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PARISH BULLETIN

ST. THOMAS ORTHODOX CATHEDRAL - DUBAI

Merry Christmas

“കന്യക തർന്നിതായി ഒരു മകനെ പ്രസവിച്ചു. അവനു വൈം നമ്മോടു കൂടെ എർത്ഥമുള്ള ഇമ്മാനുവേൽ എന്നു പേർ വിളിക്കും.”
(മത്തായി 1:22)

for members only



Fr. Saju Thomas
Asst. Vicar

HAIL ADVENT! HAIL HUMILITY

Blessed Readers,

It gives me immense joy in writing this article for our parish bulletin. Shaji Achen and Lany Achen are instrumental in guiding us towards the path to spiritual nourishment and perfection. While we embark for Yeldo Lent we should imbibe mother mary's highest quality, i.e, humility.

Mark Twain said,

“There are two great days in a person's life - the day we are born and the day we discover why.”

One is easier than the other. One is a date in time. That date is easy. The other one isn't. It's the moment we finally figured out why God put us on planet earth. It's the reason we joined billion other people on this ball of dirt floating through space. The first day explains our presence on earth. The second explains our purpose. “Humility,” says St. Bernard, “is the foundation and guardian of virtues.” St. Mary is the epitome of simplicity and humility. Her devotion and dedication catapulted humanity to new horizons. Luke 14:11

“For all those who exalt themselves will be humbled, and those who humble themselves will be exalted.”

That was the humility and purpose of our Theotokos, the Mother of God.

St. Pachomius, the noted founder of coenobitic monasticism, said, “Be humble so that God guards and strengthens you, because God looks to the humble. Be humble so that God fills you with wisdom, knowledge, and understanding, because it is written that He guides the humble and teaches His ways to the meek.” Also St. Pachomius said, “Be humble in order to be joyful, because joy goes hand in hand with humility.”

In this article, I would like to stress on the special characteristics of St. Mary in leading a humble life.

1. One of the key characteristics of St. Mary is, a truly humble person is not that they think less of themselves – but they think more about God.

People who are sincerely humble do not look for favor. In fact, they love to be despised. That is why we note that Mary did not show herself in Jerusalem on Palm Sunday when the people received Jesus with so much honor. On the other hand, at His death she did not hesitate to appear on Calvary. Let us imbibe the Godliness of Theotokos and lead a chaste life.



2. St. Mary totally submitted and surrendered herself to God. Humble people submit their wills and goals for life to God's control because they realize that God's goals for their life are always going to be way better than anything they can come up with. And living God's goals for your life may not necessarily make your life easier but the impact of your life will be far more powerful and effective and touch people's lives for all of eternity.

3. Humble people aren't consumed with becoming great but are deeply committed to making God great. And they do this through acts of self-sacrificing love or boasting about the greatness of God.

A prayer of St. Ephrem :

“O Lord and Master of my life,
do not give me the spirit of sloth, despair,
lust of power and idle talk;
but give rather the spirit of chastity,

humility, patience and love to your servant.

Yes, O Lord and King, grant that I may see
my own transgressions and not judge
my brother;
for blessed are you unto ages of ages.
Amen.”

Finally, I would like to conclude, St. Mary is the glorious pearl on the crown of spirituality. Humility is often considered as an individual weakness by the world. But, St. Mary, through her life and witness, reclaimed the lost glory by her humbleness. All the sacraments especially Holy Eucharist stresses her importance. Let us observe Yeldo Lent with piety and holiness in our homes, in our work places and in our hearts. Come, let us welcome our savior Jesus Christ in faith and truth. Wishing you all a blessed lent.

