



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

Vol-9
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FEBRUARY 2020

THE
FORTY
DAYS
OF
LENT



Return
to the
LORD
your
GOD

“Even now,” declares the Lord, “return to me with all your heart, with fasting and weeping and mourning.” Joel 2:12



FEAST OF MAYALTHO
(Presentation of Lord
in the Temple)



FEAST OF ST. DIONYSIUS
(Vattasseril Thirumeni)



NINEVEH LENT
(Moону Nomb)

for members only



Rev. Fr. Ninan Philip Panackamattam

Vicar & President

The Lord says, "Shout as loud as you can! Tell my people Israel about their sins! They worship me every day, claiming that they are eager to know my ways and obey my laws. They say they want me to give them just laws and that they take pleasure in worshipping me.".... When you call to me, I will respond. (Isaiah 58:1-9)

These words are a telling statement on how we behave. We want laws to suit our convenience. We would like to decide how to observe Lent, and not the Church.

Two of our obligatory Lents out of the five begin in February within a span of 18 days; the first the shortest and the other the longest. The three-day Lent is in memory of the days prophet Jonah spent in the belly of a fish. The great Lent lasting 50 days marks the fast and agony of Jesus.

Lent is a time for soul searching and repentance. It is also a season for reflection and stock-taking. The life that one lives during Lent is the type of life God wanted Adam and Eve to live in the Garden of Eden when He created the universe. One is expected to lead an ascetic life during Lent. It is a period of prayer and fasting. It is a commandment enshrined in both the Testaments.

The practice of undertaking fast is a feature common to all religions. 'Saum' or fasts are an integral part of Islam. Abstaining from food during Ramzan is obligatory for Muslims. For Hindus, fasts are a form and part of prayer and worship, and the word 'upvas' means being near God. Jainism also has the concept of 'asan' or fasting.

Fasting enables man to keep in check unruly desire and tendencies that make him prone to greed, revenge, anger, provocation and fear; that make him commit various sins, acts of aggression, cruelty and oppression.

We read how Moses observed fast before receiving the second set of stone tablets bearing the Commandments. The Lord said to Moses, "Write these words down, because it is on the basis of these words that I am making a covenant with you and with Israel." Moses stayed there with the Lord forty days and nights, eating and drinking nothing. He wrote on the tablets the words of the covenant - The Ten Commandments. (Exodus 34:27-28)





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

-Dr. Paulos Mar Gregorios

Continued from Vol.8 (Issue 01/Pg.3)

One was a question and comment from a Hindu university professor. He asked me rather bluntly,

"You seem to have some measure of honesty about you. Can I ask you the question: why do you Christians want to have dialogue with Hindus? You have largely failed in your fire and thunder evangelism to convert us Hindus. Is not dialogue your new technique to get our ear, so that you can try to convert us in a devious way?"

Unfortunately, most of the Protestant and Roman Catholic literature on dialogue seems to give ground for the Hindu friend's suspicion of Christian motives in dialogue.

I decided that day that I would accept two principles for Christian dialogue with people of other faiths. The first was the principle of maximum transparency. Christians should have no hidden motives for dialogue with people of other faiths. They are all people whom Christ loves and for whom He gave His life. I decided that the love of Christ for all humanity must be the propelling motive for dialogue, though other motives such as the affirmation of, and concern for, the unity of humanity, and the need for pluralistic but harmonious local, national and global communities could be a subsidiary motive. But no hidden motives to convert the other. The second principle was that in interreligious dialogue no religion should claim any superiority. In dialogue all are on the same plane, respectfully listening to and learning from each other. You may be convinced that your religion is the only true one. But do not make any claims of superiority over others on that ground. We are all equally contingent and dependent on God's grace and mercy, whether we be Hindus, Christians or Muslims, whether some of us acknowledge that grace and mercy or not.

I spoke above about Christ's love for all humanity. In that connection I must narrate another coffee-break experience in dialogue. Again it was a Hindu friend who engaged me in one-to-one dialogue.

"You seem to be tough enough to take this," his preamble immediately put me on guard. "I want to tell you what images go through my Hindu mind, when you Christians talk to us about your 'Christian love' for Hindus. I visualize a giant spider, oozing out from the pores of its skin quantities of goeey fluid, called Christian love, and skillfully weaving a glorious web in which it wants to catch me, an unsuspecting Hindu fly."

I was shocked, but kept my cool, for I knew he had



justification for the allegation. The Christian love, which came out in the form of charity or of useful social institutions such as hospitals, schools and orphanages, was still governed by the motives of 'witnessing to Christ' and of making Christianity attractive. It may be unfair to regard all Christian social work as an advertisement for the gospel, but non-Christians do see it that way much too frequently.

