

# ܡܠܝܚܐ ܕܡܪܝܚܐ

Vol 63

March-April 2016

Nos.3 & 4



First Death Anniversary of H. H. Mar Dinkha IV  
on 26 March 2016

# VOICE OF THE EAST



**His Grace bishop Mar Awa Royel with the Assyrian National Council members of Stanislaus, California on Sunday, April 3, 2016**



**Joseph Haweil with Catholicos Mar Thoma Paulose II of the Indian Orthodox Church with Rev. Fr. Antawan pictured at the Grand Opening of St. Gregorios Indian Orthodox Church in Clayton South, Melbourne**

**VOICE OF THE EAST**

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March - April 2016

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# Voice of the East

**Vol. 63**

**March - April 2016**

**Nos. 3 & 4**

## ***Eastern Churches***

### Editorial

In this issue of *Voice of the East* we turn our attention to two Orthodox Churches in whose lands there are Assyrian communities and churches; namely, the Russian Orthodox Church and the Armenian Apostolic Church. Some readers may question the usefulness of looking at the two mentioned churches, asking “we need to know the history of our own church before exploring that of others!”

Everybody is not a church historian. But it is necessary to know something about other churches. Despite the Assyrian Church of the East having a long history in Russia and Armenia, recent times have seen enhanced dialogue and contact between our church and the Russian and Armenian communions. A key point of historical convergence is the genocide committed by the Ottoman Turks against the Armenian, Assyrian and Greeks peoples during the First World War (1914–1918) and into 1923.

The Russian Orthodox Church is the largest denomination among the Eastern and Oriental Orthodox churches in the world. After the Roman Catholic Church, the Russian Orthodox Church is the second largest church by number of adherents.

In this issue I have gathered information on the two churches from a number of sources including *Orthodoxia* which is published from Germany. Due to the limitation of space these articles are brief. This information is published to foster better understanding of these two ancient and venerable sister churches.

In May - June 2014 our late Catholicos-Patriarch Mar Dinkha IV along with the present Catholicos-Patriarch Mar Gewargis III Sliwa (who was then Metropolitan of Iraq and Russia) made an official visit to the Russian Orthodox Church at the invitation of His Holiness Kirill, Patriarch of Moscow and All Russia. Mar Aprem (Metropolitan of India), Mar Iskhaq Yosip (Bishop of Nohadra and Russia) and Mar Awa Royel (Bishop of California) were also members of the delegation.

During the visit, we prelates felt the warm hospitality and sincerity of ecumenical spirit exhibited by the Russian Orthodox Church. This spirit was felt particularly through the solidarity of the Russian church with the suffering Christian communities in the Middle East and the Russian church's consent in allowing our clergy to be trained in the seminaries of the Russian Orthodox Church.

We pray that the spirit of ecumenism will continue to prevail in all our churches and that the Assyrian Church of the East and the two mentioned Orthodox churches will continue to work towards genuine Christian unity.

Mar Aprem Metropolitan

## Russian Orthodox Church

[*KhramKhristaSpasitelya*]

<b>Founder</b>	Apostle Andrew, Vladimir the Great "Baptism of Rus'" in 988
<b>Independence</b>	1448, <i>de facto</i> in the Moscow part
<b>Recognition</b>	1589, by Ecumenical Patriarchate
<b>Primate</b>	Kirill, Patriarch of Moscow
<b>Headquarters</b>	Danilov Monastery, Moscow, Russia
<b>JLanguage</b>	Church Slavonic
<b>Members</b>	150,000,000 adherents to Russian Orthodoxy estimated world wide (2011) <sup>[3]</sup>
<b>Bishops</b>	368
<b>Priests</b>	32,059
<b>Parishes</b>	30,675
<b>Monasteries</b>	816
<b>Website</b>	<a href="http://www.patriarchia.ru">www.patriarchia.ru</a>

The Russian Orthodox Church, alternatively legally known as the Moscow Patriarchate is one of the autocephalous Eastern Orthodox churches, in full communion with other Eastern Orthodox patriarchates. The Primate of the ROC is the Patriarch of Moscow and all Rus'. The ROC, as well as the primate thereof, officially ranks fifth in the Orthodox order of precedence, immediately below the four ancient Patriarchates of the Greek Orthodox Church, those of Constantinople, Alexandria, Antioch, and Jerusalem. The official Christianization of Kievan Rus' widely seen as the birth of the ROC is believed to have occurred in 988 through the baptism of the Kievan prince Vladimir and his people by the clergy of the Ecumenical Patriarchate whose constituent part the ROC remained for the next six centuries, while the Kievan see remained in the jurisdiction of the Ecumenical Patriarchate until 1686.

