



# ST. THOMAS ORTHODOX CATHEDRAL - DUBAI **PARISH BULLETIN**

## **HAPPY INDEPENDENCE DAY**



Vol-10  
Issue No.8  
August 2017

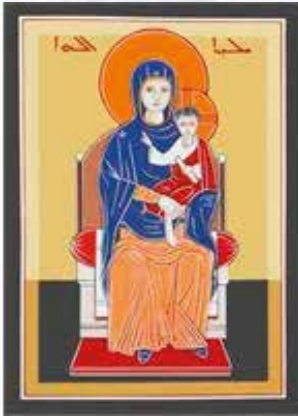
for members only

And the angel said unto her, Fear not, Mary: for thou hast found favour with God.  
Luke 1:30

ദൂതൻ അവളോടു: മറിയമേ, ഭയപ്പെടേണ്ടോ; നിനക്കു ദൈവത്തിന്റെ കൃപ ലഭിച്ചു.



**Rev. Fr. Ninan Philip Panackamattam**  
Vicar & President



**THE VIRGIN MARY IN THE PROPHECIES OF THE HOLY SCRIPTURE**

Throughout our study of the biography of the Holy Virgin Mary and our elaboration on her Holy life, we have had to depend on the books of divine inspiration and on the extensive exegesis and hermeneutics of the Holy Book that our church fathers have left for us. According to the teachings of these church fathers dozens of prophecies declared by the divine inspiration and stated in prophetic books in the Old Testament have been fulfilled in the Virgin Mary. Church fathers saw as well, in some characters of the Holy Book and in some events in it symbols and signs of the Virgin Mary. She is the woman referred to in God's promise of salvation by saying: " Her seed shall bruise thy head" (Gen. 3:15). Her seed is Jesus Christ who was conceived of the Holy Spirit and not of the seed of a man. She is the new Eve and her son Jesus is the new

Adam. In the same way God took a rib from Adam and created Eve, the first woman, the incarnated God, the second Adam, was in the renewal of creation, born of the virgin, who is the second Eve. She is the Virgin, Prophet Isaiah (8th century BC) referred to in his famous prophecy: " Behold a virgin shall conceive, and bear a son, and shall call his name (Immanuel). (Is 7-14), " which being interpreted is, (God with us) (Mat 1:23).

Church fathers tackled these prophecies, symbols and signs in their writings and some of these symbols and signs were included in prayer books. You find hereinafter part of what has been put down in the weekly (office) prayer book (Shhimo).The prayer of the first office, said on Wednesday night, reads:

"Sadducees of old gave Mary, the daughter of David, the Holy virgin, beautiful and glorious names. Ezekiel, the son of exile, called her a shut gate and Solomon called her a locked paradise and a sealed spring. David called her a city in which Jesus grew to be the grass without sowing and to be the meat for all the people. On his birthday Jesus freed us from curse".

The prayer said on Tuesday morning reads:

"The bush that Moses beheld on Mount Sinai, symbolizes you, oh, Holy Virgin. It represents your holy body, its leaves, which did not burn stand for your virginity Hallelujah, Hallelujah; and the fire in the bush is a symbol of God who dwelled in you".

The prayer said on Wednesday evening reads:

"The chariot, the chosen Prophet Ezekiel beheld, is way behind your beauty, for the animals, tied to it, while the cherubs are blessing, and the images of the four figures, that is the lion, the ox, the eagle and



man, are different from one another. Whereas your knees, oh blessed Mother, have become a chariot for him, and your arms a wheel and your mouth, in glorification, hymns".

The prayer said on Saturday evening reads:

"Moses' bush, your father David's Ark of the Covenant, Gideon's fleece, the ladder of Jacob, the Sadducee, by means of which the human race ascended to heaven were all symbols of you Mary".

A litany by Mar Jacob in the prayer said on Wednesday morning reads:

"May you be blessed oh, Mary; for the Ark of the Covenant, made by Moses as a pattern, is an implicit symbol of you, for it included the two tables written by God and you were the dwelling of the real bread of life".

The prayer said on Saturday morning reads:

"The rock out of which the rivers in the wilderness sprang is a symbol of you oh, Holy Virgin Mary. From you the Son of God, who is the rock of righteousness, according to St. Paul, shone forth. It's you, Oh Virgin, who are full of beauty that king David predicted saying: the daughter of the king stood (to the right of the king) in glory and holiness and the king was so enchanted by her beauty that he descended and dwelled in her womb". Some fathers discerned other symbols that stood for the Virgin such as the thicket found on Mount Moria, under which, there was a ram which delivered Isaac from being slain and Aaron's rod that bloomed and yielded almonds.



**Fr. Saju Thomas**  
Asst. Vicar

"Thou shalt conceive in your womb, and bring forth a son?. He shall be great, and shall be called the son of the Highest ?and the Lord God shall give unto him the throne of his father David: And He shall reign over the house of Jacob forever". (Luke 1-31-32).

