

# HODOS



Department of Communications  
Diocese of UK-Europe and Africa  
Indian (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 7

July 2024



In This Issue

Pg.2 My Guru

Pg.3 Shoonoyo—The Dormition of St Mary

Pg.5 Morth' Shmouni

Pg.6 The First Man—A Fully Grown Creation

Pg.7 News and Events

Pg.8-12 News and Events

### Malankara Sabha Gururatnam Rev. Fr. Dr. TJ Joshua enters into eternal rest

Senior priest, renowned orator, author and a very revered teacher “Malankara Sabha Gururatnam Rev. Fr T. J. Joshua entered eternal rest on the evening of 20 July 2024.

He was a very well admired lecturer of the Kottayam Orthodox Theological Seminary (Pazhaya Seminary), having taught there since 1954. He held the exceptional honour of being a teacher to a great majority of clergy of the Malankara Orthodox Church including the previous and present Catholicos as well as several Metropolitans.

Fr. TJ Joshua was born on 13 February 1929 to John and Rachel (Thekkine-thu - Konnapaara, Pathanamthitta). Following his primary education at Konni he completed his intermediate education at CMS College, Kottayam and graduated with a Bachelor's in Arts (Economics) from UC College, Aluva. His Theological Education included a Bachelors in Divinity (BD) from Bishops College in Kolkata, Masters in Sacred Theology (STM) from Union Theological Seminary in New York, USA. He furthered his research studies at the Ecumenical Institute in Jerusalem. He was ordained as Priest in 1956.

His ministry as a priest, spanning almost 70 years, has seen him decorate many key offices of the Malankara Orthodox Church including Vice Principal and Governing Board member of the Kottayam Orthodox Theological Seminary, founding director of the Divyabodhanam program which stretched out theological and spiritual education to the laity, founding Director of the Seminary Parish Mission program, Director of the Sruthi School of Liturgical Music, General Secretary of the Orthodox Christian Youth Movement (OCYM), Director General of the Orthodox Sunday School Association of the East (OSSAE), member of the Inter-Church Relations Committee, as well as many many more. He has authored close to 65 books already published along with numerous articles in various journals and magazines. His epic “Innathe Chinthavishayam” in the Sunday editions of Malayala Manorama newspaper which spanned 33 years (1990-2023) has been published in over 14 volumes.

May the Almighty receive him in heavenly glories

### HODOS — The Way

*“A man had two sons; he went to the first and said, ‘Son, go and work in the vineyard today.’ And he answered, ‘I will not’; but afterward he repented and went. And he went to the second and said the same; and he answered, ‘I go, sir.’ but did not go.” - St. Matthew 21:28-30*

It is told that the Kingdom of God is the promise for the repenting soul. Most of us live with two faces. There is one that we put on for others and then there is the real face that mostly we try to hide. One of the most profound teachings of Christ is that we be honest - to God, to others - but most importantly to ourselves. We read in many Gospel portions Christ reprimanding others for being hypocritical. Every moment of our lives should be an evaluation of self-integrity.

The responses of the two sons in this parable, who were asked to work in the vineyard are pointers for our self-evaluations. Which son are we more like. What answer would we give to the Christian duties and obligations that are entrusted to us? More importantly what actions would we respond with? Let us remind ourselves - whatever be our answer, God listens. Let us take caution though. Even after knowing what we are meant to do, if we are still not willing to do it, then maybe, we are amongst those that Christ reprimands. Thought for self-evaluation.

- The Editor



## MY GURU

HH Baselios Marthoma Mathews III



I have the earliest memories of Joshua achen from my childhood days when I used to accompany my parents to hear his sermons in and around Kottayam. To a great extent, I can acknowledge that my greatest inspiration to become a priest came from Joshua achen himself. Along with Fr MV George (later Metropolitan Geevarghese Mar Osthathios), Joshua achen has influenced my spiritual journey the most.

