

HODOS



Department of Communications
Diocese of UK-Europe and Africa
Indian (Malankara) Orthodox Syrian Church



The Malankara
ORTHODOX SYRIAN CHURCH

THE WAY

Monthly Newsletter of the Diocese of UK-Europe and Africa
of the Malankara (Indian) Orthodox Syrian Church

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MALANKARA ORTHODOX SANGAMAM ...

On the path of unity through faith and tradition

In as much as we pride ourselves as inheritors of a great faith tradition and cultural heritage, today unfortunately, we find ourselves in a situation where we need to reassure ourselves of it. More often than not, it is not because we purposefully or wilfully choose to estrange ourselves, but rather because we live today in a society that is so dynamic and cosmopolitan, that it is almost impossible to maintain a sense of purity in culture and tradition and even faith for that matter.

The greatest challenge that we as children of God face today is to witness with true integrity for the Kingdom of Heaven. We face a double standard of scepticism, critique and sarcasm about traditional practices relating to faith, but almost blind appraisal of new trends that cater to emotions and feelings.

Whilst the fundamental truth of Christian faith is moulded upon the unity of the body of Christ, it is quite unfortunate that today the Biblical command to "speak the truth in love" (Eph 4:15) has proactively been replaced with the concept of affirming all people in love – being inclusive – regardless of what truth they believe in. It is at this juncture that we need to uphold that which has been handed down to us by our forefathers from centuries ago, even though some would argue that Church unity could be hampered if there is an over emphasis on faith and tradition.

As the growing migration to the west for both academic as well as employment purposes creates both challenges as well as huge opportunities, it is for self reassurance, of strengthening the bonds of our community, that we gather together for the Malankara Orthodox Sangamam. As we embark on this journey of growth and ministry, let us keep alive our heritage and identity in this Diaspora world. The Malankara Orthodox Sangamam at Coventry (UK) on 25 May 2024 and at Maynooth (Ireland) on 02 June 2024 not only signifies a momentous celebration but also provides us with an opportunity to reflect upon the remarkable journey of our Diocese.

- Fr. Varghese T. Mathew, Diocesan Secretary

HODOS – *The Way*

"While they were talking and discussing together, Jesus himself drew near and went with them" - St. Luke 24:15

The Biblical incident popularly known as the 'Walk to Emmaus' is one that gives several insights. The description of the event begins with detailing how the two were travelling. In our life's journey, more often than not, there are several who travel along with us – our families, our friends, our colleagues, even random strangers. Unfortunately, we tend to create barriers (psychological or emotional) around us. We seem to have lost one of the basic human characteristics – to talk to one another – to share.

Following the traumatic experience of witnessing the crucifixion of their Lord, these two chose to share their hearts and thoughts with one another. It is into the midst of this we see the risen Christ come. If we were to look into our daily lives today, we may find many around us whose hearts and minds are being weighed down. Let us be reminded of our Christian responsibility to talk with each other, to share.

That being said, let us be mindful that our conversations are healthy and fruitful. Let it not be hurtful or demeaning to anyone. Let the words of our mouth and the thoughts of our heart be godly.

- The Editor

Being an unworldly child of God

+ Abraham Mar Stephanos

It is indeed a great gift and blessing to be prayed for. We are all people who would personally appreciate everyone who prays for us. Chapters 17 and 18 of the Gospel according to St. John record one of the most beautiful prayers – that of our Lord and Savior Jesus Christ himself. God the Son prays to God the Father for us – children of God. This prayer, popularly known as the High Priestly Prayer of Christ, is His preparation right before the passion. Although, this long and beautiful prayer may seem little confusing, there are several insights for us from it.

Particularly, in verse 16, we read Jesus' words "They are not of the world, even as I am not of it". As children of God, we are all called to a higher vocation. Christ's prayer is thus a reminder to us all that our sense of belonging should not be to the secular world. We are to pursue more holistically spiritual goals deep down in our hearts. Beyond the temporal and tangible, there is indeed the promise of something precious and significant – eternal life. It is only through faith that we will acknowledge this as the reality and not merely a myth.

Then again, this is not to be considered as a sort of escapism, to shy away from the day to day realities of this world. This prayer is not to be interpreted as a

barrier to our lively and dynamic participation in the society within which we live. We learn from the book of Genesis (1:31) that *God saw everything that he had made, and indeed, it was very good.* Hence it all depends on our perspectives. Whilst we enjoy the blessings which have been showered upon us by the Almighty, we should be cautious not to get conformed by it.

But also continue to explore to see the love of Christ. Let us be a good Christian wherever we are.

Further, we read in John 17:18, "As you sent me into the world, so I have sent them into the world". Just as Christ delivered God's word, the Apostles were instructed to deliver, not their word, but Christ's. This mission is to continue even today through us. We are to use the same fidelity in teaching what Christ commanded, that Christ had used in declaring what God had said. This is the true connection that we have with the Holy Trinity. It is the reflection of the incarnation in our lives. We have been sent to this world, just as Christ was sent to this world.

