

MSOSA

CLASS X

Supplemental Material

2010

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Introduction

Dear Students,

As you prepare for the final exam, the Central Exam Panel have put together this supplementary material compiled from the 7, 8, 9 text books, prayer, and some general information to ensure that each of you have the material in your hands to prepare for the 2010 Final Exam. 85% of the total exam will come from the 10th grade text book while 15% will be from the supplement material that is provided. The 15% comprises of the prayer section worth 10%, while the general topics will comprise of 5 %.

For the prayer (pages 16 thru 22) worth 10%, you will be asked to write out either the Nicene Creed or Psalms 51 or Hymn of Ephrem.

For the general topics (pages 4 thru 15 and pages 23 thru28) worth total 5%, you will be asked questions consisting of basics you should know before graduating Sunday School.

Sincerely,

The Central Exam Panel for 2010

THE HOLY SACRAMENTS I – BOOK 7

To save the human race, God has set apart certain invisible rites. The Holy Sacraments are the visible form of these invisible blessings. Sacraments are also called 'secrets'. Sacrament means 'that which purifies'. The sacraments confer benefits only when carried out by the ordained priests in the proper way as prescribed by the Holy Church.

There are seven Sacraments in the Holy church. Our Lord Jesus established all these. All the sacraments were either installed or initiated by our Lord Jesus Christ. Jesus Christ asked the Apostles to carry out Baptism. (John 4:1-2, Mathew 28:19). He established the Holy Qurbana and asked the disciples to continue the tradition (Luke22:19-20, 1 Corinthians 11:23). The Lord gave the Apostles the right to forgive sins (John 20:23) (Holy Confession). He appointed them as his Ambassadors (John 20, 21, 22) (Priesthood). When they were sent to spread the gospel, the Apostles used the holy ointment to cure the sick. The Apostles used Holy Mooron as a symbol of the blessing by the Holy Spirit. Marriage is a sacrament established by God.

There are four components in the sacraments, namely the celebrant, the sacramental items, the Holy Liturgy and the recipient. The person authorized to carry out the sacrament is the celebrant. The celebrant can be a priest or a bishop. Only properly and canonically ordained clergy are authorized to conduct the Holy sacraments. God the actual celebrant and the priests act his ambassadors (1 Corii. 4:1)

Sacramental articles are the items used for the sacrament. For the baptism water, saith oil and Mooron are used. For the Holy Qurbana, sour wheat bread (Ammera) and lightly diluted wine are the articles. For the Mooron Koodasha saith oil and varieties of perfumes are used. When the priest does

the anointing, Mooron is used. When sick people are anointed, purified saith is used. No articles are used in confession. In the sacrament of marriage, the ring and the chain can be considered as the articles. To carry out the sacraments, the church has arranged special prayers and rituals.

This is known as liturgy. There are specific liturgies for each sacrament. The one for the Holy Qurbana is known as the Qurbana Taksa (Anaphora). Different Taksas are known by the name of the holy fathers who assembled and codified it.

Examples

1-Taksa of St. James

2-Taksa of Dionysus Mor Sleebi

3-Taksa of Ivanios of the golden tongue.

The church has many Taksas and they are considered as precious and invaluable assets, especially the Taksa of St. James. The Taksa of St. James is the most ancient and the most beautiful and is a model for other Taksas.

The faithful who receives the sacraments with full physical and mental preparation and devotion is the recipient. The faithful, who receives the sacraments, get divine grace. It is God who gives the heavenly grace, not the human celebrant. It is the wish of God that through a human celebrant the sacraments are completed. "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God" (1 Corinthians 4:1). The celebrant who is the priest is a servant of Jesus Christ and is appointed as keeper of God's secrets. We, the recipients receive the grace not because of our greatness of superiority, but because of His mercy.

