His Holiness Moran Mar Baselios Marthoma Paulose II
The Catholicose & Malankara Metropolitan
The Wonder which is "Spirituality"

"I asked the tree to speak about God, then it blossomed"
(Rabindranath Tagore)

The utmost expression of the presence of God for a tree is its blossoms; the sweet fragrance, colorful petals and the inexpressible beauty, in a way, are radiations of divine presence. The question is whether we are able to realize it or not? It is high time to redefine what spirituality exactly is; in common usage it is something related to 'spirit' or 'divine'. While accepting this common understanding it is necessary to redefine spirituality as our attitude which reflects or radiates the divine presence within us, something like a sweet fragrance which, makes the surroundings pleasant and pleasing; an attitude of looking at simple things and the divine.

Kazantzakis, the renowned author, in his novel "God's Pauper" narrates an incident; brother Leo once asked St. Francis of Assisi a question: Francis how did you experience the presence of God in various contexts? Francis replied: 'God is like a glass of cool water. When I am thirsty; but sometimes He is a conflagration, He burns and we burn with him'. Kazantzakis reminds us that God experience is not restricted to something like a Sunday experience; rather it is day to day process. We are called to resolve our life situations, whether it is painful or pleasant, meaningfully to realize the ever loving presence of God so that we may be able to transform into virtue the malice, unfaithfulness, disloyalty and dishonor within us. Our approach should help us to make people not to fear us but to love. Our focus should be on 'you' not on 'I'. The surroundings will decide whether we are spiritual or not; whether we are spreading fragrance or stench. Our Lord says 'every good tree bears good fruit, but a bad tree bears bad fruit'. I asked the tree to speak about God, then it blossomed.

09/13/2018
Dr. Zacharias Mar Aprem
Assistant Metropolitan
സമാധാനത്തിന്റെയും ഐക്യത്തിന്റെയും പ്രതതിപുരുഷനും ജന്മനാടും സഭാമക്കളും ആദരനതിർഭരമായ യാത്താന്മാഴതിയയാറ്. മലങ്കര ഓർത്യസ് സുറതിയാനതി സഭ സീനതിയർ ന്മതിലെ ന്െങ്ങന്നൂർ ഭദ്ാസനാധതിപൻ യതാമസസ് മാർ അത്നാസതിയയാസസ് ന്മത്ായ്‌പാലീത്യന്ട ആകസ്മതികമായ യദഹവതിയാഗത്തിൽ സൗത്സ് ന്വസ്റ്റ്‌സ് അയമരതിക്കൻ ഭദ്ാസനും അനുയശാെനും അറതിച്ചു. മലങ്കര സഭയന്ട സീനതിയർ ന്മതിലെ ന്െങ്ങന്നൂർ ഭദ്ാസൻ രൂപവതസ്ക്കരതിച്ചത്ത് മുതൽ ഭദ്ാസനാധതിപൻ എന്ന നതിലയതിൽ ആ ഭദ്ാസൻന്റ് ഇന്നന്ത്‌ രീതതിയതിൽ വളർത്തി ന്കാണ്ടുവരുവാൻ അക്ഷീണും പ്രയകസ്നതിച്ച പതിതാവായതിരുന്നു മാർ അത്നാസതിയയാസസ് ന്മതിലയ്ാലീ എന്നസ് സൗത്സ് ന്വസ്റ്റ്‌സ് അയമരതിക്കൻ ഭദ്ാസൻ സഹായ ന്മതിലയ്ാലീം അഭതി യാ സഖറതിയാ മാർ അയപ്രും അനുസ്മരതിച്ചു. ഓർത്യസ് സഭാസതിനായ്സ് ന്സക്ടേറതിയായതി ദീർഘകാലും പ്രവർത്തിക്കുകയും ഗുജറാത്തിൽ സഭയന്ട വതിദ്യാഭ്യാസ യജാഖലയതിലായതിരുന്നു അയദേഹത്തിന്റെ ശ്ദ്ധ. സഭയന്ട മതിഷനസ് പ്രവർത്നങ്ങളതിലുും യനതൃത്ും നൽകതി. ഭദ്ാസൻ ന്സക്ടേറതി എബ്രഹാും വവദീക ന്സക്ടേറതി.}

THE STREAM  AN ONLINE PUBLICATION OF THE DIOCESE OF SOUTH-WEST AMERICA
Usually when we know we are going to be attending a session on mental health, we often think about other people’s mental health. Questions people usually want answers for are: how can I get OTHER people to realize they need help? How can I get OTHER people to see someone? Who can I take OTHER people to? While there are unfortunately so many we know that need help, we don’t often realize that we have our own mental wellness to pay attention to. That’s often because when we think mental health, we think extreme.

