

**MALANKARA SYRIAN
ORTHODOX SUNDAY SCHOOL
ASSOCIATION OF
NORTH AMERICA**



TEXT BOOK CLASS - VI

2003

PREFACE

We are thankful to our Lord Almighty for helping us and guiding us through the work of preparing these Sunday school books. These books are the translations of the “Padamanjari” published by Malankara Jacobite Syrian Sunday School Association Head Quartered at Puthencruz, India.

These books are being published with the guidance of His Eminence Mor Ivanios Mathews, President M.S.O.S.A. and Archbishop of the Malankara Archdiocese of the Syrian Orthodox Church of North America under the Patriarch of Antioch and All the East, His Holiness Moran Mor Ignatius Zakka I Iwas, the Supreme Head of the Universal Syrian Orthodox Church.

A number of persons contributed to this noble cause. 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 to the Syrian Orthodox Sunday School students all over the world.

Carteret, NJ
07-11-2003

Director
M.S.O.S.A. North America

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TEXTBOOK FOR CLASS VI
(English)

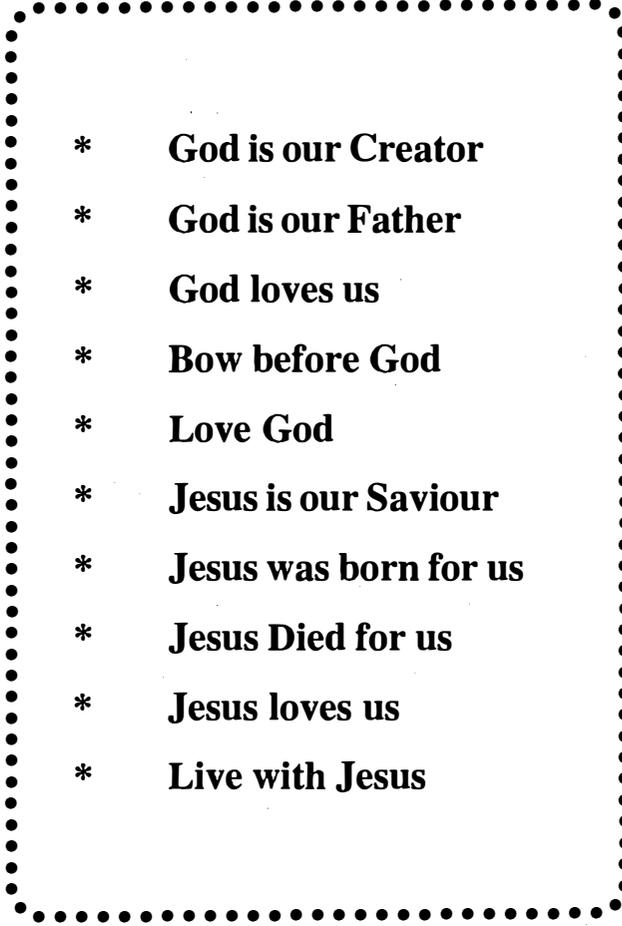
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*** God is our Creator**

*** God is our Father**

*** God loves us**

*** Bow before God**

*** Love God**

*** Jesus is our Saviour**

*** Jesus was born for us**

*** Jesus Died for us**

*** Jesus loves us**

*** Live with Jesus**

LESSON 1

PRAYER

1. *ANGELIC HYMN*

Like the heavenly angles who praise You up in the heights, we who are frail and sinful offer praise.

Glory to God in the highest heaven, and peace on earth, tranquility and good will among men at all times and in all seasons.

We praise You, we bless You, we adore You. We sing to You a hymn of praise.

We give thanks to You because of Your great glory, Lord, our creator, king of heaven, God the Father almighty; we praise You, Jesus Christ, Lord God, God's only Son, along with the Holy Spirit.

Lord God, Lamb of God and word of the Father, who takes away the sin of the world, be gracious to all.

You, who take away the sin of the world, incline your ear to us and receive our prayers.

You, who sit in glory at the righthand of Your Father, have compassion on us and be gracious to all.

Because You only are holy. Lord Jesus Christ, You deserve the great glory of God, the Father along with the Holy Spirit. Amen.

At all times and on all the days of our lives we bless You and praise Your holy and eternal name.

Blessed are You, Lord, Upholder of all, God of our fathers, Your name is blessed and glorified with praises, for ever and ever.

To you belongs glory, to you belongs praise, to you belongs honor, God of all, Father of truth; we praise You, Your only Son and the living Holy spirit, now and always and for ever and ever. Amen.

1. MALAKAMARUDE STHUTHIPPU

ATHYUNNATHANGALIL SWARGEeya MALAKHAMAR STHUTHIKUNNATHUPOLE,
BALAHEENARUM PAPIKALUMAYA NJANGALUM STHUTHIKKUNNU.

ELLAKKAALATHUM, ELLASAMAYATHUM, UYARANGALIL DHEIVATHINU
STHUTHIYUM, BHOMIYIL SAMADHANAVUM, NIRAPPUM, MANUSHYA MAKKALKU
NALLA SHARANAVUM (UNDAIRIKATTE.)

NJANGAL NINNE STHUTHIKYUKAYUM, VAAZHTHUKAYUM, VANDIKUKAYUM
CHEYUNNU. STHUTHIYUDE SHABDAM NINAKKU NJANGAL KARETTUNNU.

SARVASHAKTHIYULLA PITHAVUM, SWARGATHIPATHIYUM, SRESHTAVUM
AYIRIKKUNNA DHEIVAMAYA KARTHAVE! NINNEYUM YESHU MESHIHAYAYA EKA
PUTHRANAYIRIKKUNNA DHEIVAMAYA KARTHAVE VISHUDHA ROOHAYODU KOODE
NINNEYUM NINTE STHUTHIYUDE VALIPPAM NIMITHAM NJANGAL STHOTHAM
CHEYYUNNU.

PITHAVINTE PUTHRANUM, VACHANAVUM, LOKATHINTE PAAPATHE VAHIKKUNN
AVANUM VAHICHAVANUMAYA DHEIVATHINTE KUNJAADAYULLOVE! NINTE CHEVI
CHAAYICHU NJANGALUDE APEKSHA KAIKOLLANAME.

LOKATHINTE PAAPATHE VAHIKYUNN AVANUM, VAHICHAVANUMAYULLOVE! NINTE
CHEVI CHAAYICHU NJANGALUDE APEKSHA KAIKOLLENAME.

THANTE PITHAVINTE VALATHU BHAGATHU MAHATHWATHODU KOODI
IRIKYUNNAVANYULLOVE! DAYA THONNI NJANGALODU KARUNA CHEYENAME.

ENTHENNAL NEE MATHRAM PARISHUDHANAKUNNU. VISHUDHA ROOHAYODU
KOODE YESHU MESHIHA AAYA NEE MATHRAM PITHAVAAYA DHEIVATHINTE
MAHATHWATHINU, KARTHAVYA MULLAVANA AKUNNU. AMEN

ELLA KAALATHUM NJANGAL JEEVANODIRIKYUNNA DINANGALOKKEYUM NINNE
VAAZHTHUKAYUM; ENNEKUM VAAZHTHAPETTATHUM, NITHYATHA MULLATHUMAYA
NINTE PARISHUDHA THIRUNAMATHE STHUTHIKYUKAYUM CHEYYUM.

NJANGALUDE PITHAKANMARUDE DHEIVAMAYA SARVA SHAKTHIYULLA
KARTHAVE! NEE VAAZHTHAPETTAVANAKUNNU. NINTE THIRU NAAMAM
MAHATHWAMULLATHUM NEE ENNEKUM MAHATHWANGALIL PRABALYA
MULLAVANAKUNNU.

STHUTHININAKKU YOGYAMAKUNNU. MAHATHWAM NINAKKU YUKTHAMAKUNNU.
SAKALATHINTEYUM DHEIVAVUM, SATHYATHINTE PITHAVUMAYA VANE! NINAKUM, EKA
PUTHRANUM, JEEVANULLA VISHUDHA ROOHAYIKYUM PUKAZHCHA CHERCHAYAKUNNU.
ATHIPPOZHUM ELLA SAMAYATHUM ENNEKUM UNDAIRIKATTE - AMEN.

2. *Psalms 51*

Have mercy upon me, O God, according to Your loving-kindness; according to the multitude of Your tender mercies blot out my transgressions.

Wash me thoroughly from my iniquity, and cleanse me from my sins; for I acknowledge my transgressions and my sin is ever before me.

I have sinned against You, against You truly. I have done what is evil in Your sight. Your judgements are right. Your sentence is just. For behold, I was formed in iniquity; and in sin did my mother conceive me.

But You take delight in the truth. You have made known to me the secrets of your wisdom. Sprinkle me with Your hyssop, and I shall be clean; wash me and I shall be whiter than snow.

Satisfy me with Your joy and gladness, that my bones which are crushed shall rejoice. Turn Your face away from my sins, and blot out all my iniquities.

Create in me a pure heart, O God, and renew a right spirit within me. Cast me not away from Your presence; and take not Your holy Spirit from me.

Restore to me the joy of Your salvation; and uphold me with Your glorious Spirit; then I will teach the wicked Your way, and sinners shall turn to You.

Deliver me from blood-guiltiness, O God, the God of my salvation, and my tongue shall praise Your righteousness. O Lord, open my lips, and my mouth shall sing Your praises.

For You desire not sacrifices, You are not appeased by burnt offerings. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, which You will not despise.

By Your loving-kindness do good to Zion; build the walls of Jerusalem. Then You shall be pleased with the sacrifices of righteousness, with burnt offerings and whole burnt offerings; then they shall offer bullocks upon Your altar.

To you belongs the praise, O God. Barekhmore.

2. PSALMS 51

DHEIVAME! NINTEKRUPAYUM PRAKAARAM ENNODU KARUNA CHEYYENAME.
NINTE KARUNAYUDE BEHUTHWATHIN PRAKARAM ENTE PAAPANGAL
MAYICHUKALAYENAME.

ENTE ANNYAYATHIL NINNU ENNE NANNAI KAZHUKI, ENTE PAAPANGALIL
NINNU ENNE VEDIPPAKKENAME. ENTHENNAL ENTE ATHIKRAMANGAL NJAN
ARIYUNNU, ENTE PAAPANGAL EPOZHUMENTE NEREYIRIKKUNNU.

NINAKKU VIRODAMAAYI THANNE NJAN PAAPAM CHEYTHU, NINTE THIRUMUNPIL
THINMAKALE NJAN CHEYTHU. ATHU NINTE VACHANATHIL NEE NEETHIKARIKKA
PEDUKAYUM. NINTE NYAYA VIDHIKALIL NEE JAYIKKUKAYUM CHEYUVANAYITTU
THANNE. ENTHENNAL ENTE ANNYAYATHIL NJAN ULBHAVICHU. PAAPANGALIL ENTE
MATHAVU ENNE GARBHAM DHARIKUKAYUM CHEYTHU.

ENNAL NEETHIYIL NEE ISHTAPETTU, NINTE NJANATHINTE REHASYANGAL
ENNE NEE ARIYICHU, NINTE SOPPAKONDU ENTE MEL THALIKKENAME. NJAN
VEDIPPAKKAPEDUM, ATHINAL ENNE NEE VENMAYAKKENAME. THALGAYEKKAL
NJAN VENMAYAKUM.

NINTE ANANDAVUM SANTHOSHAVUM KONDU ENNE THRUPTHIYAKKENAME.
KSHEENATHAYULLA ENTE ASTHIKAL SANTHOSHIKKUM. ENTE PAAPANGALIL
NINNU NINTE MUKHAM THIRICHU ENTE ATHIKRAMANGAL OKKEYUM
MAYICHUKALAYANAME.

DHEIVAME! VEDIPPULLA HRUDAYATHE ENNIL SRISHTIKKENAME!
STHIRATHAYULLA NINTE ATHMAVINE ENTE ULLIL PUTHUTHAKKENAME. NINTE
MUNPIL NINNUM ENNE THALLIKALAYARUTHE; NINTE VISHUDATHMAVINE ENNIL
NINNU EDUKAYUM ARUTHE.

ENNALLO NINTE ANANTHYUM REKSHAYUM ENNIKU THIRICHU
THARENAME. MAHATHWAMULLA NINTE ALMAVU ENNE THANGUMARAKENAME.
APPOL NJAN ATHIKRAMAKARE NINTE VAZHI PADIPPIKUM, PAAPIKAL NINGALEKKU
THIRIYUKAYUM CHEYUM.

ENTE REKSHAYUDE DHEIVAMAYA DHEIVAME! REKTHATHILNINNU ENNE
REKSHIKKANAME! ENTE NAAVU NINTE NEETHIYE STHUTHIKUM. KARTHAVE!
ENTE ADHARANGAL ENNIKU THURAKENAME. ENTE VAI NINTE STHUTHIKALE PAADUM.

ENTHENNAL BALIKALIL NEE ISHTAPPETTILLA, HOMABALIKALIL NEE
NIRAPPAYATHUMILLA. DHEIVATHINTE BALIKAL THAZHMAYULLA ALMAVAKUNNU.
DHEIVAM NURUNGIYA HRUDAYATHE NIRASIKUNNILLA.

NINTE ISHTATHAAL SEHIYONODU NANMA CHEYYENAME. OORSLEMINT
MATHILUKALE PANIYENAME. APPOL NEETHIYODU KOODIYA BALIKALILUM,
HOMABALIKALILUM NEE ISHTAPEDUM. APPOL NINTE BELIPEEDATHIL KAALAKAL
(BALIYAI) KARERUM.

DHEIVAME! STHUTHI NINAKKU YOGYAMAKUNNU - BAREKMOR.

3. Concluding Prayer

Lord, it is good to give thanks to You and to sing praise to Your exalted name, to proclaim Your goodness in the morning and Your faithfulness in the night. Lord, hear my voice in the morning. May I be seen ready before You in the morning.

Lord, have compassion on Your people. Lord, pardon and forgive all our sins. Holy One, let Your right hand overshadow us and Your name heal our weaknesses.

3. MAYYALINTE NAMASKARAM

KARTHAVE! NINAKKU STHOTHRAM CHEYYUNNATHUM UNNATHAPETTA NINTE
NAAMATHINU PAADUNNATHUM PRABHATHAKAALATHU NINTE KRIPAYEYUM
RATHRIKAALANGALIL NINTE VISWASATHEYUM ARIYIKKUNNATHU ETHRA
NALLATHAAKUNNU. KARTHAVE! PRABHATHA SAMAYATHU ENTE SHABDAM NEE
KELKKENAME. PRABHATHA SAMAYATHU NJAN ORUNGI NINAKKU KANAPPEDU
MARAKENAME.

KARTHAVE NINTE JANANGALODU KARUNA CHEYYENAME. KARTHAVE! NJANGAL
ELLAVARUDEYUM PAAPANGALE PARIHARICHU KSHAMIKKENAME. PARISHUDHA
NAYULLAVANE! NINTE VALATHUKAI NJANGALUDEMEL AAVASIPPICHU NINTE
THIRUNAAMAM NIMITHAM NJANGALUDE ROGANGALIL NINNU NJANGALE
SUKHAPPEDUTHE NAME. AMEN

OLD TESTAMENT

LESSON 2

GOD'S PROMISE FULFILLED: BOOK OF JOSHUA

The author and the time

While returning from Egypt, the children of Israel reached wilderness of Paran. Then Moses sent spies to secretly search out Canaan; one man from each tribe. Joshua (Oshea Son of Nun) (Numbers 13:16) and Caleb, son of Jephunnach of the tribe of Judah were among the twelve spies sent out to Canaan. On their return both of them told the people that the land they explored was excellent and Israel will be able to overcome the occupants and possess it as the Lord is with them. But the other spies spread a report of terror and frightened the people saying that the inhabitants of the land were stronger and they had even seen giants among them. The cities were very large and fortified. Since the Israelites lacked in the trust of the Lord, they were made to wander thirty nine years in the wilderness, without directly entering Canaan from the wilderness of Paran. It is believed that the events during this period were recorded first by two or three historians. It was later consolidated into a book after the children of Israel returned from Babylonian captivity during 5th century B.C., under the leadership of Ezra and Nehemiah. Even though the historical details are available, no mention is made about the author of this book. Since it contains the detailed history of Joshua it is aptly named as the Book of Joshua.

The Children of Israel enter the Promised Land

(Joshua 1-4)

Objective: To understand that the Lord leads his people.

Moses who led the children of Israel from Egypt to the Promised Land could not enter there. On reaching the plains of Moab, he went up to mount Nebo and climbed to the top of Pisgah. From the top of Pisgah the Promised Land was shown to him by the Lord from one end of the country to the other. Then the Lord said to him "This is the land of which I swore to give Abraham, Isaac and Jacob" saying "I will give it to your descendants. I have caused you to see it with your own eyes, but you shall not cross over there". Moses passed away and he was buried in a valley in the land of Moab opposite to Beth-peor. Now Joshua, the son of Nun chosen by the Lord to succeed Moses, was full of

spirit of wisdom, for Moses had laid his hands on him and blessed him. So the children of Israel heeded him. After the death of Moses, the leadership was passed on to him. He sent out two spies with orders to go and secretly explore the land of Canaan especially the city of Jericho. When they came to the city, they went to spend the night in the house of a harlot named Rehab. Hearing about this, the King of Jericho sent message to Rahab to bring them out. She replied that they left at sunset before the city gates were closed. Actually she kept them hidden under some stalks of flax on the roof of her house. The King's men left the city and went in search of the spies as far as the place where the road crosses Jordan. Rahab lived in a house built into the city wall. At night she let the men down from her window by a rope. These men returned to Joshua and told him all that had happened to them.

The children of Israel camped on the eastern side of Jordan for three days waiting to cross it. The leaders then went through the camp and said to the people "When you see the Ark of the covenant of the Lord your God, move from the camp and follow it at a distance". Then Joshua commanded the people to sanctify themselves, because the Lord would perform miracles among them. Then he told the priests to take the ark of the covenant and go with it ahead of the people. The Lord then said to Joshua "What I do today will make the people of Israel begin to honor you as a great man. They will realize that I am with you as I was with Moses. Tell the priests carrying the Ark of the Covenant that when they reach the river they must wade in and stand near the bank".

When the people left the camp to cross Jordan, the priests went ahead of them carrying the Ark of the Covenant. As soon as the priests stepped into the river, the water stopped flowing and piled up far upstream. The flow down stream to the Red Sea was completed and the people were able to cross over to Canaan near Jericho walking across on dry ground. Then the river regained its original position. The people camped in Gilgal after crossing the river Jordan.

Questions:

1. Why the book was given the name of Joshua?
2. How did Moses see the Promised Land?
3. Describe how the children of Israel did cross over Jordan?
4. How the spies sent out to Jericho were saved?

Memory Verse: "—The Lord is with us, do not fear them" (Numbers 14:9)

IMPORTANT BATTLES LED BY JOSHUA

Objective: To recollect that success in battles would always be by His power and not by their own might or cleverness.

1. Battle of Jericho: (Joshua 6)

Jericho was securely shut up and guarded to keep the Israelites out. As commanded by the Lord, Israelites marched around the city once a day for six days. Seven priests each carrying trumpets of ram's horns went in front of the Ark of the covenant. Those carrying weapons were in front of the priests and the remaining men behind the Ark. On the seventh day they marched around the city seven times. When the priests were about to sound trumpets for the seventh round, Joshua ordered the people to shout and he said "The Lord has given you the city. The city and every thing in it must be totally destroyed as an offering to the Lord. Only the harlot Rahab and her household will be spared, because she hid our spies. You are not to take anything that is to be destroyed. If you do so you will bring trouble and destruction of the Israelite camp. Everything made of silver, gold, bronze or iron is set apart for the Lord. It is to be put in the Lords treasury". As directed, the people gave a loud shout when the priests blew the trumpets and the walls of the city collapsed. Then the army went straight up to the hill into the city and captured it. They killed every one in the city except Rahab and the members of her family. They also killed the cattle, sheep and donkeys. Then they set fire to the city and burned it to the ground along with everything in it except the things made of gold, silver, bronze and iron which they took and put in the Lord's treasury. But Achan, the son of Carmi, belonging to the tribe of Judah disobeyed the order of the Lord. He took two shekels of silver and a bar of gold weighing half a shekel and a beautiful Babylonian robe and hid them without the knowledge of anybody else.

2. Battle of Ai (Joshua 7-8)

Ai was a small city near Jericho and its population was comparatively small. Hence about 3000 Israelites made the attack. But they were forced to retreat. The men of Ai chased them from the city gate and killed 36 men. Joshua and the leaders of Israel tore their clothes in grief, threw themselves to the ground before the Ark of the covenant and lay there till evening with dust

on their head to show their sorrow. The Lord said to Joshua "Israel has sinned. They have broken the agreement with me that I ordered them to keep. They have taken some of the things condemned to destruction. They stole them, lied about it and put them with their own things." As commanded by the Lord, the people were sanctified by Joshua and brought before the Lord early next morning. They were checked tribe by tribe, clan by clan and family by family. At last, Achan of the tribe of Judah was picked out. Joshua along with all the people of Israel, seized Achan, the silver, the robe and the bar of gold together with Achan's sons and daughters, his cattle, donkeys and sheep, his tent and everything he owned and they took them to the valley of Achor. All Israel stoned Achan and his family and burned his possessions with fire.

In the second battle, Joshua captured the city of Ai and the whole population of Ai was killed that day - twelve thousand men and women. Joshua burned down Ai. Then Joshua built an altar on mount Ebal to the Lord, the God of Israel. As written in the Book of the Law of Moses, he made it with whole stones over which no man has wielded any iron tool. In it they offered burnt offerings to the Lord and made peace offerings. There in the presence of the children of Israel Joshua wrote on the stones a copy of the Law of Moses. Joshua read out the commandments of Moses to the whole gathering, which included women and children as well as foreigners living among them. He warned the people who were going to stay in land of idol worshippers, not to deviate from the instructions of the Lord.

3. Battle of Gibeon (Joshua 10)

Joshua made a treaty of friendship with the people of Gibeon and promised to protect them. The Amorite kings of Southern Canaan joined forces, surrounded Gibeon and attacked it. Then Joshua and his whole army made a surprise attack on the Amorites. The Lord made the Amorites panic at the sight of Israel's army. While the Amorites were running down the pass from the Israel's army, the Lord made large hail stones to fall down on them all the way to Azekah. More were killed by hail stones than by Israelites. On the day that the Lord gave the men of Israel, victory over Amorites, Joshua spoke to the Lord. In the presence of Israelites he said "Sun stand still over Gibeon, Moon stop over Ajalon valley". The sun stood still and the moon did not move until the nation had conquered its enemies. The five Amorite kings however had escaped and were hiding in the cave of Makkedah. Some one found this out and informed

Joshua, where the kings were hiding. Joshua ordered to place large stones at the entrance of the cave. They pursued the Amorites to the ends of the city and returned victorious to the camp at Makkedah. Then Joshua opened the cave and the Amorite kings were brought out. He slew them and hanged them on five trees. The Israelites were safe in the southern part of Canaan after the victory in this battle.

4. Battle of Hazor (Joshua 11)

The kings on the northern side of Canaan joined forces, came and camped together at the waters of Merom to fight against Israel. So Joshua and all his men attacked them by surprise. The Lord gave the Israelites victory over them. The king of Hazor was captured and killed. No one was left alive and the city was burned. Joshua did everything the Lord had commanded and it was the secret of his success. Thus all the important regions of Canaan were brought under the control of Joshua.