Having taught at the Seminary for over half a decade, he was a scholar in Old Testament, New Testament, Counseling and Oration. He had a particular affinity towards the Epistles of St. Paul. Be it sermons or classes, he had a style of numbering his points so as to make it easier to the listener. He was highly skilled in critically analysing topics in very structured ways, studying it holistically and then explaining it to others in the simplest of words. He was dedicated in his efforts to write. This is what led him to author almost 70 books. He was most popularly known for his column (Innathe Chinthavisheyam) in the Sunday edition of the Malayala Manorama newspaper, which he continued for 33 years. This has now been published in several volumes. Inspired by the late Paulos Mar Gregorios, he was pivotal and instrumental in rolling out the Divyabodhanam study plan for laity. He would not only write meaningful articles about family life, but would take the initiative to go to homes with family issues to spend time with them trying to resolve all differences. Even when he was ill from Cancer, he would always be steadfast in his faith without ever losing hope. He would teach all to accept happily whatever God Almighty gives them, be it illnesses or troubles.

He was a person of absolute punctuality. He would always insist on this

punctuality. He would wake up at 4am to exercise, followed by the morning prayers. After this along with his routines, he would be present at the Seminary by 6.45am. I recall it being a general notion that if Joshua achen was connected with any event, the rest of the crowd would ensure to be there in time as well.

He was a very courageous person who would call out any wrongs, whether within the Church or in society at large. His words would also be accepted by all as it was very transparent that he always wished for the best. Regardless of this, he was a very humble person. When I was consecrated as metropolitan, I remember his humility towards me, although I am more than 20 years younger than him.

Personally, I could never gather the courage to sit in front of him because he was my Guru. He was a person truly eligible for the title "GURURATNAM".

Another sphere in which he loved to serve was in that of Ecumenism. He involved himself wholeheartedly in inter-Church discussions and dialogues. He always took great care to understand others and encourage and motivate them by all means. He was indeed a true witness of Christian ethos.

When Paulos Mar Gregorios of blessed memory directed me to pursue higher studies abroad, Joshua achen was the one from whom I sought advice. He was also the one who gave me the opportunity to teach at the Seminary once I had completed my studies.

He always prayed and worked for the growth of the Malankara Orthodox Church. He wished that the Church would grow through peace and unity. That was his greatest advise to me when I became a bishop. I have always humbly accepted his advises and directions. I am proud to have known him, to have been his student and to have worked along with him. I find it very hard to see a replacement for him. Having taught close to 1500 priests including all the present Metropolitans, he is truly worthy of the tile "Teacher of Teachers" (*Gurukenmaarude Guru*). This is why the Holy Church has adorned him with the tile "Malankara Sabha Guru Ratnam".

The Holy Bible records that St. Paul studied under Gamaliel. As for me, I take it with pride and utmost satisfaction that I was able to study under the Gamaliel of the Malankara Church. May his soul find eternal joy in the heavenly glories. I offer my sincerest prayers and deepest condolences.



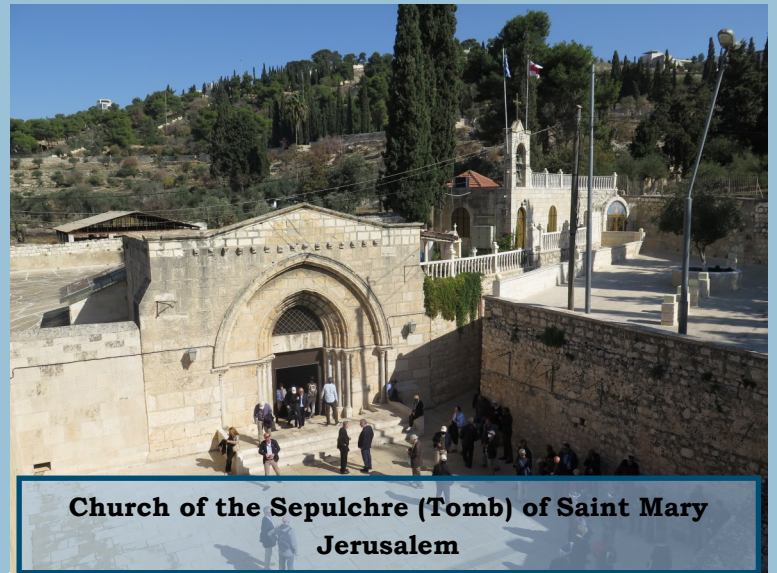
## SHOONOYO— THE DORMITION OF ST MARY

August 15 is a red-letter day for the Holy Church all over the world. It is on this day that we commemorate the great event of the exaltation of the Blessed Virgin Mary by God and we express our honour to her, communicate with her, cherish our love for her, preservice our cordial relation with her, and celebrate our faith on the mysterious way of her departure to the heavenly abode, popularly known as the Feast of "Shoonoyo" in Syriac or *Vangippu* in Malayalam, following an observance of a fifteen day fasting period, seeking the blessing of God through the special intercession of Saint Mary.