The ROC currently claims its exclusive jurisdiction over the Orthodox Christians, irrespective of their ethnic background, who reside in the former member republics of the USSR, excluding Georgia and Armenia, although this claim is disputed in such countries as Estonia and Moldova and consequently parallel canonical Orthodox jurisdictions exist in those: Estonian Apostolic Orthodox Church and Metropolis of Bessarabia, respectively. It also exercises ecclesiastical jurisdiction over the autonomous Church of Japan and the Orthodox Christians resident in the People's Republic of China. The ROC branches in Belarus, Estonia, Latvia, Moldova and Ukraine since the 1990s enjoy various degrees of self-government, albeit short of the status of formal ecclesiastical autonomy. In Ukraine, ROC (represented by the Ukrainian Orthodox Church) has tensions with schismatic groups supported by the current government, while it enjoys the position of numerically dominant religious organization.

The ROC should not be confused with the Orthodox Church in America (OCA), another autocephalous Orthodox Church (since 1970, albeit not universally recognized in this status), that traces its existence in North America to the time of the Russian missionaries in Alaska (then part of the Russian Empire) in the late 18th century, and still largely adheres to the ROC liturgical tradition.

The ROC should also not be confused with the Russian Orthodox Church Outside Russia (also known as the Russian Orthodox Church Abroad, or ROCOR), headquartered in New York, New York, U.S.A. The ROCOR was instituted in the 1920s by Russian communities outside then Communist Russia, which refused to recognize the authority of the Moscow Patriarchate then de facto headed by Metropolitan Sergius Stragorodsky. The two Churches reconciled on May 17, 2007; the ROCOR is now a self-governing part of the Russian Orthodox Church.

### **Russian revolution**

In 1914 there were 55,173 Russian Orthodox churches and 29,593 chapels, 112,629 priests and deacons, 550 monasteries and 475 convents with a total of 95,259 monks and nuns in Russia.

The year 1917 was a major turning point in Russian history, and also the Russian Orthodox Church. The empire was dissolved and the Tsarist government - which had granted the Church numerous privileges - was overthrown. After a few months of political turmoil, the Bolsheviks took power in October 1917 and declared a separation of church and state. Thus the Russian Orthodox Church found itself without official state backing for the first time in its history. One of the first decrees of the new Communist government (issued in January 1918) declared freedom from “religious and anti-religious propaganda”. This led to a marked decline in the power and influence of the Church. The Church was also caught in the crossfire of the Russian Civil War that began later the same year, and many leaders of the Church supported what would ultimately turn out to be the losing side (the White movement).

The Russian Orthodox Church supported the White Army in the Russian Civil War (see White movement) after the October Revolution. This may have further strengthened the Bolshevik antipathy against the church. Actually as early as 1905, Lenin, leader of the Bolshevik party, berated religion in *Novaya Zhizn* in 1905 “... Religion is opium for the people. Religion is a sort of spiritual booze, in which the slaves of capital drown their human image, their demand for a life more or less worthy of man...”

Even before the end of the civil war and the establishment of the Soviet Union, the Russian Orthodox Church came under pressure from the secular Communist government. The Soviet government stood on a platform of antireligion, viewing the church as a “counter-revolutionary” organization and an independent voice with a great influence in society. While the Soviet Union officially claimed religious tolerance, in practice the government discouraged organized religion and did much to remove religious influence from Soviet society.

### **Lenin era**

After the October Revolution of November 7, 1917, the officially proclaimed objective of the Soviet Union was to unite all of the people of the world in a Communist state free of “capitalist exploitation”. With such a view of the world any ethnic heritage closely tied to traditional religion and its clergy was targeted by Soviet authorities.

### **Stalin era**

The main target of the anti-religious campaign in the 1920s and 1930s was the Russian Orthodox Church, which had the largest congregation. Nearly all of its clergy, and many of its believers, were shot or sent to labor camps. Theological schools were closed, and church publications were prohibited.

