



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



for members only



Feast of the Holy Cross (Sep-14)

Hang It On The Cross

If you have a secret sorrow,

A burden or a loss,

An aching need for healing...

Hang It on The Cross.

If worry steals your sleep

And makes you turn and toss,

If your heart is feeling heavy...

Hang It On The Cross.

Every obstacle to faith

Or doubt you come across,

Every prayer unanswered...

Hang It On The Cross.

For Christ has borne our brokenness

And dearly paid the cost

To turn our trials to triumph...

Hang It On The Cross.

-Lisa O. Engelhardt



Rev. Fr. Siby Thomas
Assistant Vicar

THY KINGDOM COME & THY WILL BE DONE..

Dear ones in Christ,

St. Mary is strongly remembered and is prayed for her intercession during the month of August and September. Along with intercession, she also reminds us many things required for our spiritual nourishment. Being born as a normal human being from Joachim and Anna, her heart desired only for God since birth and lived an unblemished life. She was rewarded for the same as the Grace of God elected her to be an instrument for His incarnation. Her life portrays various thoughts before us for attaining spiritual perfection. Here I would like to share two basic principles of her life through which she attained glory-

Making right choices- It was not easy for a little girl to grow up yearning for God. Everything else was secondary for her. This strengthened her to submit herself for the fulfillment of Lord's will. She chose to live for God and not for world. She never allowed temptation to become stronger than trust. Mary's choice is one of trust in the Lord of her faith tradition.

We are also chosen by God: "...before the foundation of the world, we have been blessed in Christ, receiving EVERY spiritual blessing in the heavens.to be holy and without blemish before him." [Ephesians 1:3-4]. Choices are given to all of us to become all that God created each of us to be. What we choose, using our free will, will always have an impact upon us and those around us, personally and communally. Mary was free from all those impediments and hindrances that keep us from saying "yes" to the Lord, because her life's focus was doing the will of God and responding to God's grace. In short, like Mary, great holiness for us is possible, provided we make right choices.

Dependence on God- Mary had clarity about her vocation. Foreseeing what could happen to her, for conceiving without knowing a man, she said 'yes' to the will of her Lord. She didn't think of her future, social security, status, image or anything else. This girl's response implied that her happiness was dependent

upon God and not upon herself. Her answer implied that her fulfillment in life was dependent upon God and not upon herself.

In a sense, it is the same response expected of all of us. We must be convicted of our calling. But we are tempted to find our fulfillment in ourselves, in our own wants and needs, and not in what God wanted to provide for us and many a times we succumb and do it. We approach life so often as if our happiness depended upon us. We should never be afraid of what God might have in store for us or ask of us. Like Mary, we have been chosen in a special way to bring forth Christ into the world in our own way. God's plan for us is just as fantastic as His plan was for Mary. We like Mary are not barred from the glory of heaven that Mary is experiencing right now, nor from the holiness which she experienced here on earth.

This month also reminds of 'ONAM' when it is believed that the great King Mahabali visits his subjects once in a year. Under his reign all his subjects were treated equal and all of them enjoyed peace and prosperity of all kinds. Nobody had any complaint against anyone. The Kingdom of God demands the same situation. If King Mahabali sacrificed himself for the truth, Jesus, the king of kings sacrificed himself for establishing the Kingdom of God. This greatest sacrifice is also a 'MAHA-BALI'.

We as Christians are bound to submit ourselves before the will of God and live as role models by loving one another as we love ourselves. We are bound to realize the dream of the Heavenly Father and bring His Kingdom down as we do pray "Thy Kingdom come". The present situation of our brothers in Kerala, afflicted by the flood, gives us a chance to prove that we stand for Christ and his Kingdom. Let his values like love, selfless sacrifice, care and unity be exemplified through us now. Let this help us experience His Kingdom to its fullest and in its real sense. Let us also experience 'ONAM' each and every moment of life. I wish all the members of the parish a very happy and prosperous ONAM.

