

# OSSAE-OKR BANGALORE ZONE

## E-Bodhini (NEWSLETTER)



Vol 12 : 2020 October  
(for private / internal circulation)

### MESSAGE FROM THIRUMENI

1st September 2020

#### BLESSINGS!

We are passing through a difficult phase since March 2020. Probably, you all are facing such a situation first time in your life. Many describe the situation as unprecedented. This is not entirely true! Human race has faced such events many times before, like terrible wars, famines, plagues etc. The Church knows it, that is why it has included the Psalm 91 in daily prayers and Namaskaarams. Psalms 91: 5-6 "You will not fear the terror of night, nor the arrow that flies by day, nor the pestilence that stalks in the darkness, nor the plague that destroys at midday". God is our protector as the Psalmist says, "God is our refuge and strength, a very present help in trouble". (Psalm 46:1)

On the one hand this is an occasion to understand the helplessness of human progress apart from God. On the other hand, by God's grace we have the support of technology to carry on most of our work online. Technology also helps in the situations where the physical presence of people is required. It is important that you make the best use of the time and facilities you have, to carry on your secular and Sunday school studies. It is futile to complain about the change of situation, as all are facing it.

I am happy to know that online Sunday school classes are going on very well in Bangalore and the participation is more than usual, also the Sunday school half yearly examination was conducted online, you all participated with enthusiasm, my appreciation to all. I urge you to learn the Sunday school portions regularly and take part in the final examination. Mode of examination will be intimated you by the end of October 2020.

The Church and Diocese are helping the members in these difficult times in various ways. If you are facing any kind of difficulty with regards to your studies, or any other support you require, please share it with you Sunday school teachers and HM, the Diocese would help.

The youth members are involved in many ventures related to the work Diocese do. Even Sunday school community can support these activities in many little ways. First and foremost is to regularly pray for a remedy for this pandemic, and to pray for those who are suffering in many ways like, loss of loved ones, financial trouble etc. One thing you can do is to be in touch with other children of the Sunday school and the members of your parish, especially old people living alone.

May God Almighty bless you and keep you safe!

- *Seraphim Thirumeni*

H.G. Dr. Abraham Mar Seraphim,  
Metropolitan, Bangalore Diocese



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God is our  
refuge & strength,  
an ever-present  
help in trouble.  
Therefore we will not fear.  
-Psalm 46:1-2

# St. Gregorios of Parumala



**118th Memorial Feast of St. Gregorios of Parumala – 2020  
(the first canonized Indian Saint)**



## MESSAGE FROM VICE PRESIDENT ACHAN,



*Fr. Koshy Thomas*

It is commendable that the Sunday School of the Bangalore Diocese has come up with the E-Bodhini as a moment to relax our minds and appreciate all the young talents of our Sunday School. Nuhro is the annual Sunday School camp which all the children and teachers eagerly look forward to every year to come together and interact freely beyond the routine Sunday sessions. However, this year, due to the unforeseen circumstances of COVID-19, Nuhro could not be conducted. COVID-19 has forced us all to switch from our conventional methodologies and adapt to technology. The E-Bodhini is a change that we had incorporated well ahead in time and it is quite heartening to know that we have not lost the zeal for our Church and the Sunday School despite not being able to attend the worship and liturgy physically.

This is period of our life where we should realize that our spirituality matters way more than our physicality.

One of the most characteristic aspects of the Orthodox Church is its deep sense of spirituality. Spirituality, in the Orthodox Church, means the everyday activity of life in communion with God. The term 'spirituality' refers not merely to the activity of man's spirit, his mind, heart or soul, but it refers as well to the whole of man's life as inspired and guided by the Spirit of God. Every act of a Christian should be a spiritual act. Every thought must be spiritual, every word, every action, every activity of the body. This means that all that a person thinks, says, and does should be inspired and guided by the Holy Spirit, as St. Paul says “. . . whatever you do, do all to the glory of God” (1 Corinthians 10:31).

Doing all things to the glory of God is the meaning and substance of life for a human being. This practical life is what Christian spirituality is all about.

You do not have to travel far and wide to experience spirituality or God. Just as St. John said, “The Kingdom of God is at hand”, the Kingdom of God may be experienced in our lifetime.

But how?

By following 3 words that you have been familiar with –

Prayer, Fasting, Almsgiving.

**Prayer** forms the basis for our entire relationship with God. Prayer is supposed to be done in secret, it's not for flashy display of piety. The Jesus Prayer is very brief, but expresses all the essential elements of our relationship with God:

*Lord Jesus Christ, Son of God, have mercy on me a sinner.*

Satan has many means at his disposal to keep us from moving closer in our relationship with God, and our passions for worldly things is one of them. **Fasting** is about controlling those passions. Oftentimes, it is not until fasting is attempted that one realizes just how strong a hold our worldly passions have over us. Fasting is therefore merely a practical exercise in abstinence from something that we enjoy so much that it keeps us from the balanced spiritual life that God intended for us.

**Almsgiving**, the giving of money, clothing, food, or other necessities to those in need, either directly or indirectly, is an important part of the Christian life. We are all born with different abilities and talents, and not all are given the ability to provide for themselves and their families. We have a common responsibility for each other as Gods people, and therefore those who can generate excess must share their wealth with those who cannot.

May God bless you all.

**Fr. Koshy Thomas**

Vice President, OSSAE-OKR, Bangalore Diocese

23-October-2020



## MESSAGE FROM DIOCESAN DIRECTOR

The situation has drastically changed from the last publication of e-Bodhini. You all must have been staying in isolation forgoing going to School, Church, Sunday school, Play etc. As you know, this is nothing peculiar, all the children are in the same situation world over. Fortunately, the technology has eased the inconveniences with online classes, online deliveries etc.

I would not like to delve much on the question “why such a thing like Covid-19 pandemic happens?” Human exploitation of the nature and greed for pleasure and power may be one reason. Let us not forget, many worse situations happened in the history of humankind. I would like to stress on the question “how we adapt to the new situation?”.

St. Paul says in his letter to Philippians “I know what it is to be in need, and I know what it is to have plenty. I have learned the secret of being content in any and every situation, whether well fed or hungry, whether living in plenty or in want. I can do all this through him who gives me strength.” Philippians 4:12-13. St. Paul says, he knows how to live when there is plenty, and when there is little. St. Paul is content in any and every situation. This he has not achieved by practicing some esoteric techniques, but through Christ who strengthens him. In the present situation, instead of grumbling, we should quickly adapt to the new situation, leaning on Christ who strengthen us.

You should be wise enough to think what is lacking in the new situation, that is essential for life and compensate for it. Few things come to mind. One is the physical exercise, which in the usual course of life, you gain by playing and by engaging in many outdoor activities. In the new situation you may have to forcefully exercise regularly within the house, or around the house. Secondly, we are unable to physically worship in a Church. Once again, the technology comes to help in the mode of live streaming of Holy Eucharist, Namaskaarams, Sermons etc. Receiving the Holy communion may not be easy, but since the restricted worship has started in Churches, your parents can request the Vicar to allow you to participate in Church worship occasionally.

I urge you to adapt to the new situation, take care of your physical, mental, and spiritual health in this difficult situation. Please do not hesitate to contact us, if you need any help.

May God Almighty bless you abundantly and keep you safe!

**Mr Kuruvilla Varghese**  
Diocesan Director  
OSSAE-OKR, Bangalore Diocese

1-September-2020

## **DIOCESAN NEWS**

### **INTER-DIOCESAN ARTS COMPETITIONS 2019**

### **Inter-Diocesan Arts competitions 2019 cancelled due to Covid 19.**

## **ZONAL NEWS - BANGALORE**

### **ORTHODOX SYRIAN SUNDAY SCHOOL ASSOCIATION OF THE EAST OUTSIDE KERALA REGION - Bangalore Zone**

By the Grace and blessings of God Almighty, we present a glimpse of the activities of Sunday schools in Bangalore zone during the year 2020.

The Bangalore zone functions under the OSSAE – Outside Kerala Region, head-quartered at St. Thomas Orthodox Theological Seminary, Nagpur. The Sunday school classes for the year commenced on the first Sunday of January 2020 under the able direction of H. G. Dr. Abraham Mar Seraphim as President OSSAE-OKR and Metropolitan Bangalore Diocese, Rev. Fr. Dr. Jossi Jacob as Director of OSSAE-OKR, Rev. Fr. Koshy Thomas as Vice-President of Bangalore Diocese Sunday schools and Mr. Kuruvilla Varghese as the Director of Sunday Schools Bangalore Diocese. Bangalore zone recognizes and deeply acknowledges their contributions and will be ever grateful.

All the fourteen Sunday schools of Bangalore zone have been functioning effectively with a total of 1591 students and about 255 teachers located in Bangalore, Tumkur and Mysore Districts of Karnataka In addition, Sunday schools at two chapels are also functioning.

Bangalore zone appreciates and thanks the outgoing Headmaster of Mar Gregorios Orthodox church, Hebbal - Mr. Biju Prasad and wholeheartedly welcomes Mrs. Sheela John as the new Headmistress.

Bangalore Zone also acknowledges the contributions of the Zonal Representative, District Inspectors, and Staff Representatives for their support in day to day functioning of the zonal activities. Special appreciation to Mrs. Grace Varghese for her continued contribution towards Sunday school zonal activities.

Due to the unexpected COVID 19 pandemic spread out all over the world, all activities of mankind had almost come to a stall. As a result of that, the activities of our Sunday schools was also affected. The arts competitions could not be conducted as scheduled at the beginning of the academic year. However, Bangalore zone held an online essay writing competition for the Senior and Secondary categories on 7<sup>th</sup> June 2020. All other competitions at the Diocese level was cancelled this year. Taking into account of the difficulty in conducting half yearly examination in person, Bangalore Diocese chose to get students to do a project instead of the usual written examination. Accordingly students had to complete the given project within the prescribed time and submitted it to their respective class teachers for evaluation. The Scheduled students camp



NUHRO 2020 was also cancelled for this year as the number of Covid positive cases were increasing in Bangalore.

Executive committee meetings presided by the Diocesan Metropolitan were held online. Two online orientation programs were conducted for the Sunday school teachers. Around 200 teachers of Bangalore zone attended the orientation program and Rev. Dn. Job Sam Mathew was the resource person for one of orientation programs. The topic covered was Church History: Pre-Chalcedon Church. Teachers of Bangalore zone Sunday schools was divided into four groups and orientation classes were conducted on 4<sup>th</sup>, 5<sup>th</sup>, 11<sup>th</sup> and 12<sup>th</sup> July 2020. The second orientation program was held online on 13<sup>th</sup> September 2020 and Rev. Fr. K.V. Elias was the resource person. The topic covered was Church and Scripture. Around 200 teachers of Bangalore Diocese attended the Orientation program.

E-Bodhini is an electronic publication introduced with the sole intention of exhibiting talents of our children and teachers. The eleventh edition of E-Bodhini was released by H. G. Dr. Abraham Mar Seraphim during Annual day Celebration on 16<sup>th</sup> February 2020 at Mar Yuhanon Mamdana Orthodox Church, K.R. Puram. Mr. Biju Prasad, Chief Editor of E-Bodhini has worked with sincerity and total dedication to consolidate the materials received from students and teachers of various sunday schools and has made the magazine more informative and appreciable.

We express our heartfelt gratitude and acknowledge the encouragement and blessings of H. G. Dr. Gabriel Mar Gregorios, President of OSSAE, H.G. Dr. Abraham Mar Seraphim, President of OSSAE-OKR and Metropolitan, Bangalore Diocese, Rev. Fr. Dr. Varghese Varghese, Director General OSSAE, Rev. Fr. Dr. Jossi Jacob, Director, OSSAE-OKR for their tireless and effective leadership with prayers, directions and support. We also thank Rev. Fr. Koshy Thomas, Vice President, Bangalore Diocese Sunday schools and Mr. Kuruvilla Varghese, Director, Bangalore Diocese Sunday schools for leading us with their support, prayers and guidance towards zone activities.

We thank all our Vicars, Office Bearers, Headmasters/Headmistresses, Teachers, Parents and Students for their prayers and support throughout the year in all activities of the Bangalore zone sunday school.

We thank God almighty for the blessings and strength showered on each one of us. Let us all work together for the betterment of the Sunday school and guide and help our dear children to know and come closer to our Lord Jesus Christ.

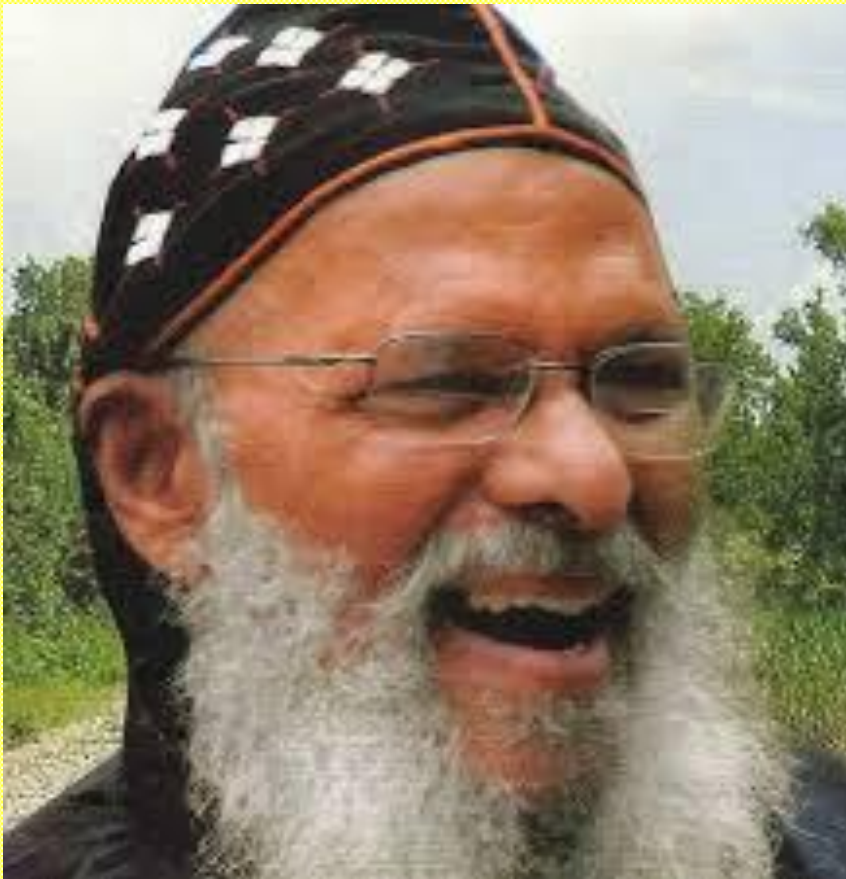
Thank you  
27<sup>th</sup> October 2020

Mrs. Lousy Biju  
Secretary



**Our Respectful Homage to  
Malankara Orthodox Sabha  
Missionary Jyothis**

**Very Rev. K. I. Philip Ramban**



Your life  
was a blessing,  
Your memory  
a treasure.  
You are loved  
Beyond words.  
Missed  
beyond measure.



**ONLY A LIFE LIVED IN  
THE SERVICE TO  
OTHERS IS WORTH  
LIVING.**

**ALBERT EINSTEIN**

# OBITUARY



## EVANA MARIAM GEORGE

PREPARATORY CLASS STUDENT

ST. BASELIOS ORTHODOX SUNDAY SCHOOL, MARATHAHALLI

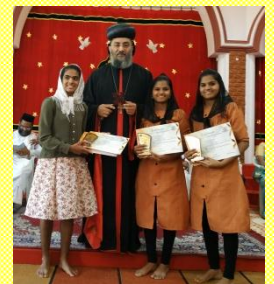
In His  
*Presence*  
there is  
*Peace*





# PICTURE GALLERY

Annual Day at K.R.Puram on 16-Feb-2020





**Results of District Level Arts Competitions 2020**  
(A+ Grade Winners / Selected for Diocesan Level Competitions )

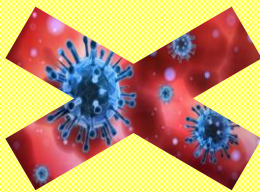
**ARTS COMPETITIONS 2020**

**Arts competitions 2020 ( other than Essay writing )  
cancelled due to Covid 19.**

SL.	STUDENT NAME	DISTRICT	CHURCH	GRADE
EVENT: ESSAY - SENIOR				
				A+
EVENT: ESSAY - SECONDARY				
				A+

**ESSAY Results awaited.**

**NUHRO STUDENTS' CAMP 2020**



**NUHRO Camp 2020 cancelled due to  
Covid 19.**

STUDENTS' CAMP  
NUHRO 2020

*Date :*  
*24th Oct to 26th Oct 2020*

*Venue :*  
*Ecumenical Christian  
Centre, Whitefield,  
Bangalore*

*Theme :*

Teachers Online orientation on 13<sup>th</sup> Sept 2020.

## Bible and the Canon

**WEBINAR**  
**Notes**

Fr. Alias K. V.  
Orthodox Theological Seminary, Kottayam.



### Introduction

I began my formal theological education at the United Theological College, Bangalore. In the hostel we were 'required' to have evening prayer after the supper. That will be a time of singing together, intercessory prayers and a short message by one of the students. One day, a pastor from Sri Lanka doing his MTh, started his words by saying that there was a time for the Church where there was no Bible as we have it today. His statement was an eye-opener to me. He was saying the truth that the Church was inaugurated and existed even before it having a Scripture, what we call the Bible. This means that the Church is older than the Scripture. In other words, we can say, *the Bible is IN the Church and the Church is NOT IN the Bible*. Therefore we need to ponder into the relationship between the Bible and the Church.

### What is Bible?

*Bible is the Word of God* is the common understanding. We see people holding the Bible say, *it is the unchangeable Word of the Lord and the everlasting truth*. St Paul and St Peter in their Epistles say that the *Scripture is inspired by God* and it is for the *edification of the faithful*. Putting these two together we can say that the *Scripture is the Word of God in human words*. ie. it is *Divine in origin and human in letters*. Another statement usually heard is that the *Bible is the history of the people of God or of the faithful*. Then, it seems that the Bible is a history book! For sure, history is there in the Bible: the origin of the people of God who later known as the Israel, the Davidic dynasty, the life and ministry of Jesus, the Christ, the origin and growth of the Christian Church etc. are well illustrated in the Bible. If we strictly endorse the historicity, then, the holiness, justice and righteousness of God will be in question. Therefore, we need to understand the Scripture in a little different way. The Bible is not a book on history, but history is there in the Bible. So, in a better way we say that the *Bible is the story or narrative of the Divine intervention in human history*. This understanding will help us to respond and meaningfully interpret the current events of our times.

### The Bible and the Church

Broadly speaking, *Bible is one of the traditions of the Church*. *Paradosis* is the Greek word for tradition. *Paradosis* means that which is *handed down or passed on*. Then, Bible is something that our ancestors handed down to us for our benefit and growth in our relation with God. Thus, *Bible (the Holy Scripture) is a major tradition for the Jews and Christians*. We read and revere the Bible because the Church taught us so. It is the Church, who gave us the Bible. Therefore we said in the introduction that the *Bible is in the Church*. We have other traditions too. The Liturgy, Feasts and festivals, Communion of Saints, Art and Music, Architecture or the structure of the Church building.

### The Formation and the Canon of the Bible

*Kanon* is a Greek term meaning **reed**, which was used to measure and hence, *canon* got the derived meaning **a measurement or a rule**. When *canon* is linked to the Holy Scripture, it is *a set of texts which a particular Jewish or Christian religious community regards as authoritative scripture*. Christians were the first to use this term in reference to the scripture. For us Christians, we have the Old Testament and the New Testament in our Bible. Our Old Testament is the Holy Scripture of the Jews. Therefore, first, we must understand the history of the formation and canonization of the Hebrew scripture and then move on to the New testament.



## Old Testament Canon

Canonization of the Hebrew Scripture was a long process. Josephus, the Jewish historian of the second century AD, writes that the Hebrew Scripture had 22 books in three major sections viz. the Torah, Prophets and the Writings (Hagiographa). Philo of Alexandria also endorses this threefold division saying the Law, Prophets and Psalms. Jewish rabbis of the early centuries (rabbinic Judaism) recognized the three part division as **TaNaK**, with a total of **24** books equal to the **39** of the BSI Bible.

**Samaritan Canon.** History says that the northern kingdom of Israel with its capital Samaria, fell into the hands of the Assyrians in 722 BCE (2 Kings.17.1-41). Their history as a distinct community (as the Samaritans) began with this historical event. For them **Torah is the inspired text** and they do not accept any other parts of the Bible as authoritative. Their Torah is not exactly the same as in our Bible. According to the Samaritan Pentateuch, **Moses received the Ten Commandments on Mount Gerizim and not on Mount Sinai.** Therefore they offer sacrifice on Mount Gerizim.

**Alexandrian Canon.** History continues. The southern kingdom Judea with its capital Jerusalem was taken by the Babylonians in 586 BCE and the Jews were sent into Exile. Though the exile was for 70 years as prophesied by Jeremiah (606 – 538 BCE or 586 – 515 BCE), many of the Jews continued to stay back in Babylon. Also, Jerusalem was not totally a free state, rather controlled by the Persians, Medes and the Greeks successively until the Romans captured them in 63 BCE. The second, third and the following generations of the Jews in Diaspora could not follow their ancestral and liturgical-scriptural language. Hence it necessitated to have the translation of the scripture into Greek. Aristeas says the story that 72 persons, 6 from each Tribe of Israel were asked translate the Holy Scripture from Hebrew to Greek by Ptolemy II Philadelphus (285 – 247 BCE). **This translation is known as the Septuagint (LXX) and it was in circulation among the Alexandrian Jews.** This Greek collection of the Holy Scripture contained **more books than that in TaNaK.** This was in wide use by the time of our Lord Jesus and St. Paul (So most of the OT quotes in the NT and in the writings of the early church fathers are from the LXX).

**Palestinian Canon.** Towards the end of the first century AD, **the Jewish Rabbis met in Jamnia, near Jerusalem to close their canon.** They recognised and limited the number of books in the canon to 24 which is equal to 39 of our BSI Bible. **This canon** of the Rabbinic Judaism **is known as the Palestinian canon.** Apart from these 24, the Rabbinic Judaism considers the **Talmud** (rabbinic discussion on Jewish Law, Ethics, Philosophy, Customs and History) **also as authoritative.** Later this Palestinian canon was endorsed by a group of Hebrew sages and scholars known as **the Masorets** and the scripture is called the **Masoretic Text.** Now the **difference of canon derives from the difference between the Masoretic Text and the LXX.**

The **Ethiopian Jews have another canon**, consisting of the **Pentateuch (Torah), Joshua, Judges and Ruth.** Other books are of secondary importance for them and they include more books, but not found in Palestinian canon.

Thus, we come across to the reality that even at the beginning of the Christendom, there was no agreement on the canon of the Old Testament. Reason for the difference may be political, theological or even general acceptance or rejection by the faithful. In all these **we see the human element** in the formation of the canon of the Old Testament. Then, the Holy Scripture is **Word of God in human words.**

## New Testament Canon

**Marcion's List.** The first Christian leader to propose and delineate a uniquely Christian canon was Marcion (140 AD). His canon included **ten epistles of St. Paul and the gospel of Luke.**

**Irenaeus** (130 – 202 AD) asserted a **four gospel** canon. The earth in which we live has four quarters. Also, there are four universal winds. Therefore, the New Testament should have four gospels.

**Origen of Alexandria** (185 – 253) included all the books of the current New Testament **except the four books** of James, 2 Peter, 2 John and 3 John.

**Athanasius of Alexandria** (298 – 373) in his Easter letter of 367 gave the list of **27 books of the New Testament** (proto – canon) and used the phrase **being canonized** in regard to them. Athanasius **included Baruch and the letter of Jeremiah** into the Old Testament, but **omitted the book of Esther.**

**Jerome** (347 – 420). **The Catholic canon was approved in the council of Rome in 382.** This council commissioned Jerome to compile and translate those canonical texts into Latin (Vulgate). This was based on the LXX and contained 46 books in the Old Testament. In the wake of the Protestant Reformation, **the Council of Trent (1546) affirmed the Vulgate as the Official Catholic Bible.**

The **Eastern** and the **Oriental Churches** have never felt like having the necessity of making a sharp delineation with regard to the canon, but were conscious of the **gradation of the spiritual quality** among the books they accepted.



