

# HODOS



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



The Malankara  
ORTHODOX SYRIAN CHURCH

THE WAY

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

Volume 1, Issue 3

March 2024

Χριστός Ανέστη

Tá Críosa  
ar éirigh

Christus ist auferstanden

Christ est

Ressuscité

Christus  
resurrexit

Christ is Risen!!!

ക്രിസ്തു ഉയർത്തെഴുന്നേറ്റിരിക്കുന്നു #

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## The Service of the Washing of the Feet should reflect the ministry of the Holy Church!

- HE Abraham Mar Stephanos, Diocesan Metropolitan

### Recalling the Ministry of the Holy Church

As the whole of Christendom celebrated the Holy Week, the faithful of the Diocese of UK-Europe and Africa too joined in wholeheartedly to worshipfully commemorate the Passion of our Lord. Various days of the Holy Week were prayerfully celebrated in almost 70 cities across Europe and Africa.

Diocesan Metropolitan HE Abraham mar Stephanos led the services at Stoke-on-Trent St. John the Baptist Indian Orthodox Church with Hosanna Service on Sunday 24 March, Pesaha Service on Wednesday 27 March, Good Friday on 29 March, Gospel Saturday on 30 March and Easter on 30 March evening.

Special Services included the Feast of the Annunciation to St Mary on 25 March and the Washing of the Feet on 28 March.



At the Service of the Washing of the Feet, Mar Stephanos expounded that all were to take a step forward from meaningless performances of rituals. The services should be taken to heart so as to reflect the ministry of the Holy Church. The experience of the Holy Week should enable us to extend the hand of the Church in helping the humankind. Christ teaches us the real example by washing the feet of others. That is what we too are to follow at all times.



## HODOS – The Way

“... take this and divide it among yourselves.”

(Luke 22:17 NIV)

At the institution of the Holy Mysteries, Christ specifically reminds us – “Do this in memory of Me!” – It is obvious that this does not mean a mere dramatic recreation of events. It is rather a sacramental experience. The sacrament of Holy Qurbana in the Orthodox understanding is necessarily a fellowship meal. We can only partake of it in its true holistic sense when we are part of the fellowship offered in Christ. The bread and wine becomes the body and blood of Christ through our faith and our prayers. The partakers would thus have to be those who shared the fellowship of the body of Christ, i.e., the Holy Church. Without such a faith, what we receive would be merely some ‘food item’ to chew on.

When Christ offered Himself for us, He also specifically instructed us to “divide it amongst ourselves”. The experience of Christ is not something for us to enjoy by ourselves. It can be enjoyed by us only when we share the Good News of the Kingdom of Heaven with others. Every Orthodox Christian thus has the responsibility to share the glory of God with others. This sharing should be through the lives that we witness, through our faith, our actions, our words and the way we treat others. May that be our HODOS as we continue our spiritual journey.

- The Editor



## THE VILLAGE AHEAD...

+ Abraham Mar Stephanos

In the Gospel narrative that describes the triumphant entry of our Lord into Jerusalem, we find many inspiring thoughts for our spiritual growth. At the very outset, we read Jesus instructing His disciples to 'go into the village ahead'.

The context of the event becomes clear when we take a brief look into Jewish history. We understand that hoards of people would have travelled over to Jerusalem from the village ahead during the festive period. Jesus, along with His disciples too, made the long enduring journey from the Galilean regions along the banks of the River Jordan navigating southward for around 200 kilometres to reach Jerusalem.

However, just before entering the great city, Christ calls two of His disciples and directs them to go into the village ahead. He gives them clear instructions to untie and bring to Him a donkey and her colt that they would spot at village. He goes on to instruct them 'If anyone says anything to you, say that the Lord needs them, and he will send them right away.' (Mtt 21:1-3). The donkey was the means that Christ chose for his entry into the city of Jerusalem.

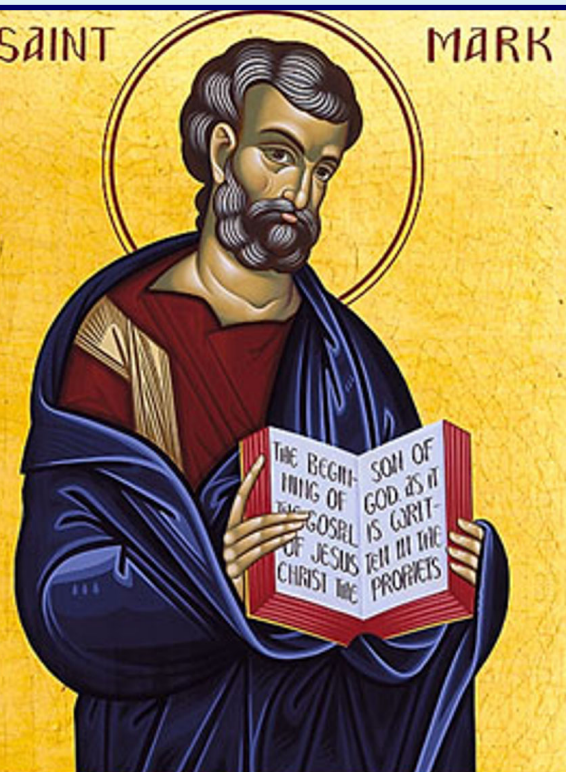
As the earthly ministry of Jesus Christ had become quite popular, it was quite natural that the crowd of commoners who were physically present there at the time would give him a very jubilant and splendid welcome. This is where we get a great lesson. Although Jesus was received with celebrations worthy of the King, the Messiah, the honoured one, he chose to be humble. Riding a horse for such an entry would have indicated his authority as the Chosen One, the King. Jesus was not interested in such grandiosity or regal presence. True that such an entry would not have been considered arrogant with pride, as it was the norm of the cultural society at the time to do so, Christ nonetheless, chooses to ride a meagre donkey – a symbol emphasising humility.

