

ST. THOMAS ORTHODOX CATHEDRAL - DUBAI
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JANUARY 2020



"Epiphany of our Lord" (Jan 06) Artmate

"And a voice from heaven said, this is my Son whom I love;
with him I am well pleased." Mt. 3:17

HAPPY
NEW YEAR
2020

for members only



Rev. Fr. Siby Thomas

Assistant Vicar

Challenge yourselves to commit.....!

Dear ones in Christ,

Well it's that time of year again when in a fit of optimism many of us make great promises to

ourselves about what we are going to do in the New Year. Here are four commitments that God in His Word encourages us to make at the start of "2020" that could become one of the most significant events in our life. New Year instead of being simply about having a few days off, if we will follow God's advice, could become a way for us the gate way to have a better life. Let us challenge ourselves to make 4 new commitments for this New Year. Here they are:-

1. Commit Yourself To Forget Your Failures:-

St. Paul says "Forgetting what is behind and straining forward to what lies ahead, I press on towards the goal for which God has called me heavenwards in Christ Jesus." (Phil 3:13-14). There is no more relevant and practical advice for us at the start of 2020. All of us have failed in some way in our lives over the last year. Probably we won't see our failures recorded for history on TV but they are recorded in our hearts and minds. For many of us our failures are painful memories. We may have made wrong decisions, said and did the wrong things. What God's Word is saying is that we must not allow ourselves to be bogged down by our past failures. That we have not dwelt on our past so that it stops us moving forward into the future that God has for us.

2. Commit Yourself To Give Up Your Grudges:-

"Bear with each other and forgive each other whatever grievances you may have against one another. Forgive as the Lord forgave you" Col 3:13 Can we catch that challenge? God in those words is challenging us directly and personally to give up your grudges. What's a grudge? A grudge is a deep ongoing resentment that we cultivate in our hearts against someone else. A grudge is an unforgiving spirit that leads to unforgiving attitudes and unforgiving actions.

Harboring a grudge is about nursing a dislike for someone. What you need to know is that grudges are dangerous because they are destructive. Grudges destroy marriages. Grudges break up families. Grudges ruin friendships. Grudges split churches. Today if you know you are holding a grudge against someone then God has something to say to you. He says "give it up."

3. Commit Yourself To Restore Your Relationships:-

Every time we turn on my computer a little windows pops up that asks if want to run a check to see if our programs are all working properly. God in his word issues a very similar invitation. It is the invitation not to check to see if our computer software is working properly to but check whether our personal relationships are working properly. Here is how the Lord issues that challenge in "If it is possible, as far as it depends on you, live at peace with everyone" Romans 12:18. The important phrase there is, as far as it depends on you. God by using that phrase is personally challenging each one of us to do all we can to restore our relationships. The Lord wants us to do everything we can to restore any relationships that have gone wrong in our life. Some relationships might have gone wrong in our life because of what other people have done and they might well not want that relationship restored. God recognizes that. That is why he starts by saying "if it's possible" But let's be honest some of our relationships have gone wrong because of what we have done haven't they? When God's word says here as far as it depends on us, live at peace with everyone" it is saying if we have caused a rift in a relationship then we have a responsibility to do everything we can to restore it. That everything includes the one thing we all probably find most difficult, asking for forgiveness.

4. Commit Yourself to Turn Your Back On Your Transgressions

The New Testament says that is exactly how many Christian chose to live. Christ died to set them free, the Holy Spirit has given them the power to be free, but just like those former slaves they still choose to obey their old master, sin. Listen to these words of St. Paul "Do not let sin control the way you live, do not give in to its lustful desires...we are no longer slaves to sin" (Romans 6:2). When God says "Do not let sin control the way you live, do not give in to its lustful desires He is issuing the challenge to turn your back on your transgressions.

May the H. Spirit guide us in making right resolutions this New Year and fill us with the same throughout this 2020.



MY OWN VISION OF THE ULTIMATE: WHY I AM AN EASTERN ORTHODOX CHRISTIAN?

-Dr. Paulos Mar Gregorios

Continued from Vol.7 (Issue 12/Pg.3)

On Other Religions

I shall presently seek to put down briefly what in my own tradition I find most valuable, but let me add a word about other religions before I get to that point. You can very well ask me the question: being born an Indian, why are you not a Hindu in religion as well?



