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Let's Pray!!! OVBS 2024

The Malankara Orthodox Syrian Church, which is committed to nurturing the younger generations through the basic tenets of the Orthodox faith, continues its longstanding educational outreach program again this year through participation in the fun and interactive program – Orthodox Vacation Bible School (OVBS) – taking place over a series of days. The theme for 2024, “Let’s Pray” is adapted from Luke 11:1. Prayer is communion or communication with God. By prayer, we become more like God – more loving, more wise, more powerful, more kind and good. Prayer is a way of training the human will to desire good, as well as of turning our wills towards the highest concentration of all good, namely God.



The OSSAE-UEA (UK Europe Africa) team, under the guidance of the Diocesan metropolitan and headed by the Director and Coordinators have selflessly devoted themselves to bring out the dedicated materials for this year’s edition. Teachers and volunteers from each parish of the Diocese take the initiative to adapt the programme according to individual needs and circumstances.

Most of the Parishes across the Diocese conducted the 2024 OVBS programme through the months of June, July and August.

HODOS — The Way

“So I say to you, Ask, and it will be given to you....” - St. Luke 11:9

It is interesting that there are so many degrees in which something can be asked. It can be requested, demanded or even begged for. Of course, the approach of the mind for each of these aspects is different. Christ teaches us that what we ask for, will be given to us. The greatest task here is that it takes a wholehearted voluntary act by us for this to happen. It is up to us to ask.

That being said, let us bear in mind that we ought to be mindful of the latitude of what we ask for. Our Church fathers teach us to ask with earnestness, with humility, with perseverance, with sincerity and with consistency. Ask for that which glorifies the Kingdom of God. Ask for that which helps us to witness for His majesty. Let us ask that we be participants in the divine will. But most importantly, and first of all, let us ensure that we are worthy enough to ask.

Most often, we tend to demand of God our requirements. And when we do not see immediate results, we question God. Let us not tire out in asking. God certainly does not refuse our requests. But the process is cyclical. Our prayers go up to the Almighty and his grace is showered upon us. Let us ensure that we are consistent in our prayers.

