



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



**PRAY
FOR
KERALA**

for members only

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ക്രൂശിന്റെ വചനം നശിച്ചുപോകുന്നവർക്കും ഭ്രാന്തത്വവും രക്ഷിക്കപ്പെടുന്ന നമ്മുക്കും
റെവെലേഷിയും ആകുന്നു.

*“ For the message of the cross is foolishness to those who are perishing, but to us who
are being saved it is the power of God.”*

1 Corinthians 1:18



Rev. Fr. Ninan Philip Panackamattam

Vicar & President

“But God forbid that I should boast except in the cross of our Lord Jesus Christ by whom the world has been crucified to me, and I to the world” (Galatians 6:14)

The most important feast after the Assumption of St. Mary is the Feast of the Holy Cross. Which falls on Saturday, September 14.

Death on the cross was considered the most humiliating punishment under Jewish law. Such a punishment, meant for the most hardened of criminals, was accorded to our Lord. By accepting such a punishment, Jesus Christ redeemed us from the curse of the law, being made a curse for us for it is written “cursed is everyone that hangeth on a tree”.

As our Lord himself laid great emphasis on the cross

even before his crucifixion. Orthodox churches all over the world give great importance to the Holy Cross. Invocation of the cross is the cardinal faith of our church. During his public ministry, Jesus said: “And he who does not take his cross and follow after me is not worthy of me. “He further says: “If anyone desires to come after me, let him deny himself, and take his cross and follow me. “Jesus also says: “Whoever does not bear his cross and come after me cannot be my disciple.”

The title ‘crucified’ is always associated with Christ. The angel who proclaimed the Lord’s resurrection said to the women: “You seek Jesus who was crucified. He is not here; for He is risen. “in his preaching to the Jews, St. Peter said: “Therefore, let the whole house of Israel know assuredly that God had made this Jesus whom you crucified, both Lord and Christ” (Acts 2:36)



NATIVITY OF THE THEOTOKOS

Feast Day: September 8

There has been a lot of discussion about the “Eight Days Fast Commemorating the Nativity of the Theotokos”. Questions have been raised if this ‘feast’ is to be celebrated at all? Then, there are those that argue for and against

the ‘Eight Days Lent’ that has picked up so much popularity in the Orthodox Churches in India.

The Nativity of the Theotokos is not a feast the Orthodox Church got from the Catholic church. This feast is celebrated by Byzantine Orthodox, some Oriental Orthodox and Roman Catholic Churches. This is a feast of the Church - it might not have come down to the Indian Orthodox Church through the West Syrian influence.

That is no way means it is not Orthodox. Abstaining from certain kinds of food is fasting. Even if believers partake of the Holy Qurbana during these 8 days and break their fast, but they abstain from certain kinds of food - it is considered fasting. Fasting is the expression of expectation, of the state of waiting and preparation.

With that said here is a brief overview on the ‘Feast of the Nativity of the Theotokos’.

The Feast of the Nativity of the Theotokos is the first major feast of the new Church Year (Eastern Orthodox), which begins on September 1st. Why was this day selected since it is not in the Holy Scripture? History shows that St. Helena, the mother of Emperor Constantine, built a Church in Jerusalem, which was dedicated to the Nativity of our Lady. It was said to be consecrated on the date of her nativity: September 8th. The birth and early life of the Virgin Mary is not recorded in the Gospels or other books of the New Testament, however this information can be found in a work dating from the second century known as the Book of James or Protevangelion.[1]



According to the story found in this book, Mary's parents, Joachim and Anna, were childless for many years. They remained faithful to God, but their prayers for a child were unanswered. One day, when Joachim came to the temple to make an offering, he was turned away by the High Priest who chastised him for his lack of children. To hide his shame, Joachim retreated to the hill country to live among the shepherds and their flocks. Joachim was frustrated that he was turned away by the High Priest in the temple but he submitted his emptiness to the Lord. At the same time his wife Anna also prayed at their house in Jerusalem. An angel appeared to both of them and announced that Anna would have a child whose name would be known throughout the world. Anna promised to offer her child as a gift to the Lord. Joachim returned home, and in due time Anna bore a daughter, Mary.[2] Joachim was of the lineage of David, and Anna of the lineage of Aaron. Thus, Mary was of royal birth by her father and of priestly birth by her mother. In this, Mary foreshadowed Christ who would be born of her as King and High Priest.

