

HODOS



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

Volume 1, Issue 10

October 2024



TWO NEW DIOCESES DECLARED

As the Malankara Orthodox Syrian Church continues to grow across the globe, primarily owing to migration of its members for education and employment, the Church has seen vast numbers increase in several parts across Canada, Australia, New Zealand, UK, Ireland and Europe.

Based on the conviction that some restructuring was necessary at Parish and Diocese levels to make the priestly ministry and service efficient and to uphold members of the Holy Church in its true faith, the



supreme head of the Church, Catholicos of the East and Malankara Metropolitan His Holiness Moran Mar Baselios Marthoma Mathews III declared through official Kalpana, the formation of two new Dioceses — The Diocese of Canada headquartered at Toronto and The Diocese of Asia Pacific headquartered at Canberra, Australia. The decision was taken after necessary studies and evaluations and also according to the advice and recommendation of the Malankara Association Managing Committee, which met on 10 October 2024 and the Holy Episcopal Synod, which met on 29 October 2024. The new Dioceses came into effect from 01 November 2024.

Metropolitan HE Zachariah Mar Nicholovos has been appointed as Metropolitan-in-Charge of the Diocese of Canada and Metropolitan HE Dr. Yuhanon Mar Dioscorus has been appointed as Metropolitan-in-Charge of the Diocese of Asia-Pacific.

HODOS — The Way

“... ‘ For flesh and blood has not revealed this to you, but my Father who is in heaven.’ ”

- Matthew 16:17b

In the Gospel according to St. John, chapter 17, we see Jesus praying to the heavenly Father for His beloved disciples, asking that they be sanctified in the truth—set apart and made holy unto Him. He prays that they become a consecrated, hallowed people for Himself. The sanctification of a human saved by grace is both a specific act of the Holy Spirit that takes place at a moment in time (i.e. Baptism), but it is also an ongoing process that is undertaken by the Holy Spirit in the heart of the believer. This continuous process of sanctification shapes us throughout our lives as Christians, conforming us more and more into the image and likeness of the Lord Jesus Christ.

As we begin this new liturgical year with Koodosh Eedtho, the Consecration of the Church, we need to ask ourselves whether we have preserved and kept pure God’s holy temples—our own lives. Have we undertaken the necessary “refurbishments” and “upgrades” without compromising the essence of what was originally built? Or have we neglected our souls, letting the “floors” become dirty, the “walls” gather cobwebs, and the “roofs” start to leak? Let us resolve to strengthen ourselves in true faith, in its truest meaning—by becoming beacons of love, peace, and joy in the world around us.

- The Editor

TO BECOME LUMINOUS LIKE ANGELS

Rev. Fr. Dr. KM George

(Extracts from AMOSS Conference held at Birmingham on 19 October 2024)



Those who serve at the altar in the holy sanctuary, are conceived by the tradition of the church as angelic hosts. They are clad in white robes and sing praises to God

like angels who fly around the throne of Light singing holy, holy, holy. At the service of altar of Christ, the symbol of light is supreme. Angels are luminous and transparent beings because they transmit the uncreated and inaccessible light of God to all creation.

It is not like the of the sun or the moon or the billions of stars. Their light, which is created light, always casts shadows of objects they fall on. But the uncreated light of Triune God

has no shadows.

In classical art, the shadow of the object is essential for the three-dimensional effect of the painting. But in sacred art of iconography, the artist does not portray any shadow. This is because light comes from within and not from an external source.

The experience of transfiguration of Jesus Christ on Mount Tabor was the manifestation of the glorious uncreated inner light. The three disciples of Christ were ecstatic, having experienced that divine light.

Light is at the core of all creation whether organic or inorganic. Matter at its deepest, sub nuclear level is pure energy that is manifested to us as light. Light is essential for life. That is why a beautiful prayer in the litur-

gy of Denha or Epiphany says: "God created light at the beginning of all creation, in order that the whole of creation may be filled with light".

But the light energy at the heart of our material universe can be misused by us human beings. For example, the nuclear energy released by the atomic bomb explosion in Hiroshima destroyed life. This is our human problem of sin and fall from grace.

Therefore, serving at the altar of Christ the Light of the world, we aspire to become luminous beings like angels in order to transmit the life-giving light of Christ to the whole world. So, every hymn that we sing and every ritual that we perform at the altar of Christ should be for the joy, peace and reconciliation of the world, and for the wellbeing of all creation.