**JOACHIM AND HANNA, THE VIRGIN MARY'S BARREN PARENTS**

Ecclesiastic tradition, based on the teachings of the Apostles reports that the parents of the Virgin Mary are Joachim and Hanna, and that the father of Hanna is priest Mattan of the house of Levi and of the house of Aaron and the mother of Hanna is Mary of the house of Judah. Joachim and Hanna used to live in a village near Nazareth in Galilee and they were well to do. They used to donate their profits to the temple and to the poor and use the rest for their livelihood. They were barren and righteous before God, abiding by God's laws. The Jews, however, considered bareness, as a curse inflicted by God and a reproach before people. Each Jewish girl, therefore, was so eager to give birth to Jesus, the Messiah, and kept praying for achieving that. Accordingly Joachim and Hanna kept praying and beseeching God to remove this reproach from their house. They became so old without having their request answered. It is reported

**THE GENEALOGY OF THE VIRGIN MARY**

The Holy Virgin Mary descended from the tribe of Judah. She is of the house of David and a relative of Elizabeth, the mother of John, the Baptist. In the Holy Gospel Elizabeth is called "the virgin's cousin (L.1: 36). It is reported that Elizabeth is her aunt. Salome, the wife of Zebedee and the mother of James and John is a relative of the Virgin Mary as well (Mathew 27:56, 19:25). It is in the Holy Gospel that we read about the genealogy of Jesus Christ on the side of Joseph, who was betrothed to Mary (Mat. 1:16, Luke 3:23, Act 2:20, Rom 1:3). The Virgin and Joseph belong to one tribe. The Virgin Mary is the descendant of priests, kings and prophets. She is the daughter of David. For this reason the angel said unto her upon Annunciation of the divine conception:



that Joachim once came to the Lord's temple to present an offering but the priest refused the offering because it came from a barren person. So Joachim returned home grieved, disheartened and humiliated. He sobbed so bitterly with his wife Hanna before God that God answered their request and a daughter was born to them, they called her Mary. Mary is a Syriac compound name consisting of two syllables (More) and (Yam) which means the sea of bitterness. Some say the meaning of "Mary" is the star of the sea and it also denotes light.

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### **15 DAYS LENT SHUNOYO (Dormition of the Theotokos) Fast Day: August 1-15**

Shunoyo (Dormition of the Theotokos)The Theotokos had now reached an advanced age. Her fervent and unceasing desire was to leave the body and be with her beloved Son and God. The Mother of God did not fear death, nor did she seek to avoid it. She knew that death had already been overcome by her Son and God. At that time she still lived in the house of John the Evangelist on Mount Sion. She often went from there to the Mount of Olives to offer fervent prayers. As she was thus praying on the Mount of Olives that the Lord quickly take her to heaven, there appeared before her the archangel Gabriel and disclosed to the Theotokos the following: "Thus says your Son: The days are approaching when I will take My Mother unto Me". Thus the Virgin heard those much longed for words which she received with gladness.

Tradition has it that it occurred on a Friday. Thus after three days, on a Sunday, she would depart and be with Christ. On the message of the angel, she uttered the following prayer to God: "I would not have been worthy to receive Thee, O Lord, into my womb, unless Thou Thyself had mercy on me, Thy slave. I kept the treasure entrusted to me and, therefore, I have the boldness to ask Thee, O King of glory, to protect me from the power of Gehenna". The Theotokos also desired to behold the holy Apostles who were scattered throughout the world preaching the Gospel. When the Virgin knelt and offered her petition and thanksgiving, her prayer was accompanied by a manifestation: the olive trees growing on the Mount of Olives bowed with her as they were animate. When the Theotokos knelt, the trees bent down; when she arose, the trees straightened themselves out again. Thus, even the trees revered and honoured the Mother of God.

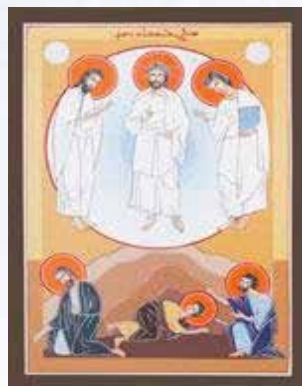
After completing her prayer, the Theotokos returned to her home. The Theotokos prepared for her repose. She told the matter to the beloved disciple John, who had taken her into his home as his own mother. She ordered that her bed and room be decorated, and that incense and as many lamps as possible to be lit in it. She then changed her clothes. Simply put, all necessary preparations for her burial were made. John at once sent for James. John also sent for all their relatives and neighbours, informing them of the imminent repose of the Mother of God. James, too informed all the Christians, both them that were in Jerusalem and in the surrounding towns and villages. Thus, a great multitude of the faithful gathered around the Theotokos. The whole house was filled with weeping and lamentation. The Theotokos, however, asked them not to weep for her, but to rejoice at her repose. These comforting words dried the tears and brought solace to their sorrow. The Theotokos then made a will concerning her two garments. She desired that they be given to two poor widows who had faithfully served her and received their maintenance from her. With regard to her body, the Mother of God made her will known that it should be buried on the Mount of Olives, not far from Jerusalem, in the garden of Gethsemane. There also were interred her parents, the righteous Joachim and Anna, and her spouse, Joseph. The tombs lay in the Valley of Jehosaphat between Jerusalem and the Mount of Olives.



