

LOGOS 2022

VOL. 1



**THE FEAR OF THE LORD IS THE
BEGINNING OF WISDOM,
AND KNOWLEDGE OF THE HOLY ONE IS
UNDERSTANDING.**

PROVERBS 9:10



ISSUE 05
JUNE 2022



THE TABLE OF

Contents

①	Message from the Vicar	01
②	The Concept of St. Mary in the Malankara Orthodox Church	02
③	Drawings Corner	07
④	Only One Earth	08
⑤	The Great Lent	10
⑥	Well done, good and faithful servant	11
⑦	Drawings Corner	13
⑧	Aspects of Great Lent	14
⑨	The Great Lent	15
⑩	The Lord is my strength	16
⑪	Great Lent Word Search	17
⑫	Commemorations of Holy Thursday	18
⑬	Drawings Corner	20



Message from the Vicar

Dear Readers,

Greetings. The times we live in seems so strange, Pandemic, War, economic instability and far spread social unrest are all real things for us. The social and economic upheavals have affected us in several ways. And amidst all these challenges we Christians pray and cling on to the life of our Lord and Saviour Jesus Christ. Remember, through resurrection Jesus broke away the chains of death and gave life.

When **Jeremiah 29:11** says, “for surely, I know the plans I have for you, says the Lord, plans for your welfare and not for harm, to give you a future with hope.” To ‘know the plans’ is not a prediction nor is it knowledge about a predestined future, rather it’s a hope for future trusting in God. It concentrates on the aspect of us having a hope for our future and which God graciously wishes to grant us.

Remember, God asks the people of Judah to pray for Babylon and for its prosperity so that they themselves will prosper. So, this was also part of the plan of God in a way that God wanted the people of Judah to live their ‘New Normal’ in Babylon. God did not say that call out my name loudly, offer me sacrifices and I will redeem you from Babylon soon. Instead, He asked them to endure the current circumstances and to live with it for 70 long years. Let us believe that while we are working on our projects, our plans, our goals, God is working through us. Hope is the element that keeps us going! And when we hear through the prophet Jeremiah about God telling us: “For surely, I know the plans I have for you... for your welfare ...to give you a future with hope.”



The Concept of St. Mary in the Malankara Orthodox Church

Among all the saints of the Church, St. Mary occupies a preeminent position. This prominence is the consequence of her role as the Mother of God (Theotokos), a title that was underscored by the Ecumenical Council of Ephesus (A.D. 431) and firmly establishing it in the spirituality of the Church. St. Mary thus appears not only as the person who was favoured to bear the Son of God, but because of her acquiescence to God's offer, she represents the pinnacle of synergy, the process by which human beings cooperate with God for the advancement of the salvific plan. Thus, she represents the reversal of the fatal fall of Eve in the Garden of Eden, and so is also given the designation "the second Eve." The concept and role of St. Mary in the Malankara Orthodox Church can be appreciated only in the connection with its Christology and ecclesiology.

While the Holy Scriptures do not contain this information, the Church tradition names St. Mary's parents as Joachim and Anna, information contained in the Protevangelium of St. James. Her early years are shrouded in silence, except for the generalized picture that she was resident in the Jerusalem Temple. From this point the New Testament informs us that she received the annunciation of the birth of the Son of God (Lk 1: 2ff), a point obliquely stated in St. Matthew's infancy narrative (Mt.1:20) St. Luke very succinctly suggests that many of St. Mary's experiences went past her comprehension, and it was only the passage of time that unpacked their significance for her (Lk 2:19, 50-51). Both St. Matthew and St. Luke record that she was affianced to Joseph who belonged to David's family. It is in this way that Jesus' ancestry is ultimately traced to the Davidic line. St. Matthew's narrative (St. Mt 2:1ff) has King Herod making an attempt on the life of the young Jesus, occasioned by the arrival and query of the Wise Men. Operating through a divine revelation, St. Joseph takes the mother Mary and the little Jesus and flees to Egypt.



