

UK

Harmony



Indian Orthodox Church-Diocese of UK, EUROPE & AFRICA

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..Glory to God in the highest, and on earth peace to those on whom His favour rests."

(St. Luke 2.14).

Merry Christmas and Happy New Year 2013



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God Almighty has given us one more occasion to celebrate Christmas and to welcome the New Year. I join you all to praise and thank God for the abundant mercy showered upon us. This is the time to rejoice and sing along with the Heavenly Angels "Glory to God in the highest, and on earth peace to those on whom His favour rests." (St. Luke 2:14).

Read more on Kalpana next page



Catholicate of the East, H.H Baselios Marthoma Paulose II giving Apostolic blessings during the Catholicate Centenary celebrations closing ceremony meeting. H.H Dalai Lama, Dr. A.P.J Abdul Kalam, Mr. Oommen Chandy, Arch Bishop Joseph Powathil are also seen in the picture.

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Diocese of UK- Europe and Africa

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05th December 2012

Blessings to the Vicar, Managing Committee Members and Faithful of all the Parishes of the Indian Orthodox Church, Diocese of UK, Europe and Africa:

God Almighty has given us one more occasion to celebrate Christmas and to welcome the New Year. I join you all to praise and thank God for the abundant mercy showered upon us. This is the time to rejoice and sing along with the Heavenly Angels "*Glory to God in the highest, and on earth peace to those on whom His favour rests.*" (St. Luke 2:14).

We have passed one more year, one more milestone, in our life on earth. We need to acknowledge the past and look towards the future. While evaluating the past, if we find the passing year as a rough one that could not provide for your expectation, please do not leave hope and do not compare it with any of the past years. Have no worries about the unfulfilled plans. Try to recollect the unplanned blessings given to us and be grateful. We will find enough reasons to be happy at. It is written; "*And we know that all things work together for good to those who love, to those who are the called according to His purpose.*" (Romans 8:28). We would see that whatever happened in life had a divine purpose and all were for good. So we may pray God for His Grace that transforms everything be showered upon us in the year ahead. It was our Lord who said, "*So don't be anxious about tomorrow. God will take care of your tomorrow, too.*" (St. Mathew 6:34.)

Christmas, the birth of our Lord Jesus Christ, is celebrated all over the world with great enthusiasm. It is indeed a great day for the whole human race to celebrate. As we join them, it is also our responsibility, as true Christians, to share the joy with those who live in sorrows and miseries. Jesus had love and compassion at the heart of his life and message. The challenge for all who follow the teachings of Jesus would be, to put love into action through examples. It would be a meaningful celebration of Nativity if we could love, reconcile with and help others.

The shepherds said: "Let's go to Bethlehem and see this thing that has happened, which the Lord has told us. So they hurried off and found ... the baby lying in a manger." I do pray and wish that at this Christmas, may we all leave aside the vestments of vanity, worldly glory and pride and present ourselves as the lowly one wrapped in torn clothes but radiates the glow of Divine Love. May God bless you to have a Joyous Christmas and a Graceful New Year!

Your Shepherd in Christ


+ Mathews Mar Thimothios Metropolitan

The Orthodox Eucharist



Rev. Fr. Peter Farrington

I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.....

It is impossible to imagine any Orthodox community of Christians without also thinking of the Divine Liturgy. The celebration of the Eucharist is central to our lives together. More than any other service of prayer or Christian activity it defines us and is the place where we become the Church in the most complete sense. It would be possible to be Orthodox while not keeping these other services but without the Eucharist we could not be Orthodox at all.

The Eucharist is that place where we receive Christ, the Word of God Himself, and the gift and grace of the Holy Spirit. Indeed this is what it means to be an Orthodox Christian. We are those who have been united with Christ, and continue to seek with all of our heart and mind and energy to be perfected in this union with Christ. Unity with God in Christ is brought about in baptism and chrismation, but it is sustained and bears fruit in our lives through the faithful reception of Christ by the Holy Spirit in the Eucharist week by week. Just as a new born child is brought into the world, and immediately needs the nourishment of its mother, so we, being born into life in Christ in baptism require a spiritual and divine nourishment if we are to grow in this new and spiritual life.