The answer first is that at no time in history have all Indians been Hindus. That label Hindu is a very late creation, and there never was a religion specifically labeled Hinduism until a couple of centuries ago. India has always been a multi-religious pluralistic society. Even before Jaina Mahavira and the Lord Buddha in the sixth century BC, not all Indians followed the same religion. There were the Sramanas, naked mendicant monks, the Ajivikas, the Adivasis with their own comprehensively religious approach to reality; there were also the predecessors of what later turned out to be Tantrics, Shaivites and Vaishnavites, and of the many bhakti cults that arose in India from time to time. Most of these did not accept the authority of the Vedas. The Brahmins, who came to dominate the Sanatana Dharma later, were originally newcomers, a distinct minority of immigrants from Central Asia, who later climbed to the top niche of the caste structure they created and reinforced with a thousand-year process of further small group migrations from Central Asia. In this respect Brahmanism is as foreign to the Indian tradition as any other religion. But it too was accepted and domesticated here after many quite violent struggles.

In India today we acknowledge eight great religions, four largely of Indian origin (Buddhism, Jainism, the Sanatana Dharma or the religion of the Vedas and Upanishads, and Sikhism) and four introduced from outside (Judaism, Christianity, Zoroastrianism and Islam), all of West Asian origin. All these eight religions are fully Indian. Even Islam, which came in last, has been here for twelve centuries. Attempts to brand the latter four as non-Indian or 'foreign' have found supporters only among the fanatic followers of a fascist Hindutva of the Sangha Parivar variety. If there is one thing we can surely say about India's cultural heritage, it is that that heritage has never

been uniform or non-religious. I grew up as a Christian in the midst of that heritage; I went to a school where about a third were Christians, the others following Islam or different varieties of Sanatana Dharma. As a child I was not brainwashed by Western missionary thinking forcing me to regard and condemn non-Christians as unsaved.

In fact our community developed its own myths of religious co-existence, not just tolerance for other religions that some advocate, but genuine fraternal friendship with people of other faiths. For example, in my childhood I had my Sunday School lessons in a nearby church. During the feast of St. George, huge church processions (with the cross and white banner of the resurrection) were taken out through the streets of our town. The Vishnu Temple in my town also had similar processions with the image of Vishnu in front. There was always danger of communal clashes as the Hindu procession entered predominantly Christian areas or vice versa, since both communities were equally prone to the evils of triumphalism.

So the myth our community developed, shocking perhaps to Western Christians, held that St. George and the Lord Vishnu were blood brothers. I may not have quite believed it as a child, but it helped create the right attitude towards my Hindu brothers and sisters. Muslims were also regarded as brothers and sisters of Christians, sharing together the once honorific title of Mapilas. So I grew up as a child with fraternal feelings for people of other religions. I knew something about their practices, but little about their deeper faith and understanding.

That knowledge, such as it is today, had to be developed in the forty years since 1954 when I returned from Princeton, revolting against the cultural arrogance and intellectual parochialism of Western Christianity. I began engaging in dialogues between Christians and Hindus, mostly organized by Christians. I remember particularly one in Stanley Jones's Sat Tal Ashram up in the Himalayas. There were the usual polite papers, in which each religion tried to prove that it was more right than the other, and putting on false poses of universal charity and general beingness. But the best breakthroughs came during the coffee breaks. Two I remember vividly.

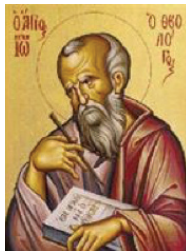
(To be continued...)





ST. JOHN THE APOSTLE AND EVANGELIST - FEAST DAY: JANUARY 2

This Apostle was from Bethsaida of Galilee, and was the son of Zebedee and Salome, and the brother of James the elder. First a fisherman by trade, he became an Apostle and the beloved Disciple of Christ. Only he of all the Disciples followed Him even to the Cross, and was entrusted with the care of our Savior's Mother, as it were another son to her, and a brother of Christ the Teacher. After this, he preached throughout Asia Minor, especially in Ephesus. When the second persecution against the Christians began in the year 96 during the reign of Domitian, he was taken in bonds to Rome, and there was cast into a vat filled to the brim with boiling oil. Coming forth therefrom unharmed, he was exiled to the island of Patmos, where he wrote the Book of Revelation. Returning again to Ephesus after the death of the tyrant, he wrote his Gospel (after



the other Evangelists had already written theirs) and his three Catholic Epistles. In all, he lived ninety-five years and fell asleep in the Lord during the reign of Trajan in the year 100. He was called Theologian because he loftily expounded in his Gospel the theology of the inexpressible and eternal birth of the Son and Word of God the Father. It is for this cause that an eagle—a symbol of the Holy Spirit, as

Saint Irenaeus says—is depicted in his icon, for this was one of the four symbolic living creatures that the Prophet Ezekiel saw (Ezek. 1:10).

His feast day commemorates the miracle taking place each year in Ephesus, in which a certain dust or powder, called manna, suddenly poured forth from his tomb and was used by the faithful for deliverance from maladies of both soul and body.