- The Editor

IN COMMUNION WITH HIM

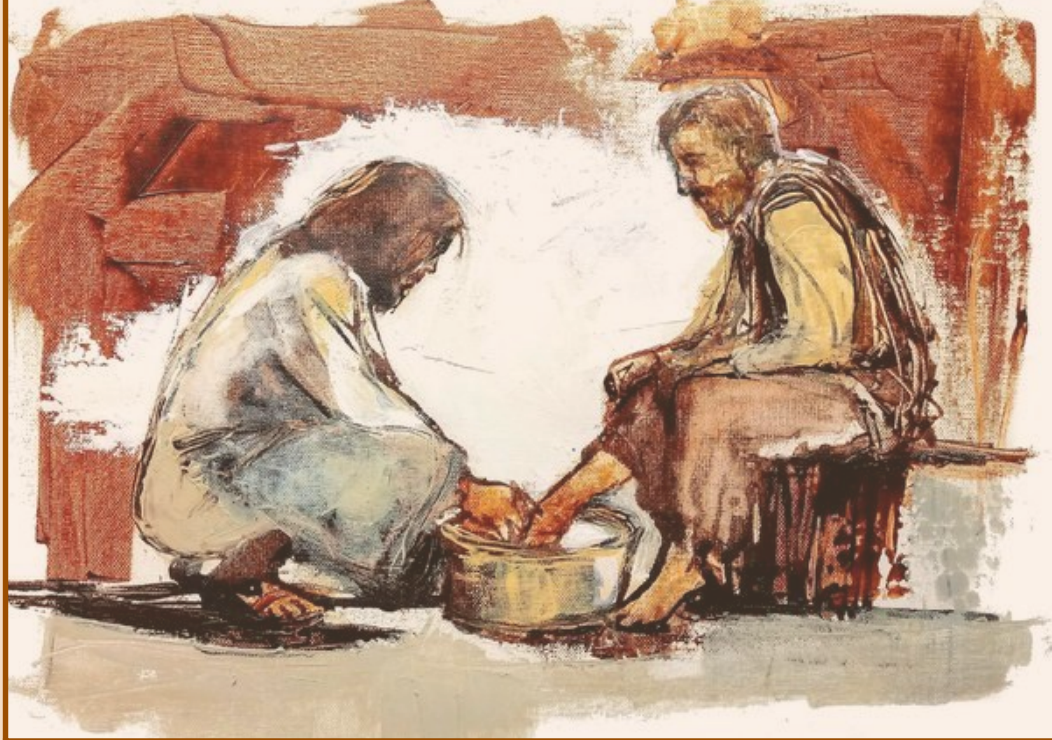
+ Abraham Stephanos

The Disciples of our Lord once asked Him to teach them how to pray. In response, our Lord imparted the Lord's prayer, which integrally covers the needs of humankind and creation. It is essential for us to learn how to pray effectively. Engaging deeply in our prayer underscores the fact that we are in communion with God. As part of God's creation, our existence is intertwined with being *in communion with Him*.

Communion with God is essentially a two-way relationship between God and the worshipping community. Often, we may find ourselves limiting our prayers to our immediate needs, thus reducing our prayers to mere petitions. We tend to make our prayers into a shopping list of needs and wants, all for our personal satisfaction. This is where the Lord's prayer becomes a model for us.

It undeniably begins with praising God. The reason why Orthodoxy insists on prescribed orders and liturgies of worship is so that we never derail ourselves from purpose of prayer. Our communion or communication with God can only begin when we acknowledge the almightiness and omnipotence of God. Again, this is not merely through the chanting of prayers or verses of hymns, but rather through the absolute submission to the divine grace in the daily routines of our normal lives.

The Bible points out several people for being truly in communion with God through their dedication to worship, not merely in moments of prayer, but rather in the simple acts of their lives. We read in St. Mark 12:44, "...for they all put in out of their abundance, but she out of her poverty put in all that



she had, her whole livelihood." In this popular incident known as the 'widow's offering', what strikes us most is that our Lord is constantly watching.

When we make a pomp and show of things; or when we are quiet and subtle about things – He is watching at all times. He doesn't see what humans see (outwardly displays), but rather he sees and judges the intentions of our heart. Eternal life is available to us, provided we believe – not as a single act, but as a continued process – an everyday every moment routine. Being in communion with God is undeniably a continuous process.

It is a Christian foundational understanding that one must be *always ready* for the Kingdom of Heaven – always in communion with God. We are constantly reminded by Jesus' words that 'being prepared' is not a particular act. It is rather a way of life. We are to be prepared to open our eyes to see the glory of God, to lend our ears to hear of

the glory of God, to use our tongue to sing of the glory of God, to action our hands to work for the glory of God. But most importantly may our hearts and minds be ever ready to receive Christ.

The world today is a playground for innumerable principles and ethos. Some right, most wrong. It is unfortunate that we must make wise choices and use our discretion not just every day, but at every moment. Hence, we cannot afford to be lax. Being an obedient disciple of our Almighty is not a choice for certain moments of our lives, but for all moments.

Let us our lives be meaningful and effective. Let it be for the glory of God. Let it be to spread the heavenly love, joy and peace to all around us. Let our Christian usefulness be abundant. Our communion with God should be reflected in our communion with others. At all times, our loins need to be girded, our lamps need to be burning, and we must be *in communion with HIM!*

THE EXALTATION OF THE HOLY CROSS

SEPTEMBER 14

Each year on the fourteenth of September, the faithful come together in her churches for a unique celebration bound up in mystery and paradox. In this season the Cross, that most horrible of tools, is hallowed in the centre of the church. The bishop/priest, taking the cross, processes to the centre of the church where it is exalted while the congregation prayerfully chants 'Lord, have mercy'. Christians "exalt" the Cross of Christ as the instrument of our salvation. Adoration of the Cross is, thus, adoration of Jesus Christ, God and Man, who suffered and died on this instrument of torture for our redemption from sin and death. The cross represents the One Sacrifice by which Jesus Christ, obedient even unto death, accomplished our salvation. The cross is a symbolic summary of the Passion, Crucifixion and Resurrection of Christ – all in one image.