The incarnation of Jesus Christ, his crucifixion, resurrection and his continued mediation for humanity has enabled the believers to receive these abundant blessings. When the faithful receive the sacraments, God is not bound to bless him with his grace, but he becomes eligible for the grace through

his belief in Jesus Christ. Thus with each sacrament we receive the good blessings which are divine and not confined to any earthly dimensions. Whether or not the recipient believes it, the sacraments give blessings, the attitude of the recipient does not alter the blessings conveyed through the sacraments. But the recipient should have faith and do the necessary preparations to receive the blessings. Disbelief, poor mental and physical preparations are hindrances to receive the blessings and these prevent him from the contact with God who gives the blessings.

The personal purity and qualifications of the priest does not affect the quality of the sacraments as long as the priest is not disqualified by the Metropolitan or Synod. His personal life will not affect the result of the sacraments. Since a priest is “rightly ordained” the sacraments are done in the name of Jesus Christ, and since the result of the sacrament does not depend on the personality of the priest, the one who participates in it with good intentions and true faith will get good result. If the priest has not done it with purity he will get the due punishment from the Lord (Matthew 23:12-17). A disqualified priest is not authorized to do any sacrament and if he does, a true faithful should not participate in it.

With baptism, one is born again, accepts Jesus, and receives Grace. Anointing with Oil gives them the gift and strength of the Holy Spirit. With the Holy Communion we become one with the blood and body of Christ. Since Christ lives in us and we in Him, we get the gift of eternal life. With priesthood, the authority to carry out the sacraments are vested in the priest. With holy matrimony the consent and blessing to lead a family life based on Christian love is bestowed. Anointing the sick helps in recovery, forgiveness of sins and mental strength. Confession gives forgiveness of sins and the ability to resist sins.

THE HOLY SACRAMENTS II – BOOK 7

The Holy Qurbana is the sacrament which gives completeness to all other sacraments. So the Holy Qurbana is called ‘The Queen of all Sacraments’. Through the Holy Qurbana we not only receive the grace, but also Jesus Christ, who gives us all the blessings.

The invisible and powerful presence of God is felt in all the sacraments. Different sacraments have different purposes. For salvation one has to take five essential sacraments. They are (1) Holy Baptism (2) Holy Qurbana (3) Holy Mooron (4) Holy Confession and (5) Anointing of the Sick.

The sacrament of priesthood is only for those who dedicate themselves for it and have been called (selected by our Lord) for it. The sacrament of matrimony is only for those who wish to have a family life. For a man and woman to live together without getting married is sin. Each of the sacraments other than Baptism is meant for believers only.

Baptism, Holy Mooron and priesthood are taken only once in a lifetime and cannot be repeated. They put the permanent mark of spiritual blessing on the person taking it. It can never be erased. In the Nicene Creed we say, "One baptism for the remission of sins". If a person who has received baptism and Holy Mooron breaks away from the church and later decides to come back, baptism is not repeated. He should repent and confess, and then with the permission of the Bishop is accepted back into the church. Likewise if a person who is baptized in another church with the right apostolic ordination wants to join our church, he will have to denounce his heretic life, accept the true faith, and be anointed with Mooron. He will have to do the confession and take the Holy Communion. He does not have to be baptized again. But a person baptized earlier by un-ordained persons is equal to a nonbeliever. So he will have to be baptized, anointed with Mooron, do confession and receive Qurbana. Then only he can become a member of the church.

Sacraments are divided into two types: one 'for the living', and other 'for the dead'. Here death does not refer to the physical death but to spiritual death. Any person born of human parents is born with sin and is dead spiritually at birth. When baptized, he is born again in Spirit and is filled with new life. Such a person can fall into sin in earthly life. When he commits sins he dies he dies spiritually. He can regain his spiritual life again by repenting and confessing his sins and then receiving the Holy

Qurbana. So the sacraments that give life to the spiritually dead are called 'sacraments for the dead'. They are baptism and confession.

The other five sacraments namely the Holy Mooron, the Holy Qurbana, the priesthood, the marriage and the anointing of the sick are to give everlasting blessings abundantly to those who are born again in Christ. So the above five sacraments are called 'sacraments of the living'. To have a steady relationship with Jesus Christ, one must receive Qurbana again and again. Also to lead a pure life, confession has to be repeated. Sick can be anointed repeatedly if needed. If husband or wife dies, the remaining person can have the sacrament of marriage again.

