

ORTHODOX SYRIAN SUNDAY SCHOOL ASSOCIATION OF THE EAST  
OUT SIDE KERALA REGION - CALCUTTA DIOCESE  
**ANNUAL EXAMINATION 2019**

Time : 2 Hours

Class : X

Total Marks : 100

**Section A**

- I. Answer the following: (Any Ten) 10
- II. Fill up the blanks: (Any Five) 10
- III. Write whether the following statements are TRUE or FALSE 5
- IV. Match the following 5

A \_\_\_\_\_ B

**Section B**

- V. Answer any *Five* of the following in four or five sentences 5 x 4 = 20
- VI. Write a paragraph on any *Five* of the following:(Not exceeding 120 words) 5x5 = 25
- VII. Write an Essay on any *ONE* of the following: (only two pages) 1x15 = 15
- VIII. Write any *one each* from the following (Prayers/ Hymns) 2x5 = 10
- 1) Write the prayer
  - 2) Write any one of the following: Hymn

## Chapter 4: Jewish Festivals

- 1) What are the different types of Jewish Feasts? Which are they? Jewish Feasts into two. 1. Canonical Feasts and 2. Non-Canonical Feasts
- 2) What you mean by Canonical Feasts? The feasts prescribed in the scriptures.
- 3) What you mean by Non-Canonical Feasts? The feasts which developed during the later stages.
- 4) What are the major canonical feasts? The major canonical feasts were the Passover, Feast of Unleavened Bread (Exodus 23:15), Feast of Tabernacles and The Pentecost.
- 5) What are the Non-Canonical Feasts? The important non-canonical feasts are Purim and Feast of Dedication (Hanukkah). Besides, the Day of Atonement (Yom Kippur) also emerged as an important festival.
- 6) What is canonical feasts and when it celebrate? Canonical feasts contains instructions for observing the three major feasts. This calendar of feasts is connected with the agricultural seasons of Israel. The feast of Unleavened Bread was observed in the month of Abib. Feast of Harvest was observed when the first fruits of an year were collected. At the end of the harvest season came the feast of ingathering. All men were come before God on these three .
- 7) What is Feast of Unleavened Bread and the Passover and when it celebrate? This is the first one in the calendar of feasts of the Jews. The Jews had to eat unleavened bread for seven days. This feast was observed in commemoration of God liberating the Israelites from Egypt (Exodus 23:15). The feast began on 14<sup>th</sup> of Abib, the first month according to the Jewish calendar. On the evening of that day the Jews should sacrifice an animal and should observe the Passover (Leviticus 23:5).
- 8) What is the meaning of the word 'Passover'? Passover had been a ritual of nomadic herds and feast of unleavened bread had been an agricultural festival of the Canaanites
- 9) How did the Passover become a pilgrim festival? Passover was not a pilgrimage feast. But since King Josiah of Judah convened all his people at Jerusalem and observed the Passover (BC 622) (2 Kings 23:21-23) this became a feast to be observed at Jerusalem annually. Earlier it had been a feast observed in Jewish homes
- 10) What is unleavened bread? The unleavened bread was a symbol of affliction and haste
- 11) How did Jewish celebrate the Passover feast? According to Passover feast, Passover had been a ritual of nomadic herds and feast of unleavened bread had been an agricultural festival of the Canaanites. The Israelites combined both these practices into a single feast. The animal killed was according to the size of the household and feast had been eaten in haste
- 12) Why did the Jews celebrate the Passover feast? (Exodus 12). This feast would redeem the first born from death and the Angel of Death would Passover the houses of those who observe it confirms, that it had been a household feast (Exodus 12:13).

- 13) What is "Feast of Weeks" or The Pentecost? This is the second festival according to the Jewish calendar (Exodus 23:14-17). This feast was to be observed seven weeks after the observance of the feast of Unleavened Bread (Deuteronomy 16:9-11). This is also known as the Feast of First Fruits and is observed on a single day.
- 14) How the feasts of Pentecost celebrate? The scriptures command that no one should appear empty handed before the Lord on that day (Deuteronomy 16:16-17, Leviticus 23:17-20). The Jews should make a special offering of atonement besides the meat-offering and drink-offerings on that day (Numbers 28:26-31).
- 15) What you mean Pentecost? The word 'Pentecost' means 'fifty.'
- 16) Give the alternative name of the Feast of the Pentecost? The Feast of First Fruits
- 17) How did the name 'The Pentecost' evolves? This feast was to be observed seven weeks after the observance of the feast of Unleavened Bread
- 18) How did the feast Pentecost Celebrate? The scriptures command that no one should appear empty handed before the Lord on that day (Deuteronomy 16:16-17, Leviticus 23:17-20). The Jews should make a special offering of atonement besides the meat-offering and drink-offerings on that day (Numbers 28:26-31).
- 19) Which was the Feast of First fruits observed by the Jews? Pentecost
- 20) In the post exilic Jewish period people celebrated this Feast as a **pilgrim festival**
- 21) What historical event was commemorated through the Feast of Tabernacles? This feast was a memorial of the Israelites living in booths or tabernacles in the desert (Leviticus 23:42-44). It was to be observed when all the grain and wine are collected (Deuteronomy 16:13). Feast of Tabernacles was the last of the Jewish festivals according to their calendar (Exodus 23:14-17, Leviticus 23, Deuteronomy 16).
- 22) When was feast of Tabernacles observed? It was to be observed when all the grain and wine are collected
- 23) What was the reason behind observing Sabbath? Sabbatical Year and Yobel Year. Israelites understood that the periods, seven days, seven years and fifty years were specially set apart for the Lord. They were times of 'rest.' The observance of Sabbath had its origin in God's act of Creation (Exodus 20:8-11; Genesis 2:1-3) and liberation of Israelites from Egypt (Deuteronomy 5:12-15, Exodus
- 24) How should a sabbatical year be observed? Yobel Year (Year of Jubilee) was the year that came after seven Sabbatical years. This is the year of deliverance. The Jews should sound the trumpets throughout the land and proclaim liberty to all inhabitants. Every man should be allowed to return to his possession. The Yobel Year should be observed in the same way as the Sabbatical Year (Levi. 25:8-55, 27:17-24).
- 25) What is known as Yom Kippur? The tenth day of the seventh month was the Day of Atonement (Lev. 23:27-28, 25:9). It was to be a day of fasting. It is the only day of the year in which the High priest entered the inner sanctuary with incense and blood offering. This day, known as Yom Kippur (Acts 27:9), was the day of afflicting the souls (Numbers 28:7-11, Levi. 23:26-32). There were three different cultic rituals observed on that day.

- 26) How the Jews were cultic rituals observed on that day of Yom Kippur?
- a) A bullock is offered for the sake of the priests.
  - b) A goat is offered for the sins of people.
  - c) A scapegoat chosen by casting lots is abandoned in the wilderness to for iniquities and transgressions of the Jews.
- 27) What is the meaning of 'Purim'? The word 'Purim' means lot
- 28) When did the festival of Purim observed? This feast was observed on the 14<sup>th</sup> of Adar, the twelfth month of Jewish calendar.
- 29) What is the other name of Purim feast? This day is also called 'Day of Mordecai.' This was a festival of light.
- 30) Why did the Purim feast commemorate? This feast was a commemoration of the deliverance of Jews from their enemy Haman through Queen Esther
- 31) Why did the Hanukkah feast commemorate? This Feast was begun in commemoration of the defeat of Antiochus IV, the propagator of Greek culture, by Judas Maccabees, the head of Hasmonean tribes.
- 32) How did Jews celebrate Hanukkah? Judas and his troops reclaimed and purified the Temple of Jerusalem, which had been defiled by the sacrifice of the profane animals and started the offerings to Jehovah once again. It was an eight day long Feast. We read in St. John 10:22 that Jesus Christ went to Jerusalem for the Feast of Dedication.

