave them warning through Moses that on reaching the land through which flow honey and milk and when they eat and fatten themselves, if they forget the true god and worship any of the other Gods, they will perish. God thought Moses a song in testimony of that and wanted him to write it down and teach the children of Israel. There after he kept it safely in the ark in the tent as their testimony. This song known as the song of Moses is recorded as a whole; in chapter 32 of Deuteronomy.

Blesses the children of Israel

Moses blessed the children of Israel after ordaining Joshua as his successor. This blessing is recorded in chapter 33 of Deuteronomy.

Moses views the land of Canaan

After fulfilling all the responsibilities in accordance with the command of God, Moses climbed from the plain of Moab to the top of Pisgah on the mount Nebo, opposite to Jericho. The Lord showed him the land of Canaan. The Lord said "This is the land of which I swore to Abraham, to Isaac, and to Jacob, saying, "I will give it to your descendants"; I have let you see it with your eyes, but you shall not cross over there" (Deuteronomy 34:4)

The death of Moses

Moses, the servant of the Lord died on the land of Moab in accordance with the word of the Lord. God buried him on the land of Moab in the valley opposite to Beth-Peor. Nobody knows till this day the location of his grave or sepulcher. Moses was 120 years old when he died and his sight was unimpaired and his vigour had not abated. (Deut 34:5,7)

Lamentation for Moses

The children of Israel on knowing that Moses died they lamented and wept for 30 days in the plain of Moab. After completion of the period of lamentation Joshua took over the leadership of the people of God. As Moses had blessed him placing his hand on him he became full with spirit and knowledge. As commanded by the Lord to Moses, the children of Israel obeyed Joshua (Deuteronomy 34:9)

Excercise

- 1) What was the reason for the Israelites, who set out from Egypt to wander through wilderness for 40 years?
- 2) Whom did God depute to the leadership of Israelites after Moses ?
- 3) What did God command Joshua ?
- 4) Which is the Bible portion known as *song of Moses* ? What is the circumstance for writing this song ?
- 5) Name the place where Moses died? How many days did the Israelites lament for him ?

Lesson 3

THE NATION OF ISRAEL IS FORMED

DIVISION OF TRIBES

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

Introduction: The experts have explained that the Israelites entered Canaan under the leadership of Joshua in the middle of 13th century B.C. Fierce battles were awaiting the Israel people who entered Canaan. The Israel had to capture the area consisting of several local states such as Jericho, Ai, Amorites, Eglonites, Hebronites, Hittites, Canaanites, Perizzites, Hivites & Jebusites. But did not have to put much effort to defeat enemies, since God fought for them (Joshua 10:4). The falling down of the strong wall of the Fort Jericho (Joshua 10: 14) and the sun's standing still until the enemies ran away defeated. (Joshua 10: 12-14) are all instances of the fight Lord Himself fought for the Israelites.

The land captured by Moses

The twelve tribes of Israel settled along the two banks of the river Jordan. Moses did not cross Jordan and go to the other side. But during the period of Moses the enemy kings on this bank were defeated and the land had been divided and given to two and half tribes. The major part of this land was the land of Sihon, the king of Amoria and Og, the king of Bashan. Moses divided and gave this land to the Reubenites and Gadites and to the half tribe of Manasseh. The remaining tribes of the Israelites got share on the other bank of Jordan. (Joshua 12:1-6)

The land captured by Joshua

Joshua had to perform a tiresome duty of capturing the promised land of Canaan and to divide and assign it to the tribes of Israel. By God's grace Joshua did that. Joshua defeated and captured the lands of 31 kings such as Hittites, Amorites, Canaanites, Perizzites, Hivites, and Jebusites (Joshua 12: 7-24)

The tribes are being divided

Joshua divided and assigned the land that was captured by him to the different tribes of Israel. The division of the land was done by the priest Eleazar, and Joshua son of Nun and heads of the families of tribes. The division of land was by drawing lots as commanded by the Lord through Moses. Joshua divided the land for nine and half of the tribes. At the eastern bank of Jordan Moses had divided and assigned land for two and half tribes.

The tribes are known in the names of 12 sons of Jacob. But among the twelve sons Levi alone had not been assigned share in the land of Canaan. The Lord's command was that they should find their livelihood from temple as they were ministers in the temple. Then one among the 12 tribes diminished leaving only 11 tribes remaining. But in the place of Joseph his sons Manasse and Ephrem were taken into account. Joseph did not get separate share for himself as two sons were included. That is how the 12 tribes are completed.

The right of the tribe Levi

Levi was not given any right, when the land of Canaan was divided. But in the rights of their brothers there was provision for Levites to have cities to live in and pastures for their cattle and animal possessions. In total Levites got 48 cities and their pastures in the rights of the children of Israel. There were pastures around each city. (Joshua 21:41,42).

The whole land had not been got surrendered during the period of Joshua. There were many like Ekionians, Sidonians, Lebnonians to get surrendered. This was almost completed by the time of David. But all these places were divided and assigned by Joshua, as commanded by the Lord as rights of Israel tribes (Joshua 13;1-8)

The death of Joshua

Joshua was 110 years old when he died. He was buried on the northern side of the mount Gassh in Timnath-serah of Ephraim mountain, contained in his right which was his own inheritance (Joshua 24:29,30).

During Joshua's time itself the Israelites had become a community having their own land. In course of time it took shape as Israel Nation.

Excercise

- 1) The time during which Israel entered Canaan ?
- 2) How many kings did Joshua defeat ?
- 3) Which are the tribes for whom Moses divided and assigned rights on the eastern side of Jordan ?
- 4) For how many tribes did Joshua divide and assign rights ?
- 5) What was the right of Levites on the land ? How many cities did Levites get ?
- 6) How old was Joshua at the time of his death ?
- 7) Where was Joshua buried ?

Lesson 4

RULERS OF ISRAEL

THE JUDGES

Objective: To learn that the judges must perform dispensation of justice in accordance with the will of God

Introduction: The administration of justice to the people who set out from Egypt was done first by Moses and then by Joshua . The people who settled down permanently in Canaan had to sub due so many enemies, in order to have their rights settled. With the increase in population the problems among themselves also increased. Joshua and thereafter the elders, who were contemporaries of Joshua judged them. After the period of elders the people of Israel left the true God and worshipped other Gods Then the Lord handed them over to the enemies.

God's special care can be seen through out the life of Israelites. The liberation from slavery, the amazing journey through the wilderness, the defeat of enemies are all instances of the divine care and nurture. God Himself had fought for them (Joshua 23:3)

Even though God had nurtured them as a mother nurtures her kids, the Israelites had gone astray several times and worshiped pagan Gods. This provoked the Lord. He handed them over to enemies. Canaanites, Moabites, Ammonites, Midianites, Philistines etc were the main enemies of Israel.

Judges are raised

As already stated, Moses and thereafter Joshua judged the children of Israel who set out from Egypt. During the period of Joshua and there after his contemporaries who had seen the amazing deeds of the Lord, the Israelites had worshiped the Lord. After them there came a generation to which Lord was unknown and who were unaware of the deed he had done for Israel. When these people abandoned God, their enemies were strengthened and tortured them (Judges 2: 11- 15). The people will cry to God when the troubles from enemies become unbearable. The Lord will sympathise with them, when He hears the cries. The Lord will raise Leaders from among them.. With the Grace of God they will save Israel from enemies. But after their death, the people of Israel will again leave the Lord and join other gods. Again the anger of God will fall on them and they will be subjected to torture. They will cry again and God will save them. For 200 years there was no permanent judge nor a king.

