



Koinonia

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ENGLISH, MALAYALAM



A bi-monthly newsletter of the

Madras Mar Thoma Syrian Church

38 (90), Harrington Road, Chetpet, Chennai - 600 031.

Tel: Par: +91 8547639644 | AVQ: +91 8095318744 | Off: +91-44-2836 3582

E-mail: chetpetvicar@gmail.com

Price ₹1



NEWLY INSTALLED RAMBANS OF THE MALANKARA MAR THOMA SYRIAN CHURCH
RAMBAN MATHEW CHANDY , RAMBAN JOSEPH DANIEL, RAMBAN SAJU C. PAPPACHAN

ASHA BHAVAN VISITS BY

KILPAUK PRAYER GROUP

CHETPET PRAYER GROUP



CHILDREN'S HOME OF HOPE
VISIT BY OUR SEVIKA SANGHAM



GLORIOUS PROGRAM - 16.09.2023



SKILL TRAINING PROGRAM @ NEIGHBORHOOD MINISTRY

MESSAGE



Dearly beloved in Christ,

As December approaches, we eagerly anticipate Christmas. However, many contemporary celebrations do not align with the biblical account of this significant event, as they have become increasingly influenced by commercialism. In light of this, let us reflect briefly on the true meaning of Christmas.

While the Bible does not explicitly designate Christmas as a time for the poor, the birth of Jesus and His life's work underscore a consistent message of caring for the marginalized, the humble, and the less fortunate. This biblical emphasis on compassion and charity forms the foundation for the idea that Christmas should be a celebration of hope and joy for all, particularly those in need.

The Gospel of Luke tells the timeless story of Mary and Joseph, a humble couple guided by divine providence on their journey to Bethlehem. This account reminds us of the profound message of Christmas: the birth of Jesus, the Savior of the world, also known as Immanuel, meaning "God is with us." Christmas is a celebration of God's presence in our lives, a story of hope, faith, and the miraculous love of God for humanity. Regrettably, amidst our modern celebrations, we sometimes lose sight of God's presence.

Christmas is not about lavish presents or extravagant decorations. Instead, it's about the warmth of the human heart, the love we share, and the hope we bring to those less fortunate. By celebrating Christmas as a time of giving, we can transform it into a season of joy for all, especially the poor. "For you know the grace of our Lord Jesus Christ that though he was rich, yet for your sake, he became poor, so that you, through his poverty, might become rich" (2 Cor 8:9). God chose a humble beginning in a manger, where anyone could approach Him without permission. This simple setting in Bethlehem, as described in Luke 2:1-7, exemplifies themes of simplicity and humility, setting the tone for a focus on the marginalized and the humble. Unfortunately, these important aspects often get overshadowed in our Christmas celebrations.

The good news of Christ's birth was first proclaimed to shepherds in the fields, a group considered marginalized. These shepherds were fortunate to receive a joyful message delivered by angels. In Luke 2:8-12, it is recounted

that an angel of the Lord appeared to them, and the glory of the Lord shone around them, causing them to be terrified. However, the angel reassured them, saying, "Do not be afraid. I bring you good news that will cause great joy for all the people. Today in the town of David, a Savior has been born to you; he is the Messiah, the Lord. This will be a sign to you: You will find a baby wrapped in cloths and lying in a manger." Just as the shepherds in the fields received this angelic proclamation of 'good news of great joy,' we, too, are recipients of this joyous message. The angel's announcement underscores that the good news of Christ's arrival is intended for all people, regardless of their social status. In our broken and war-torn world, the message of peace and joy may seem to have lost its relevance. Yet, it's essential that we, even in such challenging circumstances, become bearers of peace for the world.

Christmas serves as a reminder of God's immense love for us, as He sent His only Son into the world to bring us salvation and eternal life. It is a celebration of hope and joy for all, especially those who are less fortunate. We should use this time to reach out to those who are in need and share God's love with all. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life" (John 3:16). This raises a critical question: do we genuinely share the love of God with our fellow human beings?

