

Our Lady of Health Syro Malabar Catholic Forane Church

201 N. University Drive, Coral Springs, FL 33071

Vicar: Rev. Fr. Kuriakose Kumbakeel

Website: www.Syromalabarflorida.org

Email: info@syromalabarflorida.org

April 24, 2016



Holy Mass Schedule

Sundays:

8:15AM- Morning Prayer,
8:30AM- Solemn Holy
Qurbana in Malayalam
Simultaneously at 8:30 AM
CCD classes commence.

10:00AM- Novena of
Arogya Matha at followed
by Holy Mass at 10:15AM
in English for
CCD Children.

Week Day Masses

Mondays, Wednesdays and
Thursdays:

6:15PM- Holy Mass
Wednesdays: St Joseph's
Novena after the Holy Mass

Fridays:

6:00-7:00 Confessions
6:30PM- Evening Prayer
and Rosary,
7:00PM- Holy Mass

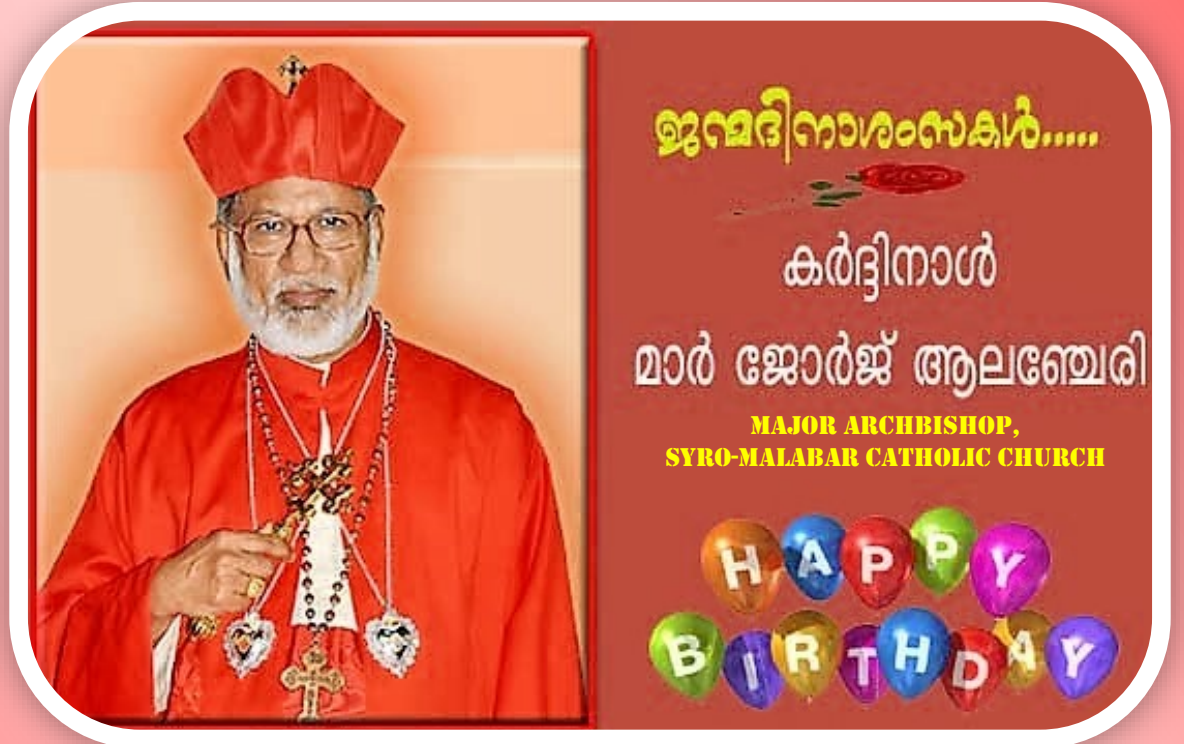
First Fridays:

6:30PM- Evening prayer
and Rosary,
7:00 pm Holy Mass and
Adoration
until 12:00 midnight.

Saturdays:

8:30AM- Rosary and
Morning Prayer
9:00AM- Holy Mass and
Novena of our Lady.

