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for members only

So I turned to the Lord God and pleaded with him in prayer and petition, in fasting, and in sackcloth and ashes.
അപ്പോൾ ഞാൻ ഉപവസിച്ചും രട്ടുടുത്തും വെണ്ണിരിൽ ഇരുന്നും കൊണ്ടു പ്രാർത്ഥനയോടും യാചനകളോടും കൂടെ അപേക്ഷിക്കേണ്ടതിന്നു ദൈവമായ കർത്താവിങ്കലേക്കു മുഖം തിരിച്ചു. - Daniel 9:3



Rev. Fr. Saju Thomas
Assistant Vicar

BASIC GUIDELINES FOR THE GREAT LENT

“Do you fast? Give me proof of it by your works. If you see a poor man, take pity on him. If you see a friend being honored, do not envy him.

Do not let only your mouth fast, but also the eye and the ear and the feet and the hands and all the members of our bodies.

Let the hands fast, by being free of avarice.

Let the feet fast, by ceasing to run after sin.

Let the eyes fast, by disciplining them not to glare at that which is sinful. Let the ear fast, by not listening to evil talk and gossip. Let the mouth fast from foul words and unjust criticism. For what good is it if we abstain from birds and fishes, but bite and devour our brothers?”

— St. John Chrysostom

Dear Readers in Christ,

Most of us realize that prayer, fasting, and almsgiving are the three basic Christian and lenten necessities, but we often realize as well that we cannot keep the strictest lenten regulations of the Church which are, in fact, monastic rules. We know that we will not make a maximum effort and so we sometimes feel frustrated, lost, and without guidance. When seeking practical advice concerning lenten practices, the only realistic guideline is to do what you can. Intensify your prayer. Fast as fully as possible. Give to others, asking nothing in return. Know, as well, that all of your fasting, praying, and almsgiving must be exercised in secret. The only real goal and purpose of Great Lent is to enter into a deeper love for God and for those around us.

WHAT TO DO

Here are some concrete guidelines for taking Great Lent more seriously:

- Turn off the television, radio, and stereo for the entire lenten season (or at least during Holy Week), except for news and serious or educational programs.
- Do not visit or engage in outside activities for their own sake. Keep useless talking to a minimum. Do only necessary business, good works, and acts of charity.
- Examine and measure every aspect of your life—family, work, society, politics, and desires—against the model set forth by the life and teaching of Jesus Christ.

- Question yourself in regard to love, truth, honest, purity, humility, peace, forgiveness, justice, mercy, hungering, and thirsting for God, wisdom, and knowledge.

- The sacrament of Holy Confession should be given importance. In the name of Jesus Christ, forgive all who have offended you and seek forgiveness from those whom you have offended. If it will not be embarrassing or misinterpreted as an act of self-righteousness, express yourself as concretely as possible. Visit, make a phone call, and so forth.

- Set aside and give a sizeable portion of your resources to others; the parish, the poor. Tell no one what you have done. Ask no gratitude and forgo requesting a receipt. Do not advertise what you are doing.

- Fast strictly at all times. Suit your fast to your work, but avoid luxury. Again, tell no one. Do not advertise or discuss your fasting with anyone and avoid judging others who may not be fasting with you.

- Pray at home at least at one fixed time each day. Choose a brief rule of prayer, but keep it faithfully.

- Read the scriptures in the same brief, yet regular way. You may wish to follow the Church's calendar, read a chapter of a given book on a daily basis, or simply read and reflect upon passages which you happen upon. In addition, meditate upon these: 1 John; Romans 12-14; Matthew 5 - 7, and John 14-17.

- Be faithful to Christ's gospel in every word, action, and thought—even the smallest or most insignificant.

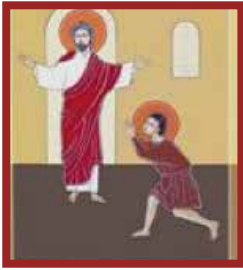
- Participate in all of the weekly lenten services, especially Holy Qurbana, Canonical Prayers, confessing seriously and receiving Holy Communion frequently.