The Concept of St. Mary in the Malankara Orthodox Church

A revelation in a dream at a later stage conveys the death of those who sought the life of Jesus and so St. Joseph returns with St. Mary and the child to their native country and opt to settle in Nazareth for fear of Herod's son who now controlled Judea. St. Luke alone records the event of St. Joseph and St. Mary taking the young Jesus to Jerusalem to attend the Passover and is somehow lost. After three days the parents return to find Jesus discussing with the teachers.

We do not glimpse too many occasions when St. Mary is sighted during Jesus' public ministry. There is the anecdote of how she, accompanied by other family members, attempt to obtain a meeting with him, which Jesus supposedly does not acquiesce to. St. John, however, has the narrative of Jesus, along with his disciples and St. Mary attending a marriage feast at Cana and during the course of which the wine runs out. St. Mary intercedes with her Son Jesus, the consequence of which leads to the transformation of the water held in six stone jars into the most qualitatively superlative wine. We then find references to St. Mary only during the last hours of Jesus when she is numbered among the women who watch his crucifixion. St. John has the poignant story of committing her to the care of his Beloved Disciple, an indication that by this time she had no family to look after her.

A very different picture of St. Mary emerges in the Acts of the Apostles. The post-resurrection phase presents us with a St. Mary who by now is a confirmed believer in Jesus and active in the early Christian community. And along with the Apostles and other disciples, she experiences the outpouring of the Holy Spirit on the Feast of the Pentecost (Acts 2:1-11). After this episode she fades from the accounts of the Acts of the Apostles. Her end is not narrated in the New Testament and is found only in the annals of the Church's traditions. According to the main substance of this account, all the Apostles, with the exception of St. Thomas, were summoned to St. Mary's bedside in anticipation of her death.



The Concept of St. Mary in the Malankara Orthodox Church

In the blessed company of the Apostles, St. Mary breathed her last. One Church tradition has it that her body was taken up into heaven and St. Thomas managed to catch a glimpse of her as she was taken up. In proof of this encounter, St. Thomas was given the girdle and kerchief that St. Mary was using. The other disciples were astounded that the tomb where St. Mary had been interred was found to be empty. It was left to St. Thomas to end their consternation with the news of her body being taken up into Paradise, in proof of which he displayed her kerchief and girdle.

The increase in the respect and reverence to St. Mary in consequence of her developing faith, which is seen in Acts of the Apostles, is continued in the early Church. And it is on the basis of the popular devotion to her that the Second Ecumenical Council held at Ephesus in A.D. 431 declared that St. Mary be addressed as the "Mother of God" (theotokos). It must be borne in mind that St. Cyril of Alexandria's opposition to Nestorius' advocacy for the use Mother of Christ (christotokos), the controversy that constitutes the background for this ecumenical council was based not only on this popular piety, but also on the sound theological principle that what was in question was more than a mere use of a term. What was at stake was the very foundation of the belief that God had become man. In pursuing the belief that Christ was fully God and fully man, the Alexandrian Church father stressed that to address St. Mary as merely the Mother of Christ alone sundered this unitive concept.

This high reverence for St. Mary forms the underpinnings for the Orthodox Church's hymns which extol her as the Second Eve and a second heaven. Many of the hymns use the events of the Old Testament to interpret the mystery of how God could have become a human through the agency of St. Mary.



The Concept of St. Mary in the Malankara Orthodox Church

For instance, a favourite event is to interpret the appearance of God to Moses in the burning bush as a type of how Christ was incarnated; just as God appeared as a fire in the bush, but the bush was not consumed, so also Christ was born of St. Mary without consuming her. And since Christ is borne by the Cherubim in heaven, so also St. Mary is figured as a second heaven because she bore the Son of God. In all these instances, what is stressed is St. Mary's obedience and submission to the will of God, thus reversing the disobedience and self-oriented character of the first Eve which paved for humankind's fall into sin.