The judges of Israel

After Joshua, there were 15 judges in Israel, including Samuel, the last judge to dispense with justice in Israel. A brief description about them is as follows

- 1) Othniel :- Judged for forty years (Judges 3:7-12)
- 2) Ehad:- This left handed man judged for eighty years (Judges 3:12-30)
- 3) Shamger :- Duration not mentioned (Judges 3: 31)
- 4) Deborah -(Woman) - Barak:- They judged together for forty years (Judges 4 & 5)
- 5) Gideon with the nickname Jerubbal judged for forty years (Judges 6- 8)
- 6) Abimelech:- Son of Jerubbal judged for three years (Judges 9- 22). He took over as judge after killing seventy sons of Jerubbal alone (Judges 9:22)In continuation he was killed in the battle
- 7) Tola :- Judged for 23 years (Judges 10:1 - 2)
- 8) Jair :- Judged for 22 years (judges 10: 3- 5)
- 9) Jephthah :- Judged for 6 years (judges 10:6-12:7)

- 10) Ibzan:- Judged for 7 years (Judges 12: 8- 10)
- 11) Elon :- Judged for 10 years(Judges 12 : 11- 12)
- 12) Abdon :- Judged for 8 years (Jodges 12- 13-15)
- 13) Samson:- Judged for 20 years (Judges 13-16)
- 14) Preist Eli :- Judged for 40 years (1Sam 4:18)
- 15) Samuel :- It is not mentioned how long he judged, but mentioned that he judged life long

(1 Samuel 7-15-16) In the book of Judges, matters relating to 13 persons up to Samson only have been stated.

Prophet Samuel

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

Excercise

- 1) How many judges are mentioned in the Book of Judges ?
- 2) Who is the Prophet know as faithful to the Lord ?
- 3) Who is the Prophet who judged for life long ?
- 4) Who are the two kings anointed by Samuel ?

Lesson 5

RULERS OF ISRAEL (CONTD)

FROM SAMUEL TO SOLOMON

Objective :- To learn that the royal authority is from God and that king should rule ,on behalf of God .

Introduction:- Samuel was the last among the Judges . Samuel took special care to judge only according to the will of God, unlike other Judges. In spite of that, people approached Samuel when he became old requesting him to ordain a king for them

The cry for a King

The Israelites were always being attacked by their enemies. They had to establish their own nation after capturing the places from others. Occasionally certain individuals from among them had risen and saved them from the attacks of enemies. They were known as Judges. But the people were thinking that they were being attacked incessantly by the enemies because they had no Kings.. This thought gained strength since all the people around them had Kings. They had overlooked the fact that they had to surrender to the enemies when they do things against the sihes of God. They requested Samuel, the Judge, to anoint a King just as other races. Samuel felt displeased on this demand for a king other than God. Still as commanded by God, he ordained Saul and gave them a King.

Saul was the son of Kish from the tribe of Benjamin. Saul is the first King of Israel. When, Samuel was ordaining him as King God had commanded that he should rule according to the commands of the Lord. But he was expelled from the position of the king as he had violated the command of God. In his place, David was ordained as the King.

King David

David was the youngest among the sons of Jesse, belonging to the tribe Judah. He was God fearing, brave and honest. David was anointed as the king in B.C 1017. David ruled over the nation for 40 years. The large majority of the Land of Canaan came under the custody of the Israelites, during the period of David. Israel grew into a strong nation during the period of David. Fear about them developed in the Kings around. They were therefore, afraid of creating any disturbance for the Israelites. There was progress and peace in the nation

King Solomon

After the death of David, Solomon his son, became the King. Priest Zadok in the presence of Nathan, anointed Solomon as the King(1 Kings 1-39) King Solomon ruled for forty years from B.C 977-937. The period of reign of Solomon was the golden period of Israel. The borders of the nation was expanded to the maximum. He established peace in the land by suppressing the enemies in and out. The Nation reached new heights in commerce and culture. The fame of Solomon spread all over the land around. It was during this period of Solomon, the beautiful temple of Jerusalem was built. Solomon fulfilled everything required for the performance of sacrifice in the temple in obedience to the command of God in accordance with the code of Moses. People lived happily worshipping God. But with the death of Solomon the Israel Nation was divided into two as Israel and Judah. After that separate kings were ruling these two countries.

Exercise

- 1) Who was the first King of Israel ?
- 2) Who was the last king of united nation of Israel ?
- 3) Who was the priest who anointed Solomon ?
- 4) Who was the prophet who anointed the two kings of Israel ?
- 5) Why did Israel plead that they require a king? Write the reason briefly ?
- 6) Write briefly about the condition of Israel during the period of reign of Solomon ?

Lesson 6

RULERS OF ISRAEL (CONTD)

AFTER SOLOMON

Objective: To learn that whatever the position one holds God will reject those who reject His commands

Introduction; You have learnt that the Israelites who were only a group of slaves in Egypt, entered the promised land of Canaan by the middle of 13th century B.C with special care and nurture from God. The Israelites were united into a strong nation, by about 300 years from B.C 1250 to B.C 937 (the period of reign of Solomon). The fame of King David and King Solomon also spread in the lands, around also. The Kings around were restless because of the fame and also of the fear of the Kingdom of Israel. Israel had reached the maximum in expansion and development during the period of king Solomon.

Fall of King Solomon

Even though Solomon was very high in pomp and glory as well as in fear of God and in wisdom, his last days were not graceful. Solomon, who lived in fear of God in his earlier days, spent the last days of his life away from God.

The Lord of Israel had appeared to him twice and had commanded that he should not worship other Gods. As Solomon turned his mind away leaving God, and disobeyed the command of the God. He was very angry with him and told “ Since this has been your mind and you have not kept my covenant and my statutes that I have commanded you, I will surely tear the kingdom from you and give it to your servant. Yet for the sake of your father David I will not do it in your lifetime; I will tear it out of the hand of your son. I will not, however, tear away the entire kingdom; I will give one tribe to your son, for the sake of my servant David and for the sake of Jerusalem, which I have chosen.”(1Kings 11:11-13)

Kingdom is divided

With the death of Solomon the kingdom was divided into two as commanded by God. Jeroboam, the servant of Solomon was ordained asking for 10 tribes of Israel. The kingdom formed with these ten tribes joined together got the name Israel (1 Kings 12:16-20). Rehoboam, the son of Solomon, got only one tribe Judah. He became King of the tribe Judah. That kingdom was later known as the kingdom of Judah (1 King 12:20). There was enmity between the kingdoms of Israel and Judah from the beginning.

Kings of Kingdom of Israel

You have seen that with the death of Solomon the kingdom of Israel was divided into two. The ten tribes in the north joined together and the kingdom of Israel was formed. The first king of these is Jeroboam, the servant of Solomon (BC 922-901). Nineteen kings beginning from Jeroboam to Hoshea (BC 732-724) ruled over Israel. Israel went in migration after king, Hoshea. He was caught and taken as slave by the king of Assyria. Israel had no kings after that

The Kings of Kingdom of Judah

After the death of Solomon, Rehoboam, his son, became the king of Judah. Later, the tribe of Benjamin also joined with the tribe of Judah. Twenty kings beginning with Rehoboam to Zedekiah (Mattaniah), the last king, ruled over Judah. During the reign of Zedekiah, the people of Judah together with Zedekiah were caught and taken to Babylon as slaves by the King of Babylon. Nebuchadnezzar, with Nebuzaradan, his commander caught the people of Judah, as a whole and were taken to Babylon. He destroyed the temple of Jerusalem. Thus the reign of kings came to an end in Israel and Judah.

Excercise

- 1) Whose period was the kingdom of Israel divided into two?
- 2) How many kings were there in Israel kingdom?
- 3) How many kings were there in Judah Kingdom?
- 4) Write the names and periods of the kings of Israel and Judah?
- 5) Give the reason for the fall of Solomon?

PART 3
NEW TESTAMENT
Lesson 7
PARABLES ABOUT KINGDOM OF GOD

Bible portion: St. Mathew chapter 13

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

Kingdom of God :- *Kingdom of God* is the kingdom where God rules over or He is the authority. It has no geological boundaries. It is not visible to eyes. This word is not mentioned in the Old Testament. It was John, the Baptist who preached to “repent; for the Kingdom of heaven has come near”. The people of Israel were hopeful of establishment of the rule of God. It is clarified in the teaching of Jesus that the Kingdom of God has come. But the experience of this will fall in the future. Jesus explains more about this through seven parables.

The mysteries about the Kingdom of God is not clear to the common man. ISO Jesus taught through parables. Prophets and Rabbies had used parables. But the parables of Jesus were peculiar that the descriptions in the parables of Jesus had situations selected from the life experiences of common man.