In the words of Charles Dickens, "I will honor Christmas in my heart and try to keep it all year." Let us carry the spirit of giving and compassion with us throughout the year, making every day a celebration for the poor, and creating a world where everyone experiences the love and joy of Christmas. As we gather with our loved ones, exchange gifts, and share meals, let us not forget the greatest gift of all: the gift of Jesus Christ, whose teachings of love, compassion, and forgiveness inspire our actions and bring us closer to God.

May the message of the Gospels and the birth of our Lord and Savior fill our hearts with gratitude and joy, and may we strive to be bearers of His light, sharing His love and grace with everyone we encounter. Wishing you a Christmas filled with the true meaning of the season, and may your acts of kindness shine as a beacon of hope for those in need.



Vinoyachen

Vicar



BAPTISMS

| Name | Prayer Group | Date of Baptism |
|---|---------------|-------------------|
| 1. Ethan Mathew Bibin (S/o Mr. Bibin Mathew Babu & Mrs. Faba Varghese) | Porur | September 4, 2023 |
| 2. Zuri Elsa Riju (D/o Mr. Riju Ambala Thingal John & Mrs. Shruthi Sara Abraham) | Chetpet | September 9, 2023 |
| 3. G.K. Naresh Kumar (S/o Mr. R.G. Bagavathi Singh & Mrs. Kasthuri GB Singh) | Virugambakkam | October 6, 2023 |

Programs for the month of November and December

5th November 2023

Metropolitan Visit - First Communion

10th - 12th November 2023

Joint Convention and Unity Sunday

24th - 26th November 2023

English Convention

9th December 2023

Christmas Carol Service



PROGRAMMES



- Sunday School : Every Sunday after the 1st Service
- Yuvajana Sakhyam : Every Sunday after the First Service
- Monthly Meeting of
Sevika Sangham : Every 4th Saturday at 4.30 pm
- Edavka Mission : Every Wednesday at 5.00 pm
- Fasting Prayer : Every Friday at 10.00 am
- Choir Practice : Every Saturday at 6.30 pm
- Elder's Fellowship : Every 2nd & 4th Tuesday
at 4.30 pm (Church)
- Sevika Sangham
Bible Study : Every Friday from
4.30 pm to 5.30 pm (Online)





WORSHIP ASSIGNMENTS

November 2023 : **Ayanavaram**

December 2023 : **Chetpet**

ANPIN SPARSHAM

Palliative Care



A unit of Madras Mar Thoma Syrian Church, Chetpet



HELPLINE: 9943390425

SERVICES PROVIDED:

House visits ♥ Online doctor consultations ♥ Bereavement support
 Medical aid (wheelchair, hospital cot, airbed, walker, medicines etc.)
 End of life care ♥ Advice on hospital admissions

ANSWERS TO NEW BIBLE QUIZ SERIES - 10

1. ഹായി പട്ടണക്കാർ (Joshua 8:20)
2. ഏബാൽ പർവതത്തിൽ (Joshua 8:30)
3. യോശുവ
4. ഹോരാം (Joshua 10:33)
5. കിന്നെരോത്ത് (Joshua 13:27)
6. മാവീർ (Joshua 13:31)
7. കാലേബ് മാവീർ (Joshua 14:8)
8. കിര്യത്ത് - അർബാ (Joshua 14:15)
9. ബോഹാൻ (Joshua 15:6)
10. ബാല (Joshua 15:9)



WORSHIP TIMINGS

NOVEMBER 2023

| | | |
|------------|-----------|---|
| 05-11-2023 | 8.00 A.M. | Holy Communion in English |
| 12-11-2023 | 8.00 A.M. | Unity Sunday |
| 19-11-2023 | 7.30 A.M. | Divine Service in English (Sunday School) |
| | 9.30 A.M. | Holy Qurbana in Malayalam |
| 25-11-2023 | 8.30 A.M. | Holy Qurbana in Malayalam (Senior Citizens) |
| 26-11-2023 | 8.00 A.M. | Holy Communion in English |

