

ST. JOHN'S MALANKARA ORTHODOX SYRIAN CHURCH, HAMILTON

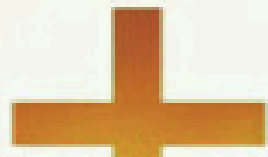


# THEORIA



A CONTEMPLATION

# ASCENSION



VOLUME 2  
MAY 2024

*Private Circulation Only*

# Message From the Vicar

By Rev. Fr. Vineeth V. Kurian



*As we delve into the profound mystery of the Ascension in this issue of Theoria, let us contemplate the wondrous transformation wrought by Christ's resurrection and*

*ascension. Our journey into the theological depths of this event illuminates not only the divinity of our Lord but also the exalted destiny of humanity.*

*In the wake of the Resurrection, Christ's presence among His disciples took on a new and mystical character. No longer bound by the constraints of earthly existence, He appeared intermittently, guiding His followers to higher truths and deeper understanding. The disciples, initially perplexed and fearful, gradually came to comprehend the magnitude of His glorified state.*

*Unlike those who experienced temporary resurrections before Him, Christ emerged from the tomb in an immortal and incorruptible body, transcending the limitations of mortality. His resurrection was not merely a return to earthly life but a definitive victory over death itself, ushering in a new era of spiritual transformation.*

*Through His Ascension, Christ ascended to the right hand of the Father, exalting human nature to heavenly realms. As we contemplate this awe-inspiring truth, let us*

*remember the words of St. John Chrysostom, who reminds us that we, who were once unworthy of earthly dominion, have been raised to the Kingdom on high.*

*In this reflection, we also honor the memory of the late Very Rev. Lazarus Ramban Cor Episcopa, whose dedicated service as our vicar continues to inspire us. His legacy of faith and devotion echoes through our parish, guiding us as we journey closer to the throne of the Lord.*

*May the celebration of Christ's Ascension fill our hearts with joy and our spirits with renewed hope. As we gaze heavenward, let us remember that through Christ, humanity has been elevated to divine heights, united in the eternal embrace of our loving Creator.*

## *Acknowledgements*

### *Editorial Board Members*

*Fr. Vineeth V. Kurian*

*Nirmala Cherian*

*Pushpa Mathew*

*Asha John*

*Tisha Simon*

*Jitin George*

*Ria Thomas*

*Sherin Jacob*

*Tincy Varghese*

### *Guest Writer*

*Rev. Fr. Thomas P. John*

*We sincerely thank all the Spiritual Organization Representatives, Contributors of Articles and all Parish Members.*

*With warm regards,*

*St. John's MMVS and Editorial Board*

# The Feast of Ascension: He disappears into us!

*By Rev. Fr. Thomas P. John*

*Vicar, St. Gregorios Orthodox Church, Toronto*



*Two men in white robes stood by them and said, "Men of Galilee, why do you stand looking up toward heaven? This Jesus, who has been taken up from you into*

*heaven, will come in the same way as you saw him go into heaven." They returned to Jerusalem with great joy, and they were continually in the temple blessing God.*

*We are in the post-resurrection season. We had a truly blessed great Lent and a great holy week. The feast of Ascension will be soon. After the resurrection, the Lord appeared to them regularly, especially at their Sunday gatherings. His presence guided them to preach the gospel and to witness the life of Christ through their various acts in the world within the ministry. The word was spreading rapidly. The number of people joining the church was on the rise. From the closed room where the eleven were hiding after his death and burial, the church came out to the world with its presence becoming an easily visible and observable presence in society. Many miracles and wonders happened through the apostles. People who were influential and in authority were turning to Christ. These events brought significant attention to the church.*

*People were surprised and amazed that the church was having their life and witness. They were sharing the resources and supporting each other as they could not find any support from outside. The church was still not legally approved by the government. The community leaders tried their best to suppress this new faith and any acknowledgment of the Messiah. From all corners, the church was under surveillance and oppression.*