The *Assumption* (taken alive) is the term used by the Roman Catholic Church, while the Orthodox Church uses the term '*Dormition*' meaning falling asleep. In the biblical perspective, physical death is often compared to sleeping, which seems to be in a resting mode but internally active. (John 11:11) The psalmist sings about the joy and benefits of a life lived in companionship with God. (Psalm 16) Our Church fathers teach us that God who chose, set apart and made holy the virgin Mary for the Divine Incarnation, would not let her mortally decay.

The Orthodox Church believes that the Virgin Mary, like the rest of humankind, underwent physical death, but in her case, the resurrection of the body has been anticipated. This is not viewed as a resurrection like her son's, but rather as the first fruit of our bodily resurrection. Awakening her into a glorified life after her physical death was not a big issue for the Lord who brought back the life of Lazarus of Bethany.

As Jesus, our Lord has promised "Truly, truly, I say to you, an hour is coming and is now here, when the dead will hear the voice of the Son of God, and those who hear will live. (John 5:25). Jesus' was an ascension - *sooloko* (Syr.) / *swargarohanam* (Mal.), whereas Mary's was a bodily assumption (*swargaropanam*) following her earthly demise or falling asleep (dormition) - *shoonoyo* (Syr.). After her death, her body was taken up or assumed into heaven and her tomb was found to be empty. She has passed beyond death and judgement, and lives already in the Age to come, for the Bible assures: "There is, therefore, now no condemnation for those who are in Christ Jesus (Romans 8:1). Yet she is not separated from the rest of humanity, for the same bodily glory which Mary enjoys now, all of us hope one day to share.



**Church of the Sepulchre (Tomb) of Saint Mary  
Jerusalem**



We are spiritually duty bound to eulogise Virgin Mary as blessed if we truly follow the Holy Bible. In the 'Magnificat of Mary' we read thus: "For behold, thenceforth all generations will call me blessed". (Luke 1: 48) And we see a woman from the crowd proclaiming Mother Mary as Blessed. (Luke 11:27)

The Church celebrates the feast of assumption as an honour to her and as hope of being taken up when Christ comes. St Paul says "...And the dead in Christ will rise first, then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air, and so will always be with the Lord" (1 Thessalonians 4: 16b- 17) In verse 18, St. Pauls exhorts us to encourage one another with these words. Therefore, the celebration of this feast is in line with the Pauline exhortation. If the repentant thief on the Cross of Calvary was offered an immediate placement in paradise, how more she will be? It is for sure that God might have rewarded her for her holy and glorious life on earth by being the mother of God, the Incarnate, and who willingly submitted herself to



God's plan, and for the sufferings she faced for the sake of her son Jesus throughout her lifetime. She has been extolled for her quality of life by being synergic to God's will and for having been chosen and consecrated by God from among the whole humanity. No one has ever been humbled like her and elevated like her.

We can be sure that Saint Mary now has a pride of place in heaven and she deserves to be there more than anyone person for she was so blessed and chosen by God to be "His mother". She now adorns an exalted and glorified position among the saints and angels up in heaven on the right hand side of Christ, the Lord of Lords and King of Kings. Through the Book of Revelation, St John gives us a clue of St. Mary's presence in heaven. The "Ark" of the New Covenant is seen within God's temple in heaven (Revelation 11:19) who was bodily taken up to heaven by the power and magnanimity of God. This was nothing new. Enoch and Elijah received similar treatment. Enoch for he walked with God was taken up (Genesis 5: 24) and Elijah for he was a man of incredible faith and loyalty to God, was taken up in a whirlwind (2 Kings 2: 11). Similarly, Moses, whom God knew face to face, too is believed to be taken to heaven after having been buried in the valley in the land of Moab opposite Beth-peor. (Deuteronomy 34: 6, and the Epistle of Jude v 9).