**KOODARA PERUNAAL (Transfiguration of our Lord)**

**Feast Day: August 6**

Mtalé (Transfiguration of our Lord)As we know, the Transfiguration of Christ is one of the central events recorded in the gospels. Immediately after our Lord was recognized by his apostles as "the Christ [Messiah], the Son of the Living God," he told them that "he must go up to Jerusalem and suffer many things... and be killed and on the third day be raised" (Mt 16). The announcement of Christ's approaching passion and death was met with indignation by the disciples. And then, after rebuking them, the Lord took Peter, James, and John "up to a high mountain" - by tradition mount Tabor - and was "transfigured before them."



His face shone like the sun, and his garments became white as snow and behold, there appeared to them Moses and Elijah, talking with him. And Peter said to Jesus, "Lord, it is well that we are here; if you wish I will make three booths here, one for you and one for Moses and one for Elijah. He was still speaking when lo, a bright cloud overshadowed them, and a voice from the cloud said, "This is my Beloved Son, with whom I am well pleased; listen to him." When the disciples heard this, they fell on their faces with awe. But Jesus came and touched them, saying, "Rise, and have no fear." And when they lifted up their eyes, they saw no one but Jesus only. And as they were coming down the mountain, Jesus commanded them, "Tell no one the vision, until the Son of Man is raised from the dead" (Mt 17:1-92, see also Mk 9:1-9; Lk 9:28-36; 2 Peter 1:16-18).

The Jewish Festival of Tents was a feast of the dwelling of God with men, referring to their journey from Egypt to the promised-land where they always lived in tents whenever they camped. The Tabernacle, the house of their Lord, was with them always at the centre of their camp. The transfiguration of Christ reveals how this dwelling takes place in and through the Messiah, the Son of God in human flesh. Christ's transfiguration took place at the time of the Festival of Tents, and that the celebration of the event in the Christian Church became a feast in a way similar to the feasts of Passover and Pentecost. In the Transfiguration, the apostles see the glory of the Kingdom of God present in majesty in the person of Christ. They see that in him, indeed, all the fullness of God was pleased to dwell, that "in him the whole fullness of deity dwells bodily" (Col 1:19, 2:9). They see this before the crucifixion so that in the resurrection they might know who it is who has suffered for them, and what it is that this one, who is God, has prepared for those who love him. This is what the Church celebrates in the feast of the Transfiguration and hence she prays: "Thou wast transfigured on the mount. O Christ, our Lord and Savior, revealing Thy glory to Thy disciples as they could bear it. Let Thine everlasting light shine upon us sinners. Through the prayers of the Theotokos, O Giver of Light, glory to Thee. On the mountain wast Thou transfigured, O Christ God, and Thy disciples beheld Thy glory as far as they could see it; so that when they would behold Thee crucified, they would understand that Thy suffering was voluntary, and would proclaim to the world that Thou art truly the Radiance of the Father." - Prayers from the Feast of Transfiguration.

Besides the fundamental meaning which the event of the Transfiguration has in the context of the life and mission of Christ, and in addition to the theme of the glory of God which is revealed in all of its divine



splendor in the face of the Savior, the presence of Moses and Elijah is also of great significance for the understanding and celebration of the feast. Many of the hymns refer to these two leading figures of the Old Covenant as do the three scripture readings of Vespers which tell of the manifestation of the glory of God to these holy men. (Ex 24:12-18; 33:11-34:8; 1 Kings 19:3-16).

Moses and Elijah, according to the liturgical verses, are not only the greatest figures of the Old Testament who now come to worship the Son of God in glory, they also are not merely two of the holy men to whom God has revealed himself in the pre-figurative theophanies of the Old Covenant of Israel. These two figures actually stand for the Old Testament itself: Moses for the Law and Elijah for the Prophets. And Christ is the fulfillment of both the Law and the Prophets (Mt 5:17).

They also stand for the living and dead, for Moses died and his burial place is known, while Elijah was taken alive into heaven in order to appear again to announce the time of God's salvation in Christ the Messiah. Thus, in appearing with Jesus on the mount of Transfiguration, Moses and Elijah show that the Messiah Savior is here, and that he is the Son of God to whom the Father himself bears witness, the Lord of all creation, of the Old and New Testaments, of the living and the dead. The Transfiguration of Christ in itself is the fulfillment of all of the theophanies and manifestations of God, a fulfillment made perfect and complete in the person of Christ. The Transfiguration of Christ reveals to us our ultimate destiny as Christians, the ultimate destiny of all men and all creation to be transformed and glorified by the majestic splendor of God himself.