There are seven parables recorded in chapter 13 of Gospel of St Mathew . Of these, four were to the people and three to the disciples. The seven parables, as taught, about the Kingdom of God are

- 1) Parable of sower
- 2) Parable of weeds
- 3) Parable of mustard seed
- 4) Parable of Yeast
- 5) Parable of hidden treasure
- 6) Parable about pearl
- 7) Parable about fishing net

Parable of the Sower

The Lord in this parable taught how the Kingdom of God spreads. Even though Jesus told this parable to the people He gave its interpretation only to the disciples. As the meaning/ sense of parable was not clear to the disciples they asked Him about it, when He was alone. Jesus said “To you it has been given to know the secrets of the kingdom of heaven, but to them it has not been given If you don’t understand this parable how then you will ever understand any parable?” Then Jesus explained to them, the meaning of the parable.

This was the parable that Jesus told them. The sower went out to sow. When he sowed, some seeds fell along the path and the birds came and ate them. Other seeds fell on rocky ground, where they did not have much soil, and they sprang up quickly, since they had no depth of soil. But when the sun rose, they were scorched; and since they had no root, they withered away. Other seeds fell among thorns, and the thorns grew up and choked them. Other seeds fell on good soil and brought forth grain, some a hundredfold, some sixty, some thirty.

What was the meaning given by Jesus to this parable? Different kinds of soil is different kinds of people and seeds are God’s messages. Jesus points out four types of people.

Those who don’t understand the message they hear: Similar to that fell along the path. The evil one snatches away the messages sown in their minds. This shows the minds affected by laziness and boredom.

Those who abandon the messages when difficulties arise: Similar to the seed fell on rocky ground. They receive the message happily as soon as they hear it. But they abandon it at the time of difficulties or troubles. They are superficial in thinking.

Some hear the message but because of the worldly thoughts the message does not grow in them. Like the seeds that fell on the thorny bushes, this type of people hear the message, but the earthly thoughts and craving for wealth choke the message. So they are unable to produce good yield.

Those who hear and understand the message and live accordingly, doing charity for others are similar to the seeds that fell on the good soil. They contemplate on God's message, pray and meditate. They adjust life accordingly. Many acts of charity and good deeds spring up from them.

God's Holy messages are not only for hearing but also for accepting and producing good yields

Verse for memorising :- Galatians 6:8. For those who sow to his flesh shall of the flesh reap corruption, but he that soweth to the spirit shall of the spirit reap life everlasting.

Exercise

- 1) What is meant by the Kingdom of Heaven?
- 2) Why did Jesus teach parables?
- 3) What are the parables Jesus taught about the Kingdom of God?
- 4) Who are the people of four types in the parable of sower indicate?
- 5) What does the seed in the parable of sower indicate ?

LESSON 8

PARABLES ABOUT THE KINGDOM OF GOD (CONTD)

Objective: To learn the nature, growth and future of the kingdom of God

In the previous lesson, you have learned about the Kingdom of God in the seven parables that the Lord taught. In this lesson, let us learn about the other six parables.

Parable of Weeds

The Kingdom of heaven resembles the man who sowed good seeds in his field. But while everybody was asleep, an enemy came and sowed weeds among the wheat, and then went away. So when the plants came up and bore grain, then the weeds appeared as well. And the slaves of the householder came and said to him, "Master, did you not sow good seed in your field? Where, then, did these weeds come from?" He answered, "An enemy has done this." The slaves said to him, "Then do you want us to go and gather them?" But he replied, "No; for in gathering the weeds you would uproot the wheat along with them. Let both of them grow together until the harvest; and at harvest time I will tell the reapers, Collect the weeds first and bind them in bundles to be burned, but gather the wheat into my barn"

This parable shows the changes of state that may occur in the growth of the Kingdom of God. The field resembles the church or the Kingdom of God. Not only the Holy and fit persons, but others are also there. Evil ones and sinners are not expelled until the harvest or the last judgment. There will be penalty for the evil ones, and salvation for the holy ones at that time.

The Parable of mustard seeds

The Kingdom of God resembles a mustard seed sowed by a man in his field. It was the smallest of all seeds. But when it has grown it is a large tree so that many birds make nests on its branches. This parable indicates the amazing growth of the Kingdom of God. ¹⁶The beginning of the Kingdom of God was small. It

begins in Jesus. The first partners are disciples who were ordinary people. But it grew very quickly and its message reached all continents. When it attains the fullness, the Kingdom will be the meeting place of all races.

The parable of the Yeast

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

Parable of Treasure

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

Parable of precious pearl

The Kingdom of God resembles a trader seeking for good pearls. When he found out a precious pearl, he bought it after selling everything he had.

The finding out a treasure is accidental. But here the trader of pearl searches and finds out the most precious one. Here is an effort to find the utmost truth. That priceless pearl is Christ. St Paul speaks about this from his own life experience (Philippians 3:7-9)

Parable of net

The kingdom of heaven is like a net that was thrown into the sea and caught fish of every kind. When it was full, they drew it ashore, sat down, and put the good into baskets but threw out the bad. This parable has similarity with the parables of weeds as well. By throwing the net of Gospel into the sea of the world, the people belonging to various castes and creeds are caught. There will be worthy as well as unworthy people caught in this net. As it is mentioned there will be good and also worthless ones in the net. But there will be a classification at the end. This classification is done by the angels. The angels will separate the evil from the righteous and throw them into the furnace of fire, where there will be weeping and gnashing of teeth.

The verse for memorising

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

Exercise

- 1) Which are the parables that indicate the last judgment?
- 2) What does the parable of weeds indicate?
- 3) Which parable shows the amazing growth of the Kingdom of God.
- 4) What does the Lord teach through the parable of the yeast?
- 5) What is the difference between the parables of treasure and that of precious pearl?

Lesson 9

HEALING OF THE DAUGHTER OF THE CANAANITE WOMAN.

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

Objective:- Pray incessantly; you will receive the reply.

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

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

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

- 1)The gentile woman identifies Jesus as the Son of David
- 2)Even though reply has not given she requests again and again without being desperate
- 3) The disciples intercede on behalf of her
- 4) Jesus verifies her faith
- 5) Her humble nature to stoop herself unto the place of a dog.
- 6) She is firm in her faith without disappointment or agony even when she hears the Him refer to her people as dogs. Here it is evident that the prayer to the Lord will result in the happy end of cure to her daughter,
- 7)The Lord appreciates her firm faith.

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

Verse for memorizing

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

Exercise

- 1) Which are the two cities on the northern region of Israel?
- 2)Why did Canaanite woman come to see Jesus?
- 3) What did the disciples of Jesus requested Him to send the Canaanite woman away?
- 4) How did Jesus verify the faith of the Canaanite woman?

Lesson 10

HEALS THE CRIPPLED WOMAN

Bible portion St Luke : 13:10-17

Objective: Jesus relieves from all bondages.

Only St Luke has recorded this miracle of Jesus. Jesus was teaching in a synagogue on a sabbath day. There was a crippled woman listening to Jesus. An evil spirit had kept her sick for 18 years and she could not stand up straight. When Jesus saw her He felt mercy, called her and said: "Woman, you are set free from your ailment." After that Jesus placed His hand on her. She stood straight and glorified God.

The leader of the synagogue became angry as Jesus healed her on a sabbath. He told the assembly, come and healed on the days on which we should work, not on sabbath. To this Jesus said to him "You hypocrites! Does not each of you on the sabbath untie his ox or his donkey from the manger, and lead it away to give it water? And ought not this woman, a daughter of Abraham whom Satan bound for eighteen long years, be set free from this bondage on the sabbath day?" On hearing this all the people who opposed Him, were ashamed.

From this miraculous act by the Lord, we can learn the power of success of God over Satan. Jesus is the Lord of sabbath also. Through this the Lord teaches that sabbath does not stand in the way of charitable acts of God.

Two specialities can be seen in that woman's character

- 1) Her interest to come to the synagogue and listen to the words of God even though she was unable to stand straight.
- 2) She glorifies God soon after getting relief. The reaction of the chief of the synagogue is note worthy. He gets angry. It is jealousy that makes him angry. It is the devilish feeling when he sees a gift in others while he does not have it. Jesus calls him hypocrite.

Our sins are cripples that prevent us from looking towards God. We are unable to see or think of spiritual matters because of the cripples of worldly thoughts. But when the Lord forgives our sins, we will be able to look towards God, think about divine matters and glorify God.