According to Christian tradition, the True Cross was discovered in CE 326 by Saint Helena, the mother of the Roman Emperor Constantine the Great, during a pilgrimage she made to Jerusalem. In the twentieth year of his reign (326), the Emperor Constantine sent his mother Saint Helen to Jerusalem to venerate the holy places and to find the site of the Holy Sepulchre and of the Cross. Relying upon the oral tradition of the faithful, Saint Helen found the precious Cross together with the crosses of the two thieves crucified with our Lord. However, Helen had no way of determining which was the Cross of Christ. With the healing of a dying woman who touched one of the crosses, Patriarch Macarius of Jerusalem identified the True Cross of Christ. Saint Helen and her court venerated the Precious and Life-Giving Cross along with many others who came to see this great instrument of Redemption. The Patriarch mounted the ambo (pulpit) and lifted the Cross with both hands so that all of the people gathered could see it. The crowd responded with "Lord have mercy".

The Church of the Holy Sepulchre was then built at the site of the discovery, by order of Helena and Constantine. The church was dedicated nine years later, with a portion of the cross. One-third remained in Jerusalem, one-third was brought to Rome and deposited in the Sessorian basilica Santa Croce in Gerusalemme (Holy Cross in Jerusalem), and one-third was taken to Constantinople to make the city impregnable. The date of the feast (September 14) marks the dedication of the Church of the Holy Sepulchre in CE 335. Today, the Malankara Orthodox Church continues the tradition of

the Exaltation of the Holy cross every year on the 14th of September.

The celebration of this feast reminds us that this instrument of most horrible death has become the ensign of victory and eternal life. The cruel weapon of torture and torment has been taken in the hand of God and transformed into the sword by which every enemy is defeated. Without the Cross there is no Resurrection.

The Cross is power. The Cross is glory. The Cross is regal. The Cross is sweetness. The Cross is majestic. The Cross - because of what it represents – is the most potent and universal symbol of the Christian faith. It has inspired both liturgical and private devotions. Placing a cross in churches and homes, in cars, or wearing this image on our persons, is a constant reminder – and witness – of Christ's ultimate triumph, His victory over sin and death through His suffering and dying on the Cross. We remember Our Lord's words, "He who does not take up his cross and follow me is not worthy of me. He who finds his life will lose it, and he who loses his life for my sake shall find it." (Mt 10:38,39).

- Fr. Dr. Timothy (Tenny) Thomas, Raleigh, USA



The icon of the Feast of the Holy Cross tells the story of the finding of the Cross and of its Exaltation. Patriarch Macarius is standing in the pulpit elevating the Cross for all to see and venerate. On each side of the Patriarch are deacons holding candles. The elevated Cross is surrounded and venerated by many clergy and lay people, including Saint Helen, the mother of Emperor Constantine. In the background of the icon is a domed structure that represents the Church of the Resurrection in Jerusalem. This church was one of the churches constructed and dedicated by Emperor Constantine on the holy sites of Jerusalem.

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ESTABLISHMENT OF THE CATHOLICATE

a symbol of apostolic heritage, identity and indigenous character.