May God Bless Us All

വി. കന്യകമറിയാമുമായി ബന്ധപ്പെട്ട പ്രധാന പെരുന്നാളുകൾ

രണ്ടു പ്രധാന പെരുന്നാളുകളിൽ കന്യകമറിയാമിനെ പ്രത്യേകമായി നാം അനുസ്മരിക്കുന്നു: വചനീയ പെരുന്നാളിലും വാങ്ങിപ്പ (ശ്രീനോയോ) പെരുന്നാളിലും. ഒന്നാമത്തെ പെരുന്നാൾ യഥാർത്ഥത്തിൽ സുവിശേഷത്തിന്റെ ആദ്യത്തെ പ്രഖ്യാപനത്തെ അനുസ്മരിക്കുന്ന "കർത്താവിന്റെ" (മാറാനായ) പെരുന്നാളാണ്. രക്ഷകന്റെ ജനനത്തെക്കുറിച്ചുള്ള ആദ്യപ്രഖ്യാപനം കേട്ടു വി. മറിയാമിന്റെ ഓർമ്മയും പ്രത്യേകമായി ആഘോഷിക്കപ്പെടുന്നു. രണ്ടാമത്തെ പെരുന്നാൾ (ഓഗസ്റ്റ് 15), കന്യകമറിയാമിന്റെ നിരൂപണത്തിന്റെ ഓർമ്മയാണ്. സുറിയാനിയിൽ "ശ്രീനോയോ" എന്ന പദം വിശ്വാസികളുടെ മരണത്തെ കുറിക്കുന്നതിനാണ് ഉപയോഗിക്കുന്നത്. സെപ്റ്റംബർ 8-ാം തീയതി വി. മറിയാമിന്റെ ജനനപ്പെരുന്നാളായി ചില സ്ഥലങ്ങളിൽ ആഘോഷിക്കുന്നു. കന്യകമറിയാമിന്റെ ജനനത്തിന് മറ്റുള്ള മനുഷ്യരുടെ ജനനത്തിൽ നിന്ന് യാതൊരു വ്യത്യാസവുമില്ല എന്ന കാരണത്താൽ പൗരസ്ത്യ പാരമ്പര്യത്തിൽ, ഈ പെരുന്നാളിന് കാണാനിടയായ സ്ഥാനമില്ല. അതോടുകൂടിയുള്ള എട്ടുനോമ്പ് പാശ്ചാത്യസഭയിൽ നിന്ന് നമ്മുടെ നാട്ടിൽ വന്നതാണ് എന്ന് അനുമാനിക്കപ്പെടുന്നു. സഭയുടെ പുരാതനമായ അഞ്ചു കാണാനിക നോമ്പുകളിൽ എട്ടുനോമ്പ് ഉൾപ്പെടുന്നില്ല. കന്യകയുടെ "അമലോൽഭവം" (Immaculate Conception), "സ്വർഗ്ഗാരോഹണം" (Assumption) എന്നിവ രക്ഷയ്ക്ക് ആധാരമായ വിശ്വാസപ്രമാണമായി റോമൻ കത്തോലിക്കാസഭ പ്രഖ്യാപിച്ചിട്ടുണ്ടെങ്കിലും, പൗരസ്ത്യ സഭകൾ അവ വിശ്വാസപ്രമാണമായി അംഗീകരിക്കുകയോ, പ്രഖ്യാപനങ്ങൾ നടത്തുകയോ ചെയ്തിട്ടില്ല.

അപ്പോസ്തോലന്മാരേക്കാളും മറ്റ് പരിശുദ്ധന്മാരേക്കാളും ഉന്നതമായ സ്ഥാനമാണ് വി. മറിയാമിന് സഭയുടെ ആരാധനയിൽ നൽകുന്നത്. കാരണം മനുഷ്യനായിത്തീർന്ന ദൈവത്തെ വഹിക്കാനുള്ള അസുലഭ പദവി അവൾക്കാണ് ലഭിച്ചത്. ഇതുമൂലം മറിയാമിന്റെ മദ്ധ്യസ്ഥതയ്ക്ക് പ്രത്യേകമായ പ്രാധാന്യം സഭ നൽകുന്നു. ക്രിസ്തുവിന്റെ ശരീരമാകുന്ന സഭയിലെ ഒരംഗം എന്ന നിലയിൽ മറിയാമിനുവേണ്ടിയും മറ്റ് പരിശുദ്ധന്മാർക്കുവേണ്ടിയും നാം വി. കുർബ്ബാനയിൽ പ്രാർത്ഥിക്കുന്നുണ്ട് എന്ന് ഓർക്കേണ്ടതാണ്. ഇവിടെ പരസ്പരമുള്ള മദ്ധ്യസ്ഥതയും പ്രാർത്ഥനയുമെല്ലാം ഏകശരീരത്തിലെ അവയവങ്ങൾ എന്ന നിലയിലാണ്. പരസ്പരമുള്ള പ്രാർത്ഥന ഈ ശരീരത്തിന്റെ നിരന്തരമുള്ള ശ്വാസോച്ഛാസമാണ്. വിശ്വാസികളായ വാങ്ങിപ്പോയവരും ലോകത്തിൽ ജീവിക്കുന്നവരും എല്ലാം സഭയാകുന്ന ശരീരത്തിലൂടെ ക്രിസ്തുവിന്റെ ജീവനിൽ പങ്കാളികളാകുന്നു. ക്രിസ്തുവിന്റെ മഹത്വം മറ്റുള്ളവരേക്കാൾ കൂടുതൽ അനുഭവിച്ചറിഞ്ഞ് ദൈവാനുരൂപികളായവർ എന്ന നിലയിൽ മറിയാമിനും മറ്റ് വിശുദ്ധന്മാർക്കും നാം പ്രത്യേകമായ ബഹുമാനം നൽകുന്നു. കർത്താവിനെ വഹിച്ചതുമൂലം ഒരു സാധാരണ സ്ത്രീയായിരുന്ന വി. മറിയം അനുഭവിച്ച അത്യുന്നതമായ സ്വർഗീയ മഹത്വത്തിൽ സഭയും മനുഷ്യവർഗം മുഴുവനും പങ്കുചേരാൻ വീളിക്കപ്പെട്ടിരിക്കുന്നു എന്നു ക്രിസ്തീയ വിശ്വാസം പഠിപ്പിക്കുന്നു. വി. മറിയാം സഭയുടെ പ്രതീകവും മനുഷ്യവർഗത്തിന്റെ പ്രതിനിധിയുമാകുന്നു.