It’s important to realize that there is a spectrum. And we tend to get stuck on one end of the spectrum. When we consider mental health, we immediately think of the severely mentally ill. However, we don’t do the same when we talk about physical health. We don’t just consider illness when we talk about physical health. In fact, we talk about physical health as a lifestyle. We talk about how often we go to the gym, what we eat for meals, progress we’ve made based on pounds or inches lost or gained, we post pictures of progress or Snapchat when we are at the gym, make sure to schedule our annual medical/dental check ups. In fact, if we don’t care for our bodies, labels may be placed on us, such as lazy or unintelligent. For those of us that may take a break from going to the gym or eat that extra slice of cake, there might be a feeling of guilt or a need to justify the decision. We are held to a certain standard with our bodies.

However, we don’t tend to care for our mind as a lifestyle, the way we care for our bodies. We don’t talk about a change in mood, we don’t have great awareness over what makes us feel angry, jealous, sad, uncomfortable, or unworthy. We don’t know what a thought is, let alone, know how to identify what thoughts are going through our minds. We don’t know when we need space or when we need support until it’s too late. We don’t realize that anxiety can come in the form of a stomachache or rapid heart rate, that depression can come in the form of fatigue and lethargy. When something triggers or stress us out, we cope by trying to avoid the uncomfortable thing rather than confront it and address it straight on. We don’t know how to communicate properly. We don’t know how to ask for help. We don’t see the value in doing so. Where as talking about our physical health is admirable, taking care of our mental health is seen as weak, perhaps too feminine. As if our focusing on our own thoughts and emotions, our mental wellbeing is for the weak or reserved for one gender.

But the thing is, if we are Christian, we are responsible for our thoughts and emotions, just as we are responsible for our bodies. We are called to be well. Well as it is defined by the Church, which is to become like Christ. That journey to Christ is what we hear referred to as the healing processes. Healing from who we are into the human we were created to be, one that is completely well. This process cannot be compartmentalized. We can't pick and choose which parts of our selves are well, then we wouldn't be fully well. We can't pick and choose which parts of our selves are to be like Christ, then we wouldn't fully be like Christ. We are called to move all parts of ourselves towards Christ. Our relationships, our money, our diets, our bodies, our thoughts, our emotions, our minds.

So in a community that is more quick to talk about someone else’s thoughts, emotions, behaviors, mental health and not sure as to how to talk about our OWN thoughts, emotions, mental wellness, this is particularly a challenge. So what can I do to increase aware of what goes on in my mind? It would be great if this issue could be completely resolved in 10 minutes, or by going to a couple of workshops. Unfortunately, we are where we are right now, due to being taught for CENTURIES by our surroundings, our culture, our family and friends, that our thoughts and emotions and behaviors don’t matter. If I didn’t know that a stuffy nose could mean that a cold is coming on, I wouldn't be able to take precautionary measures. I was taught that a stuffy nose was a sign of not feeling well since I was a child AND I was encouraged to take care of it. In the same way, if I was never taught that the increase in heart rate I experience everyday before I step foot into work, might be anxiety, I will never address it.
We sweep anything that makes us feel uncomfortable or anything we don't understand the rugs, in hopes that they will disappear. Because they are too uncomfortable to bear. We sweep illness, news of a loss of a loved one, abuse or assault, a loss of a job, addiction under the rug, because how do we explain it? How do I explain my grief, embarrassment, fear, shock, anger without feeling less than? Without feeling weak? We ourselves do not know how to confront and process these difficult, uncomfortable, heart-breaking experiences so we ignore them. What happens when we ignore that stuffy nose? What happens when we ignore that wound we may have gotten on our arm and just decide to pull a sleeve over it?