We are to be the continuation of his mission in this world. We are to be cautious about being *practically*

atheistic in our lives. We may declare in words our faith and spirituality, but in essence, does it reflect our actions? We are to be cautious about being *practically materialistic* in our deeds. Let not our social and communal interactions put us on a path away from spiritual nourishment. When we live in the joy of Christ's salvation, our perspective of this world will change. When we become unworldly, we will truly enjoy the full measure of joy that comes from God Almighty.



We can always be a part of this physical tangible world, but should never get carried away by it. We should bear in our mind that we are baptized into the life of Christ and bear the seal of Holy Chrismation. We have the revelation to be children of God through our experiences in the Holy Sacraments. The experience of the communion with the Holy Altar is something extraordinary. Moreover, Christ's love has no comparisons with anything in this world. So let us do our best in our secular spheres.

"Helping a person in need is good in itself. But the degree of goodness is hugely affected by the attitude with which it is done. If you show resentment because you are helping the person out of a reluctant sense of duty, then the person may receive your help but may feel awkward and embarrassed. This is because he will feel beholden to you. If, on the other hand, you help the person in a spirit of joy, then the help will be received joyfully. The person will feel neither demeaned nor humiliated by your help, but rather will feel glad to have caused you pleasure by receiving your help. And joy is the appropriate attitude with which to help others because acts of generosity are a source of blessing to the giver as well as the receiver."

- St. John Chrysostom



THE FEAST OF PENTECOST - THE OUTPOURING OF THE HOLY SPIRIT



"I will pour out my spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions." - Joel 2:28

*The Day! when heaven's breath descended the ancient chamber
The tongues of Fire, whispered the divine symphony to the
apostles*

*Kindling their hearts with the flame ...
to walk the way and speak the truth...
thus they sojourned to distant lands
there they resonated the melody of redemption, grace and
mercy.*

*Their message broke the veils of night, guiding multitudes to
truth's radiant height,
Pentecost's eternal flame casts darkness into flight.
Let Pentecost's celestial fire ignites our souls aflame.*

The Feast of Pentecost holds great significance in the Christian Church. It marks the descent of the Holy Spirit upon the Apostles and other followers of Jesus Christ. According to Christian tradition, the event occurred after the Ascension of Jesus Christ, when the Apostles were gathered together in Jerusalem. *"When the day of Pentecost had come, they were all together in one place. And suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting. Divided tongues, as of fire, appeared among them, and a tongue rested on each of them. All of them were filled with the Holy Spirit"*. (Acts 2 : 1-4) This event is considered the birth of the Christian Church.

The term Pentecost is derived from the *Koinē* Greek word "πεντηκοστή" (pentēkostē), which literally means 'fiftieth', referring to the fiftieth day after the Resurrection of Jesus Christ. In Jewish history, it referred to the festival of Shavuot, one of the three Jewish Pilgrimage Festivals. It occurred on

the sixth day of the Hebrew month of Sivan and is directly linked to Passover, being the fiftieth day after the Passover. The Torah mandates the seven-week Counting of the Omer, which begins on the second day of Passover and is immediately followed by Shavuot. Shavuot has two significant meanings in the Biblical tradition. Firstly, it marks the wheat harvest in the Land of Israel, and secondly, it commemorates the revelation of the Ten Commandments to Moses and the Israelites at Mount Sinai. In the Bible, Shavuot is referred to as the 'Festival of Weeks', 'Festival of Reaping' and 'Day of the First Fruits'.

The origin of the Christian Feast of Pentecost can be traced back to the 2nd century, as it was mentioned in the Epistola Apostolorum. The Feast was popularized in the 3rd century, as referenced by Origen, the renowned theologian and head of the catechetical school in Alexandria and as well as Tertullian of Carthage. In the early Church, Pentecost was the 50th day beginning with Easter. According to Christian tradition, the event of Pentecost signifies the fulfillment of the promise that Christ would baptize His followers with the Holy Spirit. The disciples of Jesus Christ were assembled in one place when a powerful gust of wind, a common symbol for the Holy Spirit, blew, and *tongues as of fire* appeared on them. The Acts of Apostles record that the disciples were 'filled with the Holy Spirit, and began to speak in other tongues as the Spirit gave them utterance.'

The narrative of Pentecost in the New Testament signifies a connection with the giving of the law in the Old Testament. It highlights the crucial role of the Holy Spirit in the early Christian community. During the event, Peter's profound sermon, referencing Joel's prophecy (2:28-32) and Psalms (16), establishes that the Pentecost marked the commencement of the Messianic Age. The theological significance of Pentecost is deeply rooted in the concept of the Trinity, the harmonious union where the Holy Spirit is the Third Person. The Holy Spirit proceeds from the Father and the Son, and is co-equal in power and glory, reflecting a perfect balance within the Trinity.