**Peshita** is the standard version of the Bible for Churches in the **Syriac Tradition**. The Old Testament of this includes more books than that we have in the BSI Bible. Originally, **Peshita excluded** some disputed book from the New Testament (**2 Peter, 2 John, 3 John, Jude and Revelation**), but had become standard by the fifth century. **The five excluded books were added in 616 AD**. In 4<sup>th</sup> century in the **West** and in 5<sup>th</sup> century in the **East**, the canonization of the New Testament was completed and accepted unanimously.

**Martin Luther** (1483 – 1546) moved **seven** Old Testament books (*Tobith, Judith, 1 Maccabees, 2 Maccabees, Wisdom of Solomon, Sirach or Ecclesiasticus and Baruch*) into a new section he called **Apocrypha** saying not inspired and equal to the Holy Scripture, but good to read. **Council of Trent** called them **Deuterocanonical**. **Luther** also removed **Hebrews, James Jude and Revelation** from the Canon. Luther's smaller canon was **not fully accepted** in Protestantism.

**The Anglican Communion** (Church of England) accepts the Apocrypha for instruction in life and manners, but not for the establishment of Doctrines. **Other Protestant Confessions** identify the **27 books** of the New Testament by name, rejected the canonicity of the Apocrypha, accepting only **39** books of the Old Testament.

## Feasts and Festivals and the Bible

**Jewish Festivals**. Just like we have the **Nicene Creed** or the **Apostolic Creed**, Jews or the People of Israel had their creed commonly known as the **Shema** prayer or called the **Deuteronomic Creed** (Deut. 26.4ff). **Covenant at Sinai** is another important event in the history of the People of God which is renewed by Joshua in **Shechem** (Josh. 24.14ff). On Mount Sinai, God gave the **Ten Commandments** to the people through Moses (Exod.20; Deut.5). The principle or the basis for keeping **Sabbath** is given in the Commandment, but **differs** in the two narratives in **Exodus** and **Deuteronomy**.

**Three major festivals** viz. **Passover, Pentecost and the Tabernacle or Festival of the Booths** and the rites associated with them are also described in the Torah. Another feast is the **yom kippur** or the **Day of Atonement**. What we infer from these is that the Torah is written for the people to help and guide them to live a life acknowledging God's intervention in their life. Thus, it is a handbook explaining **how to live a cultic and ritual life in the Fear of the Lord**. In other words, the purpose of the formation of the Pentateuch is quite **cultic and liturgical**. **Leviticus**, specifically, is a hand book of cultic/ritual practices, which we can probably compare with our **Aandu Taksa**. The book of **Esther**, though the name of God is not found in it, **illustrates the story of the feast of Purim**. **1 Maccabees** explains the reason for the observation of the **Feast of Dedication or Hanukkah**. **Five books** of the Old Testament: **Ruth, Esther, Ecclesiastes, Song of Songs and the Lamentations** are together in one Scroll called **Megilloth** and are meant to be **read on festival days**. The **Psalms** are composed/written and compiled for various social, political and religious occasions. Divine inspiration is always there in the formation and canonization of all these books, but at the same time human need and involvement is well attested and that carries to the many and different canons of the Scripture.

**Christian Festivals**. We know that the **first writings in the New Testament** are the Epistles of Paul. They are written to address the crises arise in the churches established by Paul. They are the **teachings of the Patriarch for a better Christian life** and so the Apostolic Fathers recognized them as authentic. The **authenticity was challenged** on many occasions, but slowly accepted them by the universal Church. We come across the celebration of the **Holy Eucharist** for the first time from the **writings of Paul** (1 Cor. 11.23ff). That came as an answer to their questions or as a correction to their existing practices. The celebration of the **Lord's Day**, the Apostle says, is linked to the resurrection of our Lord Jesus Christ.

The Gospel writers were trying to **give new meaning** to their pre-Christian festivals of **Passover, Pentecost and the feast of the booths (Transfiguration)**, relating them to the life and ministry of Jesus Christ. **Luke** is very clear in stating his **objective in writing** the gospel of Jesus Christ (Luke 1. 1-4). We have four gospels according to the writers, but Church Fathers and other biblical writers say that **there is only gospel and that is Jesus the Christ**. The writers have **four approaches or perspectives** and that is the human element in the handing down of the Holy Scripture. When we forget this truth, we will end up in confusion. The slogan **Sola Scriptura** (Bible alone) of the Protestantism and the **infallibility theory** of the modern free churches forget the history of the formation of the Holy Bible and its various canons. Therefore we need to affirm that the **BIBLE IS ONE OF THE TRADITIONS OF THE CHURCH** and the **BIBLE IS IN THE CHURCH**.

## Orthodox Theology, Liturgy and the Bible

The basic principle of orthodox theology is **Deification**. It is the return to the original Order of Creation. God, human and all other creations live in harmony. This is envisioned in Isaiah 11. 6 - 9. But the problem is our restless mind. It is going out of our control. This situation is beautifully described in the creation narrative (Gen.3. 6). **Our mind is carried away by sight, odour and taste**. We need to control our mind and keep it free of worldly thoughts. Our Lord taught us how to control the desires of our self. His temptation in the wilderness, after forty days of fasting, is one of the best examples. **Meditation** and **Fasting** help us to look into ourselves and realise God's purpose in our lives. **Silence** is another means of penance that aides meditation. Jesus leaving the crowd and the Disciples, spent his time in silence and

prayer. He taught his disciples to pray in the inner room, closing the doors, and in silence. *Constant chattering bodes no good.* Deification is possible for human beings, if we *practice silence meditation and fasting* and focus our minds to God. *Worshipping God is nothing but focus our whole unto Him and growing into His likeness and image.*

*Chanting* is an important element in worship and meditation. Our liturgy is set in such a way that there is chanting, responsive reading and silent participation. Through the prayers and readings, the faithful are drawn into the mood of meditation, forgetting the self and deeply involved into the act of worship with feel that s/he is in the presence of God. Through prayers, the Church teach us the theology of the church and it motivates us recognize and reorganize ourselves to the will of God and grow to the stage of Deification.

A close reading of the prayers and liturgy of church shows that they are rich in Biblical quotations and imageries. Using the principles of *Allegory* and *Typology*, the initiators of worship of the church incorporated the scripture into the liturgy, once the scripture was canonized. The scripture gives us an idea about how the Apostles and their immediate followers (Apostolic Fathers?) worshipped then and the church fathers developed on it further. This, again, means that *the Bible is in the liturgy of the church* (Examples of prayers can be cited, especially the *Promeon – Sedro* of various occasions of Feasts and Festivals).

## Conclusion

This paper is all about *Bible, Canon and the Church*. When we say *the Bible*, there rises the question of the Canon of which Church, because there is no consensus among the various denominations regarding this. *Orthodox Church* strongly believes and teaches that the *Bible is a major tradition* of the church and *one among the other traditions*. It is for the edification of the faithful, but other traditions are also important in the life of the church and of the faithful.

Fr. Alias K. V.  
Orthodox Theological Seminary,  
Kottayam,  
12<sup>th</sup> September, 2020.



## MALANKARA ORTHODOX CHURCH, DIOCESE OF BANGALORE SUNDAY SCHOOL TEACHERS TRAINING PROGRAM 2020

Teachers Online orientation on 4<sup>th</sup>, 5<sup>th</sup>, 11<sup>th</sup> & 12<sup>th</sup> July 2020.

## TEACHINGS OF THE CHURCHES

WEBINAR

Notes



Dn. Job T. Sam

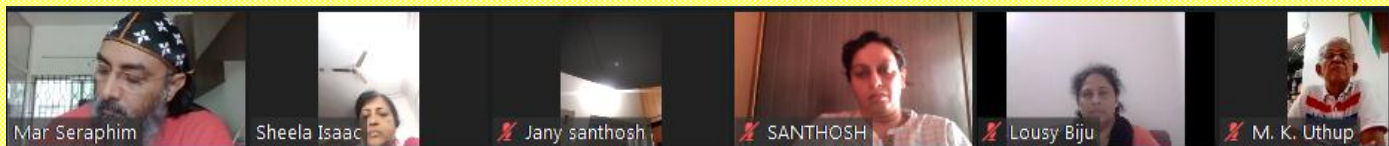


### HERETICS AND SCHISMATICS:

Heretics wish to remain recognized within the Church, anxious to persuade other believers that their position is authentic or at least a legitimate option. Schismatics on the other hand are not usually heretics, or at least seldom begin that way; but they are often parting with the parent body on some moral, or administrative issue and are therefore bound by their initial consciousness of protest.

### IMPORTANT HERETICAL TEACHINGS

1. **GNOSTICS:** Considered themselves possessors of unique higher insight (*gnosis*). Considered themselves of spirit, and others of soul or body. Taught matter as evil. Generally rejected the Old





Testament and Judaism. Believed Christ's body was an illusion.

**2. MONTANISM:** Montanus, the founder of Montanism, revealed himself as a prophet in Phrygia in the years 155-160. He maintained that he received direct revelation from the Holy Spirit. He considered himself the last great prophet who established the heavenly city. He claimed to be the mouthpiece of the Holy Spirit and that the Paraclete promised in John 14:26 and 16:7 was incarnate in him. Montanus, Priscilla, and Maximilla the prophetess claimed to be the voice of Christ and of the Holy Spirit. They themselves referred to their movement as the "New Prophecy". Montanus called believers to abstain from marriage, for the end of the age was at hand.

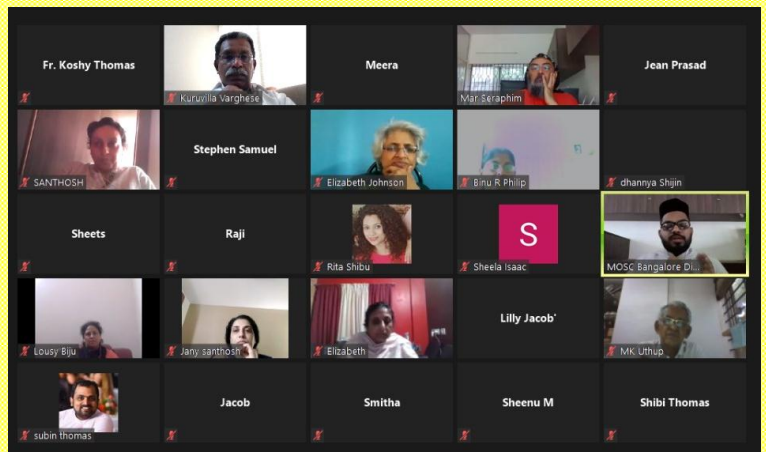
**3. DOCETISTS** (from *dókesis*, appearance). Christ's human body was a phantasm, and that his sufferings and death were mere appearance. The spiritual Christ was frequently said to have entered the human Jesus at his baptism and to have departed prior to the crucifixion. Granted that God could have created a convincing optical illusion that he had assumed human flesh in Christ.

**4. MARCIONISTS:** Marcion's (d.154 CE) teaching shows clearly the typical mixture of Christian and pagan ideas which is so characteristic of Gnosticism. Marcion was dualist, disdained god of the Jews and repudiated the Old Testament. He makes a real distinction between the good god who lives in the third heaven and the just god who is inferior to him. Christ is not the Messiah of the Old Testament, but He is the unknown God of love who came to save us from god of wrath. He was not born of the Virgin Mary, for He had neither birth nor growth. He manifested himself suddenly in his fifteenth year in the synagogue of Capernaum. Marcion after his separation from the Church of Rome founded his own church with a hierarchy of bishops, priests, and deacons.

**5. MONARCHIANISM:** They emphasised on the unity of God (the Father). They taught that Jesus was only a power or influence from God.

**6. PATRIPASSIANISM:** They held that the God the Father Himself descended into the Virgin, was Himself born of her, Himself suffered; in fact that He Himself was Jesus Christ. Jesus is God the Father who is incarnated and suffers as the Son. The Father suffered on the cross.

**7. SABELLIANISM:** One God in three temporary manifestations. The Father, the Son, and the Spirit are three "ways" or "modes" or "faces" in which the one God acts in history but there is no real distinction among them. God is only one person who appears in different modes or roles at different times in the divine economy. God is qualitatively characterized in his essence by one nature and one person. This essence may be designated interchangeably as Father, Son, and Holy Spirit. They are different names for but identical with the unified, simplex God. The three names are the three modes by which God reveals Himself.



**8. DYNAMIC OR ADOPTIANIST MONARCHIANISM:** Jesus is a human being whom God adopts as his son at his incarnation or baptism. Jesus was a man born of the Virgin by the will of the Father and lived as other men, though more piously, such that at the baptism in the Jordan the dove descended on him to signify the divine spirit given him. Only from this point did Jesus Christ begin to work miracles.

**9. ARIANS:** Arius (256-336) a native of Libya, a priest of Alexandria, and a disciple of Lucian of Antioch. The Son of God the Logos cannot be truly God. He is the first of God's creatures. He differs essentially from the Father; He is a secondary God. The second creature was the Holy Spirit. The Father alone is true God. Christ is subordinate to the Father. The Son is not one in essence with the Father.

**10. SEMI-ARIANS:** Christ is of similar essence (*homoiousian*) with the Father, but is subordinate to Him.

**11. PNEUMATOMACHI, MACEDONIANS:** *Pneumatomachi* means ‘those who fight against the Spirit.’ considered the Holy Spirit inferior to both Father and Son, not God but a creature. They taught that the Holy Spirit, unlike the Son whom they recognized as true God, was inferior in dignity, a minister, an interpreter, an angel.

**12. APOLLINARIANS:** Apollinaris was the bishop of Laodicea, Syria (315-392). Formulating Christ’s unity as his hypostasis, Apollinaris conceived the composite being of the Word made flesh as a substantial integration of the flesh with the Word. From Christ’s being he therefore excluded reason (*nous*), or the higher soul, since this is a subject capable of self-determination. According to him, in Christ were to be found the human body and irrational soul but not the human spirit or rational soul, the latter being replaced by the Divine Logos. Thus He possessed perfect Godhead but not complete manhood. In denying to the person of Christ a human soul, the most important element in human nature, Apollinaris was depriving the Incarnation and Redemption of its meaning. While, he believed in one incarnate nature of the God-Word.

**13. NESTORIUS:** He was the bishop of Constantinople (428-431). His teachings are accepted by the Church of the East (Persian Church). There are two persons in Christ, a divine person, the Logos, dwelling in a human person, the man Jesus. St. Mary could not be called Theotokos; Mother of God. She is Christotokos or mother of Christ. So, he denied the union of the Natures in Christ. Taught separation of the natures and unity of reverence. The Nestorians held the two natures apart i.e. two separate natures after the union, causing them to believe that the Divine Nature (Logos) is a person and the complete human nature, perfect in everything belong to the human nature, is another person. Therefore their belief is two persons in Christ, because they misunderstood that the rational human soul is a person.

**14. EUTYCHIANS, MONOPHYSITES:** Eutyches (ca. 378–454), an uneducated monk started defending the faith of the one nature but then fell into the heresy attributed to him, i.e. the humanity (of Christ) dissolved in the divinity as a drop of vinegar would dissolve in the ocean; or, in other words, that the two natures had been intermixed into one nature. From here came the appellation ‘monophysites’. The faith he maintains was unorthodox, for he believed that the two natures were intermixed into one.

**15. FILIOQUE:** The single most vexed theological issue dividing East and West, referring to the addition of the word filioque (“and from the Son”) to the Creed of Nicea-Constantinople (381) to denote the Latin Church’s doctrine of the eternal procession of the Holy Spirit from the Father and the Son. filioque means and “from the Son”. Doctrine of the Filioque is a manifestation of the weakness of Roman Catholics in their theology to grasp the relationship existing between the person and society.

They confuse the personal properties: the "unbegotten" of the Father, the "begotten" of the Son, and the procession of the Holy Spirit. The Father is the cause of the "generation" of the Son and the procession of the Holy Spirit. The introduction of the filioque into the Nicene-Constantinopolitan Creed, decided by the Synod of Braga (675), received in Gaul under Charlemagne, accepted finally by the Roman church (ca. 1013), which has become one of the major causes of dissension between the Western and Orthodox churches.

## TEACHINGS OF ORTHODOX CHURCHES

**Physis means ‘the nature,’ ‘natural qualities,’ ‘powers,’ ‘constitution’ or ‘condition’ of a person or thing.**

**1. DYOPHYSITISM–DYOPHYSITES: Supported by Byzantine Orthodox churches and Roman Catholic Church.** They adopted their theory to assert Christ’s manhood and to confirm Him as a real and perfect man. However they say that there are two natures after the union, and then their thought



developed to speak about two persons and not only two natures in Jesus Christ. The Chalcedonian side wished to discard Eutychianism (one divine nature in one person Jesus Christ) by confirming the doctrine and expression of the two natures, non-separated, or non-partitioned, in order to affirm the continuance of the existence of the two natures and that they were not annihilated in the union, and to affirm the non-annihilation of the distinction in the attributes of the two natures due to the union.

**2. MIAPHYISTISM: Supported by Oriental Orthodox Churches.** The Syrian Orthodox Patriarchate of Antioch and All the East, the Coptic Orthodox Patriarchate of Alexandria, the Ethiopian Orthodox Tewahedo Church, the Eritrean Orthodox Tewahedo Church, the Armenian Apostolic Church, and the Malankara Orthodox Syrian Church have long time been stigmatized, disparaged, and falsely accused of holding the heretical Christological theology of Eutyches i.e. Eutychianism otherwise known as “monophysitism.” Each of these churches has traditionally rejected the authority of what the Eastern Orthodox Church considers its Fourth Ecumenical Council, held in Chalcedon in the year 451. They recognize only three ecumenical councils: Nicea (325), Constantinople (381), and Ephesus (431).

The chief theological rationale for their rejection of Chalcedon rests in the council’s statement that Jesus Christ was known “in two natures.” This statement was interpreted by the non-Chalcedonians as leading inexorably to a Nestorian understanding of Christ, i.e., seeing Christ as constituted by two personal subjects (“two Sons”), one divine and one human. The non-Chalcedonian Orthodox see Chalcedon’s “in two natures” language as a betrayal of the formula identified with St. Cyril of Alexandria: “One incarnate nature of God the Word”, alternately rendered “One nature of the divine Word incarnate”. Their preference for one-nature formulations has long earned them the collective title of “Monophysites.”

However, since (as twentieth-century dialogues have affirmed) the non-Chalcedonians insist upon Christ’s consubstantiality (*homoousion*) with both God the Father according to his divinity, and with us according to his humanity, that title has increasingly been seen as misleading. The title “Oriental Orthodox” arose in the context of the bilateral dialogues with the Eastern Orthodox Church, whose identity as a family or communion of autocephalous churches had been long established. These modern dialogues between the Oriental and Eastern Orthodox churches began unofficially, as a direct result of the multilateral ecumenical encounters through the World Council of Churches.

Four unofficial meetings held from 1964 to 1971 were followed by a series of official dialogues constituted by church-appointed delegates from 1985 to 1993. These covered theological as well as pastoral issues. While their theological conclusions were at points unequivocal—both families have always loyally maintained the same authentic Orthodox Christological faith, and the unbroken continuity of the apostolic tradition—the dialogue statements have yet to be fully received or acted upon among the Eastern and Oriental churches in the wider sense.

According to Miaphysite teaching, the Logos united to Himself a complete human nature having a rational soul as one of its essential qualities. The Logos has so entered into human experiences that the passion has real meaning for Him as the Incarnate Logos, he has become the Suffering One. The divine Logos was the only personal subject experiencing all the acts of the incarnation so it was permissible to attribute the experience of both natures to one and the same person. They maintain that all the actions and sayings reported of Jesus Christ in Scripture are those of the one Person, the Logos as He has become man. The non-Chalcedonian side had wished to discard Nestorianism by confirming the doctrine of the one nature of God the Word incarnate, of two natures without intermixing or fusion or change.

## **MIA-PHYSIS AND MONOPHYSITISM DIFFERENCE**

There is a slight difference between “monos” and “mia” in regard to the “two natures – one nature” dispute. Monophysitism suggests the exclusion of all natures in one. “Mia” refers to “one united nature” or as St. Cyril says: “One nature of God the Logos Incarnate”. In the term “monophysite”, “mono” refers to simple one, while in the Cyrillian term “Mia-Physis” refers to a composite nature, and not a numerous one.



## ECUMENICAL COUNCILS

**1. COUNCIL OF NICAEA, 325:** The essential purpose of the synod was twofold: to settle the Arian question and the matter of Easter. Emperor Constantine inaugurated his council on 20 May 325. With successive additions, the traditional formulas of the Creed were determined in an anti-Arian sense, up to inserting the attribute homoousios, “consubstantial,” to qualify the unity of essence of the Father and the Son. The faith of Nicaea remained the dogmatic rule invoked by all other councils of the ancient church. The Nicene Creed became the basis for the Niceno-Constantinopolitan Creed, which is popularly known as the “Nicene Creed.” In its Creed, the Council of Nicaea affirmed the eternal generation of the only-begotten Son from the Father’s “essence” (ousia). Father and Son were said to be “consubstantial” (homoousios).

**2. COUNCIL OF CONSTANTINOPLE, 381:** Opened in the imperial palace in May 381, the council lasted until the end of July. About 150 bishops were present. After the opening of the synod, the bishops of the majority, led and urged on by Theodosius, sought to obtain a unanimity in favour of the divinity of the Holy Spirit. The Fathers professed the one substance (ousia) of the Father, the Son and the Spirit. The council condemned Apollinarius (d. 380) who argued that the divine Word replaced the human soul in Jesus. The Niceno-Constantinopolitan Creed has become an international ecumenical symbol of Christian faith, despite the fact that no representatives of the Western Church were present at Constantinople, and the Western provinces took some time to accept its ecumenicity. Canon 3 acknowledged the honorary primacy of the See of Constantinople, of the “New Rome,” as second only to Rome.

**3. COUNCIL OF EPHESUS, 431:** The third ecumenical council was called by Emperor Theodosius II at the request of Patriarch Nestorius of Constantinople. The council was indicated at Ephesus for Pentecost 431. It was to resolve the difficulties caused by the teaching of Nestorius who, in harmony with the dictates of Antiochene Christology, did not agree that Mary should be called Mother of God (Theotokos) and had consequently aroused the reaction of Cyril of Alexandria and the condemnation of Celestine of Rome. Nestorius claimed that the Virgin Mary ought to be called only Christotokos, the Mother of Christ, and any other title given to her designated a false understanding of Christology, betraying (as he thought) a confusion of the divine and human properties in Jesus. Initially, Nestorius preferred to designate the Virgin Mary as Anthropotokos, Mother of the Man, but eventually chose to refer to her as Christotokos, Mother of Christ, as he sought to bring about unity in his divided church. The teaching of Nestorius implied to his opponents, such as Cyril of Alexandria, that he was separating the one person of Christ into two: a human Jesus and a divine Logos.

**4. COUNCIL OF CHALCEDON, 451 (not accepted by the Oriental Orthodox Churches):** This council was summoned by the emperor Marcian, who had just succeeded Theodosius II, on 14 May 451. It was to resolve the arguments raised by the spread of monophysitism. The doctrinal question was resumed amid great difficulties on 22 October, and after laborious discussions a new formula was approved: influenced by both the formula of union of 433 and by Leo’s Tome, it was dyophysite in approach and proclaimed that in Christ, in a single hypostasis, the divine and human natures coexist, entire and complete, without mixture, transformation, separation or division, so that Christ is consubstantial with the Father according to his divinity and consubstantial with us according to his humanity. On 25 October this formula was solemnly promulgated in Marcian’s presence.

## CHRISTOLOGICAL CONFESSION

Orthodoxy confesses “One Lord Jesus Christ.” He who was the humble Son of Man, who suffered and died, is the self-same subject who was “with God in the beginning” as Word and Wisdom of the Father. The Orthodox Church worships and adores one Lord, who has perfectly united his humanity and his divinity. As consubstantial with God the Father, the Son is born timelessly, eternally, from God, and is united to the Father in the totality of the single and selfsame divine essence, as well as in the irrefragably united will and love that constitutes the union of the Son and the Spirit in the being of the Father.



