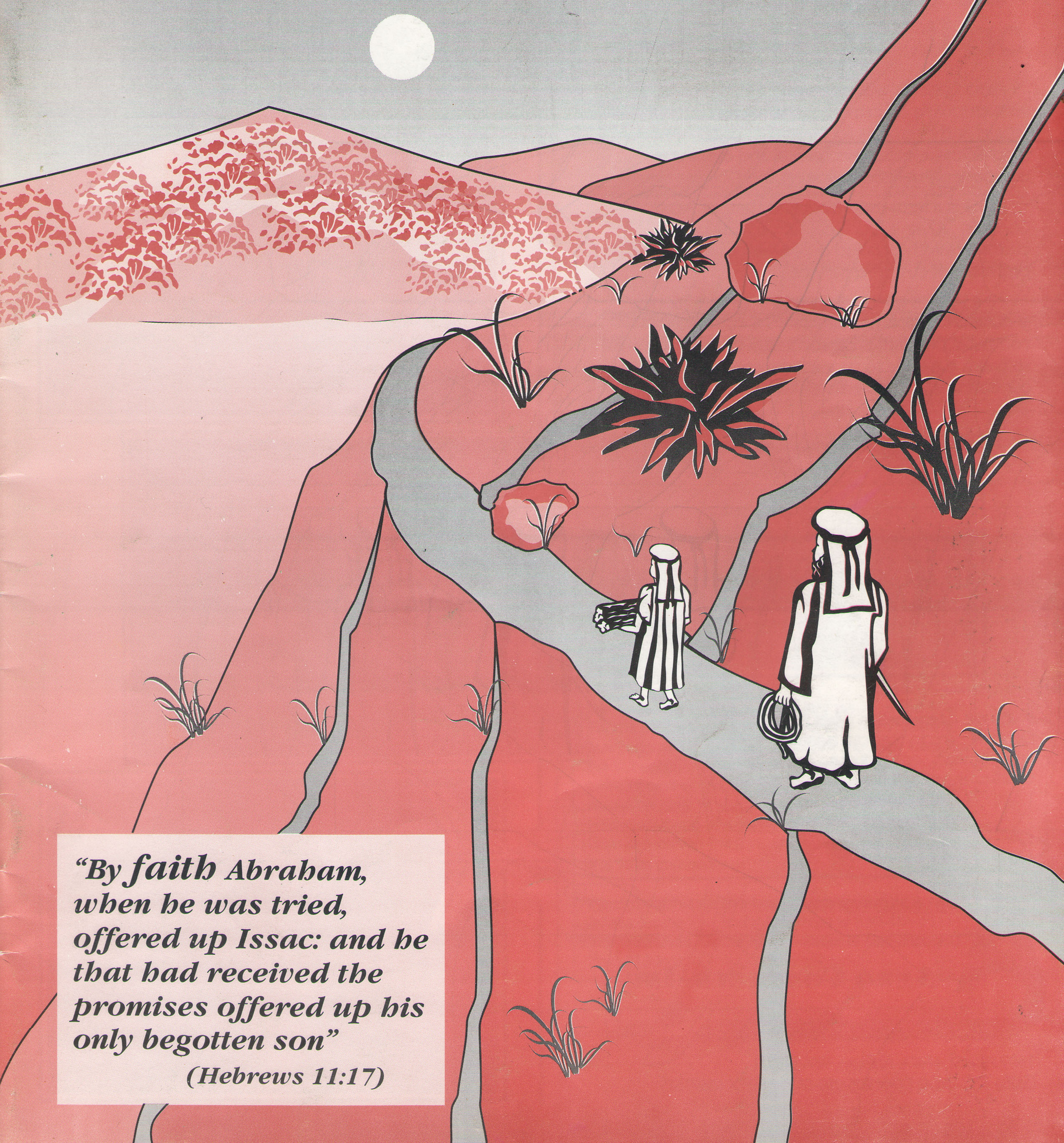


MAR THOMA

# MESSENGER

A PUBLICATION OF THE DIOCESE OF NORTH AMERICA & U.K. JANUARY 1992



*“By faith Abraham,  
when he was tried,  
offered up Issac: and he  
that had received the  
promises offered up his  
only begotten son”*

*(Hebrews 11:17)*

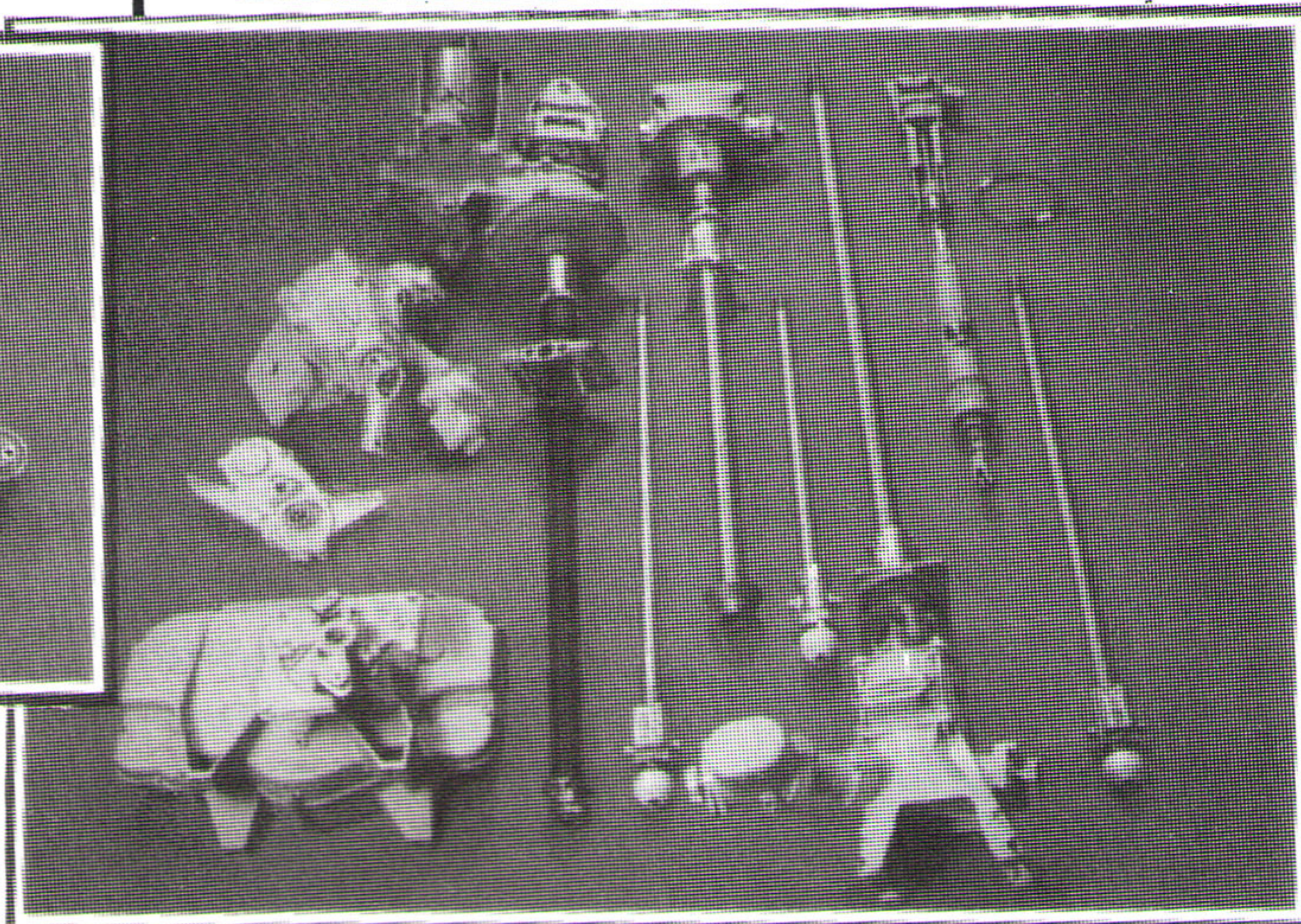
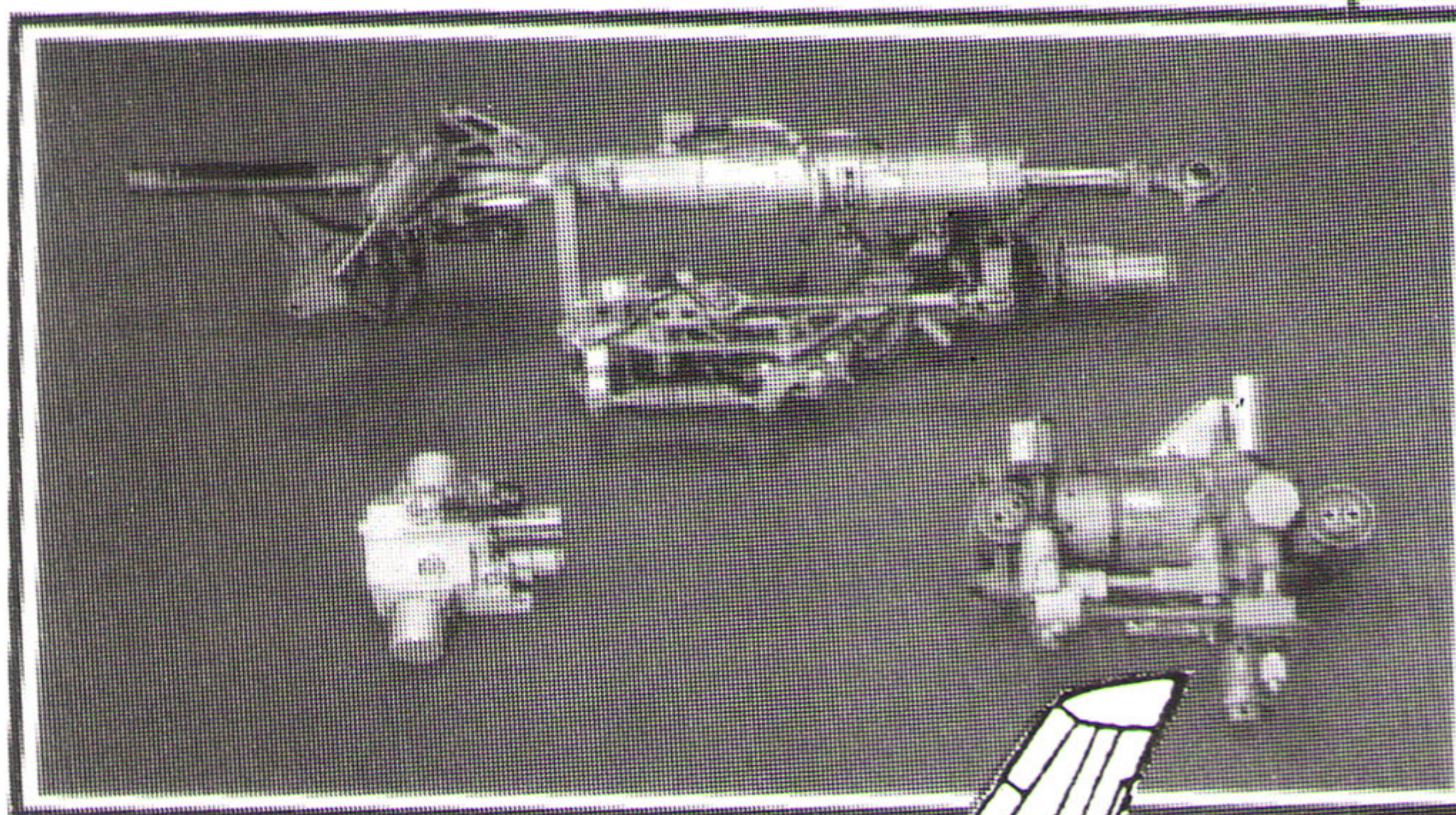
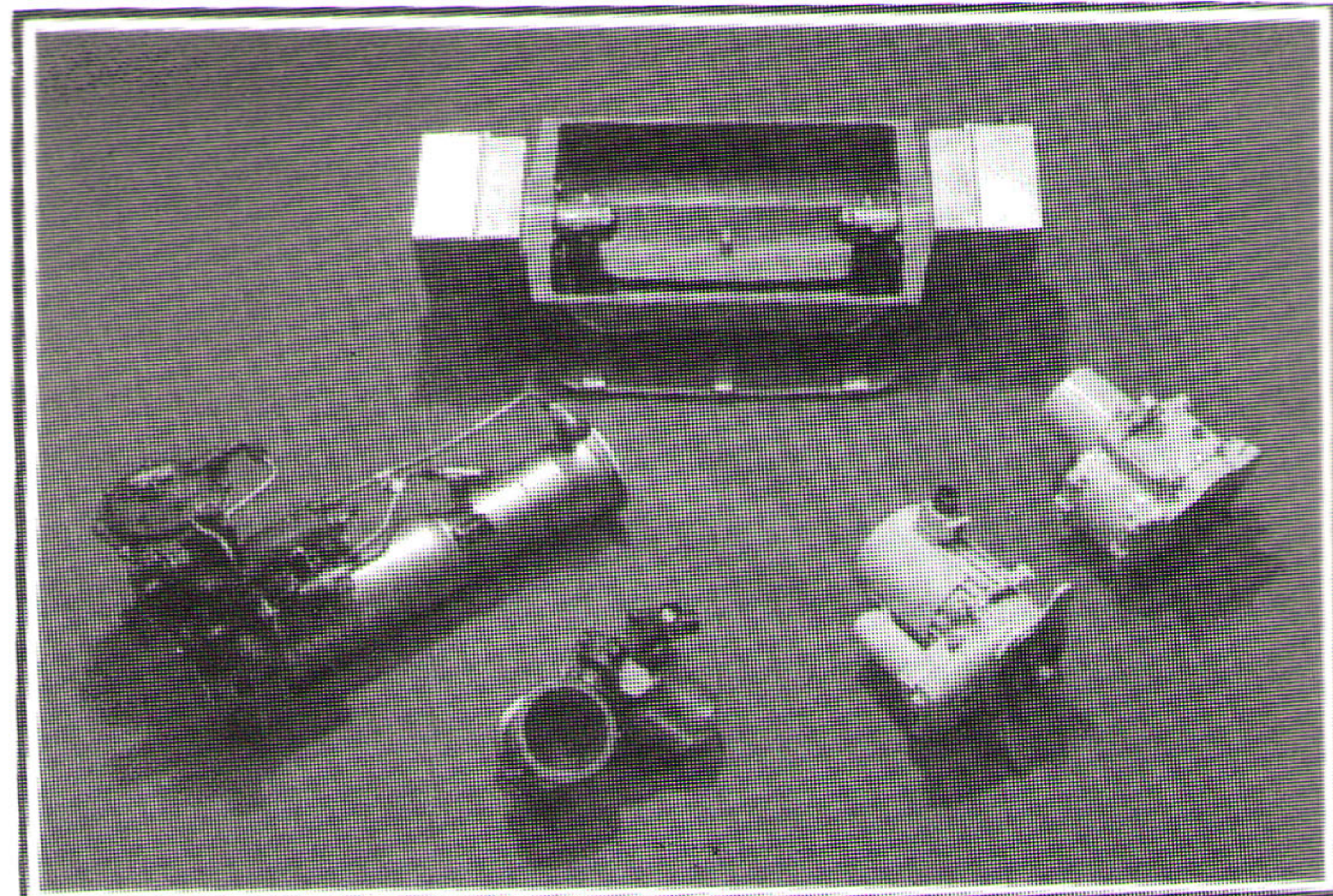
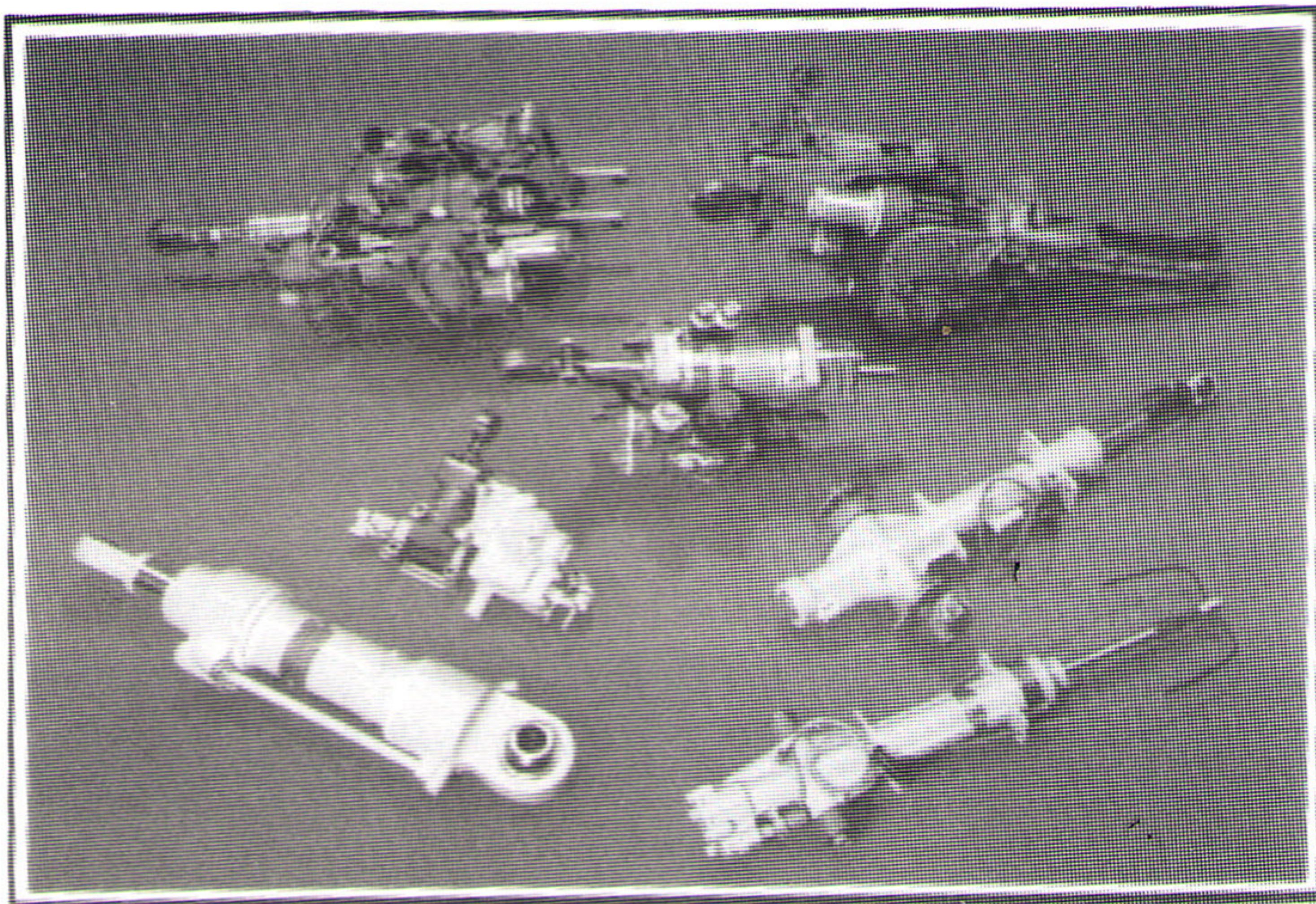
Airlines have a  
commitment to quality...

# AERO CONTROLS has built a reputation on it.

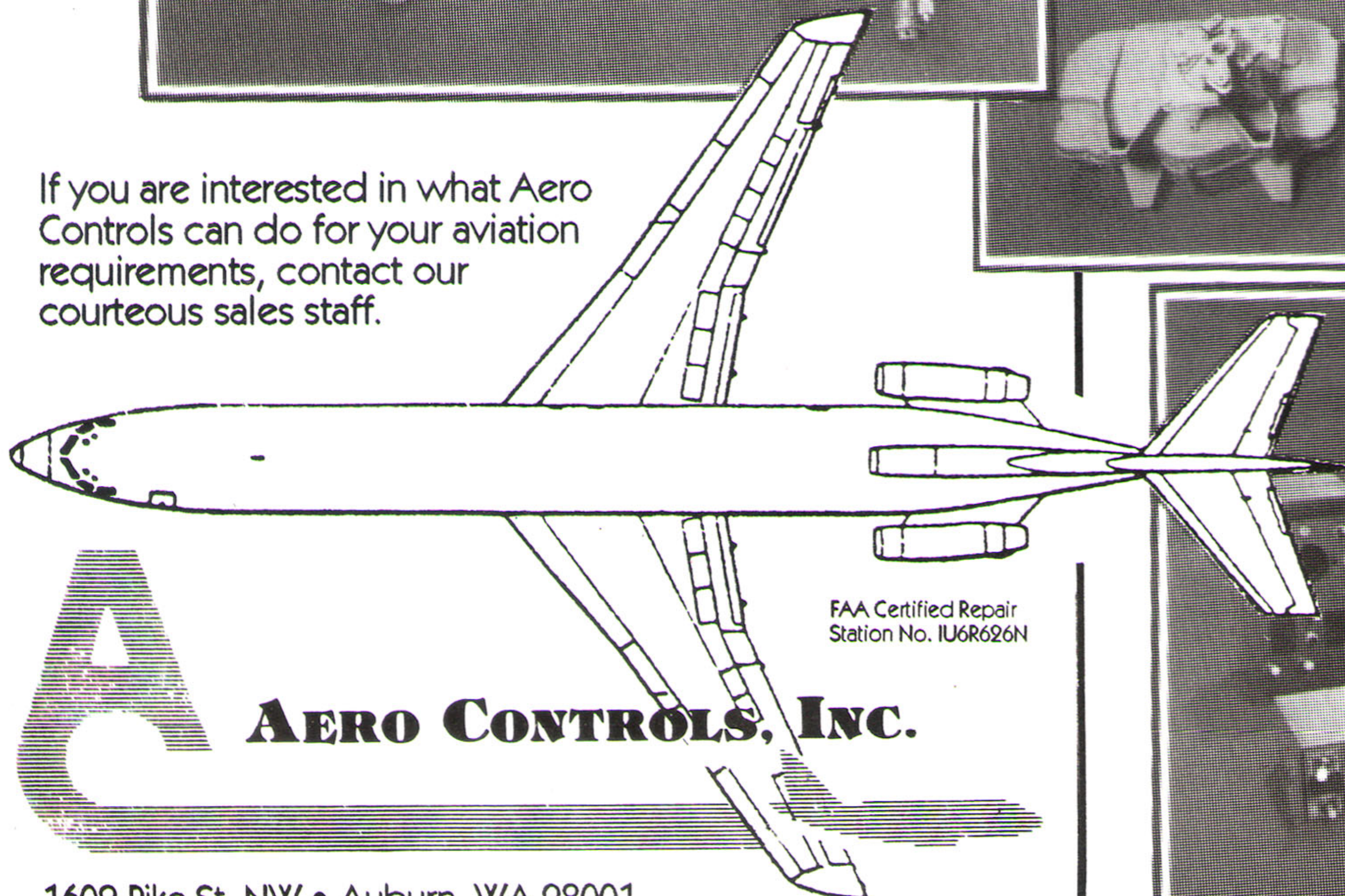
Aero Controls was established in 1985 with emphasis on providing the highest quality repairs and overhauls for hydraulic, pneumatic, mechanical, electro-mechanical and electronic components utilized in Boeing and Douglas aircraft.

