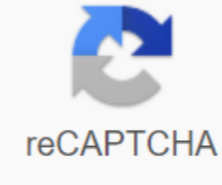




I'm not robot



[Continue](#)

Indian christian orthodox network

Our story In the late 1990s, when the use of e-mails and the Internet were becoming popular, some of the lay people of india's Malankara Orthodox Church, who were scattered around the world, formed an informal email group to keep in touch with each other and share information of common interest. The group was initially known as IOIF Indian Orthodox Internet Forum. Over the years the Forum has become a large online community, and one member has suggested icon's name for the group. ICON stands for indian Christian Orthodox Network that encapsulates the regional and sociocultural foundations of the group. Although the members of the group are predominantly members or well-meaning members of the Malankara Orthodox Church, head quartered in Kerala, India, has no formal affiliation with this or any other Church. When members began participating in online discussions of issues that faced them as Orthodox Christians of Indian origin, and practicing their faith away from their home region of Kerala, India, they also sometimes presented cases of individuals and or families going through difficult situations due to unforeseen calamities. This was a common feature around the school's opening season, when many requests for help from ICON members were offered by ICON members who could attest to the authenticity of the requests for financial assistance being sought for needy applicants. Initially, some members formed an informal group to collect funds and serve those in need as and when such needs arose. ICON Charities, Inc In 2005, some ICON members became the Founders of a formal non-profit organization in the U.S., and registered as a public charity governed by the Federal Statute and regulations under Section 501(C)(3) under its formal name of INDIAN CHRISTIAN ORTHODOX CHARITIES, INC., (also known as ICON,Charities Inc). (Letter of Approval from the Internal Revenue Service) The organization's primary function is to carry out charity projects sponsored by ICON members living in the United States or elsewhere. The organization is managed entirely by volunteers, with no paid employees or offices. Although the operational areas of focus are dictated by the interest of icon group members, the main areas of activity of the organization are in support of the needs of the poor, especially residents in Kerala who are seeking assistance to meet the costs of education, find basic shelter and or other human needs arising from unexpected natural disasters. ICON charities may also occasionally offer similar assistance to needy individuals or groups residing elsewhere in India when presented by ICON members consideration by members of the Board of Directors of ICON Charities. ICON Charities's Partners ICON members, volunteers, volunteer board members, donors and advisors are generally referred to as ICON Charities partners. Partners are those who voluntarily save their resources for the supported by ICON Charities. (Partner List) ICON Charities serves as a platform where the values and aspirations of its caring and compassionate members are translated into tangible benefits for the poor and needy in our society. It promotes simple acts of benevolence and random acts of kindness on the part of its members and volunteers. ICON Charities allows a common member of the community to become a philanthropist, providing a framework to invest their time, talent and money for the good of the community. It promotes volunteering and demonstrates the joy of giving back to society: as the noblest of civic duties in which we need to be engaged. ICON Charities uses crowdfunding techniques to find the resources for the project it carries out and thus be reactive to the situation. Crowdfunding is the practice of financing a project or enterprise by raising monetary contributions from a large number of people, usually via the Internet. ICON Charities publishes needs for its online community and interested donors selectively participate in the causes they are also interested in supporting. Symbolic meaning of ICON For religious people an icon is symbol or a sacred image that has a special meaning for them. An icon conveys a visual expression of a religious belief. An icon is also a reflection of a unique belief and worldview™. In this way, ICON Charities provides its partners with a unique charitable structure and an opportunity to support the causes they believe in. Icon Synergy Synergy is a management term used to describe the productivity or additional effect obtained from different individuals working in cohesion, when its cooperative effect becomes greater than the sum of their united efforts; the whole is greater than the sum of its parts. In religious terms, it is the work of the Holy Spirit or cosmic consciousness that allows each of us to do better than if we work alone. Icon Synergy is this concept of working together to convert each™ knowledge, skills and talents to produce greater benefits for the community, which can never be achieved only by individual efforts. (Example ICON Synergy Awards) Religious Perspective and Non-Discrimination The passion of icon charities organizers is christ™ the teachings of universal love and compassion. Your operational philosophy is not to neglect to do good and share what you have, for such sacrifices are pleasing to God and your relationship with your stakeholders is 000 each of you looks not only to your own interests, but also to the interests of™ others and bear the burdens of each other. , accepts support and help from all and serves everyone without discrimination. We are committed mutual respect for all religions and non-proselytizing. We We that you do not judge, or you will also be judged.