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PARISH BULLETIN

ST. THOMAS ORTHODOX CATHEDRAL - DUBAI



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Asst. Vicar

***“Then said Jesus unto His disciples, If any man will come after Me, let him deny himself, and take up his cross, and follow Me.”
(Matthew 16:24)***

In this month we will celebrate two important feasts; Feast of Annunciation to St Mary and Palm Sunday. By the end of this month we will enter into the most holy period of this journey that is Holy week. As we are approaching to the mid lent, when the church elevates holy cross in her midst, reminding the bronze serpent that was elevated by Moses. This cross is the sacramental and sacrificial presence of Jesus Christ, the God Incarnate, in the midst of the Holy Lent. Let us emphasize the concept, the cross portraying the incarnate God. It was the tool of abomination in the past and now that has become the symbol of victory for the ones, who believe in Him (cf. I Cor 1:18). St. Paul was keen to draw attention to the meaning of cross and Gal 6:14 is the highlight of all that he wants to say, namely, his praise is solely in the Holy Cross. This praise, this adoration and this veneration is that the Church is offering to the Holy Cross during these days. This exactly is the very reason for all of us to kiss this cross first, when we come into the Church until the Holy Week.

Our Lord's method of recruiting his disciples was characterized by frankness, sincerity, even bluntness. He did not try to attract His followers by promising wealth, earthly glory, or happiness here below. On the contrary, He told them clearly what they were expected to give up and to suffer, if they wished to follow Him (Mat 16:24). Now, this must have been very startling to those who were interested in Jesus. It was not like today's television

evangelists, who promise their followers everything imaginable. Compare this also with other kinds of ministers and priests who give generic, feel-good sermons. But the Savior of mankind said something quite different. He said: about denying self, and taking up cross, and follow Him." Since Lent leads us to Cavalry and the Cross, as well as the Resurrection, it is good to dwell on the Cross during this holy season.

We must willingly and courageously follow Christ wherever He leads, not only to good pastures, but also on the tiresome and painful journey of His sufferings, and of His humiliations; that is towards the Calvary. This is among the things we are to contemplate during this season of fasting and repentance. We are to be ready, if called upon, to stand near Him at the foot of the cross, with His sorrowful Mother and His beloved disciple, and the other Holy Women of Jerusalem. Only if we are willing thus to follow the divine Master are we worthy of the name Christians, for as St. Paul tells us, "they who belong to Christ have crucified their flesh with its passions and desires." (Gal. 5:24)

Why must we carry a cross? In other words, why must we endure suffering, affliction, distress of all kinds-physical, spiritual, and emotional-? Well, as a follower of Christ I am bound to carry my cross in life. These crosses, these sufferings in life have value, contrary to what our society, our culture says. Crosses help to weaken our fallen human nature and strengthen our spiritual powers, thus removing occasions

of temptations.

As St. Paul says in his Epistle to the Romans: "For if ye live after the flesh, ye shall die: but if ye through the Spirit [that is, the Holy Spirit] and do mortify the deeds of the body, ye shall live." (8:13). When St. Paul says that we must "mortify the deeds of the body," he is saying that we must put certain things about ourselves to death. In other words, we must control ourselves, particularly our passions, both of the body and of the mind.

We live in an age and in a world where self-seeking, self-gratification, and sensual pleasure of one kind or another seems to be the law, not the Law of the Cross. Everything is all about "me"; it is not for nothing that this has been called the "me generation." But through mortification and self-denial we can rise above self-interest, our own personal pleasure, and our own comfort or satisfaction. According to St. Paul reward of such self-denial is the 'imperishable crown' (1 Cor. 9:25). This "imperishable crown" is the crown of humility. It is the crown Our

Lord accepted to wear during His passion: a Crown of Thorns. It is painful to wear this crown and one bleeds and is torn, but this is what it takes to acquire humility.