We see how the village ahead and this particular 'mode of transport' naturally becomes part of the history of Christ's Triumphant Entry into Jerusalem. The crowds jubilantly received Jesus by shouting out Hosanna. In our lives, there are many circumstances and opportunities that may be prepared for us – coincidentally and even without our knowledge. These may be sufficient to meet our needs, our wants and our desires. This is also where we need to decide for ourselves. In all the receptions and welcomes that we enjoy, in all the hospitality and cordial gestures we receive from everyone else, there could come a time when the natural and honest flow of it stops. We could degenerate into a mental state where it becomes our need to receive praise and honour. In such circumstances, maybe the simple structures that God has prepared for us would become insufficient.

The reason why the event of Christ's entry into Jerusalem is unique and memorable is because he was humble enough to wholeheartedly receive the simple structures that were available for him from the village across. There can be no alternatives for humility. The peace that we enjoy through our humility is unimaginable.



Feast of St. George  
April 23



Feast of St. Mark the Evangelist  
April 25



### The Prayer of the Tree

The tree on which the Lord was hung cried out today weeping and wailing "Woe to me, what happened to me? They have crucified the Lord of creation upon me. I did harm to my Lord. He gave me rain and dew and light. In return, I gave myself to hang him upon. Woe to you, O Jews, for you have crucified Christ!

- Stanza 5, Kumpoulos, 6th hour Prayers, Good Friday



## HEVORO DAYS An Emphasis on Inner Transformation



At the end of the long Lenten journey lies the epitome of a sacred moment, a divine encounter, that is the Feast of the glorious Resurrection of our Lord. As nature prepares to clad itself with blossoms and the song of returning birds after the grey winter, we gather to celebrate triumph over despair. Behold, here the tomb that weighed with sorrow and silence stands

empty. The stone rolled away, proclaiming life and the fragrance of hope. The radiant light emerges from the fathoms of darkness; death is trampled, and its crown broken. The voice of Resurrection is heard: Rejoice, Rejoice, For He is Risen. At the breaking of dawn, He emerged from the tomb triumphant with the promise of salvation, cure for our brokenness, liberation from our bondages, and restoration to our eternal home and life. We are being loved. What a tale it is—a befitting narrative of hope and assurance for our age of despair, turmoil, and strife. Let us embrace this unfathomable essence of Grace.

The Feast of Resurrection and the *Hevoro* Days that follow are two important events in the Christian liturgical calendar that are closely related. They represent Christ's victory over death and the transformative power of His resurrection. The *Hevoro* Days, with their white garments and emphasis on spiritual renewal, symbolize the inner transformation that comes with baptism and the ongoing journey of faith. These observances offer believers a powerful narrative of redemption, hope, and spiritual renewal that spans generations. The term *Hevoro* originates from the Syriac root *Hevar*, which means 'Whitened'. *Hevero* means 'White' or 'Purity'.

From Easter to the following Saturday, these days hold profound significance within the Christian tradition, primarily rooted in the early Church's catechetical [1] practices. In the early days of Christianity, the Church's teachings and the Christians' exemplary way of life attracted many people to the faith. These people were taught the faith and beliefs of the Church. The process of educating and instructing individuals who wished to convert to Christianity was called catechism. These individuals, known as catechumens [2], underwent a rigorous process of religious instruction and were required to demonstrate their knowledge of Christian beliefs and practices before being fully initiated into the faith. Once the catechumens were deemed ready, they were

baptized on Easter Day [3]. After their baptism, the catechumens were clothed in white to signify their purity and new life in Christ.

Wearing of white clothes symbolizes a heightened understanding of the qualities of the fruits obtained from the sacrament of Holy Baptism. It symbolizes specific attributes of the Sacrament itself. The newly baptized were instructed to wear white clothes for the next few days to symbolize their unblemished and sinless state. In addition to the newly baptized, other Christians wore white on the day following the Feast of Resurrection in honour of the anniversary of their baptism. Christians wore white to commemorate their purity and innocence as reborn in Christ.