It was only in about 1967, when I left the staff of the WCC in Geneva and returned to my country and church, that I began taking up the issue of dialogue with people of other faiths more seriously. I saw the damage done to the image and reality of the Christian Church by the unchristian attitude towards other religions fostered by reformed thinkers such as Barth, Brunner and Kraemer. They were speaking out of their cultural parochialism rather than from any genuine Christian insight, it seemed to me.

One of the first achievements was the setting up of a sub-unit on Dialogue with People of Other Faiths in the WCC. We were able to secure the services of a first-rate Indian Christian, Dr. Stanley Samartha, to head that unit. He did a masterful job. Despite the strong inhibitions of a culturally narrow-minded European Church, we were able to organize several small significant interfaith consultations, which laid down some of the rules and principles for fair and honest interreligious dialogue. We also ventured into the experience of praying meaningfully with people of other religions in the course of these seminars and consultations. This caused a lot of furore in European Christian circles, and I remember how a friend of mine, a German professor, the late Dr. Margull, almost lost his chair in the university, on the charge that he, a Christian, had participated in the prayer services of Muslims. But we kept plugging away quietly, until it all came to a head in the Assembly of the World Council of Churches in 1975, in Nairobi, Kenya.

Some of us presumed, especially in the Dialogue Working Group of the WCC, that the time was ripe to test the claim of Dietrich Bonhoeffer that Christianity, especially European Christianity, had come of age. At the Nairobi Assembly of 1975, we invited a select number of observers from the great religions of the world and devoted a whole section of the Assembly to interreligious dialogue, in the hope that along with the environmental issue being highlighted at Nairobi, the issue of cultural pluralism and interreligious dialogue would move from the margins of the WCC agenda to its centre. I was asked to chair that section on dialogue, with our distinguished non-Christian friends present.

(To be continued...)



IS BIBLE THE SUPREME AUTHORITY IN ALL THE MATTERS OF DOCTRINES AND PRACTICES? -AN ORTHODOX OUTLOOK ON 'SOLA SCRIPTURA'

The phrase '*sola scriptura*' is from the Latin: '*sola*' having the idea of "alone," "ground," "base," and the word '*scriptura*' meaning "writings"—referring to the Scriptures. *Sola scriptura* means that Scripture alone is authoritative for the faith and practice of the Christian. *Sola scriptura* was the rallying cry of the Protestant Reformation.



those of the more evangelical persuasion), Tradition stands in contrast to Scripture. However, there are number references in Holy Scripture to Holy Tradition. For example:

Our Church do not see Scripture and the Sacred Tradition of the faith as different sources of authority, but that Scripture was handed down as part of Sacred Tradition (see 2 Thessalonians 2:15, 2 Timothy 2:2). Accepted traditions were also perceived by the Church as cohesive in nature. The proper interpretation of the Scriptures was seen as part of the faith of the Church, and seen indeed as the manner in which Biblical authority was upheld (see Book of Acts 15:28-29). The meaning of Scripture was seen as proven from the Faith universally held in the churches (see Phil 2:1, Acts 4:32), and the correctness of that universal Faith was seen as proven from the Scriptures and apostolic Sacred Tradition (see 2 Thes 2:15, 2 Thes 3:6, 1 Corinthians 11:2).

Thus there exists a '**Holy Tradition**' which is the deposit of faith given by Jesus Christ to the Apostles and passed on in the Church from one generation to the next without addition, alteration or subtraction. Vladimir Lossky has famously described the Tradition as "the life of the Holy Spirit in the Church." It is dynamic in application, yet unchanging in dogma. It is growing in expression, yet ever the same in essence. It is the same faith which Christ taught to the Apostles and which they gave to their disciples, preserved in the whole Church and especially in its leadership through Apostolic Succession. For us, "the Holy Bible forms a part of Holy Tradition, but does not lie outside of it. One would be in error to suppose that Scripture and Tradition are two distinct sources of Christian faith, as some do, since there is in reality, only one source; and the Holy Bible exists and found its formulation with in Tradition"

Holy Tradition in the Bible

As understood by many protestants (especially

- Many have undertaken to draw up an account of the things that have been fulfilled among us, just as they were handed down to us by those who from the first were eyewitnesses and servants of the word. With this in mind, since I myself have carefully investigated everything from the beginning, I too decided to write an orderly account for you, most excellent Theophilus, so that you may know the certainty of the things you have been taught. Luke 1:1-4 (Note: In this instance, the oral word preceded the written word. Hence Holy Tradition.)