So during this Lent with its great emphasis on repentance let us remember that we have lived most of our lives like the raging sea which cannot rest, laden down with our own attitudes opinions, judgmental thoughts, complaints, and lack of love for others. Let us instead realize that the heart of a truly humble man or woman is fully content in its humility, "rich in being low" as St. James says in his epistle. "Rich in being low." And thus we will have a quiet, peaceful, and spiritually productive season of the Fast, gradually ridding ourselves more and more of self-love, agitation, and disquiet. We will accept, in the shadow of the Cross whatever afflictions and humiliations come to us, and even trying to embrace them (!), and we will use the means for self-denial and mortification which the Holy Church has provided for us during this season. ■

മാർച്ച്-പ്രധാന ദിവസങ്ങൾ

മാർച്ച് 10 ചൊവ്വ	: പാതിനോമ്പ് : 7 : 00 pm	സന്യാനമസ്കാരം, വി. കുർബ്ബാന
മാർച്ച് 24 ചൊവ്വ	: വചനീപ്പെരുമാൾ : 7 : 00 pm	സന്യാനമസ്കാരം, വി. കുർബ്ബാന
മാർച്ച് 27 വെള്ളി	: 7 : 20 am	കാതോലിക്കാദിന പതാക ഉയർത്തൽ
കാതോലിക്കാദിനവും 40-ാം വെള്ളിയാഴ്ചയും	: 7 : 30 am : 7 : 00 pm - 9 : 00 pm	പ്രഭാതനമസ്കാരം, വി. കുർബ്ബാന സന്യാനമസ്കാരം, വി. കുർബ്ബാന
മാർച്ച് 28 ശനി	: 6 : 30 pm - 10 : 30 pm	സന്യാനമസ്കാരം, വി. കുർബ്ബാന, ഉഴരാന ശുശ്രൂഷ
മാർച്ച് 29 ഞായർ	: 7 : 30 pm - 9 : 00 pm	സന്യാനമസ്കാരം, ധ്യാനപ്രസംഗം
മാർച്ച് 30 തിങ്കൾ	: 7 : 30 pm - 9 : 00 pm	സന്യാനമസ്കാരം, ധ്യാനപ്രസംഗം
മാർച്ച് 31 ചൊവ്വ	: 7 : 30 pm - 9 : 00 pm	സന്യാനമസ്കാരം, ധ്യാനപ്രസംഗം

പാശാ ആഴ്ച ശുശ്രൂഷകൾക്ക് മദ്രാസ് ഭദ്രാസനാധിപൻ അഭി. യുഹാനോൻ മാർ ദിയസ്കോനോസ് മെത്രാപ്പോലീത്ത മുഖ്യ കാർമ്മികത്വം വഹിക്കുന്നു. ഇടവകാംഗങ്ങൾ ഏവരും 40-ാം വെള്ളിയാഴ്ചക്ക് മുൻപ് വി. കുന്ദസാരം നടത്തി വി. കുർബ്ബാന അനുഭവിക്കേണ്ടതാണ്. ഉഴരാന ശുശ്രൂഷകൾക്ക് നിരണം ഭദ്രാസനാധിപൻ അഭി. യുഹാനോൻ മാർ ക്രിസോസ്റ്റോമസ് മെത്രാപ്പോലീത്ത മുഖ്യ കാർമ്മികത്വം വഹിക്കുന്നു.

പൗലോസ് മാർ സേവേറിയോസ്

അചഞ്ചലമായ വിശ്വാസം, ഭക്തിജീവിതം, അതിഥിസൽക്കാര പ്രിയം, അഭിപ്രായ ദൃഢത, ആത്മധൈര്യം, ലളിത ജീവിതം, ദീർഘവീക്ഷണം കർമ്മനിരത, കലാസ്വാദനം, സർവ്വോപരി സ്ഥിരോത്സാഹം എന്നീ വിശിഷ്ട ഗുണങ്ങളുടെ ഉടമയായിരുന്നു കൊച്ചി ഭദ്രാസനത്തിന്റെ ദ്വിതീയ മെത്രാപ്പോലീത്ത മുളയിരിക്കൽ പൗലോസ് മാർ സേവേറിയോസ്. വടക്കൻ പറവൂരിനടുത്ത് ചെറായി സെന്റ് മേരീസ് വലിയ പള്ളി ഇടവകയിൽ മുളയിരിക്കൽ കുഞ്ഞുട്ടിപ്പിന്റേയും, എളയിച്ചിയുടേയും പുത്രനായി 1910 നവംബർ 6 ന് ജനിച്ചു.

