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Catholic Syro-Malabar Eparchy of Great Britain

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Weekly E_News Bullettin

22
June 2025

Third Sunday of Season of *the Shlihe*

Volume 5, NO 25

Sunday Bible Reading

(22nd June)

- 1) Deut 1:5-8
- 2) Is 1:1-9
- 3) 1 Cor 7:1-7
- 4) Lk 10:25-37



June 28, 29	Catechism exam
July 19	Walsingham Pilgrimage
Sept 6	Handhoosa

Birthday Greetings & Prayerful Wishes

Rev Fr Shanju Kochuparambil
: 22nd June



On Saturday the 14th of June 2025, Bishop Mar Joseph Srampickal celebrated Holy Qurbana on the occasion of the 'Doctors Forum Annual Meet-2025' at Mar Yawsep Pastoral House, 99 Old Oscott Hill, Kingstanding, Birmingham.

Circulars & Resources

1. [Address of Pope Leo XIV Jubilee of Oriental churches](#)
2. [Circular 4 Urha 2025 Malayalam](#)
3. [Circular 4 Urha 2025 English](#)
4. [100 Questions Urha 2025 Malayalam](#)
5. [100 Questions Urha 2025 English](#)
6. [Circular 15 2024 Year of Jubilee](#)
7. [Circular 14 2024 Action Plan Year of Spirituality](#)
8. [Pastoral letter Year of Spirituality](#)
9. [Pastoral Letter Year of Spirituality](#)
10. [Pastoral Letter Theosis Purpose of Liturgy](#)



On Sunday, the 15th of June 2025, Bishop Mar Joseph Srampickal celebrated the Holy Qurbana on the occasion of the Mission Day (Yobhel 2025) celebrations at St Mary's Mission, Aberdeen at Holy Family RC Church, 117 Deveron Road, Aberdeen AB16 6LZ.

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The St. John Henry Newman CONFERENCE

The Catholic Imagination: Shaping Perceptions of Catholicism for the Mid Twenty-First Century

Wednesday 18 June 2025

at St Mary's University, Twickenham, London

Session Two: Capturing the Imagination 11.15-12.00 The Oriental Rites

✠ Joseph SRAMPICKAL,
Bishop of the Syro-Malabar Eparchy of Great Britain.

Mystery and Imagination: Eastern Liturgies as Keepers of Mystagogy and Sacred Beauty

I. Introduction

Pope Benedict XVI, in his Post-Synodal Apostolic Exhortation, *Sacramentum Caritatis*, paragraph 35, states: "The liturgy is a radiant expression of the paschal mystery, in which Christ draws us to himself and calls us to communion." In the Eastern Catholic Churches, this encounter is marked by mystery and beauty. In this presentation, I would like to explore how the Eastern Catholic liturgies serve as guardians of mystagogy and sacred beauty. I will examine how imagination—expressed through symbols, gestures, and the sacred art of the Eastern Catholic liturgies—helps the faithful enter into the divine mystery.

This paper will draw on major Church documents, including the apostolic letter *Orientalium Dignitas* by Pope Leo XIII (1894); the Second Vatican Council's Decree on the Eastern Catholic Churches, *Orientalium Ecclesiarum* (1964); the practical guidelines for implementing the liturgical norms established by the 1990 Code of Canons of the Eastern Churches, published by the Congregation for the Eastern Churches in 1996, namely the Instruction for Applying the Liturgical Prescriptions of the Code of Canons of the Eastern Churches; the apostolic letter *Orientalis Lumen* by Pope St. John Paul II (1995); and the apostolic letter *Desiderio Desideravi* by Pope Francis (2022); and the Catechism of the Catholic Church (1992).

II. The Church's Understanding of Liturgy and Mystagogy

Etymologically, the word "liturgy" means "work of the people" or "public service." In ancient (pre-Christian) Greek society, *leitourgia* referred to a public duty or service performed for the benefit of the community, often at personal expense. However, in the Church, it refers to the work of God for His people—and the people's response. It is not just something we do. It is what God does in and through us. The Catechism of the Catholic Church states in paragraph 1136 that the liturgy is "an action of the whole Christ". Christ is the High Priest. The liturgy makes His saving work present. It is not a memory. It is a mystery we enter into. Mystagogy means "leading into the mysteries." In the early Church, mystagogy was the deepening of faith after baptism. It helped new Christians understand what they had experienced in the sacraments. This was not just intellectual learning. It was spiritual insight. It used signs, symbols, and sacred texts to open hearts to divine realities.

Today, mystagogy is still vital. It is not limited to the newly baptized. All the faithful are called to grow in their understanding of what they celebrate. Pope Francis, in *Desiderio Desideravi*, paragraph 31, says: "We are in need of a serious and dynamic liturgical formation". Mystagogy speaks to the whole person. It engages the imagination. It uses the senses—sight, sound, touch, smell, and taste—to make heaven felt on earth. The Eastern liturgies excel in this. They are filled with symbols. With incense and icons. With sacred music and poetic prayers. These are not decorations. They are doors into mystery. The imagination helps us see the unseen. It helps us sense the sacred. In a disenchanted world, imagination opens us to wonder again. Eastern liturgies keep this alive. They are ancient. But they are not museums. They are living expressions of the divine mystery, passed on through centuries. In these liturgies, the Church teaches not by explaining, but by revealing.

III. The Eastern Catholic Churches and Their Liturgical Traditions

There are 23 Eastern Catholic Churches. Each has its own history, theology, liturgical tradition, spiritual heritage, and disciplinary codes. All are in full communion with the Bishop of Rome. Yet none is a mere copy of the Roman Latin Church. They are truly Catholic—and truly Eastern. These Churches are grouped into five main liturgical families:

1. The Alexandrian Tradition
2. The West Syriac Tradition
3. The Armenian Tradition
4. The East Syriac Tradition
5. The Byzantine Tradition

Each of these liturgical traditions developed around a major centre of early Christianity. Alexandria, Antioch, Armenia, Mesopotamia, and Constantinople were not only cultural capitals—they were spiritual ones. From them, liturgical life flowed and spread. These traditions preserve different liturgical languages. Coptic, Syriac, Armenian, Ge'ez, Arabic, Greek, Slavonic, and others. Language here is not only communication. It is prayer. It shapes the way the mystery is experienced.

Eastern Catholic liturgies are not only ancient. They are living. They are celebrated today by millions of faithful around the world. Often in challenging circumstances. In diaspora. Under persecution. Or in tiny minority communities. Yet their liturgies remain vibrant. Full of symbols. Full of beauty. Full of the mystery of God. These liturgies are shaped by experience—by the land, the culture, and the spiritual struggles of the people who celebrate them. They offer a way of seeing God with the heart and with the senses.

In the sections that follow, we will explore each of the five liturgical traditions. We will look at how they express mystery. How they form the imagination. And how they keep alive the Church's mystagogical mission.