THE PROMISE OF THE HOLY SPIRIT, WHO WILL GUIDE US INTO ALL TRUTH

Rev. Fr. Dr. KM George

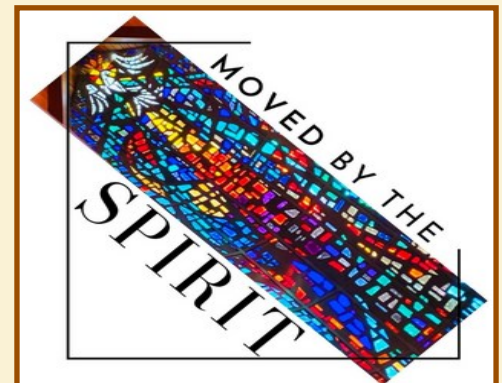
(Extracts from OCYM Conference held at North Wales on 12 October 2024)

The Holy Spirit is the creative energy of the universe and the active power that shapes our future. Youthfulness is associated with energy, creativity and dynamism. It is hence the calling of Christian youth to attune their natural energy and dynamic spirit to the work of the Holy Spirit. Just as physicists speak about a "Thermodynamic" universe (a universe moved by heat energy), as Christians, we need to speak about a "Pneumatodynamic" world (*Pneuma* Grk. means Spirit, *Dynamis* Grk. means power). Theologically our life and the whole of creation are moved by the power of the Holy Spirit. It is up to us to constantly pray that we be empowered and shaped according to the will of God. We have a responsibility to initiate spiritual "start-ups" to transform the world.

The Holy Spirit perfects us. God's creation which includes human beings is not yet complete. We are all in the process of being perfected in the image of God in Christ by the Spirit. In the Liturgy of the Holy Qurbana, we prayerfully affirm "*With us is the Holy Spirit who brings to perfection all that is and all that is to be*". Therefore, let us not be disheartened by our failures and shortcomings, but be assured of the assistance of the Holy Spirit of God as we move forward in faith, hope and love. The dynamic Spirit calls us to a great future, and let us continually call upon the Spirit, "Come, O Spirit of Christ, transform our lives".

St. Paul teaches us that our bodies are the temple/abode of the Holy Spirit. So let us glorify God our creator through our bodies. Our limbs should

become "instruments of justice". Our hearts and minds should be focused on the dignity of the human body. Therefore, we should treat one another's body as the holy temple of God with great mutual respect, care and empathy as God's holy image. Let us joyfully join the powerful current of the Spirit of God that leads us into incredible horizons of creativity.



WISE, BUT FOOLS

Jacob Muringayil, London

Romans 1:22 states, “Professing themselves to be wise, they became fools.” This is said about those who are ungodly and unrighteous, and it seems more relevant than ever today. Turning away from God has become a societal norm, while those who remain close to Him are often viewed as “fools” by the world. Our society has shifted considerably, teaching people to prioritize their rights and entitlements. Selfishness now promotes awareness of individual rights above responsibilities and duties—a trend evident in all areas of life, including our spiritual lives. As a result, spiritual duties and holy traditions are often dismissed or questioned, while worldly priorities take precedence. A pseudo-Christian image is cleverly promoted, while precious values and essential principles are disregarded. Pseudo-Christianity is difficult to separate from true Christianity, as it mimics faith while often lacking genuine substance.



The increased awareness of human rights has reinforced a spirit of “nature” that has gradually supplanted the Spirit of God. This “natural” spirit subtly replaces divine values with selfishness and greed. Though human life was meant to advance in spirituality, true spirituality has been reduced to mere awareness, overshadowed by the powerful forces of worldly life. While many Christians today are aware of spirituality, few genuinely strive to live a spiritual life. Being spiritual is entirely different from merely knowing about spirituality, and this is equally true of faith. Many have knowledge of faith, but only a minority actively practices it. When faith and spirituality are merely concepts, God drifts away, allowing the devil to tighten his grip. We now see the consequences of this, as injustice and evil multiply unchecked. For many, worshipping God has become a meaningless ritual, increasingly abandoned as it is seen as a waste of time. Prayer only becomes meaningful when it draws power from God, aligning us with Christ as part of His body. However, our prayers today are often empty of true spirit, focused on material prosperity rather than growth in God’s image.