"Mary, Full of grace, Blessed among women, the Temple of the Holy Spirit, the Altar of the Living God, the Table of the Heavenly Bread, the Ark of God's Holiness, the Tree of the Sweetest Fruit, the Glory of the race of man, the Praise of womanhood, the Fount of virginity and purity - this was the daughter given by God to Joachim and Anna. She was born in Nazareth, and at the age of three, was taken to the Temple in Jerusalem. In her young womanhood she returned again to Nazareth, and shortly thereafter heard the Annunciation of the Holy Archangel Gabriel concerning the birth of the Son of God, the Savior of the world, from her most-pure virgin body".[3]

Romanos, who lived in the 5th century, was a native of Syria and later a deacon of Hagia Sophia in Constantinople. He is known to have composed and written many prayers and hymns now in use in the Eastern Church. He was probably the first one who brought this day to the attention of the Church leaders. He wrote a hymn in honor of her birth and spread the knowledge of it among the people. Both St. Andrew of Crete and St. John of Damascus also wrote much about this event. Andrew of Crete said: "This day is for us the beginning of all holy days. It is the door to kindness and truth. Today is arranged for the Creator of all, an inspired Church and creation prepares itself to become the divine dwelling place of its Creator".[4] John of Damascus says, "The day of the Nativity of the Theotokos is the feast of joy

for the whole world, because through the Theotokos the entire human race was renewed and the grief of the first mother Eve was changed into joy".[5]

The fact that there is no Biblical verification of Mary's birth is incidental to the meaning of the feast. There had to be one born of human flesh and blood who would be spiritually capable of being the Theotokos, and she herself had to be born into the world of persons who were spiritually capable of being her parents. The feast of the Nativity of the Theotokos, therefore is a glorification of the miracle of Mary's birth, a celebration as well of the very first preparation of the salvation of the world. "From Apostolic times and to our days all who truly love Christ give veneration to Her Who gave birth to Him, raised Him and protected Him in the days of His youth. If God the Father chose Her, God the Holy Spirit descended upon Her, and God the Son dwelt in Her, submitted to Her in the days of His youth, was concerned for Her when hanging on the Cross then should not everyone who confesses the Holy Trinity venerate Her?"[6]

"The Redeemer of the human race -- as I said -- willed to arrange a new birth and re-creation of mankind: like as under the first creation, taking dust from the virginal and pure earth, wherein He formed the first Adam, so also now, having arranged His Incarnation upon the earth, -- and so to speak, in place of dust -- He chooses from out of all the creation this Pure and Immaculate Virgin and, having re-created mankind within His Chosen-One from amidst mankind, the Creator of Adam is made the New Adam, in order to save the old".[7]

The Orthodox Church gives a special place to the honor and veneration of the Virgin Mary the Mother of God. The Third Ecumenical Council in Ephesus (431 A.D.) officially adopted the term Theotokos in her honor. There is a period of fasting (the first 14 days of August) and numerous feasts and hymns dedicated to her. Her image is traditionally painted above the Sanctuary and called "more spacious than the heavens" (Platytera). The Virgin Mary, being the mother of God, earnestly intercedes for us, for she gave her flesh to Christ in all humility and obedience, so that the Word of God could become man.[8]

The image of the Hodegetria holds a privileged place in the iconography of the Mother of God. "Hodegetria" means "She who shows the Way".[9] Mary, the Mother of God always shows us the way to God. May the prayers of the Theotokos be a stronghold to us.