DENHO (THEOPHANY) - FEAST DAY: JANUARY 6

The Feast of Theophany is a celebration of an historic event, the Baptism of Christ, celebrated each year on January 6. The Feast commemorates the divine revelation of the Holy Trinity. At the Baptism of Christ, all three Persons of the Holy Trinity—Father, Son, and Holy Spirit—were made manifest. Thus, the name of the Feast is Epiphany, meaning manifestation, or Theophany, meaning manifestation of God.

The Biblical story of the Baptism of Christ is recorded in all four of the Gospels: Matthew 3, Mark 1:1-9, Luke 3:21-22, and John 1:31-34. In accordance with the Gospel this is the first revelation of the Father, Son, and Holy Spirit - the Holy Trinity. The Father and the Holy Spirit give testimony to the appearance of the Son of God in the flesh among mankind.

The Scriptures tell us that Jesus came from Galilee to John at the Jordan to be baptized by him. Initially, John would not do this, saying that Jesus should baptize him. Jesus said to John, "Let it be so now; for it is proper for us in this way to fulfill all righteousness (3:15). John consented and baptized Jesus.

When Jesus came up from the water, the heavens opened suddenly, and the Holy Spirit descended upon Him. The Bible records that the Spirit descended like a dove on Jesus. When this happened, a voice came from heaven and said, "This is my Son, the Beloved, with whom I am well pleased." This was the voice of God the Father.



Festival of Lights:

The theme of "manifestation" or "revelation" is also expressed in Scripture with the symbolism of light. In the hymn of the Feast we sing, "Christ has appeared and enlightened the world." Thus, January 6 is also known as the Feast of Lights. The Church celebrates on this day the illumination of the world by the light of Christ.

By descending into the waters, Christ has enlightened all creation, and has crushed the heads of the serpents. And now all are glorified in Him who is the Savior, the Enlightener of our souls. "Light" is a prominent image in the service of Epiphany, and many of the hymns refer to it: "Thou, who hast created the world, art made manifest in the world, to give light to those that sit in darkness. Glory to Thee, who loves mankind."

Prefiguration of Christ's Death:

As Theophany is the feast of Christ's baptism – and baptism, St. Paul tells us is a baptism into the death of Christ. His Baptism is a prefigurement of His death.

Thus the waters of the Jordan become symbolic of Hades. Christ's descent into the waters becomes his descent into Hades where he "leads captivity captive" (Ephesians 4:8) and sets free those who have been held in bondage to death.



Blessing of Water:

By blessing the water we acknowledge that Christ in His baptism purified the nature of the waters. He came to redeem not only human beings but, through them, the entire material created world. The waters become the means of healing and grace. But not only waters-any other material thing may be a bearer of the Spirit. No matter can be excluded or considered trivial, “for the redemptive and transforming grace of the Savior extends to all things....”

The feast of Epiphany thus speaks of the restoration of the pure human image, as well as of all material nature. The true nature of water has its destiny in the salvation of man and the world. Creation “will be set free from its bondage” and will obtain “the glorious liberty of the children of God” (Romans 8:20). All things are to be set aright. They are to be permeated by the light, love, grace, and glory of God. In the feast, the Church reminds its members of the historical character of the Incarnation and the goal of

Christian existence: to “become partakers of the divine nature” (2 Peter 1:4). The verb baptize “AMAD” (in Syriac) means sink, dip, wash, baptize, dye, seclude and hide. This symbolizes the burial of the dead in the tombs as the baptized are buried with Christ to rise up with him in the new life.

Road to Calvary:

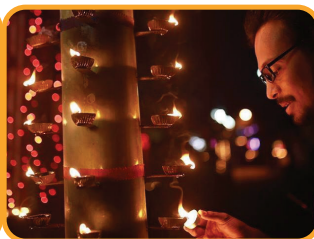
The day of the Epiphany is the day when the whole world is being renewed and becomes a partaker of the holiness of God. But at the same time, it is the day when Christ enters on the way to Calvary. He came to John the Baptist on Jordan, not in order to be cleansed, because he was pure of sin. Christ did not need cleansing. But by entering the waters of Jordan, Lord Jesus Christ merges Himself on that day, taking upon Himself the mortality resulting from the sin of man. He vests Himself with the mortality of the sinful world. This is the beginning of the way to Calvary. This is a day when we marvel at the infinite love of God.

Danaha Perunnal celebrated as Pindi Perunnal in Kunnamkulam diocese. In the eve of Denaha Perunnal a specially decorated plantain trunk (Vazha Pindi) is erected in front of Churches and houses with many spoons arranged in an artistic pattern in order to light it. This is very old tradition of Syrian Christians in Kunnamkulam, Pazhanji area which is still continued.

For the first time in Dubai church we celebrate Danaha Perunnal as Pindi Perunnal by lighting the Pindi.