- Jesus performed many other signs in the presence of his disciples, which are not recorded in this book. John 20:30-31

- Jesus did many other things as well. If every one of them were written down, I suppose that even the whole world would not have room for the books that would be written. John 21:25

- I wrote to you in my letter not to associate with sexually immoral people—not at all meaning the people of this world who are immoral, or the greedy and swindlers, or idolaters. In that case you would have to leave this world. 1 Corinthians 5:9-10 (Note: Here Paul makes a reference to a letter written to Corinth before the letter we know today as 1st Corinthians. This letter is unknown to modern scholars.)

- Now I commend you because you remember me in everything and maintain the traditions even as I delivered them to you. 1 Corinthians 11:2

- So then, brothers, stand firm, and cling to the traditions that you were taught by us, either by word of mouth or by our letter. 2 Thessalonians 2:15

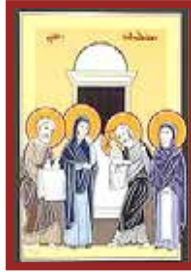
- Now we command you, brothers, in the name of our Lord Jesus Christ, which you keep away from any brother who is walking in idleness and not in accord with the tradition that you received from us. 2 Thessalonians 3:6



MA`ALTHO (PRESENTATION OF OUR LORD): FEBRUARY 2

The Feast of Ma`altho commemorates a scriptural event which combines the Presentation of the infant Jesus, a Christological feast; the Purification of the Virgin, a Mariological feast; and at the same time it is the honoring of the temple, so it is a temple feast as well.

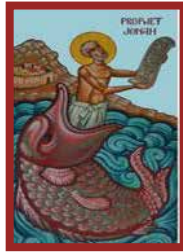
This feast, celebrated on February 2, is known in the Orthodox Church as The Presentation of Christ (Luke 2:22-40) in the Temple (Mayaltho in Syriac). Another name for the feast is The Meeting of our Lord. Forty days after Jesus Christ's birth, Mary and Joseph, brought Christ to the



Temple to make the customary offering for purification; a pair of turtledoves or two young pigeons. According to the Law of Moses (Leviticus. 12:2-8), a woman who gave birth to a child was forbidden to enter the Temple of God for forty days. There, the prophetess Anna and the aged Simeon met them. Simeon sensed the fulfillment of Isaiah's puzzling prophecies of a virginal birth (Isaiah 7:14), and received God Incarnate just as he was promised he would before his death.

NINEVEH FAST - FEBRUARY 03-05

The three-day fast commemorates the three days Jonah spent in the belly of the fish and also the repentance of the city of Nineveh. Jonah runs away from God and from the mission that was entrusted to him. Jonah was cast into the sea and in the belly of the whale Jonah cries out to God. Jonah proclaims his message: "in 40 days Nineveh will be overthrown." The people fast and pray. The king also prays and commands



the whole city to call on God in the hopes that God would relent and withdraw his anger. God withholds his judgment due to their repentance and prayers. The Three Day Fast is in a way our preparation for the Great Lent. St. Jerome writes: "Fasting is not merely a perfect virtue: it is the foundation of all the other virtues; it is sanctification, purity, and prudence, – virtues without which no one can see God."

ST. GEEVARGHESE MAR DIONYSIUS VATTASSERIL - FEBRUARY 23

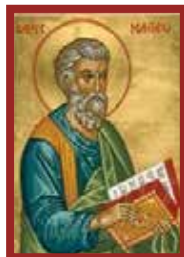
Vattasseril Geevarghese Mar Dionysius is popularly known as Malankara Sabha Bhasuran (The Great Luminary of Malankara Orthodox Church) which our Church has bestowed on him in recognition of his rich contribution to Malankara Orthodox Church. Vattasseril Thirumeni was a man of prayer, determination and dynamism. He was a saint who never stooped before falsehood. He bravely fought for the establishment of



Catholicate to be the symbol of self-identity and independence of the Malankara Orthodox Syrian Church. The unique and historic contribution of Mar Dionysius is the establishment of Catholicate in Malankara in 1912 at Kottayam. He can be called as the architect of the Indian Orthodox Church and thus endeared himself as one of the greatest fathers of the Indian Orthodox Church.

ST. MATTHEW THE EVANGELIST - FEBRUARY 24

Matthew was born in First Century Judea. He was a Galilean and the son of Alpheus. During the Roman occupation, Matthew collected taxes from the Hebrew people for Herod Antipas. His Tax Office was located in Capharnaum. Jews who became rich in such a fashion, were despised and considered outcasts. However, as a tax collector he would have been literate in Aramaic (but



probably not Greek or Latin).