STS. JOACHIM AND HANNAH

Feast Day: September 9

Righteous Saint Joachim, son of Barpathir, was a descendant of King David, to whom God had revealed that from the descendants of his line would be born the Saviour of the world. Righteous Saint Hannah was the daughter of Matthan

and through her father she was of the tribe of Levi, and through her mother – of the tribe of Judah. The spouses lived at Nazareth in Galilee. They were childless into their old age and all their life they grieved over this. They had to endure derision and scorn, since at that time childlessness was considered a disgrace. But they never grumbled and only but fervently prayed to God, humbly trusting on His will. Once during the time of a great feast, the gifts which Joachim took to Jerusalem for offering to God were not accepted by the priest Ruben, who

considered that a childless man was not worthy to offer sacrifice to God. This pained the old man very much, and he, regarding himself the most sinful of people, decided not to return home, but to settle in solitude in a desolate place. His spouse Hannah, having learned, what sort of humiliation her husband had endured, in prayer and fasting began sorrowfully to pray to God for granting her a child. In his desolate solitude and with fasting Joachim also besought God for this. And the prayer of the saintly couple was heard: to both of them an Angel announced, that there would be born of them a Daughter, Who would bless all the race of mankind. By order of this Heavenly Messenger, Joachim and Hannah met at Jerusalem, where through the promise of God was born to them a daughter, named Mary.

Saint Joachim died a few years later after the Entry into the Temple of his Blessed Daughter, at about age 80. Saint Hannah died at age 70, two years after him, spending the time in the Temple alongside her daughter.



SLEEBO (FEAST OF THE HOLY CROSS)

Feast Day: September 14

Velum shathrukalle ninaal njangal halleluiah...

Dveshikale medhichedum nin naamathil

Varikallil ninum kathengale nee hal-leluiah...

Shathrukalle lejpichu (Kukliyon of the Cross)

“The sayings of the prophets foretold the holy Wood, whereby Adam was set free from the ancient curse of death. And today, at the Exaltation of the Cross, all creation raises its voice, asking of God plenteous mercy. O Master, who alone art boundless in compassion, be our atonement and save our souls!” (Feast of the Veneration of the Cross)

Each year on the fourteenth of September, the faithful come together in her churches for a unique celebration

bound up in mystery and paradox. In this season the Cross, that most horrible of tools, is hallowed in the center of the church. The bishop/priest, taking the cross, processes to the center of the church where, as through it he presents his blessing, the people intone a solemn ‘Lord, have mercy’. Christians “exalt” the Cross of Christ as the instrument of our salvation. Adoration of the Cross is, thus, adoration of Jesus Christ, God and Man, who suffered and died on this instrument of torture for our redemption from sin and death. The cross represents the One Sacrifice by which Jesus Christ, obedient even unto death, accomplished our salvation. The cross is a symbolic summary of the Passion, Crucifixion and Resurrection of Christ – all in one image.

On this great day, the precious Cross of Christ is not only venerated, it is exalted. It is elevated to the place of greatest honor, adored again and again as the ‘footstool’ by which Christ reigns over the universe. On this day, perhaps more than most other days, the full paradox of the Cross is loudly proclaimed: this instrument of most



horrible death is become the ensign of victory and eternal life. The cruel weapon of torture and torment has been taken in the hand of God and transformed into the sword by which every enemy is defeated. The sword is raised, and the Devil is fallen. Without the Cross there is no Resurrection.

The Cross is power. The Cross is glory. The Cross is regal. The Cross is sweetness. The Cross is majestic. All these are wondrously foretold in the pages of a testament we call Old and all too often think of as 'outdated' or 'outmoded'. But when the Church sings her hymns, and when she magnifies the precious and life-giving Cross, she turns her eyes to these images. It is with a heart immersed in this truly cosmic and eternal universality of the Cross that she exults: 'The Cross is the guardian of the whole earth! The Cross is the beauty of the Church! The Cross is the strength of kings! The Cross is the support of the faithful! The Cross is the glory of the angels and the wondrous of demons! We venerate Thy Cross, O Master, and we glorify Thy holy Resurrection!'