IV. Liturgical Texts and Mystagogical Themes in the Five Traditions

A. The Alexandrian Tradition

The Alexandrian Tradition is followed by two Eastern Catholic Churches:

- The Coptic Catholic Church, based in Egypt
- The Ethiopian Catholic Church, found mainly in Ethiopia and Eritrea

This tradition has its roots in the ancient Church of Alexandria, founded by St. Mark the Evangelist. It carries the influence of Egyptian spirituality—deep, mystical, and ascetical. The central liturgy used is the Liturgy of St. Basil, adapted to the Alexandrian rite. The Liturgy of St. Cyril, an earlier form of the same, is also used on certain occasions. The Ethiopian Church uses the Ge'ez Rite, which includes the Anaphora of the Apostles and other unique texts. These liturgies are deeply contemplative. The prayers are long, poetic, and full of biblical imagery. The language used—Coptic or Ge'ez—adds to the sense of timelessness. Even when translated, the tone remains solemn and majestic. The theological focus is on God's holiness and our unworthiness to stand before Him. The liturgy begins with extended prayers of preparation. The sanctuary is veiled. The priest enters slowly, with awe. The Holy of Holies is not approached casually. This teaches reverence. It forms the soul. Incense is used generously. It symbolizes both prayer and mystery. The cloud that rises hides and reveals. It reminds us that we are in the presence of the unseen God.

The Alexandrian liturgy is also full of symbolic gestures. The priest bows repeatedly. The people stand for long periods, as a sign of respect. Icons and crosses are kissed. Light and shadow are used with care. Music is distinct. Coptic and Ethiopian chant is rhythmic, even hypnotic. It draws the worshipper into a spiritual state. Ethiopian liturgy, in particular, includes dance-like movements and processions. Sacred drums and sistrums are used, especially on feasts. Worship becomes an act of the whole body. This engages the imagination deeply. The theology of this tradition is strongly incarnational and eschatological. Christ is present in the Eucharist—but He is also the coming King. The faithful pray with urgency: Come, Lord Jesus! The faithful do not always understand every word. But they know they are standing before the mystery. This is mystagogy—not explanation, but encounter. As Pope Francis reminds us in *Desiderio Desideravi*, paragraph 26: "Wonder is an essential part of the liturgical act because it is the way that those who know they are engaged in the particularity of symbolic gestures look at things". The Alexandrian Tradition keeps that wonder alive.

B. The West Syriac Tradition

The West Syriac Tradition is followed by three Eastern Catholic Churches:

- The Syriac Catholic Church, based primarily in Syria, Iraq, and Lebanon
- The Maronite Church, centred in Lebanon but found globally
- The Syro-Malankara Catholic Church, based in India

This tradition traces its roots to the ancient Church of Antioch, which, according to Acts 11:26, is where "the disciples were first called Christians." Its liturgical texts are poetic, dramatic, and deeply symbolic. The central liturgy is the Divine Liturgy of St. James, one of the oldest Eucharistic prayers in continuous use. In its current forms, it is richly developed. It features numerous litanies, prayers of intercession, and mystical hymns. The West Syriac liturgy is sometimes called "the angelic liturgy." This is not a metaphor. The texts repeatedly speak of joining the angels in worship. The sanctuary is seen as heaven on earth. The altar is the throne of God. The altar servers represent the heavenly hosts. This theology is not explained. It is enacted. The liturgy opens with incense and processions, as if heaven is descending. The congregation enters into mystery not through teaching, but through poetic and symbolic language.

In the Maronite and Syriac traditions, the epiclesis—the invocation of the Spirit—is often placed before the words of institution. This shows that it is the Spirit, not the priest, who consecrates. This is a deeply mystagogical theme. Chant plays a central role. The West Syriac chant, called *Beth Gazo*, is ancient and solemn. Its melodies are designed to stir the heart. The Syro-Malankara tradition uses Indian tonal patterns, blending West Syriac and Indian forms. Even without full understanding, the faithful are drawn into contemplation. Vestments are elaborate. The sanctuary is veiled. The liturgical year is full of symbolism, marking not only the life of Christ, but also events like the Feast of the Cross and the Dedication of the Church—celebrations that express the mystery of salvation in visual and dramatic form.

C. The Armenian Tradition

The Armenian Catholic Church follows its own unique liturgical tradition. It is neither purely Eastern nor Western, but a synthesis. Its liturgy draws from Jerusalem, Antioch, and Byzantium, yet has developed its own poetic and theological character. Armenia

was the first nation to adopt Christianity as the state religion, in A.D. 301. Its liturgy grew out of this early Christian heritage. The Armenian language, created for Scripture and worship, became a sacred vehicle for prayer, beauty, and theology.

The central liturgical rite is the Divine Liturgy of St. Gregory the Illuminator, based on the old Jerusalem usage. It has been shaped over the centuries, notably influenced by the Byzantine Liturgy of St. Basil and the Latin Rite, yet remains fully Armenian in spirit. The Armenian liturgy is marked by its elegant simplicity and poetic depth. It does not use as many liturgical forms as other Eastern rites. But every word and gesture is rich with meaning. One striking feature is the lack of an explicit epiclesis in the anaphora. This has led to theological discussions. Yet the Armenian Church maintains, in line with Catholic teaching, that the consecration is effected by the entire Eucharistic prayer, not one moment alone. What matters here is not formula, but mystery.

The use of incense, vestments, and sacred music is highly developed. The Armenian chant tradition, known as Sharakan, includes thousands of hymns. These hymns are theological meditations. Many are drawn from the writings of the Church Fathers, especially St. Gregory of Narek and St. Nerses Shnorhali. The Armenian liturgy places strong emphasis on the passion of Christ. The altar is often framed by a crucifix. The Eucharist is seen not only as a banquet but as a mystical participation in Calvary. The people receive Communion on the tongue, from the hands of the priest, who dips the consecrated Host in the Precious Blood. In the Armenian tradition, beauty and mystery are inseparable. The liturgy opens the heart to divine realities through poetry, music, and silence. It teaches not by analysis, but by awe.

D. The East Syriac Tradition

The East Syriac Tradition is preserved by two Eastern Catholic Churches:

- The Chaldean Catholic Church, centred in Iraq, with communities in the diaspora
- The Syro-Malabar Catholic Church, based in Kerala, India

This tradition developed in the Church of the East, which spread eastward beyond the Roman Empire—to Persia, India, and as far as China. It is sometimes called the “Assyrian” or “Mesopotamian” tradition. The central liturgy is the Holy Qurbana of Addai and Mari, one of the oldest Eucharistic prayers in continuous use. It likely predates the 4th century. The original text of the Holy Qurbana of Addai and Mari is notable for having no explicit institution narrative (i.e., the words “This is My Body... This is My Blood”). Yet the Church recognizes it as valid and sacred, because the whole anaphora is a deep invocation of the Paschal mystery and the Holy Spirit.

