

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

Time : 2 Hours

Class : XI

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 (Any Five) 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

CLASS XI

UNIT I: Bible Studies

Chapter – 3. The Gospels and the Epistles of St. Paul

1. What is the Greek word of Gospel? Evangelion
2. What is the meaning of Evangelion? Good News.
3. Give proof for the Gospels are centered on Jesus Christ who acted in history? (Romans 1:1-2, 2Timothy 2:8)
4. What is reveal in gospels? The gospels reveal who Jesus Christ was and what his preaching's and activities were, in light of New experience received through Him.
5. What was the aim of apostles and the evangelists? The aim of the apostles and the evangelists was to propagate them not in writing, but through speech and preaching.
6. What was the expectation of apostles and evangelists? They expected the second coming of Christ in near future.
7. "The eyewitnesses to the words and works of Christ delivered those facts faithfully to others". Give quotations in the bible? (1 John 1:1-2, Acts 2:42, Luke 1:2)
8. In which century the gospels came into currency? Gospels came into currency by the end of the first century.
9. What was the circumstance of writing the gospels? The period of Apostles who were the eyewitness passed off quickly. As opportunities to listen directly from them decreased, people felt the need to record their words. Moreover, as the Church grew and expanded the Apostles and their colleagues found it impossible to reach everywhere. Moreover there was a feeling that the second coming of Christ might not be as imminent as they had expected earlier. All these factors prompted the recording of gospels.
10. Are there four gospels? It is in fact wrong to describe the gospels as four in number. There is only one gospels and it pertains to Christ, the Son of God.
11. What are the perspectives or presentations in the four gospels? They developed from traditions that were handed down according to differences in time and places.
12. What are the Synoptic Gospels? St.Mathew, St.Mark and St.Luke
13. Why the first three gospels say as Synoptic Gospels or Gospels of the same perspective? Because of the close similarity among the first three gospels.
14. What are the important differences between Synoptic Gospels and the Gospel of St. John?
 - 1) **The Public ministry of Jesus:** The Synoptic Gospels record the span of ministry as about one year. But the descriptions in the gospel of St.John span over three years. eg. St. John describes Jesus as participating in three Pass Overs (St.John 2:13, 6:4, and 12:1)
 - 2) **Difference in the style of preaching:** The Synoptic Gospels have numerous real life parables. In St.John gospel we don't have any parables but only long and complicated speeches. The themes are also different. When the Synoptic Gospels emphasize the Kingdom of God, St. John's gospel reveals who Jesus Christ is and His relationship with God the Father.

- 3) **Miracles and signs:** Synoptic Gospels are full of miracles and heroic acts. St. John selects only seven of them and describes them as signs, he reveals the truths of Christ's Person through them. We do not find any exorcism in St. John.
15. What are the general observations to be made regarding the epistles of St. Paul? (Pick out evidences to prove that we haven't got all epistles of St. Paul)
- 1) All epistles are not available to us. E.g. in the first epistle to the Corinthians there is a reference to another letter which he had send them earlier. (1Corinth 5:9). Similarly in 2Corinth 2:4 it is said that he had written out of much affliction and mental anguish. In Colossians 4:16, there is a reference to an epistle send to Church of the Laodicea's this epistle is not available to us.
 - 2) Many epistles are considered to have undergone editing later. It is evident that 2Corinthians have undergone such editing. The section from 2Corinthians 6:14 to 7:1 is quite unrelated to the parts before and after it. As the same time there is continuity of ideas if we read 7:2 after 6:13. Similarly, Chapter 8 and 9 of Corinthians give the impression of being compiled from different sources.
 - 3) Each of these epistles is written in a specific context. They are not products of inspiration and creativity. Moreover they are not written as spiritual texts for all people to read. They are meant to provide guidelines to churches in various places in the light of their specific needs and problems.
 - 4) The apostles also follow the model of the epistles that existed in ancient days. But he makes certain modifications according to his genius. We have also got some ancient writings which help us to understand the model of the epistles prevalent among the Greeks and the Romans.
16. If the epistles are written as solutions to the problems of specific local churches, how do they assume universal significance?
- 1) The problems of those days reappear in one form or other these days also and hence the message of the apostle is relevant even today.
 - 2) Secondly these epistles didn't originate from more superficial thinking or intellect. They are inspired by the Holy Spirit and hence have spiritual message and relevance. They are relevant to all people in all places and all times. Even though they were meant only for temporary circumstances they contain eternal spiritual truths.

UNIT I: Bible Studies

Chapter – 4. The Importance of Holy Bible in Orthodox worship

1. What is the fundamental mission of the Church? The fundamental mission of the Church is worship of God. The spiritual enlightenment received through worship empowers the Church's witness. There is an inseparable relationship between worship and the Holy Scriptures.
2. What is the background of the worship of Jewish community? The Old Testament originated in the back ground of the worship of Jewish community.
3. Where is the worship of the Christian Church originated? The New Testament originated to the worship of Christian Church.
4. Why did the believers disperse after kissing The Holy Bible at the end of worship in the church? This is done not only to show respect to the word of God, but also to commemorate the scriptures as lamp to their feet and light to their path.
5. Where is position of Holy Bible in the Madbaha (Holy of Holies)?
We can a decorated altar and another decorated Lectern. The Holy Bible is kept on that Lectern. Whenever incense is burned before the altar which is the Throne of God, it is also burned before Lectern for Holy Book.
The Altar contains the Incarnated word whereas the Lectern contains the Word of God. In all procession in the liturgy a cross will be carried at the front followed by the Holy Book.
6. What does it mean a Cross will be carried at the front followed by the Holy Book in all processions? This proclaims that the Word of God is the guiding light of faithful.
7. What is the most important form of Orthodox worship? The Holy Eucharist is the most important form of Orthodox worship.
8. How did Holy Eucharist become the most important? The Eucharist is mandatory on all Sundays and Moranaya festivals. The Holy Eucharist is fulfillment of all other sacraments. All other sacraments are administered along with the Holy Eucharist.
9. How many parts are there in the Holy Eucharist? What are they?
The Holy Eucharist mainly divided into two parts.
The first part is from the beginning of Public worship till recital of the Creed of the Church. Till then the priest will not step on the elevated position (step) just in front of the altar and prays by standing just below it.
The second part is called Anaphora. Then onwards the priest mounts on the step and prays.
10. What are the two names in first part of the Holy Eucharist?
 - 1) Ministry of the Word.
 - 2) Liturgy of the catechumens.
11. What does it means that the first part of the Holy Eucharist is Ministry of the Word?
The first part of the Holy Eucharist is called the Ministry of the Word because it contains specified readings from the scriptures and the preaching based on them.
12. Where Liturgy of the catechumens does stands?
The name Liturgy of the catechumens originated (or people learning faith to receive baptism).

