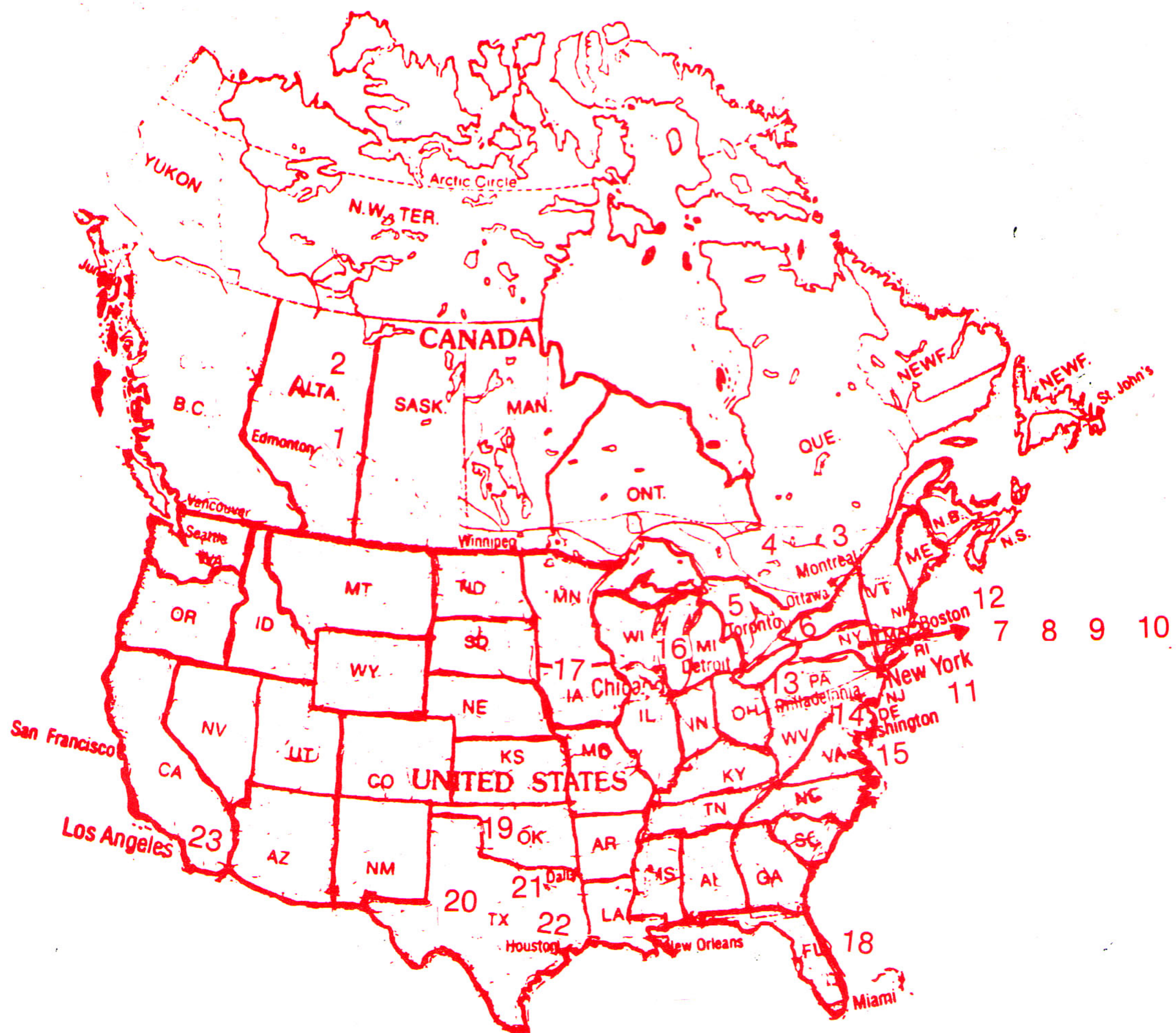


MAR THOMA MESSENGER



MAR THOMA ZONAL COUNCIL OF THE
MAR THOMA CHURCH IN NORTH AMERICA

DECEMBER 1983

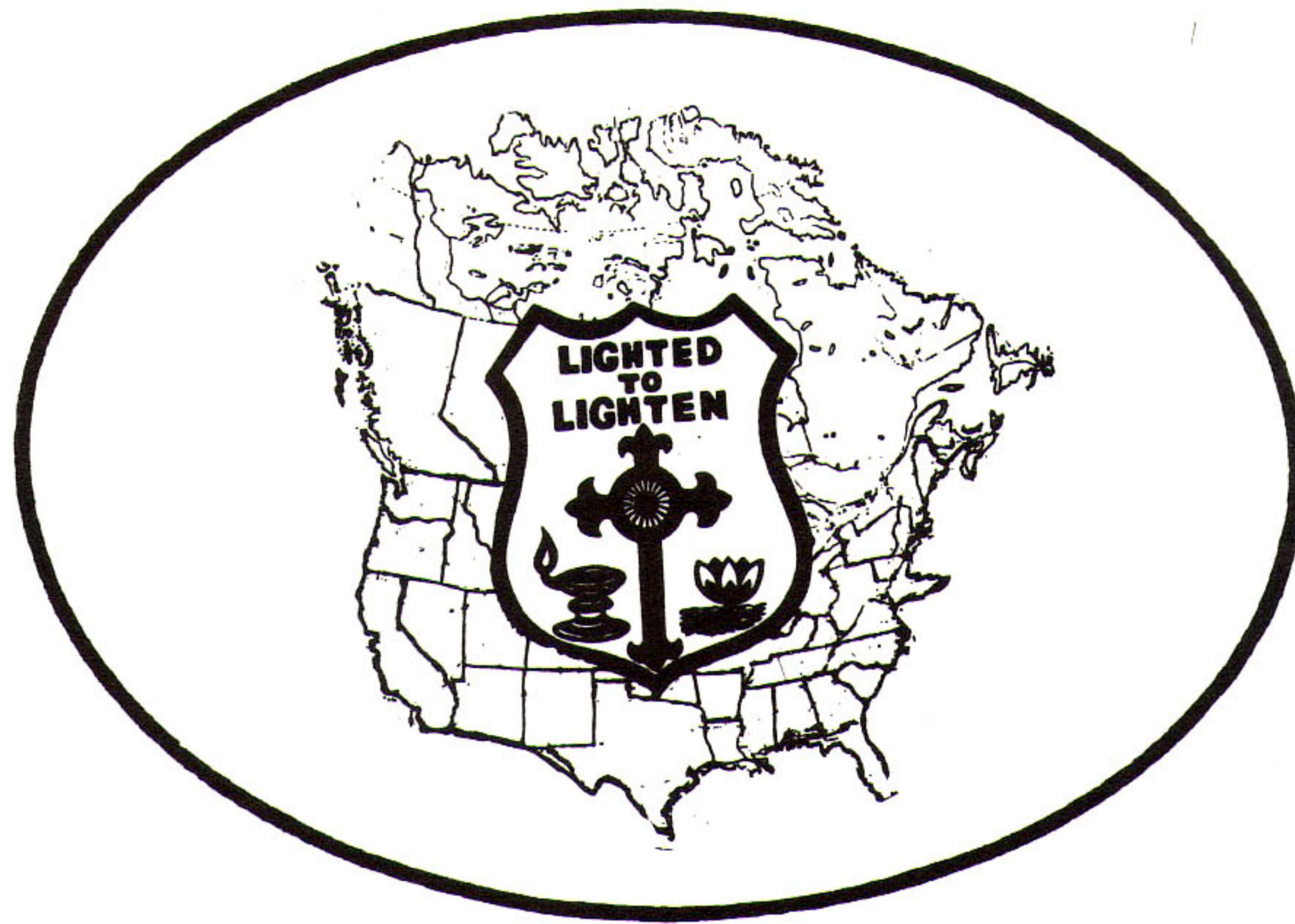


CANADA

1. Mar Thoma Congregation, Edmonton.
2. Mar Thoma Congregation, Fort McMurray.
3. Mar Thoma Congregation, Montreal.
4. Mar Thoma Congregation, Ottawa, Kingston.
5. Mar Thoma Church, Toronto.

UNITED STATES

6. Mar Thoma Congregation, Rochester, New York.
7. Epiphany Mar Thoma Church, New York.
8. St. Thomas Mar Thoma Church, New York.
9. The Mar Thoma Church, Staten Island, New York.
10. St. Andrews Mar Thoma Church, New York.
11. The Mar Thoma Church of New Jersey.
12. Mar Thoma Congregation, Boston.
13. Mar Thoma Church, Philadelphia.
14. Mar Thoma Congregation, Baltimore.
15. Mar Thoma Congregation, Washington.
16. Mar Thoma Church, Detroit.
17. Mar Thoma Church, Chicago.
18. Mar Thoma Congregation, South Florida.
19. Mar Thoma Congregation, Oklahoma.
20. Mar Thoma Congregation, Lubbock.
21. Mar Thoma Church, Dallas.
22. Trinity Mar Thoma Church, Houston.
23. Mar Thoma Church, Los Angeles.



Vol. II No. 2

MAR THOMA MESSENGER

December 1983.

Mar Thoma Messenger is published by the Mar Thoma Zonal Council of the Mar Thoma Church in North America.

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We invite literary pieces, pictures and reports of church events etc. for publication in the Mar Thoma Messenger.

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EDITORIAL

Dear Friends,

These are days in which we often hear about 'world community', 'global village', and so on. The world has come much closer than it was a few decades ago. There are international forums which meet to discuss concerns regarding the various countries of the world. Almost all over the world you come across people from other nationalities. But it has been alleged that the church is a divisive force in a unifying world, that it splits society on the basis of faith. Moreover the Christian church itself is divided into various denominations! But the church is the result of God's act in history, the result of his calling, and is still his agent. It is the mightiest instrument in the hands of God. A parish as part of the church is a group called for worship, fellowship and service.

The parish is primarily a worshipping community. People go to the church to pray, sing, and listen to the word of God. Some people ask, why go to church at all and why worship. Some ask whether God is confined to church alone. Well, we come together to meet God. God is present in places where people meet together for worship, in a special way. Church is a power house. God's presence is unique; it is nourishing, refreshing and soothing. But at the same time, it is also disturbing as God's presence shows us what we really are, without any reservation whatsoever. Neglect of worship is at one's own risk and peril. Away from God is also away from man. Many are not regular in church worship; but Jesus was very regular in Synagogue worship. So in the words of J.B. Phillips, come for an "appointment with God" in your church or at the prayer meeting or sevika samghom or youth fellowship. Even most of those who come together have lost the meaning of worship. They just come and go; they are inattentive and indifferent. Nothing happens in their lives. Some of them see only the social aspect of it; consequently they come only to see people. In a parish, when there is good attendance, we are satisfied. Have we ever asked the

question as to where are the rest of the members? We can never be satisfied with the few or even the majority coming for worship, sevika sanghom, prayer meeting or youth fellowship. Many are fully out of all these. We must be deeply disturbed at this state of affairs and do our best to make the parish a really worshipping community, worshipping in spirit and truth.

Secondly, the parish is a fellowship of God's people. Prof. Wooten says that the most important contribution of the Protestant Reformation is "the rediscovery of the congregation". The world today is hungry for community fellowship. Though humanity in one way is a global village, man is living in isolation, craving for community. Though no man is an island, he tends to forget his neighbour and one's dependence on others for his existence and survival. No one can live in isolation. The problems posed by science and technology for the modern man have thrown him out from his age-old family fellowship and social ties. From his solitary entity, he longs for community. To many, the fellowship of the church is much less satisfying than in secular organizations. There are cliques in the church. Domination and monopoly of the few keep out many from the fellowship of the church. Number of cars or houses a person owns becomes the criterion of status. There is a degeneration of values. Members should know each other intimately. Pour out love to your fellow parishioner. We are called upon to share spiritual experiences as well as material things. We are members of one body of which Christ is head.

Thirdly, parish is a witnessing community. As one of the statements of the East Asia Christian Conference says, "the Christian community is within the human community" The church building is not the "gate way of heaven", but the "gate way of the christian to the world" Christian witnessing has a dual dimension. One is *service*. There are various kinds of service, 1. Charitable diakonia. Here you render service to others and make them

Mar Thoma Syrian Church of Malabar

THE MOST REV. DR. ALEXANDER MAR THOMA
METROPOLITAN



Tel. 2313

Tiruvalla -689 101
Alleppey
Kerala, S. India.



MESSAGE

I am very happy that I could visit all our parishes in U.S.A. and two parishes in Canada, during my recent visit to North America. The Zonal Council meeting at Toronto and the Students' Conference and the Family Conference provided happy opportunities to meet our people and to share Christian fellowship with them. The co-operation of our members in Toronto and generous contributions they made are worth special mention.

I was specially impressed by the fact that our parishes in North America are realising their identity and growing in the sense of responsibility. It was encouraging to note that our young people also are growing up in loyalty to the Church and in their devotion to Jesus Christ. The Sunday Schools which are held in many parishes are very helpful to keep them in their dedication to Jesus Christ in the midst of a secular and materialistic society. The youth camps have helped very much in this respect.

The Zonal Council stressed three important points:

- (i) Each member of the Church must be a witness to Jesus Christ wherever he is working in secular society.
- (ii) Our Congregations must relate to the community among whom they live and try to serve them.
- (iii) The needs of the whole Church must be remembered and help be extended to Evangelistic and social service activities of the Home Church.

It was good to note that the co-operation with the Episcopal Church in U.S.A. has been growing. At the same time efforts are being made to establish places of worship for our own people at Houston, Dallas, Toronto, Philadelphia and other places. It is gratifying that an agreement has been signed with the Primate of the Anglican Church in Canada on the same lines as the agreement with the Episcopal Church.

The Sixth Assembly of the W.C.C. was held in Vancouver from July 24th to August 10th. Besides the usual emphasis on unity, the present Assembly stressed the urgent need for peace and justice in the world today. The huge amounts of money spent on armaments are causing destruction while poor nations are struggling to provide bare necessities in life for their people.

The union of two branches of the Presbyterian Church in the United States was celebrated as an event of great importance. I deeply appreciate the opportunity to take part in these great events.

May the Lord help all Churches to bear witness to His saving power in our day.

Alexander Mar Thoma

Alexander Mar Thoma, Metropolitan

dependent on you. 2. Ambulance diakonia. Here you rush some immediate help to the one in need. There is no sustained interest. In both the above cases, his condition remains the same. 3. Social diakonia. It is organised social action in which the individual is restored and reinstated. This is real service. The second dimension is *proclamation*. Gospel is proclaimed. Good news is made known to others. Some people say there is no need to proclaim the good news and it is enough to carry on with social service. They have their reasons too. They say 1. we have spoken and preached so much by now; so silently witness and make no more noise. 2. So far we were critical of other faiths. So they ask to keep quiet. 3. To the modern man, biblical language is unin-

telligible. It cannot be understood. 4. God is irrelevant for many. 5. Conversions are very few these days. What happens is the contrary. So they say we don't need any more preaching. But this is a very dangerous trend. The Gospel is still news. It is ever old and ever new. Proclamation is necessary. It alone can present Christ's redemptive action fully. Never ignore missionary responsibility. A living church is a missionary church. As Brunner says, the church exists by its mission as fire exists by burning. We are the church of the diaspora, of dispersion, scattered all over the world.

Rev. P.V. Thomas
Editor

OCTOBER, 1983
Vol. 91 No. 10

മലങ്കര സഭാ താരക



മാഞ്ഞാമ്മാ സഭയ്ക്കും കാനഡയിലെ ആംഗ്ലിക്കൻ സഭയ്ക്കും തമ്മിലുള്ള ഐക്യപ്രവർത്തനസംബന്ധമായ ഉടമ്പടി ഒപ്പുവയ്ക്കുന്നു.

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THE ZONAL COUNCIL SECOND MEETING

The Mar Thoma Zonal Council of the Mar Thoma Church in North America had its second meeting at Wycliffe College, Toronto, on June 24 and 25. The Most Rev. Dr. Alexander Mar Thoma Metropolitan presided over the meeting. The presidential address was based on I John 1:1-10, focusing on the theme "Jesus Christ, the Life of the World". His Grace emphasized that the task of the Council is twofold. First, it is to declare the new life in Jesus Christ to a world, that is affected more than ever, by the fear of nuclear explosions and weapons, pollution, resources-wasting through human greed and selfishness, enmity among nations, wars etc. The task is also to worship God to receive divine wisdom, pray together to receive strength and have fellowship with one another to receive endurance to bear mutual burdens, in a world torn by racial, linguistic, cultural, and economic differences.

Out of the total 34 members, 31 were present. The Council reviewed its growth in the first year after its formation, through the study and adoption of the report and accounts for 1982. Budget and plans for 1983 were also adopted. Reports regarding Students' Conference, Family Conference and Clergy Conference were received at the meeting. Reports from churches also were received.

The Council adopted the following guidelines for Mar Thoma Sunday Schools in N. America. The curriculum published by David C. Cook Co.; was adopted as syllabus upto grade eight. Church history, biographies, christian

ethics, values, creeds, doctrines and missionary work of the church, be taught in grades 9 and 10. Graduation be arranged and a common diploma be given on completing grade 10. Vacation Bible school, camps and conferences are to be arranged for students. Annual examinations and contests be held and prizes be awarded. Regional meetings of Sunday school teachers be arranged as follows: New York, New Jersey and Philadelphia area, Chicago and Detroit area, Texas, Oklahoma and Florida area and Toronto and Montreal area.

It was also suggested by the Council that regional programs of Youth groups, Sevika Sanghom etc. also be arranged along the same lines as that of Sunday school. It was emphasized that family seminars and counseling programs be encouraged at parish level.

Regarding mission work, the Council made the following recommendations. Each church must participate in missionary and evangelistic work. All support for work in India is to be channelled through the Evangelistic Association or diocesan offices. Church members are to be encouraged to visit mission fields. Churches have to arrange programs to deepen the commitments of its members to equip them to bear witness in daily living. Aid programs and projects be included in church budgets. The churches may also associate with local churches in mission and humanitarian activities.

The Council decided to publish at least two issues of the Mar Thoma Messenger in a year. A map of U.S.A. and Canada with the emblem of the Mar Thoma Church on it, was selected as the emblem of the Council. It was decided to raise the yearly contribution from each church by 50% and to use the extra amount for the publication of the Mar Thoma Messenger.

The Council offered all possible help to the church building project of the Trinity Parish in Houston. A finance committee was elected in order to study financial matters of the Council.

The Council requested the Diocesan Bishop to consider making provision for the election of an alternate member from each church to the Zonal Council in the special context of the distance in this region. The meeting also requested the Episcopal Synod to consider the possibility of a permanent diaconate for the pastoral care of our church members in N. America.

The Rev. Winston W. Ching, of Episcopal Asiamerica Ministries, attended the meeting as a consultant, and helped in the discussions on strengthening the fellowship with the Episcopal Church in USA. On the second day of the meeting, he led in the opening devotions, on John 15:1-18. The meeting expressed gratitude for his participation.

His Grace the Metropolitan, enlightened the Council with the developments and progress regarding church union in India. His Grace expressed satisfaction in seeing that the Mar Thoma Church is taking root in N. America and that it is growing in fellowship with the Episcopal Church in USA and the Anglican Church in Canada and other sister churches.

The Council recorded its appreciation and thanks for the valuable leadership of His Grace, in the Council meeting. The Council expressed gratitude to the authorities of Wycliffe College. The Council is deeply grateful for and greatly appreciative of, the fine arrangements made for the meeting by the vicar, Zonal Council members and parishioners of the Mar Thoma Church, Toronto.