The feast of the Transfiguration is celebrated in most of the Orthodox Churches on the sixth of August. In the Gospel, the event of Transfiguration happens before the Death and Resurrection of our Lord. Then why we celebrate the feast after Pentecost at this period, and why particular on 6th August? There are both theological and historical reasons. The theological reason is that, transfiguration is possible only through the sacramental life and witness of the Church in Christ. The Church after Pentecost specially represents the sacramental body of Christ as well as it witnesses Him from generations to generations. The transfiguration and transformation of the Church, as a community of believers, is happening through this processes of witnessing Him in sacramental life. Virgin Mary the Mother of God, the most effective symbol of the Church, been transfigured and transformed to Divine Kingdom as the first and true model for all the Church. This is been celebrated on fifteenth of August.

The historical reason should be that the Romans as well as the Byzantines were having their great summer fest at this time. The summer celebration of the feast, however, has lent itself very well to the theme of transfiguration. Their tradition of blessing of grapes, as well as other fruits and vegetables on this day is the most beautiful and adequate sign of the final transfiguration of all things in Christ. It signifies the ultimate flowering and fruitfulness of all creation in the paradise of God's unending Kingdom of Life where all will be transformed by the glory of the Lord.

However, the importance of the Feast of Transfiguration should be acknowledged in the Church. Our parishes, Monasteries and other spiritual institutions must celebrate this feast of our Lord in its full meaning and application in the life of our believers. Because, according to the Fathers, it is, undoubtedly, even the for-taste of the kingdom of God.





**ST. JUDE, THE APOSTLE** Feast Day: August 19

St. Jude the Apostle Jude was the brother of St. James and son of St. Joseph, betrothed to the Theotokos. Sometimes he is called Levi or Thaddeus (some English translations call him "Judas"). He protested along with Simon and Hosea when the elderly Joseph wanted to leave a portion of his estate to Jesus upon his death.

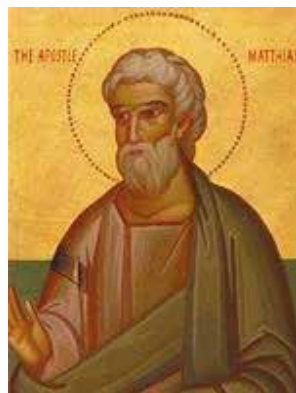
He was often called 'brother of James' out of humility and shame for he did not believe in Christ at first, yet St. James did. He was one of the Twelve Apostles (not to be confused with the Thaddeus of the Seventy Apostles) and after the Ascension he preached the Gospel Judea, Samaria, Galilee, Idumea, Syria, Arabia, Mesopotamia and Armenia.

In Armenia St. Thaddeus converted many followers, including Princess Sandukht, the daughter of King Sanatruk of Shavarshan, in the province of Artaz. By the order of King Sanatruk St. Thaddeus, along with his converts, were martyred in 66 A.D., for preaching Christianity

**ST. MATTHIAS, THE APOSTLE** Feast Day: August 24

St. Matthias was born at Bethlehem of the Tribe of Judah. From his early childhood he studied the Law of God under the guidance of St Simeon the God-receiver. When the Lord Jesus Christ revealed himself to the world, St Matthias believed in him as the Messiah, followed constantly after him and was numbered among the Seventy Apostles, whom the Lord "sent them two by two before His face" (Luke 10:1).

After the Ascension of the Savior, St Matthias was chosen by lot to replace Judas Iscariot as one of the Twelve Apostles (Acts 1:15-26). After the Descent of the Holy Spirit, the Apostle Matthias preached the Gospel at Jerusalem and in Judea together with the



The Apostle Matthias journeyed after this to Amasea, a city on the shore of the sea. During a three year journey of the Apostle Andrew, St Matthias was with him at Edessa and Sebaste. According to Church Tradition, he was preaching at Pontine Ethiopia (presently Western Georgia) and Macedonia. He was frequently subjected to deadly peril, but the Lord preserved him to preach the Gospel.

Once, pagans forced the saint to drink a poison potion. He drank it, and not only did he himself remain unharmed, but he also healed other prisoners who had been blinded by the potion. When St Matthias left the prison, the pagans searched for him in vain, for he had become invisible to them. Another time, when the pagans had become enraged intending to kill the Apostle, the earth opened up and engulfed them.

The Apostle Matthias returned to Judea and did not cease to enlighten his countrymen with the light of Christ's teachings. He worked great miracles in the Name of the Lord Jesus and he converted a great many to faith in Christ. The Jewish High Priest Ananias hated Christ and earlier had commanded the



Apostle James, Brother of the Lord, to be flung down from the heights of the Temple, and now he ordered that the Apostle Matthias be arrested and brought for judgment before the Sanhedrin at Jerusalem.

The impious Ananias uttered a speech in which he blasphemously slandered the Lord. Using the prophecies of the Old Testament, the Apostle Matthias demonstrated that Jesus Christ is the True God, the promised Messiah, the Son of God, Consubstantial and Coeternal with God the Father. After these words the Apostle Matthias was sentenced to death by the Sanhedrin and stoned.