The Feast of Pentecost celebrates and professes our faith in the Holy Trinity, the foundation of the Christian Faith. On this feast, we pray for the reception of the Holy Spirit, in whom we find life and salvation for those who love God. Furthermore, we pray that the Holy Spirit enlightens our minds with spiritual radiance and sanctifies our intellects to understand the true and supreme worship of the consubstantial three persons of the Godhead. Pentecost holds immense significance for Orthodox Christians as it is regarded as the cornerstone of their faith. It is the commemoration of the indwelling of the Holy Spirit within the Church and its members. The descent of the Spirit in the form of tongues of fire is believed to have been a transformative experience for the Apostles, empowering them to preach the Gospel message with clarity and conviction. This event is considered to be a pivotal moment in the history of Christianity as it transcended linguistic and cultural barriers, enabling the Apostles to spread the message of love and hope to people from all walks of life. The Pentecost story has been an inspiration to millions of Christians around the world, reminding them of the transformative power of the Holy Spirit and the importance of sharing the message of God's love with others.

- @ ave

THE ICON OF ST. GEORGE - A correlation of Anatomy and Spirituality

When we recall St. George, the most popular saint in Christianity, the first image that comes to mind is that of a brave young soldier on a horseback riding it over a dragon (serpent) so as to kill it with a spear. The icon of St. George commonly seen throughout the world is written (drawn) on this theme. It speaks volumes. This imagery has, in a sense, an implication of an evolutionary process or a transition or rather a transformation that undergoes in the animal kingdom from the crawling reptile to the limbic animal and eventually to the intellectual human.

Through evolution, the human brain has acquired three components that progressively appeared and became superimposed: the oldest (archipallium or primitive reptilian brain) located underneath to the back; the paleo-pallium or intermediate old mammalian brain resting on an intermediate position and the most recent neo-pallium (superior or rational) new mammalian brain, situated on top and to the front. The three characters depicted in the Icon of St. George; namely the snake, the horse, and the man respectively represent these three anatomical classifications and that show a continuum of traits such as diabolic, savage and humane or rather divine which can be seen latent in every human.

St. George here, in a sense, is seen trying to subdue the dragon by using a tamed horse and at the same time the horse is seen thwarting the dragon. This betokens of the transformation that undergoes in a spiritual man who is able to command both the limbic and reptilian instincts and to sublimate and use their God-given gifts without being dominated by them. The horse and dragon are internal conflicts and external temptations impacting on one's psyche. St. George on the top of both dragon and horse here is indicative of the human potential in overcoming the internal conflicts that one has to face in one's life. It is a victory of sanity over the insanity. The dragon trying to devour a virgin woman could also be considered a symbol of the carnal cravings of humans.

The life of a reptile is still in the preliminary stage of evolution whose basic instinct is to eat and to mate. It has an excessive craving for food and an exceeding sexual drive at this stage for its survival and procreation. In reptiles, the primitive brain is so strong that it determines its character and is responsible for its self-preservation. It is there that the mechanisms of aggression and repetitive behaviour are developed. A reptile normally attacks other creatures to safeguard its territory. When this reptilian nature is rampant and redundant in us, we are prone to sin leading our life into anarchy and evil.

Over the period, man- the so called crown of creation- has learnt to misuse and abuse his innate talent of sexuality. The epicurean life style (living exclusively for eating, drinking and



merry-making) seen in the modern society is the result of the excessive triggering of the primitive brain. When the primitive brain is prominent in a person, criminal traits like aggressiveness and selfishness will obviously be more and such person is likely to express the erotic love excessively.

The next stage of evolution is to rise from the crawling stage to the limbic stage, where limbs are used more for sustenance. It gives rise and modulates specific functions that allow the animal to distinguish between the agreeable and the disagreeable. Here specific affective functions are developed, such as the one that induces the females to nurse and protect their toddlers, or the one which induces these animals to develop ludic behaviours (playful moods). Emotions and feelings, like wrath, fright, passion, love, hate, joy and sadness, are mammalian inventions, originated in the limbic system. This system

is also responsible for some aspects of personal identity and for important functions related to memory. The expression of fraternal love (Gr. '*Philia*' and '*Storge*') as well as the network of relationship among the family members and friends comes in this ambit. It is more of a gregarious attitude and lifestyle.

As Christians, we are supposed to attain a glorious life of spirituality. When the third unit becomes stronger in us as depicted through St. George being above the horse and the dragon, we transform ourselves into mature human beings full of divine grace and glory and will be able to surmount all the stumbling blocks on our way of spirituality. Here we express the divine love (*Agape*). The virtues like compassion, patience, humility, endurance, gentleness and self-control will reflect in our life. Suppression or repression of instinct is not what is required of a person but sublimation of it. Expressions of love are reflected in thoughts, words and deeds.