The Malankara Orthodox Syrian Church celebrates the anniversary of the Establishment of the Catholicate of the East in India on the 15th of September, a commemoration of the historic event that materialised in 1912. The Catholicate is a symbol of Apostolic origin, authority, independent ecclesiastical administration, and heritage as well as nationality and independence of the Malankara Orthodox Syrian Church. Throughout centuries the Metropolitan heads of the St. Thomas Christians were known as the apostolic successors of St. Thomas, the founder of the Church in India. The Church always asserted that St. Thomas had his Apostolic Throne in India, in the same way as St. Peter's in Rome or Antioch. When the Catholicate was established, the Catholicos as the head of the Malankara Church, took the title "The successor of the Apostolic throne of St. Thomas". By the establishment of the Catholicate in Kerala, the Malankara Orthodox Syrian Church became autocephalous.

The title of Catholicos was first used by the Metropolitan of Seleucia-Ctesiphon in the Persian Empire. It was in A.D. 231, the Jerusalem Synod consecrated Mar Ahodabui with the title, CATHOLICOS with the authority to consecrate bishops and sent him with the Sathicon (order of appointment) instructing the Church in Persia and in the East to get their bishops consecrated by the Catholicos. This Nicene Synod asserted the importance of the Catholicate of the East by giving him the title "CATHOLICOS" and the authority to consecrate bishops for the Church in the East, and specially instructed to give him the seat above others and next to the Patriarch of Jerusalem when he attends the Synods of the Churches in the West. Later the strength of the Orthodox Church in Seleucia gradually declined but was more powerful in Tigris. So, headquarters of the Catholicate was moved to Tigris during the mid-7th century A.D. and later on to Mosul.

Historically, the administrators of Malankara Church during various periods of history included 'Vedathalavan' (Head of Scriptures) 'Jaathikku Karthavyan' (Head of Caste), 'Arc'diacon' (Arch Deacon), Marthoma Metropolitans, Malankara Metropolitans and the Catholicoi. (*The term Catholicoi is the plural of Catholicos*). The heritage and authority of St. Thomas inherited from the earliest times is considered as the Throne of St. Thomas. The general understanding is that the Oriental Orthodox Catholicate is the Throne of St. Thomas, the Apostle of Christ. The title 'Catholicos' was used for the first time in Malankara in 1912 with the founding of the Catholicate. The position of authority from 'Vedathalavan' to 'Catholicos' gradually evolved through history.

The immediate cause of founding an independent Catholicate in Malankara was the prohibition issued to the then Metropolitan of Malankara Mar Dionysius VI (St. Dionysius of Vattasseril) by Mar Abdulla, Patriarch of Antioch. When Patriarch Abdulla censured Mar Dionysius VI, the people of Malankara communicated with his predecessor Patriarch Abded Messiah and convinced him about the need to find an independent Catholicate in Malankara. It was very appropriate to move the Catholicate headquarters to Malankara where good number of faithful lived. The number of

faithful in Malankara had been increasing steadily and the presence of the Catholicos was inevitable in Malankara for various important matters including the consecration of the Holy Myron. Patriarch Mar Abded Messiah, who had been politically ousted from authority because the Sultan of Turkey had withdrawn his consent for him, understood the crisis in Malankara and arrived in 1912. With the assistance of Malankara Metropolitan Pulikkottil Joseph Mar Dionysius as well as Parumala Mar Gregorios Metropolitan, the Patriarch enthroned Metropolitan Mar Ivanios of Kandanadu Diocese as Catholicos of the East (the first in Malankara) on September 15th, 1912, with the title BASELIOS at the St. Mary's Church at Niranam. In the Kalpana (order) issued by the Patriarch from Parumala it is stated that the Catholicos with the assistance of the Metropolitans in Malankara shall consecrate high priests, in the future, according to the rules and regulations of the canon, shall consecrate Holy Myron, and the Metropolitans in Malankara shall consecrate the successors of future Catholicos, and no one can forbid them from this ecclesiastical authority. Patriarch of Antioch shall be invited to participate in the enthronement and if there is any inconvenience to come, the Metropolitans in Malankara have the full authority to consecrate the Catholicos. So also, Catholicos shall be invited to participate in the enthronement of the Patriarch and if any inconvenience, Metropolitans in Antioch have the authority to consecrate the Patriarch.