Matthew, for 15 years, preached the Gospel in Hebrew to the Jewish community in Judea. Later in his ministry he would travel to Gentile nations and spread the Gospel to the Ethiopians, Macedonians, Persians, and Parthians. He is said to have died a natural death either in Ethiopia or in Macedonia.



GREAT LENT FROM FEB 24

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.

ശ്ലബോത്ത് - പെന്തെകോസ്റ്റ്	
2.	*മാനയത്തോ പെന്തെകോസ്റ്റ് (കർത്താവിന്റെ ദേവാലയപ്രവേശനം). സകല വിശുദ്ധ പിതാക്കന്മാരുടെയും മൽപാത്രായുടെയും ഓർമ്മ.
3.	മൂന്നു നോമ്പിന്റെ പെന്തെകോസ്റ്റ് ഞായറാഴ്ച , (നീന്ദ 6). വൃദ്ധനായ ഹെബ്രോക്കന്യയും, മർത്ത് ഹന്നായുടെയും ഓർമ്മ (വായോധിക നിനം). പദ്യതാൻ മാർ സെന്താത്തിയോസ് മെത്രാന്മാരുടെയും 52-ാം ഓർമ്മ (കണനാട് കർമ്മൽ ദേവാ). നിത്യവാ നോമ്പ് (മൂന്ന് നോമ്പ്) ആരംഭം വിലാപക്കാരിൽ പ്രധാനിയായ മാർ ബർസുമായുടെ ഓർമ്മ, താപസനും വിലാപക്കാരുമായ മാർ കരുമായുടെ ഓർമ്മ.
6.	മൂന്നു നോമ്പ് വീടൽ-യോനാ ദീർഘദർശിയുടെ ഓർമ്മ. മാർ സേവേറിയോസ് പാത്രിയർക്കീസിന്റെ ഓർമ്മ.
9.	പട്ടക്കാരുടെ പൊതുവായ ഓർമ്മ കഴിക്കുന്ന ഞായറാഴ്ച (കൊഹനേ ഞായർ) (നീന്ദ 7). മെത്യൂസ് മാർ എപ്പിഫാനിയോസ് മെത്രാന്മാരുടെയും 11-ാം ഓർമ്മ (കൊല്ലം സെന്റ് തോമസ് കത്തീഡ്രൽ). മാർ ഇഗ്നാത്തിയോസ് ഫ്രെഡിറാൻ തൃതീയർ പാത്രിയർക്കീസ് ബാവായുടെ 88-ാം ഓർമ്മ (മഞ്ഞനിക്കര ദേവാ).
16.	സകല വാങ്ങിപ്പോയവരുടെയും പൊതുവായ ഓർമ്മ കഴിക്കുന്ന ഞായറാഴ്ച (ആനീദ) (നീന്ദ 8). സഭാമന്ദിരം സോ. ഗീവർഗീസ് മാർ സെന്താത്തിയോസ് മെത്രാന്മാരുടെയും 8-ാം ഓർമ്മ (മാവേലിക്കര സെന്റ് പോൾസ് ചാപ്പൽ).
21.	കൊത്തീനേ ഞായറാഴ്ച (പെന്തെകോസ്റ്റ്) (നീന്ദ 1). മലങ്കരസഭാ മെത്രാൻ പരിശുദ്ധ ഗീവർഗീസ് മാർ ദിവന്നാസ്യോസ് മെത്രാന്മാരുടെയും (വട്ടശ്ശേരിൽ തിയോമനി) 86-ാം ഓർമ്മ (കോട്ടയം പഴയ മെമ്മോറിയ ചാപ്പൽ). തോമസ് മാർ മക്കാനിയോസ് മെത്രാന്മാരുടെയും 12-ാം ഓർമ്മ (ദേവലോകം കാതോലിക്കെറ്റ് മെമ്മോറിയ). സിർണോയിലെ പൊളിക്കാർപ്പോസിന്റെ ഓർമ്മ.
24.	വലിയ നോമ്പ് (50 നോമ്പ്) ആരംഭം ; ശുനിക്ക്കോനോ ശുശ്രൂഷ ഏവർക്കിഗെസറനായ മാർ മത്തായി ശ്ലീഹായുടെ ഓർമ്മ.
29.	മാർ അപ്രോ മൽപാത്രയുടെയും തേവോദോറോസ് സഹായരുടെയും ഓർമ്മ (വലിയ നോമ്പിലെ ആദ്യ ശനി).