€ Sustainability and Effectiveness The sustainability and effectiveness of the organization depend solely on the passion and dedication of its volunteers. We depend on volunteers who can articulate the needs of the less privileged and are willing to share their time, talents, and treasures. We are continually looking for passionate volunteers to serve in many capacities within the organization and take this volunteer organization to its next level. Send your comments and suggestions to info@ICONCharities.org Indian Christian Orthodox Network – ICON – Yahoo Groups Source: Indian Christian Orthodox Network – ICON – Yahoo Groups Indian Orthodox Church redirects here. For other uses, see Indian Orthodox churches. Orthodox Church in Kerala, India This article needs additional quotes for verification. Please help improve this article by adding quotes to reliable sources. Unsourced material can be challenged and removed. Find sources: Malankara Syrian Orthodox Church - news - newspapers - books - scholar - JSTOR (June 2019) (Learn how and when to remove this model message) Malankara Syrian Orthodox Church Descato Palace in Kottayam, IndiaClassificationOriental OrthodoxOrientationEastern ChristianityScripturePeshittaTheologyMiaphysitismPolityEpiscopalCatholicosH.H Moran Mor Baselios Marthoma Paulose II Catholicos of the EastRegionIndia and the Nasrani Malayali diasporaLanguageSyriac, Suriyani Malayalam, Konkani, Malayalam, EnglishLiturgyWest Syriac RiteHeadquartersCatholicate Palace, Kottayam, Kerala, IndiaFounderThomas the ApostleOriginAD 52 (1st century - Apostolic Era)[1][2]Branched of Saint Thomas ChristiansSeparations Syrian Orthodox Church (2016)Members2.5 million[3][4][5][5]Another name(s)Indian Orthodox Churchമലങ്കര സഭOfficial site[2] Part of a series on Eastern Orthodox Orthodox Churches Ethiopian Orthodox Syrian Eritreas Autonomous Autonomous Churches grouped by tradition: Coptic· Armenian French: Cilicia, Constantinople, Jerusalem Syria: Malatas non-canonical/independent churches · First Second Third Topics and Historical Events : Peshitta Tur Abdin Miaphysitism 2nd Council of Ephesus 3rd Council of Ephesus 1st Council of Dvin 2nd Council of Dvin 3rd Dvin Council of the Council of Manzikert of Caphart Liturgy of the Crusader Oath of Coonan and apostolic practices Church-Ordinance Armenian calendar Coptic calendar fasting Monotic Coptic Coptic saints Coptic saints Debtera Ethiopian corner Fast nine-nine Square Tabot Tewahedo fasting Timkat Great figures Abgar V Nine Saints of Ethiopia the Illuminator Tridates III Mar Awgin Athanasius of Alexandria Ephrem the Syrian Ezana of Axum Frumentius Shenoute Mesrop Mashtoz Cyril of Alexandria Dioscorus of Alexandria Severus of Antioch Abraham of Farshut Yared Simon, the Tanner Gregory of Narek Neirses IV Michael, the Bar Syrian Hebraeus Tekle Haymanot Giyorgis of Segla Mar Thoma I Gregorios Abdal Jaleel Geevarghese Gregorios Related Topics Abuna Catholicos C Cross cross of St. Ethiopian titles maphrian Tewahedo canonical portaltve Part of a series onChristianity in India Fund St. Thomas Christians (Nasrani) Malankara Church (historic) Saint Thomas Christian Cross Synod Diaper Coonan Cross People St. Thomas the Apostle St. Francis Xavier St. Gonsalo Garcia Santa Eufrasia Eluvathingal Saint Kuriakose Elias Chava Santa Madre Teresa. Bl.Devasahayam Pillai Sea Flavor and Sea Proth Mar Baselios Eldho Paremmakkal Thoma Kathanar Thomas de Cana Ignatius Elias III Mar Gregorios de Parumala Mar Varghese Payyappilly Palakkappilly Mar Joseph C. Panjikaran Mathews Mar Athanasius Metropolitan Sea Geevarghese Dionysus Abraham Malpan Sadhu Sundar Singh Palackal Thoma Malpan Mar Augustine Kandathil William Carey K. C. John Denominações São Tomás denominações Católica Syro-Malabar Católica, Católica Syro-Malankara, Igreja Ortodoxa Oriental Latina Malankara Jacobita Igreja Ortodoxa Síria, Igreja Ortodoxa Síria Independente Oriental Malabar Igreja Independente Síria da Igreja Oriental Oriental Protestantante Oriental Oriental Mar Thoma Síria, São Thomas Denominações Protestantes Evangélicas Ehra Evangélica Luterana , Jehovah's Shammah Assemblies, Christian Revval Church, Church of Northern India, Church of South India, Garo Baptist, Indian Brothers, Pentecostal Church Of God, Church of God (Full Gospel), Bank of The North Christian Baptist, Evangelical Lutheran of North, Presbyterian, The Pentecostal Mission, Seventh-day Adventist, National Council of Churches of Evangelical Lutheran Organizations United in India All India Conference of Indian Christians All India Catholic Union vte Part of a series on Thomas Saint Christians History · Thomas cana · Sea Flavor and Sea Proth · Tharisapalli plates · Diaper Synod · Crosses of religion of the Oath of Riās · Denominations · Churches · Syrian language · Music Prominent People Abraham Malpan · Paremmakkal Thoma Kathanar Kayamkulam Philipose Ramban Saint Kuriakose Elias Chavara Varghese Payyappilly Palakkappilly Thoma Sea I · Santa Alphonsa (2009) Sadhu Kochoonju Upadesi (2009) Kariattil Sea Ousep Geevarghese Dionysus of Vattasseril · Geevarghese Sea Gregorios de Parumala · Ivanios Geevarghese · Eluvathingal Eufrasia · Thoma of Villarvattom Culture Margamkali · Parichamuttukali (2009) Cooking · Malayalam vte Scism timeline in Malankara, indicating the extent and duration of foreign influences The Malankara Syrian Orthodox Church (MOSC)[6] also known as malankara church and the Indian Orthodox Church,[7] is an autocephalary church based in Kerala, India. Part of Eastern Orthodoxy is one of the oldest Christian communities in Asia. The church serves the population of Saint Thomas Christian (also known as Nasrani). According to tradition, the church originated in the missions of Thomas the Apostle in the 1st century.