The sixth sector of the OGPU, led by Yevgeny Tuchkov, began aggressively arresting and executing bishops, priests, and devout worshippers, such as Metropolitan Veniamin in Petrograd in 1922 for refusing to accede to the demand to hand in church valuables (including sacred relics). In the time between 1927 and 1940, the number of Orthodox Churches in the Russian Republic fell from 29,584 to less than 500. Between 1917 and 1935, 130,000 Orthodox priests were arrested. Of these, 95,000 were put to death. Many thousands of victims of persecution became recognized in a special canon of saints known as the “new martyrs and confessors of Russia”.

In January 1918 Patriarch Tikhon proclaimed anathema to the Bolsheviks (without explicitly naming them), which further antagonized relations. When Tikhon died in 1925, Soviet authorities forbade patriarchal elections to be held. Patriarchal locum tenens (acting Patriarch) Metropolitan Sergius (Stragorodsky, 1887–1944), going against the opinion of a major part of the church’s parishes, in 1927 issued a declaration accepting the Soviet authority over the church as legitimate, pledging the church’s cooperation with the government and condemning political dissent within the church. By this declaration Sergius granted himself authority that he, being a deputy of imprisoned Metropolitan Peter and acting against his will, had no right to assume according to the XXXIV Apostolic canon, which led to a split with the Russian Orthodox Church Outside of Russia abroad and the Russian True Orthodox Church (Russian Catacomb Church) within the Soviet Union, as they allegedly remained faithful to the Canons of the Apostles, declaring the part of the church led by Metropolitan Sergius schism, sometimes coined Sergianism. Due to this canonical disagreement it is disputed which church has been the legitimate successor to the Russian Orthodox Church that had existed before 1925.

Moreover, in the 1929 elections, the Orthodox Church attempted to formulate itself as a full-scale opposition group to the Communist Party, and attempted to run candidates of its own against the Communist candidates. Article 124 of the 1936 Soviet Constitution officially allowed for freedom of religion within the Soviet Union, and along with initial statements of it being a multi-candidate election, the Church again attempted to run its own religious candidates in the 1937 elections. However the support of multicandidate elections was retracted several months before the elections were held and in neither 1929 nor 1937 were any candidates of the Orthodox Church elected.

After Nazi Germany’s attack on the Soviet Union in 1941, Joseph Stalin revived the Russian Orthodox Church to intensify patriotic support for the war effort. On September 4, 1943, Metropolitans Sergius, Alexy and Nikolay had a meeting with Stalin and received a permission to convene a council on September 8, 1943, which elected Sergius Patriarch of Moscow and all the Rus’. This is considered by some as violation of the XXX Apostolic canon, as no church hierarch could be consecrated by secular authorities. A new patriarch was elected, theological schools were opened, and thousands of churches began to function. The Moscow Theological Academy Seminary, which had been closed since 1918, was re-opened.

Between 1945 and 1959 the official organization of the church was greatly expanded, although individual members of the clergy were occasionally arrested and exiled. The number of open churches reached 25,000. By 1957 about 22,000 Russian Orthodox churches had become active. But in 1959 Nikita Khrushchev initiated his own campaign against the Russian Orthodox Church and forced the closure of about 12,000 churches. By 1985 fewer than 7,000 churches remained active. Members of the church hierarchy were jailed or forced out, their places taken by docile clergy, many of whom had ties with the KGB. This decline was evident from the dramatic decay of many of the abandoned churches and monasteries that were previously common in even the smallest villages from the pre-revolutionary period.

The Russian Orthodox Church today has ecclesiastical missions in Jerusalem and some other countries around the world.

### **Numerical strength**

The ROC is often said to be the largest of the Eastern Orthodox churches in the world. Including all the autocephalous churches under its supervision, its adherents number more than 150 million worldwide—about half of the 300 million estimated adherents of the Eastern Orthodox Church. Among Christian churches, the Russian Orthodox Church is second only to the Roman Catholic Church in terms of numbers of followers. Within Russia the results of a 2007 VTsIOM poll indicated that about 75% of the population considered themselves Orthodox Christians. Up to 65% of ethnic Russians as well as Russian-speakers belonging to other ethnic groups from Russia (Ossetians, Caucasus Greeks etc.) and a similar percentage of Belarusians and Ukrainians identify themselves as “Orthodox”. However, according to a poll published by the highly respected church related journal Pravmir in December 2012, only 41% of the Russian population identified itself with the Russian Orthodox Church. Pravmir also published a 2012 poll by the respected Levada organization VTsIOM indicating that 74% of Russians considered themselves Orthodox. According to figures released on March 2, 2011, the Church had 164 dioceses, 217 bishops, and 30,675 parishes served by 28,934 priests and 3,625 deacons. There were 805 monasteries and 30 theological schools.

