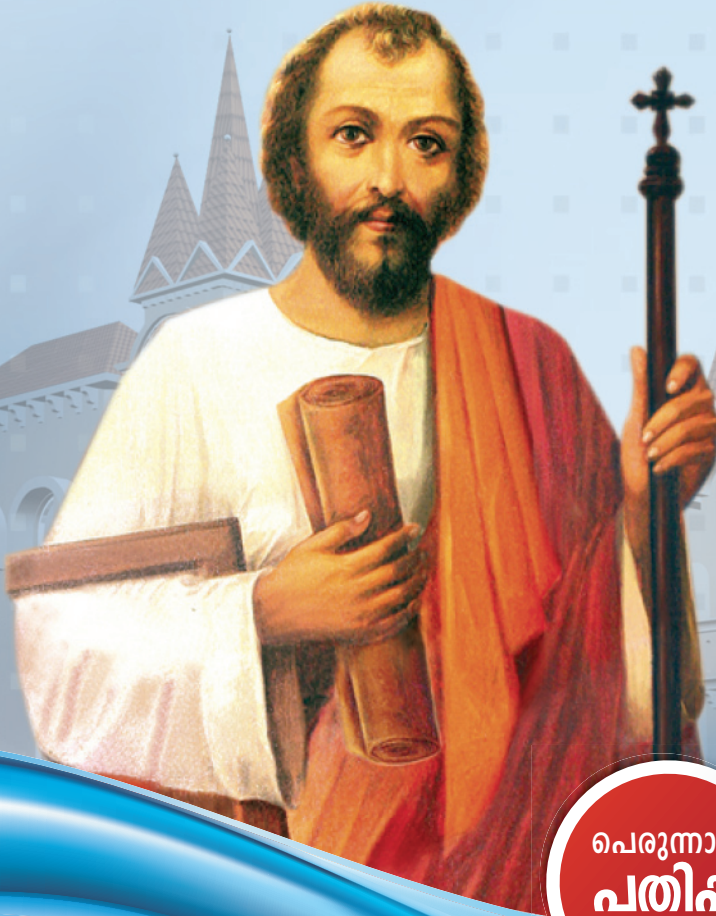


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Fr. Lany Chacko
Asst. Vicar

'We rejoice in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit which has been given to us.' (Rom 5:3-4)

Suffering is part of the reality of human life. Most human beings encounter suffering at some point in their lives. Suffering is a fact of life and a daily reality for many. It is actively avoided by the majority of humankind and is usually seen as a negative and destructive force. Modern medicine strives to alleviate all pain, if practicable, and to ensure that the end of human life is as free of suffering as possible.

While suffering is still understood as a painful and potentially destructive experience, something to be avoided if possible, it is also seen as possessing a potential for transformation and good. The transformation occurs in the new way of being human opened up by the suffering of Jesus. The good is located in the hope of union with God held out to all humans in the resurrection. But to achieve this union purification and illumination are required. Surrender to the will of God is central to the attainment of purification and illumination. This intimate surrendering of the self 'as if to a great loving energy' is the start of the path to union with God. Through

surrender, humans come to rely on God's strength, not on their own resources, in order to transform suffering and find the beauty within it. With this change in approach, the healing process is seen as including 'every dimension of the human being: body, soul and spirit'.

In suffering the afflicted can feel far from God, but in reality this is often the time of greatest closeness, because suffering allows humans to 'cross the totality of space and time and come into the very presence of God'. For this reason it can be seen to be a creative act, enabling relationship between the Creator and the created.

Participation in the life of the risen Christ is an acknowledgement that suffering does not have ultimate power over human life. The hope at the heart of the resurrection is the hope of theosis; that suffering is not meaningless, that it can be transformative, creative: echoing a 'beauty that is inextinguishable'. All human experiences of suffering in this life may be transformed by the most creative and hopeful life story of all, in which Christ 'initiates a real counter-history, a new practice and form of life'. In the story of incarnation, cross and resurrection God 'is displayed before the eyes of the world', where Christ has opened up a new way of being human through which we return to the Father. This is open to humankind, perhaps most poignantly and perfectly, in the pain and anguish of suffering.