-ഫാ. ഡോ. കെ. എം. ജോർജ്ജ്

സെപ്റ്റംബറിലെ പ്രധാന ദിവസങ്ങൾ

1. വാങ്ങിപ്പിനുശേഷം മൂന്നാം ഞായറാഴ്ച.
2. യുയാക്കിം മാർ കൂറിലോസ് മെത്രാപ്പോലീത്തായുടെ 145-ാം ഓർമ്മ (മുളത്തുരുത്തി പള്ളി)
8. വാങ്ങിപ്പിനുശേഷം നാലാം ഞായറാഴ്ച. വി. ദൈവമാതാവിന്റെ ജനനപ്പെരുന്നാൾ.
9. വി. ദൈവമാതാവിന്റെ മാതാപിതാക്കളായ യുയാക്കിമിന്റെയും ഹന്നായുടെയും ഓർമ്മ.
14. *സ്റ്റീബാ പെരുന്നാൾ
15. സ്റ്റീബാ പെരുന്നാളിനുശേഷം ഒന്നാം ഞായറാഴ്ച മലങ്കരയിലെ കത്തോലിക്കോട്ട് സ്ഥാപനത്തിന്റെ 107-ാം വാർഷികം
22. സ്റ്റീബാ പെരുന്നാളിനു ശേഷം രണ്ടാം ഞായറാഴ്ച
23. അൽവാറിസ് മാർ യൂലിയോസ് മെത്രാപ്പോലീത്തായുടെ 96-ാം ഓർമ്മ (പഞ്ചിം സെ. മേരിസ് പള്ളി, ഗോവ).
24. പേർഷ്യക്കാരനായ മാർ ദീമത്തിന്റെ ഓർമ്മ.
25. അന്ത്യോഖ്യയുടെ മാർ ഇസ്രായീലോസ് പത്രോസ് III പാത്രിയർക്കീസ് ബാവായുടെ 125-ാം ഓർമ്മ.
28. ചിലിപ്പോസ് മാർ തെയോഫിലോസ് മെത്രാപ്പോലീത്തായുടെ 22-ാം ഓർമ്മ (ആലുവാരുകുന്നത്തു സെമിനാരി).
29. സ്റ്റീബാ പെരുന്നാളിനു ശേഷം മൂന്നാം ഞായറാഴ്ച



WHAT IS PRAYER? WHY PRAY? HOW PRAY?

-By- (Late.) H.G Dr. Paulose Mar Gregorios

1. What is Prayer?

Prayer is like breathing. Without breathing we cannot live. When we breathe, air enters our lungs, cleanses the blood in our veins by relieving it of the carbon dioxide, and supplying it with oxygen. If I do not breathe for a few minutes I die. When I have hard physical work to do, I need more air than when I am sleeping or sitting in a chair.

Fortunately God has so ordained that we do not die spiritually just because we have failed to pray for some time. But where there is no prayer sin accumulates and the proper functioning of the spiritual life becomes obstructed. And if you have important spiritual work to do you need more prayer than otherwise. Only those who pray constantly are exercising their spiritual muscles. Prayer is communion or communication with God -opening ourselves to Him and receiving His love. It is by living consciously in this relationship of love that we can be transformed into the image of God. By prayer we become more like God, more loving, more wise, more powerful, more kind and good. In prayer we are cleansed of the accumulated impurities of our life and we are supplied with power to live a good, kind and holy life.

Prayer is not a matter of asking God for all kinds of things. Some teen-agers speak to their earthly father only when they need money. We should not become like them in relation to our heavenly Father - going to Him only when we need something. The relationship is valuable in itself, as in all true love. It is not what we get out of it that matters, but the fact that we are in communion with our loving Heavenly Father.

2. Why Pray?

Does not God know what we need, even before we ask him? Why does He want us to ask? Does prayer change God's will in any way? Can my prayer change the future that God has already determined?