The sacraments can also be divided into two other forms: 'Recipient Sacraments' and 'Dedication Sacraments'. All the seven sacraments are recipient sacraments. There has to be a recipient for these. Mooron Koodasha and priesthood are dedication sacraments also. Dedication sacraments are done only by the Patriarch or the Metropolitan. When the Mooron is anointed on somebody that becomes a recipient sacrament. When the Mooron is made it is a Dedication Sacrament'. When the Metropolitan ordains a priest it is a recipient and it is a dedication sacrament because the priest gets the permanent blessed authority to conduct the sacraments.

Apart from these, the sacraments done only by a bishop like the consecration of a church, the tabaitha (alter) koodasha, blessing of the saith for baptism and anointing the sick are dedication sacraments.

A sacrament will not give grace just because the proper liturgy was followed. There are conditions to be fulfilled to make it blessed. If the conditions are not met, a person receiving the sacraments will not be blessed and the sacraments will make no difference to his spiritual life.

The conditions are as follows:

1. Our Lord Jesus Christ must have established the sacrament.
2. The correct objects and the liturgy established by the church should be followed.

3. Except baptism all the other sacraments are allowed only for the members of the church.
4. The celebrant should have the proper apostolic ordination.

FASTING – Book 7

In Syriac language, the word for fasting is 'saum'. Restricting food intake or not taking food at all, during lent period one has to live in purity, giving importance to prayer.

God put restrictions on food for Adam (Genesis 2:17). So for spiritual growth, God himself imposed fasting. Great importance is given to fasting in both New and Old Testaments. Moses fasted for 40 days and forty nights (Exodus 34:28) David fasted for his child (2 Samuel 12:16) Prophet Elijah fasted for 40 days (1 Kings 19:8) In the Old Testament there are examples when people were fasting to avert God's wrath and also as penance. We have learnt about the story of people of Nineveh-about the judgment passed on them and how God forgave them when they regretted and fasted. Our Lord fasted for forty days (Matthew 4:2) Jesus taught us that only with fasting and prayer we can overcome Satan. Apostles also used to fast and pray. (Acts 13: 2). Fasting is a practice which Jesus himself followed and entrusted to us. The church has been following it from early days.

The church has decided on five types of fasting. (1) Nineveh lent or 3 days lent (2) Big lent or 40 days lent (3) Sleahta lent for 3 days (4) Shunoyo lent for 5 days (5) Eldo lent for 10 days.

- ❖ Nineveh lent is in remembrance of how the people in Nineveh were saved from God's wrath by fasting and penance. When the whale swallowed prophet Jonah he was fasting and praying for three days inside the whale. Jonah had committed sin by disobeying God's order and running away, but his sins were forgiven by his fasting and prayer. In the same way, the people of Nineveh listened to Jonah, regretted their sins and sitting in ashes fasted and prayed to God. God forgave them. This shows that a sinner is not without hope and God will forgive those who

truly regret their sins, fast and pray. This 3 days lent teaches us the greatness of regretting sins and fasting.

- ❖ 40 days lent is in remembrance of the incident where our Lord Jesus Christ fasted for 40 days and had victory over Satan. Fasting is the weapon to fight Satan, the tempter. The desire for wealth, good food, power and position, all lead us into sins. We have learnt how our Lord overcame all these temptations. It is through fasting and prayer that we can overcome these bodily desires and attain purity. Like our Lord did, we also gain strength by fasting for forty days. The Passion Week following the forty days is also for fasting. So the forty days of fasting is really completed in 48 days and is commonly known as the fifty days lent.
- ❖ Sreeha lent is in memory of the Apostles who built the church. It is for three days and finishes on June 29th with celebrations for the feast of Apostles Peter and Paul.
- ❖ Shunoyo lent is to show respect for St.Mary. It is for five days and finishes on August 15th to coincide with Shunoyo perunnal (Day when St.Mary completed life on earth and was taken into heaven).
- ❖ Eldo lent is in preparation to celebrate the birth of Jesus Christ. It is for 10 days.