Tradition holds that St Mary had played a leading role in the formation of the early Church along with the Holy Apostles for 5 years after the ascension of our Lord Jesus (John 19:27, Acts of the Apostles 1:14) and then she died in 34 AD when she was 51 years old. Early writings like Biography of St. Mary, expository songs and prayers say: Jesus with a host of angels appeared at the time of her departure. The disciples too gathered there as informed by the Holy

Spirit from their respective mission fields. Tradition holds that St Thomas, the apostle of Christ to India, got the girdle that was tied around her loin (holy belt) at that solemn time, and it had been kept in the St Mary's Syrian Orthodox church at Homs in Syria as a holy relic and a portion of that holy cloth (*Soonoro*) was brought to Kerala later and pieces of it have still been kept safe and revered with great honour in certain historic Orthodox churches. A part of that cincture/ sash of mother Mary is kept in a monastery on Mount Athos as well.

The earliest available authentic document in support of the burial episode of St Mary was the report presented by St Juvenal, the Patriarch of Jerusalem, before the honourable King Marcian who convened the council of Chalcedon in 451 AD. This account is now known to us through a narrative known as '*Euthymiaca Historia*', probably written by Cyril of Scythopolis, a Greek historian monk who lived in the 5<sup>th</sup> century.

It goes thus: "In the presence of the Apostles, the Holy Mother passed away. When the tomb was opened for the sake of St Thomas who came late for the funeral service to have his last glimpse and to pay his homage, it was found empty and they all believed that her body was assumed into heaven".

The 15-day period of fasting prior to the Shoonoyo is a time for self-reflection and repentance. Just like St Mary was taken up, we too will be taken up when the Son of man comes. Let us live in that hope and prepare ourselves. As we celebrate the feast of Dormition of St. Mary, our mother, let us submit ourselves to the Lord's service by emulating her holy, obedient and altruistic life and by seeking her intercession. May the Spirit of God make us holy, humble and submissive as Blessed Mary was!

- Fr. T. George, Ireland



**SOONORO (GIRDLE) of St. Mary at Kottayam Cheriapally**



## MORTH' SHMOUNI AND HER SEVEN SONS

**A model of faithfulness, perseverance and motherly love.**



One of the most well-known historical events of those recorded in the Deuterocanonical books is undoubtedly the story of a mother and her seven sons. (2 Maccabees 7). The passage depicts events during the 2<sup>nd</sup> century BC (circa 170-160 BC) during the time of the rule of King Antiochus Epiphanes

IV of the Seleucid Empire, which also covered the lands of Judea. He desecrated the Temple in Jerusalem, erected a statue of Zeus, and forced Jews to abandon their traditions and adopt Greek customs. History records that during a campaign in the Sixth Syrian War, Antiochus enraged at the Jewish revolt, issued a decree forbidding various traditional Jewish practices including worship of Yahweh. Those who opposed were persecuted.

The mother, known to us through Christian tradition as Shmouni, and seven sons are swept up in this persecution and arrested. They are brought directly before Antiochus, tortured, and ordered to eat pork or die, thus defiling their sacred spiritual traditions. The eldest, on behalf of everyone, voiced his protest saying that even if they were all to die, they would not break their laws. Antiochus ordered his tongue to be cut off, limbs torn, and head scalped. He was then thrown into a large cauldron. All this happened with the mother and brothers as witness. One by one, they were all tortured to give up their faith, but they resisted. Each of the seven brothers endured the same torture and were murdered. All these happened while their mother watched on. She watched her seven sons die in the space of a single day, yet she bore it bravely because she put her trust in the Lord.

Under the guidance of their spiritual mentor Master Eliazar, Morth' Shmouni and her sons faced martyrdom, leaving behind a legacy of unwavering devotion, sacrifice, and unshakeable commitment to their beliefs. Their story has inspired generations of Christians, serving as a powerful testament to the transformative power of faith and the unbreakable bond between a mother and her children.

**Faithfulness:** They demonstrated unwavering commitment to their faith, even in the face of persecution and death. (Hebrews 11:1 - "Now faith is the substance of things hoped for, the evidence of things not seen.")

**Martyrdom:** They willingly sacrificed their lives for their beliefs, becoming martyrs for their faith. (Revelation 12:11 - "And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.")

**Perseverance:** Despite intense suffering, they persevered in their faith, inspiring others to do the same. (Romans 5:3-4 - "And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; And patience, experience; and experience, hope:")

**Motherly Love:** Morth' Shmouni's selfless love for her sons and her encouragement of their faithfulness serve as a powerful example of motherly love. (John 15:13 - "Greater love hath no man than this, that a man lay down his life for his friends.")