If we do these things, not in a spirit of gloomy self-denial or irritated self-pity, we will gain an awareness of genuine peace and joy in communion with God and those around us. This is guaranteed, and, our participation in and celebration of the least of Our Lord's resurrection will be cherished forever!

May you all have blessed, enriching and enlightening Lenten Season.

Yours in Christ,
Saju Achen





Shubkono
Feast Day: March 4

The Church, begins Great Lent with the ‘Day of Forgiveness,’ and sets her journey into penitence. And so, kneeling and prostrating, her people look ahead to Kymtho, the

great feast of the Light. The service of reconciliation is conducted on Monday, the first day of the Great Lent, at the end of third hour. The Service of Reconciliation or shubqono, stands at the ‘threshold of Great Lent.’ The service marks the actual doorway into Lent, the threshold on the other side of which stands the fullest measure of asceticism that the Church metes out to the whole of her faithful throughout the world. As we stand at the threshold of the fast, we sing of him who stood before the gates of Eden. As we make ready to enter in to this season of preparation, we sing often:

Our prayer must be:

Come, my wretched soul, and weep today over your acts, remembering how once you were stripped naked in Eden and cast out from delight and unending joy.

Lent is beginning, and as the personal tone of the hymns professes, this is to be my Fast, my exile, my return. I cannot of myself escape from Adam’s condition. But through the Church, I need not suffer alone the whole torment of Adam. ‘Let us love abstinence, that we may not weep as he did outside Paradise, but may enter through the gate.’ Great Lent is also a harbor, a safe port wherein we may suffer our repentance in the surety of divine grace and tender compassion. Thus do

we petition the Lord:

The arena of the virtues has been opened. Let all who wish to struggle for the prize now enter, girding themselves for the noble contest of the Fast; for those that strive lawfully are justly crowned. Taking up the armor of the Cross, let us make war against the enemy. Let us have as our invisible rampart the Faith, prayer as our breastplate, and as our helmet almsgiving; and as our sword let us use fasting that cuts away all evil from our heart. If we do this, we shall receive the true crown from Christ the King of all at the Day of Judgment.

And so, forgiveness. The first step in our journey through Lent must be this act of mutual forgiveness, of reconciling ourselves to one another in the context of the holy community in which we shall grow and advance together. If we set out upon the season of inner repentance without beginning here, in an act of fraternal repentance, then we will certainly find ourselves ‘committing sin while singing hymns with our tongues.’ The gate of Paradise will only be more firmly shut. But if this moment of mutual forgiveness is embraced and made real in our lives, then we shall be readily equipped both as individuals and as a community to fight worthily the battle before us. It shall not be we alone in the arena, but we the united Church who stand together in the contest that leads to all the brightness of the third-day Resurrection. And from within this community we will be able to find in our own selves the authentic voice of our genuine individuality, and shall be able to cry out and say:

Make us worthy, O Lord God, by Your abundant grace, for the remission of sins and the forgiveness of debts on this holy day, which is the beginning of Your Holy Fast.



Great Lent
Begins -March 4

Great Lent is the 50-day season of spiritual preparation that comes before the most important Feast of the Christian year, Holy Easter. This annual season of repentance is a spiritual

journey with our Savior. Our goal is to meet the risen Lord Jesus, Who reunites us with God the Father. The Father is always waiting to greet us with outstretched hands. We must ask ourselves the question, “Are we willing to turn to Him?”

During Great Lent, the Church teaches us how to receive Him by using the two great means of repentance—prayer and fasting.

The purpose of fasting is to remind us of the Scriptural teaching, “Man does not live by bread alone.” The needs of the body are nothing compared to the needs of the soul. Above all else, we need God, Who provides everything for both the body and the soul. Fasting teaches us to depend on God more fully. The first sin of our parents, Adam and Eve, was eating from the forbidden tree (Genesis 3:1-19). We fast from food, or a food item, as a reminder that we are to fast from sinning and doing evil.