The Cross - because of what it represents - is the most potent and universal symbol of the Christian faith. It has inspired both liturgical and private devotions: for example, the Sign of the Cross, which is an invocation of the Holy Trinity; the Sign of the Cross at the reading of the Gospel; and the Veneration of the Cross by the faithful on Good Friday. Placing a cross in churches and homes, in cars, or wearing this image on our persons, is a constant reminder - and witness - of Christ's ultimate triumph, His victory over sin and death through His suffering and dying on the Cross. We remember Our Lord's words, "He who does not take up his cross and follow me is not worthy of me. He who finds his life will lose it, and he who loses his life for my sake shall find it." (Mt 10:38,39). Meditating on these words we unite ourselves - our souls and bodies - with His obedience and His sacrifice; and we rejoice in this inestimable gift through which we have the hope of salvation and the glory. "Dying, you destroyed our death; rising you restored our life. Save us by your cross, Christ our Redeemer".



H.G. ALVARES MAR JULIUS

Born on 29th April 1836 in the region of Goa, currently a State of Indian Republic, H.G. Alvares Mar Julius was ordained as a Priest of Catholic Order in 1869. As a priest and a staunch freedom fighter of Goa, the

eminent personality, Fr. Alvares, served in his land for spiritual and social upliftment of his countrymen for a span of eighteen years during 1869-1887. His philanthropy, patriotism and yearning for freedom from foreign Portuguese yoke, journalistic acumen and his aristocratic birth had won a good number of followers for him in Goa and South Canara. Due to the political and religious constraints of that time in his own region, Fr. Alvares left Goa in 1887, geographically rerouted his mission area and started to concentrate his social and spiritual activities among his folks in Brahmawar. [Brahmawar is a place situated in South Canara near Udippi, which is currently in the Karnataka State of India] After a while of landing to Malankara in 1887, Parumala

Mar Gregorios Metropolitan of Malankara Orthodox Church ordained Fr. Alvares to the monastic order of Ramban. On 29 July 1889, Ramban Alvares was consecrated as a Metropolitan with title Alvares Mar Julius at the Old Seminary, Kottayam by Malankara Metropolitan Pulikkottil Mar Joseph Dionysius II and St. Geevarghese Mar Gregorios [Parumala Thirumeni, the first canonized Saint of Malankara]. The newly consecrated Metropolitan Mar Julius was appointed as the Archbishop of India and Ceylon for the diocesan area of outside Kerala of the Malankara Orthodox Church.

Brahmawar Mission:

Alvares Mar Julius started the Brahmawar Mission at Karnataka in 1888. This mission was started in order to give spiritual leadership and to help them to learn liturgy and catechism of the Church for those people newly joined to the Orthodox Church from the surrounding regions. He was the shepherd of over 5000 faithfuls in Brahmawar who bestowed their allegiance to him. After organizing the community under the able guidance of the Arch Bishop they started the Malankara Syrian Worship and Qurbana. While expanding the services and mission of the Brahmawar Mission, Mar Julius requested help and support to the then Malankara Metropolitan Pulikkottil Thirumeni for appointing a missionary to Brahmawar.



Mar Dionysius selected a very dynamic and successful evangelist and orator Rev. Dn. K.J. Alexander Kianianthra to help Mar Julius in the mission work at Brahmawar. Because of his marriage at the age of 20 years to a very young girl of 11 years, the Deacon was also yearning for an out-of-home work. [This type of child marriage was standard prevailing custom in Kerala that time] So Dn. Alexander eagerly accepted the work and went to Brahmawar in 1903 to commence his mission work there. [The first lap of the journey of Dn. K.J. Alexander Kianianthra by all modes of travel including bullock cart was reported in the Malayala Manorama in 1903]

Dn. Alexander was a matriculate from S.B. College, Changanacherry. According to the wishes of the community and his family, he was ordained as a Deacon by H.H. St. Gregorios of Parumala. Further, he joined old Seminary, Kottayam and started learning Syriac and Theology. Dn. Alexander started publishing a magazine on behalf of the Church called 'Suvisheshakan'. To increase circulation and to pursue evangelical work he used to visit and deliver sermons at almost all Parishes in Travancore. In 1902 Dn. Alexander married Achiamma, daughter of Shri Chandy Kunju Marett. [Quoted by Prof. Joseph K. Alexander & Achamma Ammini Joseph]

The peripatetic missionary work of Brahmawar Mission slowly and steadily spread to many places in Karnataka, Andhra and Maharashtra. Dn. Alexander learned the languages of these places, so that he could directly converse with the congregation in their own vernacular language. Bibles in Kannada, Marathi, Telugu and Hindi were found in Achen's collection of books. The Church continued its mission work by sending priests for the St. Mary's Church of Milagris and other mission works at Brahmawar. Priests who later served at Brahmawar are: Thumpamon Koshy Achen, Kuriakose Achen, Geevarghese Achen.