**Discipleship:** Guru Eliazar's guidance and mentorship played a significant role in shaping the family's faith and commitment. (Matthew 28:19-20 - "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you:")

**Sacrificial Love:** The family's willingness to sacrifice their lives for their beliefs demonstrates the ultimate expression of sacrificial love. (John 3:16 - "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.")

**Legacy:** Their story has left a lasting legacy, inspiring generations to stand firm in their faith. (Hebrews 12:1-2 - "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us".

Morth' Shmouni and her seven sons are revered as saints and martyrs. Their story serves as a powerful witness to the faith, courage, and devotion of early Christians. As the martyrs' blood was shed, their faith was not shaken, but rather strengthened. Their martyrdom was a testament to the power of faith, which can overcome even death itself. May their example inspire us to stand firm in our faith, even in the face of adversity. Let us remember the courage and devotion of Morth' Shmouni and her sons, and may their intercession be a source of strength for us. Through their witness, may we be encouraged to live out our faith with conviction and boldness. The Feast of Morth' Shmouni and her sons and their teacher St. Eleazar are celebrated on 01 August.

- Fr. Bezalel Ramban, Pathanamthitta



## THE FIRST MAN—A FULLY GROWN CREATION



Genesis 1:27 says “So God created man in HIS own image”. This comes after verse 26 which says, “And God said, Let us make man in our image, after our likeness ....”. Together these verses say that God created man in HIS Image and Likeness. It is this Image and Likeness which makes man a unique creation. If man was found good by God after creation, he, then, was fit for the purpose. It means he did not need to go through the process of evolution to attain the status God wanted him to attain.

The very reason behind this argument is the ‘Image and Likeness’ of God in man. God, being God Almighty, cannot install HIS Image and Likeness in a creation which is only partially grown and hence is not able to live with it appropriately. Therefore, the theory of evolution of man into his current status is one that needs to be challenged from a truly Christian point of view. Adam, the first man, was, therefore, a very well grown individual with fully developed and grown intellect which did not need any kind of evolution. God placed Adam above all other creations and as the caretaker of the garden of Eden because, he was created fully capable of sensibly thinking and proficiently managing that task which is achievable only for a fully grown brain.

According to St Gregory of Nyssa, the Image and Likeness of God in man comprises of four components.

1. Blessedness: This provides man with the ability to house the Holy Spirit within. It produces the fruit of the Holy Spirit and imparts discernment. It entails the nature to remain holy and pure in life so as to replicate the nature of Christ in daily life.
2. Freedom From Passions: This is the Divine aspect which gives man the ability to fight evil and live sin free. Sin consciousness is essential to repent and then confess own transgressions. Sin leads to death both physically and spiritually. The ability to free oneself from passions is the road towards a sin free life.

3. Rationality: St Gregory teaches that man is the only creation with a Rational Soul. The Holy Father goes on to say that God has created three kinds of souls viz. Vegetative, Irrational and Rational, based on the order they were created in the beginning. God first created grass, herb and trees which are apparently non-responsive to the surroundings due to having a soul which is vegetative. Aquatic creatures, Animals and birds were created secondly, and they respond to the surroundings but, not in a rational manner as they possess irrational souls. Different from the above two, man responds rationally to the environment, and it is the result of possessing a rational Soul. St Gregory says that God’s Image and Likeness can co-exist only with a Soul which has the ability to understand the basic qualities needed to house such a wonderful Divine gift. God wanted man to represent HIM on earth which necessitated the installation of HIS Image and Likeness in man.
4. The Divine Royal Sovereignty: Man’s primary duty is to worship God incessantly. St Gregory says that man’s belly is below his heart which is below his brain. If the belly and the parts below call for unholy life then the heart can correct it and if and when the heart succumbs to the call of the lower parts, then the brain is there to control it which is very unique to human beings out of all other creations. It means passions and emotions will be controlled by reasoning which man only can do. All these mean that God did not leave man half grown or did not leave any room for evolution of human brain to attain a certain status to be fit for the purpose as it was already fully developed and grown.

Let us therefore, maintain this God-given gift in its full capacity and glorify God for making us such a wonderful creation which is truly the Crown of all other creations.