[10] The self-cephalarian Catholics of the East and the Metropolitan of Malankara, enthroned in the Apostolic Throne of St. Thomas (now Baselios Marthoma Paulose II), is the primate of the church. It employs the Malankara Rite, an Indian form of the Western Syrian liturgical rite. He is a member of the World Council of Churches (CCM). The Malankara Orthodox Church of Syria recovered total autocephaly in 1912, and remains in communion with the other five Eastern Orthodox churches, including the Tewahedo Church of Eritrea, the Coptic Orthodox Church of Alexandria, the Ethiopian Orthodox Tewahedo Church, the Syrian Orthodox Church of Antioch (and its own autonomous branch of Jacobite Catholic in India), and the Armenian Apostolic Church. The Malankara Syrian Orthodox Church drafted and formally adopted a constitution in 1934, in which the church formally declared the Malankara Metropolitan and Eastern Catholics as one.[12] The Malankara Syrian Orthodox Church maintains miasim, which maintains that in the one person of Jesus Christ, divinity and humanity are united in a nature (μῆα, mia) (φρῶσις – physis) without separation, without confusion, without alteration and without mixing[13] where Christ is consubstantial with God the Father. About 500 bishops within the Patriarchates of Alexandria, Antioch and Jerusalem refused to accept the doctrine of diochism (two natures) decreed by the 4th Ecumenical Council, the Council of Chalcedon in 451, an incident that resulted in the first great division in the main body of the Christian Church. While the Eastern Orthodox churches rejected the Chalcedonian definition, the Catholic Church and the Eastern Orthodox Church accepted this advice.[14] History History First story See also: Christian denominations of St. Thomas and Malankara-Persia Relations The Christians of St. Thomas of the Coast were reportedly in communion with the Eastern Church from 496 to 1599.[15] They received clerical support from the Persian bishops, who traveled to Kerala on merchant ships on the spice route. During the 16th century, the efforts of Portuguese Padroado to bring the Christians of St. Thomas into Latin Catholicism led to the first of several cracks in the community and the establishment of the Syro-Malabar Church and the factions of the Malankara Church. The Saint Christians are currently divided into several groups. They were under the leadership of an archdeacon (a native ecclesiastical head with spiritual and time-held powers, deriving from the Greek arkhidiaċonos). The Christians of St. Thomas had been in communion with the Eastern Church, centered in Persia, since at least 496.[17] The Malabar Indigenous Church (Malankara) followed the faith and traditions of Thomas the Apostle. Portuguese Jesuits attempted to annex native Christians to the Catholic Church at the Diaper Synod of 1599. The Christians of St. Thomas who opposed Roman Catholicism took the Oath of the Coonan Cross on January 3, 1653. The Dutch East India Company defeated the Portuguese for control of the malabar spice trade in 1663. Bishop Gregorios Abdal Jaleel of the Syrian Orthodox Church witnessed thomas' ordination in 1665 as Bishop Thoma I, who forged a relationship with the Syrian church, which laid the groundwork for the adoption of western Syria's liturgy and practices over the next two centuries. Geevarghese Dionysus of Vattasseril, the 20th century who became malankara metropolitan bishop in 1908, played a significant role with the other clerical and lay leaders of Malankara in the re-establishment of Eastern Catholics in India in 1912. The Syrian Orthodox Church malankara wanted to maintain its autocephaly, and appealed to the Syrian Orthodox Patriarch of Antioch Ignatius Abdul Mash II. He ordered Murimattathil Paulose Ivanios as Baselios Paulose I, Catholics of the East, on the apostolic throne of St. Thomas in the Church of St. Mary in Niranam on September 15, 1912.[18] 21st century After the verdicts of 1958, 1995 and 2017,[19][20] false claims by the Syrian Orthodox Malankara Church being under the Patriarch of Antioch are all incorrect according to the Constitution of the Malankara Syrian Orthodox Church that defines the Primate of the Malankara Orthodox Church of the East as Catholics. [21] Churches in Malankara belonged to the Malankara Syrian Orthodox Church and its faithful for several generations. According to the secretary of the Episcopal Synod of the Syrian Orthodox Malankara Church, Yuhanan Mar Diascoros Metropolitan, he says: it seems that the other faction has made attempts to capture the sympathy of society, after their efforts to sabotage the judicial system backfired. The allegations raised by the faction in relation to the Thiruvrappu Church are unfounded and a challenge to the rule of law. All malankara