WORSHIP TIMINGS	
FRIDAY	
06:45 AM - Night Vigil	
07:30 AM - Morning Prayer & H. Qurbana	
10:45 AM - Sunday school	
- Spiritual Organizations Meeting	
06:30 PM - Evening Prayer & H. Qurbana	
SATURDAY	
05:40 AM - Night Vigil & Morning Prayer	
07:00 PM - Evening Prayer	
SUNDAY	
05:15 AM - Morning Prayer & H. Qurbana	
07:00 PM - Evening Prayer & H. Qurbana	
MONDAY	
05:40 AM - Night Vigil & Morning Prayer	
07:00 PM - Evening Prayer	
TUESDAY	
05:15 AM - Morning Prayer & H. Qurbana	
WEDNESDAY	
07:30 PM - Evening Prayer & Intercessory Prayer (St. Mary)	
THURSDAYS	
07:30 PM - Evening Prayer & Intercessory Prayer (St. Thomas)	
<i>N.B: Any changes in the timing will be duly announced in the church</i>	
-Remember-	
<i>"A day without prayer is a day without blessing, and a life without prayer is a life without power"</i>	

LECTIONARY (February-2020)		
02 FEB	Feast of Malaytho	St. Lk 2:22-40
05 FEB	Nineveh Lent	St. Lk 12:54-13:9
07 FEB	Kohane (Spiritual Fathers)	St. Mt 24:42-51
14 FEB	Aneede (Departed souls)	St. Lk 12:32-48
21 FEB	Kothin'e Week (Wedding at Cana)	St. Jn 2:1-11
23 FEB	St. Dionysius, Vattaseril	St. Lk 6:20-31
28 FEB	Garbo (Leper's Healing)	St. Lk 5:12-16



A man married a beautiful girl. He loved her very much. One day she developed a skin disease. Slowly she started to lose her beauty. It so happened that one day her husband left for a tour. While returning he met with an accident and lost his eyesight. However their married life continued as usual. But as days passed she lost her beauty gradually. Blind husband did not know this and there was not any difference in their married life. He continued to love her and she loved him very much. One day she died. Her death brought him great sorrow. He finished all her last rites and wanted to leave that town. A man from behind called and said, now how will you be able to walk all alone? All these days your wife used to help you.

He replied, I am not blind. I was acting, because if she knew I could see her ugliness it would have pained her more than her disease. Therefore, I pretended to be blind. She was a very good wife. I only wanted to keep her happy.

Moral:- Sometimes it is good for us to act blind and ignore one another's short comings, in order to be happy.

NEWS & EVENTS

FEAST OF MAYALTHO (FEB 02)

We will celebrate the Feast of Mayaltho on 02 Feb 2020 with Morning Prayer at 5:15 AM followed by H. Qurbana.

NINEVEH LENT

3 Days lent (Nineveh Lent) begins on 03 February 2020. There will be retreat on all days of the lent after the evening prayer. Each member of the parish is urged to observe the lent, repent and receive blessings. Schedule for prayers is as follows:

02 FEB	07:00PM-Evening Prayer & Retreat		
03 & 04 FEB	05:40AM-Night Vigil & Morning Prayer	12:00 PM-Noon Prayer	07:00PM-Evening Prayer & Retreat
05 FEB	05:40AM-Night Vigil & Morning Prayer	12:00 PM-Noon Prayer	07:00 PM-Evening Prayer & H. Qurbana

N.B: There will be no H. Qurbana on Sunday (02 FEB) evening and Tuesday (04 FEB) morning during the lent.

FEAST OF VATTASSERIL THIRUMENI

Feast of St. Geevarghese Mar Dionysius (Vattasseril Thirumeni) falls on 23rd February. We will commemorate the saint on 23 Feb 2020 during the H. Qurbana in the morning with Morning Prayer beginning at 05:15 AM. There will be special intercessory prayers and Nercha on the same day.

GREAT LENT AND SHUBKONO (RECONCILIATION) SERVICE

The great lent begins on 24th February 2020. Shubkono shrushoosha (Service of reconciliation) to mark the entry into the great lent will be held in our church on 23rd Feb 2020 after the evening prayer at 07:00PM. All are required to observe the lent with sanctity and austerity.

N.B: There will be no H. Qurbana on Sunday evenings (beginning from 23rd FEB) and Tuesday mornings during the great lent.