Christ's manhood was an embodiment of manhood, fully like and continuous with our manhood, with the single exception that it was sinless. It was insinuated only in a hypostatic union with God the Son, and it continued to exist in perfection and reality in this union, but not independent of its union with the Logos. The union did not lead to confusion of the manhood element with, or a loss in, the Godhead. Therefore in Christ there were Godhead and manhood with their receptive properties hypostatically united with each other. The union brought into being one Person, the Son of God in His incarnate state. The manhood of Christ was real, perfect and dynamic in the union.

It is this same eternal Son who is, within history, incarnated as Jesus Christ, the Son of God on Earth, making the humanity his own. All the attributes of the divine Word apply to the Son, in all times and states; except that a proper acknowledgment ought to be made of the self-emptying undertaken by the Word, "in the days of his flesh" (Heb. 5.7). Christ confers deification on the human race through his incarnation is a reality that first happens in the Lord's assumption of a human body.

It is therefore the faith of the Orthodox Church that the divinity of the Logos (eternally "God from God, and Light from Light") is just as present in the Logos made-flesh in the person of Jesus the Christ. The Son comes to work on creation not merely to teach humanity. The incarnation of the Son-Logos was for the repair and healing of a damaged world. This is one of the reasons why the mystery of salvation was accomplished in obedience under suffering. The Orthodox Church's Christology is an aspect of its Trinitarian faith, and can never be separated from this.

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# Psalm 51

Barekmor

Have mercy upon me, O Lord, according to Thy loving kindness, and according to the multitude of Thy mercies, blot out my transgressions.

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

Against Thee, Thee only, have I sinned, and done evil before Thee. For Thou shalt be justified Thy word, and blameless in Thy judgment. For I was born in iniquity and in sins did my mother conceive me.

For Thou has desired the truth, and made known to me the mysteries of Thy wisdom. Sprinkle upon me with Thy hyssop; purge me with it, and I shall be whiter than snow.

Fill me with Thy joy and gladness, and my feeble bones shall rejoice. Turn Thy face from my sins, and blot out all mine iniquities.

Create in me a clean heart, O God, and renew within me a right spirit. Cast me not away from Thy presence, and take not Thy Holy Spirit from me.

Restore to me the joy of Thy salvation and may thy glorious spirit uphold me. Then will I teach the iniquitous Thy way, and the sinners shall be converted to Thee.

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

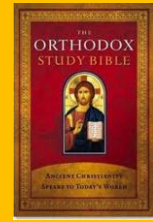
For Thou hadst no delight in mere sacrifices; neither hadst Thou been reconciled by mere burnt offerings. The sacrifices acceptable to God are a humble spirit, and a broken heart, God despises not.

Do good to Zion, according to Thy good pleasure, and build Thou the walls of Jerusalem. Then wilt Thou be pleased with righteous sacrifices, and in whole burnt offerings. Then shall they offer bullocks upon Thine altar.

And to you belongs the praise O God.

Barekmor

## BIBLE & PRAYER



*"It is better in prayer to have a heart without words than words without heart."  
- Mahatma Gandhi*

*Create in me a clean heart, O God; and renew a right spirit within me.*

Psalm 51:10



## OUR TEACHERS



*"Effective teaching  
may be the hardest job  
there is."*

*– William Glasser*



**Rev. Fr. Dr. V.C.  
Samuel.**

## Rev. Fr. Dr. V.C. Samuel

### A brief biography of Rev. Fr. Dr. V C Samuel

#### Introduction

Very Rev. Fr. Dr. V. C. Samuel (1912 - 1998), a world-renowned priest of the Indian Orthodox Church, was one of the greatest scholars of theology, Philosopher and an ecumenically committed and distinguished Church Historian. Rev. Dr. V. C. Samuel, a real Malpan (Teacher of Syriac and Ecclesiastical Doctrines, University Professor and Dean), was a prolific writer, thinker, philosopher, ecumenist and preacher of religious and cultural harmony.

#### Early Life

Dr. V. C. Samuel was born on April 6th 1912, in the village of Omalloor, (Pathanamthitta Dist.). His father, late E. I. Cherian M.L.C (Member of the Legislative Council) of the Edayil family, was a teacher and educationist who established several schools for general education in the area. After finishing high school education Fr. Samuel mastered the Syriac language and important works of Bar Hebraeus and other doctors of Church and became the Malpan, and thus happened to be one of the founders of Manjanikkara Seminary, once an important centre for the study of Syriac and theology. He was ordained as priest in 1937.

#### Academic

Fr. Samuel devoted himself to sixteen years continuous university study and research. He completed B.A., (first rank with gold medal) from Travancore University and M.A. from Madras University, both in Philosophy. After completing a Bachelor of Divinity degree with distinction from the Serampore University, he proceeded to the United States for further studies. At the Union Seminary, New York, he extensively studied Mar Severus of Antioch and submitted his thesis "The Christology of Severus of Antioch". In 1954 he received S.T.M. degree (magna cum laude) from the Seminary. After three years-thorough researches in the Divinity School of Yale University, New Haven he received the Ph.D. for his dissertation titled "The council of Chalcedon and the Christology of Severus of Antioch". He subsequently pursued post – doctoral research in Hindu Christian Thought Comparison and Ramakrishna Mission for three years, of which two years were spent in the Christian Institute for the Study of Religion, Bangalore and one year at Chicago University as a Rockefeller Foundation Fellow.

#### Services

After reaching the highest levels of academic study, he submitted himself for to the service of the Church. From 1960-63, he served on the faculty of Serampore University West Bengal, India. Out of his love for the Ethiopian Orthodox Church and the call from the Ethiopian Patriarch he went to there and served in the Haile Salassie University from 1963-66 and again in 1968-76. From 1966-68 and 1978-80 he served as a Professor at the United Theological

## Rev. Fr. Dr. V.C. Samuel

College Bangalore. In 1980, Malankara (Indian) Orthodox Church appointed him as the Dean of the Orthodox Theological Seminary, Kottayam. For the next ten years in his advanced age he served the Seminary and Federated Faculty of Research in Religion and Culture (FFRRC). He also served as Principal, Visiting Professor, Research Guide, Examiner, Governing Board Member etc., in many seminaries and universities in India and abroad.

### Contributions

His contributions in Theology, Philosophy, Christology, Church History and Ecumenism are substantial. He stood for religious and cultural harmony. His utmost interest to concentrate on the teachings of the early Ecumenical fathers of the Church and the ancient Church Councils contributed much to heal the wounds in the history of the Church. His writings deal with issues of contemporary significance to universal and national situations. Many scholars are now attracted by his revolutionary ideas on Church and Society.

He was a great scholar, teacher and an unrivalled identity among all the Eastern Orthodox Churches. His famous theological research work 'the Council of Chalcedon re-examined' had significant effect to resolve the centuries old misapprehension and rivalry between the Orthodox, Catholic and Protestant Churches and also between Oriental and Byzantine Orthodox Churches. Hence he paved path for interchurch dialogues and for better cooperation among Christian Churches all over the world. He had pioneered the entry of Malankara Orthodox Church in the World Council of Churches (WCC) and he served in the 'Faith and Order Commission' of WCC for almost quarter century. He represented Indian Orthodox Church in most of the world forums. His participation in the international forums of Christian-Hindu-Muslim dialogues is also very important.

### Versatility & Exclusivity

He was erudite in 15 languages including Syriac, Greek, Latin, Hebrew, Sankrit, Spanish, Amharic (Ethiopian) and Russian. He had written more than 30 books and published hundreds of research papers. Among his books, 'Yeshukristhu Aru?' (Who is Jesus Christ?) is a great contribution to Christology and 'Ithu oru Indian Sabhayo?' (Is this an Indian Church?) points to his meticulous views about a unified Indian church. Several of his books are included in the curriculum of different Theological Colleges around the world including those of Ethiopian, Greek and Coptic Churches.

As a dedicated priest, Fr. Samuel was the Founder Vicar of the first Parish in Bangalore and through his initiation four more parishes were established there. He had the opportunity to impart Pastoral Service in different parts of the world. Fr. Samuel, the great visionary and luminary, the grand GURU (Vaideekarude Vaideekan) and erudite scholar whose heart was ever for his dear Church published his autobiography 'Swanubhavavediyil' in 1996. Fr. V. C. Samuel is the only priest included in the book 'Malankara Sabha Pithakkanmar' (Fathers of the Malankara Church) published by late Dr. Samuel Chandanappalli.

### Ambassador of the Church

Considering his versatile scholarship and dedicated service to the Malankara (Indian Orthodox) Church, the Late Catholicos H.H. Baselios Augen I honoured him as the 'Ambassador of the Church' in the year 1968. (Kalpana No. 208/68 dated 12 August 1968)


### Conclusion

One of the real disciple of Jesus Christ, lover of humanity, the builder of the real Indian Church the greatest Father of our Church V. C. Samuel breathed his last in the early morning of Wednesday 18th November 1998 and laid to rest at Bangalore. We thank God for his sustained scholarship, for his ecumenical commitments, for his humble and noble self-effacing life and for his everlasting contributions.

#Compiled by T. J. JOHN,,Saudi Arabia#





LET'S  
**LEARN** 

*"I am still learning."*

- Michelangelo  
At age 87

## THE LAMP

Matthew 5:14-16



### The Lamp

14 "You are the light of the world. A city built on a hill cannot be hid.

15 No one after lighting a lamp puts it under the bushel basket, but on the lampstand, and it gives light to all in the house.

16 In the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven.





## **BASIC DOCTRINES OF OUR CHURCH ... handed over by our fathers.**

Translation of MATHOPADESHA SARANGAL  
by St Geevarghese Mar Dionysius.

*“It is highly essential that those who belong to a religion should learn the faith and precepts of that religion.”*

LET'S RECAP...

### **Chapter 21**

#### **ABOUT FASTING, HOLY QURBANA, GIVING ALMS ETC FOR ' THE SAKE OF THE DEPARTED**

Besides, conducting prayers for parents and brethren who have slept in the Lord, (1) fasting for their sake, (2) offering Holy Qurbana on their memorial day, which recalls the sacrifice of our Lord, and entreating His mercy, giving alms which brings us mercy and grace from God, are good and pleasing before God. Whatever our Lord did, and also his sacrifice, are not only for the living, but also for the departed. According to the example he has showed us, we shall do everything we can, by word and deed, not only for those who are living, but also for our departed; offering Holy Qurbana daily, and spending all wealth for feeding the poor, shall bring absolutely no benefit, to those who die with no faith in Christ, and are not eligible for the grace of God. However, those who do these good works with good intention, shall reap benefit out of them.

### **Chapter 22**

#### **ABOUT HOLY RELICS**

(1) We are to treat the Tomb of our Lord, and also the bones and relics of saints with respect and devotion. (2) Those who remember the power of our Lord, and the gifts he has given to his saints, and treat their relics with devotion, shall receive from God blessings and healing for their illness and other infirmities.

### **Chapter 23**

#### **ABOUT MAKING THE SIGN OF THE CROSS AND ADORATION OF THE CROSS**



(1) The sign of the cross shall be made on us to remind us that we should seek refuge in the death of Christ on the cross for our protection and salvation, and that we shall always carry the cross in us, which signifies the passion of Christ, and that His Cross is the sign and pride of us Christians; and to proclaim that we believe it and do accordingly. Since the whole of mankind was saved by the Cross of the Son of God, we shall adore it. The Cross that we should adore is not that which is made in the shape of a cross, using gold, silver, stone or wood. They are made as a memorial for our knowledge. One of the main reasons why a cross is not consecrated, is this. But nevertheless, the great God who cannot be seen or turned into a shape, shall be shaped in our hearts, and we look at it with our spiritual eyes and adore it. Likewise, we are to shape the cross of the son of God in our hearts, look at it with our spiritual eyes and adore it. (2) When we adore before the cross, it amounts to adoring the Lord who was crucified, and his death on the cross. Just what David did in front of the ark of the covenant, was reckoned as an act done before God, not as idolatry; adoring Christ and his death on the Cross shall be reckoned a blessing and not as idolatry. It is only decreed that (3) no images shall be made and worshipped. (4) However, it is not considered as idolatry to make cross and other things for remembrance of Biblical events, (5) for information and for the decoration of the church, and using the church and church articles with respect and devotion.

#### Chapter 24

##### ABOUT CHASTITY

Though it is not right to deny marriage to anyone, (1) it is very good if a person decides by his own will not to marry, and keep his body and spirit unblemished before God, and work for God. (2) If a person takes a vow to be celibate, but later breaks his vow and marries, though he is not ineligible for salvation, he cannot be considered as faultless. Such individuals shall be cut off from the honor and position they have in the church.

#### Chapter'25

##### ABOUT MARRIAGE OF THE CLERGY

Marriage is not unclean. But Church hierarchs like Patriarch, Catholicos, Metropolitan etc.; because they are specially responsible officials in the church, who should be constantly concerned about the church, they should be chaste and clean; and they should have emptied themselves from desires of the flesh, and surrendered their body and soul for God's work. Because priests who administer the pashes will have to move closely with women, as they do with men, (1) and human nature is frail and could easily be tempted, (2) it is most reasonable that the Church has decided that they should be upright, married, and never involved in remarriage or marriage of widows.

#### Chapter 26

##### ABOUT THE SPIRIT OF MAN

(1) God has decreed condemnation and salvation for man, for body and spirit; not for body alone, or for spirit alone. (2) Spirit is created by God, just as the body is. Though the spirit is created intelligent and eternal, it is not without impediments. The teaching of some people that the spirit of man is a part of God, and not created; and so it is not subject to condemnation, is a great heresy, and something that drags human beings to serious calamity.



new

## Chapter 27

### ABOUT SIN

(1) It is not only that all human beings are liable to be condemned because of original sin, but also all are condemned because of the sins of their actions. Though it is true that no human being is without sin, (2) sin is not something created in man by nature. (3) It is related to the law of God, and sin was made when the law of God was violated. (4) Man does good or evil, because of his freedom and not because of the variations of nature in creation. God never created anyone as a sinner. (5) He never compels anyone to do good or evil, to reward him accordingly. (6) But God makes it known to man what is good or evil; and it is God's desire that man shall turn to good and do good, and He helps man for that. He does not help man to do evil, since He does not like it, (7) and He leaves everything to the will of man. (8) Satan is not given the power to compel anyone to do evil. (9) Satan makes man fall into sin only through temptation. Just as faith and good works vary, sins too vary. (10) However, there is no sin which will not be forgiven through repentance. Those sins, which are said to be for death, and against the Holy Spirit, are those which are not repented; which easily push man to helplessness. Such sins are not forgiven by the prayer of others alone. Therefore, we should not be frustrated about any sin, but should repent before the (11) merciful Lord with broken heart and tears.

*(1) Rom. 5:18 Therefore just as one man's trespass led to condemnation for all, so one man's act of righteousness leads to justification and life for all. Rom. 3:9-12 What then? Are we any better off? No, not at all; for we have already charged that all, both Jews and Greeks, are under the power of sin, as it is written: "There is no one who is righteous, not even one; there is no one who has understanding, there is no one who seeks God. All have turned aside, together they have become worthless; there is no one who shows kindness, there is not even one." Gala. 3:22 But the scripture has imprisoned all things under the power of sin, so that what was promised through faith in Jesus Christ might be given to those who believe. Psal. 14:13. 1 John 1:8, 1 Kings 8:46, Eccl. 7:21.*

*(2) Eccl. 7:29 See, this alone I found, that God made human beings straightforward, but they have devised many schemes. Gen. 1:26-27, 31.*

*(3) 1 Cor. 15:56 The sting of death is sin, and the power of sin is the law. Rom. 4:15 For the law brings wrath; but where there is no law, neither is there violation. Rom. 5:13 sin was indeed in the world before the law, but sin is not reckoned when there is no law.*



(4) Deu. 11:26,27,28 See I am setting before you today a blessing and a curse: the blessing, if you obey the commandments of the Lord your God that I am commanding you today; and the curse, if you do not obey the commandments of the Lord your God, but turn from the way that I am commanding you today, to follow other gods that you have not known. Deu. 30:15-20.

(5) James 1:13,14,15. No one when tempted, should say, "I am being tempted by God"; for God cannot be tempted by evil and he himself tempts no one. But one is tempted by one's own desire, being lured and enticed by it; then, when that desire has conceived, it gives birth to sin, and that sin, when it is fully grown, gives birth to death. 1 Peter 5:2 to tend the flock of God that is in your charge, exercising the oversight, not under compulsion but willingly, as God would have you do it not for sordid gain but eagerly. Isa. 1:19,20 2 Cor. 9:7.

(6) Mic.6:8 He has told you, O mortal, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God? 1 Tim. 2:4 who desires everyone to be saved and to come to the knowledge of the truth. Rom. 8:28.

(7) Psal. 81:12. So I gave them over to their stubborn hearts, to follow their own counsels.

(8) James 4:7 Submit yourselves therefore to God. Resist the devil, and he will flee from you.

(9) Eph. 6:11 Put on the whole armour of God, so that you may be able to stand against the wiles of the devil.

(10) John 19:11 one who handed me over to you is guilty of a greater sin.

(11) Jere. 3:12 Go, and proclaim these words toward the north, and say: Return, faithless Israel, says the Lord. I will not look on you in anger, for I am merciful, says the Lord; I will not be angry forever.

## **Chapter 28**

### **ABOUT REPENTANCE**

**(1) When a person does not repent about the sins he has committed, and continues to do them, unwilling to move away from them, then it can be said his sin is unto death, and against the Holy spirit.(2) However, any sinner, if he turns to God with sincere repentance, his sins shall be forgiven, whatever they be. True repentance is to grieve and ask pardon for sins (3) and stop committing sins; and resolve at heart to sincerely obey God in future as it pleases Him. The door of repentance shall not remain closed for any sinner. The teaching of the heretic "Navatheenar" that post- baptism sins, because they are against the Holy Spirit, shall not be forgiven, is not to be believed; and no sinner shall listen to it and retract from repentance. Instead, they should repent with good hope and true faith about all the sins committed at any time or in any state and turn to God.**

(1) Luke 12:10. And everyone who speaks a word against the Son of Man will be forgiven; but whoever blasphemes against the Holy Spirit will not be forgiven. 1 John 5:16. If you see your brother and sister committing what is not a mortal sin, you will ask, and God will give life to such a one—to those whose sin is not mortal. There is sin that is mortal; I do not say that you should pray about that. Matthew 12:31,32, Heb.6:4,5,6.

(2) Isa. 1:18 Come now, let us argue it out, says the Lord: though your sins are like scarlet, they shall be like snow; though they are red like crimson, they shall become like wool. 1 John 1:9 If we confess our sins, he who is faithful and just will forgive us our sins and cleans us from all unrighteousness. Mich. 7:18, 19.Hos. 14:4,5,6. Jere. 3:12.

*(3) Matthew 18:21,22 Then Peter came and said to him, "Lord, if another member of the church sins against me, how often should I forgive? As many as seven times?" Jesus said to him, "Not seven times, but, I tell you, seventy-seven times." Matthew 26:74,75 Then he began to curse, and he swore an oath, "I do not know the man! At that moment the cock crowed. Then Peter remembered what Jesus had said: Before the cock crows, you will deny me three times." And he went out and wept bitterly.*

## **Chapter 29**

### **ABOUT JUSTIFICATION**

**(1) Just as faith without works is dead, (2) actions which do not arise from good conscience and faith are also dead. (3) The grace of God for mankind is not discriminatory, it is given to all uniformly. He never gives free grace to one and not to another. Therefore, man is not justified by faith alone without works, or by works alone without faith; nor free grace alone. (4) But justification is through free grace, by faith and works.**

*(1) James 2:17, 26 So faith by itself, if it has no works, is dead. For just as the body without the spirit is dead, so faith without works is also dead.*

*(2) Rom. 14:23 for whatever does not proceed from faith is sin. Matthew 6:3 But when you give alms, do not let your left hand know what your right hand is doing.*

*(3) Rom. 3:22 the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction. Rom. 10:11,12,13.*

*(4) James 2: 21,22 Was not our ancestor Abraham justified by works when he offered his son Isaac on the altar? You see that faith was active along with his works, and faith was brought to completion by the works. Eph. 2:8. For by grace you have been saved through faith.*

## **Chapter 30**

### **THAT THERE ARE VARIATIONS IN CONDEMNATION AND PUNISHMENT**

**(1) The faith and righteousness of all people are not of the same measure. In the same manner, the sins of all people are not of the same measure. There are variations in faith, righteousness and sin. (2) Also, God does not give punishment or salvation on the day of judgement uniformly for all; but they vary according to the measure of faith and works of each one. (3) And that is eternal punishment or eternal salvation. (4) If a person turns from good to evil, then his earlier good shall not be remembered. Similarly, if a person turns from evil to good his earlier evil shall not be remembered. But each one shall receive eternal salvation or eternal condemnation, according to the standing that each one has in terms of good or evil. (5) This merciful and just decision of God, instills in repentant person hope and interest. But the teaching of some people that salvation is predestined by God and is through free grace, it shall be the same for all, amounts to making the righteous God an unrighteous one.**

*(1) Rom. 12:6 We have gifts that differ according to the grace given to us: prophecy, in proportion to faith. Matthew 8:10. When Jesus heard him, he was amazed and said to those who followed him, "Truly I tell you, in no one in Israel have I found such faith." Matthew 14:31,5:22, 7:3, John 19:11.*

*(2) Matthew 7:2 For with the judgement you make you will be judged, and the measure you give will be the measure you get. Luke. 12:47. 48:1, 1 Cor. 15:41,42, John 14:2.*



(3) Matthew 25:46 And these will go away into eternal punishment, but the righteous into eternal life. John 3:16, 36.

(4) Ezek. 18:21,22-24. But if the wicked turn away from all their sins that they have committed and keep all my statutes and do what is lawful and right, they shall surely live; they shall not die. None of the transgressions that they have committed shall be remembered against them; for the righteousness that they have done, they shall live. Have I any pleasure in the death of the wicked, says the Lord God, and not rather that they should turn from their ways and live? But when the righteous turn away from their righteousness and commit iniquity and do the same abominable things that the wicked do, shall they live? None of the righteous deeds that they have done shall be remembered; for the treachery of which they are guilty and the sin they have committed, they shall die.

(5) Luke. 15:17,18,19 But when he came to himself he said, 1 \* 3 4 5 How many of my father's hired hands have bread enough and to spare, but here I am dying of hunger! I will get up and go to my father, and I will say to him, "Father, I have sinned against heaven and before you; I am no longer worthy to be called your son; treat me like one of your hired hands

to be continued .....

### **SYRIAC/GREEK WORDS** (used in our worship)

*Let's recollect some words -*

SHYNO	:	Good will
SLOMO	:	Peace
AHAI	:	My Brethren
ADAMO DO SENO	:	Until I come
MORONOYO	:	Concerning the Lord



### *NEW WORDS*

MANEESO	:	Songs of praise
MAVURBA	:	Songs of Mary
SADEEKE	:	Righteous person
SELM BASHSLOMO	:	Go in peace
SLOMO	:	Peace

.... to be continued

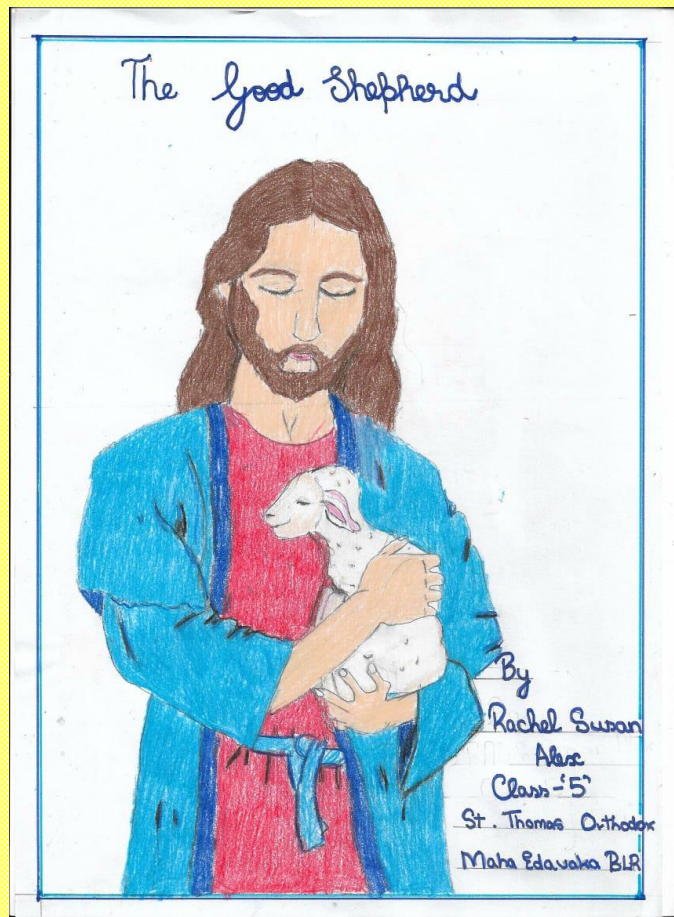
A prayerful LIFE  
IS A powerful LIFE.