What does our Lord Himself say? Of the bread he says, *'This is my body'*, and of the cup of wine he says, *'This the cup is the new testament in my blood, which is shed for you'*. And what else did he say? *'I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world...I am telling you the truth: if you do not eat the flesh of the Son of Man and drink his blood, you will not have life in yourselves. Those who eat my flesh and drink my blood have eternal life, and I will raise them to life on the last day. For my flesh is the real food; my blood is the real drink. Those who eat my flesh and drink my blood live in me, and I live in them'*.

At the time our Lord spoke these words the Apostles did not understand what He meant. They argued among themselves asking how a man could give his own flesh to be eaten. But after his resurrection they understood and these words made sense. They were reminded of the Last Supper, and that they had been instructed to do perform this same offering of bread and wine, that it might become the body and blood of the Lord, even as He had said.

Our Lord says that we must eat this bread become flesh, and wine become blood, if we are to have life in ourselves, and that if we consume this body and blood of the Lord Himself then we will have eternal life and will be raised up on the last day. But perhaps we should understand this mystery as being only symbolic? Is it better to say that we receive a symbol of the Lord's body and blood in bread and wine? What does the Lord Himself say? *My flesh is the real food; my blood is the real drink*. It is not just a symbol at all. Indeed the fact that those who heard our Lord speak about these things were confused and even scandalised shows us that they also understood his words as saying what they say to us – this bread and wine really and truly become the body and blood of the Lord Jesus Christ.

We do not receive a symbol when we commune in the Eucharist, but we receive Christ Himself, our Lord and our God. As He humbled Himself to become man for our salvation, so He continues to humble Himself to offer us union with His own humanity through bread and wine which become his body and blood. We are men and women of flesh and blood. We are saved in our own flesh and blood, and it is necessary that we receive into ourselves a real and physical manifestation of Christ, so that our humanity is united with His own, and we become one body. But we are also creatures of spirit, and the Holy Spirit descends upon the bread and wine, causing them to become the body and blood of Christ, but remaining upon them, so that those who receive them may also renew that spiritual union with God which is the essence of the Christian life.

(contd..p4)

In the Eucharist we are both united to Christ in a physical manner, but also in a spiritual manner, by receiving His own body and blood, and by receiving the Holy Spirit. The monastic Fathers of the Desert teach us that the goal of the Christian life is to be filled with the Holy Spirit, and above all other means it is by participation in the Eucharist that the Holy Spirit, who comes down upon the bread and wine and transforms them, is offered to us.

The Eucharist reminds us of the whole of the life of Christ. We are reminded in the offering of bread and wine that the Word of God became truly man for our sakes and lived among us. We hear the bishop or priest praying that the Holy Spirit would descend upon the bread and wine and make them life-giving, and this reminds us that in the resurrection the body of our Lord was changed into life and became life-giving. Then we hear the celebrant asking that the Holy Spirit would also come down upon the congregation, and we are reminded of the events of the first Pentecost. The whole of the history of salvation is found in this glorious feast which we celebrate each week.

Yet it is so much more than the means of our own salvation, necessary though that is. When we gather together and are united to Christ then we find that we are also united to one another. As we are united to the body of Christ, so we are united together as one body. We are gathered as the Church with the bishop or priest leading our prayers, the deacons leading the congregation and supporting the priest in his service, and the faithful people offering their prayers with devotion and attention. As we gather in such a manner we find that Christ is in our midst, as He promised. He becomes present in the bread and wine which become His body and blood, and which are shared by those who are united to Christ for salvation and eternal life.

What sort of people should we be to receive Christ, our King and our God, among us? Surely we must be men and women who seek to conduct ourselves in holiness. We must be those who live out this unity with Christ in constant prayer and humble service of others. We must be congregations of Orthodox Christians who love one another and are obedient, peaceable and ready to give way to others.

We receive Christ, our God, in the Eucharist. He becomes present with us, and the Holy Spirit broods upon the congregation. How can we think of worldly things at such a time. We are invited to a feast. Our Lord says to each one of us, 'Take, eat'. He is not only present among us, but offers Himself to each one of us, uniting us with His life-giving body. Since we are offered such a gift surely we should prepare ourselves to receive it with wonder, surely having received we should be careful not to lose the grace which has been given. This is the very foundation of the Christian life.