In union with God is found the culmination of the human being as a creature. Anyone who walks the path of suffering does not walk alone, they walk in the company of the one who has walked the path before, for 'when he dwells among the suffering, God is most

മാർത്തോമ്മാ ശ്ലീഹായും മലങ്കരയും

നമ്മുടെ കർത്താവേശുമിശിഹായുടെ ശിഷ്യനായ മാർത്തോമ്മാ ശ്ലീഹാ എ.ഡി. 52-ൽ കേരളത്തിൽ എത്തി സുവിശേഷം അറിയിച്ചു.

7½ പള്ളികൾ സ്ഥാപിച്ചു.

മൈലാപ്പുരിൽവെച്ച് കുന്തം കൊണ്ട് കൂത്തേറ്റു.

ജൂലൈ 3 (പഴയ കണക്കു പ്രകാരം കർക്കിടകം 3) ഓർമ്മ ആഘോഷിക്കുന്നു.

തിരുശേഷിപ്പ് എസ്സേസ്സയിലേക്ക് കൊണ്ടുപോയി.

മലങ്കര മാർത്തോമ്മാ ശ്ലീഹായുടെ സിംഹാസനത്തിൻ കീഴിൽ നിൽക്കുന്നു. ഇത് മലങ്കരയിലെ സത്യവിശ്വാസികളുടെ വിശ്വാസവും പാരമ്പര്യവും ചരിത്രവുമാണ്. അതുമായി ബന്ധപ്പെട്ട് ചില കാര്യങ്ങൾ നമുക്കു ചിന്തിക്കാം.

മലങ്കരയിൽ സഭ സ്ഥാപിച്ചതാര്?

മാർത്തോമ്മാശ്ലീഹാ

മലങ്കരയിലെ പുരാതനമായ പാരമ്പര്യവും ചരിത്രവും മാർത്തോമ്മാ ശ്ലീഹാ സുവിശേഷം അറിയിച്ചു എന്നതാണ്.

മാർത്തോമ്മായുടെ പ്രവർത്തനങ്ങൾ

തോമസ് എന്ന വ്യക്തി

ജനനം : പന്സഭ എന്ന ഗലീലിയ പട്ടണത്തിൽ

പേര് : യൂദാസ് തോമസ് അഥവാ ദിദിമോസ് (തോമസ് എന്നാൽ എബ്രായ ഭാഷയിലും ദിദിമോസ് എന്നാൽ ഇരട്ട എന്നർത്ഥം.)

സുവിശേഷ പ്രവർത്തനം

ഇന്ത്യ, മേദ്യ, ഈജിപ്ത്, പാർത്ഥ്യ, സിറിയ, പേർഷ്യ, എത്യോപ്യ, സൊക്കോട്ര ദ്വീപ്, ചൈന, ബ്രസീൽ, മെക്സിക്കോ

എന്നിവിടങ്ങളിൽ സുവിശേഷം അറിയിച്ചതായി പാരമ്പര്യങ്ങൾ ഉണ്ട്. (Ref. Z.M. പാറേട്ട്)

ക്രിസ്തു അബ്ഗാർ രാജാവിനയച്ച മറുപടി പ്രകാരം മാർ ആദായി (മാർ തദ്ദേവൂസ്) യും പിന്നീട് മാർത്തോമ്മാ ശ്ലീഹായും പേർഷ്യയിൽ സുവിശേഷം അറിയിച്ചെന്നാണ് പേർഷ്യൻ സഭയുടെ പാരമ്പര്യം.

പേർഷ്യയിലും അവിടെ നിന്നും സൊക്കോട്ര ദ്വീപിലും, പിന്നെ മലങ്കരയിലും അവിടെ നിന്നും ചൈനയിലും വീണ്ടും മലങ്കരയിലും പിന്നെ മൈലാപ്പുരിലും സുവിശേഷം അറിയിച്ചു എന്നാണ് പ്രബലമായ പാരമ്പര്യം.