- Jacob Muringayil, London





## DICASTERY FOR PROMOTING CHRISTIAN UNITY

### Priest from Roman Catholic Church visit Malankara Orthodox Syrian Church

Priests from the Dicastery for Promoting Christian Unity (Rome) visited Catholicos and Malankara Metropolitan HH Baselios Marthoma Mathews III. The forum of the Catholic Church were in Kerala from 23 to 31 July 2024 on a visit coordinated by the Department of Ecumenical Relations of the Malankara Orthodox Syrian Church guided by HE Dr. Yuhanon Mar Demetrios, HE Abraham Mar Stephanos, Fr. Aswin Fernandez, Fr. Jeo Joseph and Dn. Jithin Mathew.

The group was given an introduction to the Malankara Orthodox Church by Fr. Dr. Baby Varghese and also had meetings with Fr. Dr. KM George. As part of the efforts to build stronger relationships, the priests visited the Orthodox Theological Seminary, Kottayam, St. Gregorios Hospital Parumala and Parumala Church (Shrine of St. Gregorios) as well as historic Orthodox Churches such as Puthupally (St. George's), Niranam (St. Mary's), Palliakara (St. George's) and Makkamkunnu (St. Stephen's).

Provisions were also made for meetings with heads of the Syro-Malankara and the Syro-Malabar Catholic Church along with other sister Churches during their visit.



## ENCHRISTO JULY 2024

### “Introducing the LITURGICAL RESOURCE DEPARTMENT (LRD)”

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

The session was led by **Rev. Dn. Alexander Hatcher** (Pradeep Shemashen), Washington, USA. Dn. Alexander, who hails from Spokane in Washington has been closely involved with the Liturgical Resource Department for several years. He threw light on how the project started off several years ago owing to the lack of availability of various liturgies in English, particularly the Shehimo, Feasts, etc. Although the need was felt during the time of late Metropolitan Thomas Mar Makarios, it was under the guidance of HE Alexios mar Eusebios and HE Zachariah Mar Nicholovas that the project took form. Initially the project was handled by the younger generation of priests and deacons led by Fr. Jake Kurian and Fr. Samuel Varghese (Saju). Currently there is a larger team involved.



He detailed on how it was essential to achieve fluidity and musical phrasing whilst ensuring clarity of language in terms of usage for laity. The LRD app on Android and iOS is a great effort that has enabled to ensure that the translations are available to as many as possible. Current translations include daily prayers of Shehimo (including prose), Fast of Nineveh, Great Lent, Holy Week as well as Pampakuda prayers and most major feasts and Sacramental Offices. Special and occasional prayers have also been included. Resources such as lectionary, calendar are also included.

**The AUGUST edition of EnChristo will be held on  
Sunday 18 August 2024 at 5pm BST (6pm CET / 6pm SAST / 9.30pm IST) on ZOOM.**

**Meeting ID : 234 468 6912    Passcode: 12345**

**Topic - Contemporary Mission Perspectives of the Indian Orthodox Church  
-Reflections from the Attapadi Mission**

**Speaker - Rev. Fr. MD Yuhanon Ramban CorEpiscopa**



# FEASTS AND CELEBRATION IN THE DIOCESE



**Feast of St Thomas—Bielefeld St. Gregorios IOC**



**Feast of St George—Cambridge St. Thomas IOC**



**Feast of St Thomas—Dublin St. Thomas IOC**



**Holy Qurbana—  
Belgium (Leuven) St. James IOC**



**Feast of St Peter and St Paul—East Kent St Peters and St Pauls IOC**



**Feast of St Elijah—Galway St. Elijah IOC**



**Feast of St Thomas—  
Hemel Hempstead St. Thomas IOC**



**Feast of St Thomas—Newcastle St Thomas IOC**



# EVENTS IN THE DIOCESE



**SCOTLAND INDIAN ORTHODOX SANGAMAM, Aberdeen, Scotland**



**OVBS—City of London St George IOC**

**Visit of HE Yakob Mar Elias  
City of London St George IOC**



**Dusseldorf**

**Frankfurt**



**Stuttgart**

**Visit of HE Dr Yuhanon Mar Chrysostomos—Germany St Thomas IOC**



**Visit of HE Dr Yuhanon Mar Chrysostomos—Malta St Peters and St Pauls IOC**



# EVENTS IN THE DIOCESE



**OVBS—East Kent St Peters and St Pauls IOC**



**Youth Fellowship—Belgium (Leuven) St. James IOC**



**OVBS—Hemel Hempstead St Thomas IOC**



**Winners of Sunday School Competitions—  
Leeds St. Gregorios IOC**



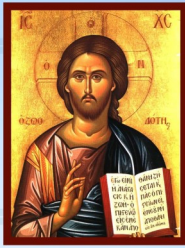
**Winners of Sunday School Competitions—  
Liverpool St. Thomas IOC**