## Lesson 5: The Holy Bible: A General Outline

- 1) The Holy Bible is part of the **sacred tradition** of the church.
- 2) The Malankara Orthodox Syrian Church recommends the use of '**Peshitho**' or the **Syriac** Bible.
- 3) Who were the authors of The gospels of the 'Peshitho' Bible were first translated into Malayalam? The gospels of the 'Peshitho' Bible were first translated into Malayalam by Ramban Philipposse of Kayamkulam, Ramban Ittoop of Pulikkottil and the linguist Thinmayya Pillai jointly (AD 1811).
- 4) We do not have an authorized translation of the whole 'Peshitho' Bible. **True/ False**
- 5) The gospels of the 'Peshitho' Bible - 1811
- 6) Name the Syrac Bible, accepted by the Malankara Orthodox Syrian Church? The Malankara Orthodox Syrian Church recommends the use of 'Peshitho' or the Syriac Bible.
- 7) The Peshito has been translated verbatim into Malayalam recently by Very Rev. Kurian Cor Episcopa Kaniyamparambil. **True/ False**
- 8) The Holy Bible widely used in Malayalam today is 'The Holy Bible' published by the Kerala Chapter of 'The Bible Society of India. **True/ False**
- 9) What is the important difference between the Hoy Bible commonly available and Peshitho Bible? The Holy Bible available today, the number and order of books are different from those in 'Peshitho.'
- 10) How many parts are their in the Holy Bible? The Holy Bible has two parts, 'Old Testament' and the 'New Testament.'
- 11) How many books are there in the Old Testament? Which are they? The Old Testament contains 39 books beginning with Genesis and ending with Malacci.
- 12) How many books are there in 'The New Testament?' Name the New Testament books? New Testament comprises contains 27 books, beginning with the Gospel according to St. Matthew and ending with Revelation of St. John.
- 13) How many books are there altogether in the Holy Bible? Holy Bible contains 66 books
- 14) How are the books of the Old Testament generally classified? Which are they? The Old Testament teaches that God used to intervene regularly in the lives of Israelites. God called Abraham and asked him to come away from his homeland. Moreover God appeared at times to Abraham and gave him instructions as to how to go forward. Later, God also talked to the successors of Abraham.
- 15) What are Pentateuch books? The Pentateuch comprises five books, Moses, Tradition teaches us that all these books were authored by prophet Moses. He was the head of prophets and liberator of Israelites from Egypt. However, the authorship of the Pentateuch is ascribed to Moses, actually it contains collection made by others. We may say that they all come in the 'tradition of Moses.'
- 16) How are the books of the Old Testament classified? Which are they? The books of the Old Testament are generally divided into three.

- (1) Torah (The Pentateuch) : Genesis, Exodus, Leviticus, Numbers and Deuteronomy.
  - (2) Nebim (Prophetic Books): Joshua, Judges, 1 and 2 Samuel, 1 and 2 Kings, Chronicles, Isaiah, Jeremiah, Ezekiel and Hosea till Malachi.
  - (3) Kethubim (Scriptures): Ruth, Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes, Song of Songs, Lamentations and Daniel. Old Testament is also known as Ta Na K, an acronym for Torah, Nebim and Kethubim. The scriptures contain hymns, history narratives, wisdom writings and apocalyptic literature.
- 17) What is 'Ta Na K?' Old Testament is also known as Ta Na K, an acronym for Torah, Nebim and Kethubim. The scriptures contain hymns, history narratives, wisdom writings and apocalyptic literature
  - 18) How are the books of the New Testament classified? Which are they? The New Testament books are classified into four Gospels – from St. Matthew to St. John; historical books – Acts of the Apostles and Epistles – from Romans till Jude followed by Apocalyptic literature – ie. Revelation.
  - 19) How are the books of Gospel classified? The gospels contain events from the birth of Jesus Christ till his Ascension. The four gospel writers narrate these events according to their points of view
  - 20) Who wrote the 'Acts of the Apostles?' What is the general content of this book? The Acts of Apostles provide a brief description of the founding and development of the Church in Judah and Jerusalem as well in various parts of the world. It relates events that succeeded Ascension of Jesus into heaven. It contains the response of the apostles to the problems in the church they nurtured; and span from BC 5 to AD 100.
  - 21) How we can say the Holy Bible is an historical document? The Holy Bible is thus a historical document that spans from BC 2000 till BC 450 and BC 5 till AD 100. However the history from BC 450 till BC 5 is not dealt with in these books. Several books of the Peshitho Bible throw light on this 'hidden' period of history. Reading these books would enrich our life of faith. This period between the Old and New Testaments is a very important period in West Asian political history. The domination of Greeks and the invasion of Romans that succeeded it were decisive events in the life of faith of the Israelites. The book of Maccabees throw light on these events. H Moreover there are also wisdom writings that belong to this period. We have to learn about them in detail

## Chapter 26: H. G. Paulose Mar Gregorios (1922-1996)

- 1) H. G. Paulose Mar Gregorios became principal of Orthodox Theological Seminary in 1967 and continued in that post till his death. **True/ False**
- 2) H. G. Paulose Mar Gregorios became principal of Orthodox Theological Seminary in 1967 and continued in that post till 1990. **True/ False**
- 3) What was the greatest crisis encountered by H. G. Paulose Mar Gregorios during his childhood? He was born on 9<sup>th</sup> August 1922 as the son of Paily Master and Eli Paily of Thadikkal family in Thrippunithura. He was called Paul Varghese at home. He has written in his autobiography (The Freedom of Love: A Great Mystery) that even though he studied in several renowned universities, he learned the basic lessons of his theological studies from his mother. This mother who imparted prayer and love to her son later became a mental patient. This was a great blow to Paul Varghese during his childhood day. His father and four siblings were greatly grieved by this and all domestic affairs including housekeeping and cooking were in shambles. Paul wrote his school final exams amidst these hardships. Yet he passed the examination in first class with a high rank. However he could not enjoy the happiness of his academic success. His father, who had been a school teacher, was not wealthy enough to continue his collegiate education. His father had to give primary education to the siblings as well and hence was in serious financial constraints. Paul Varghese was grieved at this misfortune but was not disappointed. He believed that God would open up a path before him and struggled to earn his own livelihood. He spent the next ten years of his life in material struggles. He worked as journalist for a newspaper and later in a transporting company. Along with his work, he found time to study on his own. Consequently he wrote the competitive examination of the post and Telegraph Department and earned a job hands down. Since he grew up amidst hardships of life, he could naturally empathize with the working class. He worked as a union leader in the Postal Department and worked for the welfare of the employees. But he didn't give up his desire to acquire higher education.
- 4) What are the posts held by H. G. Paulose Mar Gregorios in foreign Countries?
  - He worked as a teacher in Ethiopia. He mastered the Ethiopian language Amharik.
  - He joined Goshen College USA for his under graduate studies. Later he studied in Oklahoma, Union Theological Seminary, New York and Princeton Seminary and earned his graduation and post graduation in theology.
  - Later he studied in Oklahoma, Union Theological Seminary, New York and Princeton Seminary and earned his graduation and post graduation in theology.
  - During the visit the Emperor obtained the consent of H. H. Catholicos Baselius Gheevarghese II and took Paul Varghese along with him to Ethiopia. It is abundant God's grace that enabled a child born in a village in Thrippunithura to become an advisor in the personal staff of the Emperor of a foreign country.
  - He went for his higher studies in oxford through yale. His studies about Cappadocean Fathers, especially St. Gregory of Nyssa, brought him to the forefront of the leading theologians of his times. He was slowly becoming a world citizen. He became the Associate secretary of World Council of Churches. Meanwhile peace and unity were established in the Malankara Church in 1958. He was ordained a deacon in the same year and was ordained priest in 1962.
  - Fr. Paul Varghese became a peerless teacher in the bible study classes of World Council of Churches. His knowledge of English excelled that of western scholars. Along with English, he used Syriac, Greek, Latin, German, French, Sanskrit, Tamil, Hindi and Malayalam in explicating Western and Eastern philosophy and theology.
  - He was a member of various bodies of World Council of Churches including the central committee before he became its president.