—Rev. N.M. Cherian, Secretary

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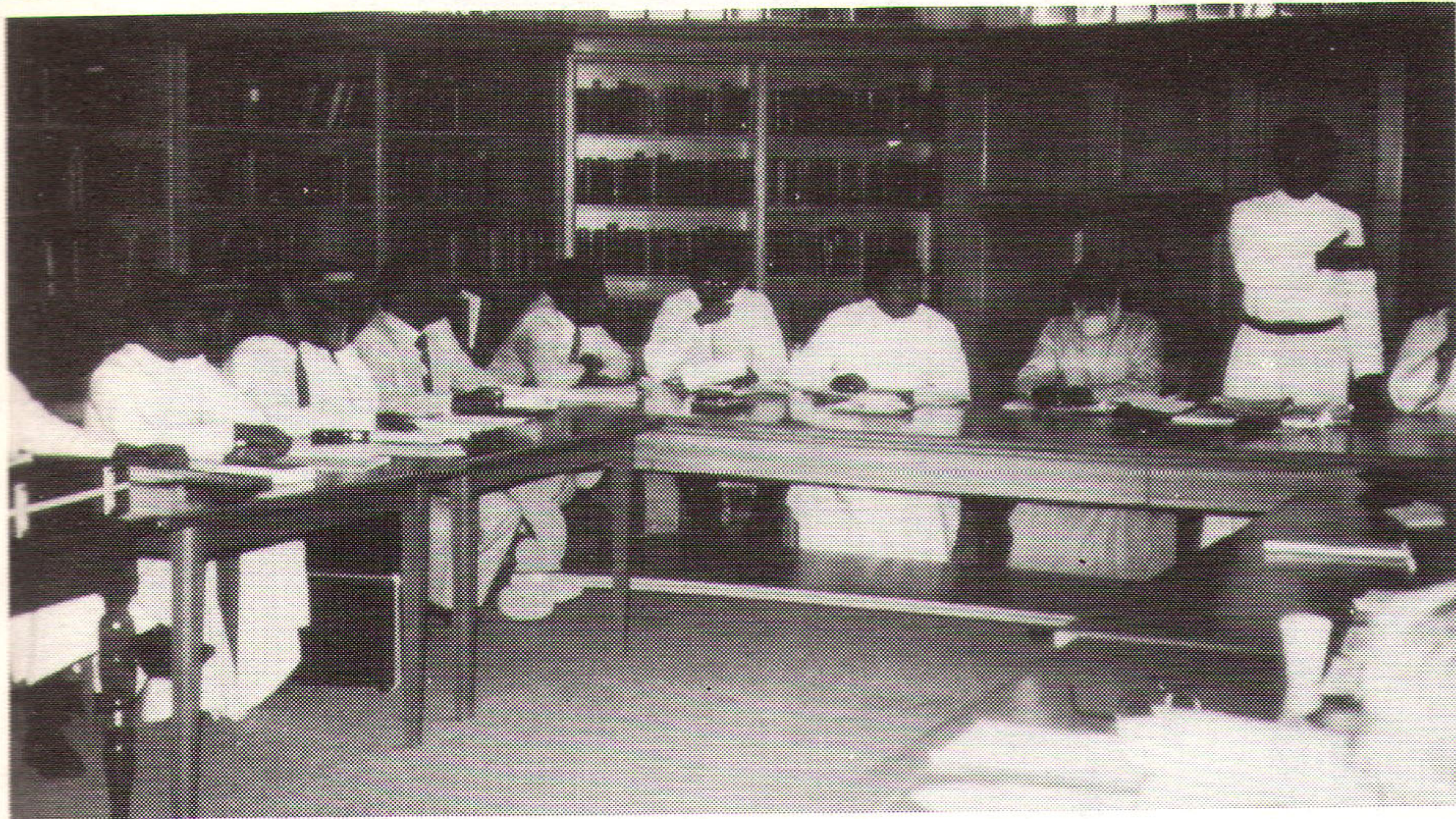
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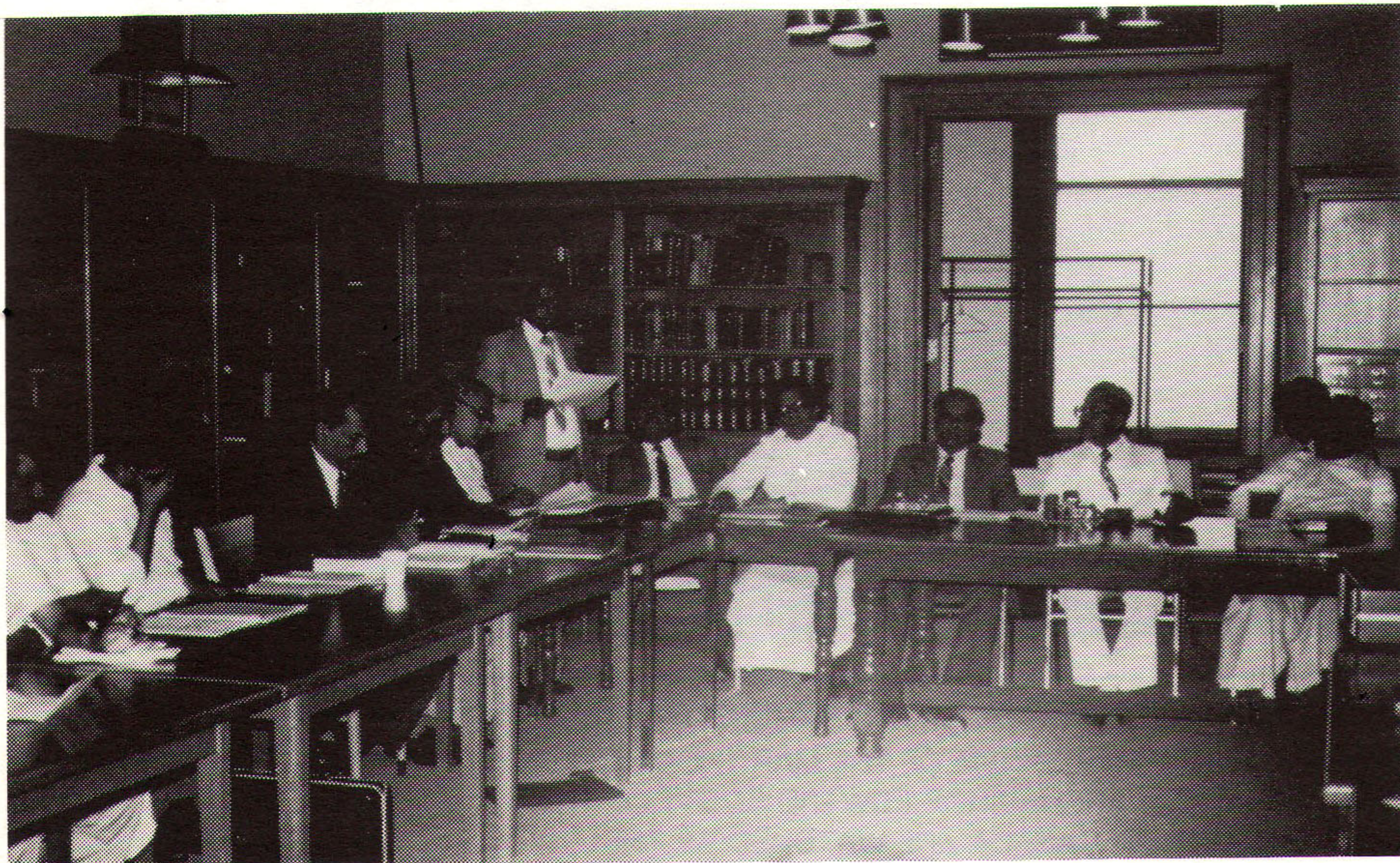
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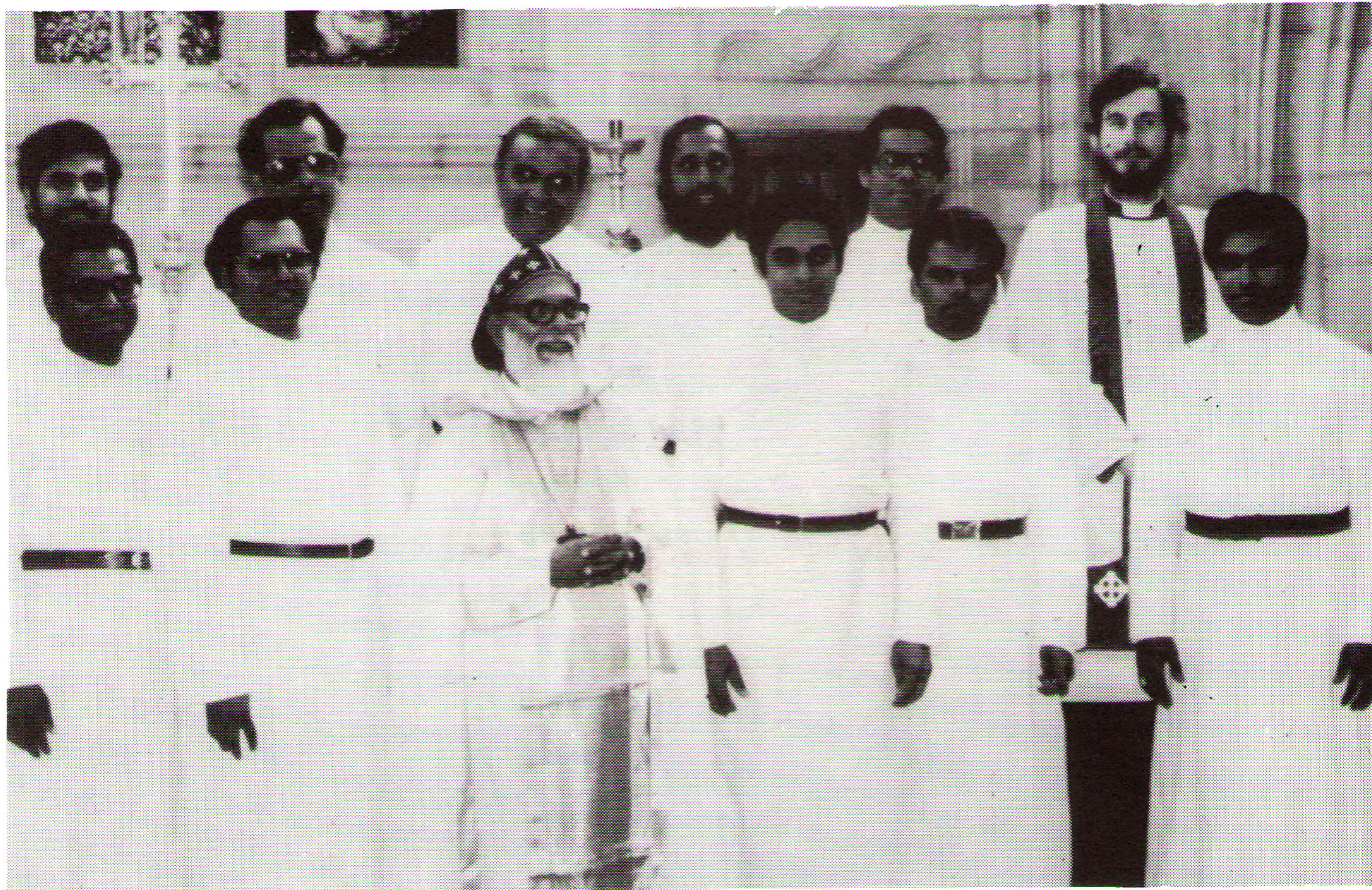




Scenes from Zonal Council

- Photo- Thomas Joseph.





AFTER THE SERVICE ON JUNE 26, 1983
AT THE TORONTO PARISH

Photo: Varkey T. Varkey



METROLOLITAN ALEXANDER MAR THOMA OF THE MAR THOMA CHURCH
OF MALABAR (INDIA) AND ARCHBISHOP EDWARD SCOTT OF THE
ANGLICAN CHURCH OF CANADA ARE WATCHED BY THE
ARCHBISHOP OF CANTERBURY AS THEY SIGN THE AGREEMENT
ON AUGUST 3, 1983.

PHOTO — RON RICE



AGREEMENT SIGNED



The Sixth Assembly of the World Council of Churches at Vancouver this year witnessed a very significant event, when its two member churches, the Anglican Church of Canada and the Mar Thoma Syrian Church of Malabar signed an agreement for closer co-operation. This marked an important mile-stone in the ecumenical journey of the World Council of Churches. The agreement was signed on 3rd August 1983 by the Primate of the Anglican Churches of Canada, The Most Rev. Dr. Edward Scott and the Metropolitan of the Mar Thoma Church, The Most Rev. Dr. Alexander Mar Thoma. The signing ceremony was attended by the Archbishop of Canterbury, The Most Rev. Robert Runcie, the Presiding Bishop of the Episcopal church in U.S.A., The Most Rev. John Allin, and other distinguished church leaders.

The relationship between the two churches started years back, when there was an agreement of full communion between the world-wide Anglican Church and the Mar Thoma Church. In 1974, on the lines of the "Bonn Agreement" of 1931, the Mar Thoma Church and the Anglican Church of Canada entered into a specific agreement of full communion. The request for further co-operation and Episcopal oversight came from the Suffragan Metropolitan of the Mar Thoma Church, The Rt. Rev. Thomas Mar Athanasius in 1981. A draft of the Agreement was drawn out on the lines of the Agreement Mar Thoma Church reached in 1980 with the Episcopal Church of U.S.A. This was agreed by the two churches.

On the occasion of the signing of the Agreement at Vancouver, the most Rev. Dr. Alexander Mar Thoma, Metropolitan of the Mar Thoma Church spoke:

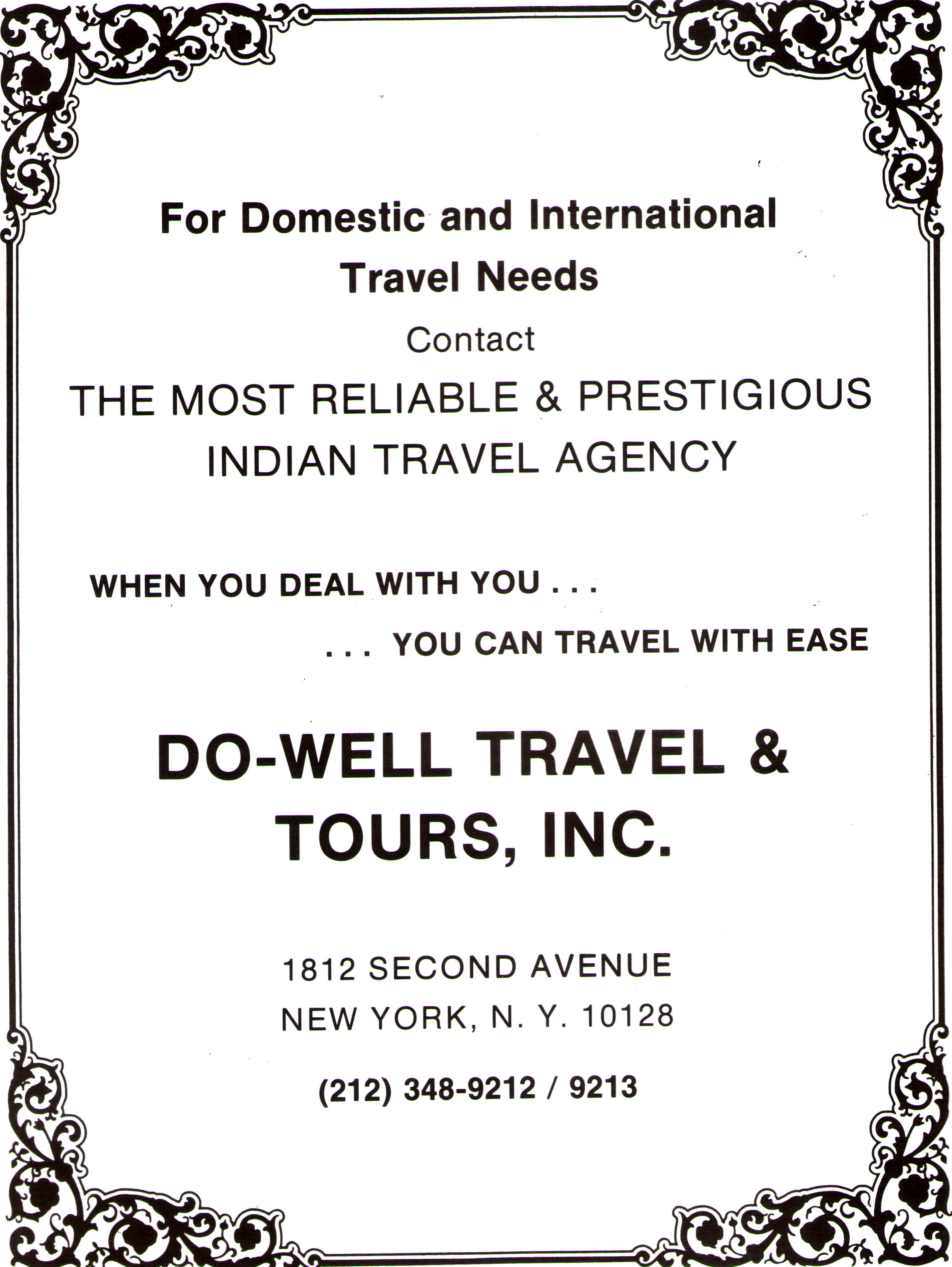
"... It was by God's great providence that the Mar Thoma Church had been able to continue down the centuries in India and now to move into different parts of the world. Members of the Mar Thoma Church have come to U.S.A., Canada, Britain, Middle-East, and other places. We have entered into an agreement with the Episcopal Church in U.S.A., already signed by the Presiding Bishop John Allin and myself, and by this agreement the Episcopal church in U.S.A. has

very kindly agreed to look after the pastoral care of the Mar Thoma people in U.S.A. Now I am very happy that, on this occasion, we are signing an agreement with the Anglican Church in Canada on the same lines. And I am so happy that the Archbishop of Canterbury is present on this historic occasion with us, as he is the head of the Anglican Communion all over the world . . . I pray that God's blessings be with us as we think of the many people whose pastoral care will be according to this agreement."

"It is a very great joy for me to be involved in the signing of this agreement. We have benefited very much in Canada from the contact with the members of the Mar Thoma Church . . . There are a lot of contacts, a lot of learning back and forth. What I appreciate about the agreement is that there will be regular visits of Bishops and priests from the Mar Thoma Church to Canada . . . When those visits take place, the contact will be not only with the members of your own church but also with members of the Anglican Communion, with the wider Christian community in Canada. Many of us in the West know far too little about the Eastern Churches. This is one of the ways of building and extending that kind of knowledge. We are very happy that we have been able to work out this agreement and I am particularly glad that we are able to sign it at this particular event in Vancouver, when representatives of many churches around the world are present."

Under this agreement the Mar Thoma Clergy and the members of the parishes and congregations in Canada would come under the oversight of the Anglican Bishops in Canada, while retaining their identity and links with the Parent Church in India. This agreement is a challenge to live with diversity and its benefits are mutual.

Paduthottu G. George
Wycliffe College, Toronto



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THE NEW AGREEMENT

AGREEMENT BETWEEN THE METROPOLITAN OF THE MAR THOMA SYRIAN CHURCH OF MALABAR AND THE PRIMATE OF THE ANGLICAN CHURCH OF CANADA

A. BACKGROUND

Immigration from India in recent years has brought increased numbers of people of the Mar Thoma Syrian Church of Malabar to Canada. The Metropolitan of the Mar Thoma Church and the Primate of the Anglican Church of Canada desire to establish an agreement whereby the Anglican Church will enter into a partnership with the Mar Thoma Church which will enable the Anglican Church to minister to Mar Thoma people in this country.

In May, 1974, the Inter-Church Relations Committee recommended, and the National Executive Council concurred, in the following motion:

“That this Anglican Church of Canada through the National Executive Council expresses its willingness to enter into a relationship of full communion with the Mar Thoma Church in South India on the basis of the Bonn Agreement of 1931, and requests the Primate to correspond with the Metropolitan of that Church to this end.”

The Primate conveyed this message, and a reply was received in October 1974 establishing such relationship.

The House of Bishops of the Anglican Church of Canada in November 1981 approved in principle the implementation of an agreement with the Mar Thoma Church.