1926 ൽ പൗലോസ് മാർ അത്താനാസ്സോസ് തിരുമനസുകൊണ്ട് ശെമ്മാശ പട്ടം നൽകി. കേവലം 24 വയസ് മാത്രമുള്ളപ്പോൾ വലിയമെത്രാപ്പോലീത്താ

യിൽ നിന്നും റമ്പാൻസ്ഥാനം സ്വീകരിച്ചു. ഇക്കാലത്ത് റമ്പാച്ചൻ എഴുതിയ പുസ്തകമായിരുന്നു “മാറാനായ പെരുനാളുകൾ”. 1946 ആഗസ്റ്റ് 4 ന് ഹോംസിൽ വെച്ച് പ. ഇഗ്നാത്തിയോസ് അപ്രേം പ്രഥമൻ പാത്രീയർക്കിസ് ബാവ പൗലോസ് റമ്പാനെ “മാർ സേവേറിയോസ്” എന്ന പേരിൽ മെത്രാപ്പോലീത്തയായി അഭിഷേകം ചെയ്തു.

1962 മാർച്ച് 17 ന് പൗലോസ് മാർ സേവേറിയോസ് കാലം ചെയ്തു. ജീവിതാന്ത്യം വരെയും സഭയുടെ നാനാവിധ പുരോഗതിയേയും, ലക്ഷ്യമാക്കി പ്രവർത്തിച്ച സഭയുടെ ഐക്യത്തിനും, അഖണ്ഡതയ്ക്കും വേണ്ടി പ്രയത്നിച്ച ആ നല്ല ഇടയശ്രേഷ്ഠന്റെ ഓർമ്മ നമുക്ക് അനുഗ്രഹമായിതീരട്ടെ.



SUNDAY SCHOOL

Regular classes

ST. THOMAS ORTHODOX CHRISTIAN YOUTH MOVEMENT

Regular Meeting
Al Ain - Padayathra
Malayalam classes - Every Saturday 4.30 pm - 6.30 pm

Divyabodhanam Class - Every Monday 8 pm to 9.30 pm (To increase general awareness of the Bible, Church History & Basic Believes of the Malankara Orthodox Sabha.)

More Informations Contact: Biju Thankachan - 050-7387846

OCYM Job Cell - Highly active Job Cell that matches job seekers with employers from a wide range of sectors.
More Informations Contact: Manoj Thomas - 050-8829454

Library - Library opens every Friday after the holy mass. Morethan 10,000 collection of books in various topics. Especially the books available for children. Library membership will be available for all the church members.
Contact Mr. Abraham - 0552956071
Email : ocymdubai@gmail.com Website: www.stthomasocymdubai.org
Job Cell : jobcellocymdubai@gmail.com

MGOCSM

Regular Meeting

MOMS

Regular Meeting, Health Check-up, Health Awareness Class

The Significance of the Number 40

Of all the types and shadows of the Old Testament, none is as pervasive and important as the shadows revealed in the relationship between “forty,” and the fulfillment of promises.