When St Matthias was already dead, the Jews, to hide their malefaction, cut off his head as an enemy of Caesar. (According to several historians, the Apostle Matthias was crucified, and indicate that he instead died at Colchis.) The Apostle Matthias received the martyr's crown of glory in the year 63.

## **HISTORY OF INDIAN INDEPENDENCE DAY**

The British established their first outpost on the Indian Subcontinent in 1619 at Surat on the northwestern coast. By the end of that century, the East India Company had opened three more permanent trading stations at Madras, Bombay and Calcutta.



The British continued to expand their influence in the region until, by the mid nineteenth century, they had control over most of what is present-day India, Pakistan, and Bangladesh. In 1857, a rebellion in northern India by mutinous Indian soldiers, led the British Government to transfer all political power from the East India Company to the Crown. The British began controlling most of India directly while administering the rest through treaties with local rulers.

In the late Nineteenth Century, the initial moves were taken toward self-government in British India by the appointment of Indian councilors to advise the British viceroy and the establishment of provincial councils with Indian members.

In 1920, Indian leader Mohandas K. Gandhi transformed the Indian National Congress political party into a mass movement to campaign against the British colonial rule. The party used both parliamentary and nonviolent resistance and non-cooperation to achieve independence. Other leaders, notably Subhash Chandra Bose, also adopted a military approach to the movement.

The movement culminated in the independence of the subcontinent from the British Empire and the formation of India and Pakistan. Thus, on 15 August 1947, India became a dominion within the Commonwealth. Friction between Hindus and Muslims led the British to partition British India, creating East and West Pakistan. India became a republic within the Commonwealth after promulgating its constitution on 26 January 1950, which is now the Republic Day holiday.





# NATIONAL FLAG OF INDIA

The Indian national flag is a horizontal tricolor of saffron, white and green. The wheel in the centre is a representation of the chakra, which appears on the abacus of Ashoka's pillar.

The colour saffron, represents courage, sacrifice and renunciation. The white denotes truth and purity and the green stands for life, faith and chivalry. The wheel symbolises unceasing motion and progress.

The flag was approved on 22 July 1947 and presented to the Indian nation on 15 August 1947 when Jawaharlal Nehru, the first Prime Minister of India, raised the flag at Lahore Gate of the Red Fort in Delhi.



## അലക്സിയോസ് മാർ തേവോദോസ്യോസ് (1888-1965)

നിരണം മട്ടയ്ക്കൽ മത്തായി കുഞ്ഞാണ്ടമ്മ ദമ്പതിമാരുടെ പുത്രനായി 1888 ആഗസ്റ്റ് 28 ന് ജനിച്ചു. കോട്ടയം ചെറിയ പള്ളിയിൽ വെച്ച് പൂലിക്കോട്ടിൽ ജോസഫ് മാർ ദിവനാസിയോസ് മെത്രാപ്പോലീത്ത ശെമ്മാശ പട്ടം നൽകി. 1918 ൽ പരമല പള്ളിയിൽ വെച്ച് യുയാക്കിം മാർ ഈവാനിയോസ് കശ്ശീശാ പട്ടം നൽകി. 1920 ൽ ഫാ. പി. റ്റി. ഗീവർഗ്ഗീസുമായി ചേർന്ന് സന്യാസ വൃതം സ്വീകരിച്ച് ബഥനി ആശ്രമം സ്ഥാപിച്ചു. ബഥനി, മാർ ഈവാനിയോസ് കത്തോലിക്ക സഭയിൽ ചേർന്നപ്പോൾ ആബോ അലക്സിയോസ് 1930 ൽ ബഥനി ആശ്രമത്തിന്റെ അദ്ധ്യക്ഷനായി. 1938 ഏപ്രിൽ 7 ന് കർമ്മേൽ ദയറായിൽ വെച്ച് ഗീവർഗ്ഗീസ് ദിതീയൻ ബാവ മാർ തേവോദോസ്യോസ് എന്ന നാമത്തിൽ എപ്പിസ്കോപ്പയാക്കി കൊല്ലത്തിന്റെയും ബാഹ്യ കേരള ഭദ്രാസനത്തിന്റെയും ചുമതല നൽകി. 1941 ഏപ്രിൽ 8 ന് ഗീവർഗ്ഗീസ് ദിതീയൻ കാതോലിക്കാ മെത്രാപ്പോലീത്തയാക്കി ഉയർത്തി. മാർ ഈവാനിയോസിന്റെ സഭാ ഭ്രംശത്തെ തടർന്ന് ബഥനി ആശ്രമത്തെ