മലങ്കരയിൽ സുവിശേഷം അറിയിക്കുന്ന കാലത്ത് ദൈവമാതാവിന്റെ മരണമറിഞ്ഞ് പലസ്തീനിലേക്ക് പോവുകയും അവിടെ വച്ച് വി. മാതാവിന്റെ സ്വർഗ്ഗാരോഹണത്തിന് സാക്ഷ്യം വഹിക്കുകയും തെളിവായി ഇടക്കെട്ട് ലഭിക്കുകയും ചെയ്തതായി പാരമ്പര്യം ഉണ്ട്.

മാർത്തോമ്മാ ശ്ലീഹാ സ്ഥാപിച്ച പള്ളികൾ

മാർത്തോമ്മാ ശ്ലീഹാ മാലിയങ്കര, പാലൂർ, പറവൂർ, (കോട്ടക്കായൽ), ഗോക്കമംഗലം, നിരണം, ചായൽ (നിലയ്ക്കൽ), കൊല്ലം, എന്നീ പള്ളികളും തിരുവിതാംകോട് അരപ്പള്ളിയും സ്ഥാപിച്ചു എന്നതാണ് മലങ്കരയിലെ പാരമ്പര്യം. അഭി. ഡോ. പൗലോസ് മാർ ഗ്രീഗോറിയോസ് തിരുമേനി ഇതേപ്പറ്റി പറയുന്നത്.

പരിശുദ്ധ മാർത്തോമ്മാ ശ്ലീഹാ ഏഴു പുരോഹിതർക്കു പട്ടം കൊടുത്തു എന്നു പറയുന്നത് ഏഴു കശീശന്മാരല്ല, ഏഴു മെത്രാന്മാരത്രേ. പറവൂർ, പാലയൂർ, കൊല്ലം, നിരണം, കോക്കമംഗലം, മുത

ലായ ഏഴു പള്ളികൾ സ്ഥാപിച്ചു എന്നു പറയുന്നതിന് ആ സ്ഥലങ്ങളിൽ ഓരോ കെട്ടിടങ്ങൾ പണിതു എന്നല്ല അർത്ഥം. നേരേ മറിച്ച് ഈ സ്ഥലങ്ങളിലെല്ലാം വിശ്വാസികളുടെ സംഘങ്ങളാകുന്ന തദ്ദേശീയ സഭകൾ സ്ഥാപിക്കുകയും മറ്റുള്ള എല്ലാ അപ്പോസ്തോലന്മാരും ചെയ്തതുപോലെ ഓരോ സ്ഥലത്തും ഒരു സംഘം കശീശന്മാരെയും ശെമ്മാശന്മാരെയും അവരുടെ മേലധികാരികളായി ഓരോ എപ്പാസ്കോപ്പന്മാരെയും പട്ടംകെട്ടി എന്ന് തന്നെയാണ്. ഏഴരപ്പള്ളി എന്നു പാരമ്പര്യത്തിൽ കാണുന്നത് നിലയ്ക്കലോ തിരുവിതാംകോട്ടോ എപ്പിസ്കോപ്പലിയാതെ കശീശന്മാർ മാത്രമുള്ള ഒരു പള്ളി സ്ഥാപിച്ചതിനെ ഉദ്ദേശിച്ചായിരിക്കണം.

മാർത്തോമ്മാ ശ്ലീഹായുമായി ബന്ധപ്പെട്ട കൃതികൾ

മാർത്തോമ്മാ ശ്ലീഹാ ഇന്ത്യയിൽ നിന്നും എസ്റ്റേബ്ലിഷ്മെന്റുകൾ ലേഖനങ്ങൾ അവിടെ പള്ളികളിൽ വായിച്ചിരുന്നുവെന്ന് പുരാതന സുറിയാനി രേഖകൾ എന്ന ഗ്രന്ഥത്തിൽ പറയുന്നു.