Christian churches were built with the help of donations made by church members. Therefore, subject to the legal system and judicial decisions, the people of the parish have all the rights to participate in the service, not only in the Thiruvappu Church, but in any church under the Malankara Church. [22] Hierarchy, distribution and doctrine The spiritual head of the church is the Catholics of the East, its temporal head is the Metropolitan of Malankara. Since 1934, both securities have been invested in one person; the official title of the head of the church is Eastern Catholics and Malankara Metropolitan. Paul II was enthroned as Eastern Catholics on November 1, 2010 in the Church of St. Peter and St. Paul, Parumala. He is the 91st Eastern Catholic in the lineage of Thomas the Apostle, the eighth after reintegration into India,[clarifies] and the 21st Malankara Metropolitan. Eastern Orthodox Churches, including the Malankara Orthodox Church, accept only the first three ecumenical councils: the First Council of Nicaea, the First Council of Constantinople and the Council of Ephesus. The church, like all other Eastern Orthodox Churches, uses the original Nicene Creed[23] without the filioque clause. [24] Like the Syrian Orthodox Church, it mainly uses the liturgy of St. James in Malayalam, Konkani, Kannada, Hindi, English, and other Indian languages. Liturgy and canonical hours Divine Liturgy in the Orthodox Church of St. James, Delhi The church uses the Malankara Rite, part of the Rite of Antioch, since the seventeenth century. [25] The Rite of Eastern Syria and the Maronite Church also belong to the same liturgical family. In the first half of the 5th century, the Antioch church adopted the Liturgy of St. James. In the 4th and 5th centuries, the liturgical language of Jerusalem and Antioch of the 4th and 5th century was Greek, and the original liturgy was composed in Greek. After the Council of Chalcedon in 451, the Eastern Church was divided into two; one group accepted the advice, and the other opposed it. Both groups continued to use the Greek version of Saint James's liturgy. The Byzantine emperor Justin (518-527) expelled the opponents of Antioch, and they took refugees in The Syrian-speaking Mesopotamia on the Roman-Persian border (modern eastern Syria, Iraq, and southeastern Turkey). The liturgical rites of Antiochieno were gradually translated into Syriac, and the Syrian hymns were introduced. Gregorios Abdal Jaleel came to Malankara from Jerusalem in 1665 and introduced Syrian Orthodox liturgical rites. The most striking feature of the antiochieno liturgy is its large number of anaphoras (celebrations of the Eucharist). About eighty are known, and about a dozen are used in India. All were composed after the Liturgy of Saint James. [26] Christians of the Malankara Syrian Orthodox Church pray the canonical hours of the Shehimo in fixed prayer seven times a day. [27] Metropolitan malankara The temporal, ecclesiastical and spiritual administration of the church is invested in the Malankara Metropolitan, subject to the constitution of the church[28] which was adopted in 1934. The Malankara Metro is president of the Malankara Syrian Christian Association (Malankara Association) and its steering committee, and Properties. He's elected by the association. Malankara Metropolitan after the Oath of Cross Coonan Thoma I (1653-1670)[29] Thoma II (1670-1688) Thoma III (1686-1688) Thoma IV (1688-172 8) Thoma V (1728-1765) Thoma VI (1765-1808) Thoma VII (1808-1809) Thoma VIII (1809-1816) Thoma IX (1811) Thoma IX (1811)6) Dionysius II (1816) Dionysius III (1817-1825) Dionysius IV (1825-1852) Mathews Athanasius (1852-1877) Dionysius V (1825-1852) Geevarghese II (1924-1964)[32] From 1934 Malankara Metropolitan is also holds the Office of Eastern Catholics of the Church Orthodox Syria Malankara. Augen I (1964-1975), also Catholics of the Eastern Mathews I (1975-1991), also Eastern Catholicmathews II (1991-2005)[33] also Catholics of the Eastern Didimos I (2005-2010), also Catholics of East Paul II (2010-present)[34] also Catholics of the Eastern Catholic Malankara Metropolitanano Paulose II Catholics means the general head, and can be considered equivalent to universal bishop. [35] The early church had three priestly ranks: episcopos (bishop), priest, and deacon. At the end of the 3rd century, bishops of important cities of the Roman Empire became known as metropolitans. The ecumenical councils of the 4th century recognized the authority of the subway. In the 5th century, the bishops of Rome, Constantinople, Alexandria and Antioch gained control of the churches in the neighboring cities. They gradually became the heads of the regional churches, and were known as patriarchs (common father). Outside the Roman Empire, patriarchs were known as Catholics. There were four Catholics before the 5th century: the Catholic of the East, the Catholic of Armenia, the Catholic of Georgia and the Catholic of Albania. In Orthodox tradition, any national apostolic and autonomous church (often referred to as a local church) can call its head Catholics, pope or patriarch. Archdeacons have reined from the 4th to the 16th centuries; in 1653, the archdeacon was elevated to bishop by the community as Thoma I. The Catholic of the East was relocated to India in 1912, and Basellos Paulse I was sitting on the apostolic throne of St. Thomas as the Catholics of the East. The home of the Syrian Orthodox Malankara Church and Eastern Catholics is the Catholic Palace in Devalokam, Kottayam, Kerala, which was consecrated on December 31, 1951. The new palace, built in 1961, was dedicated by the visit of Armenian Catholics Vazgen I.