St Thomas the Apostle of India

The Apostle Thomas (Hebrew or Aramaic for “twin”) was also called “Didymus” (Greek for “twin”). He was absent when the Risen Lord appeared to the other apostles on the evening of Easter Day, and refused to believe that Christ had indeed risen until he had seen him for himself, but when he had seen Him, he said to Him, “My Lord and My God.” (John 20:19-29)

Because of this episode, he has been known ever since as “Doubting Thomas.” But we ought also to remember his earlier words, when Jesus announced His intention of going to the Jerusalem area, brushing aside the protests of His disciples that His life was in danger there, at which Thomas said to the others: “Let us also go, that we may die with him.” (John 11:7,8,16) If Thomas was pessimistic, he was also sturdily loyal.

continue.....(page 11) ▶



നന്ദിയോടെ.....



ഒരു ക്രിസ്തുമസ് കാലം കൂടി വരവായി, അരുമ നാഥനായ ക്രിസ്തുവിന്റെ ജനനം ലോകമെങ്ങും ആഘോഷിക്കപ്പെടുന്നു. ജാതിയോ മതമോ വർഗ്ഗ വർണ്ണ വ്യത്യാസമോ ഇല്ലാതെ ലോകമെങ്ങും ആഘോഷിക്കപ്പെടുന്നത് ക്രിസ്തുമസ് മാത്രമാവും. കഴിഞ്ഞ ഒരു വർഷക്കാലം പരിമിതികൾ ഏറെയുണ്ടായിരുന്നിട്ടും ഇടവകയിൽ ഒട്ടേറെ കാര്യങ്ങൾ ചെയ്യുവാൻ സാധിച്ചതിൽ ചാരിതാർത്ഥ്യമുണ്ട്. അംഗങ്ങൾക്കായി മെഡിക്കൽ ഇൻഷുറൻസ്, മരണമടയുന്ന അംഗങ്ങൾക്കായുള്ള സഹായം. മെഡിക്കൽ ക്യാമ്പുകൾ, ഫാമിലി കോൺഫറൻസ് എന്നിവയൊക്കെ അവയിൽ ചലത് മാത്രം. ഇടവകാംഗങ്ങളുടെ അകമഴിഞ്ഞ പിന്തുണ ഇക്കാവശ്യമില്ലാതെ ഉണ്ടായി. സംസ്കൃതിയോടെ, സന്തോഷത്തോടെ വിടപറയട്ടെ. ഏവർക്കും ഹൃദയപൂർവ്വം 2016 മാനേജിംഗ് കമ്മിറ്റിയുടെ പേരിൽ നന്ദി അർപ്പിക്കുന്നു. സമാധാനവും, സന്തോഷവും നിറഞ്ഞ ക്രിസ്തുമസും സമ്പൽ സമൃദ്ധിയുടേതായ ഒരു നവവത്സരവും ആശംസിച്ചുകൊണ്ട്....

സ്നേഹപൂർവ്വം
ബാബുജി ജോർജ്ജ്, സെക്രട്ടറി ●

H.H. Baselios Geevarghese I

Baselios Geevarghese I of the East popularly known as Vallikkattu Bava, was the second Catholicos of the Malankara Orthodox Syrian Church in India. He was installed in the Apostolic Throne of St. Thomas in 1925. Bava was born in the ancient orthodox Vallikkattu Karuchira family in Vakathanam, Kottayam district on 11 January 1870. After basic education at his native place, Vakathanam, at Kottayam he mastered in Syriac, the liturgical language of the church. He opted to become a sanyasi priest and at a very young age of sixteen he was ordained as a deacon. The bishop Kadavil Paulose Mar Athanasius (Aluva) was his spiritual teacher with whom he spent years as secretary. He was ordained as a priest and remban by Kadavil Mar Athanasius in 1896. After the demise of his teacher in 1907, he moved from Aluva to Vallikkattudayara at Vakathanam, where he spent the rest of his life. He was consecrated

bishop at the historical Niranam Church in February 1913 by the Syriac Orthodox Patriarch of Antioch Ignatius Abdul Masih II assisted by the Catholicos BaseliousePaulose I. The new bishop assumed the name Geevarghese Mar Phelexinose (or Philoxenos) and was given charges of Kottayam and Angamaly dioceses.