Questions:

1. Which were the important battles fought by Joshua?
2. How did the people of Israel capture the fort of Jericho?
3. Who among the inhabitants of Jericho escaped death?
4. What was the sin of Achan?
5. What was the punishment for his sin?
6. Who made the sun and the moon stand still? When did it happen?

Memory Verse “The Lord, your God is God in heaven above and on earth beneath” (Joshua 2:11)

DIVISION OF THE PROMISED LAND

Objective: God's promise to Abraham gets fulfilled.

Moses had assigned to the tribes of Gad, Ruben and half the tribe of Manasseh, the territory on the eastern side of the Jordan river, opposite to Jericho. The conquered territory west of Jordan was divided by Joshua among the remaining nine and a half tribes. The tribe of Levi did not inherit any land. As the Lord instructed Moses, they were to receive a share of the sacrifices burnt on the altar to the Lord, God of Israel. They were however given some cities to live in and pasture land around these cities. Even though there was no permanent temple for worship, the Israelites assembled at Shiloh, where they set up the tabernacle of the congregation (Joshua 18:1).

When the children of Israel were crossing river Jordan the priests took twelve stones from the river. These stones were set up by Joshua at Gilgal, which was their first camp. He said to the people "In the future when your children ask you what these stones mean, you will tell them about the time when Israel crossed the Jordan on dry ground. Tell them that the Lord your God dried up the water of Jordan for you until you had crossed just as He dried up the Red Sea for us". (Joshua 4) As commanded by the Lord, Joshua circumcised all the males born during the forty years spent crossing the desert by the Israelites. While they were camping at Gilgal on the plain near Jericho they observed Pass Over on the evening of the fourteenth day of the month. The next day was the first time they ate food grown in Canaan; roasted grain and bread made without yeast. Then the Manna stopped falling. From that time on they ate food grown in Canaan. The Lord made Joshua do great things. He was steadfast in his devotion to the Lord. He repeatedly taught the people the commandments of the Lord. His famous declaration was "As for my family and me, we will serve the Lord" (Joshua 24:15). The later history of the Israel clearly reveals that whenever they obeyed the commandments of the Lord, they were victorious and they tasted defeat whenever they disobeyed.

Joshua died at the age of one hundred and ten. He was buried on his own land at Timnath Serah in the hill country of Ephraim. The bones of Joseph brought from Egypt by the children of Israel were buried at Shechem.

Questions

1. Narrate the important events of Gilgal?
2. When did the heavenly food Manna stop falling?
3. Where were the bones of Joseph buried?

Memory Verse: “As for my family and me, we will serve the lord” (Joshua 24:15).

LESSON 5

PEOPLE’S LIFE IN THE PROMISED LAND

Objective: To understand that Lord acts through His faithful servants.

After Joshua, the Lord engaged Judges to protect the children of Israel from the enemies and for the administration of justice. Othniel was the first and Samuel the last of the great judges of Israel. During the time of Samuel the period of monarchy was established. Judge Samuel was also a prophet.

The books of Samuel I & II deal mainly with Samuel and Saul and David the kings anointed by him. Modern scholars are of the view that in writing these two books more than one man had participated. It is believed that these books were written during 7th century B.C.

Hannah and Elkanah, the parents of Samuel was highly God fearing. Being childless Hannah ceaselessly prayed to the Lord. Hannah made a solemn promise “Lord Almighty look at me your servant! See my trouble and remember me! Don’t forget me! If you give me a son I promise that I will dedicate him to you for his whole life and he will never have his hair cut.” A son was born to her as a result of her prayers. She called his name Samuel which meant “Because I have asked for him from the Lord” (1 Samuel 1:20) As soon as the child was weaned she took him to Shiloh and entrusted him to Eli the priest, dedicating him to the Lord as promised.

The boy Samuel stayed in Shiloh and served the Lord under the direction of priest Eli. The Lord was with him. Samuel was sleeping in the sanctuary. One night the Lord called Samuel. He answered “Yes Sir” and ran to Eli and said “You called me and here I am” But Eli answered “I didn’t call you, Go back

to bed” So Samuel went back to bed. The Lord called him again and again. When the Lord called him the third time Eli advised him to say “Speak Lord, your servant is listening.” When the Lord called him the fourth time he responded as advised by Eli. Then the Lord disclosed to Samuel the disaster that was to fall upon Eli and family. After the death of Eli and his sons, Samuel became the priest of Shiloh.

Throughout his life Samuel administered justice for Israel. He led the people giving good advice. As a result, there was great spiritual awakening. He said to the Israelites “return to the Lord with all your hearts, then put away the foreign gods and the Ashtoreths from among you, and prepare your hearts for the Lord, and serve Him only; and He will deliver you from the hands of the Philistines”.

He advised the people (1) To search for the Lord (2) To abandon idolatry, dedicate to the Lord completely and worship Him only (3) To repent over sins and confess their transgressions and (4) To fast and pray (1 Samuel 7:3-6)

Samuel sincerely yearned that all the tribes of Israel should live and prosper under the sovereignty and judgment of God. He was very much annoyed at the request of the people for a king to rule over them as other nations have. As commanded by the Lord he anointed Saul, Son of Kish from the tribe of Benjamin as ruler of the people of Israel at his residence. (1 Samuel 10:1-9). Suddenly the spirit of God came up on Saul. Later he was chosen by the Lord in the presence of the people at a religious gathering at Mizpah (1 Sam 10: 20-24)

Review Questions

1. Who was the last judge of Israel?
2. What is the meaning of the word ‘Samuel’?
3. What was the reply of Samuel to the call of the Lord?

Memory Verse: “The boy Samuel continued to grow and to gain favor both with the Lord and with men” (1 Samuel 2:26)

SAUL THE FIRST KING OF ISRAEL

Objective: The consequences of incomplete obedience to the Lord.

When Saul was chosen as the king, Samuel explained to the people the nature of royalty, wrote the duties of a king in a book and laid it up before the Lord. Later Samuel proclaimed Saul king, in the presence of God at Gilgal (1 Sam 11:11-15). Saul was 30 years old when he became the king.

Saul sent one thousand men under the command of his son Jonathan to attack the Philistines. Jonathan defeated the philistines at Geba. Infuriated Philistines posed a serious threat to Israel. Saul decided to offer burnt sacrifices and peace offerings at Gilgal before commencing the attack on the Philistines. He waited seven days for Samuel as Samuel had earlier instructed him to do. Samuel was late to come to Gilgal. The people in panic began to desert Saul. Then Saul offered a burnt sacrifice by himself. As he was finishing the burnt offering, Samuel arrived. He admonished Saul for his disobedience. The priests alone are authorized to offer sacrifices. The Lord was displeased on this unauthorized action.

On the day of battle none of Israelite soldiers except Saul and his Son Jonathan had sword or spears. Jonathan and the young man who carried his weapons secretly entered the camp of Philistines. The philistines were terrified. Lord made a loud thunder. The soldiers in the camp trembled with fear. The earth shook and there was great panic and they ran aimlessly. Thus Israel could win over Philistines without any army or weapons.

Samuel commanded Saul to attack Amalekites and to completely destroy every thing they have. Saul defeated the Amalekites. Saul and his men spared the life of Agag the king of the Amalek and did not kill the best sheep and cattle; the best calves and lambs and any thing that was good. They destroyed only what was useless or worthless. When questioned, Saul answered that the best sheep and cattle were kept to offer as sacrifice to God. Samuel informed Saul since Saul did not fully obey the Lords' command; the Lord has removed Saul from being king of Israel. Then Samuel went to his house in Ramah. Never again did they meet thereafter.

When it was decided to remove Saul from being king of Israel, as commanded by the Lord, Samuel secretly anointed David son of Jesse as king of Israel at Bethlehem (1 Samuel 16:13). The Lord's spirit left Saul and an evil spirit tormented him. David who was proficient in playing harp was brought to Saul. Whenever the evil spirit came upon Saul, David would get his harp and play it. The evil spirit would leave and Saul would feel better. David accompanied Saul in the battlefields. This provided an opportunity for David to gain expertise in warfare and administration of the state.

Questions:

1. How did Israel have a greater victory over Philistines?
2. What was the disobedience of Saul in his war against the Amalekites?

Memory Verse: "To obey is better than sacrifice and to heed than the fat of ram" (1 Samuel 15:22)

LESSON 7

SAUL AND DAVID

Objective: To learn that one who is with God has nothing to be afraid of.

To retaliate against their defeat, the Philistines again gathered for battle and camped at a place called Ephes & Damnum. Israelites under the leadership of Saul assembled and camped in the valley of Elah. The Philistines lined up on one hill and the Israelites on another, with a valley in between. A man named Goliath came out from Philistines camp to challenge the Israelites. He shouted at the Israelites to choose one of their men to fight him. If he is able to kill Goliath, then the Philistines would be the servants of Israel. If Goliath kills him, the Israelites should become their servants. It was a prevailing custom to declare the army of the person winning such a duel as victorious. Goliath was nearly three meters tall and wore heavy bronze armor and a bronze helmet. His spear was as thick as the bar on a weaver's loom and its iron head weighed about seven kilograms.

One day David came to the camp and hearing the Philistine giant insulting the Lord, told Saul that he would go and fight him. With the consent and best wishes of Saul, David went out with five stones and his catapult, to meet Goliath.

When the armies on both sides were watching, the stone from his catapult hit Goliath on his forehead and broke his skull. Goliath fell face down on the ground. David ran to him, took Goliath's sword and cut off his head. Seeing this the Philistines ran away. Israelites followed them and killed many and looted their camp.

When Israelites were returning home, women from every town in Israel came out singing joyful songs, dancing and playing tambourines and pyres. In their celebration the women sang and praised Saul and David saying "Saul killed thousands, David killed ten thousands". Saul did not like this and he became very angry because David received better complements. Saul was jealous and suspicious of David from that day on.

Saul was troubled by evil spirit at times. David played his harp when this happened. One day Saul threw his spear at David twice, but David dodged each time and escaped. David was afraid of Saul.

Saul had declared at the valley of Elah that he would give his daughter in marriage to the man who kills Goliath. Honoring this promise, Saul gave his daughter Michal to David. Still Saul treated David as his enemy. Saul told his son Jonathan that he planned to kill David. But Jonathan who was very fond of David pleaded for David to Saul. Displeased at this, Saul tried to kill Jonathan. Learning about this David escaped and went to the priest Ahimelech in Nob. Since he did not have any ordinary bread, Ahimelech gave hungry David the holy bread which was not lawful for David to eat nor for those who were with him, but only for the priests. The sword of Goliath kept there was also given to David. He went disguised to King Achish of Gath. When the King's officials identified this war hero of Israel and tried to retain him, David feigned insanity, and escaped. David departed from there and stayed in the cave at Adullan. Psalm No. 3 was written at this time.

Questions:

1. What was the reason for Saul's envy to David?
2. How did David subdue the giant Goliath?

Memory Verse: "Oh taste and see that the Lord is good, Blessed is the man who trusts in Him." (Psalms 34:8)

FALL OF SAUL

Objective: To realize that envy and consequent illwill beget disaster.

Saul accused eighty five priests in Nob that they conspired with David and helped him by giving him food and the sword of Goliath. On his orders all of them were slain by sword. Among the sons of Ahimelech, Abiathar alone escaped. He met David and told him how Saul slaughtered the priests of the Lord. He stayed with David (1 Samuel 22: 9-23).

Saul was repeatedly attempting to kill David, who with his followers escaped by shifting their stay in the wilderness, caves and mountains. David got several opportunities to kill Saul. He spared his life saying, 'who can stretch out his hand against the Lords' anointed and be guiltless. Once he cut off a corner of the robe of Saul when he was sleeping in a cave. On another occasion, he took his spear and water jug kept behind Saul's head. Demonstrating these items David proved to Saul that he spared the life of Saul even though he had ample opportunities to kill him (1 Samuel 24:3-11, 26:7-18).

Again Philistine troops assembled to fight Israel. When Saul saw the Philistine army he was terrified and so he asked the Lord what to do. But the Lord did not answer him at all. So Saul disguised himself and went to a woman who was a medium and requested her to call up the spirit of Samuel. The spirit of Samuel told him that the Lord will hand the army of Israel to the Philistines and Saul and his sons will be slain (1 Sam 28:7-19). The Lord was displeased since Saul consulted a medium for guidance (1 Chronicle 10:13)

Saul's sons Jonathan, Abinadab and Malchishua were killed in the battle on Mount Gilboa. Saul was hurt by enemy arrows and was badly wounded. He asked the young man carrying his weapons to kill him so that the Philistines will not gloat over him. The young man was too terrified to do so. So Saul took his own sword and threw himself on it. The Philistines came and cut off Saul's head. When the people of Jabesh in Gilead heard what the Philistines had done to Saul, they took down the bodies of Saul and his sons to Jabesh and burned them. Then they took their bones and buried them.

Questions:

1. Why were the Priests in Nob killed by Saul?
2. How did David prove that he nurtured no ill will towards Saul?
3. How did Saul die?

Memory Verse: "Who ever sins is guilty of breaking Gods' law, because sin is breaking of the law" (1 John 3:4)

LESSON 9

DAVID-THE KING WHO WHOLE HEARTEDLY RELIED ON THE LORD

Objective: To remind that the Lords kindness will protect all those who rely on him.

David was secretly anointed in Bethlehem by Samuel as ordered by the Lord. Immediately the holy spirit of the Lord took control of David and was with him from that day on. While taking care of the sheep, Once David could rescue a lamb carried off by a lion and another time from a bear, by beating them to death.

After the death of Saul, as commanded by the Lord, David went to Hebron with family and settled there. Then the men of Judah came to Hebron and anointed David as king of Judah (2 Samuel. 2:1-4). He ruled from Hebron over Judah for seven and a half years. Joab was the commander of his army. Abner the commander of Saul's army made Ishbosheth son of Saul king of Israel. The fighting between the forces supporting Saul's family and those supporting David went on for a long time. As David became stronger and stronger his opponents became weaker and weaker (2 Samuel 3:1). Later Abner went to Hebron deciding to join David's camp. Then he made an agreement with David. On his way back, Joab took him aside at the gate as though he wanted to speak privately with him and there he stabbed him in the belly. David was very sorrowful on this. Then two officers of Ishbosheth killed him. Then they cut off his head and presented it to David in the fond hope of getting some reward. Though Ishbosheth was his enemy, David was furious over the wickedness of these officers. David ordered his soldiers to kill them for their

heinous act. Later the leaders of all Israel came to David and made a sacred alliance. They anointed him and he became the king of all Israel (2 Samuel. 5:3-4). Then David captured Jerusalem the city of Jubsites and made it his capital naming it as David's city. He reigned over whole of Israel for 33 years.

David was the most valorous warrior among the kings of Israel. He fought many battles and expanded his territory. Then David desired to build a temple for the Lord. But the Lord did not allow him to build the temple because he had shed much blood on earth. He made abundant preparations and accumulated large quantity of gold and silver required for making the temple during the reign of his son. (After the death of David his son Solomon got the opportunity to build the temple).

After becoming king of Israel David enquired whether any one from the family of his bosom friend Jonathan was alive. He learned that Mephibosheth, the crippled son of Jonathan was alive. King David sent for him. He gave back every thing that belonged to his grand father Saul and his family to Mephibosheth. Mephibosheth stayed in the king's place and ate at the king's table.

Questions:

1. Where was David anointed as King by prophet Samuel?
2. Why did the Lord not allow David to build the temple?
3. How did David show his gratitude to Jonathan ?

Memory Verse: "The lord is my shepherd; I shall not want" (Psalms 23:1)

THE END OF DAVID

Objective: To study that disasters arise out of Sin.

On the command of David, Uriah one of his soldiers was cleverly murdered and David took his wife Bathsheba as his wife. This action of David displeased the Lord. Then the Lord sent prophet Nathan to David who communicated the Lords decision "The sword shall never depart from your house because you have despised Me and have taken the wife of Uriah the Hittite to be your wife." David wept and repented for his sin. Then Nathan consoled him saying "The Lord has put away your sin; you shall not die. However because of this deed, you have given great occasion to the enemies of the Lord to blaspheme, the child who is born to you shall surely die (2 Samuel 12: 10-18). The first born child of David from Bathsheba died on the 7th day.

Absalom and Amnon were the sons of David. By the command of Absalom, Amnon was murdered by his servants. Thereafter Absalom went to Hebron with some of his followers and declared himself as the king. Ahitophel one of David's counselors and several others joined Absalom. Frightened over these developments, David fled from Jerusalem. David and his followers went eastwards crossing Jordan river. Psalms 3 was sung by David when he was fleeing from Jerusalem to escape from his son Absalom.

Hushai one of the faithful friends of David pretended as a follower of Absalom, gathered information and passed on to David, the movements of Absalom from time to time. Ahithophel persuaded Absalom to allow him to pursue David with a large army and kill him. Absalom accepted the counsel of Hushai that it was better that the army is led by Absalom himself. When Ahithophel saw that his counsel was not followed, he went home disappointed and hanged himself to death. Absalom accepting the counsel of Hushai led an army to pursue David. They crossed Jordan and reached the woods of Ephraim. When the mule on which Absalom was riding went under the thick branches of a great oak tree and his hair caught hold of the oak. So he was left hanging on the tree as the mule which he was riding went away. Learning about this Joab took three spears in his hand and thrust them through Absalom's heart. Then ten young men surrounded Absalom, struck and killed him. Hearing the news David wept for his son.

When the days of David drew near that he should die, his son Solomon was announced as King. He charged Solomon his son saying “Keep the charge of the Lord, your God and walk in His ways, keep His statutes, His commandments, His judgments and His testimonies as it is written in the Law of Moses” (1 Kings 2:4) Then David died.

The greatest Achievement of David was that he was the King of Israel who wholeheartedly served the Lord. David became the model for comparison of the later kings in Judah and Israel.

All the good things plundered from the enemies attacked by David were sanctified and dedicated to the Lord. Among these were the silver, gold and bronze for the construction of the temple.

David was never shy in public adoration of the Lord by singing the Psalms. He was convinced that due to his sin, he fully deserved all the punishments given to him by the Lord. He repented and wept before the Lord.

He never forgot those who were with him during his adversity. He entrusted his son Solomon to help the descendants of those who had done good deed and to give deserving punishments to those who were guilty of purposely doing harm.

He accepted Saul as the Lords’ anointed and respected him, even when Saul tried to kill him.

Questions:

1. What was the action of David that displeased the Lord?
2. Describe the circumstances when David sang Psalms.3?
3. Who was Ahithophel? Why did he hang himself?
4. How was the end of Absalom?

Memory Verse: “Blessed is he whose transgression is forgiven, whose sin is covered” (Psalms: 32:1)

LORD, THE ONLY GOD

Objective: To learn that, when wisdom to rule the people with justice was sought for, the Lord gave every thing.

Solomon was the son born to David in Bathsheba. David had assured her that her son shall reign after him and shall sit on his throne (1 kings 1:17). But when David became old another son Asalom, declared himself as king. But as commanded by king David, Zadok, the priest anointed Solomon as king at Gibeon.

After the death of David, Solomon went to Gibeon to offer sacrifices there. There Solomon offered one thousand burnt offerings. That night the Lord appeared to him in a dream and asked, "What would you like me to give you". Solomon sought wisdom he needed to rule the Lord's people with justice and to know the difference between good and evil. The Lord was pleased that Solomon had asked for this. So he said to him "Because you have asked for the wisdom to rule justly, instead of long life for yourself or riches or the death of your enemies, I will do what you have not asked. I will give you more wisdom and understanding than any one ever had before or will ever have again. I will also give you what you have not asked for; all your life you will have wealth and honor more than that of any other king. And if you obey me and keep my laws and commands as your father David did, I will give you a long life" (1 king 3:5-14)

Solomon did not enter into any major battles since David had already conquered all the nearby places. Solomon's kingdom included all the nations from river Euphrates to Philistia and the Egyptian border. They paid him taxes and were subject to him all his life (1 Kings. 4:21) Solomon used to get large quantity of gold from Tarsus and Ophir. The queen of Sheba heard of Solomon's wisdom and reputation. She traveled to Jerusalem to test him with tricky questions. The wisdom and majesty of Solomon left her breathless and amazed (1 Kings 10: 1-5). The decision of Solomon in identifying the actual mother in the dispute of two women over a child testified to his wisdom (1 Kings 3:16-28). Solomon was a great writer. He was well versed in prose and poetry. He is the author Ecclesiastes and Song of Songs. Solomon said 3000 proverbs and wrote 1005 songs. Solomon's proverbs were copied by men at the court of King Hezekiah of Judah (Proverbs 25:1) Psalms 72 and 27 were written by Solomon.

The beautiful temple constructed by him at Jerusalem was his greatest achievement. It took seven years to complete the construction of the temple. After king Solomon had finished building the temple he prayed to the Lord (1 Kings 8:12-53). The Lord appeared to him again as he had in Gibeon and said to him “I have heard your prayer. I consecrate this temple which you have built as the place where I shall be worshipped for ever. I will watch over it and protect it for all time (1 Kings. 9:2,3)

(King Nebuchadnezzar destroyed the temple constructed by Solomon during 6th century B.C. Later Zerubhabal constructed a second temple. When this temple was destroyed, Herod the King of Jerusalem built a beautiful temple in the place of the old temple. This third temple, which was in existence during the days of Jesus Christ, was destroyed by Roman army in A.D. 70)

In addition to thousands of workers and artisans chosen by Solomon, workers sent by Hiram King of Tyre were also engaged in building the temple. The temple was divided into Most Holy Place, Holy Place and the Court around. The High Priest goes into the Most Holy Place only once a year. He takes with him blood which he offers to God on behalf of himself and in atonement for the sins which the people have committed without knowing that they were sinning. The Ark of the covenant all covered with gold and containing the gold jar with manna in it, Aaron’s staff that had sprouted leaves and the two stone tablets with Ten Commandments written on them was kept in the Most Holy Place. Above the ark were the winged creatures representing Gods’ presence, with their wings spread over the place. In the Holy place were the lamp stand of seven branches, table for the bread offered to God and the altar for burning incense. The Court around was in two parts, the inner part was exclusively for the priests. The bronze altar for burnt offerings was placed there.

Solomon’s devotion to the lord diminished in due course. His gentile wives made him turn away from God. By the time he was old, they had led him into the worship of foreign gods. He built places of worship, where all his foreign wives could burn incense and offer sacrifices to their Gods. Even though the Lord, the God of Israel had appeared to Solomon twice and had commanded him not to worship foreign gods, Solomon did not obey the Lord, but turned away from Him. So the Lord was angry with Solomon and said to him “Because you have deliberately broken your covenant with me and disobeyed my commandments, I promise that I will take the kingdom away

from you and give it to one of your officials”. Due to his extravagant way of life, Solomon’s treasury got depleted. There upon heavy tax was imposed which over burdened his subjects. After forty years of rule Solomon died and joined his ancestors. His Son Rehoboam succeeded him as King.

Questions:

1. Who anointed Solomon? Where?
2. Where did the Lord appear to Solomon for the first time?
3. How did Solomon become the wisest of the wise men?
4. Name the books written by Solomon included in the Holy Bible?