The Orthodox Church holds it as part of its faith article that St. Mary continued to be a virgin all her life, addressing her as the Virgin Mary or the Virgin Mother. It believes that the Holy Scriptures do not contradict this belief and interprets the statements in the New Testament to the brothers and sisters of Jesus as either referring to brothers and sisters born to Joseph through a previous marriage or his cousins. Indeed, the New Testament could be seen as very supportive of affirming the continued virginity of St. Mary. When Joseph and Mary go up to Jerusalem and inadvertently leave Jesus behind in the Temple, there is no mention in the gospel to any of his siblings who accompanied them. And in the Gospel of St. John, Jesus hands over charge of his mother Mary to his Beloved Disciple, a situation which would have been unwarranted if Jesus had other brothers or sisters.

However, it must be also stated that in the devotion of the Orthodox Church to St. Mary no role or description is made other than her being the Mother of God. In the iconographic tradition of the Church, St. Mary is usually presented as holding in her arms the child Jesus. Similarly, in the hymns which focus on St. Mary, she is asked to intercede to her Son, affirming the biblical principle that there is only one Mediator between God the Father and humankind.



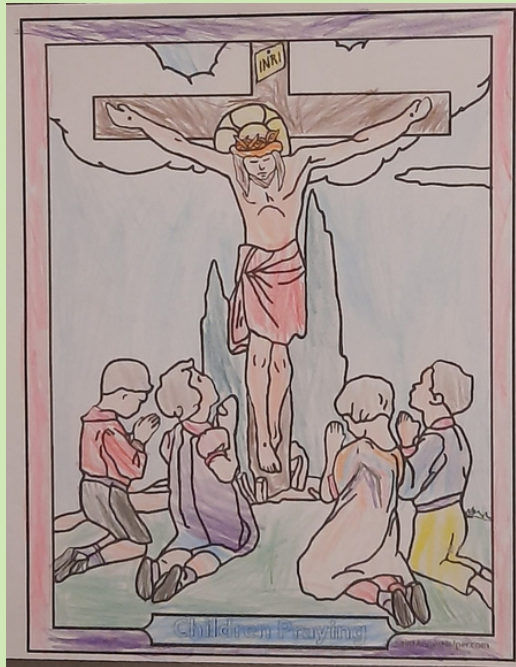
The Concept of St. Mary in the Malankara Orthodox Church

In fact, constant stress of the Church is on the fact that there is only one person, Jesus Christ, who has been exempt from the taint of humankind's sin. It can, therefore, be inferred that the Orthodox Church does not believe that St. Mary was immaculately conceived or that she has a special mediatory role alongside Jesus Christ in the salvation of humankind.

In thus developing a devotion to St. Mary the Orthodox Church extols her who exemplifies what it means to be transformed into the image and likeness of Jesus Christ. No doubt St. Mary symbolizes what it means to find favour with God. And in so praising her, the Church recognizes that it fulfills St. Mary's prediction given in the Magnificat:

"For, behold, henceforth all generations will call me blessed "
(Lk 1:48).

Drawings Corner



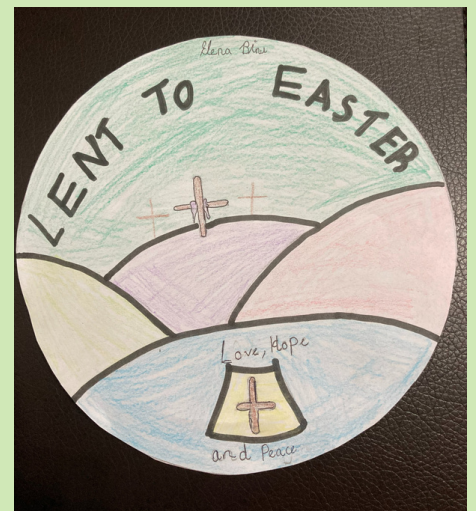
FIONA FINCY



EPHRAIM SAJU



JOANNA SUSAN ELDHOSE



ELENA BINU



Only One Earth

In the universe are billions of galaxies.
In our galaxy are billions of planets.
But there is only one Earth.
We are running out of time to make Amends.