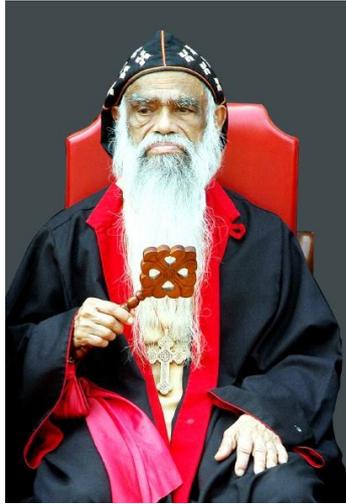
Taste and see that the Lord is good. He is broken but not divided. Distributed but not consumed. For the remission of sins and eternal life.

Our Lord says to each one of us, 'Take, eat'. He is not only present among us, but offers Himself to each one of us, uniting us with His life-giving body

About the Author:

Fr. Peter Farrington is a priest of the British Orthodox Church within the Coptic Orthodox Patriarchate. He was brought up as an Evangelical Protestant and became Orthodox in 1994. He was ordained as a priest in 2009 and serves a parish and several missions in the South-East of England and London. He is the Secretary of the Council of Oriental Orthodox Churches in the UK and the Director of Studies of the London School of Orthodox Christian Studies

H.G. Mathews Mar Barnabas Passed Away



H.G Mathews Mar Barnabas, senior metropolitan of Malankara Orthodox Church and former Diocesan Bishop of Idukki and the United States of America, called to the eternal abode on 9th December 2012.

HG Mar Barnabas was born on 9th Aug 1924 at Perumbavoor, Kerala. He was ordained as *Qorooyo* (Priesthood) in 1943 and selected as a bishop in 1977.

Late Lamented Mar Barnabas showed us an exemplar way of life by simplicity, compassion, and prayerful life.

Let us pray to God for his soul rest in peace and request his intercession for us before Him.

A Tribute

I have never met you
Yet, have heard so much
About you as a teacher
A very good preacher
Who needed few words if any
As you are witnessed to by many

A caring shepherd who could lead
An inspiring leader to sow the seed
Seed of Love, humility and sincerity
Filled with deep Spirituality
I wish we could embrace and share
Even a bit of what you were

Your love for God and for people
Would ring aloud from the tallest steeple
It will be heard by generations to come
Pray that your life of simplicity
Be reflected in every home
They're hallmarks of a great Spirituality

It is sad to say bye to a Role Model like you
We adore your saintly life & wish to renew
Our own life styles, to be simple and true
Pray for us, help us to follow you
We take note of your struggles and strife
We rejoice in your birth and your life!

You will forever live in our hearts
As generation after generation departs
As we specially observe Human Rights Day
You show the possible way
To address and wipe out poverty
To bring about true liberty

Your wooden cross, staff and simple attire
Are symbols of our faith that we admire
There within the wooden staff and cross
We find the Saintly Bishop moving across
Time and space to preach God's love
May we commune with you from 'here and now'.

Go in peace dear Shepherd and lead
From now on, please intercede
May we choose the simple life-style
Be willing to walk another mile
As we live out the Gospel
That you've lived amidst your people!

Elizabeth Joy

CATHOLICATE CENTENARY CELEBRATIONS

The 1960th anniversary of Malankara Orthodox Church and Catholicate centenary closing ceremony meet was held at Ernakulam on November 25th 2012.

Spiritual Leader of Tibet, Dalai Lama, former President A P J Abdul Kalam, Kerala Chief Minister Mr. Oommen Chandy, Union Ministers, various religious, social and political leaders did attend the meeting.

Malankara Orthodox Syrian Church has announced Rs. 100-crore worth of charitable projects as part of the Catholicate Centenary Celebrations. H,H the Catholicos, Baselios Marthoma Paulose II, supreme head of the Malankara Orthodox Church made the announcement at the closing ceremony of the centenary celebrations,

Addressing the Malankara Orthodox Syrian Church centenary celebration Tibetan spiritual leader, Dalai Lama said India is an example for the world because many religious sects co-exist in the country even today. "Spiritually, the country occupies a very important place and its tradition is relevant today. Harmony can be more effective if love and compassion are practiced in daily life. Now everyone talks about money, which is important, but one must not forget peace of mind and spirituality," he said

Addressing the gathering, the chief guest, former president of India A P J Abdul Kalam said people should embrace a combination that will unite economic prosperity and the spiritual way of life. He also emphasized the importance of imparting moral values during the early years of education. Releasing a Centenary souvenir on the occasion, chief minister of Kerala Oommen Chandy said the social responsibility of religious organizations gives stability to society and Malankara Orthodox Church is an example.