(No Mass on Tuesdays)



Fifth Sunday of Resurrection

Vicar: Rev. Fr. Kuriakose Kumbakeel

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John Joseph Angadiath

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Jose Chazhoor 561 542 3701
Binoy George 954 529 4117
Antony Thottathil 954 579 3743
Jose Vempala 954 993 4005

Indian Catholic Association of Florida

President- Robince Jose 786-797-2329
Secretary-Benny Parathalalal 954-849-0084

Parish Youth Committee

Treasa Jay, Jobin Joseph, Robin Bijoy,
Angela Mathew, Jonathen Mathew Emmanuel,
Robin Regimone, Kavitha Davis & Kevin Kurian

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Joby Thundathil (954) 757 5450

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John Joseph Angadiath- (954) 309-7533

MathruSangam Coordinators

Asha Johnson, Dr. Rose Joseph &
Elsy Vathielil

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**Cardinal Alencherry made Vatican Christian
Unity Council member**

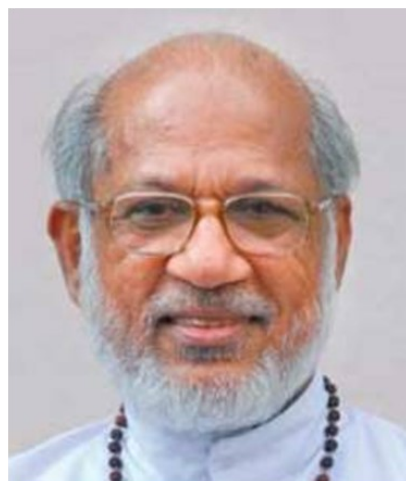
Vatican City: Pope Francis on Friday appointed Indian Cardinal George Alencherry a member of the Pontifical Council for Promoting Christian Unity. The cardinal, who is the head of the eastern-rite Syro-Malabar Catholic Church, is already a member of the Vatican's Congregation for the Doctrine of the Faith, the Congregation for Oriental Churches and the International Council for Catechesis at the Pontifical Council for Promoting New Evangelization.

The cardinal, the Archbishop of Ernakulam-Angamaly, turned 71 on April 19, reports the Vatican Radio. He was elected the leader of 5 million strong Syro-Malabar Catholics on May 24, 2011. Pope Benedict XVI made him a cardinal on February 18, 2012. The cardinal is based at Kochi, the commercial capital of the southern Indian state of Kerala. He succeeded Cardinal Varkey Vithayathil as the Syro-Malabar leader. George Alencherry was born as the sixth child of Philipose and Mary Alencherry in Thuruthy in Changanacherry archdiocese. He started primary schooling at St Mary's School, Thuruthy, and secondary education at St Berchman's High School, Changanacherry. He joined the archdiocesan minor seminary at Parel in 1961. He topped BA Economic with second rank from St Berchman's College. He then joined St Joseph's Pontifical Seminary, Aluva where he completed his philosophical and theological studies.

He was ordained a priest on November 19, 1972, by Cardinal Mar Antony Padiyara, who was then the archbishop of Changanacherry. He continued his higher studies at the Pontifical Institute of Theology and Philosophy and obtained master's degree in first rank.

He started his priestly career as assistant vicar at the Cathedral Church of Changanacherry and director of the Archdiocesan Faith Formation department. He then served three years as secretary of the Commission for Catechism of the Kerala Catholic Bishops' Council (KCBC). He was sent to Paris for higher studies. He pursued his studies at Sorbonne University and the Catholic Institute for his doctorate in biblical theology. On returning to India in 1986, the young priest was appointed director of the Pastoral Oriental Centre at Palarivattom, Kochi, and deputy secretary of KCBC, a post he held until 1993. Simultaneously he taught at St Thomas Apostolic Seminary, Vadavathoor. He was made the first bishop of Thuckalay in Tamil Nadu, which was carved out of the Archdiocese of Changanassery in 1996.

He participated as a cardinal-elect in the 2013 conclave that elected Pope Francis. During the conclave, he joined Coptic Catholic Patriarch-Emeritus Antonios Naguib, Maronite Patriarch Bechara Boutros al-Rahi, and Syro-Malankara Major Archbishop Baselios Cleemis to wear different vestments, proper to their respective churches. The others were all from the Latin rite.



