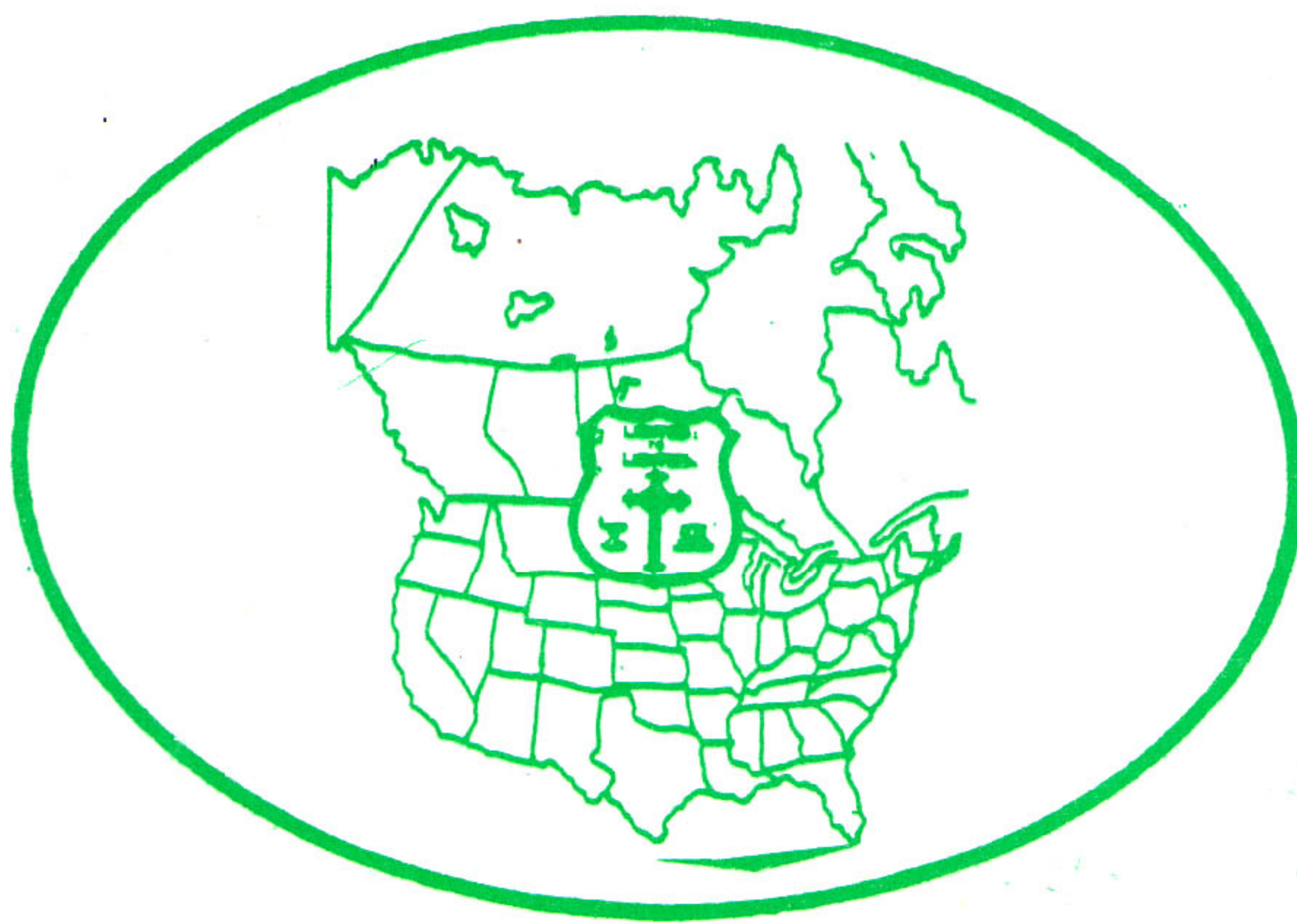
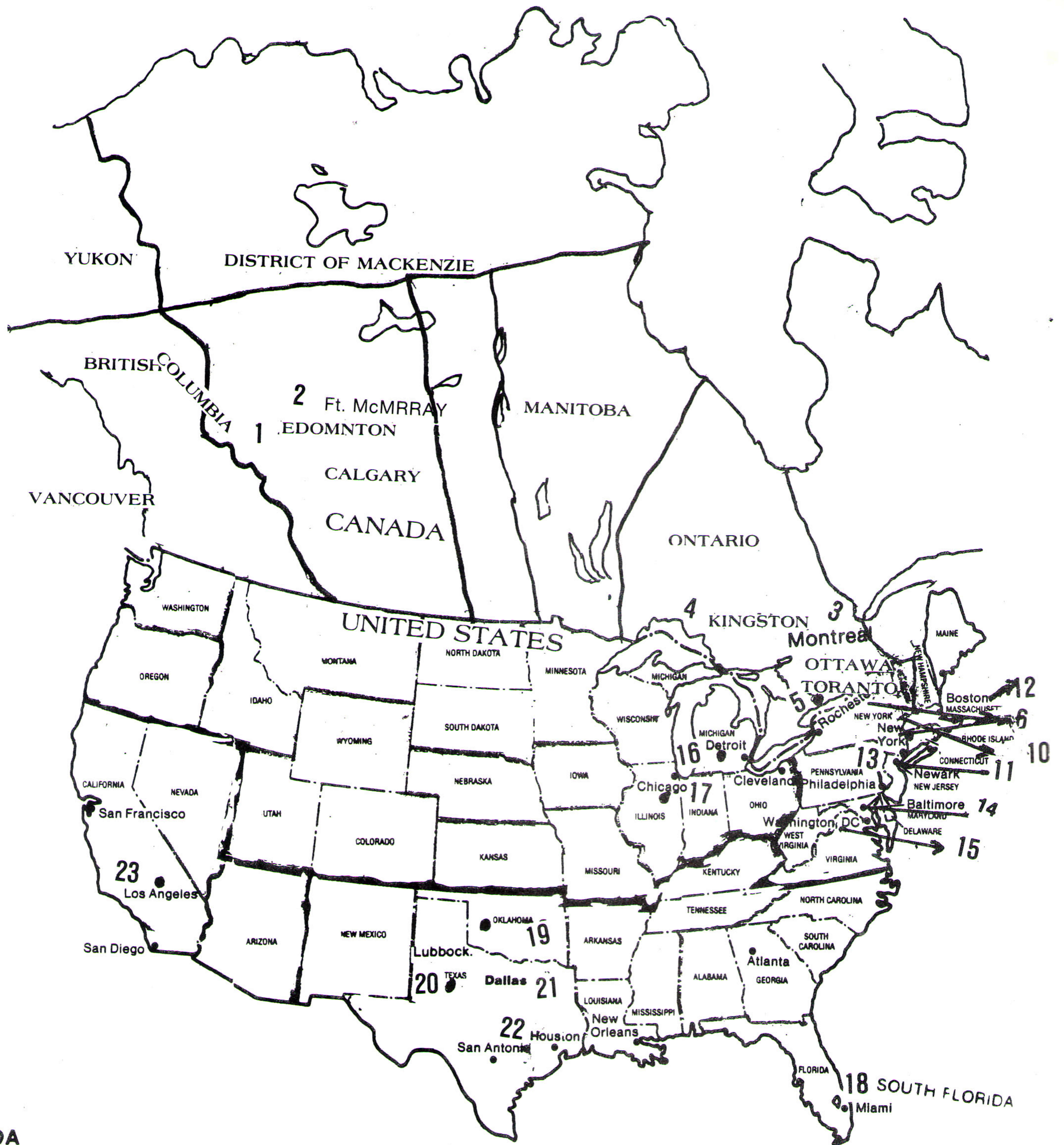


MAR THOMA MESSENGER



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

JUNE 1983



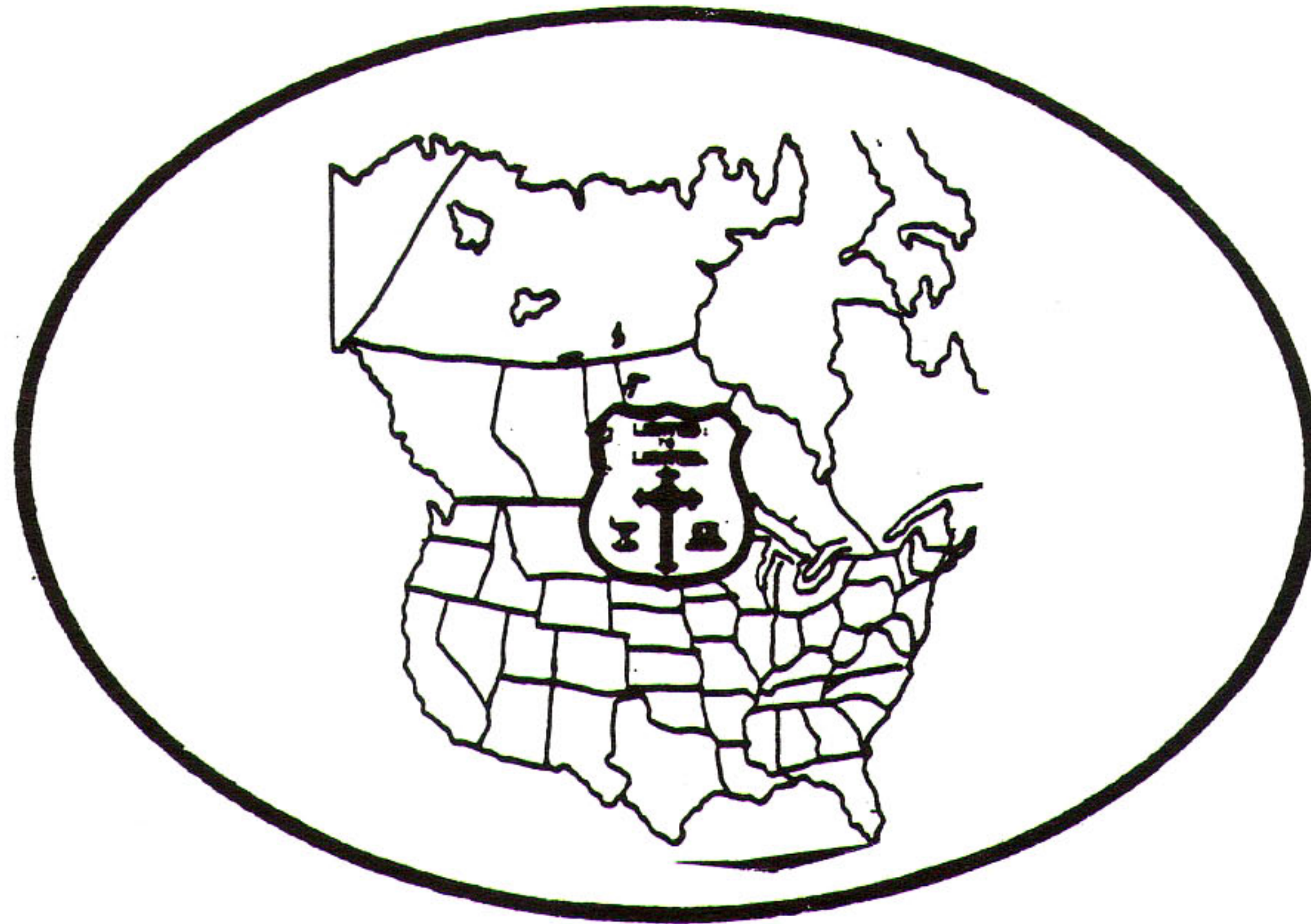
CANADA

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.



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June 1983

MAR THOMA MESSENGER

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We invite literary pieces, Pictures and reports of Church-events etc for publication in the next issue.

EDITORIAL

Dear Friends,

Jesus referred to his followers as the salt of the earth and the light of the world. These indicate our influence for good in the world. The very idea that Christians can exert a healthy influence in this hard and tough world is both encouraging and challenging. Being a minority in the world, are not Christians too insignificant to achieve anything? Would they not simply be overwhelmed by the floodtide of the evil? Jesus didn't have this doubt. The world persecutes the church; yet it is the church's calling to serve this persecuting world. Our only reaction to hatred and lies must be love and forgiveness.

Through salt and light, Jesus defines the nature of Christian influence. Every home, however poor, uses both salt and light. During his boyhood, Jesus must have often watched his mother use salt in the kitchen and light lamps at nights. These are two indispensable household commodities. The need for light is obvious. Salt on the other hand has a variety of uses. It is both a condiment and a preservative. From time immemorial it has been an essential part of human diet and a relish to food. In the centuries before refrigeration had been invented, it was used to prevent decay of food.

The basic idea lying behind these metaphors is that the church and the world are distinct. On the one hand there is 'the earth' and on the other there is 'you' who are the earth's salt. On the one hand there is 'the world' and on the other there is 'you' who are its light. The two communities are related to each other; but they are distinct. The church is in the world as its salt and light.