- **Principal of Orthodox Theological Seminary and metropolitan of Diocese of Delhi**
- He did not forget his own Church even when he was engrossed in various national and international issues. He became principal of Orthodox Theological Seminary in 1967 and continued in that post till his death. In 1975 he was consecrated the metropolitan of Diocese of Delhi. He was actively engaged in theology in his capacity as principal of Orthodox Theological Seminary and as the metropolitan of Delhi engaged himself in social, religious and political fields. His mission was to transform all people, irrespective of their caste or religion, into the kingdom of God as revealed through Lord Jesus Christ. He pointed out that all religions, ideologies, sciences, art, politics and literature have a role to play in this transformation. He firmly believed that it was God who would transform this world ultimately. However everyone should play one's role in this process. He taught that wherever there is goodness, its source is God.
- During his flight from England to Germany in 1993 he had a stroke for the next three years he could work only within the limitations imposed by this stroke. He passed away on November 24, 1996 in New Delhi.
- He was buried on November 26 at Orthodox Theological Seminary Kottayam.



# Saint Gregorios of Parumala

## 1. Childhood and Education

After his mother's death 'Kochaipora' grew up under the loving care of his father and his sister Mariam. Even during childhood, certain distinguishing characteristics made him different from other children. He had no craze for costly clothes and ornaments; but preferred simple dress. He was not much interested in games, as is usual with children of his age. Instead he was deeply attracted towards prayer, Bible reading, and listening to the life of Saints. He very carefully observed 'fasting' even from his young days.

He began his formal education in the traditional village school. The teacher was 'Onakkavil Ayya' from the Dalit (low) caste. The boy was very studious and he completed his early education under another local teacher named 'Mani.' He was a model for his friends in showing respect to his teachers, humility, obedience and love. He never wasted his time, was very intelligent and hardworking and enjoyed doing good to others.

### Respect to Teachers

Whenever Mar Gregorios visited his native village(after becoming a church dignitary)he would send for his 'Guru'(teacher) and offer gifts to him. He used to respect his guru to the extend that he would not even sit in the presence of the teacher!

Rev.Fr.Geevarghese Malpan of the Chathuruthy family was Geevarghese's uncle (father's brother). The Malpan was an authority in Syriac language, and as he recognized the outstanding and divine qualities of Kochaipora, decided to teach the boy the Syriac language. Since the boy could sing very well , it was an advantage in learning Syriac .Geevarghese Malpan saw in the young Kochaipora, his successor(as a Malpan). So he started teaching the boy the Syriac language , and Kochipora very soon picked up the language and its music scheme.

## 2. Ordination

Kochaipora who grew up under the care of Geevarghese Malpan could attract everybody towards him by his exemplary qualities. His interest in spiritual matters, sincere devotion, great humility unquestioning obedience, and above all his ability to sing Syriac devotional songs sweetly were greatly appreciated by Geevarghese Malpan; and it was his desire to raise his illustrious disciple to priesthood. He revealed this desire to Mathews Mar Athanasius of Palakkunnathu, the Malankara Metropolitan of that time. He also ensured the willingness of the family members of Kochaipora, for this purpose. Accordingly the boy Geevarghese was initiated into priesthood, being ordained as "Korooyo" at Karingachira church on the 14<sup>th</sup> of September 1858.

### Student of Theology

In those days theological education was not organized as it is now. Students used to stay with Malpans and undergo theological training. Deacon Geevarghese following this tradition stayed with Geevarghese Malpan, along with other students and continued his education. Printed books were few, and students used to copy from books and learn. Deacon Geevarghese was in the forefront in learning and devotion .As a disciple of the Malpan, the young deacon completed his priestly education. But this exemplary teacher-disciple relationship was destined to be short lived.

Small-pox was spreading at different parts of the country at that time

.Geevarghese Malpan also contracted the dreaded disease in 1865. When the disease was confirmed, all the students were sent home, except Deacon Geevarghese, who decided to stay on and nurse his teacher. All treatments failed and the Malpan soon breathed his last.

Within a few days Deacon Geevarghese, who nursed the Malpan, also contracted the epidemic. And it is said that the small pox which he contracted was a rare and dangerous variety called "Kanakakalloori". Having learnt about the deacon's disease, his mother's sister, Mariam, came to nurse him; and it was a great relief to him. However the deacon was praying all the time. When he was very ill and extremely weak, he had a vision of St. Mary. He saw her standing near him. She assured him that he would soon be well, and advised him to dedicate his life for God. Surprisingly enough, the deacon became well very soon and did as St. Mary directed him to do.

### **3. Elevation to full monastic vow, ie Ramban**

Monastic movement was not powerful at that time in Malankara Syrian Church. It was this time when Malankara Metropolitan Pulikkottil Mar Dionysius V giving charismatic leadership to the Malankara Church with new vision and mission. He wanted that church should have pious and noble monks to give new life in church. He enquired about such people and this enquiry reached to Vettikkal Dayara where Very Rev. Geevarghese Kor Episcopa Ramban led a pure monastic life. In April 7th 1872, Pulikkottil Thirumeni made Geevarghese Kor Episcopa, a Ramban, which is the fullness of monastic vow. At that time this young priest had 24 years only.

### **Disciple of Mar Coorilose**

There were allegations at that time that Mathews Mar Athanasius, then the Malankara Metropolitan was spreading Protestant teachings in the church. About this time one Bishop Mar Coorilose from Syria visited Travancore. He was deadly against the "new" teachings of Mar Athanasius. Meanwhile, Deacon Geevarghese got acquainted with Mar Coorilose, who was very much impressed by the deacon's scholarship in the Syriac language, wisdom and devotion. The deacon travelled with Mar Coorilose as his translator and guide. Mar Coorilose ordained deacon Geevarghese as full deacon. The deacon came into contact with many people in the church and also increased his knowledge in Syriac, Biblical knowledge and theology.

Mar Coorilose who was well pleased with the deacon ordained him as a priest and also as Cor-Episcopa. Father Geevarghese learnt about the great monks of the Eastern Church, from Mar Coorilose. And naturally he was much attracted towards them and it helped him in his resolve to follow the vocation of a monk in his life.