Charity programme worth Rs 100 Crore announced as part of the Catholicate Centenary Celebrations

Tibetan Spiritual leader HH Dalai Lama praised the contribution of Malankara Orthodox Church to the society

Former President of India- Dr. A P J Abdul Kalam emphasis on need of spirituality in life for overall social enhancement

Annual Family Get-together on 4th Jan 2012 at Menorah Orthodox Centre, Venmony, Kerala

Diocese of UK Europe Africa Annual Family Get-together



Diocese of UK Europe Africa, annual family get together in Kerala will be held on 4th January 2013, 10 AM to 2 PM at Menorah Indian Orthodox Centre, Venmony.

Special Prayers and General Meeting followed by love feast are arranged for the meeting. Seminars on Catholicate Centenary and Psychology of Diaspora community will be conducted as part of the event.

Chief guest Rev. Dr. Jacob Kurien (Principal, Orthodox Theological Seminary, Kottayam) will deliver the key note speech and lead the seminars. Diocesan Metropolitan H.G Dr. Mathews Mar Thimothios requested the prayers and presence of all the well wishers on this special occasion.

Chit- Chat

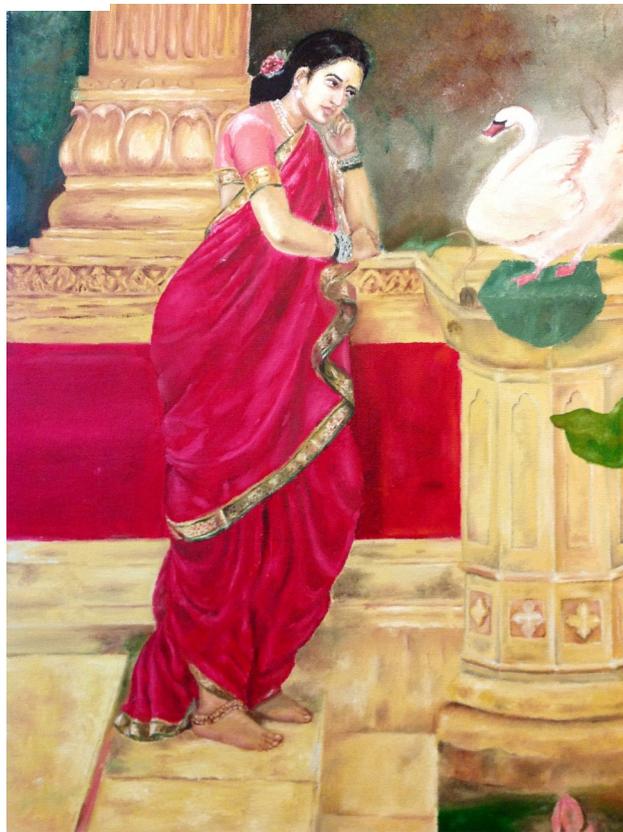
Kids Corner



Alex Poovathoor, St. Gregorios, London



Stevin Sam., St. Gregorios, London



Aswathy Alexander

St. Gregorios, London

Call, Commitment, Celebration and Confrontation: What is the Way forward?

Elizabeth Joy

Deputy Secretary - Ecumenical Relations and Spiritual Organisations



Leadership does not begin just with vision. It begins with getting people to confront the brutal facts and to act on the implications..."
(Jim Collins).