The world is a dark place with little or no light of its own. An external source of light is needed to illumine it. It is true that the world is always talking about its enlightenment, but much of its boasted light is in reality darkness. The world manifests a constant tendency to deteriorate. The idea is not that the world is tasteless and that Christians can make it less insipid, but that we can avoid its decay. The world cannot avoid itself from going bad. Only salt introduced from outside can do this. The church is set in the world with a double role, as salt to arrest or hinder the process of social decay, and as light to dispel darkness.

The world decays like rotten fish or meat, and it is the mission of the church to stop its decay. Of course God has set other restraining influences in the community. He has himself established certain institutions which curb man's selfish tendencies and prevent society slipping into anarchy. For example, the state with its laws and the home with marriage, family life etc. These exert an influence in the community. Nevertheless, God wants us to be the most powerful of all restraints within this sinful society. We are his redeemed and regenerate people. We are called to be a moral disinfectant in a world where moral standards are low or absent.

The effectiveness of salt is conditional. It must retain its saltiness. It can become contaminated by mixture with impurities and can become useless. Desalted salt is unfit even for manure. As Christians, 'have salt in your lives'. Christian saltiness is Christian character, committed Christian discipleship expressed in both deed and word. To be effective, the Christian must retain his Christlikeness. If Christians become worldly and contaminated by the impurities of the world, they lose their influence and witness. Our influence depends on our being distinctively Christian. In the world when we are absolutely different, we invariably attract it. If we are indistinguishable we are totally useless. We might be discarded like saltless salt, 'thrown out and trodden under foot by men'.

As members of the various parishes of the Mar Thoma Church in North America, do we have life, a life distinctively different from others? If so you are influencing those around you for good. God has a great purpose in bringing us over here, to fulfil a unique mission. Let us fulfil this mission and task entrusted to us as parishes and members and make the world really richer and worth living.

Rev. P.V. Thomas
Editor

THE METROPOLITAN VISITS N. AMERICA



The Most Rev. Dr. Alexander Mar Thoma Metropolitan will be in North America from June 6 to August 10. His grace will lead the deligation of the Mar Thoma Church, at the World Council of Churches' Sixth Assembly in Vancouver from July 24 — August 10. His Grace will preside over the N. American Clergy Conference on June 24, and the Zonal Council meeting on 24 and 25 at Toronto. Also Thirumani shall be the main leader for the Students' Conference and Family Conference at Toronto from June 26 — 29. During Thirumani's stay in North America, His Grace will visit the parishes and Congregations and shall participate in a conference of the Presbyterian Church from June 6th to 15th at Atlanta, the tenth anniversary celebrations of the Toronto Parish on June 25th and 26th and the tenth anniversary celebrations of the Episcopal Asiamerica Ministries from July 17th to 23rd to be held at Honolulu.

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RT. REV. THOMAS MAR ATHANASIOS
SUFFRAGAN METROPOLITAN



Date 1-6-1983.

No.

To



The Zonal council is a constitutional expression of the concern of the Mar Thoma Church for the parishes in North America as well as an opportunity for them to express the meaning of the church in a different culture within the framework of the Mar Thoma Syrian Church. The Zonal Council can succeed only with the full co-operation of all the parishes in United States of America and Canada. The implementation of the discussions of the Zonal Council depends effective participation of the members of the Mar Thoma Church residing in these countries.

I wish to congratulate all those who worked for the publication of the **MAR THOMA MESSENGER**. I am confident that members of the Mar Thoma Church have welcomed the production of such a magazine. In future it should contain more articles on church life and activities, evangelistic opportunities, church news etc. The Magazine can be not only a source of giving information about the church but also of inculcating loyalty to the church. It is necessary to keep the members informed of the activities of the Zonal Council, various conferences, fields for joint action with episcopal church etc. In the years to come, I am confident that the Zonal Council will play an increasingly significant part in the life of the church. God is working out His great plan. Great blessings and rich opportunities are in store for us.

Thomas Mar Aramana

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THE MAR THOMA STUDENTS' CONFERENCE OF U.S.A AND CANADA — 1983

"Fullness of life in Christ" is the theme of the fourth annual meeting of the Mar Thoma Students' Conference of U.S.A. and Canada. This is in line with the theme of the forthcoming W.C.C. Assembly: "Jesus Christ - The Life of the world". Jesus said: 'I am the Life' (Jn.14:6); I came that they may have life and have it abundantly' (Jn.10:10)

The mysteries of creation and incarnation is to be understood not only in a once-for-all sense, but also in their continuing significance. We affirm that life is the gift of God. All life finds its fullness by allowing God's will to be done. Whatever destroys or diminishes life is against the will of God.

Jesus Christ is the Redeemer and Restorer of all life and the whole world. The gulf between God's righteous demands upon us and our alienation from his purposes is bridged by Christ's atonement. The fullness of life is in Christ who is active (alive) in creation and redemption.

The Students' Conference meeting at Toronto attempts to enable the participants to grow in Christ and see the facts of life. There is beauty in our world. Also there are cruel facts of life. Jesus calls to look at them with new eyes. This requires the renewal of our life. The new life (fullness of life) is in Christ.

His Grace the Most Rev. Dr. Alexander Marthoma, Metropolitan of the Mar Thoma Church will be the main leader. Our Achans in North America will lead the Bible Study Classes. Senior Lay-Leaders will also provide leadership. The Conference will have addresses on the theme, Bible Study classes, workshop sessions, panel presentation, talent night etc. The Conference will take place at St. Augustine's Seminary, Toronto, Canada from June 26 (3 PM) to June 29 (1 PM). This centre is located on the bank of Lake Ontario on the South-East end of Metropolitan Toronto.

The Conference is open to all students of the Mar Thoma Parishes and Congregations in North America who complete grade 9 by June 1983. The conference fee of \$100.00 (Can.) includes the registration fee of \$10.00. The registration forms are available from all our Achans and area-representatives of the Conference. Additional details of the Conference can be had from the Conference Secretary Mr. James V. Abraham (70 Cass Avenue, #102, Agincourt, Ontario, Canada M1T 3P9 Tel: 416-293-6454). In order to enable the Conference committee to make the various arrangements in time, it is required that the completed registration forms with the registration fees should reach the Secretary by June 1, 1983.

The number of students attending the Conference has increased very fast during the last few years. There will be a few new participants this year. Let us pray that God bless the Conference and enrich the participants with 'fullness of life in Christ'.

Rev. George Jacob

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THE MAR THOMA FAMILY CONFERENCE OF NORTH AMERICA 1983

The family is the basic social unit of our human world. The family has the strength and most intense effect on individuals in their development. It is the setting of the family that provides the training ground for learning to live in a larger world.

A few decades ago families did not think of themselves as needing to be strengthened in any way. It was assumed then that the family had the necessary strength to help its individual members. The individual family unit could depend on its wider extended family for additional support and concern.

The wider technical knowledge and its application opened new avenues for pursuing individual interests. After World War II, people started travelling far and wide. Family units sprang up in new cultures without the support from the extended family system. This transition raised questions on the traditional values of family life and the pattern of religious life.

The family consists of a number of persons in their individual stages of growth as well as subgroup stages of growth in the family's development. Each stage brings change. When these kinds of changes within the family are coupled with society's changes, there results a greater need for coping than we have ever known before.

The Church affirms that Christ is the head of the family and the source of all life. God the Father is not only the Creator, but also the Sustainer and Redeemer. The Church emphasises the values of life and acts as a support to the families to maintain its values. This is done by encouraging study-sessions and discussions on the beliefs and values in the light of the Biblical teachings and within the inter-cultural and inter-generational context of the family.

The Mar Thoma Family Conference meeting at St. Augustine's Seminary, 2661 Kingston Road, Toronto, Canada from June 26 to 29th aims at fulfilling this ministry for the Mar Thoma families in North America. The theme of the conference is "Christian Family". The Most Rev. Dr. Alexander Mar Thoma Metropolitan will be the main leader. Our Achans in North America and our senior Lay-leaders will also provide leadership. The Conference will have Bible-study, devotional talks, paper presentations, workshop sessions etc.

This Conference is open for all the families in our parishes and congregations in North America. The Conference fee is \$150.00 (Can.) per couple with additional fee of \$50.00 for each child staying with the parents. The registration forms are now available from all our parishes and congregations. More details can be had from the Convenor Mr. C. M. Thomas (516-759-8613) or the Toronto Parish Secretary Mr. Samuel Thomas (416-279-2407). All the participants are requested to send the completed registration fee of \$10.00 (Can.) to C.M. Thomas (5 Canary Drive, Brantford, Ontario, Canada N3R 6G2) on or before June 1, 1983.

"For this reason I bow my knees before the Father, from whom every family in heaven and on earth is named ..." (Eph. 3:14.) Let us pray that this Conference will be a blessing to many families.

Rev. Geroje Jacob.

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SAINT THOMAS CHRISTIANS: WHENCE AND WHITHER

Saint Thomas, the Apostle of Jesus,
Who wanted to see Jesus and believed;
None other than the one who touched Him
Came to India with a first hand message.

He gave us the Gospel, living and loving
Laboured to proclaim it in good faith
Cross the ocean with prayer and dedication
To offer India at his Master's feet.

He founded churches, seven of them
For the true worship of believers.
Jesus, the crucified and risen Lord
Was their Leader and Master.

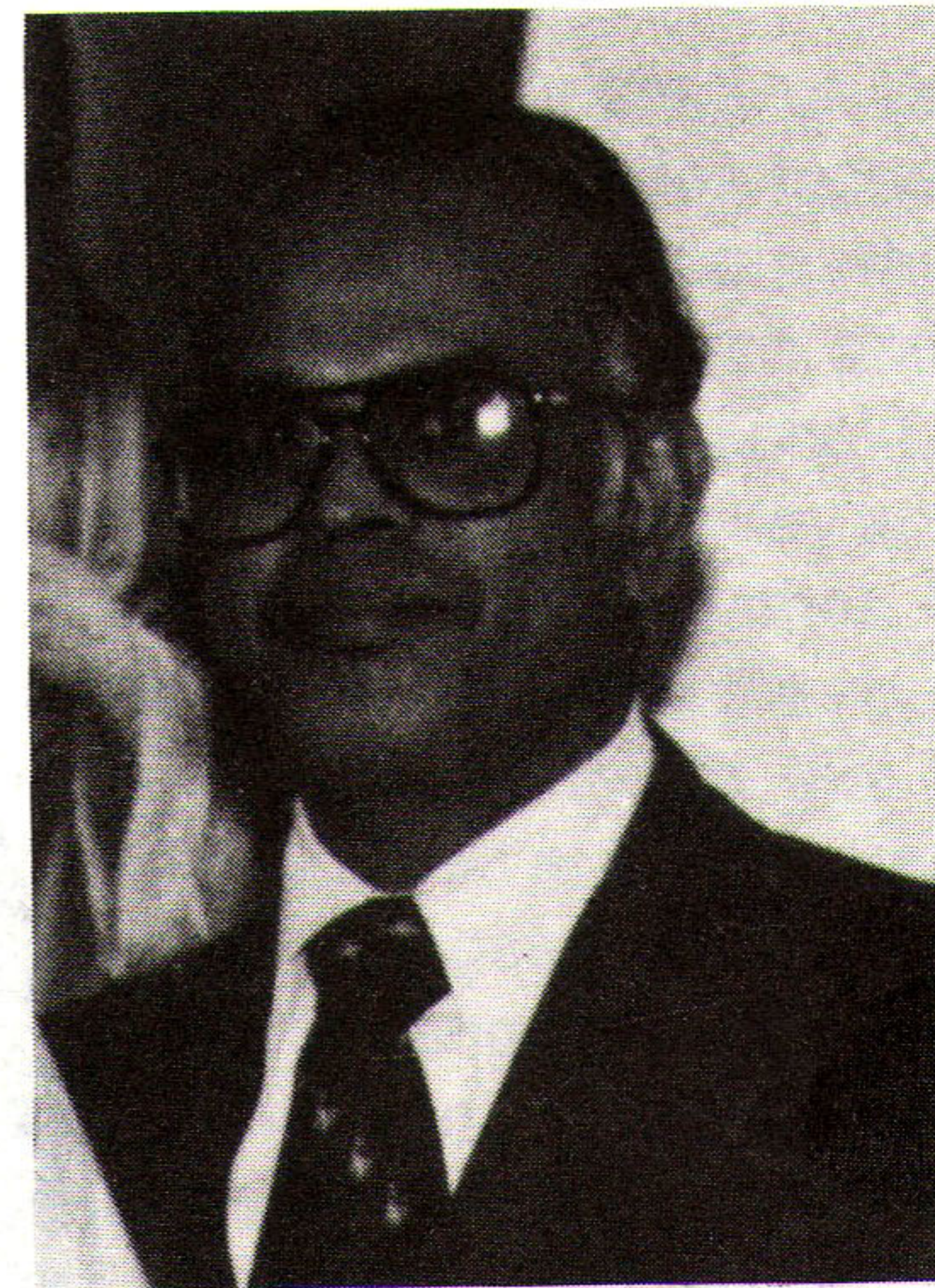
It's years ago since he went to the East
We are here farther West in North America
Christ is here and He loves us
His promise is sure, yes, "new every morning."