Though his fame has reached to all people, he did not want either popularity or praise from the people. That is the real sign of a good monk. Even people of other faith had great faith in his ascetic life.

### **4. Consecration as Metropolitan**

#### **The coming of Peter Patriarch and consecration**

This visit of Patriarch Peter was a great historical event in the history of Malankara church. He reached here in 1875. He wanted some body to translate his sermons from Syriac to Vernacular (Malayalam). It was Geevarghese Ramban who translated the Syriac sermon of Patriarch into Malayalam beautifully. Attracted by the pious, humble, devotional and learned Ramban, Patriarch wanted to ordain him bishop. Ramban wanted to lead a full

time ascetic life and he first refused to accept this offer. He was not that much interested in administration matters which are essential for a bishop for fear that this will hinder his ascetic practices. However he was ready to submit to the will of God expressed through Patriarch and finally he became a bishop.

### **Monk of Parumala**

Parumala was an island at that time. There were many superstitions about that island. Korula Mathen of Arikupuram family had given a plot to Pulikkottil Thirumeni to build a parish church in Parumala. A small house called Azhippura was constructed there for teaching the deacons (we see that old building in the premises of Parumala even now). The place where priest are trained are normally called seminary. Gregorious Thirumeni who took charge of Niranam diocese decided to live in this place and to serve the diocesan matters. Simultaneously along with Diocesan administration Thirumeni found time to teach the deacons. All great people have one thing in common ie discipline. When we watch closely the life of Thirumeni, we will come to know this factors.

### **A Typical Day of Mar Gregorios**

Kochu Thirumeni will be awake by 4 in the early morning. The inmates at the Seminary also are to get up by then. Till 5 A. M. it is public Prayer. He teaches the deacons from 5-7 A.M. which is followed by private prayers. If it is not a fasting day breakfast will be served at 8.30. At 9 A.M. it is time for Terce, after which classes for the deacons continue till 11 A.M. From 11 A.M. to 12, Thirumeni looks after the administrative matters of the diocese. Lunch is served at 12 noon; after which it is time for rest till 1.30 P.M. From 1.30-4 P.M., again Thirumeni engage classes for the deacons, and the prayer of the 9<sup>th</sup> hour is said during this time. From 4-5.30 P.M. again Thirumeni looks after Diocesan matters.

This is followed by evening prayer, bath and supper. After these again he teaches the deacons Syriac liturgical songs. 9 P.M. is the time for Compline. During the night, Thirumeni gets up many times for private prayers and devotions. Fasting and devotions were regular parts of this routine.

### **No 'Worry' about Tomorrow**

In those days, Parumala Seminary had no specific income of its own. The nearby parishes used to send rice, coconut etc. to the Seminary. There were also occasional contributions. The expenditure of the Seminary was being met by these. And there were days when nothing was left for the next day. But on such occasions Kochuthirumeni was not worried as he entrusted everything to God. And the results were amazing. One day nothing was left in the seminary for the next day's expenses except 9 chakras (32 paise). There was no food, nothing. Thirumeni was informed about the critical situation. But thirumeni was calm and unmoved, and said that the Word of God says that we need not worry about tomorrow. The next morning, before the prayers were over, a few people reached the seminary with bundles of rice, fruits, sweets and many other things. A feast was being conducted in their house and they had brought a portion of it to the seminary! The incident was powerful enough to confirm the seminary inmates in faith and dependence on God. Instances like this were numerous

### **Parumala Church**

A thatched shed owned by Arikupuram family was being used, as a Chapel. This shed was near 'Azhipura,' where Parumala Thirumeni was staying. Thirumeni decided to construct a church and a Seminary at Parumala. The Arikupuram family agreed to give enough land to parumala Thirumeni for this purpose. Thirumeni got the land registered not in his name, but

in the name of the Malankara Metropolitan. Money was collected from the people and Thirumeni constructed a beautiful church and seminary building using more than 20,000 rupees which he collected for this purpose. On St. Mary's Festival in 1895, Mar Gregorios consecrated the new church in the presence of Joseph Mar Dionysius of Pulikkottil, and celebrated the Holy Qurbana. The Church is dedicated in the name of St. Peter and St. Paul. The church had two more Altars one dedicated to St. Mary and the other to St. Thomas the Apostle. It was by his unyielding faith and total dependence on God that Mar Gregorios could successfully accomplish these projects.

Parumala Church was built by the will and pleasure of Parumala Thirumeni upto that time worship was conducted in a small shed near Azhippura. Along with the church, he constructed this seminary building also. Consecration of the church was conducted under the leadership of Pulikkottil Mar Dionysius Vth. Parish church was dedicated in the name of St. Peter and St. Paul. However the northern and southern alters were dedicated to St. Mary and St. Thomas respectively. Thirumeni is presence and worship in newly consecrated parish church was attracted by several people. Crowd was growing day by day to worship there as well as to seek blessings from Thirumeni directly. This old Church had been renewed and the new one was consecrated on 28th July 2000. His Holiness The Catholicos Baselius Mathews II gave leadership to the consecration. The old church building was later erected at the present Parumala Seminary hospital premise.

## **5. Major events in Thirumeni's life**

### **Three Dioceses at a time**

Thirumeni was in charge of Niranam Diocese. Later he had to take care of Thumpamon and Kollam also. It paved the way for contact with more people, which eventually influenced the lives of the believers. For instance, when there was wide spread illness of small pox, a deadly disease in Thumpamon, Thirumeni went and stayed there. Because of his ardent prayer many were miraculously cured. "The prayer of the righteous is great" and that was fulfilled in this event.

### **Church expansion**

Though this church was very ancient it remained as a small community in the south west corner of India. Its boundaries had been expanded at Thirumeni's time. It was unlikely that other people coming to our church. But at the reign of Thirumeni, thousands of people from the strong Catholic Church and its leaders joined to the Orthodox Church. It was merely because of their attraction towards Orthodox faith and worship. Chief among them who joined to the Orthodox Church was bishop Alwarees Mar Yulios Metropolitan. He was a priest when he joined to the church along with his thousands of followers. His name was Fr. Alwaris. Thirumeni made him a Ramban. In July 29th 1889, Thirumeni consecrated him as bishop at Pazhaya (Old) Seminary and installed as the first Metropolitan of outside Kerala Diocese. Today's Brahmavar mission and diocese is the continuation of the work of saintly Alwarees Mar Yulios Metropolitan.

### **Journey to Kolombo (Ceylon)**

There were people in America who were fascinated to Orthodox faith. One priest was there from among those people and he was Fr. Reny Vilathee. He was consecrated as bishop in Kolombo on 21st May 1892. In this consecration ceremony along with Parumala Kochu Thirumeni, Mar Athanasius Metropolitan of Ankamaly Diocese and the aforesaid Alwarees Mar Yulios Metropolitan also participated. Mar Yulios had great influence in Kolombo at that time and therefore a great reception was given to all Metropolitans in

Ceylon. When we look back we have to self-examine the fact that the missionary zeal which was prevalent at that time is considerably lost at this age.