Spiritual Organisations

MORTH MARIAM SAMAJAM

Eye Test Camp: Morth Mariam Samajam in association with "VISION & STYLE" will conduct a **free Eye Test Camp** on 7th February 2020, at St. Thomas Orthodox Cathedral from 10:00AM to 02:00PM.

For more details contact: Mrs. Suja Shaji (Secretary) – 0501627575 / Mrs. Sini Varghese (Jt. Secretary) – 0507280739

OCYM

- കുടുംബ സംഗമം:** 07 ഫെബ്രുവരി 2020 നു രാവിലെ 11:30 മുതൽ സബീൽ പാർക്കിൽ വച്ച് നടത്തപ്പെടുന്നു.
- പഠന ക്ലാസ്:** 14 ഫെബ്രുവരി 2020 നു രാവിലെ 11:00 മുതൽ 12:30 വരെ യൂണിറ്റ് മീറ്റിംഗിൽ വച്ച് "വിശുദ്ധ അമ്പൽ നോമ്പിനു വേണ്ടിയുള്ള ഒരുക്കങ്ങൾ" എന്ന വിഷയത്തിൽ പഠന ക്ലാസ് നടത്തപ്പെടുന്നു.
- ഭക്ഷ്യ മേള:** 21 ഫെബ്രുവരി 2020 നു രാവിലെ വിശുദ്ധ കുർബാനയ്ക്ക് ശേഷം "പേത്തൂർത്തോ ഭക്ഷ്യ മേള" നടത്തപ്പെടുന്നു.

For more details contact: Mr. Shiju Thankachen (Secretary) – 0526901433 / Mr. Basil John (Jt. Secretary) – 0551425475

PRE-MARITAL COUNSELLING

Pre-Marital counselling will be conducted on 08 February 2020 at 9:30AM. Those who are interested can attend. (No pre-registration or fees needed)

DIVYABODHANAM-2020

വേദ-വിശ്വാസ-ആചാരാധിഷ്ഠിതമായ സഭയുടെ പഠന പദ്ധതി ദിവ്യബോധനത്തിന്റെ പുതിയ ബാച്ച് ഈ ഫെബ്രുവരി മാസം ആരംഭിക്കുന്നു. ഏവർക്കും പ്രയോജനപ്പെടുന്ന ഈ കോഴ്സിലേക്ക് ചേരുവാൻ ആഗ്രഹിക്കുന്നവർ ബന്ധപ്പെടുക: Mr. Sachin Y Chacko – 0543057325



Are you Jesus?



A few days ago, a group of salesmen went to a regional sales convention in Mumbai. They had assured their wives that they would be home in plenty of time for Friday night's dinner.

In their rush, with tickets and briefcases in hand, moving quickly through the airport terminal, one of these salesmen inadvertently kicked over a table which held a display of apples. Apples flew everywhere. Without stopping or looking back, they all managed to reach the plane in time for their nearly missed boarding.



All but one! He paused, took a deep breath, quickly assessed the situation -- and experienced a twinge of compassion for the girl whose apple stand had been overturned. He told his buddies to go on without him, waved good-bye, told one of them to call his wife when they arrived at their home destination and explain his taking a later flight. Then, he returned to the terminal where the apples were still all over the terminal floor.

The man was glad he did. The 16-year-old girl running the stand, he discovered, was totally blind! She was softly crying, tears running down her cheeks in frustration, all the while helplessly groping for her spilled produce as the rushing crowd swirled about her, no one stopping and no one caring for her plight.



No one else, that is. The salesman knelt on the floor with her, gathered up the apples, put them back on the table and helped organize her display. As he did this, he noticed that many of them had become battered and bruised. These he set aside in another basket.

When he had finished, he pulled out his wallet and said to the girl, "Here, please take this \$40 for the damage we did. Are you okay?" She nodded through her tears. "I hope we didn't spoil your day too badly," he said.



As the salesman started to walk away, the bewildered blind girl called out to him, "Mister..." He paused and turned to look back into those blind eyes. She continued, "**Are you Jesus?**"

He stopped in mid-stride, and he wondered, stunned by the words. Then slowly, he made his way to catch the later flight with that question burning in his soul:

"Are you Jesus?"

THE BIBLE **IN 50 WORDS..**

God made.
Adam bit.
Noah arked.
Abraham split.

Jacob fooled.
Joseph ruled.
Bush talked.
Moses balked.

Pharaoh plagued.
People walked.
Sea divided.
Tablets guided.

Promise landed.
Saul freaked.
David peeked.

Prophets warned.
Jesus born.
God walked.
Love talked.

Anger crucified.
Hope died.
Love rose.

Spirit flamed.
Word spread.
God remained.