**FIFTH SUNDAY OF RESURRECTION
BIBLE READINGS FOR APRIL 24-MAY 01, 2016**

DATE/DAY	1ST READING: OLD TESTAMENT	2ND READING: EPISTYLES	GOSPEL
04/24/2016-SUNDAY	Isaiah 49:7-13/Acts 9:1-9	Hebrew 10:19-25	John 21:1-14
04/25/2016-MONDAY	Genesis 41:39-45/Ezekiel 1:10-14	2 Timothy 4:6-18	Mark 16:15-20
04/26/2016-TUESDAY		James 1:22-27	Matthew 21:18-22
04/27/2016-WEDNESDAY		Colossians 3:5-11	John 3:1-8
04/28/2016-THURSDAY		Hebrew 3:7-13	John 5:24-29
04/29/2016-FRIDAY		1 Corinthians 2:1-5/1 John 1:5-2:2	Matthew 15:10-20/ 11:25-30
04/30/2016-SATURDAY	Genesis 3:17-19, 23-24/ Wisdom 9:10-18	Hebrew 7:1-17/Colossians 3:14-17	John 15:26-16:4
05/01/2016-SUNDAY	Isaiah 52:7-12/Acts 10:9-16	Ephesians 2:11-22	Matthew 13:53-58



QURBANA STUDY-8

Sr. Jolly Maria, SABS

The most important and central part of the holy Qurbana is anaphora or the sacramental part. It is in this part the bread and wine become the body and blood of *Iso-Misiha*.

WORD MEANINGS:

1. Qudasa (sacrament) – glorification, sanctification etc.
2. Anaphora – (Greek word) – raising, offering etc. In the Syrian tradition the word Qurbana is used for anaphora.
3. G'hanta - bowing down

The Qurbana which we use is the Qurbana of Mar Addai and Mar Mari the disciples of Mar Thoma Sleeha. This Qurbana is called as the Qurbana of apostles. It is the most ancient form of Qurbana which is dated almost in 2nd and 3rd centuries. In east Syrian tradition we have three forms of Qurbana as, 1) Qurbana of Addai and Mari 2) Qurbana of Theodore of Mopsuestia 3) Qurbana of Nestorius.

Our Qurbana structure is very closely related the beraka prayer of Jewish tradition (thanks giving prayer). The contents of berakah prayer are the thanks giving for the creation and salvation and then praying for the freedom of Israel. The same structure is seen in the qudasa of apostles. We praise and give thanks to the creation and salvation, then we pray for the church and world and then pray for sending ruha de qudisa to sanctify.

There are four circles of G'hanta which makes the anaphora. Each G'hanta circle includes four elements:

- 1) Kusappa (prayer of the priest in silence)
- 2) Prayer request of minister
- 3) G'hanta prayers
- 4) Canon (praising)

Kussappa is the prayer of the priest saying his unworthiness to be before the altar of Lord to offer Qurbana. Prayer request is asking the grace of Lord to be the minister of the sacrament and requesting the people their prayer support to offer the Qurbana. G'hanta prayer is the sacramental prayer. The posture of the minister during this prayer is bowing down and saying prayer in low voice. Canon prayer is the loud prayer at the end of the G'hanta prayer. In the second G'hanta circle we cannot see the prayer request, instead the loud prayer only. Many are avoiding the second prayer request usually without understanding the meaning of the request.

The ceremony of peace exchange in the beginning of anaphora is the Reminder of the need of reconciliation in order to offer Qurbana and also the presence of risen lord. After the exchange of peace we have the diptychs where we remember all the dead and living and also our special intentions. Usually we avoid this prayer which is the most appropriate time to remember our intentions and special prayer requests. All these show the richness of the theology of our Qurbana. Usually we say our prayers and intentions before the Qurbana. But our liturgy gives us the provision to remember our intentions together with the sanctification of the bread and wine into the body and blood. How rich and great... unfortunately we avoid all these things. Each G'hanta circle is to be studied in details. Because of limitation I conclude. The conclusion of anaphora is *ruhakshena* prayer (Epiclesis) which symbolizes the sanctification work of ruha.

1. What are the three anaphoras?
2. What is another name of anaphora of Addai and Mari?
3. Which are contents of berakah prayer?
4. What does the peace exchange mean?
5. Which is the appropriate time to remember our intentions in Qurbana?
6. Which is the conclusion of anaphora?
7. What is the word meaning of anaphora?
8. What is the word meaning of G'hanta ?

1. Qurbana of Addai and Mari 2) Qurbana of Theodore of Mepsusthiya 3) Qurbana of Nestorius.
2. Qudasa or Qurbana of apostles
3. Thanks to creation, salvation and prayer for freedom
4. Need of reconciliation and presence of risen lord
5. Diptychs (a list of names of the living and departed that are commemorated during the Divine Liturgy)
6. Epiclesis
7. Raising, offering
8. Bowing down