- * The rains (in Noah’s day) fell for 40 days and nights (Genesis 7:4).
- * Israel ate Manna for 40 years (Exodus 16:35).
- * Moses was with God in the mount, 40 days and nights (Exodus 24:18).
- * Moses was again with God 40 days and 40 nights (Exodus 34:28).
- * Moses led Israel from Egypt at age 80 (2 times 40), and after 40 years in the wilderness, died at 120 (3 times 40; Deuteronomy 34:7).
- * The spies searched the land of Canaan for 40 days (Numbers 13:25).
- * Therefore, God made Israel wander for 40 years (Numbers 14:33-34).
- * 40 stripes was the maximum whipping penalty (Deuteronomy 25:3).
- * God allowed the land to rest for 40 years (Judges 3:11).
- * God again allowed the land to rest for 40 years (Judges 5:31).
- * God again allowed the land to rest for 40 years (Judges 8:28).
- * Abdon (a judge in Israel) had 40 sons (Judges 12:14).
- * Israel did evil; God gave them to an enemy for 40 years (Judges 13:1).
- * Eli judged Israel for 40 years (1 Samuel 4:18).
- * Goliath presented himself to Israel for 40 days (1 Samuel 17:16).
- * Saul reigned for 40 years (Acts 13:21).
- * Ishbosheth (Saul’s son) was 40 when he began reign (2 Samuel 2:10).
- * David reigned over Israel for 40 years (2 Samuel 5:4, 1 Kings 2:11).
- * The holy place of the temple was 40 cubits long (1 Kings 6:17).
- * 40 baths (measurement) was size of lavers in Temple (1 Kings 7:38).
- * The sockets of silver are in groups of 40 (Exodus 26:19 & 21).
- * Solomon reigned same length as his father; 40 years (1 Kings 11:42).
- * Elijah had one meal that gave him strength 40 days (1 Kings 19:8).
- * Ezekiel bore the iniquity of the house of Judah for 40 days (Ezekiel 4:6).
- * Jehoash (Joash) reigned 40 years in Jerusalem (2 Kings 12:1).
- * Egypt to be laid desolate for 40 years (Ezekiel 29:11-12).
- * Ezekiel’s (symbolic) temple is 40 cubits long (Ezekiel 41:2).
- * The courts in Ezekiel’s temple were 40 cubits long (Ezra 46:22).
- * God gave Nineveh 40 days to repent (Jonah 3:4).
- * Jesus fasted 40 days and nights (Matthew 4:2).
- * Jesus was tempted 40 days (Luke 4:2, Mark 1:13).
- * Jesus remained on earth 40 days after resurrection (Acts 1:3).

PASSION WEEK PROGRAMME 2015

“Why do you seek the living among dead? He is not here, but He is Rises” St. Luke 24:6

March 10 Tuesday Mid Lent	07:00 pm	Evening Prayer & Holy Qurbana
March 27 Friday	07:20 am	Hoisting of Catholicate Flag
Catholicate Day Celebration	07:30 am - 11:00 am	Morning Prayer & Holy Qurbana
& 40th Day of Holy Lent	07:00 pm - 09:00 pm	Evening Prayer & Holy Qurbana (Lazarus Day)
March 28 Saturday	06:30 pm - 10:30 pm	Evening Prayer & Holy Qurbana
Palm Sunday		Palm Sunday Service
Cheif Celebrant by H.G. Dr. Yuhanon Mar Chrisostomos Metropolitan (Niranam Diocese)		
March 29 Sunday	07:30 pm - 09:00 pm	Evening Prayer & Devotional Address
March 30 Monday	07:30 pm - 09:00 pm	Evening Prayer & Devotional Address
March 31 Tuesday	05:30 pm - 09:00 pm	Preparation for Holy Qurbana for Children, Evening Prayer & Devotional Address
April 01 Wednesday	06:30 pm - 10:30 pm	Evening Prayer & Holy Qurbana
PESAHA		
April 02 Thursday	07:00 pm - 09:30 pm	Evening Prayer & Kalukazhukal Shusrusha
April 03 Friday	07:30 am - 04:00 pm	Good Friday Service
GOOD Friday	07:30 pm	Evening Prayer followed by Recitation of Psalms
April 04 Saturday	09:00 am - 11:00 am	Morning Prayer & Holy Qurbana
EASTER	06:30 pm - 10:30 pm	Evening Prayer & Easter Service Holy Qurbana