## OUR TALENT



*"The artist is nothing without the gift, but the gift is nothing without the work."*

- *Emile Zola*



**Rachel Susan Alex**

Class 5,

St. Thomas OME SS,, B'lore East

## MY GOD

My God is my light  
I pray to Him every night  
God is glory  
He is worthy

God is my protector and mighty king  
God will protect me from all evil things  
When I call for god, He is always there  
Because I know He cares

I thank You for my family  
I thank You for my church  
I pray to Thee, with lots of love  
I thank Thee for the blessings from above

**Evelyn Mariam Dickson**

Class 2,

St. Gregorios O SS, Mysore



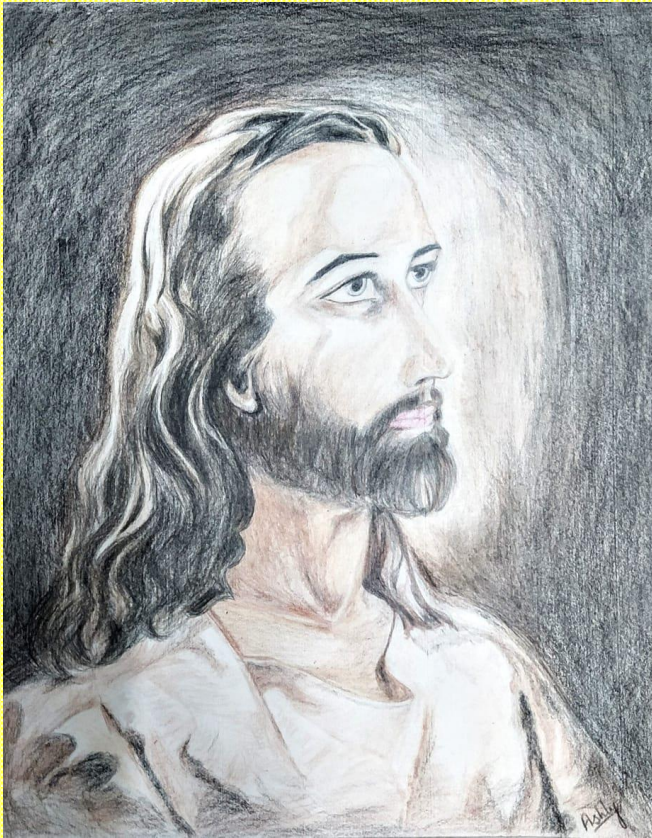
List of students/teachers by parish who contributed articles to ebodhini-Vol 12  
(Our Talent / Messages ).



Thank you for sharing your talents.

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<p><b>St. Baselios Orthodox Church, Marathahalli</b>                      NIL</p>	





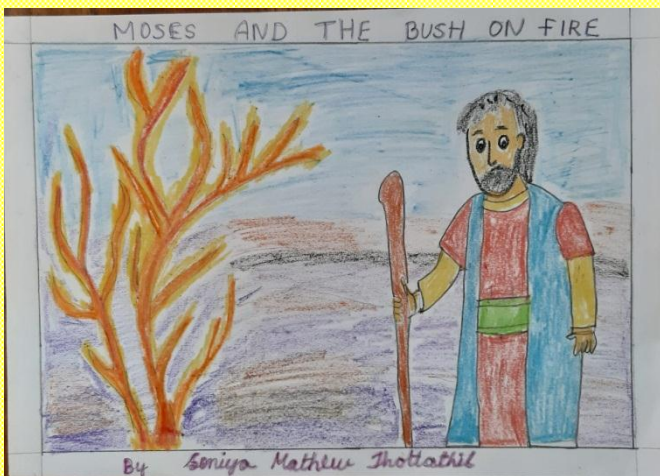
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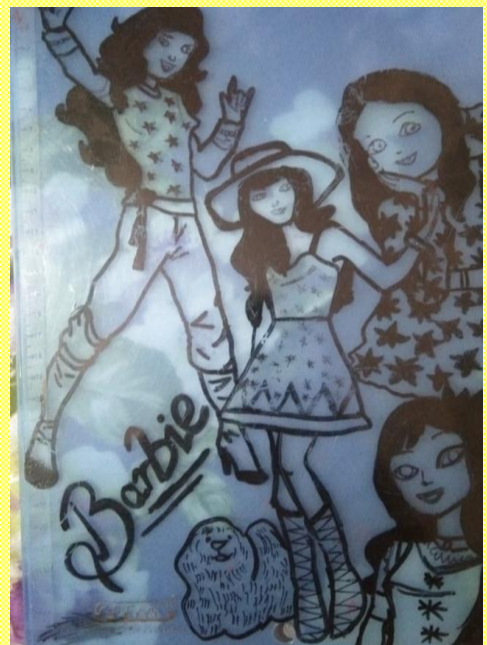
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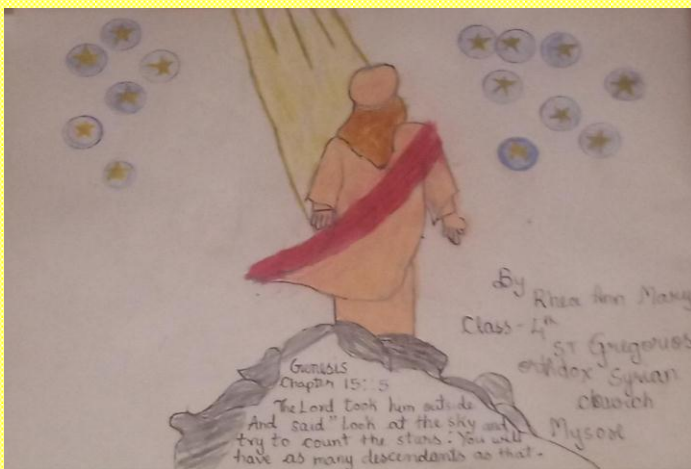
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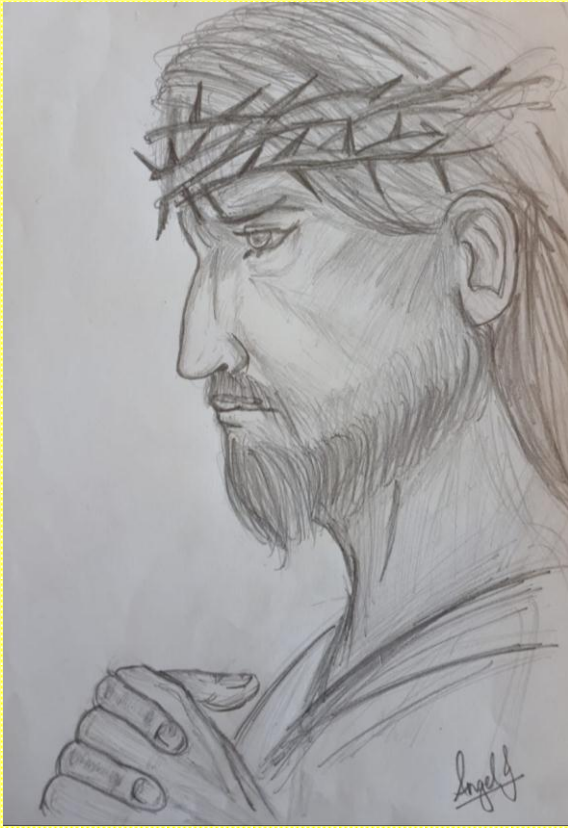


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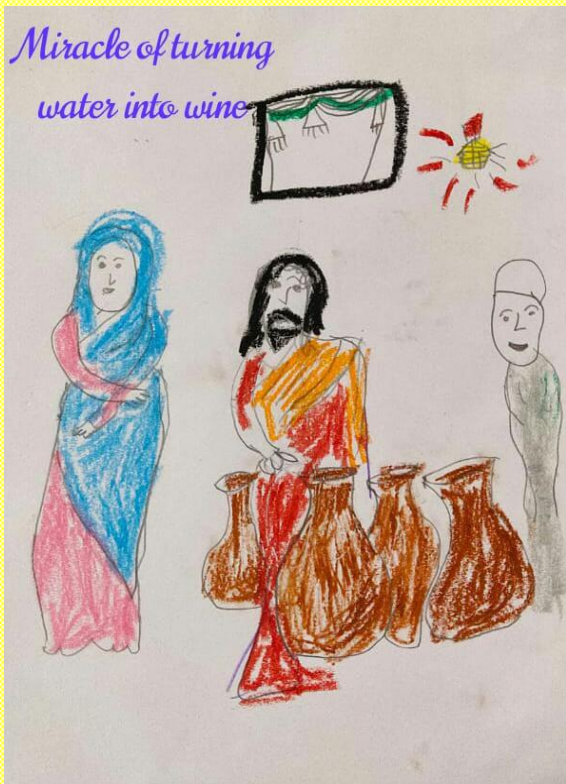


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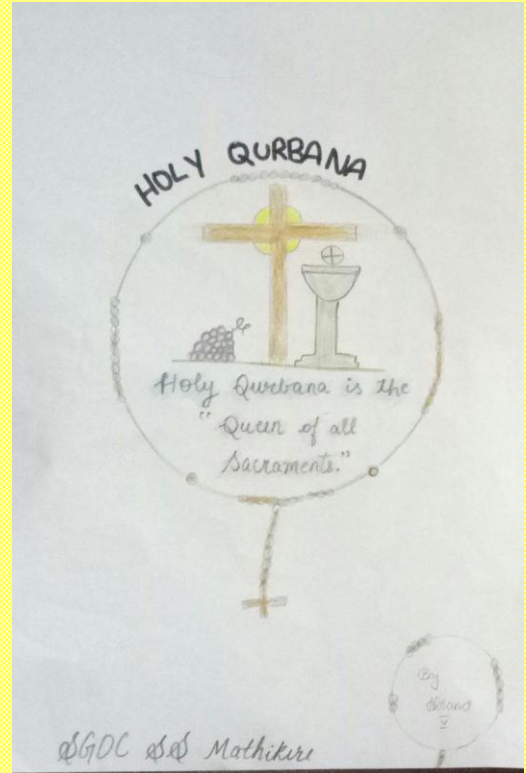


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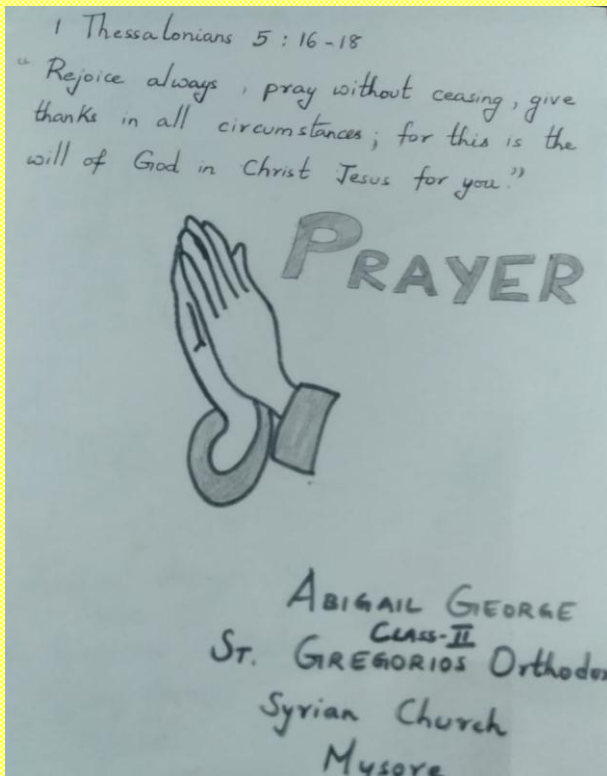




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**Jeeval Johnson**  
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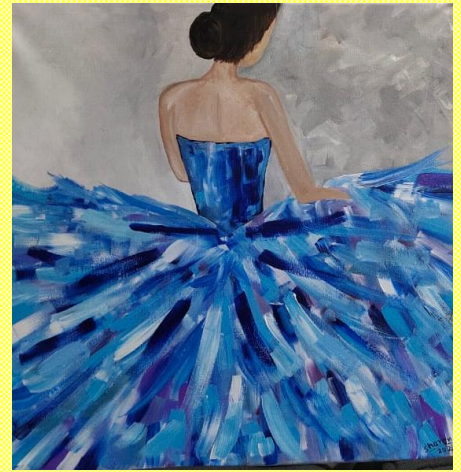


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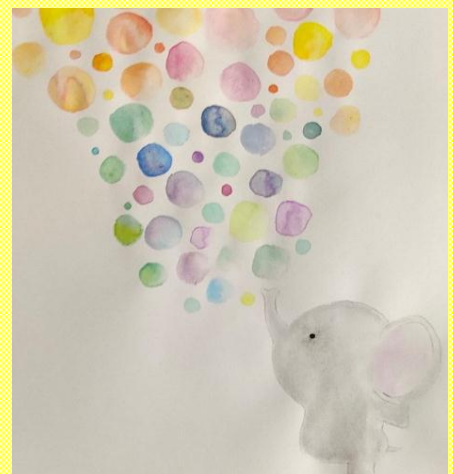
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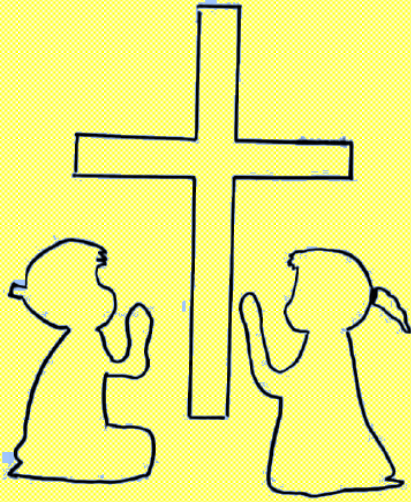
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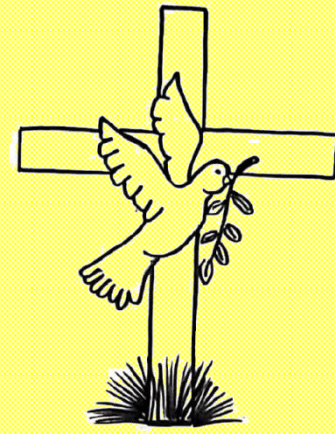
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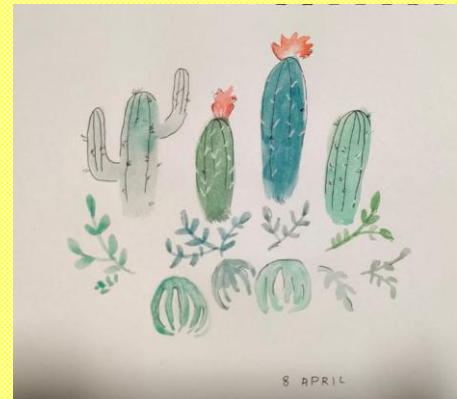
PRAY WITHOUT CEASING  
[1 THESSALONIANS 5:17]



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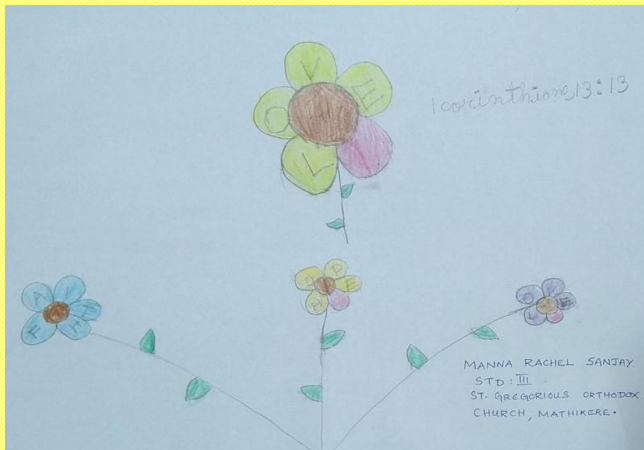




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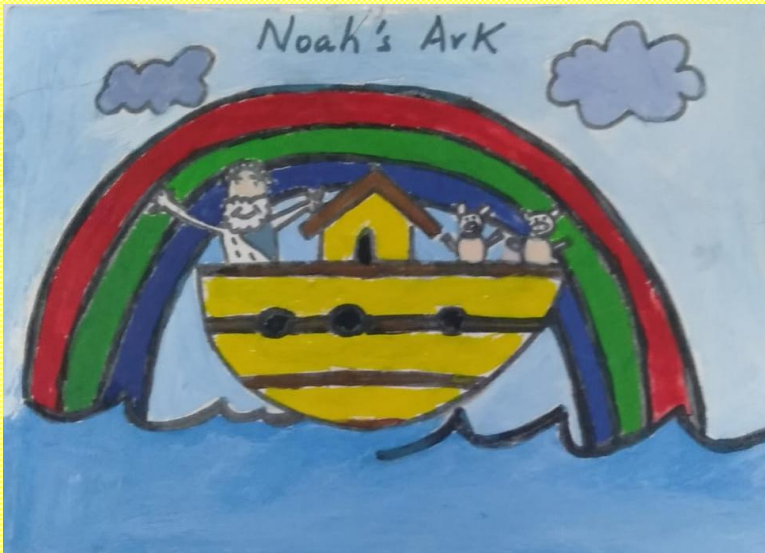


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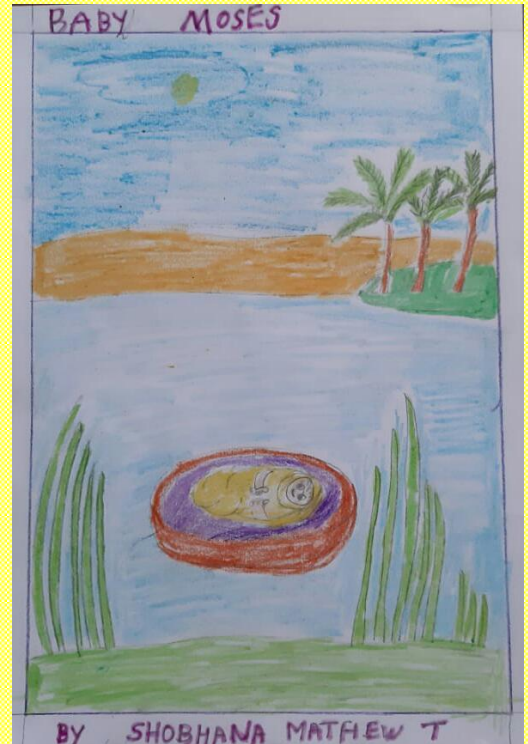


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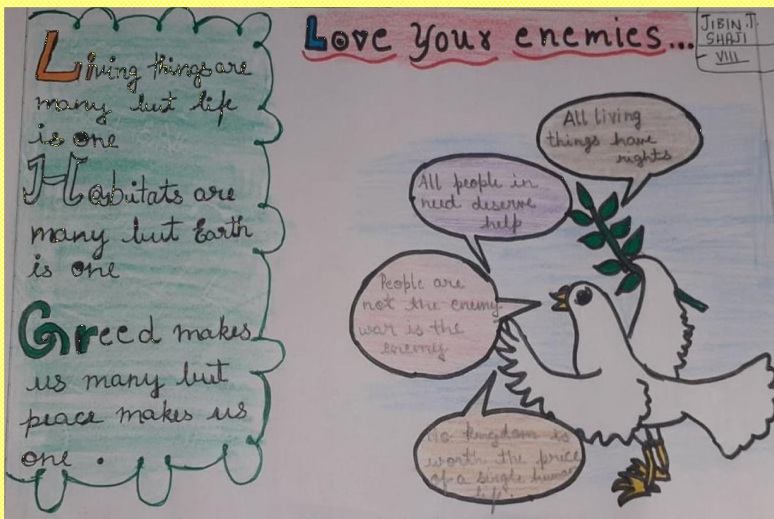




**Abriyel George**  
Class 2,  
St. Gregorios SS, Mysore



**Shobana Mathew**  
Class 1,  
St. Gregorios SS, Mathikere



**Jibin T Shaji**  
Class 8,  
St. Gregorios SS, Mathikere

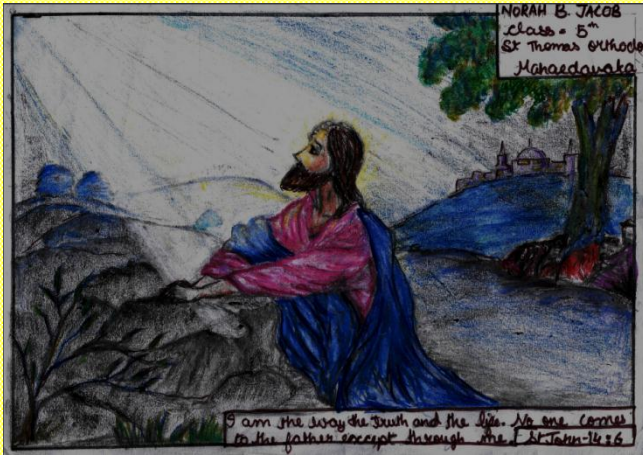


**Sharon**  
Class 7,  
St. Gregorios SS, Cathedral

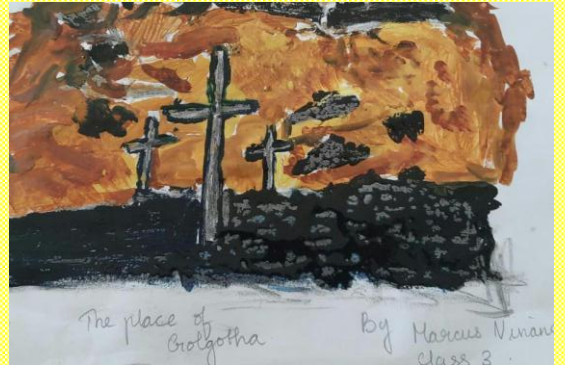




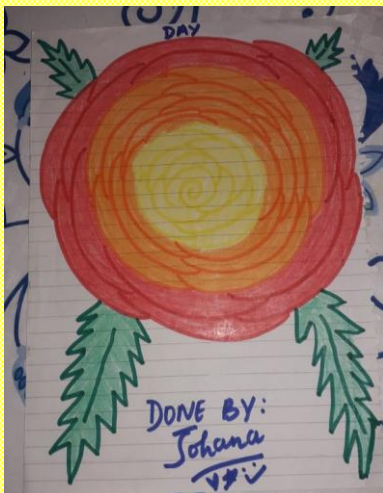
**Hannah**  
Class 7,  
St. Gregorios SS, Cathedral



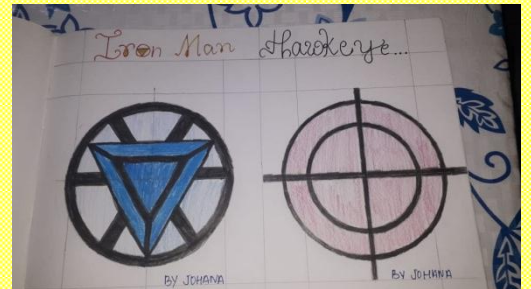
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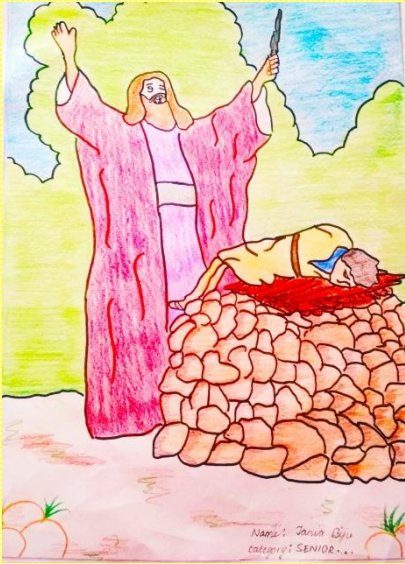
**Marcus Ninan**  
Class 3,  
St. Gregorios SS, Mathikere