Verse for mermorising

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

Exercise

- 1) When and where did Jesus heal the crippled woman?
- 2) What was the reason for the sickness of the crippled woman?
- 3) What was the reason for the anger of the leader of the synagogue?
- 4) What are two specialities seen in the crippled woman?
- 5) With what name does Jesus call the leader of synagogue?

Lesson 11

MASTER AND TWO DEBTORS

Bible Portions: St Mathew 18: 21-25

Objective:- No limit should be fixed for patience.

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

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

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

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

The king in this parable indicates God asks for the accounts and He forgives those who pray for pity. God will forgive our innumerable sins. Compared to that our forgiving others is very simple. But on the last judgment when accounts are called for, He will punish us if we are not found forgiving. The repentance of that servant was in self-interest. Instead of realising that just as he received pity he should also have pity on others, he was becoming arrogant. Forgiving the whole debt to one who requests only for time for repayment is the emblem of God’s mercy. The one who does not have mercy on others even after getting mercy for himself is evil. The master, therefore calls him “ wicked servant “Even though he owed ten thousand kakreen, the Lord did not call him” evil” nor did he rebuke him .Not only that ,but did forgive all. But called him wicked when he behaved treacherously to the fellow servant.

The Lord told the disciples that the forgiveness of wrongs should be heart felt. The necessary thing is sincere forgiveness. In the Lord’s prayer which He has taught, it is stated” forgive our debts as we forgive our debtors” The Lord wants that His followers should be a community who received forgiveness and forgiving ones. Let us attempt to built up such a community.

Verse for memorising

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

Exercise

- 1) Jesus says to St Peter to forgive seventy times. What is its objective?
- 2) How did the one who owned ten thousand kakreen get his debt forgiven?
- 3) What was the wrong done by the one whose debt was forgiven?
- 4) Whom does the master in this parable indicate?
- 5) When will God ask for our account? What is the condition given by God to forgive our debts?

Lesson 12

EVIL WICKED TENANTS IN THE VINEYARD

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

Objective; If we fail to discharge the duties entrusted to us, God will take away the skills given to us.

The Lord told this parable to high priests and Pharisees who came to argue with Jesus, while He was teaching in the temple. Once a man planted a vineyard, put fence around it, dug a pit for winepress and built a watch tower. Then he leased it to the tenants and went to another country. When it was time for harvest, he sent his servants to the tenants, for his share. The tenants caught his servants, beat one, stoned another and killed another. Again, the man sent more servants than earlier. The tenants treated them also, in the same way. Lastly he sent his son to them hoping that they would respect his son. But when the tenants saw the son, they said, "This is the heir; come, let us kill him, and the inheritance will be ours". They seized him, threw him out of the vineyard and killed him. Jesus therefore asked the chief priests and Pharisees "What then will the owner of the vineyard do?". They said that he would certainly kill those evil men and give the vineyard to other tenants who will give his share of the harvest in time. The chief priests and Pharisees realized that Jesus said this about themselves. They did nothing to Jesus; fearing the masses.

The points to be learned in this parable are :-

The owner of the vineyard : God

Vineyard: House of Israel

Fence: The law that prohibits relation with gentiles

Winepress: Altar

Watchtower: Temple

Fruits: The things God expect from Israel

Those sent first: Moses, Aaron

Own son: Jesus

Jesus says before the high priests and Pharisees, in the synagogue that He is the son of God. Warns that Israel will reject the son of God Declares that Israel will be removed from the heirship of God and His new testament church will be deputed in its place. Through this, Jesus clarifies how His end will be. He gives indication about the miseries that will befall on Israel. We are the workers/ tenants of the New Testament church. We are bound to fulfill the responsibility and the duties entrusted to us

Verse for memorising :

The stone that the builders rejected has become the chief cornerstone. (Psalms 118-22)

Exercise

- 1) Where did the Lord tell the parable of the evil tenants of the vineyard ?
- 2) Who is the owner of the vineyard ?
- 3) What did the tenants do to the son of the owner ? Why ?
- 4) What all did Jesus indicate through the parable of the evil tenants of the vineyard ?

Lesson 13**WORKERS IN THE VINEYARD**

Bible Portion : St.Matthew 20: 1- 16

Objective : The mercy and generosity of God cannot be assessed by human calculation

Kingdom of Heaven is like a landowner who went out early in the morning to hire laborers for his vineyard. Owner of the vineyard agreed to pay the workers one dinoro each day. He sent them to work in his vineyard. He went out to the street at the 3rd hour and saw some men there. He told them “ you also go and work in the vineyard, I will pay you whatever is right. Again at the 6th hour, 9th hour and 11th hour he went to the street and saw some others standing idle. He asked them” Why are you standing here idle all day?”. He told them” you also go into the vineyard.” When evening came, the owner said to his manager,” Call the labourers and give them their pay, beginning with the last and then going to the first. call the workers and pay them their wages starting with those who were hired first”. Those who came at the 11th hour got one dinoro each. Those who came first thought that they would get more. They also got one dinoro each. They took the money and started grumbling against the employer and said, “These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat”. . To this owner answered them “ Friend, I am doing you no wrong; did you not agree with me for the usual daily wage?* Take what belongs to you and go; I choose to give to this last the same as I give to you. Am I not allowed to do what I choose with what belongs to me? Or are you envious because I am generous?”

The vineyard in this parable is the Kingdom of God, and we are the workers. The Jew’s time was called as the 1st hour 6 ‘o clock in the morning ; 2nd hour for 7 o clock and thus the 12th hour for 6 o clock in the evening. So the first set of workers came to work at 6 o clock in the morning, the second (those who came at 3rd hour) set at 9 o clock in the morning and those at 11th hour are those who came at 5 o clock in the evening.

The owner of the vineyard finds workers at different times of the day and sends them to the vineyard. He makes agreement only with the first set found in the morning for one dinoro as wage. To the others, her says to pay only fair wages. When he settles the wages in the evening the payment is made first to the workers who come last. The rate one dinoro paid to those who come last is paid to all others also. Those worked for the whole day grumble, for having been treated at par with others.

The wages were paid equally for first comers and last comers This may appear unethical. But the master was observing watchfully the performance of all. The failure to come earlier was not intentional, but

because none hired them. They did good work honestly within one hour just as those who came earlier. Those who came first forgot one thing. The house owner who observed the performance has the right to pay according to the performance. Not only that, he did not violate the promise given to them.

The important messages in this parable:

- 1) The experience of everlasting life is given in equal measure to all those who came early as well as to those who came last.
- 2) Sincerity and quality is more important than quantity..
- 3) Service to God should not be with the intension of quantum of return.
- 4) God's mercy and generosity cannot be assessed by the calculation of man.
- 5) To those who set their eye only on profit, it will be lost, but to one who works without any consideration of profit, he will get more

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

Exercise

- 1) At what all times did the owner of the vineyard send the workers ?
- 2) Who did get the wage at first ?
- 3) Which are the workers who grumbled ? Why ?
- 4) What is the vineyard in this parable ?
- 7) What are the important messages of this parable ?

Lesson 14

PETER HEALS THE CRIPPLED BEGGAR

Acts of Apostles 3:1-26

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

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

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

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

by the power of Jesus whom Jews had crucified. The healing of the illness was for divine glory of Jesus. For redemption from the sin, Peter demanded repentance .

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

1) To that beggar Peter says that he has neither silver nor gold to give and” what I have I give you;”. Peter says it is worthless to have worldly possession. Instead he gives what he has, that is, he declares that he gives what he received from Lord(the power of giving relief from illness) Besides that, Peter holds his right hand. We should be prepared to give a helping hand to the needy. Through this Peter discloses the mental stature that the Christian workers should have. Instead of depending on one’s own capabilities and achievements, we should depend on the power and authority of God.

2) The man who was cured goes to the temple to worship along with the Apostles, and glorifies God. This points to the importance of worshipping in the God’s temple.

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

Exercise

- 1) Where was the crippled man begging?
- 2) What did Peter ask the crippled man, who was begging?
- 3) How did Peter heal the lame?
- 4) What did the crippled man who was cured do?
- 5) What did Peter preach to those gathered, at Solomon’s portico?
- 6) What are the lessons that we should learn from this incident ?