Vallikkattu Bava was considered a saint even during his lifetime. His life style was noted for simplicity, austerity, and punctuality. Bava used to keep a personal diary, which has become an authentic source of history of his times. Bava translated parts of gospels, and many liturgical works from Syriac to Malayalam. Publication of the first Sabha Panchangam (calendar) goes to his credit. He had evinced a keen interest in church architecture and many churches and buildings built during his times bear testimonies to his architect-



tural skills. An account of his sea trip to Ceylon as a part of a church delegation is considered a beautiful piece of Malayalam travelogues written at that time.

He passed away on 17 December 1928 at Neyyoor Hospital. He was laid to rest

on the northern side of VallikattuDa-yara. Bava was revered as a saint by orthodox believers and the tomb in which his mortal remains are interred attracts pilgrims from all over Malankara. His death anniversary is on 17th December.

The ways of the magi and the shepherds

All over the world, and not only among Christians, the feast of Christmas stirs powerful emotions. It is the story of God's intervention in the affairs of human life where the ordinary is transcended to the realm of the extraordinary. In the human pursuit for peace and purity of heart, Christmas appears as a forceful symbol of what we all long for. It is a feast of the revival of human hopes. It is a day when a materialistic world is given to glimpse the dawn of a new light, hear echoes of angels' songs and dream again of peace on earth. In our Christmas cribs, two groups of visitors come to see the divine Child in the manger, the shepherds and the Wise Men. The shepherds come from the fields in the neighbour hood of Bethlehem, the Magi from distant, mysterious and ill defined "East". The Shepherds appear in the pages of St. Luke (2:8-20), the Magi in St. Matthew (2:1-12). The shepherds are poor hired hands; the wise men are persons of substance and influence who have access to Herod's royal court. It may be interesting to compare what these two groups of people represent in the Christmas story. The Way of the Magi Their identity is not clear. We speak usually of the "three kings". But the biblical text does not specify their number and

does not make them kings. In the Gospel report, their "magic" knowledge of the stars is not given any negative interpretation; it leads them to Christ. They bring with them the treasures of the East, gold, incense and myrrh. Significant symbolism has been attributed to those gifts. Gold is supposed to acknowledge the kingship of the Child, incense - His divinity and myrrh would portend His redemptive death. But the biblical background points to a simpler interpretation. "Gold and frankincense" represent the "Wealth of the nations" (Isaiah 60:6-11; Psalms 72:10f). It was what the queen of Sheba and the "whole earth" had brought to Solomon. (I King 10:10, 24f). To the new born Messiah, the men coming from the East bring all the wealth and all the sapience of the world. The hands and hearts are full and it is this fullness that they lay at the feet of the divine child as they kneel down and pay him homage (St. Matthew 2-11). The Way of the Shepherds If the Wise Men represent the best that humankind can offer to the Child of Bethlehem, the Shepherds signify just the opposite. They are the poor, the worthless and the nobodies. In point of fact, shepherds had a bad image in the Palestinian Society of Jesus' days. Shep-



herds have been reckoned with tax collectors, usurers, tanners and barbers (and also goldsmith and shopkeepers.) These occupations were despised because they exposed those who exercised them to the risk of uncleanness or of 2008 December KOINONIA Page 5 dishonesty. Shepherds were rough and tough people who had to fight against wild beast, robbers and against each other. There was no Sabbath for them. They had no law other than the law of the desert, in no way better than the proverbial law of the jungle. Theirs were not the polished and civilized ways of human society in towns and villages. The Bethlehem Shepherds may not be exactly identified with the sinners. It would be an exaggeration to say that they play at the crib the role of the good thief on Calvary. The Gospel text makes no mention of any virtues of theirs – neither piety nor simplicity of soul. It is as poor people of no consequence that they are the first to get the good news of the birth of the saviour “God chose what is lowly and despised in the World, things that are not, to reduce to nothing things that are so that no one might boast in the presence of the Lord.” (1 Cori.1: 28f) The shepherds were nobodies and they brought nothing to the child in the manger. Christmas cribs represent them carrying a lamb, a kid, or simply flowers of the field. Unlike the Magi, it is not their goods and their wisdom that the shepherds bring to Bethlehem but their poverty – poverty of goods, of mind of reputation. Conclusion Both groups play an important role in the two gospel accounts (St. Luke 2:8-20, St. Mathew 2:1-12). Both of them came from different geographical and social horizons but it is mostly different spir-