His mission we undertake, wherever we go
To live, teach and preach, to reach many
We rededicate ourselves in His service
We believe and affirm the "faith of our fathers."
Saint Thomas Christians, today,
We celebrate our heritage,
The tradition which we cherish
Is our treasure without measure.

—Paduthottu G. George
Wycliffe College, Toronto
Canada.

* Dedicated to The Canadian Mar Thoma Church, Toronto
on the occasion of their Tenth Anniversary. (25th June, 1983)

IN MEMORIUM - DR. A.V. VARGHESE



IN MEMORIUM—DR. A.V. VARGHESE

Dr. A.V. Varghese, Vice Chancellor of Kerala University passed away on January 17, 1983, very suddenly from a heart attack. He was appointed Vice Chancellor in July 1981, prior to which, he was professor of English at Bentley College in Boston, Massachusetts, where he taught from 1968. Dr. Varghese received his Ph.D. from the University of Denver in 1964 and spent three years at Harvard University doing research in the Department of Comparative Literature. He has many publications to his credit; prominent among them being "Sweet Silent Thought: A Study of Shakespeare's Early and Late Comedies."

Dr. Varghese was born on August 7, 1930. He hails from the Alintekannimel family of Cheriyannadu, Kerala. In 1951, he won the gold medal from the Kerala University. After receiving his M.A. from Madras University in English, in 1954, he taught at the Mar Thoma College in Tiruvalla from 1954 to 60 and later from 1964 to 68. He was very active in the Mar Thoma Church and was intimately connected with the Y.M.C.A. of Tiruvalla. He was widely sought after to speak at churches and other meetings.

Dr. Varghese is survived by his wife Bai, son Suraj of New York and daughters Sushil and Sunita of Massachusetts.

The demise of Dr. Varghese is a great loss to the Malayalee Community and to the Mar Thoma Church.

Cecil Mathews, New York

BIBLE STUDY — DO IT YOURSELF.

TEXT. Isaiah 40: 29-31.



Other Passages for Reference:—

- I) Acts 1:4; Isaiah 30:15; Psalm 46:10 and Ephesians 6:10.
- II) Psalm 40:1-2; and Philipians 4:13.
- III) Colossians 1:11 and Psalm 84:5.

The Rev. N.M. Cherian, New York.

THE MISSION OF MARTHOMITES IN AMERICA

Bishop Abraham, one of our late Metropolitans, I am told, prayed for the scattering of Marthomites throughout the world. Perhaps he saw the fulfillment of the church's mission in this dispersion of people. The lack of employment opportunities and the high level of education among the people of Kerala have resulted in their movement to various parts of India and throughout the world including North America. It is necessary for those who are in this part of the world to recognize the meaning and purpose of our continued existence here, both as individuals and as a group of Christians. The common reasons, such as better employment, education of children, and a high standard of living, seem inadequate and hence we search for more appropriate answers. In this context let us consider what our mission is and how it is fulfilled through the organized life as a church in this distant land.

The Presiding Bishop of the Episcopal Church, Bishop Allin, gives the following five criteria to assess the mission of a church. They are 1) worship, 2) education, 3) pastoral care, 4) evangelism and 5) service "Asiamerica News", December, 1982). I shall share some of my thoughts on these criteria and present a few proposals for further discussion and action by those concerned about the future of our church in America.

Worship: The formation of churches is one of the first tasks that all immigrant groups undertake soon after their arrival in this new country. The trend is consistent in American history because religious organizations provide the necessary sense of identity or belonging that newcomers search for in a foreign country and the latest immigrant groups that includes the St. Thomas Christians of Kerala are no exception to this general pattern. Regular worship is now arranged in all major cities of America, if there are enough Marthomites in the area. The next step in the growth process is to own places of worship. These church buildings will help us to improve our worship as well as to organize several activities for different age groups. I believe that our children will maintain our Mar Thoma identity and continue to worship in the liturgy we follow, though in English; I am aware of the doubts that several people raised regarding the interest of succeeding generations in our church. It is good that the Zonal Council has endorsed the plan of church ownership. The Mar Thoma parish in Houston deserves appreciation for its pioneering efforts in this regard.

Education: Soon after parishes or congregations were organized Marthomites focused on education by starting Sunday Schools which received high priority among all church activities. Since a committee appointed by the Zonal Council is submitting a report I do not want to say anything here about our Sunday Schools. Rather, I shall present some observations regarding the education in regular schools. One of the things that I have learned by a survey conducted at the last Students' Conference is that our youngsters in high schools and colleges are performing extremely well in studies. The high performance of Asian students and their admissions at prestigious universities are subjects of interest in America now.

Pastoral Care: The stress and strains of a modern city life are such that the traditional approach to pastoral care cannot meet the demands of the special situation of our people. The challenge is greater when we come to the question of bringing up children and other family matters. The Mar Thoma Church authorities in Kerala show increasing interest in meeting the needs of our members in America as shown in the attention given to clergy selection. Hence young educated pastors with experience and initiative are assigned to the parishes of North America. In turn the church expects much from them while returning from a land of tremendous resources.

For the improvement of pastoral care that is essential for our people let me present a specific proposal. There are several members who have formal training in theology and are willing to serve the church on a voluntary basis. In order to use the talents of these people for the building of our church new arrangements are to be made. I suggest the formation of "clergy interns" who work like an evangelist among people. Clergy interns are assigned to parishes by the diocesan bishops for a definite period of time as assistants to ordained pastors. They must have the time and willingness to serve the church full time at least a couple of months during every year without any regular salary except an honorarium to cover travel or living expenses. Like elders of a church they keep their employment and devote time to serve the church by taking leave or making special arrangements with the employer. By using the services of clergy interns, each parish can plan more activities such

as conferences, summer camps for children, counseling, study classes, prayer meetings, day care centers, visits to nursing homes and many other services.

The Roman Catholic Church in America recently introduced a diaconate program by which employed men are ordained as permanent deacons to serve the parishes along with priests. Such a program with some modifications is also worth considering for the Mar Thoma Church in North America. (New York Times, May 8, 1983)

Children who are growing up in this country do not have a model for serving the church full time. To become an achen one has to know Malayalam and be brought up in Kerala (as seen by youngsters). How can we convey to our children that at least a few of them should come forward for full time service to the church without adhering to the above expectations? It is time that the clergy and lay leadership of the Mar Thoma Church think about such important matters. Only by incorporating new ideas such as the clergy interns and permanent deacons can the youngsters be drawn closer to the church.

Evangelism: In spite of the misconceptions about this term due to its association with fundamentalism in America I would like to assert that our church is committed to evangelism. The Mar Thoma Church is leading the way in sending evangelists and establishing Ashrams at various parts of India. Instead of describing our evangelical commitment as a church let me try to suggest a few schemes that we can do while living in this country.

Americans are always surprised to find that we are Christians, and not Hindus. It is an opportunity for witnessing by asserting that we are Christians, not just by words, but our actions as well. The Voluntary Evangelistic Association of our church helps us to learn more as to how to witness through our specific career.

People show willingness to donate money for the gospel work done through Evangelistic Association as well as specific projects done within or outside this association. While we continue such contributions, I suggest that there should be more personal involvement and greater undertaking. One specific proposal is that a parish agree to support an evangelist. Just as a missionary gets a furlough after a few years this evangelist shall be relieved of continuous work in the mission field for some time when that person is brought to the supporting parish to live among parishners. Many American churches that I know of send missionaries to other

countries and bring them back to parishes for mutual benefit. It is good to know that the Epiphany Mar Thoma Church in Queens, New York supports one evangelist through our Evangelistic Association.

Another proposal is a formal visit to some of our mission centers. When people are going to India some of them may be given the responsibility of visiting one Ashram for a few days to learn more about the work done there. Also, a sum of money is to be given for any specific activity that the parish wants to support. Those people visiting the Ashrams shall give a detailed account of the activities when they return to America. Such personal involvement is beneficial, in my view, for both the mission center in India and for the parish here.

Service: Christian love is expressed in action by serving others. This love places the needs of a neighbor first over one's own. Charity has been one of the church's main concerns all over the world throughout history. In recent years a new approach is emerging; instead of appealing to the generosity of the rich to help poor people, poverty and other problems in society are treated as social evils to be tackled by bringing new social structures based on equality and justice. In this context let us try to understand the mission of the Mar Thoma parishes in America.

In my view, service is the weakest link of Mar Thomites in America among all the criteria we are discussing now. There is no organized program aiming at the lowest income group, the elderly living in loneliness, any many others in desperate need of help. We seem to be satisfied with the middle class social position achieved within a time after our arrival here.

The Mar Thoma Church in Kerala has done numerous things for the poor and needy throughout its history by making its members aware of the problem rather than relying on any foreign aid. There are several destitute homes, orphanages, and hospitals in needy areas. The Youth League and Women's Auxillary implement several projects at the parish level responding to the needs of locality, such as thatching houses, food distribution and supply of clothes, umbrellas etc. All our Ashrams take special interest in the physical or health needs of people around. The bishops and pastors of our church on the whole lead a very simple life. (Can they continue to do so while serving wealthy members whose numbers are rapidly increasing

CONT.....PAGE 16

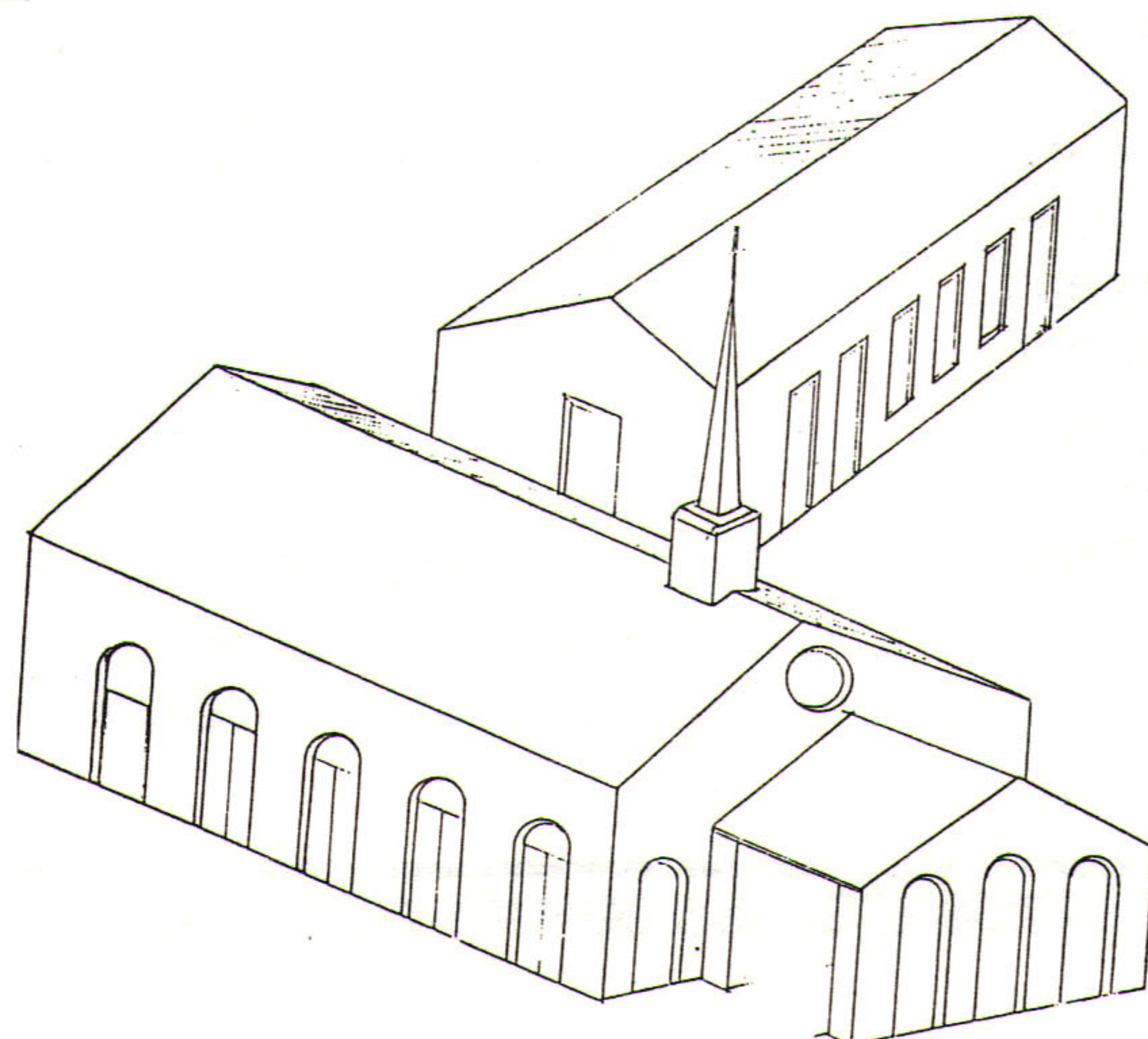
TRINITY MAR THOMA CHURCH HOUSTON

The Houston parish which has now over 200 families was started in 1974 with very small number. In 1981 it was elevated to the status of a parish. In the early days, members used to meet in houses and later in available halls. But as the congregation rapidly grew in size, space became an acute problem. Almost all churches were contacted and every effort was made to get a place for Sunday worship. In Houston, unlike other cities, there are no churches which are not in regular use. It was under these circumstances that with the permission of the Episcopal Synod we started raising funds and bought a piece of land. The foundation stone of the church was laid by the Diocesan Bishop and fund-raising continues in right earnest. So far we have raised \$177,000.00 including the amount we paid towards the cost of the land and its development.