B. AGREEMENT

Consistent with these actions, and responding to the wishes of the Mar Thoma Church and the needs of its people in Canada, we agree to these principles:

1. When requested by the Metropolitan of the Mar Thoma Church, Bishops of the Anglican Church of Canada shall exercise episcopal oversight of clergy and laity of the Mar Thoma Church in this country.
2. Members of the Mar Thoma Church shall be treated as members of the Anglican Church of Canada in the diocese by the Bishop concerned, with the understanding that they remain members of the Mar Thoma Church.
3. The Anglican Church shall minister to members of the Mar Thoma Church through organized parishes and congregations affiliated with the diocese and subject to the discipline of the Anglican Church of Canada, except that the Congregations shall be subject to the discipline of the Mar Thoma Church on liturgy, marriage, and finance and in such other matters where the Constitution of the Mar Thoma Church has specific reference.
4. The Metropolitan or another bishop of the Mar Thoma Church may visit the parishes and congregations being ministered to by the Anglican Church of Canada after informing the Anglican Bishop concerned.
5. The Metropolitan of the Mar Thoma Church shall notify the Primate and the local Anglican Bishop of the appointment of priests to serve Mar Thoma parishes and congregations in Canada. Such priests may be licensed by the local Anglican Bishop to function in the Anglican diocese where they serve and invited to participate in activities and fellowship in that diocese. While serving such congregations in Canada, priests shall remain on the salary and pension plan of the Mar Thoma Church.
6. Parishes and congregations may offer financial support to the Mar Thoma Church in India and may make offerings to the local Anglican diocese, the local Anglican congregation with which they are related.

7. Mar Thoma parishes and congregations will normally be associated with Anglican congregations to provide fellowship and encouragement, and the Mar Thoma priest may be associate to the priest of the local Anglican congregation.
8. The Metropolitan may request the local Anglican Bishop to act on his behalf in the event of difficulty or dispute within the Mar

Signed
The Most Rev. Alexander Mar Thoma
Metropolitan, Marthoma Syrian Church
Of Malabar

Date August 3, 1983.

Thoma parish or congregation. The Anglican Bishop may act in matters of urgency affecting the local situation even without such a request.

- 9 Any modification to this agreement, when deemed necessary, may be made by mutual consent of the primate of the Anglican Church of Canada and the Mar Thoma Metropolitan.

Signed
The Most Reverend. Edward W. Scott
Primate
Anglican Church of Canada

Date August 3, 1983

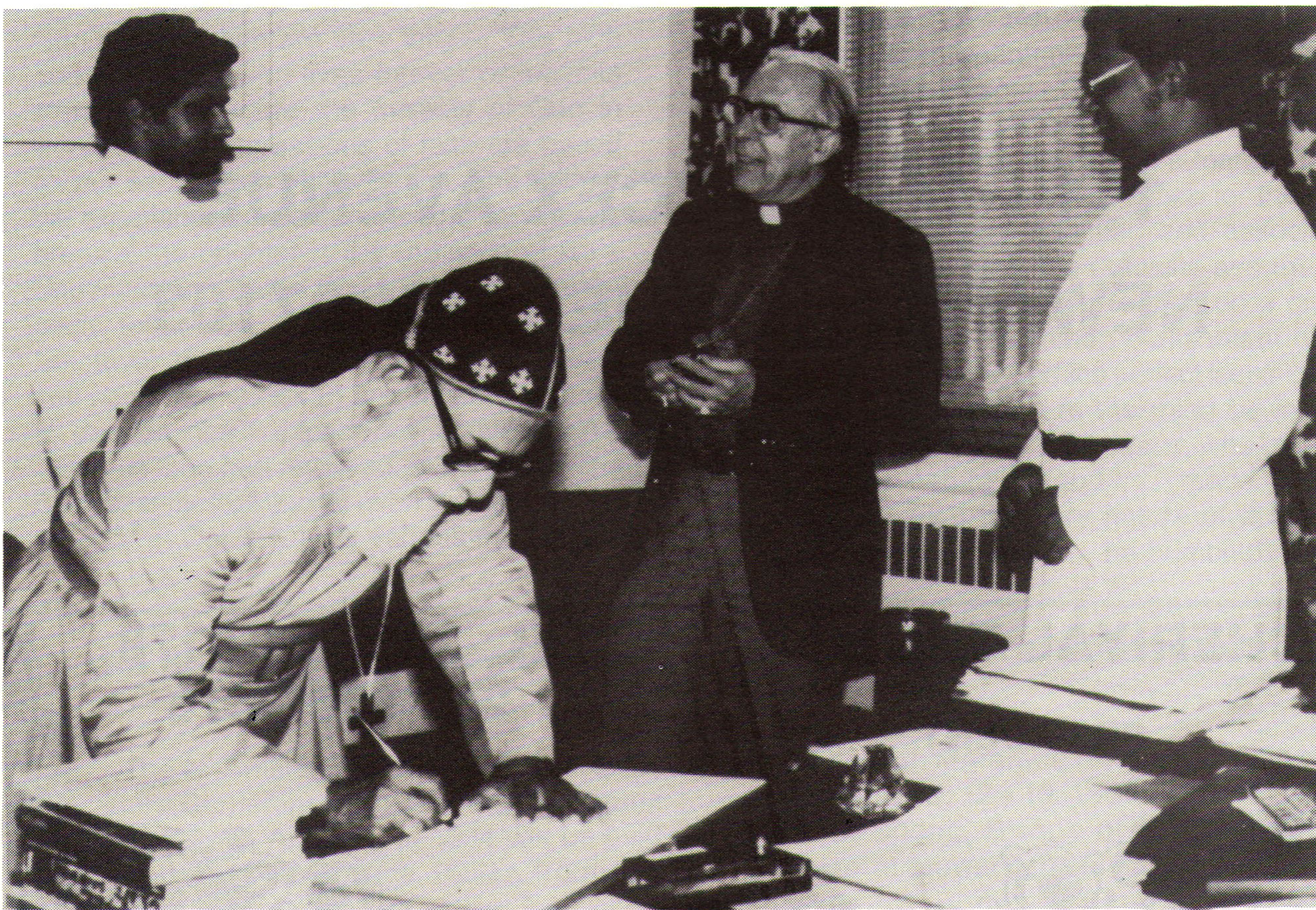


METROPOLITAN'S VISIT TO LUBBOCK






ON JUNE 29, 1983, WHEN THE METROPOLITAN
VISITED THE ARCHBISHOP AT HIS OFFICE IN TORONTO
PHOTO — MARCUS CHERIAN



THE METROPOLITAN SIGNING THE VISITOR'S BOOK
AT THE ARCHBISHOP'S OFFICE



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DEVOTIONAL:

"The Lord says: I am the high and the holy God, who lives forever. I live in a high and holy place, but I also live with people who are humble and repentant, so that I can restore their confidence and hope." (Isaiah 57:15).

Religions and religious philosophies try to explain God in terms of transcendence—consider him to be high and unreachable. Hence the human mind strives for ways and means to reach this unreachable. Different approaches and efforts are adopted and this probably forms the framework of religious practices.

Prophet Isaiah, in his vision of God recorded in chapter six of his book, saw God sitting upon a throne, high and lifted up in all majestic glory and splendour. His concept of the Divine is derived from his experience. The synonym for God, frequently used in his book is 'the Holy One of Israel'. The attributes of God used by him are very lofty—"The high and holy God, who lives forever or inhabits eternity". We adore the majesty of God in worship. Our expressions of faith are based on our experience of the Divine. The deeper the experience is, the stronger the convictions are and the brighter is the radiance of faith. Understanding of the Scriptures, sacraments, godly fellowship, nourishing the mind with 'whatever is true, noble, right, pure, lovely and admirable' (phil.4:8) are important means to deepen one's experience of the Divine. "Unto us God has revealed by his Spirit. The Spirit searches all things, even the deep things of God." (I Cor.2:10). By various means, the

Holy Spirit leads us to deeper experience of God, provided we are teachable and open to receive. Proper understanding of God leads us to proper understanding of ourselves as well as others. Such experience will lead us to awesome reverence for God, so as to marvel like Paul, "Oh the depth of the riches, the wisdom and the knowledge of God!" (Rom.1:33)

Certain religions attribute detachment also to the nature of the Divine along with transcendence. They maintain that because God is too high and lofty, he cannot be involved in the daily life of this world and the humankind. But in Isaiah's experience, the vision of the majestic glory of God led him to a new realisation of his own sinfulness and that of his society. Subsequently the high and holy God, reaches down to Isaiah and cleanses him, enabling Isaiah, 'the man of unclean lips' to enter into a fellowship with God. This is because, God dwells not only in 'the high and holy place', but also with people who are humble and repentant. This is the amazing truth of the Gospel. This is the meaning of Christmas—Jesus born to Mary and Joseph, ordinary people of the day; in a manger in an inn, less than the ordinary place for the birth of a child. Jesus identified and associated with the have-nots, the outcasts and the un-touchables of his time. He died on a cross, enduring a very common punishment of his days. In Jesus, we find the perfect identification of God with man. "Let the mind be in you, which was also in Christ Jesus, who being in the very nature of god, . . . made himself nothing taking the very nature of a servant and was made man . . . he humbled himself

1984 NORTH AMERICAN MAR THOMA CONFERENCES

The N. American Students' Conference, Family Conference etc. of the Mar Thoma Church in N. America, in 1984 will be held at Dallas Baptist College, Dallas, from July 19 - 22, 1984.

1984 MARAMON CONVENTION

The 89th Maramon Convention will be held from Feb. 12 - 19, 1984. The Rt. Rev. John S. Spong, Bishop of the Episcopal Diocese of Newark, New Jersey will be a speaker.

and became obedient unto death, even unto the death on the cross." (Phil.2:5-8). In Jesus, God reaches to the level of the humble and the repentant to dwell together." The Word became flesh and dwelt among us and we beheld his glory . . . full of grace and truth" (John 1:14). It is interesting to note the etymology of the word 'humble', which comes from the Latin word "humus", which means 'earth'. To be humble means to be aware of our being 'of the earth'. The word 'human' also comes from the Latin root. To be aware of our humanity is to be aware of our limitations, vulnerabilities, our weaknesses. It is to remember that we are but dust. Jesus said that 'he who humbles himself will be exalted.' It means that if we freely acknowledge the limitations of our humanity, we find ourselves not weakened but strengthened and enabled to grow, that is exalted. The humbling of Jesus from the divine to the human led him to exaltation. "Therefore God exalted him to the highest place and gave him the name that is above

every name." (Phil.2:9). Paul has also reminded us that "we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us." (1 Cor.4:7)

In a materialistic life-style, in which the thrust to dominate everywhere and grab everything prevails, in a context of egoistic pride resultant of affluence and individualism, in the midst of human greed and disregard for others, the Gospel of Christ challenges us to humble ourselves so that the Holy One may dwell in us' to revive the spirit of the humble and to revive the heart of the contrite' or 'to restore confidence and hope in the humble and repentant'. In a world of frets and fears, tensions and turmoils, everyone needs to be revived continuously in life. May we ever be humble and repentant, so that the Holy One will dwell in us always and that we may be constantly empowered to live victoriously overcoming the shocks of life. In humility is the promise of God's presence and the assurance of divine strength.

—Rev. N.M. Cherian, New York

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MAR THOMA STUDENTS' CONFERENCE OF N. AMERICA

Nearly 120 gathered in Toronto for the fourth annual Students' Conference and it proved to be, for all of us, a spiritually enlightening experience. For many of us, the Conference gave the opportunity to find Christ for the first time. Along with the concluding message and dedication, towards the end, we were offered a few minutes, so that those who wished to witness for Christ could do so. Judging from the sincere words of the many, who accepted this invitation, it was clear that the doubts and questions we had, were, disappearing and that we had a firmer belief in our Lord.

We were graced with the leadership of our Thirumani, the Most Rev. Dr. Alexander Mar Thoma Metropolitan, who with his addresses, brought us closer to understanding the meaning of our theme — Fullness of Life in Christ. He emphasised that life is a gift from God and that the five things necessary for a full spiritual life are, freedom, responsibility (a sense of ought), transcendence, consciousness of thought and creativity. Thirumani's thought-provoking questions led to effective discussions in the groups. The

question/answer session helped to clear doubts concerning his addresses as well as the Church's position on different issues. Thirumani celebrated Holy Communion service on the closing day. Thirumani's wit and perception made the days' programs enjoyable and interesting.

The program of the Conference included a variety of events. The devotional addresses by the Rt. Rev. Desmond Hunt, Suffragan Bishop of the Anglican Diocese of Toronto and the Rev. Marney Patterson were very inspiring.

An excellent part of the program was the workshop sessions. They provided insights into subjects that were part of today's world situations. There was the choice of five topics, all led by experts. The topics and leaders were Nuclear Arms Race and the Christian Faith, led by Dr. Bovas Abraham, Permissiveness and its Influence on Today's Christian Youth, led by Mr. P.T. Philip, the Christian Community on the Campus, led by Mr. Cecil Mathews, Youth Leadership in our Churches, led by Mr. Philip Gee Varghese. They were very worthwhile and it was evident that the

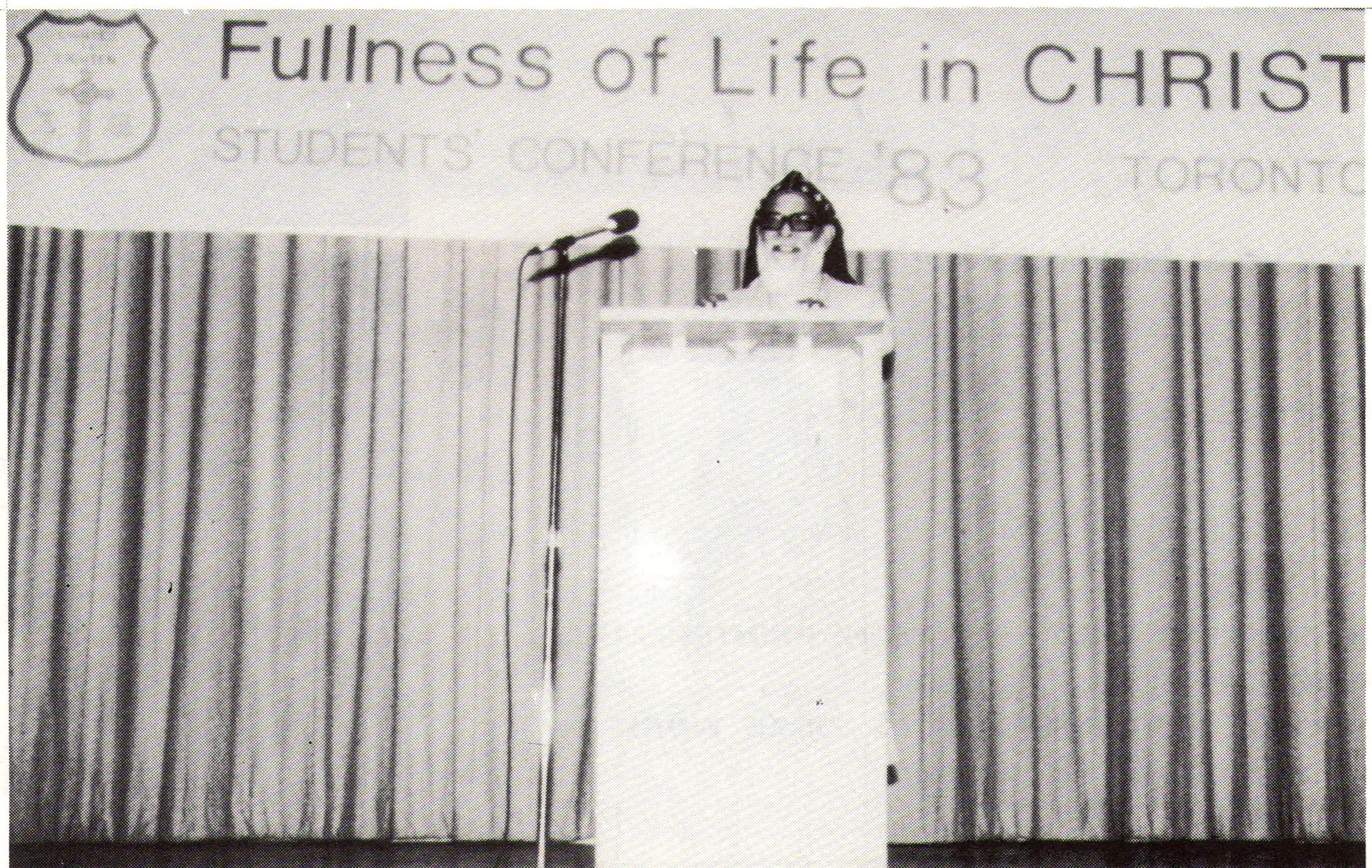


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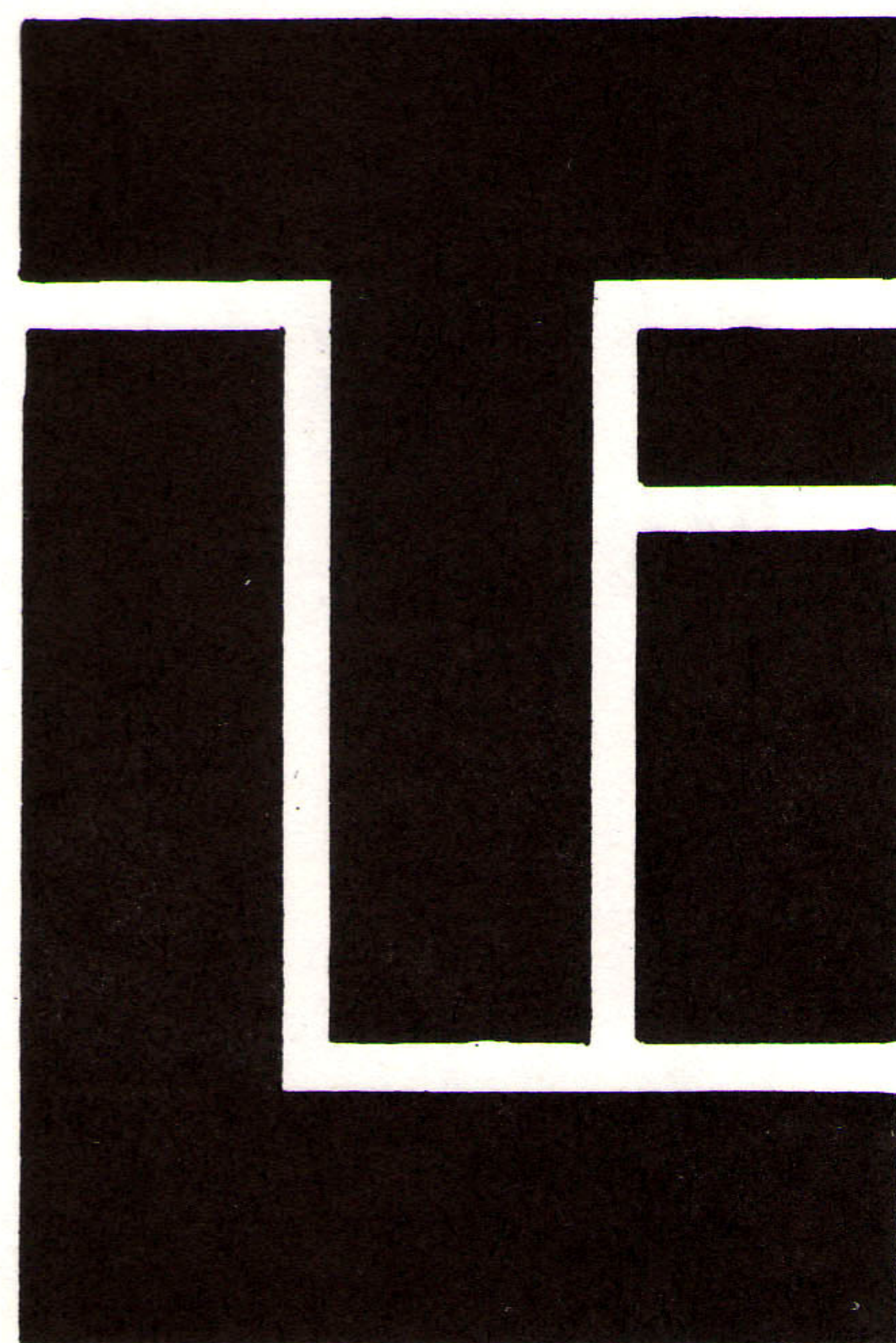
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leaders had taken much time and effort to prepare their reports.