Cheif Celebrant for the Holy Week will be H.G. Dr. Yuhanon Mar Diascoros Metropolitan (Madras Diocese)

Mar Thoma IV

Mar Thoma IV was the fourth bishop who sat on Malankara throne and led the Malankara Church from 1688-1728. Mar Thoma III died suddenly on April 21, 1688 and was laid to rest at Kadampanad church. The leaders of the Malankara Church selected Mar Thoma IV as his successor. At that time Mar Ivanios Hidayuttulla who arrived in Kerala in 1685 was the only bishop in Malankara. So Mar Ivanios consecrated Mar Thoma in 1688.

By 1727, Mar Thoma IV fell sick. So the leaders of the Malankara Church selected a successor for him. He was consecrated as Mar Thoma V. On March 24, 1728 Mar Thoma IV passed away and was laid to rest at Kandanad Palli (now Kandanad Marthamariam Orthodox Church).

NEW MEMBERS JOINED IN FEBRUARY 2015

NAME	CARDEX	AREA	HOME PARISH
BOBIN VINCENT	B-337	SHARJAH	ST. MARYS ORTHODOX SYRIAN CHURCH, KATTANAM
TONY THOMAS KAKAKKATTU	T-297	QUSAIS	ST. MARYS ORTHODOX CATHERDRAL, PUTHIYAKAVU
VINU GEORGE	V-279	sharjah	ST. MARYS (KADISTHA) CHURCH THUMPAMON
FENNY CHERIYAN	F-004	QUSAIS	ST. THOMAS ORTHODOX VALIYAPALLY, OMALLOOR
TONY P RAJAN	T-298	AL SHAAB	ST. GEORGE ORTHODOX MAHAEDVAKA, ARATHIL, PANDALAM
SHAJI JACOB	S-601	RASHIDIYA	ST GREGORIOS ORTHODOX CHURCH, SHARJAH
JUSTIN JOSEPH THOMAS	J-648	HOR AL ANZ	ST. MARYS ORTHODOX CHURCH, EDANAD
SIJU VARGHESE	S-602	AL-NADHA	MAR BASELIOS ORTHODOX CHURCH, VAZHUVADY
SUNIL SAM	S-600	AL-QUSAIS	ST. GEORGE ORTHODOX VALIYAPALLY, ERNAKULAM
BIJU THOMAS	B-342	sharjah	ST. THOMAS ORTHODOX CHURCH, MEENADOM
TINU THANKACHAN	T-299	AL-QUOZ	ST. MARYS ORTHODOX CHURCH, EDAVANCADU
AKHIL KOLLAMANA ALEX	A-363	BUR DUBAI	ST. MARYS ORTHODOX CHURCH, NALANCHIRA
CYRIL JOSEPH VARGHESE	C-130	KARAMA	ST. THOMAS ORTHODOX CHURCH, KADAPRA
ALAN A PAPPACHAN	A362	AL-SHAB	ST. MARYS ORTHODOX CHURCH, NALANCHIRA
JOBIN JOY	J-649	BUR DUBAI	ST. STEPHEN'S ORTHODOX SYRIAN CHURCH, KATTANAM
SIJU THOMAS	S-603	LULU VILLAGE	MAR GREGORIOS ORTHODOX CATHEDRAL, BHILAI
AJI P KOSHY	A-364	SONAPUR	ST. IGNATIUS ORTHODOX CHURCH, KAIPATOOR
BLESSON GEORGE	B-343	KARAMA	ST. BAHANAN'S ORTHODOX CHURCH, VENNIKULAM



മർത്തമറിയം സമാജം പ്രവർത്തനോദ്ഘാടനം 2015

FASTING IN THE MALANKARA ORTHODOX SYRIAN TRADITION

H.G. Dr. Yuhanon Mar Diascoros Metropolitan

It is widely known that the Orthodox Churches give much importance to fasting, following the example of Jesus Christ and of the apostolic community. The noun fasting means non-eating and non-feeding. But every non-eater is by no means a faster and everyone who is an eater and restrains himself by an interior dedication from nourishment because of heavenly things is a faster.