The present scheme is to build a church, 100' long and 50' wide, to accommodate 500 seats and a Sunday School Hall, 80' long and 40' wide, to conduct Sunday School classes, meetings etc. For these two buildings and the parking lot, it is estimated that \$300,000.00 will have to be incurred. The plan has been submitted to the City and approval is awaited any time. We intent to start construction by the first week of July.

We are thankful to God for the enthusiasm and willingness with which each of the families in the parish has pledged 5% of their total annual income. Many members have agreed to give interest-free loans. The congregation is thus doing its utmost. But special mention must be made to the fact that a sizable section of male members of the parish are laid off and that this has adversely affected the building project to a large extent. I am glad to say that members of the Dallas and Chicago parishes have liberally contributed towards this noble cause. Without the considerable help of sister parishes, friends and well-wishers from all over North America, it is obvious that an effort of this nature cannot be accomplished.

We are therefore appealing for your generous help and co-operation. Contributions are tax-deductible and may kindly be sent to Rev. P. V. Thomas, P.O. Box 9628, Houston, Texas 77013, in favour of "Mar Thoma Church, Houston."



Rev. P. V. Thomas
Vicar

and whose values and interests are changing accordingly?) Recently the church has started a school for the handicapped. Through the Metropolitan Fund many people are helped for meeting the expenses of marriage and new home construction. The Department of Development, a timely new venture, provides long standing help by teaching people skills and supplying resource materials that generate income continuously (eg. supply of sewing machine or sheep).

The churches in America are carrying numerous activities involving millions of dollars in the area of services. The Church World Service pools the resources of several denominations for its activities all over the world. Poor people turn to the Salvation Army for meals, clothes and financial help. Several churches in cities provide shelter for the homeless. The Episcopal Church, with which our church has established intercommunion, takes genuine interest in solving social problems. The last report of the presiding Bishop's Fund for World Relief shows that it spent more than three million dollars in response to human needs in various parts of the world. The major program areas of this Fund are emergency relief and rehabilitation, refugee and migration affairs, domestic hunger response, agricultural, community and technological development, medical and health services, and cooperative efforts with other agencies. The Episcopal Church is deeply concerned with social issues and hence working for civil rights, nuclear freeze, arms reduction and other such questions.

What can we do in the area of service and social action? What do we learn from the above examples? Already Marthomites in America have come forward with helping hands in emergency situations of other members or Keralites of different denominations such as death in the family, illness and other calamities. A "Good Samaritan Fund" has been established at various parishes. Now it is time to reach more people with a greater realization of their needs. The Marthomites here can strengthen the machinery of outreach already established by the Episcopal Church and the parent church. In other words, let us cooperate with them and make use of these channels of help. It is not enough to give some money from time to time; rather our personal involvement is necessary and accordingly activities are to be organized. Some of the projects that I recommend are nursing home visits, food distribution, tutoring children in disadvantaged areas, and sending clothes, toys etc.

to the needs in Kerala through our church associations. Also we can do several things in cooperation with our parent church by sending money earmarked for specific schemes; visits to Ashrams and other organizations mentioned earlier, is applicable here also.

In conclusion, let me point out that the five criteria discussed above enable us to evaluate our church's mission in this country and to formulate new plans for action. We, the St. Thomas Christians of Kerala, are here in America either by chance events (explanation of science) or by a divine plan (understanding of religion). If we admit the second possibility, namely God's plan, we will not be satisfied with a mere routine existence for only work and added income. There is more to human life than mere survival. We are to be enriched by a sense of meaning and purpose, something that the modern world lacks immensely. Such a meaningful and life-enhancing existence fulfills our mission when we increasingly respond to the needs of people and take up more tasks or responsibilities for the glory of God.

Dr. T.M. Thomas, New York

WHEN I WAS A KID....

On the road from Kayamkulam to Punalur, going east-west, in between the 25th and 26th miles, there is a beautiful church, by the side of the road. The major town near the church is Pathanapuram. Punalur, nine miles away from the church, has been famous for the suspension bridge and the paper mill. In Pathanapuram, there are a dozen of Mar Thoma churches. The parent church is Emmanuel Mar Thoma Church. Our church is situated in a village called Puthuval and it is known as Puthuval St. Thomas Church or Enadimangalam Church. During the time of our grandparents, this area was a jungle. The History of the church is the history of the place too. Since there is no written history for my reference, I am writing from memories of the stories I have heard from my parents and other elderly people.

About 75 years ago, my grandparents came from Chengannur and settled in Pathanapuram along with many other people from different areas. It was a forest area, inhabited by wild animals. Malaria was very common too. Their main occupation was cultivation. They were mostly Christians belonging to the Orthodox, C.M.S and Mar Thoma Churches. A major portion of the area was owned by a set of Marthomites who came from Chathannoor, near Quilon. They donated the land for St. Thomas Church.

The first place of worship was made of mud walls and bamboo roof, thatched with palm leaves. For many years this church did not have an achan. Later, once a month an achan came for service on Sunday. The people had financial difficulties too. About fifty years ago, the church was rebuilt with strong walls of stone, wooden structures and a tiled roof.

Days passed by and a lot of people went to the Arab countries for work. As people began to send money, the face of the land changed and so also that of the church. Now the church is reconstructed, with modern amenities. It can accommodate about 300 people and is furnished with benches and decorated with fluorescent lamps, fans, modern style pulpit etc.

Thirty years ago, Rev. C.C. Joseph was our vicar there. By his efforts, a small building attached to the church was, constructed for visitors to stay. It is expanded now and is used for Sunday School,

church office etc. Before its construction, Rev. Joseph used to stay inside the church. He was a fine young man, bachelor and so we young people used to keep company with him. When I was a kid, I used to spend most of the time after school, in the churchyard, climbing the trees, singing loud songs and the like. In fact, I developed a good voice too.

During conventions, the preachers used to stay in our home. I remember famous priests and preachers like Punalur Oommen Achan, Kundara Angadiyil Achan, Aviyottu Achan, Mundakayam John Upadesi, Kunjappy Upadesi, Paul Sudhakar and so on. Our house being very near to the church and my father late Dr. P.N. George, being very active in the church, the visitors used to stay in our house. I enjoyed their presence very much; it was like some festival time for me.

The Sunday School used to begin at 9 AM every Sunday and finish at 10:30 to be followed by church service, which finished around 12:30. This was followed by special meetings of Sevika Sanghom etc. In the evening, people would gather again for prayer meeting in some houses. In Sunday School we used to offer "Nullari" - a small quantity of rice wrapped in a piece of paper, as our offering.

By the side of the church, there is the graveyard, the one peaceful place. Other than two furnished tombs, all the others were ordinary graves. Now, most of the dead are buried in tombs. The graveyard made me think seriously about one's life and life after death. While I was getting spiritual nourishment from inside the church, I was also getting physical fitness from the church compound outside the walls of the church. We used to play games in the green grassy churchyard. There is so much to write about my Sunday School activities, V.B.S., Bala Samajam etc. A group of humble dedicated people, who were my Sunday School teachers in different classes, stands out in my recollections of the days when I was a kid—Koruthu Parappat, Madhavamangalathu Ammini, Mukkanthottil Kochupappy, Kizhakettathu Abraham, Thunduvilla Yohannon etc. I bow my head before them. When I was a kid, they influenced me; they will have their influence on me always. I thank God for this opportunity to remember them.

—Jacob George, Chicago

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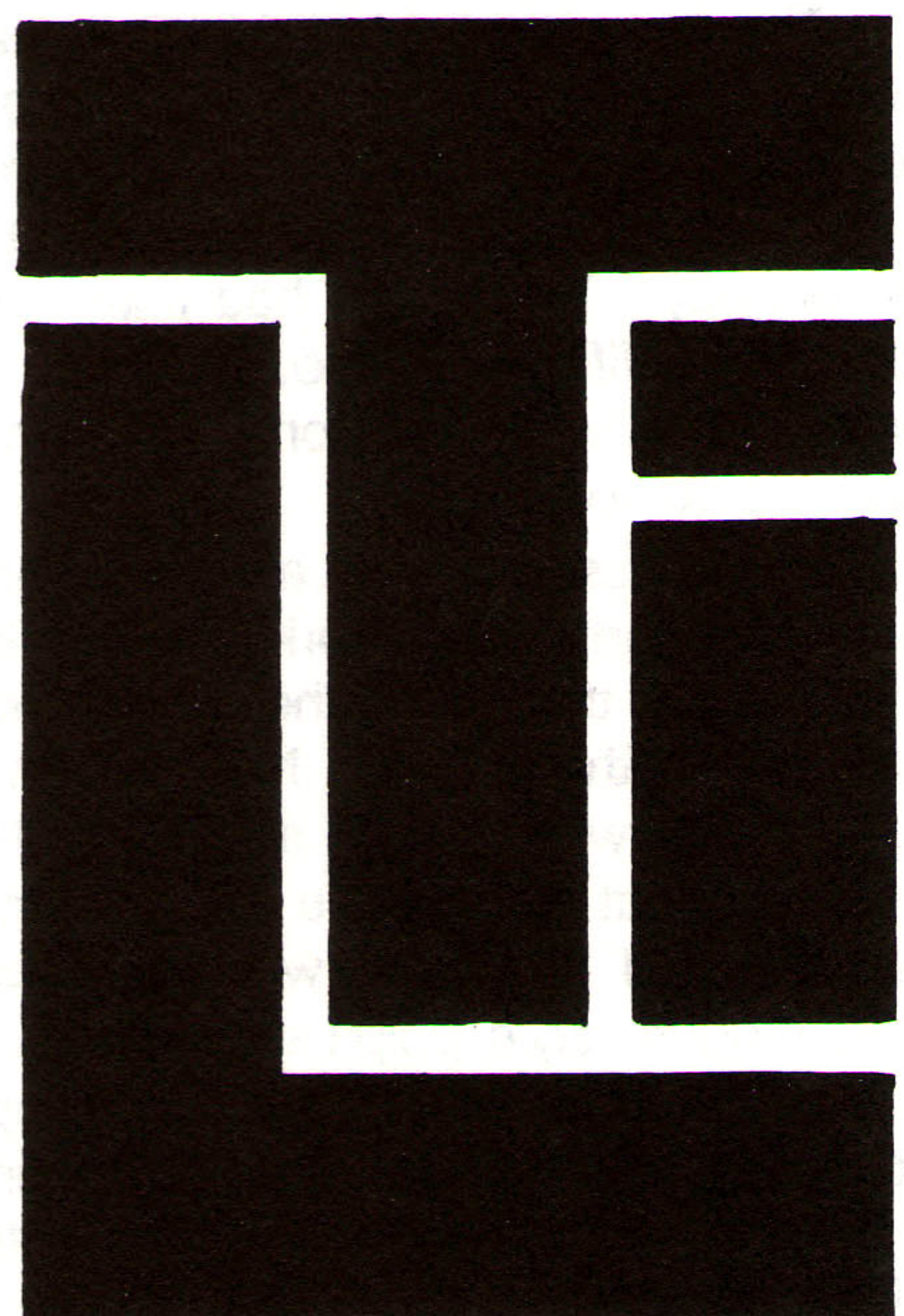
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MY CHURCH

My church is for people,
People who are free,
People who love Jesus,
Just like me.

I love Jesus, he is dear,
He is my eternal friend
He will love me and care for me,
If I follow him without end.

To follow him correctly,
Pray to him every day,
Ask him for forgiveness,
In your own special way.

—Bobby Jacob, Chicago.

(Master Bobby Jacob is ten years old and is a fifth grader. A poem he wrote about St. Peters Canesius School, where he is studying, won him the first prize in a poem writing contest of the school. He is the son of Mr. & Mrs. Jacob George, Chicago.)