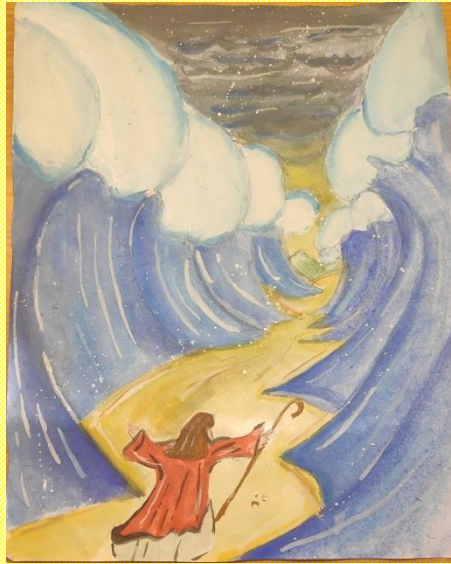
**Johana**  
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St. Gregorios SS, Cathedral



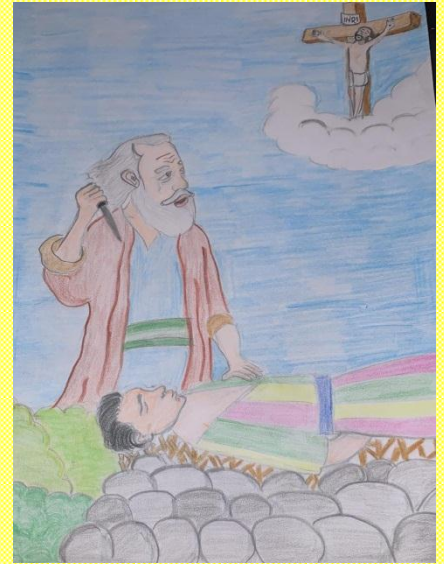




**Tania Biju**  
Class 9,  
St Mary's OSS, Begur



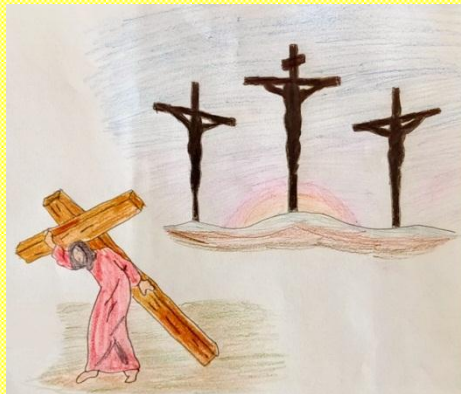
**Olive Sara Sibey**  
Class 7,  
St Mary's OSS, Begur



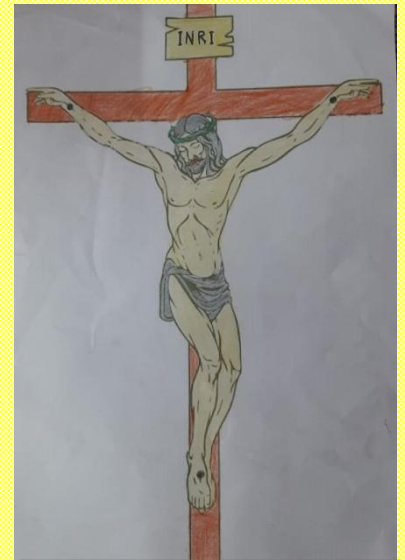
**Akhil George Kurian**  
Class 9,  
St Mary's OSS, Begur



**Angela Peter**  
Class 10,  
St Mary's OSS, Begur



**Hazel Ann Varghese**  
Class 3,  
St Mary's OSS, Begur



**Alena John Ougan**  
Class 2,  
St Mary's OSS, Begur



**Sneha Mary Kurian**  
Class 2,  
St Mary's OSS, Begur

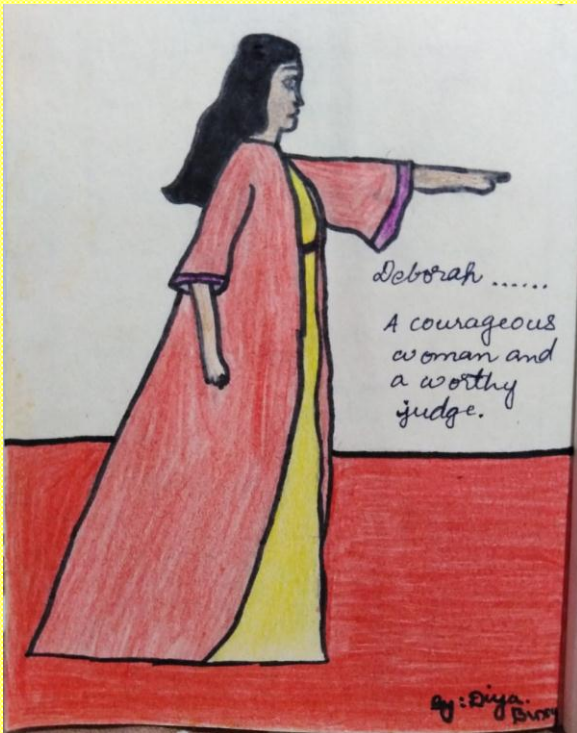


**Yohan George Cherian**  
Class 2,  
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**Jovana Raichel**  
Class 6,  
St Mary's OSS, Begur





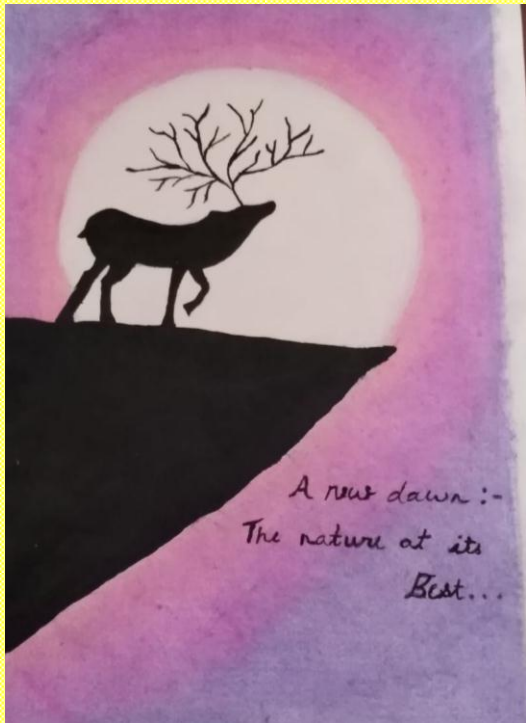
**Diya Binoy**  
Class 7,  
St Mary's OSS, Begur



**Olive Sara Sibey**  
Class 7,  
St Mary's OSS, Begur



**Anna Susan**  
Class 7,  
St Mary's OSS, Begur



**Diya Binoy**  
Class 7,  
St Mary's OSS, Begur



**Jiya Sara Biju**  
Class 7,  
St Mary's OSS, Begur



**Riya Shibu**  
Class 7,  
St Mary's OSS, Begur

Lockdown Memos

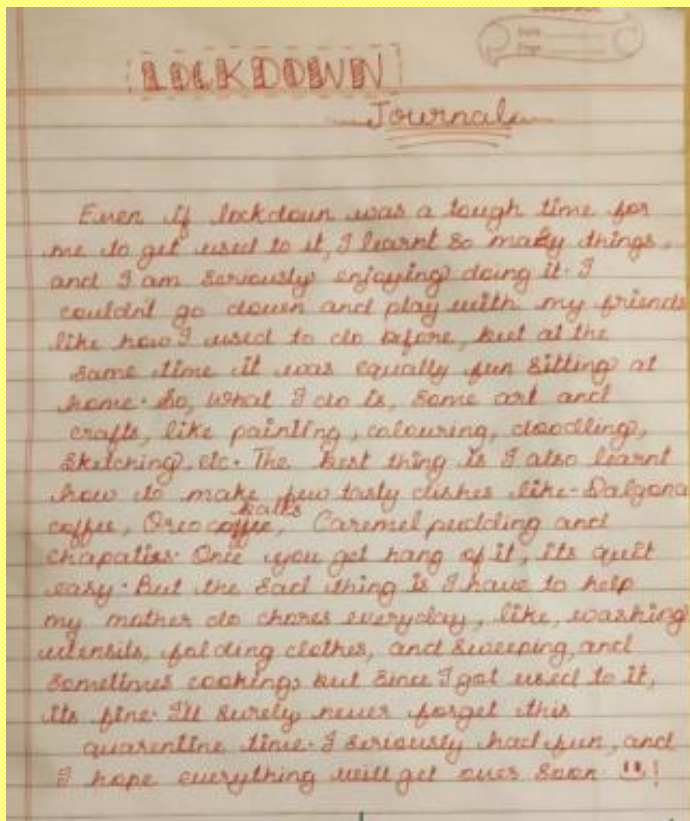
Though this lockdown was a disaster for many people, I felt it as a bliss in disguise. I got to spend more time with my family. I enjoyed waking up late everyday. The very thought that the schools are not going to re-open, was very refreshing. But yes, I'm already missing my friends badly. Food and movies were my lifeline to beat the boredom. I enjoyed preparing new dishes with my mom, and it was quite a treat for my taste buds. Though I didn't like washing my plate, folding clothes and occasional sweeping of the floor, felt good when my mom says "Thank You Diya", whenever I helped her with the household chores.

Drawing and music kept me busy. After many years I played 'Hide And Seek' game to engage my 4 year old brother and it was fun. Me and my family had a wonderful time in playing a game of carrom board everyday. I can't believe that I almost learnt the full evening prayer in Malayalam as we are having the elaborate evening prayers these days, instead of the short one. ☺ Though I quite don't enjoy learning bible verses and lessons much, I do it religiously just to please my passionate and enthusiastic Sunday school teacher. Sometimes I do feel sad that I can't visit my grandparents, go to our church, go for a trip, etc in the near future.

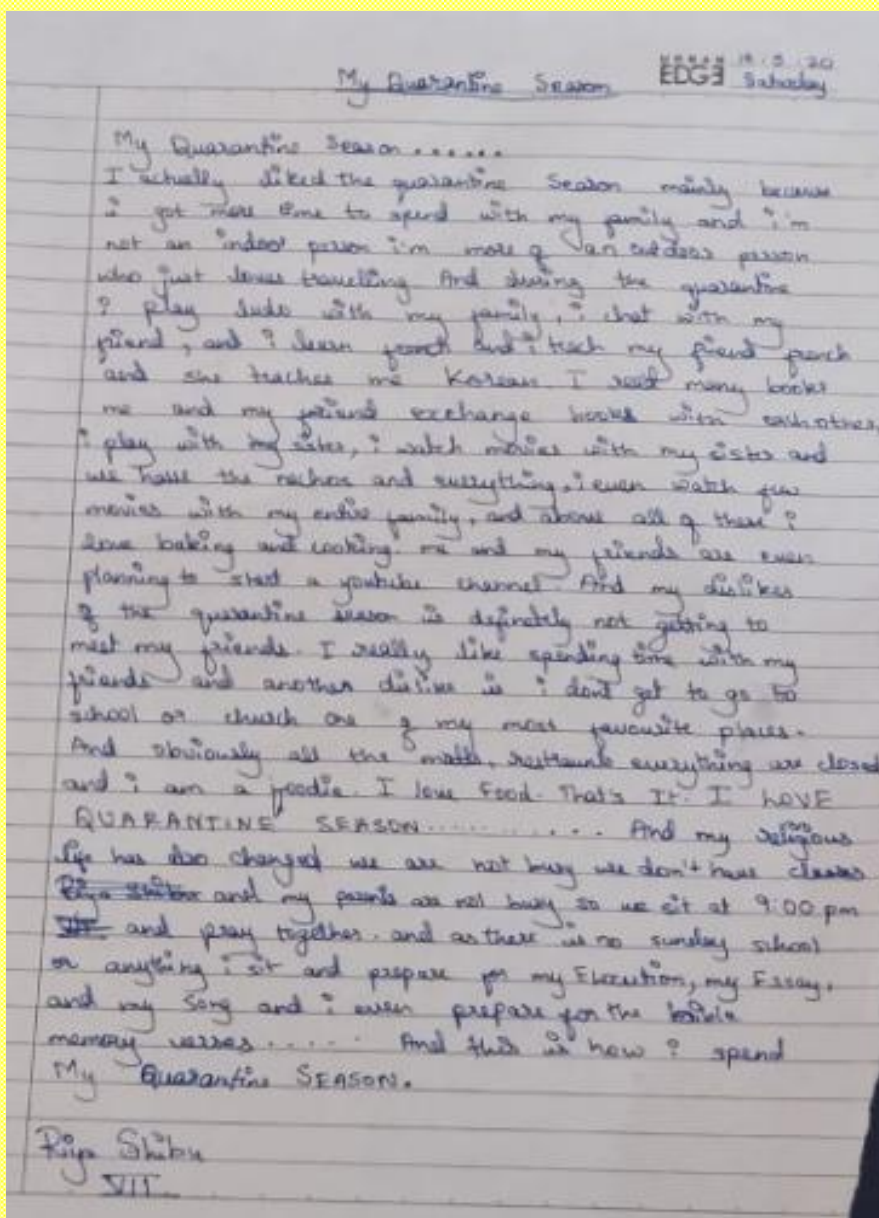
Hope the situation gets better and life will be back to NORMAL...

**Diya Binoy**  
Class 7,  
St Mary's OSS, Begur





**Olive Sara Sibey**  
Class 7,  
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**Riya Shibu**  
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**Andrew Charlie Malkachen**  
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St Joseph's OSS, Horamavu



**Abel George**  
Class 2,  
St Joseph's OSS, Horamavu



**Abraham P Thomas**  
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**Mathew P Abraham**  
Class 2,  
St Joseph's OSS, Horamavu

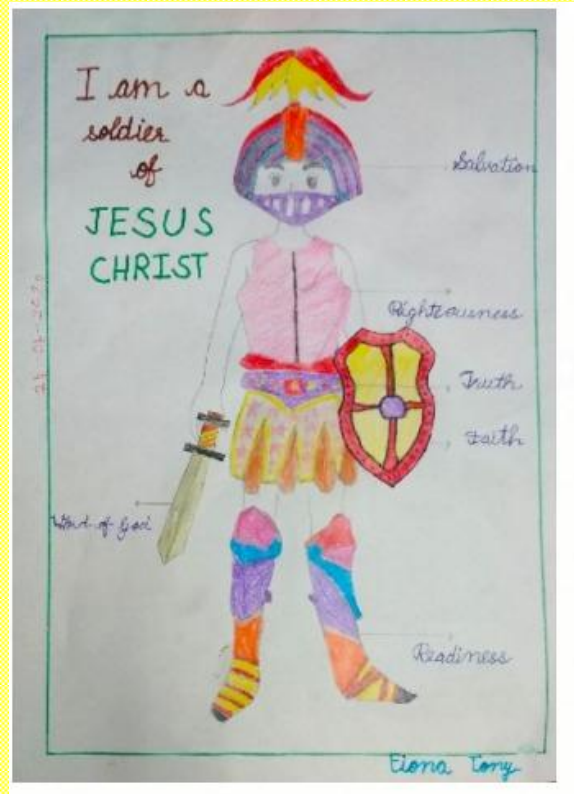


**Carolyn Shine**  
Class 3,  
St Joseph's OSS, Horamavu





**Leya Mary Philip**  
Class 2,  
St Joseph's OSS, Horamavu



**Fiona Tony**  
Class 2,  
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**Maria Joju**  
Class 1,  
St Joseph's OSS, Horamavu




**Isabel Susan Mathew**  
Class 1,  
St Joseph's OSS, Horamavu





**Haron Bejoy**  
Class 5,  
St Joseph's OSS, Horamavu



  
teach me, teach me  
to walk in His light

**Hanna Bejoy**  
Class 6,  
St Joseph's OSS, Horamavu

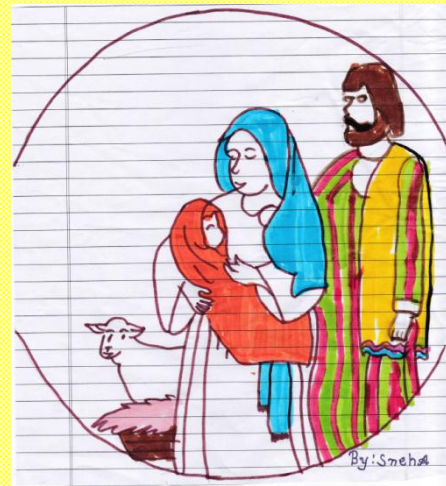


**Andrew Charlie Malkachen**  
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**Neha Ann Mobin,**  
Class 4,  
St Stephen's OSS, Vijayanagar

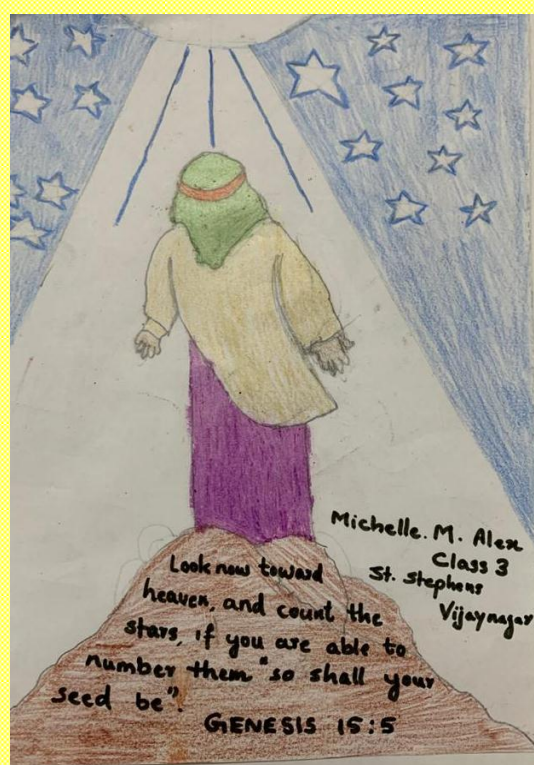


**Sneha Valsa Mobin**  
Class 4,  
St Stephen's OSS, Vijayanagar

**Joanna Elsa Jerin**  
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St Stephen's OSS, Vijayanagar

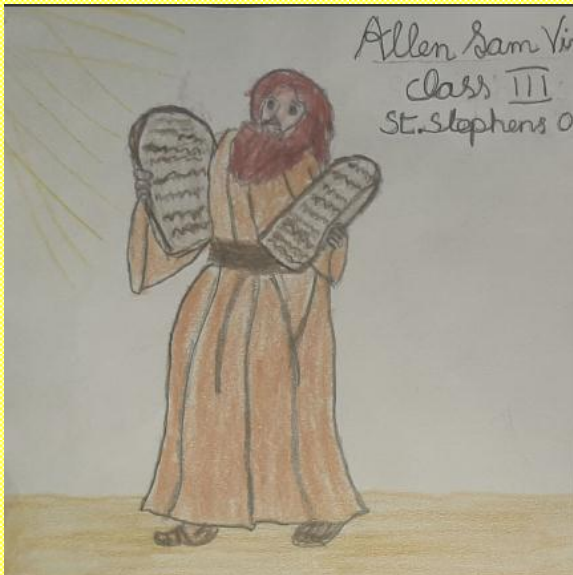


**Michelle M. Alex**  
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St Stephen's OSS, Vijayanagar





Allen Sam Vinod  
Class III  
St. Stephen's OSS



Moses and the Ten Commandments

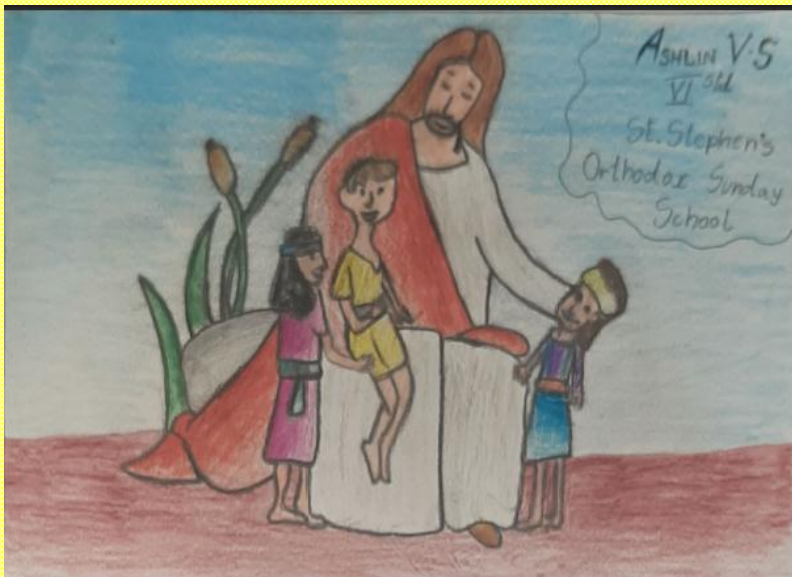
In the Bible, 'The Ten Commandments' are given in Exodus 20:1-17 and also in Deuteronomy 5:6-21.

Following are those Commands that God gave to His Own people.

1. You shall have no other Gods before me.
2. You shall not make for yourself an idol in the form of anything in heaven above or on the earth beneath or in the waters below.
3. You shall not misuse the name of the Lord your God.
4. Observe the Sabbath day by keeping it holy.
5. Honor your father and your mother.
6. You shall not murder.
7. You shall not commit adultery.
8. You shall not steal.
9. You shall not give false testimony against your neighbor.
10. You shall not covet anything that belongs to your neighbor.

**Allen Sam Vinod**  
Class 3,  
St Stephen's OSS, Vijayanagar

Ashlin V.S  
VI<sup>th</sup>  
St. Stephen's  
Orthodox Sunday  
School



'JESUS LOVES ME'

It is clear from the Bible that God has unconditional and enormous love for children and looks after the little children as their Father. He loves them. He protects them. He values them. Jesus too loves the children. He demonstrated His love for the little one and expressed joy in spending time with them.

In the book of Mark, Jesus rebuked His disciples for turning away those, bringing children before Him to be blessed. "When Jesus saw this, He was indignant. He said to them, 'Let the little children come to me, and don't stop them, for the Kingdom of God belongs to such as these.'"  
(Mark 10:14-15)

This shows us the great love of Jesus towards the children. I will always remember that, 'JESUS LOVES ME!'

**Ashlin V.S**  
Class 6,  
St Stephen's OSS, Vijayanagar



# ZACCHAEUS

LUKE  
19:1-10

A man named Zacchaeus lived in Jericho. He was working as tax collector for King Herod. No one liked the king and therefore, people did not like Zacchaeus, either. Furthermore, Zacchaeus often cheated people and made them pay more taxes than they owed. Then he kept the extra money for himself.

Zacchaeus was a very little man. When he heard that Jesus was coming through Jericho he went out to the street to get to see Jesus. But Zacchaeus could not see Jesus over the people in the crowd. So he climbed up in a tall tree where he could sit and watch Jesus. Now Zacchaeus could easily see Jesus as he was approaching



the tree in which he was sitting.

Surprisingly, when Jesus came to the tree he stopped, looked up and said, "Zacchaeus, come down. Today I want to eat dinner at your house." Zacchaeus quickly came down from the tree and took Jesus and the disciples to his house. Then he had a great meal prepared for them.

Zacchaeus was so happy that Jesus wanted to come and have dinner with a person like him. He knew he was a bad person, cheating people he collected tax money from. He could not understand that Jesus had come to his house and accepted him even though he was not a good person. Zacchaeus listened very carefully to Jesus' words. Then he said, "From now on I will do what is right. I'm going to

give half of my money to poor people. And I will pay back anyone I have cheated. Jesus was very happy and said, "Zacchaeus, I have come to save people exactly like you."