## **Armenian Apostolic Church (Mother See of Holy Etchmiadzin)**

Orthodox churches (Oriental)

Based in Armenia

Present in Ethiopia, Sudan (Republic of Sudan), Australia, Bangladesh, India, Myanmar, Singapore, Austria, Belgium, France, Germany, Greece, Italy, Netherlands, Romania, Sweden, Switzerland, United Kingdom, Argentina, Brazil, Uruguay, Egypt, Iran, Syria, Canada, United States of America, Russian Federation, Israel and Palestine

Members 8,023,000

W.C.C. since 1962

<http://www.armenianchurch.org>



**Inter-Church Council Meeting held on March 10, 2016  
Cardinal Mar George Alenchery (in white) Dr. Joseph Marthoma Metropolitan (in red)  
and Mar Aprem Metropolitan are seated in the centre**



**Inauguration of the Dental Department in Mar Timotheus Charitable Hospital, Kunnathumkara, Thrissur by Dr. Mar Aprem Metropolitan**



**Bishop Mar Awgin is inaugurating the medical camp jointly sponsored by Mar Timotheus Saadusamrakshana Nidhi (Poor Relief Fund) and Mar Timotheus Charitable Hospital**



**Sunday School Annual Prize Distribution inaugurated by Mar Aprem Metropolitan at Marth Mariam Cathedral premises, Thrissur on 10 April 2016. L to R: Fr. Sijo Johny (Sunday School Secretary), Mar Aprem Metropolitan, Bishop Mar Awgin Kuriakose, I. G. Joy (Chairman of the Board of central Trustees) T. J. Rappai Master**



**Ceremony of fixing the main door to the renovated church of Mar Narsai, Nadathara, Thrissur. Metropolitan and two bishops are seen in the middle**



**Supporters of the Church of the East in India Mr Joseph Haweil and his wife Mrs Sheena Haweil pictured in traditional Assyrian costume in Melbourne, Australia. Sheena was admitted as a lawyer in the New South Wales Supreme Court in April 2016**

Armenia: 3,026,000

Europe: 3,695,000 (including Russia and the other countries of the former Soviet Union)

North America: 1,190,000

Latin America: 112,000

According to sacred tradition, in the 1st century the apostles St Thaddeus and St Bartholomew came to Armenia, preached the gospel and were martyred for their faith. From that time onward, there have been Christian communities in Armenia. In 301, Christianity was proclaimed the official state religion. The Shistorical centre of this autocephalous national church is the Mother See of Etchmiadzin, near the capital city of Yerevan.

Doctrinally, the church bases its faith on the Bible, holy Tradition, and on the decisions of the first three ecumenical councils. On the question of Christology, it accepts the definition set by the Council of Ephesus, that “one is the nature of the incarnate word”. It does not accept the Council of Chalcedon (451), and renounces the teachings of Nestorius and Eutyches. The church’s liturgy is substantially that of St Basil the Great, in classical Armenian. The Gregorian calendar is primarily used. The Bible was translated into Armenian at the beginning of the 5th century, immediately after the creation of the Armenian alphabet, which is still in use today.

Holy Etchmiadzin and other monastic centres have contributed to the advancement of faith, culture, literature, science and the arts for centuries. They represent the religious, linguistic and cultural unity of Armenians in their homeland and abroad. During the last decades many sanctuaries, old monasteries and churches have been renovated. There are currently 18 monasteries. As a result of the historical situation of the Armenians, two patriarchates were established within the hierarchy of the Armenian Church, in Jerusalem and Constantinople, both with local jurisdiction. At present over three million Armenians live in the Republic of Armenia, more than two million in Russia and the other republics of the former Soviet Union, and another three million in the diaspora.