DECEMBER 2023

| | | |
|------------|-----------|--|
| 03-12-2023 | 7.30 A.M. | Divine Service in English (Yuvajana Sakhyam) |
| | 9.30 A.M. | Holy Qurbana in Malayalam |
| 10-12-2023 | 7.30 A.M. | Holy Communion in English |
| | 9.30 A.M. | Holy Qurbana in Malayalam |
| 17-12-2023 | 7.30 A.M. | Divine Service in English (Sunday School) |
| | 9.30 A.M. | Holy Qurbana in Malayalam |
| 23-12-2023 | 8.30 A.M. | Holy Qurbana in Malayalam (Senior Citizens) |
| 24-12-2023 | 7.30 A.M. | Holy Communion in English |
| | 9.30 A.M. | Holy Qurbana in Malayalam |
| 25-12-2023 | 5.30 A.M. | Holy Communion in English |
| | 7.30 A.M. | Holy Qurbana in Malayalam |
| 31-12-2023 | 8.00 A.M. | Holy Communion in English |
| | 9.00 P.M. | Holy Qurbana in Malayalam |
| 01-01-2024 | 7.30 A.M. | Holy Communion in English |



LECTIONARY



NOVEMBER 2023

| Date | Lessons | Epistle | Gospel |
|-----------|--|-----------------|-------------------|
| 05 Sunday | Kudosh Eetho - Sanctification of the Church - Beginning of the Liturgical Year: World Sunday School Day: Children - to be Partakers in the Concerns of Christ | | |
| | Prov. 3:1-8 1 John 3:1-12 | Eph. 6:1-4 | John 6:1-14 |
| 12 Sunday | Hudos Eetho - Renewal of the Church Festival of Unity of CSI, CNI and Mar Thoma Church | | |
| | Josh. 22:21-29 Ephe. 4:1-7 | 1 Cor. 12:12-27 | St. John 10:11-18 |
| 19 Sunday | Annunciation to Zechariah God's Intervention that paves the way of Salvation | | |
| | Judg. 13:2-14 Heb. 6:9-12 | Heb. 11:6-12 | St. Luke. 1:5-23 |
| 26 Sunday | Annunciation to Virgin Mary Call to be the Mother of the Saviour of the World | | |
| | Zech. 2:10-13 Rom. 1:1-7 | 1 Cor. 1:26-31 | St. Luke 1:26-38 |

DECEMBER 2023

| Date | Lessons | Epistle | Gospel |
|-----------|---|---------------|------------------|
| 03 Sunday | Meeting of Virgin Mary and Elizabeth: The meeting that shares the Good news of Salvation. (Bible Sunday) | | |
| | Gen. 33:1-15 2 Cor. 1:3-10 | Rom. 15:5-9 | St. Luke 1:39-45 |
| 10 Sunday | Birth of John the Baptist John the Baptist: Greatest among those born of Women | | |
| | Mala 3:1-4 Acts 13:17-26 | 1 Cor. 4:1-6 | St. Luke 1:57-66 |
| 17 Sunday | Annunciation to Joseph Joseph - A Man of Higher Justice | | |
| | Zeph. 3:14-20 1 Cor. 13:1-13 | Rom. 14:13-19 | St. Mat. 1:18-23 |
| 24 Sunday | Coming of the Saviour | | |
| | Isa. 11:1-9 1 John. 4:7-16 | Acts 3:19-26 | St. John 1:14-18 |
| 31 Sunday | With Christ in to the New Year | | |
| | 1 Sam. 7:1-12 Rev. 21:1-8 | Rom. 8:31-39 | St. Mat. 5:1-12 |

NEW BIBLE QUIZ SERIES - 11



1. ഇന്നുവരെ എഫ്രയീമുരുടെ ഇടയിൽ ഉഴഴിയവേല ചെയ്യു പാർത്തു വരുന്നതാര്?

Who are the people living in the territory of Ephraim, to this day, subjected to forced labour?
2. ശെലോഫഹാദ് ആരുടെ മകനായിരുന്നു?

Whose son is Zelophehad?
3. തപ്പൂഹ ദേശം ആർക്കുള്ളതായിരുന്നു?

To whom was the land of Tappuah allotted?
4. ഉറപ്പുള്ള പട്ടണം ഏത്?

Which city is mentioned as fortified/strong?
5. നഫ്താലി മലനാട്ടിൽ ഗലീലയിലുള്ള സങ്കേത നഗരമേത്?

Name the 'City of Refuge' set apart in Galilee, on the hill country of Naphtali.
6. രൂബേൻ ഗോത്രത്തിൽ സമഭൂമിയിലുള്ള സങ്കേത നഗരം ഏത്?