What is World Environment Day:

World Environmental Day (WED) is celebrated annually on June 5th. It's been organised by United Nations Environment Programme since 1974. WED is a platform to raise awareness on the problems facing our environment such as air pollution, plastic pollution, sea-level increase, Global warming, deforestation among others.

Earth's average surface temperature has increased by 1°C since the late 19th century, a change driven largely by increased carbon dioxide emissions into the atmosphere and from other human activities. An increase in 1 degree might not sound like drastic increase but when you consider the ice capped poles, an increase in 1°C can be the difference between Ice and Water.

Scientists predict if the World warms above 1.5°C, irreversible damage will be done to our planet, and we will begin to free-fall down the dark hole of climate catastrophe.

At the current rate, humanity is pumping enough Carbon Dioxide into our atmosphere so that in a little more than 6 years our global temperature will increase by 1.5°C, a dangerous "point of no return" according to scientists.

Only One Earth

How can I help?

1.Reduce, Reuse, Recycle

Recycling plastic bottles/milk cartons to make a flower pot or a bird feeder. This can liven up your garden and encourage small birds, honeybees, and insects to make home and help the environment.

2.Plant a tree

Planting trees can help reduce the carbon dioxide in the atmosphere, they act as a carbon capture and release vital oxygen back into our environment.

3.Turn off the lights

Small steps like turning off our room lights when we leave a room, turning off our gaming consoles/TV from the wall will help to reduce our energy wastage. The electricity we use is created by burning fossil fuels, which damages our environment. So, if everyone does their part we can prevent huge amount of energy being wasted.

4.Give your car a break

Instead of using a car, where possible use public transport or cycle. This can greatly reduce the carbon dioxide we pump into the atmosphere.

5.Reduce food waste

Every food we eat had to travel a long distance before it got to our plate. Most food we eat are sourced from outside Ireland, they get to Ireland on big cargo ships or planes after having travelled thousands of kilometres. So, every food you waste is wasted energy and will end up in landfill. So only eat what you want and refrain from throwing excess away.

We have only one earth, lets take care of it.

The Great Lent


Our Lord who didn't eat for forty days
All he did in the desert was pray
The Devil who tempted him
Was Satan who was so grim

The Lord who stood there not tempted
While Satan who suggested
Jesus should become his follower
He also added to turn god over

Jesus stood there and quoted
"God will never be demoted"
Satan who tried this again failed
But Jesus the son of God prevailed

Just as the period of fast ended
Two angels of God descended
To help God's only son
As they were caring for the one


With this lent we remember
The Lord Jesus our mentor
Who died for our sake
And thus we see how mankind was so
opaque



Well done, good and faithful servant

If there is anything that people love to hear its approval for a job well done. It gives you the confidence knowing that you are performing well. It also encourages to keep doing more and better. In Matthew 25:23 a master gives his servant the ultimate well done, it reads as follows: "His master replied, 'Well done, good and faithful servant! You have been faithful with a few things; I will make you ruler over many things. '"

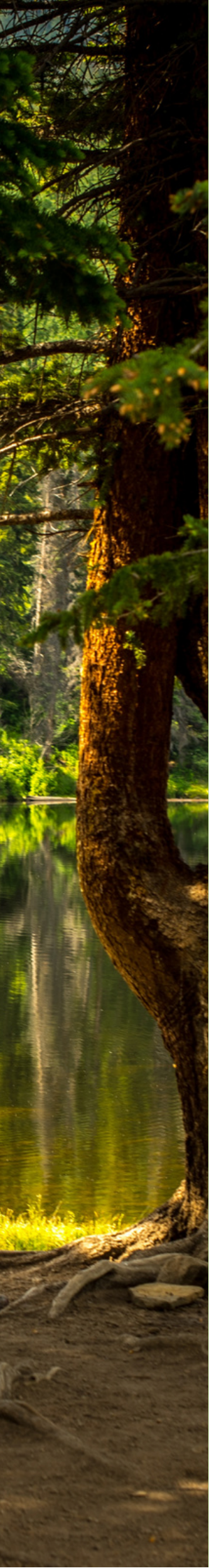
The master has tested the faithfulness of his three servants by travelling to a far country. Before leaving, the master called the servants and gave talents to each servant according to his own ability. To one servant 5 talents, to another 2 and to another 1. The servant who received 5 talents traded with them and made another 5. The servant who received 2 talents also traded the 2 and made another 2. The servant who received 1 talent went and dug in the ground and hid his master's money. When the master returned the two servants who traded and made more money received the ultimate well done but the other servant who hid the goods that his master gave was not only told to leave but give back what his master have given him.