കുന്നംകുളം ദ്രോസനത്തിൽ ദനഹാ പെരുന്നാൾ പിണ്ടി-പെരുന്നാൾ ആയി ആഘോഷിക്കുന്നു. ദനഹാ പെരുന്നാളിന്റെ സന്ധ്യയിൽ പള്ളിയിലും വീടുമുറ്റത്തും അലങ്കരിച്ച വാഴപിണ്ടിയിൽ എണ്ണയൊഴിച്ചു തവികൾ കലാപരമായ നിരകളിൽ കത്തിവെച്ചുതിരിയിട്ടു കത്തിക്കുന്ന ഒരു പതിവ് കുന്നംകുളം പഴഞ്ഞി പ്രദേശങ്ങളിൽ ഉള്ള സുറിയാനി ക്രിസ്ത്യാനികൾ ഇന്നും നിലനിർത്തുന്നു. പ്രകാശത്തിന്റെ പെരുന്നാൾ എന്ന് ദനഹായുടെ അർത്ഥവും സന്ദേശവും ഈ ദീപ മഹോത്സവത്തിലൂടെ പ്രഖ്യാപിക്കുന്നു.

ദുബായ് പള്ളിയിൽ ഇദംപ്രഥമമായി ദനഹാ പെരുന്നാൾ പിണ്ടി തെളിയിച്ച് ആഘോഷിക്കുന്നു.



5th January 2020 (Sunday) 6.30 PM

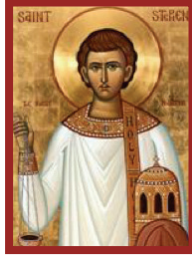
Lighting of Pindi
Sandhya Namaskaram
Holy Qurbana
Danaha Perunnal Prayers & Blessing of water
Nercha

പിണ്ടിതെളിക്കൽ
സന്ധ്യ നമസ്കാരം
വി. കർബാന
ദനഹായുടെ വെള്ളം വാഴ്വിന്റെ ശുശ്രൂഷ
നേർച്ചവിളവ്



ST. STEPHEN THE PROTOMARTYR - FEAST DAY: JANUARY 8

St. Stephen was a Jew living in the Hellenic provinces, related to the Apostle Paul and one of the first seven deacons ordained by the Apostles to serve the Church in Jerusalem (thus making him an archdeacon).



In the words of Asterias, St Stephen was "the starting point of the martyrs, the instructor of suffering for Christ, the foundation of righteous confession, since Stephen was the first to shed his blood for the Gospel."

The Holy Spirit worked powerfully through his faith, enabling him to perform many miracles and always defeat the Jews who would dispute with him.

The Jews in their hatred of St. Stephen lied about him to the people, but St. Stephen with his face illumined

reminded the people of the miracles God had worked through him and even rebuked the Jews for killing the innocent Christ.

The people were enraged by what they thought was blasphemy and 'gnashed their teeth' at Stephen. It was then that he saw his Christ in the heavens and declared it so. Hearing this, the Jews took him outside the city and stoned him to death, with his kinsman Saul (later St. Paul) holding their coats while they did it. Afar off on a hill was the Virgin Mary and St. John the Theologian who witnessed this first martyrdom for the Son of God and prayed for him while he was being stoned. This occurred about a year after the first Pentecost.

BLESSED VIRGIN ST. MARY OF THE SOWING - FEAST DAY: JANUARY 15

The Malankara Orthodox Syrian Church and Syrian Orthodox Church usually celebrates the nativity of the Virgin Mary on Sept.8. It used to celebrate the Feast of the Virgin Mary's presentation in the temple, in addition to three others; the Feast of the Virgin Mary for the blessing of the crops, the Feast of the Virgin Mary of the sowing and the Feast of the Virgin Mary for blessing of the vineyards.



brought to it the messages of the Virgin Mary commanding that the blessed Feasts of the Virgin be celebrated three times a year. The Feast of the Virgin Mary of the sowing is in January. In May is the Feast of the Virgin Mary for blessing the crops and in August is her Feast of the blessing of the vineyards, which are the symbol of the mystery of life".

Syrian poets called the Potters attribute setting these feasts of the Virgin Mary to John, the Evangelist. Those poets are quoted saying: "With dew and drizzle the land of Ephesus was sprinkled when St. John

These three Feasts are on the fifteenth day of the three aforementioned months. Dormition of the Virgin Mary replaced the Feast of the Virgin Mary for blessing the Vineyards, which falls on August 15th.