There are several benefits of fasting. Fasting helps us



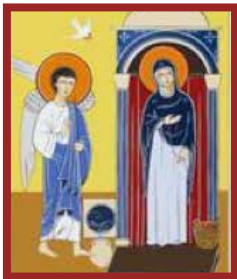
pray more easily. Our spirit is lighter when we are not weighed down by too much food or food that is too rich. Through fasting, we also learn to feel compassion for the poor and hungry and to save our own resources so that we can help those in need. Fasting is more than not eating food. Saint John Chrysostom teaches that it is more important to fast from sin. For example, besides controlling what goes into our mouths, we must control what comes out of our mouths as well. Are our words pleasing to God, or do we curse God or our brother?

The other members of the body also need to fast: our eyes from seeing evil, our ears from hearing evil, our limbs from participating in anything that is not Godly. Most important of all, we need to control our thoughts, for thoughts are the source of our actions, whether good or evil. Fasting is not an end in itself. Our goal is an inner change of heart. The Lenten Fast is calls for actions of self-denial and spiritual training which are central to fasting. Fasting is a spiritual exercise. It is not imposed or forced upon us. In the same way that true repentance cannot be forced upon anyone, each of us makes the choice to turn away from our sinful ways and go toward our loving, for giving Father in Heaven.

The element of prayer is a silent element of Lenten preparation. A rough definition of prayer is “a conversation with God.” If the purpose of Lent is to draw closer to God, then talking to Him more often is an excellent way to

establish a greater relationship with Him. Oftentimes, we find ourselves just drifting through life with no direction. Monday through Saturday we are overwhelmed with work, school, and friends. Our busy schedules rarely allow us any time to think, let alone pray. God may only appear once out of the entire week, on Sunday morning when we are half-asleep and exhausted from Saturday night’s excursions. Lent offers more opportunities for us to break from this monotonous routine, by attending Lenten services during the week and increasing our own personal prayer. By taking five or ten more minutes out of our day to pray, we are refocusing our lives five or ten minutes more on things concerning God, instead of the world.

The last element of Lent is almsgiving. Like fasting, almsgiving is another way that we discipline ourselves. We are called to move away from temptations and distractions that lead us to sin. Money is one of the greatest distractions we know. “For if your right hand causes you to sin, cut it off and cast it from you; for it is more profitable for you that one of your members perish, than for your whole body to be cast into hell.” (Matthew 5:30) Also when we are charitable and are selfless in our giving to help our brothers and sisters who are in need, we come a little bit closer to understanding the sacrifice that Jesus made on the cross for our sins.



**Suboro (Annunciation to the Virgin St. Mary)
Feast Day: March 25**

Annunciation to the Virgin is one of the most important feasts in the Malankara Orthodox Syrian Church, so important that the Holy Qurbana must be held on this day even if March 25th also

happens to be Good Friday! (The Holy Liturgy is otherwise prohibited on Good Friday since the Church celebrates the death of Christ; in fact, the altar is stripped of all altar vessels and covered in black on Good Friday.)

Six months after John the Forerunner’s conception, the Archangel Gabriel was sent by God to Nazareth, a town of Galilee, unto Mary the Virgin, who had come forth from the Temple a mature maiden (see Nov. 21). According to the tradition handed down by the Fathers, she had been betrothed to Joseph four months. On coming to Joseph’s house, the Archangel declared: “Rejoice, thou Full of Grace, the Lord is with thee: blessed art thou among women.” After some consideration, and turmoil of soul, and fear because of this greeting, the Virgin,

when she had finally obtained full assurance concerning God’s unsearchable condescension and the ineffable dispensation that was to take place through her, and believing that all things are possible to the Most High, answered in humility: “Behold the handmaid of the Lord; be it unto me according to thy word.” And at this, the Holy Spirit came upon her, and the power of the Most high overshadowed her all-blessed womb, and the Son and Word of God, Who existed before the ages, was conceived past speech and understanding, and became flesh in her immaculate body (Luke 1:26-38).