AOG is a term used frequently here at Aero Controls, "Always Our Goal" to provide our customers with detailed quality workmanship and professional customer service.

As a service oriented company, time is money, and Aero Controls has integrated a customized computer program implemented with the latest software available to process critical information to our customers...immediately.



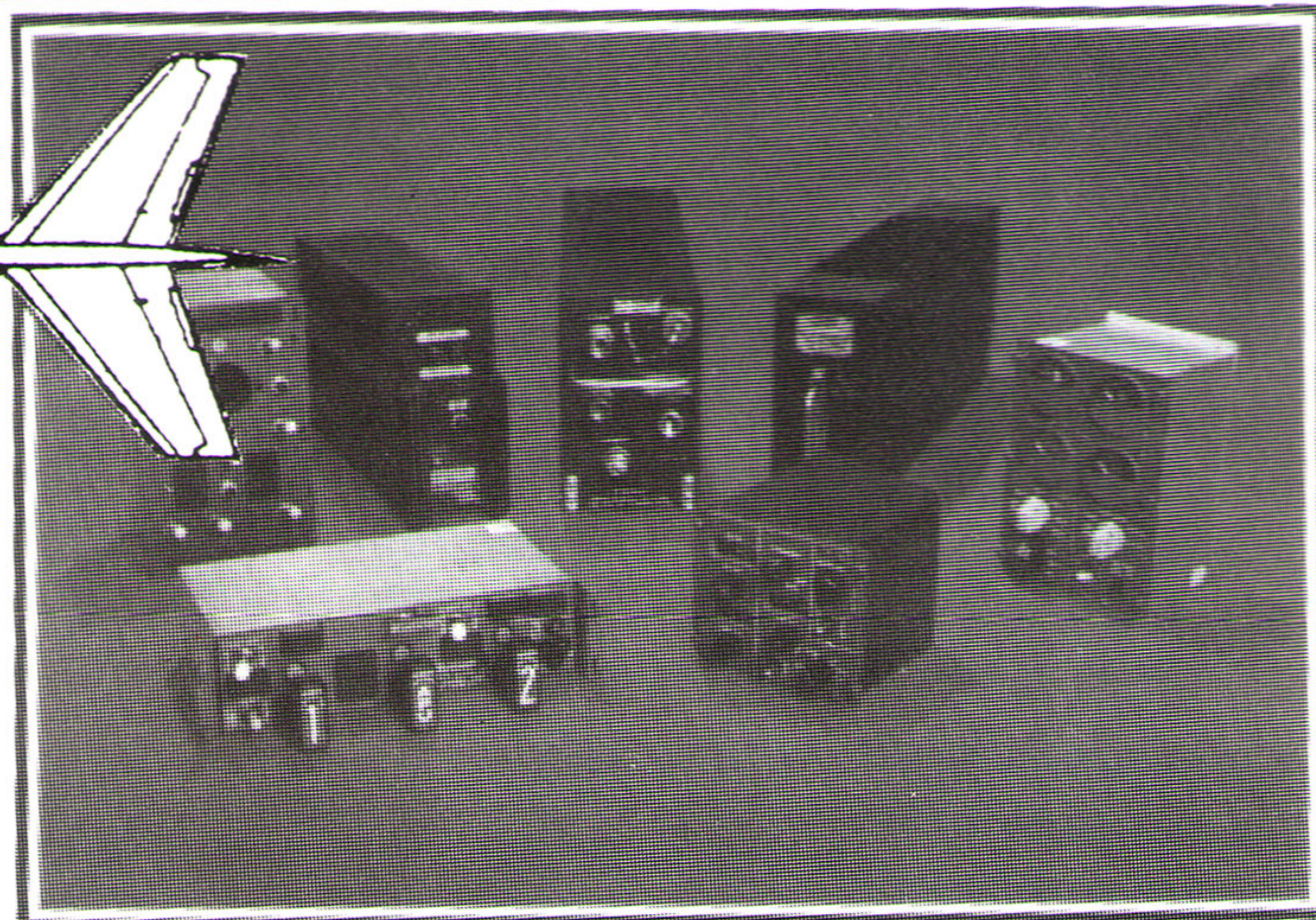
If you are interested in what Aero Controls can do for your aviation requirements, contact our courteous sales staff.



FAA Certified Repair  
Station No. IU6R626N

**AERO CONTROLS, INC.**

1602 Pike St. NW • Auburn, WA 98001  
(206) 735-3350 / FAX 206-939-0530 / TELEX 62897575





# MAR THOMA MESSENGER

*The official publication of the  
Diocese of North America & U.K.*

**VOL. XI      No.1**  
**January      1992**

## EDITORIAL BOARD

Mr. Abraham Mattackal, Editor, Los Angeles  
Tel: 310 - 431 - 0046  
Fax: 310 - 431 - 1111

Rev. K. George Pothen, Los Angeles  
Tel: 714 - 626 - 0395

Dr. John Mathew, Dallas  
Tel: 817 - 498 - 7549

Mr. Thomas Mammen, Los Angeles  
Tel: 714 - 596 - 9715

Mr. P. T. Thomas, New York  
Tel: 914 - 362 - 3763

## MAILING ADDRESS

3105 Claremore Ave  
Long Beach, CA 90808

*Cover designed by*  
Saji Abraham  
Cypress, California

## TABLE OF CONTENTS

Editorial	2
Letters to the Editor	3
Faith	11
Temptations of Faith	12
Reflections of a Christmas Night	14
The Joy of a good conscience	16
Navajyothi School	18
Our nomenclature	19
Report from the Diocesan Youth	
Selection Committee	21
Matrimonial column	21
Improper educational system	22
Bible Crossword Puzzle	23
Bible Word Search	24
Trivandrum-Quilon Diocese	25
News from Parishes	27

### TO OUR READERS

We have mailed out the January issue of the Mar Thoma Messenger only to those who have renewed their annual subscription. If anyone decides to send the subscription now, we are afraid we do not have extra copies of the January issue with us and we would be able to send only from April issue on. However, if you had renewed the subscription and haven't received the January issue, please drop in a line to us immediately.

Please note that we now have a fax/answering machine for the Messenger and the number is 310-431-1111. The area code for the main number is also changed from 213 to 310. - Editor

# FROM THE EDITOR

---

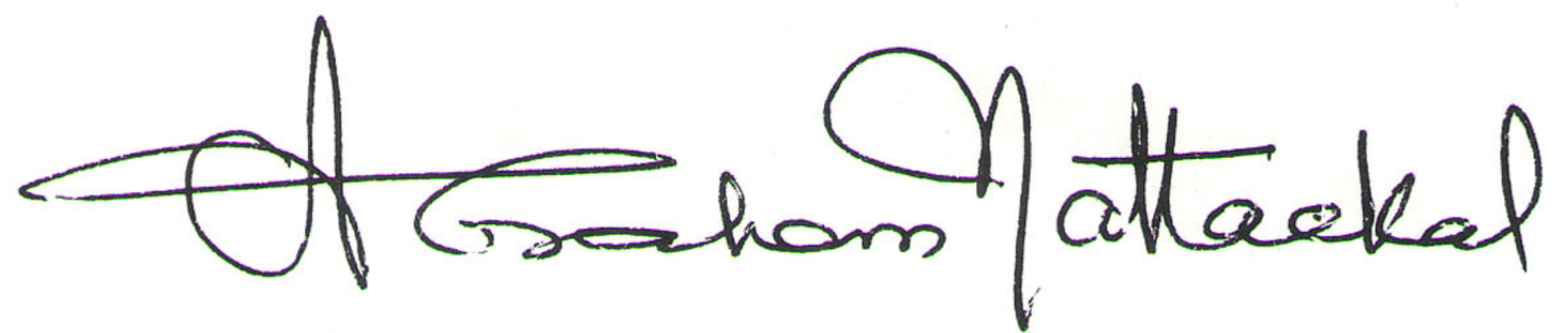
Late autumn's falling leaves and the days of winter ahead, with its chilly nights and subzero temperatures, always carry with them a sense of melancholy and depression. The cycle of the seasons will end, perfectly in harmony with nature, only to start where it ends.

Another year of opportunities and challenges is at hand. As we sit back and reflect upon, in solitude, the year that has just gone by, few of us, I am sure, are without some regrets and disillusionments. We think of the events in the last year that affected our individual as well as community lives, of occasions of joy at our children's success at school or college or our being promoted to higher positions, of hopes realized and dreams shattered. We also think of missed opportunities - opportunities that may not come back our way again: the time we missed spending with our little ones or with our family on a dinner table or under the shadow of a tree in a park; the time we wasted watching Malayalam video-movies every evening when we could have gone to attend some evening classes to enhance our educational or professional skills. We think of the frustrations we went through in bringing up our teen-agers especially when we watched helplessly the communication between the children and us being suffered tremendously because we were not speaking the same language any more. In the back of our minds we wished that the lines between our teen-agers and us were all of fibre-optic quality. Little did we realize then that in at least a few cases, these lines would run only parallel without any chances of being intersected!

Life was happy and pleasant when we were playing as children in the grassy valleys, rocky hills or sandy riverbeds. Life was relatively carefree when

we were students at high schools and colleges. We had a sense of caring and sharing as we grew up in our villages and towns. But as we struggle to establish our roots in the West and as time goes by, we find it harder and harder to suspend our frantic infatuation with determined pursuit of having all the luxuries and comforts and also amassing wealth. In the process, I wonder if we lost sight of our sense of oneness, unity and the feeling of caring and sharing. We are so busy all the time that we do not have the time "to stand and stare." We do not have the time to stare at the marvelous beauty of God's creation around us - the placid waters of the forest stream, the white lilies of the valleys or the snow-clad mountains around us. I wonder if we lost the gift of love - the kind of love that changes lives and the world, the gift of integrity - the internal knowing that our actions carry consequences, the gift of knowledge - an eagerness to learn and understand for ourselves about the things around us and about the world at large and the gift of joy - to be able to laugh at simple pleasures and at ourselves.

In keeping with the traditions and practices of the Christmas season, we spent a good amount of money for buying gifts for our children, family and friends. But at the same time, I wonder, how many of us did remember to buy a gift to the child whose birthday we just celebrated? *"In as much as you did not do it to one of the least of these, you didn't do it to me."* The wisemen's journey through hot and difficult terrain was richly rewarded when they saw the infant Jesus. The wondrous joy of the Christ event illuminated and strengthened them for their return journey. They recognized Jesus the Christ to be their true King born to bring them new life.



# LETTERS TO THE EDITOR

## NEW ACHENS IN OUR DIOCESE

I am glad that you deal with the issues of our diocese in your editorials. In the recent editorial (October 91), you have correctly noted that while most of the achen assigned to the West are the best, there is a feeling among our people that they are not very effective among our youths. Hence better orientation is needed for achen, as urged in the editorial. I do not agree with you in some of the specifics, namely, to enroll as students at a seminary for one semester upon arrival.

The orientation idea is a fine one and I am glad that it has been going on for the last couple of years. Though the Diocesan Assembly recommended this idea three or four years ago, it has not done enough for its implementation. For example, a simple thing we can do as a diocese, is to supply a few selected books dealing with American life and culture to be kept separate at the orientation center. Also, documents providing up-to-date information on visa, conferences and other matters should be kept there. The duration for achen's preparation to reach here seems too short. Hence, I propose the selection of achen one year before their departure to the West. Driving is a necessary skill for effective ministry in America. Time is needed to learn this skill before arrival in this diocese.

While expecting the 'best' achen, we have to admit that other places also (indeed all dioceses) are entitled for the same. The Synod which assigns achen can only act in a fair manner, just as parents treat all children fairly. However, special needs should be taken into account and they include the efficiency to function well in a very different culture and the ability to deal with youngsters growing in that culture. Much can be written on it, but let me move to my last point.

Achen's remuneration is still an issue, though some standards were introduced one year ago. Student achen still have a hard time financially. Achen in parishes are paid well as their total benefits are higher than those in comparable jobs while considering educational qualifications. In spite of this high remuneration, some achen receive and people give money for conducting weddings, baptism, house-warming and special prayer meetings. In my view, such payments can be justified only if a fair salary is not given at the parish level as directed by the Diocesan bishop. **If this system of giving and receiving (as if it is gift) continues, the regular remuneration should not be as high as it is today.** It is a practice of the past followed not only in the case of achen, but also for teachers, the category which I belong to. I appreciate and admire those achen who are very strict in not accepting money at any special occasions of members. Achen themselves should address this issue.

Dr. T. M. Thomas, Bridgeport, CT

The cultural distance between our achen serving our parishes and the members of our parishes, especially the young people, has been long recognized but glossed over for the sake of easy administration. It now has come to surface in such a way that such a distance is limiting their services to our parishes and our parishes are cheated out of effective leadership and ministry. I suggest the following simple steps:

1. When the episcopal synod selects the vicars for our parishes, special attention be paid to their openness to new ideas, ability to communicate across generational, cultural and gender gaps. **Persons who are not set in their authoritarian ways and who are willing to learn and are open to suggestions will do best.** Simple academical credentials or seniority does not account for such qualifications. Persons should have both intra and inter-personal skills and mobility.
2. Each year, the newly assigned vicars have a period of orientation before they leave Kerala and such an orientation should include the Diocesan Bishop, vicars who had served American parishes and laity who are well experienced with all facets of American life. During such an orientation, they can identify areas that need special enhancement of skills and information
3. Selected vicars and their spouses also get a rudimentary acquaintance of the American history and cultural patterns, especially of the problems of the young and the mobile. The roles that members of the family play here in America are so very different and they are best if they could acquaint themselves of those dynamics.
4. After the vicars arrive in America, they spend at least a week with members of the Diocesan Council and others in further orientation to the particular cultural issues affecting the American parishes of the Mar Thoma Church.
5. American language is not necessarily English and our vicars should be open to suggestions in which they can learn to communicate to our youth.

George Poikail, Dallas

\* \* \* \* \*

Abraham Mattackal, by making mention, in his editorial of the October 1991 issue, of "a general feeling among our people that our achen are not able to play an effective role amongst our youths because of inadequate experience", has provided incendiary to an already eruptive controversy. He also points out that the problem lies not with achen, but with the insufficient orientation they are provided with. He suggests as partial remedy that achen should have a course of study in Western culture, orientation classes before embarkation to America, enrollment as students in local seminaries for courses in Youth Ministry, Counseling and English Language, and practical involvement through working arrangements with local

churches. All said and done, and all the measures properly executed, what one might yet find wanting would be an intimate understanding of the cultural differences that persist between the different American societies and ours.

Cultural America is not a homogeneous whole. Primarily being divergent two ways, - white and black- one might find juxtaposed in the common walks of life, black culture against the white. This positioning, not necessarily complementary, more often competes against the sober refinement of white culture. Black culture, -virulent, vibrant and full of power- is expressive, has a tendency to impromptu exhibitionism and a terrible disregard of propriety. White culture, on the other hand, carries the effervescence of aesthetic refinement, is sober, sensible and conservative and is founded on Christian thoughts and reasonings.

Nevertheless, white culture is as divergent as there are different ethnic groups that constitute white society. The Irish, the French, the Germans, the Italians, the Swedes and the Norwegians; they are all different in their own private ways. The Jews embracing another faith, have their religion dictate distinctly different cultural doctrines and practices. In terms of refinement, the whites are as varied as from the extremely religious Quakers and Mennonites of Pennsylvania, Ohio and the Mid-west, to the religious though polygamous Mormons of Utah, and to the illiterate, barbaric hillbillies of Georgia who even practice bigamy and homosexuality '.

As for the blacks , slavery having destroyed their ancestral African heritage, they are still groping in search of their identity. Their culture now is primarily physical, dynamic and activistic; but at the same time it lacks the logical thread of sanity and sensibility that could bind them together on to a lofty ideal. Then there are the Hispanics; they have not yet, as a group, been fondled and pampered by a sense of cultural cohesion.

In such a country bereft by varied norms of cultural behavior, even an intellectual of considerable stature may find it impossible to frame out a code of conduct both acceptable to our Ecclesiastical Order and appealing to our youngsters. Where our orthodoxy and our young generations's promiscuity could find a common ground of concurrence? That is the question! **Summoning a few trained achen from Kerala is of least importance as compared to our need of our church in properly understanding our youngsters and in identifying mutually acceptable codes of behavior.** Since this involves exercise of the give and take principle, no outcome, I am afraid, is likely to ensue. Unless and until our faculties are liberated from this sense of stalemate, we may not be able to view the problem, we are confronted with, in its proper perspective. Our achen are some of the noblest of people from our country. Instead of allowing ourselves to besmirch their ability, let us exhort our Church to shake itself out of its somnabular slumber and approach the problem with a new sense of purpose and divine leadership.

K .C. Cherian, Long Island, N. Y.

I have read your editorial in the October issue of the 'Mar Thoma Messenger.' I congratulate you for this article. I hope the facts you have depicted in this article will help our church authorities to open their eyes as to our need and will take the necessary steps in the appointment of our achen in foreign countries, especially in North America and U.K. I suggest a panel of educators to be formed in this diocese to orient these achen. The course should include the subjects dealing with the feelings and fears of the congregations, families, youths and children.

Our achen in this country have to involve with the local churches and their programs (churches which we can involve with ) which will help them to develop their effective leadership skill. Lack of effective ministry due to insufficient preparation and irrelevant programs is a big problem.

**Our achen should be more realistic rather than mystic, practical rather than theoretical, emphatic rather than critic.** Above all, they should be committed to God all mighty and His people in service.

P.T. Mathew, Dallas

\* \* \* \* \*

For the last six years I have been actively involved in the ministry of Youth and Children in this country through VBS programs as well as youth programs. For the last one year I had the opportunity of visiting our different parishes in the Western Region as a Youth Worker. The time that I spent in different parishes had been a great learning experience and at the same time an 'eye opener' to the potentialities, possibilities and problems of our parishes. One valid concern that comes up very often is about the future of the Mar Thoma Church in this country and compatible ministry to the young people of our church. **Among the young people there is a growing sense of abandonment by the church when it comes to challenging and compatible programs.** It is a fact that a large number of our youths especially those who are in their twenties are indifferent to church activities . They keep themselves busy with their studies and work. In a fast-paced society, time is the most valuable commodity and people are reluctant to spend it in church unless it's worthwhile spiritually, emotionally and socially. So what can the church do to change this growing trend ? When we say 'church' I believe it's our responsibility to work with our leaders and we need to make provisions for changes that would benefit us all eventually. Instead of blaming and pointing fingers, let's creatively and collectively analyze the problems and find ways and means to initiate necessary changes.

The editorial in the October '91 issue of the Messenger tried to voice some of the problems and changes required to start this process. I would like to add

a few more suggestions :

1. Start a process by which each of our parish will have a Youth Minister/ an ordained achen, working full time to minister to the young people and children along with the parish vicar. We live in a country where people from all over the world come for specialization in the field of Theology, Counseling, Ministry, Education and so on. It's only an excuse if anyone says that we do not have enough qualified people to lead our young people. It also reflects poorly on our planning and collective vision for our church. No doubt, this would require bigger financial commitment from each of us. Are we willing to pay the price or merely be contented by our verbal eloquence in pointing out problems ?
2. Design contextual and need-oriented programs that our young people need which are to be implemented with the help of the parishes. All help needed from the Diocesan level is to be asked for. This means that more of our youths have to get involved with the Diocesan Assembly/Council. It also means that some of our senior members should spend sometime leading our youths and parents, should support them with empathy, love and a common vision.

**George Philipose, Houston  
Youth Worker (Western Region)**

\* \* \* \* \*

The editor has brought out into the open through the last editorial (October '91 issue), a matter of genuine concern among many members of the diocese. The clergy can play a significant role not only in the spiritual growth of our younger generation but also in moulding their character and attitude towards their parents and their church. Our achen are well-educated and well trained but, in my opinion, and in the opinion of many others, they are not well equipped to deal with the younger generation of our diocese. English accent in North America, cultural problems, social problems, peer pressure etc. are a few of the problems that need more understanding.

I understand a very limited and short orientation is given in India to the achen who are to be posted in this diocese. This does not seem adequate. It should be greatly improved by more extensive training in India and in the United States/Canada/U. K. by enrolling themselves in local seminaries. The existing exchange program for theological students should be expanded so that students from India can study in North America or U.K. before they are posted in this diocese. No doubt, this will require more funds but it can be easily raised from this diocese.

The diocesan bishop the Rt. Rev. Philipose Mar Chrysostom is well aware of the growing concern among the parents regarding the future of their children and he is initiating programs in this regard. In my opinion, adequate training and orientation of our achen selected to serve in this diocese should be one of his top priorities. **The young people are looking for an achen whom they can**

**trust as a friend and as a counselor. They want to communicate with him openly and freely.** Many young people consider our achen as only for the parents and as mediators in the controversies of the parish. Achen should play a greater role in acting as a liaison between parents and children in the ever increasing problems and differences between them in this society with its multiple and complex problems.