Memory Verse: “Remember your creator in the days of your youth” (Eccle. 12:1)

LESSON 12

ISRAEL DIVIDED INTO TWO KINGDOMS

Objective: To establish that internal disorder is inevitable whenever the king refuse to heed to the wishes of the people”

Internal strife had set in during the last days of Solomon. Jeroboam son of Nebat, an Ephraimite from Zeredah, one of the officials of King Solomon rebelled against him. One prophet Ahijah from Shiloh told him that the Lord, the God of Israel has decided to take the kingdom away from Solomon and to give ten tribes to Jeroboam, keeping only one tribe for Solomon (1 Kings 1:30-31). Learning about this Solomon sought to kill Jeroboam who escaped to Egypt and stayed there till the death of Solomon.

After the death of Solomon, his son Rehoboam became the king in Jerusalem. All the people of northern Israel gathered at Shechem under the leadership of Jeroboam and went to king Rehoboam who reached there. They said to him that his father Solomon treated them harshly and placed heavy burdens on them. They told him that, if he makes these burdens lighter and make life easier for them they will be loyal subjects. Rehoboam replied that he will only increase the tax burden instead of decreasing it. When the people saw that the king would not listen to them, they got angry. The people of Israel

rebelled leaving Rehoboam as king of the people living in the territory of Judah. The remaining people made Jeroboam their king. The kingdom of Jeroboam was thereafter known as the kingdom of Israel and the kingdom of Rehoboam known as the kingdom of Judah.

David and Solomon ruled over all the tribes of Israel, with Jerusalem as the capital. As already mentioned this was divided into Israel or northern Kingdom and Judah or southern kingdom during the time of Rehoboam, son of Solomon. Rehoboam was the first king of Judah or the southern kingdom. After Rehoboam, 18 persons who were members of the David's family became kings at Jerusalem. Queen Athaliah was the only person not from the family of David who ruled in Jerusalem. She being the wife of Jehoram, one of the kings in the family, was also related to the family. You will get opportunity in the next class to study in detail about the Judah kings who ruled from Jerusalem.

Questions

1. During whose time the children of Israel were divided into two kingdoms?
2. Who was selected as the first king of the ten tribes?
3. Who is the queen not hailing from the family of David who ruled at Jerusalem?

Memory Verse: "I wait for your deliverance Lord" (Genesis. 49:18)

LESSON 13

KINGS OF THE NORTHERN KINGDOM

Objective: Those who fail to heed to the exhortation of the Lord face utter disaster.

Kingdom of Israel commenced with the reign Jeroboam, covered ten tribes on the northern side. King Jeroboam fortified the town of Shechem and lived there for a while. Then he fortified the town of Penuel and ruled from there (1 Kings 12:25). He made two bulls of gold and placed one of the gold bulls in Bethel and the other in Dan. He compelled the people to worship these gold bulls and prohibited them from going to Jerusalem. Idol worship among Israelites was thus officially initiated by him. His successors from different tribes were also idolaters.

Tirzah was the capital when Baasha, Elah and Simri were kings of Israel. Zimri set the palace on fire and died in the flames when the city was besieged by the enemies. Omri the next king shifted the capital from Tirzah to Samaria. All his successors ruled from Samaria. Emperor Shalmanser of Assyria captured Samaria in B.C. 721 and took Hoshea the last king and the Israelites to Assyria as prisoners and settled them in different places (2 Kings 17:4-6). The king of Assyria then brought people from different parts of his country and placed them in the city of Samaria, in the place of the exiled Israelites. They took possession of the city and lived there. They mingled with those who were not taken as prisoners and in due course they became a mixed race. They worshipped pagan gods and also the Lord treating him as one of the gods. During the days of Jesus these people were known as Samaritans.

Including Jeroboam, 19 kings ruled Israel. They belonged to eight families and tribes. The first king Jeroboam belonged to Ephraim tribe and Baasha was of Issachar tribe; the tribes of other kings are not mentioned. They were known as individuals and not as representing their tribe. Among these 19 kings seven were murdered and the murderers succeeded to the throne.

Omri who built Samaria as his capital introduced certain administrative reforms. During the days of his son Ahab and his wife Jezebel the country witnessed the culmination of idolatry and wickedness (1 Kings 16:30-33). The Lord gave ample opportunity through prophet Elijah, for the people to repent about their sins. But the king and the people ignored the warnings of the Lord. Ahab did more to provoke the Lord, God of Israel to anger than all the kings of Israel who ruled before him. Consequently the country was ravished by severe draught when there was not a drop of rain for three years and six months. Ahab was killed and his blood was licked by dogs. Ahaziah the son of Ahab succeeded him. On his death his brother Joram succeeded him. Both of them were as wicked as their father.

Jehu one of the army officers, anointed as king of Israel on the instructions of prophet Elisha, killed Joram and became the king of Israel. The body of Jezebel was eaten away by dogs. Jehu destroyed Baal from Israel. Jehu was succeeded by his son Jehoahaz who was then succeeded by his son Jehoash. He was succeeded by Jeroboam II and after him his son Zechariah ruled for 6 months. Zechariah was assassinated. (2 Kings 15:10). Thus the promise, which the Lord had made to king Jehu "Your descendants down to fourth generation will sit on the throne of Israel", was fulfilled (2 Kings 15:12).

Shallum who assassinated king Zechariah ruled in Samaria for one month. Menaham assassinated him and succeeded as king. On his death his son Pekahiah became the king of Israel. He ruled Samaria for two years. Pekah an officer in Pekahiah's forces assassinated him and became king of Israel. It was while Pekah was the king that Tiglath Pileser, the emperor of Assyria captured several cities and took people to Assyria as prisoners. Hoshea plotted against king Pekah, assassinated him and succeeded as king. During the reign of Hosea Emperor Shalmaneser of Assyria attacked and deported people from Samaria as already mentioned.

Almost all the Israel Kings were worshipping other gods. Then the Lord, through his brave prophets exhorted the kings and the people. But they did not care to heed to these warnings.

Not only that Jeroboam consecrated two gold bulls at altars he had built, he chose priests from families who were not of the Levi tribe. He himself offered sacrifices at the altar. He did not abandon his evil ways despite specific warnings. Because Jeroboam sinned and led the people of Israel into sin the Lord destroyed the dynasty of Jeroboam and uprooted the people of Israel from the good land which he gave to their ancestors and scattered them beyond the river Euphrates (1 Kings 14:14,15)

Questions:

1. Who initiated official idol worship among Israelites?
2. How did Samaritans originate?
3. Which is the king who set flame to his palace and committed suicide?

Memory Verse: "Unless the Lord builds the house, they labor in vain who build it" (Psalms 127:1)

IMPORTANT PROPHETS OF ISRAEL

Objective: God works wonders through His prophets.

Prophets who liasoned between the Lord and the common man played an important role in the history of Israelites. Things to happen were revealed by the Lord to the people through the prophets. Formerly they were known in Israel as 'seer' (1 Samuel 9:9). Elijah who never experienced death but was taken up to heaven was the most zealous in the tradition of the prophets. He had the rare fortune to be present along with Moses at the time of transfiguration of Jesus. John the Baptist was compared by Jesus to Elijah who bore similarity in his dress, strength and might (Malachi 4:5, Matthew 11:14, Luke 1:17). He belonged to the village of Tishbite of Gilead. During the days of Ahab, Jezebel attempted to kill him because he strongly protested against idolatry. Of course he could convince the king and the people that the Lord is God and the Lord alone is God by getting the sacrifices at Mount Carmel burned by the fire sent by the Lord from heaven. He killed all the prophets, of Baal. While he was hiding near the brook of Cherith, the Lord commanded ravens to bring him bread and meat every morning and evening. The Lord protected him wonderfully when he was provided by the widow of Zarephath. The bin of her flour was not used up nor did her jar of oil run dry.

As commanded by the Lord, Elijah anointed Jehu as king over Israel and Hazael as king over Syria and Elisha as his successor prophet. When it was time for the Lord to take away Elijah, he took his mantle, rolled it up and struck the water of Jordan and it was divided so that Elijah and Elisha could cross over dry ground. Then a chariot of fire appeared with horses of fire and separated the two of them. Elijah went up by a whirlwind into heaven. Elisha got the mantle fallen from the hand of Elijah when he was taken up to heaven. With this mantle Elisha also could divide river Jordan.

Elijah had condemned Ahab and warned him about the severe punishment for cunningly taking the vineyard of Naboth after murdering him. Elijah fervently fought against injustice also during the days of Ahaziah the son of Ahab.

Elisha the anointed prophet and the disciple of Elijah, fulfilled his mission during the days of the successors of Ahab. Elisha worked several miracles

like purifying the water. (2 Kings 2:19-22) filling the dry stream with water (2 Kings 3:20) increasing the oil of the widow, (2 Kings 4:7) giving life to the dead child of the woman from Shunem, (2 Kings 4:34-36), increasing loaves of bread, (2 Kings 4:42-44) curing Naaman's leprosy, (2 Kings 5:14). Inflicting the leprosy of Naaman to Gehazi and his descendants, (2 Kings 5:27) floating the iron axe head fallen into water (2 Kings. 6:7) striking Syrian army with blindness (2 Kings 6:18) etc Like Elijah, Elisha also was full of the holy spirit.

Questions

1. How did Elijah prove that the Lord alone is God?
2. Who came with the spirit and might of Elijah to prepare the way for the Lord?
3. Who is the anointed prophet?
4. List the miracles of Elisha

Memory Verse: "There is none holy like the Lord (1 Samuel 2:2)

NEW TESTAMENT

LESSON 15

THE GOSPELS

Objective: To understand that the only savior of the world is Jesus.

The New Testament is focused on Jesus Christ. The four Gospels provide important documentary evidence on the life and teachings of Jesus Christ. The events from his birth to ascension are not narrated in any Gospel in a chronological order. St. Mark and St. John have documented the events after Jesus completed 30 years of age. St. Matthew and St. Luke provide details about the birth of Jesus. An incident when Jesus was 12 years old is mentioned by St. Luke. The events after attaining 30 years of age are narrated by both of them. More than giving a factual narration about the life of Jesus, the apostles have placed on record the information about the Christ assimilated by the early Christian church.

In Hebrew language the word Jesus means saviour and Messiah means the anointed. In Greek language it has been interpreted as Christ.

There is some difference in recording the genealogy of Jesus in the first and the third Gospels. St. Matthew has traced it in the ascending order from Abraham through Virgin Mary, while St. Luke has recorded the ancestry of Joseph to Adam. The Jews believed that Messiah would come in the line of David in the tribe of Abraham. These two evangelists proved through the genealogy that both these aspects have come true in the case of Jesus.

Question:

1. What are the contents of the Gospels?
2. Give the meaning of the words Jesus and Messiah?
3. It was proved by the evangelists through the genealogy that these two aspects have come true in respect of Jesus. What are they?

SYNOPTIC GOSPELS

Objective: To learn that Jesus Christ is complete God and at the same time complete man except for the human weakness of sin.

The first three Gospels are known as synoptic Gospels. They are similar in contents, order and narration. It is generally accepted that the gospel according to St. Mark was written first. Most of the sentences in the 2nd gospel were reproduced by St. Matthew and St. Luke in the first and third Gospels. It is the ministry of the Lord in Galilee that has been given importance in these three Gospels. In certain verses word by word similarity is also visible in these three Gospels; example, healing the leper (8:2, 1:40, 5:12), healing the paralytic (9:2, 2:5, 5:12), questioning the authority of Christ (11:23, 11:28, 20:2) etc. In the case of certain verses similarity is between the first and second Gospels while in certain others between Gospels second and third.

This does not mean that the synoptic Gospels are similar in all respects. There are differences in several matters.

1. The narration about the birth of Jesus is differently given in the 1st and 3rd Gospels while the 2nd Gospel (Mark) is silent over this.
2. The sermon on the Mount has been described by St. Matthew with great importance in chapter 5,6 &7 of his Gospel, while St. Luke has made only passing reference to this in chapter 6:17-49, 11: 19 to12:33 etc.
3. St. Mark in his Gospel has interpreted Aramaic / Syriac words on seven occasions (3:17, 5:41, 7:11, 7:34, 14:36, 15:22, 15:34) Out of them, St. Matthew has used only two, while St. Luke has not at all used these words.

THE GOSPEL ACCORDING TO ST. MATTHEW

Author: St. Matthew one of the twelve disciples of Jesus has written this gospel. He has another name Levi. He was a tax collector at Capernaum till he was called by Jesus. This Gospel was written mainly for Jewish Christians. He has liberally quoted from the books of the prophets in the Old Testament. This evangelist has furnished the genealogy to prove that Jesus was born in David's line. It is believed that this Gospel was written in Hebrew language during A.D. 70 at a place outside Canaan, most probably Antioch.

Most detailed information about the life and teachings of Jesus is available in the Gospel of St. Matthew. The Gospel according to St. Mathew also serves as a connecting link between the Old Testament and the New Testament. On account of this first place among the Gospels has been assigned to it even though it was not written first.

This Gospel is called Church Gospel. The word 'Ecclesia' (18:17) is seen only in this Gospel.

It can be seen that this Gospel was written with several objects in view. Important among them were:-

1. To prove that the Old Testament predictions about Messiah have been fulfilled in Jesus.
2. To prove that Christian church is the true successor of Israel.
3. To prove that Jesus came to fulfill the scripture and not to do away with it.
4. Though Sabbath and commandments are most noble Jesus is the Lord of these laws also.
5. To convince the people that Christ is the savior of all those who are overburdened with sin and sufferings; not exclusively for Jews but for all those who approach him.
6. Above all to prove that Jesus, born as the child of a humble woman and brought up as the son of a carpenter was the true king of Israel. The presentation of gold by the wise men to Jesus provides proof of his kingship.

THE GOSPEL ACCORDING TO ST. MARK.

It is universally accepted that this gospel was written by Mark about whom it is mentioned in Acts 12:12, 12:24, 13:5, 13:13, Colossians 4:10, Philemon 24 and 2 Timothy 4:11. He traveled with St. Paul from Antioch to Perga in the 1st missionary journey. Barnabas was Marks' cousin (Colossians 4:10). St. Peter may have been the person who led him to Christ. St. Peter called him "Mark my son" (1 Peter 5:13). It was this close association with St. Peter that gave apostolic authority to Mark's Gospel. Peter was evidently Mark's primary

source of information. Famous church historian Eusebius holds that Mark having become the interpreter of Peter wrote down accurately all that he remembered of the things said and done by the Lord but not however in the order. This Gospel was probably written in Rome between A.D. 65 and 70 for gentile readers in general and Romans in particular.

Though this is the shortest of the four gospels, the narration of most of the events is as detailed as an eyewitness report. example, Peter's mother in-law healed 1:29-31, Apostles became cowards (4:40), seeing Jesus walking on the sea, disciples supposed it was ghost (6:49) etc. The weakness of the disciples and the human nature of Jesus are not kept hidden by Mark (3:5, 4:38, 13:32). He has placed on record the care and compassion of Jesus towards others(5:43, 10:21). He taught that Jesus, the Son of God was also fully human, with sentiments such as happiness, sorrow, love, anger etc. who willingly adopted the role of suffering servant. He has not mentioned the events after the resurrection of the Lord. Theologians are of the view that sentences 9-20 of the last chapter of this Gospel were added later by some one else.

THE GOSPEL ACCORDING TO ST. LUKE

In the matter of beauty of language and presentation, Gospel according to St. Luke stands first among the books in the new Testament. It is also the longest and most literary gospel. Luke, a physician who was a close associate and traveling companion of St. Paul, wrote this gospel. Among the Gospels St. Luke alone gives a prologue where the author introduces himself and explains the purpose and method. This gospel was written after A.D. 70. In continuation, the Acts of the Apostles was also written by St. Luke. We shall learn that in another lesson.

The important message of the Gospel is that all human beings will witness salvation of God. St. Luke has made it clear that salvation is not exclusively for the Jews, but for the entire humanity. During the temple presentation, Simon has called Child Jesus as a light to bring revelation to the Gentiles and the glory to the Lords' people, Israel. "For mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel" (2:29-31). The purpose of God becoming man was to preach repentance and remission of sin in His name to all nations beginning at Jerusalem (24:47).

The song of the Virgin Mary, also known as 'the magnificat' (1:46-55) discloses the sympathy to the humble. Jesus was born in humble surroundings. It was to the humble and meek shepherds that the birth of Jesus was first announced and they had the good fortune to see the savior before any one else. The Lord taught that Blessed are the poor and hungry (6:20-21). The story of the rich man and Lazarus(16:19-31) and the parable of the foolish rich man (12: 16-21) also contain this message. The danger of keeping wealth for one's own use without spending it for noble purposes is clearly spelt out.

It can be seen that special consideration is given in the Gospel for women folk, ignored by the society during the days of Christ. The widow of the city of Nain (7:11-17), the sinner woman (7:37.50) the crippled woman (13:11-17) and the woman suffering severe bleedings (8:43-48) received the compassion of Jesus. In the parable of the woman having ten silver coins (15:8-10) and the parable of the woman and the Judge (18:1-8), women are the main characters. It was women, who followed him mourning and lamenting, when Jesus was led for crucifixion.

The two most popular and beautiful stories in world literature are recorded by St. Luke. They are the parable of the Good Samaritan (10:30-37) and the parable of the prodigal son (15:11-32). St. Luke has established that Jesus Christ, performing miracles, was perfect God and perfect man with all human attributes except sin, and who came to seek and to save sinners.

Questions:

1. Which are the Synoptic Gospels?
2. What are the special features of the Gospel according to St. Matthew? What was the purpose of writing this gospel?
3. From where did St. Mark get the details to write his Gospel?
4. What are the special features of the Gospel according to St. Luke?

THE ACTS OF APOSTLES

Objective: To study the growth of the Church after the ascension of Jesus Christ.

Author: As mentioned in the last lesson, St. Luke is the author of this book also. He was a gentile converted to Christianity. He was a physician and close associate of St. Paul accompanying him in the missionary journeys. It is believed that this book was written between A.D. 70 and 80. The Gospel according to St. Luke was completed earlier.

Contents: The contents of this book are the series of incidents from the ascension of Jesus Christ to the imprisonment of St. Paul in Rome. Activities of St. Peter are the main contents in the first 12 chapters and the activities of St. Paul are found in the remaining chapters.

From the day of resurrection to the day of ascension, Jesus proved to them that he is alive through numerous appearances. The apostles gathered frequently to pray as a group, together with women and with Virgin Mary the mother of Jesus and with his brothers (Act. 1:14). During this period, in accordance with the suggestion of St. Peter, they decided to choose some one in place of Judas Iscariot, to join as a disciple to our Lord. They proposed two men and prayed to the Lord to choose one of them to serve as an apostle in the place of Judas. Thereafter lots were drawn and Matthias was chosen to be added to the group of eleven apostles (1:26).

On the day of Pentecost, all the believers were gathered together in one place. Suddenly there was a noise from the heaven which sounded like a strong wind blowing and it filled the whole house where they were sitting. Then they saw what looked like split tongues of fire, which spread over and touched each person there. They were filled with the Holy Spirit and it enabled them to speak in different languages. They were all excited because each one of them heard the believers speaking in his own language. Amazed and confused, they kept asking each other "What does this mean".

Then St. Peter stood up with the other eleven apostles and spoke to the crowd. Many of them believed his message and became followers of Christ. About three thousand people were baptized and added to the group that day (Act 2:1-41).

Questions:

1. Briefly describe the contents of the Acts of Apostles.
2. Describe the events that took place in Jerusalem on the day of Pentecost.
3. Who was chosen as the disciple of Christ in the place of Judas?

LESSON 18

PERSECUTION IN JERUSALEM

Objective: To recollect that persecution did really result in the expansion of the church and not in its decline.

One day when Peter and John were going to the temple for prayers, they met a man who had been lame all his life. He begged to give him some thing. St. Peter told him “Silver and gold I do not have; but what I do have, I give you. In the name of Jesus Christ of Nazareth, rise up and walk”. He took him by his right hand and lifted him up. Immediately his feet and anklebones received strength. So leaping up he stood, walked and entered the temple with them walking, leaping and praising God (Acts 3:18). The people around were surprised and amazed at what had happened. Peter told them that the healing has happened not by means of their own power or godliness but it was the power of Jesus’ name that gave strength to this lame man. Angered at this preaching, some of the priests and the officer in charge of the temple guards arrested and put them in jail. Next day when they were questioned, they boldly told that salvation is to be found only through Jesus. In the entire world there is no one else who can save us. They were let off with instruction not to speak at all nor teach in the name of Jesus. The apostles continued to proclaim God’s message boldly, disregarding the warning of the priests. Through the hands of the apostles many miracles and wonders were done among the people. Again the apostles were imprisoned. But at night an angel of the Lord opened the prison doors, brought them out and said, “Go, to the temple and proclaim to the people the words of the Gospel”. When they spoke again the members of the council were furious and took counsel to kill them. But on the advice of Gamaliel, a teacher of the law respected by all people, they were left off after being beaten.

Stephen, a man richly blessed by God and full of power proclaimed God's message and performed great miracles and wonders among the people. Alleging that he was speaking against Moses and the commandments, he was seized and brought before the council. Inspired by the Holy spirit, Stephen preached to the council during interrogation, liberally quoting from the scripture narrating in detail the birth of Christ, his ministry, death and resurrection and established that he was the Messiah for whom they all were waiting. As the members of the council listened to Stephen they became very angry. They threw him out of the city and stoned him. At the time of his death, Stephen prayed "Lord Jesus receive my spirit" He knelt down and cried in loud voice "Lord! Do not charge them with this sin". (Acts 7:59,60). Stephen is the first martyr of Christendom. Saul of Tarsus witnessed this, while taking care of the clothes of those who were stoning Stephen. After the martyrdom of Stephen, believers in Jerusalem except the apostles were scattered to Judea and samaria.

Gospel preached in Samaria

The believers scattered from Jerusalem, preached the Gospel when they reached Samaria. Several Samaritans who heard the speech of Philip, believed in Christ. They were baptized and made members of the church. Hearing about this, apostles in Jerusalem sent Peter and John to Samaria. When they placed their hands on those who were baptized, they received the Holy Spirit.

Questions:

1. What is the reply given by Peter to the lame man?
2. What was the prayer of Stephen at the time of his death?
3. Who is Gamaliel?

LESSON 19

ST. PAUL

Objective: To confirm that God has chosen the person fit in all respects to look after the church.

There were several disciples of the Lord in Damascus. Saul of Tarsus went to Damascus with the authority from the Chief priest to arrest all those who believed in Jesus. As Saul was coming near the city of Damascus, suddenly a light from the sky flashed around him. Then he fell to the ground and heard a voice saying to him "Saul, Saul why are you persecuting me" "Who are you Lord" he asked. "I am Jesus whom you persecute" the voice said. Trembling and astonished he said "Lord what do you want me to do" The Lord said to him "Arise and go to the city and you will be told what you must do" (Acts 9:4-6). Then Saul got up from the ground and opened his eyes. He could not see anything. So the men traveling with him took him by hand and led him to Damascus. For three days he was not able to see. During this time he did not eat or drink. There was a certain disciple of Christ at Damascus named Ananias. The Lord sent him to Saul. He placed his hand on him and said that the Lord has sent him so that Saul might see again and be filled with Holy Spirit. At once something like fish scales fell from Saul's eyes and he was able to see again. He stood up and was baptized. It was this Saul who was later known as Apostle Paul.

Questions:

1. Describe the experience of Saul at Damascus?
2. Who cured Saul when he became blind after the vision?
3. Explain the context "who are you Lord"?