Celebrations reaffirm commitment

This 2nd issue of the Newsletter 'UK Harmony' will be the last one for 2012 as the next issue will be out in January 2013. What was the year 2012 like? Everything good and splendid or grim, disappointing and failing? Looking back at the global social, economic, secular, and political landscape, we could see many ups and downs, with natural calamities in many places around the World the, the drastic effects of climate change and the economic recession with its implications on humanity as many more were pushed to the margins becoming unemployed, homeless and hopeless. However, this year has also been a very special year for us all as Indians or people of Indian origin living in this part of the world, both in relation to our Christian Ecumenical Relations as well for the following reasons:

- Celebrating the Catholicate Centenary of Malankara Orthodox Syrian Church (MOSC)/IOC on 25th November (We had the honour of celebrating this here in the UK during our Family Conference this year in August).
- Celebrating Her Majesty Queen Elizabeth's Diamond Jubilee on 5th June
- Celebrating the joy of hosting the 2012 Olympics and Paralympics in London in July- August
- Celebrating the consecration of a new Church in this diocese – St Thomas' Indian Orthodox Church on 31st August and 1st September at Hemel Hempstead.
- Rejoicing with the Greek Orthodox Community of St Panteleimon as they consecrated their Church St Panteleimon and St Paraskevi in Kenton on 3rd November
- Rejoicing with the Coptic Church at the enthronement of His Holiness Tawadros II as the Pope of Alexandria and the Patriarch to the see of St Mark on 18th November
- Joining the Student Christian Movement of India as it celebrates its Centenary having its grand finale on 4-5 December.

As we review many of the events mentioned above, we see a new era unfolding itself amidst all the challenges and that urges confrontations in order to bring about justice and peace. Fullness of life in Christ stands out as the goal when we try to live a life worthy of our Christian calling. Every time one accepts God's call and commits oneself, the past needs to be reviewed, present re-ordered that the future will be well nurtured with our dreams and visions coming true. It is not an easy task but not a Mission impossible too. The probable questions then would be, Where we at present? From where have we reached here at this point in history? Where and how do we wish to move forward?

Role of Confrontation in our Call, Commitment and Celebrations

Leadership does not begin just with vision. It begins with getting people to confront the brutal facts and to act on the implications..." (Jim Collins). As we rejoice in the many celebrations listed above, we can see the challenges before each leader (whether they have been there for a long time, or short time or have just begun or yet to begin their new role). The limitation of space forces me to focus on just two issues and also link it to our 1,960th Anniversary celebrations, the Catholicate Centenary and the challenging contexts in India and UK. I wish to focus on these two issues that we need to address within our Church in relation to the other Churches and the Society as a whole. Firstly, it is the hostile division between the Churches especially between the Orthodox factions and secondly the world that is going from bad to worse in relation to alcoholism. I just try to scratch the top of the surface here and leave it to us as individuals, parishes and communities to see what is the way forward.

Church Unity: An Obligation and not an option

As I look back, celebrating the 1,960th anniversary and the Catholicate centenary of the MOSC/IOC rejuvenates not just the members of the Malankara Church but goes beyond to the Churches that claim this common beginning under the leadership of St Thomas in Kerala. Establishment of the Catholicate marks the Spiritual freedom from colonial reigns and has given us the national identity bestowing upon us the privilege of having an autocephalous Leader which is a salient feature of the Orthodox Churches. We thank God for sending St Thomas to India in AD 52 to preach the good news and establish churches there. We also thank God for giving us a Bishop like St Geevarghese Mar Dionysius who had a vision and the courage to confront the forces that denied our church the freedom to have this preferred identity by establishing the Catholicate. As we celebrate with gratitude, we are called once again to confront issues that prevail in our contexts following the path that these Saints have trod.

(contd..p9)

In his address at the Centenary Celebrations, HH Baselios Marthoma Paulose II emphatically stressed on Church Unity as something on top of our Church's agenda. He also announced a INR 100 crore (£12.5m) charity project for the furtherance of education, health and social welfare specially in relation to houses for homeless and assistance in getting daughters of widows married in India. I hope and pray that we will be able to look back after a few decades and feel proud of this project. I also hope that we residing outside India will be able to contribute along with those in India to make this dream come true.