The title "Baselios" given to the Supreme Head of the Malankara, is derived from the great Father of the Church, St. Basil the Great (329-379). The "Baselios" title was established only in the 14th century, after the synod in 1364, when the "Ignatius" title had been attached to the Supreme Head of the Syrian [Antiochian] Church.

When Mar Dionysius VI (Vattasseril) passed away in 1934, the posts of Metropolitan of Malankara and the Catholicos were merged and vested with a single person. The first Catholicos to hold both these posts was the third Catholicos Mar Baselios Geevarghese II. Thereafter all the succeeding Catholicoi have held both the posts simultaneously. In 1934, Malankara Church drafted and adopted its constitution. It is a matter of pride that the constitution of the Malankara Orthodox Syrian Church was adopted even sixteen years before the constitution of independent India was adopted.

The Constitution upheld the identity and independence of the Malankara Orthodox Church, declaring unequivocally that the Catholicos was the spiritual and the material head of the Malankara Church. Just as Catholicate and Maphrianate were founded in Persian Seleucia and Tigris respectively in accordance with the specific circumstances prevailing there, the specific circumstances in Malankara too necessitated the founding of the Catholicate here. The Catholicate of Malankara exists today as a golden lamp in our Church history. The anniversary of the Establishment of the Catholicate, a symbol of apostolic heritage, identity and indigenous character is a blessed occasion to grow in the fullness of the Holy Spirit, for the renewal of families, sanctification of spiritual lives and above all, the transformation in the faithful's personal lives.

- adapted

IN THE LIKENESS OF SINFUL FLESH



St Paul in Romans 8:3 writes that God condemned sin in the flesh by sending HIS own son in the 'likeness of sinful flesh'. This is a very thought-provoking statement which should prick our conscience persistently. Why is it so? Because God wanted man to retain HIS Image and Likeness which was given to him at the time of creation. God knew that the flesh is a compound of earthly elements which hold darkness as their basic quality. In the beginning there was no light until God commanded 'let there be light'. Similarly, to evict the innate darkness which became part of the human body through dust, the human body of Adam was created with an illuminating light within which was nothing other than the Spirit of God. That light deactivated the darkness of His body and made it luminant until he fell into the first sin. That light from within disabled His outer eyes and enabled His inner eyes which can see nothing but God.

One of the two hemispheres of our planet is dark at any one time as it does not face the Sun at that time. But when it faces the Sun, it brightens up. In the Spiritual realm, even though the eternal light - Christ - is willing to shine upon us, we could be in permanent darkness unless a personal initiative takes place from our end to face HIM and therefore, the one who does not have that initiative will remain in the hemisphere of Spiritual darkness forever and will end up in condemnation or

perdition. "God's Son in the likeness of sinful flesh" is the heartbreaking opposite to "God's creation in the likeness of sinless God" which was how he was created. Man was in the sinless likeness of God but HIS Son had to become the sinful likeness of that very man to save him.

God created man in HIS Image and Likeness (Gen 1:27). God formed man of the dust of the ground (Gen 2:7). These two verses present two pictures of creation of man. One says 'formed' and the other says 'created'. St Basil the Great attaches two different dimensions to these two usages. "The Holy Father says that formation is different from creation and what was formed out of dust was the body and what was created was the Soul". The impure dust when touched by God's Holy Hands became pure and then was illuminated by God's Image and Likeness which became the life for that lifeless dust.

When we correlate it with St John 1:1&4, we will see that it was the 'Word' which was the life and light of man, and that 'Word' kept that vessel holy and pure as long as it remained within. To bring back this truth Jesus said "You are clean now through the Word which I have spoken unto you (St John 15:3). When that Word left Adam and Eve consequent to their sinning, their flesh became unholy and sinful in the likeness of which the Son was sent by the Father. The Holy Sacraments purify us but each sin we commit places us back to the sinful status. This cannot go on as a routine because, Christ sacrificed HIMSELF on the Cross to make man sinless once again. If we continue to live in sinfulness, we cease to become organs on Christ's body.