The seminar on "euthanasia" was another useful and interesting part of the program. It was very important that we were able to discuss and try to understand this controversial issue. It made us realise that we ourselves might have to face this difficult question and that we should be prepared to make the right decision.

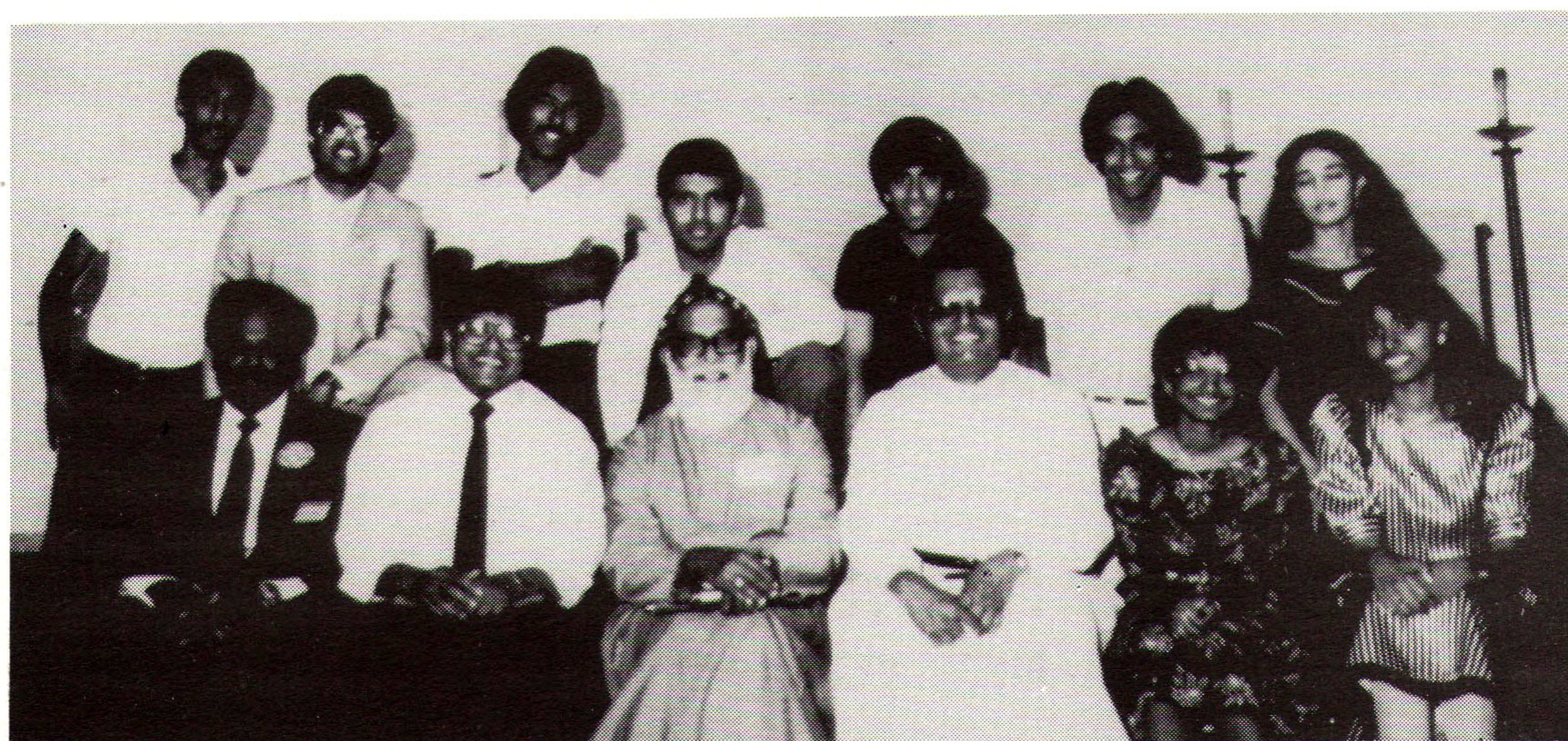
Led by our Achans and senior leaders, the Bible study sessions and morning worships were well planned out and greatly beneficial. Bible studies were based on the following themes: Jesus-the Resurrection and the Life, the Bread of Life, the Living Water, the Way of Life and not Richness but Fullness of Life. The reading and the exposition of Bible passages in these sessions were very enlightening.

An important part of the conference program was the sing-alongs. Not only that the singalongs were means of giving praise and thanks to God, but also they gave us a chance to tune our voices for the choir competition. Because all groups displayed effort and talent, the competition was very stiff. It was apparent that the judges had difficulty in coming to a decision, because in the outcome, there was only a single point, separating New York, the winners, from Philadelphia, who came in second place. Congratulations to both!

The conference was not a time for just serious study, prayer and discussion alone. There was a lot of time for fun and laughter as well. The Talent Night provided amusement and humour, with Thirumani's jokes that got the entire audience on their feet and applauding wildly, to skits like "Le Chateau" that made

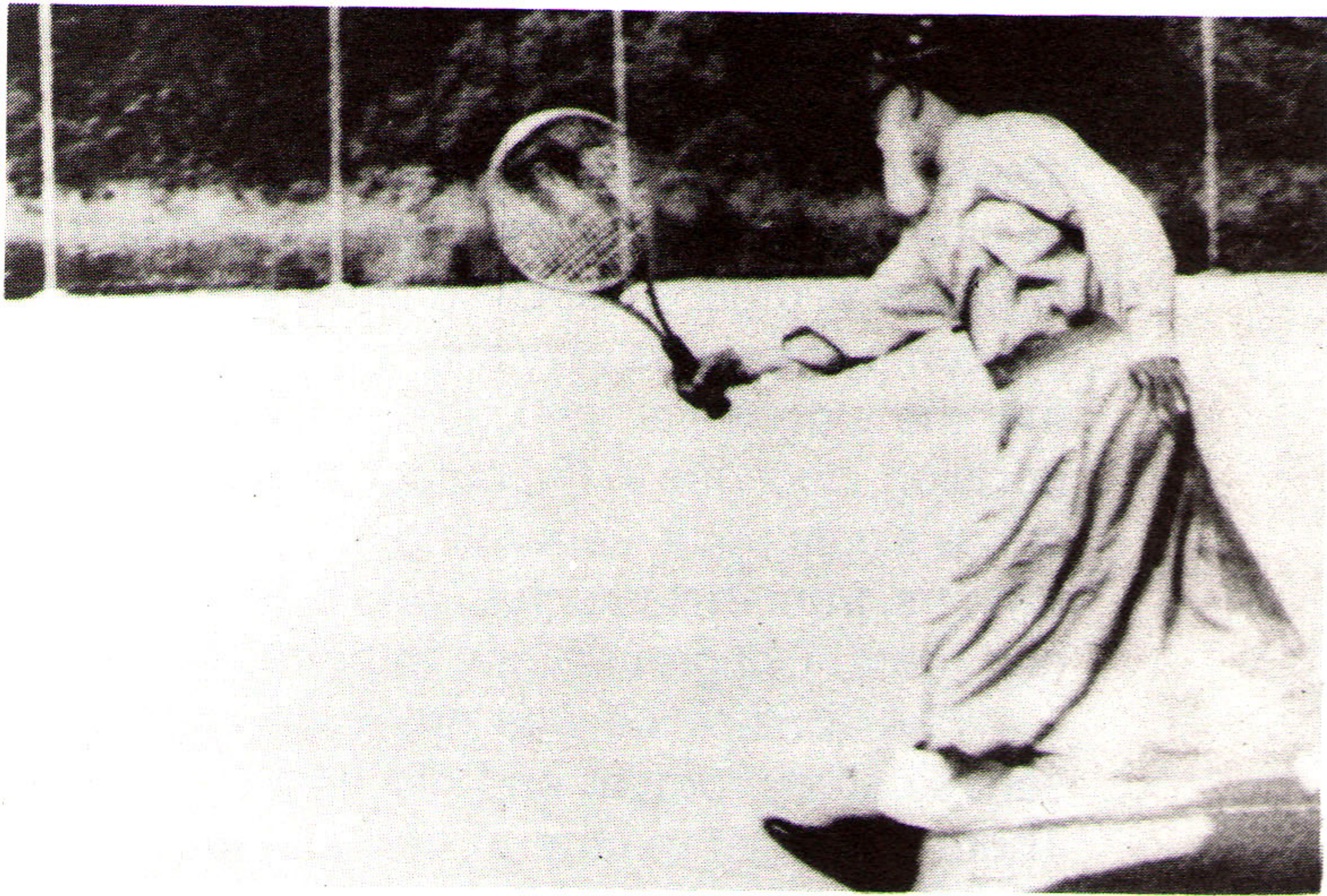


STUDENTS' CONFERENCE



STUDENTS' CONFERENCE COMMITTEE

Photo: Marcus Cherian



METROPOLITAN HAVING A FEW SETS OF TENNIS



Photo: Varkey T. Varkey

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us laugh hysterically, to well rehearsed dances and songs that captured the attention of all. Recreation time was also spent well. While some played basketball or soccer for fun, others enjoyed a friendly competition between cities in volleyball. Many participated in "Goofy Games" which entailed exhausting relays, wheelbarrow races, and of course . . . a game of "Simon Says". Everyone was involved in some activity or another. Even Thirumani could be seen out on the courts playing a few sets of tennis!

The conference left lasting impressions on all of us. The friendships that developed and the good times we shared will remain a part of our memory for a long time. The conference provided us with the opportunity to meet with people of our own age group, nationality, language and most importantly, it allowed us to gather with others who share a common bond in Christ.

— Anjana Rachel Thomas
Toronto Parish, Canada



THE METROPOLITAN WATCHING THE STUDENTS AT GAMES

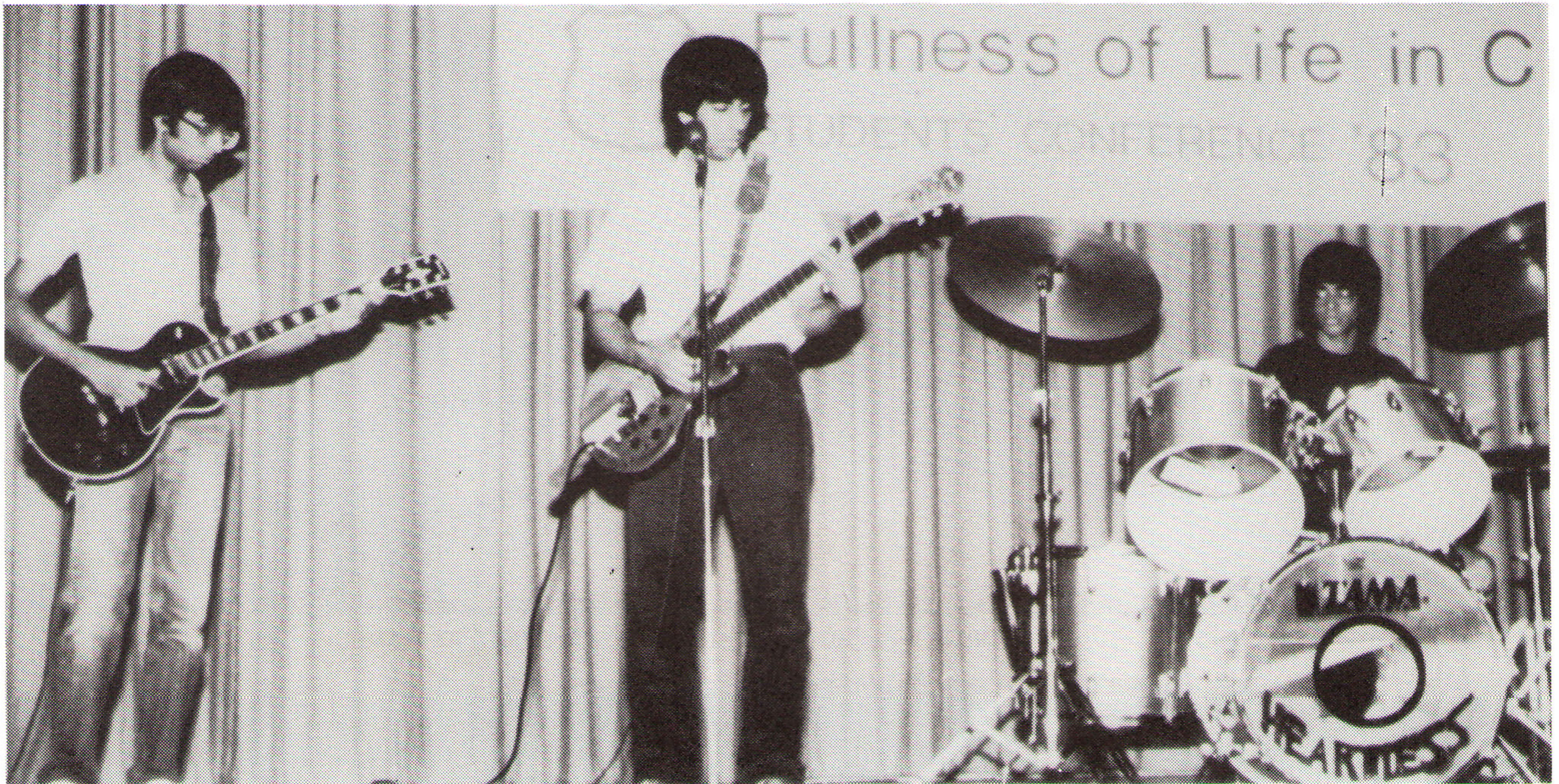


PROGRAM FOR CHILDREN UNDER 14

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TALENT TIME — CHICAGO GROUP



TALENT TIME

EUTHANASIA— “MERCY KILLINGS”*

Mathew P. Thomas (Shibu), Ottawa

“Do not commit murder”-Exodus 20:13
(Good News Bible - Today's English Version)

This is the sixth of the TEN COMMANDMENTS which God revealed to Moses, and it has remained very sinful to break it through the ages. By breaking this Law, one is leaving itself open to the maximum (toughest) punishment that is available in most nations of the world.

The reasons for this are obvious. By committing a murder, one is terminating the life of a fellow human being on earth, and that person cannot be returned nor can he/she be replaced. In addition, this causes the victims an enormous amount of pain, agony, and sorrow, all of which are unnecessary.

Though the murder of another person is always tragic and traumatic for the victim's family, there are occasions when death may be reflected upon as “the only alternative”. This leads me to the topic of my essay - EUTHANASIA - “mercy killings”.

Take this recent example for instance, one which persistently haunts the sport of boxing. A young, aspiring South Korean boxer travelled to the United States for a boxing match. But, in the end, all his dreams were shattered by a serious blow to the head from his opponent, and consequently, he remained in a coma, surviving solely on a life-support system, for months. The boxer's mother, despairing for her son's life, asked for two Korean doctors to perform acupuncture in an attempt for her son to regain consciousness. Unfortunately, this method, like all the preceding ones failed. As a result, the boxer's mother was left with a grueling and agonizing decision to face. Would she keep her son connected to the life-support system knowing that his condition would not improve or would she advise the doctors to disconnect the system, thus consciously taking the life of her own son (in other words, stressing that she didn't want her son to suffer any longer.)

When dealing with euthanasia, several factors must be taken into consideration. Firstly, the condition of the patient who is connected to the life-support system must be

thoroughly examined to find out if he/she has any hope of survival. If the patient doesn't ever seem to be regaining consciousness, the doctor can relay the information to the patient's family, and advise them of their choice of decisions to make. Or perhaps the doctor foresees the patient regaining consciousness, but that the patient will lose his/her ability to perform many of the routine functions of the past (becoming a “vegetable”).

Thus, the second factor is that the family can keep the patient alive and inflict a strenuous burden upon themselves (being attentive to his/her special needs) or it can shut off the life-support system.

As well, the family must keep the patient in mind when making this important decision. They must realize what the patient is undergoing during this trauma and what his/her limitations would be after survival, if there was any chance of it. The family must remember that the patient is suffering also. Thus, the decision that is forced upon them is indeed a difficult one to make.

But there are other occasions when euthanasia occurs. It doesn't necessarily have to happen to be a victim of a serious accident lying in a coma at a hospital.

Recently, a prominent Harvard University doctor Dr. Dwight Harken, in an article published in *The Citizen* (Ottawa, Ontario) on June 1, 1983, said that North Americans should consider starving an estimated 300,000 human “vegetables” in nursing homes stating that society can no longer afford the best possible treatment for everyone and suggests letting these “helpless cases slip away.”

He has urged other doctors to consider “more critical” diagnostic techniques to screen “the totally irreversible patients . . . mere conglomerates of metabolizing cells with no individuality.”

He says that feeding tubes are all that keep these helpless patients alive, and they can go on in this state indefinitely, taking up badly-needed beds and the time of nursing home staff.

The issue of starving senile patients who can no longer talk, walk or communicate has been under heated discussion in North America for years.

Dr. Harken says that such mercy killings are being done behind closed doors where there is much room for abuse and bad judgment.

What's needed, he says, is a carefully trained team of doctors who could visit nursing homes and hospitals to screen patients, ensuring that "only the hopeless cases were let go".

But first, Dr. Harken says, society must face the "grim fact that we are no longer able to deliver the best of care (to everyone), nor can we afford to provide everything for everybody."

The doctor was careful to stress that he was suggesting cutting only intravenous feeding. Disconnecting intravenous tubes would slowly starve patients.

By contrast to the senile patients at nursing homes, the struggle with ethics by doctors over the painful deaths of "deformed infants left to die" is examined.

In an article published in *The Citizen*, May 31, 1983, it was stated that severely deformed infants have been starved to death and allowed to writhe in pain for weeks before they die in Canadian hospitals.

Dr. David Roy, director of the Bioethics Institute at Montreal's Clinical Research Institute, says society must wake up to this shadier side of modern medicine.

In one recent Canadian case, he said, doctors decided to stop feeding a deformed infant, but nurses defied the order out of sympathy. As a result, it took two months for the infant to die. In another case, Dr. Roy said, doctors watched for a month - and withheld pain relief - as an infant screamed until death as its body decomposed from massive infection brought on by congenital abnormalities.

Dr. Roy admitted the two cases were extreme, but insisted that such incidents are growing more common as doctors try to come to grips with the issue of euthanasia. He said that the most important ramification of modern medicine is the "ethical crisis" it has created.

Roy said that doctors no longer know the difference between "right and wrong", but that he feels the greatest ethical challenge doctors face is that of death decision-making.

And, in conclusion, this is what the essay boils down to—death decision-making both on the part of doctors and families of patients alike. Mercy killing is an extremely aggravating task to face for everybody, as it causes a lot of grief and raises a lot of ethical questions in the medical field. Should mercy killing continue to be carried out in the fashions mentioned above with reference to the nursing home patients and the deformed infants? Well, that's a very hard question to answer. One must look at how the death will affect the other people involved, and how keeping a "vegetable" can be of any significant contribution to society.

Personally, I feel that if the patient's condition has become irreversible, spare everyone involved many sleepless nights of heightened anxiety over something that isn't about to improve at all. Though this means committing a "murder", and breaking the commandment taught to us by God, mercy killings in situations like these are definitely "the only alternative".

* In the essay competition at the 83 Students' Conference, this essay was awarded the first prize.