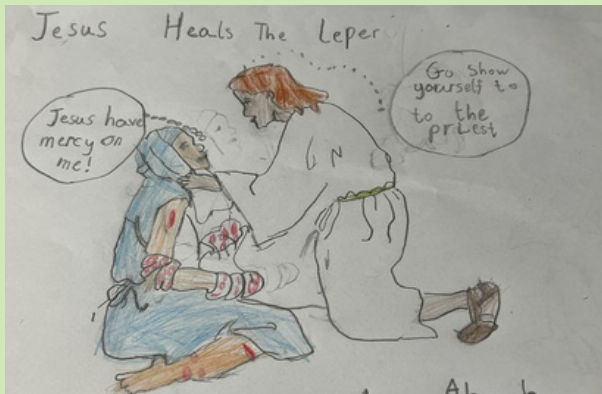
Well done, good and faithful servant

There is a strong message hidden in this short story. Jesus portrays himself as the master who is going for a while but will return. You and I are the servants. The talents/goods are his message of the gospel, responsibilities that were given to you and me according to our own ability. Two of these men used the goods that his master gave them and produced fruit. In translation, they worked hard with what they got to satisfy their master, they did not steal, they did not brag about what they had, they did not try to look into each other's pockets to see if the other one made more, they simply worked with what they had.

I'm sure each and everyone one of you was given the talents, it does not matter how much you received or the complexity of the tasks that you are facing in life. Know that the challenges that were given to you is only to make you stronger and teach you that if you stay in faith till the end, you will be rewarded. The only thing that should matters at the end of the day when Jesus, your master returns will he say, "Leave from here" or will he say "Well done, good and faithful servant".