So we are brought back to the question – what do we do? About a year ago, the NY Times published an opinions piece titled “Opening Up About Addiction and Recovery”. The article is a great read but there was a quote that I was brought to mind while preparing this presentation. "The paradox is that stigma is most effectively dispelled through openness." This is the answer to “what do we do?” The only way, to become comfortable with the uncomfortable, is to explore the uncomfortable, to be open about the uncomfortable. In essence, to talk about the very things we OURSELVES don't want to talk about. This does not mean, talking about other people's mental health. This doesn't mean waiting for someone else to talk about his or hers. This means WE talk about our own mental health.

This is one of the biggest goals of the Diocesan Department of Counseling Services. To get our community to talk about the things that are difficult to talk about in spite of grief, embarrassment, fear, shock, and anger. The unfortunate thing is that today when we do hear someone talking about mental health, it is usually within the context of making a joke, often times an insensitive one. We call others names or by misuse words that are already difficult to take seriously by the community at large, such as referring to someone playfully as “mentally unstable”, by calling someone “crazy”, by minimizing a conversation about one's thoughts and emotions, by saying “get over it.” The only way we can begin to value our thoughts, emotions, OUR OWN overall mental wellness is to talk about it as if it matters. We start with ourselves. We ask ourselves, how are my thoughts getting in the way of becoming who I'm created to be? How are my emotions getting in the way of becoming who I'm created to be? How are my behaviors getting in the way of becoming who I'm created to be? Healing starts with us. Salvation starts with us. We cannot expect a community to take a risk if we ourselves are not willing to take a risk. So as we end, I encourage all of you to ask yourselves “how can I improve my own mental wellbeing?” If you are sitting here saying, “there is nothing I need to improve”, imagine what your primary care doctor would say if you had said “there is nothing else I need to do for my body.” There is always more to do.

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നമ്മുടെ പ്രാർത്ഥനയിലാണ് ചരിത്രാതീത കളിപ്പാട്ടിന്റെ ഭാഗമായി ക്രൂൺ നാട്ടിന് ഇത്തരത്തിലെ പ്രാർത്ഥനകൾ നടത്തുന്നത്. എന്നാൽ അത് ക്രൂൺ നാട്ടിന് ഇത്തരത്തിലെ പ്രാർത്ഥനകൾ നടത്തുന്നത് എന്നതാണ് വിഭവം. പ്രാർത്ഥനകൾ ഒരു ഇന്ത്യൻ ജനതയില്ലാത്തതാണ് അത് ക്രൂൺ നാട്ടിന് ഇത്തരത്തിലെ പ്രാർത്ഥനകൾ നടത്തുന്നത്. അതിനാൽ അത് ക്രൂൺ നാട്ടിന് ഇത്തരത്തിലെ പ്രാർത്ഥനകൾ നടത്തുന്നത് എന്നതാണ് വിഭവം.
എടത്തുകാണതിക്കുന്നതിനു യവണ്ടിയാണ് മൂന്നു യും പുത്തൻ ന്റയും പരതിശുദ്ധാത്തിന്റയും തതിരുനാമത്തി കുരതിശുവരയ്ക്കുന്നതി. കുരതിശുവരയ്ക്കുയ്ാൾ പ്രധാനമായും പരതിശുദ്ധനാകുന്നു' എന്നു തുടങ്ങുന്ന പ്രാർത്ഥനയും. ഇന്നുും ലൻകാണ്സ് കുരതിശുവരയ്ക്കുന്ന പതതിവണ്ായതസ്; ത്തിയയക യയാഗതിക്കുന്നതസ്. ആറാും നൂറ്റാണ്ടു മുതലാണ് മൂന്നു വതിര കുരതിശുവരയ്ക്കുന്ന പതതിവണ്ായത് രണ്ാും നൂറ്റാണ്ടു മുതൽതന്ന്ന കുരതിശുവരയയ്റ്റതി.