Lesson 15

SIMON THE SORCERER

Acts of Apostles 8:9-29

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

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

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

On hearing that the Samaritans received the word of God; the Apostles who were present in Jerusalem deputed Peter and John to go to them. When they came, prayed and placed their hands on those who were baptised, they received the Holy Spirit. Till then they had been only baptised in the name of God. When Simon saw that the Holy spirit was conferred on them by laying hands on them by the Apostles, he requested them that he might also be given this power and that the Apostles would be given money for that. To this Peter answered ““May your silver perish with you, because you thought you could obtain God’s gift with money!

You have no part or share in this, for your heart is not right before God. Repent therefore of this wickedness of yours, and pray to the Lord that, if possible, the intent of your heart may be forgiven you” Simon said in reply to this”. Pray for me to the Lord, that nothing of what you have said may happen to me

1) Thoughts that we should learn from this: The Holy Spirit was conferred by the Apostles by the placing of their hands on those who were baptised. That is; Baptism alone is not sufficient, but the anointment of the Holy Spirit is also a must. During the period of the Apostles, they laid their hands direct and conferred the Holy Spirit. Following this, those who were duly empowered with the required authority confer Holy spirit on the baptised persons by the anointment of Mooron.

2)The thinking that anything and everything can be achieved by money is wrong. That thinking will end in disaster. Simon repents when Peter rebukes him for his idea of buying the holy spirit on payment. He prays for the intercession of Apostles to escape from the wrath of God (shows the importance of the prayer for intercession)(The sin that had been in Simon is called simony)

Verse for memorising :

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

Exercise

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

PART 4
The Articles of Faith
Lesson 16
THE HOLY QURBANA

Introduction

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

Institution

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

Objects for performance of Holy Qurbana

The importance objects in the Holy Qurbana are the leavened bread made of wheat, wine extracted from the grape fruits and cold water.

The divine gifts received from Holy Qurbana

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

Transition of matter

After taking the bread and consecrating it, Jesus declared that it was His body and after taking the wine of grapes and consecrating it declared that it was His blood. The Priest who is the anointed nominee of the Lord, uttering those words of the Lord instituting the Holy Qurbana transforms the bread and wine as the body and blood. They are transformed as the body and blood of Jesus. On this day also just as it was then. But in appearance, they are seen only as bread and wine. Then how is it transformed into body and blood? That is the great secret. The Holy Qurbana, is therefore known as the secret as well. Even though that mystery cannot be explained, let us learn it as follows:- God, the son of the Lord took embodiment from Virgin Mary. He was seen as man. Still He was God Himself. Whether Jesus is accepted or not as God, while He is seen as man, He is God, as well, at the same time. Just like that even though seen as bread and wine, they are transformed as Lord's body and blood as He declared. After the prayer of institution by the Priest they are Lord's body and blood.

The Authority/ Power to celebrate the Holy Qurbana

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

Preparation for receiving Holy Qurbana

Those who receive Holy Qurbana, should receive it with prayer, devotion and faith after true confession of the sins. They should receive the Holy Qurbana, with proper fasting and with necessary preparation. But in the case of the bed ridden , fasting is not compulsory.

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

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

Exercise

- 1) What is the sacrament known as the queen of sacrament?
- 2) When and who instituted the Holy Qurbana?
- 3) Who has the authority to celebrate Holy Qurbana?
- 5) From where did the priest get authority to celebrate Holy Qurbana?
- 6) To what is the mystery of transformation of bread and wine into the blood and body of Lord compared to?
- 7) Which are the words indicating the importance of the receipt of the Holy Eucharist?

Lesson 17

THE HOLY CONFESSION (*KUMBASARAM*)

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

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

Here Jesus was elucidating that He was empowered to redeem sins. Jesus conferred this power of redemption of sins on His disciples.

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

This power conferred on the disciples was exercised by them, and was handed over to the succeeding generation(Acts 19:18). This will be continued till the second coming of the Lord.

The gifts of virtues received by confession

Absolution of sin, truce with God and acceptance as children of God are obtained.

Preparation for confession

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

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

Admission/confession of sins

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

Making repentance

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

Taking determination

Taking determination is an important part of confession. This is the determination not to repeat anymore the confessed and forsaken sins. Once the confessed and forsaken sins are committed again God's gift of blessings will be lost. Special care should be taken to see that it does not happen.

Exercise

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

LESSON 18

THE HOLY MATRIMONY

Introduction:

It is not compulsory for all the members of church to receive the sacrament of Matrimony. None should be prevented, from marriage. Anybody, has the right to take, his own decision to forgo this sacrament

Institution:

Matrimony is a sacrament instituted by God. God instituted this sacrament, at the Garden of Eden. The first couple was Adam & Eve. God created woman saying “ ‘It is not good that the man should be alone; I will make him a helper as his partner’ ” (Genesis 2-18). So the Lord God caused a deep sleep to fall upon the man, and he slept; then he took one of his ribs and closed up its place with flesh. And the rib that the Lord God had taken from the man he made into a woman and brought her to the man. Then the man said, ‘This at last is bone of my bones and flesh of my flesh’ ” (Genesis 2.24)

Jesus Christ also commanded about this sacrament “ ‘ So they are no longer two, but one flesh. Therefore what God has joined together, let no one separate.’ ” (St Mathew 19;6). Those engaging in the bond of marriage should never separate from one another. The Christian couples separate only by death.

The couples engaging in the sacrament of matrimony should be Christians because one should not participate without the faith in Jesus Christ either in the sacrament of Matrimony or in any other sacrament.

The gifts of blessings received by these sacraments

People attain the gifts of blessing for constituting a Christian family by standing close to Jesus Christ and the blessing for the propagation family from this sacrament

The position of husband and wife

In the Epistle to Ephesus, St Paul the Apostle specifies, how the mutual relationship of the couples mutually bound through the sacrament of matrimony should be. The relation between the husband and wife is just as the relation between Christ and church. Wives, be subject to your husbands as you are to the Lord. For the husband is the head of the wife just as Christ is the head of the church, the body of which he is the Saviour. Just as the church is subject to Christ, so also wives ought to be, in everything, to their husbands. (Ephesians 5 22-24)

The confession before marriage

Christian marriage is a spiritual sacrament as well. By the Christian marriage not only a worldly bond is executed but a spiritual blessing is also obtained. So the preparation for receiving the spiritual blessing should also be made. That is why the church has arranged for a premarital confession. The bride and bridegroom should make true confessions and get absolution from all the wrongs occurred knowingly or unknowingly and receive the holy body and blood of the Lord and should get married with innocent conscience. The couple get all the Godly blessing when they get married after receiving Jesus Christ as the savior and Lord, through the Eucharist

Exercise

- 1) Give the name of the sacrament, which is not compulsory, for all the members of the church?
- 2) Who and where did institute the sacrament of matrimony?
- 3) What are the gifts of blessings received by this sacrament?
- 4) What is the necessity of pre marital confession?

Lesson 19

THE HOLY PRIESTHOOD

Introduction

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

Institution of Priesthood

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

Three position of priesthood

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

The gifts of blessing obtained by priesthood

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

Old Testament Priesthood

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

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

The Israelites who settled permanently after reaching the Land of Canaan could think of constructing the temple at the time of King David. During the period of his son king Solomon, the construction of the temple was completed and the order of worship and offerings were arranged. For the ministry in the temple Levites and anointed priests from descendants of Aaron were appointed permanently. This was the arrangement in force at the time of Jesus; as well.

The New Testament priesthood

With the performance of sacrifice with his own body on Calvary by Jesus Christ. as the high priest the performance of animal sacrifice came to an end. With the sacrifice on the Calvary by Jesus Christ, the everlasting atonement of human race was made possible. The sacrifices and priesthood are fulfilled in Jesus Christ. Jesus Christ instituted the sacrament of the New Testament in the feast of the Passover, after fulfilling all the laws of the Old Testament. That is Holy Qurbana. Jesus Christ entrusted the Apostles to continue the New

Testament sacrifice until His second coming. They performed and entrusted to their successors. The present Christian priesthood is the one continued and handed over from generation to generation.

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

Are all faithfuls, Priest?