This very subject was brought to the Diocesan Council meeting by me for discussion. The Council discussed the issue very thoroughly and seriously and are awaiting consideration by the Episcopal Synod. I want to congratulate the editor Mr. Abraham Mattackal for his concern and openness on this very serious matter.

**Dr. M. V. Mathew, Chicago  
Member, Diocesan Assembly/Council**

\* \* \* \* \*

Our church which started more than 150 years ago with prayer and no money has now all the money it needs but not much prayer. The virtues and values once we held in high esteem has now disappeared from the church. This changed the criteria and standards for the selection of our achen and bishops drastically. Priesthood is now viewed as any other job which gives security, prestige, power and honor. We completely ignore the fact that Jesus Christ came to this world not to be ministered unto but to minister. Priesthood is now masterhood and not servanthood. Unless we change this attitude, we cannot get the desired results from our achen. The basic outlook to priesthood should be changed. Priesthood should be offered to those who are born again and are willing to serve God and people in that capacity. If the question is now asked to our achen whether they are born again or not, I wonder how many of them could answer in the affirmative.

I am sorry to say that in my experience, most of the achen coming to this country are only interested in completing their terms without much problems. Our church is so over-organized and program oriented that our achen keep themselves busy to see that all the programs are conducted without fail including the worship and holy communion services on Sundays. We don't take time out to sit back and evaluate as to why all these programs are needed. What good these programs are going to do to our people especially our youths or to the future of our church?

Following suggestions are offered in this context:

1. Make a concentrated effort to teach our faith and practices of our church to our children from an early stage on.
2. Change the order of worship so that it is appealing to the youths.
3. Ordain people with experience in our community and youths as part-time achen to lead the church until such time our next generation is ready for this chal-

- lenge instead of sending achens from Kerala who are alien to the culture and language of our youngsters.
4. Fill the gap between the American born English speaking youths and the Kerala born Malayalam speaking youths so that the latter would feel as part of one community and not two different communities. Inculcate in them ( both the above groups ) the idea that they are indeed the future Mar Thoma Church.
  5. Emphasize the need to be lead by born again Christians so that they can lead the membership to Christ.
  6. Evaluate our present structure and draw up a master plan for the future.

**What I am trying to say is that our outlook and approach to the next generation should change rather than us trying to change them to accept our century old ways and traditions. The church should transform and go to the next generation rather than asking the next generation to come to the church.** Jesus came to this world to change the people and He did not ask us to go to heaven to be changed. Are we - the church ready to accept this challenge? Are we ready to change from masterhood to servanthood? What is important to us - organizations and programs or people and individuals? Can we get on our knees and pray for our church, achens, bishops and next generation instead of criticizing them? Prayer changes things. Transformation of individuals is the answer.

**Joseph Mattackal, Long Island, N. Y.**

\* \* \* \* \*

I fully agree with the suggestions given by the Editor in the October issue of the Messenger. A good number of our youths in most of our parishes fail to attend our Sunday services and engage themselves in unproductive activities. **If our youths on whom the future of the Mar Thoma Church depends, neglect to take any active part in the services or in the administration of our church, then I am afraid after our lifetime, there may not be as many Mar Thoma parishes as we have now in the West.** In my opinion, our youths neglect to attend our services regularly because of the following reasons:

1. We parents tend to give importance to Malayalam services to satisfy our own interests ignoring the interests of our children. When English services are conducted, our children are bored with the same old Malayalam style and form in which the services are conducted.
2. Parents show little interest in English services and seldom attend these services with their children.
3. Our achens lack the experience and style in conducting English services.

In order to attract our youths for the Sunday services, I would suggest the following:

- i) English services should be conducted using a revised liturgy on the same pattern as is done

in American churches.

- ii) Achens selected to serve in the West should possess sufficient qualifications and training.
- iii) After coming to the States for example, they should serve in one of the local churches and also work among youths for a few months with arrangements made with the Episcopal Church.
- iv) Achens coming for only higher studies should not be given charge of any particular parish as it would be difficult for them to fulfil both the responsibilities.
- v) Invite often guest speakers to give sermons during English services.
- vi) Music is an essential part of the English service and therefore, in the absence of well-organized English choir in our church, invite local choir groups to make the music appealing and attractive to youths.
- vii) Arrange youth programs and picnics as often as possible.
- viii) Our achens should be in a position to know and communicate the problems of our youths on a personal level without fear or prejudice as two friends do. Achens need to spend more time with our youths rather than with the adults.

**Abraham Philipose, Cypress, CA**

\* \* \* \* \*

The editorial in the last issue of Messenger as well as the article by Dr. T.V. Thomas, point out the difficulties we have in the North American Diocese to bring up our young generation in the tradition of the Mar Thoma Church. Most of our young people are not attracted to the service. We are trying to push it down their throat like a bitter medicine hoping that eventually they would learn to like it. But when all around them there is so much peer pressure to identify with a different culture, whether for good or bad, unless we make it so attractive for them, they are not going to adhere to the parents' church tradition.

Who should give the leadership in inculcating the values in the young people? In the tradition of the Mar Thoma Church, the parish vicar is the CEO (Chief Executive Officer) and all activities of the parish revolve around him. If an achen is ill-prepared, does not have the psychological adaptability, and does not have the sole purpose of building up of the church for God's glory, the three years spent in a parish will be an irrecoverable loss to the parish. In our tradition, effective leadership can be given only by the vicar.

Dr. T. V. Thomas has made some concrete suggestions for improvements, based on his early life experience. May I add a few suggestions, in this regard, to the ones already made.

1. Communication between the young people and the diocesan authorities must find a new height. Unless



those who are responsible for the selection of the achen, try to understand the problems of youth, they cannot try to solve it. **Much more time should be given for young people during the parish visit of the diocesan bishop or for that matter of any other bishop.** I have heard young people seriously complaining about this fact.

2. Achen who are chosen to serve the American diocese shall be intimidated about their possible appointment, at least one year before their actual departure from Kerala, so that they can prepare themselves mentally with all the possible informations. Time element in preparation is very important. Learning the skills of driving also is very important, though it might need some modifications here. From what I have seen so far, most of the achen go through at least a mild cultural shock which makes them ineffective for a considerable length of time.
3. It is suggested over and over again that the real solution is to get present diocesan members into ministry. There is real reluctance on both sides in this matter and nothing is done to encourage that so far. **What is wrong with ordaining some of our well qualified, loyal members of the Church who are already here in the West?** Or do we want only non-immigrants to serve here? People who have commitment to the Lord and qualified in other ways should be chosen and screened and ordained for service in this diocese. There is no use to wait for another 25 or 30 years for a child to be born and grown to become an ordained person in this diocese. I would very much like to see a repeating of what Abraham Mar Thoma used to do to encourage young people to create a group of qualified ministers in our church at a difficult time when becoming an achen was not so attractive.

Let me close with a joke made by a Cuban comedian. He said, "If you do not know Cuba, it's an island in the Caribbean, with the people living in Florida and the government in Moscow."

I hope that there will be serious dialogue in this matter before it is too late.

**Abraham C. Thomas, Los Angeles.**

\* \* \* \* \*

The editorial writing in the last issue of the Mar Thoma Messenger was very thought-provoking in that it touched the nerve center of the leadership in our diocese. Being an organization, the diocese is a network of communication channels that function around its authority structures. That is to say, when we deal with leadership, we are indeed called upon to examine the leadership roles of our bishops, clergymen and the elected lay people who serve the parishes and the higher administrative bodies. These roles have to be understood in terms of the nature of our church community in our diocese. We are a highly 'churchified' people living around our parish-focus. Perhaps it is more accurate to call ourselves 'marthomatized'

people, living in our cloistered religious cocoons without any communication with the society at large.

We are caught in a precarious 'triangle' whose three points of contacts are (1) our work places, wherein we are too weak to express ourselves due to our lack of social skills and technical knowledge that are required to keep us going in the 'dog-eating-dog' competitive system, (2) our homes, wherein we are faced with the threat of our younger generation struggling to break away from the 'marthomatized' cocoon and (3) our parish wherein we meet during the weekends and as often as we can, to worship and recharge our batteries in a free-for-all social setup of intense communications. There is something mystic about this 'recharging' experience wherein we expect our clergymen to be our source of strength and guidance, but, none of our clergymen, let it be recognized, is qualified to play this role of a divine master of mystic arts.

Be that as it may, let us now look at a larger context of our basic problem, which ought to be traced for its source to our traditional homeland in India. Our church is caught in the midst of a social revolution that is going on. It affects the traditional patterns of authority in society and spills over into all places of worship with its secular values of democratic thinking. The leadership within our church has not been able to assimilate this social impact and make rational choices in its administrative roles. Furthermore, any assimilation means a drastic change in human values, which no society is able to make in a short period of time. For example, **our clergymen are too afraid to talk to their bishops without feeling some social constraints. Our lay people are unable to communicate freely with the clergymen without feeling some culturally imposed inhibitions. That is to say: there is no free flow of ideas within the church hierarchy.** This finally ends up in conspiratorial distrust, and the clergymen and lay people gang up against each other. The lay people form clusters of factionalism, declaring 'war of all against all' This sociological phenomenon of 'amoral familism' has become a matter of daily occurrence in our church life.

Another basic problem confronting our diocese comes from our commonly shared 'greed for money'. Our clergymen are well-paid in this diocese; most of our clergymen who serve outside Kerala receive more money than those who serve in Kerala. Should we not develop rules and regulations that will prohibit our clergymen from receiving private contributions from lay people? When we make contributions to bishops (even as 'kaimuthu'), shouldn't we expect official receipts from the church? Those who give, gossip about it and the news flashes out in the market place. This must stop if the church deserves to earn its right to serve. Our Diocesan Assembly ought to appoint a salary commission to study the prevailing salary scales and fringe benefits of clergymen in other Western churches and to make a recommendation to revise the existing salary scale of our clergymen. Assembly may then act on it and send its proposal to the Synod for its final action.

Our clergymen are administrators of parishes. We need to introduce courses in the seminary curriculum in the following areas:

- Preparing for and preaching sermons effectively for the various kinds of audiences on different occasions,
- How to preside over meetings, using democratic procedures,
- How to prepare budgets for parish administration and the various organizations of the church,
- Conflict-resolving techniques: reconciliation and arbitration procedures, counselling techniques etc.

Clergy conferences ought to be arranged on yearly basis in our diocese to reinforce and develop these special skills of our clergymen. Such conferences ought to invite specialists who are able to deal with these skills and also to provide language labs for developing skills in spoken English.

Let us consider the following points too for our common ministry:

1. We ought to develop a cadre of deacons. Laymen who are accepted for this cadre may be given short study courses. These deacons should work with the clergymen in their spiritual and administrative roles.
2. Our lay leaders ought to be in charge of conducting various administrative meetings without the presence of clergymen.
3. Every achen should be allowed to take a day or two in a week for his self-study and private preparation for the church work.
4. Our women are relegated to the role of collecting money and cooking for social gatherings. We need to tap their leadership qualities to enrich our ministry.
5. We have not so far developed a long range planning to become self-sufficient in obtaining local people for the diocesan ministry here. Unless our young people are called to the ordained ministry, we will have no future in this diocese.

**Dr. P.M. Mammen, Allentown, PA**

\* \* \* \* \*

### “ARRANGED MARRIAGES”

By reading the article “Let’s do away with arranged marriages” (MM October 91), I get the impression that Mr. Vargis has some myths and lack of knowledge about Indian marriages which are arranged by parents. First of all I do not know of any parent of recent past telling either a boy or a girl that this is your future spouse that we have chosen for you; take it. On the contrary, finding a suitable partner for a son a daughter is considered as a painstaking process by the parents and relatives. In this process the boy or the girl is given ample opportunity to express his or her views and opinions. Unless there is a misuse of the process, no one is forced to choose someone he or she does not want to marry.

What the parents look for are common denominators - commonality in family traditions, values, status, faith, education and financial security. Once they find a suitable match, they proceed with meeting with individuals and talk about it. The final decision is left to the individuals involved in the process. Unfortunately, there are cases where wealth and money play a major role in considering the choice of one over another. But the bottom line is that in a family arranged marriage, suitability between individuals and families is considered as a major factor. What is missing in the process is a long period of courtship between the individuals involved as is the case in the Western Society. Most of the parents understand and respond to the dynamics of the community in which they live in. The process of choosing a partner for their son or daughter is being refined and is subject to a constant process of evolution as the community and its needs constantly change.

The analogy that Mr. Vargis draws between finding a partner to buying a car is rather unfortunate. A life partner is not a “product” to be bought or sold. Mr. Vargis is using business terms very liberally in his assertions. It sounds like a typical Californian’s liberal view. **Christian marriage is considered to be a sacred institution in which there are three individuals involved- the man, the woman and the God. It is not a product that you buy from the market place but it is fulfilling a covenant that God has given us.** We would have a different view about the whole subject if we expose ourselves to the teachings of the Bible and the Church. Our youths are ignorant about the basics of family from a biblical point of view. The church has a greater role to play in educating our young men and women what marriage is and how to approach it from a Christian point of view. However, I do not disagree with the idea of having a medium to exchange information regarding individuals who are interested in it. But I will be saddened by the explicit commercialization of it as it appears in the proposal and promises by Mr. Vargis.

### NEW ACHENS FOR OUR DIOCESE

The editorial in the last issue is commendable. It is high time that the Mar Thoma Church in the diocese is considered as The Mar Thoma Church of North America and U.K. The ideas that are expressed by the editor as far as providing orientation for the achen is a welcome move. I believe this will help achen and the congregation equally. In many cases the congregation expects too much from the achen. The expectations are not defined or spelled out anywhere. This results in frustration on the part of achen who are suddenly exposed to new culture and totally different environments. Their job is extremely demanding which needs a lot of understanding and adjustments. The Diocesan Assembly should consider these suggestions seriously and try to get them implemented as soon as possible. It should function as a bridge between the parish and the achen, providing guidance and counselling. Should we not grow up into a new generation of Marthomites ?

**Thomas Mathew, Arlington, TX**

The objection to the "arranged marriages" so colorfully expounded by Mr. Baban Vargis (MM Oct. '91 issue) is that by abstracting in arbitrary fashion from a business culture, lifestyle and language, he simply recommends a "church-based dating agency"- a blessed and sanctified form of computer dating agency. The following are some of the key words used by the author in trying to make a cohesive case for the new kind of a dating agency and transforming a divinely constituted relationship between two loving people and their families into a marketable product so that one hundred per cent compatibility may somehow become a possibility: "global marketing economy, selection, product, acquisition, cost benefit analysis, specification, brand, investment, returns, eligibility, offer, negotiation, guarantee." We should be grateful for the following omissions: tender, in-house testing, hands-on experience, sale or return, maintenance and service arrangement, depreciation etc. I am sure the author has done his homework and market research before launching such a product, a marriage kit, to well-meaning and educated Americanized Mar Thoma Christians. Therefore, there should be a market out there for such a "church-based dating agency"

**In a loving Christian family, authoritarian attitudes and dictates have no place and in such an environment an arranged marriage is neither a marriage of convenience nor a bonded relationship.** The effectiveness of therapeutic management of any malady lies in the diagnosis of the problem. If there is a breakdown in relationships and development of conflicts and complexes, then no dating procedure would help us to put our affairs in order. This does not mean there is no way out of this self-made and self-centered mess. The answer should be echoing in our mind all the time to lead a Christo-centric life.

My own understanding of Christian tradition is that it contains a many-hued selection of different strands and perceptions; I further believe that it is important to "live out" the gospel in worship, in family life, and in the workplace, in ways that are appropriate to the particular circumstances in which we find ourselves. So I do not really expect Christians to be able to agree with each other over anything very much, however great or small the issue may be. The problem appears to be that God having, so to speak, started as a God of Abraham, Isaac, and Jacob has become a tribal God once again. In the hugely complex and computerized society in which we live, we increasingly want to find safety and security in small groups of like-minded people with our own pass words- Syrian Christians, born again, Anointed, Marthomites, etc,- and we have begun to see those who are not part of our fellowship groups and cliques as enemies. So our God, the God we worship, becomes "ours" in a very limited kind of way and he is of course "against" those who are not of our tribe. Our hope and prayer must be that we are able to maintain in ourselves and promote in our lives a vision of God which is big enough and generous enough to include everybody; a vision of God whom we do not seek to possess or own. We might then find ourselves able to disagree with for-

bearance and courtesy, instead of acrimony and anger. We may then be able to offer an all inclusive eligibility criteria and extend the services of the "church-based dating agency" to all Christians.

#### NEW ACHENS FOR OUR DIOCESE.

My response to the second important issue raised in your editorial is that we must at all costs avoid the mistakes of the Syrian Christian communities of Malaysia and Singapore and learn from their experience. The in-depth analysis of Dr. T.V. Thomas is very helpful in many ways and we in the West must learn from this Far Eastern experience and their mistakes should be considered as our gains, and then in the years to come we may be able to thank them for their courageous and pioneering lifestyle. The editorial notes on our achens' orientation for the ministry in the United States reminds me of the famous Minutes of 1835 in which Mecauly had defined the aim of colonial education in India as the creation of a "class of persons, Indians in blood and color, but English in taste, in opinions, in morals and intellect." May I assure our clergy that we are not asking for such a transformation but we are seeking and asking for some understanding so that they may be able to forget the habit of a lifetime of telling people what to do. **They should learn not to hide behind the constitutional safety net all the time, they should also learn to get out of the cozy and comfortable one-way streets. When they come down from from the pulpit and learn to feel happy in the congested two-way traffic of life, they begin to realize that there is security in humility and find meaning in their pastoral care and ministry.**

May I also take this opportunity to thank the Editorial Board for their excellent efforts in publishing a very enjoyable journal representing all shades of opinion of the Mar Thoma community in North America and the United Kingdom. We are about to witness enormous changes and realignment in European political and national boundaries and taking these changes into account, it would be appropriate for authorities of our Church to find a suitable name for the Diocese of North America and Europe.

**Dr. Zac Varghese, London, England.**

\* \* \* \* \*

I have read with great interest the scholarly article of Dr. George Mathew on "Mar Thoma Community in America". Sociologically the article has a lot of good points but I like to differ with him on his conclusions. If it were not a church publication, I would not have bothered to write this. But since Dr. Mathew is trying to tear up all Evangelical Christian teachings, I felt that I should not keep silence.

Long ago when I was a staff worker with C.S.S.M. I was conducting a children's meeting in one of our large churches. As usual I gave an invitation to the boys and girls for a commitment of their lives to Jesus Christ. The Vicar

who was sitting in the back came to me after the meeting with an obvious expression of displeasure and told me that what I was teaching the young people was against the teaching of the Mar Thoma Church. When I told him that a call to commitment to the Lord was very much in line with the teaching of the Mar Thoma Church, he asked me "Where did you study theology" ?In my youthful retaliatory spirit I replied "Evidently not where you studied"

I realize that there are those who believe like Dr. Mathew that the missionaries did more harm than good. In his concluding paragraph, after describing the beauty and harmonious life we Keralites had before the missionaries came, Dr. Mathew complains "missionaries .... began to inject the values of individualism and individual salvation...the positive attitude to life got devalued. They preached the dangerous "holier than thou " principle which began to make us ...spiritually arrogant..We now hear more on sin than on grace, more on punishment and death than on living a full life, more on life after death than on life on earth."

I would be the first to admit that there had been some mistakes made by some missionaries. But one should not forget the good things they did sociologically to help the people of India. If it were not for the missionaries, the very school that Dr. Mathew studied would not have been there, and the very bible that he is trying to misinterpret would not have been in his hands. Missionaries preached the Gospel, but they did not forget the medical, educational and developmental needs of the place where they worked.

Salvation is a personal relationship with Jesus Christ. As I understand it. Personal salvation does not devalue positive attitude, nor does it make one arrogant. A true Christian is the most positive, humble and self-sacrificing person, because his goal is to be like the Master. If we have to hear more about grace, we have to understand what sin is, because these are the different sides of the same coin. If I do not feel that I am a sinner, I do not need grace. Life after death is more important than life on earth. Paul wrote in 1st Cor.15:19," **If only for this life we have hope in Christ we are to be pitied more than all men**". For those who have their hope in this world only, it is very disturbing to hear about life after death, sin and salvation because, if they face the reality of these, they have to readjust their lives. So, many of my friends are trying to hide their heads in the sand like the ostrich and pretend that it is not there, denying deliberately what the Bible affirms... The Church is the collective body of those who have personally committed their lives to Jesus Christ and live according to His word. **Those who believe that salvation is only making this earth a better place to live should not have any place in Christian Church, whether they are scholars, scientists or political leaders.** Jesus said" My kingdom is not of this world." (John 18:36)

There is a saying in this country," America, love it or leave it". I would say the same thing to my good friends," Jesus, love Him or leave Him."

**C.A. Thomas, Los Angeles**

\* \* \* \* \*

It appears from the article ' Let's do away with arranged marriages' that the author Mr. Baban Vargis tries hard to give an advice to the younger generation of the Mar Thoma community in this diocese. The intention is to alert the eligible children and grand children of Mar Thoma families that they should beware of 'arranged marriages' when their time arrives.

Dating until death, for failing to find a 100% compatible partner, is becoming an accepted norm in the American society. So many of them honestly desire to seek help in finding a life partner through their friends or parents, but they refuse to do so because of social attitudes towards such matters. It would be an insult to the parents and grand parents of our families if the younger generation deny the respect they rightfully deserve as match-makers for their sons and daughters. **Their faith in God and fervent enthusiasm to search for a 'compatible' family connection through the marriage of their son or daughter was not merely a convenient idea but was an important agenda in their life.**

This tradition has had a significant impact in the stability of the Christians family and the growth of our church in general. It has 'saved' many marriages and kept many couples to stay together' just for the children's sake'. What a consolation to those who have otherwise become 'products of broken homes'. Let us not get too excited about this newly found modern American culture and its influences upon us. Let us not condemn our great Christian traditions which nourished us thus far.