In our materialistic society we learn to identify ourselves through self-indulgence and we tend to see the fasting only as a time of deprivation and penance. But this is not at all the view of the Orthodox Church on fasting and abstinence and it is clearly explained by the Fathers in their spiritual discourses. For them, fasting is the feast of the soul and good fasts are like medicine which cures our soul and mind, and, along with other virtuous works, it leads us to the eternal life.

In our spiritual battle, fasting protects us from the evil one. It not only resists the attack but also trains our body and mind for the battle. According to Mar Aprem (4th Century Church Father) fasting is a great weapon against the evil one. Through fasting Christ defeated the Satan and has given us this weapon to overcome the evil. For Philixenus of Maboug (6th century Church Father), fasting and abstinence are the two virtuous weapons for cultivating the field of Christian life.

‘Fasting must be undertaken voluntarily and it must be of divine dispensation’.

This is the primary teaching of our Church on Fasting. Fast is of free will and it is the voluntary fast which is accessible and permanent. Fasting becomes highly acceptable when it is joined with humility of hearts, charity towards all men and continuous prayers. The Lenten prayers and liturgy of our Church extols this kind of fasting by giving the Old Testament figures as good examples (Moses, Daniel, Elijah etc.).

Fasting is the root by which all the fruits of sanctity are sustained and on this same root grows purity, delights virginity and rejoices patience. Fasting dispels immodesty, controls the lust and offers the body as a holy temple of God. Therefore, the Church exhorts the faithful to love and practice this highly acceptable form of Christian life so that it may lead them to the great eternal fast which is going to happen in the eternal bride chamber of life. Through it, the strength of the soul is confirmed, the riches of the body are increased and good aspirations aroused in the heart.

The following are the main fasts mentioned by the Fathers of the Church according to the order in which they appear in the liturgical calendar.

The Fast before the Nativity of our Lord

This is a traditional fast observed in the Church with great enthusiasm. It seems that in the Syrian tradition this fast is of spontaneous origin and lasted forty days for to glorify and to give thanks to God the Father remembering his selfless love by

giving His unique Son for the salvation of the world. The Church thinks it is right for every believer to fast this season, before the Nativity of Jesus Christ, that is designed for the Father for having given us His Son, for forty days. At present, however, in the Malankara Church, this fast lasts for 25 days, from the first of December till the Christmas day, and all the faithful are bound to observe it with great vigour.

The Fast of Ninevites

This is one of the most strictly observed fasts in the Syrian Church tradition. This fast lasts for three days beginning on the Monday, the third week before the beginning of the Great Lent. The origin of this fast was to commemorate a miraculous cessation of plague which broke out in the region of Beth-gammae. When struck with disaster, the faithful of the place gathered in the Church to pray and began to do great acts of penance and the plague ceased suddenly. To remember this great mercy of Lord, this fast came to be observed annually. Since it is observed for three days, it is commonly known as Moonnunoimbu (three days fast) in the Malankara Church. It is also known as the fast of Jonah since it commemorates the conversion of Nineveh through the preaching of prophet Jonah. It is time for the penitential practice for the whole Church and the Church does her penance and prayers like that of Jonah in the belly of the big fish and that of the Ninevites.

The Great Fast

The importance of this fast is much evident from the name itself. This is observed to actively participate in the Resurrection of Christ through a life of passion and suffering. The Church prescribes the forty

days of fast in seven weeks which ends on Friday (Nalpatham Velly) before the passion week. But the fast gets completed only with the Easter and therefore it is also called fifty days Lent (Anpathu Noimbu). The Monday, the beginning of the Lent, there is a special service called the service of reconciliation (Subukono) and the purpose of which is that the faithful enter into the season of fast having reconciled with all. This means that the fast is holy and being holy it would become proper only if it is approached with preparation. The Church recommends the faithful to get content with one meal a day and avoid all delicious food.