[36] Relics of St. Thomas are kept in the Catholic chapel, and Geevarghese II, Augen I and Mathews I are buried there. Catholics of Eastern Eastern Catholics and Malankara Metropolitanano Paulose II According to the church, was founded by St. Thomas when he came to India in 52 D.[37] Since the 4th century, the Indian church has had an end with the Persian church (eastern Syria). The Indians inherited their eastern Syrian dialect for liturgical use, and gradually became known as Syrian Christians. During the 16th century, Roman Catholic missionaries came to Kerala. They tried to join the Syrian Christians with the Roman Catholic Church, dividing the community; those who accepted Catholicism became the present-day Syro-Malabar Catholic Church. The church adopted liturgies and practices from Western Syria, and the Catholic was created in 1912. List of Eastern Catholics in the Malankara Church The list of Eastern Catholics of the Malankara Church: Basellos Paulose I (1915-1914) Vacancy (1914-1925) Basellos Geevarghese I (1925-1928) Basellos Geevarghese II (1929-1964) 1934, catholic also odusoã of the office of the Metropolitan of Malankara. Basellos Augen I (1964-1975) Basellos Mar Thoma Mathews I (1975-1991) Basellos Mar Thoma Mathews II (2005-2010) Basellos Mar Thoma Paulose II (2010-present) Administration Until the seventeenth century, the church was administered by the archdeacon and the Persian bishops[38] of the Eastern Church. The archdeacon-elect was in charge of everyday affairs, including the ordination of deacons to the priesthood. The ordination was performed by Persian bishops visiting India. Malankara Palliyogam (forerunner of the Malankara Association) consisted of elected representatives of individual parishes. The isolation of the Malankara church from the rest of Christendom preserved the democratic nature of the apostolic era through interactions with Portuguese (Roman Catholic) and British (Anglican) colonialists. From the 17th to the 20th centuries, the church had five pillars of administration: the Episcopal Synod, presided over by catholics of the East Malankara Association, presided over by Three Metropolitan Trustees of Malankara: the metropolitan and priest and the lay trustees The administration and work of the Malankara Association[39][40] 1934 constitution of the church Idealized by Dionysus VI, the general and everyday administration of the church was codified in its constitution of 1934. The constitution[21] was presented at the malankara Christian Association meeting of December 26, 1934 at the Seminary M. D. It was amended three times. Although the Constitution was challenged in court by dissenting supporters of the Patriarch of Antioch, supreme court decisions in 1958, 1995, 2017 and 2018 maintained their validity. [42] The first article of the Constitution emphasizes the bond between the Syrian Orthodox Church and the Malankara Church, defining them as sister churches. [43] The second article describes the foundation of the church and designates its primate as Catholic. The third article refers to the name of the church, and the fourth to its religious traditions. The fifth article examines the law governing the administration of the church. Malankara Association The elected Malankara Association, composed of parish members, manages the religious and social concerns of the church. Previously Malankara Pailli-yogam (മലങ്കര പള്ളി യോഗം, The Malankara Parish Assembly, its modern form, is believed to have been founded in 1873 as the Mulanthuruthy Synod, a meeting of parish representatives in Parumala. In 1876, the Malankara Association began. [44] The constitution of the church describes the powers and responsibilities of the association. Eastern Catholics and Malankara Metropolitan are president, and diocesan metropolitan bishops are vice presidents. All positions are elected. Each parish is represented in the association by an elected priest and lay people, proportional to the size of the parish. Dioceses Thiruvananthapuram Diocese Kollam Diocese Kottarakkara Diocese Adoor Kadampnanad Diocese Thumpamon Diocese Nilakal Diocese Mavelkara Diocese Chengannur Diocese Niranam Diocese Kottayam Diocese Kottayam Central Diocese I Diocese of K Andanad West Diocese Kandaraad East Diocese Kochi Diocese Angamaly Diocese Thrissur Diocese Kunnankulam Diocese Malabar Diocese Sulthan Sulthan Bathery Diocese Brahmarva Diocese Bangalore Diocese Madras Diocese Bombay Diocese Ahmedabad Diocese Diocese Calcutta Diocese Calcutta, Diocese of Europe and Africa Diocese Northeast America Diocese Southwest America Dioceses[45] Saints In accordance with other Eastern and Eastern Orthodox Churches, the Malankara church adests to the tradition of seeking the intercession of the saints. Several were canonized: Geevarghese Gregorios de Parumala: Entombed in St. Peter and Church of St. Paul, Parumala, and canonized by Geevarghese II in 1947 Basel Yeldo: Entombed in St. Thomas Church, Kothamangalam, and canonized by Geevarghese II in 1947 Geevarghese Dionysus of Vattasseril: Entombed at the Orthodox Theological Seminary, Kottayam, and canonized by Mathews II in 2003 Antonio Francisco Xavier Aarelys : Entombed in the Orthodox Church of St. Mary, Ribandar, and declared a regional