According to Dionysius Bar Salibi [4], the donning of white robes is symbolic of an individual's transition to a child of light. Again it symbolizes that he has stripped off the old man and has put on the new (Col.3:10), and formerly he was without form or adornment, and (now) by baptism, he has acquired form and adornment. (It symbolizes also that) after resurrection, he will put on a robe of incorruptibility and glory that Adam wore before the transgression of the commandment". [5]

In its symbolic dimension, the *Hevoro* days signify a metamorphosis in the life of every believer. By the tangible element of white cloths, the believers visually communicate the inner reality of their conversion and renewal, attesting to their spiritual birth and newfound life in Christ. Adorned in white garments, the believers affirm their purification from sin, sanctity and entry into the Church, clothed in the righteousness of Christ as a redeemed child of God. This implies the readiness to let go of sinful habits (death to sin) and to embrace a rebirth or new life in Christ with a renewed spirit committed to righteousness. Moreover, wearing white garments during *Hevoro* Days is a profound celebration of faith, hope, and love, a testimony to the Gospel's transformative power, God's grace and salvation. Wearing white clothes by a believer represents the symbolic wearing of the armor of God, as mentioned in the epistle of Paul to Ephesians (6:10-18), and the anticipation of being awarded white robes in the second coming of our Lord.





Within the Byzantine tradition, the period following the Resurrection of our Lord is interpreted through a distinctive lens that diverges from the precepts of our Church. In the Byzantine liturgical calendar, every major feast is followed by a post-festive period that extends the celebration. This period is marked by continuing the specific prayers, hymns, and themes associated with the feast, allowing for a more thorough and prolonged observance of the occasion. The six days (Monday through Saturday) after Easter are Bright Week, Pascha Week or Renewal Week. During these days the celebration of the glorious Resurrection of our Lord is continued. [6]

During Bright Week, special prayers and processions are made. Remembering the great deeds of charity rendered

to the human race by Jesus Christ's resurrection, on the great feast of Pascha, the hand of help and compassion is extended to the debtors, orphans, the needy, and the poor so that they may also participate in the joy of this bright feast. Bright Week begins the liturgical season known as the Pentecostarion [7], the period of fifty days which begins on Pascha and continues to Pentecost and its afterfeast

The significance of the Resurrection or any other feast should not be constrained to a specific day. Instead, its essence should be ingrained in our daily lives, constantly guiding us towards Theosis. The days of Hevero are a constant reminder of the renewed life we have attained through Christ and the need for inner cleanliness to maintain this state.

- @ ave

[1] Catechesis (Greek: κατήχησις), "instruction by word of mouth", generally "instruction") is basic Christian religious education of children and adults. It started as education of converts to Christianity, but as the religion became institutionalized, catechesis was used for education of members who had been baptized as infants. *Catechesis* is an education in the faith of children, young people and adults which includes especially the teaching of Christian doctrine imparted, generally speaking, in an organic and systematic way, with a view to initiating the hearers into the fullness of Christian life.

[2] A person who is receiving instruction in preparation for Christian baptism or confirmation.

[3] Baby, Varghese ed. *Dionysius Bar Salibi: Commentaries on Myron and Baptism*. Gorgias Press, 2012, 82.

[4] Dionysius bar Salibi (died 1171) was Syriac Orthodox writer and bishop, who served as metropolitan of Amid, in Upper Mesopotamia, from 1166 to 1171.

[5] Baby, Varghese ed. *Dionysius Bar Salibi: Commentaries on Myron and Baptism*. Gorgias Press, 2012, 168,169.

[6] S. V. Bulgakov, *Handbook for Church Servers*, trans. Archpriest Eugene D. Tarris (Kharkov, 1900), 581–585.

[7] The Pentecostarion is the liturgical book used by the Eastern Orthodox and Byzantine Catholic churches during the Paschal Season, which extends from Pascha (Easter) to the Sunday following All Saints Sunday (i.e., the Second Sunday After Pentecost). The name means the Book of the "Fifty Days", referring to the period from Pascha to Pentecost. The name "Pentecostarion" is also applied to the liturgical season covered by the book.

## പുഷ്പം

Br. Cyril B. John, Orthodox Theological Seminary, Kottayam

നിസാന്റെ ആർദ്രമായ ആലിംഗനത്തിൽ പുനോട്ടം വിരിഞ്ഞു, എണ്ണമറ്റ പൂക്കളാൽ, തേജസ്സോടെ ദഹിപ്പിച്ചു. എന്തിനും ഔദാര്യത്തിന്റെ നടുവിൽ ഒരു മരം ഉയർന്നു നിന്നു.

അതിന്റെ പൂക്കൾ എല്ലാവരെയും മോഹിപ്പിക്കുന്ന തരത്തിൽ തിളങ്ങി.

കുട്ടികൾ ഒത്തുകൂടി, അവരുടെ ചിരി തിളങ്ങി, ഇതളുകൾക്കിടയിൽ, അവരുടെ ഹൃദയങ്ങൾ പറന്നു.

അവർ പറിച്ചു കളിച്ചു, സന്തോഷകരമായ പല്ലവിയോടെ,

വെറുപ്പില്ലാതെ, നിറങ്ങളും സുഗന്ധങ്ങളും കലർത്തുന്നു.

അവരുടെ കൈകളിൽ, ആനന്ദത്തിന്റെ ഒരു തുണി, ഹോസാനാസിന്റെ ഒരു ഗാനമേള, പറന്നുയരുന്നു.

എന്നാൽ അവരുടെ ആവേശത്തിൽ, അവർ പിടിക്കാൻ മരന്നു,

പൂക്കൾ, അയ്യോ, അവർ നിലത്തു ഉരുട്ടി.