itual paths that they represent. The wise men came with all the material and spiritual resources of the East. They knew how to consult the heavens, how to pray and how to worship with worthy offerings. The shepherds came empty handed because they have nothing of their own to offer. Theirs is the way of ignorance and of the voiceless who cannot boast of rich cultural resources because for long ages, they have been victim of dehumanizing oppression, always at the wrong end of the predominant cultures. It was to them that the gospel was first announced, they were the first to respond to the call and it was a saviour of their own kind who had come into the world. Any approach to Christ must pass through total dispossession of what one has and is. The way of the Magi has turned into the way of the shepherds. Nowadays consumerism substitutes the pagan figure of Santa Clause for the Christmas icon. It is a sad commercial degradation of what Christmas means. Christmas now cannot just be a matter of carols, cakes and idealized cribs. It is not meant to be a day when we forget the harsh realities of human plight. It constitutes rather a challenge. The migrant babe in a stable calls us through the voice of the millions of refugees in all the continents. The roofless child of Bethlehem continues to be born amidst the slum dwellers and the homeless. Let us pray together for the betterment of our souls and take some vows together that each day we will do something good, some good turn to somebody and thus little by little we would add up to our soul’s maturity. May the peace of Christ reign in our hearts and in our homes this Christmas and always.





Kids CORNER

Bible Quiz

1. How long did Mary stay with Elizabeth?
 - Three months
 - Six Months
 - Nine Months
 - One Year

2. What guided the wise men to find Jesus?
 - A dove
 - An angel
 - A star
 - Their dreams

3. What is the meaning of the name "Jesus"?
 - King
 - Light
 - Saviour
 - Lamp

4. When was Christ circumcised?
 - At eight days old
 - At 13 years old
 - At birth us
 - He wasn't

5. What was the name of the angel who appeared to Mary?
 - Gabriel
 - Michael
 - Seraphim
 - Cherubim



H.H. Catholicos Baselios Augen I

Catholicos Baselios Augen I was the fourth Indian Catholicose of the Malankara Orthodox Syrian Church. His Holiness was born on 26 June 1884 at Perumbavoor, Vengola, to Abraham Kathanar of Chettakulathukara family. He was ordained as deacon by Kadavil Paulose Mar Athanasios. In 1908 at Jerusalem he was elevated to the monastic order of Ramban. He was consecrated as Metropolitan by name Mor Timotheos on 15 May 1927 at Jerusalem by the Patriarch of Antioch and all the East, Ignatius Elias III. He was appointed as the fourth Metropolitan of Kandanad. He has left his imprint in several offices that he held during his life. He was principal of the Orthodox Theological Seminary, and the Metropolitan of Kandanad and Thumpamon dioceses. On 17 May 1962, when the Malankara Association met at Niranam, he was chosen as the Catholicate of the East. It was on 22 May 1964 at M.D. Seminary, Kottayam that he was installed formally as the fourth Catholicos. As he was very old, he relinquished his position as Malankara Metropolitan to his successor on 24 September 1975. Having achieved exceptional scholarship in Malayalam and Syriac languages, he translated into Malayalam the 'Pembkisa Namaskaram' 'Prumiyonukal', 'Valiya Nombilae Namaskaram', 'Pattamkoda Shushrusha Kramangal' and 'Pallikoodasha Kramangal'. He also composed the 'Hoothomo' for 'Holy Synods' and the 'State after death'. Due to ill health from old age, Baselios

Augen I relinquished the Throne on 24 September 1975 and Baselios Mathews I was installed as the Catholicos.