Though I agree with the idea of a 'Youth Information Directory', that in itself does not assure any guarantees for ' they happily lived ever after' ending. Let us encourage our future generation to make their own decisions in searching for a life-partner with the same spirit and prayer the past generation had, so that the God Lord may hear their prayers and make it work, as good as it worked for their parents and grand parents.

**Jacob Joseph, Toronto, Canada  
Member/ Diocesan Assembly/Council**

*(As a matter of policy, we would not have published such lengthy letters but an exception is made in view of the unusual interest taken by our readers and the issues discussed are of vital importance for the future of our community. - Editor)*

# FAITH

Rev. Joseph Jacob, Edmonton, Canada



Faith is belief in something or trust in some person. In theology, it properly describes man's apprehension of the absolute or transcendent. In the Bible, the object of faith is God. Faith is primarily trust rather than belief. It is a matter of personal relationship rather than of abstract knowledge.

Faith is man's yes to the word of God. When the word comes to a focus in Christ, faith also may be said to center on this focus. The New Testament affirms that "all things are possible to him who believes" (Mark 9:23), "without faith, it is impossible to please him" (Hebrew 11:6). Faith is the indispensable preliminary without which true religious experience cannot develop. It is man's initial awareness of God and also a continuing attitude of personal trust in God.

Faith is the expression of the whole man. It is his total dedication of the self to God, resulting in peace of mind, freedom of action and true strength for their daily life. For Jesus himself, faith was essentially a trust in the living God, the Father. In St. Paul's writings, we find a new emphasis on the indispensability of faith. Only when man has faith, he is in a right relationship with God. He is able to understand himself and to act rightly. Faith is not the goal of man's religious development, but it is the beginning. "You stand fast only through faith" (Rom. 11:20). The life of faith is a Christ possessed life; not one of striving for personal ideals, realizing ego capacities or personal glory. Faith is not a separate dimension of life. It is an orientation of the total person giving purpose and goal to one's hopes, strivings, thoughts and actions.

The Apostles said to the Lord "increase our faith". Jesus replied, "If you have faith as small as a mustard seed, you can say to this mulberry tree, 'be up-rooted and planted in the sea, and it will obey you'" (Luke 17: 5-6)

We need to increase our understanding of God's grace, His love for us, His faithfulness, His awesome power that is available to us. As this grows, even faith as small as a mustard seed is enough to perform a miracle. Everything about the biblical definition of faith stresses that it is not something in us that makes it work but rather the character of God that makes it work. This prevents faith itself from becoming a human work and gives all the glory of our faith exploits to God (Eph. 2: 8-9). Faith is a way. One must travel this way in the light of hope in order to recognize one's

goal. Faith, to a certain degree, is a declaration of God's love.

What was the content of the faith of the believers? "A crucified Messiah," St. Paul says, whom paradoxically the power and wisdom of God made known. (1 Cor. 1:21). From the secular point of view, this is folly. God was in Christ reconciling the world to himself, lifting man out of the consequences of their sins, (2 Cor. 5:21) and making possible resurrection from the power of evil. The object of faith is the Lordship of Jesus. The faith becomes active through love, The love of God finds its expressions in something that is concrete reflection of the very best in human nature - the brotherhood of man.

Strength of a person's faith is measured by his or her actions. St. Paul puts it this way: "What use is it for a man to say he has faith when he does nothing to show it?" In 1948 a woman of courageous faith left behind her the confines of the Loreto Convent in Calcutta and stepped out into India's most disease-ridden slums to live with and care for the poorest of the poor. It was her unwavering trust in the divine providence: Mother Teresa and her order in their turn may be the means by which Christian ideas are made alive and apparent to a great many people. God has used Mother Teresa as an instrument of His own will. It is because, as she claims "she is a little pencil in God's hands ..not I, but Christ who lives in me." Mother Teresa says about her faith. We see Christ in two forms - we see him on the altar under the appearance of bread and, we see him in the slums in the broken bodies of the forgotten people.

In this century the numerical numbers of the believers are increased in Christian churches but the number of the faithful fall short. "Help, Lord; for no longer any that is godly; For the faithful have vanished from among the sons of men." ( Psalm 12:1 )

In this season of Advent, we remember the deep devotion and dedication of St. Mary which brought faith as a symbol of faithfulness to the will of God. Mary was asked not to simply to be an agent of the will of God, but to do it at an enormous cost to her social position and her standing in the community. So Mary is a symbol of obedience to the will of God, and also the profound risk which such obedience entails. Mary symbolizes the risk and serenity that comes from faithful living.

Every part of Christian faith has to do with God in action. Faith implies complete reliance on God. What kind of faith do we have in Jesus? Does it make any challenge to ourselves or to the society? How deep and steadfast is our faith when it strikes the rock of our daily life's problems?

# വിശ്വാസത്തിന്റെ പരീക്ഷണങ്ങൾ

റവ. ഏ. കെ. ജോർജ്ജ്.

ആകാശം മുട്ടിനില്ക്കുന്ന പർവ്വതം,  
 ദേവതാരവൃക്ഷങ്ങൾ നിറഞ്ഞ  
 താഴ്വരകൾ,  
 സമയം സന്ധ്യകഴിഞ്ഞു.  
 വന്യമൃഗങ്ങൾ ഇരതേടി നടക്കുന്ന  
 സമയം.  
 ഇരുട്ടിൽ മിന്നാമിനുങ്ങുകളുടെ  
 വെട്ടം മാത്രം  
 ഞാൻ ഏകനായി പർവ്വതം  
 കയറിക്കൊണ്ടിരുന്നു.  
 ഇനി പത്തു കിലോമീറ്റർകൂടി  
 നടക്കേണ്ടതുണ്ട്.  
 ഒരു പാറപ്പുറത്തിരുന്നു ഞാൻ  
 പ്രാർത്ഥിച്ചു; 'ദൈവമേ—'  
 കണ്ണുതുറന്നുനോക്കിയപ്പോൾ  
 ആരോ ഒരാൾ നടന്നടക്കുന്നു.....  
 ഹിമാലയസാനുക്കളിൽ  
 സുവിശേഷത്തിനുസാക്ഷ്യം വഹിച്ച  
 റവ. ഏ. കെ. ജോർജ്ജ് അച്ചന്റെ  
 ജീവിതാനുഭവങ്ങൾ,

ഹിമാലയത്തിന്റെ വിവിധ ഭാഗങ്ങളിൽ ഇരുപത്തിയഞ്ചു വർഷത്തെ സേവനം പൂർത്തിയാക്കിയ സുവാർത്താ പ്രേമിസമിതി, ജൂബിലിസ്‌മാരകമായി തേജം താഴ്വരയിൽ സമിതിയുടെ ഒരു ശാഖയുടെ ഭവനമെടുത്തു. ആശ്രമാംഗങ്ങളുടെ തീരുമാനമായിരുന്നു, ജൂബിലി ആഘോഷപരിപാടികളുടെ മധ്യത്തിൽ ഈ തീരുമാനം പ്രസ്താവിക്കുകയുണ്ടായി. ആ സമയത്തു ആശ്രമത്തിൽ മൂന്നു അംഗങ്ങൾ മാത്രമാണ്, പ്രവർത്തിച്ചുകൊണ്ടിരുന്നതു്. പുതിയ ബ്രാഞ്ച് തുടങ്ങണമെങ്കിൽ പ്രവർത്തകർവേണം. താമസസൗകര്യം ഉണ്ടാകണം. ആവശ്യത്തിനുള്ള പണം വേണം. ഇവയെല്ലാം എവിടെ നിന്നു ലഭിക്കും.

ഈ ചോദ്യങ്ങൾ ആശ്രമാംഗങ്ങളെ ഭാരപ്പെടുത്തി. എങ്കിലും നിരാശപ്പെട്ടില്ല. അനേകം പ്രശ്നങ്ങളെ അഭിമുഖീകരിച്ച പരിഹാരം കണ്ടെത്തുവാൻ സഹായിച്ച കർത്താവിൽ പൂർണ്ണമായി ആശ്രയിച്ചുകൊണ്ട് പ്രാർത്ഥനാപൂർവ്വം കാത്തിരുന്നു. രണ്ടു വർഷങ്ങൾ കഴിഞ്ഞിട്ടും പ്രവർത്തകരെയോ പ്രവർത്തനത്തിനുള്ള പണമോ ലഭിച്ചില്ല. എന്നാൽ പുതിയ ബ്രാഞ്ച് തുടങ്ങുന്നതു ദൈവഹിതമാണെന്നു മനസ്സിലാക്കിയ ആശ്രമാംഗങ്ങൾ പ്രവർത്തനമാരംഭിക്കുവാൻ തന്നെ തീരുമാനിച്ചു.

## പ്രാർത്ഥനയ്ക്കു മറുപടി.

1980 സെപ്റ്റംബർ മാസത്തിൽ മുൻസിയാരിയിലെ പ്രവർത്തനത്തിന്റെ ചുമതല താഴ്ന്നുകൊണ്ട്

ശ്രീഹയാത്സിംഗിനെ ഏല്പിച്ചശേഷം. ആശ്രമാംഗങ്ങൾ തേജം താഴ്വരയിലേക്കു നീങ്ങി. ഒരു വാടക കെട്ടിടത്തിൽ താമസിച്ചുകൊണ്ട് പ്രവർത്തനമാരംഭിച്ചു. തേജം താഴ്വരയിൽ അനേകം ഗ്രാമങ്ങൾ ഒരിക്കൽ പോലും യേശുക്രിസ്തുവിനെക്കുറിച്ചു കേട്ടിട്ടില്ല. ട്രാൻസ് മേട്രോപോലിസ് ഇല്ലാത്ത നദികളും കടന്നു് ആശ്രമാംഗങ്ങൾ അനേകം ഗ്രാമങ്ങളിൽ സുവിശേഷമെത്തിക്കുവാൻ ശ്രമിച്ചു. തേജമിൽ പ്രവർത്തനമാരംഭിച്ചു. രണ്ടു മാസം കഴിഞ്ഞപ്പോൾ സുവിശേഷസംഘത്തിൽ നിന്നു രണ്ടു പ്രവർത്തകരെ അയച്ചു തന്നു. അവർ മുൻസിയാരിയിലെ പ്രവർത്തനത്തിന്റെ ചുമതല ഏറ്റെടുത്തപ്പോൾ ഒരു പ്രശ്നത്തിനു പരിഹാരം കണ്ടെത്തുവാൻ, പ്രവർത്തനയുടെ മറുപടി ഭാഗികമായി ദൈവത്തിൽ നിന്നു ലഭിക്കുവാൻ ഇടയായി.

തേജമിൽ സ്ഥിരമായി താമസിച്ചു പ്രവർത്തിക്കുന്നതിനു് സ്വന്തമായി സ്ഥലവും കെട്ടിടവും ഉണ്ടാക്കുകയെന്നുള്ളതായിരുന്നു മറ്റൊരു പ്രശ്നം. സൗകര്യപ്രദമായ സ്ഥലം കണ്ടെത്തുന്നതിനുള്ള ശ്രമമാരംഭിച്ചു. 1983-ൽ, ഒരു സ്ഥലവും കെട്ടിടവും ലഭിക്കുവാൻ സാധ്യതയുണ്ടെന്നു മനസ്സിലായി. ഇതിനു് 50,000 രൂപ ആവശ്യമുണ്ട്. കൂടാതെ പ്രസ്തുത കെട്ടിടത്തിൽ പ്രവർത്തിച്ചുകൊണ്ടിരുന്ന ഇന്ത്യൻ റേഡ്ക്രോസ്സോ സൊസൈറ്റി ആ കെട്ടിടം വിട്ടുതരികയും വേണം.—ഇതിനു വേണ്ടി പ്രാർത്ഥിച്ചുകൊണ്ടിരുന്നു.

രണ്ടുമാസം കഴിഞ്ഞപ്പോൾ, സുവിശേഷസംഘത്തിന്റെ സഹായത്തോടുകൂടെ ആവശ്യമായ പണം ലഭിച്ചു. റേഡ്ക്രോസ്സോ സൊസൈറ്റി കെട്ടിടം ഒഴിഞ്ഞുതരുവാൻ മടികാണിച്ചു. ഡൽഹി മാന്റോമ്മാ ഇടുവകാംഗമായ മി. ടി. കെ. മാത്യുവിന്റെ കഠിന പ്രയത്നംകൊണ്ട് റേഡ്ക്രോസ്സോ സൊസൈറ്റിയുടെ ഹെഡ്ക്വാർട്ടേഴ്സിൽ നിന്നു കെട്ടിടം ഒഴിഞ്ഞുകൊടുക്കുവാൻ തീരുമാനം ഏകീകരണവും 1983 മെയ് മാസത്തിൽ സുവാർത്താപ്രേമി സമിതി കെട്ടിടം കൈവശപ്പെടുത്തുകയും ചെയ്തു. സ്ഥലം ലഭിച്ചുവെങ്കിലും, അതിന്റെ വിലയാധാരം എഴുതിക്കിട്ടുന്നതിനു ഗവൺമെന്റിന്റെ അംഗീകാരം ലഭിക്കുവാൻ വീണ്ടും ഒരു വർഷം കൂടി കാത്തിരിക്കേണ്ടി വന്നു. പരീക്ഷണങ്ങൾ വന്നപ്പോൾ പതറിപ്പോകാതെ ഓരോപടിയും ദൈവത്തോടുകൂടെ കയറുവാനിടയായി.

## അപ്രതീക്ഷിത സംഭവങ്ങൾ.

സമയം സന്ധ്യകഴിഞ്ഞിരുന്നു. 11,000 അടിയന്തരമുള്ള കാലാമുനി പർവ്വതം ആകാശംമുട്ടി നില്ക്കുന്നു. അതിന്റെ താഴ്വര ദേവതാരവൃക്ഷങ്ങൾകൊണ്ടു നിറഞ്ഞിരുന്നതിനാൽ കാറ്റടിച്ചു നില്ക്കുന്നതായേ ദേവതാരവൃക്ഷങ്ങൾ കൂടുതൽ ശബ്ദം മാത്രം കേൾക്കാം. കരടി, പുലി മുതലായ വന്യമൃഗങ്ങൾ ഇരതേടി ഇറങ്ങുന്നസമയം, യാത്രക്കാർ എല്ലാം രാത്രിയിൽ വിശ്രമിക്കുന്നതിനു്, പല

ഗ്രാമങ്ങളിൽ എത്തിക്കഴിഞ്ഞു. ഇരുട്ടിൽ പ്രകാശം നല്ല നന്തിന് ആകാശത്തിൽ കത്തിക്കളിക്കുന്ന മിന്നാമിനുങ്ങുകൾ മാത്രം.

ഞാൻ ഏകനായി പർവ്വതം കയറിക്കൊണ്ടിരുന്നു. അതികഠിനമായ ദാഹവും വിശപ്പും പർവ്വതം കയറുവാൻ എന്റെ ശരീരശക്തിതളർത്തി. അന്നുതന്നെ മുൻസിയാരിയിലെത്തുവാനുള്ള എന്റെ ലക്ഷ്യബോധം മനസ്സിലാക്കി പകന്നുകൊണ്ടിരുന്നു. കാലാമുനിപർവ്വതത്തിന്റെ ഉച്ചയിൽ ഞാൻ എത്തിയപ്പോൾ രാത്രി എട്ടുമണി കഴിഞ്ഞു. ഇനി പത്തുകിലോമീറ്റർ കൂടി നടക്കണം. അതോടനുബന്ധം ഹൃദയം വേദനിച്ചു.

ഒരു പാറയുടെ പുറത്തിരുന്ന് കൊണ്ടു അഞ്ചുമിനിട്ടു സമയം ഞാൻ പ്രാർത്ഥിച്ചു. കണ്ണുതുറന്നു നോക്കിയപ്പോൾ ആരോ നടന്നു വരുന്നതുപോലെ തോന്നി. അയാൾ ആരായിരിക്കും? ഈ രാത്രിയിൽ എന്തെല്ലാമെത്തിയെ യാത്രചെയ്യുവാൻ ധൈര്യപ്പെട്ടവൻ! ഏതാനും മിനിട്ടുകൾ കഴിഞ്ഞപ്പോൾ ആ മനുഷ്യൻ എന്റെ അടുത്തെത്തി. മനസ്സിന്റെ ശക്തി വീണ്ടെടുത്തുകൊണ്ടു ഞാൻ ചോദിച്ചു:

'നിങ്ങൾ എവിടെ നിന്നു വരുന്നു? എവിടെക്കുപോകുന്നു?'

'ഞാനും മുൻസിയാരിയിലേക്കാണ്' എന്നു മാത്രം അയാൾ മറുപടി പറഞ്ഞു.

രാത്രിയിൽ യോനകമായ വനത്തിലൂടെ യാത്ര ചെയ്യുവാൻ ഒരു സഹയാത്രികനെ ലഭിച്ചതിൽ എന്റെ ഹൃദയം സന്തോഷിച്ചു. ഞങ്ങൾ തുടർന്നു നടക്കുവാൻ ആരംഭിച്ചപ്പോൾ ആ അപരിചിതൻ തന്റെ പക്കലുണ്ടായിരുന്ന അഞ്ചുപഴം എടുത്തു എനിക്കു തന്നിട്ടു പറഞ്ഞു. 'നിങ്ങൾ തനിയെ നടന്നു ക്ഷീണിക്കുന്നുവെന്നും, വിശന്നും ദാഹിച്ചും വലഞ്ഞിരിക്കുന്നു എന്നും ആരോ എന്റെ ഹൃദയത്തോടു മന്ത്രിച്ചു. ഈ പഴങ്ങൾ നിങ്ങൾ ക്ഷേിച്ചാലും!

ആ പഴങ്ങൾ പത്തുകിലോമീറ്റർ നടക്കുവാനുള്ള ശക്തി എനിക്കു തന്നു. ആ സഹയാത്രികനെ പിന്നീട് ഒരിക്കലും ഞാൻ കണ്ടിട്ടില്ല.

**ദൈവപരിപാലനത്തിന്റെ ശാശ്വതരൂപങ്ങൾ.**

മറ്റൊരു സംഭവം; ഒരിക്കൽ എന്റെ കിടക്ക എടുത്തു നടക്കുന്ന കൂലിയും ഞാനും തേജമിൽ രാത്രി വിശ്രമിച്ചു

അതിരാവിലെ ഉണർന്നപ്പോൾ, നല്ല മഴ പെയ്യുന്നുണ്ട്. പർവതങ്ങളിൽ മഞ്ഞു പൊഴിഞ്ഞുകൊണ്ടിരിക്കുന്നു. 25 കിലോമീറ്റർ ഇനിയും നടക്കണം. പർവ്വതം കയറണം. എങ്ങനെയാത്രചെയ്യും? ഇവക ചോദ്യങ്ങൾക്കു മറുപടി കിട്ടാതെ ഞാൻ കഴങ്ങി. ഏതായാലും നടക്കുക തന്നെ എന്നു നിശ്ചയിച്ചു.

കൂലിയും ഞാനും ഗാർഗംവിലെത്തിയപ്പോൾ, അവിടെ മുഴുവൻ മഞ്ഞിനടിയിൽ മുങ്ങിയിരുന്നു. ഉച്ച ക്ഷേണം ലഭിക്കുവാൻ അവിടെ ഹോട്ടലുകളൊന്നുമില്ല. കൂലിയും ഞാനും വിശന്നു ക്ഷീണിച്ചിരുന്നു. എന്റെ കിടക്കയെടുക്കുന്ന കൂലി ക്ഷേണം കഴിക്കാതെ കാലാമുനി പർവ്വതം എങ്ങനെ കയറും? അവിടെയുള്ള ഒരു ചെറിയ കടയിൽ ഞങ്ങൾ കയറി അല്പം വിശ്രമിച്ചു. മഞ്ഞുപെയ്ത്തു കറച്ചുതരണമെന്നു ഞാൻ ദൈവത്തോടു പ്രാർത്ഥിച്ചു.

പെട്ടെന്നു മഞ്ഞുപെയ്ത്തു നിന്നു. എന്റെ പ്രാർത്ഥന ദൈവം കേട്ടുവെന്നു സമാധാനിച്ചു. കറച്ചു പച്ച നിലക്കടല വാങ്ങി കൂലിയുടെ പോക്കറ്റിലും എന്റെ പോക്കറ്റിലും നിറച്ചു. ഞങ്ങൾ വീണ്ടും മല കയറുവാൻ തുടങ്ങി. ഒരു കിലോമീറ്റർ നടന്നു കഴിഞ്ഞപ്പോൾ അപ്രതീക്ഷിതമായി ശക്തമായ മഞ്ഞുപെയ്ത്തുണ്ടായി. 'ആകാശവും ഭൂമിയും സമുദ്രവും അതിലുള്ളതൊക്കെയും സൃഷ്ടിച്ച നാമനേ!' എന്നു ഞാൻ വിളിച്ചു പ്രാർത്ഥിക്കുവാൻ തുടങ്ങി. മഞ്ഞുപെയ്ത്തു അപ്പോൾ ഇരട്ടിയായി ശക്തിപ്പെട്ടതേയുള്ളു. ആ മഞ്ഞിനകത്തുകൂടെ ആരും ആ സമയത്തു യാത്ര ചെയ്യുകയില്ല.