NAME: ANNA MARIAM SANJAY  
STANDARD: 7  
ST. GREGORIOS  
ORTHODOX CHURCH,  
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**Anna Mariam Sanjay**  
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**Judith Varghese**  
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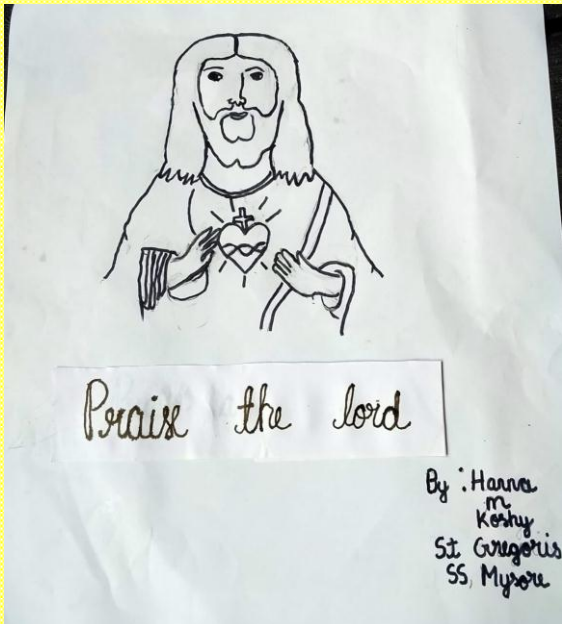




**Joel Koshy**  
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Class 8,  
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**Hanna M Koshy**  
Class 4,  
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# FROM THE BOOK OF JUDGES

**Author:** Traditionally believed to be Samuel

**Introduction:** Judges is one of several books concerned with the era between the death of Joshua and the rise of Samuel. Joshua was the great leader used by God to bring the Israelites into the land of promise. But Joshua appointed no leader after him to guide the whole nation. The Israelites began their apostasy after the death of Joshua. After Joshua died, the descendants of Israel asked of the Lord “Who shall be first to go up for us to fight against the Canaanites?” The Lord’s choice was Judah. (the tribe of Judah). We see the Lord’s choice of Judah to battle first also in Judges 20:18. The great deeds of Yahweh are neglected when Joshua’s generation dies off. The Israelites did not dispossess the Canaanites after they entered the promised land as God had commanded them to do through Moses. Instead, they intermarried with their pagan neighbours and began worshipping Baals. (Canaanites’ gods) Thus, the Israelites provoked the Lord to anger. So, he delivered them into the hands of their enemies. “Because this nation has transgressed My covenant which I commanded their fathers and has not heeded My voice I also will no longer drive out before them any of the nations which Joshua left when he died, so that through them I may test Israel, whether they will keep the ways of the Lord” ( Judg. 2:20 ) Nevertheless, when the children of Israel cried unto the Lord, the Lord raised up judges and saved them from the hands of those who plundered them. (Judg. 2:16)



**Judges;** ( from BC 1382-1063 approx. ) Judges are also known as former prophets. They were not kings, but military leaders raised by God to bring deliverance, protection and military leadership; to settle differences, judge lawsuits and administer justice. The office was not continual; rather, judges were raised up by Lord as oppressive circumstances required. God raised 12 of such judges. There were ‘major judges’ and ‘minor judges’ based on their functions. We will briefly deal with the major judges.

**Othniel;** was the first of the Judges. He was the son of Kenaz, Caleb’s younger brother. (3:9)

Othniel is introduced as a valiant warrior who accepted the challenge of Caleb by capturing the city of Debir ( formerly called Kiriath -sepher ) and won his daughter’s hand as wife. Israel sinned as usual and God delivered them into the hand of Cushan-Rishathiam, king of Mesopotamia under whom they served for eight years. When the Israel cried out to the Lord He raised up Othniel who defeated Cushan-Rishathaim and delivered Israel. The land had rest for forty years till Othniel died.

**Ehud;** The sons of Israel again did evil before the Lord. So the Lord strengthened Eglon, king of Moab who captured the City of Palms ( Jericho ).The sons of Israel served king of Moab for eighteen years. When the sons of Israel cried out to the Lord, the Lord raised up a savior, Ehud , a man equally adept with both of his hands. He went to the king of Moab with gift and a dagger fastened under his clothes on his right thigh. After presenting the gift to Eglon he sent away all the people and took the dagger and thrust it into his belly. Ehud escaped when they were all in confusion. At that time they struck abo ut ten thousand men of Moab and the land remained in peace for eighty years. Ehud judged them until he died.

**Deborah;** The Israelites again offended the Lord. So, the Lord allowed them to fall into the power of the Canaanite king, Jabin. Sisera was the general of his army. With his nine hundred iron chariots he sorely oppressed the Israelites for twenty years. They cried out to the lord for deliverance. Deborah was a prophetess who used to sit under a palm tree and judge Israel. There the Israelites



came up to her for judgement. She summoned Barak ( believed to be a brave warrior ) from Kedesh of Naphtali and said to him to take ten thousand soldiers and go, march on mount tabor where the Lord will deliver Sisera and his troops in to your power. Since **Barak** insisted, Debora agreed to go with him.( Jdg. 4: 8,9 ) Barak went down to Mount tabor with his ten thousand men. Lord put Sisera and all his forces to rout before Barak. Sisera had fled to the tent of Jael where she killed him. From the canticle of Deborah it would seem that nature aided the Hebrews in some way. Perhaps the torrential rains swelled the waters of Kishon which then overwhelmed the Canaanites. (referred in Ps. 83:10 ). Thus, on that day God humbled the Canaanite king before the Israelites and the land was at rest for forty years.

**Gideon;** Deborah's victory over the Canaanites opened the door to incursions by desert nomads. The story of Gideon is prefaced by the camel mounted invasions of Midianites who destroyed crops and animals belonging to Israel. This was the time when the angel of the Lord appeared to Gideon while he was in the field beating out wheat in the wine press and said to him " go with the strength you have and save Israel from the power of Midian. It is I who send you ."( Jdg. 6:14 ) His hesitancy ( 6:15-21 ) is reminiscent of the call to Moses. Gideon built there an altar to the Lord and called it Yahweh-shalom.

Gideon's victory: Yahweh proposes test for Gideon's men, first for fear (v.3) and then for alertness (vv.4-6) A spy story follows, which offers military intelligence in the unusual form of a dream narrative. The battle is won on the basis of elementary technology: Gideon's men make themselves, with the aid of sound and light effect, seem more numerous than they are. They captured the two princes of Midian, Oreb and Zeeb and carried their heads to Gideon. ( 7: 25 ) Gideon, acting as the blood -avenger for his brothers' deaths killed two Midian kings, Zebah and Zalmunna. ( 8:12 ) The fame of this victory over the Midianites is attested by its reference with the phrase " the day of Midian " in the Book of Isaiah. ( Is. 9:3, Ps. 83:10 ).

The land had rest for forty years during the life-time of Gideon.

**Jephthah;** Jephthah was the son of a harlot bore to Gilead. He was victimised as a child for his illegitimacy and as an adult set to get back his own. He was driven out from his family. He gathered a band of mercenaries and was later recalled by the elders of Gilead. Ammonite forces had invaded Gilead and they made him head and the ruler. Ammonite monarch declines to sit for a negotiated settlement and Jephthah was forced to fight. He mobilised broad social support and with this base was able to subdue Ammon. Before going for the battle Jephthah made a vow to the Lord and said " If you will give the ammonites into my hand , then whoever comes out of the doors of my house to meet me, when I return victorious from the Ammonites, shall be the Lord's to be offered up by me as a burnt offering."( 11: 30,31) So Jephthah crossed over to the Ammonites to fight against them; and the Lord gave them into his hand and the Ammonites were subdued before the people of Israel. When Jephthah came to his home, his daughter, his only child, came out to meet him dancing, who refused to let Jephthah break his vow. She said to him, " My father, if you have opened your mouth to the Lord, do to me according to what has gone out of your mouth, now that the Lord has given you vengeance against your enemies, the Ammonites."( 11:36 ) He binds over the only child in obedience to a superfluous vow and sacrifices the daughter. The victory of Jephthah is dimmed by the death of the judge's daughter childless and leaves the house of Jephthah without further issue. Jephthah judged Israel six years.

**Samson;** The Israelites again did what was evil in the sight of the Lord and the Lord gave them into the hands of the Philistines forty years. There was a certain man of the tribe of the Danites whose name was Manoah. His wife was barren. The angel of the Lord appeared to her and said to her " you shall conceive and bear a son .....the boy shall be a nazirite ( one consecrated) to God from birth. It is he who shall begin to deliver Israel from the hand of the Philistines." ( 13:5) The woman bore a son, and named him Samson. The stories present him as a Nazirite from birth, but his passion for foreign women compromised the Nazirite vow, which required him to refrain from cutting his hair and to avoid wine and any unclean food..



The first object of his affection was a Philistine woman. At their wedding festivities a riddle contest had grave consequences. Furious that his countrymen had secured the answer to his riddle by threatening his bride. In anger he returned alone to his father's house, hence his bride was given to the best man. This made him more angry and he destroyed the grain fields of Philistine by catching three hundred foxes and setting fire to their tails and releasing them in the fields. Angry Philistines retaliated by burning Samson's bride and father whereupon Samson smote a large number of them and went hiding. He was located and bound by the Philistines but the spirit came upon him and he slew a thousand Philistines with the jawbone of an ass. Samson then composed a victory song and prayed for water to quench his thirst. So God split open the hollow place and water came from it. When he drank the water his spirit returned.

The second woman was a harlot, a Philistine. The local residents learned of his presence and surrounded her house anticipating victory over an exhausted Samson. But he arose early and walked off with the doors of the city gate on his shoulders.

Samson's downfall came when he fell in love with Delilah, presumably a Philistine. She toyed with Samson until he finally divulged the secret of his strength after three failed attempts. "A razor has never come upon my head; for I have been a Nazirite to God from my mother's womb. If my head were shaved, then my strength would leave me; I would become weak, and be like anyone else". ( 16:17 ) She let him fall sleep on her lap and had him shave off the seven locks of his head. He began to weaken and his strength left him. The Philistines seized him and gouged out his eyes and set him to work grinding at a mill. They celebrated their good fortune with a victory song where Samson was brought to perform. Resolving to get revenge once more, Samson asked to be situated by the two pillars holding up the house and prayed for renewed strength just once more. God granted his wish. He leaned his weight on the pillars and the house fell and Samson died with all the multitude of Philistines. (16:30) He had judged Israel twenty years.

"In those days there was no king in Israel; all the people did what was right in their own eyes" (21:25; Last verse in the Book of Judges, repetition of v. 18:1 and 19:1) So, the charismatic military leadership of Judges ends where it started. Now prophet Samuel come in and under his leadership Israel is moving a theocracy governed by God appointed judges to a monarchy ruled by kings.



**M.K.Uthup**  
Teacher,  
St. Gregorios Cathedral SS

# GOD IS THERE EVERYWHERE

Many years ago, there used to live a man called David who was a God-fearing man and always believed in the true God. His wife's name was Esther and he had two sons named Simon and Solomon. David was a good farmer and had many acres of land that grew variety of crops. At the time of harvest, he had been to his field and he was having a gaze over his crops. At that time, the climate drastically changed and suddenly it started to rain, and he started to enjoy the first seasonal rain on the earth. Later the same rain turned into a heavy hailstorm and few moments later his field was destroyed pathetically.



After his field was destroyed, he was thinking about this family and how he would clear his debt that he has taken to cultivate his field. But even at this situation, he never lost his faith in God. So he wrote a letter to God asking for 100\$ and went to the post office to give the letter to the postman. When the postman was checking the letters, he saw a letter in which it was written that it was a letter to God, so the postman went and gave the letter to the postmaster.

When the postmaster read the letter, he wanted to help David by giving him 100\$, so he collected 100\$ from his employees, and then wrote a letter back to David saying that God will be with you always and put the cash in the letter and posted it to David. When David got the letter and the cash, he was very happy because of what had happened. Soon, David re-built his field and had a happy life ahead.



## **Moral of the story :**

If you truly believe in God , you will feel his presence in every righteous person on the Earth .

**Libin Cherian Kunju**  
Class 10,  
St. Gregorios SS, Mathikere



# SACRAMENTS OF MALANKARA ORTHODOX CHURCH

The meaning of sacrament is to make things Holy. Sacraments are holy rituals meant for the spirituality and blessing of human beings instituted and approved and blessed by Jesus Christ and which gives spiritual empowerment to our life.

There are seven sacraments for our orthodox church all are important in its own way and capacity. They are: 1: Sacrament of Baptism 2 Sacrament of Holy Eucharist 3: Sacrament of Confession 4: Sacrament of priesthood 5: sacrament of Holy matrimony and Sacrament of Anointing the sick. Among these sacraments Holy Baptism, Holy Moron and Holy priesthood cannot be repeated. Among all the sacraments Holy communion or Holy Qurbana is the most important as it is the partaking in receiving the body and blood of our saviour and Lord Jesus Christ and is considered the most Holy and is called the sacrament of all sacraments or the Queen of sacraments.

All sacraments are rituals which teach us the importance of that particular sacrament and strengthen our faith and help us to grow in our spiritual life. Sacraments are the unseen blessings which are showered up on the person or family by God Almighty. These sacraments are relevant in all stages of our life. They show the love of God and gives us happiness and fellowship with God.

The sacrament of Baptism is the first sacrament in any Christian's life and are made the children of God and also made a member of Christian community. Jesus himself fulfilled this sacrament when he was baptized by John the Baptist in river Jordan. As St. Paul says, we individuals are made one, one building stone of the Church where Jesus Christ is the corner stone.( Ephesians 2: 20). In Baptism, two other sacraments also are done namely Moron and Holy communion. That just shows the importance of Holy Baptism.

Holy Matrimony is done in the most sacred way as it is the beginning of a new family life and those who commit in to that should realise the seriousness, commitment and pledge they have taken in front of God , priest and the community. Holy confession and Holy anointing of the sick are very important and is done at the same time. Confession of sins and forgiving of sins of others are an essential part of healing. The person should be free from guilt and sin then only the anointing of the oil will have its full and maximum effect. The person will feel relieved and more energetic and would live a better life which can be useful to all who are in contact with him.

In conclusion, all sacraments are important and it is established by Jesus Christ himself to make our life on earth more fruitful, free of guilt, sin and useful to our fellow human beings.

**Jadon Thomas Oommen**  
Class 4,  
St. Thomas OME SS,, B'lore East

## Jesus Christ through the Old Testament.

- 1)Genesis - He is the breath of life.
- 2)Exodus - He is the passover lamb
- 3)Leviticus - He is the high priest.
- 4)Numbers - He is the cloud by day & the pillar of fire by night.
- 5)Deuteronomy - He is the prophet like unto Moses.
- 6)Joshua- He is the captain of our salvation.
- 7)Judges - He is the judge & our law giver.
- 8)Ruth - He is the kings man redeemer.
- 9)1&2 Samuel - He is our trusted prophet.
- 10)1&2 Kings 1&2 Chronicles - He is our reigning king.
- 11)Ezra & Nehemiah - He is the rebuilders of the broken down walls of human life.
- 12)Esther - He is our Mordecai.
- 13)Job - He is our ever living redeemer.
- 14)Psalms- He is our sheperd.
- 15)Proverbs & Ecclesiastes- He is our wisdom.
- 16)Song of Songs- He is our loving bridegroom.
- 17)Isaiah - He is our prince of peace.
- 18)Jeremiah - He is the righteous branch.
- 19)Lamentations- He is the weeping prophet.
- 20)Ezekiel - He is the wonderful four- faced man.
- 21)Daniel - He is the fourth man in the fiery furnace.
- 22)Hosea - He is the faithful husband, forever married to the backsliders.
- 23)Joel- He is the baptizer of the holyghost & fire.
- 24)Amos- He is the burden- bearer.
- 25) Obadiah - He is the mighty to save.
- 26) Jonah - He is the great foreign missionary.
- 27) Micah - He is the messenger of beautiful feet.
- 28) Nahum - He is our strength & shield.
- 29) Habakkuk - He is the God's evangelist.
- 30) Zephaniah - He is our saviour.
- 31) Haggai - He is the restorer of God's lost heritage.
- 32) Zechariah - He is the fountain opened up in the house of David for sin & uncleanness.
- 33) Malachi - He is the son of righteousness, rising with healing in his wings.

## Jesus Christ through the New Testament.

- 1)St.Mt. - He is the King of jew.
- 2)St.Mk. - He is a servant
- 3)St.Lu. - He is the son of man feeling what you feel.
- 4)St.Jn. - He is the son of God
- 5)Ac. - He is the saviour of the world.
- 6)Ro. - He is the righteousness of God
- 7)1 Co. - He is the rock that followed Israel.
- 8)2 Co. - He is the Triumphant one,giving victory.
- 9)Ga. - He is our liberty,he sets you free.
- 10)Ep. - He is the head of church.
- 11)Ph. - He is our joy
- 12)Col. - He is our completeness
- 13)1,2 Th. - He is our hope
- 14)1Ti. - He is our faith
- 15)2Ti. - He is our stability
- 16)Tit. - He is the truth
- 17)Phm. - He is our benefactor
- 18)He. - He is the profession
- 19)Ja. - He is the foundation of our faith.
- 20)1Pe. - He is an example.
- 21)2 Pe. - He is the purity
- 22)1 Jn. - He is the life
- 23)2 Jn.- He is the pattern
- 24)3 Jn.- He is our motivation
- 25) Jude - He is the foundation of our faith.
- 26) Rev. - He is our coming king.

**Seraphim Boaz Cyril**

Class 2,

St. Gregorios O SS, Mysore

**Rhea Ann Mary**

Class 4,

St. Gregorios O SS, Mysore

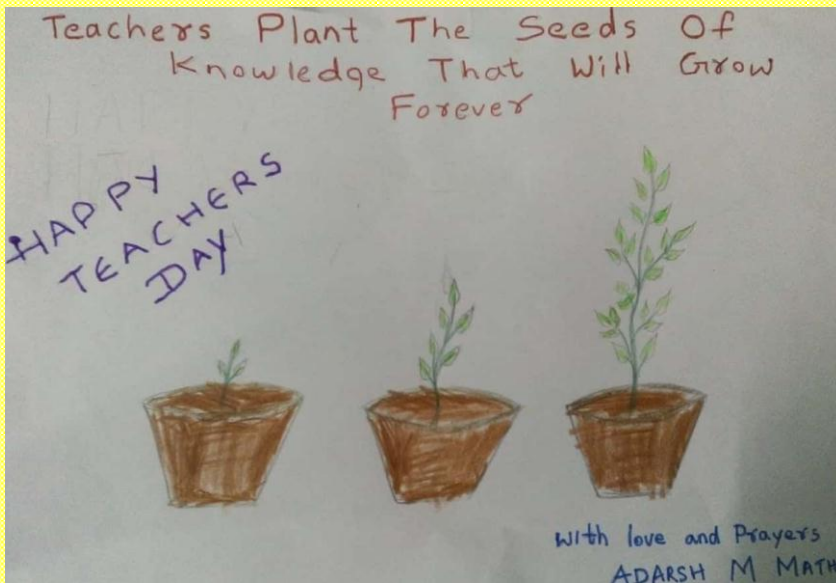
**The books of the Old Testament in order from first to last are:**

Genesis (50 Chapters)  
Exodus (40 Chapters)  
Leviticus (27 Chapters)  
Numbers (36 Chapters)  
Deuteronomy (34 Chapters)  
Joshua (24 Chapters)  
Judges (21 Chapters)  
Ruth (4 Chapters)  
1 Samuel (31 Chapters)  
2 Samuel (24 Chapters)  
1 Kings (22 Chapters)  
2 Kings (25 Chapters)  
1 Chronicles (29 Chapters)  
2 Chronicles (36 Chapters)

Ezra (10 Chapters)  
Nehemiah (13 Chapters)  
Esther (10 Chapters)  
Job (42 Chapters)  
Psalms (150 Chapters)  
Proverbs (31 Chapters)  
Ecclesiastes (12 Chapters)  
The Song of Solomon (8 Chapters)  
Isaiah (66 Chapters)  
Jeremiah (52 Chapters)  
Lamentations (5 Chapters)  
Ezekiel (48 Chapters)  
Daniel (12 Chapters)  
Hosea (14 Chapters)

Joel (3 Chapters)  
Amos (9 Chapters)  
Obadiah (1 Chapter)  
Jonah (4 Chapters)  
Micah (7 Chapters)  
Nahum (3 Chapters)  
Habakkuk (3 Chapters)  
Zephaniah (3 Chapters)  
Haggai (2 Chapters)  
Zechariah (14 Chapters)  
Malachi (4 Chapters)





**Adarsh M Mathew**  
Class 1,  
St. Joseph's OSS, Horamavu



**Fiona Tony**  
Class 2,  
St. Joseph's OSS, Horamavu



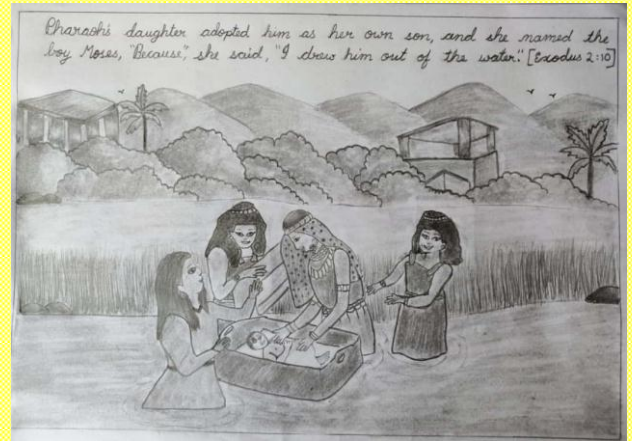
**Tisha Viju Issac**  
Class 3,  
Mar Yuhanon MSS, K.R.Puram

## In the Bible....

1. The longest chapter in the Bible – Psalm 119
2. The shortest chapter in the Bible – Psalm 117
3. The longest verse in the Bible – Esther 8:9
4. The shortest verse in the Bible – John 11:35
5. The middle chapter of the Bible – Psalm 117
6. The middle verse of the Bible – Psalm 118:8
7. The longest name in the Bible – Mahershalalhashbaz
8. The last word in the Bible – Amen

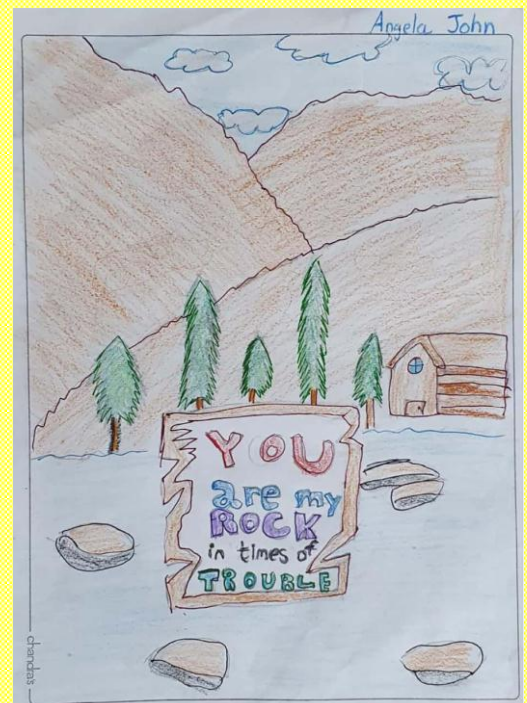
### Angelyn Glasho

Class 5,  
St. Thomas OME SS,B'lore East



### Mia Susan Reebu

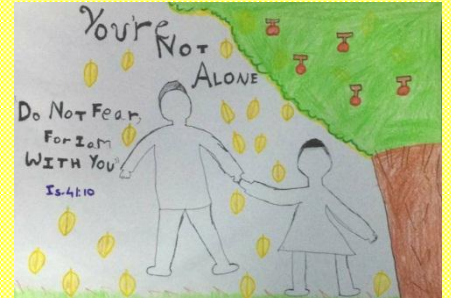
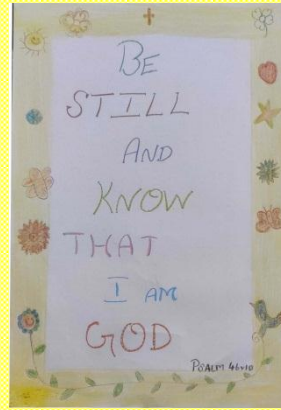
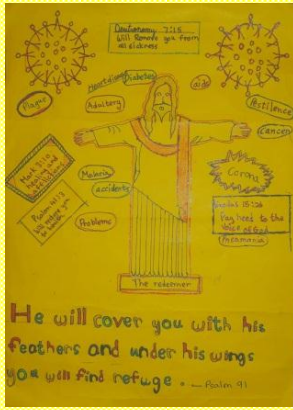
Class 1,  
St. Thomas OME SS,B'lore East