എന്തിനും ഒരു ഇതളാണ്, മരത്തിൽ നിന്ന്, മരന്നുപോയ ഒരു ദേശത്തേക്കുള്ള വഴി കണ്ടെത്തി.

ഇരുട്ട് വാഴുന്നിടത്ത്, പ്രത്യാശ മങ്ങിയതായി തോന്നുന്നു, നിയന്ത്രണമില്ലാതെ അത് ഒരു തിളക്കം കൊണ്ടുവന്നു.

നിരാശയുടെ ആഴങ്ങളിൽ, അത് ഒരു തീപ്പെറ്റി കൊണ്ടുവന്നു,

വാടിപ്പോയവനും തകർന്നവനും ഇരുട്ടിൽ നഷ്ടപ്പെട്ടവനും. അതിന്റെ സുഗന്ധത്താൽ, അത് വായുവിൽ നിറഞ്ഞു, ജീവിതം നിരാശയിലേക്ക് ശ്വസിക്കുന്നു.

ആ ഇരുട്ടിൽ നിന്ന് ഒരു പുതിയ പ്രഭാതം ഉദിച്ചു.

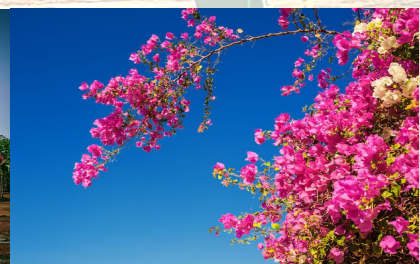
പുതുപുത്തൻ പൂക്കളോടെ, പ്രസന്നമായ വിശ്രമത്തിൽ.

പാഴാക്കിയതിന്, ഇപ്പോൾ അതിന്റെ മൂല്യം കണ്ടെത്തി, ആ ദളത്തിന്റെ സ്പർശത്തിൽ, സ്വർഗ്ഗത്തിന്റെ അടുപ്പിൽ നിന്ന്.

അതുകൊണ്ട് നമുക്ക് ഓർക്കാം, ജീവിതത്തിന്റെ ക്ഷണികമായ മണിക്കൂറിൽ,

ഇരുട്ടിലും ഒരു പുവുണ്ട്.

നിരാശയുടെ അഗാധതയിൽ, പ്രത്യാശയുടെ വെളിച്ചം, ആർദ്രമായ പരിചരണത്തോടെ ചാരം സൗന്ദര്യത്തിലേക്ക് മാറ്റുന്നു.





YOU ARE THE EPISTLE

*“Ye are our epistle (of commendation) written in our hearts, known and read of all men” (2 Cor 3 : 2)*

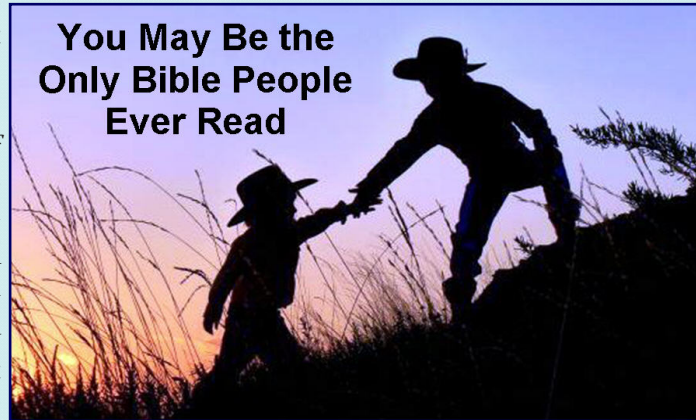
The above is an ornamental but heartfelt expression by St Paul about those who believed in Christ following his missionary work in Corinth. An epistle of commendation is a record appreciating the good (spiritual) deeds one has done in life. In the context here, it is exclusively a commendation on the Christian life the Corinthians, to which they have adapted themselves to after the toiling work St. Paul had undertaken. An epistle written in heart, first of all, is invisible. But it is more precious than an epistle written on paper. An epistle written on paper will not necessarily get written in the heart of its writer, because recording it on paper is the result, mostly, of the need to fulfil an official duty or formality. But a commendation written in one’s heart about another is not due to any worldly formality but is due to the joy and gratification one feels. It shows how deeply and dearly the writer regards the good deeds of the commended person(s). If something is written in the heart, it will stay there fresh until the writer’s death. St. Paul here expresses how intensely he regarded the Corinthians who accepted Christ as their Saviour.