"Greeting to you all in the precious name of our Lord Jesus Christ"

പിൻതിരിഞ്ഞു നോക്കുമ്പോൾ അഭിമാനിക്കുവാൻ വക നൽകും വിധം നമ്മുടെ ദേവാലയം എല്ലാവർക്കും ഒരു തണൽ മരമായി വളർന്നു പനലിച്ചുകൊണ്ടിരിക്കുന്നു. ഈ കാലയളവിൽ ദേവാലയത്തെ നയിച്ച എല്ലാ വൈദികരേയും ഭരണ സമിതി അംഗങ്ങളെയും നന്ദിയോടെ സ്മരിക്കുന്നു. ഇനിയും വരുന്ന നമ്മുടെ പുതിയ തലമുറയെ കാലഘട്ടത്തിന്റെ പ്രതിസന്ധികളിൽ തളരാതെ സഭയെ സ്നേഹിക്കുവാനും, വിശ്വാസത്തിൽ വളരുവാനും, സമൂഹത്തിന് നല്ല പൗരന്മാരായി വാർത്തെടുക്കുന്നതിനും നമുക്ക് ഒരുമിച്ചു പ്രവർത്തിക്കാം.

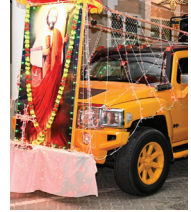


സമാധാനത്തിന്റെയും, സന്തോഷത്തിന്റെയും അനുഗ്രഹപ്രദമായ ഒരു പുതുവർഷം എല്ലാവർക്കും ആശംസിക്കുന്നു.

സ്നേഹപൂർവ്വം
ബാബു. എം കുരുവിള
സെക്രട്ടറി (Year 2020)



പരിശുദ്ധ മാർത്തോമ്മാ ശ്രീഹയുടെ ഓർമ്മ പെരുന്നാൾ



CHRISTMAS SERVICE



സഹിഷ്യാതാ വർഷാചരണ സമാപന സെമിനാർ



Managing Committee 2019



Family Conference



MGOCSM Christmas Carol





OFFICE BEARERS 2020 - SPIRITUAL ORGANIZATIONS

MOMS

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MGOCSM

Jestin Tom John	Secretary	Mobile: 052 427 2415
Donal James	Treasurer	Mobile: 052 396 6971
Kevin Shaji George	Jt. Secretary	Mobile: 055 313 9389

**ഓർത്തഡോക്സ് ക്രൈസ്തവ യുവജനപ്രസ്ഥാനം
യു.എ.ഇ. മേഖലാ ഭാരവാഹികൾ**

2020 പ്രവർത്തന വർഷത്തെ ഓർത്തഡോക്സ് ക്രൈസ്തവ യുവജനപ്രസ്ഥാനം യു.എ.ഇ. മേഖലാ ഭാരവാഹികളായി റവ. ഫാ. സിബു തോമസ് (പ്രസിഡന്റ്), ശ്രീ. ആന്റോ ഏബ്രഹാം (സെക്രട്ടറി), ശ്രീ. ജിനോ എം.കര്യൻ (ജോ. സെക്രട്ടറി), ശ്രീമതി ജിനു കോശി (ജോ. സെക്രട്ടറി), ശ്രീ. ജോസ് മത്തായി (എക്സ് ഓഫീഷ്യോ) എന്നിവരെ തിരഞ്ഞെടുത്തു.

NEW SUNDAY SCHOOL HEADS



Thomas Paul (T 39)
Head Master



Greeny Kuriakose (K 60)
Asst Head Mistress



Mathew Ninan (M 188)
Staff Secretary

Greetings to you all in the precious name of our Lord and Savior Jesus Christ,

I would like to say goodbye to you all, that I am retiring from my 44 years of Sunday School service under the auspices of OSSAE. In Dubai Sunday School I served around 30 years as teacher, staff secretary and headmaster. By the Grace of God Almighty, I could teach some children the word of God.

I have favoured with timely help and support from parents, Sunday School teachers and due respect from students.

As I am 72 years now, I am leaving from the Sunday School activities. Gradually I will retire from my 51 years of professional life too.

My residency is not cancelling now. But want to go to Kerala for some months by March 2nd week. My primary membership of STOC,

Dubai will update as long as I continue as resident of UAE. I cannot leave for ever from Dubai until my God Almighty call me.

I am very thankful to the vicar, asst. vicar, sunday school staff secretary, teachers, sexton, former vicars, asst. vicars, managing committee of the Church 2019, former managing committee members since 1988, former headmasters, teachers, parents, members in general and my most loving dear children.

I hope Dubai Sunday School will function better than before under the guidance of the new Headmaster Mr. Thomas Paul. May God bless him and the other 2 office bearers Mrs. Greeny Kuriakose and Mr. Mathews K. Ninan.

Think of me, only at my Best. My humble prayers will be with you all for ever. Rest assured on your prayers for me and my family.