മാർത്തോമ്മാ ശ്ലീഹായുടെ രക്തസാക്ഷി മരണം

മദ്രാസിനടുത്തുള്ള മൈലാപ്പൂരിൽ എ.ഡി. 72, കുന്തംകൊണ്ടു കൂത്തേറ്റ് മരണം വരിച്ചു എന്നാണ് മലങ്കരയിലെ പാരമ്പര്യം. കലാമിന എന്ന സ്ഥലത്ത് വച്ച് രക്തസാക്ഷി മരണം വരിച്ചു എന്ന് ചില കൃതികളിൽ കാണുന്നു. കലാമിന എന്നത് മൈലാപ്പൂർ തന്നെയാണ്. (Ref. Z.M. പാറേട്ട്)

മാർത്തോമ്മാ ശ്ലീഹായുടെ തിരുശേഷിപ്പ് മൈലാപ്പൂരിൽ നിന്നും എസ്റ്റേബ്ലിഷ്മെന്റുകൾ കൊണ്ടുപോയി.

മാർത്തോമ്മാ ശ്ലീഹായുടെ സിംഹാസനം മലങ്കര സഭയ്ക്ക് ആദിമകാലത്തുണ്ടായിരുന്ന സ്വയം ശീർഷകത്വവും സ്വാതന്ത്ര്യവും മാർത്തോമ്മായുടെ സിംഹാസനവും പേർഷ്യൻ സഭയ്ക്ക് അടിയറവയ്ക്കുകയും ആയത് 1653-ൽ തോമസ് അർക്കദിയാക്കൻ മാർത്തോമ്മാ ഒന്നാമൻ എന്ന പേരിൽ പട്ടമേറ്റതോടെ പുനഃസ്ഥാപിക്കുകയും മാർത്തോമ്മാ മെത്രാന്മാർ, മലങ്കര മെത്രാപ്പോലീത്തന്മാർ, കാതോലിക്കാമാർ എന്നീ സ്ഥാനങ്ങളിലൂടെ ഇന്നോളം അഭംഗുരം നിലനിൽക്കുകയും ചെയ്യുന്നു.

അഭിമുഖം



K.C.C. UAE ZONE PRESIDENT ആയി തിരഞ്ഞെടുക്കപ്പെട്ട ദുബായ് സെന്റ് തോമസ് ഓർത്തഡോക്സ് കത്തീഡ്രൽ വികാരി ഫാ. ഷാജി മാത്യുസ് അച്ചന് അഭിനന്ദനങ്ങൾ

H.G.L.L. Geevarghese Mar Dioscoros

Geevarghese Mar Dioscoros was born on 12 October 1926, the youngest son of Kunjupappi and Achamma of the Thevervelil Family in Kozhencherry. After completing Intermediate at Madurai American College in 1948, he joined the Madras Christian College. He graduated from there in 1950 and took his Masters Degree in Sociology from the Bombay School of Economics. He worked as the Secretary of the Co-operative Bank in Kozhencherry. While undergoing the officer's training course at the Reserve Bank of India he resigned and joined the Orthodox Theological Seminary at Kottayam for studies in Divinity.

He was ordained as a deacon in April 1963, and as priest in 1964 by Geevarghese Catholicose II. In 1966, he went for higher studies in theology at Jerusalem. In 1970, he founded the Holy Trinity Ashram in Ranni and opted to reside there.

In 1973 he became the diocesan Secretary of Thumpamon. On 16 May 1977 the Malankara Association that met at Mavelikara elected him for the Episcopal order. He was consecrated as Episcopa Geevarghese Mar Dioscorus by Baselios Mar Thoma Mathews I, Catholicos of the East on 15 May 1978 at Pazhani Church. He became the first Episcopa of the newly formed Diocese of Thiruvananthapuram on 1 January 1979. On 28 February 1981, he was consecrated as a Metropolitan in the old Seminary Chapel. He founded the Ranny Holy Trinity Ashram, the Ulloor Orthodox Church Centre, the Edamulaikal V.M.D.M Centre, the Sreekariyam Handicapped Children's Welfare Centre, and the Thiruvananthapuram Holy Trinity School and Convent. He passed away on 23 July 1999 and was interred in Holy Trinity Ashram, Ranny.