13. How and when the Ministry of Word is fulfilled on the worship in the synagogue?

Readings from the scriptures and the books of prophets and singing of Psalms are followed by preaching. In the Holy Eucharist we read both Old Testament and the New Testament. Reading of Old Testament is done at the end of the prayers preceding the Holy Eucharist. We have three readings from the Bible. The third reading is from the gospels which are the roof and crown of all scriptures. The gospels are carried in a procession to be read. The Holy Book is raised, incense is burned before it and is carried westward in a procession accompanied by lighted candles on both sides. Before reading the gospels, the priest speaks about the glory of the gospels through the following introductory words: 'It is the living Word of God which gives life and Salvation to the World'. In the Liturgical structures, preaching should follow the readings from the gospels.

14. In addition to Holy Eucharist what are the occasions where the Ministry of Word is fulfilled? Readings from the Holy Bible, especially those from the gospels and epistles of St. Paul, are an inseparable ingredient of other sacraments like Baptism, Marriage and Ordination as well. Readings from the Old Testament are also included in the Funeral services. On special occasions like Yeldo, Danaha, Palm Sunday, Good Friday and Day of Pentecost there are special Church services meant to drive in their respective significance and blessings.

UNIT 2: Orthodox Worship

Chapter – 3. Orthodox Liturgy

1. How and when the proof regarding the liturgy those liturgical books of the native Orthodox Church were destroyed? It is historical truth that all the liturgical books were destroyed in connection with the Synod of Udayamperor.
2. How did Western Syrian liturgy became wide spread in Malankara? After the Oath of Coonan Cross, members of Malankara Church who stood away from the Portuguese independently sought ecclesiastical help from various foreign churches. Finally they established relationship with Church of Antioch and Western Syrian liturgy became widespread in Malankara.

In Orthodox liturgy, the Holy Eucharist is the epitome of worship. However, the believers are compulsorily obliged to say Hourly prayers at the designated hours of the day.

3. What are the seven Canonical hours for prayer? The seven Canonical hours are Evening, Late Evening, Midnight, Morning, Third watch, Sixth watch(Noon) and Nineth watch.
4. What has the church permitted to conduct the prayers? The church has permitted to conduct the prayers of Nineth watch, Evening and Late evening together as evening prayer and the rest in the morning.

5. What is the meaning of following words?

Kauma = standing up

Kukilions = Cycle of prayers

‘Shubaho Labo Ulabbrowala Rooho Kadisho’= “Glory to Father, Son and the Holy Spirit”.

Mena O’lam vaadha mela O’lam O’lmeen Amen = As it was from the beginning and shall be forever and ever. Amen

‘Ekbo’ = Step or stair

‘Sthaumen kalos’= We should stand befittingly upright

Kolos = Hymns (song)

Morio Rahem Melainu Adarein = Lord, Help us by having mercy upon us.

Kymtha = Resurrection

6. What action or gestures that accompany prayers? In prayers the body, soul and mind participate together. All our prayers begin with the recital of ‘Kauma’ because such prayers are said by stand up in God’s presence while reciting the prayers.
7. What are the important components of Orthodox worship? Crossing oneself and genuflecting are important components of Orthodox worship. The church insists on genuflecting at the specified hours of prayer except on Sundays, ‘Moranaya’ festivals and days from the Resurrection to the Pentecost.
The liturgies of Three days Fast and 50 days Lent are arranged in such a manner that there are genuflections after the prayers at noon. In days of Communion, we do not genuflect till evening.
8. All Hourly prayers in Orthodox Church begin with praising the Holy Trinity.
9. What is the meaning of ‘Shubaho Labo Ulabbrowala Rooho Kadisho’? “Glory to Father, Son and the Holy Spirit”.
10. What are the pillars of Orthodox worship? The ‘Kauma’ and the Creed of the Church.

11. What is the unique feature of Orthodox liturgy? The reading of six passages from Holy Bible, including three readings from the Old Testament books is a unique feature of Orthodox liturgy.
12. What are the components of Orthodox liturgy? The component of Orthodox liturgy include 'sloosoe' or the preliminary prayer used in Canonical Hourly prayers and services, 'Prumeyon' or introductory prayer, 'Sedra' or chain of prayers, 'Hoosoyoe' or prayer of Absolution, 'Ethroo' or Prayers using incense, and 'Hoothowmo' or concluding prayer. Among these 'Hoothowmo' alone are sometimes recited as songs.
13. How Kukilion has the influenced in the Orthodox liturgy? Kukilions are a kind of worship that has influenced the Orthodox liturgy. All Kukilions begin with a passage from the Psalms. At the end of it we will have a praise of Holy Trinity. The succeeding passage is called Ekbo. Ekbo end by saying 'Sthaumen kalos. This is followed by songs called 'Kolos'. They are a cluster of two or more songs composed in the same musical note. There will be praise of the Holy Trinity in between. Kolos end with the recital of 'Moriyo Rahem Melainu Adarem'. This is the time of praying with incence. The Kukilions generally used in the Holy Eucharist are titled Mother of God, Saints, The departed Priests, The departed and the Cross. We can also see the presence Kukilions in the liturgies of Baptism, Marriage, Blessing of houses, etc.
14. What is the Canonical Offices (Sheema Prayer)? Give the importance of each day: The book of prayer followed in seminaries and Dayaras (Monasteries) are Canonical Offices (Sheema prayer). Here the topic of prayer for each day will be different according to the importance of that day. Sunday is the day of commemorating Christ Kymtha. Monday and Tuesday are days of repentance. Wednesday is the commemorating Mother Mary. Thursday is the day commemorating the Apostles, Malpan and Bishops. Friday commemorates the Passion of Christ. Saturday commemorates all the Departed.
15. What is the symbol of Incense burning prayers? Burning of incense is a symbol of total submission before God. Burning of incense has a symbolic meaning too. Just as fragrance of incense fills the House of God, the life of the believers too should be filled with love and goodness. Incense removes the foul smell and the wastes in the atmosphere. Burning of the incense is also a symbol of the cleaning of time and space through worship of the church.

UNIT 2: Orthodox Worship

Chapter – 4. Festivals of the Orthodox Church

1. What is the meaning of the following?

Festival = Great day

Moran = Of our Lord

2. The festivals are celebrated in Orthodox churches? Why? Festivals are conducted to commemorate the important events in the life of Jesus Christ or in the Church founded by Him and also to observe the memory of Apostles, Church Fathers and Saints. As far as a parish is concerned, festivals are observed on the day of laying its foundation stone or on the day of commemoration of the Patron saint of that parish.