A Primary School was started at Brahmawar with donations and from the fund raised by conducting a lottery with help of lay workers like Vettiyil Ms. Annamma of Vakathanam. She was serving among the women in Brahmawar till 1930, when parents called her back for a late marriage. In 1930's girls from Brahmawar who studied in Primary School were brought for high school education to Balikamadam Girls English High School at Thiruvalla. This practice was continued till the school at Brahmawar was upgraded to a high school. During the short Onam vacation these children were accommodated as honour guests in Christian houses at Thiruvalla. The author recollect 3 girls each staying in our house

at Mepral, probably in 1936 and 1937.

It is this school that has eventually bloomed into a College. Currently there is one Degree College, one Junior College, two U.P School, one English Medium School functioning here. The liturgical services conducted here are in Malayalam, Konkani and Kannada. As part of the Brahmavar Mission there are 5 Churches, which belong to the Madras diocese. Now Rev. Fr. Lazer of Pathanapuram Dayara is in charge of the Institutions at Brahmawar.

As the Anglican Bishop of Bombay gave Dn. Alexander a scholarship to study theology at the Bishop's College, Calcutta, the Deacon had proceeded to Calcutta for his theological studies. When the St. John's Church at Mepral was re-opened and Vicar Kianianthra Vathapallil Achen was too old to do the ecclesiastical services, Dn. Alexander was recalled from Calcutta by the Parishners. Thus, the deacon had to return from Calcutta in 1911 without completing his studies. He came to Manglore and Archbishop Alvares Mar Julius ordained him as a priest in 1911.

While at Brahmawar, one Fr. Noronha a Manglorian was his friend and a coworker in the mission field. Many years later Fr. Alexander revisited Brahmawar and God willed so, because that was the date on which his friend Fr. Naronha died. Fr. Noronha went and established an outpost of his mission in Thiruchirappally. When this writer was a student there in St. Joseph's College (1944-48), he visited this small community and their Church. The old priest of that time was another Fr. Noronha who knew this old Fr. Naronha. One Mr. Ponniah owner of Ponniah School was a rich member of this community. Later Pathanapuram Dayara purchased the Ponniah School from him.

Archbishop Mar Alvares had ordained two priests and a deacon from Travancore-Cochin area for Malankara Church. Besides Rev. Fr. Kianianthra Joseph Alexander, Rev. Fr. Lukose of Kannamkottu and Rev.Dn. David Kunnamkulam were the ones ordained by Mar Alvares. Fr. Kianianthra Joseph later became a Cor-Episcopa and was the Vicar General [from 1949 till his death in 1955] of the Niranam Diocese of late Thoma Mar Dionysius of Malankara Orthodox Church.

[In 1892, Archbishop Mar Alvares consecrated an American Priest, Joseph Rene Vilatte, a native from Paris, who was titled as Mar Timotheus, Archbishop for the Church of the Mother of God in Wisconsin of the Archdiocese in



America, with consent of Jacobite Patriarch H.H. Peter III of Monastery of Sapran at Mardin of the border of Syria and Kurdistan.]

Bishop Mar Alvares was living in the Arch Bishop Palace in Brahmawar and serving the people till 1913. In 1913, he left Brahmawar and went back to Goa for the reason which is unknown. He had to suffer a lot of persecution at the hands of the Portuguese. He spent the rest of his life for collecting food for the poor people in Goa. His Grace Entered into eternal abode on 23rd September,

1923 at Ribandar, Panji, Goa and interred mortal remains in Goa. It is true that some research at the initiatives of late H.G. Philipose Mar Theophilus and H.H. Basalios Marthoma Mathews I prompted Rev. Fr. K.M. George and Rev. Fr. T.E. Issac, the then parish priest at Goa, to fish out the location of the burial. The tomb of Alvares Mar Julius was discovered on January 1, 1967 from St. Inex Municipal Cemetery, Panji, Goa by H.G. Mathews Mar Athanasios. The Holy Relics were translated from St. Inex Cemetery to St. Mary's Orthodox Church, Panji by Philipos Mar Theophilus on October 5, 1979 .