All the five Lents are to be carried with restrictions on food and with prayer. The foods forbidden during lent period by the church should not be consumed. During 3 days lent, big lent and passion week there are special prayers seven times a day. They are prayers of penance. These prayers should be said with real regret for sins. Confession should be done. When the lent finishes we will find ourselves stronger in Spirit.

Apart from these, all Wednesdays and Fridays are also fasting days. But the church has exempted Wednesdays and Fridays which come between resurrection and Pentecost from fasting. Lent is according to the bible and is a rule of the church. One who does not observe lent is committing sin.

Excess desire for food and no control over bodily desires are sins. They will make us physically sick also. So lent is meant for the physical and mental well being of the church members.

THE HOLY CROSS – Book 8

Two thousand years ago the Persians, Medes, Romans, Syrians, Carthaginians etc used the cross as a punishment for grave offences like murder, theft, treachery and strife. The accused were hanged to death on the cross. But ever since Christ has been crucified, the cross has been looked upon with the utmost faith, respect and adoration.

The Salvation of mankind, the freedom from sin and the defeat of Satan all rests upon the crucifixion of Christ. The apostles and early Christians, who understood the truth very well, looked upon the cross with respect and adoration. St. Paul says about the Gospel as “the message of the cross” (1 Cor 1:18) “We make the sign of the cross while engaged in any work”. *Tertullian* That great lady bowed down before the cross as if Christ was lying crucified on the cross” says *Jerasne* about Queen Helena. Protestants who don’t usually make the sign of the cross, during baptism draw the cross on the forehead of the one getting baptized. “The Book of Common Prayer” says about this- “Though this is not mentioned in the Holy Gospel, this (drawing the cross) is performed.”

Why should we draw the cross?

1. When we draw the cross, we escape from all Satanic influences and come nearer to the Holy Cross, our fortress of refuge.
2. As we are made heirs to the kingdom of heaven by the crucifixion of Christ, we should always remember and take refuge in it by drawing the cross.
3. As Christ’s sufferings on the cross were on our behalf, we should draw the cross on ourselves with the same intention.

4. As Christ says, "He who does not take his cross and follow me is not worthy of me," we express our readiness to take up any cross (sufferings) while we draw the cross.

5. As a sign of victory over Satan and as a symbol of Christianity, we draw the cross. We should consider the drawing of the cross as an honor. Bowing before the cross is not idol worship.

When we bow down before the cross, we are bowing before the crucified Christ and his death on the cross, which gave us salvation. We keep in mind all these aspects when we draw the cross. When David brought up the ark of God, he sacrificed oxen and sheep, danced, shouted and blew the trumpet but all this was not considered idol worship by the Jewish Church (2San 6:-14-16). Making idols and worshipping them as God is idol worship. When we keep the cross and other things in the Church for the knowledge and in memory of Biblical happenings, it does not constitute idol worship.

HOLY TRINITY – Book 8

There are three personalities or Knumas in God. Father, Son and Holy Ghost. These three 'Knumas' join in God; that is the Holy Trinity. The doctrine of trinity is an important faith like the monotheistic faith. By the term 'Knuma' is not meant 'having special body but to mean 'having mind or power of decision thinking power, ability to work'. We do not consider that a corpse has a personality even though it has a body.

We shall examine the verses referring to trinity in the Bible. "Then God said, let us make man in our image, after our likeness" (Gene. 1.26) Jesus Christ directs his disciples. "Therefore you go and baptize in the name of father, son and Holy Ghost, and all that I ordered you.....". 'At the time of the baptism and came out of water, the heavens were opened unto him and he saw the spirit of God descending like a dove, and lighting upon him. And a voice from heaven saying 'This is my beloved Son, in whom I am well pleased' (Mat 3. 16-17). Thus it happened, it is written. This part gives the clearest evidence about Trinity. "And I will pray the father, and he shall give you another comforter, that he may

abide with you for ever" (John 14.16). It is clear from these Bible verses that the doctrine of Trinity is according to the Bible. (Biblical)

There is no difference in status, size or power among the three 'Knumas' Father, Son and Holy Ghost. These three personalities have one essence (meaning) one Kingship, one nature, one will, one thinking and one power. From saying 'father' one need not think there was a time when the son was not there. Like the father, the son too has neither beginning nor end. The Holy ghost proceeds from the father and is taken from the son. Jesus says to his disciples, "He who hath seen me, hath seen the father". Thus there is trinity in unity and unity in trinity. This is the true faith.