3. What are the Moranaya Festivals? Find out their dates.

All Sundays are Moranaya days which we commemorate Christ's Resurrection. Besides, the days commemorating the important events in Christ's life are also Moranaya festivals. Annunciation of Mother Mary (25th March), Christmas (Yeldo 25th December), Baptism (Denaha 6th January), Christ temple entry (Mayaltho 2nd February), Transfiguration (6th August), Resurrection (3rd day Good Friday), Ascension (40th day of Resurrection), Pentecost (50th day of Passover).

Important among them are festivals connected with Mother of God (Shoonoyo or Assumption of Mother Mary 15th August). The commemoration of St. Peter and St. Paul (29th June) and St. Thomas day (3rd July or 21st December) are Moranaya festivals in Malankara.

4. How should Sunday be observed? On this day we should keep away from worldly work and undertake spiritual works like partaking in the Holy Eucharist, reading of the Holy Bible, Prayer and singing Hymns. We shouldn't idle away from indolently.

5. What is the utility and usefulness of observing Festivals? By commemorating the important events of Christ's incarnated life at different times of the year, we experience a contemporaneity with Him. When we observe the memory of Saints, we can imitate their exemplary life, steadfastness of Faith and love for Christ in our lives. We would get God's grace and blessings through their intercession. Moreover the festivals are occasions to praise God for the benefits showered on the Church and the world, through the saints.

6. What is the Greatest Festival? The greatest festival for a Christian is Easter. Christ who died on the cross got resurrected. This historical truth distinguishes Christian religion from all other religions of the world. That event which enabled our salvation gladdens us most. That is why we celebrate all Sundays as festivals.

7. What are Special Rituals associated with festivals?

The ritual of **bonfire in Christmas** service, is symbolic of the glorious light seen by shepherds on the night of Christ's birth and the light that rose over the world which was in darkness. We put frankincense in the bonfire commemorating the shepherds who came to submit their gifts to child Jesus and the three wise men who presented gifts of gold, myrrh and frankincense to Him. When we do so, we can meditate on our own submission before

God. This ritual is conducted at the end of midnight prayer before the Praise of the Angels.

On '**Denaha, or Christ's baptism** the rituals of consecrating water commemorating Christ's baptism is done. When the Holy Trinity arose in Jordan, St. John the Baptist, revealed the One who baptizes in fire and soul to the world. Hence this festival is called festival of arising or 'Denaha'.

The important section in the **Festival of Resurrection** is the Proclamation of Resurrection. The priest declares 'Our Christ has resurrected from the Dead and defeated His enemies'. The believers reply that 'We believe and verily confess that He has truly risen from the dead'.

The service of the **Pentecost** has three parts; those addressing the Father, Those addressing the Son and those addressing the Holy Spirit. The consecrated water is sprinkled over the faithful after each of these services. The believers, who got baptized in the name of the Father, Son, and the Holy Spirit, get a renewal of baptism through the service of the Pentecost.

8. What is known as 'Hawd Maalakhe'? How and when it is celebrated? The celebration of the Holy Cross known as 'Hawd Malakhe' is a pattern of worship included in all special services of the Orthodox Church except in the service of Pentecost. This is the practice of reciting a 'Kauma' elaborately with ceremony and revelry. Normally the words of response are 'O! The One who got Crucified for us.....

But in festival the words of response are changed according to the occasion. It is a heavenly worship in which the church praises God jointly with the Nine Chores of Angels in heaven and with all living creatures above, below and in between. The celebration of Holy Cross is done on Christmas, mid Lent, Good Friday, Easter and Ascension and on occasions of consecrating the church, and wayside chapels. 'Hawd Malakhe is celebrated on the festival of Denaha along with consecrated water, on Palm Sunday along with consecrated Palm and consecration of Mooron along with Mooron.

9. How can we avoid the unnecessary luxuries in festivals? We celebrate the festival of a saint to glorify the name of Christ and to imitate his path of sanctity in our lives. Instead many festivals have today dwindled into luxuries and commotions. When we celebrate festivals of martyrs (like St. George, St. Thomas, St. Peter and St. Paul) we should think and meditate over why they embraced death eschewing the world. When we celebrate the festivals of the saints of Malankara like St. Gregorios of Parumala, and St. Dionysius we should meditate on their practices in life and try to imitate their lives. The festivals should help us in praising God who gifted them to the Church.

UNIT 3: Church History

Chapter – 3. History of the Catholicate

1. Compare the titles – Catholicos, Patriarch, Maphrian

1) Catholicos and Patriarch: The Greek word Cath-holikos means 'Person of Public'.

This word was used for revenue officers in the Roman Empire. Hence this word is not used to designate there, but in places like Persia, Georgia, Armenia, etc outside the Roman Empire, Church administration were known as Catholicos. Besides, Catholicos was used in these churches in the sense of a church administrator who rules to see independently.

The Greek word Patri and Archies which means 'Chief Father' (Patriarch) was used by prelates of the church within the Roman Empire. The supreme leader of Church, family, clan or tribe was known by this title.

These facts underline that Patriarch and Catholicos are equivalent titles and have equal authority and rights. The two titles were used alternately to designate prelates of different churches having equal authority and rights.

2) Catholicos and Maphriyan: Catholicate originated in the Persian church by about AD 290. After 300 years Maphrianate was founded in the Church of Tigris which was under the Syrian Church of Antioch but geographically within the Persian Empire. The head of the Persian Christian Churches was called Catholicos and the head of the Church of Tigris who were the members of Church of Antioch living in Persia was called Maphriyan. In those days Catholicos was considered equal to Patriarch and Maphriyan was considered as under the Sea of Antioch. However the records after 13th Century tend to use these titles alternately. It is with the Catholicos of the Persian Church that Malankara Church had friendship and communion till the 12th century. The Maphriyan of Tigris was a subordinate of Patriarch of Antioch and a member of the Syrian Church ordained by the Patriarch. He executed pastoral service to members of Syrian Church who lived in Tigris.

2. Explain the historical background of the founding of Catholicate in Malankara.

The most important of the founding of Catholicate was the Synod of Mulanthuruthy (1876) and the rights and authority illegitimately claimed by the Patriarch through it. In this Synod two wrong decisions which are the Malankara Church had recognized the supremacy of the Patriarch of Antioch since ancient days. These decisions ensured the supreme authority of Patriarch of Antioch and Malankara Church was to be considered as part of Church of Antioch. This foreign intervention destroyed the freedom of the Malankara Church and it had to submit before foreign domination. The desire for liberation from foreign domination led to the founding of the Catholicate.