One central theme in this tradition is pilgrimage. The liturgy is seen as a journey—from earth to heaven, from sin to redemption, from the visible to the invisible. The Eucharistic celebration reflects this. The faithful are taken step by step toward divine encounter. The Structure of the East Syriac liturgy is different from Byzantine or Latin usage. The Gloria, Creed, and even the Our Father are placed in different locations. This unfamiliar structure encourages attention and reflection. It breaks patterns of habit, and leads the worshiper to consider more deeply what is happening. The epiclesis—the prayer asking for the descent of the Holy Spirit—is long and solemn. The Holy Spirit is invoked as the “sanctifier” of the gifts and of the people. The Spirit is not abstract. He is active, present, and powerful.

One powerful symbol is the veil that covers the altar. This is lifted at key moments, suggesting the opening of heaven. It teaches visually: God is hidden, but He reveals Himself in the Eucharist. This movement from concealment to unveiling is a central mystagogical moment. The chant of this tradition is meditative, syllabic, and scripturally dense. The melodies are stable and repeat across seasons, forming the heart and memory of the faithful. The use of the ancient Syriac language adds to the sense of sacred time.

In the Syro-Malabar tradition, the liturgical year is divided into nine seasons: Annunciation (Suvara), Nativity (Yaldha), Epiphany (Denha), Great Fast (Sawma Ramba), Resurrection (Qyamta), Apostles (Slihe), Summer (Qaita), Elijah–Cross–Moses (Elia-Sleeva-Moosha), and the Dedication of the Church (Qudas–Edta). Each has its own focus and mystical meaning. The faithful walk through salvation history each year—not as past events, but as present mysteries. In the midst of suffering and displacement, especially in Iraq and surrounding regions, the Chaldean Church continues to celebrate the Holy Qurbana. It remains a source of strength and hope. The Syro-Malabar Church is growing in India and around the world. It remains rooted in the ancient tradition while also engaging with modern life. Liturgical reform continues—but the core remains: mystery, reverence, and the transformation of the faithful through sacred worship.

E. The Byzantine Tradition

The Byzantine Tradition is followed by a wide range of Eastern Catholic Churches, including:

- The Ukrainian Greek Catholic Church
- The Melkite Greek Catholic Church
- The Romanian Greek Catholic Church
- The Greek Catholic Churches of Slovakia, Hungary, and Croatia
- The Italo-Albanian Catholic Church, among others

This tradition developed in the city of Constantinople, integrating the theology of the Greek Fathers, the liturgical practices of Antioch and Jerusalem, and the imperial ritual of the Byzantine court. Over time, it became one of the most elaborately developed

liturgical systems in the Christian world. The two principal Eucharistic liturgies are the Divine Liturgy of St. John Chrysostom, used most Sundays, and the Divine Liturgy of St. Basil the Great, used during Great Lent and on a few feasts. The Liturgy of the Presanctified Gifts, attributed to St. Gregory the Dialogist (Pope Gregory the Great), is used during weekdays in Lent.

The Byzantine liturgy is a sensory world of mystery. The Church is filled with incense, iconography, chanting, candlelight, and movement. Nothing is casual. Every detail is meant to lift the soul to heaven, and to evangelise. As Desiderio Desideravi, paragraph 37, reminds us: “A celebration that does not evangelize is not authentic, just as a proclamation that does not lead to an encounter with the risen Lord in the celebration is not authentic”. The Byzantine Tradition evangelizes through awe. The sanctuary is separated from the nave by the iconostasis, a screen covered with icons. This is not a wall of division—it is a veil of revelation. The icons teach visually what the texts proclaim. The mystery is present, not hidden. But it must be approached with reverence. Chant is central to Byzantine liturgies. It is modal, solemn, and deeply tied to the text. It shapes the prayer of the community.

The Divine Liturgy opens with the words: “Blessed is the Kingdom of the Father, and of the Son, and of the Holy Spirit...” This sets the tone. Worship is an entry into the Kingdom—here and now. The liturgy of the Word includes readings, litanies, and the chanting of the Gospel. Holy Communion is received under both species, by a spoon, with great reverence. The priest proclaims: “The servant of God receives the Body and Blood of our Lord Jesus Christ...” Each person is named—this is a personal encounter. Icons, processions, and blessing rituals also form part of the Byzantine mystagogical world. The body is involved—standing, prostrating, fasting, kissing icons, lighting candles. This incarnational realism helps form the believer’s imagination and faith.

V. The Magisterium and the Mission of the Eastern Catholic Churches

The Catholic Church, especially since the Second Vatican Council, has consistently affirmed the dignity and importance of the Eastern Catholic liturgical traditions. These traditions are not relics of the past—they are living gifts for the life of the whole Church.

Pope Leo XIII’s apostolic letter *Orientalium Dignitas* (1894) offered a clear and vigorous defense of the dignity of the Eastern traditions. In it, he strongly emphasized the need to safeguard the liturgical patrimony of the Eastern Catholic Churches. In a bold directive, he wrote: “Any Latin rite missionary, whether of the secular or religious clergy, who induces with his advice or assistance any Eastern rite faithful to transfer to the Latin rite, will be deposed and excluded from his benefice, in addition to the ipso facto suspension a divinis and other punishments that he will incur as imposed in the aforesaid Constitution *Demandatum*. That this decree stand fixed and lasting, We order a copy of it be posted openly in the churches of the Latin rite.” (*Orientalium Dignitas*, 1894). This directive of Leo XIII was reaffirmed by Pope Leo XIV during the first public audience of his pontificate, which was granted to the participants of the Jubilee of the Eastern Churches held on 14th May this year. Pope Leo XIV added: “In addition to establishing Eastern circumscriptions wherever possible and appropriate, there is a need to promote greater awareness among Latin Christians.”

The Second Vatican Council’s decree *Orientalium Ecclesiarum* (1964), paragraph 3, affirms the equal dignity of the Eastern Catholic Churches within the Catholic Church: “They are consequently of equal dignity, so that none of them is superior to the others as regards rite, and they enjoy the same rights and are subject to the same obligations, including the duty of preaching the Gospel to the whole world (cf. Mark 16:15), under the guidance of the Roman Pontiff.” This document confirms that the Eastern Catholic Churches are not “lesser” parts of the Catholic whole. They have their own theological, spiritual, and liturgical, historical and disciplinary identities. Their full flourishing is essential to the catholicity of the Church.

In *Orientalium Lumen* (1995), paragraph 1, St. John Paul II affirmed: “Since, in fact, we believe that the venerable and ancient tradition of the Eastern Churches is an integral part of the heritage of Christ’s Church, the first need for Catholics is to be familiar with that tradition, so as to be nourished by it and to encourage the process of unity in the best way possible for each”. This would imply that the Catholic Church cannot fully understand or live out its identity without the Eastern Christian patrimony.