*The more they faced challenges, the more the faith was growing. The church's rate of growth was minimal till the feast of Pentecost. With the showering of the spirit, with new strength and confidence, the apostles and the people of faith traveled around to every place possible, in the temple, in the synagogue, in the marketplace, in houses, wherever they could find a space to preach the gospel. The power of the Holy Spirit was so visible. Thousands of people converted to the new faith.*

---

***The feast of Ascension happened between Resurrection and Pentecost. What could be the significance of the feast of Ascension?***

---

*Ascension was the event of completion in the scheme of Incarnation. Through the word, He came to this world. He was the Word that became flesh. He came, and He had to go back. Ascension was His going back. It was like Mary received the word of God through the messenger. The apostles were hearing the promise of God through Angels in the Ascension scene. It was as mysterious as His coming to this world. Nobody could comprehend the coming of God into a woman's womb. Even the religious authorities were well versed in the holy scripture, where everything was foretold about the Messiah, yet these people could not understand it. In the same way, the mystery of Ascension remains incomprehensible to the worldly minds.*

*The scripture reveals that after the resurrection, Jesus appeared to them in body and spirit. He could enter closed rooms, and they could touch and feel Him. He was body and spirit. He could eat, He could touch, He could breathe, He could speak, and they could sense His presence. He could appear in various destinations at the same time.*

*He promised that He would go back to the heavenly Father, and He would send the steward from above. He was referring to the coming of the Holy Spirit. He alerted and assured them that if He did not leave them, the steward could not come. The theological reason for Ascension was giving way to the Holy Spirit to descend. The absence of the Lord had to be filled by the presence of the Holy Spirit.*

*He also reminded them that with the guidance of the Holy Spirit, they would be able to do more things than what He was doing. The book of Acts reveals that more miracles were possible by the apostles.*

*Since the coming of the Spirit, miracles and wonders done by people of faith never stopped. The Holy Spirit continues to act miraculously in the day-to-day life of every human being. Just like the people of authority who couldn't recognize the presence of God in Jesus Christ and failed to acknowledge Him as the Messiah because of their ignorance and lack of humility, the same way the world's logical reasoning and technological abilities fail to acknowledge or recognize the presence of God in the current world. If we look around, everything happens in life miraculously. There are millions of things beyond human reasoning. People would say there are things to be revealed, experimented, addressed, and solved. They would also say that they are after all these mysterious things in the universe, and they will explore and find the mystery behind everything. They would never feel to acknowledge the reason as God.*

*What happened at the scene of Ascension? He guided them to the cliff, a level higher than human reasoning. According to the Old Testament, mountains and cliffs are expected to be places for divine encounters. Moses had the vision of a burning bush, received the tablet, and had the vision of God at these locations.*

*He prayed when there was a battle beneath, everything happened in a higher place. Sacrifice of Abraham took place on the mount. High places have a lot of theological significance in the holy scripture, not only in the Bible but also in most of the ancient religious scriptures. In the Ascension scene, he was walking with them. After they reached, he blessed them and was taken to heaven. What they could see was a cloud covering him and he disappeared.*

*The language used in the holy scripture is mystic and mysterious. Not everything can be taken literally. For the human minds, what happens beyond their understanding, is like a cloud. In the Old Testament, the significance of the cloud is clear. God spoke through the cloud. He guided them through the cloud and the pillar of fire. The New Testament also has many references to clouds. in the book of Revelation and according to what he has taught, he will be coming in a cloud. It is pointing to the incomprehensibility of divine mysteries. It will happen but human minds will not be able to hold the reality of it. Any understanding of divine mysteries will be possible through the eyes of faith. We need to have our inner eyes open. It is like the blind man who regained his sight through the miracle of Christ, he could acknowledge and recognize the Messiah whereas the teachers and leaders failed to see him.*

*In the same way, we should understand the ascension of Mother Mary and the prophet Elijah. Heaven is not a place. It is a realm where things happen mysteriously.*