Another reason for the founding of Catholicate was the desire to give due recognition and respect to Joseph Mar Dionysius V, who led Malankara Church to victory in its struggle against the Reformists. The members of the church desired to found an administrative system similar to the one that existed in Tigris. For this Mathan Malpan of Konattu and Vattasseril Mar Dionysius wrote letter to Antioch Patriarch to raise Joseph Mar Dionysius as Maphriyanate in Malankara Church. The historical document reveal that Vattasseril

Metropolitan and his followers were driven solely by the desire to establish an independent administrative system and had no intention to break off the relationship with the Patriarch or with the Church of Antioch. The immediate cause of establishing the Catholicate was the uncanonical interdict against Saint Vattasseril Metropolitan issued by Patriarch Abdulla on 5th May 1911.

3. How did the Catholicate in Malankara founded?

The interdict on St. Vattasseril Metropolitan created a great commotion in the Malankara Church. Majority of the people and Churches rallied behind the saintly Metropolitan. They decided that such high handed actions of the Patriarch of Antioch should be stopped altogether and steps should be taken to prevent any such moves in future. They referred the matter to Patriarch Abded Meshiha , the predecessor of Patriarch Abdulla, who accepted the invitation of Malankara and arrived here on 13th June 1912.

The managing committee of the Church which assembled in Parumala under the president ship of Mar Dionysius VI decided to consecrate Murimattathil Paulose Mar Ivanios of Kandanad diocese as Catholicos. Accordingly the Synod of Malankara Church headed by Patriarch Abded Meshiha consecrated Mar Ivanios as Catholicos under the title Mar Baselios. The consecration took place at Niranam Church on Sunday 15th September 1912. Thus the Catholicate was established in Malankara.

4. Was it Catholicate or Maphriyanate that was founded in Malankara?

There are two options over this question. The demand raised in the letter sent by St. Vattasseril Mar Dionysius and Mathan Malpan of Konattu to the Patriarch of Antioch was regarding the Maphriyanate and its foundation. But in the Orders issued on 17th September 1912 by Patriarch Abded Meshiha in connection with the establishment of the Catholicate, Mar Baselios Paulose I was designated as Catholicos or Maphriyan.

Moreover in the order issued in February 1913, the Head of the Malankara Church is designated as Catholicos. Both these orders refer to the Head of Malankara Church as Catholicos. Even though what the Malankara Church desired for was a Maphriyanate, what was founded here in effect was the Catholicate. Also in the orders regarding the rights and authorities mentioned are those that can be executed only by the Catholicos and not by a Maphriyan. Hence what was founded in Malankara was an independent Catholicate.

5. Was it founding or a reinstatement of the Catholicate? Explain

- 1) The thought that it was the Maphriyanate of Tigris that was transplanted to Malankara and the propaganda in this direction.
- 2) The misconception that Malankara Church was part of Church of Tigris.
- 3) As the Catholicos of Malankara uses the title (Catholicos of the East) used by the Catholicos of Tigris.
- 4) The thought that the Catholicate of Tigris has ceased to exist and is non extant today.

Because of these reasons the establishment of the Catholicate came to be known as reinstatement. However when we think in the light of the historical background we understand that the above listed grounds is false. What happened in Malankara was the establishment, not the reinstatement, of the Catholicate.

UNIT 3: Church History

Chapter – 4. Malankara Church in the Modern Age

1. What was the result of establishment of the Catholicate in Malankara Church?
Establishment of Catholicate is one of the development and progress. The consciousness of freedom and identity gave the right sense of direction to the Malankara Church and opened up the horizon for the Malankara Church to become a world class church.
2. How & when did the constitution of Malankara Church was framed and implemented? What was the result? The Christian Church of India framed and implemented a constitution before India became an independent nation and framed her national constitution. The constitution of the Malankara Church was passed by the Malankara Syrian Christian Association convened at M.D. Seminary, Kottayam on 26th December 1934.
3. Describe the framing of the Church constitution provided the right sense of direction to the Malankara Church after the founding of the Catholicate? The period between 1911 and 1934 was a period of conflicts. Yet the peaceful atmosphere was maintained through peace talk in this period. The managing committee of Malankara Association which met in 1928 entrusted a constituent subcommittee under the leadership of Shri. O.M.Chريان. This committee prepared a draft document titled 'Compendium of Laws'. At the same time St. Vattasseril Mar Dionysius Metroolitan was also preparing another draft of the constitution. While discussions and studies on both these drafts were going on, Vattasseril Metropolitan passed away on 23rd February 1934. The Malankara Syrian Christian Association that met on 26th December 1934 passed the constitution drafted and submitted by the constituent subcommittee and the constitution came into force in 1935. The constitution which was passed in 1934 contained 13 chapters and 127 articles. Today the constitution has 13 chapters and 135 articles. The constitution has been amended in years 1951, 1967, 1997, 2006 and 2012.
4. Describe brief note on the merger of the position of Catholicos and Malankara Metropolitan? The post of Catholicos and Malankara Metropolitan were formed during various stages of development of the Malankara Church. The apostolic line extends from the Early fathers of Indian Church who received their blessings directly from St. Thomas till the Catholicos. The early fathers of Indian Church too might have been known as Elders and Chiefs. Before the declaration of Independence of the Church in 1653 The heads were known as Archdeacons, then after the declaration the Heads of Malankara Church came to be known as Marthomas. These Marthomas and their successors called Malankara Metropolitans gave strong leadership to the church and with the founding of the Catholicate in 1912, there were two key spiritual positions in Malankara Church. One was that of Malankara Metropolitan who executed the physical, spiritual, and ecclesiastical administration of the Malankara Church. The other was that of the Catholicos who executed who executed the consecration of Holy Mooron and consecration of bishops along with presiding over the synod. These two positions existed as separate entities from 1912 to 1934. However the Malankara Syrian Christian Association of 1934 decided both these positions should be vested in one person. Thus it

was merged into one and assumed the entitlement of 'Catholicos of the East and Malankara Metropolitan'. Thus Catholicos became the president of Malankara Syrian Christian Association and the Metropolitan Trustee of the Malankara Church. This merger of positions helped in the rapid development of the Malankara Church thereafter.

5. What was the Supreme Court judgement of 1958 and Reconciliation in the Church? After founding the Catholicate in 1912, disputes heightened in the Church and the two factions, known as the Patriarch faction and the Metropolitan factions respectively, competed each other. Along with registering cases against the rival faction, there were simultaneous attempts for reconciliation. Eventhough all the efforts for reconciliation failed, the Honourable Supreme Court (consists five member bench) gave its verdict in 1958. The verdict was in favour of the Orthodox Church and thereafter peace was established in the Malankara Church.

After the verdict of 1958, all metropolitans from both Patriarchal and Metropolitan factions met on 16th December 1958 at Old Seminary Kottayam in presence of Mar Yoolios, the Patriarchal representative. Both the factions, Mar Yoolios the representative of Patriarch Ignatius Yakob III and H.H. Geevarghese II, exchanged letters of reconciliation and established peace in the church.