These are legitimate questions that need to be answered. The Bible says clearly 'your Father knows what you need before you ask Him' (St. Mathew 6:8). But God wants that we know what is good for others as well as for ourselves. God wants that our

will should not incline towards evil, but desire the good with deep yearning. Prayer is therefore a way of training the will to desire the good, as well as of turning our wills towards the highest concentration of all good, namely God.

Prayer is thus a way of becoming good by using our freedom to turn towards the good and to will the good. By prayer we become like God. God is good and wills the good. We should also become like God in willing and desiring what is good. By communion with God we also learn to desire the good which God also desires. God said: 'Let there be light' and there was light. And God saw that the light was good



(Gen. 1:3-4). What God willed became reality. We are to become like God. So we must also acquire the capacity to will the good, and it will happen as we desire, when we become more and more like God. Prayer is an expression of our will in desiring the good and realizing it. When we are delivered from selfishness, pride, and evil desires, our prayers will become more like the creative Word of God, which merely by saying 'let there

be light' can create light. God has made us partakers of His own divine nature. He has called us to share in God's own glory and excellence (2 Pet. 1:4). When we trust in God and live a life of discipline, prayer, worship, virtue, knowledge, godliness, brotherly affection and love (2 Pet. 1:5-8), we are transformed into God's likeness and share in His divine power. God wants us to have a part in the task of shaping this world through prayer and knowledge and work.

By prayer we do change reality. God has given us that power. But this power is not available to us until we become more godlike. That is why the prayers of the saints are more effective than our own prayer - because they are more god like than we are. If the power to change the world by our will is in the hands of evil men, they will make the world evil. We have to grow in the capacity for prayer by developing the habits of prayer and loving service. And our prayers should not be selfish. In prayer the first focus is God. The second focus is other people. Only in the third place should we ask things for ourselves. In the Lord's



Prayer all the first petitions are focused on God - His name, His kingdom, His will. This is the way our prayer should also be. We pray that God's purposes may be established in the lives of all people, that evil may be banished from the earth, that all men may live together in peace and justice, praising God the Centre and source of all good. Even in the prayers that ask for daily food, for forgiveness and for protection from evil, the first person singular (I, me) is not used in the Lord's Prayer. We ask things for us, for all men.

When we all pray with love and faith, without selfishness or pride, our prayer changes things. God has more laws than the laws of physical science. He can make prayer achieve 'miracles' of healing and

transformation which cannot be explained by medical science. Our science knows only some of God's laws. Prayer is also subject to certain laws. It is the same power of God which operates in the scientific realm, and in the realm of prayer.

In prayer, we are never alone. Not even alone with God. Especially in group prayer, we commemorate all those who are members of the Body of Christ, for it is as a member of the Body that we pray, and the other members are always with us. This is why we commemorate the Prophets, Apostles, the Blessed Virgin Mary, the Martyrs, the Saints, the great Teachers and all the faithful departed and all the faithful living.

(To be continued...)

FEAST DAYS IN SEPTEMBER

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.

About the origin of Immaculate Conception

(അമലോത്ഭവ സിദ്ധാന്തം)

Pope Pius IX first promulgated the Doctrine of the Immaculate Conception of the Mother of God as a dogma of the Roman Catholic Church in the year 1854. The official statement of it, is as follows:

"The doctrine which declares that the most Blessed Virgin Mary, from the first instant of her conception, by a singular grace and privilege of Almighty God, in view of the merits of Jesus Christ, was the Saviour of the human race, was preserved exempt from all stain

of original sin, is a doctrine revealed by God and therefore must be believed firmly and constantly by all the faithful of the Roman Catholic Church."

Throughout the Eastern part of the Roman Empire, from as far back as the fifth century, a feast day was observed on 9th December entitled The Conception of Saint Anna. This feast day celebrated the events surrounding the conception of the Mother of God

by Saint Anna in her and her husband Joachim's old age, as set forth in the apocryphal Protoevangelion of James.

There was no attempt on the part of the hymn writers of the early church to suggest that there was any other miracle than the conception in the face of prolonged sterility. This feast day soon became popular with Western Christians, and by the 8th century was celebrated on 8th December. Soon after, some western churchmen began teaching that Mary, from the moment of her conception, was "miraculously innocent" of the guilt of original sin. Such churchmen as the great Cistercian abbot Bernard of Clairvaux, and the great Dominican Doctor of the Western Church Thomas Aquinas opposed this teaching. Eventually however, in 1854, those who accepted the doctrine of the Immaculate Conception gained the attention of



the Pope, who effectively ended all the controversy about it by officially promulgating it as an official teaching of the Western Catholic Church.

Immaculate Conception of St. Mary: A baby of difference in the understanding of Original Sin

In order to understand the position of the Orthodox Church on this teaching we must begin with understanding the Orthodox concept of original sin, as opposed to that which prevails in the Western Catholic Church.