Orthodox spirituality, as a way of life, is directly proportional to the development of a person's brain. The use of symbolic language, abstract thoughts and religious rituals are a sign of mental development. It is the sublime stage in the process of human personality development. We can draw similarities to this in the Indian understanding of stages of life from *Brahmacharya* — *Grihasthashrama* — *Vanaprestha* — *Sanyasam*.

In brief, what happens here is a change from the stage of sensitivity of a snake to the stage of sensibility of a saint. The change although subtle in physical traits, is drastic in the behavioural traits. Let us, focusing on Jesus Christ, be like St George who grew to such saintly status. A close observation on the holy icon of St. George would augment the philosophical understanding of our life on earth and would help us to lead a better spiritual life.

- Fr. T. George, Ireland

THOU SHALT NOT FOLLOW A MULTITUDE TO DO EVIL



It is unfortunate that in present day circumstances, the commandment from Yahweh “Thou shalt not follow a multitude to do evil” (Exodus 23:2) does not command attention from many. The Holy Spirit, who instills morality in human souls, is simply absent. This has culminated in an absolute emptiness of the human minds which thus oscillates between extremes. This emptiness creates an absence of virtues and values. Where virtue is absent, vice prevails. Hence we see nowadays that every evil idea is received by many. This gradually becomes the accepted norm in life. The present day soil is very fertile for seeds of evil to bud and grow into large trees. The ones who stand against the evil are considered traitors because, evil is the new virtue.

The Holy Spirit who controls the thoughts and deeds of those who live for Christ, admonishes against freedom which excludes Christ. The freedom which excludes Christ is in fact, slavery to evil aspirations such as uncontrolled individual freedom. The modern concept of individual freedom gives everyone the right to adapt to a lifestyle of own choice which no one else can challenge. It gives all the freedom to do what an individual thinks is right, but does not give the true freedom which allows to stand against evil. The freedom to challenge evil is the freedom God has given the mankind because true freedom is breaking the shackles of Satan and coming out of his grips. Unfortunately, today, freedom has become the freedom to surrender before evil and forfeit truth which is Christ Jesus.

St Paul in his Epistle to the Corinthians says “Be not be deceived: evil communications corrupt good manners”. (1 Cor 15:33). It is through evil communications that evil agendas gain publicity. Evil communications highlight two underlying components which are evil heart and evil mouth. St Matthew 12:34 says so “For out of the abundance of the heart the mouth speaketh”. The verse addresses those who speak evil as ‘generation of vipers’.



It asks “O generation of vipers, how can ye, being evil, speak good thing?” This is an extremely powerful and shocking question. The viper referred here is the viper (Satan) which deceived Eve in the beginning and hence a generation of viper means a generation of Satan. St John the Baptist has used the same words to address the Pharisees and Sadducees. Here evil communicators are called the children of Satan. Maintaining virtuous manners is part and parcel in maintaining the ‘Blessedness’ God has endowed man with at the time of creation which St Gregory of Nyssa attributes as an essence of God’s “Image and Likeness”. St Paul mentions about evil communications and it is a general human nature to enjoy evil communications as it satiates our lusty thirsts. Magnanimity which is foundational in appreciating good deeds and words indicates absence of ego to a great extent and where ego is high, it gets hurt when witnessing the good deeds and words especially, the Word of God which is never appeasing. The world now welcomes only pleasing Gospel because it does not arouse sin consciousness in the listeners.

The world hates to give heed to the call to live sin free because sin is the new virtue. God unequivocally said that death would be the reward of sin but Satan tries to disprove it through man. Evil communications are always destructively critical of others and a mundane man finds joy in them. Good communication showcases the moral standards of a person which is an indication of uncorrupted manners. Unfortunately, that ‘Blessedness’ is disappearing from Christians at a faster pace.

AWAKE
 ... to righteousness,
 and sin not;
 for some have not
 the knowledge
 of God: I speak this
 to your shame.
 I Corinthians 15:34

St Paul continues to say in the next verse (1 Cor. 15:34) “Awake to righteousness and sin not, for some have not the knowledge of God: I say this to your shame”. It exhorts us to have the sense of ‘shame’ when losing the knowledge of God; we need to feel ashamed. In the Holy Qurbana we beseech the Almighty to protect us from evil and in the evening prayers we pray “Set a watch, O Lord, before my mouth; keep the door of my lips. Incline not my heart to any evil thing, to practice wicked works with men that work inequity; and let me not eat of their dainties (Psalms 141:3&4). Immediately after these prayers, man returns to evil talks. Enjoying and taking part in evil communication is a way of eating the wicked’s dainties. One moment we talk to God and at the other we talk to devil. St James 3:10&11 therefore ask “Out of the same mouth proceedeth blessing and cursing. Doth a fountain send forth at the same place sweet water and bitter?” Let us think highly of this question and reflect upon our lives.