Two months later, on 8 December 1975, H. H. Baselios Augen I died and was buried at the Catholicate Palace, Devalokam, Kottayam. The Church celebrates the memorial feast of the Catholicos on 8 December. ●

അഭി. ദാനിയേൽ മാർ പീലക്സിനോസ് തിരുമേനി

തുമ്പമൺ ഭദ്രാസനത്തിന്റെ ആധുനിക ശില്പി എന്നു വിശേഷിപ്പിക്കുന്ന ദാനിയേൽ മാർ പീലക്സിനോസ് 1910 മെയ് മാസം 10-ാം തീയതി, ഓമല്ലൂർ വടുതല ഈശോ കത്തനാരുടെ മകനായി ജനിച്ചു. 1937 മുതൽ പുത്തൻകാവ് കൊച്ചുതിരുമേനിയുടെ സെക്രട്ടറിയായി പ്രവർത്തിച്ചു. 1938 ൽ ശെമ്മാശനും 1944 ൽ കശ്ശീശാ സ്ഥാനവും ലഭിക്കുകയുണ്ടായി. 1951 ൽ മേല്പട്ടസ്ഥാനത്തേക്ക് തിരഞ്ഞെടുക്കപ്പെട്ടു. 1951 സെപ്റ്റംബർ 21 ന് ഗീവർഗ്ഗീസ് ദിതീയൻ റമ്പാനാക്കി. 1953 മെയ് 15 ന് കോട്ടയം ഏലിയാ കത്തീഡ്രലിൽ വെച്ച് മാർ പീലക്സിനോസ് എന്ന പേരിൽ എപ്പിസ്കോപ്പാ സ്ഥാനം നൽകി. 1959 ജൂലൈ 12 ന് മെത്രാപ്പോലീത്തയായി വാഴിച്ചു.

പല വിദേശരാജ്യങ്ങളിലും വെച്ച് നടന്ന ക്രൈസ്തവ സമ്മേളനങ്ങളിൽ സഭയെ പ്രതിനിധീകരിച്ച് പങ്കെടുത്തിട്ടുള്ള തിരുമേനി, സഭയുടെ വിവിധ പ്രസ്ഥാനങ്ങളിൽ ഉന്നതസ്ഥാനം വഹിച്ചിരുന്നു.

1990 ഡിസംബർ 13 ന് കാലം ചെയ്തു. ഡിസംബർ 14 ന് പത്തനംതിട്ട ബേസിൽ ദയറാ ചാപ്പലിൽ കബറടക്കപ്പെട്ടു. ●



DECEMBER Highlights

- 03-12-2016 : 44th Memorial of Thoma Mar Dionysius Metropolitan (Pathanapuram Mt. Tabor Dayara)
- 04-12-2016 : Commemoration of the Martyrs St. Barbara and St. Juliana
- 06-12-2016 : Mawlodeh d-Yuhanon Birth of John the Baptist
Commemoration of St.Soke (St. Nicholas) Bishop of Myra (Chirstmas Father)
- 08-12-2016 : 41st Memorial of Mar Baselius Augen I Catholicos (Devalokam Catholicate Chapel)
- 09-12-2016 : 4th Memorial of Mathews Mar Barnabas Metropolitan (Valayam Chirangara)
- 10-12-2016 : Commemoration of Martyrs St. Behnam, his sister Sarah and other Martyrs
Commemoration of St. Philoxenos of Mabbug
- 13-12-2016 : Galyono d yawseph Revelation to St. Joseph
26th Memorial of Daniel Mar Philoxenos Metropolitan (Pathanamthitta Basil Dayara)
- 14-12-2016 : 99th Memorial of Paulose Mar Coorilos Metropolitan (Panampady)
- 17-12-2016 : 88th Memorial of Mar BaseliusGeevarghese I Catholicos (VallikkattuDayara)
- 18-12-2016 : Commemoration of St. Thomas the Apostl (The day St. Thomas was pierced by the lance of heathens)
- 20-12-2016 : Commemoration of St. Ignatius Nurono (St. Ignatius the Fiery One)
- 21-12-2016 : Martydom of St. Thomas (Apostle of India)
- 23-12-2016 : 16th Memorial of N.K. Koruthu Malpanachan (Vadavukodu)
- 25-12-2016 : Christmas (Yeldo) The Feast of Nativity of our Lord
- 26-12-2016 : Nusrotho/Kuloso Gloryfication of St. Mary, the Mother of God
30th Memorial of Yacob Mar Policarpos Metropolitan (KorattyS ion Seminary)
- 27-12-2016 : Qetlo d-yalude Massacre of the Holy infants