In 1996, the Congregation for the Eastern Churches issued the *Instruction for Applying the Liturgical Prescriptions of the Code of Canons of the Eastern Churches*. It emphasized in paragraph 18: “The first requirement of every Eastern liturgical renewal, as is also the case for liturgical reform in the West, is that of rediscovering full fidelity to their own liturgical traditions, benefiting from their riches and eliminating that which has altered their authenticity”. The Instruction encouraged Eastern Catholics to free themselves from Latin influences that had obscured their identity. It called for renewal—not innovation, but recovery. According to this document, true liturgical renewal means returning to the sources: Scripture, Fathers, early rites.

VI. Conclusion

The 23 Eastern Catholic Churches, through their five liturgical traditions—Alexandrian, West Syriac, Armenian, East Syriac, and Byzantine—offer a treasury of mystagogy. Each expresses, in its own language of rites, texts, symbols, and rhythms, the same mystery of Christ: His incarnation, death, resurrection, and gift of eternal life in the Spirit. These liturgies do not explain the mystery by dissecting it. They lead the faithful into it. They invite the human heart to surrender to the truth through beauty, reverence, and silence. The liturgy is not a performance. It is an encounter—with the living and risen Lord. The liturgical life of the Eastern Catholic Churches shows that this encounter is not abstract—it is a deeply lived reality in their liturgical celebrations.





SYRO MALABAR EPARCHY OF GREAT BRITAIN

Pastoral Letter 21

04/06/2025

Theosis-the Purpose of Liturgical Spirituality

Relying on God's grace and protection, I, Joseph Srampickal, Bishop of Syro-Malabar Eparchy of Great Britain, write to all Priests, Deacons, Religious and all the Faithful.

To commemorate the 2025th anniversary of *M'shiha's* incarnation, this year is observed by the Catholic Church as the Year of Jubilee, themed 'Pilgrims of Hope'. Keeping the spirit of the Year of Jubilee, this year is also observed by us as the Year of Spirituality, as the third year of our Second Five-Year Pastoral Plan, 'The Holy to the Holy Ones', and we are endeavouring to assimilate the pearls of Eastern Spirituality into our Church life and personal life. The aim of our spirituality is theosis (deification). In the Syriac language, this process of theosis is called '*mes alahanusa*' (to become like God or to become like *Alaha*). This is the amazing mystery that makes us partakers in the life of *M'shiha*, who gifted us His Divinity and having taken on humanity from us (Mar Aprem, Hymns on faith 5:17) and us evolving into His Body. Today, the body of the risen and assented *M'shiha* is the Church. Therefore, '*mes alahanusa*', in short, is us living in the Church, for the Church, thinking with the Church and it is the mystery of us evolving to be the Church. According to the spiritual vision of the Syriac Church, theosis is the ecclesiastical life. This is realised through the Power of God (*Ruha* of Holiness) that God has given us. Therefore, the spirituality of the Eastern Churches is centred on the *Ruha* of Holiness, and it is the Liturgical Spirituality guided by the *Ruha* of Holiness.

This year, in a very special way during the Season of the Apostles, which commences on the 8th of June on the Feast of Pentecost, and during the following seasons of the liturgical calendar, guided by the *Ruha* of Holiness, let us strive to ascend to the pinnacle of Liturgical Spirituality based on the *Ruha* of Holiness. As we go past the halfway point of the Year of Jubilee and the Year of Spirituality, let us strive to pursue the goals of these observances with greater zeal and sincerity in the days to come. I would like to remind once again the goals we set at the beginning of the Year of Spirituality and their importance as well.

Let us make the observance of the Year of Spirituality life-bound, founded on the four elements that the Eastern Catholic tradition emphasises as the basic principles of our spiritual life.

1. Firm and Humble Reverence to God's Salvific Mysteries:

By reading the Holy Scriptures, we should be able to meet God daily, who reveals Himself through His acts even today. We should develop the habit of reading and meditating during our family prayer in our homes, on the verses of the Holy Scripture, that are given in our liturgical calendar,

to be read during the Holy Qurbana on that day. I invite everyone to join the chain Holy Bible reading which we initiated on the 18th of December 2024, on the feast day of the Miraculous Sleeva of Mylapore, and continued daily, and the nighttime Liturgy of the Hour Prayer, Lelya (every day on Zoom platform from 8.20 pm onwards). I exhort everyone to make it a routine to join, personally and along with the family, for the Lelya Prayer and for reading the Word of God, which is a lamp to our feet and a light to our paths (Psalm 119:105).

A spiritual lifestyle of continuously reciting short Bible verses and short Statements of Faith as prayers, and always experiencing God's presence, overcoming temptations and living in communion with God is a unique feature of the Eastern Churches. In order that we too own this style of prayer, which is a source of indescribable blessings, a collection of 33 Aspirations has been given to all our families, especially for children and young people. I urge you to select an aspiration that you feel the most heart-touching to you, recite it constantly in your heart, contemplate on it and to make the whole life a prayer.

2. Constantly strive for Theosis:

I once again remind you all that there should never be any shortcomings in the participation in the Liturgy of the Hours and in regularly receiving the Holy Sacraments which are the sources of immortal grace, especially participating in the Holy Qurbana, receiving the Sacrament of Reconciliation and the zeal to live in the purity of the Sacrament of Matrimony. It is through the Holy Sacraments that we are united with *M'shiha*, who is the Vine, and divine life flows into us (Lumen Gentium 11).

It is with the aim to help the faithful of our Eparchy in Theosis, based on a spiritual lifestyle, that is rooted in the East Syriac spirituality of our Church, that the '*Urha 2025: Eparchial Family Quiz of Spirituality*' has been envisioned in our Eparchy. I specially exhort you to actively participate in this initiative to learn more about the spirituality of our Church and to accomplish it in our lives.

3. Community (public) life through participating in the Liturgy, Family Units, Pious Associations and Social Service:

Mar John Chrysostom teaches that "although there are many members in the Church, they join to form one body". We experience our unity with *M'shiha* when we gather as a Church (1 Corinthians 11:18) to celebrate Holy Qurbana, for Family Unit gatherings and when we participate in the Liturgy of the Hours, which are the official prayers of the Church. Therefore, during this Year of Spirituality, let us actively participate in Holy Qurbana celebrations and Family Units, and as one community, together with the Church try to unite with *M'shiha*.

Our Pious Association activities help us to make our faith more luminant through charitable activities, which are the training field of our Christian existence. Therefore, during this Year of Spirituality, everyone should actively participate in our Pious Associations such as Men's Forum and Women's Forum for the adults, SMYM for the youth and Cherupushpa Mission League and Savio Friends for the children.