Bearing in her womb the Uncontainable One, the blessed Virgin went with haste from Nazareth to the hill country of Judea, where Zacharias had his dwelling; for she desired to find Elizabeth her kinswoman and rejoice together with her, because, as she had learned from the Archangel, Elizabeth had conceived in her old age. Furthermore, she wished to tell her of the great things that the Mighty One had been well-pleased to bring to pass in her, and she greeted Elizabeth and drew nigh to her. When Elizabeth heard Mary’s greeting, she felt her six-month-old babe, Saint John the Baptist, prophesied



of the dawning of the spiritual Sun. Immediately, the aged Elizabeth was filled with the Holy Spirit and recognized her as the Mother of her Lord, and with a great voice blessed her and the Fruit that she held within herself. The Virgin also, moved by a supernatural rejoicing in the spirit, glorified her God and Savior, saying: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior," and the rest, as the divine Luke hath recorded (1:39-55)

"Shlomo, Peace be unto thee,"
Said Gabriel,
"Our Lord is with thee;
Blessed art thou among women. [Luke 1.28]
I have left Him above, but found Him with thee.
He Whom you are bearing,
Who bears the whole creation."



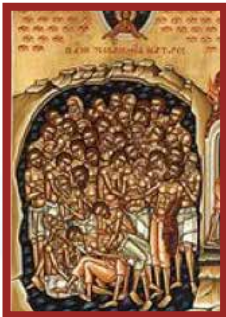
**Mid-Lent
March 28**

The 25th day of the lent, which is always a Wednesday, is known as mid lent. This is one of the very few days during the great lent when the Holy Qurbana is celebrated on a weekday other than Sunday or Saturday. On this day, there is a procession around the church carrying the cross.

This is followed by an exaltation of the cross (Sleeba Aaghosham) facing the four directions; East, West, North, and South. Then the cross is placed on a big decorated cross like stand covered with a red cloth (Golgotha) in the middle of the church. This remains in the church until the Feast of Ascension of our Lord, which occurs

40 days after the Kyomtha (Feast of the Resurrection or otherwise known as Easter).

This exaltation of the cross has a direct link to the Gospel reading from the Holy Qurbana of Mid Lent. John 3: 14-15 says "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whoever believes in Him should not perish but have eternal life." Moses lifted up the bronze serpent around the middle of the Exodus, the journey of the Israelites from slavery to their promised land. He lifted up the serpent so that those who are bitten by the snake might look at it and have life. Similarly, we at the middle of our Lenten journey, must also lift up the cross so that those who are bitten by sin can look at it and gain eternal life by the cross.



**The Holy Forty Martyrs of Sebastia
Feast Day: March 9**

The Forty Holy Martyrs of Sebastia were martyred in approximately 320 AD. They were Christians from various towns and cities of Lesser Armenia who served as soldiers in the royal regiment of Sebastia.

Upon the decree of Roman Emperor Likianos, Lucias,

Duke of Caesarea, organized interrogations to identify Christian soldiers among the regiment. Forty of the soldiers remained steadfast in their faith, defying the judges by their brave answers, and were imprisoned. One cold winter night the soldiers were thrown into a lake near Sebastia, to freeze to death.

One of the 40 soldiers, unable to endure the torments, came out of the water to find salvation in a bathhouse built on the bank. The lone soldier died, deprived of both earthly and heavenly life.

At dawn, halos are seen encircling the heads of the

remaining soldiers. One of the guards charged with the execution of the 40, witnessing the holy phenomenon, accepted Jesus Christ as his savior and threw himself into the lake to be martyred along with the others. In the morning, it became apparent that through a divine miracle, the 40 soldiers have been saved from freezing. This infuriated their captors and subsequently executed all them. Thus they finished the good course of martyrdom, and their names are: Acacius, Aetius, Aglaius, Alexander, Angus, Athanasius, Candidus, Chudion, Claudius, Cyril, Cyron, Dometian, Domnus, Ecdicius, Elias, Eunoicus, Eutyches, Euty chius, Flavius, Gaius, Gorgonius, Helianus, Herachus, Hesy chius, John, Lysimachus, Meliton, Nicholas, Philoctemon, Priscus, Sacerdon, Severian, Sisinius, Smaragdus, Theodulus, Theophilus, Valens, Valerius, Vivianus, and Xanthias.