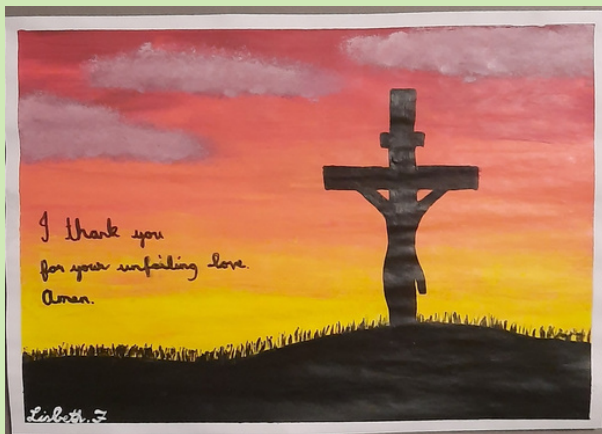
Drawings Corner



ANN ABRAHAM



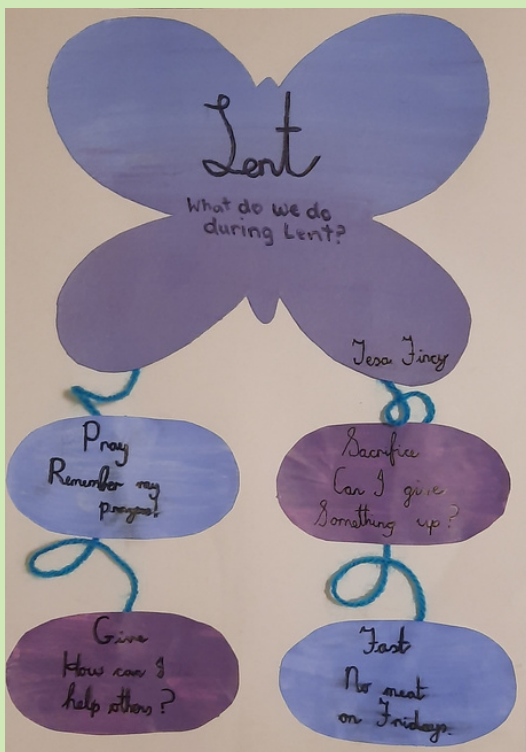
YESHUDAS BASIL ELDOSE



LISBETH FINCY



MANNA MARIAM MATHEW



TESA FINCY



NATHAN JOSEPH MATHEW

Aspects of Great Lent

Gratitude, giving, gaining, generosity, grace

Great Lent gives us the opportunity to reach out to those in need and thank the Lord for all the blessings he gives us.

Respect, restful, resolvable, resourceful

During Great Lent we are able to find peace and resolve our problems.

Earnest, eager, easy, effective, elated

We get more chances to be honest and caring to those around us.

Accepting, allegiant, angelic, affectionate

We learn to concede with our problems and deal with our sorrow with the help from Christ.

Trust, truth, trustworthy, thriving

We become closer to our Father in heaven and trust him completely.

Limitless, loving, learning, loyal, longing

We acknowledge that God's love is endless and seek for his help.

Earthly, empathetic, empowering, endearing

We believe with God anything is possible because we know that he is all powerful and all knowing.

Noble, nutritious, needed, nourishing, numinous

We come out of lent with many qualities that are often lost because of the worldly benefits.

Thoughtful, tender, thankful, touching

We are grateful for everything that we have and we praise the Lord.

The Great Lent


L - is for the life he gave.

E - is for eternal life in heaven with God the Father

N - is for never losing faith

T - is for trust, that he will come again

Great lent in the orthodox church starts with an evening prayer on the 1st Sunday (Wedding of Cana) and ends with the Holy Qurbana on Sunday (Ressurrection/ Easter). We can take part in the Great lent by combining dietary restrictions and fasting prayer. More than that, it is time for spiritual growth. Physical fasting is meaningless if it is disconnected from spiritual growth. The canonical prayers are said during great lent. It is done by kneeling down, touching the ground with the forehead, then standing up and making the sign of the cross. The days or weeks during the great lent is set up differently. Each Sunday of Great lent is based upon a specific miracle performed by our Lord. The last week of Great lent is known as the passion week or Holy week and finally the 8th Sunday is Easter.



The Lord is my strength

"Be strong and courageous. Do not be afraid or terrified because of them, for the Lord your God goes with you; he will never leave you nor forsake you." Deuteronomy 31:6

Dearly beloved in Christ,
I hope you're all doing well. I would like to share a few words to explain how the verse above has guided me and given me strength during difficult times in my life. In every walk of life we find obstacles that we're afraid to tackle. This verse has guided me through the most toughest moments in my life. I always remember the very first time I was reminded about this verse. I was waiting to do one of my exams and I was really nervous and I didn't think that I studied enough to pass.

During the time I waited, one of my friends, who I don't speak often to messaged me this verse. The very first line itself filled me with confidence. Knowing that God is there with me regardless of what the circumstance is. Ever since that moment, whenever I'm nervous or unsure, I go back to this verse, to remind myself to be strong and courageous, not because of how smart or good I am, but because my God will never forsake me, He will not abandon me.

I hope that this verse can provide strength and courage for you during the tough times in your life.
God bless you all.