Following Christ makes one’s decision to do so very precious. If Christ was like any other gods known to the world, St Paul would not write what he wrote above. TRUSTING IN THE ONLY LIVING GOD, REVEALED IN FLESH makes that deed highly commendable and that is why St Paul said “You are our epistle written in our hearts”. Every meaningful Christian life is an epistle written in Christ’s heart and therefore, God looks into our hearts to see how many follow Him truly and consistently. The Christian life can mainly be of two types, leaving aside those who live a prodigal life which is no longer counted Christian:

1. A Conventional Christian life – Such a life is satisfied by ticking all the boxes as a formality. This is deceiving as it has almost all the looks of a devout life except for the “zeal” to please our Lord and God. Although externally it wears all the costumes of a devotee, a conventional Christian’s private life will be away from Christ. The reason for conventionality is hollow faith which is the result of absence of love for God. The presence of conventional Christians in the Church is as good as their absence. The reason for it is the overwhelming presence of the materialistic passions they nurture in mind even when present in the church. In such cases, the fabric of spirituality will be too thin to recognize. It obviously makes the person Sunday and Good Friday Christians. The world creates a barrier against the Word of God from entering into hearts and transforming lives. Therefore, the Spiritual

benefits flowing from the Holy Altar do not get deep-rooted and are this short-lived. The end result is that the person becomes unable to discern that which is spiritual, meaning we remain ‘natural’ according to St Paul (1 Cor 2:14) which is an unrefined and lowly life for it is very far from God. To get to an exalted spiritual life, one has to go through a learning process and that process essentially involves the “breaking of the Word” in a way that it influences every life which comes across it. While the Holy Qurbana is the “Highest” of all the divine services on earth, the lack of enough “breaking of the Word” in our Holy Church poses a threat and causes a setback to the spiritual advancement of the faithful. Breaking of the Word enlightens and empowers human Spirit to come closer to “breaking of the Bread” more meaningfully.

2. A Very Devout Christian life - A properly lived devout Christian life endeavours to replicate the humanity in Christ which was blameless and spotless. Christ is the role model. Following the human side of Christ’s life will lead us to His Divine side. The humanity of Christ completely



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subdued to the Divinity of Christ when it came to fulfilling the will of His Heavenly Father and therefore, our call as Christians is to follow that path and transform our human nature to Divine nature which will culminate in Theosis. The human body is the major barrier in practicing the Spiritual aspirations of a person and when humanity subdues before Divinity, carnality will surrender before Spirituality. Living a Spiritual life in a materialistic world is extremely difficult, but its reward is beyond imagination. A

devout person is always open to receive and accept the Word of God and strives to minimize spiritual falls in life by adapting to a life which pleases Christ and by adopting a lifestyle which places God in the centre. Such a life creates a barrier against the world and its master (Satan) from intruding into life and turning it filthy. When God is the core, worldly filth will be easily discerned but, when the world is the core, darkness will seem precious and dearer and its end-result is the endless fall from Heaven to hell.

A conventional Christian life does not make anyone eligible to hope for ‘Theosis’. A devout Christian can be content after trying to live a holy life to the level attainable for a human being, against the odds of this world. What Christ looks for from us is an attempt to lead a spiritual life. When we start attempting to turn Spiritual, we seek the opportunity to become an epistle in Christ’s heart. A very humble attitude with a desire to live sin-free is a pre-requisite to please God. A peripheral Christian life which hides the filth of the world beneath invites God’s wrath. We need to reflect upon ourselves. Can we become Epistles in Christ’s heart!

- Jacob Muringayil, London



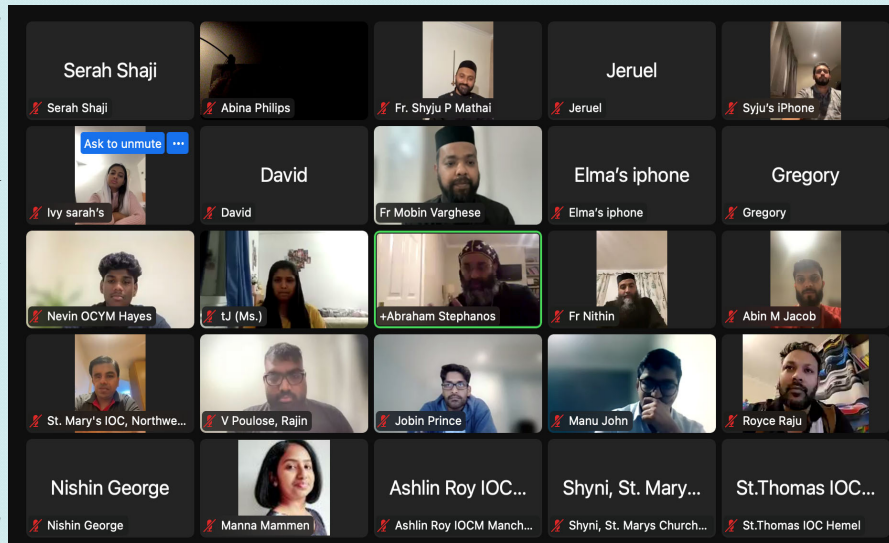
## LENTEN EVENING PRAYERS

### Bringing the faithful of the Diocese together

Several faithful of the Diocese came together through digital means throughout the Lenten Season to worship God together.

Evening Prayers were held on every day of the Great Lent. The prayers in Malayalam were led by the priests of the Diocese everyday at 6pm GMT. The prayers were followed by a Lenten meditation delivered by the priests. The meditations were led both by priests of the Diocese as well as few guests priests. Fr. Aby Philip and Fr. Binu P. Thomas coordinated the prayers which saw over 200 families participate on most days.