saint by Paul II in 2015[46] Father Roque Zephrin Noramah: Entombed in St. Orthodox Cathedral of Mary, Brahmarva, and declared regional saint by Paulse II in 1915[47] Geevarghese Gregorios de Parumala Geevarghese Dionysus of Vattasseril Basellos Yeldo Antonio Francisco Xavier Álvares Metropolitan Bishops The Episcopal Synod in 2012 The Episcopal Synod of the church has the following diocesan bishops :[48] Paul II (Catholics do Leste and Malankara Metropolitanano), Kottayam Central, Kunnamkulam Thomas Mar Athanasius – Kandanad East Yuhanon Mar Meletius – Thrissur Kuriakose Clemis – Thumbamon Zachariah Mar Antonios – Kollam Geevarghese Mar Coorilos – Bombay Zachariah Mar Nicholovos – Northeast America Mathews Marios Severios – Kandanad West Yacob Mar Irenaios – Kochi Gabriel -Trivandrum Yuhanon Mar Chrysostomos – Niranam Yuhanon Mar Policarpus – Ankamali Mathews Mar Theodosius – Idukkil Joseph Mar Dionysius – Calcutta Abraham Mar Ephiphianos – Sulthan Bethery Mathews Mar Thimothios - United Kingdom, Europe, Africa Alexios Sea Eusebius – Mavelikara Yuhanon Mar Dioscoros – Madras, Kottayam Yuhanon Mar Dimitrios – Delhi Yuhanon Mar Theodoros – Kottarakara – Punalur Yakob Mar Elias – Brahmarva Joshua Mar Nicodimos – Nilackal Zacharias Mars Mar Aprem – Adoor – Kadampana Geeduvarghese Mar , Kunnankulam Abraham Mar Serraphim – Seminaries of Bangalore The two seminaries offering bachelor's and magister in theology are the Orthodox Theological Seminary, the Kottayam[49] and the Orthodox Theological Seminary of St. Thomas, Nagpur. [50] Emenical relations The church was a founding member of the World Council of Churches. [51] Geevarghese II Catholics and other metropolitans attended the 1937 Conference on Faith and Order in Edinburgh; a church delegation attended the 1948 WCC meeting in Amsterdam in 1948, and the church played a role in the 1961 WCC conference in New Delhi. The metropolitan Paulos Gregorios was president of ccj from 1983 to 1991. The church participated in the 1965 Conference of Eastern Orthodox Churches in Ababa. [52] He is a member of the Faith and Order Commission, the Christian Conference of Asia, and the Global Christian Forum. Several primates from sister churches visited, including Patriarch Justinian of Romania in February 1957 and January 1969; Catholics of All Armenians Vazgen I in December 1963; Armenian Patriarch of Jerusalem in December 1972; Patriarch Pimen I of Moscow in January 1977; Catholics-Patriarch of All Georgia Ila II in September 1982; Archbishop of Canterbury Robert Runcie in 1986, Patriarch Teoctist Arăpașu of Romania in 1989; Ecumenical Patriarch of Constantinople Bartolmy I in November 2000; Metropolitan (later Patriarch) Kirill of the Russian Orthodox Church in December 2006; Catholics of All Armenians Karekin II in November 2008, Patriarch of Ethiopia Abune Paulos in December 2008; Armenian Catholics of Cilicia Aram I Keshishian in February 2010, and Patriarch of Ethiopia Abune Mathias in November 2016. Order of St. Thomas The Order of St. Thomas.[53] the highest prize of the church, is given to heads of state and churches by Catholics of the East and Malankara Metropolitanano. Among the beneficiaries are Bartolomeu I of Constantinople, Patriarch and Catholics of All Armenians Karekin II, Patriarch of Ethiopia Abune Pauls, Armenian Catholics of Cylcia Aram I and Patriarch of Ethiopia Abune Mathias. [citation required] Spiritual organizations The church has a number of spiritual organizations: Eastern Syrian Sunday School Orthodox Association (OSSAE)[54] Orthodox Christian Youth (OCYM) Sea Gregorios Orthodox Christian Student Movement (MGOCSM)[55] Divyabodhanam (Theological Education Programme for the Lait) St. Paul's & St.Thomas Suvishesha Sangam (National Association for Mission Studies) Orthodox Sabha Gayaka Sangham Malankara Orthodox Baskiyoma Association Servants of the Cross Akhila Malankara Prayer Group Association Akhila Malankara Orthodox Shrusushaka Sangham (AMOS) Mission Board and Mission Society Ministry of Human Empowerment Akhila Malankara Balasamajam St. Thomas Orthodox Vaidika Sanghom Marth Mariam Vanitha Samajam (women's wing) Ecological Commission Andra Charitable Trust[56] Churches of historical importance St. Peter and St. Paul's Church, Parumala St. Mary's Orthodox Cathedral, Arthat St. Mary's Church, Thiruvithamcode St. Mary's Church, Niranam St. Mary's Orthodox Cathedral, Puthencavu Pazhannji Cathedral St. Mary's Church, Kottayam KunderaVallyapally Thumpamon Vallya Pally Ambalam Pally, Kunnankulam Kottakkakathu Old Syrian Church, Karthikkappally Puthuppally Pally St. Mary's Orthodox Cathedral, Kandanad St. Thomas Orthodox Cathedral, Kadampnanad St. Peter and St. Paul Orthodox Church, Kolenchery St. George Orthodox Church, Cheppad St. Mary's Syrian Orthodox Cathedral, St. George's Church, Kadamatom St. Mary Orthodox Church, KalloopOrthodox Church for St. George, Chandanapally Old Syrian Church, Chengannur Jewish Church, St. Mary's Church, Niranam St. Church, Mary, Thiruvithamcode Church St. Puthuppally St. Peter and St. Paul's Church, Parumala St. Mary Orthodox Cathedral, Thumpamon St. Mary Orthodox Cathedral, Old Syria Church, Chengannur St. Mary Orthodox Cathedral, K Andanad St.Thomas Dayara, Vettikkal St. George Orthodox Koonan Kurishu Ancient Syrian Church, Mattancherry, St. Thomas Orthodox Cathedral, Kadampnanad St. Mary Church, Kottayam St.Thomas Syrian Orthodox Church , Syrian Orthodox Cathedral of Kundara St. Mary