- Jacob Muringayil, London

SUNDAY SCHOOL TEACHERS' ANNUAL CONFERENCE 2024

“Understanding the Revised Curriculum”

The Diocesan Sunday School Teachers' Annual Conference for 2024 was held on Saturday 27 April 2024 hosted by the Bristol St. Mary's IOC. The Inaugural Session commenced with a welcome by Rev. Fr. Varghese John (Vicar, Bristol St. Mary's IOC) followed by words by Mrs. Shali Saji (Head teacher, Bristol St. Mary's IOC). Rev. Fr. Anoop Abraham (Vice President, OSSAE-UKEA) delivered the Presidential Address which was followed by the Inaugural Address by Diocesan Metropolitan HE Abraham Mar Stephanos. The Inaugural session concluded with an introduction of the Units and Teachers present.

The main Theme Presentation was led by Rev. Fr. Jacob Mathew (Chairperson of the Joint Curriculum Committee and Sunday School Director of the South-West American Diocese). Fr. Jacob Mathew explained the categorization of topics in Talmido with chapter-wise references to the Bible. He also detailed on the outcome from the content as well as various methodologies for evaluation.

The concluding plenary session was a General Body Meeting where the Annual Report (presented by Mr. Vinod Philip, Secretary OSSAE-UKEA) as well Financial Reports (presented by Dr. Baby Cherian, Treasurer, OSSAE-UKEA) and budgets for 2024-25 were reviewed. Mr. Simon Chacko (Director, OSSAE—UKEA) delivered the Vote of Thanks. The Conference was attended by over 170 teachers.



ENCHRISTO APRIL 2024

“The Concept of Holy Spirit in the New Testament”

The April Edition of the **EnChristo** Online Series, hosted by the Department of Communication was held on Sunday 21 April 2024 on ZOOM.

The class was led by Rev. Fr. Jerin John (Adoor), New Testament Research Scholar, Senate of Serampore. Fr. Jerin John led the class on the topic “The Concept of Holy Spirit in the New Testament”. He talked in detail about the historical understanding of the Holy Spirit and its occurrences in the Holy Bible, with particular focus on the Synoptic Gospels. In his talk, he described how the Orthodox understanding of the Holy Spirit included that of a Purifier (Mtt 3:11, Lk 3:16), a Guide (Lk 2:27, Mtt 4:1) and a Teacher (Mrk 13:11, Lk 12:12) drawing lines of connections between the ideology in the Acts of Apostles and the four Canonical Gospels (helper, advocate, comforter). He further explained the understanding in the Johannine Gospel as the Holy Spirit being the gift of the risen Christ (Jn 20:22). He concluded by illustrating the attributes of the Holy Spirit as the Gift of God, Seal of our Inheritance, Agent of God's Revelation, Intercessor and the New Covenant.

The session, moderated by Rev. Fr. Rohith Skariah Georgy (Vicar, Malta St. Peters and St. Pauls IOC) commenced with a prayer and blessings by Diocesan Metropolitan HE Abraham Mar Stephanos. Rev. Fr. PJ Binu delivered the Vote of Thanks.



The MAY edition of EnChristo will be held on

Sunday 19 May 2024 at 5pm BST on ZOOM.

Meeting ID : 880 4044 9596

Passcode: enchristo

MMVS SOUTH ZONE ANNUAL CONFERENCE 2024

“Look Into Christ” - Heb 12:1

The Marth’ Mariam Vanitha Samajam (MMVS) South Zone Annual Conference for 2024 was held on Saturday 13 April 2024 hosted by the Southampton Mar Baselios Gregorios Indian Orthodox Church. The Conference was attended by over 100 MMVS members from various Parishes and Congregations across the South Zone. In Conference was inaugurated by Rev. Fr. Happy Jacob (Vicar, Liverpool St. Thomas IOC). The main theme based upon Hebrews 12:1 “Look into Christ” was presented by Rev. Fr. CS Mathew (Vice president, MMVS Diocese of Ahmedabad). During the later session, a very vibrant quiz competition was also held coordinated by Rev. Fr. Happy Jacob. Hayes St. Mary’s IOC emerged as winners of the Quiz competition along with London Brockley St. Gregorios IOC (2nd) and London Hemel Hempstead St. Thomas IOC (3rd). Prizes were distributed for winners of competitions.

The Conference was coordinated by MMVS South Zone Secretaries Dr. Reemy baby and Mrs. Betsy along with Southampton Unit Secretary Mrs. Jossy Mathew and Diocesan General Secretary Mrs. Ruby Denin. The Conference was facilitated by Rev. Fr. Aby Philip (Vicar, Southampton Mar Baselios Gregorios IOC) along with Parish office bearers.



KOINONIA—The Youth Fellowship

“Where two or more are gathered in my name, there I am among them” - Mtt 18:20

Following the very successful KOINONIA Youth Fellowship held at London in February 2024, the Student Hospitality Wing of the Orthodox Christian Youth Fellowship (OCYM UK Europe & Africa) once again organised the event catering to all OCYM members from the Central regions. The fellowship meeting held on Saturday 20 April 2024 was hosted by OCYM Birmingham.