The Jacob George Family

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MAR THOMA SUNDAY SCHOOL, CHICAGO

The youth of the Mar Thoma Church, Chicago, unite together for worship every Sunday. Meeting at 9:15 AM in the basement of the United Methodist Church (Evanston), the group begins the sessions with choruses and hymns. The leadership in talented singing is provided by Babu and Mrs. Glory Ninan

After the singing is completed, they divide into their individual classes. It is here that the Word of God is studied and discussed. Through systematic studies students are led to deeper understanding. Besides finding it difficult to relate to someone unknown, it is also true that ignorance can make worship quite meaningless. With the help of Bible studies the teachers attempt at increasing the students' knowledge of God. It is this knowledge that gives us all the correct perspective of our relationship with the Almighty, the Creator, God.

It is always encouraging to see the enthusiasm among the youth of the church. As a teacher, it is my desire to see our Sunday School Grow into an example for the youth in this nation and around the world.

—John Samuel, Chicago



Youth Group Singing on Parish Day
Chicago



Parish Day — Sunday School Children Singing

OUR STORY COMMENCES

"And they were on the road, going up to Jerusalem and Jesus was walking ahead of them; and they were amazed, and those who followed were afraid. And taking the twelve again, he began to tell them what was to happen to him, saying: "Behold, we are going up to Jerusalem; and the Son of Man will be delivered to the chief priests and the scribes and they will condemn him to death, and deliver him to the Gentiles; and they will mock him, and spit upon him, and scourge him, and kill him; and after three days he will rise." Mark 10:32-34.

The reading is the third of Mark's three passion predictions. Like the other two in chapters 8 and 9, this one in chapter 10 serves as a prediction in a way that suggests the solemn tolling of a bell as the party approaches its destination. In each case, the disciples fail to respond appropriately. Here, for example, just after our reading leaves off, they fall into a dispute over ranks and positions of authority.

It is well known that the disciples get a bad press in the Gospel of Mark. Obtuse when they should be quick to perceive, rigid when they should be open to change, paralyzed when they should be ready to act, and disloyal when they should be set to stand firm, the disciples strew themselves across the text in a manner most appalling. At no point, really, does Mark let up on them. The passage here is a case in point: "And they were on the road, going up to Jerusalem, and Jesus was walking ahead of them; they were amazed; and those who followed were afraid." The context of the third passion prediction, with this notice appear at the outset and the report of dissension at the end, is but part of a pattern of failure and resistance that grows more pronounced as the story progresses. Peter rebukes Jesus. The disciples bicker among themselves. They question Jesus' hard sayings. They are unable in Gethsemane to watch and pray with him. Judas betrays him; Peter denies him; they all forsake him, and flee. Even the empty tomb, Mark's last scene, concludes on a note of disobedience and fear.

Now, to a degree, Mark addresses his reader under this unflattering portrait of the disciples. Mark's strategy here illustrates a feature of the New Testament to which Lee Keck calls attention in his recent book on preaching. Keck stresses that the New Testament functions in part as a critic of the church:

The New Testament [Keck writes] is not only the church's product, but an anti-church book at the same time: Its writers criticize trends in the church as they were actually developing. We delude ourselves [says Keck] if we suppose that the first readers, to whom so much criticism was directed, greeted each new writing as a gift for which they could not help giving thanks. . . . Even so, today again and again, sermons tell us that in the early church, faith was pure, love pervasive, prayers effective and courage dauntless. We are told such things because we are urged to be like the early Christians. Actually [says Keck] we are already more like them than we ought to be.

I think that Keck is right. We are to a degree these failed disciples. yet—only to a degree. When it comes to Mark, the matter is complicated by the fact that he writes his gospel on two levels at once. There is the surface level on which the characters act, and there is the bird's-eye level from which the narrator speaks. Much of our reading and much of our living depends on the level on which we hear this story.

Repeatedly, Mark keeps the levels distinct by putting the reader in a privileged position. Mark gives us information that the disciples lack. Whereas they cannot make out who Jesus is for much of the tale, we know he is the Christ, the Son of God, from the opening verse on. Whereas they cannot fathom that the Messiah should suffer, we know his Messianic claim hinges on the fact that he does. Whereas they are left at the end with only the promise of an encounter in Galilee, we know the Risen Lord has appeared. The disciples act. We observe. And the disparity between their perspective and ours means that our identification with them is never complete and never ought to be. However much their ignorance, their recalcitrance, their fear or their desertion may mirror our failings, Mark prevents us from lingering on this level. He pulls us back and summons us on.

"They were on the road going up to Jerusalem, and Jesus was walking ahead of them; they were amazed, and those who followed were afraid." What Mark wants from us on the basis of this text is not a pious repetition of the approach to Jerusalem. Not its confusion. Not its fear. No even a sense of guilt arising from the recognition that

we fit the scene so well ourselves. Not embarrassment, not remorse, but responsibility. What Mark is pressing for is not a rerun of the old story, but a writing of the new. "If anyone would come after me, let that one take up his or her own cross and follow me." That is a summons that moves out in all directions. From the time it is given until the end, the disciples fail to catch its spirit of self-renunciation, its thrust of service, its burden of self-denial. Now it passes to us who observe the scene from Mark's perspective. The summons becomes our own—a summons that has not been heard at the surface level.

"The Son of Man will be delivered to the chief priests and the scribes, and they will condemn him to death, and deliver him to the Gentiles; they will mock him, spit upon him, scourge him, kill him; and after three days he will rise." There it is—the rest of the story in a nutshell. As you know, Mark ends his gospel abruptly. That is a sign. Where his story concludes, ours commences.

—Rev. Abraham Thomas,
Princeton

NEWS & NOTES

The Detroit Mar Thoma Parish celebrated Easter with Easter service and a dinner at the St. Peter's Episcopal Church on Easter Sunday evening. More than 100 people attended. Also special services were held on Palm Sunday and Good Friday. Vicar Rev. Cherian Thomas conducted all the services.

Mar Thoma Sevika Sanghom, Philadelphia

The Philadelphia Mar Thoma Church Sevika Sanghom recently made an endowment of Rs.25,000 for the sustenance of a retarded child. The interest of this will be used for a retarded child in "NAVAJYOTI", the school for the retarded in Thelliyoor, Kerala, India.

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ECHOES FROM THE 88th MARAMON CONVENTION മാരാമൺ

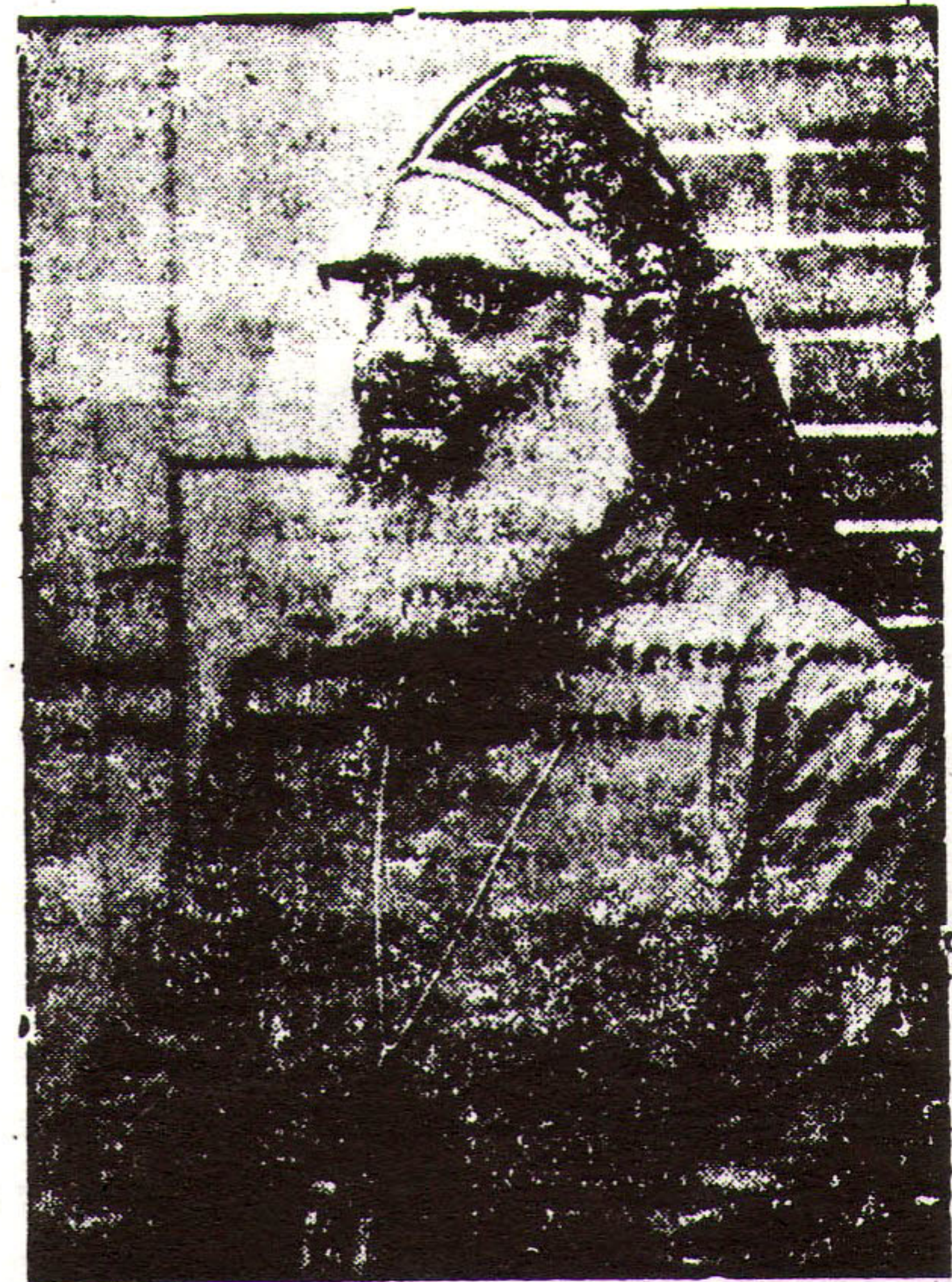
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The Most Rev. Dr. Alexander
Mar Thoma Metropolitan

1983 ഫെബ്രുവരി 13-ാം തീയതി ഞായറാഴ്ച ഉച്ചകഴിഞ്ഞ് കൃത്യം രണ്ടരമണിയ്ക്ക് പമ്പാനദിയുടെ വിരിമയിൽ പട്ടുത്തു മർത്തിയ പടുകൂറ്റൻ പന്തലിൽ ചേങ്ങമണി തുടരെ മുഴങ്ങിയപ്പോൾ "എല്ലാം നർമ്മയ്ക്കായി സർഗതാതൽ ചെയ്തിടുന്നു" എന്ന അനുഗ്രഹീത ഗാനം ഗായകസംഘം ആചവിച്ചു. ഗാനാലപ്തിനുശേഷം ഡോ. അലക്സാണ്ടർ മാർത്തോമ്മാ മെത്രാപ്പോലീത്തായുടെ പ്രാർത്ഥനയോടെ ലോകപ്രസിദ്ധമായ മാരാമൺ കൺവൻഷന്റെ 88-ാം സമ്മേളനം സമാരംഭിച്ചു. പ്രാരംഭയോഗത്തിൽ തന്നെ പന്തൽ നിറഞ്ഞുകവിഞ്ഞ ജനം ദൈവ വചനം ശ്രവിച്ചു.

The 88th Maramon Convention was held from Feb.13 to 20, 1983, at Maramon, Kerala, India. The Bishops of the Mar Thoma Church, The Rt. Rev. John M. Allin, Presiding Bishop of the Episcopal Church, U.S.A., The Rt. Rev. Kenneth H. Short, Australia, The Rev. Dr. William Barker, U.S.A. and the Rev. Dr. A.B. Masilamony, Hyderabad, India were the main speakers.