കാന്തമേന്യ

കാണാൻ കഴതിയന്നുള്ളൂ. യമശയമൽ കുരതിശു വച്ചസ് കുർബാന അനുഷ്ഠതിക്കുന്ന ലൽ മാത്യമ ക്രൂശതിലരൂപും ഉള് കുരതിശുകൾ ആദതികാലങ്ങളതിൽ ഉപയയാഗതിച്ചതിരുന്നതില്. അഞ്ചാും നൂറ്റാണ്ടിന്റ കുരതിശുകൾ കന്ണ്ടത്തതിന്ല െരതിത്ത്തിലിരുന്നു. എന്നാൽ ടക്കുന്നത്. ഇത് കുരതിശതിൻന്റ െരതിത്ത്തിലിരുന്നു. സുംഭവമായത്ീതിസ്്ബ്ും 326-ലാണ് കർത്താവതിന്ന കുരതിശതിച്ച ക്രൂശസ് യറുശയലമതിൽ നതിന്നസ് കന്ള്

"ക്രൂശതിൻന്റ െരതിത്ത്തിലിരുന്ന സുംഭവമായത്ീതിസ്്ബ്്" 326-ലാണ് കർത്താവതിന്ന കുരതിശതിച്ച ക്രൂശസ് യറുശയലമതിൽ നതിന്നസ് കന്ള്

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"പരീക്ഷാനദമരൈവേദനം
ക്രുശത്തിൽ കരിയേനാ"
ആവാസിക്കാനുള്ള പതിപ്പ്(335-395) അമ്മൻ (അബ്ബാസു) ഫലകത്തിൽ മതയേറ്റു എന്നതുകൊണ്ട് പട്ടികവും പാപങ്ങളും ക്രൂശത്തിന് പരാമർശിക്കുന്നു. 24-ആം ക്ലാസ് പ്രസക്തിക്കുന്ന പാപങ്ങളും ക്രൂശത്തിന് പരാമർശിക്കുന്നു. പ്രസക്തി പാപങ്ങളും ക്രൂശത്തിന് പരാമർശിക്കുന്നു. അവിടേടുക പാപങ്ങളും ക്രൂശത്തിന് പരാമർശിക്കുന്നു.

"അവൻ യോർത്ഥമായും നമ്മുണ്മ പാപങ്ങളും ക്രൂശത്തിന് പരാമർശിക്കുന്നു. അവനുണ്മ എന്നാൽ ക്രൂശത്തിൻന് മരത്തി രക്ഷാദായതിയാണ്. അത് മരങ്ങന്ളക്കാളും വതിൽ കുറവ്സ്‌ നതിസാരവമാണ്. ഉപയയാഗതിച്ച കുരതിശുമരും, അറതിയന്നതിടയത്ാളും മറ്റു പല ഇങ്ങന്ന സുംഗ്ഹതിക്കാും: "കർത്താവ് ക്രൂശത്തിന് പരാമർശിക്കുന്ന ശുശ്രൂഷകളന്ട വതില കുറവ്സ്‌ നതിന്നസ് പ്രസക്തിയും എന്നാൾ വദവതികശക്തി പ്രാപതിച്ചു കഴതിയ എയ�സാ, ഏഷ്യാവമനർ, കുസ്്തീയനാസ് എന്നീ പുണ്യ എഴതിയതാണീ ഗ്ന്ഥും. ഈജതിപസ്റ്റസ്, ന്യരുശയലും, ആന്ണന്നുും കരുതന്്ടന്നു) ക്തിസ്്ബ്ും 400-യനാടടത്സ്

അഥവ പല ഭാഗത്തുും ഉണ്ായതിരുന്നുന്വന്നുും വാലയത്തിൽ സൂക്ഷതിച്ചതിരുന്നുന്വന്നുും അതതിൻന്റ ശകല; ക്രൂശതിന്റ മരത്തി രക്ഷാദായതിയാണ്. അതിനുസ്‌പദത്തേത്തിൽ എഴതന്്ടേ വരാൻ മാർടേീറതിയത്ാട യെർന്നസ് ന്തക്കുകതിഴക്കസ്.
നിരവധി വെള്ളയാൾ എന്തായാലും ഇതിന്റെ പിക്സൽ മുറിയുടെ പ്രതീക്ഷയിൽ പുതിയ ലേഖനങ്ങൾ ആദ്യമായി കൊണ്ടുവന്നു. അതിന്റെ ഫലവേദനം പിന്തുണയ്ക്കുന്നതിനാൽ മറ്റു പ്രത്യേകിച്ച് കാവൽനമുള്ള ഈ ലേഖനം വിവരിച്ച് എഴുതാവുന്നതാണ്. 