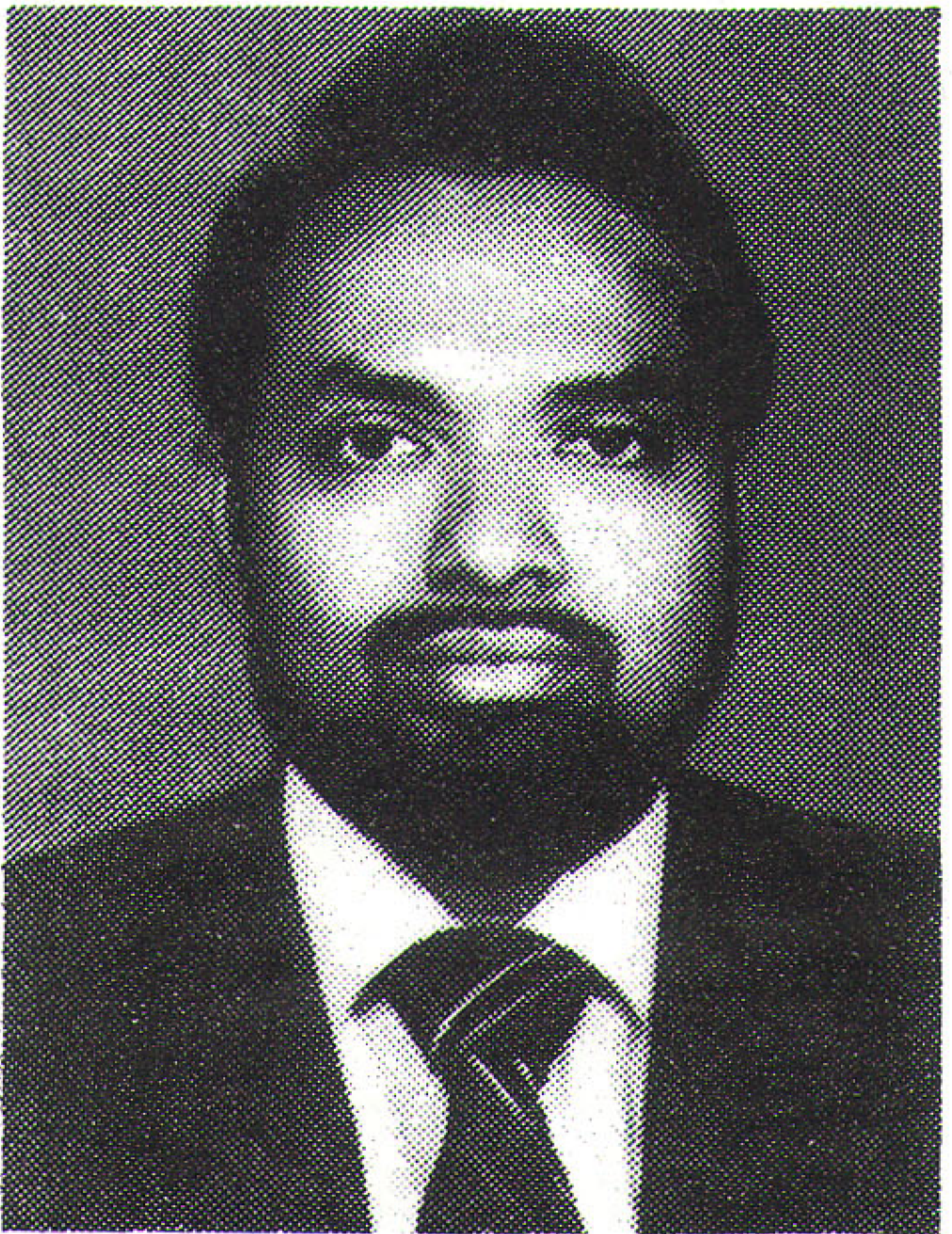
പെട്ടെന്നു ഒരൊരു വഴിയരികിലുള്ള ഒരു കടലിൽ നിന്നു എന്റെ അടുക്കലേക്കു ഓടി വന്നു. 'നിങ്ങൾ മരിക്കുവാൻ പോകുകയാണോ? എന്റെ കടലിടലുകൾ വരിക'—അയാൾ ഞങ്ങളെ ക്ഷണിച്ചു. കടലിൽ പ്രവേശിച്ച ഞങ്ങൾക്കു ക്ഷേണം ഉണ്ടാക്കിത്തന്നു. മാത്രമല്ല, എന്റെ കൂലിയെ സഹായിക്കുവാൻ വേറൊരു കൂലിയെക്കൂടെ അയച്ചു തന്നു. ആ കടൽ കഴിഞ്ഞാൽ പന്ത്രണ്ടു കിലോമീറ്റർ വരെ യാതൊരു ഗ്രാമവുമില്ലാതെ പർവ്വതമാണ്. ആ കടൽ കഴിഞ്ഞു ശക്തിയായി മഴ പെയ്യിരുന്നുവെങ്കിൽ, കൂലിയും ഞാനും മഞ്ഞിനടിയിൽ ജീവനോടെ മുടിപ്പോകുമായിരുന്നു. എന്റെ പ്രാർത്ഥനയ്ക്കു ലഭിച്ച പ്രതികൂലമായ മറുപടി ഞങ്ങളെ മരണത്തിൽ നിന്നു വീടുവിക്കുന്നതിനുള്ള ദൈവത്തിന്റെ ഉദ്ദേശ്യമായിരുന്നു.

**With Best Wishes From Alex Thomas**

Permanent Insurance with temporary payment plans for both **Life and Disability Income Insurance** and you can receive monthly income if you become disabled.

**Vanishing Mortgage** - Pays off your mortgage early and saving you thousands of dollars in mortgage payments.

**\*\*New Exciting Level Term Insurance Premium** for the whole family, under one policy. Please ask for life, health, disability, I.R.A. and Vanishing Mortgage from rated "AAA" company for **claims and obligation** and also rated "AAA" for **claims paying ability**. Please make sure your policy form "AAA" Insurance Company or ask your agent. If not, please call me.



ALEX THOMAS

**In Touch, The Company You Keep, The Right Choice.**

**Alex Thomas**  
1820 Chapel Avenue  
New York Life Insurance Co.  
Cherry Hill, NJ 08002  
Business: (609) 488-6900  
Residence: (215) 938-1541



**For More Information Send To:**

Name \_\_\_\_\_  
Address \_\_\_\_\_  
Telephone # \_\_\_\_\_

ക്രിസ്തസ് രാത്രിയിൽ  
 വെസ്റ്റ് മിനിസ്റ്റർ ആബിയിൽ  
 ഞാൻ കണ്ട വിളക്കുകളെല്ലാം  
 എന്റെ മനസ്സിൽ കെട്ടുപോയി.  
 എന്നാൽ,  
 സ്നേഹമയമായ ആ അമ്മ  
 അത്താഴ വിരുന്നിനു കൊടുത്തി വച്ച  
 മെഴുകുതിരിയുടെ ദിവ്യ ദീപ്തി  
 ഇപ്പോഴും ഓടുന്നു.  
 ഞാൻ ഉള്ളിൽ മുദ്രവായി മന്ത്രിക്കും;  
 അത്യുന്ന തങ്ങളിൽ  
 ദൈവത്തിനു മഹത്വം,  
 ഭൂമിയിൽ  
 സന്മനസ്സുള്ളവർക്കു സമാധാനം.

## ഒരു ക്രിസ്തസ് രാത്രിയുടെ സ്മരണം

—ഗുരു നിത്യചൈതന്യയതി

മലയാളികളോടു ക്രിസ്തസ്സിനെപ്പറ്റി പറയു  
 മ്പോൾ ആഗോളമായ ഒരു ഓണോത്സവമാണ് അതെന്നു  
 പറയാനാണ് എളുപ്പം. തിരുവോണത്തേക്കാൾ ജന  
 ങ്ങൾ ശരിക്കും ഓണം അനുഭവിക്കുന്നത് ഉത്രാടദിവസ  
 മാണ്. അതുപോലെയാണ് ക്രിസ്തസ്സിന്റെ തലേ  
 ന്നാൾ. ഞാൻ പറയുന്നത് ഒരു വ്യാഴവട്ടക്കാലത്തിനു  
 ചുറ്റുമുള്ള കഥയാണ്. ആ വർഷത്തെ ക്രിസ്തസ്സിന്റെ  
 തലേന്നാൾ ഞാൻ ഇംഗ്ലണ്ടിലെ മാഞ്ചസ്റ്ററിലായിരുന്നു.  
 ക്രിസ്തസ്സിന്റെ ഒരുക്കങ്ങൾ കാണുന്നതിനായി ഞാൻ  
 പട്ടണത്തിന്റെ പല ഭാഗത്തേക്കും പോയി. നോക്കു  
 ന്നിടത്തെല്ലാം നൂറുകണക്കിനല്ല, ആയിരക്കണക്കിനു്  
 ടർക്കിക്കോഴികളെ തോലുരിച്ചു കെട്ടിത്തൂക്കിയിരിക്കു  
 ന്നതു കണ്ടപ്പോൾ, എന്തുകൊണ്ടോ അതിലെല്ലാം ഞാൻ  
 കൃശിതനായ യേശുവിന്റെ ശോകമകമായ പ്രതിരൂപ  
 മാണ് കണ്ടതു്. ഞാൻ അറിയാതെ പറഞ്ഞുപോയി:  
 'എന്റെ ദൈവമേ! ഭൂമിയിൽ ജനങ്ങൾക്കു് ആഹ്ലാദം,  
 ടർക്കിക്കോഴികൾക്കു് ദാക്ഷിണ്യമില്ലാത്ത മരണം'.  
 മദ്യപ്പാപ്പകളെല്ലാം കമനീയമായി അലങ്കരിച്ചിരിക്കു  
 ന്നു. എനിക്ക് വല്ലാത്ത മനംമടുപ്പു തോന്നി.

ക്രിസ്തസ്, ആ വർഷം ഞാൻ ആഘോഷി  
 കാൻ ആഗ്രഹിച്ചിരുന്നതു്, ലണ്ടനിലെ വെസ്റ്റ് മിനി  
 സ്റ്റർ ആബിയിലാണ്. അവിടെ എത്താൻ പാകത്തിൽ  
 ലണ്ടനിൽ എത്തിച്ചേരുകയു. ചെയ്തു. രാജാധിരാജന്റെ  
 വരവിനായി വെസ്റ്റ് മിനിസ്റ്റർ പള്ളി കമനീയമായി  
 അലങ്കരിച്ചിരുന്നു. സൂചി കത്തുവാനിടമില്ലാത്തമാ  
 തിരി ജനങ്ങൾ വന്നു നിറഞ്ഞുകഴിഞ്ഞു. എന്റെ ആതി  
 മേയ വളരെ കരുതലുള്ള ഒരു സ്രീ ആയിരുന്നതുകൊ

ണ്ട് എനിക്ക് സാമാന്യം നല്ല ഒരു ഇരിപ്പിടത്തിലി  
 രുന്നു് അന്നത്തെ ക്രിസ്തസ് ശുശ്രൂഷയിലും തുടർ  
 നടന്ന ക്രിസ്തസ് കരോൾ സംഗീതത്തിലും പങ്കുകൊ  
 ള്ളാൻ കഴിഞ്ഞു. ദൈവരാജ്യം ഭൂമിയിൽ വന്നതുപോ  
 ലെയുള്ള പ്രകാശം. വ്യത്യസ്തങ്ങളെല്ലാം മറന്നു് വെ  
 ള്ളത്തവരായ ബ്രിട്ടീഷുകാരും കറുത്തവരായ നീഗ്രോകളും  
 ഒന്നിച്ചുചേർന്നു രാജാധിരാജനായ യേശുവിനു് സ്തുതി  
 ഗീതം പാടിയപ്പോൾ അതിന്റെ പല്ലവി എന്നതുപോ  
 ലെ അവർ കൂട്ടിച്ചേർത്ത ഒരു വരി വളരെക്കാലത്തേക്കു്  
 എന്റെ ഉള്ളിന്റെ ഉള്ളിൽ അലതല്ലിയിരുന്നു. 'കറുത്ത  
 വരും വെളുത്തവരും. മനുഷ്യപുത്രന്മാർ—ദൈവ പുത്രന്മാർ  
 —ഞങ്ങളൊന്നാണേ, ഞങ്ങളൊന്നാണേ,' എന്നവർ  
 പാടിക്കൊണ്ടിരുന്നു. ഏകലോകം കാണുവാൻ കൊതിച്ചു  
 നടക്കുന്ന എനിക്ക് വെസ്റ്റ് മിനിസ്റ്ററിലെ ആ ഐക്യ  
 ഗീതം വലിയ നിർവൃതി പകർന്നു. അതിനിടയ്ക്കു്  
 എന്റെ ആതിഥേയ ഒരു കാര്യം ഓർമ്മിപ്പിച്ചു.  
 അന്നു രാത്രി ഞങ്ങൾ ക്രിസ്തസ്സിന്റെ അത്താഴം  
 ഉണ്ണാൻ ലണ്ടനിലെ ഏറ്റവും പാവപ്പെട്ടവർ താമസിക്കു  
 ന്ന പ്രദേശത്തുള്ള ഒരു സാധുക്കളുംബത്തിൽ ചെല്ലാമെന്നു്  
 ഏറ്റിരുന്നു.

കണ്ണഞ്ചിക്കുന്ന വെസ്റ്റ് മിനിസ്റ്റർ ആബി യുടെ സ്വ  
 ്കാരാജ്യത്തിൽനിന്നും ഞങ്ങൾ വേഗം വളരെ ദൂരത്തി  
 ലായി. ഒരു പഴയ നാലുനിലക്കെട്ടിടത്തിന്റെ മുകളി  
 ലത്തെ നിലയിലേക്കു് ജീർണിച്ച ഒരു കോവണിപ്പ  
 ടിയിൽക്കൂടി ചവിട്ടിക്കയറുമ്പോൾ ഓരോ പടിയും  
 ദുർബലമായി തോന്നി. ലണ്ടൻ പട്ടണത്തിൽ അത്രയും  
 പഴയ കെട്ടിടങ്ങളും അത്രയ്ക്കു ജീർണിച്ച ഗോവണിപ്പ  
 ടികളും കാണുമെന്നു ഞാൻ പ്രതീക്ഷിച്ചതേയില്ല. നാ  
 ലാമത്തെ നിലയിൽ ചെന്നപ്പോൾ 80 വയസ്സും 75 വ  
 യസ്സുമുള്ള രണ്ടു സഹോദരികൾ. ഏതോ ഒരു കാലത്തു്  
 ഒരു പ്രതാപിക്ക് ഇരിക്കുവാൻ കൊള്ളാമായിരുന്ന  
 ഒരു കസേരയിൽ പുതിയ ഒരു തൂണി വിരിച്ചു്  
 എനിക്ക് ഇരിക്കുവാൻ യോഗ്യമാക്കിയിരുന്നു. ആ  
 ആസനത്തിൽ എന്നെ ആ അമ്മമാർ ഉപവിഷ്ണനാക്കി.

വെളുത്തവരായ  
 ബ്രിട്ടീഷുകാരും  
 കറുത്തവരായ നീഗ്രോകളും  
 ഒന്നിച്ചു ചേർന്നു  
 രാജാധി രാജനായ യേശുവിനു  
 സ്തുതി ഗീതം പാടിയപ്പോൾ,  
 അതിന്റെ പല്ലവി  
 വളരെക്കാലത്തേക്കു്  
 എന്റെ ഉള്ളിന്റെ ഉള്ളിൽ  
 അലതല്ലിയിരുന്നു—  
 'കറുത്തവരും വെളുത്തവരും  
 മനുഷ്യപുത്രന്മാർ—  
 ദൈവപുത്രന്മാർ—  
 ഞങ്ങളൊന്നാണേ ഞങ്ങളൊന്നാണേ!'



ആ മുറിയുടെ ഒരു മൂലയ്ക്ക് പഴയ ഒരു ചുരൽക്കട്ടയിൽ വയ്ക്കാലിട്ട് അതിൽ ഒരു ഉണ്ണിയേശുവിന്റെ രൂപം ഒരു മാതാവിന്റെ അടുത്തു വെച്ചിരിക്കുന്നത് മെഴുകുതിരിവെളിച്ചത്തിൽ കാണാമായിരുന്നു. ഞങ്ങളുടെ ആതിഥേയകളായ അമ്മമാർ ഞങ്ങൾക്ക് ക്രിസ്തുമസ് ഒരുക്കി വെച്ചിരിക്കുകയാണ്. ഞാൻ ആ ഉണ്ണിയേശുവിന്റെ രൂപത്തിന്റെ മുമ്പിൽ എന്റെ കാൽമുട്ടുകൾ മടക്കിനിന്നപ്പോൾ എനോടൊപ്പം വന്ന മാനുഷം, ആ വീട്ടിലെ അമ്മമാരും അപ്രകാരം ചെയ്തു. ആ സമയത്തു ഞങ്ങൾ ലണ്ടനിലെ ഒരു ദരിദ്രവേനത്തിലാണെന്നല്ല തോന്നിയത്, ബെൽഗേമിലെ ഒരു തൊഴുത്തിൽ ഇടയന്മാരോടൊപ്പം യേശുവിന്റെ ജനനം കണ്ട് ആശ്ചര്യനിർവൃതി അനുഭവിക്കുകതന്നെയായിരുന്നു.

വിറയാൻ ശബ്ദത്തോടുകൂടി ആ അമ്മമാർ, 'സ്വർഗ്ഗസ്ഥനായ ഞങ്ങളുടെ പിതാവേ, നീന്റെ നാമം വിശുദ്ധീകരിക്കപ്പെടേണമേ' എന്നിങ്ങനെ പ്രാർത്ഥിച്ചപ്പോൾ, മറ്റൊരിക്കലും കേൾക്കുന്നതിലുമധികം എനിക്ക് ആ പ്രാർത്ഥന ഹൃദയാവർജ്ജകമായിത്തോന്നി. അതിന്റെ അന്ത്യത്തിൽ അവർ 'ആമേൻ' എന്നു പറഞ്ഞപ്പോൾ ഞാൻ എനിക്ക് സഹജമായ രീതിയിൽ 'ഓം' എന്നു കൂട്ടിച്ചേർത്തു. ആ പ്രാർത്ഥനയ്ക്ക് ഏതാനും നിമിഷങ്ങൾക്കുമുമ്പ് വെസ്റ്റ്മിനിസ്റ്റർ ആബിയിൽ നടന്ന ക്രിസ്തുമസ് ശുശ്രൂഷ ഞാൻ ഓർമ്മിച്ചു. അപ്പോൾ യേശുവിന്റെ ജീവിതത്തിലെ ഏറ്റവും മർമസ്സർശിയായ ഒരു കഥ എനിക്ക് ഓർമ്മവന്നു. ഒരു വിധവ അവളുടെ ഉടുത്തുണിയുടെ കോൽകയ്യിൽ കെട്ടിവെച്ചിരുന്ന ഒരു ചില്ലിക്കാശെടുത്തു യേശുവിനു കൊടുത്തപ്പോൾ, യേശു അതിനെ ലോകോത്തരമായ ഒരു ദാനമായി പ്രകീർത്തിച്ചു. അവളുടെ കൈയിൽ അത്രയേ ഉണ്ടായിരുന്നുള്ളൂ. ഉള്ളതു മുഴുവൻ അവൾ കൊടുത്തു. ദൈവരാജ്യം ഇപ്രകാരമുള്ള പൂണ്ണമായ അർപ്പണത്തെ പ്രതീകമാക്കുന്നു. എനിക്ക് ആ വൃദ്ധകളുടെ ദരിദ്രമായ മുറിയ്യിൽ യേശുവിന്റെ പൂർണ്ണ പ്രതീകം അനുഭവപ്പെട്ടു. ഒരു കാലത്തു ഇന്ത്യയെ അടക്കി ഭരിച്ച ബ്രിട്ടീഷ് സാമ്രാജ്യാധികാരികളുടെ തലസ്ഥാനനഗരയിൽ ഇത്ര കൊടിയ ദാരിദ്ര്യത്തിൽ ജീവിക്കുന്ന ഇംഗ്ലീഷുകാർ ഉണ്ടായിരിക്കുമെന്നു സ്വപ്നത്തിൽ കൂടി എനിക്ക് ചിന്തിക്കുവാൻ കഴിയുമായിരുന്നില്ല. എന്നാൽ ആ അമ്മമാർക്ക് മനസ്സിലോ, ആത്മാവിലോ ഒട്ടുംതന്നെ ദാരിദ്ര്യം അനുഭവപ്പെട്ടിരുന്നില്ല. പ്രാർത്ഥന കഴിഞ്ഞപ്പോൾ അവരിൽ അധികം പ്രായമായ അമ്മ മൂടുവായി റണ്ടു കൈകൾകൊണ്ടും എന്റെ കരങ്ങൾ ഗ്രഹിച്ചു ഏതോ, മായാസ്വപ്നത്തിലെന്നപോലെ പറഞ്ഞു: 'കിഴക്കുനിന്നും വന്ന വിദ്വാൻ, ഇന്നു ഞങ്ങളോടൊപ്പം അത്താഴവിരുന്നിനിരിക്കുക. യേശു ഇന്നു ഞങ്ങളുടെ ഹൃദയത്തിൽ ജനിക്കുന്ന ദിവസമാണ്'. ആ അമ്മയുടെ വാക്കുകൾ കേട്ടപ്പോൾ എന്റെ കണ്ണു നിറഞ്ഞു. ഞാൻ തടയുന്നതിനുമുമ്പ് കണ്ണുനീർത്തുള്ളി എന്റെ കവിളിലേക്ക് ഒലിച്ചിറങ്ങി. ആ വൃദ്ധമാതാവ് കാരുണ്യം നിറഞ്ഞ വിരൽത്തുമ്പുകൊണ്ട് കണ്ണുനീർ തുടയ്ക്കുമ്പോൾ ഞാൻ വിചാരിച്ചു, ക്രിസ്തുമസ്സിനു നാം സ്മരിക്കുന്നത്

പല ക്രിസ്തുമസ് രാത്രികളും പല രാജ്യങ്ങളിലും ഞാൻ കണ്ടിട്ടുണ്ട് - മദ്യപന്മാർ വികലമാക്കുന്ന രാത്രികൾ. കാരപകടങ്ങൾ കൊണ്ടു ജനജീവിതം ഭഗ്നമാക്കുന്ന രാത്രികൾ. താൽക്കാലികമായ പോറൽ മനസ്സിലുണ്ടാക്കിയാലും, യേശുവിന്റെ ആദ്യരാത്രിയിൽ ബെൽഗേമിലെ പശുത്തൊട്ടിയിൽവെച്ചു ഇടയന്മാരുടെ ആശ്വാദം ആ വൃദ്ധ മാതാവ് സമ്മാനിച്ചതു ഞാൻ ഓർക്കാറുണ്ട്.