The Rt. Rev. Thomas Mar Athanasius
Suffragan Metropolitan

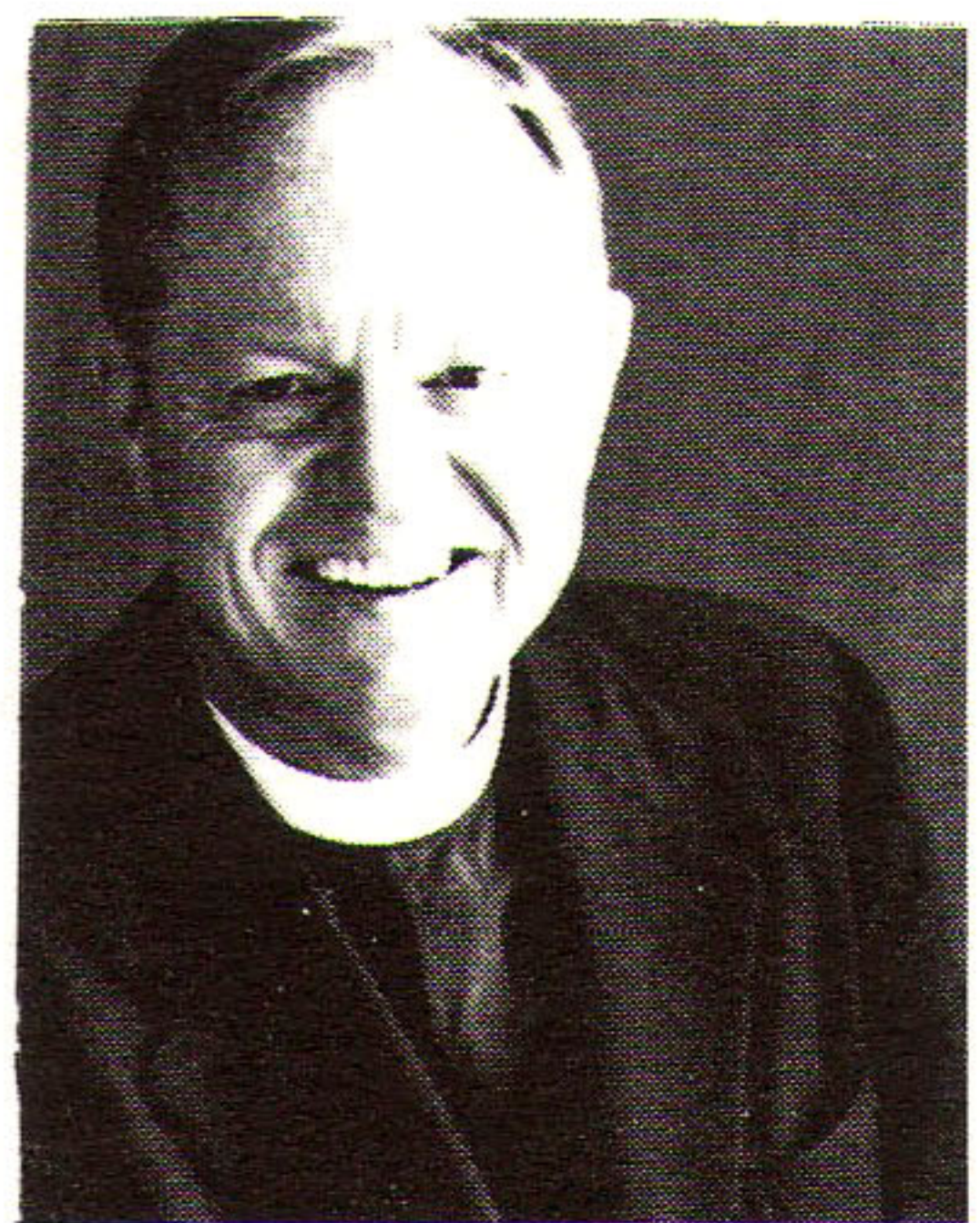
ലോകത്തെ ശുദ്ധീകരിക്കുന്ന ജീവനദിയുടെ ഉറവ ക്രിസ്തുവിൽ കണ്ടെത്തുക

The Rt. Rev. John M. Allin

ലോകത്തിന്റെ അന്തകർ വരെയും മനുഷ്യ ജീവിതത്തിന്റെ എല്ലാ ഘടനകളേയും പുതുക്കുകയും രൂപാന്തരപ്പെടുത്തുകയും ചെയ്യുന്ന ക്രിസ്തുവരകുന്ന ജീവജലത്തിന്റെ നദിയിൽ നിന്നും ഒഴുകുന്ന സ്പ്രിംഗ് ജലപ്രവാഹത്തിൽ 'മുഴുകുവാൻ ഒരൊറ്റം' റവ. ജോൺ എം. അലിൻ പ്രസംഭിച്ചു.

"Find in Christ, the river of life-giving water that cleanses the whole World"

Jesus Christ renews and transforms all forms and structures of human life unto the ends of the earth -Be immersed in the springs of living water, Christ Himself."



വെളിച്ചത്തിന്റെ സാക്ഷികളായി ലോകത്തോട് പ്രതികരിക്കൂ

പാപത്തിലൂടെ അന്യപ്പെട്ടുപോയ മനുഷ്യനും ദൈവവും തമ്മിലുള്ള സഹവർത്തിത്വം ക്രൂശിലൂടെ വീണ്ടെടുക്കപ്പെടുകയും, ആ ദിവ്യ സന്ദേശം ലോകത്തിലേക്കു പകരുന്ന സാക്ഷികളായി നിന്നു ജീവിതത്തെ ധന്യമാക്കുവാൻ ബിഷപ്പ് കെന്നത്ത് എച്ച്. ഷോർട്ട് ആഹ്വാനം ചെയ്തു.

"Respond to the world as witnesses of light-Enrich your life by restoring through the cross, the fellowship with God, lost by sin; be the witnesses of this message to the world."



ദൈവ ശബ്ദം: സഭകളുടെ തിരുത്തൽ ശക്തി

The Rt. Rev. Easo Mar Timotheos.

പിഡനകാലത്ത് പല പ്രകാരത്തിലുള്ള വേദനകളും പ്രയാസങ്ങളും സഹിച്ചു വിഷതകളിൽ കൂടി കടന്നുപോയ ചെറിയചെറിയ സഭകൾക്കുള്ള ദൂതാണ് വെളിപ്പാടുപുസ്തകം രണ്ടും മൂന്നും അദ്ധ്യായങ്ങൾ. അങ്ങനെയുള്ള സഭകളിൽ ഒന്നാണ് ഫിലാഡൽഫിയയിലെ സഭ. ഈ ദൂതിൽ ശ്രദ്ധേയമായ നാലു കാര്യങ്ങൾ അടങ്ങിയിരിക്കുന്നു. സഭയുടെ ഉടയവനെക്കുറിച്ചുള്ള അറിവ്, സഭയുടെ സകല കാര്യങ്ങളും അറിയുന്ന ദൈവം നിന്നെ ഊറ്റം അറിയുന്നുവെന്ന് അറിയിക്ക, സഭകൾക്ക് അടിയുപകരിക്കേണ്ടി വരുന്ന വിഷയം നിറഞ്ഞ സാഹചര്യം ഓർമ്മിപ്പിക്കുക, സഭ എന്തു രീതിയിൽ എന്തായി തീരുമെന്ന് ഓർമ്മിപ്പിക്ക.

"Voice of God -- the Church's reforming force. Revelation chapters 2 and 3 contains the messages to the small churches undergoing manifold persecutions. The message to one of them, the church in Philadelphia, contains four important facts: Knowledge of the Lord of the Church, God's absolute Knowledge about all and everybody. The diverse difficulties churches have to encounter and the nature and functioning of the Church."



The Rt. Rev. Easo Mar Timotheos.



The Rev. Dr. A.B. Masilamony



Rev. Dr. William P. Barker.

യുക്തിക്കധീതമായി ഒരു വിശ്വാസ സംഹിതയോ?

Rev. Dr. A.B. Masilamony.

ലോക ചരിത്രത്തിൽ ദൈവം ചെയ്ത രക്ഷയുടെ തനിമ ഉൾക്കൊള്ളുവാനും, യുക്തിയെ ജയിക്കുന്ന വിശ്വാസത്തിലൂടെ ഈ അർത്ഥവത്തായ ആത്മീകത ഹൃദയാന്തർഭാഗത്തു ഉൾക്കൊള്ളുവാനും റവ. ഡോ. എ. ബി. ഓസിലാമണി ഉദ്ബോധിപ്പിച്ചു. ഉയരത്തിൽ നിന്നു വന്നവനും, അബ്രാഹാമിനു മുമ്പു ഉണ്ടായിരുന്നവനും ആയ ക്രിസ്തു ലോക ചരിത്രത്തിന്റെ നാഴിക കല്ലാണ്. ക്രിസ്തുവിന്റെ നിത്യത ഇതിലൂടെ വെളിവാകുന്നു.

"Embrace the core of God's salvation and solidify a meaningful spirituality that overcomes all doubts and disputes. The eternal Christ is from above and He was before Abraham."

യഥാർത്ഥ വിപ്ലവം

ദൈവശക്തിസംതുവിലൂടെ:

Rev. Barker.

പെന്തക്കോസ്തുനാളിലെ പരിശുദ്ധാത്മാവിന്റെ പ്രവർത്തനം മൂലം ആദിമ ക്രൈസ്തവ സഭയിൽ സമാരംഭിച്ച ആദ്യയാത്മീക നവോത്ഥാനം വ്യക്തികളെയും സമൂഹങ്ങളെയും എങ്ങനെ രൂപാന്തരപ്പെടുത്തിയെന്നു വിശദീകരിച്ചുകൊണ്ട് റവ. ബാർക്കർ തന്റെ പ്രസംഗം ആരംഭിച്ചു.

"Revolution through Jesus Christ -- The renaissance initiated in the early church by the Holy Spirit on the day of Pentecost resulted in the transformation of individuals and group."

“ASSEMBLY ASSEMBLING”



It happens in Vancouver, Canada from July 24 to August 10, yet in a way, it has already begun importantly in several other places around the world. The process started in 1981 in Geneva, by the preparatory committee, consisting of a great variety of church people. They had dozens of meetings in 1981. By 1982 preparatory meetings among groups of Christians in different parts of the world were widely organized. Their ecumenical dialogues seek to find out what the churches of the world have to say to each other when they meet. -- Do they have a word in common for the world?

The simple answer to that question has already been set as the theme for the sixth assembly of the World Council of Churches, meeting at Vancouver, from July 24 to August 10. — ‘JESUS CHRIST THE LIFE OF THE WORLD.’ The three year chain of meetings launched by the W.C.C., leading up to and through and beyond the assembly in 83, will address the implications of this claim in the 1980s. In the fellowship of the W.C.C. the streams of the traditions of the 300 member churches of over 400 million members, consisting of Orthodox, Protestant, Reformed, Anglican, Pentecostal and Independent, flow together, ready to irrigate the whole church. The resultant 15 program divisions of the W.C.C. irrigate the whole church. The resultant 15 program divisions of the W.C.C. are grouped into three units. The first is ‘Faith and Witness’, under which comes, World Mission and Evangelism, Church Society, Dialogue with People of Living Faiths and Ideologies, Faith and Order etc. The second is ‘Justice and Service’, consisting of Inter-Church Aid, Refugee and World Service, Church’s Commission on Participation in development, Church’s Commission on International Affairs, Christian Medical Mission, the program to combat racism etc. Education and Renewal, which is the third unit, covers, Youth projects and consultations literacy and development, child advocacy, family education, new models for church-related institutions, scholarship assistance, Bible study training program for theological education, renewal and congregational life etc. The Ecumenical Institute in Bossey, just outside Geneva, provides the training ground for new Ecumenical leadership to over 400 students each year from Worldwide member Churches.

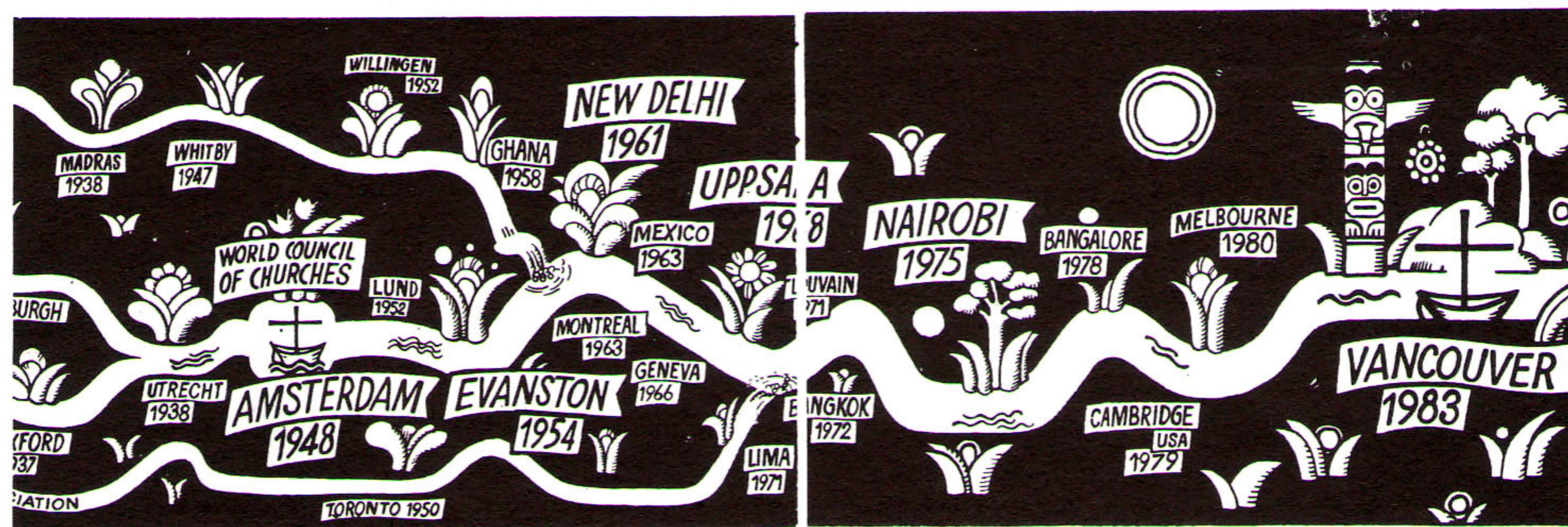
Over the 35 years of history, the W.C.C. has been preparing for and following up each successive Assembly. The first one was in Amsterdam, in 1948, when delegates of 146 founding churches, gathered amid the debris of war-torn Europe, around the theme: ‘Man’s Disorder and God’s Design.’ In 1954 in Evanston, Illinois, the second assembly met and the theme was: ‘Jesus Christ, the Hope of the World.’ At the Evanston Assembly, The Most Rev. Dr. Juhanon Mar Thoma, the late Metropolitan of the Mar Thoma Church was elected one of the Presidents of the W.C.C.. The third Assembly met in 1961 in New Delhi, India; the theme was: ‘Jesus Christ, the Light of the World.’ In Upsala, Sweden, met the fourth Assembly. This time the theme was: ‘Behold I Make All Things New.’ The last Assembly ‘Frees and Unites.’ The Sixth Assembly meets at Vancouver; the theme is: ‘Jesus Christ — the Life of the World.’