The Western Catholic Church's teaching of original sin, is based in part on the writings of St. Augustine, which states that each human being now of conception shares in the guilt of Adam's sin of disobedience. This was based on Saint Augustine's slightly flawed Latin translation of Romans 5:12. Augustine did not read Greek with any great proficiency. Augustine read it as saying "so death spread to all men in whom (Adam) all men sinned", rather than "so death spread to all men because all men sinned", which is how the original Greek reads. It is this teaching that led Western Catholic thinkers to create a place called "Limbo" (from the Latin word limbos, "border" or "hem"), meaning on the border of heaven. They said this is where the souls of unbaptized infants could find refuge, since though not guilty of any personal sin, they still had the guilt of original sin on their souls, and so could not enter heaven proper.

In the medieval Western Catholic Church, it was believed that original sin is transmitted in a physical sense through conception. It thus became important to many to preserve Mary from this taint. Hence the creation in the ninth century of the doctrine of the Immaculate Conception.

The Orthodox Church has kept alive the original understanding of the early Church as regards "original sin." The early Church did not understand "original sin" as having anything to do with transmitted guilt but with transmitted mortality. Because Adam sinned, all humanity shares not in his guilt but in the same punishment. We are tempted by sin and we become guilty of it through committing our own personal sins. We therefore suffer and we die. This is the orthodox understanding of original sin. It is not something that we are guilty of personally, but an action whose consequences have affected our lives as humans.

As humans, we sin, and our own guilt is because of our own personal sin.

In the light of this, the Western Catholic doctrine of the Immaculate Conception is redundant. In Orthodox eyes, there is simply no original guilt for Mary to be made innocent of. Which is also, why we have no Limbo for infants who die unbaptised, which was also at one time the usual teaching of the Western Catholic Church? Often those advocating the doctrine of the Immaculate Conception have sought to discover it in Orthodox writers of the Middle Ages or in Orthodox hymns.

Orthodox writers who often refer to Mary as having been "prepared," and "sanctified," and who hail her as the "immaculate one," are thinking in the context of the Orthodox view of original sin, not the Western. None of these writers put forth a claim that Mary was immortal – which necessarily follows for those who accept the doctrine of the Immaculate Conception. It does not fit in the context of the Orthodox view of original sin.

Many of these theologians held to a view that by special grace the Mother of God did not commit any personal sins. Others asserted that Mary was sanctified through her response to Archangel Gabriel at the annunciation, "Behold I am the handmaid of the Lord. Let it be done to me according to your word" (Luke 1:38).

Taken at face value, the Western doctrine of the Immaculate Conception is seen by the Orthodox as separating the Mother of God from the rest of the human race. If true, this would have made it impossible for Christ to become truly man, because Mary would therefore not be subject to the same conditions of humanity as those for whom Christ had become incarnate in order to save. Mary is human, and through her, God became fully human as well.

The Orthodox Church frequently remembers the Virgin Mary as a gift of humanity to God, through whom God gave Himself back to humanity. One of our Christmas hymns asks, "What shall we offer You, Christ, You Who for our sakes appeared on earth as a man? Every creature that You have made offers You thanks...We offer You a Virgin Mother. Pre-eternal God, have mercy on 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.

സ്റ്റീബാ പെരുന്നാൾ

സെപ്റ്റംബർ 14

കുരിശ് കൊലമരമായിരുന്നതിനാൽ ക്രിസ്തുവിന്റെ കാലത്തിനു മുമ്പ് ഇതു ശാപത്തിന്റെ പ്രതീകമായിരിന്നു. എന്നാൽ യേശുക്രിസ്തുവിന്റെ ക്രൂശിന്മേലുള്ള മരണത്തിനു ശേഷം അദ്ദേഹത്തെ രക്ഷിതാവായി അംഗീകരിക്കുന്ന എല്ലാ മനുഷ്യരുടെയും ജീവിതത്തിൽ അങ്ങേയറ്റം പ്രാധാന്യമുള്ള ഒരു വസ്തുവായിത്തീർന്നു. പെശാചികശക്തികളുടെയും മരണത്തിന്റെയും മേലുള്ള വിജയത്തിന്റെ പ്രതീകമാണ് ഇത്. സ്റ്റീബായെ ബഹുമാനിക്കുന്നതിന്റെ കാരണത്തേക്കറിച്ച് മൂശെബർക്കീഷ പറയുന്നത്, 'ദൈവം നമുക്കു വേണ്ടി തന്റെ പുത്രനെ സ്റ്റീബായിലെ മരണത്തിനായി ഏല്പിച്ചുതന്നു. ദൈവം നമുക്ക് അനേക കാര്യങ്ങൾ ചെയ്തുതന്നിട്ടുണ്ട് എങ്കിലും ഇത്രയും അപാരമായ തന്റെ സ്നേഹത്തെക്കുറിച്ച് അറി-