LESSON 20

ST. PETER

Objective: To ascertain that God entrusted the mission of the Church in the hands of Peter, the fisherman.

From the very beginning St. Peter held an important position among the twelve apostles of the Christ. Wherever the names of apostles are mentioned in the New Testament, the name of Peter is always given first. Peter was among the three Apostles specially taken with Jesus on three occasions and when two were sent to get ready the last Passover meal. Peter alone was enabled to walk over the sea to the Lord and to pay temple tax along with Jesus with the piece of money found in the mouth of the fish caught by him casting a hook in the sea. When he was chosen as a disciple the Lord changed his old name and called him Peter (means rock). The responsibility to strengthen his brothers, after the departure of Jesus from the world, was given to Peter (Luke 22:32). Above all it was to Peter that the keys of the kingdom of heaven and the power to bind and to loose on earth, as the visible head of the holy church was given, without considering his human frailties. (Mathew 16:19) It is by invoking this authority that the priests are giving remission of sins through holy confession. Peter declared during the days of Jesus, that he was the Son of the living God.

The Acts of the Apostles reveals that, inspired by the Holy Ghost on the day of Pentecost, the leadership of the church was taken over by Peter as desired by the Lord. His intimate friend John also was with him. In the early Christian church the group of believers was one in mind and heart. No one said that any of his belongings was his own, but they all shared with one another everything they had. Those who owned fields or houses would sell them, bring the money received from sale and hand it over to apostles. This money was distributed to each according to his need. Ananias sold some property belonging to him. With the agreement of his wife Saphira, he kept a part of the money for himself and handed over the balance amount to the apostles. Realizing the falsehood Peter questioned him. He was told that he has lied to God. As soon as Ananias heard this, he fell down dead. Ignorant about this incident his wife came in. She also lied to Peter and soon fell down dead.

Peter met at Lydda a man named Aeneas who was paralyzed and had not been able to get out of his bed for eight years. Peter said to him "Jesus Christ makes you well". Get up and make your bed "Aeneas got up (9:32).

At Joppa, a port city, there was a woman named Tabitha, who was a believer (Her name means deer). She died after an illness. Peter was called from Lydda. Peter put all others out of the room, knelt down and prayed. Then he turned to the dead body and said "Tabitha get up". She opened her eyes and when she saw Peter she sat up. Peter helped her to get up (Acts 9:40-41).

There was a man named Cornelius in Caesarea. He was a Captain in the Roman regiment called "The Italian Regiment". He was a religious man. When he was praying one day, at three O clock in the afternoon, he had a vision in which he clearly saw an angel of God coming and instructing him to send for Apostle Peter staying in Joppa. Next day Peter had a vision at noon, when he was praying. He saw heaven opened and something coming down that looked like a large sheet, bound at four corners. In it were all kinds of animals, reptiles and wild birds. A voice said to him "Get up Peter kill and eat". According to the commandments, certain animals and birds were considered unclean and bidden from eating. Then Peter said: "Certainly not Lord. I have never eaten anything ritually unclean or defiled." In reply the voice told him that he should not consider anything unclean that the God had declared clean. This happened three times and it was taken back to heaven (10:9-16). When Peter was wondering about the meaning of this vision, the men sent by Cornelius reached there. Then the Holy Spirit said to him "Behold, three men are seeking you. Arise therefore, go down and go to house of Cornelius. He understood that the meaning of the vision was that everybody irrespective of his religious faith is welcome to Christian church. While Peter was preaching to those assembled at the house of Cornelius, the Holy Spirit came down and blessed all those who were listening to his message. The Jewish believers who accompanied Peter from Joppa were amazed that God had poured out his gift of Holy Spirit on Gentiles also, since they heard them speaking in strange tongues and praising God's greatness. Peter ordered them to be baptized in the name of Jesus Christ. On their request he stayed with them a few days.

When Peter came back to Jerusalem, those who were in favor of circumcising Gentiles criticized him saying "You were a guest in the house of uncircumcised Gentiles and you even ate with them. So Peter gave a complete account of what really happened from the very beginning. When they heard this, they stopped their criticism and praised God saying "Then God has given to the Gentiles also, the opportunity to repent and live." Thereafter missionary work commenced among the Greeks.

King Herod began to persecute some members of the church. James, brother of John was put to death by sword by Herod. When he saw that this pleased the Jews, he arrested Peter also. After his arrest, Peter was put in jail bound with two chains between two soldiers. At night the angel of the Lord woke him up. At once the chains fell off Peter's hand. Peter followed the angel out of the prison. Very soon Herod who persecuted the apostles was struck down dead by the angel of the Lord (12:1-10,23)

It is the traditional belief of the church that the last days of Peter were spent in Rome and during the persecution of Nero, he was crucified with his head down.

Questions:

1. Clarify the reason for the death of Ananias and Saphira.
2. Narrate the miracles performed by St. Peter.
3. What is the evidence to show that from the very beginning St. Peter held the first place among the twelve disciples?

LESSON 21

THE JERUSALEM SYNOD

Objective: To realize that the impact of salvation to all nations is only through Jesus Christ.

The main dispute in the early Christian church was regarding the conversion of Gentiles. One group argued that they should observe all the customs laid down by Moses, including circumcision, before they are baptized. The other group was of the view that all those who believe in Jesus Christ could directly become members of the church after baptism, without circumcision. They only need to keep moral laws abandoning idol worship. The apostles and leaders came together in Jerusalem in the year A.D.51 to consider this issue and to take a decision.

This meeting is known as the Jerusalem Synod. This was held in between the first and second missionary journey of St. Paul. After a long debate, St. Peter explained from his own experience how the gentiles received Holy Spirit when they believed, even before their baptism. He opposed laying a load on

the back of the believers. The whole group was silent when they heard Barnabas and Paul report all the miracles and wonders that God had performed through them among the Gentiles. When they had finished speaking St. James brother of Jesus spoke fully endorsing the views of St. Peter.

It was finally decided not to put any other burden on the gentile believers besides these necessary rules: eat no food that has been offered to idols; drink no blood; eat no animal that has been strangled and keep out from sexual immorality. It was decided to send Judas and Silas along with Paul and Barnabas to Antioch, an important Christian center, with a letter clarifying the decision of the Council. It was further decided to authorize James, Peter and John as leaders for preaching gospel to the Jews and Paul and Barnabas among the Gentiles (Gal. 2:7-8). Peter then went to Antioch and stayed there.

Questions:

1. When was the Jerusalem Council held? What is the circumstance under which it was held?
2. What are the important decisions of the Council?

LESSON 22

MISSIONARY JOURNEY OF ST. PAUL (A.D. 48-50)

Objective: To fulfill the commandment of the Lord to preach the Gospel to all nations.

St. Paul who was baptized, joined the believers in Damascus. He fervently preached in the synagogues that Jesus was the Son of God. Infuriated over this, the Jews made a plan to kill him. Day and night they watched the city gates to kill him. One night his followers took him and let him down through a window in the city walls lowering him in a basket. Then he went to Arabia for meditation. When he came to Jerusalem he got acquainted with the apostles there. Thereafter he went to Tarsus, his birth place. Barnabas went to Tarsus and took him to Antioch (Act 11:25). For a whole year the two met with people of the church and taught a large group. It was at Antioch that the believers were first called Christians. In the church in Antioch, there were some prophets and teachers. While they were serving the Lord and fasting, the Holy Spirit

said to them “Set apart for me Barnabas and Saul to do the work to which I have called them”. They fasted, prayed and ordained them as bishops by placing their hands on them and sent them off.

From Antioch they reached Seleucia a port city. Paulose, Barnabas and Mark also called John sailed from there to the island of Cyprus. On reaching Salamis, on the eastern shore of the island they preached the word of God in the Synagogues. Then they went all the way across the island to Paphos, an important city. In the Acts of the Apostles the old name Saul is used till this. Hereafter the name used is Paul, which means small. The governor of the island Sergius Paulose called Barnabas and Paul before him to hear the word of God. But the magician Bar-Jesus (Elymas) staying with the Governor tried to turn the Governor away from the faith and opposed them. Then Paul was filled with Holy Spirit. He looked straight at the magician, rebuked him and made him blind for a time. The governor saw what has happened and he believed.

Paul and his companions sailed from Paphos and came to Perga city in Pamphya where Mark left them and went back to Jerusalem.

From Perga Paul and Barnabas reached Antioch in Pisidia. On the Sabbath they went into the synagogue and preached the Gospel. Several people believed. When the Jews started persecution against Paul and Barnabas, they left for Iconium. The apostles stayed there for a long time speaking boldly about the Lord. They proved that their message about His Grace was true by giving them the power to perform miracles and wonders. Several people believed. Here also they were ill-treated by the Jews. Then they fled to the cities of Lystra and Derbe in Lycaonia and to the surrounding territory where they preached the Good News.

In Lystra there was a man who had been lame from birth. Paul saw that he believed and could be healed. So he looked straight at him and said in a loud voice “Stand up straight on your feet”. The man jumped up and started walking around. When the crowd saw what Paul had done they started shouting in their own Lycaonian language “The Gods have become like men and have come down to us”. They gave Barnabas the name Zeus and Paul the name Hermes. The priest of the God Zeus brought bulls and flowers. he and the crowds wanted to offer sacrifice to the apostles (Acts 14:11-13). The apostles told them that they are only human beings like them and the power of Almighty God had healed the lame man. They announced the Good News, to turn them away from the

worthless things, to the living God who made the heaven, the earth and the sea and all that is in them. Later some Jews came from Antioch in Pisidia and from Iconium and won the crowd over to their side, stoned Paul and dragged him out of the town thinking that he was dead.

When the believers gathered around, Paul got up and went back to the town. The next day he and Barnabas went to Derbe. Paul and Barnabas preached the Good News in Derbe and won many disciples. Then they went back to Lystra, Iconium and on to Antioch in Pisidia. They strengthened the believers and encouraged them to remain true to the faith. In each church they appointed elders (priests) and with prayers and fasting they commended them to the Lord in whom they had put their trust. From Pisidia they came to Perga and then went to Attalia. From there they sailed back to Antioch, the place where they had been commended to the care of God's grace for the work they had then completed. When they arrived in Antioch they gathered the people of the church together and told them about all that God had done with them and how He had opened the way for Gentiles to believe. They stayed a long time there with the believers.

Questions:

1. Who accompanied St. Paul for the first Missionary Journey?
2. Who is Bar-Jesus? Why did Paul rebuke him?
3. Why did the people of Lystra believe that Paul and Barnabas were Gods in human form?
4. Explain the context "Stand up straight on your feet"

SECOND MISSIONARY JOURNEY OF ST. PAUL

(Acts 15:35-18:22)

Objective: To establish that despite stiff opposition and resistance St. Paul fought the good fight, finished the race and kept the faith.

After the Jerusalem Council, which took place after the first missionary journey, Paul said to Barnabas “let us go back and visit our brothers in every town where we preached the word of the Lord and let us find out how they are getting on. Barnabas wanted to take John Mark with them. But Paul did not think it was right to take him because he had not stayed with them to the end of their mission, but had turned back and left them in Pamphylia. There was a sharp argument and they separated. Barnabas took Mark and sailed off to Cyprus while Paul chose Silas and left by another route.

Paul went northwards from Antioch and then westward by land and reached Derbe and Lystra through his birth place, Tarsus. In Lystra there was a Christian named Timothy. His mother Eunice and grand mother Lois were Christian believers. His father was a Greek. All the believers in Lystra and Iconium spoke well of Timothy. Paul took him as co-worker. They traveled through the region of Phrygia and Galatia because the Holy Spirit did not allow them to preach the message in the province of Asia. When they reached the border of Mysia they tried to go into the province of Bithynia, but the Holy Spirit directed the differently. So they went to Toas. That night Paul had a vision in which he saw a Macedonian standing and begging him “Come over to Macedonia and help us”. Knowing that this is the will of God, Paul and his team left by Ship to Neapolis, the port of Philippi and reached Philippi by land.

They spoke about Jesus to the women gathered by the river side. One of those who heard them was Lydia from Thyatira who was a dealer in purple cloth. The Lord opened her mind to pay attention to what Paul was saying. She was baptized along with the people of her house. The first to embrace Christianity in European continent was Lydia’s family. She received Paul and his team as guests in her house. There was a slave girl in Philippi possessed by an evil spirit that enabled her to predict the future and she earned lot of money to her owners by telling fortunes. Paul drove out the evil spirit from her. When her owners realized that their chance of making money was gone, they seized Paul

and Silas and dragged them to the authorities in the public square. The officials tore the clothes off Paul and Silas and ordered them to be whipped. After severe beating they were thrown into jail and their feet fastened between heavy blocks of wood. At night, Paul and Silas were praying and singing hymns to God. The other prisoners were listening to them. Suddenly there was a violent earthquake, which shook the prison to its foundations. At once the doors opened and the chains fell off all the prisoners. Hearing the loud noise, the jailer woke up. When he saw the prison doors open, he thought that the prisoners had escaped. So he pulled out his sword and was about to kill himself, when Paul shouted at the top of his voice "Don't harm yourself. We are all here". The jailer called for a light, rushed in and fell trembling at the feet of Paul and Silas. Then he led them out and asked "Sirs, What must I do to be saved"? They answered "Believe in the Lord Jesus and you will be saved - you and your family" (Acts 16:30-31). The jailer took them and washed their wounds. He and all the members of his family were baptized at once. The first Gentile family in Europe baptized was that of this jailer. Then he took Paul and Silas to his house and gave them some food to eat. He and his family were filled with joy because they now believed in God. Next morning the Roman authorities sent Police officers to let them go. Then only they knew that both of them were Roman citizens. The officials went and apologized to them and led them out of the prison. Paul and Silas went to Lydia's house. There they met the believers, spoke words of encouragements to them and left. They traveled through Amphipolis and Apollonia and reached Thessalonica.

They stayed in the house of Jason. Adopting his usual practice, Paul went to the Synagogue. There during three Sabbaths he held discussions with the people quoting and explaining the scripture and proving that the Messiah had to suffer and rise from death "This Jesus whom I announce to you", Paul said "is the Messiah" Several Jews and a large group of Greeks were convinced and joined Paul and Silas. But the Jews who were the enemies to the Gospel created trouble and attacked the house of Jason, where they were staying. At night the believers sent Paul and Silas to Berea. When they reached there, they went to the Synagogue and preached the Good News. Several people who heard them believed. When the Jews in Thessalonica heard that Paul was preaching the word of God in Berea also they came there and started exciting and stirring up the crowd. Immediately the believers took Paul to Athens. There Paul held discussions in the Synagogue with the Jews and the Gentiles who worshipped

God and also in the public square every day with the people who happened to pass by. Paul spoke before the city council, the Areopagus. Some men joined him and believed. Among them was Dionysius a member of the council.

Later, Paul left Athens and went to Corinth, the centre of trade and education of Greece. There he stayed with Aquila a maker of tents and his wife Priscilla. He worked with them because he earned his living by making tents. He held discussions in Synagogue every Sabbath, trying to convince both Jews and Greeks. Silas and Timothy joined Paul at Corinth. When the Jews opposed him and said evil things about him, he protested saying “From now on I will go to the Gentiles”. He went to stay in the house of a Gentile named Titus Justus who worshipped God. He commenced here the mission among the Gentiles. One night Paul had a vision in which the Lord said to him “Do not be afraid; but keep on speaking and do not give up for I am with you. No one will be able to harm you, for many in the city are my people” (Acts 18:10). Paul stayed there for a year and a half teaching the people the word of God. It was during this time that his first of the two epistles to Thessalonians were sent.

With Priscilla and Aquila from Corinth, Paul sailed off from the port of Cenchrea and reached Ephesus the most important town of Asia Minor. Very soon they sailed off to Caesaria. From there he reached Jerusalem by land. After meeting the church leaders there, he went to Antioch from where the journey was commended.

Questions:

1. How did St. Paul who desired to go to Bithynia reaches Troas?
2. How did they reach Philippi?
3. Describe the circumstances which led to the conversion of the Jailor of Philippi.
4. Explain the context “Believe in the Lord Jesus and your will be saved-you and your family”.
5. Explain the context “Do not be afraid; but keep on speaking and do not give up”.

THE THIRD MISSIONARY JOURNEY OF ST. PAUL

(ACTS 18: 23 - 21:16) A.D. 54-58

Objective: To recognize that St. Paul fulfilled his mission in full measure.

At the end of his second missionary journey St. Paul returned to Antioch. After staying there for some time, he left and went through the region of Galatia and Phygia strengthening all believers. Then at the arrival of Paul, a Jew named Apollos, an eloquent speaker having a thorough knowledge of the scriptures, taught correctly the faith about Jesus to the people of Ephesus. When Priscilla and Aquila heard him, they took him home with them and explained to him more correctly the way of God. After that he went to Corinth. When Paul placed his hands on the believers in Ephesus, they received the Holy Spirit. Paul went into the Synagogue and spoke boldly with people for three months holding discussions with them and trying to convince them about the Kingdom of God. When there was resistance from some of the Jews, he held discussions in the lecture hall of Tyrannus. This went on for two years. God was performing unusual miracles through Paul. Even handkerchief and aprons he had used were taken to those who were ill and their diseases were cured and evil spirits driven away. Many of those who had practiced magic brought their costly books together and burned them in public.

There was a temple of goddess Artemis in Ephesus. A silversmith named Demetrius made silver models of the temple of the goddess Artemis and his business brought a great deal of profit to the workers. Since Paul taught that man-made gods are not gods at all and he succeeded in convincing many people, their business was seriously affected. Therefore Demetrius and his followers made the crowd create uproar through out the city in the name of religion. The authorities pacified the people saying that this was only a labor dispute and Paul and his followers have not robbed temples or said evil things about their goddess. After the uproar died out, Paul called together the believers and with words of encouragement said good bye to them. Then he went on to Macedonia.

After visiting the churches in Philippi, Thessalonica etc. Paul reached Corinth where he stayed for there months. From there he desired to return directly to Syria. Then it was discovered that the Jews were plotting against him. So it was decided to go back through Macedonia. He reached Toras in

Asia Minor through Berea, Thessalonica and Philippi. The co-workers of Paul had reached there earlier. After spending a week there it was decided to proceed from Troas on a Monday. On Sunday when the disciples came together to break bread, Paul, ready to depart the next day, spoke to them and continued his message until midnight. A young man named Eutychus sitting near a window overcome by sleep fell down from the third floor to the ground and was taken up dead. Paul brought the young man back to life.

From Troas Paul went to Assos by land. Paul decided to sail on, past Ephesus so as not to lose any time in the province of Asia. He was in a hurry to arrive in Jerusalem by the day of Pentecost if at all possible. On reaching Niletus, he sent word to Ephesus asking the elders of the church to meet him. When they arrived, he made a heart touching speech. He told them that he is aware that none of them will see him again. He cautioned them against those who will tell lies to lead the believers away after them. He advised them to remember the words that Lord Jesus himself said, "There is more happiness in giving than in receiving". When Paul finished, he knelt down with them and prayed. They all were crying as they hugged him and kissed him good-bye. From Miletus he sailed to Tyre. There they found some believers. By the power of the Spirit they told him not to go to Jerusalem. He continued his voyage sailing from Tyre to Caesarea via Ptolemais. At Caesarea a prophet named Agabus predicted that Paul would be tied up by the Jews if he goes to Jerusalem and handed over to Gentiles. Paul said, "I am ready not only to be tied up in Jerusalem but even to die there for the sake of the Lord Jesus". Paul went to Jerusalem.

When Paul arrived in Jerusalem, the believers extended a warm welcome. Next day Paul went to see James, the brother of Jesus and the leader of the church in Jerusalem. All the church leaders were also present. Paul greeted them and gave a complete report on everything that God had done among the Gentiles through his work. Here ends the third missionary journey of St. Paul. It was during this journey that the two epistles to Corinthians, epistle to Galatians and epistle to Romans were written by the apostle.

Questions:

1. Describe the miracles shown through St. Paul in Ephesus?
2. Describe the circumstances of the death of Eutychus?
3. What was the prediction of Agabus?

ST. PAUL UNDER ARREST

(Acts 21:27-28:30)

Objective: To understand that every one eager for the appearance of the Lord, the righteous Judge, is sure to get the crown of Justice.

When they saw Paul in the Temple some Jews at Jerusalem attempted to kill him alleging that he had brought some Gentiles into the temple and defiled the holy place. They stirred up the whole crowd and seized Paul. Knowing about this, Lysias the commander of the Roman troops rushed in with some officers and soldiers and arrested Paul and ordered him to be bound with two chains. With the permission of the commander, Paul explained in detail to the people, the vision he had at Damascus and the experience thereafter. When the people were screaming, tearing their clothes, throwing dust up in the air and shouting to kill him, the Roman commander ordered his men to take Paul into the fort and to whip him to find out why the Jews were screaming like this against him. But when he knew that Paul was a Roman Citizen, the chains of Paul were taken off and he was kept under the care of the soldiers to protect him from his enemies. That night the Lord stood by him and said "Be of good cheer, Paul; for as you have testified for Me in Jerusalem, so you must also bear witness at Rome" (23:11). Some Jews took a vow that they would not eat or drink anything until they had killed Paul. The son of Paul's sisters heard about the plot and told about this to Paul and the Commander. The commander then called two of his officers and arranged to send Paul to Governor Felix at Caesarea under the escort of the soldiers. He also sent a letter to the Governor explaining why he is sent to him.

High Priest Ananias went to Caesarea with some elders and a lawyer named Tertullus. They appeared before Felix and made their charges against Paul. Finding that he has not committed any offence under the Roman law, no punishment was awarded to Paul. But to please the Jews, he was kept under detention in Caesarea. When Felix retired after two years and Festus succeeded him as Governor, the Chief Priest and the Jewish leaders once again brought charges against Paul and begged Festus to do them the favor of bringing Paul to Jerusalem because they had made a plot to kill him on the way. Festus wanted to gain favor with the Jews. So he asked Paul whether he was willing to go to Jerusalem to be tried before him there. Realizing that he will not get

justice at Jerusalem, he made use of the special privilege of a Roman citizen to appeal before the Caesar for the trial before him. Then Festus after conferring with his council, allowed the appeal. Some time later King Agrippa came to Caesarea to pay a visit of welcome to Festus. Then he expressed his desire to hear Paul. Hearing the bold speech of Paul, Festus shouted at him "Paul you are beside yourself! Much learning is driving you mad" (26:24). King Agrippa also was convinced that Paul has not committed any offence under the Roman law. Agrippa said to Festus "This man might have been set free if he had not appealed to Caesar".

As ordered by Festus, Paul and some other prisoners were handed over to Julius, a centurion of the Augstian Regiment, for being taken from Caesaria to Rome by ship. When they reached with much difficulty, a place called Fair Havens in the Crete Island, Paul gave a warning and advised not to proceed further due to bad weather conditions. Ignoring this the ship proceeded. Very soon a very strong wind called Euroclydon arose. The wind kept on blowing very hard. For fourteen days the ship moved aimlessly when neither sun nor stars appeared for many days. The people in the ship gave up hope of being saved and waited for death without taking food. Paul stood before them and told them that an angel of God had informed him that God has spared the lives of all those who are sailing with him. Therefore he advised them to eat some food. After saying this Paul took some bread, gave thanks to God, before them all broke it and began to eat. They took heart and every one of them ate some food. The ship hit a sand bank near Malta Island. All the passengers reached ashore safely, either by swimming or holding on to the plank or some other broken piece of the ship. The natives showed unusual kindness. They kindled a fire and welcomed the shipwrecked passengers, because it was raining and because of the cold. When Paul had gathered a bundle of sticks and laid them on fire, a viper came out because of the heat and bit him. The natives saw the snake and said to one another that this man must be a great sinner. But Paul shook the snake off into the fire without being harmed at all. When they found that he is unharmed, they said, "He is a God" Paul healed several sick people including the father of Publius the Chief Official of the island, by his prayers.