The official delegates of the Mar Thoma Church are, The Most Rev. Dr. Alexander Mar Thoma Metropolitan, Dr. K.V. Varghese and Miss Susy David.

The Vancouver Assembly meets on the 1000 acre campus of the University of British Columbia, on the edge of an ocean used as a nuclear playground. The assembly’s member churches demonstrate the breadth and diversity of community in Christ. They are separated by many issues, such

as, political, social and cultural. The task before the sixth assembly is to affirm life for a world in love with death and self-destruction -- to affirm the unique and universal offer of life in Christ amid the people of other living faiths and ideologies. The Assembly is a place of worship, and study, an occasion for new commitment, new courage, new faith. The Assembly is the supreme legislative and policy-making body of the W.C.C. Hence much business also is to be done, reviewing its hard ecumenical work and setting the directions for the future. The Assembly will gather reflections in the assembly on the assembly theme, interpret the on-going work of the W.C.C. and listen to the voice of the churches -- all as part of a search for new ecumenical directions and impetus.

-- Rev. N. M. Cherian, New York.



NEWS AND NOTES

MAR THOMA CHURCH, TORONTO.

The Canadian Mar Thoma Church, Toronto, is celebrating the tenth anniversary of its beginning, on June 25 and 26, 1983. The Parish began as a small group late in 1972 and attained a parish status in 1981. The Most Rev. Dr. Alexander Mar Thoma Metropolitan will preside over the celebrations.

PARISH CONVENTION:

The parish convention of the Epiphany Mar Thoma Church, New York was held from June 3 to 5. The Rev. P. D. Mammen, Vicar of Mar Thoma Church, Abu Dhabi, was the speaker.

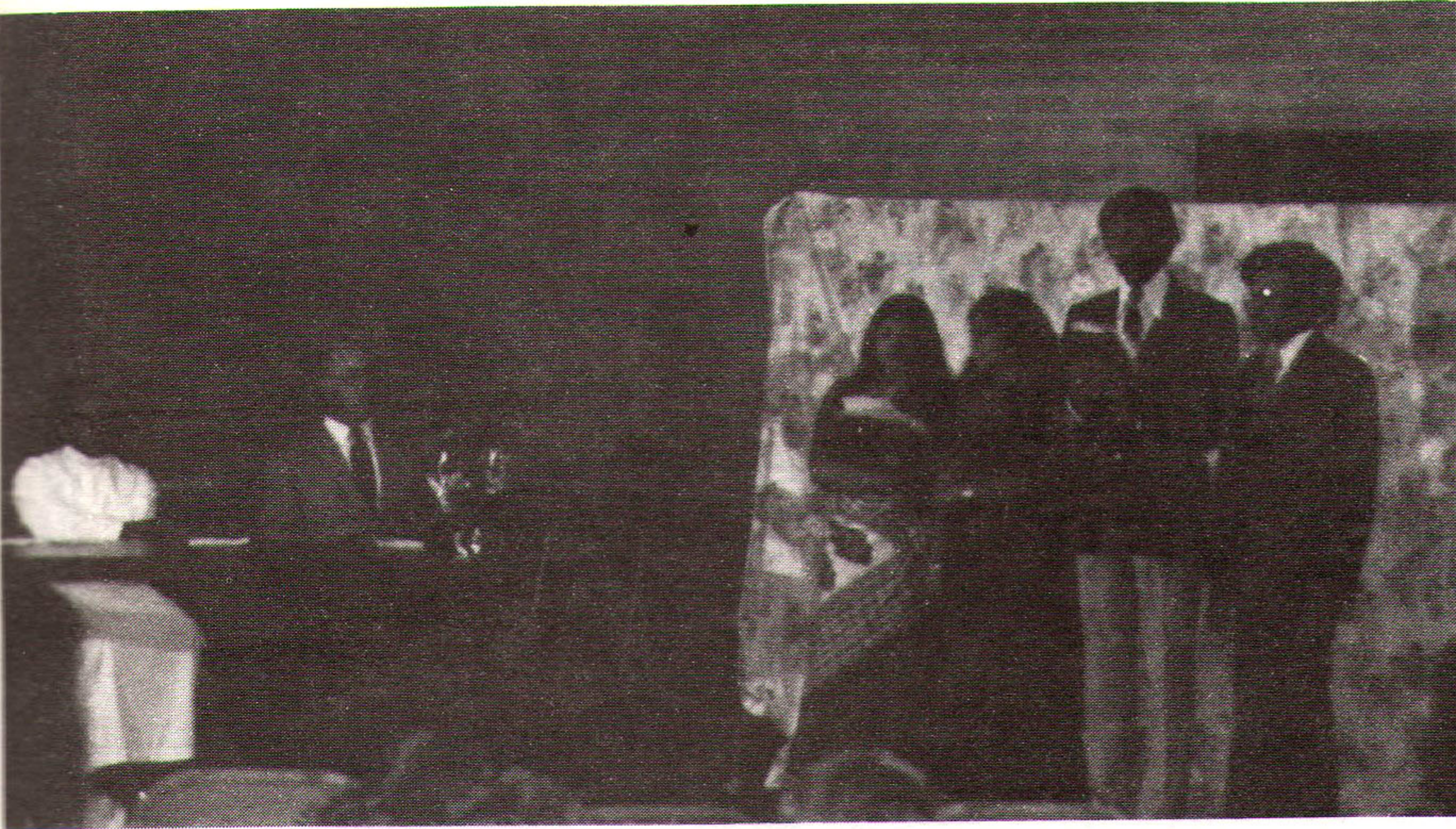
PARISH DAY CELEBRATIONS

The second anniversary of the Mar Thoma Church of New Jersey was celebrated as the second Parish Day on Sunday, April 17, 1983. The Rev. Leslie Smith, Rector of the Christ Episcopal Church, Glenbridge preached during the Holy Communion service, celebrated jointly by the vicar Rev. N. M. Cherian and Rev. Leslie Smith. Fellowship lunch was served after the service. The lunch was followed by a special Parish Day service and a meeting presided by Rev. Smith. During the meeting Sunday School students and others presented various programs.

COMBINED RETREAT:

A combined one-day retreat of the Mar Thoma Church of New Jersey and St. Andrews Mar Thoma Church, New York, was held at the St. Peter's Episcopal Church, Bagota, New Jersey on Monday May 30, 1983. The Rev. P. C. John was the leader. Special program for children also were organized.

NEWS & NOTES



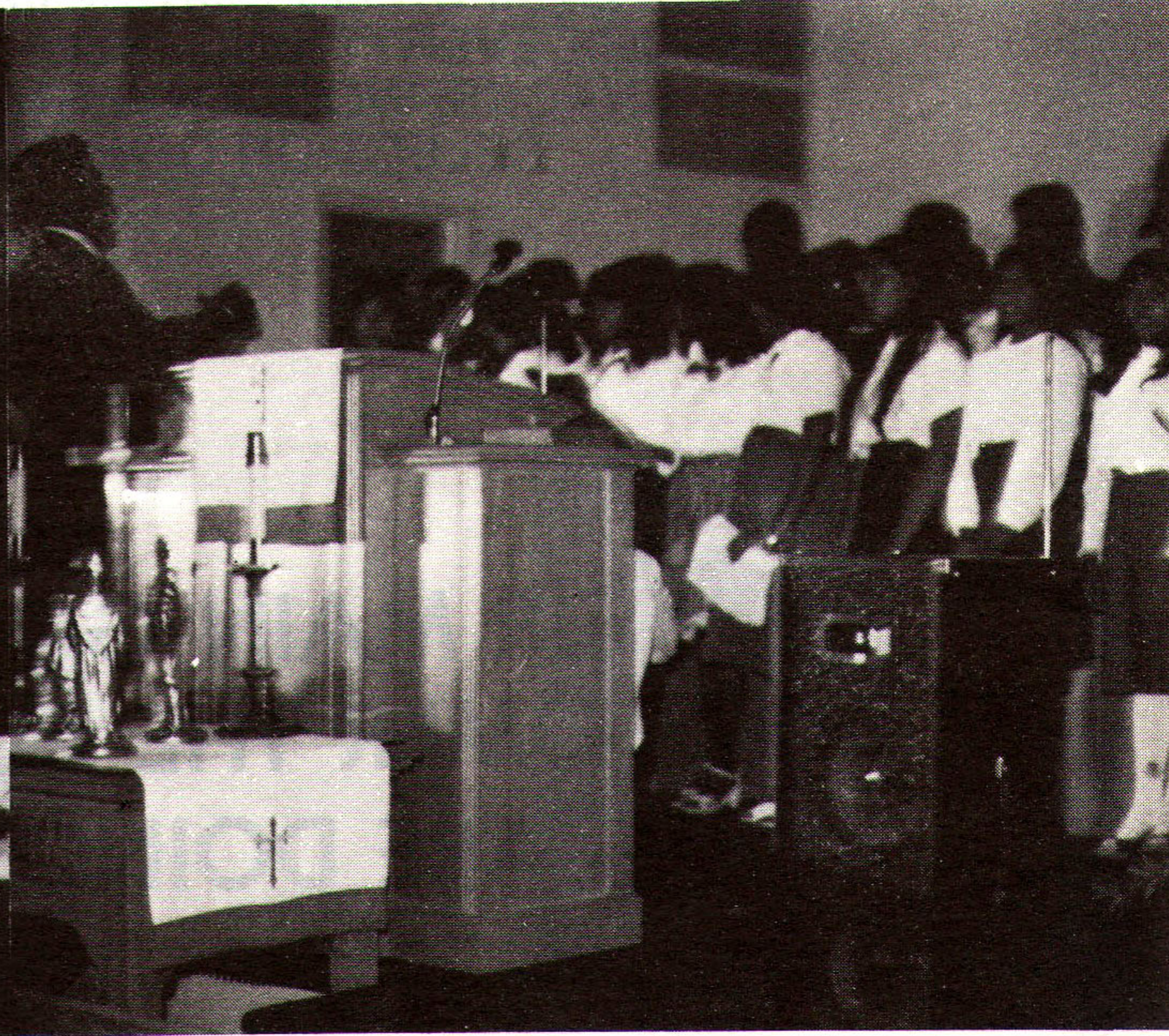
Oklahoma Congregation — Christmas 1982
 L. to R.: The rev. Philip Varghese (Vicar), The rev. Don Williams
 (St. Mark's United Methodist Church, Bethany, Oklahoma)
 Lovely Jacob, Laisv Varghese, George Varghese, Jacob John