By saying 'Son', we can say he is born. By saying 'Father', we can think he is the generator also. The Holy Ghost proceeds from the Father and is taken from the Son. Viewed thus, we can understand that the 'Knuma' Father, son and Holy Ghost have one nature and different qualities. That is fatherhood, birth, and proceeding.

'Unity in Trinity'. To fully understand this supernatural mystery, a divine revelation is needed. God cannot be compared to another. Still, to understand the mystery of trinity two examples are given below. **God is light**. So God can be likened to the sun. Where there is sun, there is sun's ray or light. Where there is sunlight there is heat. Heat and light are different qualities. But all these are contained in the sun. Similarly, God can be compared to a full circuit. We know there is energy in a battery. But to be convinced of it, the two poles of the battery should be connected to a bulb. Then the bulb will glow and give light. The circle of battery, and bulb forms the circuit. This circuit can be likened to God. Battery represents God the father, wire, God the son, and bulb the Holy Ghost. There are three factors here. When the three unite it works as a power circuit having only one factor. But they all together show one God.

RESPONSE IN THE HOLY EUCHARIST (QURBANA) – Book 9

- ❖ After the public celebration of Holy Qurbana begins, the sexton (reader) stands on the step of the 'Madbaha at the northern side, facing west and says, "from the book of Acts of the Apostles - Barekhamor".
 - Response: "Glory be to the Lord of the Apostles and his mercy (blessings) be upon us for ever."
- ❖ Standing on the step of 'Madbaha' at the southern side and facing west, the reader says, 'from the epistle of St. Paul.....Barekhamor.
 - Response: "Glory be to the Lord of the Apostles and His mercy be upon us for ever".
- ❖ Before the reading of the Holy Gospel, the priest says, from.....Apostle, that preaches life and salvation to the world ."
 - Response: "Blessed is He who has come and is to come. Praise be to Him who sent him for our salvation and His mercy be upon us all for ever.
- ❖ Following, the priest says, "At the time of the dispensation of Jesus Messiah our God and saviour, these happened thus."
 - Response: "Thus we believe and confess."
- ❖ After the priest has finished the 'sedra'
 - Response - "Amen. May the Lord accept your ministration and help us by your prayers."
- ❖ When the priest says "Peace be to you all" and gives peace
 - Response: "And be with your spirit."
- ❖ When the sexton says "Let us give peace to one another, everyone to his neighbour by holy and divine embrace."
 - Response : "O Lord God, make us worthy of this peace all the days of our lives".

- ❖ Before the blessing of the bread and wine by the priest, the sexton/deacon calls out, "The priest offers this living sacrifice to God the father the Lord of all things on behalf of us all, in peace and reconciliation"
 - Response: "This Qurbana is mercy, peace, sacrifice and thanks giving"
- ❖ When the priest, waving his hands over the holy Qurbana, says, "Let us praise the Lord with fear"
 - Response: "It is right and just to do so"(Praising the Lord with fear)
- ❖ Afterwards the Priest says a prayer.
 - Response: "Holy, Holy, Holy, Lord God Almighty by whose glory, the heaven and earth.....are filled, hosanna in the highest. Blest is the name of the Lord God. Glory be to Him in the highest.
- ❖ After blessing the wine the Priest again says, "And He commanded, do this for my remembrance."
 - Response: "We commemorate Thy death, O Lord, and we confess Thy resurrection and await thy second coming. May thy blessings be upon us all."
- ❖ When the sexton/deacon says "How awful is this time ! wherein the Holy spirit comes down and hovers upon this Eucharist - stand ye still in reverence and pray
 - Response : "Peace be with us and good will be to us all."
- ❖ "Answer me O Lord !" calling out thus three times, the Priest invokes the Holy spirit.
 - Response : "Kurielaison Kurielaison Kurielaison."
- ❖ When the Priest raises the 'peelasa' and consecrates,
 - Response: "None is Holy save the one holy Father, the one holy Son and the one holy Spirit Amen,
- ❖ When the Priest raises the 'Kasa' and consecrates
 - Response: "Glory be to the Father, and to the Son and to the living Holy spirit, one God for ever and ever, Amen. "