The martyrs' remains are buried in Sebastia, where subsequently a 40-domed Cathedral was built. The Cathedral of Sebastia stood for nearly 1,000 years, until the invasion of Tamerlane and the Mongols at the end of the 14th century. However, the "Forty Martyrs Cathedral" name has survived to this day.



St. Ephrem the Syrian

Feast Day: March 9

Poet, teacher, orator and defender of the faith, and known by the Syrian Orthodox church as Doctor of the Holy Church declared as the Doctor of the universal Holy Church. Also in 1920 Pope Benedict XV; declared him the

doctor of the church.

Ephrem Born c. 303/6 in Nisibis (Today Nusaybin, Turkey), Mesopotamia; died at Edessa (Urfa, Turkey) on June 9, 373; Most historians infer from the lines quoted above that Ephrem was born into a Christian family -- although not baptized until an adult age (eighteen old) at St. Mary in Amid-Diyarbakir, Turkey, (the trial or furnace), which was common at the time. Ephrem passed his entire life in his native Mesopotamia (Syria) possibly in Nisibis where he spent most of his adult life.

From the time of his childhood Ephrem was known for his quick temper and irascible character, and in his youth he often had fights, he acted thoughtlessly, and even doubted of God's Providence, until he finally recovered his senses from the Lord's doing, guiding him on the path of repentance and salvation. One time he was unjustly accused of the theft of a sheep and was thrown into prison. And there in a dream he heard a voice, calling him to repentance and rectifying his life. After this, he was acquitted of the charges and set free.

Within Ephrem there took place a deep repentance. He came was served under Saint James bishop of Nisibis. Among the hermits especially prominent was the noted ascetic, a preacher of Christianity and denouncer of the Arians, the bishop of the Nisibis Church, Saint James (Comm. 12 May). The Monk Ephrem became one of his disciples. Under the graced guidance of the holy hierarchy, the Monk Ephrem attained to Christian meekness, humility, submission to the Will of God, and the strength without murmur to undergo various temptations. Saint James knew the high qualities of his student and he used them for the good of the Nisibis Church -- he entrusted him to read sermons, to instruct children in the school, and he took Ephrem along with him to the First Ecumenical Council at Nicea (in the year 325). The Monk Ephrem was in obedience to Saint James until the

bishop's death in 338.

Several ancient writers say that he was a deacon; as such he could well have been authorized to preach in public. At this time some ten heretical sects were active in Edessa; Ephrem contended vigorously with all of them, notably with the disciples of the illustrious philosopher Bardesanes. To this period belongs nearly all his literary work; apart from some poems composed at Nisibis, the rest of his writings--sermons, hymns, exegetical treatises--date from his sojourn at Edessa. It is not improbable that he is one of the chief founders of the theological "School of the Persians", so called because its first students and original masters were Persian Christian refugees of 363.

Tradition tells us that during the famine that hit Edessa in 372, Ephrem was horrified to learn that some citizens were hoarding food. When he confronted them, he received the age-old excuse that they couldn't find a fair way or honest person to distribute the food. Ephrem immediately volunteered himself and it is a sign of how respected he was that no one was able to argue with this choice. He and his helpers worked diligently to get food to the needy in the city and the surrounding area.

The famine ended in a year of abundant harvest the following year and Ephrem died shortly thereafter, as we are told, at an advanced age. St. Ephrem passed away on June 9, 373 as accepted by many. Ephrem relates in his dying testament a childhood vision of his life that he gloriously fulfilled:

At his death St. Ephrem was borne without pomp to the cemetery "of the foreigners". The Armenian monks of the monastery of St. Sergius at Edessa claim to possess his body.

"I have chanced upon weeds, my brothers, That wear the color of wheat, To choke the good seed."

"How he blasphemes justice, And grace her fellow-worker. For if the body was not raised, This is a great insult against grace, To say grace created the body for decay; And this is slander against justice, to say justice sends the body to destruction."