Which is the 'City of Refuge' set apart on the plateau in the tribe of Reuben?
7. എഫ്രയീം മലനാട്ടിലെ സങ്കേത നഗരം?

Which is the designated 'City of Refuge' on Ephraim hill country?
8. പുരോഹിതനായ എലയാസരിന്റെ മകൻ?

What is the name of Eleazar's son, the priest?
9. യോശുവ ഒരു വലിയ കല്ലെടുത്തു നാട്ടിയത് ഏത് മരത്തിന്റെ കീഴെ ആയിരുന്നു?

Under which tree did Joshua set up a large stone as a witness?
10. എഫ്രയീം പർവതത്തിൽ ഫീനെഹാസിനു കൊടുത്തിരുന്ന കുന്നിൽ അടക്കം ചെയ്യപ്പെട്ടതാര്?

Who was buried in the land allotted to Phinehas on the hill country of Ephraim?



PRAYER MEETINGS



NOVEMBER 05, 2023

AYANAVARAM

Mr. KOSHY P.C.

Radiance Empire,
Block D, 1st Floor,
Door No. 108, Vyasarpadi,
Chennai 600039.
Mobile: 9498051250

CHETPET

Mr. OOMMEN JACOB

Flat A, Garthapuri Apts.,
13th Avenue,
Harrington Road,
Chetpet, Chennai 600031.
Mobile: 9840301643

ROYAPETTAH

Mr. YOHANNAN M K

No. 13, A5, Sumanth Apts.,
Birndhavan Street, Mylapore, Chennai 600004.
Mobile: 9444110043



NOVEMBER 12, 2023

AMINJIKARAI

Mr. ABY THOMAS

90 G, Chandrasekar Foundations,
Govindan Street,
Aminjikaral,
Chennai 600029.
Mobile: 9884439233

AYANAVARAM

Mrs. MARIAMMA MATHAI

A Block 104, 1st Floor
Navin's Whiteberry Apartment,
Madhavaram High Road, Moolakadai,
Chennai 600060.
Mobile: 9840592229

KODAMBAKKAM

Mr. MATHEN TITUS

54/4, Palayakaran Street,
Kodambakkam,
Chennai 600024.
Mobile: 9884404187



"Thanks be to God for His indescribable gift!"

- 2 Corinthians 9:15

NOVEMBER 19, 2023**AMINJIKARAI****Mrs. PONNAMMA THOMAS**

No. 7, Gandhi Street,
Razak Garden, Arumbakkam,
Chennai 600106.
Mobile: 9841666916

KILPAUK**Mrs. SALLY MATHEW**

@ Church
Mobile: 9840046030

SANTHOME**Mrs. VALSA KOSHY**

23, Appadurai Street,
Teynampet,
Chennai 600018.
Mobile: 8939653937

VIRUGAMBAKKAM**Mrs. SUSY CHERIAN**

3A, Orchid Enclave,
107, Sangeetha Colony,
Anna Main Road, K.K. Nagar,
Chennai 600078.
Mobile: 9790801064

NOVEMBER 26, 2023**AMINJIKARAI****Mrs. MARY JACOB**

7, Bethany Apts,
New Street, 76, A.N. Colony,
Aminjikarai, Chennai 600029.
Mobile: 9840194302

AYANAVARAM**Mr. G. ABY VARGHESE**

Grace Cottage, No. 62,
12th Cross Street, Senthil Nagar,
Kolathur, Chennai 600099.
Mobile: 8056050389

KILPAUK**Mrs. SAROJ GEORGE**

@ Church
Mobile: 9962147471

ROYAPETTAH**Mr. SUNIL B.**

Ashwin Mahalakshmi,
No. 4 8/17, Flat No. 4B, 4th Floor,
Masilamani Road, Balaji Nagar
1st Street, Royapettah,
Chennai 600 014.
Mobile: 9884078495

SANTHOME**Dr. MATHEW SAMUEL**

Kalarikkal
18, Bishop Garden,
R.A. Puram, Chennai 600 028.
Tel: 24936788



DECEMBER 3, 2023**AYANAVARAM****Mrs. MARIAMMA IYUKUTTY**

No. 8, 1st Cross Street,
United India Nagar,
Ayanavaram, Chennai 600023.
Mobile: 9884056163