യിക്കുന്ന മറ്റൊന്നില്ല. സ്റ്റീബാ വിജയത്തിന്റെ ലക്ഷ്യവും രക്ഷയുടെ അടയാളവുമാകുന്നു.' സ്റ്റീബായെ വണങ്ങുകയും അതിന്റെ മുമ്പിൽ കുമ്പിടുകയും ചെയ്യുന്ന പതിവ് വളരെ പുരാതനകാലം മുതലേ ക്രിസ്തീയസഭയിൽ നിലനിന്നിരിന്നു. സ്റ്റീബായെ അല്പനാമം ആരാധിക്കുന്നത്. നമ്മുടെ

ആത്മീയനയനങ്ങൾകൊണ്ട് ക്രൂശിതനായ കുർത്താവിനെയാണ് സ്റ്റീബായിൽകൂടി നാം കാണുന്നത്. അപ്പത്താൽ കുർത്താവിനെ നമ്മൾ ഭക്ഷിക്കുന്നതുപോലെ ഏതെങ്കിലും വസ്തുവിനാൽ ഉണ്ടാക്കപ്പെട്ട സ്റ്റീബായാൽ കുർത്താവിനെയാണ് നമ്മൾ വന്ദിക്കുന്നത് (മൂശെബർക്കീഷ). ഹെലനി രാജ്ഞി കുരിശു കണ്ടെത്തിയ ദിനമാണ് സ്റ്റീബാപെരുന്നാൾ ആയി ആഘോഷിക്കുന്നത്.



അന്റോണിയോ ഫ്രാൻസിസ്കോ സേവ്യർ അൽവാറിസ് മാർ യൂലിയോസ് മെത്രാപ്പോലീത്താ

പെരുന്നാൾ: സെപ്റ്റംബർ 23

ഗോവയിലെ വെർണ്ണ എന്ന സ്ഥലത്ത് ഒരു കലീന റോമൻ കത്തോലിക്കാ കുടുംബത്തിൽ 1836 ഏപ്രിൽ 23-ന് ജനിച്ചു. അന്റോണിയോ ഫ്രാൻസിസ്കോ സേവ്യർ അൽവാറിസ് എന്നായിരുന്നു പേര്. 1862-ൽ റോമൻ കത്തോലിക്കാ സഭയിലെ വൈദികനായി.



മേൽപ്പട്ടക്കാരനായി വാഴിച്ചു. ഇന്ത്യ, ഗോവാ, സിലോൺ ഇടവകകളുടെ മെത്രാപ്പോലീത്തയായിരുന്ന അദ്ദേഹം. റോമൻ കത്തോലിക്കാ സഭയിൽനിന്നും, പോർച്ചുഗീസ് അധികാരികളിൽ നിന്നും ധാരാളം പീഠകളും, ജയിൽ വാസവും അനുഭവിക്കേണ്ടി വന്നു. അവർ അദ്ദേഹത്തെ മെത്രാൻസ്ഥാനവസ്ത്രങ്ങൾ ധരിക്കുവാൻ അനുവദിച്ചിരുന്നില്ല.

ഓർത്തഡോക്സ് വിശ്വാസത്തിന്റെ ശ്രേഷ്ഠ മനസ്സിലാക്കി അനേകം കൊങ്കിണി വംശജരോടൊപ്പം മലങ്കരസഭയിലെ അംഗമായിത്തീർന്നു. പാദ്രോ അൽവാറിസിന്റെ ജീവിതവിശുദ്ധിയും, വിശ്വാസതീക്ഷണതയും കണക്കിലെടുത്ത് അദ്ദേഹത്തെ മെത്രാനാക്കാൻ തീരുമാനിച്ചു. പ. പരുമല തിരുമേനി അദ്ദേഹത്തിനു റമ്പാൻസ്ഥാനം നൽകി. 1889 ജൂലൈ 29-ന് കോട്ടയം പഴയ സെമിനാരിയിൽ വെച്ച് മലങ്കരസഭയുടെ ലത്തീൻ ഇടവകകൾക്കായി മാർ യൂലിയോസ് എന്ന പേരിൽ

അദ്ദേഹത്തിന്റെ തിരുശേഷിപ്പുകൾ ഗോവയിലെ റിബന്ദറിലുള്ള സെ. മേരീസ് ഓർത്തഡോക്സ് കത്തീഡ്രലിൽ സ്ഥാപിച്ചിരിക്കുന്നു.