Retreat — May 30, 1983
 COMBINED RETREAT OF
 ST. ANDREWS MARTHOMA CHURCH AND
 MAR THOMA CHURCH NEW JERSEY



Nativity Play By Children of Oklahoma Congregation
 Christmas 1982



Retreat for Children

COMBINED RETREAT OF ST: ANDREWS—
 MAR THOMA CHURCH, NEW YORK AND
 MAR THOMA CHURCH NEW JERSEY

Marthoma Church Choir, Dallas, — Christmas 1982
 Choir Master: Mathew Jacob

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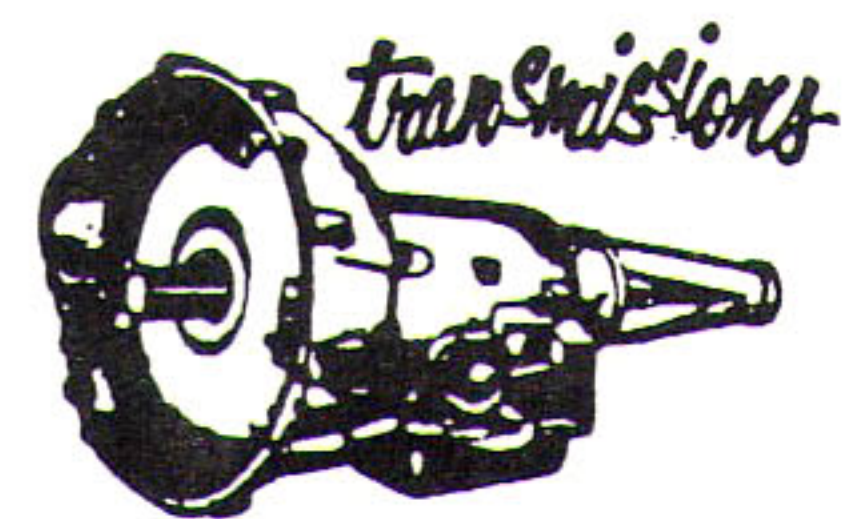
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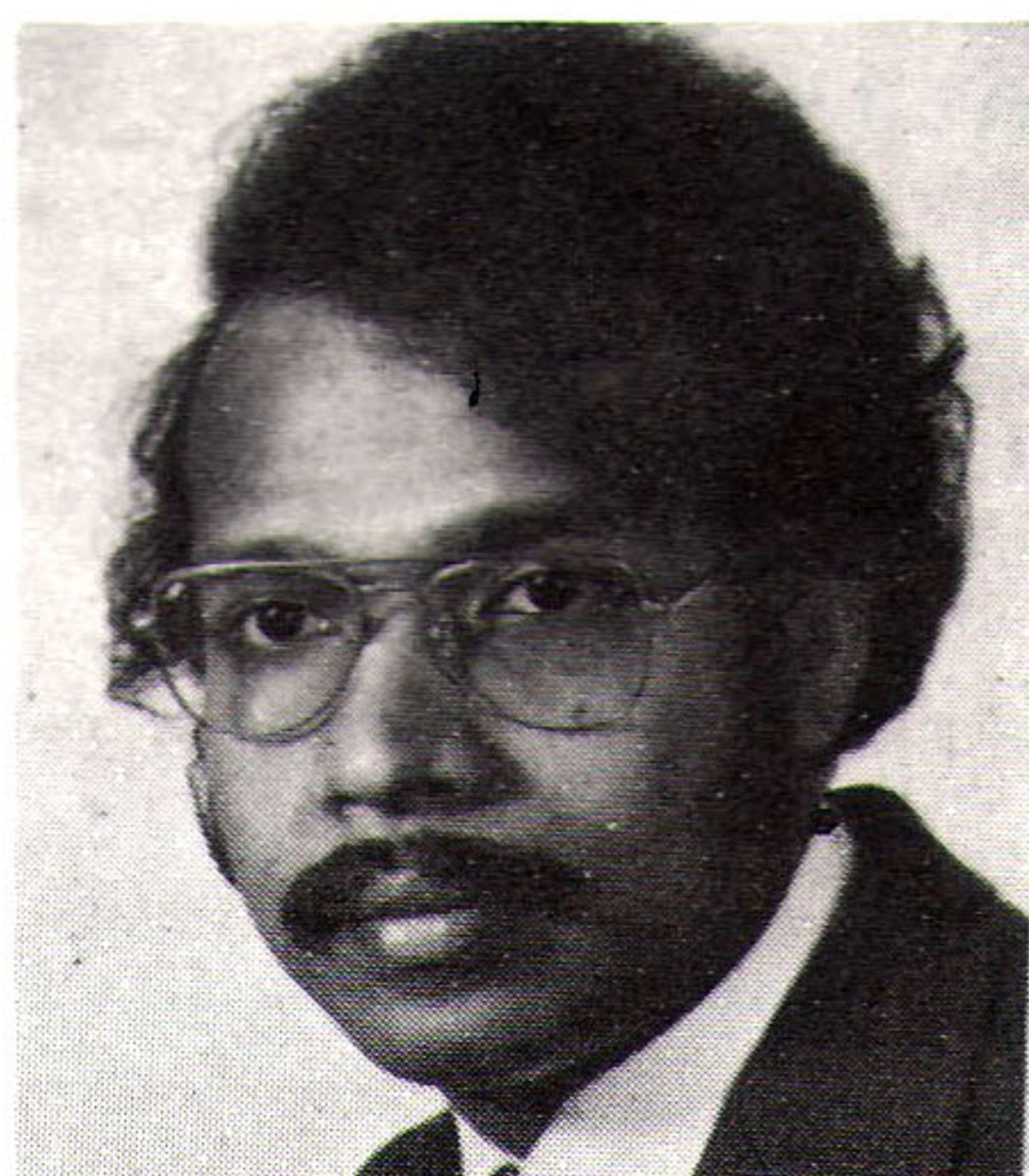


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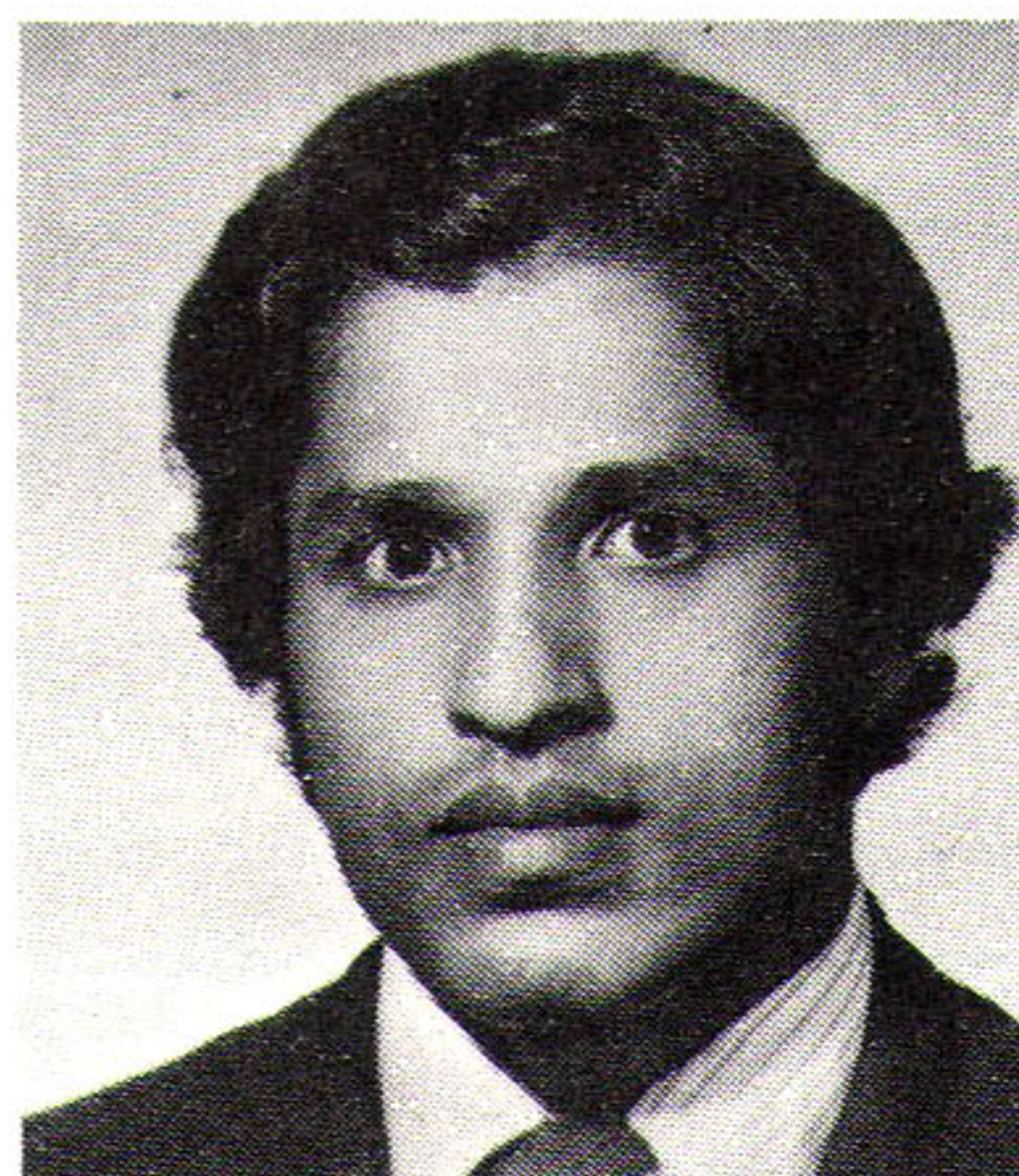
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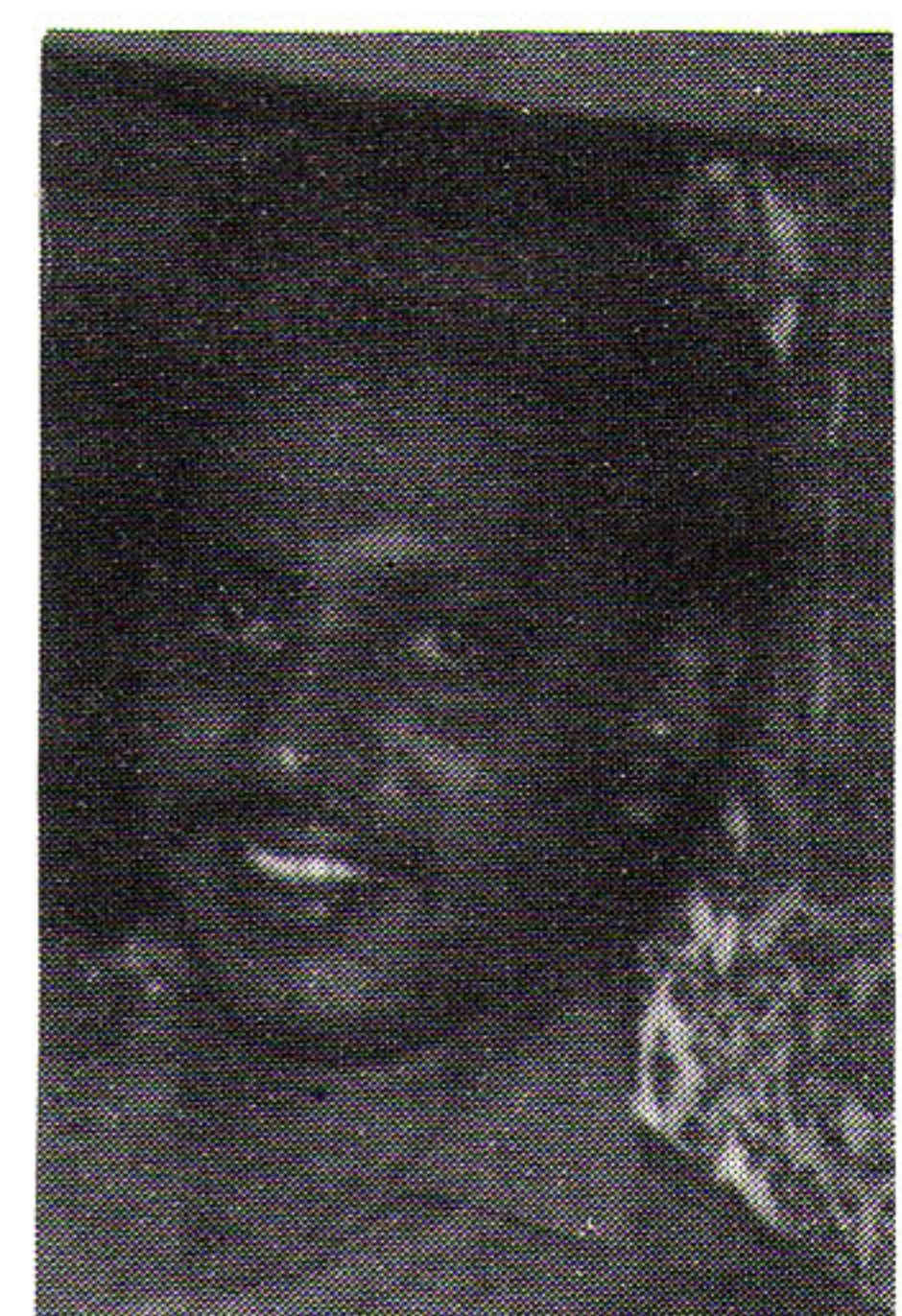
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