### **Famous Jerusalem Pilgrim**

Thirumeni made the Jerusalem pilgrim at a time the journey was very difficult. There were no facilities available as we enjoy today for journey, stay and so on. Besides the shortage of money was also there. Thirumeni moved around the parishes to collect money for this purpose. For travel he had to depend car, bus, train, ship, boat etc. and it took several weeks to finish the trip. Actually it was not a pilgrim cum trip and he was not at all fascinated in sight seeing, all he wanted to have a deep Christ experience. This journey resulted in writing a very good travelogue named "Oorslem Yatra Vivaranam." This book was well received in the literary field of Kerala and once it was a text book in school. The literary style and language of this book was appreciated by all learned people. All Sunday school students must read this book. He expressed his deep spiritual experiences in the following words. "True worship is always in spirit and truth. Therefore Christian can worship God anywhere. However, while we acknowledge the sinful nature, we can grasp more spiritual things through our sights to this sacred places where our Lord and saviour Jesus Christ lived, worked, died, buried and resurrected. Whenever we prayed at all these sacred places, we had some spiritual ecstasy which we never experienced anywhere. Certain times we felt that our mind became one with Lord and felt that not to get away from that place. I thought of lying there and pray unceasingly."

(from the sermon preached at Parumala after his coming back)

### **Missionary Zeal**

Thirumeni came back from Jerusalem after tremendous change in vision and mission. He had got great insight in mission and social service. Listen to his words again, "shall we think about what Christian can do for the society. There are so many people in this land commit lot of sin due to illiteracy and poverty. There are socially untouchables who were discriminated in many ways even they were forbidden to travel through the public roads. Christians have to work for their upliftment. We have to eradicate their poverty and hardships. They should be allowed to join in our church and if needed separate parishes shall be constructed for them in the beginning. When their status is changed they shall be given full membership within the church without any discrimination. We have many more things to do for them. We have to preach Gospel among them."

(From the sermon given at Parumala after his journey to Oorslem, Bhakta Vachanam)

### **Two disciples ordained**

Thirumeni was a great guru (teacher) in all sense. Among the many deacons, he taught, there were special attentions towards two deacons. One was deacon Punnoose from Kurichy and the other was deacon Paulose from Kuttikattil family, Ankamaly. Deacon Punnoose, later became a Catholicos named after His Holiness Baselios Geevarghese II. He only made the declaration of Parumala Thirumeni as Saint, later in 1945. Deacon Paulose became Metropolitan Poulouse Mar Athanasius of Ankamaly and entombed in Thrikkunnethu seminary, Alwaye. When there was two factions, both bishops mained in opposition; however both were very good in keeping the noble things inherited from their great guru.

### **Cemetery of Arhattupally and schools**

He lived for some time in Arthattu church, Kunnamkulam after his coming back from Jerusalem. They have a huge cemetery in 4.5 acres and it had no boundary walls. Thirumeni was very particular about the cemeteries to be kept beautifully where the forefathers were buried. According to the desire of Thirumeni, they built the compound wall and made it clean and tidy.

In order to raise the standard of the untouchable lower caste people Thirumeni were very much aware of the needed education to that section. With that purpose he started schools in Mulanthuruthy, Kunnamkulam and Thiruvalla. Kunnamkulam School was later handed over to the Govt. and it was known as Metran's school even now. After the demise of Thirumeni, Thiruvalla School was named as Mar Gregorius Memorial High School, one of the leading schools of Malankara Orthodox Church.

### **Golden Jubilee of Pulikkottil Thirumeni is priestly ordination**

As we have seen early Pulikkottil Mar Dionysius V<sup>th</sup> was the Malankara Metropolitan during this period. Being the Malankara Metropolitan he had to face many hardships including litigations in court. Therefore church wanted to honour him and looked for an auspicious occasion. It was decided to celebrate the 50th anniversary of his priesthood at Kottayam in 1901. Climate was very adverse due to continuous rain and organisers were very uncomfortable about it. On the previous day Parumala Thirumeni, through his divine intuition proclaimed that climate will be nice on next day. This meeting was very successful in its conduct and the people who gathered there believed that the climate change was a miracle done by

Kochuthirumeni. There are lot of events like this by which people accepted the saintliness of Thirumeni, even when he was alive.

### **6. Thirumeni Passes away**

Thirumeni's illness took a turn for the worse in September 1902. One of the trusted disciples, Father Kochukoshy was in the seminary, One day when he casually had come to the Seminary, Thirumeni told him that he was not feeling well, and he should stay there; and Kochukoshy Kathanar stayed with Thirumeni and nursed him. Vattasseril Geevarghese Kathanar, the prominent disciple of Thirumeni also came to the seminary and stayed there looking after the well-being of Thirumeni. Every possible indigenous medical treatment was tried, but Thirumeni was getting weaker day by day. Thirumeni had foreknowledge of his death and told about it to those around him. Pulikkottil Thirumeni, when he came to know about Kochu Thirumeni's illness reached the Seminary from Trivandrum. Pulikkottil Thirumeni, who had filial love for Kochuthirumeni cried aloud with grief, when he saw Kochu Thirumeni writhing in pain. Kochu Thirumeni had complaint of ulcer even earlier. It aggravated and took a bad turn due to the severity of his fasting and abstinence, and the result was severe pain.

The news of Parumala Thirumeni's illness spread like wild fire, and people from all the places in the north and south were virtually flowing in to Parumala. Thirumeni was very particular that whoever came to the Seminary must be served food. People living nearby brought the food articles for this purpose to the Seminary. Food contributions were coming in such big quantities that twice daily a large number of people were served food at the Seminary. Thirumeni's body was slowly becoming weak and numb. Thirumeni called Vattasseril Geevarghese Kathanar to his side and entrusted to him the crosier and other insignia and the keys. After this Thirumeni was lying still and silent for three days. On the third day, Thirumeni asked what date was it. He was told that the date was 18<sup>th</sup> (Malayama era), Thirumeni said: "O My Lord, I must suffer this pain for two more days." This showed that

Thirumeni knew that his end would come on the 20<sup>th</sup>. On the morning of the 20<sup>th</sup>, “Kantheela” (The Sacrament of anointing the sick) was conducted for Thirumeni and he received the Holy Qurbana. By about midnight on the 20<sup>th</sup>, Thirumeni was lying motionless, and in a feeble voice he said “My Lord!” Punnoose Ramban (Later catholicos Baselios Geevarghese II) who was standing near uttered the creed- “M hymenno” (ie. I believe) The Priests who were standing around the bed followed: - “in the One True God, The Father, The Son and the Holy Spirit.” This was said thrice. By this time the Holy Father breathed his last. The Spirit of the Holy one was committed into the hands of the Heavenly Father. The bells of the Parumala Seminary sang the wailing tune and carried the message across River Pampa to the people of the country.

When Abraham Lincoln was assassinated one of his admirers said till yesterday Lincoln belonged to the United States, today he belongs to the whole world. He will be remembered for the generations to come.”

Parumala Kochu Thirumeni, who was considered as belonging to Malakara Church, is today the saint par excellence of all people belonging to all religions; and his blessed memory will live for ever.

The news of the passing away of Kochu Thirumeni was spreading fast and for the people, all roads were leading to Parumala. People of all religions, rich and poor, priests and laity were moving to Parumala to have a look at the mortal remains of the Holy Father. They were moving all available means of transport- motor vehicles, country boats and carts; and also by foot. The demise of Kochu Thirumeni was unbearable to Pulikkottil Thirumeni, who was staying in the Seminary and nursing Kochu Thirumeni. It was as though Pulikkottil Thirumeni had lost his “refuge”. He firmly believed that Kochu Thirumeni’s Prayer was helping him, while he was leading the Church through the stormy days of litigation. Every time a difficult situation arose, Pulikkottil Thirumeni would reach to Parumala and pray with Kochu Thirumeni, and would request him “please, continue to pray for me.” He felt as though his only solace was there no more, and hence his grief. He used to come to Parumala as a pilgrim till he passed away in 1909.