- Jacob Muringayil, London

For what the law could not do in that it was weak through the flesh, God did by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh,

Romans 8:3 NKJV

Condolences



Thankamma Baby (89)

Kallumala Painuvila puthen Veetil

(Mother of H.E Dr. Mathews Mar Thimothios Metropolitan)

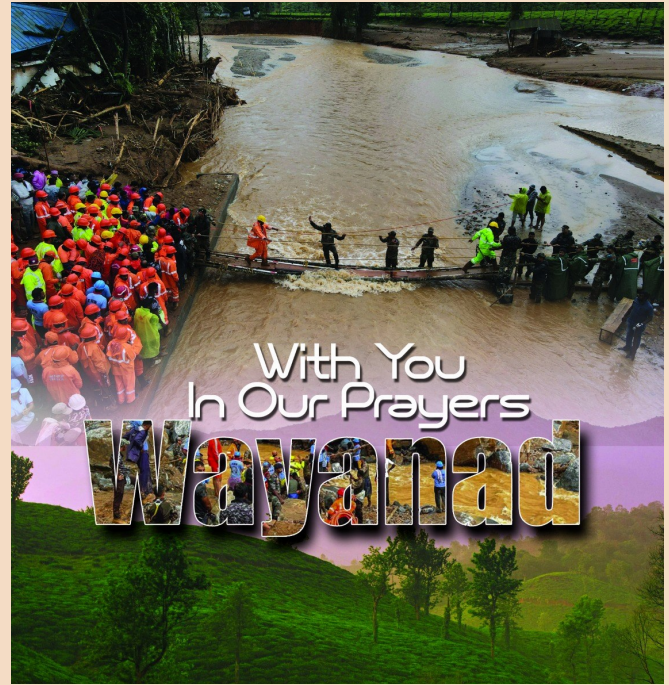
DIOCESE EXTENDS SUPPORT TO THE REHABILITATION OF VICTIMS OF THE WAYANAD LANDSLIDES

The 30th of July marked a tragic day in the history of Kerala as several hundreds lost their lives in the overnight landslides that swept several parts of Wayanad following torrential rainfalls. In Circular no. E157/AMS/2024 dated 31 July 2024, Metropolitan Abraham Mar Stephanos reminded all members of the Diocese that the calamity had left a deep wound on our community and exhorted all to take up the moral duty to extend resources in aid of the rehabilitation process. He added that once the rescue operations concluded, the focus would shift to rehabilitation, and the Malankara Orthodox Church is committed to actively support all efforts effectively.

To ensure that a meaningful course of action was embarked upon, he requested all members, families and friends of the Diocese to join together so that efforts could be better coordinated. He also assured that the Diocese would ensure the transparent delivery and operation of the resources gathered. The Diocese will support the initiative of the Malankara Orthodox Church as guided by HH Baselios Mathoma Mathews II in building 50 homes.

MAKE YOUR CONTRIBUTIONS:

HSBC Bank, Sort Code—402007
A/C Name — DIOCEUK , A/C No. — 71455761



ENCHRISTO AUGUST 2024

“Contemporary Mission Perspectives—Reflections from Attapadi Mission”


The August Edition of the **EnChristo** Online Series, hosted by the Department of Communication was held on Sunday 18 August 2024 at 5pm on ZOOM.

The session was led by **Rev. Fr. MD Yuhanon Ramban CorEpiscopa**, Attapadi Mission, Kerala, India. Yuhanon Ramban is one of the prolific monks of the Malankara Orthodox Syrian Church who has been engaged with mission activities of the Church for over 30 years. He has previously served as General Secretary of the Orthodox Christian Youth Movement (OCYM), Manager of the Parumala Seminary (Parumala Palli) and Vicar of the KOZHICODE Orthodox Cathedral.