CHETPET**Mr. JOSHI ABRAHAM**

Flat #2, Railview Apts.,
36 A, Pachaiyappas College
Hostel Road, Chetpet,
Chennai 600 031.
Mobile: 9940562553

DECEMBER 17, 2023**AYANAVARAM****Mr. MATHEW VARGHESE V.**

13, Thirumurugan Nagar,
(Opp. St. Joseph School)
Kolathur, Chennai 600099.
Mobile: 8939955990



*"In all things I have shown you that by working hard
in this way we must help the weak and remember the words
of the Lord Jesus, how he himself said,
'It is more blessed to give than to receive.'"*

- Acts 20:35

SPECIAL DAYS

**NOVEMBER 05TH 2023: WORLD SUNDAY SCHOOL DAY
& FIRST COMMUNION SERVICE**

DECEMBER 21ST 2023: MAR THOMA SABHA DINAM

Eschatology in the Epistle of Second Peter

- Rev. Shibu Kurian

The Second Epistle of Peter is a teaching of Christian eschatology. This epistle deals with a crucial question of the meaning and significance of Parousia. What is Parousia? When will it occur? What will happen at the time of Parousia? It is a question of the faith of the apostolic generation and every generation that follows. The false teachers argued that Jesus would not come back and therefore there would be no judgment (1:16). This teaching tempted the believers to return to their former way of life. Therefore, the Second Epistle of Peter refuted false teachers (2:1), their theory, and praxis. The author reinforced the believers' stability and commitment among the faithful through reminders of their divine gifts and calling. The author encouraged them to rise to the moral heights their vocation demands. Therefore, the purpose of the Second Epistle of Peter was, to expose the false teachers for what they were and to set before the churches the conditions of survival when doctrinal and moral perversions infiltrate their fellowships, appearing to carry all before them.

The Second Epistle of Peter is addressed to a congregation or congregations in the region of Asia Minor where Paul established churches (1 Peter.1:1; 2 Peter 3:1;15-16). They were the people who came to faith from a Gentile background rather than a Jewish background. The Epicurean philosophy influenced the congregations because this philosophy was very popular in Jewish and Greek thinking. The opponents or false teachers in Second Peter raised the question "Why does Jesus delay His return?" This question influenced some of the believers of the churches and they failed to recognize the reality of the return of Christ. The opponents taught that the Parousia and judgments were a delusion. The false teachers taught that people have the freedom to conduct their lives according to their passions. Some believers denied Jesus' authority and redemption and proclaimed a message of freedom from ethical living in favor of indulgence of the body's pleasure desires. It led the believers of the churches astray from their commitment to Christ and the ethical life, which called them. They

supposed freedom from judgment as a release from the commandment of the Lord (2:21; 3:2) and a license for self-indulgence (2:2; 10a, 13, 18), pleasure (2:13) and personal gain (2: 3, 15-16). Therefore, the Epicurean worldview reflected a kind of agnosticism that was growing in popularity in the first century.

With the influence of Epicurean philosophy, the false teachers taught that the Parousia would not happen. They were denying the Parousia because, according to the apostolic proclamation, the first generations of Christians were to have believed the Parousia but died without its materialization. This crisis was used by the false teachers as an excuse for ungodly behavior.

In this Epistle, the author refutes the eschatological scepticism. He emphasizes the apostolic tradition, which affirms the Parousia and its judgment. The author emphasizes the power of the gospel, which enables believers to escape from the corruption of this life so that they can participate in the reign of God(1:12-18,20-21,3:1-2,15b-16). The author taught the believers Jesus is the savior who provides everything that they need for all aspects of their life (1: 3-11). This is not simply a provision for spiritual life but rather a provision for every part of life. In 1:16-21 the author refuses two objections raised by the false teachers.

1. The apostles employed 'cleverly devised myths' when they proclaimed the power and coming of the Lord Jesus Christ.
2. The prophetic word was merely a human word rather than God's word.