SPECIAL EVENTS - AUG 2018

ദുബായ് St. തോമസ് ഓർത്തഡോക്സ് കത്തീഡ്രലിൽ പ്രളയ ദുരിതത്തിൽ കഷ്ടത അനുഭവിച്ചു കുന്ന നമ്മുടെ ജനതക്ക് വിടുതൽ ലഭിക്കുന്നതിനായി ഇൗദ് അവധി ദിനമായ (21. 08. 2018) സംഘടിപ്പിച്ച *Retreat* ഒത്തു ചേർന്ന് പ്രാർത്ഥിച്ച ഏവർക്കും നന്ദി.

God is our refuge and strength, a very present help in trouble. (Psalm 46:1)

RETREAT





വന്ദ്യപിതാവിന്റെ പാവന സ്മരണയ്ക്കു മുമ്പിൽ ആദരാഞ്ജലികളോടെ....

തോമസ് മാർ അത്താനാസ്യോസ് മെത്രാപ്പോലീത്താ (ചെങ്ങന്നൂർ ദ്വാരസനാധിപൻ)

"ആചാരമല്ലോ മതിഹനാതു കൃപാരകളർച്ചിച്ചോ മഹിതമാചാര്യണകൃക പുണ്യം, നാമാതു സ്തോത്രം"

സെന്റ് തോമസ് ഓർത്തഡോക്സ് കത്തീഡ്രൽ ദുബായ്

HOLY SERVICES, PRAYERS & MEETINGS

Fridays	: 06.30 am - 08.00 am	Night Prayer, Morning Prayer
	: 08.00 am - 09.30 am	Holy Qurbana
Fridays	: 06.30 pm - 07.00 pm	Evening Prayer
	: 07.00 pm - 09.00 pm	Holy Qurbana
Sundays	: 07.00 pm - 07.30 pm	Evening Prayer
	: 07.30 pm - 09.15 pm	Holy Qurbana
Tuesdays	: 05.15 am - 05.45 am	Morning Prayer
	: 05.45 am - 07.00 am	Holy Qurbana
Wednesdays	: 07.30 pm - 08.30 pm	Evening Prayer & Intercessory Prayer to St. Mary
Saturday, Monday, Tuesday	: 07.00 pm - 07.30 pm	Evening Prayer
Thursdays	: 07.00 pm - 09.15 pm	Holy Confession, Evening Prayer
Fasting Prayer	: 09.00 am - 12.30 pm	Intercessory Prayer to St. Thomas
		Church Prayer Meeting & Choir Practice
		Every Month Second Wednesdays



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Pray For

K R A L A



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സുവർണ്ണ ജൂബിലി നിരീതിൽ
 സെന്റ് തോമസ് ഓർത്തഡോക്സ് കത്തീഡ്രൽ
 ഭൂബായ്



ഏഴ്നോമ്പചരണവും



സന്തോഷസന്ദേശം
 സുവിശേഷ സംഘത്തിന്റെ ശുശ്രൂഷകളും

2018 സെപ്റ്റംബർ 1 മുതൽ 7 വരെ

വൈകുന്നേരം 7:00 മണി മുതൽ

പ്രസ്തുത വചന ശുശ്രൂഷകരായ

റവ. ഫാ. ഗീവർഗീസ് കെ.കെ. നല്ലില, റവ. ഫാ. ബിജു വർഗീസ് കുളക്കുട്ട, റവ. ഫാ. ജോയ്സ് വി.ജെ. കരിമുളയ്ക്കൽ എന്നിവർ നേതൃത്വം നൽകുന്നു



ഫാ. ബിജു വർഗീസ്



ഫാ. ജോയ്സ് വി.ജെ.



ഫാ. ഗീവർഗീസ് കെ.കെ.