The prayers in English were organized by the Orthodox Christian Youth Movement (OCYM) under the leadership of Fr. Nithin Prasad Koshy, Fr. Mobin Varghese as well as OCYM Diocesan office-bearers Ms. Abina Philip, Mr. Manu John and many more. The prayers were led by various Parish level units on different days. This encouraged the involvement of several youth from all across the Diocese including the UK mainland, Ireland, Europe and Africa.



## ENCHRISTO MARCH 2024

### “Reflections on Mar Yakob’s Bovootho—Thursday Soothoro Prayers”



The March Edition of the **EnChristo** Online Series, hosted by the Department of Communication was held on Sunday 17 March 2024 on ZOOM.

The class was led by Rev. Fr. Dr. Jogy C. George, Faculty of New testament at the St. Thomas Orthodox Theological Seminary, Nagpur. Fr. Jogy delivered a very thought provoking class based upon the second stanza

of the Bovootho of Mar Yakob in the Thursday Soothoro Prayers of the Common Prayers (*Sheema Namaskaaram*). He drew parallels from the original text in Syriac and explained how the translation to Malayalam prose as well as English does better justice to the meaning of the prayers thus invoking the spiritual senses of the faithful, in comparison to the poetical lines in Malayalam.

Diocesan Metropolitan HE Abraham Mar Stephanos added his comments. The session, which was moderated by Fr. Varghese T. Mathew Diocesan Secretary. Mr. Thomas KL Vaidyan (South Africa) also added his views at the end. Vote of Thanks was delivered by Fr. Jobson Abraham.

#### Bovootho Mar Yakob

How lovely is the prayer, which the Son of God taught  
Blessed is he who meditates on it and keeps it  
All the beauty of justice and perfection is  
Found there for him who takes pains to make it his prayer

Daivasutham sheelippichora prathanaramyam  
Ullilathetidhyannikkunnondhanyanthanne  
Thalpparyathoḡḡ-prathanayil muzhukeedunnon  
Kandetheedum samboomatha-than bhangikalellam

#### Malayalam Prose

Daivaputhran padippichittulla prathana ethrayum manoharamakunnu  
Athine manasil dhyannikkunnavanu bhagyam  
Thalpparyapoorvam prarthikkunnavan  
Neethiyudeyum poomathayudeyum ella bhangiyum athilkandethunnu

The April edition of **EnChristo** will be held on  
Sunday 21 April 2024 at 5pm GMT (6pm CET / 6pm SAST) on ZOOM.  
Meeting ID : 5969306430 Passcode: enchristo



## NEW CONGREGATIONS INAUGURATED IN FRANCE AND BELGIUM

Diocesan Metropolitan HE Abraham Mar Stephanos officially confirmed the establishment of Indian Orthodox Congregations in France and Belgium.



St. Mary's Leuven, BELGIUM

On March 16, 2024, during his inaugural Pastoral visit to the Indian Orthodox community in Paris, France, Metropolitan HE Abraham Mar Stephanos Dedicated the Congregation to the name of St. Mary, the Mother of God. Fr. Aashu Alexander Mattackal has been appointed as the priest-in-charge of the St. Mary's Indian Orthodox Congregation, Paris, France and entrusted with overseeing its affairs.

Diocesan Metropolitan HE Abraham Mar Stephanos also officially confirmed the establishment of the Indian Orthodox Congregation in Leuven, Belgium.

On March 17, 2024, Holy Qurbana was celebrated with the Indian Orthodox community in Leuven, Belgium. Metropolitan HE Abraham Mar Stephanos dedicated the Congregation to the name of St. James the Apostle.

Following the Holy Qurbana, Catholicate Day prayers were held at the newly formed St. James the Apostle Indian Orthodox Congregation, Leuven, Belgium.

Holy Qurbana was also celebrated for the very first time at Luxembourg City, Luxembourg on Saturday 24 February 2024 and Rotterdam, Netherland on Saturday 02 March 2024 led by Fr. Aashu Alexander, as well as at Erfurt, Germany on Sunday 10 March 2024 under the leadership of the student ministry of the Germany St. Thomas Indian Orthodox church, led by Fr. Aswin Eapen.



St. James Paris, FRANCE



LUXEMBOURG



Rotterdam, NETHERLANDS



Erfurt, GERMANY

## CONFESSION AND REPENTANCE

### Sunday School Session Led by HE Abraham Mar Stephanos

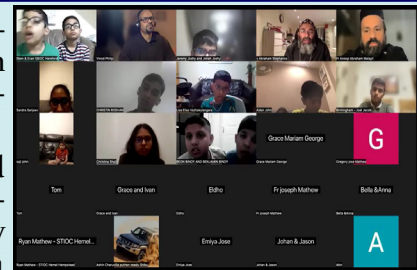


A preparatory session on "Confession and Repentance" was organised by the Sunday School of the Diocese on Friday 22 March 2024. The session held on ZOOM was led by Diocesan Metropolitan HE Abraham Mar Stephanos.

It was an eye-opening session for over 200 children who attended the session to learn more about the orthodox perspective of Confession. Mar Stephanos highlighted that repentance is not merely a feeling of guilt in one's heart, but rather a call for change—a

change of heart, mind and attitude. It should not be a one-off event, but rather a daily practice. At the end of every day, we need to look back on where we have failed to acknowledge our debts, where we have forsaken Christ. As we pray for forgiveness of our debts and sins, let us be mindful that we are also in debt and obliged to several others from whom we have received help.