PREPARING FOR EXAMS.....DONOT FORGET TO PRAY

Taking exams is a regular part of high school and college life, and it can be nerve-wracking. Trying to figure out how, exactly, to prepare most effectively, plus worrying about the lack of time can sometimes feel overwhelming. But it is possible to take exams without feeling anxious and overwhelmed.

If you find yourself flooded with these feelings, you can literally take a step back from your study materials and take a moment to commune with God. You may feel as if you don't have time to pray. But listening to God's calming thoughts can actually help relax you and direct your study so that you focus on what's really necessary. Then your study becomes more productive.



The Bible offers ideas that calm anxious thoughts at exam time and beyond:

- Don't worry about anything; instead, pray about everything. Tell God what you need, and thank him for all he has done. (Phil 4:6, 7)
- Be humble under God's powerful hand so he will lift you up when the right time comes. Give all your worries to him, because he cares about you. (1 Peter 5:6, 7)

Just knowing that God cares about you can do wonders to calm down anxious thoughts. And since we have the choice to worry or pray, I pick prayer. We don't make very good decisions when we're worried, but when we're open to God—trusting in God's goodness, power, and wisdom—we're able to feel inspired and comforted. Moreover, being grateful for all God has already done for us and is doing for us opens us up to more blessings, more direction, more clarity.

Psalms 121 is also an excellent resource when preparing for exams.

You can expect to have a clear mind throughout your exam and beyond. God is right there with you, every moment, guiding you and giving you great ideas. You can take positive steps to diligently prepare for your exams without worrying. God is guiding you, so you'll know exactly what you need to do to perform well.

Prayer is an essential element of test preparation and every other aspect of daily life. You have an opportunity to listen to God's loving guidance every day. Have a wonderful time taking your exams. God is guiding you!

Guess Who

Bible Review for older children.



Match the Bible Character(s) with the Bible story.
Each letter is used once.

1. His best friend is Jonathan.
2. His rod turns into a serpent.
3. He steals his brother's blessing.
4. His brothers throw him in a pit.
5. His donkey talks to him.
6. She marries Boaz.
7. She is Moses' sister.
8. She is the mother of Ishmael.
9. She is a queen who saved her people.
10. She is a judge.

Characters

- A. Joseph
- B. Ruth
- C. Balaam
- D. Miriam
- E. Esther
- F. Hagar
- G. Moses
- H. David
- I. Deborah
- J. Jacob

DO YOU KNOW??



1. Who will launch the "Earthshot Prize" to motivate new solution to tackle climate crisis?
2. The US was recently praised by the UAE for its role in the Global Coalition against Daesh. What is the other name for Daesh?
3. Which is the world's first major city to celebrate the start of the 2020 New Year and new decade?
4. Which country was the largest source of foreign direct investment (FDI) in India during the first half of the financial year 2019-2020?
5. Yasuhiro Nakasone, who passed away recently, was the former PM of which country?

- ANSWERS
1. DUKE OF CAMBRIDGE
 2. ISIS
 3. AUCLAND
 4. SINGAPORE
 5. JAPAN



Danaha Perunnal



NEW MEMBERS JOINED IN JANUARY 2020

No.	Cardex	Name	Mobile#	Area	Home Parish
1	A 483	Alex Varghese	054-532911	Karama	Mar Bahanam Orthodox Syrian Church, Vadayaparambu, Veliyanad P.O, Arakunnam, Eranakulam Kerala.
2	S 767	Sujith Mathai	055-3628439	Al Nahda Sharjah	St.Thomas Orthodox Valiyapally, Kurambala Pandalam.
3	S768	Saiju Yohannan Varghese.	052-4747908	Al Nahda Sharjah	St.George Orthodox Church, Thrikananamangal.
4	B432	Benny Libu Koodamparambil.	056-4226400	Al Quoz	St.Mary's Jerusalem Church, Vakathanam.
5	B433	Binsu Samuel	055-8841282	Al Tawar 1.	St.Mary's Orthodox Valiya Cathedral, Kumbazha.
6	G315	George Eapen	055-2237806	Mamzar	Sleeba Orthodox Church, Kaviyoor, Thiruvalla.
7	M441	Mohan Daniells	050-5538486	Al Barsha 1.	St.Mary's Orthodox Cathedral Eranakulam.
8	A484	Ajeesh P Alexander.	050-3959577	Oud Metha	St.Bahanan's Orthodox Church, Adichanalloor.
9	A485	Alwin Philip Varghese	058-1912395	Al Nahda Dubai	St.Peter's & St.Paul's Orthodox Church, Pathikad, Anikad, Mallappally.