Yuhanon Ramban highlighted that he had drawn motivation in his early years from the exhortations of Jesus Christ as read in the Gospel according to St. Matthew chapter 10. He was entrusted the mission by late lamented Baselios Didymus I back in 1994 July along with Fr. Sudha Paul. Activities which had begun from very meagre means had sustained and grown for the past three decades only due to the providence of the Almighty. In these past years, they were able to extend helping hands to several tribal villages and colonies (Adivasi) that were able to barely survive without even a single meal a day. Today, through the generous contributions and prayers of many, the mission works have grown providing education and empowerment to several hundreds of children from those areas. Metropolitan HE Stephanos also applauded the mission on how the St. Thomas Mission in Attapadi had given focus on education to the children of lesser privileges. He commented that the standards of the school was beyond expectations with the children even excelling in robotics and other such fields.






The SEPTEMBER edition of EnChristo will be held on
Sunday 15 September 2024 at 5pm BST (6pm CET / 6pm SAST / 9.30pm IST) on ZOOM.
Meeting ID : 835 0540 5918 Passcode: 123456



MALANKARA ORTHODOX SYRIAN CHURCH
DIOCESE OF UK, EUROPE & AFRICA



Marth Mariam Vanitha Samajam (MMVS)
.... Ireland and Northern Ireland Zonal Conference 2024

Date: 07/09/2024
Theme: "Look into Christ" Hebrews 12:1

Hosted by: St Thomas IOC, Dublin



MALANKARA ORTHODOX SPIRITUAL EMPOWERMENT SUMMIT

Holy Qurbana
Reflection & Bible Study
Debates & Discussions
Music, Games & Grill Party



Main speaker :
H.E. Abraham Mar Stephanos
METROPOLITAN - DIOCESE OF UK EUROPE AFRICA

Hosted : St. Gregorios Orthodox Church - Switzerland



27 - 29 (FRIDAY TO SUNDAY)
SEPTEMBER



ZURICH
COUNTRY SIDE FARM HOUSE

€65 Registration Fee
(Includes Food & Accommodation)

For more Details :
Tiju : +41 78 247 74 22
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ST. MARY'S INDIAN ORTHODOX CHURCH, DUBLIN



ഇടവക പെരുന്നാൾ
PARISH FEAST

SEPTEMBER 8TH 9 AM ONWARDS


പെരുന്നാൾ ശുശ്രൂഷകൾക്കും, വി. കുർബാനയ്ക്കും
അഭിവന്ദ്യ എബ്രഹാം മാർ സന്തോഷാനോസ് മെത്രാപ്പോലീത്ത
മുഖ്യ കാർത്തികത്വം വഹിക്കും
~ശ്രവരേഖയും ദൈവനാമത്തിൽ സ്വാഗതം ചെയ്യുന്നു.

FOLLOWED BY
HARVEST FESTIVAL,
റാണം 2024 - കുടുംബസംഗമം


VENUE:
W.S.A.F COMMUNITY HALL, SOMERVILLE DRIVE,
DUBLIN 12, D12 XV82




SAVE THE DATE



St. Thomas Indian Orthodox Church Germany



OCYM GERMANY




EMPOWERMENT VIA ORTHODOX KNOWLEDGE & EXPERIENCE

Registration ends in:


7
DAYS

ON SEPTEMBER 8, 2024 AT 11:59PM CEST


Scan to Register



3 OCTOBER, 2024 at BERLIN

 / INDIAN ORTHODOX CHURCH GERMANY

www.iocgermany.church

 / OCYM GERMANY

JOIN THE TEAM
HODOS - The Way
Contact: media@indianorthodoxuk.org

Ecumenical Faith Formation through Orthodox Reflections for Transformation (EFFORT) introduces DIPLOMA IN ORTHODOX THEOLOGY (DOT)

The Diocese of UK-Europe and Africa of the Malankara Orthodox Syrian Church (MOSC) is pleased to offer the **Diploma in Orthodox Theology (DOT)** as part of its **Ecumenical Faith Formation through Orthodox Reflections for Transformation (EFFORT)** initiative. This program is designed to provide a deep and comprehensive understanding of Orthodox Christian theology, rooted in the teachings of the early Church Fathers and the rich traditions of our faith. Through this course, students will develop skills to critically engage and foster a deeper spiritual appreciation of the faith.