The originality, imagery, and skill of his hymns captured the hearts of the Christians so well, that Ephrem is given credit for awakening the Church to the important of music and poetry in spreading and fortifying the faith.





ഓരോർ - മാർച്ച്

- 3. കൊത്തിനേ ഞായറാഴ്ച (പേത്തൂർത്തോ ഞായർ) (നിറം 1).
- 4. വലിയ നോമ്പ് ആരംഭം, ശുബ്ദക്കോനോ ശുശ്രൂഷ
- 9. സബബസ്ത്യായിലെ നാൽപ്പതു സഹദേഹമാരുടെ ഓർമ്മ. അമ്പാട്ട് ഗീവർഗീസ് മാർ കുറിലോമ്പ്മെത്രാപ്പോലീത്തായുടെ 128ാം ഓർമ്മ (അങ്കമാലിചെറിയ പള്ളി). മാർ അപ്രേമപ്രാണിയും തേവോദോദോനസ് സഹദായുടെയും ഓർമ്മ (വലിയ നോമ്പിലെ ആദ്യ ശനി).
- 10. വലിയ നോമ്പിലെ രണ്ടാം ഞായറാഴ്ച (ഗർബോ ഞായർ) (നിറം 2).
- 17. വലിയ നോമ്പിലെ മൂന്നാം ഞായറാഴ്ച (മ്ശരിയോ) (നിറം 3).
പൗലോസ് മാർ സേവേനിയോസ് മെത്രാപ്പോലീത്തായുടെ 57ാം ഓർമ്മ (കുന്നംകുളം ആർത്താറ്റ് പുത്തൻ പള്ളി).
- 19. സ്പീബാ മാർ സെന്താത്തിയോസ് മെത്രാപ്പോലീത്തായുടെ 89ാം ഓർമ്മ (കുന്നംകുളം ആർത്താറ്റ് പുത്തൻ പള്ളി).
- 22. കോനാട്ട് ഗീവർഗീസ് മാർ യൂലിയോസ് മെത്രാപ്പോലീത്തായുടെ 134ാം ഓർമ്മ. (പാമ്പാക്കുട വലിയ പള്ളി).
- 24. വലിയ നോമ്പിലെ നാലാം ഞായറാഴ്ച (ക്നാനൈത്തോ) (നിറം 4)
- 25. വി. ദൈവമാതാവിനോടുള്ള വചനീഷ് പെരുന്നാൾ (സുബോറോ), നാലാം മാർത്തോമ്മാ യുടെ 291ാം ഓർമ്മ (കണ്ടനാട് പള്ളി).
- 27. പാതി നോമ്പ് - ഉറഹായിലെ അബ്ഗാർ രാജാവിന്റെ ഓർമ്മ.
- 31 വലിയ നോമ്പിലെ അഞ്ചാം ഞായറാഴ്ച (ക്ഫിഫ്തോ ഞായർ) (നിറം 5)

HOLY SERVICES, PRAYERS & MEETINGS

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

SPECIAL NOTE

- * ആരാധനാ സമയങ്ങൾ പതിവുപോലെ തന്നെ ആയിരിക്കും.
- * തോമ്പ് തുടങ്ങുന്നതിന് മുമ്പുള്ള ഞായറാഴ്ച (3 മാർച്ച്) വൈകിട്ട് 7 മണിയോടുകൂടി ശുബ്ദക്കോനോ ശുശ്രൂഷ ഉണ്ടായിരിക്കുന്നതാണ്.
- * തോമ്പ് കഴിയുന്നതുവരെ ചൊവ്വാഴ്ച രാവിലെത്തെയും ഞായറാഴ്ച വൈകുന്നേരത്തെയും വി. കുർബാനകൾ ഉണ്ടായിരിക്കുന്നതല്ല.
- * ബുധനാഴ്ചയും വ്യാഴായ്ചയും പതിവുപോലെ സന്യാപ്രാർത്ഥനയെ തുടർന്ന് മദ്ധ്യസ്ഥപ്രാർത്ഥന ഉണ്ടായിരിക്കുന്നതാണ്.
- * എല്ലാ ദിവസം 12 മണിക്ക് ഉച്ചനമസ്കാരം ഉണ്ടായിരിക്കുന്നതാണ്