**Family Day—Colchester St Stephens IOC**







# EnChristo

**18** 2024 5pm BST / 6pm CET  
August 6pm SAST / 9.30pm IST

## TOPIC

Contemporary Mission Perspectives of  
the Indian Orthodox Church - Reflections  
from the Attapadi Mission

## SPEAKER

Rev. Fr. MD Yuhanon Ramban CorEpiscopa



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



Meeting ID: 234 468 6912  
Passcode: 12345



Registration  
Fee  
€70



## Taizé Youth Reflection Week

Join us for a transformative week of reflection, prayer,  
and community living at the serene Taizé Community  
in France.

This retreat offers a unique opportunity to experience  
the simplicity, peace, and profound spirituality of  
Taizé.

📍 Taizé, Le Bourg, 71250 Taizé, France  
**25 Aug - 01 Sep 2024**



ocym\_ukeuaf



ocymukeuaf



ocymukeuaf

**Marth Mariam Vanitha Samajam**  
UK, Europe & Africa Diocese  
*Prayerfully inviting everyone*



## SHOONOYO LENT (15 day lent)

Evening Prayer & Devotional Talk  
July 31<sup>st</sup> – Aug 14<sup>th</sup> @ 8.30 pm BST

ZOOM Meeting Id: 88432126704  
Passcode: mmvsuk

### Bible Reading

MMVS members are reading the Holy  
Bible continuously as a spiritual exercise  
during this Lent

**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 CHURCH CONCELEBRATION OF THE HOLY EUCHARIST



AT **KNOCK BASILICA**

**02 AUGUST 2024**  
4PM - 7PM



Initiated by  
**HOLY TRINITY  
INDIAN ORTHODOX CHURCH**  
CORK | REPUBLIC OF IRELAND

📞 cork.holytrinityioc 📞 +353 877 374 404

## MOSES

MALANKARA ORTHODOX SPIRITUAL  
EMPOWERMENT SUMMIT

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



Guest speaker:  
H.E. Abraham Mar Stephanos  
Metropolitan, Diocese of St. George, 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:  
Tika: +41 78 247 74 22  
Date: +41 78 672 45 40

**ST. THOMAS INDIAN ORTHODOX CHURCH, NEWCASTLE**  
FRONT STREET, WINLATON, BLAYDON ON TYNE | UNITED KINGDOM  
CHURCH ID: 1127787

2024 AUGUST 31 09:30AM

REG. FEE **£75**

VENUE **BLAYDON CRICKET CLUB NE21 5DF**

**STIOC OCYM NEWCASTLE**

For More Queries  
Jojo Philip - 07721307159 | Pheba - 07801 394369

Pinnacle Financial Solutions Ltd

Lajju Varghese 07648950476  
lajju@pinnaclefinancialsolutions.co.uk

Location

QR Code

Location

JOIN THE TEAM  
**HODOS - The Way**

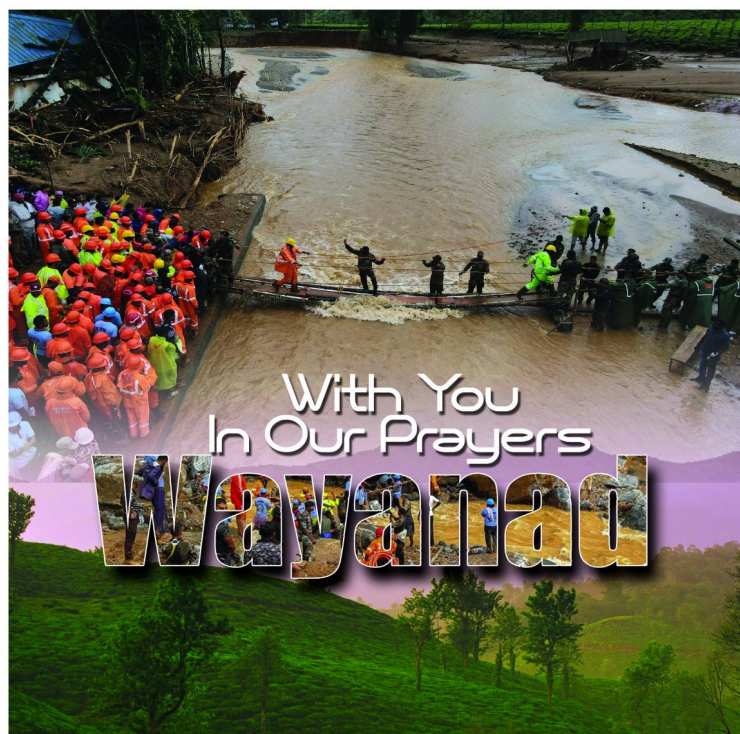
Contact:

media@indianorthodoxuk.org



## DATES TO NOTE — AUGUST 2024

- 01** (Thursday) - Fifteen-Day Fast (*Shoonoyo Nombu*) commences  
12th Memorial of Metropolitan Paulose Mar Pachomios (Perunnad Bethany)
- 04** (Sunday) - Eleventh Sunday after Pentecost
- 06** (Tuesday) - Feast of the Holy Transfiguration  
59th Memorial of Metropolitan Alexios Mar Theodosios (Perunnad Bethany)
- 11** (Sunday) - First Sunday after Transfiguration
- 15** (Thursday) - Feast of the Dormition of the Holy Theotokos (*Shoonoyo Perunnal*)  
Indian Independence Day
- 18** (Sunday) - First Sunday after Dormition  
**EnChristo** Online Series (on ZOOM) — 5pm BST/6pm CET, SAST
- 19** (Monday) - Feast of St. Jude the Apostle  
33rd Memorial of Metropolitan Joseph Mar Pachomios (Mullakulam)
- 20** (Tuesday) - 1st Memorial of Metropolitan Zachariah Mar Anthonios (Sasthamkotta)
- 24** (Saturday) - Feast of St. Matthias the Apostle  
6th Memorial of metropolitan Thomas Mar Athanasios (Othara Dayara)
- 25** (Sunday) - Second Sunday after Dormition
- 31** (Saturday) - 44th Memorial of Metropolitan Parret Mathews mar Ivanios (Pampady)



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



MALANKARA ORTHODOX  
SYRIAN CHURCH (INDIAN ORTHODOX CHURCH)

DIOCESE OF UK-EUROPE-AFRICA  
UK REGISTERED CHARITY: 1139502

+METROPOLITAN ABRAHAM MAR STEPHANOS

MALANKARA HOUSE  
35 HENMAN CLOSE  
SWINDON SN25 4ZW  
UNITED KINGDOM  
TEL: +44 1793 921224  
MOBILE: +44 7391 210127  
E-MAIL: [metropolitans@indianorthodoxuk.org](mailto:metropolitans@indianorthodoxuk.org)  
[abrahamstephanos@mosc.in](mailto:abrahamstephanos@mosc.in)

No. E-157/AMS/2024

31 July 2024

Blessings to the Vicars, Managing Committee Members and the faithful of the Diocese of UK-Europe and Africa in the name of the blessed Holy Trinity:

Dearly beloved in Christ,

I am writing to you with a heavy heart to address the dire situation of our brothers and sisters who are victims of the recent landslide in Wayanad. Several hundreds of people have lost their homes, and the casualties have tragically crossed 150 lives. This calamity has left a deep mark on our community, and it is our moral duty to extend our resources to aid in the rehabilitation process.

Once the rescue operations conclude, the focus will shift to rehabilitation, and our Church is committed to actively supporting the governmental efforts. It is crucial that we have a meaningful participation in this noble cause.

I urge you all to send your token of participation to the following bank account of Maitri, the Charity Account of the Diocese. Rest assured, we will ensure the transparent delivery and operation of the resources we gather.

Bank Name : HSBC BANK  
A/c Name : DIOCEUK  
A/c No. : 71455761  
Sort Code : 402007

Let us come together as one community to support and uplift those in need during this challenging time. Your generosity and prayers are deeply appreciated.

With heartfelt prayers and blessings,



+ Metropolitan Abraham Stephanos

IN SEARCH OF  
WHAT CANNOT  
BE SEEN  
2 COR. 4:18



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

[www.indianorthodoxuk.org](http://www.indianorthodoxuk.org) / [media@indianorthodoxuk.org](mailto:media@indianorthodoxuk.org)

35 Henman Close, Swindon SN25 4ZW, United kingdom