6. What was the Supreme Court judgement of 1995 and Reconciliation effort in the Church? Even though peace was re-established in the church 1958, disputes continued to raise its head there and there. Malankara church remains divided for more than one century and civil suits plague it. A final judgement regarding the disputes after the establishment of peace came from Honourable Supreme Court in 1995. However neither thesesubsequent judgements nor the efforts at establishing peace could claim a final settlement and reconciliation. A meeting of Malankara Syrian Christian Association was held on March 2002 in the presence Supre court justice Malimutt as the observer. This meeting endorsed H.H.Baselios Marthoma Mathews II eas the statutory Malankara Metropolitan. Unfortunatly the Patriarchal faction withdraw from the meeting at the last moment. Thereafter that faction continued to respond negatively and thereafter peace in Malankara Church still remains at large.

7. Describe in brief Malankara Church and ecumenical movement: Twentieth century is a notable period in Church history. The emergence of ecumenical movement has enabled the coming together of the divided church communities. It also aids in inter church dialogues and joint action. Malankara Orthodox Church has always welcomed and co-operated with such initiatives. It is one of the founding members of World Council of Churches (ECC). It is an indicator of the ecumenical interest of the Malankara Church. Even before the emergence of WCC, Malankara Church had shown great interest in the ecumenical scenario. H.H.Catholicos Geevarghese II, H.G.Dr.Paulose Mar Gregorios, H.G.Dr.Philipose Mar Theophilus, H.G.Alexios Mar Theodosius, Fr.Dr.V.M.Samuel, Fr.Dr.K.M.George, Fr.Dr.Jacob Kurien and Sarah Chacko have actively participated in several ecumenical assemblies representing Malankara Church. It is a fact that the factional disputes and international problems of the Malankara Church have adversely affected its ecumenical image.

8. Describe in brief Mission activities in the Malankara Orthodox Church.

There are historical records regarding the existence of a monastic order of Malankara Church named 'Order of St. Thomas' before the reign of Mathoma I. Majority of the monastic orders existing in Malankara Church today originated in the first decades of the twentieth century and even after that. The Bethany Ashram of Perunad- Ranni was founded in 1918, Mount Tabore dayara of Pathanapuram in 1029, Bethlahem Ashram-Chengamanad in 1960, St. Paul's Ashram-Puthuppady in 1958, Holy Trinity Ashram-Ranni in 1970, Thadakam Ashram in Coimbatore in 1936 and Mar Kuriakose Dayara-Mylapra was founded in 1985. Along with the monasteries, nunnaries were also established. Thus Twentieth century decisively influenced the growth of Malankara Church.

Along with the founding of monastic Ashrams, evangelical activities developed in the Malankara Church. The Oriental Evangelical committee constituted by Rev.Fr.Geevarghese of Arthunkal and Sleebadasa (Servant of the Cross) community founded by Deacon M.P. Pathrose are examples. Besides the St. Paul's evangelical movement was founded in 1953 by Deacon M.V. George (H.G.Geevarghese Mar Osthathios Metropolitan).

UNIT 4: The Christian Family

Chapter – 3. Family Relationships

- 1) How did the family relationships become thinner? Due to busy schedules of the parents, they spent lesser time with their children. These children on the other hand, spend their free time in the technological world. The joint family system disappeared and the practice of sharing intimacy with grandparents listening to grandmother stories ceased. Moreover the alienation created by globalization makes relationships thinner. Individualism has become a recognized norm in social life.
- 2) How the family relationships become weaker? Love of God and love of man are two sides of the same coin. As a result of the changes in the spiritual and material conditions, family relationships have become weaker.
- 3) What are the practical methods for developing thick family friendships among families?

VIII. Attain in depth spiritually by placing God as the centre of family: Create opportunities for the members of the family to interact at various levels by praying, worshipping, dining and chatting together.

IX. Everyone has the duty to love aged parents and extended families: it is an unchangeable commandment to obey and respect parents. None has the right to violate God's commandment just because social conditions have changed. Instead of sending aged parents to old age homes, it would be ideal if the nearest relatives take up the responsibility after them within the family itself.

X. Bring up children in good advice: we should develop the expectations and dreams regarding material life only on the foundation of spirituality. Children should learn and acquire creeds and observing certain rituals value from parents. Special love and care should be given to aged parents and children within the family.

XI. The youth should be able to assimilate Christian values according to their age even if they don't get this training at home: The youth should not keep away from responsibilities just because they did not get their models from parents at home. If the youth accept the word of God and the life of saints as greater models than parents in this matter, they can do a lot of things to improve relationships in the family.

XII. The Church a family: A Community that worships together is bound to coexist like members of a family. Sharing of the flesh and blood of Christ in the sacrament of the Holy Eucharist, becomes meaningful when we share our material goods with those who don't have them. A believer should cultivate family relationship with those related in blood and friendliness with the believers in his prayer fellowship. When we consider the fact that Christ loved the world, we are compelled in Christ to love all, including those who believe in other Churches, religions in Christ to love all, including those who believe in the Churches, religions or even atheism.

XIII. Human relations foster pleasure of body, mind and soul: No one lives and dies for himself. Life becomes intolerable when you have no one to love you. The old parents require love, care and nursing in times of need. Alienation and neglect within homes have become common in a society where information technology is the leading norm.

UNIT 4: The Christian Family

Chapter – 4. Marriage between members of different churches and religions

1. What is the background between Marriage and Family Relationship? Marriage and Family relationships always contain a religious and ritualistic background.
2. To whom a sacrament is to be given in the Orthodox Church? In the Orthodox Church a sacrament is given only to the believers.
3. What is the important law in the Orthodox Church before marriage? The bride and the groom should become Orthodox believers before marriage. The communion in the Holy Eucharist is very important; member of churches which do not have this communion should become members of Orthodox Church before marriage.
4. How shall be non-orthodox Christian members becomes an Orthodox Church member? The non-orthodox Christian members are taught Orthodox faith, anointed with Holy Mourn, given confession and Communion and made members of the Orthodox Church.
5. How shall be non-orthodox Christian members can got marriage in Orthodox Church member? The non-orthodox Christian members are taught Orthodox faith, anointed with Holy Mourn, given confession and Communion and made members of the Orthodox Church before they are taken in marriage.
6. How shall be Pentecostal groups have in Orthodox Church? The members Pentecostal groups have to receive all the rituals and sacraments of Orthodox faith, including baptism, before getting married into the Church.
7. How shall be members of other religions shall become member of the Orthodox Church and got married? The members other religions are taught Orthodox faith, anointed with Holy Mooron, given confession and Communion and made members of the Orthodox Church before they are taken in marriage.
8. What is the perspective of Catholic Church regarding marriage with members of other churches or religions? The Catholic Church would officiate the marriage even without the partner changing his/her religion or faith. But the non-Catholic partner has to give consent to the Catholic partner to retain his/her faith and bring up their children in catholic faith.
9. What is the perspective of Orthodox Church regarding marriage with members of other churches or religions? / The Orthodox Church does not encourage a couple following different churches or religion. Why? Orthodox Church thinks that the young generation would get strong values and sense of direction only if the couples live in unity I the same faith. If the father follows Orthodox faith and the mother follows Pentecostal fellowship, it is likely to affect the unity of their family life and thereby the future of their children adversely. Therefore Orthodox Church does not encourage a couple following different churches or religion.
10. What is the different perspective between Catholic Church and Orthodox Church regarding marriage with members of other churches or religions? The Catholic Church would officiate the marriage even without the partner changing his/her religion or faith. But the non-Catholic partner has to give consent to the Catholic partner to retain his/her faith and bring up their children in catholic faith.