As I ponder more on the Church unity, especially in the context of our closer relations with the other Orthodox Churches here in UK, I realise more and more how St Thomas and other Saints Like St Mark (Coptic Orthodox Church) and St Augustine (Church of England) or St Peter (catholic Church) play a pivotal role in the process of achieving Church Unity. For all the Churches in Kerala which trace their origin to St Thomas, it is high time we take that as a very solid reason to accomplish our unity. Again as different Churches, we can find our unity through the other Disciples of Christ who went around the World to preach the good news where ultimately Christ himself becomes the reason for us to be united in our Faith and Worship. Christ believed in plurality and therefore chose his disciples from among different backgrounds and occupations, and was keen to choose those who were engaged in active roles even if they were not liked by the people, (like tax collectors!) Church unity for all Christians is indeed an obligation and not an option. I am so very glad that these are on top of our Church's Agenda.

Alcoholism: What is our response and way forward?

In the last few days after the announcement of The Rt Rev Justin Welby as the 105th Archbishop of Canterbury and the Primate of All England of the see of St Augustine to succeed The Rt Rev Rowan Williams, his ancestral history is being excavated. Even after hearing the stories that the media put forth regarding his father, Bishop Welby was so modest to say, he is happy to know more about his father and confesses how difficult it was to cope with a father who was dependent on alcohol. For me, this vulnerability puts him as one of the best leaders chosen by God – one who would understand what it means to be in a family where parents are heavily dependent on alcohol. When we listen to his own words, they give credibility to his leadership: "It wasn't an easy upbringing. Living with someone who's got an alcohol dependency is complicated, to put it at its mildest." Bishop Welby also said, "He was very affectionate, brilliant intellectually but quite demanding."

This issue related to alcohol abuse is not confined to some cities or Countries but is a global problem that is increasing so rapidly to extensive drinking and rooting itself in communities that were not exposed to it previously. In the UK, we see that measures are being taken to confront this issue as not only adults and older generations but youth, and even children get into this web of destruction. A look at Kerala and the other three States – Andhra Pradesh, Karnataka and Tamil Nadu, in South India shows that alcohol consumption is 60% over against the rest of the States in North India (8+18+18+16= 60%) respectively. I do remember here that these statistics revealed here do not portray the truth as the liquor brewed illegally never gets accounted for! The Governments are reluctant to put a stop to this as this is their main source of income. Recent news says that liquor sales in Kerala is on the increase with Rs 434 crore (£54.25m) collected as revenue in the first two months in the current fiscal year (2012-13) alone! According to the Times of India, Tamil Nadu which tops the list among all the states in India, gets about half of its revenue income from the sale of liquor. It is shocking to see news from the Times of India that, 'Tiplers in [Tamil Nadu](#) are robustly contributing to the state coffers with the government earning 18,000 crore in revenue from liquor sales in 2011-12, a 20% increase from the previous financial year.' The destruction it brings within families and communities is very grave, eroding values and priorities in our roles and responsibilities. How do we confront this?

Recently our beloved Bava Thirumeni made a statement and I value it very much. He has boldly voiced out against the Government Policy on Liquor. Our Church has been campaigning for an alcohol free Christmas last year and I am sure we need to do much more at different levels to address this issue. I am very sure that our Youth in the UK can make a difference and take this campaign forward. I still vividly remember the skit by them last year at our Family Conference. I encourage them to stand firm and promote the message across to help individuals, groups and communities to be alcohol independent. Increase in the price of a unit of alcohol here in the UK and back in India will not help address this problem. It is a change in the mind set that we need to create, nurture and promote. This would be the least that we can do in our communities. I wish we can work to change the mindset of people at all levels to see that we can bring about the change that we need. I began this article with a title that raises a question and I would also like to end it with the same. I firmly believe that it is not in answering many or all questions that one can raise awareness or solve problems, rather, when more questions are raised and when others are provoked to raise more questions, the future unfolds with answers for us. I hope, wish and pray that you will ask many more questions to find the way forward in our Call, Commitment and Confrontation as we exercise our roles and responsibilities however great or small it may be. God calls us to respond, are we ready?

THE CATHOLICATE OF MALANKARA: SYMBOL OF INDIGENOUS AND ANCIENT CHURCH

THE CATHOLICATE OF MALANKARA: ITS INDIGENOUSNESS AND HERITAGE

Rev. Fr. Wilson Mathew, Sofia Centre, Kottayam

We have now entered the most auspicious and historic moment in the annals of our Church as we celebrate the centenary of the establishment of Catholicate in Malankara Church. The Church has now geared up its efforts with plans and programmes to make the celebrations a memorable one. In a sense, the establishment of Catholicate in Malankara was the logical outcome of the interaction of many factors such as the Mar Thoman heritage, the growth of faith which began in AD 52, the maturity of the Church, and so on.