സുസംഘടിതമാക്കി പരിപോഷിപ്പിക്കുന്നതിനും പാത്രിയർക്കീസ് കക്ഷിയുടെ തന്ത്രരഹിതമായ കപട സമാധാന ചർച്ചകളിൽ ചതിവുകൾ പറ്റാതെ തത്യാധിഷ്ഠിത സിദ്ധാന്തങ്ങളിൽ സഭയെ ചിട്ടപ്പെടുത്തുന്നതിലും ഇദ്ദേഹത്തിന്റെ പങ്കാളിത്തവും നേതൃത്വവും ശ്രദ്ധേയമായിരുന്നു. ചിങ്ങവനം വട്ടമേശ സമ്മേളനത്തിൽ നിന്നും സുധീരം ഇറങ്ങിപ്പോയ അദ്ദേഹം ഞാൻ പഴയ ചാണ്ടിയായിമാറിയാലും സാതന്ത്ര്യം നഷ്ടപ്പെട്ട ഒരു സഭയുടെ മെത്രാപ്പോലീത്ത ആയികഴിയുവാൻ ആഗ്രഹിക്കുന്നില്ല എന്ന് പ്രസ്താവിച്ചു. മലങ്കര സഭയെ ലോക സഭകൾക്ക് പരിചയപ്പെടുത്തുന്നതിലും എക്യുമിനിക്കൽ രംഗത്തേക്ക് ആരംഭിച്ചപ്പോൾ തന്നെ മലങ്കര സഭയെ പ്രവേശിപ്പിക്കുന്നതിലും നിർണ്ണായക പങ്ക് വഹിച്ചു. അഖില ലോകസഭാ കൗൺസിലിന്റെ കേന്ദ്ര കമ്മിറ്റി അംഗമായി ദീർഘകാലം പ്രവർത്തിച്ചു. 1965 ആഗസ്റ്റ് 6 ന് കൂടാരപ്പെരുന്നാൾ ദിനത്തിൽ കാലം ചെയ്തു. റാനി പെരുന്നാട് ബഥനി ആശ്രമം ചാപ്പലിൽ കബറടക്കി.





## വിശുദ്ധ മർത്തശ്മൂനിയും, ഏഴ് മക്കളും അവരുടെ ഗുരുവായ മാർ ഏലിയാസറും

ബി.സി. 2 ാം നൂറ്റാണ്ടിൽ ജീവിച്ച് സത്യവിശ്വാസത്തിനുവേണ്ടി രക്തസാക്ഷിമരണം വരിച്ച വിശുദ്ധരാണ് മർത്തശ്മൂനിയും, ഏഴ് മക്കളും അവരുടെ ഗുരുവായ മാർ ഏലിയാസറും. ഗ്രീക്ക് സെലൂഡിയൻ രാജാവായ അന്ത്യോക്കസ് എപ്പിഫാനസ് ഇസ്രായേൽ ജനതയെ ആക്രമിക്കുകയും അടിമകളാക്കുകയും യരുശലേം ദേവാലയം നശിപ്പിക്കുകയും അവരുടെ ആരാധന സ്വാതന്ത്ര്യം ഹനിക്കുകയും ചെയ്തു. രാജാവിനെ ഇസ്രായേല്യർ ശക്തമായി എതിർത്തിരുന്നു. അനേകരെ രാജാവ് ക്രൂരമായി കൊന്നൊടുക്കി. അക്കൂട്ടത്തിൽ പ്രമുഖനായിരുന്നു പുരോഹിതനും ഗുരുവായ മാർ ഏലിയാസർ. സത്യ ദൈവവിശ്വാസം ഉപേക്ഷിക്കുന്നതിന് വിസമ്മതിച്ച അദ്ദേഹത്തെ രാജ ഭടൻമാർ ക്രൂരമായി കൊല ചെയ്തു. അതേപോലെ വിശുദ്ധ മർത്തശ്മൂനിയെയും, ഏഴ് മക്കളെയും രാജകല്പനപ്രകാരം ബന്ധിക്കുകയും സത്യ

വിശ്വാസം ത്യജിക്കുന്നതിന് വിസമ്മതിച്ച ഏഴുമക്കളേയും മൂത്തതുമുതൽ ഇളയതുവരയായി ഓരോരുത്തരെയും അതിനുശേഷം അമ്മയെയും ക്രൂരമായി വധിച്ചു. മക്കാബിയരുടെ നേതൃത്വത്തിൽ അന്ത്യോക്കസ് എപ്പിഫാനസ് രാജാവിനെതിരായി പോരാടിയ യഹൂദ ജനതയ്ക്ക് സത്യവിശ്വാസത്തിനുവേണ്ടി നിലകൊണ്ട ഈ അമ്മയും ഏഴുമക്കളും അവരുടെ ഗുരുവും വലിയ ഊർജ്ജവും പ്രചോദനവുമാണ് നൽകിയത്. യുദ്ധത്തിൽ അവർ വിജയിക്കുകയും സ്വാതന്ത്ര്യം നേടുകയും ചെയ്തു. ആദിമ ക്രൈസ്തവർക്ക് പീഡകരെ അതിജീവിക്കുന്നതിൽ പ്രചോദനമായിരുന്നതിനാലാവണം ആദിമ സഭ വിശുദ്ധ മർത്തശ്മൂനിയേയും, ഏഴ് മക്കളും അവരുടെ ഗുരുവായ മാർ ഏലിയാസറിനേയും വിശുദ്ധരായി ഗണിച്ച് അവരുടെ ഓർമ്മ ആചരിച്ചു വരുന്നു.