Mor Dionysius V Joseph Pulikkottil (1833-1909)

Mor Dionysius V was born on November 12, 1833, in the Pulikkottil family of Kunnamkulam. His father was Tharu Kurien, the nephew of 'Mor Dionysius II' (the founder of the Old Seminary at Kottayam) and mother, Thadamma of Paigamukku 'Kuthuru' family. The boy was named Joseph after his venerable grand uncle Mor Dionysius Joseph II. Joseph started his education at the age of five. In 1843, under the tutelage of his uncle, Fr. Joseph, he began his education in theology and Syriac. Young Joseph was an eager student and eventually even acquired knowledge of Hindi, unusual for someone in Malankara in those days.

On 10th October 1846, at the age of 13, young Joseph was ordained as korooyo, by Cheppatu Mor Dionysius IV at Marthoman Cheriapally, Kothamangalam. After his ordination, Dn. Joseph returned to his native place, Kunnamkulam and continued his theological studies. In 1849, the Patriarchal delegate, Mor Athanasius Stephanos, ordained him to the order of shamsono (full deacon) at the Kunnamkulam Arthat Church. Dn. Joseph mastered the Syriac language from this Metropolitan. After the return of Mor Athanasius Stephanos, Dn. Joseph joined Mor Kooriloose Yuyakim, the Reesh Episcopa of Malankara (appointed by Patriarch Ya`qub II in 1846), by whom he was ordained priest on August 23, 1853 at the Chalassery Church. The interference of British missionaries into the affairs of the church and their efforts to bring about a Western Protestant character to the Church

in the name of reform had erupted into a crisis. Bishops sent by the Patriarch to serve the Malankara Church faced many hardships from the authorities. In this light, Patriarch Ya`qub II decided to consecrate a metropolitan of Malankara origin. The clergy in Malankara nominated Fr. Joseph Pulikkottil and he was informed of the decision by a senior priest Edavazhikkal Valiyachen at Kottayam in 1861. His consent was obtained after much hesitation and the Patriarch was informed. The approval from the Patriarch arrived in 1863.

26th of Medam, 1865, the Patriarch consecrated him Metropolitan Mor Dionysius at the ancient Mother of God church. Three bishops including Mor Dionysius of Mardin diocese and an Armenian bishop participated in the consecration ceremony. A week after his consecration as Metropolitan, the Patriarch called for a meeting at the Mulanthuruthy Church in 1876 and decided to form an 'Suriyani Christiani Association' to manage the temporal matters of the local Church. In this historical meeting at Mulanthuruthy, Mor Dionysius Joseph was chosen the Malankara Metropolitan and head of the local synod. Thereafter, he was known as Mor Dionysius V.

During his tenure as Malankara Metropolitan, a large gathering of Roman Catholics from Goa, joined the Suryani Church. Fr. Alvarez, a member of this group, was later consecrated as Metropolitan Mor Yulios by Mor Dionysius in 1889 and appointed bishop of Mangalore & Bombay dioceses. Due to the influence of Metropolitan Mor Yulius, another group of Roman Catholics from Ceylon and America too joined the Suryani Church. In 1901, the golden jubilee celebration of Pulikottil Mor Dionysius' ordination as a priest was held at Kottayam. In recognition of his tireless efforts for the Malankara Church, a "Mangala Patram" (felicitation) was read at the function.

After serving the Church through turbulent days for more than half a century, Mor Dionysius V passed away at the age of 76 on July 11, 1909 and was entombed at the Old Seminary Church, Kottayam. His visionary stewardship of the Church in Malankara through its trials and tribulations, his unswerving loyalty and respect to the Patriarch of Antioch, his tireless efforts in establishing institutions of theological and secular learning, and above all his devout life as a servant of God will always be cherished by the church in Malankara .