ഇൻഡ്യയുടെ അപ്പോസ്തോലനും ഇടവകയുടെ കാവൽ പിതാവുമായ മാർത്തോമ്മാശ്ലീഹായുടെ പെരു ന്നാൾ 2016 ഡിസംബർ 20-ാം തീയതി ചൊവ്വാഴ്ച ഇടവകയിൽ സമുചിതമായി ആചരിക്കുന്നു. ഏവ റും നേർച്ച കാഴ്ചകളോടെ സംബന്ധിക്കുക.

2016 ഡിസംബർ 24-ാം തീയതി ശനിയാഴ്ച എൽദോ പെരുന്നാളും 25 നോമ്പുവീടലും ക്രിസ്തുമസ് സർ വിസും. തുമ്മമൺ ദ്വാരസനാധിപൻ അഭി. കുറിയക്കോസ് മാർ ക്ലീമ്മീസ് തിരുമേനി മുഖ്യ കാർമ്മികത്വം വഹിക്കുന്നു.

ഇടവകദിനം 2016 ഡിസംബർ 30-ാം തീയതി വെള്ളിയാഴ്ച വിവിധ പരിപാടികളോടെ നടത്തപ്പെടുന്നു. ഇടവകയിൽ 25 വർഷം പൂർത്തിയാക്കിയവരെ ആദരിക്കുന്നു.

നൂ ഇയർ സർവീസ് 2016 ഡിസംബർ 31-ാം തീയതി ശനിയാഴ്ച തുമ്മമൺ ദ്വാരസനാധിപൻ അഭി. കുറിയക്കോസ് മാർ ക്ലീമ്മീസ് തിരുമേനി മുഖ്യ കാർമ്മികത്വം വഹിക്കുന്നു.



“Mission Work” by Dubai Sunday School Students

For I (Jesus) was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in; I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me. – St. Matthew 25:35-36

To inculcate a sense of responsibility among our Sunday school students towards society at large, we had informed our students to visit any one of the following places during their summer vacation (July-August 2016) in India.

1. Orphanage, 2. Old Age Home, 3. Government Hospital

The main objective of this mission activity was that we wanted our children to spend at least 2-3 hours for a life changing visit during their two months of summer vacation.

As part of the initiative, Ms. Michelle Thomas who was one of the outgoing Sunday school student, was invited to address the students during the common class. She shared her inspiring personal experience of visiting various orphanages during her school days. Later, we also provided the students a list of over 15 orphanages/old age homes run by our church institutions spread across Kerala. To ensure that the students remember to visit an orphanage during their summer vacation, an attractive e-poster was also shared through email/WhatsApp contacts of our Sunday school students and parents.

Though this initiative was new to our Sunday school students, we are glad to inform that about 51 students visited various orphanages/old age homes spread across Kerala and other parts of India. This included Mother Teresa Orphanage (Gujrat) Dhaya Bhavan (Tumkur, Karnataka) Missionaries of Charity (Coimbatore) Home for Mentally Challenged (Nagpur) and our various church institutions such as Sneha Bhavans, Bala Bhavans and Old age homes spread over Kerala.