*As the Lord revealed, in heaven there will not be anyone getting married or given to marriage, they all will be like Angels. Dying and being taken to a heavenly abode doesn't mean physically we are going up. We are taken from God who is Spirit. Our true essence is spiritual. The existence of anyone in heaven will be spiritual. Science is aware of astral bodies and in space, there are many things beyond the human capability of reasoning. In the same way, divine mysteries are to be understood through spiritual sensing. When he was transfigured on the mount, spiritual bodies came there, Moses and Elijah. This means they were already there in a different form and different way of existing. Only through Christ, they were able to recognize or see who they were. We pray that by Thy light we see the light. Only through the light of Christ, we could see other lights, other spirits, other souls. There are many things depicted as clouds, especially astral bodies, UFOs, and so on. What could be there in a cloud? It may contain things that are mysterious, things unseen. It could be storage. It could be a resource.*

*What happened after they received the message of Angels saying that they should go to the temple and wait for the Holy Spirit to come? On their way back, they were feeling the physical absence of Christ. It has been written that they were joyfully returning. When he was not there, what made them joyful? Possibly it was the Lord coming into their hearts, not disappearing but internalizing and they could feel the Lord within their souls.*

*He was always with them. He promised that He would be with them till the end. He is Emmanuel. We could see the overwhelming joy of the apostles on the day of Pentecost. Their joy multiplied with the coming of the spirit. It was the spirit of the Lord, and it was not different from the presence of the Lord. After the ascension and after the coming of the spirit, for the outer world, he was invisible and for the faithful, He was very much visible. They never felt His absence. They experienced the Lord through every Eucharistic offering.*

*Through the holy communion, it was the Lord living in them and getting more and more active in their souls and their lives. He was more visible after Pentecost than when He was physically with them. Likewise, we experience Christ through the Eucharistic service where we receive His body and blood. Through His abiding, the Holy Spirit works in us, lives in us, and is very much active in us. The significance of Ascension is the internalizing of Christ in every faithful. He is with us!*

## **St. John's Orthodox Syrian Church Easter Service 2024**



# A Tribute to the Very Rev. Ramban Lazarus Chacko Cor-Episcopa

*By Sam Kurian*

*Our beloved Rambachen was called to eternal rest on March 4th, 2024. Many of us have known him for several years, even before he became the vicar of St. John's Malankara Orthodox Church, Hamilton.*

*Rambachen hailed from a well-known aristocratic family named Kuttikandathil from Ayroor, Kerala, also popularly known as the "Cappadocian Family of Ayroor". His elder brother late lamented H.G. Mar Makarios Thomas Metropolitan, his younger brother late Rev. Fr. K. C. Mathews and his sister late Rev. Sister Mariam all dedicated their lives towards the ministry of the Malankara Orthodox Church.*

*For many years, I had heard of this priestly family, however, never met any of them in Kerala. Although I had met Makarios Thirumeni and K.C. Mathews Achen on several occasions in Hamilton, I only met Rambachen after he became the Vicar of St. Gregorios Indian Orthodox Church (Lakeshore), Mississauga, Ontario.*

*The acquaintance between me and Rambachen started casually. However, our relationship grew more personal and affectionate when he became the vicar of our church after retiring from St. Gregorios Church.*

*While he was the vicar of our parish, I was blessed to serve under him as the Secretary, Trustee, Diocesan Association delegate and management committee member in various years. These factors in fact enhanced to establish a deep relationship with Rambachen.*

*Though many of our hearts are heavy with grief, we are, at the same time full of gratitude for the blessing that Rambachen's life and ministry was among us for several years. He was a living testament to faith, hope and love.*

*Rambachen started his spiritual journey at a young age when he realized the profound sense of his calling. His unwavering commitment to spread the gospel and his passion for serving God and His people was remarkable. As a spiritual leader, as an educator, as a devotional guru, Rambachen was a shepherd in the truest sense. He guided us with wisdom, cared for us with a tender heart and led us with a humble spirit.*