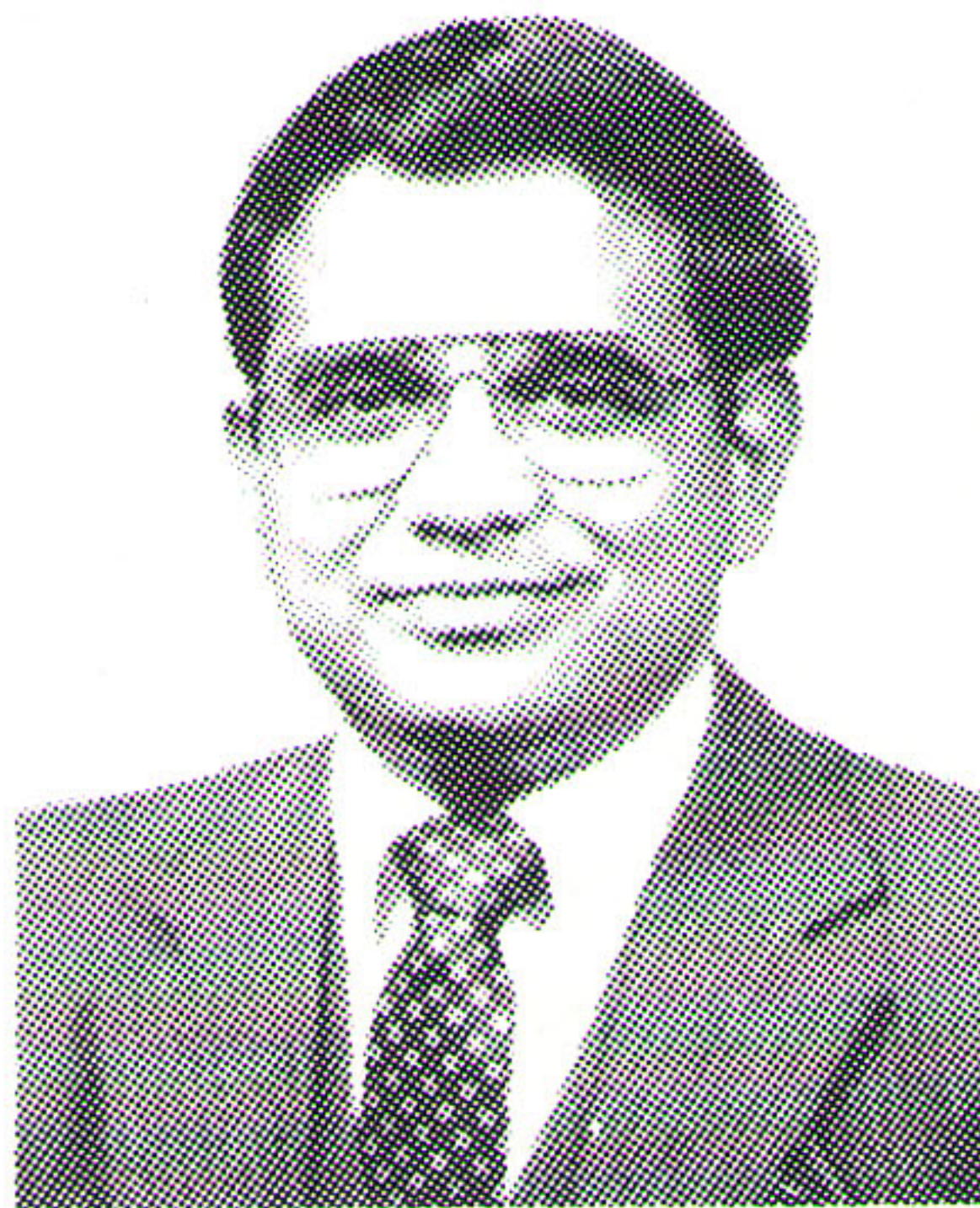
യേശുവിനെ മാത്രമല്ല, ദൈവം മനുഷ്യ പുത്രനായപ്പോൾ അവനെ പ്രസവിക്കാൻ റെമ്മകൂടി വേണം. വെസ്റ്റ്മിനിസ്റ്റർ ആബിയിൽ ഞാൻ കണ്ടു വിളക്കുകളെല്ലാം എന്റെ മനസ്സിൽ കെട്ടുപോയി. എന്നാൽ, അന്നത്തെ അത്താഴ വിരുന്നിനു നേർപുറമായ ആ അമ്മ, കൊളുത്തിവെച്ച മെഴുകുതിരിയുടെ ദിവ്യദീപ്തി ഞാൻ ഇപ്പോഴും ഓർക്കുന്നു. വിരുന്നും ഉണ്ണുമ്പോൾ ഞാൻ മേശപ്പുറത്തു നോക്കി. അവിടെ ടർക്കിക്കോഴി ഉണ്ടായിരുന്നില്ല. മദ്യവും ഉണ്ടായിരുന്നില്ല. ആ അമ്മ പറഞ്ഞു: 'അല്ലയോ, കിഴക്കുനിന്നു വന്നു വിദ്വാനേ, നിങ്ങൾ സന്യുക്തങ്ങളാണെന്നു ഞാൻ അറിയും. വിഞ്ഞുപോലും കഴിക്കുകയില്ലെന്നും എനിക്കറിയാം.' അവർ എനിക്കുവേണ്ടി ചോറും കറികളും മുട്ടയും ഉരുളക്കിഴങ്ങും തക്കാളിപ്പഴവും ലെറ്റൂസ് ഇലകളും തയ്യാറാക്കിവെച്ചിരുന്നു. കുടിക്കുവാൻ ഓറഞ്ചു നീരും. ഒരു നൂറുവർഷം പഴക്കംചെല്ലുന്ന കെറ്റിലിൻനിന്നും അവർ ചായ പകർന്നുകൊണ്ടു വളരെ അഭിമാനത്തോടെ പറഞ്ഞു! 'ഇന്ത്യയിൽ വളരെക്കാലം ജീവിച്ചിരുന്ന എന്റെ മുത്തശ്ശിയമ്മ കൊണ്ടുവന്ന കെറ്റിലാണിത്'. ഈ ചായപ്പൊടി നിങ്ങളുടെ നീലഗിരിമലയിൽനിന്നും വന്നതാണ്'.

അതിനുശേഷം പല ക്രിസ്തുമസ് രാത്രികളും പല രാജ്യങ്ങളിലും ഞാൻ കണ്ടിട്ടുണ്ട്. മദ്യപന്മാർ വികലമാക്കുന്ന രാത്രികൾ. കാരപകടങ്ങൾകൊണ്ടു ജനജീവിതത്തെ ഭഗ്നമാക്കുന്ന രാത്രികൾ. അതെല്ലാം താൽക്കാലികമായ പോറൽ മനസ്സിലുണ്ടാക്കിയാലും യേശുവിന്റെ ആദ്യരാത്രിയിൽ ബെൽഗേമിലെ പശുത്തൊട്ടിയിൽവെച്ചു അവരെക്കണ്ട ഇടയന്മാരുടെ ആശ്വാദം ലണ്ടനിലെ ആ വൃദ്ധമാതാവ് എനിക്കു സമ്മാനിച്ചതു ഓരോ ക്രിസ്തുമസ് വരുമ്പോഴും ഞാൻ ഓർക്കാറുണ്ട്. അപ്പോൾ ഞാൻ ഉള്ളിൽ മൂടുവായി മന്ത്രിക്കും. 'അത്യുന്നതങ്ങളിൽ ദൈവത്തിനു മഹത്വം, ഭൂമിയിൽ സന്തസ്സുള്ളവർക്കു സമാധാനം'.

\* (Reprinted from Sabha Tharaka December 1991)

# THE JOY OF A GOOD CONSCIENCE

Dr. George P. Alexander, Pasadena, California



The glory of a good person is the testimony of a good conscience. Have a good conscience and you shall ever have joy. A good conscience is able to bear much and is very joyful in adversities. An evil conscience is always fearful and restless.

You shall rest sweetly if your heart does not blame you. Sinners have never true joy, nor they feel inward peace; because "there is no peace, saith the Lord, unto the wicked" (Isaiah 48:28).

Believers are indebted to the Lord for every good thing, and we should never glory in self, regardless of what we may be, do or attain. We should say with Paul, "I am what I am by the grace of God," Every good and perfect gift comes from the Lord. All that we have and all that we are or hope to be, is of God, and the most outstanding thing for which we should be thankful and in which we should glory in the Lord is our salvation. One of the dangers of self glory arises when it comes too early in life. Having achieved a minor goal, you are tempted to think that you have attained your objective, and sit back in the spirit of complacency to review your success. When this happens, your accomplishments blind you to what you can still achieve. So never limit your vision through satisfaction with what you have already achieved. This principle of progress is also applicable in the spiritual life. You must never believe that you have reached the point in the Christian life where no further progress is possible. St. Paul wrote, "... forgetting what is behind me, and reaching out for what lies ahead, I press towards the goal to win the prize .... in Christ Jesus." Vital Christian living implies a constant striving for Christian perfection. Proverbs 1:32 says that the stupid are ruined by their own complacency.

The world's glory is ever accompanied by sorrow. The glory of the good is in their consciences and not in the tongues of men. He who desires true and everlasting glory cares not for that which is temporal. He will easily be content and pacified, whose conscience is pure. You are not holier if you are praised; nor the more worthless if you are found fault with. What you are, that you are; neither by words can you be made greater than what you are in the sight of God. If you consider what you are within, you will

not care what people say of you. "Man looks on the countenance, but God on the heart" (1 Samuel 16:7) Man considers the deeds, but God weights the intentions. To walk inwardly with God, and not to be kept abroad by any affection, is the state of an inwardly Christian person.

We are to glory in none except the Lord Jesus Christ. To glory in the father is to glory in the Son. "And whatsoever ye shall ask in my name, that I will do, that the Father may be glorified in the Son" (John 14:13). God the father so loved us that he gave God the Son. God the Son so loved us that He willingly bore our sins in His own body on the Cross. When we glory in the Father, we glory in the Son. When we glory in the Son, we glory in the Father. They are inseparable as having to do with our salvation.

If God approves us, we are accepted of Him, and the only way God can or will approve anyone is through the finished work of His Son, the Lord Jesus Christ. When we accept Jesus by faith we are born again; we become a member of the family of God. We are complete in Him; and when God sees us He sees the Son, because we are in the Son, hidden with Christ in God. We stand before Him as righteous, as pure and as holy as the Son is because we are His; we abide in Him and He abides in us.

It matters not how wonderful a person may be, it matters not how wealthy he may be; this will not profit one thing when he stands before God. The only thing that will matter then is whether or not he has trusted the Lord Jesus as his personal savior. There is nothing, there is no one, that can save us from condemnation, except the Lord Jesus Christ.

As believers we should look to Jesus, do all that we do to glorify Him, and allow Him to lead us every step of the way. We should love Him supremely and serve Him untiringly with all of our might and with all that we have and then go where He leads and do what He bids to glorify His name, and His name only. In Christ we live and move and have our being. Those of us who are saved must always say, "I am what I am by the grace of God"

---

*George P. Alexander received his Ph.D. in Intercultural Studies from Fuller Theological Seminary, in 1990. Currently, Dr. Alexander is teaching at Biola University, La Mirada, California.*

# DIVERSIFIED FINANCIAL RESOURCES

ONE STOP

TOTAL FINANCIAL SERVICE CENTER



*Personalized and Confidential Services in Tax, Financial Planning, Retirement, Mutual Funds, Mortgage Loan Services, Annuities, Tax shelter plans, Life and Health Insurance.*

THOMAS M. THOMAS, CFP

Give Yourself TAX FREE RETIREMENT INCOME.

Low Rate Disability Income Plan \$ 1,000 to \$ 10,000 monthly income.

Education FUND, IRA and SEP - IRA.

Five, Ten and Fifteen year fixed Low Premium Term Insurance.

Age 39 Preferred Non-Smoker \$ 1,000,000 (One Million)

Term Annual Premium guaranteed Fixed for 10 years .....\$ 1,070.00

Age 45 Non-Smoker preferred \$250,000 - 15 year term

Annual Premium guaranteed fixed for 15 years ..... \$ 595.00

Age 40 Preferred and Non-Smoker \$ 150,000.00

Universal Life. Monthly Premium .....\$ 59.00

**DIVERSIFIED FINANCIAL RESOURCES**

Suite 500, "Oxford Square"

370 Middletown Boulevard

Laughorne, Pennsylvania 19047

Phone: (215) 757 - 8110

Evenings: (215) 934 - 7087

# NAVAJYOTHI SCHOOL

- A PROJECT OF THE MAR THOMA CENTRE FOR REHABILITATION AND DEVELOPMENT

V.M. John, Thelliyoor

In the present day world, we can see a number of children who have a lovely life - caring parents good friends, good clothes and good schooling. But there are thousands of children whose plight is most miserable. They live in utter deprivation and neglect. They don't know what the word childhood means. They have not known a day without hunger and thirst.

Majority of the mentally retarded children in India belong to the second category mentioned above. It is estimated that there are 20 million mentally handicapped children in India. To most of them life is a catalogue of misery. Even today parents hide their retarded children as otherwise their presence would affect the marital prospects of other members of the family. The number of applications for admission to this institution is enormous and is an indication of the magnitude of the problem which society is still not aware of. It is high time that a social consciousness about their problems is stirred up in society and a community awareness aroused. People with mental handicap must be treated as individuals. They must have like others a fruitful present. They are also the children of God created in His image. Mental handicap is not a disease but only a delay or slowness in mental development. They have very much in common with all of us and with proper care and training much good can be done to them.

It is indeed heartening to note that many Christian agencies have risen up to the occasion realizing their responsibilities towards the uplift of these unfortunate children. The Mar Thoma Church, as a memorial to the Silver Jubilee of the Episcopal Consecration of His Grace Dr. Alexander Marthoma Metropolitan, the late Rt. Rev. Thomas Mar Athanasius Suffrogon Metropolitan and the Rt. Rev. Philipose Mar Chrysostam Suffragon Metropolitan, had started the Navajyothi school, a school for the mentally retarded at a scenic spot in a beautiful green area of thirty two acres at Thelliyoor.

The school was inaugurated by His Grace Dr. Alexander Mar Thoma Metropolitan on 15th October 1981. At present there are 58 pupils of which 50 are boarders, who are accommodated in two hostels along with the teachers. There are eight very dedicated teachers, most of whom are specially trained for the teaching of the mentally retarded.

The school also provides vocational training programs like weaving, candle making and in agriculture. The main objectives of the school are:

1. To provide suitable education for the mentally retarded.
2. To make them self-reliant and useful members of the society by giving them vocational training.
3. To provide opportunities for parental counseling.
4. To provide custodial care for the severely retarded with physical handicap.

All these to be accomplished involves a large amount of money, but it has to be done and the responsibility for doing so rests on our shoulders. This is our society. A society is just a large family. Members of a society have mutual responsibilities in helping one another and this cannot be ignored. The question God asked Cain "Where is your brother" is being asked to us also today. These children who suffer belong to us and we are morally bound to help them in all possible ways. This can be done in a number of ways:

1. Sponsor one pupil- the cost works out to Rs. 400 a month to cover the tuition and boarding of each pupil.
2. Give a present when we celebrate important events in our life, like birthdays, wedding anniversary etc., we can share our joy with these children. A good meal for all the inmates of the hostel at a time costs only about Rs. 750/-
3. Give a generous endowment: Homes for the custodial care for the severely handicapped men and women are to be made. Cottages for parents who desire to stay with their parents are also a need.



Let us give heed to what our Lord Jesus Christ has taught us "In as much as you have done it unto one of the least of these, you have done it unto me". Let us join the Crusade for the uplift of the mentally retarded and give them a happy life. Donations may be sent to:

His Grace Dr. Alexander Marthoma,  
President, M. C. R. D.  
Poolatheen, Tiruvalla,  
Kerala.

or

The Director,  
Navajyothi. M.C.R.D.  
Kolabhagom P.O.  
Via. Thadiyoor. 689545, Kerala.

# OUR NOMENCLATURE IN SYRIAN CHRISTIAN COMMUNITY OF KERALA

Dr. P.M. Mammen, Allentown, PA.

We have not so far developed a well-accepted norm that determines how we choose our names and how we use our names in public documents. We have some traditional guidelines; but they do not help us now when traditions are dying out in our social mobility.

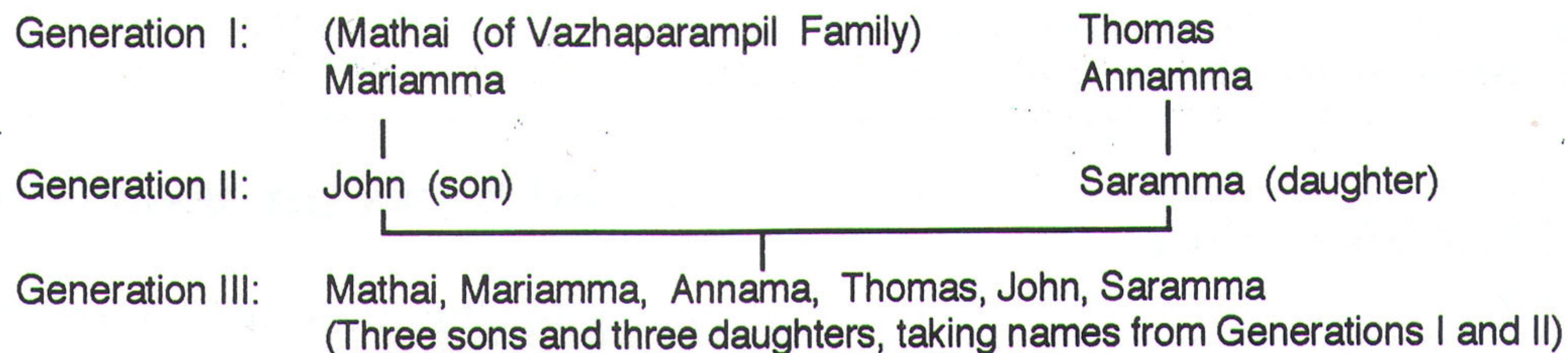
## Traditional Guidelines:

Let us examine a few names. Mathai and Mary are two common names in our community. They may be "given names—given at the time of baptism. These names may take various suffixes, such as: mon, mol, kunju, kutty, etc. That is to say: there will be variations of the "given names," as in Mathaikutty, Mathaikunju, Marymol, Marykutty, etc. Some suffixes become integral parts of the original "given names," as in Lukachen, Thomachen, Pennamma, Mariamma, etc.

In addition to the "given names," children are given "pet names," such as Babu, Baby, Prince, Rajan, Thampy, Kunju, Anza, Anil, Sandeep, Pradeep, Bina, Bindhu, Lalitha, Rajamma, Shanaz, Bibi, Elsi, Grace, Raina, Neena, etc. These names may take suffixes, too, to give additional flavor of endearing affection. Sometimes, a "Pet name" of a child will become the "given name" of the individual and the name given at the time of baptism will "vanish" from public records! This social atrophy takes place when the "pet name" is constantly used for a long time at the expense of the "given name".

## Traditional Procedure for Choosing names:

Herd instincts prevail in the minds of people when they choose the names of new-born babies. We have the tendency to make older people "immortal" by giving their names to the young ones. The following family tree illustrates how names are chosen in our community:



Mathai, the oldest son, being named after his paternal grandfather,  
Thomas, the second son, after his maternal grandfather,  
John, the third son, after his father,  
Mariamma, the oldest daughter, after her paternal grandmother,  
Annamma, the second daughter, after her maternal grandmother,  
Saramma, the third daughter, after her mother,

In public records, these names will take their father's "given name", John, as their "second name." Sometimes, initials will be used to take the places of family name and the "second name." Therefore, we may get the following names in public record:

Mathai John or V. J. Mathai (Mathaikutty John or V.J. Mathaikutty if "pet name is used"

Thomas John or V. J. Thomas

John John or V. J. John (This naming procedure gives the third son the same name as his "given name," and his "second name.")

Mariamma John or V. J. Mariamma

Annamma John or V. J. Annamma

Saramma John or V.J. Saramma

When the sons get married, they will move into separate dwelling places. They may take new family names or slightly altered versions of the original family name, such as: Vazhaparampil Puthenveed, Vazhagiri, etc.

Besides using family names in public records, in some cases, names of families become parts of their formal names. For example, we have Vayalar Idiculla, Mathai Manjooran, Alexander Parampilthara, Joseph Chazhykkadan, Joseph Ayrookuzhy, Cherian Poothiottu, etc. Some families have certain titles conferred upon them by old royal families or Hindu temples, such as: Mappila, Vaidyan, Pannickker, Tharakan, Mudalali, etc. In such cases, the "given names" are often used

with the titles— as in Mammen Mappila, Varghese Vaidyan, Easow Pannickker, Mathew Tharakan, Jacob Mudalali, etc.

### **Problems, Confusion:**

Now, let us look at the family tree of John of the second generation to see the problems which his sons will face.

1. When John's sons marry, their wives will take the "given names" or "pet names" of their husbands. Along with their own "given names" or "pet names" added to their husbands' "given names," or "pet names." there will be four permutations possible. Let us take the problem of Mathai of the third generations. His wife, whose "given name" is Susamma and whose "pet name" is Sucykutty, will have one of the following names: Mrs. Susamma Mathai, Mrs. Sucykutty Mathai, Mrs. Susamma Mathaikutty And Mrs. Sucykutty Mathaikutty. The number of this permutations will increase if the family name also is added.
2. Since the wives of John's sons take the "given names" or "pet names" of their husbands, they will not be recognized by their names as members of the same family of Vazhapampil.
3. When the fourth generation of Vazhapampil family arrives, the children of the three sons of John will not be recognized by their names as first cousins.
4. Since there is no "last name" in our community, titles like Mr., Mrs., Miss, Dr., Rev., etc. are used with the "given names." In the third generations, for example, we will have: Mr. Mathai, Mrs. Mathai (his wife), Miss Mariamma, Dr. Saramma, Rev. Thomas, etc. If the initials are used, they will be Mr. V. J. Mathai, Mrs. V.J. Mathai, Miss V. J. Mariamma, Dr. V.J. Saramma, Rev. V. J. Thomas, etc.