From Malta they left by another ship and reached Rome via. Syracuse, Rhegium, and Puteoli. When they reached Rome, Paul was allowed to live by himself with a soldier guarding him. For two years Paul lived in a place he rented for himself. There he welcomed all who came to see him. He preached

about the kingdom of God and taught about the Lord Jesus Christ, speaking with all boldness and freedom. After that he was set free (The narration in the Acts of the Apostles ends with the events at the end of the stay of two years in Rome). The epistles to Ephesians, Philemon and Philippians were written during this stay in Rome.

It is generally believed that Paul who was set free during A.D. 63 travelled to Asia Minor and Macedonia. It was during this period that the epistles to Hebrews, 1st epistle to Timothy and epistle to Titus were written. At last he wrote the 2nd epistle to Timothy during his last days. He has boldly recorded as follows "I have fought the good fight, I have finished the race, I have kept the faith. Finally there is laid up for me the crown of righteousness, which the Lord, the righteous Judge will give to me on that day and not to me only but also to all who have loved his appearing" (2 Timothy 4:7-8). Chapter 8 of the epistle to Romans and Chapter 13 of the first epistle to Corinthians are the priceless jewels of the theological literature.

History reveals that Paul who was imprisoned again in A.D. 65 during the persecution of Nero was beheaded in A.D. 67 and became a martyr.

Questions:

1. Describe briefly the events when the ship sailed ignoring the warning of St. Paul?
2. Which are the priceless Jewels of the theological literature?
3. State the reasons for
 1. Governor Felix did not punish St. Paul even though High Priest Ananias made charges against him.
 2. St. Paul requested Festus to allow the appeal to the Caesar.
4. When was St. Paul imprisoned again? When was he beheaded?

THE TRUE FAITH OF THE CHURCH

LESSON 26

THE HOLY QURBANA - THE COMPLETE SACRIFICE AND THE COMPLETE WORSHIP

The Holy Quorbana is the sacrifice of our Lord Jesus Christ on the cross at Calvary. The sacrifice of deliverance and forgiveness offered by the Levites had to be repeated frequently. But the sacrifice made by Christ on the cross was made once for ever. With this sacrifice mankind got eternal deliverance and forgiveness of sins. That sacrifice made by Christ for the deliverance of mankind need not be repeated. So that sacrifice is complete and perfect in itself. That complete sacrifice made by Christ is the holy Qurbana.

The holy Qurbana is complete worship also. All other sacraments are performed for the acceptor. But the holy Qurbana is performed by the Church for all the members of the Church and for the Vibrant spiritual home called the Church. So it is a complete and perfect worship. He who is not taking part in the holy Quorbana shall never have any connection with Christ. The faith that we pronounce should get life by this association. He who is not actively taking part in the holy Mass on Sundays shall never become a living stone in the spiritual home - the Church. The holy Quorbana is the sacrament that completes all the other sacraments. Hence it is called the sacrament of perfection or the queen of sacraments.

DIFFERENT NAMES OF THE HOLY QUORBANA

1. *SHOUTHOPPOOSO - PARTICIPATION*

The holy Quorbana indicates our relationship and participation in the living and sanctifying body of Christ. Since there is only one bread (Christ) and all of us are the participants in that bread, we become active participants in the communion with Christ. This is what St. Paul says. (1 Cor. 10:12)

2. *KOOROYO - NEARNESS OR PROXIMITY*

When we receive the holy Bread and Wine, we attain harmony with the Holy Father. We succeed in establishing peace with the Father in Heaven. With the sanctifying blood of Christ, we become close associates of the Father (Eph. 2:13-14)

3. *QUORBANA - OFFERING, DEDICATION, SACRIFICE*

We have already seen that the Holy Quorbana is the living sacrifice. It is really the most valuable offering and sacrifice that one can ever offer. It reveals the true symbol of the Great Sacrifice that Christ had made at the cross at Calvary.

4. *ROSAE - THE SECRETS*

The holy Quorbana reveals the true heavenly secrets. It is truly a spiritual and godly secret that the bread and wine offered at the mansion of Sehiyon and at the altars in the churches become the true Blood and Body of Lord Jesus Christ.

5. *EVUCARESTIYA - A GOOD PRAISE, OFFERING AND GIFT*

When the ultimate source of all blessings and benedictions lives in us through the reception of the holy Quorbana, we can say that it is the best gift. Since we praise the Lord who is the source of all benedictions and blessings, we can say that it is a perfect sacrifice of praise.

6. *FOOD FOR THE JOURNEY*

Manna was the food given by God to the Israelites on their way to the Promised Land. Similarly, the Holy Quorbana is the food for the believers on their way to the eternal home namely heaven.

DIFFERENT NAMES GIVEN TO THE ALTARS

Our Lord will be present in His perfect state at all places where the holy Quorbana is offered. So the table on which the holy Quorbana is offered is called THRONOS which means the Throne.

Since the living sacrifice is offered there, the table is called the Altar.

Since the recipient is getting the bread for eternal life given by our Lord from this table, it is called the Table of our Lord.

The holy fathers compare the Altar to Golgotha, the tomb of Christ and Mount Sinai. They compare the Madubaha to Heaven and Paradise.

Questions

1. The holy Quorbana is complete sacrifice. Why?
2. What are the different names given to the holy Quorbana? What does each indicate?
3. What is the meaning of the term Thronos? Why is it called so?

LESSON 27

THE HOLY MOORON

The meaning of the term 'Mooron' is fragrance, perfume, perfumed oil. It is consecrated by the supreme head of the Church. It is poured by the priest into the water used to baptize a person. The priest anoints the baptized with this Mooron. In order to understand what is Mooron, let us read the words uttered by the priest at the time of anointing. There he reads the Mooron is (1) The perfume and fragrance of Messiah (2) The sign and mark (seal) of true faith and (3) The completion of the benediction of the Holy Spirit.

When the Patriarch consecrates the Mooron, all the blessings and benedictions that a recipient shall get through it, come upon it. When a believer is marked with it by the priest, he gets all the blessings and benedictions involved in it. So it is called as the sacrament of establishment. As the sacrament of baptism is not repeated for a believer for a second time, this sacrament also is not repeated, but given to a believer only once. The grace that we get through this sacrament is the Holy Spirit. The gifts of the Holy Spirit are :- (1) Knowledge (2) Intelligence (3) Thoughtfulness (4) Will Power (5) Wisdom (6) Piety (7) Fear of God. When the priest performs this sacrament on a believer, it really becomes the sacrament of acceptance.

According to our belief and the biblical verses, one must take rebirth from water and the spirit (St. John. 3:5). With baptism we put on Christ (Galatians 3:27) and become sealed with the Holy Spirit of promise which is the earnest of our inheritance (Ephes 1:14). With the anointing of the holy Mooron we put on Christ and are reborn of the Holy Spirit and are earmarked for eternal life.

Anointing with the Mooron immediately after baptism was the practice in the Apostolic times and in the first few centuries. But in some churches this traditional practice has been dropped. They have postponed it to a later occasion, and have termed it 'confirmation'. Our Church has always been strictly following the same style and manner that existed in the apostolic ages. In order to get a clear picture of the practices of the time, let us see what the Canon of the Apostles says about this. We read. 'As we have already arranged (1) Primarily anointed with oil (2) then baptized in water (3) then marked with holy Mooron after which the holy Quorbana is given. If we carefully watch the baptismal rites we can see that our Church strictly follows the instructions of the disciples.

THE TRADITION OF THE CHURCH AND THE TEACHINGS OF THE HOLY FATHERS ABOUT THE MOORON

The tradition of the Church says that the holy Mooron was made for the first time by the apostles. For this they used the myrrh and akil used for embalming on the holy body of Christ which they had taken from the tomb and the perfumery brought for embalming the holy body, along with olive oil. This is the opinion of St. Dionysius Dariyosphagus who lived in the first century.

St. Theyophilose, the Patriarch of Antioch in the second century says: - One who gets the baptism of rebirth, receives the gift of the Holy Spirit through the anointing of the holy Mooron which is really the sign of completeness and perfection.

Since we are anointed with the divine oil, we are called 'Misihoye Christians' - anointed Christians - Therthullian (Second century)

In order to get sanctity of the soul, one is anointed with the holy oil immediately after baptism.

Mor Koorilose of Jerusalem (4th Century)

'As Jesus Christ, the Savior of mankind defeated His enemy after accepting baptism and receiving the Holy Spirit, after the baptism, you are putting on the armor of the Holy Spirit with baptism and the mystery of the anointing of the holy Mooron.'

St. John repeatedly writes about the application of the holy oil. (1 John 2:20-27). In his epistles, St. Paul also writes about the application of the holy oil. (2 Cor. 1:21, 22). From these instances we can see that the disciples

performed the application of the holy Mooron. It is clear and evident that the practice of the application of the holy Mooron was handed over to the Church by the disciples who had learned it directly from the Lord.

The holy Mooron is not only used in baptism and the application on the baptized but also for sanctifying the church building and THABALAITHA used in the church. The church and the THABALAITHA are sanctified with the holy Mooron only by bishops (high priests)

Since every church under the Patriarch of Antioch uses the holy mooron for the above said holy matters sanctified by him as the supreme head of the church, each member is vibrantly related to that supreme head.

One who is anointed with the holy Mooron should grow in knowledge and piety. He should try to increase the gift of the Holy Spirit by leading a virtuous life and performing good actions. He should witness Christ to those who have not heard of Him. Only with such actions, shall one be able to get the eternal life assured by the application of the holy Mooron.

The tradition of our Church and her Canonic laws has given the right to handle the vessel containing the holy Mooron only to the priests. This privilege of the priest is limited to the use of it in baptism and the application of it on the baptized. He is also empowered to apply it on a person who has not really received it earlier, when he becomes a member of our Church. The priest has no right to pour the holy Mooron from one bottle to another or to send it from one place to another. Those (priests) who are in need of it should approach the bishop and get it from him. They should carry it to the church and keep it in a sacred place.

Questions:

1. What do you understand about the holy Mooron from the prayers uttered by the priest at the time of its application?
2. Who is the authority who consecrates the Mooron? Why is it called the sacrament of establishment? When does it become the sacrament of acceptance?
3. What happens to us when we are anointed with Mooron ? (From 'Matha-sangathi')
4. How can you prove that there had been the practice of using Mooron during the time of the apostles?

THE CONFESSION (HOLY KUMBASARAM)

It is that sacrament in which one confesses with real repentance his/ her sins before God in the presence of the priest and begging forgiveness from Him and getting remission of those sins. 'MOUDYONOOSO' is the word used in Syriac to denote this sacrament.

Those who got forgiveness of sins through the sacrament of baptism may commit sins in their daily life. This sacrament helps those sinners to get such sins forgiven. Whenever one feels guilty of sins, he can take this sacrament. One should frequently look into himself to see whether he has done anything against the will of God. If he feels that he has done such a thing, he should repent truly on it and confess it before God through His representative on earth.- the priest .If anyone says that he has not committed any sin, he is really betraying himself. He makes God a liar. This is what St. John says in his epistle (1 John 1:8, 10)

One shall commit sins not only with vicious actions but also with vicious thoughts and vicious words.

HOW TO CONDUCT THE CONFESSION

We should have true repentance and sincere grief in what we have done against the will of God. We should have the grief and the repentance of the sort that the prodigal son had. (St. Luke 15:17). We should have not only the fear of punishment that we shall get for our sins but also the strong desire to leave such sins for ever. We should have sincere grief about our sins that made God angry and alienate us from His grace. The most important state of true repentance is the breaking of our heart or the feeling of extreme grief for what we have done. "God does not despair the broken heart" {Psalms 51:17 }

We read in the Bible that in true repentance, St. Peter cried bitterly after he had denied Jesus Christ by saying that he did not know Him.

The various steps involved in true confession are given below.

1. *SELF EXAMINATION*

Self examination refers to looking into one's own life with prayers and meditation. We should examine our lives in the light of the words of our Lord Jesus Christ, the commandments of God on what we should do and what we should not do, the commandments of the Church, and the great virtues like faith, hope and love. We should find where we are mistaken. We should feel extreme grief about it. We should have true repentance of it.

2. *HATRED AND DENUNCIATION OF SINS*

We must feel strong hatred towards the sins we committed. Whenever we find out our sins, we must hate them. We must feel hatred towards them because they really alienate us from God. We must decide to leave them. We must pray to get blessings from God to leave them and try our best to leave them.

3. *CONFESSION OF SIN*

We should not only feel extreme grief for the sins we have committed and have true repentance of them but also must confess them. We should not allow the burden of sin to worry our mind and soul. We must confess our sins before one who is empowered to forgive sins. We must confess all the sins one by one with extreme sorrow.

4. We must listen to the instructions given by the priest. We must be ready to execute the penalty imposed by the priest.
5. We must bow our heads in reverence when the priest utters the prayer for the forgiveness of sins laying his hand on our heads. We must draw the sign of the cross on ourselves three times. We must bow our heads with folded knees and pray and get up.

Though we kneel and confess before the priest, we are really kneeling and confessing before our Lord Jesus Christ. Redemption of sin is really granted by Him. Priests are empowered by our Lord to hear and forgive sins of believers for and on behalf of Him. (St. John 20: 22-23) Christ empowered His disciples to forgive the sins of believers. The disciples transferred this right to their successors. From them the bishops acquired this right through ordination. The bishops hand over the right to the priests. Nobody gets this right except through the successive laying on of hands from the apostles.

We must remember three most important things.

1. Nobody gets forgiveness of his sins if he does not get HOOSOYO (FORGIVENESS OF SIN). Hoosoyo is the prayer of absolution uttered by the priest by laying his hand on the head of the confessor. When a man confesses by himself, it will be confession only and not the remission of sins.
2. One who rises up after confession should try his best not to indulge in sins further. If he sins again, he must confess again.
3. It is not the merit of the priest that enables a man to get his sins forgiven. It is the grace of God that forgives sins. We receive the grace through the priest. We should not doubt the priest. He never remembers the sins we had confessed to him or reveals them to others or looks upon us with contempt. So we need not feel shy or hesitant to reveal our sins before the priest.

Questions:

1. What is confession (KUMBASARAM)?
2. What are the different steps involved in confession? Or how should one make confession?
3. What are the important things we should remember about confession?

LESSON 29

HOLY MATRIMONY

This is one of the seven sacraments in the Church with which the matrimonial relation between a man and a woman is sanctified. God Himself established this sacrament in the Garden of Eden. They were created man and woman. (Genesis 1:27:28). In the Gospel written by St. Mathew 19:6 we read of our Lord saying Man should not separate what is united by God. In this sacrament, it is God Himself who unites man and woman to live as husband and wife.

Marriage is that holy sacrament with which a man and a woman are inseparably united in their souls and make their children and themselves eligible

to receive the grace, blessings and benedictions from God. Marriage is good (Hebrews 13:4) and nobody should compel any one to abstain from it (1 Timothy 4) (Mathasangathi).

The parents and relatives of the bride and bridegroom should consult and fix the marriage before the marriage ceremony. Both the parties should agree to conduct the marriage. Before conducting the ceremony the matter should be announced in the churches of the bride and bridegroom to ensure that there is no justifiable objection to the marriage. Both the bride and the bridegroom should make confession before the priest and accept the holy Quorbana. Both of them should prepare themselves for the ceremony by offering sincere prayers and should be spiritually ready to accept the sacrament. They should have taken the paper of consent (Desakuri) from their respective churches. Legally ordained priest should execute this sacrament in the church. After the ceremony, the relevant details should be entered in the register meant for the purpose.

The sacrament of marriage is arranged in two parts. The first part is known as the SANCTIFICATION OF RING (MOTHIRAVAZHVU). This is the rite of engagement of the marriage. Since the Church is the bride of Christ, the relation between the husband and wife is compared to that of the Church and Christ. The agreement of marriage between the Church and Christ was confirmed by giving the Church the rings of His living flesh and blood. Similarly the marriage between the bride and the bridegroom is confirmed through wedding rings. (2 Cor. 11: 2-3)

The second part is the BLESSING OF THE CROWN (THE KIREEDAVAZHVU). In the book of Revelation 19:7 we can see the description of the marriage of the lamb. There Christ is depicted as the King and the Church is portrayed as the queen. Similarly the bride and the bridegroom are elevated to the state of the queen and the king and the crown from Heaven comes down upon the couple. This is represented by the rite of the BLESSING OF THE CROWN. This is done by the priest by using a chain with a cross hanging on it. These rites show the sanctity and glory of the ceremony of marriage.

THE DUTIES OF THE MARRIED

1. The couple should stand steadfast in faith, and in all matters behave in the true Christian spirit. They should live together and lead a Christian life.

2. They should love each other, bear the burdens each other and live in harmony.
3. They must bring up their children who are really the gifts of God in strict Christian ways. They should show them the means of livelihood without deviating from the path of God.

The relation between husband and wife cannot be separated until the death of either of them. But there is provision in the Canon of the Church to allow separation for some special reasons, according to the verdict of the bishops.

Marriage is not an essential sacrament. There is freedom for each member to marry or abstain from marriage.

Questions:

1. What is marriage?
2. Which are the two parts of the ceremony of marriage? What does each show?
3. What are the duties of the married?

LESSON 30

ANOINTING THE SICK

The sacrament of the anointing of the sick is the sacrament maintained by the church for the relief and cure of the ailments of the body and soul of the believer and to provide him the peace of mind by physical cure of his disease.

In the epistle written by St. James we read: "Is anyone among you sick? Let him call the KASHEESOS of the Church, and let them pray over him, anoint him with oil in the name of the Lord and the prayer with faith will save the sick, and the Lord will raise him up and if he has committed sins, he will be forgiven" (St. James 5:14-15)

After giving them the right and power to cure diseases and ailments of the people, our Lord sent His disciples to preach His gospel. They cured the diseases of many by anointing with oil over the bodies of the diseased (St. Mark 6: 7-13)

From this, we can see that Christ himself initiated His disciples in this sacrament.

The oil used in this sacrament is consecrated by the bishop. The olive oil thus sanctified can be applied only by the priests. The priests are also empowered to increase the quantity of it for using it in KANDEELA by adding oil to it. KANDEELA is another long form of the anointing with oil.

Only the priests are empowered to perform this sacrament. Whenever a believer is afflicted with disease, he can accept this sacrament. In this rite (service) there are prayers not only for the relief and cure of the disease of the believer but also for the redemption and forgiveness of the sins he had committed. The occasion to make confession is also there in this sacrament. This sacrament shall be complete only with the confession and the acceptance of the holy Quorbana.

The names UPPURSHUMA, and the LAST SACRAMENT fell upon this sacrament by chance. These names are really misleading. This sacrament is not to be given at the time of death. Generally this sacrament is given to a sinking patient. This is not correct. The prayers in this rite are not to make the patient die but to enable him to rise from his sick-bed after relieving his ailment and to live for long. The priest anoints oil over the organs of the body of the diseased with the prayer for the forgiveness of the sins.

With this sacrament, the acceptor is getting the grace of God to get his disease cured and his sins forgiven. He gets the power from Him to face the ailment with courage. Facilities should be made to give this sacrament when the patient is in his full sense. It is the custom of our Church that if a patient has accepted this sacrament, he has to repeat the acceptance of this only after forty days.

Questions:

1. When is the sacrament of the anointing with oil to be performed?
2. What are the benedictions that the acceptor gets through this sacrament?

**THE LORD'S FESTIVALS
IN THE CHURCH-
(THE MARANAYA PERUNNALS)**

DIFFERENT TYPES OF FESTIVALS

The term FESTIVAL DAY OR PERUNNAL means great day. The term MARANAYA PERUNNAL means great day related to our Lord. These days can be considered as days dedicated to our Lord.

Since Sundays are the days of our Lord, they are MARANAYAS. On Sundays we must abstain from all sorts of worldly activities and must attend the holy Mass, study or teach in the Sunday Schools, preach the gospel and engage in acts of kindness. On these days we must be free from all other activities other than those activities of our Lord. Hence all Sundays are SABBATH DAYS for the Church and her followers.

The MARANAYA DAYS are those days determined by the Church to commemorate the great incidents in the earthly life of our Lord and God- Jesus Christ. These days are also to be considered and observed as we observe the Sundays. There are festival days which should be, considered along with other MARANAYA FEASTS and festivals that should be observed like the MARANAYA FEAST DAYS. Thus there are three kinds of MARANAYA days or great feast days.

1. We should consider, observe and treat all great feast days related to the Redemptive Activities of our Lord exactly in the same way as we observe the Sundays. Below listed are the days we should consider like this. They are listed in order since the first day in a year. They are: THE CIRCUMCISION (CHELAKARMAM), THE BAPTISM OF CHRIST (DANAHA), THE ENTRY OF CHRIST INTO THE TEMPLE (THE MAYALTHO), THE SOOBORO (VACHANIPPU), the Transfiguration (MARUROOPAM), The Great Feast of the Cross (SLEEBA PERUNNAL), The Great Feast of the Holy Birth (ELDO PERUNNAL), THE HOSANNA, THE PASS OVER FEAST (PESAHA), the Good Friday, the Resurrection (KYAMTHO), Sulocko (the Ascension) and the PENTECOST.

2. Those to be considered along with the MARANAYA. The following great feasts are to be considered with the Maranaya. They are: Soonoyo (THE DEPARTURE OF THE HOLY MOTHER FROM THE WORLD) the commemorative feast of St. Peter and St. Paul and the commemorative feast of St. Thomas (In India only).
3. The following great feasts are to be observed like the Maranaya. They are: A church should observe the commemorative feast of the patron of the church as a Maranaya. In addition to this, the Fortieth Friday (the fortieth day of the Long Fast), the days in the Pass Over Week, the Saturday of the Good News (the Saturday just before the Easter), the Mid Day (Wednesday) in the Long Fast, also should be observed like this.

THE MARANAYA or THE GREAT FEAST DAYS

1. THE FEAST OF THE CIRCUMCISION - THE CHELAKARMAM - JANUARY 1

In accordance with the Commandment given by God to the Israelites, (Levi; 12:3) Jesus Christ was given the traditional rite of circumcision on the eighth day of His birth. He was given the name Jesus (St. Luke 2:21) Circumcision was the sign and symbol of the promise given by God to Abraham, the father of the believers and the law given by Him to the Israelites. Jesus Christ, the One who is the Lord of the Law and the One who completes it, accepted it during his incarnation. He really fulfilled and terminated that commandment in the Old Testament.

Since this is a Maranaya, one should observe this as he observes the Sundays. Moreover, the day is observed as the commemorative feast day of Mor Baseliouse (A.D. 330-379) and Mor Gregorious (A.D. 330 - 390) and the first day of the year. This is the day on which one should examine himself looking back to the past year, make confession and dedicate the new year to God, the Almighty.