In all other fields of life, knowledge is actively applied, yet in the spiritual realm, it is being replaced by agnosticism. Spirituality is on a downturn, and many who pray do so without true dedication or faith in God. Prayer and worship have become superficial for many, yet God still lives and watches over us. True submission to God is rare in Christian lives, often undermined by a lack of perseverance. Many expect immediate answers to prayer, and when they don’t receive them, they turn away from God. This impatience reveals a lack of commitment. Adam, after the fall, pleaded persistently for re-entry into the Garden

of Eden but was only granted this prayer when Christ came to bear his sins. Some accounts suggest that Adam continued to cry out to God his entire life, grieving for his fall. He may have been one of the few who prayed unceasingly, a persistence that even moved God.

Laziness in worship has taken root in human life due to our dependency on worldly things. Relying on the world is relying on qualities not given by God, for only humanity was created in His image and likeness. This divine image in us must be nurtured, but worldly dependence weakens our spiritual qualities. Although nature is God’s creation, it does not carry His Spirit. God commanded Adam and Eve to rule over nature, representing all that lacks His image and likeness. St. Gregory of Nyssa explains that ruling over nature means controlling the worldly tendencies within ourselves. Only by mastering our human nature can we reflect God’s image to the world. As we grow in worldly character, we become “natural” people; as we grow in the Holy Spirit, we become “spiritual.” Our calling is to be spiritual. Yet those who fail to grasp this truth often believe themselves to be wise, but as St. Paul says, they have become fools.

When faith and spirituality are merely concepts, God drifts away, allowing the devil to tighten his grip.

ACOLYTES: Called to serve at the fire.

Rev. Fr. Jibin Thomas Abraham, Germany

*“The altar is fire. We worship this fire,
The consuming fire.
O priests, beware when you serve at the fire,
That it not burn you.
Halleluyah w’Halleluyah,
Let us praise the Lord.”*



This hymn, sung on *Qoodosh Eedtho* Sunday (The Sanctification of the Church), marking the beginning of the Church’s liturgical year, highlights the solemn responsibility of serving at the Holy Altar. The Altar, symbolic of God’s Throne (*Thronos*), places those who minister there in His very presence. Here, “fire” is a metaphor for divine presence, urging those who serve to approach with reverence and humility. This “fire” is both life-giving and consuming—it can bless or, when approached carelessly, burn.

In the Old Testament, “holiness” is deeply rooted in the Hebrew word *qōdeš*, derived from *qdš*, meaning “set-apart” from what is unholy or profane. This concept of holiness originates from God’s nature, as reflected in the command, “Be holy, for I, the Lord, your God, am holy” (Leviticus 19:2; 11:44; 20:26). This call to holiness is extended to priests, Levites, and sacred objects, all “set apart” for divine purposes. By extension, to all of God’s people. (1 Peter 2:9, Romans 12:1). As ministers at the ‘Holy of Holies,’ we are called to be “set apart” from the secular world. This requires an alternative way of life, one that embodies our commitment to God’s holiness and stands distinct from worldly influences.

In Syriac tradition, those who serve at the altar are ordained to minor ranks of the diaconate. For example, the *m’samrono* is a singer assigned to lead liturgical songs, while the *korooyo* is a reader who recites psalms and Scriptures. .

In the Malankara tradition, minor orders are less common, and these roles are often taken up by acolytes or altar-assistants (*shishrooshakar*), who, in effect, fulfill the responsibilities of deacons. The office of the deacon originated in Acts 6, where seven men “**of good standing, full of the Spirit and of wisdom**” (Acts 6:3) were chosen to serve at the table. Acolytes, likewise, should exemplify good standing, spiritual fullness, and wisdom. St. Paul further outlines qualities for deacons in 1 Timothy 3:8-13, describing them as **serious, not double-tongued, temperate, and holding to the mystery of faith with a clear conscience**.



Reflecting on worship is also essential. Worship is not a mechanical repetition of routines; it is the most authentic response we, as God’s creation, can offer when confronted with His glory. We worship not because God needs it, but because it is our appropriate response to His revelation.

Scripture reflects this truth through the experiences of many godly forefathers: Abraham (Genesis 22:13-14), Jacob (Genesis 28:16-22), Moses (Exodus 15; Exodus 34:8), David (2 Samuel 22; Psalm 18), Isaiah (Isaiah 6:1-5), and Elizabeth (Luke 1:41-45) each responded to God’s glory with worship.