### Angela John

Class 5,  
St. Thomas OME SS,B'lore East

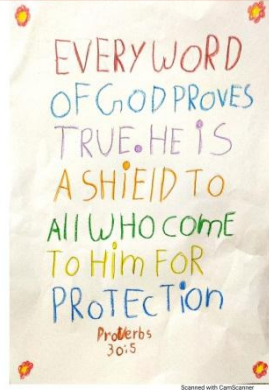




**Rachel Mariam John**  
Class 4,  
Mar Gregorios SS, Hebbal

**Basil Baiju**  
Class 3,  
Mar Gregorios SS, Hebbal

**Aradhana Ann Santhosh**  
Class 2,  
Mar Gregorios SS, Hebbal



**Keia Mathew**  
Class 2,  
Mar Gregorios SS, Hebbal

**Maria Eldo**  
Class 4,  
Mar Gregorios SS, Hebbal



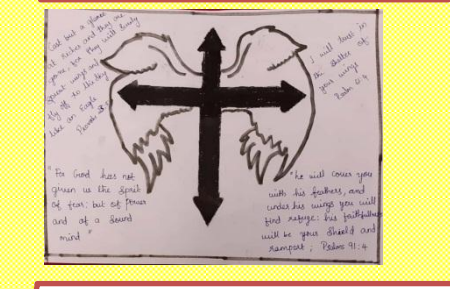
**Keia Mathew**  
Class 2,  
Mar Gregorios SS, Hebbal



**Nanna Vinod John**  
Class 2,  
Mar Gregorios SS, Hebbal

**Aishwarya Lulu**  
Class 1,  
Mar Gregorios SS, Hebbal

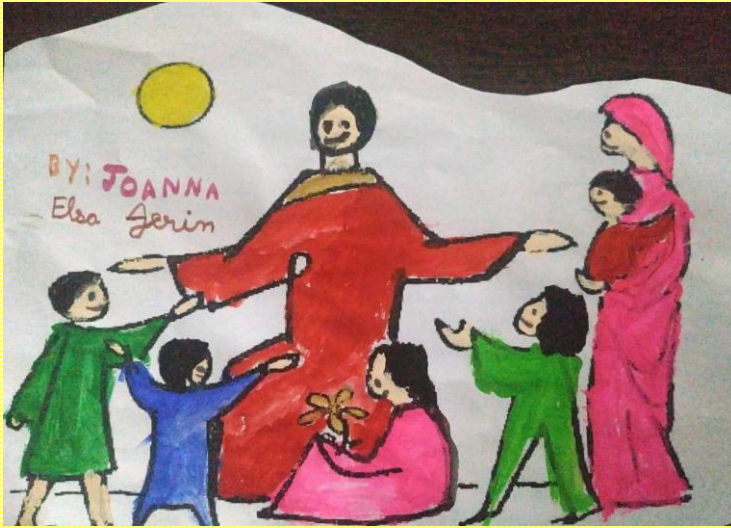
**Saniya Babu**  
Class 1,  
Mar Gregorios SS, Hebbal



**Ethan George Kurien**  
Class 3,  
Mar Gregorios SS, Hebbal

**Ansel Joby**  
Class 2,  
Mar Gregorios SS, Hebbal

**Godwin John Rufes**  
Class 2,  
Mar Gregorios SS, Hebbal

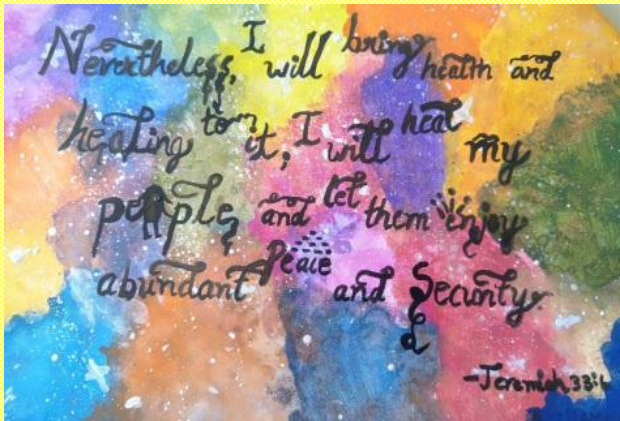


**Joanna Elsa Jerin**  
 Class 2,  
 St. Stephen's SS, Vijayanagar

*let all that  
 you do  
 be done in  
 love.*

1 COR 16:18

**Hanna Susan Anil**  
 Class 5,  
 St. Thomas OME SS, B'lore East



**Hannah Susan George**  
 Class 6,  
 Mar Gregorios SS, Hebbal



# ANGELS

When the sun goes down  
And the lights go out  
When the moon shines in the cloudless night sky  
When the stars twinkle in all size

We come to protect you  
As safety is what you need  
From all those mischievous thieves  
And all those worldly thoughts

We take care of your nightmares  
When dreams are all you need  
We guide you in life  
When fallen angels change your mind

We are servants of god  
Who sing melodious songs  
Most of us have names  
While some of us have titles

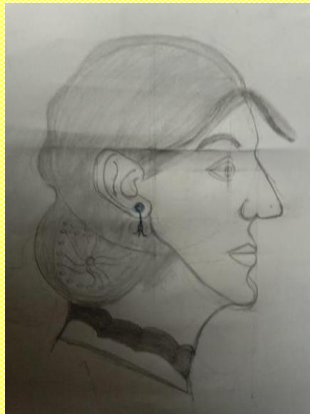
Trust in the lord  
Who we serve  
And angels  
In who you revere



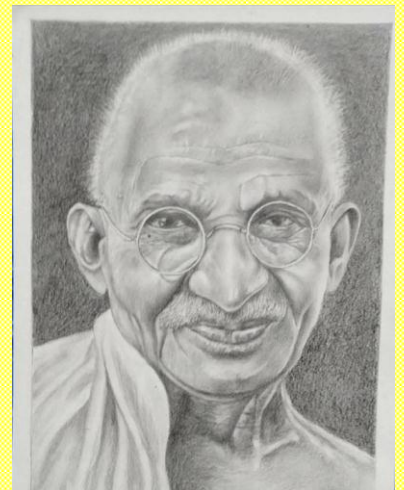
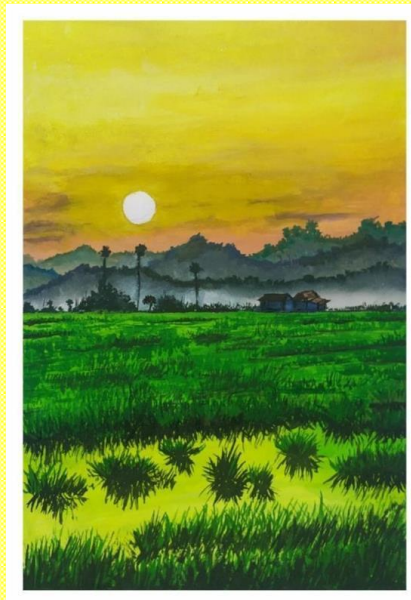
**Riya Mary Kurian**  
Class 5,  
St. Thomas OME SS,B'lore East



**Grace Sajan**  
Class 4  
St. George OSS, Indiranagar.



**Christina Sam K**  
Class 5  
St. George OSS, Indiranagar.



**Aaron Alexander**  
Class 5  
St. George OSS, Indiranagar.

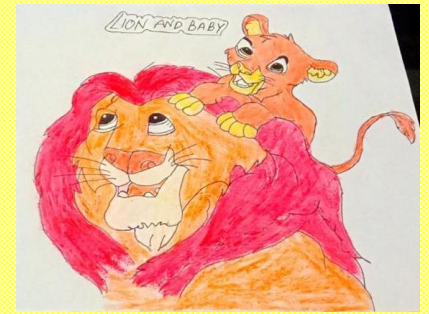


**Alosy Salu George**  
Class 5  
St. George OSS, Indiranagar.

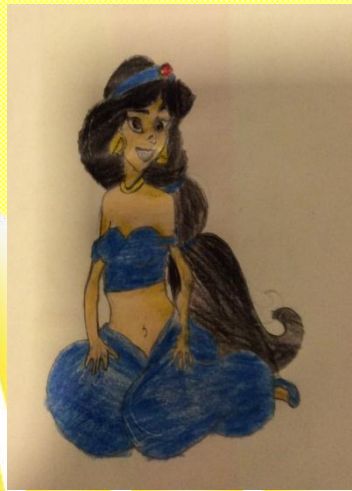




**Chris Jacob**  
Class 5  
St. George OSS, Indiranagar.



**Kesiya Jacob**  
Class 5  
St. George OSS, Indiranagar.



**Tabitha Mathew**  
Class 5  
St. George OSS, Indiranagar.

## Carries On.....

Things may go and things may come ,  
Some go fast and some go slow;  
Few things last that's all I know,  
Friendship carries for ever though.

Things may fall and things may rise,  
Human beings get a great surprise;  
Happy days in Heaven are, but a dream,  
Unless God and me go as a team.

As the day is a day and the night is a night,  
The day will come when our God will arrive;  
The Day when HE comes, HE will come to me!  
The Day when HE comes, HE will come for me!  
Learning more of his good deed, I know  
He is my friend and Our greatest king ;  
I wait for the day when the Lord will come  
He will come for me, My Lord Jesus Christ

**Namma Vinod John**  
Class 2,  
Mar Gregorios SS, Hebbal

### **E- Learning**

*We were in the last term of our school year, when the pandemic struck the world. And everything around us came to a halt, confining us to our homes. I thought to myself, "When will I meet my school teachers and friends" ???. But about 4 months flew by and lo and behold!!..we were in July and our E-Learning started. On the day of my first online class I was so excited. We joined through "Google Meet" and we got our class assignments through "Google Classroom". I sat in front of the computer and saw my friends and teachers!!!. My friends looked older and I was meeting my teachers for the first time!! We were then introduced to our new teachers. After a few days we began with serious learning. I always think "When will the virus go away for good?" Four months have passed with this "E –Learning" as the norm. We even had our exams and competitions online. E-Learning is cool, but I think going to school is cooler!!*

**Rachel Mariam John**  
Class 4,  
Mar Gregorios SS, Hebbal



# Quiz from the Psalmist Thoughts.....

1. Whom has God made a little lower than angels?
2. According to the psalmist what is like gold refined seven times?
3. What shakes the wilderness of Kadish?
4. "They have no sound, they have no words, no sound is heard from them. Yet their voice goes out into all the earth". Whom is the psalmist talking about in this verse?
5. Who encamps around those who fear the Lord?
6. The anointed King's robes are fragrant with Myrrh, Incense and \_\_\_\_\_.
7. What is the sacrifice God needs, more than the bulls from the stalls and goats from the pen?
8. The Lord will not have listened to the Psalmist if he had cherished \_\_\_\_\_ in his heart.
9. In the procession of the Lord into the sanctuary, who was seen amongst the singers and the musicians?
10. With what ten stringed instrument does the psalmist exhort us to make music for God?

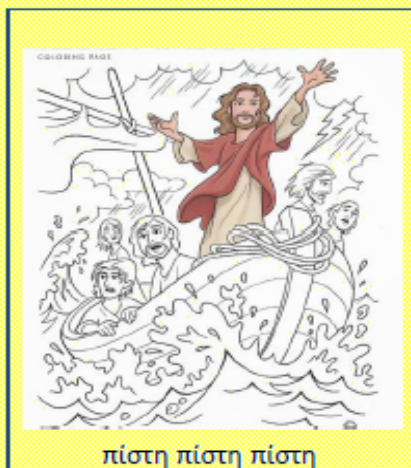
## Hints:

1. Psalms 8:5
2. Psalms 12:6
3. Psalms 29:8
4. Psalms 19:1
5. Psalms 34:7
6. Psalms 45:8
7. Psalms 50:14
8. Psalms 66:18
9. Psalms 68:25
10. Psalms 33:2

**Nathanael Vinod John**  
Class 6,  
Mar Gregorios SS, Hebbal

## JUMBLE

Unscramble the jumbles one letter to each shape in the box below, to form five simple words.



HRTOE	□ ○ ○ ○ ○ □
NWDI	□ ○ □ □
OTSMR	○ ○ □ ○ ○
AREF	○ □ ○ □
RWTEA	□ ○ ○ □ □

Now arrange the circled letters to form two sensible words according to the image suggested in the picture.



Final non-jumbled words come here →



Hints: NIV Bible St. Luke 8:22-25

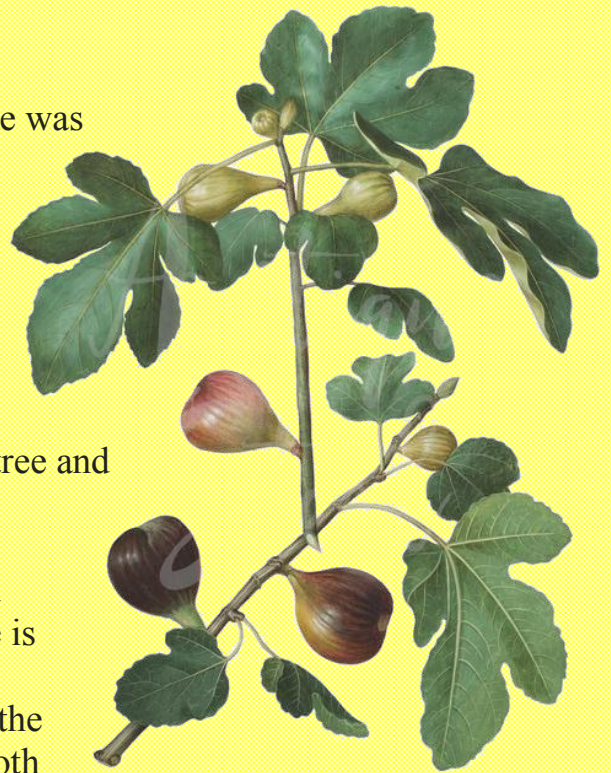
# The Fig Tree

One of the verses from the bible that always puzzled me was that of Jesus cursing a fig tree. Mark 11:13, “Seeing in the distance a fig tree in leaf, he went to find out if it had any fruit. When he reached it, he found nothing but leaves, because it was not the season for figs.” So, Jesus cursed the fig tree and it soon withered from the roots (Mark 11:20). Why would Jesus curse a fig tree when it was not the season for figs? To understand this, we should know about the characteristics of a fig tree and its significance for the people of Israel.

In the Bible, we can see that Jesus, His disciples and prophets use several references from nature (plants and animals) to explain the aspects of spirituality. A fig tree is referred to in several places in the bible in different contexts. The very first reference of the fig tree was in the Garden of Eden. Genesis 3:7 says, “Then the eyes of both of them were opened, and they realised they were naked,

so they sewed fig leaves together and made coverings for themselves”. A fig tree has lush green foliage. It has sweet and juicy fruits with high nutrition value. It bears fruits twice in a year; first fruits come in summer (June – July) and the second in winter (November). This shady tree with its tasty fruit is one of the seven species of trees in the land of Israel. It represents the prosperity and the health of a nation. God describes the promised land to Israelites in Deuteronomy 8:8 “A land with wheat and barley, vines and fig trees, pomegranate, olive oil and honey.” The fruit was used to symbolize God fearing and righteous people. As in Hosea 9:10 “When I found Israel, it was like finding grapes in the desert; when I saw your fathers, it was like seeing the early fruit on the fig tree”.

The fig tree that was cursed looked lush green from far off. It represented the prosperous and knowledgeable people of Israel. In the olden days, the Jewish rabbis and people used to sit under the shade of a fig tree to meditate and learn scriptures. Yet, Jesus saw that people of Israel were not following God’s covenant. So, he cursed this tree that looked lush green from far off but produced no good fruits. Like a gardener who nurtures his plants patiently for a long time, but plucks out the weeds that bears no fruit and harms other plants.



**Simona John**

Class 4,  
Mar Gregorios SS, Hebbal



## POETRY WRITING



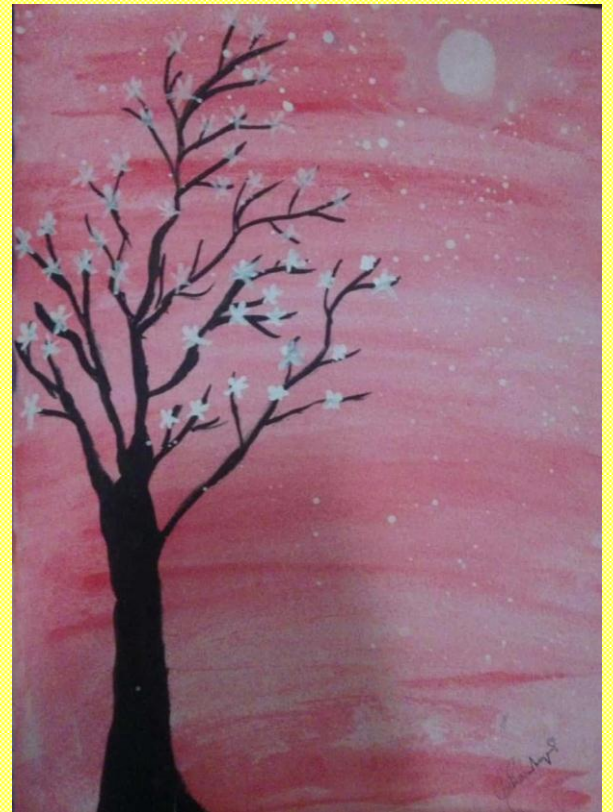
### LIFE GOES ON...

*Virus came and conquered  
People feared and wondered  
How long will it stay?  
When will their worries go away?  
Days and days passed  
No sign of hope at last  
Months and months passed  
People lost their dear ones at last  
Pride, Ego, jealousy became baseless  
Money, power, caste became useless  
And now they no longer feared  
Started to build up their world  
Accepted that they have to live with it  
Mankind was up in arms, ready to fight against it.  
SMS - (Sanitizer, Mask, Social distancing)  
Became the new SOS  
Strengthened with determination and hard work  
Their spirit very firm, in spite of horror  
They vowed to see a better tomorrow  
And to save our future generation from the endless sorrow*

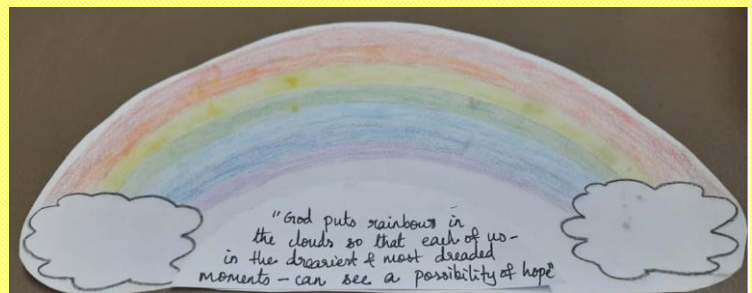
**Naethan Heimjith Mathew**  
Class 8,  
Mar Gregorios SS, Hebbal



**Sneha Babu**  
Class 10,  
Mar Gregorios SS, Hebbal



**Saniya Babu**  
Class 1,  
Mar Gregorios SS, Hebbal



**Aanya Susan**  
Class 2,  
St. Josphe's SS, Horamavu



## I MISS MY SCHOOL

*I miss my school and those lovely days  
Where I have those lovely times  
Right from when we enter those great wide gates,  
We know, lots of fun awaits..  
And we get to be what we really are..*

*We assemble swiftly and in prayer And enter the classroom to take a seat,  
And chit-chat till the teacher comes in.  
She sits at her desk, and does the roll call  
We wait until it is over , and then the fun begins.*

*I miss those days , those lovely days  
I pray I can see my teachers and friends again.  
Though we are seeing each other online ,  
At the end of the day I always say,  
I miss my school and I will always do.*

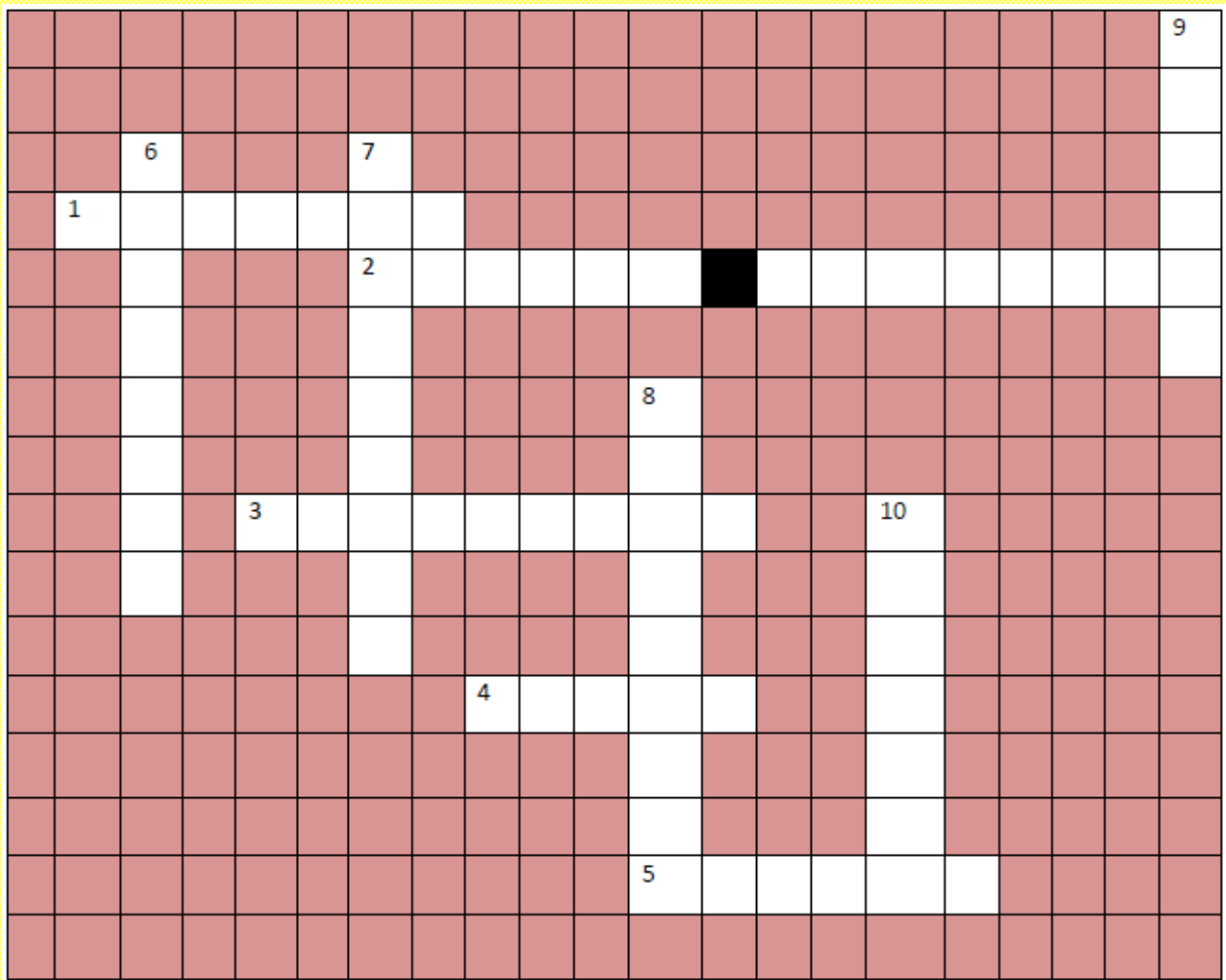
**Rachel Mariam John**

Class 4,  
Mar Gregorios SS, Hebbal



## QUIZ

1. WHO SPOKE BLASPHEMY AGAINST MOSES AND GOD –STEPHEN
2. WHO WAS HEALED OF LEPROSY BY PROPHET ELISHA-NAMAN
3. (LUKE 7:1-10) WHERE WAS THE CENTURIAN'S SERVANT LYING SICK- CAPERNAUM
4. WHO RECEIVED THE ORACLE (HABUKKUK 1.1) – HABUKKUK
5. NAME APOLLO'S NATIVE PLACE- ALEXANDRIA
6. WHO EXPLAINED THE WAYS OF GOD TO APOLLO- AQUILA AND PRICILLA
7. HOW MANY PEOPLE DID JESUS FEED ON THE MOUNTAIN SIDE – 5,000
8. HOW MANY BLIND MEN DID JESUS HEAL



**Across**

1. ANGEL WHO APPEARED IN FRONT OF PREGNANT ELIZABETH
2. THE KING WHO TOOK CENSUS DURING JESUS'S BIRTH
3. WHO IS THE MOTHER OF JOHN THE BAPTIST
4. HEROD WAS THE KING OF
5. JESUS WAS BORN IN A

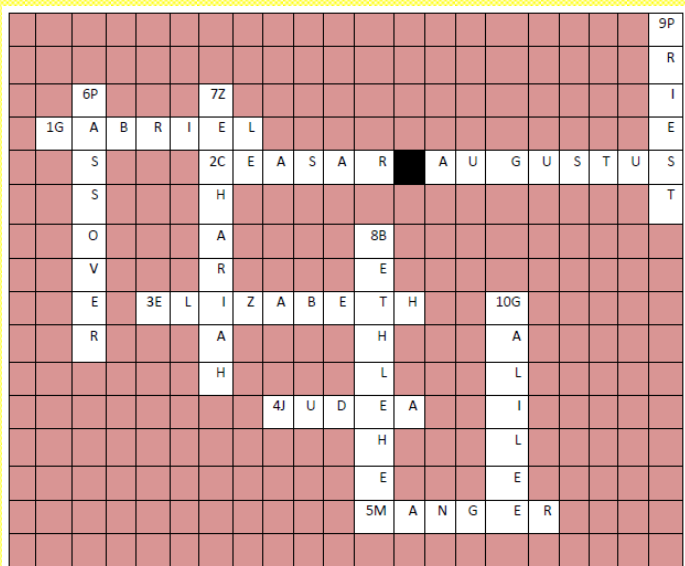
**Below**

6. EVERY YEAR JESUS'S PARENTS WENT TO JERUSALEM FOR THE FESTIVAL OF THE
7. JOHN THE BAPTIST'S FATHER
8. THE TOWN OF DAVID
9. OCCUPATION OF JOHN THE BAPTIST'S FATHER
10. NAZARETH IS LOCATED IN

Answer key ->

**Rachel Mariam John**

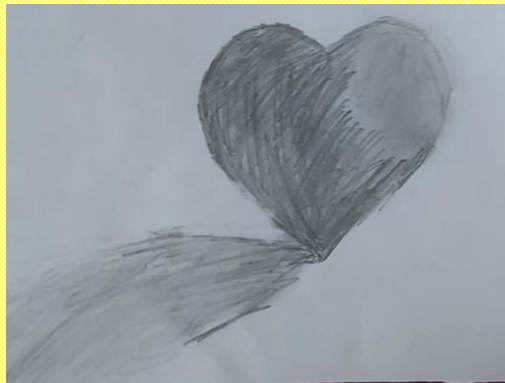
Class 4,  
Mar Gregorios SS, Hebbal







**Alvina Anna Rufes**  
Class 6,  
Mar Gregorios SS, Hebbal



**Godwin John Rufes**  
Class 2,  
Mar Gregorios SS, Hebbal



**Ryan Jinu Scaria**  
Class 1,  
Mar Gregorios SS, Hebbal

Online OVBS @  
St. George Orthodox  
Sunday School,  
Indiranagar.