The author takes transfiguration as an example of the power and glory of Jesus. Jesus' glory is revealed in the transfiguration and at that moment, Jesus' identity is unveiled before His disciples. On the Mount of Transfiguration, God proclaims that Jesus is the beloved Son (Matt. 17:1-9; Mark 9:2-9; Luke 9:28-36). Such an announcement on the mountain gives the reign of God a location and a purpose that is larger than the geographical and political focus and it is forever. The author taught that a day would come when Jesus himself would bring about the transformation of the world, even as the rising sun transforms the present world from darkness to light. The transfiguration and the metaphor of the morning star remind the believers that what is seen is

only a part of the ongoing reach of the reign of God. The kingdom is forever, and it is glorious, honorable, already begun, and still to come. The author assured the believing community that their hope for the Parousia is grounded in apostolic witness.

The false teachers taught the community two significant problems.

1. They deny Jesus and his redemptive work (2:1)
2. They taught that in Christ they are free to act upon their desires in an unrestrained fashion (2:2). They exploit the believers for their ends.

The author related the eschatology with judgment with the examples of God's past judgment against the angels who sinned (2:4), the flood generation (2:5), and the cities of Sodom and Gomorrah (2:6). Through these examples he shows the future judgment rests on the Lord (2:9). He affirms that God controls the end and He executes the justice and judged world. Judgment will come in God's time, for he is the one who is storing up the heavens and the earth until the coming of the Day of Judgment (3:5-8).

The false teachers challenged the validity of the Lord's promise that He will return (3:4). Peter answered through the words of 3:5-8. He argued God created the heavens and the earth by His Word and at His command that the world can be destroyed as it was in the great flood recorded in Gen.7. In Verse 7 he used the word fire as a means of judgment (Deut. 29:23; Isa. 3:9, Jer. 23:14). The author reminds that the world has not always continue as they now see it. The author reminded them that God's last judgment/parousia would come in time. Judgment would come on God's time, for God is the one who is keeping up the heavens and the earth until the coming of the Day of Judgment. In 3:8-10, the author puts forward two arguments, both already traditional in Jewish apocalyptic treatment of the issue of eschatological delay.

1. God who determines the time of Parousia. He is not limited by the human life span but surveys the whole course of human history (3:8; Ps. 90:4).
2. The delay is a respite, which God has graciously granted to his people before his intervention in judgment. Therefore, the sinners have the opportunity to repent and encourage condemnation

(Exod. 34:6; 2 Peter 3:9). The delay of the Parousia is not a sign of forgetfulness or indifference but shows that he wishes to make it possible for more people to be saved.

In verse 3: 10 the day of the Lord would come as unexpectedly as a thief in the night (Matt. 24:43; Luke 11: 39; 1 Thess. 5:2). In 3:10b pointing towards the destruction of the heavens and the fundamental elements of the earth by fire. There are three main arguments here,

1. The form of the world will be destroyed
2. The powers of the heaven will be shaken (Isa. 34:4; Matt. 24:29)
3. The elementary principles of the world will be destroyed (Gal.4:3; Col.2: 8,20)

In 3:11-13, the author reminds the believers to live holy and Godly lives as they wait for God's justice. In the Old Testament, God's judgment by fire is a recurring image (Isa. 33:14-15; Zech. 13:9; Mal. 3:2; 1 Cor. 3: 13-15). It emphasizes two main concerns

1. To demonstrate that God's work of judgment is sure.
2. To call believers to faithful living in the light of God's judgment.

In 3:14-17 the author advises the believers to manifest patience, remain steadfast in faith, and hope, and avoid all schisms and inconsistent behavior. Because of the ignorance and 'lack of stability of Christian faith' some of them misinterpreted Paul's teaching of the coming of the Lord, judgment, and the teaching of Christian liberty (1 Thess. 4:13- 5:11, 2 Thess. 1:7-10, 2:1-12). Therefore, the author states that the way of the false teachers is the way of destruction rather than the faith of life.

The Second Epistle of Peter emphasizes if there is no Parousia there is no judgment. If there is no judgment, there is no justice of God. If there is no justice, the world will not be transformed. Therefore, the hope of the Parousia is the foundation of the Christian faith. That hope portrayed in terms of the new heaven and new earth filled with God's justice, affirms that God will have the last word. The central affirmation of the faith of the church is, that there will be a final redemptive act of God that will set all things justice. The coming of Christ affirms our hope, determines our Christian identity today, and sets our lives in the light of the Kingdom of God.