But the Orthodox Church thinks that the young generation would get strong values and sense of direction only if the couples live in unity in the same faith. If the father follows Orthodox faith and the mother follows Pentecostal fellowship, it is likely to affect the unity of their family life and thereby the future of their children adversely. Therefore Orthodox Church does not encourage a couple following different churches or religion.

11. What is the Civil Law regarding marriage? Difference in faith is not a problem for marriage under civil laws. As per Indian civil code, a male above twenty one and a female above eighteen can register their marriage if they consent to it under own will without any compulsion.
12. What are the disputes regarding the day of conducting the marriage ceremony often arises between members of different churches? Orthodox church does not allow marriage ceremony during the five canonical fasts (i.e. 3, 12, 15, 25 and 50 days fasts) and on days other than Sunday and Monday. But other churches have permitted marriage on several days of the week. Marthoma church has permitted marriage on all days other than Sundays.
13. What is the warning against conducting marriage and betrothed? Those who follow the faith and its rituals, practices and life styles rigorously should select a suitable bride to ensure happy family life. Those who are rigorous about Lent, Fasting, Confession, Communion of Christ's flesh and blood, intercessory prayer to Saintly Fathers, Prayer for the departed, etc. would find it difficult to live with a non-rigorous partner in later life.
14. What are the different perspective from different religions and culture come together in the family life? Marriage is ordained by God. It should exist till the end of life. Monogamy is God's commandment. The couple should maintain fidelity throughout their lives. Wealth, position and material comforts cannot sustain family. What is required, there is love, humility, compromise and readiness for renunciation. It is a relationship that does not find fault but mutually in hours of crisis. The couple should not quarrel in presence of their children. Both the partners have equal responsibility to bring up their children by becoming good role model. The Christian family has the duty to look after the aged parents and the needy in the society. The basis of success in life depends on how far we have acquired the maturity to take up the responsibilities of family life.

UNIT 5: Religions and Ecumenism

Chapter – 3. The Ecumenical Movement

1. What is the Greek word for Ecumenism? Oikoumenikos
2. What is the meaning of Ecumenism? The place where we live in
3. What is the historical background of Ecumenism? In the Western world which originated among the protestant churches, the Ecumenical movement of Spiritual awakening became powerful in the protestant world, Bible studies, Missionary activities and social service projects were began based on a Spiritual Unity beyond the differences of the churches. This gave rise to the ecumenical movement.
4. What are the four important items at the ecumenical forefront?
 - (1) Organizations which aim at the spiritual solidarity of students and youth.
 - (2) Missionary movement.
 - (3) The Christian social service movement 'Life and work'.
 - (4) The movement for Unity of Faith Studies 'Faith and Order'.
5. How the students and youth do gave inspiration to bring church activities to the path of unity? The Young Men Christian Association (YMCA), Young Women Christian Association (YWCA), and Students Volunteer Movement (SVM) started functioning in university campuses drawing inspiration from these experiences, platforms and leadership for the youth developed at the national and international levels.
6. Match the following:

| | |
|--|-----------|
| Young Men Christian Association (YMCA) | 1844 |
| Young Women Christian Association (YWCA) | 1854 |
| Students Volunteer Movement (SVM) | 1844-1854 |
| Baptist Missionary society | 1792 |
| London Missionary Society | 1795 |
| British and Foreign Bible Society | 1804 |

The World Council of Churches (WCC) was founded 1948
7. International Missionary Conference held at Edinburg in **1910**. (1804, 1910, 1882)
8. The meeting of 'Life and Work' held in **1937** at Oxford decided to constitute WCC
9. The World Council of Churches (WCC) was decided to continue 'Faith and Order' as an independent commission. **True/ False**
10. The Catholic Church work together in the 'Faith and Order' Commission. **True/ False**
11. The World Council of Churches (WCC) was founded in 1948 at **Amsterdam**. (Amsterdam, Geneva, Oxford)
12. Where is the headquarters and secretariat of WCC? Geneva- Switzerland
13. Roman Catholic Church is not a member of WCC. **True/ False**
14. WCC has no authority to impose any decision on its member churches. **True/ False**
15. State briefly the activities and importance of World Council of Churches (WCC)? The World Council of Churches (WCC) was founded in 1948 at Amsterdam. Most of the Protestant churches and many Orthodox Churches including the Malankara Orthodox Church are members of WCC. The headquarters and secretariat of WCC is at Geneva-Switzerland. WCC focuses on learning, discussion and joint action plan in subjects which

promote unity of churches and their common witness. WCC has no authority to impose any decision on its member churches.

16. What is Global Christian Forum (GCF)? Global Christian Forum started in 2007 is a broader Christian front than WCC which provides a more independent platform than WCC in terms of membership and activities. Its first meeting held in Kenya in 2007 was attended by delegates from several neo-Christians Awakening Communities along with members of Catholic, Orthodox and Protestant churches. Global Christian Forum seeks broader domains of co-operation among churches when compared with the activities the scope of WCC.

17. What are the important achievement and limitations of the ecumenical movement?

(a) Achievements:

- (1) Provides opportunities and venues for Christian co-operation and witness at the global, national and international levels.
- (2) Helped directly and indirectly in unification of churches. (eg. The Formation of Church of South India (CSI) in 1947 and Church of North India (CNI) in 1970.
- (3) Could remove or lessen the misunderstanding between churches.
- (4) Prepared areas of co-operation and platforms for dialogue between different religions and ideologies for common good.
- (5) Enabled studies and publication with a perspective of co-operation and an approach of unity in faith and knowledge. (eg. Various studies on faith and literacy published by the Commission)
- (6) Created many joint ventures and opportunities in the theological studies and pastoral care. (eg. The joint F.F.R.R.C. faculty of Orthodox-Marthoma-CSI churches in Kerala).
- (7) Provided opportunities for joint prayer meetings in order to promote thoughts of unification of churches among the members of various churches. (eg. Prayer week for church unification conducted jointly by the Catholic Church and WCC. Ecumenical prayer week of YMCA and YWCA).
- (8) Ecumenical Movement is able to give leadership to global effort for unity of humanity and global integration.