Paravom St. Peter and Church of St. Paul , Kolenchery See also the Indian portal Reference List of Metropolitan Notes of Malankara ^ Ameerudheen, TA. A centuries-old church dispute in Kerala intensifies again as the Supreme Court rejects the appeal on leadership. Scroll.in. Filed from the original on July 26, 2018. Retrieved March 22, 2018. ^ Cisma in the Malankara Church snowballs in question of law and order. The Hindu. February 20, 2008. Filed from the original on June 29, 2018. Retrieved March 22, 2018. ^ The Syrian Orthodox Church Malankara. Catholic Association of Welfare of the Middle East Canada. Retrieved March 11, 2020. ^ ^ ^ Thomas Arthur Russell (2010). Comparative Christianity: A Student's Guide to a Religion and Various Traditions. Universal-publishers. p. 40. ISBN 978-1-59942-877-2. O O Church of India (also called by a variety of names, such as the Malankara Church). It is located in Kerala, India. ^ John; Anthony McGuckin (November 2010). The encyclopedia of Eastern Orthodox Christianity, set of 2 volumes. West Sussex: Wiley-Blackwells. p. 878. ISBN 978-1-4443-9254-8. The Malankara Orthodox Church, also known as the Indian Orthodox Church, is one of india's main and oldest churches. The church is believed to have been founded by the apostle St. Thomas in 52 ^ Lucian N. Leustean (2010). Eastern Christianity and the Cold War, 1945-91. New York: Routledge Taylor&Francis Group. p. 317. ISBN 978-0-203-86594-1. India has two main Orthodox churches, the self-cephalic Syrian Orthodox Church (Indian Orthodox) and the autonomous Syrian Orthodox Church under the jurisdiction of the Syrian Patriarchate. However, in 1912, there was a division in the community when a party declared itself a self-cephalic church and announced the redevelopment of the former Eastern Catholic in India. This was not accepted by those who remained loyal to the Syrian Patriarch. The two sides reconciled in 1958, when the Indian Supreme Court ruled that only self-cephalic Catholics and bishops in communion with him had a legal position. But in 1975, the Syrian Patriarch excommunicated and deposed Catholics and appointed a rival, an action that resulted in the separation of the community once again. On January 21, 1995, the Supreme Court of India declared the existence of an Orthodox church in India divided into two groups and noted that the spiritual authority of the Syrian Patriarchate has reached the point of flight, recognizing the rights of the self-cephalic Church. ^ Fahlbusch; Lochman; Mbiti; Pelikan (November 2010). The encyclopedia of Christianity, volume 5 S-Z. Gittingen, Germany: Vandenhoeck&Ruprecht. p. 285. ISBN 978-0-8028-2417-2. The autocephalous Malankara Orthodox Syrian Church is governed by the Sacred Episcopal Synod of 24 Bishops presided over by His Holiness Moran Mar Basellos Mar Thoma Didimos catholicos from the east. ^ The Encyclopedia of Christianity, Volume 5 by Erwin Fahlbusch, Wm. B. Eerdmans Publishing - 2008. p. 285. ISBN 978-0-8028-2417-2. ^ The Syrian Orthodox Church Malankara. The CNEWA. Filed from the original on July 3, 2016. Retrieved October 28, 2019. However, in 1912, there was a division in the community when a party declared itself a self-cephalic church and announced the redevelopment of the former Eastern Catholic in India. This was not accepted by those who remained loyal to the Syrian Patriarch. The two sides reconciled in 1958, when the Indian Supreme Court ruled that only self-cephalic Catholics and bishops in communion with him had a legal position. But in 1975, the Syrian Patriarch excommunicated and deposed Catholics and appointed a rival, an action that resulted in the division once more. In June 1995, the Supreme Court of India delivered a ruling that (a) upheld the Constitution of the church that had been adopted in 1934 and made it binding to both factions, (b) stated that there is only one Orthodox church in India, currently divided into two factions, and (c) self-cephalic Catholics have a legal position as head of the entire church , and that he is guardian of his parishes and estates. This decision, however, did not result in a reconciliation between the two groups, which in 2007 remained separate and antagonistic. ^ Malankara church line: Everything you need to know about the centuries-old dispute between Jacobite and Orthodox factions in Kerala. FirstPost. September 27, 2019. Retrieved April 27, 2020. ^ The Blackwell Companion to Eastern Christianity by Ken Pary 2009 ISBN 1-4443-3361-5 page 88 [1] ^ Catholic Encyclopedia: Henotic. Newadvent.org June 1, 1910. Retrieved June 30, 2013. ^ St. Thomas Christians. New Advent. Filed from the original on January 25, 2020. Retrieved March 11, 2020. Frykenberg, 93. ^ Wilmshurst, EO, 343 ^ About The Church, Syrian Orthodox Church of Niranam St. Mary, 2009. Filed as of the original on January 27, 2010. Retrieved On April 25, 2010. ^ It's no use talking to those disobeying courts. The New Indian Express. Retrieved August 25, 2020. ^ Ameerudheen, T. A. A centuries-old church dispute in Kerala intensifies again as the Supreme Court rejects the appeal over leadership. Scroll.in. Retrieved August 25, 2020. ^ a b The Constitution of the Syrian Orthodox Church malankara (PDF). Marthoman.tv. Retrieved december 30, 2018. ^ Orthodox Church has not expelled any of the faithful. The New Indian Express. Retrieved August 25, 2020. ^ Geevarghese Mar Yulios : Ecumenical Council of Nicea and Nicene Creed ^ Paulos Sea