During the last ten years, 16 new bishops have been consecrated, 63 celibate priests and over 100 married priests have been ordained, and hundreds of deacons have graduated from the Gevorkian Theological Seminary located at the Mother See of Holy Etchmiadzin. In recent years, the number of believers has considerably increased. Among the principal priorities of the Armenian Apostolic Church in the near future are: (a) the spiritual life of Armenians and the sustenance of newly formed parishes and communities; (b) reorganization of the theological seminaries - two new seminaries have been founded; (c) construction and renovation of new churches, (d) development of church media agencies and advancement of Christian education; and (e) the continuation of ecumenical dialogue and visitation with sister churches and other member churches of the WCC.

A new Armenian translation of the Bible was published in 1994. Armed forces chaplaincy and prison ministry programmes were established in the late 1990s. In 2002, at the proposal of the church, the government agreed to add the subject of “Armenian Church History” to the curriculum of the public schools system. A TV studio was founded in 1998, and was granted a licence for a public broadcast in 2002. The studio produces and shows thematic films and documentaries and covers public, economic, cultural, and national-ecclesiastical events as well as church activities. Youth centres were started in 1993 and are spread throughout Armenia providing the youth with places for learning, social and cultural activities. In 1997, the Christian Armenia newspaper was established, a bi-weekly periodical distributed to the local public. The Mother See is a quarterly English language newsletter published and distributed to the diaspora by the department of information services.



We are hoping and believe with your constant prayers and true love for God the Father, He will abolish all the obstacles before us, and will grant us through his blessed words: "Take heart, it is I; do not be afraid" (Mark 6:50).

In conclusion, may the feast of the Resurrection of our Lord Jesus Christ be blessed unto you all. May you celebrate the Resurrection with great joy and happiness,, accompanied by the delightful release of our Assyrian brothers and sisters in Syria. May the grace of our Lord Jesus Christ and the love of God and the communion of the Holy Spirit be with you all forever and ever Amen.

Written in Patriarchal cell in Erbil  
27 March 2016



 **Gewargis III Sliwa**

*By Grace: Catholicos-Patriarch  
of the Assyrian Church of the East*



## **His Grace Bishop Mar Awa Royel Receives the Assyrian National Council of Stanislaus, California**

On the evening of Sunday, April 3, 2016, His Grace Mar Awa Royel, Bishop of California and the Secretary of the Holy Synod, received at the episcopal residence the president and members of the Assyrian National Council of Stanislaus, Stanislaus County, California. Assisting His Grace at the meeting was the Reverend Cor-bishop Auchana Kanoun.

The president of the ANCS, Mr. Youbert Valadio, expressed his thanks to the bishop for the reception and outlined in detail the upcoming program of the Council to aid the Assyrians living in the greater Stanislaus County area. The Council was formed in the early 2000's in order to assist Assyrians living in the area with various needs, which include help with completing the citizenship process, filing governmental agencies' applications, translations, etc. The new committee, elected for a four-year term, further noted their plans for the future to better serve the Assyrian community, addressing basic needs of the elderly and immigrants. As the ANCS is formed from among various Assyrian denominations and organization, the president and his committee sought the Assyrian Church of the East's support and help in fulfilling their mission to the community. His Grace indicated the Church's willingness and readiness to assist and whatever ways possible, and offered suggestions on how to further awareness of the ANCS, its committee members and their plans for the future among our community in the area.

The president thanked His Grace for the opportunity to visit and make known the ANCS's plans and mission. The bishop blessed the new committee and wished it every success for the good of our people.

*Indian Archdiocese News*

## **Election of Parish Trustees and Council Members**

Elections were held in all the 32 parishes in the Church of the East in India on Sunday on April 3, 2016.

Election of the nine members of the Board of Central Trustees will be held on Sunday May 1, 2016. The ballots will be counted on May 4<sup>th</sup> and the nine Central Trustees will take an oath in the Mart Mariam Cathedral on the same day. Those nine Central Trustees will choose one among them as Chairman and another as the Vice Chairman.

There was no need of balloting in 28 parishes as the members came to an understanding. There were balloting in four parishes only. There is a bye election in two parishes on May 8, 2016.

Dr Mar Aprem Metropolitan, head of the Archdiocese of India thanked all for holding these elections in a peaceful manner. He asked all members to work in unity.

In the democratic tradition in India the secular elections to civic bodies create unnecessary quarrels.