*Rambachen's sermons were very touching and were heart-to-heart conversations that deeply echoed within our souls. His teachings not only inspired us to live out the Gospel in our daily lives, but also nurtured our faith and challenged us to grow.*

*Rambachen was a constant presence, sharing our joys, comforting us in our sorrows and always with an open heart to listen to us.*

*Rambachen's ability to connect with people from all walks of life was remarkable. He had a unique gift of making each person feel seen, heard, and valued. He was very compassionate when counselling troubled individuals, or when visiting the sick with a word of encouragement.*

*He also had influenced our community through various missions and ministries. He had a heart for the marginalized and the poor. He enjoyed writing books on his theological visions and sharing true stories from his life.*

*In his final days, Rambachen faced his illness with faith and courage and continued to minister and inspire, even from his sick bed, leaving us with a final, peaceful testament to his strong and deep faith in God.*

*Rambachen, thank you for your invaluable influence you have had on our lives. You have fought the good fight. You have finished the race. You have kept the faith. Rambachen, Rest in peace at the bosom of Abraham, Isaac and Jacob. Your memory will always be in our hearts.*

*Aachaaryessa meshihaa! Koodaa-sakalarppichor-  
Aachaaryanmaarkkekuka punyam,  
Naadhaa! Sthothram.*

*(O Christ, who art - of priests - the Lord - of clergy chief,  
Pray pardon, Lord - those priests Thy mysteries who served.)*





# Very Rev. Lazarus Ramban's Funeral Service



# 40th Day Commemoration Service of Lazarus Rambachan



# The Sky Beyond

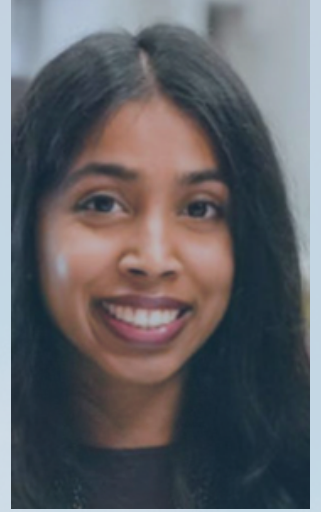
By Jinu Kurian

*While I was visiting Rambachen at the hospital, at one point in our conversation, he asked me to look out his window. He said, he had a splendid view. All I could see was concrete walls and Hamilton downtown.*

*But he, “Don’t you see?! The Lake! Beyond that the hills in Burlington! The Blue sky?!!” He continued...”I can see Paradise from here. What more do I need? I will be flying soon.”*

*I didn’t say anything to him when he said that. Then he asked me if I could write poems. I hesitated because I can’t write in Malayalam and Malayalam poems are prettier.*

*Rambachen translated our Orthodox services to English for his parishioners well before the official versions were even drafted. I know he enjoyed writing. In my mind, these words are his, and I am simply a vessel through which he’s expressed these thoughts. This poem is Tribute to Rambachen*



*His Breath engulfs me.*

*What has made me fills my nostrils.*

*Whispers lift my feet from underneath.*

*The hills surround the cerulean deep below.*

*Upon the face of the waters,*

*My ruach moves with His’.*

*Radiant beams stroke the horizon.*

*I soar on wings of heaven!*

*The clouds part; the sky opens*

*To the*

*Divine, Infinite, Ethereal.*

*Glorious.*

*ākāśa (आकाश) embraces me home.*

*Serenity and shalom*

*For time eternal.*



# Easter - A season of hope and joy

By Tisha Anna Simon

*As we move into the early spring season and start seeing chocolate eggs, bunnies and pastel colors in stores, we know Easter is coming. During Easter, we commemorate the Resurrection of Jesus Christ on the third day after his Crucifixion thereby celebrating the victory over death and the hope of salvation. But do you know the significance of Easter eggs, Easter bunnies, Easter lilies and hot cross buns in our Easter celebrations?*