Our participation in Holy Liturgy should also be a genuine expression of adoration and thanksgiving. It should flow from the heart, reflecting sincere devotion. The encounter with God in the Holy Liturgy evokes praise and gratitude, and understanding this transforms our approach, giving true meaning to our worship.

DIVINE ALGORITHMS: ORTHODOXY IN THE AGE OF ARTIFICIAL INTELLIGENCE

A Report on the Annual Orthodox Youth Conference (AOYC)
held at North Wales 10-13 October 2024



The Orthodox Christian Youth Movement (OCYM) of the Diocese of UK-Europe and Africa hosted its Annual Orthodox Youth Conference (AOYC) from 10 to 13 October 2024, in Kingswood Colomendy, Mold, North Wales. This year's conference was attended by over 250 young people, providing a weekend of spiritual growth, fellowship, and meaningful discussions focused on the theme, "Divine Algorithms: Orthodoxy in the Age of Artificial Intelligence." Based upon St. John 16:13 "When the Spirit of truth comes, he will guide you into the truth".

As advancements in artificial intelligence (AI) rapidly reshape modern society, the conference sought to explore how Orthodox Christianity can engage with these changes. The central theme emphasized balancing faith and technology, raising questions about whether AI can enhance human understanding of the divine or pose risks to society by dehumanizing it. The discussions also addressed ethical practices for incorporating AI into daily life.

The conference commenced with blessings from Malankara Metropolitan and Catholicos of the East HH Baselios Marthoma Mathews III (as a video message), in which he highlighted the Orthodox Church's responsibility in guiding young believers through the ethical challenges of AI. His Holiness exhorted all to approach the digital age with Orthodox values rooted in compassion, humility, and respect for human life. Diocesan Metropolitan HE Abraham Mar Stephanos was present

throughout the conference, engaging with all and offering his personal insights on the role of AI through the lens of Christian values and teachings.

Key speakers included Fr. Dr. K.M. George, Fr. Jibin Thomas, and Ms. Tijana Petkovic-Bertsch, who led discussions on topics such as "AI and the Future of Humanity," "Ethics and Responsibility in the Digital Age," and "Orthodox Spirituality in the Technological Era." Workshops allowed participants to engage more deeply with the ethical challenges posed by AI, focusing on its impact on human relationships, identity, and community life. Group discussions fostered collaboration and shared perspectives among the attendees.

The conference also featured daily liturgical services, with morning, afternoon, and evening prayers conducted in English, offering the youth a meaningful connection to Orthodox worship in a language they understood. The AOYC 2024 concluded with a call for Orthodox youth to become responsible digital citizens, using their faith to guide their engagement with technology. Participants left spiritually enriched and empowered to critically evaluate the role of technology in shaping the future, all while upholding the timeless teachings of the Church. This transformative event underscored the importance of spiritual leadership in navigating the complexities of the digital age, inspiring the youth to carry forward the mission of the Church in an increasingly digital world.



Tijana Petkovic-Bertsch,
Resource Person
Faculty of Theology,
University of Tuebingen, Germany

Exploring Orthodoxy in the Age of Artificial Intelligence is especially important as the rapid growth of AI challenges foundational concepts of humanity, ethics, and spirituality that the Orthodox Church has upheld for centuries. Engaging with AI from an Orthodox perspective provides a unique lens on issues like human dignity, free will, and the role of technology in God's creation. By addressing these topics, we can guide young Christians to navigate technological shifts while preserving their spiritual and moral integrity.

What truly inspired me at this gathering was the presence of so many bright, curious young minds working in interdisciplinary fields, yet grounded in their Orthodox faith, which serves as a guiding compass in their lives. The beauty of this gathering lay not only in the learning and intellectual exchanges, but also in the time we spent immersed in prayer, dialogue, and reflection on the enduring relevance of Orthodox theology in today's world.

I am sincerely grateful for the warm hospitality and the opportunity to be part of such a transformative event.