The Apostles' Fast

The Apostles, following the example of Jesus Christ, fasted twice forty days each, namely from the day of Pentecost and the days before the feast of Epiphany (Denha). But, as to how this fast originated in the Church is not exactly known. One could say that since Christ has said to the apostles that 'the sons of the bride chamber cannot fast as long as the bridegroom is with them, but days shall come when the bridegroom will be taken from them and then they shall fast' (Lk 5:34-35). Thus, after the ascension of Jesus Christ and after the day of Pentecost, the apostles began to keep this fast and gradually it was adopted as a custom in the Church. At present, in the Malankara Church, this fast is reduced into 13 days corresponding to the number of 12 apostles and St. Paul (June 16-29). This fast is observed in order to become aware of the responsibility of the faithful in the Church and missionary activities.

The Fast before the Migration of Virgin Mary the Mother of God

This is one of the traditional fasts observed in all the Eastern Churches. A feast in commemoration of the Mother of God was celebrated in the East as early as fourth century. Later this was identified as the migration of the blessed Virgin and it came to be called the feast of Sunoyo (Migration) of the Mother of God. This fast starts from the first day of August and ends with the Sunoyo feast on the fifteenth day. This is the time for the faithful to prepare themselves for their death because the death of the Mother of God is a desirable and exemplary death for all.

The fast of Wednesdays and Fridays

Besides the aforesaid fasts, the Church fasts on Wednesdays and Fridays throughout the year except any solemn feast falling on these days and the fifty days after the Easter. The Significance of Wednesday is that it is was on this day that the Jews made plot to crucify Jesus Christ and Friday to commemorate His passion, crucifixion and death for the whole world.

The Fast before the Nativity of St. Mary

This is an eight days fast observed only by the Syrian Christians in India, which begins from the first day of September ((Ettu Noimbu). It seems that this fast originated in connection with the Islamic invasion and the subsequent fall of Kodungallur, the Christian centre. The Christians vowed to observe a fast so that God might protect their women from the hands of invaders. During this season, women used to remain in the church in prayer and meditation till the afternoon. But it is not considered as an obligatory fast and hence it is not in the canonical list of the Church.


Fast before the Feast of Pentecost

This fast is observed only in the Malankara Church. It begins from the day of Ascension and ends with the feast of Pentecost. The Church thinks it as a preparatory time of the faithful for the empowering of the Holy Spirit on the day of Pentecost. ■

The Catholicate of the Malankara orthodox Syrian Church

The word 'Catholicos' means "the general head" or "general bishop". It can be considered as equivalent to "universal Bishop". This title and rank is much more ancient than the title Patriarch in the church.

In the ministry of the early church there were only three ranks namely; Episcopos (Bishop), Priest and Deacon. By the end of the third century or by the beginning of the fourth century certain bishops of certain important cities or provincial capitals in the Roman empire gained pre- eminence than other bishops and they came to be known as Metropolitans. The Ecumenical councils of the fourth century recognized the authority of these Metropolitans.

By the fifth century the Bishops in major cities like Rome, Constantinople, Alexandria, Antioch etc. gained control over the churches in the surrounding cities. Gradually they became the heads of each independent regional church and were called Patriarch which means 'common father'. 

The same rank in the Churches outside the Roman Empire was called Catholicos. There were three ancient Catholicates in the Church before the fifth century. They were the Catholicate of the East (Persia), the Catholicate of Armenia and the Catholicate of Georgia. None of these ranks and titles are the monopoly of any church. Any Apostolic and national church has the authority to declare and call its head, Catholicose, Pope, or Patriarch.

Even though the title Catholicose had not existed in India before the 20th century, the idea behind the Catholicate or Patriarchate as the head of a national independent Church was there from the early centuries and there was similar native position or authority in the Indian Church. As we say that St. Peter was the first Pope of Rome, St. Thomas was the first Head or the Catholicos of India. As all other Apostles did, he also established Church in India and made a set up to continue its administration in India. That was the Apostolic authority existed in India throughout the centuries.