— Congratulations to Shibu

EUTHANASIA OR "MERCY-KILLING"

Anjana Thomas, Ontario

INTRODUCTION

"Thou shalt not kill." (Exodus 20:13)

"To everything there is a season, a time to be born and a time to die." (Ecclesiastes 3:1-2)

Euthanasia or "mercy-killing" is an issue that has created a moral dilemma for all Christians. The bible tells us that it is wrong to take one's own life or that of another person's because it is the right of God only to say when a person should stop living. However, at the same time, the bible says that there is a time to die. This would mean that life should not be prolonged by artificial means especially when pain and suffering are involved and when there is no hope of preventing death. In short, the question that Christians are confronted with, is whether or not man has the right to terminate life even when his motive is compassion for the suffering and his intent is to allow a person to die with dignity.

DEFINITION OF EUTHANASIA

The term "euthanasia" comes from the Greek word *eu-thanatos* and literally means "a good death." Because this can be interpreted in many ways, different connotations have been given to the word euthanasia. Many misunderstandings have stemmed from this fact and therefore the following distinctions have been made:

Regarding the means used:

(i) Passive or negative euthanasia is the intended omission of treatment that would probably prolong life; it could refer to the case of a patient who is beyond the hope of recovery and for whom it is only a case of prolonging or shortening the death process.

(ii) Active or positive euthanasia is the planned use of therapies calculated to *induce* death *sooner* than it would normally occur. This kind of euthanasia is called "mercy killing." Its direct intention is always to put an end to the life of a patient but the motive is compassion.

regarding the consent of the patient:

(i) Voluntary euthanasia refers to cases where the patient indicates his/her desire that the doctor should accelerate the process of death.

(ii) Compulsory euthanasia - when people are killed by the State or some other body because they are unfit to live, useless to society, economically unproductive, socially or genetically undesirable, etc.

THE CASE FOR EUTHANASIA

Like in any other controversial issue, there are those who are strongly in favor of euthanasia and those who strongly oppose it. The ones who are for it, want to see it legalized. These people have formed the Voluntary Euthanasia Society. Their main arguments are compassion towards others and the assertion of the right to determine the time of one's own death. They believe that when pain and suffering cannot be alleviated, that a person should have the right to end his/her life with the aid of a doctor and possibly drugs. Other people are in favor of passive or negative euthanasia and believe "that one is obliged to use ordinary means, but one is not always obliged to use *extraordinary* means." Pope Pius XII advocated this and described extraordinary means as those means which cannot be used or obtained without undue expense, pain, or other inconvenience, and with no reasonable hope of providing benefit. The people who strongly feel that euthanasia should become law are people who have seen victims of excruciating and humiliating illness. They are so moved by the irreversible deterioration in the quality of their lives, that keeping these people alive seems unethical to them. C.F. Barnard, a member of the medical profession, is a person who feels this way. He tells a story of a seventy-eight year old man named Eliah Kahn. Mr. Kahn was admitted in the hospital and knew he was

near death. Lying next to him was a man who was entangled and entwined in drains and tubes. One morning, the patient next to Kahn suffered a cardiac arrest. An emergency call went out and the cardiac team rushed to resuscitate him. One pounded on his chest, another applied mouth-to-mouth and all the while the man lay in a pool of his own excretions. The team did not succeed and the patient died. Kahn, who had been watching, pleaded with the doctor to never let this happen to him. The doctor promised not to try and revive him in such a situation. A week later, Kahn went into congestive cardiac failure. The team swung into action again and gave him morphine, oxygen, digitalis, diuretics and then decided to put him on a respirator. Kahn, who could barely speak gasped, "you promised, doctor." During the night, Kahn managed to reach across and switch off the ventilator that they had attached to him. The nurse found him in the morning with a note scribbled in uneven writing lying next to his bed. It read: "Death is not the enemy, doctor, inhumanity is." Examples such as this one are evidence supporting the case for euthanasia.

THE CASE AGAINST EUTHANASIA

The case in opposition to euthanasia is as equally strong as the case for it. It centers around the fact that human existence has inherent value and also that limits or exceptions are difficult to determine. For example, how does one know for certain that the process of death has irreversibly set in or how long does one have to be in a comatose condition before the case can be declared beyond hope? Many feel that it is wrong to proceed with euthanasia before the answer to these and other questions are found. Others oppose this issue because they believe that there would be too much pressure put on the relatives of the patient to make a decision that they may regret in the future. Along the same lines many feel that the patient may not be able to make a second decision when in a great deal of physical pain and emotional depression. For example, a cancer victim may have periods of excruciating pain where all hope of recovery disappears, but may be able to enjoy life outside of these times. Should he/she be given

the right to choose death in a time of pain? Still others claim that euthanasia poses a serious problem between doctor and patient. A trusted physician whose job is to cure the sick, may be seen as a potential executioner. One of the definite reasons why some people oppose euthanasia so strongly is because they fear the possible ramifications if euthanasia is legalized. During World War II, Hitler used compulsory euthanasia to justify the slaying of Jews. There is a fine line between concern for society and personal prejudices. Many fear that this line will be crossed again. They visualize the mass slaying of the elderly or the mentally handicapped and draw back at such a horrid possibility. The doubts and concerns of those who are opposed to euthanasia are real and the case against it is strong.

CONCLUSION

The unfinished debate on euthanasia goes on. Both sides have valid and important points. Though the Church and the physicians have their own views, it is left upto the individual to make the final decision, to take up one side of the debate, keeping in mind that we are not alone, for we have God to help us make our decision.

* In the 83 Students' Conference Essay Competition, this essay was awarded second prize.

— Congratulations to Anjana.

MAR THOMA FAMILY CONFERENCE OF NORTH AMERICA

The first Mar Thoma Family Conference of N. America was held at St. Augustin's Seminary, Ontario, Canada from June 26 to 29, 1983. On the request of the Mar Thoma Zonal Council of the Mar Thoma Church in N. America, the Toronto Mar Thoma Parish made all the arrangements for the conference.

The Most Rev. Dr. Alexander Mar Thoma Metropolitan, was the main leader of the Conference. The Mar Thoma Clergy in N. America also gave valuable leadership. The theme of the conference was "Christian Family". 115 adults registered for the conference. Out of this, 52 were couples. There were 32 children under the age of 14 and special programs were arranged for them.

The opening worship and inauguration were held jointly with the Mar Thoma Students' Conference. During this, His Grace the Metropolitan, addressed the gathering on the theme of the Students' Conference — 'Fullness of Life in Christ'. The morning worship and Bible studies were conducted by the Rev. P.C. John, the Rev. Philip Daniel, and the Rev. Abraham Kuruvilla. The evenings were blessed by inspiring devotional addresses by Thirumani, the Rt. Rev. Desmond Hunt, Suffragan Bishop of the Anglican Diocese of Toronto and the Rev. Marney Patterson, a Mar-amon Convention speaker in 1976. Singing was an integral part of the conference and it was led by the members of the Toronto Mar Thoma Church Choir.

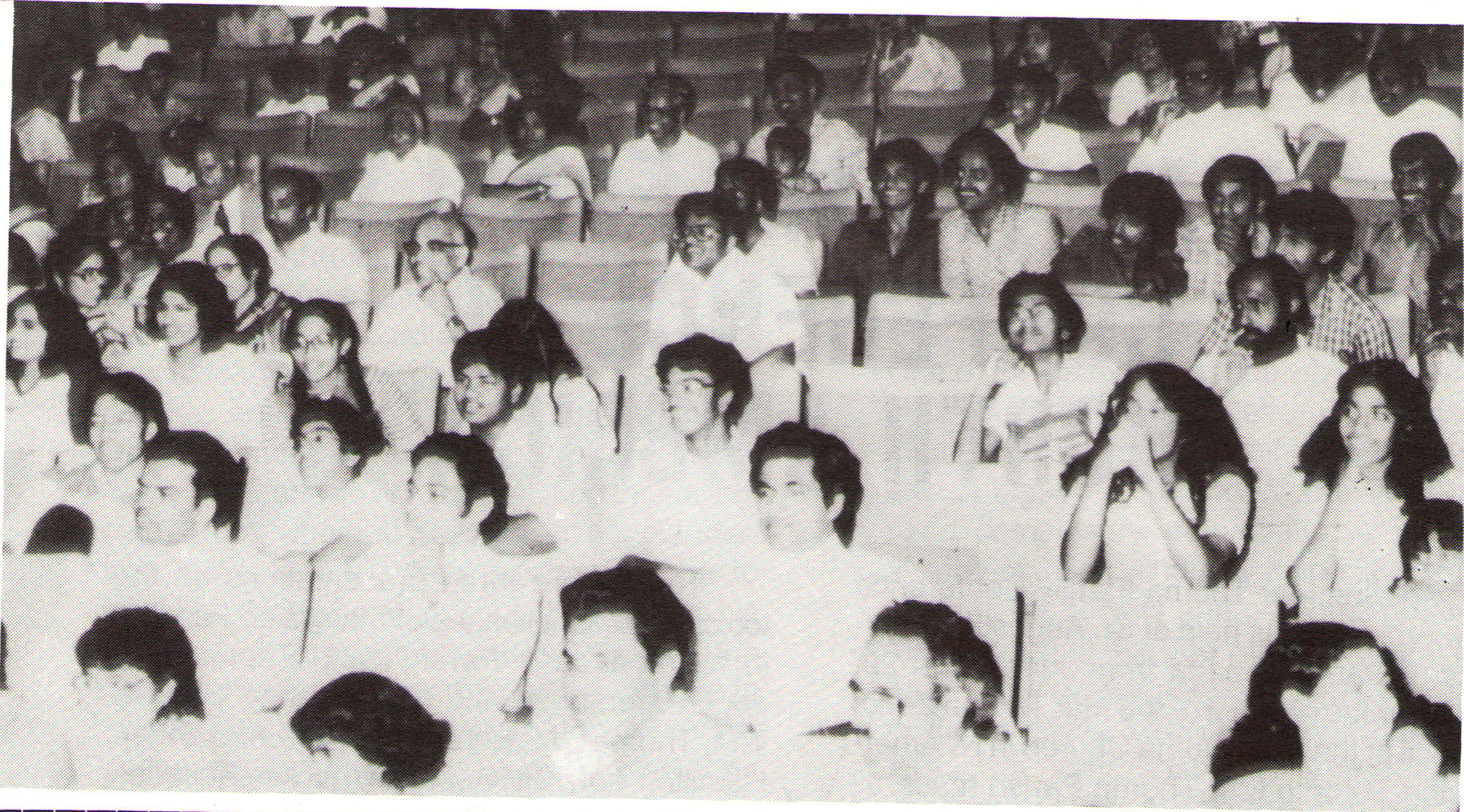
There were three presentations on the topics, "The Challenges of Malayalee Families in N. America", "Parents and Teenagers", and "Parenthood and Child-rearing", by Dr. T.M. Thomas, New York, Dr. A.M. Alexander, Hamilton and Dr. George Chacko, Philadelphia, respectively. These activated lively discussions among the participants. The need to adopt a mid-position, integrating the values in the culture and tradition of the country from where we came and the country, where we are living now, was very much emphasized in discussions. The importance of regular family prayer, as well as, spending more time with the children in their growing age, were also stressed in discussions.

Cultural programs included Talent Night along with the Students' Conference. Groups and individuals of the Family Conference participated in this.

Holy Communion was celebrated on June 29th morning, by the Metropolitan. After the service, there was a special session for sharing of experience. The Rev. Abraham Kuruvilla gave the concluding message.

The N. American Family Conference proved to be a successful stimulus for the families to come together in christian fellowship and think together the issues and the challenges, they encounter in the N. American life-style.

— C.M. Thomas, (Convener), Toronto Parish
Canada



A JOINT SESSION OF FAMILY CONFERENCE
AND STUDENTS' CONFERENCE



FAMILY CONFERENCE



PROGRAM FOR CHILDREN UNDER 14

THE CHALLENGES OF MALAYALEE FAMILIES IN NORTH AMERICA*

Dr. T.M. Thomas, New York

* A paper presented at the N. American Family Conference, Toronto, Canada 1983

According to some authorities, the American family is in its most highly developed stage having adapted well to social and historical changes. They cite greater availability of choices and individual freedom, increasing equality of men and women and the use of consumer goods to make life more comfortable. On the other hand many others argue that there is a family crisis, and they show the increasing rate of divorce along with other disintegrating forces. Where do we stand on this controversy?

"The family is a social group characterized by common residence, economic cooperation, and reproduction" says George Murdock. The family has functions, such as socialization of children, education, and providing support for members. These traditional functions of a family are being taken away by other institutions in society. Christopher Lasch sees the family as the last refuge in a world full of social

pressures and he discusses several interesting points in his book *Haven in a Heartless World*. Lasch argues that the demands of urban living force the husband and wife to become companions so that they can find a "haven" amidst the harsh realities of modern life.

Let us focus on the Kerala family. I would like to mention one cultural difference. Kerala culture is distinguished by its community consciousness while America is known for its individualistic outlook. Accordingly, major decisions related to marriage, higher education, career, and other matters are made by the individual concerned in America while they are family decisions in Kerala. What are the strengths and limitations of each orientation? It is a challenge to integrate the strengths of these two approaches to living.

The modern industrial civilization also places much emphasis on personal satisfaction and individual achievement. This is not in agreement with the Christian commitment of self-sacrifice and love of one's neighbor. While living in a success oriented society can we be followers of Christ who accepted the cross for the sake of others? This question is all the more significant when we shift from an economy of scarcity to an affluent society. Affluence reinforces self-gratification while scarcity leads to self-sacrifice. How can we maintain the Christian outlook of self-sacrifice and humility in an affluent society?

We shall select a few specific areas of concerns in family life and ask some questions about them. The increasing rate of divorce is a matter of great concern to many. The divorce rate during these years in the U.S. is the highest in the world. The divorce rate among Keralites seems to be very low even when the wife also is employed. Can we maintain this low rate

of divorce rate in America? Is divorce a problem or a solution to a problem? Do people resort to divorce as an easy way out? What is the biblical teaching on marriage and divorce? How can we explain the low rate of divorce among those who are religious?

Marriage is seen by many today as a contract with the provision for breaking it. For a Christian, marriage relationship is a covenant. In today's world marriage and sex have become casual. Sex is not treated as a special relationship between two persons. Hence venereal diseases, teenage pregnancy and such problems have emerged in America and people are concerned about them. From a Christian perspective the oneness achieved by man and woman in marriage is unique or divine and it is to be kept as such at all times. Intimacy and love form the core of this uniqueness; indeed it is the unconditional love of God. Love, in its essence, is giving of oneself to another. This divine love is received from God when we come together as a family and pray for His Spirit.

Bringing up children in American culture is a great challenge to Keralites here. The permissive attitude of America and the authoritarian outlook of Kerala stand far apart. Extremes are dangerous since the answer is to be found in the middle ground and in both cultures there is a trend toward a happy medium. There is an increasing awareness in America that freedom goes with authority and that parents can exercise authority over children. *Dare To Discipline* by James Dobson is a popular book among Christians in America. He sees permissiveness as a failure and disaster. When there is proper combination of love and discipline, Dobson argues, children learn to respect their parents and become

responsible. "Discipline and love are not antithetical; one is a function of the other." How to integrate them is a question to be explored further.

In the Kerala tradition parents move very closely with their children in spite of the authoritarian outlook mentioned above. Parents take their children to church, meetings, and other Indian families. It is interesting that the students' conference has now become a family conference. No doubt, teenagers strongly protest the presence of parents at their meetings. However, the conflict between parents and teenagers in general is not very serious. Last year I administered a questionnaire at the student's conference and one of the questions was about parental control. The majority of students answered that the control is fair. How do we interpret this response?

Education of the young in a different culture is a great responsibility of Kerala parents. Kerala children are noted for their educational performance along with other Asian students. While encouraging our children to do well in studies we have to keep in mind that there is more to life than academic achievement or a good income-producing-job. Education may help a person to go beyond the presuppositions of a success oriented society with its individualistic approach to life.

The greatest challenge of Malayalee families in North America is whether they can be Christians in a foreign culture. It demands an understanding of being a Christian in the present situation of our life. The Christian life is always Christ-centered, and there are values and commitments to be adhered to irrespective of time and place. This Christ-centered life is to be manifested in the day-to-day living. The family in which we live our daily lives should be seen as part of a larger family where God is the father and all human beings are brothers and sisters.

PARENTS AND BURNING ISSUES*

Dr. A.M. Alexander, B.Sc., M.D., Toronto

INTRODUCTION:

I would like to make it clear in the outset that my discussion would be on certain aspects of the subject and I cannot by no means cover the topic in its entirety.

Michael Debakey (the famous cardiac surgeon) said "Marriage is that relationship between man and woman in which independence is equal, dependence is mutual and obligation is reciprocal."

Louis Pasteur said "When I approach a child, he inspires in me two sentiments; tenderness for what he is and respect for what he may become.

Archbishop Lewis S. Garnsworthy of Toronto recently stated and I quote, "What we desperately need are parents who take seriously the responsibilities of parenthood including training of children in sound values. We cannot expect public school education or weekly Sunday Schools to provide the crutch in maintaining such values. If our young people are to find a place in our society the basic unit which needs to recapture a sense of spiritual values is the "home."

MAJOR PROBLEMS IN MARRIAGE:

Nothing turns young people away from Christ and church faster than emotionally upset and spiritually bankrupt Christian parents. Youth don't expect us to be perfect but they expect and demand stability, peace and spiritually and emotionally controlled home atmosphere.

Psychologists attempt to explain variations in human behaviour on this basis. Opposites attract each other and we all admire others who are strong in areas in which we ourselves are weak. The Family unit remains the most important single factor in the moulding of a human being. It either prepares him/her to reach for his ultimate destiny and fulfillment or it cripples and inhibits him from attaining his original potential.

Proverbs 22:6 verse-"Train a child in the way he should go and when he is old, he will not depart from it." A child's family remains the most important singular influence in his life, molding and nourishing his character and personality. Polite gracious parents reproduce themselves in the lives of their youth. A chip off the old block is more than an expression. It is a truism; provided the block is what it should be, the chip will be right.

EIGHT CAUSES OF FAMILY BREAKDOWN

1. Dominance of anti-Christian Humanism
2. Immorality and Promiscuity
3. Permissive Philosophy
4. Legalization of Pornography
5. Easy Divorce
6. Urbanised Man
7. Women's Lib Morality
8. Women in Workforce

EMOTIONAL PROBLEMS OF MARRIAGE

I. Anger, hostility and bitterness: over 80% of marriages show predisposition to the above problem. Many couples find more hostility and animosity in their homes than on the outside. With God's help, though as victims of this habit we do not have to be its slave.

II. Fear, worry and anxiety: Fear was the initial negative emotion found in the Bible after Adam and Eve sinned. Good Christian parents have made occasionally the fatal mistake of being afraid to discipline their teenage children. They fear that (adequate) discipline will make their youth love them less or make them leave home. If in younger days, we are subjected to childhood rejection, lack of discipline or unreasonable dominance without spiritual development will certainly produce a fear ridden adult down the road. To this scenario if you add traumatic childhood experiences and a negative thinking pattern, you have future disaster with your youth. The solution to this problem is in the basics; so go back to them (I John 1:9 and 2:14-15).

III. Selfishness: This is basic to all mankind. We are born with it and to one degree or another it plagues us throughout life. Happiness in married life is dependent on learning to share one's self, time, talents and possession with the partner.

THE CHARACTERISTICS OF LOVE:

Patient, Unselfish, Kind, Gracious, Humble, Trusting, Generous, Sincere, Polite.

Sir William Osler (of John's Hopkins in Baltimore) once said—"You don't marry one person, *you marry three of them:* the person you think they are, the person they really are and the person they are going to become as the result of being married to you." The Bible says—"Give unto others as you would have them give unto you." "Greater love hath no man than one who lay down his life for the fellow man."

Perhaps you may recollect the recent newscast about the life and death of the Franciscan Friar, Maxi-Millian Kolbe who in July 1941 sacrificed his life to save the life of a Polish soldier who had four children at Auschwitz (the Nazi concentration camp in Poland.) Pope John Paul after declaring him to be a saint said and I quote—"He gave the gift of life to one man and to countless others, the heart to outlast the tyranny that beset theirs." Recently in Washington, D.C. after the Air Florida crash an "unknown" bald, bearded man sacrificed his life to save two passengers from the icy waters and in the more recent Air Canada crash, a Canadian country singer sacrificed his life to save a few co-passengers in the burning jet.