### HOLY SERVICES, PRAYERS & MEETINGS

<b>Fridays</b>	: 06.30 am - 08.00 am	<b>Night Prayer, Morning Prayer</b>
	: 08.00 am - 10.00 am	<b>Holy Qurbana</b>
<b>Fridays</b>	: 06.30 pm - 07.00 pm	<b>Evening Prayer</b>
	: 07.00 pm - 09.00 pm	<b>Holy Qurbana</b>
<b>Sundays</b>	: 07.00 pm - 07.30 pm	<b>Evening Prayer</b>
	: 07.30 pm - 09.15 pm	<b>Holy Qurbana</b>
<b>Tuesdays</b>	: 05.15 am - 05.45 am	<b>Morning Prayer</b>
	: 05.45 am - 07.00 am	<b>Holy Qurbana</b>
<b>Wednesdays</b>	: 07.30 pm - 08.30 pm	<b>Evening Prayer &amp; Intercessory Prayer for St. Mary</b>
<b>Saturday, Monday, Tuesday</b>	: 07.00 pm - 07.30 pm	<b>Evening Prayer</b>
<b>Thursdays</b>	: 07.00 pm - 09.15 pm	<b>Holy Confesion, Evening Prayer</b>
		<b>Intercessory prayer to St. Thomas</b>
		<b>Church Prayer Meeting &amp; Choir Practice</b>
<b>Fasting Prayer</b>	: 09.00 am - 12.30 pm	<b>Every Month Second Wednesdays</b>



# ഓഗസ്റ്റ് - പ്രധാന ദിവസങ്ങൾ

- 1. ശുനോയോ (പതിനഞ്ചു നോമ്പാരംഭം, രക്തസാക്ഷികളായ മർത്ത ശ്മുനിയുടെയും ഏഴുമക്കളുടെയും ഗുരുവായ മാർ ഏലിയാസിൻ
- 6. പെന്തിക്കോസ്തിക്കുശേഷം ഒൻപതാം ഞായറാഴ്ച (നീറം 8). കൂടാരപ്പെരുന്നാൾ (കർത്താവിന്റെ മറുപടിപ്പെരുന്നാൾ) (നീറം 6) അലക്സിയോസ് മാർ തേവോദോസിയോസ് മെത്രാപ്പോലീത്തായുടെ 52-ാം ഓർമ്മ (പെരുന്നാട് ബഥനി ആശ്രമം).
- 7. തെസലോനികൂയിലെ വി. ദെമ്രിയോസിന്റെ ഓർമ്മ
- 12. മാർ അസസായേൽ സഹദായുടെ ഓർമ്മ.
- 13. കൂടാരപ്പെരുന്നാളിനുശേഷം ഒന്നാം ഞായറാഴ്ച (നീറം 1)
- 14. മീഖാ നിബിയുടെ ഓർമ്മ.
- 15. \*വി. ദൈവമാതാവിന്റെ വാങ്ങിപ്പ് (ശുനോയോ) പെരുന്നാൾ (നീറം 7) പതിനഞ്ചു നോമ്പുവീടൽ, മർത്തമറിയം വനിതാ സമാജദിനം, അന്ത്യോഖ്യായുടെ മാർ ഇഗ്നാത്തിയോസ് അബ്ദേദ് മശിഹാ പാത്രീയർക്കിസ് ബാവായുടെ 102-ാം ഓർമ്മ (കുർക്കുമാ ദയറ), കോട്ടയം ദേവലോകം കാതോലിക്കേറ്റ് അരമന ചാപ്പൽ പെരുന്നാൾ. സ്വാതന്ത്ര്യദിനം.
- 16. മാർ ഇഴവാനിയോസ് ഹിറായത്തുള്ളാ എപ്പിസ്കോപ്പായുടെ 324-ാം ഓർമ്മ (മുളന്തൂരുത്തിപള്ളി)
- 20. വാങ്ങിപ്പിനു ശേഷം ഒന്നാം ഞായറാഴ്ച (നീറം 2). മാർ ശമുവേൽ നിബിയുടെ ഓർമ്മ
- 23. പെന്തിക്കോസ്തിക്കു ശേഷം ഏഴാം ഞായറാഴ്ച (നീറം 6). മിഷൻ സൺഡേ. ഗിവർഗീസ് മാർ ദിയസ്കോറോസ് മെത്രാപ്പോലീത്തായുടെ 18-ാം ഓർമ്മ (റാന്നി ഹോളിട്രിനിറ്റി ആശ്രമം).
- 25. കുപ്രോസിലെ മാർ എപ്പിഫാനിയോസിന്റെ ഓർമ്മ.
- 24. മാർ മത്യയാസ് ശ്രീഹായുടെ ഓർമ്മ.
- 27. വാങ്ങിപ്പിനു ശേഷം രണ്ടാം ഞായറാഴ്ച (നീറം 2).
- 29. മാർ യൂഹാനോൻ മാറോനയുടെ ശിരമുരത്തിന്റെ ഓർമ്മ.
- 31. മാത്യൂസ് മാർ ഇഴവാനിയോസ് മെത്രാപ്പോലീത്തായുടെ 37-ാം ഓർമ്മ (പാമ്പാടി മാർ കുറിയക്കോസ് ദയറ).