***Hot cross buns**, traditionally eaten on Good Friday, carry the symbolism of the cross on which Jesus died. The spices inside the bun represent the spices used on his dead body when he was placed in his tomb. The significance of **Easter eggs** also comes from the events of Easter Sunday. The hollow chocolate Easter egg is a reminder of the empty tomb after Jesus rose back to life and the solid egg is shaped like the tomb stone that rolled away. Easter egg is also considered as a symbol of resurrection as it represents a new life emerging from the eggshell. **Easter bunny** represents fertility and fertility means new life. Tradition is that the Easter rabbit also leaves children baskets with toys and candies on Easter morning.*

***White Easter Lilies** symbolize the purity of Christ and are common decorations during Easter. Their growth from dormant bulbs in the ground to flowers symbolize the rebirth and hope of Christ's resurrection.*



*The Easter customs and traditions remind us of the real meaning of Easter – to reflect on the significance of Jesus' sacrifice as he died on the cross to atone for the sins of mankind and the promise of eternal life to all who believe in him. As Jesus said "I am the resurrection and the life. The one who believes in me will live, even though they die." (John 11:25). The resurrection of Jesus represents a victory over death and evil and a promise of hope, redemption and eternal life. We should take it as an inspiration and courage to face the challenges in our life as we are the children of God who are chosen, forgiven, redeemed, and sealed by the Holy Spirit. As per the tradition of our church, for fifty days from Easter we greet each other with the words 'Christ is risen' of which the response is 'Indeed He is risen.'*

*He is risen indeed! Happy Easter!*



*Tisha Anna Simon is a Registered Nurse working at Mc Master Children's Hospital, Hamilton. She graduated from CMC Vellore, India and worked in Abu Dhabi, UAE before moving to Canada. Aside from her passion for her work i.e. caring for newborn babies, her favourite pastimes are reading and embroidery.*

# Ascension

*By Pushpa Mathew*

*Within a short span of thirty-three years, Jesus Christ lived a life unparalleled in the history of mankind. His message was simple. Love God and love your neighbour as you would love yourself. His was a life that fulfilled the prophecies of the ancient texts and also revolutionized the thought process of generations yet unborn. His birth, His life, His crucifixion and death were those of the Son of Man. His Resurrection and Ascension into heaven proclaimed His divinity as the Son of God.*

*Forty days after Easter, Jesus Christ appeared to His disciples several times. His earthly presence after his crucifixion and burial solidified the reality of His resurrection. In those forty days, He discoursed with His Disciples and prepared them for His Ascension into Heaven. Christ himself refers to His Ascension when on the morning of His Resurrection, He forbids Mary Magdalene from touching Him: "Touch me not; for I am not yet ascended to my Father: but go to my brethren and say unto them, I ascend unto my Father, and your Father; and to my God, and to your God," (John 20:17). References to His Ascension are sprinkled throughout the Old and New Testaments. Christ himself realized the inevitability and singularity of His Ascension: "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven," (John 3: 13).*

*The death and resurrection of Christ promised everlasting life to the faithful. The Ascension of Christ promises them the Second Coming.*

*From Acts 19-12, we can deduce that the Ascension of Jesus Christ took place on Mount Olivet or Mount of Olives, "which is from Jerusalem, a Sabbath day's journey." Eleven Disciples of Christ witnessed this event. From Luke 24: 50-53, we understand that, "he lifted up His hands, and blessed them. And it came to pass, while He blessed them, He was parted from them, and carried up into Heaven." The Transfiguration of Christ described in the Gospels of Matthew, Mark and Luke and the Epistle of Peter probably foreshadows this awesome spectacle. "His face did shine like the sun and His raiment was white as light." Classical Renaissance painters like Rembrandt, Giotto and Garofalo have attempted to capture this resplendent scene with paint and brush. We can only wonder if they managed to capture on canvas the glory of it all!*

*It is important to note that He left His Disciples feeling joyful and filled with the love of Him who had just been received into the Heavens. They carried with them in their hearts, the promise of His return as told to them by the two angels who spoke to them at the time of His Ascension, "this*

same Jesus who is taken up from you unto heaven, shall so come in like manner as ye have seen Him go into Heaven,” (Acts 1:10-11). The words of the Great Commission that He uttered stayed with them always: “But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witness unto me both in Jerusalem, and in all Judea and in Samaria and unto the uttermost part of the earth,” (Acts 1: 5-8). Ten days after the Ascension, the Feast of the Pentecost fulfilled this promise when the Holy Spirit of God descended on them, filling them with wonder and exultation.