വേനൽശിബിരം 2019



2018-ലെ പ്രളയ രക്ഷാ പ്രവർത്തനങ്ങളിൽ പങ്കാളികൾ ആയ മൽസ്യ തൊഴിലാളികളുടെ മക്കൾക്കായുള്ള സഹായ നിധിയുടെ വിതരണം 20/08/2019 കൊല്ലത്തുവെച്ച് നടന്നു



AREA PRAYER MEETING SCHEDULE FOR THE MONTH OF SEPTEMBER 2019

DAY & DATE	WEEK	AREA	NAME	CARDEX	ADDRESS
9 th SEPT 2019 MONDAY	SECOND	DUBAI - AL NAHDA	MR. SAJI GEORGE	S 140	FLAT # 401, PARK VIEW RESTAURANT BLDG. AL NAHDA 2 CONTACT: 050-4588196
14 th SEPT 2019 SATURDAY	SECOND	AL QUOZ - JEBEL ALI	MR. ISAC EASO	I 031	CHURCH HALL CONTACT: 055-4291153
14 th SEPT 2019 SATURDAY	SECOND	BUR DUBAI	MR. JONHY P SAMUEL	J 321	CHURCH HALL CONTACT: 050-1440725
16 th SEPT 2019 MONDAY	THIRD	AL QUSAIS	MR. SAJU DANIEL	S 231	FLAT # 205, NEW BIN DAHER BLDG NEAR BANGALORE EMPIRE RESTAURANT CONTACT: 050-7487167
16 th SEPT 2019 MONDAY	THIRD	MUHAISANA-LULU VILLAGE	MR. TOMS JACOB	T 155	CHURCH HALL CONTACT: 050-4500156
21 st SEPT 2019 SATURDAY	THIRD	SHARJAH - OTHER EMIRATES	MR. BABY JOHN	B 182	CHURCH HALL CONTACT: 056-6051468
23 rd SEPT 2019 MONDAY	FOURTH	MIRDIFF SILICON OASIS	MR. JOBBY GEORGE	J371	CHURCH HALL CONTACT: 056-3425262
23 rd SEPT 2019 MONDAY	FOURTH	KARAMA	MR. MONY PHILIP	M 120	FLAT # 209, WASL HUB BLOCK 1, KARAMA, CONTACT: 050-4542268
28 th SEPT 2019 SATURDAY	FOURTH	SHARJAH - AL NAHDA	MR. SANTHOSH GEORGE	S 672	CHURCH HALL CONTACT: 052-1299570
28 th SEPT 2019 SATURDAY	FOURTH	SATWA	MR. MANOJ M RAJAN	M 251	FLAT # 604, KHALFAN MOHD BIN LEHEG BLDG., OPP: AMERICAN HOSPITAL CONTACT: 050-5597400



Do you know your Bible? Just check:-

1. How many books are there in the Bible?
2. How many books are there in the Old Testament?
3. How many books are there in the New Testament?
4. Which is the shortest book in the Bible?
5. Which is the longest book in the Bible?
6. Which is the shortest chapter in the Bible?
7. Which is the longest chapter in the Bible?
8. Which is the shortest verse in the Bible?
9. Which is the longest verse in the Bible?
10. Which chapter of which book has been calculated as being at the middle of the Bible?



Musical Instruments in the Bible



ACROSS

- 1 Lyre; a small harp
- 2 Similar to a modern day flute
- 6 Stringed instrument; a harp with angles
- 7 Similar to a modern day tambourine; also called a labor, timbrel, tabret
- 8 Ram's horn made into a trumpet

DOWN

- 1 Trumpet made of bronze or silver about a foot long
- 3 Sistrum; named for it's rattling sound
- 4 Percussion instrument made of bronze
- 5 Flute or pipe made of ivory, reed, or metal; two pipes together each with their own mouthpiece



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

Re-opens on 6th September 2019.

Regular Classes 10:30 am to 12:30 pm.

Verses competition after SS classes on 20th September 2019 from 12:00 noon to 1:00 pm.

Registration from 13-9-19 to 27-9-19 for the 10th & 12th OKR Exam. December 2019. (Regular & Private)

MOMS

Regular Meeting on Every Friday after Holy Qurbana. Medical Checkup on alternative Fridays.