- ❖ Just before the Priest, holding the Kasa and Peelasa turns to the west, the sexton says "Let us all say aloud"
 - Response : "Praised and adored are the Father, Son and Holy ghost. To Him be praise from the beginning, for generations to generations . "Haleloo-yyaah"
- ❖ Just before the Qurbana ends the Priest turns to the west and blesses the people. Before the curtain closes
 - Response: "Amen - May the Lord accept your Qurbana and help us by your prayers".

The Nicene Creed

We believe in one true God,

The Father Almighty; maker of heaven and earth, and of all things visible and invisible: And in one Lord, Jesus Christ, the only-begotten Son of God; begotten of the Father before all worlds; Light of Light, very God of very God; begotten, not made; being of the same substance with the Father; and by whom all things were made:

WHO FOR US MEN, AND FOR OUR SALVATION.CAME DOWN FROM HEAVEN AND WAS INCARNATE OF THE HOLY VIRGIN MARY, MOTHER OF GOD, BY THE HOLY GHOST AND BECAME MAN;

AND WAS CRUCIFIED FOR US IN THE DAYS OF PONTIUS PILATE, AND SUFFERED, AND DIED, AND WAS BURIED:

And the third day rose according to His will; and ascended into Heaven, and sat on the right hand of His Father; and shall come again in His great glory, to judge both the living and the dead; whose Kingdom shall have no end:

And in the one living Holy Spirit, the life-giving Lord of all, who proceeds from the Father; and who with the Father and the Son is worshipped and glorified; who spoke through the Prophets and Apostles:

And in the One, Holy, Catholic and Apostolic Church; and we confess one Baptism for the remission of sins; and look for the resurrection of the dead, and the new life in the world to come. Barekhamor.

Psalms 51

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

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

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

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

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

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

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

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

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

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

Hymn of Ephrem, the Syrian

Lord have mercy upon us

Kindly accept our prayers

Grant us mercy, redemption

From Thy treasury above.

Let me Lord, before Thee stand,
Wakeful my watch I'd keep,
Should I fall to slumber's hand,
Guard me from my sinful sleep.

If I do wrong while awake
Mercifully absolve me;
If I err in my sleep
In mercy, grant redemption.

By Thy cross + of submission
Grant me, Lord, a restful sleep,
Forbid vain and evil dreams
O my Lord, from Thy servant.

Through the night conduct me, Lord,
Peaceful sleep give Thou to me,
Wroth and foul thoughts O Lord
May not govern me at all.

O Lord, Thy servant I am
Guard my body while I sleep
Keep Thy bright angel's guard

O my Lord, by my side.

Christ Thy life-abiding

Holy body that I ate

Keep away from my heart

Evil desires that destroy.

While I sleep in this night

May Thy holy blood guard me

Be Thou always redeemer

For I am Th-ine image.

Thy hand shaped me, O Lord

Shadow me with Thy right hand,

Let Thy mercy be a fortress

Shielding me-all around.

While my body silent lies,

May Thy power keep vigil;

Let my sleep in Thy presence

Be like the rising incense.

Thy mother who did bear Thee

By her prayers for me Lord

Let not evil touch my bed,
While I slumber in this night.

By Thy pleasing sacrifice
That absolved me from my distress
Forbid from me the wicked one
That keeps troubling me.

By Thy kindness O my Lord
Thy promise in me fulfilled
By Thy Holy Cross + O Lord
Protect my life perfect.
O Thou who pleased in me
Feeble and sinful servant I am
May I praise Thy mercy,
When I wake up from my sleep.