The body of the deceased Holy Father was adorned with all vestments and insignia and was seated on a throne inside the church, following the ancient custom in the Eastern Church.

### **Internment (Burial)**

The Burial services started on Monday itself. Mar Ivanios Metropolitan led the service, which was completed on Tuesday. Pulikkottil Thirumeni, could not lead the services, since he could not bear the sight of the motionless body of the Saint. The funeral procession (Nagari Kanikkal) followed in the presence of a large multitude of people. Everywhere it was people waiting and crying, sighing and beating their breasts. Before the entombment, it took about three hours for the people to kiss the hand of Kochu Thirumeni. The location of the tomb was earlier pointed out by the saint himself, on divine inspiration. The body was lowered into the tomb and was filled up to the head with frankincense, which was offered by the faithful. New clothes were distributed to the poor who attended the funeral. The 30<sup>th</sup> day of demise was observed on a grand scale, with the co-operation of the parishes in Malankara. 600 bushels of rice and 1300 rupees were spent for the feast on that day.

On that same day the representatives of parish churches met at Parumala, with Mar Dionysius in the chair. The assembly elected Kochuparampil paulose Ramban and Vattasserril Geevarghese Kathanar to be Bishops. Another meeting within a few days

decided to name the new school at Thiruvalla as “Mar Gregorios Memmorial High School” (M.G.M.)

The Metropolitan of Jerusalem sent a condolence message on the passing away of Mar Gregorios which said, “really the lamp of our church is out.” Yes, this great saintly person was the light house and Morning Star of the Church! As the book of Daniel reads (12:3): “The wise leaders will shine with all the brightness of the sky, and those who have taught many people to do what is right will shine like the stars forever.”

## **Canonization**

On the 45<sup>th</sup> Anniversary of his demise; ie on 2<sup>nd</sup> November 1947, Mar Gregorios of Parumala was officially canonized as a saint by the Holy Episcopal Synod of the Malankara Church, Presided over by His Holiness Baselios Geevarghees II, Catholicos of the East. From then on many Churches and altars have been dedicated in the name of Parumala Mar Gregorios.

## **7. Contributions of Parumala Thirumeni**

The history of today’s church is closely related to Parumala and Thirumeni. Now Parumala is a pilgrim center for thousands of people of all denominations and religions who experience great consolation to their problems. This is only one side of Thirumeni’s life. There are many more contributions of Thirumeni to church and society. We may list a few in the following lines.

### **1. A pure model of Eastern spirituality**

There are certain special attributes to Orthodox spirituality. Chief among it is THEOSIS or Deification, “Son of God has become son of man in order to make Sons of men into Sons of God.” It was St. Athanasius who gave this axiom and this is the core of eastern spirituality. Man Seek God not only for material comforts, but ultimate aim is to participate in the divine nature of God (2 Pet. 1:4). “Yee Seek first the kingdom of God and its righteousness and everything will be added to it” (St. Mtt. 6:33). This denotes an experience to be united with God. This is what Thirumeni stated about the blissful experience in Jerusalem about which we had seen early.

### **2. Unseeing prayer and strict ascetic practices**

Sin separates man away from God. It is satan who always tempts men to commit sin. In order to overcome satanic temptation we need the grace of God which we receive from prayer, lent and fasting. Thirumeni was not satisfied with mere ritual observations. Communion with God and purity of heart were his main objectives behind his ascetic practices. He taught “Those who pray daily will not become untruthful, unrighteous, unbelievable, unpious, unloving and ungodly. Prayer is joy for childhood, consolation for youth and happiness in old age.” (Bhakta Vachanam)

### **3. He nurtured the church**

Thirumeni lived at a time of the aggressive western missionaries. People who always look for novelty were attracted by reformed faith and a few left the church also. To their arguments, Thirumeni gave reply not by words but by actions. He proved the credibility of Orthodox faith through his life. He believed that the church is built by the people who are growing in purity of heart. His witness helped thousands of believers to be firm in Orthodox faith then and now.



#### **4. Anthonios (Antony) of Malankara Orthodox Church**

St. Antony is the father of monasticism who lived in 3<sup>rd</sup> century. Many monks lived in deserts and forests. Vettikkal and Parumala islands were deserted places before one and half century. These places were very suitable to develop an ascetic mind in Thirumeni. He did not submit to any worldly pleasures. He did not even like to become a Metropolitan which he found a hindrance to his ascetic life. However following the path of some of the early church fathers, for the sake of the church he finally gave consent to the consecration. While we consider his strict monastic rules, undoubtedly he could be considered as the St. Antony of Malankara Orthodox Church.

#### **5. Social Reformer**

Holy people will not go always in seclusion. After discerning the will of God, they try to reform the society in better ways. In the caste-ridden society, the backward people like Pulaya, Paraya and several other delits had lot of hardships at that time due to social discrimination. Thirumeni had got compassionate affection towards them. He wrote, "The low caste people had no access to the public roads and they are deprived of human relationships. It is our duty to give them education, to eradicate their hardships and to deepen their faith in God so that they may also lead a better life." He believed that God is always with the poor people and therefore those who love God should also love the poor people.

#### **6. Emphasis given to English Education**

He was not only a social reformer but also had radical ideas. Best example is his special concern for English Education. Though Thirumeni opposed the reformed faith of the western missionaries, he felt the need of English education which English people brought here. He believed that English education will help the backward classes to come up to the main stream of the society. In that perspective he was very progressive minded. That is why he started English Schools in many places. In that venture neither profit motive nor communal interest was his intention. His only intention was to uplift the conditions of the poor who were systematically marginalised.

#### **7. Gospel to the non-Christians**

Jerusalem pilgrim changed a lot in Thirumeni's outlook and vision. He became more aware of the need to bring the Gospel to the non-Christians. He did radical things like converting other caste people to our church in Chengannur. The traditional Syrian Christians who uphold the brahminal racial continuity (which is not true according to many historians) did not like it. But Thirumeni did not favour the mentality of Syrian Christians. Numerical growth was not the intention which Thirumeni aimed. He believed that if the lower caste people accept the faith of Christian Church, it will indirectly help them to improve their social status also in the caste-ridden society. Besides Christian faith will induce them to learn and imitate the higher values of the kingdom of God whereby they will change their life style accordingly. It was Parumala Thirumeni who took initiative to convert people to our church which was later continued by late Patros Mar Osthathios Thirumeni with strong vigour and commitment. Unfortunately this interest in slowly lost in our church and we need to go back to the paths cleared before us by these venerable fathers.

#### **8. Good Shepherd**

He began in Niranam Diocese as the good shepherd which later expanded to Thumpamon and Kollam Dioceses. He travelled a lot to meet the sheep erp the lost one. His

pastoral interest was to make all believers to become closer to Christ as well as to inculcate the value of the kingdom of God in them. He tried to solve the problems in parishes not by authority but through love and fellowship. In all these aspects he did not depend on his own abilities but on the grace of God. At the same time he was not reluctant to scold whenever it is needed. He did not expect any flattery from the people. But on the other hand always sought the will of God. He laboured all day and night to lead the flock into more divinity. Deification was his ultimate aim in his pastoral ministry.