Zonal Event (Martha Mariam Smrithi) on 20th September 2019 in Abu Dhabi Church

MGOCSM

Regular Meeting on Every Friday after Holy Qurbana

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 AUGUST 2019

No.	Cardex	Name	Mobile#	Area	Home Parish
1	M431	Midhun Chacko	971502102174	Sharjah - Alnahda	St. Mary's Orthodox Syrian Church, Pathanamthitta
2	A472	Ashok Aliyatukudy Pappachan	971509729945	Al Nahda Sharjah	St.thomas Orthodox Church, Wayanad Dist., Kerala
3	A473	Achenkunju Philip Philip	971559526415	Al Shaab	St. Thomas Orthodox Valiyapally, Thazhava, Karunagappally
4	M432	Maju Mathew	971502134303	Alquoz/Jabali	St. Mary's Orthodox Valiyapally, Jalahalli, Bangalore-560013
5	B426	Bency Kuttikkattu Peedikayil Oomman	971503254411	Other Emirates	St. John's Orthodox Valiyapalli, Ulanad
6	P186	Prasanth Mathew Varughese	971507541620	Al Nahda Sharjah	Mar Bes Hanania Orthodox Syrian Church,Kerala
7	S755	Sabu Koshy	971528312108	Other Emirates	St. Thomas Orthodox Syrian Church, Kerala
8	S756	Saji Pappachan Chinnamma	971525503523	Karama	St. George Orthodox Syrian Church (Karikkal), Kollam
9	S757	Sunil K Chacko	971526978790	Other Emirates	St.ignatious Orthodox Cathedral, Chengannur
10	T340	Tinu Raju	971551738626	Naif Road Deira	St.stephen's Orthodox Cathedral, Pathanamthitta
11	J799	Jijo Kootunkal Abraham	971554160628	Al Nahda Sharjah	St. John's Orthodox Cathedral, Kottayam-686502
12	S758	Seeniya Kuriakose	971523442123	Mirdif Silicon Oasis	St. Thomas Orthodox Church, Ambukuthy, Wayanad
13	A471	Ajin Varghese Mathew	971554664345	Karama	St. Mary's Church Niranam
14	A475	Anish John	971581652176	Naif Road Deira	St. Mary's Orthodox Syrian Church, Ezhamkulam
15	K176	Kuzhithattil Mathew Cherian	971555206597	Other Emirates	Mar Elia Cathedral, Kottayam
16	A474	Anish Abraham Jacob	971508145710	Al Ghusais	St. Thomas Orthodox Church, Kottayam
17	V313	Varghese Cherian	971557554503	Al Quoze, Jebal Ali	St. George Orthodox Syrian Church, Tholicodu, Punalur



സെന്റ് തോമസ് ഓർത്തഡോക്സ് കത്തീഡ്രൽ ദുബായ്

ഓണോഘോഷം 2019

2019 സെപ്റ്റംബർ 13

കേരളത്തിന്റെ തനതായ കലാരൂപങ്ങൾ അരങ്ങേറുന്ന

വിവിധ കലാപരിപാടികൾ, വിഭവ സമൃദ്ധമായ

ഓണസദ്യ എന്നിവയും ഉണ്ടായിരിക്കുന്നതാണ്.



Feast of Nativity by Observing Eight Days Lent and Through Devotional Homilies and Intercessory Prayers

Dear in Christ,

With hopes to bring solace to the grief stricken lives, Dubai - St. Thomas Orthodox Cathedral relying on the intercession of Mother Mary, will celebrate Feast of Nativity by observing eight days lent and through devotional homilies and intercessory prayers.

The broken hearts can experience the healing touch of the Word of God through devotional messages to be delivered by Very.Rev.YakooB Ramban Cor-Episcopa, Rev. Fr. Benjamin Thomas and Rev. Fr. John Samuel.

All the faithful are cordially invited to observe and attend the services of the Feast of Nativity with prayer, devotion and offerings and be blessed through the intercession of St. Mary.



Vicar
Rev. Fr. Ninan Philip

Asst. Vicar
Rev. Fr. Sibuthomas

Trustee
Binu Varghese

Secretary
Babuji George

PROGRAM

31.08.2019	7:00 PM	Evening Prayer, Devotional Hymns
Saturday	7:45 PM - 8:45 PM	Devotional Address
	8:45 PM	Special Prayer (Flood victims)
01.09.2019	5:15 AM	Morning Prayer & H. Qurbana
Sunday	7:00 PM	Evening Prayer & H. Qurbana
02.09.2019	7:00 PM	Evening Prayer, Devotional Hymns
Monday	7:45 PM - 8:45 PM	Devotional Address
	8:45 PM	Special Prayer (Sick, people going through financial crisis, job seekers)
03.09.2019	7:00 PM	Evening Prayer, Devotional Hymns
Tuesday	7:45 PM - 8:45 PM	Devotional Address
	8:45 PM	Special Prayer (Youngsters & Children)
04.09.2019	10:00 AM - 12:00 Noon	Fasting Prayer
Wednesday	7:00 PM - 7:45 PM	Evening Prayer, Intercessory Prayer, Devotional Hymns
	7:45 PM - 8:45 PM	Devotional Address
05.09.2019	7:00 PM	Evening Prayer, Devotional Hymns
Thursday	8:00 PM - 9:00 PM	Devotional Address Special Prayer (Family Integrity)
06.09.2019	7:00 AM	Morning Prayer & H. Qurbana
Friday	6:30 PM	Evening Prayer & H. Qurbana
07.09.2019	7:00 PM	Evening Prayer, H. Qurbana & Nercha
Saturday		

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

CHURCH OFFICE BEARERS - 2019

Rev. Fr. Ninan Philip
Rev. Fr. Sibuthomas
Binu Varghese
Babuji George
Varghese Chacko
Alexander Jose Alex

Vicar & President
Asst. Vicar
Hon. Trustee
Hon. Secretary
Hon. Jt. Trustee
Hon. Jt. Secretary

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