## **Sunday School Annual Day**

The Sunday School Annual Prize Distribution was celebrated in a grand manner in Marth Mariam Cathedral premises in Thrissur on 10 April 2016. Prizes were distributed by all three prelates who were present.

## **Cardinal George Alenchery**

Cardinal George Alenchery of Cochin, Kerala who is the major Archbishop of the Syro-Malabar Catholic Church has been nominated by Pope Francis as a member of the Pontifical Council for Christian Unity. Cardinal Kurt Koch of Switzerland continues as the President of this Council. Cardinal Koch attended the consecration of our Catholicos-Patriarch Mar Gewargis III in Erbil on 27 September, 2015 as the Representative of the Pope.

Cardinal George Alenchery keeps good contact with our Church of the East in India. The Syro-Malabar Church based in Cochin has two dioceses outside India, one in Chicago and the second in Melbourne, Australia. These bishops have jurisdiction over their Indian members living in America, Australia etc. The Syro-Malabar Church has nearly four million members mainly in Kerala.

## **ST. LUKE MISSION PARISH H.L. MAR YOHANNAN YOSEPH'S VISIT TO MUSCAT 13/03/2016 TO 19/03/2016**

With the grace of God, Thirumeni arrived in Muscat on 13th March 2016 by 4.30pm and welcomed by Church members at the airport. The stay was arranged at Mr. Edwin Davy's home.

The first Holy Qurbana of the year 2016 was held at Marthoma chapel by H.L. Mar Yohannan Yoseph on 18/03/2016 at 11.30am, followed by Prize distribution to Sunday School Students.

A sent off celebration was held to felicitate Rev Fr. Abraham Thomas (Marthoma Church Vicar) & Rev Fr. Shajan Idiculla (CSI Vicar) on completion of their successful term in Muscat. The Marthoma managing committee members were also present.

Mar Yohannan Thirumeni was invited as the Chief Guest of Ecumenical Clergy Meet Conference, where all our Sister Church Priests (Marthoma Church, Syrian Orthodox, Jacobite, Qnanaya & CSI) were present. At the same time a sent off meeting was also held in honor of H.L. Thomas Mar Themotheus, Marthoma Church, Ruwi who was concluding his visit in Muscat.

Later St. Luke Muscat Mission Parish new Trustees and committee members were selected for April, 2016 – March 2019.

On 18/03/2016 St. Luke Muscat Mission Parish members gathered at Edwin's house at 8.00pm for prayer followed by Dinner.

A sent off has been given to Mar Yohannan Yoseph Thirumeni at Muscat airport by a few church members and Trustees at Muscat airport on Thirumeni's departure to Kochi.

### **Advocate P.D. Jose (78) Passes Away**

Advocate P.D. Jose passed away on 19 April 2016. He was the general Secretary of the Youths Association of our Church. He was President of the YMCA Thrissur. As a legal Advisor of the Church he did meritorious service to our Church. In his legal profession he established a name and fame like his father Advocate P.P. Devassy who was the legal Advisor to Mar Abimalek Timotheus Metropolitan, Mar Thoma Darmo Metropolitan and Mar Aprem Metropolitan. Like his father Advocate P.D. Jose was a legal Advisor to many banks and financial companies. Advocate P.P. Devassy was the Chairman of the Thrissur Municipality. Son of Advocate P.D. Jose is also an Advocate by the name Sivi Jose.

### **Vacation Bible School - 2016 Thrissur, Kerala**

Dear Believers,

I personally thank Almighty God who leads me a successful and blissful Vacation Bible School 2016. Sunday School Committee conducted a teachers training programme on April 1 & 2 at Mar Yohannan Mamdana Church, East Fort. In this Programme around 80 Teachers participated and benefited. Mar Aprem Metropolitan inaugurated the same.

This year's VBS was conducted from April 4 to 13. Our children learned new cute songs and Biblical stories, and they enjoyed VBS very well. This year's VBS was splendid with 18 parishes, 120 Teachers and 1200 kids.

I express my thanks to Almighty God who helps me to accomplish this service. Of course our beloved Bishops and fellow friends helped me a lot to the success of VBS. Thanks to all, May God bless all of them abundantly.

VBS Theme – 2 Tim. 2:1 “Be strong through the grace that is ours in union with Christ Jesus”.