2. THE GREAT FEAST OF THE BAPTISM OF OUR LORD - THE DENAHA - JANUARY-6

Jesus Christ accepted baptism from St. John the Baptist in the river Jordan at the age of thirty. It was not necessary for the Son of God to accept baptism. But, He voluntarily accepted it because it was proper to fulfill all righteousness

(St. Mathew 3:15). At the time of His baptism, the doors of heaven were opened and the Holy Spirit descended upon Him like a dove. A voice from heaven announced “He is My Dear Son and I am pleased in Him” (St. Mathew 3:13-17, St. Mark 1:9-11), St. Luke 3:21-22)

Since the Three Personalities in the Holy Trinity were revealed at the time of the baptism of Jesus Christ, this great feast is called the Danaha (the dawn). The consecration of water is an important ceremony on this Great Feast Day.

ENTRY OF CHRIST INTO THE TEMPLE- FEBRUARY-2

In memory of the babe Jesus being brought to the temple at Jerusalem to be presented to the Lord. The offering of a pair of doves or two pigeons had to be sacrificed to redeem Him according to the verdict given by the Lord to the Israelites. This was done in accordance with the commandment that all the first born males shall be sacred for Jehovah (Exodus 13:2-12). This symbolic redemption by the offering was made by the holy Mother of our Lord at the Temple of Jerusalem. (St. Luke 2:22-39). The period of sanctification after the birth of a male baby is 41 days. It is on the 41st day that one should sanctify herself and redeem the child by making the offerings instituted by God.

According to this commandment St. Joseph and holy Virgin Mary took their first baby to the temple. In accordance with the guidance of the Holy Spirit, an age old sage by Simon came to the temple. He had the revelation from the Holy Spirit that he would not die till he sees the Savior of the Israelites with his own eyes. He took the Child in his hands and praised the Lord and said that the Child “is the light revealed to the gentiles and the glory of the Israelites and the salvation and redemption of the entire mankind”. Similarly, an aged and pious lady by the name Hanna who was living in the temple recognized the Child, came near to Him and praised the Lord.

On this day, we should attend the holy Mass and do such work that shall please the Lord. We must pray to God to grant us the power and ability to understand and realize Jesus Christ and to preach His gospel.

4. SOOBORO (VACHANIPPU) MARCH -25

This is the feast celebrated by the Church to commemorate the memory of the mysterious revelation of the redemptive message given by Gabriel, the

head of the angels to Virgin Mary that the Second Person in the holy Trinity, that is the Son of God, shall Incarnate through her to redeem the entire mankind from their sins.

Angel Gabriel wished peace to Mary. He told her that she would be pregnant by the power of the Holy Spirit and would give birth to a male child and He is the Son of God and should be called Jesus. When Mary asked the angel her innocent doubt as to how a virgin like her would be pregnant, the angel replied and said “nothing is impossible with God”. Her doubts were cleared and gathering courage, she told the angel in the most humble way “Behold, I am the handmaid of the Lord, let it happen to me according to your word” and completely dedicated herself to the will of the Almighty God. (St. Luke 1: 26-38)

This festival marks the beginning of the recollections of the Incarnation of the son of God. If this day falls even on Good Friday, the holy Quorbana should be offered before the ceremonies of Good Friday. The day is so important to the Church and to each member of her that they must take part in the holy mass and must meditate on the mysteries of the Incarnation. We must pray to God to shower His grace on us to dedicate ourselves completely to the Will of God as holy Virgin Mary did.

5. THE FEAST OF TRANSFIGURATION (THE FEAST OF TABERNACLES) AUGUST-6

Jesus took His disciples Peter, Jacob and John to Mount Tabore. He was transformed before them. His face shone like the sun. His dress became as white as the light. Moses and Elias appeared there. The disciples saw them talking with Him. Then Peter said, “Oh! Lord, it is better for us to be here. Shall I make three tabernacles - one for You, one for Moses and one for Elias?” He did not know what he was saying. At the same instant a cloud covered them and a sound echoed from the cloud saying “He is my beloved Son. I am pleased in Him. Hear ye Him.” The disciples were frightened and they fell on their face. Jesus touched them and roused them. When they rose up, they saw Jesus alone (St. Mathew 17:1-13)

The Feast of the Transfiguration is celebrated to commemorate the above said incident. We must take part in the holy Mass on the day and meditate on the glory of our Savior and listen to the words of our Lord Jesus. This is the second occasion on which God; the Father bears witness to the Son.

6. THE FEAST OF THE CROSS - SEPTEMBER 14

The Jews hid the cross on which they crucified Christ. In 306, Emperor Constantine had the revelation of a luminous cross. He was able to defeat his enemy Maxentius in the decisive battle that took place in 312 by using the symbol of the cross on his flag. His mother, Queen Helen who was a pious believer went to Jerusalem to find out the Cross of Christ Jesus the Savior and brought the cross of Christ to Constantinople in 326. She discovered the Tomb of Christ and built a beautiful Church around the tomb.

This feast is celebrated to commemorate the incident of the finding of the Cross of Christ by Queen Helen.

The cross helps us to recollect the deliverance, salvation and redemption that we got through the sacrifice of Christ on the cross. It also makes us conscious of His great sufferings, His tolerance, His death and His Resurrection. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world” This is what St. Paul says in Galatians 6:14. Thus we glory in the cross of Christ, our Lord.

Since September is the month of harvest in Kerala, in many churches this feast is called as the FEAST OF THE NEW CROP. (THE PUTHIRIPERUNNAL)

On the day of the Feast of the Cross, we must take part in the holy Mass and must meditate about the deliverance we got through the Cross of Christ and must decide to lead a life befitting the heirs of that redemption.

7. THE FEAST OF THE BIRTH OF CHRIST - THE YELDO - (CHRISTMAS) DECEMBER 25

In order to be enumerated St. Joseph took holy Virgin Mary who was pregnant with child, to Jerusalem. As they reached there, the days were accomplished that Mary should deliver. She got a cattle manger to give birth to her Son, the Son of God. Thus the Creator of the Universe was born in a simple manger. Holy Virgin Mary wrapped the child in swaddling clothes and laid Him in the manger (St. Luke 2: 1-7)

The Great Pleasant News about the birth of Christ was revealed first by angels to the group of shepherds who were keeping watch over their sheep. It

was midnight. The glory of the Lord shone around them. The angels sang the song beginning, "Glory to God in the highest". In order to recollect this incident, we conduct the rite of the flames during the Christmas night.

We must celebrate the festival with great piety and prayers. The feast day comes at the end of the preparatory fast days for the greatest day. The fast days are known as the fast days of Yeldo. This shows that we must take part in the ceremonies of the day prepared in spirit with fast and abstinence.

We must celebrate the day with prayers, worship and acts of virtue and not with drinking and entertainment. We must take part in the worship at the church after the mid-night. We must pray to our Lord to grant us the purity to accept within us the Son of God who was born for us.

Questions:

1. Which are the different types of Maranaya feast days? What is the basis of the classification?
2. Write down the first category Maranaya feast days according to dates with their dates in order.
3. Why the feast of Danaha is called so?
4. Which is the incident referred to by the feast of the cross?
5. Which is the special rite performed in the Christmas night? What does it show?

THE GREAT FEAST DAYS (MARANAYA PERUNNAL) (CONTD.)

8. *THE HOSSANNA*

The seventh Sunday of the Long Fast is considered as the Hosanna. The evening of the Hosanna Sunday marks the beginning of the Passion week. On this day we commemorate the incident of the glorious entry of Jesus Christ into the city of Jerusalem sitting upon an ass. Thus as prophet Zechariah prophesied, Jesus Christ proved Himself to be king (Zechariah 9:9). When they drew near Jerusalem, at Beth - phage near the Mount of Olives, He sent two of His disciples to bring the colt of an ass to Him and as they brought the colt, some of them put their garments on the animal. Jesus Christ sat on the colt. Many spread their garments on the road and others spread branches of olives which they had cut from the trees and the tender leaves of dates, on the road. All those who followed Him took the tender leaves of the dates and proclaimed "Hossanna! Blessed is He who comes in the name of the Lord! Blessed is the kingdom of our father David that is coming! Hosanna in the highest!" (St. Mark 11: 1-11).

In the gospel written by St. Mathew it is hinted that Christ used an ass and her colt as His vehicle. The holy fathers of the Church interpreted this incident by saying that the ass represented the Jews and the virgin colt represented the gentiles who had never heard of true God. (St. Mathew 21:1-11)

The word hosanna gets the meaning 'praise or glory' when it is used. But this Hebrew word means "please save me". Since this festival is the festival of victory, the meaning of this word is transformed into 'glory of God'.

Hosanna is the festival of the reception of Lord Jesus Christ. So we must receive our Savior in our hearts, homes, and the churches with songs of praise and of course with innocent hearts like the tender leaves and with the innocence of the infants.

There is the rite of consecrating the tender leaves of palm trees. During the procession and the reading of the gospel, the pieces of the tender palm leaves and flowers are thrown into the air. We take part in the holy Mass by keeping the consecrated tender palm leaves in our hands. Some believers keep

this tender palm leaves in their houses. These leaves are helpful for the relief of diseases and benedictions and blessings from God.

9. THE PASS OVER FEAST

The Thursday coming in the Passion week is called the Maundy-Thursday or the Pass over Thursday. The prayers for the rites of the day start after the mid night. The holy Mass ends with the dawn of Thursday.

This is the commemoration of the fulfillment and the termination of the pass over feast in the Old Testament and the beginning of the feast of the pass over in the New Testament. After the supper of the pass over, Jesus took bread in His holy hands and after offering thanks and praise, broke it and gave it to the disciples saying, "This is my body which is given for you". Then He took the cup in His holy hands and after giving thanks and praise, He gave it to them saying "Take this and divide among yourselves. This is my blood of the new Testament given to you for the redemption and forgiveness of your sins". Thus this is the day on which Jesus; the lamb of God who bears the sins of the world gave the holy Quorbana which is His flesh and blood to the Church, through His disciples (St. Luke 22:7-23). Maundy-Thursday is the day of instituting the holy Quorbana.

It is the duty and responsibility of each member of the Church to accept the holy Quorbana on this day. We must be well prepared to accept it through confession (1 Cori. 11:27).

The meaning of the word PESAHA is Pass Over. The Israelites were the slaves of the Egyptians for a long time. After ten severe punishments given by God, Pharaoh of Egypt let the Israelites free. In the tenth punishment, the angel from the Lord killed all the first born of the Egyptians and of their animals. In accordance with the commandment of God, the Israelites celebrated the pass over feast by killing the lamb (the pass over lamb). They marked their door posts with blood. The angel of death did not touch the houses which were marked with blood. Thus in order to commemorate the miraculous redemption of the first born children of the Israelites, they began to celebrate the pass over feast every year, as commanded by God through Moses. This was the most important festival of the Jews. (Exodus 12, Leviticus 23:5)

This pass over lamb was the symbol of Jesus Christ who was to be sacrificed for the redemption, forgiveness and deliverance of the entire world.

In the midst of supper, Christ rose from the table, laid aside His robe and garments and girded himself with a towel. Then He poured water in to a basin and began to wash the feet of the disciples and to wipe them with the towel with which He was girded. All these He did like a servant. (St. John 13: 4-11). In commemoration of this action of Christ, the bishops in the Church conduct the ceremony of the Washing of the Feet. By washing the feet of His disciples, Jesus Christ taught what is real humbleness and glory. We are also called to be humble and do service to others.

10. THE GOOD FRIDAY - THE GREAT FRIDAY

On this day we conduct our prayers by thinking and meditating on the redemptive activities of our Lord like His great sufferings, His crucifixion and His entombment. We must come to the church early in the morning and spend our time till the evening attending the worship in prayer and fasting. The holy mass is not offered on that day.

Our Lord was caught by the priests and the elders from the garden of Gethsemane at night. Jesus was examined by the Council of priests (THE SANHADREEM COUNCIL) and later by Pilate. Pilate sentenced Him to death. They took Jesus to the place called the place of skull, which in Hebrew is Golgotha. They crucified Him there. Two thieves were crucified on either side of Him. Up to about the 9th hour (3 p.m), our Lord suffered very severe pain on the cross for each of us. At the 9th hour, He commended his spirit into the hands of His almighty Father and died. After this, Joseph of Arimathea and Nicodemus, a secret disciple of Christ took the body from the cross and entombed in a new tomb.

There are two processions in the rites of Good Friday. The first is conducted after the prayers of the morning at the 3rd hour. This starts getting out through the door on the southern side of the church, moves to the west and enters the church through the door on the northern side. This is done to commemorate the extremely difficult and painful journey of Christ bearing His cross on His shoulders. After the prayers of the noon and the 9th hour, the ceremony of the salutation of the cross starts. This ceremony is to recollect the extreme and inexplicable pain suffered by Christ on the cross. At the end of this rite, the ceremony of kneeling before the cross, the second procession and the ceremony of the burial are done. They brought Him down from the cross and buried Him. Joseph, Nicodemus and the ladies present worshipped

and knelt before the One who accepted death at His own will. We kneel before the cross recollecting the repentance and acceptance of Christ by the thief at His right side and the reverence shown by those who were present in His burial. With the prayer starting "With this we got redemption and deliverance to our souls....." we really remember Christ and worship Him. The second procession is done to commemorate the journey of Joseph and Nicodemus bearing the body of Christ. Generally this is done inside the church. All the ceremonies performed on this day are performed in an atmosphere of grief and sorrow. Remembering our Lord's acceptance of bitter vinegar, we take the bitter water which gives us the benedictions from the cross.

The Church commemorates the sufferings of Christ with meaningful and meditative prayers. We will be most blessed by attending this worship.

11. THE FEAST OF RESURRECTION - THE KYEMTHO

This is the festival celebrated to renew the recollections of the Resurrection of Christ. His Godhood and the truth of His message are ascertained with the Resurrection. Christ defeated death and made mankind free from their sins and reconciled them with the holy Father, by His resurrection. The end of Christian life is not Calvary (Golgotha). Calvary leads us to resurrection and eternity. The festival which is the festival of victory, peace and reconciliation is one of the most important days.

The women reached at the tomb of Christ early in the morning while it was still dark. They found the tomb open and empty. The angels of God gave them the message that Christ was resurrected from the dead. (St. Luke 24:6). But Mary Magdalene stood by the tomb crying. Jesus Christ appeared before her to convince her that He has really resurrected from the dead. (St. John 20:11-18)

The prayers start in the church after the midnight of Saturday. After the third KOUMO of the midnight prayers and just before the starting of the prayer with Halleluiah, the special ceremonies related to that of the resurrection start. The priest declares that Christ has truly resurrected from the dead. The believers in the church respond "We truly believe and confess that Christ has truly resurrected"

The ceremony of the glorification of the cross is a special rite of this Sunday of Resurrection. This ceremony is to proclaim the victory of Christ

over sin and death. The kiss of peace in the midst of these ceremonies is a hint to the peace given to the entire world with His resurrection.

We need not kneel in the prayers we offer from the day of resurrection to the day of the Pentecost. We need not fast on the Wednesdays and Fridays during this period. This concession is granted by the Church to uphold the significance of the Resurrection and the pleasure that we get through it. The Church considers the Sundays from the day of Resurrection to the Feast of the Cross as Sundays of Resurrection.

12. THE ASCENSION - THE FEAST OF ASCENSION

The festival of the Ascension comes on Thursday the fortieth day after the Easter Sunday. After His Resurrection, Christ appeared to His disciples on many occasions for forty days. During these days, He taught them many lessons about the Kingdom of God and He convinced them that He really lives after His death. (The Acts 1:3). On the 40th day, He took His disciples to Mount Olive and ascended to heaven in their presence (Acts 1:6-9). The ascended Christ sits at the right side of God and intercedes for us. Since He has promised that He will come back as He had ascended, we have to wait eagerly with thorough preparation. On the day of the festival of Ascension, there is the ceremony of the glorification of the cross, in addition to the holy Mass.

13. THE PENTECOST

The word 'Pentecost' means the fiftieth day. This festival comes on the Sunday after 10 days from the festival of Ascension. The eleven disciples, the holy mother of Christ and many others amounting to 120 members had been awaiting and praying with single mind to get the anointing of the Holy Spirit in the palace of Mark which is known also as the palace of Sehiyon. In the mean time, they elected Matthias to the post vacated by the loss of Juda Iscariot; The election was made under Peter's leadership in accordance with the will of God. When the morning of Pentecost had come, a sudden sound came from heaven like the rush of a mighty wind and it filled the house. There appeared split up tongues of fire, and rested on each of them. They were all filled with the Holy Spirit and began to speak in other tongues. Since it was the day of Pentecost of the Jews, a large number of them from different places had come to Jerusalem. They gathered at the tower hearing the sound. They were surprised when they heard the disciples speak in different tongues. St. Peter stood among the

assembled group and preached the gospel to them. Hearing the speech made by him, 3000 people believed in Christ and were baptized to become the members of the Church.

When the disciples received the gift of the Holy Spirit, they became learned. Those who were illiterate, ignorant and cowardardly became scholars, eloquent speakers, brave and powerful. On the day of Pentecost, three important things took place. 1. The Church was given the gift of the Holy Spirit. 2. The mission of the Church began with the speech of St. Peter. 3. Members were added to the Church by baptism for the first time.

We must wait eagerly and earnestly with prayers for the Holy Spirit to come and dwell in us. In the midst of the holy Quorbana on the day of the Pentecost, special ceremonies are conducted. These ceremonies are divided into three parts. In each part we kneel down and pray to God to give us His Holy Spirit. The consecrated water is sprinkled on the believers as the symbol of the acceptance of the Holy Spirit.

If we want to get the gift of the Holy Spirit, we must pray together with single mind in the Church. The first consecrated church was the palace of Sehiyon. Our Lord instituted the holy Quorbana there. The disciples assembled there and prayed there with single mind and received the Spirit. St. Peter preached the gospel there for the first time to those who were assembled. About 3000 persons were baptized there and were added to the Church. Those who pray with single mind along with the Church get the gift of the Holy Spirit.

Questions:

1. The festival of Hosanna is the commemoration of which incident?
2. What is the peculiarity of the festival of the Pass Over?
3. Explain the rites and ceremonies of the Good Friday? What does each stage represent?
4. What were the three things that took place on the day of the Pentecost?

AFTER THE CHALCEDON SYNOD

Objective: To prove that the blessed are those who are persecuted for righteousness sake, for theirs is the kingdom of heaven.

As we have already seen, at the Chalcedon Synod, due to the support of the emperor, Pope Leo and the dyophysites (two nature theory holders) gained absolute victory. Without ascertaining the details of the faith of the churches of Antioch and Alexandria they were declared as heretics. The definition of their faith about the true nature of Jesus was not considered at all. Chalcedon Synod was only one of the several attempts made by the Pope to get himself declared as the supreme head of the universal Christian church. The churches at Antioch, Alexandria and Armenia did not accept the decision taken by the Chalcedon Synod and they firmly stood by their old faith. The throne of Constantinople was some times occupied by those holding true faith. The Syrian church under the Holy See of Antioch and the Coptic church under the Holy See of Alexandria were subjected to severe persecuting. The Pope gave leadership for such persecutions. Most of the emperors from time to time supported Pope. The severity of the persecution was less only during the reign of very few of them.

After the passing away of Patriarch St. Maximos, some of the dyophysites could ascend the throne of Antioch with the backing of the emperor. Such intrusions took place from time to time. Those who occupied the throne with the support of the emperor were called 'Malkoye' meaning the king's partisans. They are not accepted as the Patriarchs of the holy church. In AD. 470 a pious holy father named Mar Peter Kasore was elected as the true Patriarch of Antioch. Next year the emperor banished this holy father and appointed a Malkoyo as Patriarch in his place. In AD 475, emperor Baslicos brought back St. Peter Kasore. The holy remains of Mar Dioscorus were also brought to Alexandria by emperor Baslicos and interred with devotion. The next emperor exiled St. Peter Kasore and appointed a Malkoyo instead. Later, true believers Palladios and Flabianos were enthroned as Patriarchs of Antioch. But when Flabianos showed inclination to the side of dyophysites, he was dismissed and Mar Severeos was ordained in his place.

Mar Severeos

We remember him in the 5th Toobden (diptychus-commomoration) as “Mar Severeos our Patriarch”. He was born in a wealthy and noble family in Sozopolis - a city in Asia Minor, in A.D. 460. He was highly intelligent. He completed his education in Alexandria and Beirut. He became a great scholar and a distinguished lawyer. When he was working as professor in the law school of Beirut, he went to Jerusalem. There he had a call from God and he commenced monastic life. He took up strict asceticism. At that time the local synod of Sidon dethroned Flabianos and Severeos was elected as Patriarch. In A.D. 512, he ascended the Patriarchal throne of Antioch. At the time all the three Patriarchates, other than Rome were adorned by true believers. In 515 Emperor Justinian, a pro chalcedonian began to persecute true believers. He tried to entice Mar Severeos to his side. Failing in his attempt, he exiled him in A.D. 518. The saint left Antioch only after installing Mar Yuhanon of Thella as the guardian of the Holy See. The holy father used to send several letters from abroad providing courage and leadership to true believers.

Mar Yuhanon of Thella had to withstand persecution for the sake of protecting true faith. Hiding in caves and secret places he fulfilled the responsibility entrusted to him by Mar Severeos. At last he also was imprisoned.

Mar Severeos was in exile for 20 years. The emperor invited him to Constantinople and tried for a compromise. But he was not prepared to abandon true faith for any compromise. Therefore he was banished again. Mar Severeos passed away on 8th February 538 at the age of 78 at Alexandria. Mar Yuhanon of Thella also passed away in prison during the same year.

Mar Severeos wrote several books including the prayer following the 91st Psalm in the compline (last service of the day - Soothara) beginning “Lord dwelling in the secret place of the most high.....” and also the response - hymn (Maanisa) at the beginning of the Holy Eucharist in Public beginning “By the prayers of Mary who gave birth to you and all the saints” In this connection it has to be noted that the above said response hymn is used by Greeks and Nestorians also.

After the exile of Mar Severeos, severe persecution was let loose among true believers by the Chalcedonians with the backing of the emperor.

While Mar Severeos was continuing as the true Patriarch of Antioch several Malkoye Patriarchs were illegally enthroned in Antioch. Mar Yuhanon of Thella, the care taker of the Holy See, was cruelly persecuted. In this persecution Mar Theodosius of Alexandria, St. Anthimos of Constantinople and several other bishops were imprisoned. It is this Anthimos who is remembered in the 5th diptych..

Several Churches and monasteries were destroyed and monks were murdered. The emperor issued orders prohibiting ordination of bishops from the faithful. The bishops who were not imprisoned had to seek hiding places. Therefore true believers apprehended a break in the continuity of true priesthood. Preaching, copying of the holy books and the celebration of the Holy Eucharist were prohibited.

In this circumstance true believers were in utter confusion and they began to be scattered. Chalcedonians were about to be triumphant, when God Almighty raised Mar Jacob Baradaeus (Yacob Bourdana).

Questions:

1. Write a short note on Patriarch Mar Severeos.
2. Name the churches which refused to accept Chalcedon Synod decisions?
What was the consequence?
3. Who are Malkoye?
4. Which are the two prayers of Mar Severeos included in our usual prayers.

LESSON 34

JACOB BARADAEUS (YACOB BOURDANA)

Objective: To ascertain how God protected His Church through Jacob Baradaeus.

Jacob was the son of priest Theophilus of Thella, born after prayers for a long time. His parents took a vow to dedicate the child to Feciltho monastery for the service of God. The boy Jacob was brought up in the fear of God and in piety. He learned Syriac and Greek in his boyhood. He achieved thorough knowledge in the faith and history of the church.