MOMS



**Bindu Simon
(Treasurer)**



**Suja Shaji George
(Secretary)**



**Sini Varghese
(Joint Secretary)**

MGOCSM



**Donal James
(Treasurer)**



**Jestin Tom John
(Secretary)**



**Kevin Shaji George
(Joint Secretary)**

AREA PRAYER MEETING SCHEDULE FOR THE MONTH OF FEBRUARY 2020

DAY & DATE	WEEK	AREA	NAME	CARDEX	ADDRESS
1ST FEB 2020	FIRST	PORT ZAYED-HOR AL ANZ	MR. CHERIAN M JOSEPH	C-71	AL TAIF BUILDING, 2ND FLOOR. FLAT NO. 206 NEAR METRO UNION STATION NEST TO WEST ZONE SUPER MARKET. DEIRA, CONTACT # : 050 7341360"
1ST FEB 2020	FIRST	AL- SHAAB	MR. JINU CHACKO VARGHESE	J-554	FLAT NO : 101 ,A BLOCK, MAMZAR CENTRE BUILDING, ABU HAIL, CONTACT # : 050 4565240
8TH FEB 2020	SECOND	BUR DUBAI	MR. DANIEL GEORGE (JOBY)	D-43	FLAT NO 108, AL NASR SPORTS CLUB BUILDING NO. 01, BURDUBAI. CONTACT#052 6451979
8TH FEB 2020	SECOND	AL QUOZ/ JEBEL ALI	MR. CENIL ROY	C-128	CHURCH HALL CONTACT MR.CENIL ROY # 050-9114964
10TH FEB 2020	SECOND	DUBAI - AL NAHDA	MR. JOBY THOMAS	J-441	FLAT 503, GOLD 2 BLDG. NEAR CARMEL SCHOOL, AL NADHA 2, DUBAI. CONTACT # 0503494536
10TH FEB 2020	SECOND	KARAMA	MR. OOMMEN JOHN	O-008	JUMA AL MAJID BUILDING, BEHIND CENTRO, OPP.BURJUMAN, KARAMA, FLAT NO:- A-201, CONTACT # 050 4530264
15TH FEB 2020	THIRD	SHARJAH & OTHER EMIRATES	MR. PAUL C ABRAHAM	P 084	CHURCH HALL CONTACT MR. PAUL C ABRAHAM #055 9015069
15TH FEB 2020	THIRD	YOUSUF BAKER/ NAIF ROAD/ FRIGE MURAR	MR. SUNIL JACOB	S - 345	FLAT NO: 205, 2ND FLOOR, KUWAIT BUILDING, AL BARAHA , NAIF ROAD. DEIRA CONTACT # MOB: 055 - 5406722, TEL: 04- 2718509
17TH FEB 2020	THIRD	MUHAISNAH- AL RAHIDIYA/ LULU VILLAGE/ SONAPUR	MR. SKARIA MATHEW	S- 706	OASIS 2 ,BUILDING 14, FLAT NUMBER 109, CONTACT # 0569032217,045789903.
17TH FEB 2020	THIRD	AL QUSAIS	MR. REGI GEORGE	R-135	FLAT NO. 408, BLOCK-B SAJAYA 1 BUILDING, DAMASCUS STREET ROAD, NEAR ASTER ORTHOPEDICS & PHYSIOTHERAPY CLINIC ,AL QUSAIS 2. CONTACT NO# MOB: 050 5653189 ; TEL: 042807661
22TH FEB 2020	FOURTH	SHARJAH/ AL NAHDA	MR. BINU K JOHN	B-300	CHURCH OCYM HALL, CONTACT NO# 056 1976879
22TH FEB 2020	FOURTH	SATWA	MR. SAJAN ABRAHAM	S-167	WASL PROPERTIES PR 399-S2, FLAT #104,SATWA (AL HUDIBA), CONTACT #: 050 4501139
24TH FEB 2020	FOURTH	MIRDIFF – SILLI- CON OASIS	MR. ANIL THOMAS	A287	CHURCH OCYM HALL CONTACT #: 055-6464463
24TH FEB 2020	FOURTH	KARAMA	MR. ABRAHAM CHACKO	A-098	CHURCH HALL, CONTACT # 055 5009187

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. Sibu Thomas	Asst. Vicar	055 9394059	fr.sibuthomas@gmail.com
Sunil C. Baby	Hon. Trustee	050 6588970	sunilcbaby@gmail.com
Babu M. Kuruvilla	Hon. Secretary	050 7787152	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