After the vacation, we invited the students for a meeting to share their experience about their visits and for many of them, this was their first visit to such an institution.

Seeing the success of this initiative, our Sunday school will be driving a similar program in the next summer vacation and we hope parents encourage their children to visit such a place of need which will complement what they study at Sunday School on Christ’s Love in action.

One visit to an orphanage /old age home will have a profound life changing impact in the young hearts and minds of our children, which will probably be more effective than thousand sermons.

“Bear ye one another’s burdens, and so fulfill the law of Christ” Galatians 6:1 ●

ഇടവകയുടെ പുതിയ സഹവകാരിയെ വൈദികർ, ട്രസ്റ്റി, സെക്രട്ടറി, മാനേജിംഗ് കമ്മിറ്റി അംഗങ്ങൾ എന്നിവർ ചേർന്ന് സ്വീകരിച്ചപ്പോൾ



St Thomas the Apostle of India (from page no. 3)

At the Last Supper, Jesus said: “I go to prepare a place for you.... And whither I go ye know, and the way ye know.” Thomas replied: “Lord, we know not whither thou goest, and how can we know the way?” To this Jesus answered: “I am the way, the truth and the life.” (John 14:1-6)

Thomas is mentioned again (John 21) as one of the seven disciples who were fishing on the Sea of Galilee (Sea of Tiberias) when the Risen Lord appeared to them. Aside from this he appears in the New Testament only as a name on lists of the Apostles. A couple of centuries later a story was circulating in the Mediterranean world that he had gone to preach in India; and there is a Christian community in India (the Kerala district) that claims descent from Christians converted by the preaching of Thomas.

The tradition among Christians in India is that Thomas was speared to death near Madras. ●

HOLY SERVICES, PRAYERS & MEETINGS

Fridays	: 06.30 am - 07.15 am	Night Prayer, Morning Prayer
	: 08.15 am - 10.30 am	Holy Qurbana
Fridays	: 06.45 pm - 07.15 pm	Evening Prayer
	: 07.15 pm - 09.00 pm	Holy Qurbana
Sundays	: 07.10 pm - 07.45 pm	Evening Prayer
	: 07.45 pm - 09.30 pm	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
		Every Month Second Wednesdays
Retreat	: 09.00 am - 12.30 pm	

SUNDAY SCHOOL

December 16th - "Yeldo2016 Sunday school Christmas program " 11AM-1:30 PM

ST. THOMAS ORTHODOX CHRISTIAN YOUTH MOVEMENT

REGULAR MEETING

Divyabodhanam Class - Every Monday 8 pm to 9.30 pm (To increase general awareness of the Bible, Church History & Basic Believes of the Malankara Orthodox Sabha.)

More Informations Contact: Moncy Cherian 050-1690102

OCYM Job Cell - Highly active Job Cell that matches job seekers with employers from a wide range of sectors.

Library - Library opens every Friday after the holy mass. Morethan 10,000 collection of books in various topics. Especially the books available for children. Library membership will be available for all the church members.

Contact Rajoy M. Rajan 052-7714024

Email : ocymdubai@gmail.com Website: www.stthomasocymdubai.org

Job Cell : jobcellocymdubai@gmail.com

MOMS

Regular meeting

MGOCSM

Regular meeting



Happy New Year!

ഇടവക സഹ വികാരിയായിരുന്ന ബഹു. ഫാ. ലനി ചാക്കോ അച്ചന് നൽകിയ യാത്രയടച്ച് സമ്മേളനത്തിൽ നിന്ന്



ഇടവകയിൽ നടത്തിയ മെഡിക്കൽ ക്യാമ്പിൽ നിന്ന്



CHURCH OFFICE BEARERS - 2016

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