Though the Ascension marked the conclusion of Christ’s mission here on earth, it signified the beginning of the missionary zeal that suffused the Disciples immediately afterwards. “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world,” (Matthew 28: 18-20).

Despite suffering persecution and untold hardships, the Disciples were energized by the spirit of God and spread His Word to the far corners of the earth, baptizing those who were inspired by His message of love and forgiveness.

Ascension theology is intrinsic to the Christian faith. It is interesting to note that henceforth there is a shift from the corporeal to the spiritual. The Heavenly Father now wanted His Son, Jesus Christ, to return to exalted glory taking His rightful place in Heaven. The day of the Ascension of Christ is a day of hope. It is a contract between Him and those baptized in His name that there is a place for them too, in Heaven, beside Him. Pivotal to the faith of every Christian is the belief that the Spirit of God resides in each and every one of us. It is an exhortation to us to “ascend” from a vale of sin and degradation to a higher life filled with God’s radiance and love. It is a pledge to us that, “He ascended into Heaven and is seated at the right hand of His Father and He will come again in glory to judge the living and the dead.” We await the Second Coming with hopeful fervor and trembling.



After earning a Master’s Degree in History from the University of Kerala, Pushpa Mathew emigrated to Canada in 1975. She is the mother of three children and is married to Dr. M. Thomas Mathew.

# Feast of Ascension (Suloqo)

By Thomas Abraham

Forty days after His glorious resurrection from the dead, our Lord and Saviour Jesus Christ ascended into heaven. In Acts 1:2-9, we read that Christ appeared before his disciples over a period of forty days, assuring them of his resurrection while speaking to them about the kingdom of heaven. Several of these post resurrection accounts are recorded in the gospels such as: the appearance before the apostles and Thomas (John 20: 19-29), the road to Emmaus (Luke 24:13-35) and eating by the sea of Tiberias (John 21:1-14). It was not a mere spirit in their presence, but the same incarnate Lord in his glorified body physically standing before them after his salvific passion. It is this human flesh that Christ took upon himself when the Word became man, and it is this glorified body that Christ reunited with the Father during his ascension into heaven. The feast of ascension is thus more than a mere commemoration of a historical event, but rather a mark of mankind's potential to participate in the divine nature (1) Peter 1:4).

“O Christ, our human nature that fell into corruption you resurrected. By your ascension you exalted it and you glorified us with yourself.”

-Troparia from the Feast of Ascension

Man was created to be in communion with God. God created man in His image and likeness by molding him from dust and giving him the breath of life. In comparison to the other creatures, Adam was given the highest authority to name and even rule over the rest of creation (Genesis 1:28). Though he was given this great power, he was endowed with a sacred responsibility to lead creation in the cosmic obligation of worship. The fall of mankind (often called original or ancestral sin), refers back to Adam's free will decision to neglect this priestly duty and pridefully minister unto himself. Rather than serve God, Adam (and we his children) choose to serve ourselves. The moment Adam listened to the διάβολος (the divider or separator), man enslaved himself under the Devil and ironically lost the authority he longed for. St. Gregory of Nyssa states, “This rejection of the Good, once accomplished, had as a consequence the appearance of all forms of evil; the fact that man turned away from life led to death, by depriving himself of the light, he fell into darkness; lacking virtue, evil appeared in his life, and thus it is that all forms of good were one by one replaced by a series of opposite evils.” Sin means to miss the mark of our calling to live a God-Centred life. Adam missed the mark through his transgression and we his children continue to follow suit through our free-willed actions of pollution, war and greed.