Our Children, God's Gift to Us

- Mrs. Susan John, Kilpauk PG

Come November 14th every year and it is Children's Day. A day set apart to make children feel special....a day to make them feel loved and cared for....a day that the nation remembers to respect and honour the child. But what about the other 364 days of the year? Are they pushed into oblivion? Who is there to address their fears, their anxieties, their doubts and their problems? Well, the key persons who could address these issues would be their very own parents.

It's a proud moment for parents to hold their newborn baby in their arms for the first time. They are filled with awe and there is a sense of gratitude to God for blessing them with their bundle of joy. Every newborn child looks like a squashed tomato, but the parents are so thrilled to hear someone say that the child looks exactly like them. They are so proud to take ownership of the child; but as time goes by and the child takes the first steps into school and thereafter, attitudes slowly undergo a transformation.

After every terminal exam, there is an appraisal of the students. Parents of students who have an excellent academic record are proud to meet their teachers and gloat about how their genes have passed down! But a poor achiever is often looked down upon by the parents themselves and some parents may even be ashamed to call them their own. How demeaning! I wonder what happened to their genes now! Parents should realize that children are a gift from God and they need to be nurtured with love, respect and dignity.

Today, a good number of parents are supposedly working very hard to 'provide' for their children. They quote that to the children very often and say that all that they wanted in return was 'marks'. The child is provided all the comfort and luxury that money can buy but the parent fails to understand that what the child needs most, is a loving, interpersonal

relationship which only parents can provide. With parents missing from home until late hours of the night, the child has to find solace in the company of domestic helpers or gadgets at home. Their interest slowly moves from textbook to 'Facebook' and from bird-watching to 'Twitter' and there are so many apps out there that the child can easily access at the touch of a button and once lured into that, the consequences are unfathomable. So parents beware!

Sometimes children are branded as 'naughty'. But that's how children would be. They are full of life. A pin-drop-silence classroom is easy to manage but nothing creative will ever come out of that. The educator should not clip their wings of imagination but instead should allow them to soar. Sometimes it may be a joke or a wisecrack that they might quip but the teacher should not take offence. Instead, laugh along with them....at least they will see the other side of the teacher!

In Mathew chapter 19: verse 14, Jesus says "Let the little children come to me and do not hinder them, for the kingdom of heaven belongs to such as these". Yes, children are a source of joy. The place where they are resonates with fun, laughter, and happiness.....heaven-like!

On a closing note, I must say that it's lovely to be childlike. Children are innocent and have no malice. I once 'caught' a girl copying in a terminal exam and had the punishment meted out to her. I was almost certain that the child would hold it against me for the rest of her life. But, I was in for a surprise the next morning when I entered the school premises. The very same girl, with an enthusiastic smile on her face, ran up to me and wished me "Good morning ma'am". I was stunned. Emotion choked me. I could not see the next few steps clearly. My vision was blurred with the tears that had welled in my eyes. That little girl taught me, an adult, a lesson—a valuable lesson—to forgive and to forget. That is what is meant to be childlike.

So when we wish our children, a "HAPPY CHILDREN'S DAY", let us not limit their joy just for that one day of the year alone, but let them feel assured that we love them and care for them all the other 364/365 days as well!



MISSION TRIP TO SHENKOTTAI
BY MTYS CHETPET



SEVIKA SANGHAM PICNIC
@ ECR - 21.10.2023



COUPLE CONNECT - 03.09.2023



SUNDAY SCHOOL JUNIOR CAMP @ MMTSC CHETPET



FETE & SALE
- 14.10.2023





CHURCH SPORTS DAY @ MCC SCHOOL GROUNDS ON 23.09.2023



Christmas & New Year PROGRAMMES

09-Dec-2023

06:30 p.m. Parish Christmas Carols

25-Dec-2023

05:30 a.m. Holy Communion in English

07:30 a.m. Holy Qurbana in Malayalam

31-Dec-2023

09:00 p.m. Watch Night Service &
Holy Qurbana in Malayalam

01-Jan-2024

08:00 a.m. Holy Communion in English