The Conference was chaired by OCYM Diocesan Vice president Rev. Fr. Nithin Prasad Koshy Achan. Diocesan Secretary Rev. Fr. Varghese T. Mathew inaugurated the event. Rev. Fr. Mathew Abraham, Rev. Fr. Eldho Varghese, Rev. Fr. Shaiju P. Mathai, Br. Patrick (Taize Community, France) and Mr. Jacob Muringayil led the classes. OCYM Diocese Hospitality Coordinators Mr. Abin Raju, Mr. Ephrem Sam and Central Regional Secretary Mr. Shibu George coordinated the events in which over 100 pre-registered delegates participated.



NEW CONGREGATION AT BOSTON (ENGLAND) AND EDINBURGH (SCOTLAND)

Diocesan Metropolitan HE Abraham Mar Stephanos confirmed two new Congregation at Boston (England) and Edinburgh (Scotland).

Following several months of coordination and preparations, the very first Holy Qurbana at Edinburgh, Scotland was celebrated on Saturday 06 April 2024. Rev. Fr. Saji C. John led the celebration of the Holy Qurbana that was attended by several faithful in the region. The new Congregation in Edinburgh has been dedicated to the name of St. John the Apostle. Following the Holy Qurbana, a general meeting was held in which the office bearers for 2024-25 were elected. Holy Qurbana will be held on the first Saturday of every month. Contact +44 75873 51426



EDINBURGH

The new Congregation commenced at Boston (Lincolnshire) has been dedicated to St. Antony. Several faithful in the area congregated for the first Holy Qurbana on Sunday 21 April 2024. Holy Qurbana was celebrated by Rev. Fr. Mathews Kurikose. Holy Qurbana will be celebrated on the Third Sunday of every month at 2pm. Contact +44 7832 999325



BOSTON

GERMANY ST. THOMAS IOC — FESTAL CELEBRATIONS AND ANNIVERSARY

Germany St. Thomas Indian Orthodox Church commemorated the feast of its Patron St. Thomas on 06 and 07 April 2024. The festal celebrations which also marked the first anniversary of the declaration as a Parish was held at four cities across the country including Essen and Hannover on April 6th and Berlin and Frankfurt on April 7th. The festal celebrations were led by Rev. Fr. Geevarghese Kodyattu and Rev. Fr. Rijo Mathew and organized by Vicar Rev. Fr. Jibin Thomas



COMMENDATIONS

Rev. Fr. Anish John awarded Doctorate in Theology.



Rev. Fr. Anish John (Vicar, Galway St. Elijah IOC) successfully defended his Doctoral Thesis, titled "Orientation Towards Mystery: An Exploration into The Theological Anthropology of Karl Rahner in Dialogue with Paulos Gregorios" at the St. Patrick's Pontifical University, Maynooth, Ireland. The doctoral research was supervised by Rev. Dr. Declan Marmion. Rev. Fr. Dr. KM George was the external examiner.

Fr. Dr. Anish John, a graduate in Commerce (Delhi University) completed a Bachelors in Divinity (B.D.) from STOTS Nagpur and Masters in Theology (M.Th.) from FFRRC, Kottayam, India. He is deeply involved with several ecumenical initiatives in Ireland and serves as an executive committee member of the Irish Council of Churches.

The Diocese wholeheartedly congratulates Rev. Fr. Dr. Anish John for his achievements.

Dn. Joshua Poovathur ordained as Kasheesho.



By the Love and Grace of the Holy Trinity, Dn. Joshua Poovathur was ordained to the order of Kasheesho (Priesthood) on Monday 15 April 2024 at Elamannoor St. Thomas Indian Orthodox Church, Kerala, India, by the laying of hands by Diocesan Metropolitan HE Abraham Mar Stephanos in the gracious presence of HE Dr. Zacharias Mar Aprem.

Fr. Johsua Poovathur, who completed his theological education from the Orthodox Theological Seminary in Kottayam was ordained as a Deacon in 2018 by HE Dr. Mathews Mar Thimothios. He has since served in various capacities within the Diocese, including the OASSIS Student Hospitality Wing of the OCYM UKEA.

Rev. Fr. Joshu Poovathur who hails from the Belfast St. Gregorios Indian Orthodox Church, Ireland is the third person to be ordained for the Diocese of UK-Europe and Africa. Notably, he is the first person who grew up and completed his basic education within the Diocese to be ordained as a Priest for the Diocese.

REV. DR. JOHNS ABRAHAM KONAT REESH COREPISCOPA CONFERRED THE TITLE "MALANKARA MALPAN"



Rev. Dr. Johns Abraham Konat Reesh CorEpiscopa conferred the title "Malankara Malpan" Former Priest Trustee and Principal of Orthodox Theological Seminary, Kottayam and currently Principal Secretary to Catholicos and Malankara Metropolitan HH Moran Mar Baselios Marthoma Mathews III, Rev. Dr. Johns Abraham Konat has been conferred the title "Malankara Malpan". He was also additionally conferred the title "Reesh CorEpiscopa". This is the very first time that a clergy of the Malankara Orthodox Syrian Church has been conferred the title "Reesh CorEpiscopa".