## **9. Great Teacher (Guru)**

Thirumeni moved from Vettikkal to Parumala only to teach deacons. There is a saying that some people got knowledge not spiritual experience. And some have got experience but not knowledge. But Thirumeni was a great teacher with knowledge and experience. All his disciples have got his qualities in different measurements.

## **10. Writer and Orator**

He was a great writes and orator. The famous travelogue on “Oorslem Journey” itself is a remarkable evidence for his writing skills. When we go through his available writings we could see his orating ability also. When people believed him as a miracle does all other qualities were not given careful attention.

## **11. Great intercessor**

In his life turns itself people believed in his spiritual power through which he had done great things and miraculous healing. It was not publicity sake as it is being done now a days. Like our Lord and master Jesus Christ he did everything in privacy. His life is an example in the sense God works in this world through the saints even after this earthly lives.

## **After the deduction of his Saint Lord**

Many churches were built in and outside Kerala and India in the name of Mar Gregorios. Many Saints who remember in our liturgies are not born and brought up in our country. Being a Saint from our own lace, people of different denominations and religions have great faith in his intercession. A lot of schools, colleges, orphanages and similar institutions have been started in his name. There is a hospital in Parumala and another specialized hospital for cancer care is coming up in Parumala. The feast days are first and second of November every year in Parumala. But other Parish Churches are also celebrating feast during that week. In spirit, this saint likes the devotees to grown in spirituality with unceasing prayer, but, fasting worship purity of life and concern for the needy and poor in society irrespective of caste or creed. Imitate his saintly life as he imitated the life of Jesus Christ.

### **SAYINGS FROM PARUMALA THIRUMENI**

1. Prayer is the inspiration of childhood, the refuge of youth and peace during old age.
2. Prayer helps education to cultivate truth, morality, faith, devotion and mutual respect among people.
3. He who prays to God everyday would never be without truth, morality, faith and devotion, and would never turn against his master or society.
4. When we pray with a heart full of devotion, God accepts it and we receive blessings in return.
5. If man does not raise his hands in prayer for himself and for the sake of his people, even after knowing God, how can we say man is better than animals which are not wise and cannot think about their future?
6. Prayer is, in many ways, the golden chain that binds this world to the feet of God.

7. Pray earnestly to God during day and night. Such prayer is the best way to remove the darkness and fatigue in us; and also the means to attain salvation and the Kingdom of Heaven. Put your faith in God and pray to him.
8. God is on the side of the poor. Remember God in whatever you do; then everything will turn out for good.
9. Whatever is due to the Church must be given forthwith. If your mind is pure in that matter, your house will also be pure. If in such thing you think of any gain or revenue, then you will lose that ten-fold. Therefore all of you be pure in depending on God, in brotherly love and in loving your neighbours.
10. Don't try to be smart, nor be foolish. Never love body more than spirit and money more than God.
11. Forgiveness is strength. It gives a person good name. It is the distinguishing feature of righteous people.
12. Love your enemies. Never make enemies of friends.
13. Consult God in everything; consult your father too. If your father abandons you, God will also abandon you. Don't be adamant in silly things, which will bring in dislike-of both God and men.
14. Never be proud. Let God save you from every grave danger. Hold on to God in everything. He will bless you abundantly.
15. Avoid arrogance, quarrel, and pride while dealing in Church matters; instead, let your humility shine before others. Those who place their trust in God, and satisfy the people are blessed. May God bless them?
16. Remember God in everything. Let no one grieve because of you. Never let go an opportunity to do something good. Only those things will remain with you till the end.
17. As far as possible never do evil to anyone; or it will ruin you, your children and your house. Hold on steadfastly to prayer, fasting and works of charity. Do them with faith and devotion.
18. If you are lazy, your learning cannot progress. Hold on to God tight. Humility should be the best ornament for you.
19. Death is at everybody's door. Keep that in mind.
20. You must regularly read the Holy Bible. You must obey your spiritual fathers and increase their good name and honour before God and men by your exemplary life.
21. Those who disobey their parents and join their enemies, are liable to be cursed by them. They will not inherit the legacy of their parents and will be disqualified for this world as well as the other.
22. Never be proud. Pride is followed by fall. Humility is followed by greatness.
23. If there is quarrel in the family, keep away from it. A quarrelsome house is the haven of the devil; and God is no where near it.
24. Be rich in the love of man and love of God. Brothers should never cheat each other. When you move away from unity you are sure to move away from God.
25. It is not spiritual wisdom to try to conquer the enemy with evil than with virtue. If you depend on the God of Truth and go out with a truthful heart, God will accomplish things for you.
26. Loss and difficulties come when God moves away. On such occasions, never look for one reason or the other. Instead, know that God has kept away because of your sins; then cling to God, he will show mercy upon you.
27. Be obedient in all your dealings. Identify the good and love it, throw away laziness; be enthusiastic to do good things, day and night. St. Vattasseril Mar Dionysius H. H. Baselios Geevarghese II Catholicos, Paulose Mar Athanasius (Alwaye) are some of his great disciples.

## Class 10 : Mid-Term Examination 2019

### Prayer

Grant us, Lord God, that while our bodies rest from the labours of the day and our souls are realised from worldly thoughts, we may stand in your presence with tranquillity at this time of evening and that we may offer You ceaseless praise and uninterrupted thanksgiving, that we may acknowledge your loving kindness by which you direct and rule our lives and protect and save our souls, to you we offer praise and thanksgiving, now and always, forever and ever. Amen

OR

Daivamaya karthave! Pakal samayathe adhvanangalil ninnu njangalude sareeram viramikkukayum, laukikamaya chintakalil ninnu njangalude manassu pinvaangukayum cheythukondee sandhyasamayathu Saantamaayi thirusanidhiyil nilakondur, Nithya sthuthikalum thudarchaayaaya sthothrangalum ninakarppikkuvanum njangalude jeevane samrakshichu nayikkunnavanum njangalude aathmakalude sahayiyum rakshithavumaaya ninte krupakku sthuthi paaduvaanum njangale yogyarakkename. Njangal ninakku stuthiyum stothravum karettunnu. **Amen**

### Hymn

In righteousness Thy priests be clothed Halleluiah vu Halleluiah  
Thy righteous ones in-glorious garb.  
For David's sake, Thy servant true. Halleluiah vu Halleluiah  
The face of Thine anointed heed. **Barekmore**

May those feet that cleanly trod,  
Keeping pure Thy holy place,  
Tread the courts of paradise  
And with angels there abide. **Stoumen kalos Kurielaison.**

OR

Chaarthum neethiye ninnachaaryanmaaram  
Mahimaye neethinjanmaaram-hal-hal ...  
Ninnabhisiktha mukham thirippikkalle  
Nin daasan Daveedin moolam  
Nin puthranmaar kaathidu menkil-hal-hal ...  
En niyamatheyum njanupadesichidumee Saakshiyeyum **Barekmor.**

Suchiyodu sudhyaa beskudisaa  
Sparsichullaa paadhangal  
Pukkudhyana dvaarangal  
Vaanavarothu vasikkenam. **Stoumen kalos Kurielaison**

## Class 10: Annual Examination 2019

### Prayer

Grant us, Lord God, that while our bodies rest from the labour of the day and our souls are realised from worldly thoughts, we may stand in your presence with tranquillity at this time of evening and that we may offer You ceaseless praise and uninterrupted thanksgiving, that we may acknowledge your loving kindness by which you direct and rule our lives and protect and save our souls, to you we offer praise and thanksgiving, now and always, forever and ever. Amen

#### Psalm 141

Kurielaison Lord, I have called upon you, answer me: hear and receive my words. Let my prayer be like incense in your sight, the offering of my hands like the evening offering. Set a guard, Lord, before my mouth, a guard before my lips, that my heart may not turn to evil words and I may not do deeds of wickedness. Let me not take salt with impious men; let the just man teach me and reprove me: let not the oil of the impious anoint my head; because my prayer was against their evil-doing: their judges have been restrained by the side of the rock; and they have heard how gentle are my words. As when the plough cleaves the earth their bones have been scattered at the mouth of Sheol. I have lifted up my eyes to you, Lord, and in you have I put my trust, do not cast away my soul. Keep me from the hand of the proud, who have laid snares for me; let the wicked fall into their nets, while I pass on.