(b) Limitations:

- (1) Even though it could increase areas of co-operation, it could not strengthen efforts for church unification significantly.
- (2) Under the guise of ecumenical co-operation, the faithful of the churches are stolen away in some places.
- (3) There is a criticism that it spreads a casual approach in matters of faith and morality.

UNIT 5: Religions and Ecumenism

Chapter – 4. The Participation of Orthodox Churches in the Ecumenical Movement

1. Describe the history and background of Orthodox participation in the Ecumenical movement through WCC?

There was the Participation of Orthodox Churches right from the beginning. Majority of the members of the movement are Protestants. In 1920 the Ecumenical Patriarch conducted a general assembly and founded the WCC. There was Orthodox presence as delegates and leaders in the ecumenical meetings of students and youth even before 1920.

There was active Orthodox presence in the Geneva (1920), Luzon (1927), and Edinburgh (1937) meetings of Faith and Order and Stockholm (1925) and Oxford (1937) meetings of Life and Work. The participation of a delegation led by the Head of Malankara Church H.H. Moran Mar Baselius Geevarghese II in the 1937 Faith and Order meeting at Edinburgh was an international news at that time.

Malankara Orthodox Church and some other Orthodox Churches are participating as founding members in all assemblies of WCC since 1948 the year of its inception. The Russian Orthodox Church took membership in WCC in the New Delhi assembly of 1961.

In the first WCC assembly at Amsterdam in 1948, Germanos, The Archbishop of the Greek Orthodox Church of London, was elected as one of the presidents. In that assembly Ms. Sara Chacko, a member of Malankara Orthodox Church was elected woman president. In the history of WCC, on almost all occasions, one of its presidents will be from Oriental Orthodox family and another one will be from the Eastern Orthodox family. Dr. Paulose Mar Gregorios of Malankara Orthodox Church served as the president of WCC from 1983 to 1991.

2. **List the dialogues regarding faith between various Orthodox Church traditions?**
 - a) **Heads of Oriental Orthodox Churches Meet, Adis Ababa 1965:** For the first time in history, a global meeting of the heads of Oriental Orthodox Churches was held in 1965 in Adis Ababa. It was hosted by Hailu Salasi, the emperor of Ethiopia. A high level delegation under the leadership of H.H. Baselios Augen I Catholicos participated in that meeting. The meeting decided to design a common Sunday School curriculum for all Oriental Orthodox Churches and it was put into practice.
 - b) **The historically important meetings between heads of Malankara Church and heads of the Catholic Church:**
 - (1) Catholicos Baselius Augen I held a meeting with Pope Paul VI on 3rd December 1964 in Bombay.
 - (2) Catholicos Baselius Marthoma Mathews I met Pope John Paul II on 3rd June 1983 in Vatican.
 - (3) Pope John Paul II visited Catholicos Baselius Mathews I at Kottayam on 8th February 1985.
 - c) **Unofficial dialogues between Oriental and Eastern Orthodox Churches:** The unofficial dialogues between Oriental and Eastern Orthodox Churches initiated by Fr. Nikos Nissiyots and Fr. Paul Varghese (then H.G. Dr. Paulose Mar Gregorios) were

held in Aarhus- Denmark (1965), Bristol- England (1967), Geneva – Switzerland (1970), Adis Ababa- Ethiopia (1971). The differences in Christology that existed between these two church groups were only differences of interpretation. Both groups in fact meant the same, and the same was recognized in these unofficial meetings.

d) **The joint official theological commission of Oriental- Eastern Orthodox Churches:** The joint theological commission delegated officially from both the groups met since 1988. In 1990, they signed at Geneva, the doctrinal document regarding Christology mutually agreed upon and submitted it for the official recognition of their respective churches. Unfortunately, no desirable steps have been taken in this matter thereafter.

e) **List the dialogues between Oriental Orthodox and Catholic Churches.**

(i) **Informal talks between Oriental Orthodox Churches and Roman Catholics:**

Informal talks between Oriental Orthodox Churches and Roman Catholic Church regarding Christology have been held since 1971 under the auspices of a Catholic organization named Pro-Oriente. The discussions in Vienna, Austria produced mutually acceptable standpoints regarding Christology. It was agreed that Predecessors of both the groups had differences of opinion over Christology at the synod of Chalcedon because of lack of linguistic clarity and different political backgrounds. In fact the perspectives of both parties are essentially the same. Even though the official procedure to endorse this consensus is slowly going on, differences in other subjects still exist between the two parties.

(ii) **Joint Theological commission of Malankara Orthodox Church and Roman Catholics:**

The Joint Theological Commission was appointed for promoting co-operation and unity between these churches. This commission was set up as per the agreement between H.H. Baselios Marthoma Mathews I and Pope John Paul II during their meeting in Rome in 1983. Annual talks held regularly since 1989 have helped in identifying new areas of mutual understanding.

3. Write an Essay on the participation of Malankara Orthodox Church in the ecumenical movement? Both Orthodox tradition and other traditions have benefited a lot as a result of Orthodox participation in the Ecumenical movement. The other church traditions could study and assimilate many things from the spirituality, liturgical greatness and theological insights of the Orthodox Churches. For example, when other churches revise their liturgy, they try to include several aspects of Orthodox liturgy. Another ideal move is the greater importance given to the writings of Church Fathers and Church traditions by other churches. Similarly Orthodox churches have also open heartedly tried to find out without prejudice, the good aspects of the beliefs and rituals of other churches. Orthodox Churches to have to agree that ecumenical co-operation with other traditions has enabled them to respond creatively to the day to day realities of lives of people, observe the pastoral care in other societies, realize the importance of bible studies, and promote mission activities. We should also remember that through the ecumenical movement, Catholic and Protestant churches have provided facilities for higher education and research to some priests and laymen of Orthodox Churches across the world.