Yours in Our Lord

K.P. Paulose

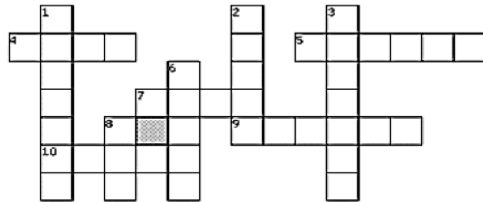




Triv?d

BAPTISM OF JESUS CHRIST (DENAHA)

Colour the following to identify the incident and try solving the puzzle:-



ACROSS

4. Name of the man who baptized Jesus.
5. The river where Jesus was baptized.
7. The Spirit came down from heaven like a ____.
9. To turn away from sin.
10. What was heard when Jesus was baptized.

DOWN

1. To pardon for sins.
2. The liquid used to baptize someone.
3. To admit that you have done wrong.
6. A sticky, sweet fluid made by bees.
8. To break one of God's commandments.



ഒരു പുതുവർഷം കൂടി വന്നുവന്നു. കാലം എന്നത് ദ്രവ്യത്തിന്റെ ചലനത്തെ പ്രതിനിധീകരിക്കുന്ന ഒരു സാമാന്യ ഗുണധർമ്മം ആണെങ്കിൽ കൂടി മനുഷ്യായുസിന്റെ പരിമിധി കണക്കാക്കുമ്പോൾ കാലത്തിനും സമയത്തിനും വലിയ പ്രാധാന്യമുണ്ട്. ഓരോ ദിവസവും ഇന്നലെത്തേതിന്റെ തുടർച്ചയാണ്. ചരിത്രത്തെ തള്ളി ഭാവിയെ ശോഭമാക്കുവാൻ കഴിയുകയില്ല. ഇന്നലെകളിൽ നിന്നും നമ്മൾ ആർജ്ജിച്ചെടുത്ത അനുഭവങ്ങളുടെ കരുത്താണ് നാളെയിലേക്കുള്ള നമ്മുടെ മൂലധനം. ഇതിന്റെ ഓർമ്മപ്പെടുത്താൽ കൂടിയാണ് നമുക്ക് ക്രിസ്തുമസ്, ന്യൂയർ തുടങ്ങിയ മറ്റു ആഘോഷങ്ങളും.



മഹാ കവി ONV നമ്മെ ഓർമ്മ പെടുത്തിയത് ഇത്തരം അനുഭവങ്ങളുടെ പഥ്യമാണ് നമ്മുടെ ജീവതമെന്നാണ്. ജീവിതത്തെ തൊട്ടൊരുമ്മി കടന്നു പോയവർ മനസ്സിന്റെ മൃദുവായ എതോ കോണിൽ സ്വയം കടന്നിരുന്നവർ, സ്നേഹം കൊണ്ടു കടപ്പെടുത്തിയവർ, വേർപാടുകൊണ്ട് വേദനിച്ചവർ, അകലെ ആയിരിക്കെങ്കിലും അടുത്തുണ്ടെന്ന് തോന്നിപ്പിച്ചവർ അവർ ഓരോരുത്തരും എന്നിലവശേഷിപ്പിച്ച ഓർമ്മകളുടെ സുഗന്ധങ്ങളും അനുഭവങ്ങളുടെ മാധുര്യവും, കേട്ടതും കേൾക്കാത്തതുമായ മൊഴികളുടെ ലാവണ്യവും ഒരളവിൽ ഈ പാഥ്യത്തിലുണ്ട്. ഒരു വർഷം കൂടി കൊഴിഞ്ഞു പോവുമ്പോൾ കുറച്ചുകൂടി കരുതൽ ആകാമായിരിക്കുന്നു, കുറച്ചുകൂടി സ്നേഹത്തോടെ പെരുമാറാമായിരിക്കുന്നു, സത്യസന്ധമായി ഇടപെടാമായിരിക്കുന്നു എന്നൊക്കെ തോന്നുന്നുവെങ്കിൽ പുതുവർഷം ഇതാ അതിനുള്ള ഒരു അവസരം കൂടിയാണ്. കൃസ്തുമസ്സിന്റെ "ഭയപ്പെടേണ്ട" എന്ന സന്ദേശവും, ശത്രുസഹജമായ നൈർമ്മ്യങ്ങളും സഹിഷ്ണുതയും പുതുവർഷത്തിൽ ഒരു പുതിയ മനുഷ്യനായി, സമൂഹമായി ജീവിക്കുവാനുള്ള ഉത്തരവാദിത്തബോധത്തോടെ ദൈവം നമ്മെ അതിനായി അനുഗ്രഹിക്കട്ടെ എന്ന് പ്രാർത്ഥിക്കുന്നു.