#### Psalm 142

With my voice I cried to the Lord; with my voice I besought the Lord and poured out my prayer before him; I showed him my affliction, when my spirit was troubled, but you know my path. In the way of my walking they have laid a snare for me; I look to my right and see none that knows me: the way of escape has gone from me and there is none who care for my soul. I cried to you, Lord, and said: you are my hope and my portion in the land of the living. Hear my petition because I am brought very low; deliver me from my persecutors because they are too strong for me. Lead me forth from prison that I may give thanks to your name: your just ones shall have hope when you shall reward me.

#### Psalm 119: 105-112

Your word is a lamp to my feet and a light to my path; I have sworn and am resolved to keep the judgments of your justice. I am greatly brought low, Lord, give me life according to your word; be pleased with the words of my mouth, Lord, and teach me your judgments. My soul is ever in your hands, and I have not forgotten your law; sinners have laid snares for me and I have not strayed from your commands. I shall inherit your testimony forever because it is dear to my heart. I have turned my heart to do your commands forever in truth.

#### Psalm 117

Praise the Lord all you nations; praise him all you peoples; for his grace is strong over us, truly the Lord is forever. And to you belongs the praise, O God. Barekmor.

OR

#### Psalm 141

Karthave! njan ninne vilichu; Ennodu nee uthararnarulichaithu, ente vachanangal sradhichu kelkaname. Ente prarthana thirumunpake dhoopam poleyum, ente kaikalile kazhcha vaikunnerathe kazhchapoleyum, kaikollename. Ente hrudayam dushkaryathinu, chayukayum njan annyayakriyakal pravarthikkukayurn cheyyathirippan, ente vayikku kavalkaraneyum, ente adharangalku sookshippukaraneyum niyamikename. Dushta manushyarodukude njan appam

bhakshikumarakaruthe. Neethiman enne padippikkukayum saasikkukayum cheyyatte. Dushtanmarude enna ente thalaye kozhuppikaruthe. Enthennal ente prarthana avarude dosham nimithamakunnu. Avarude nyayadipathimar parayal thadayapettu. Imbamulla ente vachanangal avar ketu. Bhoomiye kozhu pilarnnu chitharikunnathupole, pathalavathukal avarude asthikal chitharikapettu. Karthave! ente kannukal ninkaleku njan uyarthi, ninnil saranapettu, Ente altmaavine thallikalayaruthe. Enikayi kenikal marachuvachittulla prasamasakarude kayyil ninum enne kathukollename. Njan kadannupokumpol annyayakkaar orumichu thangalude valakalil veezhumarakaname

## Psalm 142

Ente sabathil Karthavine njan vilichu. Ente sabdathil Karthavinodu njan apekshichu. Thirusannidhiyil ente sangadam njan uyarthukayum, thirumunpil ente njerukkam ariyikkukayum chaithu. Ente atmavu kundithappettirikkumbol ente ooduvazhikal nee ariyunnu. Ente nadappukalude vazhiyil avar enikkayi kenikal marachu vechu. Njan valathottu nokki; Enne ariyunnavan illennu kandu, Sankethasthalam enikkillatheyaayi. Enikku vendi apekshikkunnavanumilla. Karthaave! Njaan ninnodu nilavilichu. Nee ente asrayavum, jeevanullavarude dhesathu ente ohariyumaakunnu ennu njaan paranju. Ente apeksha sradhichu kelkaname. Enthennal njaan ettam thazthapettirikunnu. Enne peedippikunnavaril ninnu enne viduvikename. Enthennal avar ennekal bhelamullavarai theernu. Njaan ninte naamathe sthuthikendathinu ente aathmavine kaaragrahathil ninnu viduvikkenname. Nee eniku vendi pakaram cheyumbol ninte neethimanmaar enikkai kaathirikkurn.

## Psalm 119

Ninte vachanam ente kalukalku vilakkum, ente ooduvazhikalku prakasavumaakunnu. Ninte neethiyulla vidhikal prarmanikunna-thinnayi njaan aanayittu nischayichu. Njan ettam ksheenichirikunnu. Karthave ninte vachanaprakaaram enne jeevippikename. Karthave ente vaayile vachanangalil nee ishtapettu, ninte pramanaangal enne padippikkenname. Ente aatmavu ellaipozhum ninte kaikalil irikunnu. Ninte nyayapraamaanam njan marannilla. Dushtanmar enikayi kenikal vachu. Ennaalum njaan ninte kalpanakalil ninum thettipoyilla. Njaan ninte saakshi ennekumayi avakashapeduthi. Enthennal athente hrudayathinte anantham akunnu. Ninte kalpanakal ennekum sathyathodu chaivanayittu njan ente hrudayam thirichu.

## Psalm 117

Sakala jaathikalume! Karthaavine sthuthippin. Sakala janangalume! Avane sthuthippin. Enthennaal avante krupa nammudemel bhalappettirikunnu. Avan sathyamaayittu ennekkum karthaavaakunnu. Daivame! sthuthi ninakku yogyamaakunnu. Barekmor.

## Hymn

In righteousness Thy priests be clothed Halleluiah vu Halleluiah  
Thy righteous ones in-glorious garb.  
For David's sake, Thy servant true. Halleluiah vu Halleluiah  
The face of Thine anointed heed. **Barekmore**

May those feet that cleanly trod,  
Keeping pure Thy holy place,  
Tread the courts of paradise  
And with angels there abide. **Stoumen kalos Kurielaison.**

Blest be priests whose love for Christ  
Marked their sacred altars task;  
Watching angels haste to come,

Leading them to courts of joy. **Barekmor.**

Son of God, forget them not-  
Priests of Thine who served Thee right;  
Grant them pleasantness of face  
On Thy advent day sublime. **Moriyo Rahemelain.....**

Crowns are plaited, closely placed,  
On the holy altar there;  
Crowns will thus be set on heads  
Of those priest who served thee well

**OR**

Nirmala madhbahayil karthru  
Snehaal sushrooshichoraam  
Vaideekare pin chellum va-  
Nneerenmaar devaagaare, **Barekmor.**

Bhangya daaivasuthaa! Ninne  
Sushrooshichoru vaidheekare  
Ninnaagamana mahaanaalil  
Orthu mukha prahayekaname **Moriyo Rahemelain ...**

Mudikal mudanjava niranirayai  
Balipeedathilirippundu  
Nirmalaraay parikarmippo-  
Raachaaryarkkava choodeedum