Exam Counseling for students



Student's house visit



"Cancer Awareness Camp" Conducted with martha mariya samajam





Celebrated Commemoration of St. Geevarghese Mar Dionysius Vattasseril
@ Dubai St. Thomas Orthodox Cathedral on 24/02/2019



Dr Benny Cooralil, an eminent psychologist
conducted classes for kids specially the ones appearing for board exams on how to manage stress followed by a session for parents on 22nd February



STOC Inaugural Seminar to Mark the year of Tolerance
by Dr Shashi Tharoor MP on 15th February 2019. The topic was "Re-Imagining India", a new era of inclusive growth & Tolerance.





Triv?d!

Jesus Turns Water Into Wine

"Everyone brings out the choice wine first and then the cheaper wine after the guests have had too much to drink; but you have saved the best till now." John 2:10 (NIV)

Match the words in the box with the correct definition.



1. _____ One who is employed to perform services for someone else
2. _____ A clear, colorless, odorless, and tasteless liquid, H₂O
3. _____ A ceremony joining a man and woman as husband and wife
4. _____ An event that cannot be explained by the laws of nature
5. _____ A beverage made of the fermented juice of grapes
6. _____ To eat or drink a small amount
7. _____ Low in cost; of poor quality; inferior
8. _____ Of the highest quality; One that surpasses all others

wedding	miracle	taste	cheap
wine	servant	water	best

**ST. THOMAS ORTHODOX CHRISTIAN YOUTH MOVEMENT (OCYM)**

Regular Meeting on Every Friday at OCYM Hall

Contact: 050 304 3637, 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

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

Regular classes will be on every Friday after Holy Mass. from 10:30 to 12:30 PM

MOMS

Regular Meeting on Every Friday after Holy Mass

MGOCSM

Regular Meeting on Every Friday after Holy Mass

STOC MEDICAL FELLOWSHIP

Regular Meeting on Every Second Wednesday after intercessory prayers

STOC SENIOR CITIZEN'S FORUM

Regular Meeting on Every First Wednesday after intercessory prayers

NEW MEMBERS JOINED IN MARCH 2019

No.	Name	Cardex #	Mobile#	Area	Home Parish
1	Johan Thomas	J790	971504664605	Al Qusais	St. John's Orthodox Cathedral, Pampady, Kottayam
2	Alex Thomas	A466	971501692396	Sonapur	St. Mary's Orthodox Syrian Church, Tiruvalla-689583
3	Shiju Varghese	S740	971503843453	Ras Al Khor.	St. Mary's Orthodox Church, Thalakulam, Thiruvalla, Kerala
4	Sharun Scaria Kurian	S741	971589095845	Naif Road, Deira	St. Thomas Orthodox Church, St.thomas Mount, Kerala
5	Rejeesh Alex	R389	971508536309	Satwa Dubai	Mar Gregorios Orthodox Church, Mannadisala Po, Vechoochira
6	Rithin Roy	R390	971529645363	Hor Al Anz	Mar Baselios Mar Gregorios Orthodox Church, Thirumoolapuram, Thiruvalla
7	Berty Shibu Eloor	B422	971545693885	Bur Dubai	St.peter's & St.paul's Orthodox Syrian Church, Kolenchery
8	Jaison Kurian	J791	971522656090	International City	St.john's Orthodox Church, Vakathanam Valiyapally
9	Shijo Saju	S742	971526542018	Al Ghusais	St.johns Orthodox Church, Mundathanam, Kangazha
10	Daniel Joseph M	D097	971529034929	Al Warqa Dubai	St.baselios Orthodox Church, Anand Nagar, Bangalore