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

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

Exercise

- 1) Which is the sacrament which males alone have the right to receive ?
- 2) According to which command were the priests of Old Testament anointed ?
- 3) Which are the three positions of priesthood ?
- 4) Which are the gifts of blessing received with priesthood ?
- 5) Since when the blood of the sacrificial animal was started to be touched with hand ?
- 6) Whose family was granted priesthood as a perpetual right ?
- 7) Write a brief note exceeding one paragraph about the Christian priesthood ?

Lesson 20

THE HOLY ANOINTING OF THE SICK

Introduction

The Anointment or the Anointment of the sick is a sacrament that can be obtained by everybody in the Church, when ever the need be. This sacrament is obtained for relief from the illness of the spirit and body. This sacrament is known as the "last uprasma". Many people consider this as a sacrament to be obtained only by those on the death bed. There also exists a wrong notion among the people that once this sacrament is obtained the person concerned will breath his last without much delay. This is certainly a wrong notion. This sacrament is performed for relief from the illness, not for death.

Institution

Anointment is one of the sacraments instituted directly by Jesus Christ at the time of his preaching in public after nominating the disciples. He deputed them commanding as follows." As you go, proclaim the good news, "The kingdom of heaven has come near." Cure the sick, raise the dead, cleanse the lepers, cast out demons"(St Mathew 10:7-8). "So they went out and proclaimed that all should repent. They cast out many demons, and anointed with oil many who were sick and cured them. "(St mark 6:12-13).

It was the practice even at the time of Jesus himself when the disciples anointed and prayed for the sick. The Lord had also approved this.

Regarding the anointing St James, the apostle says, "Are any among you sick? They should call for the elders of the church and have them pray over them, anointing them with oil in the name of the Lord." (St James 5: 14).

This practice was handed down by the Apostles to the succeeding generation. The oil for anointing the sick is sanctified by the high priests of the church with the chanting of the prescribed prayers. As this Holy oil is anointed on the sick and prayers recited, this sacrament is called the sacrament of the Holy anointing of the sick.

The blessing of gifts received with this sacrament

He/she gets relief from the illness, remission of sins and care of the Lord. It has been stated that this sacrament is performed for the relief of the spirit and body. A part of the prayer said during the performance of the church is as below. It will be clear that how much care the church, the mother has for the member, who is lying fatigued due to sickness. An *Ethro* prayer from the rite of anointing the sick is given here; " O Lord God you are the Lord of all kinds of medical treatment. Anointer of all the blessings and sanctifications, giver of all consolations, always interested in the human lives and you never prevent your divine help from us. O Lord kindly remove illness, pain and weariness from this servant who prays for tranquility and consolation for body and spirit by extending your right hand filled with mercy kindness, tranquility, relief. courage and assistance. Keep away adversities and troubles from him. Put in him strength, health, safety and redemption after removing from him bad feeling and temptations and support him so that he stands up gaining health. Render him help with your right hand. Forgive his debts and sins. Show him fair signs with your great mercy and kindness so that he may glorify and worship, praising you, your father and your Holy spirit"

Exercise

- 1) Which is the sacrament performed for the relief of illness of the spirit and body?
- 2) What is the other name for anointing oil of the sick?
- 3) Give evidence from the part of the lesson, of giving cure to the sick by Apostles by anointing oil?
- 4) What is Apostolic advice regarding anointing of oil?

Part V
CHURCH HISTORY
Lesson 21
THE UNIVERSAL SYRIAN CHURCH
HOLY SEE OF ANTIOCH

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

The separation of the Christian church

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

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

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

The churches such as Russian and Rumanians are those, which got freedom from the Greek Orthodox Church. Along with the Syrian church, the Armenian Orthodox Church and Coptic Church are continuing without making any alteration in apostolic tradition and true faith.

Exercise

1) Since when the location of the see of Antioch has been in Damascus?

- 2) Who is the head of the Holy See of Antioch, who is one of the presidents of the world council of churches?
- 3) Why did the Christian church split into two?
- 4) What was the reason for parting way between Byzantine churches and Roman church? When?
- 5) Which are the churches standing with our church in the matters of faith?
- 6) Who is called Calcedonians or proponents of the dual nature?

Project: Which are the universal synods? which are the years of each? The reason for convening the synod, the important decisions taken in the synod? Who gave leadership?

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

Lesson 22

ST. JAMES (JACOB)

St James is the brother of Our Lord. James, Josie, Jude and Simon the four sons of Joseph who are known as the brothers of our Lord. These four had not believed in the resurrection of the Lord. The Lord appeared to James in between His resurrection and ascension to heaven. The Apostles installed James, as the high priest of Jerusalem. He played an important role in the synod in Jerusalem in AD 51. As he was sanctified in the womb itself and set apart and he kept away from wine and flesh, remained unshaved and firm in observances, he was being called “ Holy man”. The nodes on his knees resembled the knees of camels as he was always praying on knees and bowing.

After the shower of the Holy Ghost on the day of Pentecost the Apostles started preaching gospel with increased vigour. The Apostles performed the Holy sacrament on Monday. They built altar on tuesday. St. James offered the first Qurbana on Wednesday. He also prepared a *Taksa* for the order of arrangement of celebration of the Holy Qurbana. One of the *Taksa* used by the Holy church for the Holy Qurbana is that prepared by St James. The *Taksa* of St James in Syriac is our paternal property. This has been translated into other languages also.

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

Exercise

- 1) Who was the first Archbishop of Jerusalem?

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

Project:

Prepare a list of Holy Fathers with the name, James. Find out and denote one or two specialties differentiating each from the other

For example

- 1) St James the brother of the Lord . Archbishop of Jerusalem, the author of the Taksa of the Holy Qurbana
- 2) James the son of Sebadi
- 3) James the son of Alphai
- 4) James Burdana
- 5) The Patriarch Mor Yakkoob III

Lesson 23

MOR SEVERIOUS

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

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

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

With the help of the emperor; the Calcedonians appointed Patriarchs illegally at the same time when Mor Severious was virtually the real Patriarch. Mor Yoohanon, the caretaker of the Holy See was tortured severely and imprisoned. Many priests and high priests like Mor Theodasius, Patriarch of Alexandria, St Anthimos, Patriarch of Constantinople were imprisoned. A royal proclamation that no one should be ordained as high priests for one year, was issued. This created an apprehension in the true faithfuls that whether the

cleric tradition would come to an end. The events reached a stage of a complete success to the Calcedonians. At this stage, God raised Mor Yakoob Burdono as the saviour of the church.

Exercise

- 1) Point out the portion in the 5th Diptych referring to Mor Severios?
- 2) What are the prominent portions in the prayer of Mor Severios?
- 3) Who managed to upkeep of the Holy See of Antioch in the absence of Mor Severios?
- 4) When was Mor Severios installed the position of the Patriarch?
- 5) Which is the date of demise of Mor Severios?
- 6) God raised Mor Yakoob Burdono at this period of time? Which period?

Lesson 24

ST.JACOB / YAKOOB BURDONO

The Calcedonians persecuted Syrian Christians with the help of the Roman emperors and imprisoned the priests and bishops and issued a bull that none among the true faithfuls should be ordained as high priests. Yakoob Burdono, who was raised by God on this occasion is the savior of the church. Yacob was the son born to Kassiso Theophilus as a result of his prayers for a long period. The lad grew up. After gaining deep knowledge in the faith and history of the church, besides the Greek and Syriac languages, he became a monk. He lived with deep learning the scriptures and prayer and fasting befitting to a monk. He distributed whole of his wealth to the poor after the expiry of his parents and freed the slaves. He lived with only one set of dress to wear. Even that dress was torn and appeared as leather. He was therefore called as *Burdono* (leather wearer)

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

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

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

The dyophysites, felt frustrated, as their strength in the eastern land was weakened very much. They

began to ridicule the true faithfuls calling them “Jacobites”, meaning the followers of Jacob. Just as the name Christians assigned at Antioch became a matter of prestige, the true faithfuls considered the name “Jacobites” also as a matter of prestige. It is a historical fact that Yakob Burdana gave new vigour and impetus and reared the church which was lying paralyzed.