In obedience to the vow, Jacob was entrusted to St. Osthatheos, head of the monastery. Jacob grew up in penance, prayer, meditation and study of scriptures. Since he was aware that he belonged to Christ, he did not return home thereafter. After the death of his parents, he distributed the entire wealth among the poor and destitute. He lived with only one garment which was torn and sewn repeatedly, giving it the appearance of old leather. Hence he was called Baradaeus meaning wearer of leather.

Due to the ascetic life, he was known as a saint. Those who were suffering from illnesses and mental agony came to him seeking relief even from distant places. Theodora empress of Constantinople heard about him and desired to meet him. The believers urged him to go to Constantinople to plead for the church. On that occasion, Mar Severeos and Mar Yuhanon who left the world three years back appeared to him in a vision. He was convinced that he had been assigned the work of protecting true faith. He went to Constantinople along with Sergis who later became the Patriarch of Antioch.

When Mar Jacob reached Constantinople, true believers welcomed him with great enthusiasm. Empress Theodora received him with great honor. This empress who was a pious lady had already provided several conveniences to the imprisoned church leaders. Therefore it was possible in 542 for Theodosius Patriarch of Alexandria assisted by St. Anthimos and others to ordain Mar Jacob as bishop for Uraha (Edessa) and monk Theodorea as bishop for Arabia in the prison. They were given all necessary powers to protect true faith.

Activities of Jacob Baradaeus

The services for the church rendered by Mar Jacob Baradaeus after his ordination far excelled the service rendered by any one else for the church. He traveled to several countries day and night, without rest. Enemies were hunting after him. Avoiding them, he ceaselessly worked without food or sleep for defending true faith. In the Asian and African countries of Syria, Armenia, Asia Minor (Present Turkey) Cyprus, Egypt, Libia and Absenia (Ethiopia) he ordained priests and deacons. Eating only dry bread, he traveled bare foot covering nearly forty miles a day even in deserts and forests, preaching and praying for 35 years. Continuous fasting for three weeks was his usual habit. Due to his efforts, the tree of church which was leafless and about to be dried up, got rejuvenated and began to bloom.

According to the law of the church, at least three bishops were necessary for ordaining another bishop. Therefore he went with two monks named Gee Varghese and Greogri to Constantinople. Patriarch Mar Theodosius ordained both of them as bishops. Jacob Baradaeus along with this two newly ordained bishops, visited several countries, emboldened and confirmed true believers. Under the leadership of Mar Jacob, one hundred and twenty thousand priests, eighty nine bishops and the Patriarchs of Antioch and Alexandria were ordained. In Persia Ahudheme was ordained as the Bishop of the East. The church was miraculously saved by the Lord through Mar Jacob Baradaeus. The influence of Dyophysites diminished in the east and several thousands restored back to the original true faith.

Disgusted and angry dyophysites began to call true believers as Jacobites-meaning followers of Jacob. The name Christians originated in Antioch as a term of insult attained glory in the course of time. So also the name Jacobites was accepted by the faithful with great honor. It has to be remembered that two Patriarchs of the faithful and several bishops were imprisoned in Constantinople at that time. Three bishops, at least were living in hideouts. Mar Jacob Baradaeus was chosen by God and authorized by these holy fathers to revive the church from its inertia. He moved like lightning and discharged his duties most creditably, escaping from his enemies. He did not found a new church. What he had done was to revive the church and make it grow when it was in a state of utter decline.

While he was still very active Mar Jacob Baradaeus passed away on 30th July 578 A.D. By this time the church of our Lord had sprouted profusely. The Antiochian church concentrating on missionary work and protection of true faith thrived for centuries together in the Middle East. Coptic church under the Patriarch of Alexandria and Armenian church were having inter communion with the Antiochian church.

The cruel intrusion of Islam, the persecution of the Turks and the attacks made by the Roman Catholic church during and after the crusades weakened those three oriental churches. Repeated efforts had been made to belittle the church of Antioch. But it still remains as the oldest church and the earliest apostolic Holy See. The Holy See and the church had to endure several persecutions. Still the church of Antioch kept up its vigor and spirit up to this day and the throne of Antioch is kept up divinely protected.

Questions:

1. What is the reason for calling Jacob the Baradaeus?
2. How did Mar Jacob get the authority to revive the church?
3. Briefly describe the services rendered by Mar Jacob to the church?
4. Why did the church come to be known as Jacobite? It is not a church founded by Jacob. Why?

THE CHURCH OF MALANKARA IN INDIA

LESSON 35

AFTER THE COONEN CROSS OATH

Objective: To remember that blessed are those who moan, for they shall be comforted.

We have already seen that the yoke of the Roman church was thrown away after the Coonan Cross Oath and Archdeacon Thoma was elevated as bishop at Alengad. A council consisting of Anjilimootil Ittithomman Kathanar Kallissery, Kadavil Chandy Kathanar, Kaduthuruthy, Vendoor Geevarghese Kathanar Angamly and Palliveetil Chandy Kathanar Kuravilangad was constituted to render help to Marthoma in the administration of the church.

Since Marthoma lacked the laying of hands at his ordination, he did not exercise the power of ordination of priests etc. performable only by properly ordained bishops. But in the matter of administration and in all other issues he was getting the respect and position of a bishop. He repeatedly requested the Holy See of Antioch to send delegates for proper ordination of Marthoma and to keep the believers in true faith. Since the Portuguese was having supremacy over the sea and land the journey from Antioch to Malankara was too hazardous.

Enemies insulted Marthoma calling him an imposter bishop. Their propaganda created confusion in the minds of the followers of Marthoma. Subsequently some of them joined the Roman Catholic church. They began to call themselves "the old rites" and the followers of Marthoma began to be termed as 'new rites'. It is rather anomalous in that those who gave up the old true faith and became new followers of the Pope called themselves 'old rites' whereas actually they are the new rites.

Pope Alexander VII sent a team of Carmelite missionaries to Kerala to bring back the Syrian church of Malankara which was under the Pope between 1599 and 1653, but severed their connection after the Oath of Coonen Cross. The Carmelite missionaries convened meetings in several places and raised arguments questioning the validity of the bishopric of Marthoma. They tried many ways to win over Marthoma and his councilors to their side. They enticed some persons to their side offering high position and money. Marthoma belonged to Pakalomattom family. That family enjoyed great respect from the Syrian Church. It was the traditional belief of the Syrian Christians that St. Thomas appointed priests from four families and Pakalomattom family was one among them. Chandy Kathanar Palliveedan also belonged to this family. He was envious about the respectful position held by his relative Marthoma. This situation was exploited by the Carmelite missionaries. When he was offered bishopric, Chandy Kathanar Palliveedan joined the Roman Catholic church. They also enticed Chandy Kathanar Kadavil who was a scholar in Syriac offering him fat reward. Since the Carmelite missionaries believed that Syrian Christians could easily be won over if the liturgy is made in Syriac, they entrusted this work to Chandy Kathanar Kadavil.

The change of faith of these two Chandy Kathanars was a very serious blow to Bishop Marthoma. But Ittithomman Kathanar stood behind him like a rock and supported him. From among the Carmelites, Joseph Sebastian was ordained as bishop. He tried to bring the Syrian Christians under the yoke of the Roman church using weapons such as enticement, offering money, threat, force etc. far exceeding the efforts made by Arch Bishop Menzis.

When he found that both bishop Marthoma and Ittithomman Kathanar will not yield to enticement or threat, he decided to use force. With the help of the king of Cochin he tried to arrest these strong believers. At this stage, the people of the Churches in Mulanthuruthy and Kandanad had to endure several sacrifices to protect them. Once Bishop Joseph surrounded Bishop Marthoma at Mulanthuruthy church. But bishop Marthoma and Ittithomman Kathanar escaped cunningly. Enraged over this, Bishop Joseph took by force all the possessions of Marthoma. His ornaments were gifted to the king of Cochin and the books, holy oil, palanquin etc. were set on fire.

In the mean time, the Dutch gained supremacy and Cochin was surrendered to them. Consequently the Portuguese missionaries had to leave Cochin.

Before leaving Cochin Bishop Joseph ordained Chandy Kathanar Palliveedan as bishop in the name Alexander De Cambo. He could attract many persons utilizing the veneration enjoyed by the Pakalomattom family. Bishop Marthoma could not withstand the accusation regarding the propriety of his bishopric. He could not win back those who left for the Roman Church. Ittithomman Kathanar Passed away on 27th Medom (April-May) 1659. He was buried at the Kallissery church. His departure further weakened Bishop Marthoma. Bishop Alexander in his letter to Bishop Joseph, who was staying in Goa at that time, stated that nothing more than money is required to exterminate the party of the Archdeacon. This clearly discloses that the major weapon used by the Roman Catholic church for the downfall of the Syrian church was none other than the enticement by money. Even today money persuades several people to abdicate and reject true faith. Bishop Joseph, who was sent to Goa by the Dutch during 1663, was accused of becoming a bishop without the permission of the king of Portugal. Therefore he was arrested and sent back to Portugal.

But God did not allow Marthoma to become extinct. In the year 1665 Arch Bishop Mar Gregorios Abdul Jaleel, who held the position of the Patriarch of Jerusalem reached Kerala. He was welcomed with great jubilation as the real savior by Marthoma and the Malankara Syrian church. Historian Machansi has placed on record in the Travancore State Manual that Mar Gregorios was sent by Mar Ignatius XXIII, the Patriarch of Antioch in 1665 from the very same place from where Mar Ahatallah came 13 years before.

Questions:

1. What was the major accusation against Marthoma Archdeacon by the Roman partisans?
2. What was the specialty of Chandy Kathanar Palliveedan? Why did he change his faith?
3. Marthoma was weakened. What were the circumstances? How did God protect him?

ARCHBISHOP MAR GREGORIOS ABDUL JALEEL

Objective: To learn that Arch Bishop Mar Gregorios Abdul Jaleel is considered as the protector of Malankara Syrian Church.

This holy father was born in Mosul. In 1654 he was ordained with the name of Mar Themotheos as bishop of Omid by Mar Ignatius Simon Patriarch of Antioch. After ten years he was elevated to the position of Arch bishop of Jerusalem. The Jerusalem bishop is assigned first rank among the bishops of the church and is treated as the 5th Patriarch. After one year, he was sent to Malankara by Mar Ignatius Abdul Messiah I the Patriarch of Antioch. He was given all the powers to revive the Malankara church. The journey from the Patriarchal headquarters to Malankara at that time was really hazardous. The condition of the Malankara church was quite pitiable. The Church was persecuted by the Portuguese, who cruelly killed Mar Ahatallah sent to Malankara earlier. In spite of these hazards, the Patriarch of Antioch decided to send his delegate to protect the interests of the Syrian church in Malankara. This mission was boldly undertaken by Archbishop Mar Gregorios Abdul Jaleel. He reached Malankara after a painful journey for months together.

Execution of the mission by Mar Gregorios

Immediately after reaching Malankara, he ordained Marthoma as bishop in the name Marthoma I. This really created an impetus on the church to get back the life which was withering hereto. Both these bishops jointly visited the churches and inspired the believers. Untiring efforts of Mar Gregorios and Marthoma I, with the support of the old priests in the church, resulted in the removal of the bits of Nestorian faith and the doctrine of the Roman Catholic church that had crept into the Malankara Syrian Church during the past. Marriage of priests had been prohibited by the Roman Catholic bishops. Mar Gregorios reinstated this. He taught and popularized that the administration of the parish should rest in married priests. The services and liturgy of the Syrian church were brought back. His order dated 5th Kumbhom (February-March) 1668 became an authoritative record of the true faith of our church.

Let us compare the approach of the Nestorians and Roman Catholics with that of Mar Gregorios.

The administration of Malankara church was in the hands of Nestorian Bishops between 1490 and 1599. They came here in the guise that they were sent either by the Patriarch of Antioch or his delegate the Maphrian (Catholicos) of the East. They were accepted here only on that basis. The Nestorian bishops were hiding their real identity. However they did not make any serious attempt to change the faith and traditions existing in Malankara.

The Roman Catholics on the other hand seriously attempted to change the faith and tradition of the church. For this purpose, they liberally distributed money and enticed people with high positions. They forcibly entered the churches and destroyed the books of the church. Thus they managed to bring the church under their control for about 60 years. Afterwards majority of the people returned to their original faith at the earliest available opportunity to throw away the yoke of the Roman church. Of course the Roman Catholics could win over some more people by money, enticement and false propaganda. Still people of several old churches kept the original faith despite severe persecution.

Mar Gregorios came to Malankara church treating it as his own. He was received by the Church as its own father. Fearlessly he proclaimed the true faith of the Jacobite church. He doubtlessly claimed that, from time immemorial the Malankara church was under the supremacy of the Holy See of Antioch and its faith was the same as proclaimed by him now and it never maintained any relationship with the Pope of the Roman Catholic church. This proclamation was whole heartedly accepted by the church. He did neither have any support of the crown, nor money for presentation nor any power of influence. But the faith proclaimed by him was intimately known to the Church here. Therefore effortlessly the Syrian church accepted the faith and tradition. Even though some of the historians made an attempt to establish that the Malankara Church was adopting Nestorian faith before the arrival of the Roman Catholics, there is no truth in it. Had it been otherwise, at least some of the people would have separated themselves and remained in the Nestorian faith. There is no evidence to show that the Malankara Syrian Church had even honored the Nestorian faith. On the other hand, the See of Antioch was always venerated by the Malankara Syrian Church and all those who got released from the hold of Roman Catholic Church accepted without remorse or hesitation the orders of Mar Gregorios.

Within six years he could revive the Malankara Syrian Church from its lethargy of the last six centuries. Mar Gregorios along with Marthoma I ordained Marthoma II. Very soon Marthoma I passed away on 12th Medom (April-May) 1670 and his body interred in Ankamaly church. There is no evidence to show that there were any previous bishops from Malankara for the Malankara Syrian Orthodox Church. He was a true Jacobite, who according to the laws of the Syrian Church declared faith and obedience to the Holy See of Antioch and signed the oath of allegiance (Salmooso = Oath of Obedience) and got ordained as Archbishop.

Mar Gregorios who has to be described in all respects as the Jacob Baradaeus of the Malankara Church, passed away on 14th Makaram (January - February) 1670 and is entombed at North Parur church. His tomb flourishes as an ever sprouting spring of blessings.

Questions:

1. Archbishop Mar Gregorios Abdul Jaleel invigorated the Malankara Church. How?
2. Explain his mode of approach?
3. When did Arch Bishop Mar Gregorios Abdul Jaleel pass away?
4. Where is the tomb of Marthoma I?

LESSON 37

MARTHOMA II to MARTHOMA 5th

Objective: To learn how Malankara church got invigorated through His Holiness Eldho Mar Baselios and ever receives his blessings.

Bishop Marthoma II ordained by Mar Gregorios and Marthoma I ruled over Malankara church for 16 years. He belonged to Pakalomattom family. During his reign two noteworthy incidents took place. One is the arrival of a pious man named Alexandrayos. Some of the historians are of the view that he was a bishop, while some others deny this contention. There is no evidence to show that he had ever exercised any of the functions of a bishop. In 1692 while bathing in Kallada River he was drowned.

The second incident is the blessed arrival of His Holiness Eldho Mar Baselios. Marthoma II had requested the Holy See of Antioch to send one bishop and four teachers to perpetuate true faith in the church. Accordingly Mar Ignatius Abdul Messiah I Patriarch of Antioch sent a team under the leadership of Mar Baselios Eldho Maphrian with Episcopo Mar Ivanios Hidayattulla and two monks as members. After a hazardous journey for two months they reached Tellicherry. In the fear that the Portuguese are still holding sway over Malankara, they disguised themselves, traveled through forests and reached Kothamangalam very much exhausted, in the month of Kanni (Sept-Oct.) 1685. It is said that except Eldho Mar Baselios Maphrian and Bishop Ivanios Hidayattulla, others died enroute either due to illness or were devoured by wild beasts. His Beatitude who was very old became very weak and hence on 14th Kanni (Sept - Oct.) 1685 on the feast of the Holy Cross, Episcopo Mar Ivanios Hidayattulla was ordained as Archbishop. On 20th Kanni (3rd Oct.) the holy father passed away. His mortal remains are entombed in Kothamangalam Cheria Pally. Saint Eldho Mar Baselios lived in Malankara only for 13 days. But his tomb at Kothamangalam remains as an eternal spring showering incessant blessings.

Mar Ivanios Hidayattulla was a great scholar of extra ordinary courage. He was in Malankara for 9 years. On the death of Marthoma II his successor Marthoma III from the same family was ordained by Mar Ivanios Hidayattulla. On his death his successor Marthoma IV also from the same family was ordained by Mar Ivanios Hidayattulla. Mar Ivanios was zealous in true faith and he affirmed the people in true faith. He built new churches and renovated old churches. He who ceaselessly worked for the wellbeing of the church expired on 3rd Chingom (August-Sept). 1693 and is interred at Mulanthuruty church. His death anniversary is celebrated as a festival there.

Marthoma IV

Marthoma IV ruled the Malankara church for 40 years from 1688-1728. During his reign a Nestorian bishop by the name Gabriel came. The Malankara Syrian church did not accept him and Marthoma IV treated him as a heretic. Two letters sent by Marthoma IV during 1709 and 1720 to the Patriarch of Antioch failed to reach the destination. These letters are now kept in Amsterdam and Rome. In those letters he addressed the Patriarch of Antioch as The head of the “universal” Christian church and gave full throated praise

for the holy fathers like Mar Gregorios specially mentioning their names. Making reference to the heresy of Gabriel, made a special request to the Patriarch of Antioch to save the Malankara churches from the misdeeds of Gabriel. How strong was the relationship between the Holy See of Antioch and the Malankara Syrian church is proved beyond doubt by these two letters.

In 1728 Marthoma IV became seriously ill. Crooked Gabriel had not yet left Kerala. Therefore the local leaders of the church brought the nephew of Marthoma IV to his death bed, laid his hands on his head and ordained him as Marthoma V. Marthoma IV expired on 13th Meenam (March – April) 1728 and is interred in Kandanad church.

Marthoma V

Marthoma V was not fully satisfied about the perfection of his ordination. Therefore he wrote again and again to the Holy See of Antioch, through the Dutch Company, to send delegates for validating his ordination. At that time Bishop Mar Ivanios reached Malankara with the help of the Dutch. He was a man of bad temper and uncompromising nature. So Marthoma V could not cooperate with him. More over he had not brought the authorization from the Patriarch to regularize the bishopric of Marthoma V. Pointing out this aspect a joint letter by Marthoma V and Mar Ivanios was sent to Antioch, through Deacon Anthonios who came here fore trade activities. Marthoma V made an agreement with the Dutch Company to bear the traveling expenses of those sent from Antioch.

When this letter reached the Holy See, Patriarch Mar Ignatious Geeverghese III sent a team consisting of Mar Baselios Sakralla Maphrian, Bishop Mar Gregorios, Yuhanon Ramban (monk) and others. They reached Cochin on 23rd Medom (April-May) 1751 after a very painful journey for months together. The Dutch Company demanded Rs. 12,000/- as the journey fare. Marthoma could not raise such an amount which according to the money value at that time was considered as very huge. The Dutch Company refused to release the delegates of the Patriarch without getting this amount. Marthoma failed to meet the delegates at Cochin and explain the real situation. So Mar Sakralla and the team had to stay at Cochin at the expense of the company for 72 days. Therefore they felt very much annoyed at the dealings of Marthoma. In the mean time Mar Ivanios who visited Mar Sakralla was shown the Patriarchal order recalling him. So he left Malankara for his native place in Seema (Middle East).

On 3rd Karkitakom (July-August) 1751, Mar Sakralla and his team somehow made Dutch people agree and got permission to meet the king of Cochin. Next day they reached Kandanad church. Marthoma did not reach there to meet Mar Sakralla. It is said that he was afraid of their anger and hence he did not go. When Mar Sakralla found that it was not possible to co-operate with Marthoma V, he ordained Yuhanon Ramban who was with him as bishop in the name Ivanios. Mar Sakralla passed away at the church he built at Mattancherry on 9th Thulam (Oct. Nov.) 1764 and was taken to Kandanad church for entombing. Marthoma V also died during the same year. He was entombed at Niranom. Before his death he had ordained a person from his family as Marthoma VI. Marthoma V had his own doubt about the validity of his ordination. Naturally Marthoma VI also was doubtful about the validity of his own position.

Questions:

1. Narrate two important events during the days of Marthoma II?
2. The second incident is remembered as an eternal blessing for the Malankara church - Describe the incident?
3. Who all were ordained as bishops by Mar Ivanios Hidayattulla?
4. How many years did Marthoma IV rule the church? Which is the incident which made him sorry?
5. Why did Marthoma V doubt about the validity of his ordination?
6. What is the reason for the annoyance of H.H. Mar Baselios Sakaralla with Marthoma V.?

MARTHOMA VI OR MAR DIONYSIOS THE GREAT

Objective: To recollect how Mor Dionysios protected true faith by his individuality and steadfast faith.

Marthoma VI tried very much to get his ordination confirmed. At last he adopted the easiest and best method. One Sunday when Mar Gregorios was celebrating mass at Niranom Church, Marthoma went there and apologized. Mar Gregorios affectionately accepted him. On 29th Edavom (May - June) 1770 he was ordained as bishop in the name Mar Dionysius at Niranam church by Mar Gregorios and Mar Ivanios Yuhanon. The pastoral staff and cross sent by the Patriarch for his predecessor were also bestowed on him. He is known in the history of the Malankara church as Dionysius I or Dionysius the Great. Thereafter Mar Dionysius and Mar Ivanios jointly looked after the affairs of the church.

Mar Gregorios was suffering from illness of the eye. His vision was almost lost. Then he was taken to Mattancherry by Geevarghese Ramban Kattumangattu. He pleased him by taking good care of him. Hence he was ordained as bishop in 1772, by the name Coorilos. Mar Gregorios passed away on 27th Mithunam (June-July) 1772. He is interred in Mulanthuruthy church.

When Mar Coorilos was ordained, Mar Dionysius and Mar Ivanios were not consulted. So they were against this action. They jointly convened a meeting of the churches at Kandanad church and a resolution was passed against Mar Coorilos. They raised complaint before the Dutch authorities and obtained an order stipulating that Bishop Mar Coorilos has no jurisdiction in Travancore and Cochin. Therefore Mar Coorilos went to Thozhiyoor in British Malabar where a church was built. In due course of time, it grew up into a church named independent Syrian Church. Mar Coorilos ordained his brother as Mar Coorilos II. In the history these two bishops are known by the name "Kattumangattu Bavamar (Bishops). Mar Coorilos II ordained Cheeran Mar Philaxinos as his successor who ordained Kindangan Mar Philaxinos as bishop. Bishops Mar Dionysius II, III & IV of the Malankara Syrian Church were ordained by the Thozhiyoor bishop. His competency to do so was questionable. But we need not make a judgment on the authenticity of this action since it was the only means of sustenance for the time being.

Administration of Mar Dionysius

Dionysius I was one of the most prominent bishops of the Malankara church. The period of his administration was eventful.

It was during his time that Tippu Sultan attacked Cochin and Travancore. Several Syrian churches were destroyed in these attacks.

Mathoo Tharakan a rich man who was a confidant of the king of Travancore attempted to bring the Syrian church under the Pope, utilizing his influence over the king he threatened and created hurdles before Mar Dionysius. But His Grace stood firm. By the grace of God, Mathoo Tharakan died before achieving his objective and the threat vanished.