14th MMVS Annual Conference held at Birmingham



The 14th Diocesan Annual Conference of the Marth Mariam Vanitha Samajam (MMVS) was held on Saturday 19 October 2024 at Birmingham, hosted by the St. Stephens Indian Orthodox Church Birmingham. Over 300 members from 30 Parishes across the Diocese attended the event. The Conference was inaugurated by Diocesan Metropolitan HE Abraham Mar Stephanos (MMVS President) and presided by Fr. Binu P.J (MMVS Vice-President). Fr. Varghese T Mathew (Diocesan Secretary) and Fr. Mathew Abraham (Vicar, SSIOC Birmingham) delivered felicitation addresses.

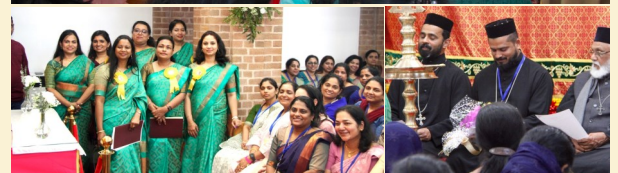
In the inaugural address HE Stephanos emphasized on the importance and contribution of the MMVS to the Church, serving as a backbone and an inspiration for woman empowerment, exhorting all to use the voice of the Spiritual Organization wherever and whenever it was needed for a good deed.

The main resource person, Rev. Fr. Dr K.M. George presented the theme address based on Hebrews 12:2 "Look into Christ". He also emphasized on the crucial role women play in the Church explaining how women are like roots that is underneath but spreads wide in search of water and support other trees as well. In his talks, he focused upon the importance of solidarity and the need to support each other. He also explained beautifully the relationship with God in terms of Scripture linking it to nature.

Fr. Jibin Thomas Abraham (Germany) also led a session reflecting upon prominent women in the New Testament such as Mother Mary, Elizabeth and Mary Magdalene as well as the role of women in the Gospel and ministry of Christ. He reminded all about the role women play as mothers, shaping generations and partaking in the process of creation.

A Quiz competition was held, in which the Zonal Conference winners (6 teams) participated. St. Mary's IOC Bristol won the competition with St. Mary's IOC Sunderland as runner-up. The 3rd position was shared between St. George IOC Manchester and St. George IOC Leicester. Rev. Fr. Happy Jacob served as the quiz master. Fr. Nithin Prasad Koshy was commended for his commitment and dedication in leading the Bible study session on the 4th Wednesday of every month.

MMVS General Secretary Mrs. Ruby Denin presented the annual report and thanked all for their steadfast commitment and support towards the spiritual and charitable activities of the MMVS. Treasurer Mrs. Lini Kurian submitted the half yearly financial report. The Conference was coordinated by Mrs. Bincy Varghese (Unit Secretary), Mrs. Sajana Arun and Mrs. Karthika Niju (Joint Secretaries) along with the Diocesan MMVS Executive Committee.



FIRST AMOSS CONFERENCE HELD

The Akhila Malankara Orthodox Shushrooshaka Sangham (AMOSS) One-Day Conference organised at Diocesan level was held on Saturday 19 October 2024 at Birmingham. Close to 200 Acolytes (Altar-assistants) from 22 parishes across UK participated in the event. Diocesan Metropolitan HE Abraham Mar Stephanos inaugurated the Conference at which AMOSS Vice-president Rev Fr Binoy C Joshua presided. Diocesan Secretary Rev Fr Varghese T Mathew offered his felicitations. Rev. Fr. Dr. KM George and Rev. Fr. Jibin Thomas Abraham led the class sessions. General Secretary Dr. Abraham Samuel presented the Annual Report while Treasurer Mr Wilson George presented the Financial statements. Managing Committee member Dr Sen Kallumpuram, Diocesan Council member Mr. Johnson Yohanan and AMOSS South Regional secretary were also present at the event. The event was hosted by St. Stephens Indian Orthodox Church Birmingham under the leadership of Vicar Rev Fr Mathew Abraham.

New Office-Bearers elected at the Annual meeting are Mr. Moncy Abraham—Birmingham St. Stephens (Central Zone), Mr CK John—East Kent St Peters and St Pauls (South Zone), Mr. Jeffin Dan John—Manchester St George (North Zone), Mr. Melvin Manoj—South Wales Holy Innocents (Media and Communication) and Mr. Shainu—City of London St. George (Treasurer).