Mar Thoma VII

Mar Thoma VII was a bishop of the Malankara church from 1796 and Malankara Metropolitan from April 1808 to July 1809. He was born in Pakalomattom family, one of the oldest families in Kerala. He was well known as an efficient administrator, deeply religious but was a quiet and reserved person. During his time, a difficult period in the history of Travancore State, the church was able to help Travancore government by depositing an amount as fixed deposit, which came to be known as Vattipanam.

Mathen was born in Pakalomattom family, one of the oldest families in Kerala. He became a deacon and a priest at a very early age. He was known as Mathen Kathanaar. Mathen Kathanaar was consecrated as his successor by Mar Thoma VI

in 1796 at Chengannur church and was given the traditional episcopal title Mar Thoma VII. It was at this time Mar Thoma VI and Mar Thoma VII, discussed what to do with the extra money. They thought of depositing the additional income as a fixed deposit and with the interest they could begin training the priests.

While it was going on Mar Thoma VI passed away on 8 April 1808 at Niranam and Mar Thoma VII was enthroned as the Malankara Metropolitan.

Soon after becoming the Metropolitan Mar Thoma VII continued to discuss with Col. Macaulay, the British resident, and the church decided to deposit as loan in perpetuity a sum of 3000 Poovarahan (A poovarahan, known as Star Pagoda had a market value of £475 in 2002). The deposit was handed over to Col. Macaulay on 1 December 1808 and he issued the receipt. The agreement stipulated that interest should be paid to the Malankara Metropolitan. This deposit is now known as Vattipanam.

After the enthronement Mar Thoma lived at Puthenkavu (near Chengannur). But soon he moved his headquarters to Kandanad (near Kochi). There he became seriously ill. He did not get time to call a meeting of the church leaders to select his successor. So he invited one of his relatives Thoma Kathanar, to his bed side, laid his hands on him prayed and declared him as Mar Thoma VIII. Two days after this, on 4 July 1809 Mar Thoma VII passed away and was laid to rest at Kolenchery palli (now known as St.Peters & St. Pauls Orthodox Church, Kolenchery).