Mor Yakoob, while being busy in his activities passed away in AD 578 and reached the presence of God. The Holy Church celebrates the feast of the saint on 28th November. The Holy Church and the see of Antioch had to suffer many persecutions. The Holy see of Antioch and the Holy Church continues to pursue the work in truth and Holy spirit

Exercise

- 1) When was Yakoob Burdana ordained as high priest?
- 2) Who was ordained as Catholicos of the East by Yakoob Burdana?
- 3) Who were the two persons ordained as high priests in the prison?
- 4) What is the reason for getting the name “Yakoob Burdana”?
- 5) Describe briefly about the service of Yakoob Burdana to the church?
- 6) Find out the portion in the 5th Dyptich remembering Yakoob Burdana?

Lesson 25

THE SECOND SYRIAN MIGRATION

Just like the first Syrian migration in AD 345 the second Syrian migration in 822 also is a very important incident in the history of the Jacobite Syrian church. A group of Syrians under the leadership of the Syrian trader Saphor Easow arrived at Kollam, one of the prominent ports of Kerala at that time. Living in Kollam and adjacent places, they did trades, since they could get many privileges from the rulers of the place. Mor Sabor and Mor Afroth, the two bishops who were with that group kept them in true faith, by establishing churches.

Ayyanadikal the ruler of Venadu at that time arranged the construction of the Theresa church in AD 824 and extended assistance for its functioning. Through the document of Theresa church, Syrian Christians got a high status in the society. The Theresa church itself established by Mor Sabor and Mor Afroth at Kollam is a clear evidence to the fact that they were Jacobite faithfuls. The qualification “They always added to” Thrisai Subaho” meaning true faithfuls. The meaning of the above said term is “worthwhile with praises”(orthodox). “Tharisa” is the pronunciation of that time of “Thrisai”.

Another clear evidence for the fact that these fathers were Jacobite faithfuls is that the feast in memory of Mor Sabor and Mor Afroth is celebrated on December 1 and 2 (Vrischikom 18,19) as the main feast in the Jacobite Syrian church Akapparambu. Mor Sabor Afroth Syrian church, Akapparambu is an ancient and famous Jacobite Syrian church that always stood steadfast under the Holy see of Antioch. The memory of the Holy Fathers Mor Sabor- Afroth is not celebrated in any of the churches of Romans or Nestorians. Not only that, even today, there are Christian families in places such as Kollam, Kallada etc known as the successors of Syrian Christians who migrated along with the fathers Mor Sabor- Afroth. Even today they stand firm in the Jacobite faith itself of their fore fathers.

Exercise

- 1) The trader who gave leadership for the second Syrian migration?
- 2) When did second Syrian migration take place? Who were the holy Fathers came with them?
- 3) What is the pronunciation of “Thrisai” at that time?
- 4) What is the meaning of the word “Thrisai Subaho”?
- 5) Which is the church where memory of these fathers is celebrated? When?

Lesson 26

THE MALANKARA CHURCH IN THE 15TH , 16TH CENTURIES

In the Malankara church, there existed only the Jacobite faith upto the 15th century. There had been no Nestorian faith nor Roman faith. Rev Fr P.T Geevarghese, who later joined Malankara rite and became Archbishop Mor Ivanious, has recorded this fact.

During Nestorians

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

The bishops who came first during the Nestorian period are Mor Thoma, Mor Yoohanan Yabalaho and Yakob Danaha.

Arrival of Portuguese

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

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

The Nestorian bishops who later ruled over Malankara Church were Mor Yakoob, Mor Joseph and Mor Abraham. The Nestorian Portuguese period was the most difficult one in the history of Malankara church. In the place of the paralyzed leadership there came later strong leadership to the church. . Mor

Abraham appointed Geevarghese of the Pakalomattom family as the Arch-deacon and administrator. The relation that Nestorians had with the Malankara church came to an end with the death of Mor Abraham in 1597, at Angamaly. The Portuguese even demolished the tomb of Mor Abraham of Angamaly.

Rival activities of Menesis

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

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

With the knowledge that he was only an Arch-deacon and not a bishop, he faced the problems with the presence of mind and much mental maturity. Bishop Menesis was not one to tolerate any resistance in implementing his decisions. Those who look impartially can see the throbbing heart and the suffocating mind of the Arch-deacon. It transformed into the emotion of a community which the world saw as the oath at the bent cross

Exercise

- 1) When was Nestorian period?
- 2) What were the circumstances under which Nestorian bishops happened to arrive in Malankara?
- 3) Who was appointed as the Archdeacon by Mor Abraham?
- 4) When did Vasco da Gama reach Kerala for the first time? Where did he arrive?
- 5) When did Vasco da Gama reach Cochin?
- 6) Name the Arch bishop of Goa who made severe effort to lead Roman faith?
- 7) Name the Archdeacon who became prey to the torture of Archbishop?
- 8) How could the Bishop Menesis influence the Syrian Christians of Malankara?
- 9) What were the efforts made by the Portuguese to bring the Syrian Christian of Malankara under Pope?
- 10) When was synod of Udayamperoor held? Why?

Lesson 27

THE OATH AT THE BENT CROSS

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

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

Exercise

- 1) Which is the period when Malankara church was under the Portuguese Authority?
- 2) Match the following:

1) The first Syrian migration	1498
2) The second Syrian migration	1502
3) Vasco De Gama reached Kerala on a second time	822
4) Synod at Udayamperoor	1499
5) Arrival of Archbishop De Menesis	1599
6) The oath at bent cross	345
	1653
- 3) State briefly the incidence that led to the swearing at the Bent Cross?
- 4) Who was the successor to Arch-deacon Geevarghese?
- 5) Who is the Bava who is said to have been bound and immersed in the sea?
- 6) Where does the Bent Cross exist?
- 7) What was the oath made at the bent cross?

Lesson 28

PROTECTOR OF FAITH - ST. PAULOSE MOR ATHANASIUS

(AD 1869 - 1953 Jan 25)

The late lamented St. Paulose Mor Athanasius Metropolitan is known by other names such as “ Protector of faith” and “ Valiyathirumeni” of Alwaye. The Holy Father, who was Malankara Metropolitan, solved the problems of the church with prayer and fasting

The name of the Holy Father in the childhood was Kochupaulose. His father was Mathai, Ayyampally Pynadathu, Akapparambu. Born in 1869, he was *korooyo* at the age of 10, and priest and Ramban at the age of 19 years. Holy Fathers like Mor Koorilose Ambattu, Mor Gregorius Chaturthy, Athansaius Kadavil and Mor Dionasius Pulikkottil were the masters to this Holy Father. St Ignatius Abdul Aloho II the Patriarch ordained, Paulose Ramban as Metropolitan christening him Paulose Mor Athansius in 1910, at the Sabor Afroth church Akapparambu. The Holy Father worked hard to keep the Malankara church steadfast under the Holy see of Antioch. The Metran faction caused rift after bringing Abdul messiah the displaced Patriarch and started catholicate in Malankara; in 1912. When the Holy Father was suffocated with court cases and was threatened with the move of eviction from the Thrikunnathu seminary, his sole dependence was on tearful prayer. It was only because of that he stood steadfast

On the demise of Mor Koorilose, the Malankara Metropolitan in 1917, the Holy Father was elected as Malankara Metropolitan. The Holy Father held control of the dioceses of Cochin, Kandanad, Kottayam, Niranam and Thumpamon in addition to Angmally, as Metropolitan. The Holy Father was very much worried over the departures of Sleebe Mor Osthathios (Kunnankulam) in 1930 and H. H the Patriarch, Elias III (Manjanikkara in 1932) The meeting of the representatives of the Churches in Malankara, held at the Karingachira church, once again elected the Holy Father himself as Malankara Metropolitan. The actions of Mor Dioscorus in joining the Roman catholic church in 1930 and that of Ougen Mor Themothius to the Catholicose faction caused mental agony to Mor Athanasius. But none of the adverse situations fatigued the Holy Father. The punctuality of the Holy Father in the timing of his prayers, zeal in faith, prayers of repentance are worth following for all the faithfuls. The Holy Father lived in a hut built in the courtyard of the house, when his mother was bedridden awaiting death. He went into the house only for praying with his mother. Food and rest were in the hut outside.