ARMENIAN HUMANITARIAN CRISIS AND HUMAN RIGHTS

Religious Leaders meet with human rights experts at British House of Lords



A meeting hosted by Baroness Caroline Cox, British House of Lords member and founder of Humanitarian Aid Relief Trust (HART), was held on 15 October 2024 to address the humanitarian crisis affecting Armenians, especially in the wake of the Artsakh (Nagorno-Karabakh) conflict. Armenian-American barrister Karnig Kerkonian emphasized international law's role in addressing violations and advocated for robust legal frameworks to hold violators accountable. Former Armenian Human Rights Defender Arman Tatoyan underscored the critical need

for international intervention to protect displaced Armenian civilians, while Artak Beglaryan, former State Minister of Nagorno-Karabakh, discussed the severe trauma faced by the people of Artsakh. Siranush Sahakyan, President of the International and Comparative Law Centre, shed light on the environmental repercussions of the conflict, urging accountability for war crimes and displacement.

The discussions underscored the need for urgent humanitarian aid and an international investigation into atrocities. Participants also explored the ways faith organizations could assist in peace-building for Armenia. Representing the Malankara Orthodox Syrian Church, HE Abraham Mar Stephanos, Rev. Fr. Dr. KM George, and Rev. Fr. Jibin Thomas Abraham contributed to discussions on behalf of the church.



The Anglican–Oriental Orthodox International Commission (AOOIC) held its eleventh residential meeting from 21–25 October 2024 at The Mother See of Holy Etchmiadzin in Armenia. Delegates presented papers on migration, displacement, witness, and martyrdom. HE Abraham Mar Stephanos and Rev Fr Dr KM George represented the Malankara Orthodox Syrian Church.



Echoes of Nicaea: Enduring Faith and Embracing Unity

Tenth Congress of Asian Theologians (CATS-X), Kuala Lumpur, Malaysia

Over 100 Asian theologians gathered for the Tenth Congress of Asian Theologians (CATS-X), organized by the Christian Conference of Asia (CCA) from 24-29 October 2024. The congress emphasized that theological dilemmas resist quick solutions, advocating instead for an ongoing expansion of faith's horizons. Discussions on Christian mission highlighted the importance of unity as a dynamic force, not an endpoint, underscoring its missiological purpose—so that the world may believe.



CATS-X centered around themes of **Ecclesial Synchrony**, with subtopics including **Oneness in Faith, Witness, and Withness; Biocentric Solidarity: Covenantal Bond for Cosmic Wholeness; and Cybergenic Synergy: Envisioning Humanity and Digital Wellness**. Representing the Malankara Orthodox Syrian Church, His Holiness Baselios Marthoma Mathews III delivered a benedictory address.

St. Kuriakose Congregation acquires Church in Tipperary, Ireland



The Indian Orthodox community in Ireland celebrated a significant milestone as the St. Kuriakose Indian Orthodox Congregation in Tipperary acquired a dedicated church property. This achievement is a testament to the dedicated efforts of members with the support and guidance of Church hierarchy. The new property, previously part of a Franciscan Friary, is a historic landmark in Carrick-on-Suir, Tipperary. Spanning 4,200 square feet on a 1.5-acre site, the property will serve as a permanent place of worship. Following the official handover on 13 September 2024, renovation work is underway to prepare for the consecration of the new church. Once completed, the church will offer a space for worship, Sunday School, spiritual gatherings, and community outreach, serving Orthodox Christians in the South of Ireland.

Choral Evensong and reception at Westminster Abbey

On 10 October 2024, Westminster Abbey hosted a Choral Evensong, uniting clergy from the Orthodox and Anglican traditions in an expression of ecumenical unity. The event, organised by the Anglican and Eastern Churches Association, celebrated the deepening bonds between these ancient Christian traditions. Fr. Abey Philip and Fr. Mobin Varghese represented the Malankara Orthodox Syrian Church along with delegates from the Armenian, Coptic, Ethiopian, Eritrean, Bulgarian, Russian and Assyrian Orthodox Churches.