*It is in the person of Christ we recognize what our humanity is meant to be. We are not meant for corruption. We are not meant for sinfulness. We are not meant for suffering. We are meant for a life in communion with God as ministers of creation, continuously offering it back to our Creator. It is in Christ (the God-Man), we understand what it means to be true image bearers of God. We are called to reflect God in our words, thoughts and*

*deeds but due to sin we are not able to shine forth that divine image to the world. As the Nicene Creed reminds us regarding this feast, "And the third day He rose again, according to the Scriptures; and ascended into heaven, and sits at the right hand of the Father." Christ resurrected, ascended and is seated at the right hand of the Father, 'preparing a place' for his disciples to likewise share in that divine glory.*



*Thomas Abraham is presently working in Caterpillar Financial Services Limited. He is also studying Master of Divinity, The Orthodox School of Theology, University of Toronto.*

## Puzzle

Unscramble the name of each book of the Bible and write it correctly in the blank. Then write the letters from each numbered position in the corresponding blank at the bottom of the page. You will spell a Bible verse related to Easter.

- |           |           |           |           |
|-----------|-----------|-----------|-----------|
| 1.UTRH    | RUTH (3)  | 9.OARNSM  | _____ (4) |
| 2.HJAON   | _____ (5) | 10.RESEHT | _____ (2) |
| 3.ASHOE   | _____ (4) | 11.RMKA   | _____ (3) |
| 4.ILNEAD  | _____ (6) | 12.UTIST  | _____ (2) |
| 5.HAOBIAD | _____ (3) | 13.LSEAUM | _____ (1) |
| 6.SREWEBH | _____ (4) | 14.DEUJ   | _____ (4) |
| 7.DXSEUO  | _____ (4) | 15.MNUAH  | _____ (1) |
| 8.AIHAIS  | _____ (6) |           |           |

**“Its true! T \_\_\_\_\_ and has appeared to Simon.”  
(Luke 24:34)**

*Answer - THE LORD HAS RISEN*



# A Glimpse Into Our Maiden Parish Day Celebrations



# Church Activities



Diocesan Metropolitan H.G. Zacharia Mar Nicholovos' visit to St. John's Orthodox Syrian Church on 1st October 2023.