Eastern church fathers have resembled Christian life to a pilgrimage on several occasions. Pilgrimages have a very important place in our spiritual life. We should be prepared to organise pilgrimages to Mylapore and to our Marth Alphonsa Cathedral, Preston, which has been declared as a pilgrim centre, as part of the Year of Jubilee and to other holy centres. Everyone who can participate in the pilgrimage to Walsingham on the 19th of July 2025, organised by our Eparchy, should join in and try to enrich our spiritual life.

4. A mystical life of Prayer, Fasting and Sharing:

A lifestyle of prayer, study, fasting and sharing is another significant level of our spiritual growth. These help us to grow in virtue, to avoid evil and to get closer to God. We should find time to read good spiritual books which would nurture Christian faith and spirituality. Because, as Mar John Chrysostom says, “when your mind and heart immerse in spiritual books you will always be satisfied, because spiritual reading gives you a foundation in God.” Therefore, efforts should be made this year, to set up a library of spiritual books wherever possible, and to encourage the reading of spiritual books.

We should be able to pray with the Church and personally as well, to fast as a must on days stipulated by the Church, to observe the Holy Abstinence Days passed down to us by our forefathers and to train our children on this and to abstain from meat on Fridays. Let us make charity work our lifestyle, charity work which involves the poor and the helpless in what God has blessed us as a gift. Thereby, let us follow an ascetic lifestyle, which is the hallmark of Syriac Christians, and pass it down to the generations to come.

The goal of our spiritual life is not only to be “saved” from sin, but to become “partakers of the Divine Nature” (2 Peter 1:4) and experience the foretaste of Heavenly Life and to live in *M'shiha* in this world itself. Pray that this observance of the Year of Spirituality may help us to grow in this divine nature and be deified, staying close to the Church everyday.

May the grace of *Maran Isho M'shiha*, and the love of *Alaha*, and the fellowship of the *Ruha d'Qudsha* be with us all, now and forever, Amen.

Lovingly in *M'shiha*,

+ *Joseph Srampickal*

Yawsep Srampickal

Bishop, Catholic Syro-Malabar Eparchy of Great Britain

NB: This Pastoral letter must be read on 8th of June 2025 in all Parishes/Missions/Proposed Missions of the Eparchy during the celebration of the Holy *Qurbana* (if Holy *Qurbana* is not celebrated on 8th of June 2025, this should be read on the nearest Sunday when Holy *Qurbana* is celebrated).

Evangelisation Regional Directors

Sl No	Region	Regional Director	Date & Time of Online Meeting with Bishop 9.05 pm - 10.15 pm
1	Birmingham	Rev Fr Joe Moolecherry VC	16 th July
2	Bristol-Cardiff	Rev Fr Paul Olickal	1 st October
3	Cambridge	Rev Fr Dani Molopparambil	22 nd September
4	Canterbury	Rev Fr Shinoj Kalarickal	14 th July
5	Leeds	Rev Fr Thomas Valummel	1 st July
6	Leicester	Rev Fr Joby Edavazhickal	4 th September
7	London	Rev Fr Lijesh Mukkattu	30 th September
8	Manchester	Rev Fr Jose Kunnumpurath	17 th July
9	Preston	Rev Fr James Kozhimala	21 st June
10	Oxford	Rev Fr Jubin Pottananiyil	23 rd June
11	Scotland	Rev Fr Jebin Pathiparambil	15 th July
12	Southampton	Rev Fr John Pulinthanathu	23 rd September

EPARCHIAL WALSINGHAM PILGRIMAGE

National Shrine of Our Lady
The Slipper Chapel
Houghton St Giles,
Walsingham,
Norfolk, NR22 6AL

**On Saturday
July 19 2025**

Let by
Bishop Mar Joseph Srampickal

eparchyofgreatbritain.org

CSMEGB YOUTH AND EVANGELISATION COMMISSION

YOUTH

Residential Retreat

THE LORD IS NEAR TO THE BROKENHEARTED, AND SAVES THE CRUSHED IN SPIRIT. PSALMS 34:18

START 29th
AUGUST 29,30,31 | 2025 | 9:30 AM
FINISH 31st
4:00 PM

Claret Centre, Buckden Towers, High St,
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MANOJ: 0784880855 | MATHACHAN: 07915602258 | EVANGELISATION@CSMEGB.ORG

FR JOSEPH MUKKATT
SR ANN MARIA SH
BISHOP MAR JOSEPH SRAMPICKAL

Urha 2025 – Eparchial Family Quiz on Spirituality”

ഉറാ
(Urha /The Way/ Margam /മാർഗ്ഗം)

Last date to submit the date(s) of the Unit Level Quiz:
01/06/2025

Link to practise 100 questions for Unit Level Quiz:

Studying Urha - Year of Spirituality 100 Malayalam Questions on Quizlet:

<https://quizlet.com/gb/1047253015/urha-year-of-spirituality-100-malayalam-questions-flash-cards/?x=1jqU&i=6hpbv7>

Studying Urha - Year of Spirituality 100 English Questions on Quizlet:

<https://quizlet.com/gb/1035017982/urha-year-of-spirituality-100-questions-flash-cards/?x=1iaUL&i=6hpbv7>

CATHOLIC SYRO-MALABAR EPARCHY OF GREAT BRITAIN

Evangelisation Commission

“Keep watch over yourselves and over all the flock, of which the Holy Spirit has made you overseers, to shepherd the church of God that He obtained with the blood of His own Son.” (Acts 20:28)



Regional Bible Conventions 2025

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December 6 Cambridge

September 27 Canterbury

July 12 Leeds

October 4 Leicester

October 18 Manchester

June 28 Preston

July 5 Oxford

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“Peace I leave with you; my peace I give to you.” Jn 14/27

Catholic Syro-Malabar
Eparchy of Great Britain
Commission for Evangelisation

Oxford Regional BIBLE CONVENTION

Saturday 5th July 2025
From 10.00 am to 4.00 pm



Mar Joseph Srampickal
Bishop, Catholic Syro-Malabar Eparchy of Great Britain



Led By
Rev Sr Elsis Mathew MSMI

For More Details

Fr Sebastian Pottananiyil ☎ 07918 266277

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Year of Spirituality Eparchial Quiz Competition



Week 29 (June 22nd 2025)

561. Q: In Mar Aprem's "Letter to Publius," what is the polished mirror a metaphor for?

A: The polished mirror represents the holy Gospel, which reflects the moral and spiritual state of all who gaze into it.

562. Q: According to Mar Aprem in his "Letter to Publius," how does the mirror reflect the spiritual condition of a person?

A: The mirror reflects beauty or ugliness depending on the moral state of the one looking into it, showing their virtues or sins without itself being changed.