എന്തായാലും പ്രാർത്ഥനാപൂർവ്വകമായ സാമ്പിൾ സഹകരണം അഭ്യർത്ഥിക്കുന്നു.

Bible Wordsearch



Peter the Rock

Wordsearch 270

Matt 16:17-28

D	N	U	O	B	L	F	O	R	F	E	I	T	S	C
A	S	Y	E	K	D	I	C	R	O	S	S	B	H	R
N	D	N	I	H	E	B	T	R	U	T	H	U	B	E
G	R	L	S	U	S	E	J	W	E	D	R	I	E	T
E	A	U	S	T	O	N	O	A	E	C	N	L	L	E
L	W	O	E	N	O	R	C	S	H	D	T	D	D	P
S	E	S	O	M	L	H	I	B	F	A	T	H	E	R
C	R	T	I	D	E	A	D	P	L	G	G	M	R	H
S	O	S	S	R	R	E	Y	R	E	E	A	O	S	A
E	C	M	S	I	N	R	Y	I	W	K	S	T	O	N
D	G	Y	I	R	R	R	F	E	T	O	U	S	E	D
A	O	A	A	N	O	H	R	S	V	A	L	B	E	S
H	M	W	I	L	G	C	C	T	E	A	S	L	E	D
M	O	D	G	N	I	K	K	S	R	C	S	T	O	R
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- BIND
- BOUND
- BUILD
- CHRIST
- CROSS
- GAINS
- GATES
- GLORY
- GOOD
- HADES
- HANDS
- JESUS
- JONAH
- KEYS
- PETER
- ROCK
- SAVE
- SIMON
- SOUL
- TASTE
- ANGELS
- BEHIND
- BLESSED
- CHURCH
- COMING
- ELDERS
- FATHER
- FOLLOW
- FORFEITS
- HEAVEN
- KINGDOM
- LOOSD
- PRIESTS
- REBUKE
- REWARD
- TEACHER
- RAISED
- TRUTH
- WARNED
- WORLD

After you find all the hidden words the left over letters spell out a Bible verse reading from the top left to the bottom right



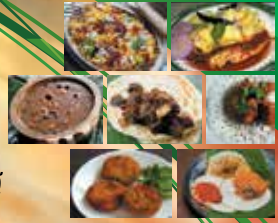


on 28th
Sept. 2018

സെന്റ് തോമസ് ഓർത്തഡോക്സ് കത്തീഡ്രൽ
ദുബായ്

മിനി ഫുഡ് ഫെസ്റ്റ്

നാവിൽ കൊരിച്ചുണ്ടുന്ന നസ്രാണി
ഭക്ഷ്യ വിഭവങ്ങളുമായി.....



വിഭവങ്ങൾ കപ്പ മീൻകറി | അപ്പം ചിക്കൻ കറി | പൊന്മുട്ട ബിഫ് | കട്ലറ്റ്
ബിരിയാണി | തട്ടുഭോജം | അച്ചാറുകൾ | അടപ്രഥമൻ

സെപ്റ്റംബർ 28-ാം തീയതി ഖേളുവഴി 9:30 രാവിലെ 10:30 മുതൽ നിങ്ങളുടെ എമ്പോയ്മെന്റ് പ്രാർത്ഥനാ പൂർവ്വമായ സഹായ സഹകരണങ്ങൾ പ്രതീക്ഷിക്കുന്നു

ഭദ്രവാലയം (ശ്രീകൃഷ്ണത്തിലേക്ക്) ഓവർക്കും സ്വാഗതം

ST. THOMAS ORTHODOX CHRISTIAN YOUTH MOVEMENT

07/09/2018 at 10.15 am Regular Meeting in OCYM Hall
14/09/2018 at 10.15 am Regular Meeting in OCYM Hall
21/09/2018 at 10.15 am Regular Meeting in OCYM Hall
28/07/2018 at 10.15 am Regular Meeting in OCYM Hall / UAE Zonal Youth Fest at Ras Al Khaimah
Contact: 050 6856531, Email: ocymdubai@gmail.com, Website: www.stthomasocymdubai.org