ഏവർക്കും നന്മയുടേയും സാമാധാനത്തിന്റെയും പുതുവത്സരം ആശംസകളോടെ
Binu Varghese (Trustee-2019)

നന്ദി

പുതിയ ദിനം, പുതിയ വർഷം, പുതിയ തുടക്കം, പുതിയ പ്രതീക്ഷകൾ. ഇന്നലെകളെ ഓർത്തു പരിതപിക്കാതെ, നാളെകളെ ഓർത്തു ആകലപ്പെടാതെ ഇന്നുകളിൽ ജീവിക്കാം.. നന്ദി എല്ലാവർക്കും, എല്ലാറ്റിനും.. പുതിയ വർഷം ഐശ്വര്യം നിറഞ്ഞതാവട്ടെ. ആശംസകളോടെ ബാബുജി. (Secretary-2019)



NEW MEMBERS JOINED IN DECEMBER 2019

No.	Cardex	Name	Mobile#	Area	Home Parish
1	S762	Shivin Shajan	971565157665	Al Ghusais	St. Gregorios Orthodox Syrian Church, Thrissu
2	S763	Sijo Mathew	971559044578	Al Ghusais	St. George Thabore Orthodox Church, Angamaly, Kerala
3	S764	Shiju Kappil Jose	971501558750	Al Ghusais	St. Gregorios Orthodox Church, Pathanamthitta
4	T342	Thomas Cherian	971501180634	Al Ghusais	St. Thomas Orthodox Syrian Church, Alappuzha
5	R399	Rubin Rajan	971505159734	Jebel Ali / Al Qouz	St. George Orthodox Valiyapally, Kollam
6	R400	Rejo K Mathew	971522634849	Frige Murar/Naif Rd	Nilackal Orthodox Church Puthuppally, Kottayam
7	A480	Abu Thomas	971506190940	Other Emirates	St. Thomas Orthodox Valiyapally, Thangewadi, Kalyan (W)
8	L112	Lijo Mon	971521197363	Karama	Mar Semavoon Desthuni Orthodox Church, Kollam
9	J802	John Thankachan	971553612815	Port Sayd/Hor Al Anz	St. Thomas Orthodox Cathedral, 3 Pathanamthitta
10	B431	Biju Daniel	971528487813	Jebel Ali / Al Qouz	St. Mary's Orthodox Church, Pulikeezhu, Thiruvalla
11	J803	Jagan John Kuruvilla	971521987000	Mirdif Silicon Oasis	Mar Baselios Mar Gregorios Orthodox Church, Kottarakkara
12	M439	Mathew P Jacob	971544080866	Other Emirates	St. Kuriakose Orthodox Church, Melpadam
13	S765	Shaino Thomas	971582742757	Al Nahda Sharjah	St. Thomas Orthodox Syrian Church, Sector-2, Jaipur, Rajasthan
14	A481	Abhi Abraham	971506614760	Al Nahda 1, Dubai	St. Mary's Orthodox Church, Eranakulam

St. Thomas Orthodox Cathedral Dubai

Office Bearers, Area Managing Committee Members, Auditors, Charity Committee & Web Committee 2020



Rev. Fr. Ninan Philip Panackamattam
Vicar & President



Rev. Fr. Sibiu Thomas
Asst. Vicar



Mr. Sunil C Baby
Hon. Trustee (S257)



Mr. Babu M Kuruvilla
Hon. Secretary (B94)



Mr. Philip P J (Roy)
Hon. Joint Trustee (P55)



Mr. M. Joseph Varghese
Hon. Joint Secretary (J330)



Mr. Binu Varghese
Ex Officio (B124)



Mr. Reji Mathew
(R90) Karama - 1



Mr. Beauty Prasad
(B254) Karama - 2



Mr. Saji Abraham
(S226) Karama - 3



Mr. Bibu Kurian
(B302) Bur Dubai



Mr. Bintu Baby
(B273) Satwa



Mr. Shibu Thomas
(S362) Al Quoz/Jabel Ali



Mr. Regi George Varghese
(R135) Al Ghusais 1



Mr. Abraham P A
(A160) Al Ghusais 2



Mr. Siju Thomas Yesudasan
(S114) Dubai Al Nahda



Mr. Mathew M George
(M149) Al Shaab



Mr. Jiji John
(J328) Port Sayed / Hor AL Anz



Mr. Reji Thomas
(R92) Rashidiya/Mirdiff/DSO



Mr. David M Abraham
(D35) Muhaisina/Lulu Village



Mr. Reji Punchakonam
(R259) Yousuf Baker
Road / Frij Murar / Naif



Mr. Shibu Samuel
(S272) Sharjah Al
Nahda



Mr. Thomas Abraham
(T241) Sharjah / Other
Emirates



Mr. Jacob T Mathew
(J410)Accounts Auditor



Mr. Roy John
(R96) System Auditor



Mr. Sam George
(S416) Charity
Committee Member



Mr. Varghese Kunju
(V122) Charity
Committee Member



Mr. Joby George
(J346) Web Committee
Member (Ex Officio)