ROLE OF WIFE

Helpmeet, Lover, Teacher, Mother, Feminine Beauty, Home Manager.

Ephesians 5:22: "Wives be subject to your own husbands." This does not mean woman is inferior or unequal but that she remains under the authority of the husband who has to be just, loving, caring and understanding. Submission does not imply a woman is stripped of her rights and does not mean suppression or silence. Every wife may have opinions and personal convictions on most

subjects and may not always agree with her husband's.

FATHERHOOD:

Lover, Family Leader, Father, Teacher, Provider, Protector

Loving Children, Teaching Children Discipling Children

Ephesians 6:4: "And ye fathers provoke not your children to wrath but bring them up in the nurture and admonition of the Lord."

GENERATION GAP AND YOUTH

This is the Pandoras' Box which we are reluctant to open. What I have to say, is to open it and then to face the issues head on.

Every parent has different opinions and varying solutions to the thorny issue facing our youth. Let me tell you folks, in Surgery, if to tackle one thorny problem, there are varying operations then not one of them would really stand the test of time. I want to briefly touch base with the so called *adult versus youth* responses to the problems arising on a day to day basis. I am equally tired of hearing from our North American Youth counterparts eternal repetitive chant—"we don't care for anything, let us have fun. I do not care for money, etc." They keep chanting this till either tragedy strikes as I have seen in the Emergency Departments or when they are out of money for some reason or the other. Then the "recording" promptly changes.

I would reiterate the extreme necessity of understanding our youths' problems and feelings but at the same time to be *firm* keeping the lines of communication open.

Marijuana usage: I just want to remind you the devastating effect of T.H.C. (Tetra Hydra Cannabinol) on the Brain Cell Metabolism (DNA) as well as permanent damage to the testicles and ovaries. (In Ontario 50% of Grade 11 students have used marijuana, as shown in a recent study.)

SUCCESSFUL MARRIAGE: SIX KEYS

1. Mature Concept of Love
2. Communications
3. Responsibility
4. Deferring Gratification
5. Compromise
6. Art of Appreciation

Husband and wife get out of the so called First Stage Love pretty fast and enter the Second Stage Love where the passion becomes inseparable from compassion and forges bonds of commitment. Here husband and wife becomes 50/50. Replacing criticism, nit picking and negativism with compliments, approval and praise, will enrich the married life and in turn the family life. Remember prayers help in the above transition but "prayers does not necessarily change things for you but it changes you for things."

STRESS AND FAMILY:

Holmer and Rahe's Social Readjustment Scale

Life is stressful and challenging while lack of stress means monotony and boredom. Love, support and acceptance of our imperfections by those we care are vital elements that create self esteem which absorbs stress in our lives and in our families.

CHURCH AND FAMILY

Forcing a child/youth to attend regularly church services does not turn him/her against the church. But it is the hypocrisy at home which makes a shallow mockery of the church. We should also remember that thoughtless words of our own parental criticism have turned children and youth against churches. *Angus James McQueen* the former Moderator of the United Church, Toronto recently wrote—"The church must concern itself with such basic human rights as freedom and equality; justice and peace, education, family and health. For the church to evade such issues is sometimes cowardice and ignorance of the nature and mission of the church."

SEX AND FAMILY

The topic is of such major importance that I can talk for two or three hours easily on this. "Do not refuse one another lest Satan tempt you through lack of self control." Let me walk with you through centuries. St. Augustine (this seminary is in his name) saw sexual activity as primarily procreative in nature. This dogma was actually endorsed by

Luther, Calvin and other theologians until the First World War. The ascetic teachings of St. Augustine continued to influence the Roman Catholic Church for about 1500 years. The Anglican Church finally felt (artificial) contraception as *not* sinful in 1930 here in Canada. There was considerable tension in the second Vatican Council about the same. Pope John Paul II in spite of his personal magnetism and charm, in spite of his genuine empathy for the "family unit" refused to legitimise contraception in spite of the Council recommendation in Rome in 1980. However, Pope John Paul II did draw a definite correlation between sex and love.

Father Bela Somfai Professor of Theology and Moral Ethics at U of Toronto stated, "He (Pope) separated procreation from love making and emphasised the beauty of sexuality and the importance of expression of love between husband and wife." The Anglican and United Church recently are redefining their views on human sexuality. The main thrust is that we are all sexual beings and that sexuality is a positive joy filled gift which should not be shrouded in shame or silence. "We as mature grown ups should reaffirm our own concepts and ideas about sexuality; that we as men and women do require sexual communions so that the Biblical verse is really fulfilled—"And they shall become one."

Finally friends, let me remind you that in joy and sorrow alike, life itself is precious and let us love what we can love, snatching joy out of the path of Pain. Having the image of a "base camp" for a mountain climber, equipped properly and adequately with love and companionship, warmed by loyalty and faith and trust, then after asking God's blessings on all comings and goings, we can go forth with confidence to climb the highest peaks life offers.

* A paper presented at the Family Conference-'83.

Parenthood and Child Rearing*

Dr. George Chacko — Philadelphia

The verse, "Train up a child in the way he should go, and when he is old he will not depart from it," (Proverb, 22:6) is familiar to all of us. We as responsible parents will try to raise our children the right way as best as we can. However, "the right way" and "as best as we can" have different meanings to different parents depending on, among other things, our experience as boys and girls, our priorities in life, our experience in this country, our willingness to learn and adapt, and our vision of the future of our children in this country. What I am going to talk about are some of my feelings and views on parenthood and child rearing, mostly formed from my experience as a father of three sons and as a Sunday School teacher for several years in Philadelphia.

If we consider ourselves, many of us will realize that we first became parents without really understanding the seriousness and responsibilities of becoming a father or mother and without understanding the various needs of children. Obviously, we cannot do a good job, if we have not prepared for it. It may be a good thing that before marriage, couples be counseled, under the auspices of the church, of the great responsibilities and commitments in becoming a husband or wife or of becoming a father or mother.

As all of us know, raising children in a modern industrial society is not easy for anyone. It is difficult for us, as would be the case for any first generation immigrants, when we try to maintain our religious and cultural identity, and when we try to pass on our religious faith and cultural values to our children in a country where we ourselves are not totally comfortable. Because of our inability, unwillingness, or of other reasons, most of us are not active participants in the affairs of the community where we live. For the children to

be part of the community, the parents themselves have to be part of it. Besides, we ourselves have not developed yet as a stabilized and cohesive community. Many of our children therefore are missing, for the most part, the involvement of the community which is important for their growth and development. If we look back to our childhood days, we realize that we were raised not by our parents alone, but by the combined efforts of many concerned and interested individuals, including our relatives, members of the parish and neighbors. They helped us to grow the right way and to learn the right things. We were raised by the whole community where we lived and not by our parents alone. We parents have to realize the reduced involvement of the community in raising our children and assume added responsibilities in providing the various needs of our children.

Although there are biological, philosophical, and other reasons as to why we have children, we, as Christians, view children as gifts of God. We have to take care of them as best as we can, with the interest of the children coming first. Children have to be cared for even before they are born. We know the need for adequate nutrients for the proper growth and development of the unborn child. We also know the deleterious effects of alcohol, smoking, and drugs on the growing child. Now, there are some who think that an unborn child, as early as six months of pregnancy, has emotions and feelings. It is intellectually alive and can learn things. I don't know how far I believe in the ability of the fetus to communicate with the external world, but I don't have any difficulty to think that the emotional state of the mother can affect the development of the unborn child. Depending on the emotional state of the mother, a variety

of substances are released into the bloodstream which could conceivably affect the growth and development of the unborn child. A happy mother therefore is more likely to have a happy child, than an unhappy mother.

When we think of the various needs of children for their proper growth and development, the things that usually come to our mind are foods, clothing, toys to play with, a room of their own if possible, and when they are ready, schooling which includes Sunday School. In addition to these obvious basic needs, children have several other special needs. Of these, the most important one is love, used in the sense of caring. We parents love our children, but we are generally reluctant to show them that we love them. However, it is important to show our children that we love them as they need to know and get the assurance from us that we love them and care about them. I don't see anything wrong in our saying that we love them, when they seem to need such expression of love. We could show them that we care about them in many ways, for example, by appreciating their accomplishments at home or at school and by sharing their happiness as well as their unhappiness.

Another important thing they need is our time. I know we are all busy, but we have to find time to play with our children, to do things together with them like the family prayer, watching selected television programs, and also to listen to them. If the children understand that we care about them, there will develop a feeling of trust between parents and children. Trust will generate friendship, the best way to reduce, if not solve, the problem of the generation gap and the communication problems. There is nothing wrong in having our children as our friends, as they make very good friends. I have read somewhere that parents for the first two years try very hard to get the child to talk. However, during the next ten years parents try to shut the child up. After that, parents will have to try hard to get the teenager to talk again to them.

Along with love and our time, our children need discipline. By discipline we are giving our children direction and guidance to learn what is right and what is wrong. With discipline we are training them to develop self-control

and character. "The rod and reproof give wisdom, but a child left to himself brings shame to his mother," (Proverb, 29:15). Discipline without love is not right and will not work. If the child knows that we love him, he will accept the discipline. He will understand that we discipline him because we love him. If we don't exercise discipline where discipline is needed, we are showing lack of love and care for our children.

Another thing children need is the feeling of being a member of the family. We are living in a society where the mother says, "This is my kitchen". The kitchen belongs to the child too. So also is the living room. The child has to feel a sense of belonging or of being part of the house. As the child grows, we have to have him or her involved in decision making, when, for example, planning a vacation or buying a new home.

Children need other children, to learn the skills of getting along with one another, of playing together, and of communication and other social skills. This is especially important when they are young. We can provide opportunities for our children to interact with one another in several ways, by visiting our neighbors with children, by encouraging our children to play with others in the neighborhood, by encouraging them to participate in recreational and other activities in local communities, by visiting and inviting our friends with children, by encouraging our children to play with others in the neighborhood, by encouraging them to participate in recreational and other activities in local communities, by visiting and inviting our friends with children, and by sending our children regularly to Sunday School. Yes, the major purpose of Sunday School is to teach our children the word of God and our faith, but it also provides an important opportunity for them to socially interact with one another.

Children also need to interact with adults other than their parents. When we visit homes with children or meet children at places such as the church or the Sunday School, many of us are not generally in the habit of initiating a conversation with the youngsters or even recognizing their presence. I believe we have to change that habit a little. It would mean a lot to many of our children to know that there are others, in addition to their parents, who care about them.

CONT. ON PAGE 36



THE REV. P.C. JOHN ADDRESSING THE FAMILY CONFERENCE



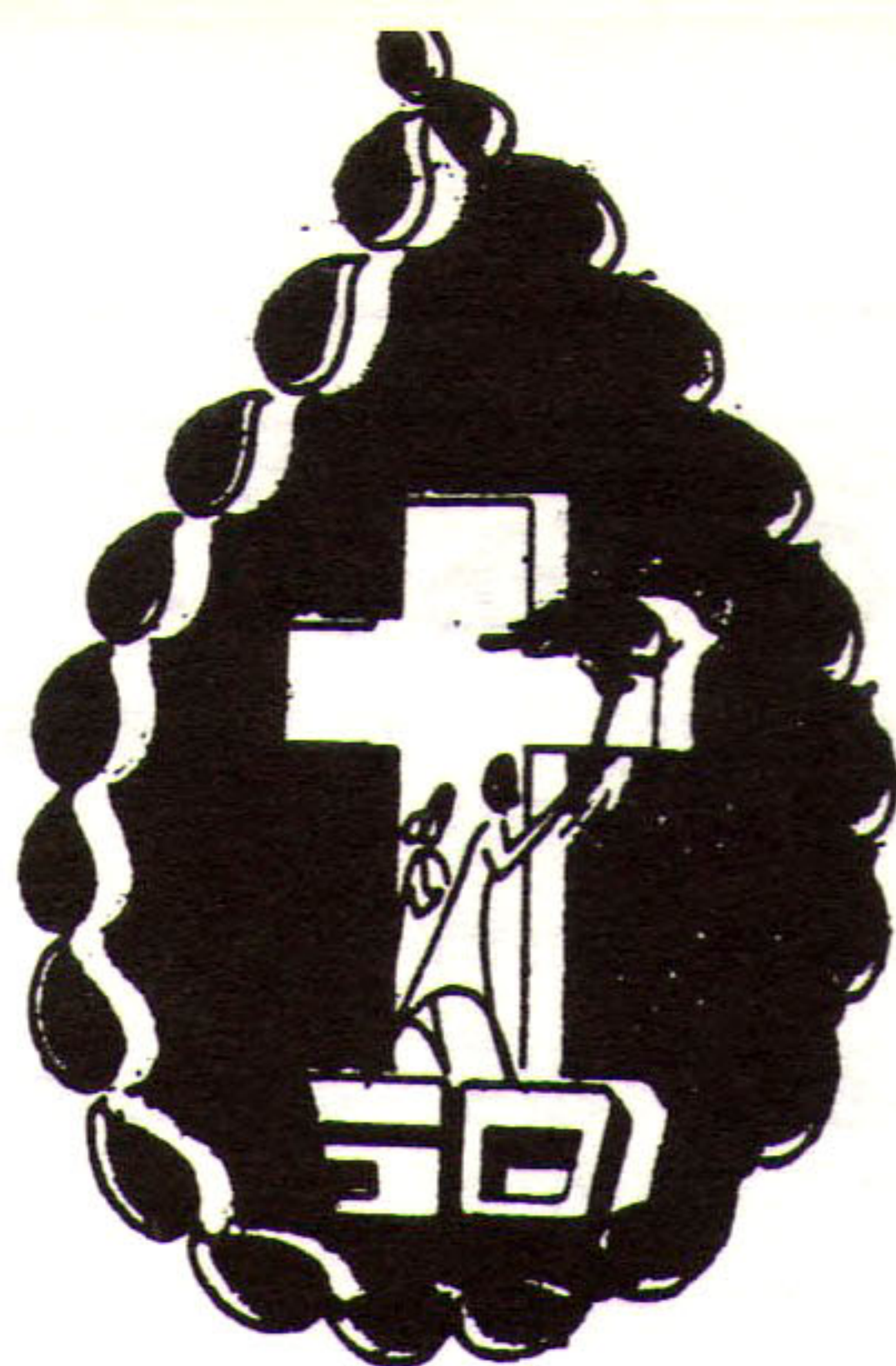
Photo: Marcus Cherian

CONT. FROM
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I have talked briefly on my views about certain aspects of parenthood and of raising children in this country, mostly formed as I said before, from my experience in raising my three sons. I have learned a lot through them about children and their needs. Children are very good teachers, if are prepared to learn from them. I wish I had known more about children and their needs early enough so that I could have been a better father to my sons, and could have made their lives a little more easy and happier.

* Taken from a talk given at the Mar Thoma Family Conference of North America at Toronto.

മാർത്തോമ്മാ യുവജനസഖ്യം കനക ജൂബിലി



MAR THOMA YUVAJANA SAKHYAM GOLDEN JUBILEE

1983

ഉന്നതലക്ഷ്യങ്ങൾ.

1933-ൽ 'മലങ്കര മാർത്തോമ്മാ സിറിയൻ യുവജന സഖ്യം' എന്ന പേരിൽ ആരംഭിച്ചു. 'മാർത്തോമ്മാ യുവജന സേവാസഖ്യം' എന്ന പേര് പിന്നീട് സ്വീകരിച്ചു. താമസിയാതെ 'മാർത്തോമ്മാ യുവജന സഖ്യം' എന്ന പേരിൽ പ്രസിദ്ധമാകുകയുണ്ടായു.

ഭിഷ്യ ശ്രീമാന്മാരായ വി. പി. മാമ്മൻ (പ്രസിഡൻ്റ്) വി. ഈ. തോമസ് (സെക്രട്ടറി) എന്നീ പ്രഗത്ഭന്മാരുടെ കരുത്തുറ്റ കരുങ്ങളിൽ ശൈശവകാലം പിന്നിട്ട് ബാല്യത്തിലേക്കു പ്രവേശിച്ചു. സഭാഭക്തൃ പ്രസ്ഥാനത്തിലൂടെ ലോകപ്രശസ്തനായ ഡോ. എം. എം. തോമസ്, കുമരത്തിൽ കൈപിടിച്ചു യൗവനത്തിലേക്കു നടത്തി. സഭാശുശ്രൂഷ സേവനരംഗമായി സ്വീകരിച്ചിരുന്ന സഖ്യം, ഈ കാലമായപ്പോൾ ഭക്തൃത്തിന്റെ പുതിയ മേഖലകൾ തേടിപ്പിടിച്ചു കഴിഞ്ഞിരുന്നു. തുടർന്നുവന്ന സാർവ്വമികം, വിവിധ മേഖലകളിൽ ശക്തിയായി മുന്നേറുവാനുള്ള ആവേശം പകർന്നു.

The Mar Thoma Yuvajana Sakhyam was founded in 1933. The Rev. V.P. Mammen was the first president and the Rev. V.E. Thomas was the first secretary. Later Dr. M.M. Thomas served the Sakhyam as secretary, leading it to higher leaps and heights. Today there are 50,000 members, 600 branches, 55 centers.

The Programs of the Sakhyam include retreats, conferences, parish tour, weekend programs, musical training, youth conventions, leadership training camp, gospel squad, women's forum, vocational guidance bureau, young evangelists' training, arts and athletics camps, rural development etc. The Youth Center in Adur, Kerala, is a conference center that can accommodate 300 people. Self employment schemes, training in printing etc. are held here.

ചുരുക്കത്തിൽ ചുവടുകുറിപ്പ്

പ്രവർത്തന മേഖലകൾ.

1941
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യൂത്ത് സെന്റർ, അട്ടൂർ.
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ജൂബിലി പദ്ധതികൾ.

- ഓരത്തിലെ സുവിശേഷ വേലയ്ക്ക് യുവാക്കളെ സജ്ജമാക്കുക.
- യുവജനസഖ്യത്തിന് സ്വന്തമായ ഒരു ഓഫീസ് കെട്ടിടം.
- അടുർ യൂത്തു സെന്ററിന്റെ വികസനം.
- ബാഹ്യ കേരള യൂത്തു സെന്റർ

ജൂബിലി പരിപാടികൾ.

- ശാഖാ സന്ദർശനം
- പഠന സമ്മേളനങ്ങൾ
- പഠന പുസ്തക പ്രസിദ്ധീകരണം.
- സുവനിർ പ്രസിദ്ധീകരണം
- സഭാ ഐക്യ വേദികൾ
- കലാമത്സരങ്ങൾ
- കേന്ദ്ര-ദ്രോസന സോണൽ, സെന്റർ, ശാഖാതലങ്ങളിൽ ജൂബിലി ആഘോഷ പരിപാടികൾ.
- മദ്യ വർജ്ജന പ്രതിജ്ഞ

ജൂബിലി ഫണ്ട്

- 7 ലക്ഷം രൂപ
- 5 രൂപ മുതൽ 1000 രൂപ വരെയുള്ള കൂപ്പൺസ്വീകരിച്ച് ജൂബിലിഫണ്ട് വിജയിപ്പിക്കുക.