10 രാജാവ് സാമ്പത്തിക രൂപാന്തരങ്ങളും കാപ്പി വിവരേണ്ടത്തോപ്പം അതിന്റെ കാര്യത്തിന്റെ അടിസ്ഥാനത്തിൽ സ്ഥാപിക്കുന്നതാണ്. 

11 ലഭിക്കുകയും വിവരക്കുന്നതിന്റെ ആശയാംഭവത്തിൽ മാത്രമേ ഇത് വിവരിക്കുന്നു. 

12 അന്താരാഷ്ട്ര സംവിധാനത്തിന്റെ സംഘാടനത്തിലെ ക്രമേണ സ്വാതന്ത്ര്യതു വിലയിരുത്തുന്നതാണ്.
A few weeks ago I was given the opportunity to attend the Atlanta leadership conference. This year we were blessed to have five of us attend from this parish, and I know that each would agree that the conference had a profound personal impact.

The theme for this year’s conference was “The Pursuit of Perfection” taken from St. Matthew 5:48 which states, “Be perfect, therefore, as your heavenly Father is perfect.” There were several phenomenal speakers to facilitate the conference including Rev. Fr. Abraham George, whom we all know as Abey Achen, and an Orthodox nun named Mother Mary Magdalena. With them, and the other clergy, we discussed what the world’s view of perfection looked like. The world wants us to believe that being very intelligent, very attractive, or very wealthy makes us perfect. That is actually very far from the truth. Believing the world’s idea of perfection then leads us to engage in self-doubt. It gives us a fear of failure and prevents us from ever even trying to reach our potential because we have already convinced ourselves that we are not good enough. One of the main ideas that was reinforced at this conference was that perfection does not come from our own efforts, but instead it is given by God. The early church fathers took care to emphasize that deification is not inherent to human nature but instead is a consequence of God’s mercy. St. Augustine of Hippo makes the point that we are deified by grace and not by nature. As teens and young adults, this was a concept that we had previously not considered. We do not make ourselves perfect. We cannot make ourselves perfect. But instead, it is the grace of God in our lives that allows us to become perfect like Him. We learned that this kind of perfection happens through purification, illumination and finally deification.

Purification happens at the time of our baptism and again each time we participate in the holy sacraments, especially Holy Confession. We feel remorse for our mistakes, and we seek God for our healing and spiritual growth. We learn to have more self-control so that we do not repeat our past mistakes. God then brings the full illumination of His Word to our awareness. He gives us the Holy Spirit to lead us, guide us and teach us right from wrong. In illumination, the Holy Spirit is planted in our hearts and we develop greater faith. St. Basil the Great, said, “From the Holy Spirit is the likeness of God, and the highest thing to be desired, is to become God.” And finally, deification, also known as theosis, is the gradual process of transforming ourselves to become more like God—the ultimate image of perfection. St. Athanasius said “God became man so that men might become gods.” We should not think of theosis as something that is achieved quickly—it is not a final destination. Instead, it is progressive movement—a gradual closing of the gap between us and God.

This Sunday’s gospel reading was the parable of two brothers and was taken from St. Matthew 21:28-31. There was a man who had two sons. He went to the first and said, ‘Son, go and work today in the vineyard.’ The son answered “I will not”, but later he changed his mind and went. Then the father went to the second son and said the same thing. The second son very respectfully answered, ‘I will, sir,’ but he did not go. Jesus asked the chief priests and the elders which of the two did what his father wanted, and they responded that the first son had. Jesus said to them, “Truly I tell you, the tax collectors and the prostitutes are entering the kingdom of God ahead of you. For John came to you to show you the way of righteousness, and you did not believe him, but the tax collectors and
the prostitutes did. And even after you saw this, you did not repent and believe him.