The conferring was done following Holy Qurbana celebrated by Catholicos and Malankara Metropolitan HH Moran Mar Baselios Marthoma Mathews III at the historical Pampakuda St. John of Ephesus Orthodox Valiyapalli.

He is the present-day successor among the ranks of Malpans from the venerable Konat family, that spearheaded several translations from the historic Pampakuda Pengitho collections. He has authored several books and is a respected teacher of Syriac as well as Liturgy.

ST. THOMAS INDIAN ORTHODOX CHURCH DUBLIN, IRELAND

Feast of St. George SUNDAY 5th MAY

We cordially invite all faithful to join us for the Holy Qurbana a personal service to receive blessings through the intercession of St. George the Martyr.

Holy Trinity Indian Orthodox Church CORK, IRELAND

Parish Feast 2024 MAY 03 04 Friday-Saturday

Dear beloved in Christ, Holy Trinity Indian Orthodox Church, Cork, Ireland, will be hosting the annual remembrance feast of St. George on May 03rd and 04th, 2024 (Friday and Saturday). The worship will be led by Fr. Eldo Parakkottil Varghese. We eagerly anticipate these two days filled with Holy Eucharist, Devotional Messages, Gregorian Worship, Love Feast, Harvest Festival (Kadhyakala Sheganaram), Auction, Procession, Stage Play, Prize Distribution and more.

ARRANGEMENTS FOR THE FESTIVITIES

2024 MAY 03 FRIDAY	2024 MAY 04 SATURDAY
5:30 PM: EVENING PRAYER	05:00 AM: MORNING PRAYER
6:30 PM: HOISTING THE FLAG	05:30 AM: HOLY QURBANA
7:00 PM: PROCESSION	06:30 AM: Holy St. John Parakkottil Varghese
6:45 PM: VECHODITE OFFERING	07:00 AM: SUNDAY MASS
7:30 PM: GREGORIAN WORSHIP	07:30 PM: AUCTION
(Harmony Chant)	08:30 PM: HOLY QURBANA GREAT MARYIN
7:30 PM: DEVOTIONAL MESSAGE	08:30 PM: SUNDAY MASS
Rev. St. John Parakkottil Varghese	09:30 PM: HOLY QURBANA
(Vicar, St. George Indian Orthodox Church, Manchester UK)	10:00 PM: LOVE FEAST

MALANKARA ORTHODOX SYRIAN CHURCH

St. James the Apostle Indian Orthodox Church Leuven, Belgium

FEAST OF SAINT JAMES

12 May 2024 (Sunday)

Naamsestraat 100 3000 Leuven, Belgium

Saturday 4th May 07:00pm : Evening Prayer (Malankara House)

Sunday 5th May 08:30am : Morning Prayer Holy Qurbana, Procession, Benediction.

Celebrant HG. ABRAHAM MAR STEPHANOS (Diocesan Metropolitan)

www.indianorthodoxireland.ie

ST. GEORGE INDIAN ORTHODOX CHURCH

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St George Indian Orthodox Church Preston, UK

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Rev. Fr. Binil Raj

Location: PRI 5QQ

St. John The Baptist Indian Orthodox Church, Stoke On Trent

FEAST OF ST. GEORGE

04 MAY 2024

Holy Qurbana, Peranna Procession, Benediction, Nercha Vilambu

Chief Celebrant: Rev. Fr. Tom Jacob (Vicar)

Malankara Orthodox Syrian Church Diocese of UK - Europe & Africa

St. Thomas Indian Orthodox Church Germany

Holy Qurbana for MAY 2024

SAT 4 10:30 AM: HANNOVER	SAT 18 10 AM: HAMBURG
SUN 9 10 AM: BERLIN	SUN 19 10 AM: PENTECOST DAY NÜRNBERG
THUR 9 10 AM: ASCENSION DAY DÜSSELDORF	SAT 25 9 AM: STUTTGART
SAT 11 10 AM: FRANKFURT	SUN 26 12 PM: MÜNCHEN
SUN 12 3 PM: ERFURT	

INDIAN ORTHODOX CHURCH GERMANY

ST. GEORGE INDIAN ORTHODOX CHURCH

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ST. GEORGE INDIAN ORTHODOX CHURCH MANCHESTER - UNITED KINGDOM

Belgrave Street South, Bolton, BL1 3RF [Charity No.1111662]