UNIT 6: Human Rights

Chapter – 3. Human Rights and Valuable Human Life

1. Family is the smallest microcosm of the church and the society.
2. Family is the smallest microcosm of the church and the society.
3. What is the relation between the children and the couples? Children are the divine gifts granted to couples who are united divinely through the sacrament of marriage.
4. Parents are only co-participants in the act of creation of God.
5. All human beings born on this earth are the sons and daughters of God.
6. What is the foeticide in the human life? Foeticide is the debased practice of determining the sex of the child in its foetal state growing up as body and spirit in its mother's womb and willfully destroying it after expert diagnosis.
7. Destroying the foetus in the womb is a great crime. How? A child that grows in the womb receiving blood and food from it has natural human feelings and thoughts. The foetus in the womb is a human individual growing up into perfection. Destroying the foetus in the womb is a great crime against Nature and God. By doing so we are willfully denying the child's right to live.
8. What are the responsibilities of parents towards children? Children are a gift from, parents have the responsibility to rear their children gifted by God, in the path of God. For this they should have the conviction that children are the gift of God the creator and not merely a product of conjugal relationship of husband and wife or not just a link to maintain the genealogy.
9. Explain abortion and feticide. Abortion means destroying the child in its foetal state. This may be done voluntarily or deliberately. Deliberate destruction of the child growing in the mother's womb is punishable just like feticide.
10. Why does female feticide increase? How can it be resisted? The impression that the girl child is a financial burden to the family and other liabilities like dowry, marriage expenditure, etc. result in female feticide. Man's love for comfort, money and extravagance inspires all these.
The life of God-given children should be protected. They should be nurtured with responsibility and should be reared in God's grace.
11. What is Pro-life movement? Pro-life movements are various movements that promote life. Pro-life activities propagate teaching, training, counseling and guidelines for protecting and preserving life.
12. Write an essay on the ill effects of abortion? During the severe process of abortion wounds in the uterus are likely and there is possibility of back pain and bleeding in future. Besides disappointment and sense of guilt will increase and develop into mental diseases. The wriggling's and cries of the aborted child will haunt the mother's conscience till death.
13. Write a prayer for pregnant mothers and prenatal children.

Class 11 Annual Examination

Prayer

Psalm 149

Praise the Lord with a new praise in the assembly of the just; let Israel be glad in her Maker, let the children of Zion be glad in their King.

Let them praise his name with the timbrel and the drum, let them sing to him with the harp; for the Lord takes pleasure in his people, and give salvation to the poor.

Let the just exalt in glory, let them praise him on their beds: let the high praise of God be in their throats, and two-edged swords in their hands.

To execute vengeance on the nations, and to rebuke the peoples; to bind their king with chains, their nobles with fetters of iron: to execute on them the judgment is written: that is glory of the just.

Psalm 150

Praise the Lord in his holy place, praise him in the firmament of his strength. Praise him for his mighty deeds, praise him for his abounding greatness, praise him with the sound of the trumpet, praise him with lyre and harp.

Praise him with the timbrel and the drum, praise him with the soft strings, praise him with the loud cymbals; praise him with the sound of the voice; let everything that has breath praise the Lord.

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 149

Karthavinu puthiya paatum, neethimanmarude sabhayil avante stuthiyum paaduvin, Israel thante srushtavil santhoshikkukayum, sehiyonte puthranmar thangalude raajavil anandikkukayum cheyyatte.

Avar thappukalalum, chathura thappukalalum, avante namathe sthuthikkukayum, veenakalaal, avanu padukayum cheyatte. Enthennal karthaavu thante janathil ishtapedunnu. Avan dharidranmaarku raksha kodukkukayum cheyunnu.

Neethimanmaar bhahumanathil balapedum; avar thangalude kattilukalinmel avane sthuthikkukayum, thanglalude kantangalkondu Daivathe pukazthukayum cheyyum. Purajathikalkku prathikkriyayum, janathinu sasanayum kodupanum, avarude rajakanmare aalathukal kondum, avarude manyanmare irumbu changalakalkondum bandhipanum, ezuthapettirikunna nyaya vidhi avarudemel nadathuvaanum, avante sakala neethimanmaarkkum mahathwamundakuvaanum, avarude kaikalil irumuna vaal undu.

Psalm 150

Karthavine avante sudha sthalathu stuthipeen. Avante sakthiyude aakasathil avane stuthipeen. Avante vallabhathwathil avane stuthipeen. Avante sreshtathayude bahuthwathil avane stuthipeen. Kombinte sabdhataal avane stuthipeen. Thamburukalaalum, veenakalaalum avane stuthipeen. Thapukalalum chathurathapukalalum avane stuthipeen.

Madhuryamulla kambikalaal avane stuthipeen. Nadhamulla kaithalangalaal avane stuthipeen. Shabdhaalum, arpuviliyaalum avane stuthipeen. Ella swasavum karthaavine sthuthikatte.

Sakala jaathikalume karthavine stuthipeen, sakala janangalume avane sthuthipeen. Enthennal avante krupa nammudemel bhalapettirikunnu, Avan sathyamayittu ennekkum karthavaagunnu. Daivame! sthuthi ninakku yogyamakunnu. **Barekmor.**

Hymn

1. Saviour has thus spoken-my body and blood
Those who receive them-in them-I reside
2. By the faith so pure-he who receives me
And keep my command-is he not my friend'?
3. Body be your food-blood be your drink
Those who accept them-I will dwell in them
4. Salvation of soul that we may attain
Sacred blood-body-O saviour you give
5. By the body Thine seek we remedy
Certainly attain-our eternal life
6. Having eaten Thine-Sanctified elements
Do not sentence us-on Thy judgement day
7. Having taken Thine-body and the blood
May we not receive-judgement and torment
8. Thy body and blood-for us in exchange
Do not hold O Lord-in Thy pronouncement
9. Implanted them-in-our body-members
Lord giver of life-to Thee we worship
10. Righteous judge and-Preserver of truth
Absolve our debts and-condemnation Lord.

OR

1. Rakshakanuracheythaa-nen may rakthangal
Kaikkollunnoril-vaasam cheyyum njaan.
2. Vishwaasaal sudhyaa-yenne kaikkondu
Kalpana kakkunnon-en snehithanallo.
3. Gaathram bhakshanamaam-rudhiram kaasaayaam
Ava kaikkolvonil-vaasam cheyyum njaan.
4. Aatmaavinu mukthi-nedaan punyamezhum
Raktha sareerangal rakshakane! nalka.
5. Thaavaka gaathrathaal-parihaaram nedi
Nischayamaay jeevan-praapikkum njangal.
6. Raktha sareerangal-kaikkondathumoolam
Anthya dine njangal-vidhiyettedaruthe.
7. Thavamey rakthangal-ulkkondor njangal

Vidhiyum dhandanavum-nedaruthe! naadhaa.

8. Ninmey rakthangal-njangal kkachaaram
Thannathinaal vidhiyal-naadhaa! cherkkaruthe
9. Angangalilavaye-nikshepikkukayaal
Uyirekiya naadhaa! vannikkunnadiyaar
10. Sathyam, kakkunno-ruthamavidhi naadhaa!
Kadamellaam pokki-vidhiyozhivaakkaname-