Debts we owe: The Teachings of the Church Father	Repentance: Biblical Perspectives	Confession: In Perspectives
<p><b>St. Basil the Great</b> The bread which you do not use is the bread of the hungry; the garment hanging in your wardrobe is the garment of him who is naked; the shoes that you do not wear are the shoes of the one who is barefoot; the money that you keep locked away is the money of the poor; the acts of charity that you do not perform are so many injustices that you commit.</p> <p><b>St. Gregory of Nyssa</b> If you wish to be a Christian, do not trample on the needy. If you wish to be saved, be merciful.</p>	<p><b>I John 1:9-10</b> If we confess our sins, he who is faithful and just will forgive us our sins and cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.</p> <p>Now I rejoice, not because you were grieved but because your grief led to repentance, for you felt a godly grief, so that you were not harmed in any way by us. For godly grief produces a repentance that leads to salvation and brings no regret, but worldly grief produces death.</p> <p><b>II Cor. 7:9-10</b></p>	<p><b>Proverbs 11:3-14</b> A gossip goes about telling secrets, but one who is trustworthy in spirit keeps a confidence. Where there is no guarantee, a nation falls, but in an abundance of counselors there is safety. My brothers and sisters, if anyone is detected in a transgression, you who have received the Spirit should restore such a one in a spirit of gentleness. Take care that your yourselves are not tempted. Bear one another's burdens, and in this way you will fulfill the law of Christ.</p> <p><b>Gal.6:1-2</b></p>





# EVENTS AND CELEBRATION IN THE DIOCESE



London Brockley St. Gregorios IOC

Julianstown St. George IOC



Drogheda St. Peters and St. Pauls IOC

City of London  
St. George IOC

Stoke-on-Trent  
St. Johns IOC

Belgium St. Mary's IOC

## Catholicate Day Celebrations



16th Dukhrono of Metropolitan Dr. Thomas Mar Makarios held at the Chapel of Catholicate Palace, Kottayam on Sunday 25 February 2024



Sunday School Inauguration at Leeds St. Gregorios IOC



Representation of Diocese of UK-Europe and Africa at Marthoman Heritage Assembly, Kottayam— Sunday 25 February 2024



# GLIMPSES FROM HOLY WEEK 2024





# GLIMPSES FROM HOLY WEEK 2024





# GLIMPSES FROM HOLY WEEK 2024





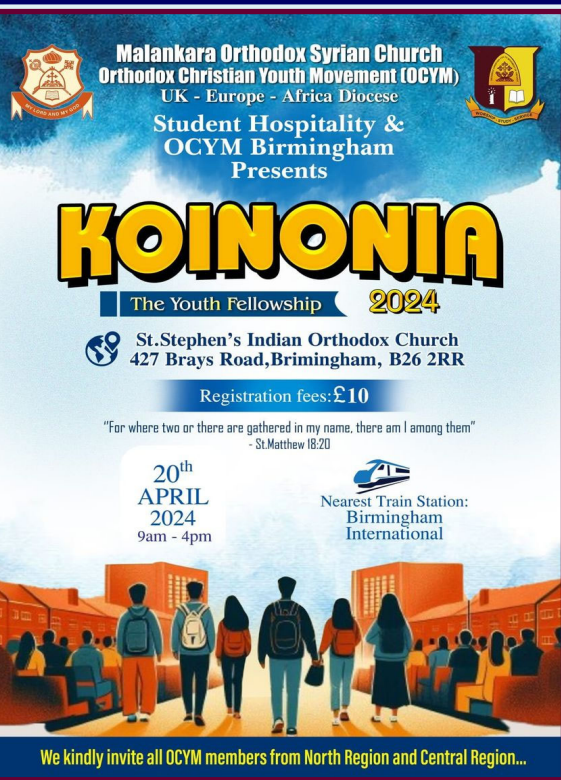
# GLIMPSES FROM HOLY WEEK 2024





## DATES TO NOTE — APRIL 2024

<p><b>05</b> (Friday) -</p> <p><b>07</b> (Sunday) -</p> <p><b>12</b> (Friday) -</p> <p><b>13</b> (Saturday) -</p> <p><b>14</b> (Sunday) -</p> <p><b>17</b> (Wednesday) -</p> <p><b>20</b> (Saturday) -</p> <p><b>21</b> (Sunday) -</p> <p><b>23</b> (Tuesday) -</p> <p><b>25</b> (Thursday) -</p>	<p>59th Memorial of Metropolitan Kuriakose Mar Gregorios (<i>Pampady Thirumeni</i>)</p> <p>First Sunday after Easter (New Sunday—<i>Puthunjaayar</i>)</p> <p>216th Memorial of Metropolitan Valiya Mar Dionysius (Marthoma VI)</p> <p>11th Memorial of Metropolitan Geevarghese Mar Ivanios (Njاليyakuzhy)</p> <p>MMVS South Zone Annual Conference</p> <p>328th Memorial of Mathoma II (Niranam)</p> <p>73th Memorial of Metropolitan Geevarghese Mar Philexinos (<i>PuthencavuThirumeni, Catholicate Ratnadeepam</i>)</p> <p>KOINONIA—Youth Fellowship (Birmingham)</p> <p><b>EnChristo Online Series (on ZOOM — 5pm BST / 6pm CET / 6pm SAST)</b></p> <p>Commemoration of St. George the Martyr</p> <p>Commemoration of St. Mark the Evangelist</p>
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**Malankara Orthodox Syrian Church**  
**Orthodox Christian Youth Movement (OCYM)**  
 UK - Europe - Africa Diocese  
**Student Hospitality & OCYM Birmingham**  
 Presents