Programme Schedule

4 th Saturday	5 th Sunday
05.45 PM - FLAG HOISTING	09.00 AM - MORNING PRAYER
06.00 PM - EVENING PRAYER	10.00 AM - HOLY QURBANA
06.45 PM - DEVOTIONAL SONGS	11.45 AM - PROCESSION
07.15 PM - DEVOTIONAL ADDRESS	12.15 PM - BENEDICTION & NERCHA VILAMBU
08.15 PM - BENEDICTION & DINNER	01.00 PM - FLAG LOWERING

Rev. Fr. Eldo Varghese (Vicar) | Rev. Fr. Binu Thomas (Chief Celebrant)

EVENTS AND CELEBRATION IN THE DIOCESE



Sunday School Talent Competitions at Sunderland St. Mary's IOC



Feast of St. George at Aberdeen St. Thomas IOC



OVBS at Dublin Lucan St. Mary's IOC



Sunday School Talent Competitions at South Africa St. Thomas IOC

OVBS at Cork Holy Trinity IOC

EVENTS AND CELEBRATION IN THE DIOCESE



St. Thomas Indian Orthodox Church Germany

HOLY WEEK 2024



Holy Week Services at nine venues at Germany St. Thomas IOC



Feast of St. George at Julianstown (Meath) St. George IOC




Visiting the High Commissioner of India to Malta
Malta St. Peters and St. Pauls IOC
along with Rev. Fr. Alexander James Kurien




Anglican and Eastern Churches Association
visits HH Catholicos
at Devalokam Catholicate Palace

DATES TO NOTE — MAY 2024

01 (Wednesday) -	Feast of St. James the Apostle
03 (Friday) -	Memorial of Catholicos Baselios Paulos I
05 (Sunday) -	Fourth Sunday after New Sunday
06 (Monday) -	Diocesan General Body Meeting (London Hemel Hempstead)
08 (Wednesday) -	Feast of St. John the Evangelist
09 (Thursday) -	Feast of Ascension (Suloqo)
10 (Friday) -	Feast of St. Simon (the Zealot) the Apostle
12 (Sunday) -	Sunday before Pentecost (Sunday of the Monks)
15 (Wednesday) -	Virgin St. Mary—Feast of the Harvest
19 (Sunday) -	Feast of Pentecost EnChristo Online Series (on ZOOM) — 5pm BST/6pm CET, SAST
24 (Friday) -	Golden Friday
25 (Saturday) -	MALANKARA ORTHODOX SANGAMAM (Coventry, UK)
26 (Sunday) -	First Sunday after Pentecost
	Memorial of Catholicos Baselios Didymus I
27 (Monday) -	Consecration—Newcastle St. Thomas IOC



**St Thomas Indian Orthodox Church Newcastle,
Winlaton, Blaydon, NE21 4RF**
Church Consecration. Date 26/27th May 24
Chief Guest:
His Holiness Baselios Marthoma Mathews III,
Catholicos of the East

H.G. Abraham Mar Stephanos, UK Europe Africa Diocesan Metropolitan
H.G. Anthony, Coptic Orthodox Church Metropolitan
HG Matthew of Surozh, Russian Orthodox Church Metropolitan

**MALANKARA (INDIAN) ORTHODOX CHURCH
DIOCESE OF UK-EUROPE & AFRICA**



**MMVS UK CENTRAL ZONE
CONFERENCE 2024**
Theme: Look into Christ Hebrews 12:2



Speaker:
Fr Shyju P Mathai
(Vicar SMIOC Hayes)

**Sat
11th
May**

Venue:
Cheney School, Headington,
Oxford OX3 7QH

*Hosting by:
St. Mary's Indian Orthodox Church, Oxford*

**MALANKARA ORTHODOX SYRIAN CHURCH
DIOCESE OF UK-EUROPE-AFRICA**

2024
CALENDAR

MARCH

JUNE
4th Saturday

SEPTEMBER

DECEMBER

**PRE-MARITAL
COUNSELLING**
Online one day program

**For Registration
WhatsApp +447587351426**

Coordinator Fr Saji C John

God is love, and whoever remains in love remains in God, and God in him. 1 John 4:16

**DIOCESAN
ANNUAL GENERAL BODY
MEETING**

Monday 06 May 2024

Venue:
London Hemel Hempstead St. Thomas IOC

10am to 12pm – Administrative Class:
Joint Meeting of Vicars, Trustees and Secretaries of Parishes

2pm – Annual General Meeting

MALANKARA ORTHODOX SANGAMAM 2024




**UK REGION
2024 MAY 25**
LEAMINGTON RD, RYTON-ON-DUNSMORE CONVENTRY CV8 3FL

**IRELAND REGION
2024 JUNE 2**
ST. PATRICK'S COLLEGE,
MAYNOOTH CO. KILDARE W23 NX63

MALANKARA ORTHODOX SYRIAN CHURCH
DIOCESE OF UK-EUROPE & AFRICA



Department of Communications
Diocese of UK-Europe and Africa
Indian (Malankara) Orthodox Church

HODOS — The Way

PRESIDENT — Diocesan Metropolitan: + Abraham Mar Stephanos
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