563. Q: In the "Letter to Publius," what is depicted as being visible within the Gospel mirror for those with pure eyes?

A: According to Mar Aprem, the kingdom of heaven, Paradise, Gehenna, and the ranks of the good and evil are visible to those with a pure eye.

564. Q: In Mar Aprem's "Letter to Publius," how does he interpret the parable of the rich man and Lazarus from Luke 16?

A: He sees it as a literal example of postmortem torment and justice, with the Gospel mirror revealing the suffering of the rich man and the reward of Lazarus.

565. Q: What does Mar Aprem's "Letter to Publius" say about the deeds of individuals at the Last Judgment?

A: He states that each person's deeds will stand visibly before them, accusing or defending them in the presence of the Judge.

566. Q: According to Mar Aprem in the "Letter to Publius," what do the twelve thrones signify?

A: The twelve thrones are seats of judgment, before which all tribes and nations tremble.

567. Q: In the "Letter to Publius," what role does the inner mind play in judgment according to Mar Aprem?

A: The inner mind becomes the judge and the embodiment of the law, silently accusing or justifying each person.

568. Q: How does Mar Aprem, in the "Letter to Publius," describe Christ on the day of judgment?

A: He uses numerous titles such as Judge of righteousness, Gate of life, and Pure sacrifice, highlighting Christ's divine authority.

569. Q: What image does Mar Aprem use in his "Letter to Publius" to describe the failure of virgins without good deeds?

A: He portrays them as virgins without oil in their lamps, echoing the parable in Matthew 25, whose virginity was not adorned with virtuous deeds.

570. Q: In the “Letter to Publius,” how does Mar Aprem explain the separation of the good and the wicked?

A: He interprets the right hand and left hand metaphorically, symbolizing those honoured and those unworthy.

571. Q: What does Mar Aprem say happens when one looks with discernment into the Gospel mirror?

A: They see the full range of human deeds and destinies, including their own faults and the images of both the good and the wicked.

572. Q: According to the “Letter to Publius,” what happens to slanderous whisperings and secret sins?

A: Mar Aprem says they will cry out loudly and become manifest before the Judge.

573. Q: What warning does Mar Aprem give to those who rely solely on the title of “virgin” without deeds, in the “Letter to Publius”?

A: He warns that virginity without virtuous deeds is insufficient and will not grant entrance to the bridal chamber of heaven.

574. Q: In Mar Aprem’s interpretation in the “Letter to Publius,” what is symbolized by the gate of the kingdom being shut?

A: It symbolizes the irreversible finality of judgment, where those without good deeds are denied entry.

575. Q: How does Mar Aprem in the “Letter to Publius” describe the punishment of the wicked in Sheol?

A: He describes it as torment without relief, with suffering intensified according to each person’s wickedness.

576. Q: What message does Mar Aprem convey about the mind’s awareness of death in the “Letter to Publius”?

A: He emphasizes that the mind must awaken from the sleep of sin and consider mortality to prepare for judgment.

577. Q: In the “Letter to Publius,” what historical generations does Mar Aprem mention to highlight human mortality?

A: He refers to Adam, the pre-flood generations, and the Sodomites, all of whom perished despite their former glory.

578. Q: What does Mar Aprem say about tears and repentance in the “Letter to Publius”?

A: He teaches that God accepts tears in place of sacrifices and that true repentance can cancel the bond of sin.

579. Q: What lesson does Mar Aprem draw from the parable of the foolish rich man (Luke 12) in the “Letter to Publius”?

A: He warns that trusting in earthly wealth is futile, for the soul may be required suddenly without notice.

580. Q: At the conclusion of his “Letter to Publius,” what does Mar Aprem hope the reader will do?

A: He hopes the reader will gaze into the Gospel mirror with a discerning heart, repent, and prepare for the final judgment.



Year of Spirituality Eparchial Quiz Competition



Week 29 (June 22nd 2025)