Mr. Jijo Jacob Mathew
(J586) Web Committee
Member (Ex Officio)



Mr. Jevin Varghese
(J789) Web Committee
Member



Mr. Baiju Baby
(B284) Web Committee
Member



Mr. Ginu George
(G244) Web Committee
Member



Mr. Anu T Samuel
Sexton

AREA PRAYER MEETING SCHEDULE FOR THE MONTH OF JANUARY 2020

DAY & DATE	WEEK	AREA	NAME	CARDEX	ADDRESS
4TH JAN 2020	FIRST	PORT ZAYED-HOR AL ANZ	MR. SHIBU THOMAS	S492	FLAT# 513, DAT AL BUTEEN 2, OFF RIGGA ROAD, BHEIND JOOD PALACE HOTEL DEIRA-DUBAI, CONTACT#\$ 0504583126
4TH JAN 2020	FIRST	AL SHAAB	MR. KOSHY IDICULA	K020	FLAT# A-4, BLOCK 108, AL SHAAB, DUBAI CONTACT# 0506553537
6TH JAN 2020	FIRST	AL QUSAIS	MR. VARGHESE CHACKO	V224	FLAT# 308, HAMAD BIN SOUGAT BLDG., (BANGALORE EMPIRE RESTAURANT) CONTACT#050-5452006
11TH JAN 2020	SECOND	BUR DUBAI	MR. SAJI DAVID	S210	FLAT#103, RADO BUILDING, ROLLA ROAD BUR DUBAI, CONTACT# 0505648497
11TH JAN 2020	SECOND	AL QUOZ-JEBEL ALI	MR. VARGHESE M B	V309	CHURCH HALL CONTACT# 0568561349
13TH JAN 2020	SECOND	AL NAHDA -DUBAI	MR. MATHEW K GEORGE	M167	FLAT#703, AL FARAJ BLDG., NEAR AL DIYAFAH SCHOOL, AL NAHDA 2 - DUBAI, CONTACT#0505886230
13TH JAN 2020	SECOND	KARAMA	MR. BABU DANIEL	B70	FLAT# 104, CITY ZONE SUPER MARKET BLDG, NEAR LAMCY PLAZA, OUD METHA CONTACT# 0504588441, 0556248500, 043348879
18TH JAN 2020	THIRD	YOUSUF BAKER - FRIGE MURAR - NAIF ROAD	MR. BINU VELIYAL MATHEW	B319	FLAT#209, BLDG No:2341, NEAR NAKHEEL CENTRE, NEAR SHAJI RESTAURANT, DEIRA CONTACT# 0509752082
18TH JAN 2020	THIRD	SHARJAH -OTH-ER EMIRATES	MR. JEOMON MATHEW	J601	CHURCH HALL CONTACT#0509007839
20TH JAN 2020	THIRD	MUHAIS-NAH-LULU VILLAGE	MR. SANTHOSH KUNJACHEN	S389	FLAT# 305, WASL OASIS 2 BLDG #8, BEHIND RTA, MUHAISNAH CONTACT# 0504291428
20TH JAN 2020	THIRD	AL QUSAIS	MR. LUKE GEORGE	L007	FLAT#508, EMIRATES ACCOMODATION BLDG#3, ADCB ENTRANCE CONTACT# 0506519793
25TH JAN 2020	FOURTH	SHARJAH-AL NAHDA	MR. MATHEW PALACK-AL KURIAKOSE	M318	CHURCH HALL CONTACT# 0508088587
25TH JAN 2020	FOURTH	SATWA	MR. VARKEY K CHERIYAN	V150	FLAT#406, ABDULLAH AL GHOBASH BLDG., AL WARQA 1, CONTACT# 0507485761
27TH JAN 2020	FOURTH	KARAMA	MR. JOSEPH MATHEW	J206	CHURCH HALL CONTACT# 0507956532
27TH JAN 2020	FOURTH	MIRDIFF - SILICON OASIS	MR. CHERIAN THOMAS	C101	CHURCH HALL CONTACT# 0554545345

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

CHURCH OFFICE BEARERS - 2020

Rev. Fr. Ninan Philip	Vicar & President	058 2647826	frnpp7@yahoo.co.in
Rev. Fr. Sibiu Thomas	Asst. Vicar	055 9394059	fr.sibuthomas@gmail.com
Sunil C Baby	Hon. Trustee	050 6588970	sunilcbaby@gmail.com
Babu M Kuruvilla	Hon. Secretary	056 5456788	bmanathra@yahoo.com
Philip P J	Hon. Jt. Trustee	056 5456788	roy.kaduvettoor@gmail.com
M. Joseph Varghese	Hon. Jt. Secretary	050 5351715	mamoottiljoseph@hotmail.com