KUDUMBASANGAMAM 2015

AUGUST 18th - TUESDAY

**VENUE : ST. PETER'S & ST. PAUL'S ORTHODOX CHURCH
(PARUMALPALLY) AUDITORIUM - PARUMALA**

**please register your name and contact details
for more details contact church office**

New Members Joined In June 2015

Cardex	Name	Area	Home Parish
A-372	Aju John	Frige Murar/Naif Road	St. Johns Orthodox Church, Pathichira
A-371	Anson Varghese	Bur Dubai	St. George Orthodox Church, Konni
B-351	Bobby Mon Joy	Rashidiya/Sonapur/Aweer	Mar Gregorios Orthodox Syrian Church, Baroda
B-352	Blesson K. Thamby	Portsaeed, Deira Dubai	St. Thomas Orthodox Church, Jaipur
B-353	Bencily Thomas Mathai	Alquoz	Mar Yuhanon Mamdana Orthodox Church, Bangalore
G-275	Gigo George	Al Muhaisanah-4	St. Pauls Orthodox Church Nedumavu
J-662	Jinny Chacko Mathew	Al Shaab	St. George Orthodox Church Bangalore
L-073	Laiju Thomas	Rashidiya/Sonapur	St. Thomas Orthodox Church Kallada
M-383	Maju C. Thomas	Naif Road Deira	St. Thomas Orthodox Church, Vadakkanmannoor
S-616	Saju Alex	Al Ghusais	St. George Orthodox Church, Keerikadu
S-617	Sujith George	Satwa	St. Marys Orthodox Church, Kochi
S-618	Shibu Thankachan	Alquoz	St. Marys Orthodox Maha Edavaka, Koodal
M-385	Melrin Mathew	Al Shaab, Abu Hail	St. George Orthodox Syrian Church, Cherianadu
A-373	Ajith Philip Manjadiyil	Al Qusais	St. Marys Orthodox Church, Nalanchira
J-663	Jinesh Aliyas Ampattu Pottackal	Burdubai	St. Marys Orthodox Church, Nilambur
T-304	Tijomon Wiilson	Al Nadha	St. Thomas Orthodox Cathedral, Thottamon
A-374	Arun A. Abraham	Al Qusais	St. Boursoumas Orthodox Church
B-354	Bince Thomas	Rashidiya/Sonapur/Aweer	St. Marys Orthodox Church, Thoduvakkadu
R-313	Robin Samuel Thadathil	Rashidiya/Sonapur/Aweer	St. Marys Orthodox Parish, Ulahsnagar
S-619	Subin Varghese	Naif Road Deira	St. George Orthodox Church, Kunnam
S-620	Sabu A Varghese	Al Quoz	St. Marys Orthodox Church, Thalakulam
R-314	Roshy Mathew	Muhaisna/Lulu Village	St. Elias Orthodox Church, Budhannor
A-375	Amith George Zachariah	Rashidiya/sonapur/Aweer	Thrikunnathu Seminary, Aluva
M-386	Mathew Mulavana Varghese	Al Quoz	St. George Orthodox Church, Peringilipuram, Alappuzha
V-281	K. Vinu Varghese	Other Emirates	St. Thomas Orthodox Valiyapally
A-376	Alexander Tharakan	Al Quoz	St. Marys Orthodox Church
B-355	Bijin Sam	Other Emirates	St. Thomas Orthodox Church, Nedumoncave
G-276	Girish Paul	Diera	St. Gregorious Orthodox Church, Angamaly
J-664	Joseph Easaw	Karama	St. Stephens Orthodox Church, Kattode
L-074	Liju Abraham Jacob	Other Emirates	St. Peters & St. Pauls Orthodox Church, Keekochoor
S-621	Sumesh Paul	Port Sayd	St. Gregorious Orthodox Church, Angamaly
V-282	Varughese Abraham	Hor Al Anz - Dubai	St. Johns Orthodox Church, Kooroppada
S-620	Sabu A. Varghese	Al Quoz	St. Marys Orthodox Church, Thalakulam
R-314	Roshy Mathew	Muhaisna/Lulu Village	St. Elias Orthodox Church, Budhannor
A-375	Amith George Zachariah	Rashidiya/Sonapur/Aweer	Thrikunnathu Seminary, Aluva
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V-282	Varughese Abraham	Hor Al Anz - Dubai	St. Johns Orthodox Church, Kooroppada

HOLY SERVICES, PRAYERS & MEETINGS

Fridays	: 06.45 am - 07.25 am	Night Prayer, Morning Prayer
	: 08.15 am - 10.30 am	Holy Qurbana
Fridays	: 07.00 pm - 07.30 pm	Evening Prayer
	: 07.30 pm - 09.00 pm	Holy Qurbana
Sundays	: 07.30 pm - 08.00 pm	Evening Prayer
	: 08.00 pm - 09.30 pm	Holy Qurbana
Tuesdays	: 05.30 am - 07.00 am	Holy Qurbana
Wednesdays	: 07.30 pm - 08.30 pm	Evening Prayer & Intercessory Prayer for St. Mary
Saturday, Monday, Tuesday	: 07.00 pm - 07.30 pm	Evening Prayer
Thursdays	: 07.00 pm - 09.15 pm	Holy Confession, Evening Prayer
		Intercessory prayer to St. Thomas
		Church Prayer Meeting & Choir Practice
Marth Mariam Samajam	: 11.00 am - 12.20 pm	All Fridays
M.G.O.C.S.M	: 11.00 am - 12.20 pm	All Fridays
Youth Movement	: 11.00 am - 12.20 pm	All Fridays
Retreat	: 09.00 am - 12.30 pm	Every Month Second Wednesdays