561. ചോ: മാർ അപ്രേമിന്റെ പുണ്യയുസിനുള്ള കത്തിൽ, മിനക്കിയ കണ്ണാടി എന്ന രൂപകം എന്തിനെയാണ് സൂചിപ്പിക്കുന്നത്?
- ഉ: മിനക്കിയ കണ്ണാടി പരിശുദ്ധസുവിശേഷത്തെ പ്രതിനിധാനം ചെയ്യുന്നു, അതിലേക്ക് നോക്കുന്ന എല്ലാവരുടെയും ധാർമ്മികവും ആത്മീയവുമായ അവസ്ഥയെ അത് പ്രതിഫലിപ്പിക്കുന്നു.
562. ചോ: മാർ അപ്രേം തന്റെ "പുണ്യയുസിനുള്ള കത്തിൽ" പറയുന്നതനുസരിച്ച്, കണ്ണാടി ഒരു വ്യക്തിയുടെ ആത്മീയ അവസ്ഥയെ എങ്ങനെ പ്രതിഫലിപ്പിക്കുന്നു?
- ഉ: ഒരു കണ്ണാടി സൗന്ദര്യമോ വൈരുദ്ധ്യമോ പ്രതിഫലിപ്പിക്കുന്നത് അതിലേക്ക് നോക്കുന്ന വ്യക്തിയുടെ ധാർമിക അവസ്ഥയെ ആശ്രയിച്ചാണ്, അവരുടെ പുണ്യങ്ങളോ പാപങ്ങളോ അവയിൽത്തന്നെ ഒരു മാറ്റവും വരുത്താതെ അത് കാണിക്കുന്നു.
563. ചോ: പുണ്യയുസിനുള്ള കത്തിൽ, ശുദ്ധമായ കണ്ണുകളുള്ളവർക്ക് സുവിശേഷ കണ്ണാടിയിൽ ദൃശ്യമാകുന്നത് എന്താണെന്നാണ് ചിത്രീകരിച്ചിരിക്കുന്നത്?
- ഉ: മാർ അപ്രേമിന്റെ അഭിപ്രായത്തിൽ, സ്വർഗ്ഗരാജ്യം, പർദയ് സാ, ഗേഹന, നന്മതിന്മകളുടെ പദവികൾ എന്നിവ ശുദ്ധമായ കണ്ണുള്ളവർക്ക് ദൃശ്യമാണ്.
564. ചോ: മാർ അപ്രേമിന്റെ "പുണ്യയുസിനുള്ള കത്തിൽ", വി. ലൂക്കാ 16-ൽ നിന്നുള്ള ധനികന്റെയും ലാസറിന്റെയും ഉപമയെ അദ്ദേഹം എങ്ങനെ വ്യാഖ്യാനിക്കുന്നു?
- ഉ: മരണാനന്തര യാതനയുടേയും നീതിയുടെയും യഥാർത്ഥ ഉദാഹരണമായിട്ടാണ് അദ്ദേഹം അതിനെ കാണുന്നത്, സുവിശേഷ കണ്ണാടി ധനികന്റെ സഹനവും ലാസറിന്റെ പ്രതിഫലവും വെളിപ്പെടുത്തുന്നു.
565. ചോ: അന്ത്യവിധിയിൽ വ്യക്തികളുടെ പ്രവൃത്തികളെക്കുറിച്ച് മാർ അപ്രേമിന്റെ "പുണ്യയുസിനുള്ള കത്ത്" എന്താണ് പറയുന്നത്?
- ഉ: ന്യായാധിപന്റെ സാന്നിധ്യത്തിൽ അവരെ കുറപ്പെടുത്തുകയോ പ്രതിരോധിക്കുകയോ ചെയ്യുകൊണ്ട് ഓരോ വ്യക്തിയുടെയും പ്രവൃത്തികൾ അവരുടെ മുന്നിൽ ദൃശ്യമായി നിൽക്കുമെന്ന് അദ്ദേഹം പ്രസ്താവിക്കുന്നു.
566. ചോ: "പുണ്യയുസിനുള്ള കത്തിൽ" മാർ അപ്രേം പറയുന്നതനുസരിച്ച്, പന്ത്രണ്ട് സിംഹാസനങ്ങൾ എന്തിനെയാണ് സൂചിപ്പിക്കുന്നത്?
- ഉ: പന്ത്രണ്ട് സിംഹാസനങ്ങൾ ന്യായവിധിയുടെ ഇരിപ്പിടങ്ങളാണ്, അതിനുമുമ്പിൽ എല്ലാ ഗോത്രങ്ങളും രാഷ്ട്രങ്ങളും വിറയ്ക്കുന്നു.
567. ചോ: മാർ അപ്രേം പറയുന്നതനുസരിച്ച്, "പുണ്യയുസിനുള്ള കത്തിൽ", ആന്തരിക മനസ്സ് ന്യായവിധിയിൽ എന്ത് പങ്കാണ് വഹിക്കുന്നത്?
- ഉ: ആന്തരിക മനസ്സ് ന്യായാധിപനും നിയമത്തിന്റെ മൂർത്തിഭാവവുമായി മാറുന്നു, നിശബ്ദമായി ഓരോ വ്യക്തിയെയും കുറപ്പെടുത്തുകയോ ന്യായീകരിക്കുകയോ ചെയ്യുന്നു.
568. ചോ: മാർ അപ്രേം "പുണ്യയുസിനുള്ള കത്തിൽ", ന്യായവിധി ദിനത്തിലെ മ്ശിഹായെ എങ്ങനെ വിവരിക്കുന്നു?
- ഉ: നീതിയുടെ ന്യായാധിപൻ, ജീവന്റെ കവാടം, നിർമ്മലമായ ത്യാഗം എന്നിങ്ങനെ നിരവധി പേരുകൾ അദ്ദേഹം ഉപയോഗിക്കുന്നു, മ്ശിഹായുടെ ദൈവിക അധികാരത്തെ എടുത്തുകാണിക്കുന്നു.
569. ചോ: സത്പ്രവൃത്തികളില്ലാത്ത കന്യകമാരുടെ പരാജയത്തെ വിവരിക്കാൻ മാർ അപ്രേം തന്റെ "പുണ്യയുസിനുള്ള കത്തിൽ" ഏത് വിശേഷണമാണ് ഉപയോഗിക്കുന്നത്?

ഉ: വി. മത്തായി 25-ലെ ഉപമയെ പ്രതിധാനിപ്പിച്ചുകൊണ്ട്, വിളക്കുകളിൽ എണ്ണയില്ലാത്ത കന്യകമാരായി അവരെ അവൻ ചിത്രീകരിക്കുന്നു, അവരുടെ കന്യകാത്വം സൂക്ഷ്മങ്ങളാൽ അലങ്കരിക്കപ്പെട്ടിരുന്നില്ല.

570. ചോ: “പുണ്യീയസിനുള്ള കത്തിൽ”, നല്ലവരേയും ദുഷ്ടരേയും വേർതിരിക്കുന്നതിനെ മാർ അപ്രോ എങ്ങനെ വിശദീകരിക്കുന്നു?

ഉ: ബഹുമാന്യരേയും അയോഗ്യരേയും സൂചിപ്പിക്കുന്ന, വലതു കൈയേയും ഇടതു കൈയേയും അദ്ദേഹം ആലങ്കാരികമായി വ്യാഖ്യാനിക്കുന്നു.

571. ചോ: സുവിശേഷ കണ്ണാടിയിലേക്ക് വിവേചനശക്തിയോടെ നോക്കുമ്പോൾ എന്ത് സംഭവിക്കുമെന്നാണ് മാർ അപ്രോ പറയുന്നത്?

ഉ: സ്വന്തം തെറ്റുകളും നല്ലവരുടെയും ദുഷ്ടരുടെയും പ്രതിച്ഛായകളും ഉൾപ്പെടെ മനുഷ്യ പ്രവൃത്തികളുടെയും വിധികളുടെയും പൂർണ്ണ ശ്രേണി അവർ കാണുന്നു.

572. ചോ: “പുണ്യീയസിനുള്ള കത്ത്” അനുസരിച്ച്, അപവാദപരമായ മന്ത്രികൾക്കും രഹസ്യ പാപങ്ങൾക്കും എന്ത് സംഭവിക്കുന്നു?

ഉ: അവർ ഉച്ചത്തിൽ നിലവിളിക്കുകയും ന്യായാധിപന്റെ മുമ്പാകെ പ്രത്യക്ഷപ്പെടുകയും ചെയ്യുമെന്ന് മാർ അപ്രോ പറയുന്നു.

573. ചോ: “പുണ്യീയസിനുള്ള കത്തിൽ” പ്രവൃത്തികളില്ലാതെ “കന്യക” എന്ന പദവിയിൽ മാത്രം ആശ്രയിക്കുന്നവർക്ക് മാർ അപ്രോ എന്ത് മുന്നറിയിപ്പാണ് നൽകുന്നത്?

ഉ: സൽക്കർമ്മങ്ങളില്ലാത്ത കന്യകാത്വം പര്യാപ്തമല്ലെന്നും സ്വർഗ്ഗീയമണ്ഡലത്തിലേക്ക് പ്രവേശനം നൽകില്ലെന്നും അദ്ദേഹം മുന്നറിയിപ്പ് നൽകുന്നു.

574. ചോ: “പുണ്യീയസിനുള്ള കത്തിലെ” മാർ അപ്രോയുടെ വ്യാഖ്യാനത്തിൽ, രാജ്യത്തിന്റെ കവാടം അടയ്ക്കപ്പെടുന്നത് എന്തിനെ സൂചിപ്പിക്കുന്നു?

ഉ: അത് വിധിയുടെ മാറ്റാനാവാത്ത അന്തിമാവസ്ഥയെ സൂചിപ്പിക്കുന്നു, അവിടെ സത്പ്രവൃത്തികൾ ചെയ്യാത്തവർക്ക് പ്രവേശനം നിഷേധിക്കപ്പെടുന്നു.