In India the position and authority of the catholicose is development in the history of the Church throughout the past centuries.

The first stage of the apostolic ministry in the Malankara Church is from the time of St. Thomas till the middle of the fourth century when the authority of the Church was vested in the hands of the Archdeacon.

The second stage is the period of the reign of the Arcdeacons which started from the middle of the fourth century and lasted till the sixteenth century.

The third stage started when the archdeacon was elevated to the position of a Bishop by the community with the name Marthoma I in 1653.

Since then the head of the community was the Marthoma Metrans and later the position was developed to Malankara Metropolitan with more recognition.

When in a religious turmoil the Patriarch of Antioch interfered and suspended the Malankara Metropolitan demanding complete surrender, in 1912 the Church consecrated the senior Metropolitan as the Catholicose and head of the Church.

In 1934, through the meeting of the Malankara Association the authority and powers of the Malankara Metropolitan was entrusted to the Catholicose. Thus both the spiritual and temporal authorities of the Church was vested in one person who is the Catholicose cum Malankara Metropolitan and the development of authority in that direction was completed in the Church. ■



AREA PRAYER MEETING SCHEDULE FOR THE MONTH OF MARCH - 2015

DAY & DATE	WEEK	AREA	NAME	CARDEX	ADDRESS
07-03-2015 SATURDAY	FIRST	AL SHAAAB	CHACKO P.K.	C-23	Flat no. 308, B Block Al Shaab Supermarket Building Mobile : 050-6947080

SONAPUR PRAYER MEETING - EVERY FRIDAY EVENING AT EVERHOT CAMP@17 : 00 - 19 : 00 HRS

HOLY SERVICES, PRAYERS, AND MEETINGS

FRIDAYS	06.45 AM - 07.25 AM 08.15 AM - 10.30 AM 07.00 PM - 07.30 PM 07.30 PM - 09.00 PM	NIGHT PRAYER, MORNING PRAYER HOLY QURBANA EVENING PRAYER HOLY QURBANA
SATURDAY	05.50 AM - 06.30 AM	NIGHT PRAYER, MORNING PRAYER
MONDAY	12.00 PM - 12.30 PM	PRAYER OF THE SIXTH HOUR (UCHA NAMASKARAM)
TUES DAY	07.00 PM - 07.30 PM	EVENING PRAYER
SUNDAY	05.50 AM - 06.30 AM 12.00 PM - 12.30 PM 07.30 PM - 08.00 PM 08.00 PM - 09.30PM	NIGHT PRAYER, MORNING PRAYER PRAYER OF THE SIXTH HOUR (UCHA NAMASKARAM) EVENING PRAYER HOLY QURBANA
WEDNESDAY	05.50 AM - 06.30 AM 12.00 PM - 12.30 PM 07.30 PM - 08.15 PM	NIGHT PRAYER, MORNING PRAYER PRAYER OF THE SIXTH HOUR (UCHA NAMASKARAM) EVENING PRAYER, INTERCESSORY PRAYER FOR ST MARY
THURSDAY	05.50 AM - 06.30 AM 12.00 PM - 12.30 PM 07.30 PM - 09.15 PM	NIGHT PRAYER, MORNING PRAYER PRAYER OF THE SIXTH HOUR (UCHA NAMASKARAM) EVENING PRAYER, INTERCESSORY PRAYER FOR ST THOMAS CHURCH PRAYER MEETING CHOIR PRACTICE
SUNDAY SCHOOL	10.45 AM - 12.10 PM	ALL FRIDAYS
MGOCSM	11.00 AM - 12.20 PM	ALL FRIDAYS
MARTHAMARIAM	11.00 AM - 12.20 PM	ALL FRIDAYS
YOUTH MOVEMENT	11.00 AM - 12.20 PM	ALL FRIDAYS



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CHURCH OFFICE BEARERS - 2015

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