The Diploma in Orthodox Theology (DOT) programme offers:

- In-depth exploration of the writings and teachings of key Patristic figures from the early Christian tradition, with a focus on their historical and cultural contexts.
- Comprehensive study of the Nicene Creed, delving into its historical development and theological significance.
- Introduction to classical languages essential to Christian theology, including Syriac and Greek.
- Foundational study of Scripture, with an emphasis on its interpretation within the Orthodox tradition.
- Sacramental Theology and its vital role in the life of the Church.
- Investigation into the dynamic relationship between Orthodox theology and witness.

Each of these modules may be pursued individually as part of a certificate course, with the option to advance toward a diploma over time. Alternatively, they can be undertaken together as a single, integrated course of study. This diploma programme is perfect for those who wish to deepen their spiritual journey and understanding of Orthodox Christian teachings. It equips candidates with the knowledge and faith needed to make a meaningful impact in their communities, enriching the life of families and parishes within the diocese.

Overview of the Modules of Diploma in Theology (DOT) Course:

- | | |
|--|-------------------------|
| 1. Introduction to Patristics (Pre-Chalcedon Christian Teachers) | (4th week Sep -Dec2024) |
| 2. Understanding the Nicene Creed (UNC): Historical and Theological Perspectives | (Jan – April 2025) |
| 3. Scripture in Orthodox Tradition | (May -June 2025) |
| 4. Syriac/Greek – Introductory Course | (Sep - Dec 2025) |
| 5. Sacramental Theology | (Jan - April 2026) |
| 6. Orthodox Witness & Mission | (May- June 2026) |

For more information, visit

www.indianorthodoxuk.org

Contact:

effort@indianorthodoxuk.org



Ecumenical Faith Formation through
Orthodox Reflections for Transformation

DATES TO NOTE — SEPTEMBER 2024

- 01** (Sunday) - Third Sunday after Feast of Dormition of St. Mary
02 (Monday) - 150th Memorial of Metropolitan Yuyakim Mar Coorilos (Mulanthuruthy)
08 (Sunday) - Fourth Sunday after Feast of Dormition of St. Mary
Feast of the Nativity of the Theotokos
09 (Monday) - Feasts of Sts. Joachin and Hannah (Parents of St. Mary)
14 (Saturday) - Feast of the Exaltation of the Holy Cross (*Sleebe Perunnal*)
15 (Sunday) - First Sunday after Sleebe Perunnal (**DIOCESAN DAY**)
112nd Anniversary of the Establishment of Catholicate in Malankara
EnChristo Online Series (on ZOOM) — 5pm BST/6pm CET, SAST
22 (Sunday) - Second Sunday after Sleebe Perunnal
23 (Monday) - 101st Memorial of Metropolitan Alvaris Mar Yulios (Panjim, Goa)
28 (Saturday) - 27th Memorial of Metropolitan Philipose Mar Theophilus (Aluva Thrikunnathu)
29 (Sunday) - Third Sunday after Sleebe Perunnal



Malankara Orthodox Syrian Church
Diocese of UK-Europe & Africa



DIOCESAN DAY

First Sunday after Sleebe Perunnal
2024 September 15, Sunday



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



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

HODOS — The Way

PRESIDENT — Diocesan Metropolitan: + Abraham Mar Stephanos

PUBLISHED BY : Department of Communication, UK-Europe and Africa Diocese

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