Feast of Yeldho Bava
Julianstown St. George IOC



Student community in Armenia
meets with Diocesan Metropolitan



Harlow St Marks IOC

DATES TO NOTE — NOVEMBER 2024

- 02** (Saturday) - 122nd Feast of St. Geevarghese Mar Gregorios (Parumala Thirumeni)
- 03** (Sunday) - Qoodosh Eedtho (Sanctification of the Church)
(Beginning of the Liturgical year)
- 05** (Tuesday) - 17th Memorial of Metropolitan Stephanos Mar Theodosios (Bhilai)
- 06** (Wednesday) - 58th Memorial of Vayaliparambil Geevarghese Mar Grogorios
(Aluva Thrikunnathu Seminary)
- 08** (Friday) - 28th Memorial of HH Baselios Marthoma Mathews I (Devalokam Aramana)
97th Memorial of Konattu Mathan Malpan (Pampakuda)
- 10** (Sunday) - Hoodoth Eedtho (Dedication of the Church)
212th Memorial of Kayamkulam Philipose Ramban (Adoor Kannamkode)
- 13** (Wednesday) - Commemoration of St. John Chrysostom (The Golden Mouthed)
- 14** (Thursday) - Commemoration of Apostle St. Philip
- 15** (Friday) - Commemoration of Mar Kauma
- 17** (Sunday) - Sunday of the Annunciation to Zachariah
EnChristo Online Series (on ZOOM) — 5pm GMT/6pm CET, 7pm SAST
- 20** (Wednesday) - 13th Memorial of Metropolitan Job Mar Philexinos (Pathanapuram Mt Tabor)
- 24** (Sunday) - Sunday of the Annunciation to the Theotokos St. Mary
208th Memorial of Sabha Jyotis Pulikkottil Joseph Mar Dionysius I
28th Memorial of Metropolitan Dr. Paulos Mar Gregorios (Kottayam Old Seminary)
- 25** (Monday) - Commemoration of St. Clement of Rome
- 28** (Thursday) - Commemoration of St. Jacob Baradaeus and St. Dionysius Barsleebe
- 29** (Friday) - Commemoration of St. Jacob of Serugh
- 30** (Saturday) - Commemoration of St. Andrew the Apostle

Malankara (Indian) Orthodox Syrian Church
Diocese of UK, Europe & Africa
Nordic Region (Sweden, Finland, Norway and Denmark)

Feast of St. Gregorios of Parumala
Holy Qurbana
in Stockholm

On
Saturday 16th November 2024
at **10.00 am CET**

Venue:
Bagarmossens Kyrka, Lagaplan 6
128 45 Bagarmossen, Stockholm

Scan here for location

Contact: Fr. John Thomas (+49 1575 0882711) | Mr. Sajith Varghese (+46 728736605) | Mr. Binoy Daniel (+46 725198470)

HOLY CONSECRATION & DEDICATION
ST. KURIAKOSE
INDIAN ORTHODOX CHURCH
Carrick-on-Suir, Co. Tipperary, Ireland E32 D656

2024 NOVEMBER
22 | 23
Friday | Saturday

Galatians 4:4
IN THE FULLNESS OF TIME

Let us wholeheartedly prepare ourselves for the Season of Nativity

ST. GEORGE'S
INDIAN ORTHODOX CHURCH
CITY OF LONDON
Welcome You All To

Vespers & Intercessory PRAYERS
Led by H.G. Abraham Mar Stephanos
Diocesan Metropolitan

The Guild Church of St. Margaret Pastens
Rood Lane, Eastcheap,
London EC3M 1HS

Rev. Fr. P. J. Binu: 07448 976144 (Vicar)
Varghese Mathai: 07715 557016 (Treasurer)
Eldose Jacob: 07846 284986 (Secretary)

This Service will be held on the fourth Wednesday of every month.

MALINKARA ORTHODOX SYRIAN CHURCH
DIOCESE OF UK EUROPE AFRICA
Let your Marriage life Thrive
United in Love
United in Christ

30 November 2024, Saturday
FAMILY ENRICHMENT NETWORK MEETING
Part of Post marital counselling programme
For Regn: WhatsApp: 07587 3514 26
Fr SAJI JOHN, PhD Counseling Psychologist
Program Coordinator

Make them stand at Your right hand, On that day Your glory dawns.

KV Philipose (84)
Areeparambu
Father of Binoy Philip, Lucan Dublin

PJ THOMAS (Kunjachan) (93)
Puthenpurayil House, Ayaparambu
Father of Mr. Varghese P Thomas, Peterborough

GEORGEKUTTY IDICULA (89)
Anakotturazhikath Veedu, Puthoor,
Father of Mr. Sunil George, Southampton

Offering our deepest condolences,
we pray that the Holy Spirit receive him in heavenly glories
and strengthen and comfort the bereaved family.



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HODOS — The Way
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