Mar Ivanios passed away in 1794. He was entombed at Chengannoor church. During 1796 Mar Dionysius ordained his nephew as Marthoma VII.

The arrival of the Anglican missionaries was the most conspicuous event during the days of Mar Dionysis. In 1806, as instructed by the Governor of Madras, Dr. Kerr an Anglican missionary visited the bishop and discussed about uniting the Syrian church with the Anglican Church. Mar Dionysius was not agreeable to any unification changing the tenets of true faith of the church. Another missionary by the name Dr. Buchanan also visited the bishop for the same purpose. But the bishop was not prepared to relent from his firm stand.

Mar Dionysius very much desired to popularize the holy bible among the people after getting it translated into Malayalam. Philipose Ramban of Kayamkulam had translated the Gospel into Malayalam. Mar Dionysius sought the help of Dr. Buchanon in this regard, who accepted the translation of Philipose Ramban, got the gospels printed in Malayalam at Bombay and handed over to Mar Dionysius.

A manuscript Syriac bible more than one thousand years old, which was kept in the Angamaly church as a priceless treasure was handed over by Mar Dionysius to Dr. Buchanon. This copy had been kept hidden some where, when the Portuguese were hunting after the books of the Syrian church and destroying them. Dr. Buchanon kept this bible in the Cambridge University library, and got copies of it printed and handed over to Malankara Church.

The interaction with the Anglican missionary greatly helped in popularizing the bible. But the missionaries who came later were not like Dr. Buchanan. They did not hesitate to adopt any measure thought fit, to achieve the objective of renovating the Malankara church. As a result the church had to endure serious harm and many afflictions sprouted in the church at their instance.

The famous 'Vattippanam' had its origin during the days of Mar Dionysius. Vattippanam means money that is lent for interest. Mar Dionysius deposited 3000 Poovarhan equivalent to Rs. 10,500/- at the East India Company stipulating that the interest shall be paid to the church. Another version is that the money was actually lent to Travancore Govt. when it was experiencing financial difficulty during the time of Macaulay and the amount was subsequently deposited by the Travancore Govt. in Madras Govt. for interest at the rate of 8 percent, with the condition that the interest is payable to the bishop holding the position of the Malankara Metropolitan.

In 1807, Mar Diascoros came to Malankara as the representative of Mar Ignatious Mathai, Patriarch of Antioch. Being a man of hard and obstinate nature, he could not get on well with Mar Dionysius. At the intervention of Col. Macaulay he was sent back in 1809.

Mar Dionysius passed away at Niranom on 25th Meenam (March-April) 1808 and was entombed at Puthencavu church. This Holy Father is ever remembered in the Malankara church for his individuality and steadfast faith.

Questions:

1. How did Marthoma VI get confirmation for his position? What was the new name given?
2. How did Thozhiyoor dioceses originate?
3. What are the important events during the days of Dionysius the great?
4. What was the main purpose of Mar Dionysius co-operating with the Anglican missionaries?
5. What was the purpose of the co-operation extended by the Anglican missionaries to Malankara church?
6. What is meant by "Vattippanam" How did it originate?

AFTER DIONYSIUS THE GREAT

Objective: To reckon that despite crisis, the holy church moves forward and upholds true faith relentlessly.

Marthoma VII and Marthoma VIII

Marthoma VII who succeeded Dionysius the great ruled only for a very short duration. He died in 1809 and is interred at Kolenchery church. At his death bed some leaders of the church who were nearby ordained Marthoma VIII by placing the hands of Marthoma VII on his head. Very soon request through Maculay was sent to the Patriarch of Antioch to send a delegate to regularize the ordination.

Dispute regarding the validity of the ordination of Marthoma VIII arose very soon. A group with Ittoop Ramban Pulikkotil as the leader stood against Marthoma VIII. Ittoop Ramban was eager to start a theological seminary for Syrian Christians. He nursed a complaint that Marthoma VIII was not showing any interest in this matter. When the dispute in the church increased, Madras Govt. sent 17 questions to Marthoma VIII enquiring the whereabouts of the Malankara church regarding its faith, tradition, administration etc. In his reply Marthoma VIII unequivocally stated that at least from A.D. 345 the Malankara church was under the Patriarch of Antioch. He also described the persecution endured from the Portuguese and pointed out the inadequacy in theological education.

British Resident Col: Munroe and the Anglican missionaries encouraged Ittoop Ramban in the matter of opening a theological seminary. Col. Munroe held that the ordination of Marthoma VIII was invalid and the interest of the Vattippanam should not be given to him. At the same time interest of this Vattippanam was given to Ittoop Ramban. When the Madras Govt. protested against the payment of interest to a person who was not a bishop, Ittoop Ramban got ordained by Kindangan Mar Philaxinos of the Thozhiyoor dioceses in the name Joseph Mar Dionysius in the year 1815. This was done under the instigation of Col. Munroe. The new bishop known as Dionysaius II is the founder of the theological seminary. Royal proclamation was issued by Travancore and Cochin Govt. Approving Dionysius II as the bishop of the

Malankara church. In the meantime construction was started for the 'old seminary' for which foundation was laid on 3rd Kumbhom (Jan-Feb.) 1813. Theological education commenced there during 1815.

Marthoma VIII, ignored in all respects, ordained his uncle as Marthoma IX. Marthoma VIII died in 1816. Mar Dionysius II raised a complaint against Marthoma IX before the British Resident. Due to the opposition of the Govt. Marthoma IX was compelled to abdicate. He left the entire properties of his predecessors at the old seminary and lived as a monk thereafter in Kadamattom church. Thus the system of selecting bishops from the Pakalomattam family came to an end.

In establishing the seminary and in its working Mar Dionysius II accepted the help of the British Resident and the missionaries. Later he and his successors had to feel sorry over the assistance thus obtained. The missionaries began to interfere more vigorously in the administration of the seminary. Col. Munroe requested Mar Dionysius to allow Rev. Norton an Anglican missionary to stay in the seminary and to work in the church without any restrictions. The bishop was not willing to allow missionary of another church to work unconditionally in the Syrian church. This demand was repeated again. Bishop Middleton of Calcutta also approached Bishop Mar Dionysius for this purpose. The bishop did not yield. This led to serious mental agony. The Bishop died on 12th Vrichigom (Nov-Dec.) 1818. He was entombed in the seminary chapel.

On the death of Mar Dionysius, Mar Philexenos of Thozhiyoor Diocese assumed, by himself, the position of Malankara Metropolitan and got it approved by the Govt. by influencing the British Resident. But very soon he had to return to Thozhiyoor after ordaining Mar Dionysius III who managed to get Government approval. Mar Dionysius III is known as Punnathra Mar Dionysius.

Punnathra Mar Dionysius.

The important events during his reign are the friendship with C.M.S. missionaries and the consequences thereof. It was during this time that the C.M.S. missionaries Benjamin Baily, Joseph Fenn and Henry Baker reached Kerala. They were warmly welcomed. They became partners in the administration of the seminary. One of them was engaged in the translation of the bible while another person was entrusted with delivering sermons in churches. At that time Col. Munroe was the Diwan of Travancore and also was

the British resident. The Bishop exerted much influence over the Diwan utilizing the friendship of the missionaries. Several Syrian Christians entered Govt. Service in positions both high and low. The properties of the seminary were brought under the joint administration of the bishop and the missionaries.

Very soon the missionaries began to behave as the administrators of the Syrian churches and to teach a different faith, finding fault on the traditional faith of the Malankara church. They convened a meeting at Mavelikkara church on 3rd October 1818 and suggested to eliminate the name of Virgin Mary from the prayers and to modify the text of the Holy Eucharist to their satisfaction. But the meeting rejected all these proposals.

Mar Dionysius III had doubts about the validity of his position. Hence he had sent a request to the Patriarch of Antioch to send a delegate to regularize it. Worried about the interference of the missionaries, he repeated this request. Before fulfilling this desire, he died on 5th Edavom (May-June) 1825, and was entombed in Kottayam cheriapally. Punnathra Mar Dionysius was highly diplomatic and he really loved the church. His intimacy with the missionaries was just to have influence over the Diwan and for his own high position. This relationship led to the sowing of the seeds of litigation in the Malankara church.

A general body meeting was held at Kottayam cheria pally to select a successor for Punnathra Mar Dionysius. Three candidates, known as the candidate of the missionaries, candidate of the southerners and candidate of the northerners were in the field. Cheppat Philippose Ramban was selected by lot. Mar Philexenos of Thozhiyoor diocese ordained him as Bishop Dionysius IV. He is popularly known as Cheppat Mar Dionysius.

Cheppat Mar Dionysius

Certain very important events took place during the days of Cheppat Mar Dionysius.

Bishop Mar Athanasios sent by the Patriarch of Antioch on the request of Mar Dionysius II reached Malankara. He was received by Mar Dionysius and Mar Philexenos and they were satisfied on reading the letter of authority (sustaticon) brought by Mar Athanasios. He, doubting authenticity of the position of Mar Philexenos requested him to produce documentary evidence. He was unable to do so. Therefore with the instigation of the missionaries he raised a complaint against Mar Athanasios before the British Resident who

immediately issued orders banishing Mar Athanasios. In 1827 Mar Athanasios was sent back. It is acknowledged by impartial persons like Bishop Heeber of Calcutta that the steps taken for rejecting Mar Athanasios were against the basic principles of natural justice.

After the exile of Mar Athanasios, the missionaries intervened in the administration of the church and the theological seminary more vigorously.

Mavelikkara Synod

In 1833 two new missionaries by the name Rev. Pitt and Rev. Udhoc reached the seminary. They were highly fanatic Protestants. They began to teach in classes and tried to preach sermons in churches against the true faith of the Syrian church. They publicly denounced the intercession of the saints, prayers for the departed, holy sacraments and Holy Communion service. They purposely desecrated the lent by publicity serving meat at the meals in the seminary during lent period. For these reasons, there arose serious difference of opinion and confrontation between the bishop and the missionaries. In 1835 Daniel Wilson Bishop of Calcutta visited the bishop and suggested certain changes in the faith of the church, its mode of worship, written text of the Holy Eucharist (Qurbana) and administration. Mar Dionysius replied that he would do whatever is needed after due consultation.

Accordingly a meeting of the representatives of the churches was convened at Mavelikkara on 6th Makarom (Jan-Feb.) 1836 by Mar Dionysius. This was attended by two bishops viz. Mar Dionysius and Mar Coorilos of the Thozhiyoor dioceses, fifty priests and numerous church representatives. This meeting is known as the famous Mavelikkara Synod and the decisions taken are known as Mavelikkara Padiyola.

In this Padiyola, the relationship of the Malankara church with the Holy see of Antioch has been repeatedly acknowledged several times. It was unanimously decided that no change can be made in the faith, traditions and the books of Holy Eucharist and sacraments without the permission of the Patriarch.

Forcible intervention of the missionaries

When the missionaries found that the Malankara Syrian church will not yield to them, they began to introduce changes by force. They taught heresy in seminary classes and began to conduct services on the seminary chapel using

Anglican form of worship. They did not listen to the mature advice of Rev. Dr. Fenn that it was not the property of the missionaries but the seminary of the Syrian church. In that circumstance Mar Dionysius had to restrict the deacons from attending classes in the seminary taught by the Anglican missionaries. The missionaries got the text of Holy Eucharist reformed according to their desire, by four rebel priests. But three out of these four and the majority of the priests refused to use the revised text. On a Palm Sunday Rev. Pitt broke open the besgaza (Treasury of valuables) room of the seminary and took away the contents thereof to his residence. They got the bishop arrested in a lawsuit fraudulently created at the Piravom church. They tried the bishop and vehemently pursued the suit against him. But they were unable to get the bishop punished.

As a consequence of this clash, disputes and litigation started regarding the properties of the Malankara Church jointly held by the bishop and the missionaries. This case was referred to a court consisting of three westerners. Their decision is known as the Cochin Award of 1840, according to which, the missionaries got the major portion of the properties of the Malankara Church. However seminary and Vattippanam were awarded to the Malankara church. The missionaries had to vacate the seminary based on this award. They started a new seminary at the place where the present C.M.S. College is functioning. Thus, the seminary of the Syrian church began to be known as 'old seminary.'

Last day's of Cheppat Mar Dionysius

Dionysius IV had written to the Patriarch of Antioch regarding the deplorable condition of the Malankara Church again and again requesting for sending a bishop as early as possible. In consultation with his council the Patriarch suggested that it is more advisable to send competent candidates to the Holy See for ordination as bishops. As soon as this intimation was received, Abraham Malpan Palakkunnath utilized this opportunity to send his brother's son deacon Mathews to the holy Patriarch as the candidate for the position of the Malankara Metropolitan. This was done using the political influence of the Anglican missionaries. In fact Abraham Malpan was in excommunication for using the revised Anglican text of the Holy Eucharist. The very clever deacon Mathews pleased Mar Elias II the Patriarch of Antioch by showing extra humbleness. He was ordained as bishop in the name Mathews Mar Athanasios. In 1843 the new bishop reached Malankara. Mar Dionysius and the Malankara

church were very much perturbed over this ordination. Mar Dionysius wrote to the Patriarch furnishing complete details about Mar Athanasios. Immediately the Patriarch sent Bishop Yujakim Mar Coorilos to Malankara. He was given necessary authority even to excommunicate Mar Athanasios if need be. Mar Coorilos reached Malankara in 1846. Mar Dionysius entrusted the administration of the church to Mar Coorilos. Thereafter, conflict sprang up in Malankara church. Aided by the missionaries Mar Athanasios received full support of the British rulers and the local kings. Early judgments fully supported Mar Athanasios on the basis of the letter of authority (sustaticon) issued to him by the Patriarch. Mar Dionysius IV felt deeply anguished. He passed away on 27th Kanni (Sept.-Oct.) 1858. He was interred in Cheppat church.

Questions:

1. Why did Ittoop Ramban Pulikkottil oppose Marthoma VIII?
2. Why was Ittoop Ramban forced to become a bishop?
3. When was the old seminary founded? What were the incidents in the administration of the seminary which were painful to Mar Dionysius?
4. List the problems created by the Anglican missionaries during the days of Punnathra Mar Dionysius?
5. What was the reason for the exile of Mar Athanasios, who came during the days of Cheppat Mar Dionysius?
6. Describe the circumstances leading to the convening of the Mavelikkara Synod?
7. What was the reason for the litigation between Malankara church and missionaries?
8. How did deacon Mathews reach Malankara as Mar Athanasios?
9. Who is the bishop sent by the Patriarch to help Cheppad Mar Dionysius?

HOLY QURBONO SONGS

1

HYMN BEFORE THE PUBLIC CELEBRATION OF THE HOLY QURBANA

Answer Lord, and hear my plea—Haleluiah

1. May our incense favour Thee
As was Aaron's sweet;
And our office like that plea
Of the Ni-ne-Vites.
As Thou didst answer Jona,
Answer us who call on Thee.

Let my cry come unto Thee-Haleluiah.

2. May the incense sent by us
To Thy Name so pure,
Sweet become appeasing Thee
Graciousness evoke.
Favour us, O Lord, in love-
God of all compassion Thou.
3. Glory to Thy gracious love,
Jesas Lord and God;
Plenteous are Thy gifts indeed
Giv'n to all the world.
Thou redeemedst those from wrath-
Ni-ne-vites who called on Thee.
4. May our incense favour Thee
As was Aaron's sweet,
As was Za-cha-ri-ah's set
In the-sacred shrine,
Like theplea of Phi-ne-has
Staying from the people death.

5. From the flaming glory bright
Flew the angel swift
Unto Mary, Naz'reth's maid
Saying unto her,
With thee is the Lord-from thee
Comes the saviour of the world.
6. As the fire enflamed the bush
yet did not it burn,
So did God come down and dwell
In the Virgin's womb;
He incarnate was of her
Loosing not the Virgin's seal.
7. By the pleas of prophets, Lord,
They who loved Thee much-
Of Apostles too who preached
Gospel truth to all;
Grant Thy peace, let dwell Thy calm
In all quarters of the world.
8. Martyrs shunned this passing world.
All possessions spurned;
Left their parents, brethren too,
Left their kith and kin.
Loved they death for Jesus' sake-
Solemnly their feasts are held.

1

1. KARTHAVE PRARTHANA KETTARUL HALE-LUIAH
KAIKKOLLA NAMAHARON ANACHATHUPOLE - DOOPAMITHUM
KANDADIYAR SHUSROOSHSYE NINUVAYARIL - YAACHANA POL
KADALATHIL YWUNANE - NNA POLE
KANIYUKA DAASANMAAR - RILLENMUM.
2. KARTHAVE NILA VILI KETTARUL HALELUIAH
THEERUKA THIRUNAAMATHINU SUKA KARAMA - EE DOOPAM
THRIKKARALI NNALIVINU KOOLAMATHAAM - MOOLAVUMAYU
NIRAPPAKANAME DAI - VAME - NIN
NIRUPAMA KRIPAYAAL NJANGALODU.

3. ENNUM STHUTHI NIN KANIVINU KANIVERUM - RAKSHAKANE
ETHRA NIRANJINNGUM KANUNNOO NIN DAANAM
NINUVAYA RODUNDAAYA KOPAM
NILAVILIYAAL NEE NEEKKIYALLO
4. AHARONTEYUMA SKARIAH THANNUDEYUM DOOPAMATHUM
MARANATHE NEEKKIYA PHINAHAASSIN PRARTHANAYUM POL
ADIYAARUDE DOOPATHEYUM
ANPUDAYONE KAIKKOLKA
5. ERITHEENIRA VITTERE DOOTHANIRANGI CHENNU
+ITHAMODU MARIYAAM GRAHAMATHIL NASRETHIL CHOLLIYITHU
NINNODU KOODE KARTHAVEE!
MANNIDA MAKHILAM PAALIPPON.
6. MULMARAM ERIYAATH ERITHEE THANNADUVIL - KANDATHUPOL
+CHINMAYANAM MARIYAAMIL VASICHU SHAREE - RAM POONDU
ATHINAAL BHAMGAVUMA - KA - NYA
VRUTHA MUDRAYKYUNDAA - YI - LLA.
7. LOKAM THAATHA SAHODARAR JAATHIYATHUM - THARAVAADUM
AAKEY UPEKSHICH YESHUVINNAYI MARANAM - SNEHICHA
SAHADENMAARE SADAA - KAA - LAM
SMARANAM CHEYVATHU - NANNETTAM.
8. THOOKKA PETTU MARATHIL VILAAVU THURA - NN AACHAVALAM
REKTHAM VELLAMOD OZHUKUM MASHIHAAYE - SAHADENMAR!
KANDANGODI MARI - PAA - NAYI
KARTHAVIN PER - KELLARUM.

2

By Thy Mothers's Earnest Pray'rs
By Thy Saints' Entreaties:
I adore Thee, Lord and king!
Sole begotten, heavenly One,
Word and Father's Son,
Though immortal Thou dost be-
In Thy nature true,
Thou descendedst-by Thy grace,

Bringing life-salvation free-
For our fallen humman race;
Thou Incarnate-wast of hear,
Holy Virgin blest-
Mary, glorious, chaste and pure,
Mother of our God.

2

NIN MAATHAVU VISHUDHANMAR -
ENNIVAR THAN - PRARTHANAYAAL
SWARGA PITHAVIN EKA SUTHA! -
VACHANAMATHAAM RAJADHEESHA!
NINNE - VAAZHTHUM NJAN
SAHAJAMATHAYI MRUTHI RAHITHAA - KARUNYATHAAL
MARTHYANMAR THAN - VARGATHINU MUZHUVAN
JEEVANATHUM - REKSHAYUMEKAN AAGATHANAYI
VIMALATHA SHUCHIYE - NNIVAYULLA -
MAHIMA VIYALUM -
DHEIVA JANITHRI - KANYA - KAYAAM - MARIYAAM EENUM
BHEDAMATHENYE - MAANAVANAAYI -
KROOSHITHANAAYA - NJANGALK UDAYONAAM - MASHIHA!
NIJA MRUTHIYAAL IVAR THAN - MRUTHIYE METHICHU -
NIHANICHONE! AAPARIPAAVANA THRITHWAIKAA
SWAPITHAAVO - DOPAM JEEVANEZHUM
ROOH KOODEESHA - SAHITHAM VANDITHANE!
PARIKEERTHITHANE! - KRUPA CHEYENAM.

3

1. Clear, O Lord, my ev'ry debt
By Thy mercy's sponge, I pray;
All the sins I did to Thee
By Thy kindness me absolve.
2. Christ, life-giving king who art
Since I served Thy sacraments,
Make me equal with the just
And the righteous who Thee love.

3. May I serve Thee ever, Lord,
In the heav' n-ly kingdom blest;
There for ever, serving Thee,
Now and always, evermore.
4. Endless praise unto the Lord,
Grace to you upon that day;
Mercy from the righteous judge
Be to sinful, humble me.
5. Mercy show, Lord, mercy show,
Show me mercy who am dull-
For this priest and deacon too
Who've raised this Qurban to Thee. - Stoumen Kalos Kurielaison

3

1. ENTE KADANGAL ASHESHAM NIN -
KRUPAYAAMESPOOGAAYATHINAAL
MAAYICHEN PAAPANGALEYUM -
KRUPAYAAL PUNYAM ATHAAKKENAME.
2. REKSHAKA NINTE RAHASYANGAL -
SUSROOSHIKYA PETTENNAAL
ATHINAAL PUNYAPETTAVARO -
DENNEYOGYAN ATHAAKKENAME.
3. KARTHAVE NINNUDE NITHYA -
SWARGAMATHAYORU RAAJYATHIL
NINNE SUSROOSHIPAAN NJAN
IPPOZHUM EPOZHUMENNEKUM.
4. NITHYA STHUTHI KARTHA AVINNUM -
VIDHI DIVASAM KRUPA NINGALILUM
NYAYADIPATHI KYAARDRATHAYI -
PAATHAKANILUM UNDAKATTE.
5. KRUPA ULLAVANAAM KARTHAVE -
KRUPA ENN MEL UNDAAKENAME
KRUPA UNDAAVUKAM ADIYANATHAA -
MENMEL KRUPA UNDAAKENAME.
6. EE QURBANA ANACHULLO -
REE PATTAKARAN (SRESHTACHARYAN) MELUM
EE SHEMAASHAN THANMELUM
ORUPOL KRUPA UNDAAKENAME. - STOUMEN KALOS KURIELAISON.

Manna nikshepitha cheppum
 Mula poondora-haron vadiyum
 Ulkondoru niyamapetty
 Slomonthannu-rumalumiva
 Nin sa-myam Deivajanani
 Dhruktanthe nibiyanmarum
 Velipadal Sleehanmarum
 Ninnul marmam kanichu-
 Ninnude suthanam-mashihaye
 Sthuthi cheiyyunnadiyar njangal-
 Thanennum vand-yan thanne.

Rakshakanam masiha njangal than
 Srashtavam deva
 Daya chei njangalmel
 Nin matha yachna moolam
 Paisachika chathiyil ninnengal
 Kkekaname mukthi
 Dursenavalayil ninnum nee
 Rakshikkename
 Nin dasar njangal
 Nadha thrukkayil
 Vanchippen krupeye
 Neeyallathillarum
 Yekaname punnyam mochanavum
 Ninnadiyangalkkai
 Pooma santhiyume mrutharayor kkaruleedename.