In this story, the first son represents the tax collectors and sinners. Their lifestyles looked like a refusal to obey God's commands, but when Jesus came they listened to him and changed their way of life and received His message. The second son represents the priests, scribes, and Pharisees. They had one job to do—serve God and obey his commandments. In outward appearance, it seemed that they were doing exactly this, but when Jesus came they completely ignored Him, refused His message, questioned His authority, and in the end, they crucified Him.

Same assignment, same instruction, different response, different attitude. When reading this gospel, I realized we can all probably relate to both sons. Sometimes we are the first son - the one who was told to do something but said no, then later, after giving it some thought, we did what was asked or expected of us. Other times we may be the second son—we say we will do something but end up not following through. Neither of the sons in this parable was perfect, but the first son was more perfect. He recognized the mistake in his response, he must have felt badly about the way he spoke to his father, and so he went and worked in the vineyard. He is closer to perfection because he recognized his fault and made amends. Similarly, we all make mistakes and fall short of God's expectations.

But when we recognize our shortcomings through the illumination of the Holy Spirit, and purify ourselves through confession and the other sacraments, we put ourselves back on the path to deification.

St. Augustine writes that God will cleanse your sins if you yourself are dissatisfied with yourself and He will keep on changing you until you are perfect.

When the leadership conference came to an end, I was sad to not have more time there. We were surrounded by beautiful mountains and trees as we praised God at sunrise. We spent time studying God's Word and learning more about our faith. We gained valuable spiritual guidance in preparation for the upcoming school year. We understood that we were made in God's image and therefore perfect in every way that mattered. Mother Magdalena's moving testimony emphasized that God reaches out to us even when we try to resist Him. She reminded us that making mistakes was part of our imperfect humanness, but that God's mercy and grace allowed us to rise from each of our falls. St. John Chrysostom reminds us that God loves us more than a father, mother, friend, or anyone else could love, and even more than we are able to love ourselves.

Living in a world where temptation, doubt and fear surrounds us, it is hard to keep Christ the center of our life; but through fasting and prayer, purification and illumination, may we serve as faithful workers in His vineyard. For God says in verse 43 of the same chapter, “Therefore I tell you that the kingdom of God will be taken away from you and given to a people who will produce its fruit.”

All for the glory of the Father, Son, and Holy Spirit. Amen

“Living in a world where temptation, doubt and fear surrounds us, it is hard to keep Christ the center of our life; but through fasting and prayer, purification and illumination, may we serve as faithful workers in His vineyard.”
1. പ്രതിദിനത്തിന്റെ 1000 വര്ത്തകള്‍ പഠിപ്പിച്ച് പാടുകൂടാതെ വിജയിക്കുക.

2. നാല് മില്ലിയനാണ് ഇപ്പോഴത്തെ കാലാവധിയുടെ 1000
ബിരുദാംശങ്ങള്‍ വിജയിക്കുന്നു. 60 കുളത്തിലെ വിജയിക്കൂറുകൾ കാര്യാലയം അടിച്ചു വിവാഹാടുകൾ പണികൊള്ളുക.

3. പെള്ലിക്കരയായിരിക്കുന്ന പ്രായമെടുക്കുന്ന 1000
ബിരുദാംശങ്ങള്‍ പൂജാരുകള്‍ പ്രതിരോധം വിധേയമാക്കുക.

4. പ്രതിദിനം സമാധാനമാക്കുക കുള്ളിലെ 1000
ബിരുദാംശങ്ങള്‍ കുള്ളിലെ 1000 വര്ത്തകളില്‍ ഉപയോഗിക്കുന്നതിന് പുറത്തുള്ള പ്രതിരോധം വിധേയമാക്കുക.

5. ഗിരിക്കാറുണ്ട് ബിരുദാംശങ്ങള്‍ 10000
ബിരുദാംശങ്ങള്‍ പരിഹാരം വാങ്ങാതെ പാടുകൂടാതെ വിജയിക്കുക.

6. പ്രതിദിനം സമാധാനമാക്കുക കുള്ളിലെ 1000
ബിരുദാംശങ്ങള്‍ പൂജാരുകള്‍ പ്രതിരോധം വിധേയമാക്കുക.

7. കടലാണിക്കും മാസം പൂജാരുകള്‍ പാടുകൂടാതെ വിജയിക്കുക.