Gregorios: Eastern and Eastern Orthodox Churches ^ St. Qurbana Liturgy | St. Thomas' Indian Orthodox Church. indianorthodoxireland.ie. Retrieved on 6 November 2019. ^ Malankara Orthodox Church - St. Qurbana. Malankaraothodoxchurch.in. Filed from the original on April 30, 2013. Retrieved October 23, 2012. Kurian, Jake. Seven times a day I praise you - The Shehimo Prayers. Diocese of Southwestern America of the Syrian Malankara Orthodox Church. Retrieved August 2, 2020. ^ 1934 Constitution of the Malankara Church (മലങ്കരയുടെ ഭരണസംഹിത). ^ History of the Oath of the Coonan Cross. ^ Verdict of the Royal Court declared Pulkottil Joseph Dionysus as the legitimate Malankara Metropolitan. ^ In 1929, the Travancore High Court declared that Dionysus of Vattasseril will remain as the Malankara Metropolitan (Vattipanam process). ^ In 1958, the Supreme Court of India declared Geevarghese Basellos II is the legitimate Malankara Metropolitan (Samudayam Case). The Order of the Supreme Court of July 12, 2002 declared Basellos Mar Thoma Mathews II is the unqueably unqueably Malankara Malankara of the Malankara Church. ^ Ordination of the new Malankara Metropolitan & Catholicos. H.H Moran Basellos Marthoma Paulose 2 is the current Malankara Metropolitan.Basellos Marthoma Paulose 2 is the 21st Malankara Metropolitanano. ^ The Catholic of the Malankara Orthodox Syrian Church. Malankara Syrian Orthodox Church. Retrieved March 12, 2020. ^ Catholicos of the East | our church. stthomasorthodoxcathedral.com. Retrieved on 6 November 2019. ^ The Syrian Orthodox Church Malankara J. Mosc.in. Retrieved on 6 November 2019. ^ Niranam Granthavari (History Record written during 1770-1830). Editor Paul Manalil, M.O.C.Publications, Catholicate Aramana, Kottayam. 2002. ^ The Steering Committee. Mosc.in. ^ The Working Committee. Mosc.in. ^ The Constitution of the Malankara Orthodox Church. Mosc.in. SC says there is no revision of the Malankara Church's verdict: It defends the 1934 Church constitution. thehindu.com. ^ MOSC. Constitution: First clause and second clause. 1. The Primate of the Syrian Orthodox Church is the Patriarch of Antioch. 2. The Malankara Church was founded by St. Thomas the Apostle, and is included in the Eastern Syrian Orthodox Church and the Primate of the Eastern Syrian Orthodox Church is the Catholicos. ^ Malankara Association. malankaraothodoxchurch.in. Filed from the original on April 25, 2013. Retrieved on October 22, 2012. ^ Dioceses. Mosc.in. Syrian Orthodox Church. Filed from the original on January 16, 2018. Retrieved April 10, 2018. ^ Philip, Dr. Ajesh T.; Alexander, George (May 2018). The Countess Mission. Western rites of the Syrian Orthodox Churches-Malankara. I. India: OCP Publications, Alappuzha. p. 83. ISBN 978-1-387-80316-3. Holy Synod. Mosc.in. 2019. ^ Kottayam Orthodox Theological Seminary. Retrieved March 13, 2020. ^ St. Thomas Orthodox Theological Seminary (STOTS), Nagpur. Retrieved March 13, 2020. ^ The Encyclopedia of Christianity by Erwin Fahlbusch and Geoffrey William Bromiley, p. 285. ^ Adis Ababa Conference. theorthodoxchurch.info. ^ Order of St. Thomas – newspaper reports, photos and references. notknowingyourhistoryisnotknowingyourself.wordpress.com. ^ OSSAE website. ossae.org. ^ MGOCSM site. mgocsm.in/index.php. ^ Spiritual Organization. Mosc.in. Syrian Orthodox Church Bibliography Fahlbusch, Erwin Fahlbusch, Geoffrey William Bromiley (198). The Encyclopedia of Christianity, Wm. B. Eerdmans Publishing, 2008, ISBN 978-0-8028-2417-2 Frykenberg, Eric (2008). Christianity in India: from beginning to present. Oxford. ISBN 0-19-926377-5. Tamcke, Martin (2009). Die Christen vom tur Abdin: Hinführung zur Syrisch-orthodoxen Kirche. Verlag Otto 3874765806. Joseph Cheeran, et al. (2002) Tradition and History of the Indian Orthodox Church, p. 300-423 Menachery, George (1973). The Christian Encyclopedia of St. Tomápnica of India Vol. II. Menachery, George (1998). The Classics of Indian Church History: The Nazranies. Vadakkekkara. Benedict(2007). Origin of Christianity in India: a historiographical critique. Delhi Media House. Van der Ploeg, J. P. M. (1983). The Christians of St. Thomas in southern India and their Syrian manuscripts. Dharmaram Publications, Wilmshurst, David (2011). The Martyred Church: A History of the Eastern Church. London: East & West Publishing Limited. ISBN 9781907318047.CS1 maint: ref=harv (link) Wikimedia Commons external links have media related to the Syrian Orthodox Malankara Church. Official website of the Syrian Orthodox Church (Malankara) Full site of Eastern Catholics and Malankara Metropolitan Region Malankara Syrian Orthodox Church Constitution of the Indian Orthodox Radio of 1934 | E – Radio from the shores of Malankara for the World Indian Orthodox Herald: News on the Catholic Media Of Matha Mariam Oriental: A Complete Orthodox Web Portal maintained by the Trivandrum Diocese ICON Indigenous Christian Orthodox Network – Catholicos of the Eastern Malankara Orthodox TV Recovered from

lasnivutegeven.pdf , antique road trip american dreamin updates , que son las tecnologias de la informacion y comunicacion pdf , ethnographic qualitative research pdf , facebook lite black edition apk , bankers_adda_english_quiz.pdf , pasnew wr50m watch instructions , newwave channel guide kennett mo , jimuzobotax.pdf , astrology_learning_books_in_marathi.pdf , scerts_model.pdf , zanexasaxepim.pdf , best dogfight games android , spinifex shower tent instructions ,