# KOINONIA

The Youth Fellowship **2024**

St. Stephen's Indian Orthodox Church  
 427 Brays Road, Birmingham, B26 2RR

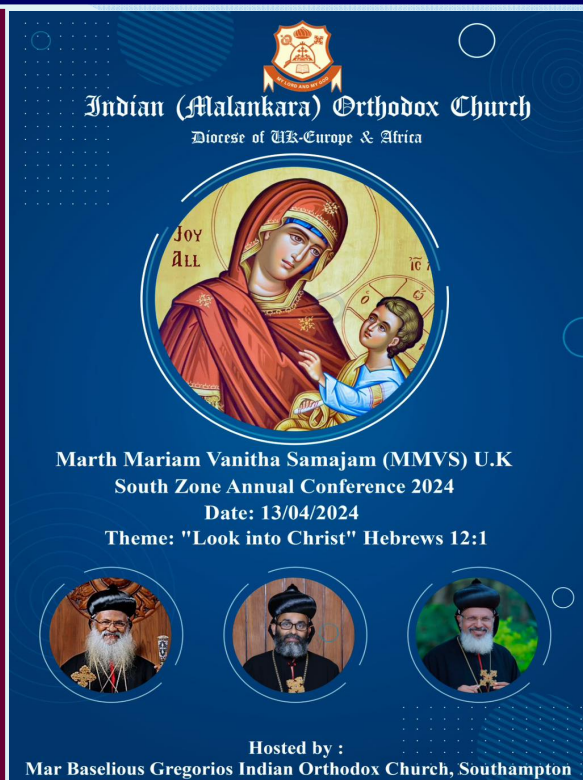
Registration fees: £10

"For where two or three are gathered in my name, there am I among them"  
 - St. Matthew 18:20

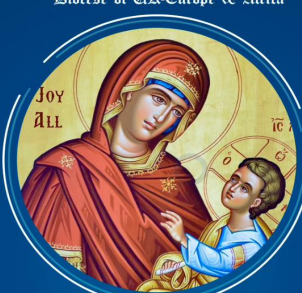
**20th APRIL 2024**  
 9am - 4pm

Nearest Train Station:  
 Birmingham International




We kindly invite all OCYM members from North Region and Central Region...



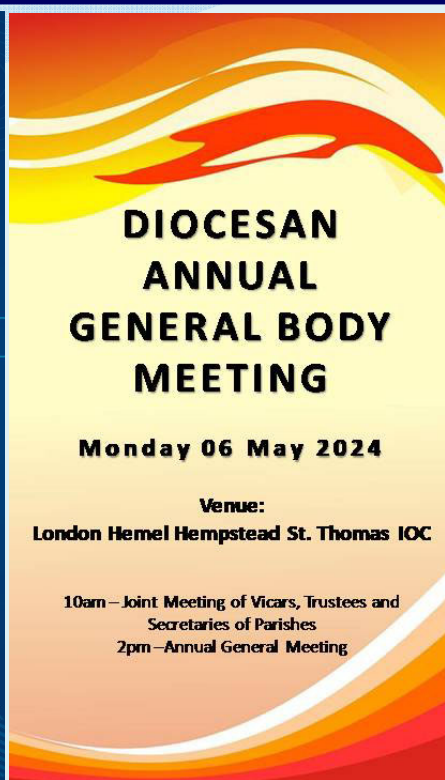
**Indian (Malankara) Orthodox Church**  
 Diocese of UK-Europe & Africa



Marth Mariam Vanitha Samajam (MMVS) U.K  
 South Zone Annual Conference 2024  
 Date: 13/04/2024  
 Theme: "Look into Christ" Hebrews 12:1

Hosted by :  
 Mar Baselios Gregorios Indian Orthodox Church, Southampton



## DIOCESAN ANNUAL GENERAL BODY MEETING

**Monday 06 May 2024**

Venue:  
 London Hemel Hempstead St. Thomas IOC

10am – Joint Meeting of Vicars, Trustees and Secretaries of Parishes  
 2pm – Annual General Meeting



# MALANKARA ORTHODOX SANGAMAM 2024




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



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



MALANKARA ORTHODOX SYRIAN CHURCH  
 DIOCESE OF UK-EUROPE & AFRICA



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

**HODOS — The Way**  
 PRESIDENT — Diocesan Metropolitan: + Abraham Mar Stephanos  
 PUBLISHED BY : Department of Communication, UK-Europe and Africa Diocese  
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