Fr. Sijo Johny, General Secretary of Mar Aprem Sunday School

## **Postponed**

**The Holy Synod summoned to meet on 5 – 11, June 2016 in Erbil is postponed owing to the illness of the Catholicos Patriarch Mar Gewargis III. The planned visit to Russia and Armenia scheduled for May prior to the Holy Synod is also postponed due to the same reason. The new dates will be announced later.**

## **Memorial Qurbana**

Memorial Qurbana was celebrated in all our churches on Sunday April 10th in memory of late Catholicos Patriarch Mar Dinkha IV who passed away in USA on 26 March 2015

## **Youth Conference, INDIA**

**July 21 to 24, 2016, Thrissur, Kerala, India**

## **Donation to the Voice of the East**

Received donation of \$110.00 AUD from Mr. Philimon Darmo of Sydney for Voice of the East.



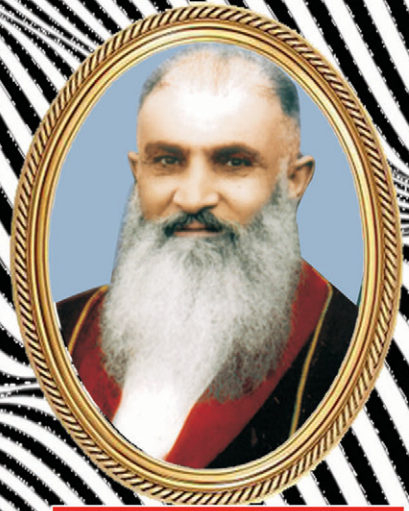
**Syriac Orthodox Patriarch Mor Ignatius Aphrem II visiting Patriarch Mar Gewargis III Slewa in Baghdad, Iraq**



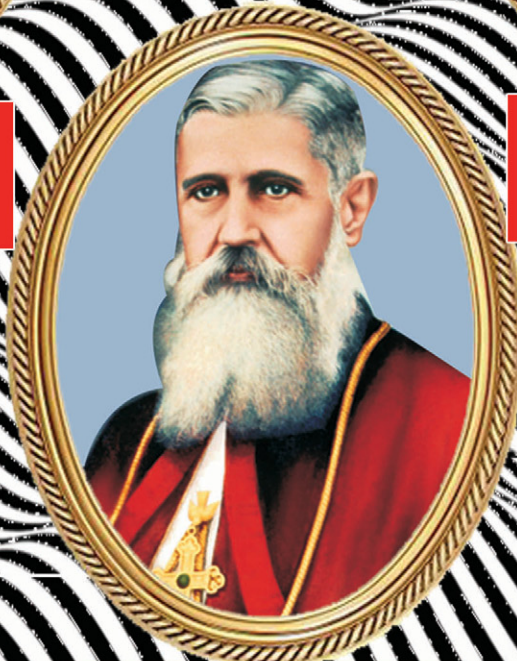
**Vidyajyothi College, a parallel college owned by the Mar Addai Shleeha Parish inaugurating their first college magazine. Mrs. Ruby Sherdin, the Principal is seated next to Mar Aprem Metroplitan**



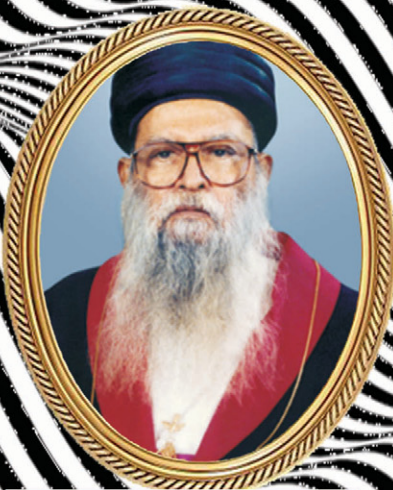
**Mar Oudeesho  
Metropolitan  
Death 16 Nov. 1900**



**Mar Thoma Darmo  
Metropolitan  
Death 7 Sept. 1969**



**Mar Abimalek  
Timotheus Metropolitan  
Death 30 April 1945**



**Mar Timotheus II  
Metropolitan  
Death 6 Aug. 2001**



**Paulose Mar Poulose  
Episcopa  
Death 24 March 1998**

**Memorial day of  
Indian Prelates  
on 1 May 2016**