The establishment of Catholicate and the Throne of St. Thomas (of the Catholicos) was the tacit declaration of the dignity and heritage of the 'Malankara Nazaranis'. The adoption of the nomenclature 'Catholicos / Catholicate' was the result of the efforts put in by the self-respecting Malankara Nazaranis to regain the ancient Syrian traditions of the Church, which it had lost due to alien interference. Malankara Nazaranis' yearnings for freedom, self-determination and their love for Syrian tradition got articulated in the 'Catholicate'.

1. The Catholicate in Malankara: The Renewed Expression of a Regulated Growth

The Malankara Nazaranis were ruled by Archdeacons until AD 1653. This system, however, gave way to the ecclesiastical title of 'Mar Thoma' in 1653. In course of time, the title 'Malankara Metropolitan', was accepted in 1816. Thus, the establishment of Catholicate in 1912 was the natural expression of the regulated growth of the Church, as also the need of the time.

The territories earlier known as 'Cholamandalam' and 'Cheramandalam' later on came to be known as Travancore, Cochin and Malabar. Subsequently, from 1st November 1956, it came to be known as the state of Kerala. The formation of Kerala State in 1956 does not, however, mean that the land was established or re-established only in that year. It simply means that, at a certain stage of its growth, it adopted a new nomenclature. The history of Malankara Church is analogous to what has been described above. What we celebrate now, is the centenary of the adoption of the nomenclature 'Catholicate', which is in consonance with the heritage and originality of the culture of this Church.

2. The nomenclature 'Catholicate': Levels of Meaning It Implies

The Catholicate of Malankara is the visual expression of the autocephalous nature of the church as well as the desire of the Malankara Nazaranis for freedom. It is also the symbol of the inalienable ancient culture of the Universal Christian Church. The nomenclature 'Catholicate' implies the amalgamation of the native traditions with the originality of culture. It also symbolizes a great unification of the Eastern Theology, the Worship (Liturgy), the native culture and the ecclesiastical hierarchy in the Malankara context. The epithet 'The Throne of the Catholicos' implies faith-based submission to God, and, at the same time, it epitomizes simplicity as described in the Holy Scriptures about the 'Throne of David'. It also reflects the tenacious adherence to faith by our fore-fathers, the Universal Church Theology as well as the dignity of the Church.

(contd..p11)

The establishment of Catholicate and the Throne of St. Thomas (of the Catholicos) was the tacit declaration of the dignity and heritage of the 'Malankara Nazaranis'

Any serious study of the Church history ought to help us discover the legacy left by our spiritual fore-fathers and also its sources in its entirety. Study of history should lead us to the spiritual sources they had reflected upon

3. Malankara Church: The Root

Some people subscribe to the notion that the Malankara Church came in to existence at a particular point in time. However, those who know history, vehemently express the view that this Church is the basic root of all other Churches in this region. There are some people who propagate that this church came in to being as a break-away faction. This view is absolutely false and malicious. On the contrary, the fact is that, many other present-day Churches broke away from our mother Church from time-to-time and exist as they do. For example, the Roman Catholics (1653), the Thozhiyoor Church (1772), the CMS (1840), the Reformation Church (1889), the Jacobites (1911), the Wreath (1930) and the Puthen Kurisu Society (2002) broke away. Yet, this ancient Church flourishes, and will continue flourishing because the Lord's love is with it. Some people can copy the nomenclature and ecclesiastical titles of this ancient Church; but its freedom, principles and nobility cannot be copied!