## Bible Quiz

Fruit of the Spirit

Match the question with the answer on the right.

- |  |  |
|--|--|
| ___ What is the role of the Holy Spirit?   | 1. Love  |
| ___ Love is ____, love is kind (1 Cor 13:4)  | 2. Patient   |
| ___ Pursue righteousness, godliness, faith, love, steadfastness, and _____. (1 Tim 6:11)                                       | 3. Kindness  |
| ___ Great is your _____. (Lam 3:23)  | 4. Gentleness  |
| ___ YHWH is ____. A stronghold in the day of trouble. (Nahum 1:7)  | 5. Self control  |
| ___ Do the best you can to live in ____ with everyone. (Romans 12:18)  | 6. Joy   |
| ___ The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and _____. (Gal 5:22) | 7. Peace   |
| ___ YHWH is gracious, merciful, slow to anger, and of great loving _____. (Psalm 145:8)  | 8. Good  |
| ___ Your statutes are my heritage forever: they are the ____ of my heart. (Psalm 119:111)                                      | 9. Faithfulness  |
| ___ ____ your neighbor as yourself. (Mark 12:31)   | 10. Conviction of sin, instruction in righteousness, and sound judgment. (John 16:8) |



# HOLY BIBLE READING FOR THE MONTH OF JULY - AUGUST 2017

## വേദപുസ്തക വായനാചരണം

ഉല്പത്തി മുതൽ വെളിപാട് വരെ

(14 ജൂലൈ 2017 മുതൽ 14 ഓഗസ്റ്റ് 2017 വരെ, സഭയം രാവിലെ 7.00 മുതൽ രാത്രി 10.00 വരെ)

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

DATE	DAY	AREA
26/07/2017	Wednesday	Al Nadha Dubai
27/07/2017	Thursday	Al Nadha Dubai
28/07/2017	Friday	Sharjah - Al Nadha
29/07/2017	Saturday	Sharjah - Al Nadha
30/07/2017	Sunday	Muhasina / Lulu Village
31/07/2017	Monday	Muhasina / Lulu Village
01/08/2017	Tuesday	Muhasina / Rashidiya
02/08/2017	Wednesday	Muhasina/Rashidiya
03/08/2017	Thursday	Hor Al Anz / Port Sayed
04/08/2017	Friday	Hor Al Anz / Port Sayed
05/08/2017	Saturday	Al Quoz / Jebel Ali
06/08/2017	Sunday	Al Quoz / Jebel Ali
07/08/2017	Monday	Sharjah & Other Emirates
08/08/2017	Tuesday	Martha Mariam Samajam
09/08/2017	Wednesday	MGOCISM
10/08/2017	Thursday	OCYM
11/08/2017	Friday	Sunday School
12/08/2017	Saturday	Diaspora
13/08/2017	Sunday	Medical Forum
14/08/2017	Monday	Senior Forum

## AREA PRAYER MEETING SCHEDULE FOR THE MONTH OF AUGUST 2017

DAY & DATE	WEEK	AREA	NAME	CARDEX	ADDRESS
19/08/2017	THIRD	OTHER EMIRATES	BINIL M. SKARIAH	B165	FLAT NO. 313, TIGER BUILDING, NEXT TO AL GARAB POLICE STATION, SHARJAH TEL: 06 5615130, MOB. 050 3573622

### CHURCH OFFICE BEARERS - 2017

<b>Rev. Fr. Ninan Philip</b>	<b>Vicar &amp; President</b>	<b>058 2647826</b>	<b>frnpp7@yahoo.co.in</b>
<b>Rev. Fr. Saju Thomas</b>	<b>Asst. Vicar</b>	<b>050 3134117</b>	<b>frsajuthomas@gmail.com</b>
<b>Mathew K George (Aby)</b>	<b>Hon. Trustee</b>	<b>050 5886230</b>	<b>abyjan@emirates.net.ae</b>
<b>Bijumon Kunjachan</b>	<b>Hon. Secretary</b>	<b>050 6567933</b>	<b>biju@bmkintl.com</b>
<b>Thomas George (Sajan)</b>	<b>Hon. Jt. Trustee</b>	<b>050 5694095</b>	<b>saligo65@gmail.com</b>
<b>Biju C John</b>	<b>Hon. Jt. Secretary</b>	<b>050 5595863</b>	<b>bijucj@sixco.ae</b>