## My OVBS Experience

OVBS is a wonderful opportunity for kids to socialize and learn more about Christianity in a fun way. It enhances our faith and knowledge about Christ and Church. This year's theme was to stay at home and be edified. It is a perfect theme at this time of crisis. OVBS is the most awaited time for Sunday School students. It is full of fun and joy. One of my favorite memories of OVBS was the sleepovers with my cousins. There were fun activities too and I loved them and of course we can't forget about the yummy snacks. This year we had three different themes for three consecutive days. The First one was "Patience in Crisis" and the Second one was "Worship and Veneration" and the Last one was "Self-Control leads to Self- Empowerment". It is very important to be patient and self-controlled at this time of crisis and we can attain this only by worshipping God and having faith in Him. Overall these three days were very informative. I really felt like I was in Church with my friends. I



would like to thank Deepthi Chechi for teaching and encouraging us. I thought that we weren't going to have OVBS this year due to the pandemic going on, however, Achan, Teachers and the Organizers were able to conduct such good virtual OVBS. I would like to thank them for sharing their time and talent to make this year's OVBS a success. This is indeed an unforgettable OVBS in an extraordinary situation.

**Neha Elizabeth Joshy**  
St. George OSS, Indiranagar.



Online OVBS @  
St. George Orthodox Sunday School, Indiranagar.



# Fruits of the Spirit

The book of Galatians was written by Paul. Galatians 5:22-23 talks about the fruit of spirit. The nine fruit of the spirit are love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self control. This is the formula to live a Christian life.

Why do we need the fruits of the spirit?

In verse Galatians 5:24 says who ever follows the fruits of the spirit will not follow the earthly nature! human nature but will follow God - "And those who belong to Christ Jesus have put to death their human nature with all the passions and desires".

- Love: Love for God and others is the result of receiving God's perfect love. "So the Father has loved me, so have I loved him (John 17:26)"
- Joy: ~~Be still~~ at pure joy, my brothers and sisters, whenever you face (trials) trials of many kinds because you know the testing of your faith.
- Peace: "The mind governed by the flesh is death, but the mind of the spirit is life and peace" (Romans 8:6)
- Patience: "be completely humble and gentle; be patient, bearing with one another in love." (Ephesians 4:1-2)
- Kindness: "The Holy spirit enables us to have moral integrity. "As to you show contempt for the riches which kindly, not realizing that God's kindness is intended to lead you to repentance."
- Goodness: "We pray for your power to help you do all the good things you hope to do and your faith makes you want to do it."
- Faithfulness: "And that by his power he may bring to fruition your every desire for goodness and your every deed prompted by faith."
- Gentleness: "Take my yoke upon you and learn from me, for I am gentle and humble in heart and you will find rest for your soul"
- Self control: "For the spirit of God gave us love, but gave us power, love and self-discipline"

— Joanna Maria Aloysius

**Joanna Maria Aloysius**  
St. George OSS, Indiranagar.

Online OVBS @  
St. George Orthodox Sunday  
School, Indiranagar.





# Mar Gregorios OSS, Hebbal.

## MASSA 2020 – "Lockdown Times"

E-CONTEST. [ Massa – A Hebrew word meaning song. ]

**Solo Singing :** Christian devotional song carrying a message of positivity, healing or hope during covid 19 pandemic.

**Poster designing :** Bible verse poster (related to God's blessing/ mercy / protection during covid 19) & Lessons learnt from covid 19 pandemic (a Christian perspective).



### Solo Singing :

#### Sub Junior

- 1st prize - Andria Roby
- 2nd prize - Reuben P Alex

#### Junior

- 1st prize - Maria Eldo
- 2nd prize - Aradhana Ann Santosh

#### Intermediate

- 1st prize - Alvina Anna Rufes
- 2nd prize - Hannah Susan George

#### Senior

- 1st prize - Anugraha Sarah Santhosh
- 2nd prize - Betina Biju

#### Secondary

- 1st prize - Elizabeth Eldo
- 2nd prize - Rahael Jacob

## Participants of Massa 2020

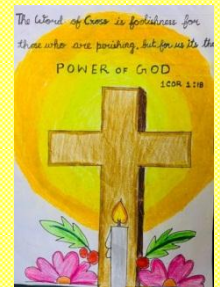
Link to watch the Massa 2020 videos and posters -

<https://drive.google.com/drive/folders/10-fap0XdpExqhwGYI3-KaAPishqvxi1y?usp=sharing>

### Poster designing :



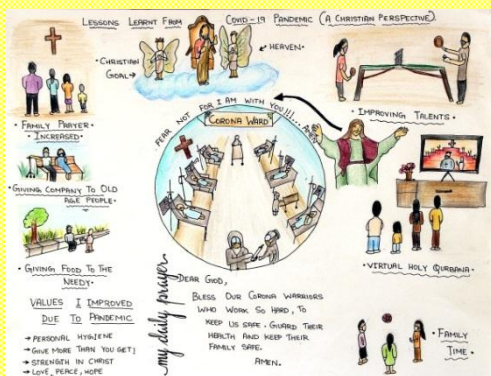
Rhea Thomas ( 1<sup>st</sup> prize – Intermediate )



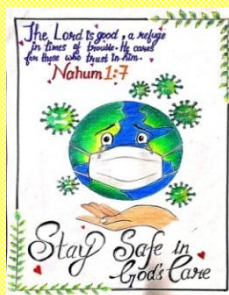
Joannah Miriam Deleep ( 1<sup>st</sup> prize – Sub Junior )



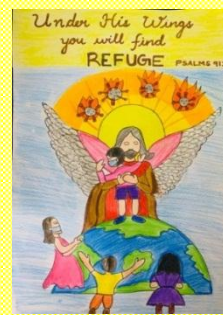
Reuben P Alex ( 2<sup>nd</sup> prize – Sub Junior )



Sherlin Jacob ( 1<sup>st</sup> prize – Senior )



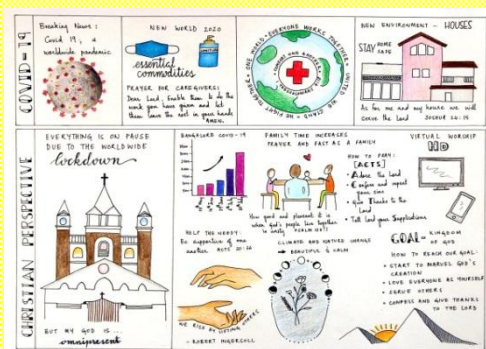
Rachel K Alex ( 2<sup>nd</sup> prize –Intermediate )



Hannah Susan Deleep ( 1<sup>st</sup> prize – Junior )



Kenneth M Kurian ( 2<sup>nd</sup> prize –Junior )



Sharon Jacob ( 1<sup>st</sup> prize – Secondary )



Krupa Elsa Shibu ( 2<sup>nd</sup> prize –Senior )



Kevin M Kurian ( 2<sup>nd</sup> prize –Senior )



Benita Biju ( 2<sup>nd</sup> prize –Secondary )



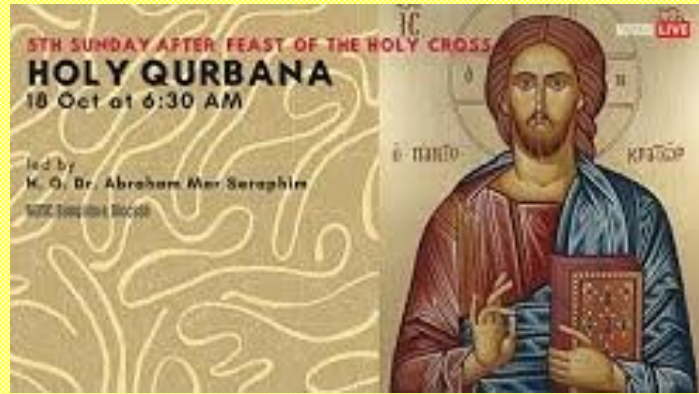
## KIDS PAGE



Contribute articles -

Please send some interesting puzzles, articles, biblical games, quiz to be published in Kids Page.

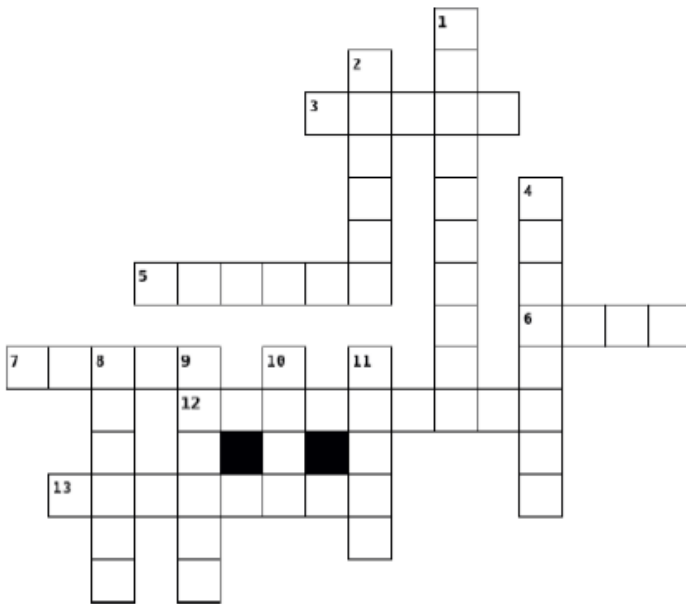
Please send your answers at the earliest to the Zonal Secretary or to [ebodhini@gmail.com](mailto:ebodhini@gmail.com)



Activity: Covid-19 times.

Share your experience of 2020 - online Holy Qurbana and online Sunday school classes.

### Book of 1 Samuel



#### Across

3. The boy who killed the mighty Goliath.
5. The person who anointed Saul.
6. The king who was spared by Saul in disobedience with God.
7. The place where Samuel was buried.
12. The priest who was killed by Saul for offering Holy Bread to David when he was in need of food.
13. One of the sons of Eli.

#### Down

1. The enemy country of Israel which captured the Ark of God.
2. A prophet in the Old Testament whose name means "I have asked him of God".
4. Son of Saul who loved David.
8. The person who helped David escape from Saul through the window.
9. The person Eli thought was drunk.
10. The father of Saul.
11. The father of David.

## ANSWER-KEY

Answer key (All references are from 1 Samuel, NRSV Bible)

#### Across

3. David (17:50)
5. Samuel (10:1)
6. Agag (15:9)
7. Ramah (25:1)
12. Ahimelech (22:13-18)
13. Phinehas (1:3)

#### Down

1. Philistine (4:11)
2. Samuel (1:20)
4. Jonathan (18:1)
8. Michal (19:12)
9. Hannah (1:14)
10. Kish (9:1-2)
11. Jesse (17:12)

Samuel Mathew

Class 7,

St. Gregorios SS, Mathikere



# Crossword puzzle on Peace.

The questions have been taken from various instances in the Holy Bible, where the Almighty assures us of His presence. As said in the scriptures, Psalm 29:11,

**“The Lord gives strength to His people; the Lord blesses His people with peace.” Let us place our trust in Him to restore peace to the troubled world.**

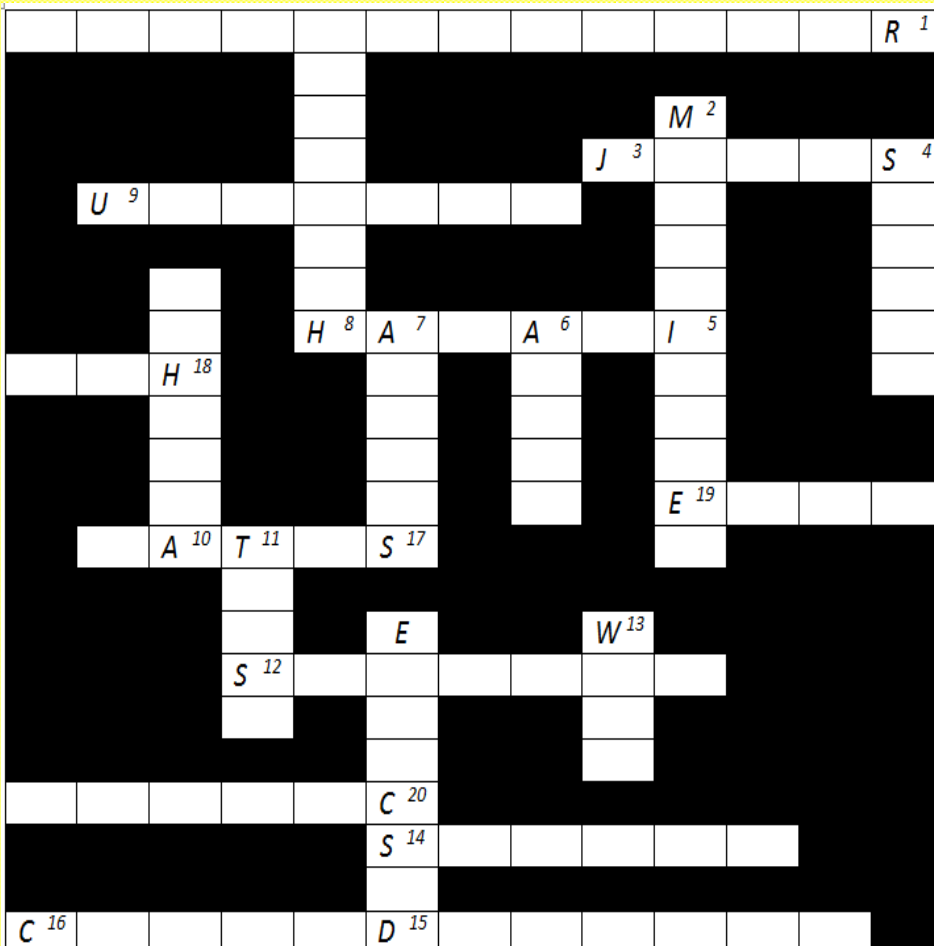
**Enjoy solving this puzzle!**

## HORIZONTAL

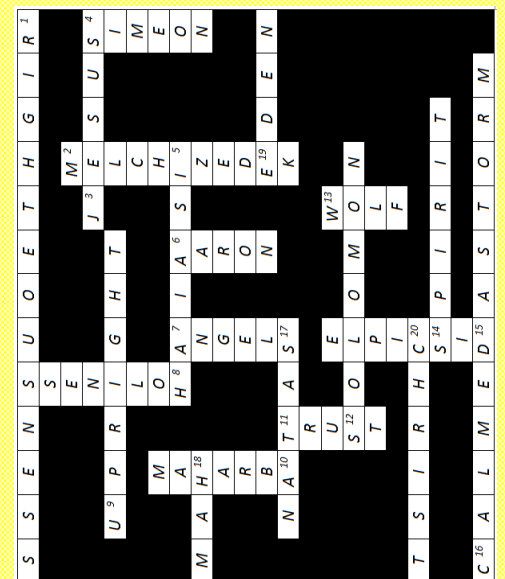
1. According to the Letter of James, “people who sow in peace will reap a harvest of \_\_\_\_\_.” (James 3:18)
3. Who claimed that He came not to bring peace to earth but division? (St. Matthew 10:34, St. Luke 12:51)
5. Who prophesied the coming of someone known as the “Prince of Peace”? (Isaiah 9:6)
9. Complete this verse: “Mark the blameless man and behold the \_\_\_\_\_, for the reward of that man is peace.” (Psalm 37:37)
12. According to the Old Testament, under which King did Israel live in perfect peace? (1 Kings 4:25)
14. According to the Epistle to Romans, to set one’s mind on the \_\_\_\_\_ gives life and peace. (Romans 8:6)
16. What miracle did Jesus perform with these words, “Peace, be still”? (St. Mark 4: 35-41)
17. Complete this verse: “The God of peace will soon crush \_\_\_\_\_ under your feet.” (Romans 16:20)
18. After the Great Flood, peace was disturbed, when this man mocked his father. (Genesis 9:22-25)
19. The first upset of peace occurred in this Garden. (Genesis 3)
20. This statue is located in Brazil and is a symbol of peace. It is called “\_\_\_\_\_ the Redeemer.”

## VERTICAL

2. Which king from the Book of Genesis is referred to in the New Testament as the “king of peace”? (Hebrews 7:2)
4. This old man blessed baby Jesus and then asked God to let him “depart in peace”. (St. Luke 2:29)
6. The famous blessing that ends “the Lord lifts up His countenance upon you, and gives you peace” was first spoken by whom? (Numbers 6:26)
7. Who spoke the famous words, “Glory to God in the highest, and peace on earth”? (St. Luke 2:14)
8. Complete this verse: “Follow peace with all men, and \_\_\_\_\_, without which no man shall see the Lord.” (Hebrews 12:14)
10. This man was promised that he would die in peace, and at a ripe old age. (Genesis 15:15)
11. Complete this verse: “You will keep him in perfect peace whose mind is stayed on You, because he \_\_\_\_\_ on You.” (Isaiah 26:3)
13. In Isaiah’s prophecy of a time of peace, which animal will lie down with the lamb? (Isaiah 9:6)
15. To whom did the risen Jesus proclaim the words, “Peace be with you”? (St. Luke 24:36)



## ANSWER-KEY



**Sandra Mary Saji**  
Teacher,  
St. Gregorios SS, Mathikere

## ANNOUNCEMENTS



*Contribute some interesting original articles and win some prizes.*

*We hope you'll join us.*

## Next Edition planned

**Tentative Date : Feb 2021.**

*Dear Students and Teachers,*

*Please use this opportunity to express and share your experiences, ideas and thoughts through your articles like news updates, short stories, notes, essays, poems, paintings, quotes, jokes, quiz, games, puzzles, message, etc at the earliest through your teacher/ headmaster .*

**Note :** *Please do mention your Name, Church & Sunday School class and send articles to [ebodhini@gmail.com](mailto:ebodhini@gmail.com) to reach us before 15-Jan-2021.*

**NOTE :** *Please feel free to share your ideas for themes for newsletters, suggestions, comments, observations, mistakes observed, omissions etc.*

**Read previous issues of e-bodhini / sunday school newsletters -**

<https://drive.google.com/drive/folders/1oe8tlrcgLKpkkKZEdDrNGeMnYTJQU9I5?usp=sharing>

## Editorial

Dear Friends in Christ,

2020 has been an experience of a life-time for us as individuals, communities and nations.

The world is so connected today battling the same enemy, thinking the same thoughts, sharing the same fears.

What seemed impossible has been achieved by a virus. All rules have changed.

On one side, we have understood that life is fragile, our jobs are temporary. We started school, work and worship from home. Our functions and ceremonies became simpler with less people.... As we now stayed locked away... the earth heals herself as pollution lessens; birds tweet to their heart's content in a newly clear blue sky, and animals reclaim their lost land.

There has to be some meaning to all this, and we must understand the lessons we must learn from the pandemic !

- Appreciate life more – learn to value the small things — talking to family and friends, something we are all doing now, but often gets neglected in everyday life. Use time as best as you can, take time out to cultivate hobbies, interests and passions.
- The only things that matter ultimately are good health and the closeness of loved ones! The wisdom of ages, and now we know it! The joy we experience in spending time together playing, eating, cooking, praying etc.
- We also understood, that everything can change in a matter of minutes! So, live in the present and do not take experiences for granted. We are all one — Nobody is stronger than the other ...
- Another realization is the helplessness of man and his wealth. We cannot overcome this pandemic unless we include everyone and watch out for each other. Man has realized the need for God, as the most powerful have fallen hardest to their knees.



In short, we have learnt a few things we could have done better earlier.

Let us all unite together in prayer and service, to overcome this situation. We shall overcome.

My thanks are due to the Editorial Board for their support and also the students for their wholehearted contributions and support in breathing life into these pages of the 12th Volume of "E-bodhini". In this edition, you will find from students of all our parishes in Bangalore zone, a wide range of artworks, paintings, poetry, riddles, paintings and some informative and inspirational articles and their experiences of covid-19 lockdown.

Keep up the good work, and as always, we want to hear from you – if there's an experience you want to share or share your talent, please do reach out to us.

Please help spread the news of this newsletter to all your friends in Sunday school. We seek to have more participation in contribution of articles and readership. This initiative is to set our budding minds to express their creativity in words and colours.

I take this opportunity to thank our Thirumeni, **H.G. Dr. Abraham Mar Seraphim** for his able guidance and support, the members of the Editorial Board of BODHINI and dear Sunday School Children, Teachers, Head Masters, Vice President Achen and officials of Bangalore Zone Sunday School for the support and encouragement.

Happy Reading !

**For and on behalf of Editorial Board of E-Bodhini.**

With Love  
Biju Prasad  
Chief Editor

### OSSAE – OKR Bangalore Zone

Phone: 9945531410, e-mail: sundayschool.bangalorezone@gmail.com

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