JOB CELL

Active job seekers and job providers forum within the Church. Providing orientation for job seekers. Ensuring appropriate candidates for job providers.
Contact: 050 9385982, Email: jobcellocymdubai@gmail.com

ENTE MALAYALAM (MALAYALAM CLASS)

Ente Malayalam (Malayalam Class)
Malayalam Education Forum enabling interested adults and children to learn basics of Malayalam Language. Classes on every Saturday 4.30 pm to 6.30 pm.
Contact: 050 9385982, Email: ocymdubai@gmail.com

LIBRARY

Library opens every Friday after the Holy Qurbana. Collection of more than 10,000 of books including children's books.
Contact: 052 8395577, Email: ocymdxlibrary@gmail.com

DIVYABODHANAM

Classes for Bible Study, Church History, Fundamentals of Malankara Orthodox Church. Every Monday 8 pm to 9.30 pm
Contact: 055 3525278, Email: ocymdubai@gmail.com

SUNDAY SCHOOL

7-9-18 Sunday School re-opens after Summer Vacation
21-9-19 Verses Competition 12:30 to 1:30 pm (after SS classes)

AREA PRAYER MEETING SCHEDULE FOR THE MONTH OF SEPTEMBER 2018

DAY & DATE	WEEK	AREA	NAME	CARDEX	ADDRESS
08/09/2018 SATURDAY	FIRST	AL QUOZ / JEBEL ALI	MR. GEORGE CHERIAN	G122	FLAT NO 110,ICON TOWER,M CLUSTER, JUMEIRAH LAKE TOWERS. MOB: 0504514376
10/09/2018 MONDAY	SECOND	NAHDA DUBAI	DR.JERO VARGHESE	J272	FLAT 207 - NAHDA GARDEN RESTAURENT BLDG, AL NAHDA DUBAI MOB: 050 654 9283
15/9/2018 SATURDAY	SECOND	SHARJAH / OTHER EMIRATES	MR. BOBAN MATHAI	B215	CHURCH HALL MOB: 050 559 5436
17/09/2018 MONDAY	THIRD	MUHASINA / RASHIDIYA / LULU VILLAGE	MR. BIJU T DANIEL	B141	FLAT NO. 279, BUILDING NO. R 453, BLOCK 3, OASIS SOUTH, RES. TEL: 04 220 7726, MOB: 050 726 5385
17/09/2018 MONDAY	THIRD	AL GHUSAIS	MR. SAMUEL MATHAI (RE.J) & MR. MANU DAVID	S236 M249	CHURCH HALL MOB.: 050 759 3003, 050 364 6599
22/09/2018 SATURDAY	THIRD	SATWA	MR. VARKEY K CHERIAN	V150	FLAT # B105, KHALIFA BIN DHAIN BLDG, OPP: CAPITAL HOTEL, SATWA MOB: 050-7485761
22/09/2018 SATURDAY	THIRD	AL NAHDA, SHARJAH	MR. MATHEW K JOSEPH	M236	OCYM HALL MOB: 050 584 1965
24/09/2018 MONDAY	FOURTH	MUHAISNAH - LULU VILLAGE	MR. JACOB RONY IDICULLA (RONY)	J396	CHURCH HALL MOB: 050 887 4234
24/09/2018 MONDAY	FOURTH	KARAMA	MR. ROBIN	R103	CHURCH HALL MOB: 055 550 2915

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

CHURCH OFFICE BEARERS - 2018

Rev. Fr. Ninan Philip	Vicar & President	058 2647826	frnpp7@yahoo.co.in
Rev. Fr. Saju Thomas	Asst. Vicar	050 3134117	frsajuthomas@gmail.com
Cherian C Thomas (Santhosh)	Hon. Trustee	050 6448863	cherianthomas.c@gmail.com
Babu Varghese (Sabu)	Hon. Secretary	050 4599240	jenera2002@gmail.com
Joseph Iype	Hon. Jt. Trustee	050 6578126	josephiype@gmail.com
Babu Manathra Kuruvilla	Hon. Jt. Secretary	050 7787152	bmanathra@yahoo.com