The demise of the Holy Father was on 25th January 1953 and he was entombed in the church of Trikkunnathu Seminary. The Holy Father was beatified and declared as Saint in 2004 by H.H the Patriarch Ignatius Zakka I, the supreme head of the Church. The church celebrates the feast in memory of the saint on 25th January. Let us pray for the intercession of the saint

Exercise

- 1) How did St Athanasius the Holy Father out-live the deadlocks in the church?
- 2) When and where was the Holy Father ordained as Metropolitan?
- 3) When was the Holy Father elected as Malankara Metropolitan for the first time?
- 4) Which are the two departures that worried Holy Father very much?
- 5) What was the matter that caused mental agony to the Holy Father?
- 6) What were the special qualities of the Holy Father?
- 7) What did the Holy Father do when his mother was on deathbed?
- 8) When was the demise of Holy Father? Where was he entombed?
- 9) Name the Patriarch who beatified Paulose Mor Athanasius?

PART VI
Lesson 29
SONGS OF THE HOLY QURBANA
MORBALAYTYUDEBOVOOSO

1. Karuna Niranjavane ! Punarudhanathil
Ninnude Srishtiye Nee Puthuthakkedename
- 2 Ninnil Sharanathal Nidrayilay Ninte
Varavinu Katheedum Mrutharil Kaniyename
- 3 Avarabarahathinteyumishakkudeyum
Yakobinnudeyum Madiyil Parkaname
- 4 Vannavanum Varuvonum Mruthar Thannuyirum
Suthanennu Shareerathmakkal Padaname

Enyono

1. Mahimayodakkabareennu Purappettee Srishtikale
Shobhippichoru Shobhayathameshu Sthuthyanaho
2. Semaonum Yohnnanum Chennakkabareenkal
Sthuthipadi Santhoshathode Poyavar Thirike
3. Azhchayiladyathethayidunnee Shudhadine
Adyajanuyir Poondezhunnelpichee Manmayareyum
4. Konnavare Jeevicheshu Lenjippichathinal
Pallikalum Deyarakaluminnananthikkum Kripayam
5. Mruthar Thannathmakkaluminnanandikkum Kripayam
Panineeravarmeluyir Poondoreshu Veezhthiyathal.

Barekmore.

Priest : Shubaho—

People : Menolam

6. Rekshakane! Ninneyum Ninnudhanatheyum
Kondadunnadiyarkkuyirekenam Ninnarulpol

Kuriyelaison

Enyono

1. Daivamuyirthu Mahathvathoda-
Damineyum Than-
Makkaleyum Jeevippichu
Doodaganam Thalpathiye Vazhthi
Bhoomi Vilangi
Bhramamodu Kavalkarninu
2. Semaon Keeppa Yohannanodu-
Monnicheenal
A Kabaridamathilekkodi
Yakobanandichu Thoma
Thriptipettu.
Mathai Sthothram Padi
3. Pathalam Pookkidayan Vighraha-
Seva Vidurthi
Thannude Sabhaye Rekshichu
Jeevichu Mahathvathodeyehunne-
Ttathine Shakthya
Sathrukkalil Ninum Veendu

4. Veenjin Lehariyozhinjavanepol
 Karthavinal
 Maranathevittunarvode
 Mrithiyekkonnu Thakarthappatha-
 Lathin Vathil
 Theerthoru Nithrikkalpeedam
5. Daivamuyirthu Marichavarinni-
 Nnezhunnettettam
 Kavalkkaril Bhramametti
 Meshiha jeevichennavaroorshlem
 Pookkarthathinal
 Krroshichavar Lejjichettam Barekmore
- Priest: Shubaho—
 People: Menolam
6. Nin Varavorthu Marichavar
 Ghinnara Modi-
 Ppikkum Ninthejassathine
 Kandinnedivasam Thangalude
 Thalakaluyarthi
 Nin Kripaye Sthuthicheyyunnu Kurielaison

Enyono

1. Meshiha Jeevichezhunnettu
 Kavalkkar Lejjappettu
 Than Priyayam Sabha Santhosha-
 Thalathma Priyane Vazhthum
2. Njayar Dine Keeppayohan-
 nanmarothodippoyi
 Guru Mrithareennuyirpoondette-
 Nnathukettaranjiduvanayi.
3. Rekshakane! Ninnudhana-
 thin Dinamaminnadiyari
 Preethiyezhunnalavillakka-
 Runyathal Pokkuka Kuttam
4. Dayarakal Pallikalum Sa-
 nthosham Kondeenalil
 Puthran Thannudhanathe
 Vazhthi Sthothram Padunnu. Barekmore.
- Priest: Shubaho—
 People: Menolam
5. Nashtamatham Thannuruvum Vee-
 ndadamin Jeernashareeram
 Puthuthakkanay Mruthaloka-
 Thekkallo Daivamirangi. Kurielaison

PART VII
Lesson 30
SYRIAC

ക്ലാസ് : VI

സുറിയാനിയിൽ ഒന്നിൽ കൂടുതൽ രൂപങ്ങളുള്ള 10 അക്ഷരങ്ങൾ ഉണ്ട്.

<p>1. ലോമദിന് മുന് ഓലാഫ് വരുമ്പോൾ, ഓലാഫ് ചെരിച്ചെഴുതണം. ഓലാഫിന് മുന് ലോമദ് വരുമ്പോൾ, ലോമദ് നിവർത്തി ഓലാഫിനോട് ചേർത്ത് എഴുതണം.</p>	<p>ܐܠܦܐ (എൽഫൊ) കപ്പൽ Ship</p> 
<p>2. തണ്ടുള്ള അക്ഷരത്തിന് ശേഷം ദോലദ് (ܕ) വരുമ്പോൾ ദോലദിന്റെ രൂപം ܕ എന്നാകുന്നു.</p>	<p>ܕܘܠܐ (ഗമ്ലൊ) ഒട്ടകം Camel</p> 
<p>3. തണ്ടുള്ള അക്ഷരത്തിന് ശേഷം മേസ് (ܡ) വരുമ്പോൾ മേസിന്റെ രൂപം ܡ എന്നാകുന്നു.</p>	<p>ܡܘܕܝܢܐ (ഇൗദ്തൊ) പള്ളി Church</p> 
<p>4. ഖോഫ് (ܦ) ഒരു വാക്കിന്റെ അവസാനം വരുമ്പോൾ ܦ എന്ന് എഴുതുന്നു.</p>	<p>ܦܘܠܐ (കാതൊ) പുച്ച Cat</p> 
	<p>ܦܘܠܐ (ഹമ്നീഖ്) നെക്ലേസ് Necklace (പുർണ്ണരൂപം ܦܘܠܐ)</p> 

<p>5. ലോമദ് (ل) ഒരു വാക്കിന്റെ അവസാനം വരുമ്പോൾ എഴുതേണ്ടതുമാണ്.</p>	<p>  (ക്ളീൽ) കിരീടം Crown (പൂർണ്ണ രൂപം ) </p>
<p>6. മീം (م) ഒരു വാക്കിന്റെ അവസാനം വരുമ്പോൾ എഴുതേണ്ടതുമാണ്.</p>	<p>  (ഖ്വേം) അപ്പം Bread (പൂർണ്ണ രൂപം ) </p>
<p>7. നൂൻ (ن) ഒരു വാക്കിന്റെ അവസാനം വരുമ്പോൾ എഴുതേണ്ടതുമാണ്.</p>	<p>  (ലേശോൻ) നാക്ക് Tongue (പൂർണ്ണ രൂപം ) </p>
<p>8. ഹ (ه) ഒരു വാക്കിന്റെ അവസാനം വരുമ്പോൾ എഴുതേണ്ടതുമാണ്.</p>	<p>  (ഹ്) വാതിൽ Door (പൂർണ്ണ രൂപം ) </p>
<p>9. തണ്ടുള്ള അക്ഷരത്തിനു ശേഷം റീസ് (ر) വരുമ്പോൾ റീസിന്റെ രൂപം  എഴുതേണ്ടതുമാണ്.</p>	<p>  (സെഹ്റൊ) കുരുവി Sparrow </p>
<p>10. തണ്ടുള്ള അക്ഷരത്തിനു ശേഷം താവ് (ت) വരുമ്പോൾ താവിന്റെ രൂപം  എഴുതേണ്ടതുമാണ്.</p>	<p>  (ഖ്താവ്) പുസ്തകം Book </p>