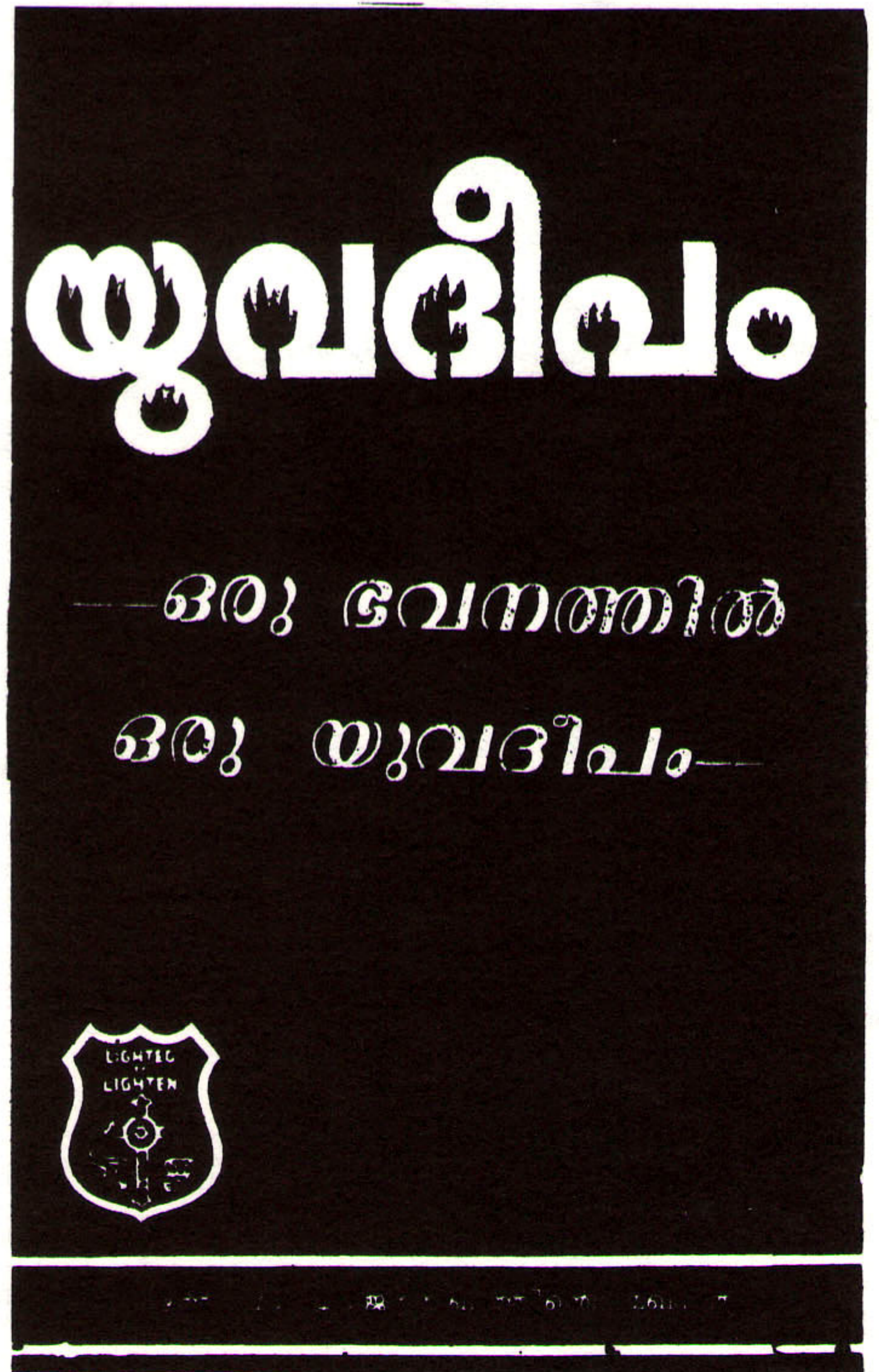
ജൂബിലി ഉദ്ഘാടനം.

- 1983 ഫെബ്രുവരി 19 ശനിയാഴ്ച മാരാമൺ കൺവൻഷനിൽ വച്ച് ഡോ. അലക്സാണ്ടർ മാർത്തോമ്മാ മെത്രാപ്പോലീത്താ നിർവ്വഹിച്ചു.

സഖ്യത്തിന്റെ സാരഥികൾ.

- നി. വ. ടി. ശ്രീ. ഡോ. സഖറിയാസ് മാർ തെയോഫിലോസ് (പ്രസിഡൻ്റ്)
- റവ. സി. എം. വറുഗീസ് (വൈസ് പ്രസിഡൻ്റ്)
- റവ. റി. കെ. മാത്യു (ജനറൽ സെക്രട്ടറി)
- റവ. എം. സി. ജോൺ (അസ്സോ. സെക്രട്ടറി)
- ശ്രീ. കെ. എൻ. തോമസ് (ഖജാൻജി)
- മിസ്. എമിലി മാത്യു (വനിതാ സെക്രട്ടറി)
- „ മേഴ്സി മാത്യു „
- „ പ്രസാദ് എൽസാ മാത്യു „
- „ ഏ. അമ്മിണി „

- JUBILEE Celebration was inaugurated by the Most Rev. Dr. Alexander Mar Thoma Metropolitan on Feb. 19, 1983 at the Maramon Convention.
- JUBILEE Projects; prepare the young people for evangelisation in India, an office building for the Sakhyam, Development of Adur Youth Center and a Youth Center outside Kerala.
- JUBILEE Programs: visiting the Sakhyam in parishes, study conferences, study book publication, souveneir publication ecumenical programs, art contests, anti-alcoholic pledge, and celebrations on all levels.
- JUBILEE Fund: Rs. 700,000.
- YUVADEEPAM is the official publication of the Sakhyam. Annual subscription Rs. 10. Airmail U.S.A. & Canada Rs. 50. Life Subscription Rs. 125 plus postage. Permanent Subscription Rs. 150 plus postage.



WORLD COUNCIL OF CHURCHES - SIXTH ASSEMBLY

"The World Council of Churches is a fellowship of churches which confess the Lord Jesus Christ as God and Saviour according to the scriptures and therefore seek to fulfill together common calling to the glory of the one God, Father, Son and Holy Spirit" (Constitution).

The sixth assembly of the World Council of Churches was held at the University of British Columbia, Vancouver, Canada, from July 24 to Aug. 10, 83. The theme of the Assembly was "Jesus Christ, the Life of the World". About 3000 people attended the meeting everyday, including 900 delegates from 303 churches in 100 countries. 33% of the total delegates were women. The official delegates of the Mar Thoma Church were the Most Rev. Dr. Alexander Mar Thoma Metropolitan, Dr. K. V. Varghese and Miss Susy David. Dr. K. V. Varghese was elected to the Central Committee of W.C.C.

The opening day celebration was conducted at the Pacific Coliseum, Vancouver and was attended by about 15,000 people. A 750 member choir from churches in the U.S. and Canada added to the beauty of the celebration. The function included liturgy, music, dance, symbolic actions and a presentation by Dr. Jean Vanier, the founder of L'Arche community movement base in France.

The centrality of worship was very much affirmed in the life of the Assembly. The Worship Committee prepared a worship book in order to be used as a resource material. A giant yellow and white tent erected as the crown jewel of the Assembly served as the chief worship place throughout the eighteen days of meeting. St Andrews Chapel, just near the tent was reserved as a place for silent prayer throughout the Assembly. The opening service was a joyful and colourful celebration of life. Symbols of life from various countries were brought to the altar. A lady from Africa presented her small child to Dr. Philip Potter, the General Secretary as a symbol of life. The choir sang beautifully Jesus Christ the Life of the World'. The

singing of Halleluiah and Kuria - laieson choruses between prayers added thrill to the service. Lessons were read in many languages. Lord's Prayer was said in everyone's mother tongue. Dedicating the tent for worship, Archbishop Ted Scott, the Moderator of the Assembly said that the tent symbolised God's presence among his people and that we are a pilgrim people always anxious to move after the Lord. Eucharist was celebrated twice, once using the LIMA Liturgy, developed by the Faith Order Commission and the other using the Divine Liturgy of St. John Chrysostom, according to the Orthodox tradition.

In the plenary sessions, seats were reserved for the delegates from each country alphabetically. Special seats were reserved for advisors, guests, press and visitors. In all plenary sessions simultaneous interpretations was provided in English, French, German, Russian, Spanish and Greek. Official documents were also translated in these languages. After the presentation of the Moderator and the General Secretary, the various aspects of the main theme; 'Jesus Christ, the life of the World' were presented. The theme was subdivided into the following titles: Life— A Gift of God; Life Confronting and Overcoming death; Life in the Fullness and Life in Unity.

The Assembly was divided into eight groups with a membership of about 161 each. These groups were intended to reflect upon current ecumenical issues which have local and international importance. The issues are: 1. Witnessing in a divided world, 2. Taking steps towards unity, 3. Moving towards participation, 4. Healing and sharing life in community, 5. Confronting threats to peace and survival, 6. Struggle for justice and human dignity, 7. Learning in community and 8. communicating credibly.

To meet the life in Jesus Christ, is to come into contact with the very source and goal of life, life that cannot be destroyed by the powers of sin/death. It is essential to believe that Jesus is the Son of God; and

he came to live in this world and that he has taken our flesh and blood, suffered, died and rose again and has won the victory over the powers of sin and death. Therefore to choose Christ is to choose real life and to stay with Jesus abiding in him, is to find the meaning of life. (Pauline Webb).

Jesus Christ, the pre-existent and Incarnate Word of God is the cosmic mystery of God's revelation in all things, especially in human beings. He reveals divine life through creation, incarnation and sanctification. Life in Jesus Christ is the life of truth and grace, adoption as children of God, and a beholding of God's glory. (Theodore Stylianopoulos).

All things were made through him. (John 1:3). This is the confession of the church. We affirm that life is a gift of God and that life achieves its true purpose in close relationship with God. Alienation is death. By confessing God as the Lord and the source of life, we recognise that all creation is a eucharist in his presence. It is to be received thankfully and responsibly. **As the eucharist is shared among fellow human beings, life also is for sharing and not for saving. The incarnation is a sharing, in the light of a theology of sharing. The Son of God became man, so that human beings become the children of God, by grace. The Incarnation is also redemption, "Life con-**

fronting and overcoming death". Through Incarnation we see the invasion of life over darkness. The powers of sin, satan and death are defeated by the new life. The risen Christ, the new life, shattered the gates of hades, broke to pieces, the bonds of death, raising up Adam(s) and Eve(s) to new life.

Life in its fullness can be enjoyed through the presence and work of Christ. The joy of the marriage at Cana was the result of Jesus' presence and works. The abundance of wine symbolises the fullness of life brought to the world by Christ. The abundant life in Christ is possible only through the life in the community. We have beheld his glory and from his fullness have we all received glory (John 1.14). Jesus prayed to the Father that they may be sanctified in truth and may share his glory. The risen Christ is speaking to his church in all ages, about who he is, who the disciples are, what they are to do in the world and how to do it. The abundant life is possible through the Christ-community.

The confession, Christ is the Life of the World, is above all a call to Christians themselves, for radical repentance, spiritual renewal, urgency on the walk toward unity, common witness, prophetic action, and to be ready to die for others in Christ's name. Then the world will be convinced in our confession and the people may enjoy the life in Christ Jesus.

Rev. Cherian Thomas, Chicago.

MAR THOMA DELEGATES AT
THE W.C.C. VANCOUVER
MISS. SUSY DAVID THE MOST
REV. DR. ALEXANDER MAR—
THOMA METROPOLITAN,
DR. K.V. VARGHESE



TEN YEARS OF TORONTO PARISH

Canada is a land where immigrant groups live harmoniously. People came to this land from time to time and carried with them their faith and culture. Along with them, the St. Thomas Christians of India, also found a place to live and worship. Undoubtedly they also have brought with them their rich heritage and culture.

At the dawn of this century, the number of Mar Thoma (St. Thomas) members in Toronto were very few. The Wycliffe College, Toronto greatly helped the Bishops and Priests of the Mar Thoma Church to equip better their pastoral ministry. This in turn helped the Mar Thoma members in Toronto to group together for prayer and fellowship.

When the Rev. Abraham Lincoln joined the Wycliffe College in the early seventies, there was already a group of committed people who were willing to come together for prayer. The Rev. Lincoln's initiative and enthusiasm encouraged the people to group together for regular worship. This worshipping community was blessed in 1973 by the visit of the present Metropolitan, the Most Rev. Dr. Alexander Mar Thoma (who was then the Diocesan Bishop). The need for a place of worship was met when the Trinity College graciously allowed us the use of the College Chapel.

The Rev. C.I. George was posted as the vicar in 1975. His pastoral care strengthened the Parish fellowship. He took keen interest to visit the members regularly and attended to the spiritual needs of the people. His pastoral advices were with love and concern. The community grew as members of the same family.

The Rt. Rev. Easow Mar Timotheos joined Wycliffe College in 1976 and rendered his services to the community. His Lordship's long experience as a missionary at Sihora Ashram in India and his simple and dedicated lifestyle brought in a new dimension in the growth of the Parish. The Parent Church wanted his leadership back in Kerala to take charge of a diocese. The Mar Thoma community here was thus left without a shepherd for some time.

Any transition will have its ups and downs. 'While Moses was away, the people of God moulded a golden calf and worshipped it.' The members here developed divergent opinions. But this did not destroy the faithfulness, devotion and zeal of the people. Looking back one can only thank God for the struggles and tensions the members had, for it was from that, the Lord redeemed and sanctified us.

The Rev. Dr. Ipe Joseph, who was at McCormic Seminary, Chicago rendered his help from 1977-78. Amidst his doctoral studies at the University, he found time to come and help the community here. His organizational ability is something for which we have to thank God. The Rt. Rev. Philipose Mar Chrysostom, Suffragan Metropolitan of the Church, visited in 1978 and formally recognized the group here as a 'Mar Thoma Congregation.' His Lordship exhorted us, "Feed on the love of God and serve the world in love." (Kalpana dt. April 9, 1978).

The period that followed was a time of growth for the congregation. The Savikasangham (women's fellowship) was formed in 1979. The Sunday School for children, that started earlier, was further strengthened in 1980. The Vacation Bible School also found its right place in the same year.

The Rev. Dr. Ipe Joseph was relieved of his pastoral responsibilities at Toronto when the present Vicar joined McMaster University, Hamilton in September 1980. Even then his assistance was available, when ever the Parish wanted it, till his departure from Chicago in 1982. He initiated the formation of the Youth Group in our Parish in 1981.

The visit of the Suffragan Metropolitan The Rt. Rev. Thomas Mar Athanasius, enabled the members to understand better their responsibilities within the church and outside. His Lordship elevated the Parish from the status of a 'Congregation' in 1981 and reminded the members of their mission in Canada and outside. The formation of the Mar Thoma Zonal Council of North America in 1982 is strengthening the Parish's relationship

with the churches in North America and in carrying out the mission in the world.

The Parish has regular worship services at Trinity College Chapel on three Sundays a month. At other times, the parishioners group together for prayer at three different areas. The Sunday School Classes are conducted regularly. The Youth Group and the Savikasangham function in the Parish actively. The Parish maintains a very cordial relationship with the sister churches of the East and with the Anglican Church of Canada.

The Parish celebrated its Tenth Anniversary on June 25 and 26, 1983 in a befitting manner. The public meeting conducted on June 25th was well attended. The Metropolitan, The Most Rev. Dr. Alexander Mar Thoma presided over the meeting and representatives from the Anglican Church of Canada, Episcopal Church of U.S.A. and Office of the High Commissioner of India brought the Greetings. A Souvenir was published to commemorate the occasion. The Thanksgiving Service and

Fellowship Lunch were attended by members from the sister Parishes and from different walks of life. Along with these, the Parish was privileged to host the Clergy Conference, The Zonal Council, The Students' Conference and The Family Conference of the Mar Thoma Church in North America (from June 24-29, 1983).

The members of the Toronto Parish praise God for all the blessings the Parish enjoyed during the last decade. As they step into the new decade they have several challenges before them like the necessity for a place of their own for worship and the need for a full-time Vicar. While pursuing these objectives with faith in the 'Lord of Promises', the members of the Parish dedicate themselves for greater service in the hands of God, in the years to come.

Rev. George Jacob
VICAR



CUTTING THE CAKE
TENTH ANNIVERSARY, MAR THOMA PARISH, TORONTO.



THE TORONTO PARISH CHOIR



TORONTO PARISHIONERS AFTER WORSHIP.



V B S-1983 — SUNDAY SCHOOL
TORONTO PARISH. CHILDREN



THE METROPOLITAN ADDRESSING
THE 10th ANNIVERSARY GATHERING



METROPOLITAN WITH
A FEW MEMBERS OF
M.T. CONGREGATION,
ALBERTA, ON AUG. 7, 83.

ST. ANDREWS MAR THOMA CHURCH, NEW YORK

St. Andrews Mar Thoma Church celebrated its first parish day and anniversary on Nov. 24, 1983, Thanksgiving day. A special service and Holy Communion were held at 8:45. It was followed by a Parish Day meeting. The Rev. Francis Xavier from Sri Lanka was the chief guest. There were several programmes by Choir, Sunday School and Sevika Sanghom. A sumptuous fellowship lunch was served after the meeting.

— Kuruvilla Cherian, Secretary.



THE. REV FR. FRANCIS XAVIER, SRI LANKA
SPEAKING

Photo: Marcus Cherian

PROBLEMS OF OUR WORKING WOMEN IN U.S.

— Dr. Abraham P. Panackal, Philadelphia

The topic we have chosen for our discussion today 'The problems of our working women in the U.S., their causes, consequences, and remedies' is very salient and important. We have working women at home and their problems affect every moment of our life and the life of others whom we love and cherish. Let us see what these problems are.

Many of these problems are those which every one in this society is facing, e.g., inflation, pollution, depression, etc. But there are many problems that are more unique to the Indians who have migrated to this country such as language barriers, prejudicial treatments, lack of social acceptance, etc. However, there are more unique problems our working women face and our purpose now is to identify some of the problems, isolate and elucidate their causes and consequences. As long as we are alive we will face such problems. We can only reduce the drain on ourselves caused by these problems. We can never eliminate such problems till His second coming.

Psychologically, what are these problems? We have biological, social and cultural, and spiritual needs. These needs force us to set goals and make us strive towards them. If the present goals are achieved, new goals take over and lead us further in our efforts to achieve goals (like a donkey following a carrot dangling from a stick tied to its head). However, our strife towards our goals are not always successful. Often, our goals are blocked and we do not reach our goal. We face a frustrating situation. There is emotional dissatisfaction and tension. The extent of the emotional reaction depends on the strength of our needs that are frustrated. Some of the consequences of frustration are adaptive behavior while others are maladaptive.

The emotional strain and the behavioral problems due to maladaptive consequences usually affect adversely, not only the person the person who is frustrated, but also, other people who are around — perhaps people who are dear to the person. Our society is very concerned with this and perhaps spends more of its resources to counteract these problems. Today we discuss this topic because we have started to feel that this is a very serious problem and I believe it to be so.

Let us analyze and elaborate the problem of frustration. The starting point is the set of needs that drive us to do things. These needs may be (a) biological and organic: 1. physical, 2. mental or intellectual, and 3. emotional, (b) cultural and social, and (c) spiritual.

Now let us see what are the types of obstacles we face in our strife towards our goals. The obstacles are: (a) physical such as a closed door, more generally, limitations of time and space; (b) biological such as lack of strength, physiological limitations; (c) mental limitations such as low SAT scores; (d) cultural and social barriers such as the 'Ten Commandments'; and (e) competing needs. Satisfaction of one need means dissatisfaction of others. You cannot serve two masters.

What are the consequences of frustration?

- A. Adaptive consequences.
 1. Reorganization of the perception of the situation. Evaluate the steps taken and plan new strategies to achieve the goal.
 2. Intensification of efforts. Work harder using more resources to achieve the goal.
 3. Substitution of goals. If one goal is not achieved a new similar goal will be set and all efforts will be directed to achieve that.

4. Sublimation. Unconsciously a new goal will be set and the energy will be used to achieve the new goal.

- B. Maladaptive consequences - escape mechanisms.

These types of behaviors range from aggressive and withdrawal behavior to neurotic, psychotic, and psychosomatic disorders.

Since frustrations are inevitable, our attempt should be to take conscious steps to seek after adaptive consequences. This may not be possible all the time. When we recognize a maladaptive consequence, we should realize that this behavior is a waste of energy and it is painful for everybody involved. We should take conscious steps to analyze the situations and release our tensions through appropriate behavior. For us, Jesus is there to share our emotional burdens through our spiritual life. Spiritual needs are seldom recognized by Psychologists. History tells us about this need in human beings - the need to worship the Supreme Being. Of course, rulers and powermongers have misused this need along with other needs in humans throughout history. To be one with God and enjoy everlasting peace is also basic. To share with one another the spiritual feelings and to enjoy the tranquility of His presence with us are undeniable needs we have. If we have experienced it, we cannot deny it. Our forefathers have experienced it. We have experienced it. Often these needs are not satisfied and we are not able to share our problems with Jesus through our prayers.