May Thy servant know Thy will
In thy true loving kindness
Grant me O Lord Thy mercy
So that I may walk with thee.

Jesus Christ, O my Lord
Grant to us Thy servants
An evening filled with peace
And a night of graceful sleep.

True light Thou art O Lord
Praise we thy bright glory
We children of Thy light
Praise Thee for evermore.

O savior of mankind
Thy servants praise Thy mercy
As we do in this world
May it be in heaven above.

Praise to Thee, O my Lord
Praise to Thee, O my Savior
Praise a thousand thousand fold
Praise we Thou O Jesus Christ.

Thou who does receive our prayers
Thou who grants supplications
Heed Thy servants' prayers
Kindly grant our petitions.

Key Takeaways – Basics for a Syrian Orthodox Sunday School Graduate

- ❖ 4 fundamental characteristics (signs) of the church (mentioned in the Nicene Creed)
 1. Catholic
 2. Apostolic
 3. Holy
 4. The One church

- ❖ The church has designated 5 Lents (fasting)
 1. Nineveh Lent- remembrance of how the people in Nineveh were saved through prayers and fasting.
 2. Great Lent- Christs victory over Satan
 3. Sleeha (Apostles)- in memory of the Apostles who built the church.
 4. Shunoyo-show respect for St. Mary
 5. Eldho- preparation to celebrate the birth Jesus Christ.

- ❖ 7 Rules of the Church
 1. Must participate in Holy Qurbana on Sundays and other Maranaya days.
 2. All Lents decided by the church should be observed.
 3. Should observe Wednesday and Friday ad lent days.
 4. Confess sins before a priest.
 5. Have Holy communion regularly.
 6. During lent and Sundays married people should refrain from contact.
 7. Offering, risisas and one tenth of income should be given to the church.

- ❖ Prayer has 3 parts- Lord's Prayer
 1. Praise
 2. Pleading
 3. Thanksgiving

- ❖ Prayers answered in 3 ways:
 1. So let it be - Yes
 2. No
 3. Be patient - wait

❖ The Holy Church orders us to pray 7 times

1. Evening
2. Soothara (night)
3. Mid-night
4. Morning
5. Third hour
6. Noon
7. Ninth hour

Note: Due to convenience prayers have been consolidated to a minimum of 2 times per day (morning/evening) 3 times during lent (morning, noon, evening)

❖ 3 Things a Christian should always keep mind

Heaven
Hell
Judgement

❖ 7 Sacraments

1. Baptism
2. Holy Mooron
3. Holy Communion
4. Confession
5. Marriage (optional)
6. Priesthood (optional)
7. Anointing of the Sick

❖ 4 Gospels

1. Matthew (synoptic)
2. Mark (synoptic)
3. Luke (synoptic)
4. John

❖ "Faith is the assurance of things we hoped for, the conviction of things not seen." Hebrews 11: 1

❖ DIFFERENT KINDS OF MARAYANA FEASTS

Feast means 'big day' and 'maranaya feast' means a big day related to Christ. These days are considered dedicated to Christ. Sunday is the Lord's Day (a maranaya day). That day should be set apart to attend church, teach and learn at Sunday school, preach the gospel and get involved in humanitarian activities. Since that day is the rest day from worldly activities and to be dedicated to God's work, Sunday is the 'Sabbath Day' of the church. The church has decided upon certain days related to the incarnation of our Lord Jesus Christ as maranaya feast days. These days should be considered like Sundays. There are days which are considered along with maranaya feast days, and other days which are celebrated like maranaya feast days. So maranaya feast days are of three kinds:

1. Days of significance in the life of Jesus are celebrated like Sundays.

1. Circumcision day – January 1
2. Deneha - FEAST OF BAPTISM OF CHRIST (January 6)
3. Mayalto (entering the temple) – February 2
4. Suboro(vachanippu -Annunciation to St. Mary) - March 25
5. Transfiguration day - (FEAST OF THE TENT) AUGUST 6
6. Sleeba feast - SEPTEMBER 14
7. Birth of Christ (yeldho) (CHRISTMAS) - DECEMBER 25
8. Hosana
9. Passover
10. Good Friday
11. Kemthya (resurrection) - Thursday which comes forty days after the resurrection Sunday
12. Sulokho (ascension to heaven)
13. Pentecost - the Sunday which comes 10 days after the ascension day