8. പെള്ളിക്കരയായിരിക്കുന്ന പ്രായമെടുക്കുന്ന 1000
ബിരുദാംശങ്ങള്‍ പൂജാരുകള്‍ പ്രതിരോധം വിധേയമാക്കുക.

9. പുറത്തുള്ള പിന്നില്‍ ബിരുദാംശങ്ങള്‍ 10000
ബിരുദാംശങ്ങള്‍ പരിഹാരം വാങ്ങാതെ പാടുകൂടാതെ വിജയിക്കുക.

10. പുറത്തുള്ള 24 സമയത്തിനു് ബിരുദാംശങ്ങള്‍ 10000
ബിരുദാംശങ്ങള്‍ പരിഹാരം വാങ്ങാതെ പാടുകൂടാതെ വിജയിക്കുക.

11. പെള്ളിക്കരയായിരിക്കുന്ന പ്രായമെടുക്കുന്ന 1000
ബിരുദാംശങ്ങള്‍ പൂജാരുകള്‍ പ്രതിരോധം വിധേയമാക്കുക.
Diocesan Meeting

MGOCSM Florida Regional Retreat

Leaders
Rev.Fr.George Paulose (MSW,LCSW Intern, (Director of DS-WA DCS)
Ms.Susan Zacgarish LCSW, (Secretsry of DS-WA DCS)
Dr.Maria Koshy MD (Psychiatry, Kaiser)
Ms. Viju Thomas LCSW

THE CHURCH & WELLNESS SEMINAR

Join us to explore the intersection of our faith, and our physical and mental health.
on Saturday October 6th 9.30 am to 3 pm
at ST.GREGORIOS INDIAN ORTHODOX CHURCH,
15661, Washington Ave, San Lorenza,
CA-94580

Lunch & childcare will be provided onsite

For More details:
Rev.Fr.Mathai Alakot: 720-840-5882
Rev.Fr.Thomas Mathai: 510-429-8705
Consecration & dedication of St. Mary's Orthodox Church, Los Angles
Building fund raiser kicked off at St Gregorios Indian Orthodox Church Atlanta

St Gregorios Indian Orthodox Church Atlanta's building fund raiser kickoff event was held on May 13th, 2018. The event was held following the Holy Qurbana. The event was inaugurated by Dr Mathew Kandathil by handing over a check to Mr Thomas Eapen (Treasurer) and Mr Deepak Alexander (Secretary) in the presence of the day’s guest celebrant of Holy Qurbana Rev Fr Johnson Punchakonam and the congregation.

Managing Committee Meet at Kottayam

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Ph: 281.403.0670 · Fax: 281-459-0814
The Atlanta MGOCSM was proud to have been selected to host the annual national MGOCSM leadership conference in 2018 this summer from July 25th-28th. This national MGOCSM leadership conference is held annually in a chosen city and aims to teach and inspire leaders from all over the MGOCSM units spread across the United States and Canada. The Atlanta Leadership Camp (ALC) 2018 hopes to provide the opportunity for those delegates who were able to come to learn that they may return to their home parishes and lead the youth there to grow stronger in their faith.

The theme this year was the Pursuit of Perfection with the Keynotes being Respected Reverend Father Abey George and Respected Mother Magdalena. Along with His Grace Zachariah Mar Nicholovos Metropolitan of the Northeast American Diocese, the Keynotes, and various clergy from across the country, were all able to help spread the message of the important church doctrine of Theosis and achieving the true perfection to that of Christ. With over 150 attendees from across the country, including Canada, it was a blessed event to say the least.

We would like to thank God Almighty for this opportunity that He bestowed and blessed upon the ALC Committee and for the committee’s immense hard work and unwavering dedication in providing an eventful camp to those faithful who were able to come and partake in such a blessed event!

As always, please continue to pray for the campers, committee members, clergy, and all those directly and indirectly involved that as they continue on their journeys after ALC, that they may continue to carry on the torch and spread the word of God through their thoughts, words, and deeds in being perfect like Christ.
Receiving His Holiness The Catholicose at St. Thomas Orthodox Church, Los Angeles

Meeting with Fr Chad, the President of St. Vladimir Seminary along with Dn Pradeep Hatcher