Now we can present some of the common specific problems we face in our families.

Usually, many of the problems we have at home can be traced to inconsiderate and nonsupportive behavior of the spouse. The major causes of these problems are the frustration of the biological need for rest and relaxation or the social need to get recognition and love. Some of the specific complaints of a wife are:

- a. Very little support in household work.
- b. Very little support in bringing up our children.
- c. Husband does not like my parents and relatives.
- d. Spends too much money on (1) relatives, (2) friends, and (3) unnecessary things.
- e. Husband like others more than me.
- f. Husband never appreciates me, does not know my birthday, our anniversary, etc. He takes me for granted.
- g. Husband spends very little time with me and children.
- h. When ever we talk, we end up in a fight even before our children.
- i. Husband is not romantic or affectionate in behavior.
- j. Husband is very selfish and does not care for us.

These types of problems are very common in all our families today and they were common yesterday also. Our mothers may not have verbalized them so clearly. Luckily we are better educated and in a society where these are the commonly described problems. For our mothers, perhaps this was the rule of the times and for us now, this is not acceptable. Here, in the US we do not have the extended families which our parents had or any servants or outside help at our beck and call. If the wife is also working, the total amount of work to be done increases from two work units to three (husband's work + house work + wife's work).

Our parents, in many instances had to do only two work units and therefore had more leisure time. If we are equitable in our approach to the situation, we should each do one and a half work units. The household work should be shared equally. Everyone will agree to this. The problem comes only when we define household work. It is better to include everything other than the official work into this category. If the wife works on two jobs, she should be freed from the household work. This is not possible and is not advisable. Children need the love and attention of mother for the proper emotional, social, and even physical development. If the mother opts to work on two fulltime jobs, she has opted to work on more than two jobs. If she has opted to work on more than two jobs, she has opted for problems not only to herself, but also to her family. The same logic applies to overworked fathers too. Boys take after the father and girls after the mother in many aspects of their character. Usually, the girls look for a man similar to her father in her husband (if the girl had learned from the mother how to respect and love the father) and the boy will tend to love a girl similar in character and appearance of the mother. You can understand the family from the behavior of the children.

Love is not something which is given freely except by God. Among ordinary human beings love should be earned. Among our people, husband and wife, through their effort from the day of their marriage, have to carefully plan their behavior to earn the love and respect of their spouse. Honest, considerate, loyal, and moral behavior on the part of the spouse will earn love and respect from the partner. If you have earned the love and respect of your partner, a part of it will be reflected on to your parents and relatives

also. But if the parents do not intelligently handle the relationships, more often, they lose what they gained indirectly through your efforts.

Money earned by husband and wife belong to both. Even if the wife is not working, the money earned by the husband belongs to them equally. This does not mean that if the wife works and earns money, it will belong to her only. The money earned by both belongs to both equally. The decision to spend money in any way should be a joint decision. If any one member spends any amount of money without the knowledge or consent of the other, it is wrong. If there are such conflicts in your family, soon outsiders will dominate your decisions and you will lose your happy family life. Please be honest to each other in everything including money.

Marriage is an institution where you have the need to dominate and be dominated, to belong to one and not to be shared. Even a little sign that this emotional bondage is not very tight is enough to cause alarm and cause jealousy. This feeling, if continued, will gradually erode the relationship and destroy the marriage. Please do not hurt the feelings of each other knowingly or unknowingly.

We, the first generation of Indian immigrant Mar Thoma Christians do not express our tender emotions that freely. We do not usually praise each other for physical appearance, or express the personal worth of the spouse to us. After coming here we may have changed a little. We have learned to say "You look beautiful", "You are handsome" etc. to others, perhaps seldom to the spouse. Now, even if you try to make a start in this direction, initially you and your spouse will be a bit embarrassed. Usually, each of us take the other for granted. As they say, life can be more exciting if we try to appreciate the other. The tradition



SELVIKA SANGHOM, PHILADELPHIA
DR. ABRAHAM P. PANACKAL, SPEAKING



PHILADELPHIA MAR THOMA SEVIKA SANGHOM
PICNIC
PHOTO — K. S. ABRAHAM



PHILADELPHIA MAR THOMA SUNDAY SCHOOL
TEACHERS FOR 1983

we build in families and the relationships we cherish at home are really the basic orientations our children will carry on. I think our cultural background has been an obstacle in this matter. Please reorganize your orientation. Start recognizing and appreciating your spouse. Then you will be in a position to demand recognition and appreciation from the other.

Parents have to spend as much time as possible with their children. Not to fight with them or to fight with the spouse, but to give the children the support and help they need in developing into good christians. However each of the spouses may need some time every week for himself or herself to keep his/her sanity and to maintain his/her mental health. Remember! your husband was once a bachelor enjoying the company of other men and you were once a maiden enjoying the company of your girl friends. Even today both have these needs. In order that these needs may not develop drunken parties or gossip groups, we have our prayer groups and Sevika-sankams. Please try to develop your church into not only a spiritual center, but also a social center for your community.

As you know aggressive behavior results from frustration. The real reason for a fight at home may not be at home. It may be at the place of work or on the road or at the supermarket. If it is release of tension you need through the fight, better watch wrestling, or boxing or football. Play aggressive games. In family fights all parties lose. It is the devil who wins. Wrong words or wrong behavior before your children can do a lot of damage to the emotional development of your children. Playing tennis, soccer, or jogging is much better. Remember!! your children learn from you. For a fight both of you should be present to participate. If one starts a fight, the other can keep out or step out of the

room and deny the opportunity for the fight. The fire will be quenched soon. Instead don't pour oil by teasing or retorting. If the fight results in bodily harm, it is a criminal offense and the courts are becoming more harsh to wife or husband beaters.

Here, we are surrounded by romantic stories and shows. The actors are paid heavily to sing duets and dance through the gardens. The glitter of money will make the actors do many things to give us a stereotype picture of romance often touching our animal instincts. In real life also, there is romance, but the behavior patterns are different. A visit to the Opera House, or Theater, a car ride through the peaceful valley or a stroll through the park, and a dinner by the candle light are some of the activities we see around us. A feeling that you are wanted by your spouse and you want your spouse is the basic feeling all these activities create, and therefore, is the objective of romance. The specific feelings created and expressed may vary from person to person. Make the best use of your life with understanding rather than with demands. In health or sickness, in successes or failures, in all aspects of your life, you need your spouse and the spouse needs you. Why not express the feelings through sharing and enjoy the life.

All people are selfish. If not contested, people will try to express their selfishness through mean behavior. Morally and legally, husband and wife from a single unit. The health and happiness of the spouse is necessary for the healthy and happy life of all others in the family. Those who show selfish behavior are foolish people who will kill the hen which lays golden eggs. If you are patient and careful, you can show your spouse that selfish behavior in your family is short sighted and that selfishness will not be beneficial to any within the family unit.

People who cannot find a balanced relationship with an otherwise normal spouse should look carefully at their own behavior and the behavior of the spouse that cause problems. Discuss with each other such problems to find a solution and act reasonably. If you cannot find a solution, seek professional help and not help from relatives or friends. Relatives and friends are not neutral or qualified to provide good help. Professional help is expensive and therefore, it is better to find your own solution through peaceful negotiations.

All consequences of frustration have an emotional component and they cause imbalances in our behavior. If we are able to develop our spiritual life, we can easily place our emotional burden on Jesus and get redemption of our problems. A well organized Church with varied activities such as Prayer Groups, Bible Classes, Retreats, etc., is a good resource to satisfy your spiritual needs. Family prayers, which we had in our homes for generations, will be beneficial to us. Let us share our problems with Jesus through our prayers.

In conclusion, I must state that we are enjoying in this country many opportunities and privileges. We are reaping from the field we have not sown and we are drinking from the well we have not dug. We have a good tradition and sets of values which we inherited from our forefathers who have sacrificed many things to get us here. Let us be worthy of what we have and strive to improve upon it and inherit the land. May the Grace of the Lord be with us and help us to make the best use of our resources.

A paper presented at the Philadelphia Mar Thoma Sevika Sanghom on July 10, 1983.

THE PHILADELPHIA MAR THOMA SUNDAY SCHOOL

The Philadelphia Mar Thoma Sunday School is seven years old and is an active component of the parish. More than one hundred students are registered and most of them attend the Sunday school regularly.

For instructional purpose, the students are grouped into ten levels. The teaching material, published by the David C. Cook Company is used as syllabus. Level one students, ages 4 and 5, use the nursery materials; level two, age 6, the kindergarten; level three, age 7, the primary (My Bible Book); level four, age 8 and level five, age 9, the primary-junior (Bible Discoveries); level six, age 10, and level seven, age 11, the junior (Bible Adventures) level eight, age 12, the junior-high (Sprint) and level nine, age 13, the senior-high (Christian Living). Those in level 10, age 14 and 15, are taught several topics, which, this year included the history of our church, basic Christian principles, the book of Revelation and an introduction to comparative religion. Several of the senior teachers participate in teaching the level ten students, who graduate from Sunday school after level ten. For the first time, ten students will be graduating this year. The level ten students are also members of the youth league of the church, participating in all activities. It is anticipated that at least some of the graduating students will be back to Sunday school, first, as assistant teachers and later on as regular teachers.

For convenience, now the Sunday school is run concurrently with the church service, beginning at 10 AM and ending at noon. Because of this, the teachers and the students miss the church service, except once in a month, when the service is in English. The Sunday school takes an active role in English services. The Sunday school begins with singing of hymns for about fifteen minutes, while the students assemble. This is followed by worship, which is led in turns by teachers. The following thirty minutes are for singing, either learning choruses or practising choir songs. After this, the students go to their classes for lessons, lasting for 45 minutes. They reassemble for the final prayer and refreshments before they leave.

Active participation of students during singing, worship and lessons is very much encouraged. They collect the offerings and senior students lead the singing. The birthday of each student is recognised by all, singing 'Happy Birthday'. Summer activities of Sunday school include picnics and vacation Bible schools. Parents are encouraged to participate actively in these.

The Sunday school year begins with the calendar year. At the beginning of each year, a tentative calendar is made for the activities of the Sunday school and is adhered to as much as possible. Teachers' meetings are frequently held. In September, during the beginning of the academic school year,

a dedication service is conducted for the students. The offering from this service is donated to a charitable organisation, catering to the needs of children. The Sunday school year ends with the Christmas and anniversary celebrations in December. This is an important event. This provides the students with an opportunity to show off their talents in various areas, including acting and singing. This is also an occasion to recognise their efforts, during the year. Prizes are awarded to winners of various competitions, including skills in reading, singing, memorisation etc. and overall performance in class tests and attendance. A distinguished guest is invited for the occasion. The Rt. Rev. Lyman C. Ogilby, Bishop of the Episcopal Diocese of Pennsylvania was the chief guest last year.

The success of the Philadelphia Mar Thoma Sunday School is primarily due to the recognition, by the parents and the members of the parish, of the importance of Sunday School for the spiritual and social development of the children and their wholehearted support of the activities of the Sunday school. A grant from the parish forms the major portion of the Sunday school budget each year. The availability and services in the parish, of a group of talented and dedicated Sunday school teachers equally contribute to the success of the Sunday school.

—Dr. George Chacko, Philadelphia



PHILADELPHIA MAR THOMA SUNDAY SCHOOL
CLASS LEVEL 10



PHILADELPHIA MAR THOMA SUNDAY SCHOOL
PICNIC



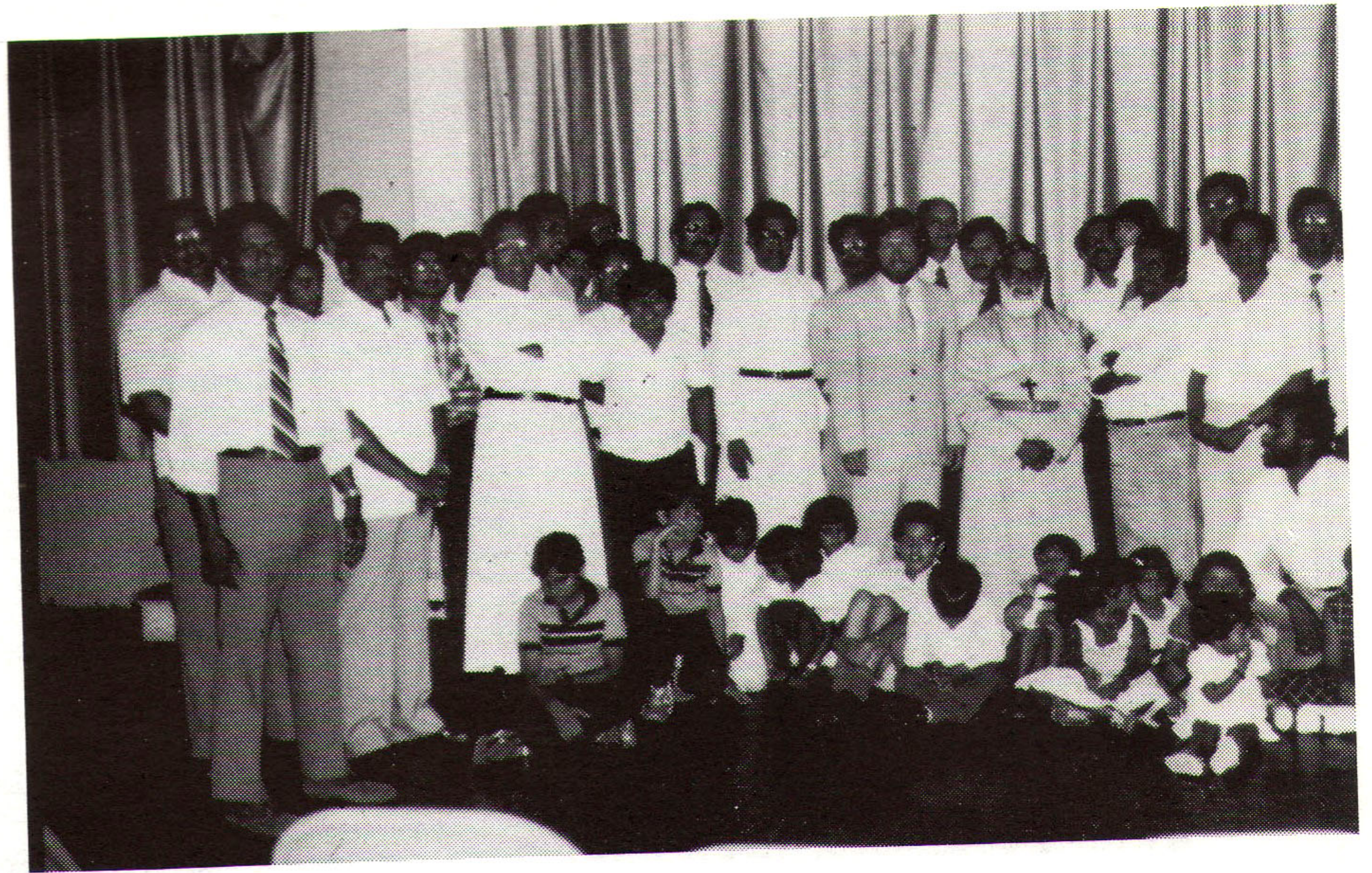
PHILADELPHIA MAR THOMA SUNDAY SCHOOL
PICNIC



PHILADELPHIA MARTHOMA SUNDAY SCHOOL
LEVEL 1 CLASS



JULY 4, 1983
MEMBERS OF BALTIMORE CONGREGATION
WITH METROPOLITAN



JULY 4, 1983
MEMBERS OF BALTIMORE CONGREGATION
WITH METROPOLITAN



THE CLERGY MEETING WITH THE METROPOLITAN
REV. WINSTON CHING ALSO WAS PRESENT



ST. ANDREWS SEVIKA SANGHOM



ST. ANDREWS SUNDAY SCHOOL

Photo: Marcus Cherian



MEMBERS OF ST. ANDREWS MAR THOMA CHURCH

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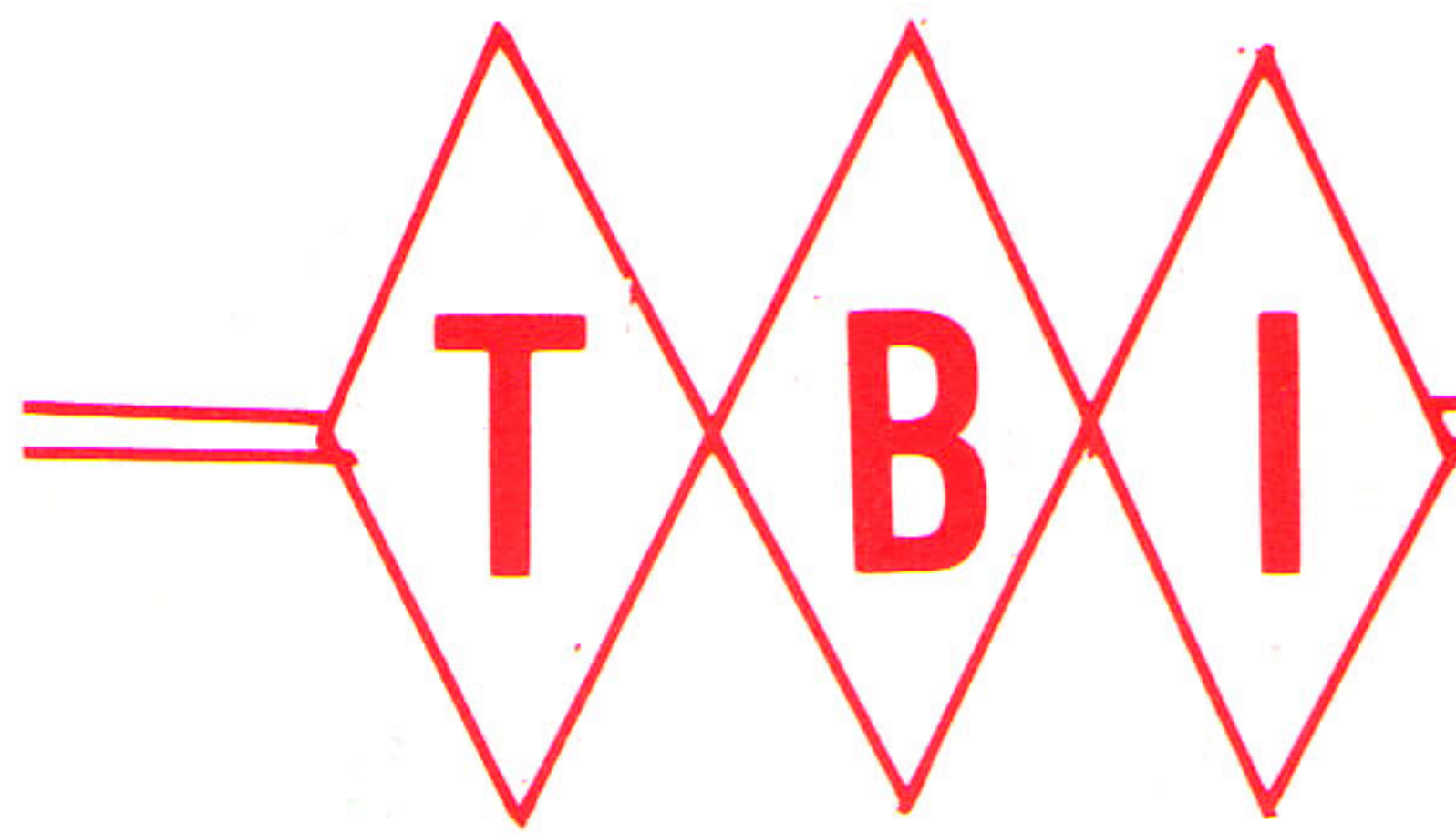
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