AREA PRAYER MEETING SCHEDULE FOR THE MONTH OF MARCH 2019

DAY & DATE	WEEK	AREA	NAME	CARDEX	ADDRESS
2 ND MAR 2019 SATURDAY	FIRST	AL SHAAB	MR. RINU THOMAS	R-150	FLAT # 225, BAYATH COMPLEX, OPP: AL MAYA SUPERMARKET, ABU HAIL - DUBAI CONTACT# 050-8762321
2 ND MAR 2019 SATURDAY	FIRST	PORT ZAY- EED-HOR AL ANZ	MR. DANIEL CHACKO	D-51	CHURCH HALL CONTACT # 050-3550978
4 TH MAR 2019 MONDAY	FIRST	AL QUSAIS	MR. EJISH ELIAS	E-042	VILLA # 10, STREET # 7, AL TAWAR-1 OPP: TERMINAL 2, AL QUSAIS CONTACT# 055-8833163
9 TH MAR 2019 SATURDAY	SECOND	AL QUOZ - JEBEL ALI	MR. AJEESH BABU	A-262	FLAT # G01, BLDG 3 - 3, AL KHAIL GATE PHASE -2, , NEAR WEST ZONE SUPER MARKET, AL QUOZ - DUBAI CONTACT # 055-1011351
9 TH MAR 2019 SATURDAY	SECOND	BUR DUBAI	MR. JOHNY P. SAMUEL	J-321	CHURCH HALL CONTACT # 050-1440725
11 TH MAR 2019 MONDAY	SECOND	AL NAHDA - DUBAI	MR. LOVI THOMAS	L-47	206 B, MARIYAM BUILDING BEHIND CARREFOUR EXPRESS AL NAHDA - DUBAI CONTACT# 050-2580194 / 04-234465
11 TH MAR 2019 MONDAY	SECOND	KARAMA	MR. MONCY JOHN	M-226	FLAT# 203, AL WASL BLDG , R448 KINGFISHER SEA FOOD TRADING KARAMA - DUBAI CONTACT# 050-4764745 / 050-4270178/04-3577656
16 TH MAR 2019 SATURDAY	THIRD	SHARJAH - OTHER EMIRATES	MR. BAIJU BABY	B-284	CHURCH HALL CONTACT # 050-9596896
16 TH MAR 2019 SATURDAY	THIRD	YOUSUF BAKER - FRIGE MU- RAR-NAIF ROAD	MR. JOONI KOSHY JOHN	J-289	FLAT # 208, KUWAIT BLDG., AL BARAHA NAIF ROAD, DEIRA CONTACT # 050-4960862 / 04-2550196
18 TH MAR 2019 MONDAY	THIRD	AL QUSAIS	MR. SUNIL ROY C	S-235	FLAT # 407, AL FATTAN BLDG., DAMASCUS STREET, ABOVE NILA RESTAURANT CONTACT# 050-4521240
18 TH MAR 2019 MONDAY	THIRD	MUHAISANA LULU VILLAGE	MR. REJI THOMAS	R-92	CHURCH HALL CONTACT # 052-8866400
23 RD MAR 2019 SATURDAY	FOURTH	SHARJAH -AL NAHDA	MR. JAMES JOHN & MR. JACOB VARGHESE	J-435 & J-366	CHURCH HALL CONTACT # 055-2017773 / 050-7246508
23 RD MAR 2019 SATURDAY	FOURTH	SATWA	MR. RETTY RAJAN	R-131	CHURCH HALL CONTACT # 050-4356064

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

CHURCH OFFICE BEARERS - 2019

Rev. Fr. Ninan Philip	Vicar & President	058 2647826	frnpp7@yahoo.co.in
Rev. Fr. Saju Thomas	Asst. Vicar	050 3134117	frsajuthomas@gmail.com
Binu Varghese	Hon. Trustee	056 6939777	buzzbinu@gmail.com
Babuji George	Hon. Secretary	055 6123959	bajigeorge@hotmail.com
Varghese Chacko	Hon. Jt. Trustee	050 5753229	varghese.chacko@ramlaint.com
Alexander Jose Alex	Hon. Jt. Secretary	058 1662729	josealex256@gmail.com