വേദപുസ്തക വായനാചരണം

ഉല്പത്തി മുതൽ വെളിപാട് വരെ

15 ജൂലൈ 2015 മുതൽ 14 ഓഗസ്റ്റ് 2015 വരെ

സമയം രാവിലെ 7:00 മുതൽ രാത്രി 10:00 വരെ

ദേവാലയത്തിൽ വെച്ച് നടക്കുന്ന വേദപുസ്തക വായനാചരണത്തിൽ ഏവരും വന്ന് സംബന്ധിച്ച് അനുഗ്രഹം പ്രാപിക്കണമെന്ന് താല്പര്യപ്പെടുന്നു.

THE BIBLE

Letters	: 3,566,480
Words	: 810,677
Verses	: 31175
Chapters	: 1189
Books	: 66
Longest Chapter	: 119 Psalms
Longest Verse	: Esther 8:9
Shortest Verse	: John 11:35
Longest Name	: 8th Chapter of Isaiah Verse-1



truly known as the God he is'. The hope of the resurrection kindles in human beings the great potentiality of suffering, it offers a choice whereby humans can co-operate with, be 'co-workers' with Christ (1 Cor. 3.9).

Attention to the spiritual aspects of suffering puts humans on the path of purification and illumination. In the frailty of existence, humans face the only one who can know their fear and pain as they do; the incarnate God who willingly chose to walk the journey of suffering while on earth. Through the incarnation, crucifixion and resurrection of Jesus,

humans are given a model to approach suffering and to live in healthy and life-sustaining community. When suffering is gathered into the life of the Trinity, which is the prototype for all loving relationships, it is transformed into a life-giving force which strengthens and sustains through shared experience, empathy, and greater understanding of others. God stands with those who suffer and some part of them 'remains secure, held in the mind of God'. To witness the luminous beauty present even in the darkest and most difficult suffering is to see that when humans suffer they are not alone.

പെരുനാൾ കൊടിയേറ്റ് ദൃശ്യങ്ങൾ



OVBS 2015 ദൃശ്യങ്ങൾ



AREA PRAYER MEETING SCHEDULE FOR THE MONTH OF JULY - 2015

DAY & DATE	WEEK	AREA	NAME	CARDEX	ADDRESS
04-07-2015 SATURDAY	FIRST	AL SHAAB	Jinny Mathew	J-662	Shaikha Fatima Bldg , Flat No. 215 Near National Mamzar Shopping Center, Abu Hal Mobile : 050-2617832
11-07-2015 SATURDAY	SECOND	AL QUOZE JEBEL ALI	Ajesh Varghes	A-249	Building No. 47, Flat No. 107 Al khail Gate, Alqoze Mobile : 050-9986304
18-07-2015 SATURDAY	THIRD	OTHER EMIRATES	Mathew Joseph	M-224	Flat No. 803, Mubareq Bulding Behind Sharjah Emigration Office Opp. FGB Bank, Emigration Road Al Qasmiah Street Sharjah Mobile : 050-5354900

SONAPUR PRAYER MEETING - EVERY FRIDAY EVENING AT EVERHOT CAMP@17 : 00 - 19 : 00 HRS



പാരിഷ് യൂത്ത് മീറ്റിംഗ് ഭൂശൃംഗം



CHURCH OFFICE BEARERS - 2015

Rev. Fr. Shaji Mathews	<i>Vicar & President</i>	052 8711031	Frshajimathews@yahoo.co.in
Rev. Fr. Lany Chacko	<i>Asst. Vicar</i>	050 8379905	Frlanychacko@gmail.com
Kuriakose M.M.	<i>Trustee</i>	050 4611948	kuriakosechennikara@hotmail.com
Thomas Joseph	<i>Secretary</i>	050 5537784	fantasymetals@gmail.com
Binu Varghese	<i>Jt. Trustee</i>	050 6749320	binu1@hotmail.com
John P. George	<i>Jt. Secretary</i>	050 6764733	john_padippuram@yahoo.com