4. Analysis of History: Seeking the Sources of Holy Legacy

These days, a growing tendency is noticed among the so-called scholars to do post-mortem examination of some of the errors and failures of the Holy Church, with a view to portraying a deformed picture of the Church. We are living in a world where deformed or mutilated body is sewn-up and exhibited with glory and dignity. But, in their eagerness to exhibit their 'authority' in history, these 'scholars' forget that they deform and mutilate the history of their own Mother Church. It certainly does not enhance the dignity of the critics who criticize the Malankara Church (with the help of some records) for certain errors that occurred in the Church at a particular point of time. On the contrary, any serious study of the Church history ought to help us discover the legacy left by our spiritual fore-fathers and also its sources in its entirety. Study of history should lead us to the spiritual sources they had reflected upon. No doubt, such scholars and critics might be feeling a sense of self-satisfaction and accomplishment by delving deep into the weaknesses and failures that had happened long time before. But, in order to achieve this sense of satisfaction, does one need to desecrate his own mother's tomb?

5. The Aims of the Grand Meet of 25th November 2012

- To express affection and allegiance of the laity to the Mar Thoman Legacy and the Catholicate Throne of the East.
- To ensure mutual co-operation and unity among all the Churches that have inherited Mar Thoman Legacy.
- To uphold and express the Indian culture and heritage unique to the Malankara Nazaranis in a society that is besmeared by communalism and selfishness.
- To initiate a renaissance-oriented approach by the Malankara Church.
- To remind the rulers of the land of their duties and responsibilities, who, often keep silence, when truth and morality are oppressed.

PARISH NEWS



Dukhrono of St Gregorios of Parumala was celebrated with ardent devotion and religious fervor by the St Gregorios Church, Glasgow on 17th November 2012. Rev. Fr Varghese John Mannancherry, vicar, conducted the Perunnal Holy Qurbana followed by "Rasa" and "Nerchavilambu". Many devotees from various parts of Scotland attended the Perunnal.



'Centenary Cross' dedicated at the holy sanctuary of St. Gregorios Indian Orthodox Church, London in commemoration of the Catholicate Centenary Celebrations



Glory be to God on High!!!! Door to door carol service by Youths of St.Gregorios Indian Orthodox Church ,London

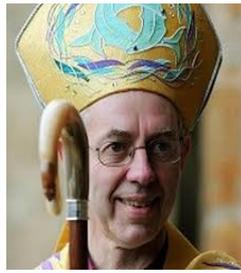
Congratulations to New Church Leaders

DIOCESE INFORMATION

UK Regional Office
St. Gregorios Indian
Orthodox Church,
Cranfield Road,
London SE4 1UF
Tel .07541814466



H. H. Tawadros II,
 Pope of Alexandria
 and Patriarch of
 the See of St. Mark



Rt. Rev. Justin
 Welby, 105th Arch
 Bishop of
 Canterbury

Malankara Orthodox Church, Diocese of UK Europe Africa congratulates the newly elect Arch Bishop of Canterbury and Pope of Alexandria (Coptic Orthodox Church) Diocesan Metropolitan H.G. Dr. Mathews Mar Thimothios in his message to Pope Tawadros II, newly elect spiritual head of Coptic Orthodox church reiterate to continuing and strengthening our ecumenical and fraternal relationship that we have for centuries much deeper in the future for the Glory of the Triune God.

H.G. Mar Thimothios in his message to Rt. Rev. Justin Welby, assured prayers and best wishes for the enthronement ceremony and a blessed tenure for his new role as the head priest of Church of England

Please visit
www.indianorthodoxuk.org



Meeting of the Council of Oriental Orthodox Churches (COOC) in the UK held at St. Gregorios Indian Orthodox Church, London on Tuesday the 4th December 2012

Reflections

Congrats on the great work done on Harmony's first issue

-Liju Cherian, Muscat

HEARTY CONGRATULATIONS on the release of UK Harmony!!! I am very proud of it and It is excellent. I have gone through it and feel that it will be such a good contribution to link this region within itself and beyond too. I wish all the very best as you journey along with it.

-Elizabeth Joy, UK

Well done!! I am sure this has taken a lot of time...now the difficult things....we will have to maintain the same level of intensity and high standard.

-Abraham Kurian, UK

It was a long wait delight to read news about our diocese. It really opened up a channel of communication. Very impressive first edition. Thanks for including whole Sunday school news as we sent. Please also consider including Malayalam resources.

-OSSAE UK Region

Please send us your Feedback, News and Articles to office@indianorthodoxuk.org

-Fr. Thomas P John

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Published by Rev. Fr. Thomas P John on behalf of Indian Orthodox Church, Diocese of UK, Europe and Africa