### **Possible Adaptions:**

When we move out of our traditional environment, we need to make some adaptations to fall in line with the new social customs without sacrificing the essence of our traditional practices.

In our nomenclature, we ought to incorporate "last name," "first name," and "middle name." The "given name" and "pet name" may become the "first name" and "middle name" respectively. For the "last name," one may choose his family name (as Vazhapampil in our example) or one of the "given names" (may be the "given name" of father or grandfather— as Mathai of the first generation or John of the second generation). In this adopted system, all titles will be used only with the "last name." That is to say: the names of the third generation will be Mr. Mathai John or Mr. John, Mrs. Susamma John, or Mrs. John, Miss Mariamma John or Miss John, Dr. Saramma John or Dr. John, Rev. Thomas John or Rev. John. Or else, these names will be: Mr./Mrs./Miss/Dr./Rev. Vazhapampil (with their "given names" added). It is recognized that this adaptation will be a slow process. But it is inevitable to accept it.

## **WESTERN CANADA FAMILY CONFERENCE**

Second Western Canada family conference was held at the Holyrood Mennonite church, Edmonton, on June 28, 29, 30. People from Fort McMurray, Calgary, Camloop and Blairmore, attended the conference. Our Diocesan Thirumeni was the main leader. "If one be in Christ, is a new creation", was the theme. Diocesan youth worker, Mr. George Philipose (Houston) was the leader for the youths. On Sunday, June 30th Chrysostom Thirumeni celebrated Holy Qurbana at the newly acquired worshiping place. Bishop Ken George of the Anglican Diocese of Edmonton, preached during the service.

**Rev. Joseph Jacob**

## **Special News for Everyone!**

from

### **International Christian Literature Ministry**

**MALAYALAM BIBLE** - Thin, gilded, leather with zipper **\$12.99**

**TAKE MY HANDS** - The remarkable story of Dr. Mary Verghese of Vellore By Dorothy C. Wilson. Methodist Recorder Says, "In health, her skill and dedication would have been story enough; in sickness and disability, from a wheel chair, her biography is one more to add to the list of those who live confident, against all the clouds, that there are mercies new every morning." **\$ 3.99**

**Hand Painted Glass Wall Mottoes.** Size 7 1/4" x 12 1/4"  
1. Christ is the Head of this Home, The Unseen guest.....  
2. God is our refuge and strength. .... Ps. 46:1  
3. Delight thy self..... Ps. 37:4  
4. As for me and my house..... Jos. 24:15  
and many more..... **Each \$ 8.95**

Send in your orders

### **International Christian literature Ministry**

**1105 Mondrian Terrace  
Silver Spring, MD 20904  
Phone: (301) 236-4184**

# A REPORT FROM THE DIOCESAN YOUTH SELECTION COMMITTEE

( The Diocesan Advisory Committee for the Youth Ministry)

The above committee was chartered by the Diocese of North America in a meeting held at Fort Lauderdale, Florida on July 24, 1991. At the annual meeting of the Diocesan Assembly, the Diocesan Bishop Rt. Rev. Philipose Mar Chrysostom was requested to nominate suitable persons to the committee in consultation with the clergy of this Diocese according to the following resolution proposed and unanimously passed.

**“The Diocesan Assembly recommends the formation of a youth selection committee for the purpose of identifying, selecting and recommending to the appropriate body, prospective young people with inherent leadership qualities and Christian commitment to serve the Diocese and the Church in special roles, including ordination.”**

The following members were nominated:

- Rev. K. U. Abraham (Chairman)
- Rev. Eapen Cherian
- Mr. George Philipose ( Convenor )
- Mr. Thomas Koshy
- Mr. Eapen Daniel
- Mr. Aji George
- Miss Suja Thomas

The Committee met on November 2, 1991 at the Mar Thoma parsonage, Philadelphia, presided by Rev. K. U. Abraham. The Committee formulated the following objectives and identified the immediate programs.

### OBJECTIVES

1. **Identify** committed youth leaders/members in each parish.

2. **Equip** these leaders
3. **Assist** in placement of these leaders.

### COURSE OF ACTION

In order to implement these objectives the following recommendations were developed for identifying prospective candidates who are:

1. Between the ages of 18-27
2. Committed and interested in Christian/Church work.
3. Willing to assume greater responsibility.

### IMMEDIATE OBJECTIVES

Under the direction of the Rev. K.U. Abraham, prospective leaders selected by the vicar and any of the member of the Diocesan Youth Selection Committee would be requested to form local support groups with a senior leader. This group gathering is expected to reassure their commitment in Youth Ministry.

### YOUTH MINISTRY WORKSHOP

In order to develop the leadership in Youth Ministry a workshop is planned in Eastern and Western Regions on the following dates:

- Eastern Region: February 14-16, 1992
- Western Region: March 27-29, 1992

The workshop will focus on the re-affirmation of personal commitment, dynamics of leadership roles and explore the possibilities of full time ministry including ordination.

**George Philipose, Convenor,  
Diocesan Selection Committee for Youth Ministry  
10610 Chapel Hill, Houston, TX 77099  
Phone: 713-568-7137**

## *Matrimonial*

Parents of professionally qualified and employed Canadian Mar Thoma girl aged 25, seek suitable alliance. Reply in strict confidence with photograph to:  
**Box No. ZJPH c/o The Editor.**

“Correspondance invited for a permanent alliance from marthomite lady of professional status (preferably 35/40) years for a Doctor in the UK. All letters will be treated strictly confidential”

Reply to:  
**Box No. DJC c/o The Editor.**

# IMPROPER EDUCATIONAL SYSTEM CAUSING PASSIVITY AMONG YOUTH

Simon Ninan, Teaneck, N. J.

In today's job market there is a continual demand for people who can focus on problems, analyze them, and offer solutions that are viable as well as productive. Unfortunately today's young people show a lack of concern and interest. They also have an unwillingness to learn anything other than the ordinary coursework from school, even that is questionable.

When there are problem to be discussed, sides to take a stand on, today's young people have no clue or understanding of current events and most of them neither side or point of view. In today's society apathy towards learning among our young people is an overgrowing epidemic caused by three factors:

First of all, today's young have an extraordinary amount of influences that pressure them into being indifferent. For example, the impoverished youth in the city have to deal with problems such as crime, drugs, alcohol, child abuse and rape. Some of these needy adolescents have to do jobs to support their families, and they don't have the time or financial security to learn. On the other hand, the middle class youth have all the opportunities to learn well, take sides on controversial issues, and to create political action committees, but they also have influences which seem to interest them. In the long run however these influences have no significant values towards the learning process, but it makes them dull and uninterested.

Middle class youth of today are more concerned with going on dates, drinking alcoholic beverages at parties, getting a hangover, listening to satanic music, watching MTV, procrastinating over their good looks and playing with Nintendo games. Other middle class youth work just to make money, but they squander it away eventually, rather than spend that time learning.

Last but not least, rich youngsters have probably the best learning environment possible, but they also have influences which have greater importance. They would rather squander their money to impress those who hate them. They are snobbish and tend not to learn because they are financially secure.

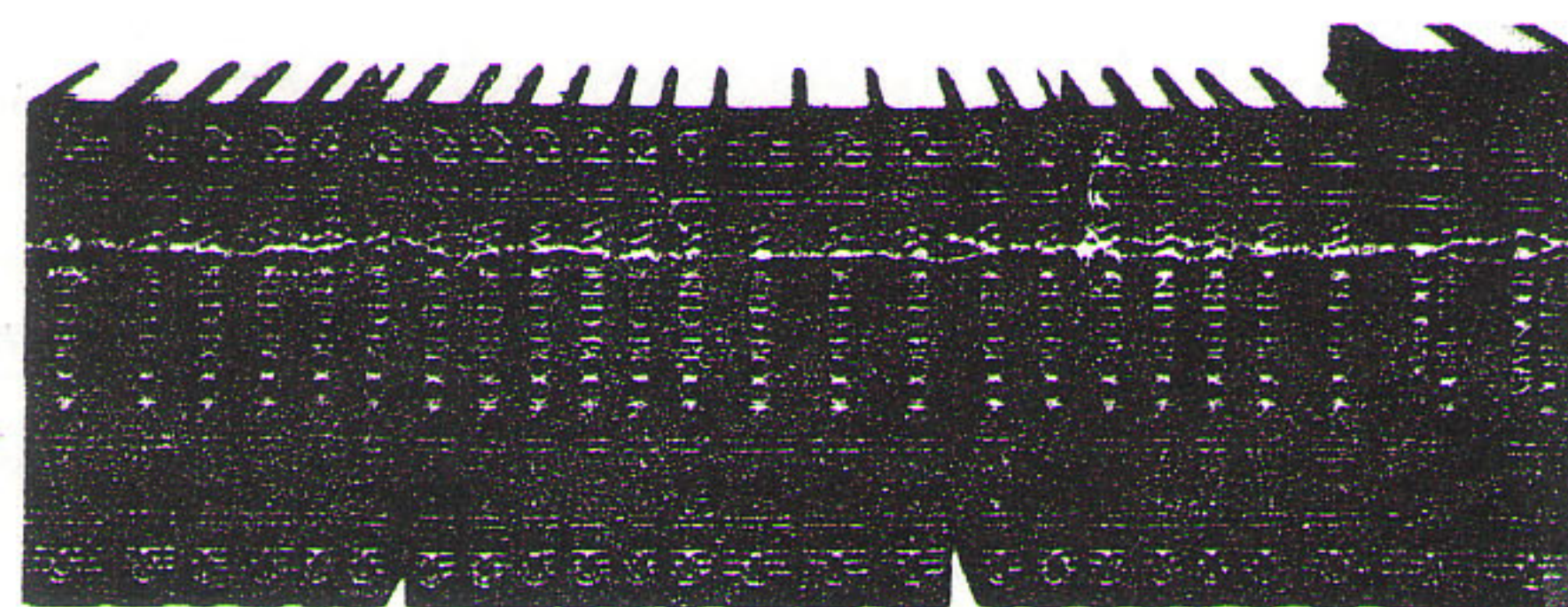
Another factor causing passivity is the improper education system. Today's teachers tend to spoon-feed students and don't take the time to get to know the students individually. Students study coursework just to pass exams and don't take the time to learn the concepts because it is not required in the examination. Many teachers are not aware of the fact that the students plagiarize to a very great extent.

Also, the environment has a great deal to do with learning. If it is a "hellhole", students come out learning nothing. But if is a neat, cheerful environment, students tend to learn something. A third factor that causes lethargy, stems from the family, primarily the parents. **Parents should become a role model for their children by reading to them, but selfish motives like money give them no time for this.** Reading to young children creates a lifetime habit of reading. Parents should make their teenagers keep up with current events and stress the importance of a college degree.

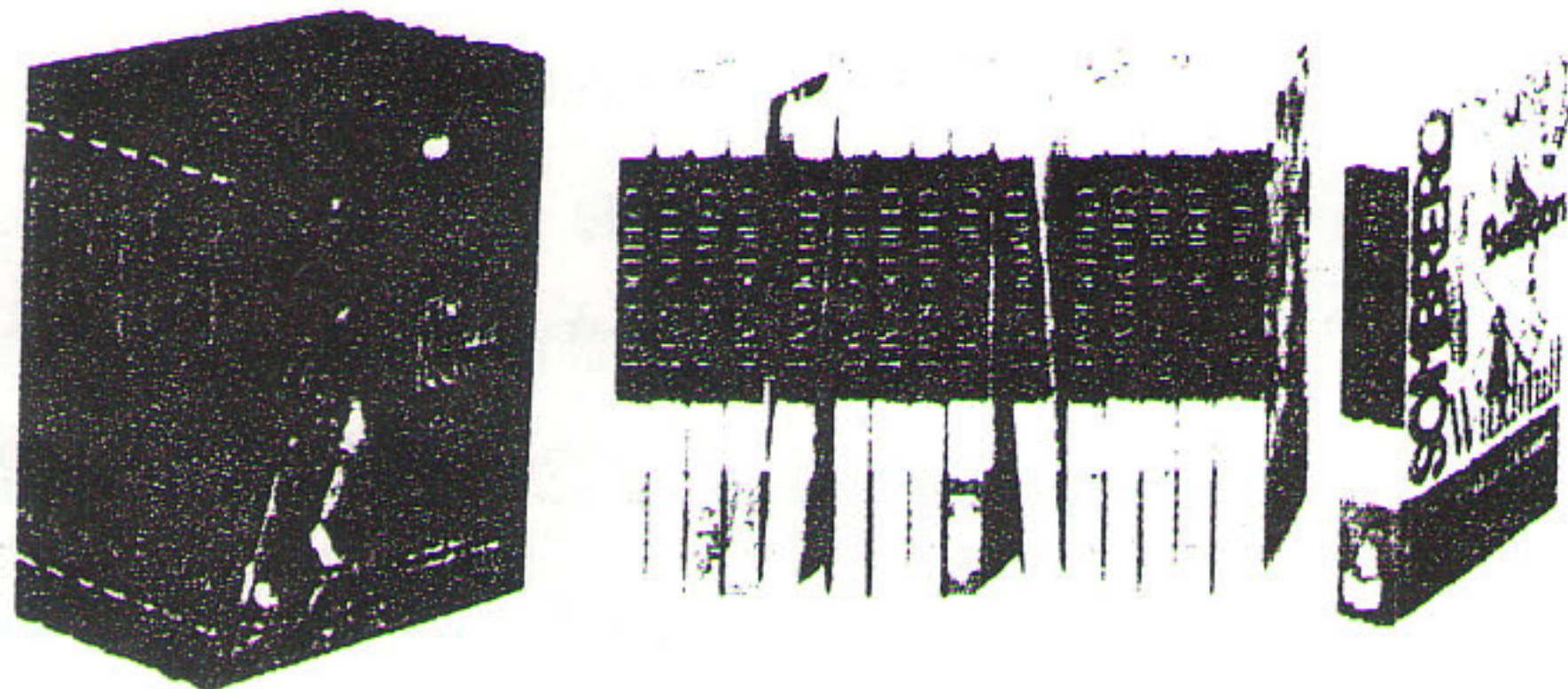
If the above factors are taken into consideration, youth will become less apathetic, discerning individuals. They will take sides on issues draw conclusions concisely, if they have the various influences under control.

-----  
*Reprinted from "News India," New York dated July 26, 1991.*

**A GREAT  
GIFT  
IDEA...**



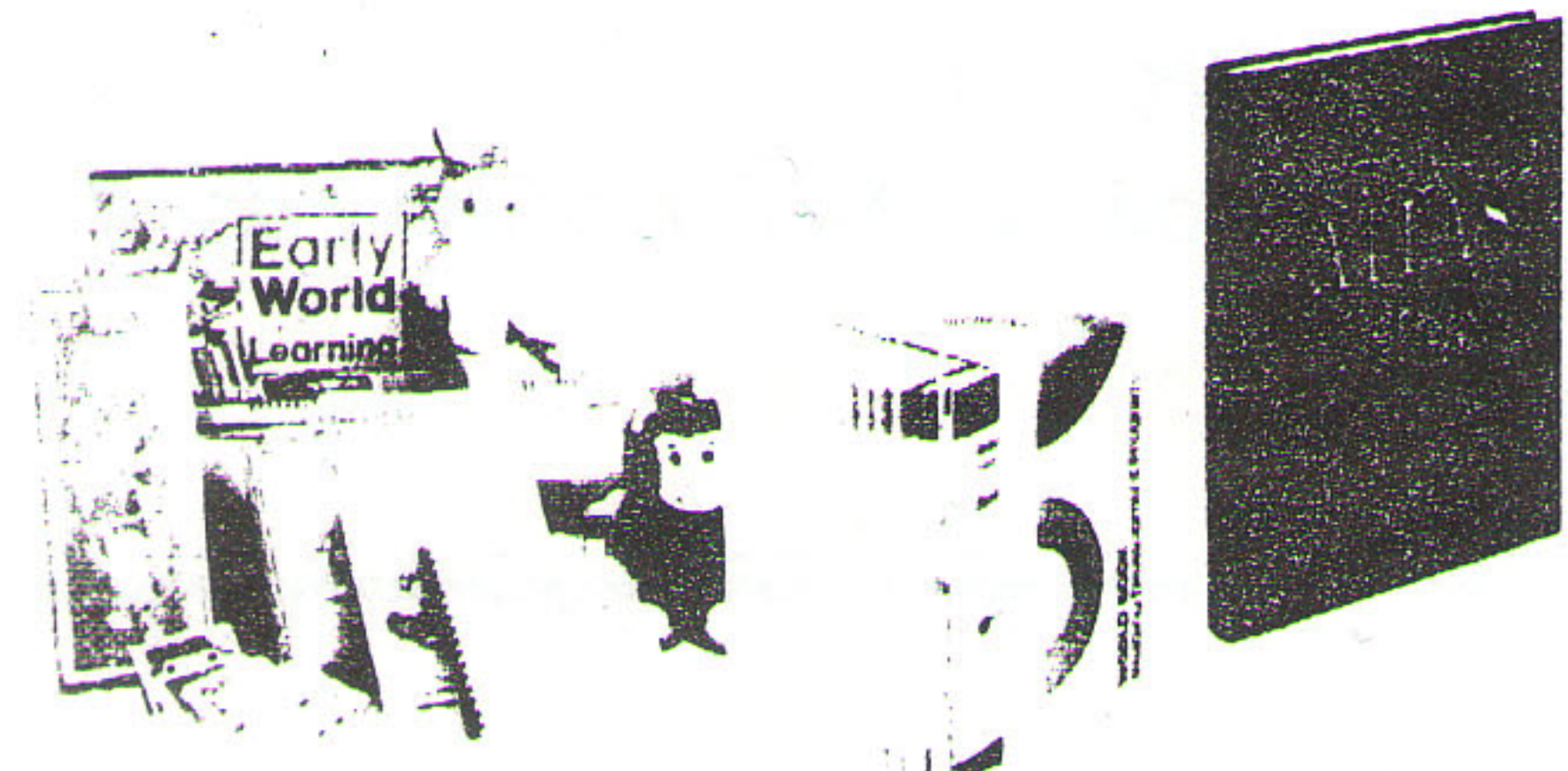
**The World Book Encyclopedia.** Accurate, authoritative, up to date, and easy to use; your family's complete guide to learning and knowledge.



**The World Book Dictionary.** A dictionary of the living language specially designed to complement World Book. Its two volumes are thumb indexed with more than 225,000 entries.

**The World Book Encyclopedia of Science.** Designed to stimulate an interest in science... typically arranged with more than 1,000 pages and over 2,000 exciting color illustrations in 7 beautiful volumes.

**Childcraft—The How and Why Library.** A 15 volume resource library for preschool and elementary grade children that is designed to stimulate and reinforce learning.



**Childcraft Dictionary.** A child's first dictionary containing 30,000 entries and over 1,000 color illustrations designed for early readers. (Also published without the introduction, as Macmillan Dictionary for Children and Macmillan Beginning Dictionary.)

**The World Book Atlas.** A magnificent and colorful 432 page guide to every corner of the world.

**World Book Reading Development Program.** This program is designed to help develop 22 major reading skills. Available in 4 kits—each kit covers 3 reading levels. (Not available in Canada)

**Early World of Learning™.** A readiness program designed especially to introduce the 105 skills named by early childhood specialists as desirable for a successful start in school.

**THAMPI MATHAI**  
125 FAIRFIELD DRIVE  
ROCHESTER,  
N.Y. 14620 U.S.A.  
TEL: (716) 244-0267  
1 (800) 878-7854





# KID'S CORNER

## BIBLE WORD SEARCH

N A H T E B A Z I L E N S O  
 B E T A R E H O B O A M A N  
 F A N T U R S T B E T H I E  
 O A T H I R T E E N O R R H  
 U U R H U N H E R O D T A U  
 R U K I S H R M F M O O H N  
 H M A R I H E U R O D L C D  
 U A A R O N E W S U R D A R  
 N R S S D S T B U R Y M Z E  
 D I A O N C R E A T I O N D  
 R U V L N I N T E H N D M T  
 E A I O G H D A V I D E N W  
 D M O M C O N E T R Y R T E  
 T U U O R F O U R T Y N U N  
 H T R N E W T Y R Y O N E T  
 I H U N D R E I D T E N T Y  
 R P W O R S H I P S T U M M  
 T T N O P T F I F T Y U R N  
 Y Q U E E N S H E E B A U T

1. Who was Solomon's mother?
2. What does the first chapter of Genesis tell us about ?
3. How many years did the people of Israel live in Egypt ?
4. How old was David when he became King?
5. How many years did David rule as King ?
6. Solomon built a palace for himself. It took him \_\_\_\_\_ years.
7. How many days did Israel travel in the wilderness before they found water?
8. How old was Moses when he died ?
9. Who was Saul's father ?
10. Whom did God choose in King Saul's place ?
11. How old was David when all Israel came to anoint him as a King ?
12. Who was the King of Tyre when Solomon was King ?
13. Who succeeded Solomon as King ?
14. Who was John the Baptist's mother ?
15. Who is John the Baptist's father ?
16. What is the meaning of "JESUS" ?

**Suby Abraham, Long Island.**

### CONGRATULATIONS TO ALL THE "BIBLE WORD SEARCH" FINDERS - OCTOBER 1991

- |                          |   |   |
|--------------------------|---|---|
| 1. Larry Philip Varghese | - | Trinity Mar Thoma Church, Houston.        |
| 2. Lesly Thomas Varghese | - | Trinity Mar Thoma Church, Houston.        |
| 3. Samuel Thomas         | - | Trinity Mar Thoma Church, Houston.        |
| 4. Ann T. Alex           | - | Boston Mar Thoma Church, Boston.          |
| 5. S. Rajan              | - | Staten Island Mar Thoma Church, New York. |
| 6. Sajina Pothen         | - | Mar Thoma Church of Los Angeles.          |



## Rt. Rev. Dr. Joseph Mar Irenaeus Episcopa Trivandrum - Quilon Diocese

Mar Thoma Kendram, Mannamthala Trivandrum.