St. John's Orthodox Syrian Church  
Onam 2023 celebrations

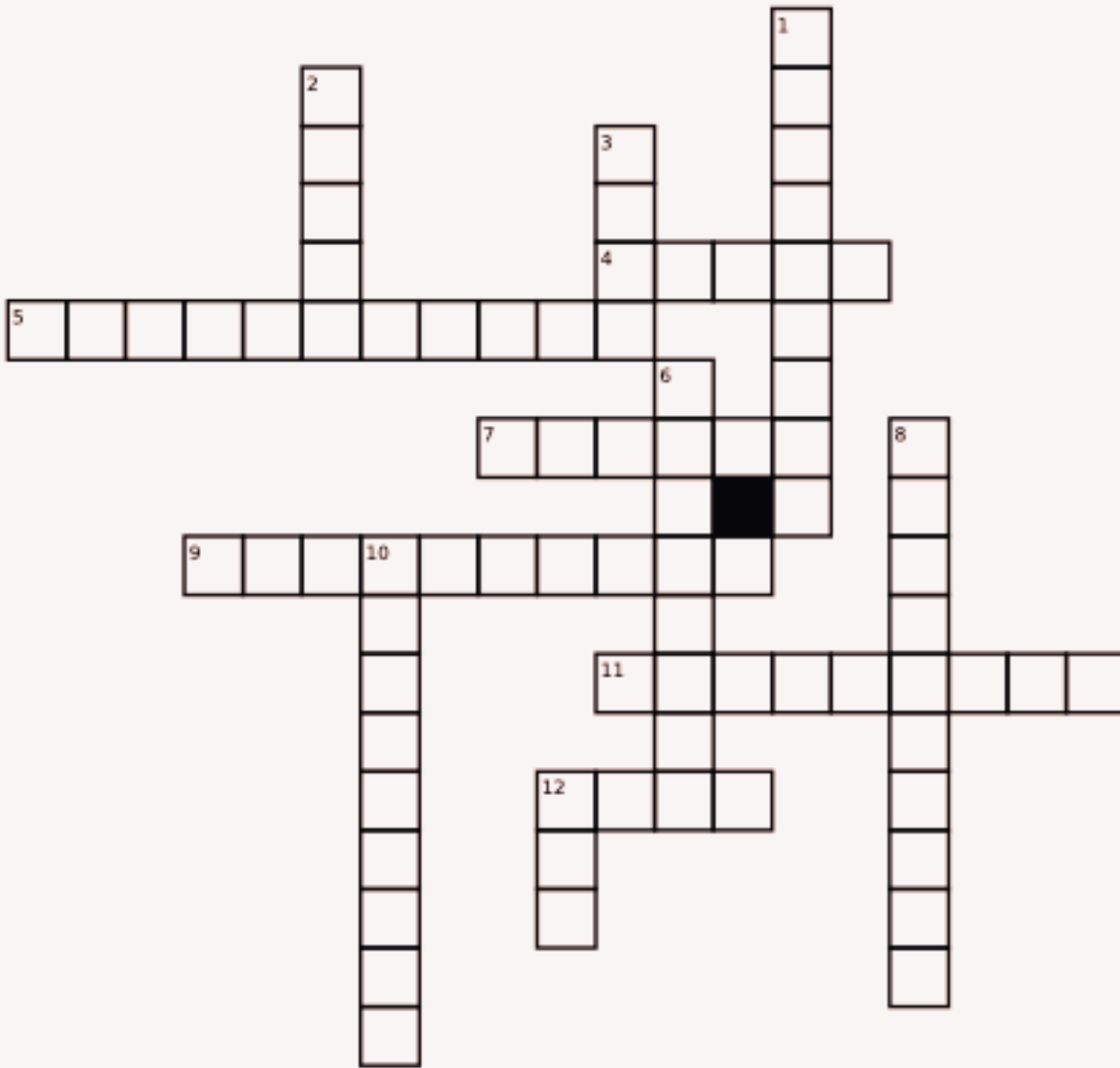


St. John's Orthodox Syrian Church  
Christmas Carols



Ecumenical Choir at  
Canadian Mar Thoma Church, Toronto

# Crossword



## DOWN:

1. The day the Holy Spirit came upon the Apostles (9)
2. Struck the ear of the high priest's servant (5)
3. The person who anointed Jesus' feet (4)
6. The place where Jesus grew up (8)
8. A name commonly given to the 1st five books of the bible (10)
10. Mary who discovered that Jesus had risen (9)
12. A faithful servant of God who was tested by Him, losing all of his riches, family and livestock, only to be restored to greater glory, all because of his unwavering trust in God (3)

## ACROSS:

4. The bird first sent out by Noah from the ark (5)
5. Fifth book of the Bible (11)
7. One of the first places where Jesus appeared to a few of His disciples after resurrection (6)
9. Sunday before Easter (4,6)
11. The place where Jesus asked His disciples to stay to receive the Holy Spirit (9)
12. The only disciple to stay with Jesus as He was dying (4)

## Answers:

1. Pentecost 2. Peter 3. Mary 4. Raven 5. Deuteronomy  
 6. Nazareth 7. Emmaus 8. Pentateuch 9. Palm Sunday  
 10. Magdalene 11. Jerusalem 12. (Across) John, 12 (Down) Job

*Exalted to the right hand of God, He has received from  
the Father the promised Holy Spirit, and has poured  
out what you now see and hear.  
Acts 2:33*



**ST. JOHN'S MALANKARA ORTHODOX SYRIAN CHURCH**

521 West 5th Street | Hamilton, ON | L9C 3P7

[stjohnteosc.com](http://stjohnteosc.com)