2. Days to be considered along with maranaya

- 1) Shunoyo (death of Mother Mary)
- 2) Remembrance day of St. Peter and St. Paul
- 3) Remembrance day of St. Thomas (Duk rono – for India)

3. Days to be celebrated like maranaya

Remembrance Day of the Saint on whose name the church is dedicated should be celebrated as maranaya in that particular church. Also, 40th Friday of the Lent, days of the Passion (hasa week), Holy Saturday and middle Lent day are to be celebrated as maranaya days.

❖ Syriac Words & Meanings:

Abo	Father
Aboon	Our father
Adamo de seno	Until I come
Ahai	My brethren
Aloho	God
Aman amen	So be it , with us
Amen	So be it (same with)
Anido	Departed – Soul (dead)
Batthraihun mena oolam ol meenameen	Forever in the two worlds, Amen.
Barekmor	Bless me O Lord
Beskudissa	Place of Holiness
Bovoosa	Songs of intercession
Bro	Son
Burksa	That which is blessed
Damo	Blood
Danaha	Rising (the son of righteousness arose at the time of baptism at Jordan)
Dukarono	Remembrance
Eehidayakar	Solitary living persons
Ereyar	Angel who is always awake
Ekbo	Foot or Stanza
Emo	Mother
Eniyono	Meditative songs
Ethro	Prayer with incense
Episcopos	Bishop
Evangelion (greek)	Gospel
Habibai	My beloved one
Haleluyya	Praise the Lord
Hoosoyo	A prayer of propitiation
Hoothomo	Concluding prayer of the Holy Qurbana
Hoso vabu Koola Suban la-olmeen	Now and always and for ever and ever
Kadeesanmar	Saints

Kadeesathaloho	Holy Art Thou O God
Kadeeso	Saint
Kahanenmar	Priests
Kahnoosa	Priestly Job
Kaseeso	Priest (Elder)
Kolos	Hymns
Kukilion	A verse of Psalms
Kuriyelaison	O Lord Have Mercy
Kymtha	Resurrection
Luthiniya	Petition responding with corresponding words
Manesso	Song of Praise
Masumoor	Psalms
Mavurba	Glorification (Song of Mary)
Mena olam vada mela olam ol meenameen	As it was from the beginning and shall be forever and ever. Amen
Moran esraham Melayin	O lord have mercy Up on us
Moran Husrahem Melayin	O Lord with kindness have mercy upon us
Morio	Lord
Morio rahem Melyn Uaderen	Lord have Mercy upon us and help us
Moronoyo	Relating to the Lord
Msamsono	Deacon
Msheeho	He who is anointed
Nehavoon	Be with
Nibiyanmar	Prophets
Oritha	The five books of Moses
Oyar	Sky (air Space)
Phagaro	Body
Praksees	Acts of Apostles
Promeon	Preface
Rooho	Spirit
Rusma	Sign (Benediction)
Sadeeke	Righteous persons
Sahada	Martyr
Samio	Blind

Sedro	Order (a prefortory prayer that comes in order after the preface)
Selum bashslomo	God in peace
Shyno	Good will
Shyno o - slomo	Good will and Peace
Slomo	Peace
Sleeho	Those who are sent (apostles)
Soonoyo	Ascension of the Mother
Slooso	Prayer
Srapikal	Angels with six wings
Sthoumankalos	Stand we well (Let us stand well)
Subaho Labo Lebaro Vala Rooho Kadiiso	Glory be to the Father, to the Son and the Holy Spirit
Subaho Lok Moran	Glory to u O Lord
Subaho Lok Sabran Lo-Olam	Praise to you Our helper forever
Subukono	Remission of sin
Thubden	But again
Thooyobo	Preparation service done in secret
Yeldo	Birth of the Lord