I am very delighted to share through the Messenger, the programs and projects of the Trivandrum-Quilon Diocese. Soon after Rt.

Rev. Philipose Mar Chrysostom and myself completed seven years each at TVM-QLN Diocese and Delhi-Bombay Diocese respectively, the Episcopal Synod assigned me to take charge of the TVM-QLN Diocese. At the sudden demise of Rt. Rev. Easow Mar Thimotheos Episcopa in 1988, I was given some responsibility at the Delhi Diocese and Gulf parishes, along with my responsibilities at the TVM-QLN Diocese. Soon after the consecration of the three new Bishops I was relieved of the Delhi Diocese and Gulf parishes, leaving Kuwait alone under my care. That parish as you know, went into exile on August 2, 1990. Now I am in the process of ministering to that parish, who have returned to Kuwait. We have started regular services from June 1991. The situation is set for the return of the vicar to Kuwait. Let us give thanks to God for the grace that our people have received at the time of their trial.

Now regarding the activities and programs of the Diocese, I am glad to inform you all that we have three dimensions in the ministry of the Diocese.

1. Regular parish administration in 164 parishes, the largest of all dioceses. I am happy to report that all parish administration is going on smoothly and no parish is now under the imposing of any special provisions under the constitution. All parishes are working under regularly elected administrative system.

2. Social uplift programs: There is a registered society in the diocese for this purpose. The name of the society is STARD (South Travancore Rural Development Department). I started this society when I was ministering in this Diocese in the 1970s. We have four rural development projects under its supervision: A.) In a slum in Harveyapuram in TVM, B.) Kulapally at Nedumangad, C.) Pachamala at Palodu, D.) Samnagar Government colony at Kulathupuzha. Besides these, the diocese has training programs in printing technology too. Another social uplift program is helping the marginalised laborers to have better wages and to relieve them from debts due to the loans they have borrowed. Yet another effort of the Diocese is the Day care centers. These centers are run in different places to help the working class people, who can leave their children in these day care centers and go to their work. All the above projects costs 15 lakhs of Rupees.

Last year, we celebrated a special anniversary of STARD in which the Mayor of Trivandrum was the chief guest. On that occasion Padmasri. K.J. Jesudas and his son entertained the gathering with Christian devotional songs. We are thankful for his encouragement.

3. Projects:- As I took charge here, there have been projects initiated by the former Diocesan Bishop Rt. Rev. Philipose Mar Chrysostom Suffragan Metropolitan. The working girls hostel to accommodate sixty working girls from the low income group was completed after two years of hard work. It has cost about 18 lakhs of rupees.

The second project that has been initiated earlier was the Hospital Guidance Center. I am happy to report that three floors out of the planned five floors were completed and dedicated in September 1991, by the Most Rev. Dr. Alexander Mar Thoma Metropolitan. The work that was going on in rental building has been transferred to the new building by November 1991. It is a service to the poor people who come from the rural areas of Kerala, irrespective of caste, creed or religion. These poor patients receive medical treatment in three nearby medical centers, namely Sri Chitra Medical Institute, Cancer Institute and the Medical College Hospital, in their various departments. The services to the patients is done by the donations given by the people in the parishes and also from the benevolent public. The poor patients are given financial help too, whenever needed.

Another plan in relation to these services is the Drug and Alcoholic Addiction Counseling Center for which one floor of the New building is assigned. The Hospital Guidance Center's new building was declared open by Prof. P.J. Kurian, Honorable Minister of State and Industries of Government of India and the Counselling Center was declared open by the Honorable Minister of Finance, Kerala at the August '91 gathering which was graced by the Most Rev. Dr. Alexander Mar Thoma Metropolitan and Rt. Rev. Philipose Mar Chrysostom Suffragan Metropolitan. Currently about fifty people receive care from these centers. The current need of the center is an ambulance to commute the patients to and from the hospital. It may cost about \$16,000 for the ambulance with necessary equipments. These centers are non-profit organizations and the services are done from a non-profit motive.

**Mission Projects:** The Diocese has about 48 mission centers. In 1991 we have started five new mission projects in Kerala and in Tamil Nadu. I am encouraged by the response people have given to these mission activities. To

many mission centers, we have sent evangelists who have been trained at the Kannammola Theological Seminary and have their B.Th degree. Besides the above projects we have the following activities too.

**Old Age Homes:** Jubilee Mandiram at Kotarakkara draws the poorest of the poor people. The Home gives caring in every way to these people. We have 65 people staying in the home now. Rev. Mathew P. John serves as Director of this institution.

**Bahrain Center:** This is a Senior Citizen home for the middle class income group. There are twenty five people staying in this home at the moment. Rev. A Abraham serves as the director of this institution.

**Punalur Boy's Home:** Until recently Mar Thoma Sevika Sanghom has been running this institution. As the Sevika Sanghom expressed difficulty to continue the work, the Sabha Council entrusted the work to the Diocese. With the help of an adhoc committee, the work at this Home is set back on the rails. Now there are 10 students receiving care under the guidance of Mr. T. G. Koshy.

**Valakam Hospital:** The Mar Thoma Medical Mission entrusted the hospital with the Diocesan Bishop. The hospital is growing slowly under the leadership of a doctor with the assistance of a small staff.

**Educational Institutions:** There are four high schools and several primary and secondary schools in the Diocese. We are planning to have plus two courses at one of the high schools in 1992. St. Thomas Educational Society manages three kinds of schools in Trivandrum. 1. ICSC up to 12th grade, 2. SSLC up to 10th grade (Kerala Syllabus),

3. CBSE System became a necessity by the return of children from Kuwait. Last year we opened grades from 1 to 7 to meet the needs of the children who returned from Kuwait. This year we have started the 8th grade. By next year the school will reach the 10th grade. I am happy to say that all these our schools stand first in Trivandrum in academic merit and extra curricular activities.

Now the Diocese has launched its ambitious project to start their degree college at Ayoor. A society under the name of Mar Thoma Educational, Technical and Research Center with its office at the Diocesan Office, has been registered. We are planning to have 500 ordinary membership of Rs. 5,000 each and ten corporate membership of Rs. 20,000 each to provide funds for the basic requirements. The response from the Diocese is very encouraging. For all these developments, we need your prayers and financial assistance.

I am sorry to place on record the sad demise of Vicar General Very Rev. A.A. Pylee and also the Vicar General Very Rev. K.V. Jacob, who have served this diocese with dedication. These irreparable losses have happened within a span of one year. This adds more responsibility to continue in the ministry for which I need assistance and prayers. Let us give thanks to God for the life and ministry of these Vicar Generals. Let us uphold the bereaved families in our prayers that they will be comforted.

With warm personal greetings and blessings for the New Year.

**Yours in His Service.**

**Rt. Rev. Dr. Joseph Mar Irenaeus Episcopa.**

---

## **DIOCESE OF NORTH AMERICA & U.K.** **(EASTERN REGION)**

**A** Leadership Training Institute was organized at St. Thomas Mar Thoma Church New York on Friday and Saturday Dec. 6 and 7, 1991 for the parishes in New York. Though attendance from various parishes was not encouraging, about 30 members attended the Institute. This program was very useful for those who attended it. Different organizations were represented and hence a variety of interest was expressed. Subjects such as Group Dynamics, Leadership through Organizations, Leadership in Bible Study, Leadership in Christian Education and Leadership Styles were the main components of the program. Leaders of the Institute were Rev. Joseph Ayrookuzhi, Rev. Johnson Varghese, Dr. T. M. Thomas, Mr. P.T. Thomas and Mr. Daniel Thomas. The following proposals were made during the 'Reflection' session.

1. Arrange Bible study and discussion groups for adults on every day life problems.

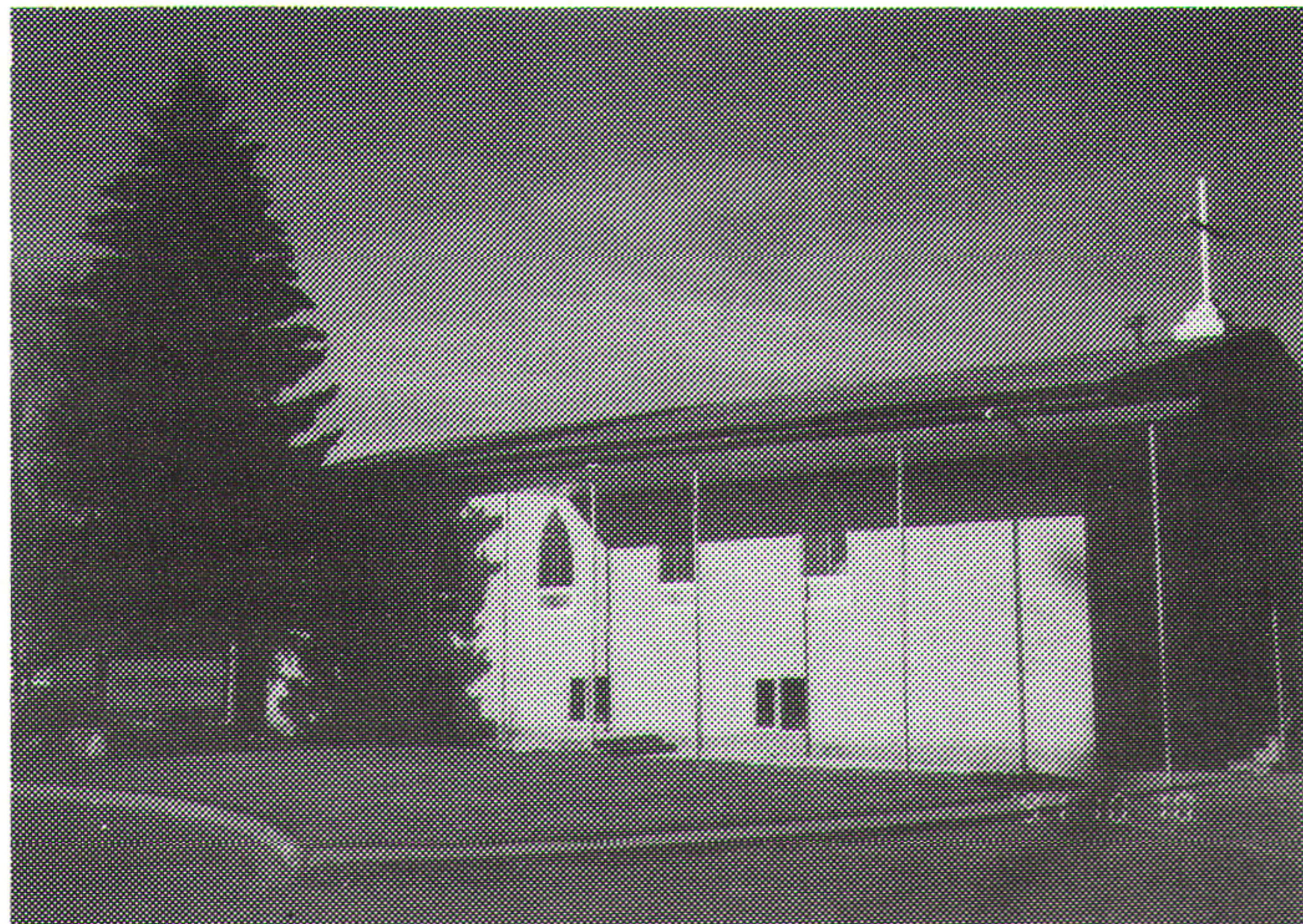
2. Since there is too much competition in all our programs, Sunday Schools should re examine its present emphasis on competitions.
3. Co-ordinate various activities of the organizations. Each organization should communicate more with other organizations.
4. Parents and youngsters meeting and /or dinner should be held to exchange ideas and to understand problems of each other.
5. We should make use of our resources including the talents of our people, both young and old.
6. Plan activities focusing the youngsters in the parishes. Their involvement should be achieved by giving them responsibilities.
7. Everyone should have vision for the future. It is essential to balance Kerala heritage and American Cultural forces.

**Dr. T. M. Thomas**

# News From Parishes

---

## TRINITY MAR THOMA CHURCH, EDMONTON, CANADA.



The long-cherished ambition of the Marthomites in Edmonton become a reality when the newly named Trinity Mar Thoma Church has moved into its own building at 7120-98 Ave. in Edmonton. The newly acquired Mar Thoma Church was consecrated by Rt. Rev. Euyakim Mar Coorilos Episcopa on Saturday Oct. 5th, 1991. The program started with a procession around the church building led by the choir. All the choir members, office bearers, aches, dignitaries and the Bishop joined this procession. The Bishop announced the formal inauguration by opening the church-door with a key which was handed over by the church-treasurer. The dedication service started with hymn and prayer, led by Thirumeni along with four other Mar Thoma priests. The congregation was enjoying every moment of the service and the response from them was tremendous. Thirumeni dedicated the alter, sanctuary, and the isle with holy oil by the sign of cross. Bible lesson readings, songs and offertory were part of the service.

The service was followed by a public meeting. After prayer by the Rev. P.K. Koshy, the vicar of the parish Rev. Joseph Jacob gave the welcome speech. Alderman Sheila McKay of the Edmonton City Council gave the first greeting on this special occasion. She gave a plaque of the city of Edmonton to the Mar Thoma Church, on behalf of the Mayor and the City Council. Parish-secretary Mr. Jose Thengumpally gave a short report of the history and the progress of the church. Building committee coordinator Mr. Cherian Thomas gave a short report of the renovations of the church building. The youth group of the parish played an important role by giving the story of our church. Adults also participated in songs along with children and youths.

Thirumeni delivered an inspirational speech with greetings from metropolitan, synod and the mother church in Kerala. In his speech Thirumeni remarked that "church is not a building, but the body of the Lord Jesus Christ, fellowship of the worshiping community and a place of challenging the people for the mission of the Lord Jesus Christ". Thirumeni's speech was followed by Very Rev. Allen Challacombe, Archdeacon of the Anglican diocese of Edmonton, Rev. Fr. C. Daniel, Orthodox Syrian Church, Edmonton, Rev. Robert Volker, Bible society, Rev. Dan Ash, Anglican Church, Rev. Varughese Thomas, New York Mar Thoma Church, Rev. Y. George, Toronto Mar Thoma Church, Mr. Thomas Zachariah, Fort McMurray Mar Thoma Congregation. Choir members of the St. Luke Anglican Church made an inspirational boost to this solemn occasion by their song. The treasurer of Orthodox Syrian Church presented a plaque to the church as a part of their congratulation on this joyful celebration. Parish treasurer Mr. Thomas Varughese presented gifts to Thirumeni, Parish vicar and the church building coordinator. Vote of thanks was given by Vice-President Mr. C.K. Thomas. After prayer and benediction Thirumeni unveiled the consecration-plaque in front of the building. The Sevika Sanghom of the parish served refreshments to all. About 350 people attended the consecration service.

The first holy qurbana was celebrated at the newly consecrated Trinity mar Thoma Church on Sunday 6th October, 1991 by Rt. Rev. Euyakim Mar Coorilos Episcopa. A large number of people participated in the holy communion. We thank the Lord Almighty for giving us an opportunity to successfully conduct the consecration service of the parish. With our rich heritage as members of the Mar Thoma Church, with its strong background on personal evangelism, open Bible and Christian fellowship, let us rededicate ourselves for a richer and more meaningful family and parish life.

**Rev. Joseph Jacob**

---

## ST. THOMAS MAR THOMA YUVAJANA SAKHYAM, NEW YORK

S. Thomas mar Thoma Yuvajana Sakhyam held a one day retreat in the parish. The theme of the retreat was "OUR FAITH". Mr. P.T. Thomas and Rev. Johnson Varghese analyzed the background and contents of Nicene Creed during the retreat. Yuvajanasakhyam also conducted the drama "SANKEERTHANAM". The actors, directors and all other arrangements were done by the Sakhaym members.

**P.T. Thomas**

*(Our congratulations to Mr. P.T. Thomas, member of the Editorial Board of The Mar Thoma Messenger, who was appointed by the Town of Ramapo Supervisor Hon Herbert Reisman as a member of the Ramapo Zoning Board of Appeals. Mr. Thomas and his family live in Pomona, New York. -Editor)*

## CHICAGO MAR THOMA CHURCH

It is once again time to write about the activities and progress of our parish. We thank the Almighty Lord for the multitude of blessings. Our annual convention was held from November 8 through the 10, Dr. Leonard Griffith of the Anglican Church of Canada was the main speaker. As you know he is well known to Mar Thoma Church and his messages were inspiring and meaningful to all people who attended them. Our 18th parish day celebration took place on Sunday the 10th of November. Rev. P.K. Koshy from India was our guest on this occasion. The secretary Mr. N.M. Philip briefly outlined the history and significant growth of the parish from a small 20 family parish in 1973 to the present 220 families. Thanksgiving Day was celebrated in our church with a brief service and the people gave their personal testimony on this occasion. Addition of another parking lot to park 80 more cars has been planned for some time and the village of Des Plains finally gave their approval. There were many obstacles created by the village and neighbors, but the Lord Almighty who has been with us all these years helped us through. The construction has already started, hopefully to be completed soon, weather permitting.

The Christmas Carol Rounding Group under the leadership of Mr. Alex Varghese and Mr. Thomas Mammen visited all the houses to raise funds for the parking lot construction. The rounding started on November 22 and concluded December 22. An amount of \$21,000 was raised and congratulations to all. Christmas Carol service was held in the church on Saturday evening, December 21. Malayalam Choir, English Choir and the Sunday School Children presented carols and a Christmas play. Rev. V.T. John gave inspiring Christmas message. Christmas dinner followed. English Choir presented a Cantata - "Name above all names" on Sunday 22nd. This was conducted by Mrs. Ruth Simon and Youth League. Fifty children took part in it. Holy Communion in English was conducted on Christmas day at 10:00 A.M. A Youth Conference for the benefit of the youth from Chicago, Detroit and Toronto will be held from December 27 through December 30, 1991 at Michigan. All the organizations are active and continue to be active with various projects. Yuvajana Sakhyam is involved in the project of raising funds for ten houses for the poor people in India. Edavaka Mission is supporting five orphanages in India.

Our Achen, Rev. Renji Varghese and Sonya Kochamma were blessed with another addition to their family, Regine Susan Varughese on the 22nd of November 1991; our congratulations to them. Achen has been giving effective leadership to our parish.

Dr. M. V. Mathew

---

## MAR THOMA CHURCH OF LOS ANGELES

We praise God for the fellowship of the church which we greatly value. Our children's department (Sunday School) is very much alive under the leadership of Mrs. Rachel Abraham our Sunday School Principal, and the teachers who all have a burden to train our children. The Sunday School had the Sunday School Day celebration with Mr. P.T. Mathew from Dallas as our guest for the occasion. Annual competition and also a one day picnic were held for fun and fellowship, which all the children enjoyed.

The Youth League has been very regular in their fellowship meetings and caught on the spirit of "Thanks Giving" by donating and collecting food, and distributing that to poor families with the help of United Way. We are proud of our young people's enthusiasm and participation in this matter. The church picnic was a great time of fun and fellowship for the whole church family.

This year also, two groups of carol singers from the church visited every home of the parish, proclaiming the good news of the birth of the Savior, every Friday and Saturday nights in December. The church family celebrated Christmas with special **candle-light musical service** on Christmas Eve, followed by different programs by Sunday School children and youths. The Christmas choir, under the leadership of Mr. T.G. John, presented the best of carols in between the programs.

We had a good gathering for the "watch night service". In spite of the distance the members have to travel, from 10 to 12 o'clock midnight we had a real good fellowship in singing, and giving testimony. It was a time of praising God for His help and guidance in the past year and re-dedication. At 12 A.M. of the New Year, we started the New Year with fellowship with our Lord and with one another by celebrating Holy Communion.

Abraham C. Thomas

# A & S

39 PARK HILL AVE. YONKERS, N.Y. 10701 TEL: 914-965-9721

## GROCERY DISCOUNT STORE

INDIAN AMERICAN  
GROCERIES AT  
ROCK BOTTOM PRICES

Fresh Meat, Fish & Vegetables  
Wholesale Cigarettes  
Key Making Services  
Christmas & Other Greeting Cards  
Movie Rentals & Conversion  
(Malayalam, Hindi, Arabic & Tamil)

A & S Anniversary Sale  
50% Off On All Gift Items &  
Perfumes  
All Grocery Items On Sale

**A&S COUPON**  
5% OFF ON ALL  
GROCERY ITEMS  
OF  
ORDERS \$25.00  
OR MORE

Coupon Expires 4-2-92

**BEST BUY  
IN TOWN!**

Business Hours:  
Mon-Sat 9 am to 8 pm

## OFFSET PRINTING PRESS & COPY CENTER

- Business Cards  Letter Heads
  - Envelopes  Wedding Invitations
  - Raffle Tickets  News Letters
  - Booklets  Brochures  Magazines
  - Souvenirs  Peel Off Labels
  - NCR Business Forms  Invoices
  - Resumes  Posters  Flyers
- and All Kinds Of Other Printing Services

.....  
NAVA JEEVAN AUDIO-VIDEO  
CHRISTIAN MINISTRY

*Audio-Video tapes for Spiritual  
growth and comfort can be  
rented free of charge*

**NAVJEEVAN NEWS**  
*arriving in news stands soon.*  
Call for more information:

(914) 965-9721

John K. Abraham  
(Joy) Manager

**CHARTER SERVICE FOR ALL OCCASSIONS**

BULK RATE  
U. S. POSTAGE  
P A I D  
Long Beach, CA  
PERMIT No. 197



**ISLAND EXPRESS INC**

66 Birchard Avenue, Staten Island, New York 10314

Phone 718-494 8826

Fax 718-494 2399