575. ചോ: “പുണ്യീയസിനുള്ള കത്തിൽ” മാർ അപ്രോ ശീയോലിലെ ദുഷ്ടന്മാരുടെ ശിക്ഷയെ എങ്ങനെ വിവരിക്കുന്നു?

ഉ: ഓരോ വ്യക്തിയുടെയും ദുഷ്ടതയനുസരിച്ച് കഷ്ടപ്പാടുകൾ തീവ്രമാകുന്ന, ആശ്വാസമില്ലാത്ത പീഡനമായിട്ടാണ് അദ്ദേഹം അതിനെ വിശേഷിപ്പിക്കുന്നത്.

576. ചോ: മരണത്തെക്കുറിച്ചുള്ള മനസ്സിന്റെ അവബോധത്തെക്കുറിച്ച് പുണ്യീയസിനുള്ള കത്തിൽ മാർ അപ്രോ എന്ത് സന്ദേശമാണ് നൽകുന്നത്?

ഉ: പാപനിദ്രയിൽ നിന്ന് ഉണർന്ന് ന്യായവിധിക്ക് തയ്യാറെടുക്കാൻ മർത്ത്യതയെ പരിഗണിക്കണമെന്ന് അദ്ദേഹം ഊന്നിപ്പറയുന്നു.

577. ചോ: “പുണ്യീയസിനുള്ള കത്തിൽ” മനുഷ്യ മർത്ത്യതയെ എടുത്തുകാണിക്കാൻ മാർ അപ്രോ ഏത് ചരിത്ര തലമുറകളെയാണ് പരാമർശിക്കുന്നത്?

ഉ: ആദത്തിനേയും, പ്രളയത്തിനു മുമ്പുള്ള തലമുറകളേയും, സോദോമ്യരേയും കുറിച്ച് അദ്ദേഹം പരാമർശിക്കുന്നു, അവരെല്ലാം മുൻകാല മഹത്ത്വം ഉണ്ടായിരുന്നിട്ടും നശിച്ചു.

578. ചോ: “പുണ്യീയസിനുള്ള കത്തിൽ” കണ്ണനീരിനെയും അനുതാപത്തെയും കുറിച്ച് മാർ അപ്രോ എന്താണ് പറയുന്നത്?

ഉ: യാഗങ്ങൾക്കു പകരം ദൈവം കണ്ണനീർ സ്വീകരിക്കുന്നുവെന്നും യഥാർത്ഥ അനുതാപത്തിന് പാപത്തിന്റെ ബന്ധനം ഇല്ലാതാക്കാൻ കഴിയുമെന്നും അദ്ദേഹം പഠിപ്പിക്കുന്നു.

579. ചോ: “പുണ്യീയസിനുള്ള കത്തിലെ” ഭോഷനായ ധനികന്റെ ഉപമയിൽ നിന്ന് (വി.ലൂക്കാ 12) മാർ അപ്രോ എന്ത് പാഠം ഉൾക്കൊള്ളുന്നു?

ഉ: ഭൗതിക സമ്പത്തിൽ ആശ്രയിക്കുന്നത് വ്യർത്ഥമാണെന്ന് അദ്ദേഹം മുന്നറിയിപ്പ് നൽകുന്നു, കാരണം പെട്ടെന്ന് മുന്നറിയിപ്പില്ലാതെ ആത്മാവിനെ ആവശ്യപ്പെട്ടേക്കാം.

580. ചോ: “പുണ്യീയസിനുള്ള കത്തിന്റെ” സമാപനത്തിൽ, വായനക്കാർക്ക് എന്തു ചെയ്യുമെന്നാണ് മാർ അപ്രോ പ്രതീക്ഷിക്കുന്നത്?

ഉ: വായനക്കാർക്ക് വിവേചനബുദ്ധിയുള്ള ഹൃദയത്തോടെ സുവിശേഷ കണ്ണാടിയിലേക്ക് നോക്കുകയും, അനുതപിക്കുകയും, അന്ത്യവിധിക്കായി തയ്യാറെടുക്കുകയും ചെയ്യുമെന്ന് അദ്ദേഹം പ്രതീക്ഷിക്കുന്നു



Joy of the Gospel Daily Zoom prayer Schedule

From 7:25 pm to 9 pm: Rosary, Praise and worship, Preaching of the Word of God, Bible Reading and Lelya.

Zoon ID : 5972206305

Passcode : 2024

Date	Day	Region, leading prayers 7.25 - 8.25	Preaching the Word of God, Intercession and Blessing, 8.25 - 9.00	Zoom Host and Recording
01/6/25	Sunday	Southampton	Br Joly Ouseph	Sijo
02/6/25	Monday		Br Pauly Vareed	Digi
03/6/25	Tuesday		Mrs Rajam eorge	Jincy
04/6/25	Wednesday		Fr John Pulinthanath	Jincy
05/6/25	Thursday		Br Davis Joseph	Francis
06/6/25	Friday	Canterbury	Br Siji Jose	Manoj
07/6/25	Saturday		Br Jose Kottarathil	Francis
08/6/25	Sunday		Br Cherian Samuel	Sijo
09/6/24	Monday		Br Jibin	Digi
10/6/25	Tuesday		Mrs Ann Manu	Thomas
11/6/25	Wednesday	Leeds	Jerin Mundakkal	Jincy
12/6/25	Thursday		Fr. Jojo Plappallil	Francis
13/6/25	Friday		Jeeson	Manoj
14/6/25	Saturday		Fr. Thomaskutty	Francis
15/6/25	Sunday		Mrs Seeta Binu	Sijo
16/6/25	Monday	Manchester	Br. Sales Sebastian	Digi
17/6/25	Tuesday		Fr. Jose Kunnumpuram	Thomas
18/6/25	Wednesday		Fr. Jobin Thayyil	Jincy
19/6/25	Thursday		Fr. Jobin Thayyil	Francis
20/6/25	Friday		Fr. Stanto	Manoj
21/6/25	Saturday	Scotland	Febin Siby	Francis
22/6/25	Sunday		Br. ThomasParambil	Sijo
23/6/25	Monday		Sr. Ann Maria from 7pm	Digi
24/6/25	Tuesday		Sr. Ann Maria from 7pm	Thomas
25/6/25	Wednesday		Sr. Ann Maria from 7pm	Jincy
26/6/25	Thursday		Sr. Ann Maria from 7pm	Francis
27/6/25	Friday	Birmingham	Br. Francis Xavier	Manoj
28/6/25	Saturday		Br. Lijo George	Francis
29/6/25	Sunday		Mrs Sophy Seban	Sijo
30/6/25	Monday		Mrs Sherly Nobi	Digi