Great Lent Word Search

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

Wedding at Cana
 Leper
 Paralyse Man
 Cannanite Woman
 Crippled Woman
 Blind Man
 Palm Sunday
 Maundy Thursday
 Good Friday

Crucifixion
 Resurrection
 Easter
 Jesus
 Mother Mary
 Mary Magdalene
 Cross
 Wine
 Water



Commemorations of Holy Thursday

On Thursday of Holy Week, four events are commemorated: the washing of the disciples' feet, the institution of the Sacrament of the Holy Eucharist at the Last Supper, the agony in the garden of Gethsemane, and the betrayal of Christ by Judas.

At the Mystical Supper in the Upper Room Jesus gave a radically new meaning to the food and drink of the sacred meal. He identified Himself with the bread and wine: "Take, eat; this is my Body. Drink of it all of you; for this is my Blood of the New Covenant" (Matthew 26:26-28).

We have learned to equate food with life because it sustains our earthly existence. In the Eucharist, the distinctively unique human food – bread and wine – becomes our gift of life. Consecrated and sanctified, the bread and wine become the Body and Blood of Christ. This change is not physical but mystical and sacramental. While the qualities of the bread and wine remain, we partake of the true Body and Blood of Christ. In the eucharistic meal, God enters into such a communion of life that He feeds humanity with His own being, while still remaining distinct.

The Eucharist is at the center of the Church's life. It is her most profound prayer and principal activity. It is at one and the same time both the source and the summit of her life. In the Eucharist, the Church manifests its true nature and is continuously changed from a human community into the Body of Christ, the Temple of the Holy Spirit, and the People of God. The Eucharist is the pre-eminent sacrament. It completes all the others and recapitulates the entire economy of salvation. Our new life in Christ is constantly renewed and increased by the Eucharist. The Eucharist imparts life and the life it gives is the life of God.

In the Eucharist, we receive and partake of the resurrected Christ. We share in His sacrificed, risen, and deified Body, "for the forgiveness of sins and life eternal" (Divine Liturgy). In the Eucharist Christ pours into us – as a permanent and constant gift – the Holy Spirit, "Who bears witness with our spirit that we are children of God – and if children – then heirs with Christ (Romans 8:16-17).



Commemorations of Holy Thursday

The events initiated by Jesus at the Mystical Supper were profoundly significant. By teaching and giving the disciples His final instructions and praying for them as well, He revealed again His divine Sonship and authority. By establishing the Eucharist, He enshrined to perfection God's most intimate purposes for our salvation, offering Himself as Communion and life. By washing the feet of His disciples, He summarized the meaning of His ministry, manifested His perfect love, and revealed His profound humility. The act of the washing of the feet (John 13:2-17) is closely related to the sacrifice of the Cross. Both reveal aspects of Christ's kenosis. While the Cross constitutes the ultimate manifestation of Christ's perfect obedience to His Father (Philippians 2:5-8), the washing of the feet signifies His intense love and the giving of Himself to each person according to that person's ability to receive Him (John 13:6-9).

Judas betrayed Christ with a kiss, the sign of friendship and love. The betrayal and crucifixion of Christ carried the ancestral sin to its extreme limits. In these two acts, the rebellion against God reached its maximum capacity. The seduction of man in paradise culminated in the death of God in the flesh. To be victorious evil must quench the light and discredit the good. In the end, however, it shows itself to be a lie, an absurdity, and sheer madness. The death and resurrection of Christ rendered evil powerless.

On Great Thursday light and darkness, joy and sorrow are so strangely mixed. At the Upper Room and in Gethsemane the light of the kingdom and the darkness of hell come through simultaneously. The way of life and the way of death converge. We meet them both in our journey through life. In the midst of the snares and temptations that abound in the world around and in us, we must be eager to live in communion with everything that is good, noble, natural, and sinless, forming ourselves by God's grace in the likeness of Christ.

Drawings Corner



AMY ABRAHAM



LISBETH FINCY



BINTA SARA BINU



Thank you for Reading

**THE MAJOR PROBLEMS IN THE WORLD
ARE THE RESULT OF THE DIFFERENCE
BETWEEN HOW NATURE WORKS AND
THE WAY PEOPLE THINK**

