



ST. THOMAS ORTHODOX CATHEDRAL - DUBAI PARISH BULLETIN

Great Lent

For if you forgive others their trespasses;
your Heavenly Father will also forgive you..

..St. Mathew 6:14

Vol-9
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What Are You Giving Up?



for members only



Rev. Fr. Siby Thomas
 Assistant Vicar-STOC Dubai

Lent: A Spiritual Struggle

Beloved ones in the Lord,

"With the great lent begins the spiritual toil, the victory against demons, the exercise of self-discipline, our frankness towards God..."

The period of Holy and Great Lent suspends the monotonous routine of our life; it is the ultimate time of spiritual struggle. This is a struggle where not only the body strains, but also the spirit. All of us can and must participate in this struggle, unequivocally. There is no space for spectators, but provides space for contenders. The judges of this struggle is the Lord, the establisher of good struggles of Faith, and spectators are the Saints, who have already taken part and excelled in these struggles and have received their winning wreaths and trophies. They stand to watch our own efforts, to admire our own accomplishments.

We entered this spiritual struggle from the moment we were baptized. It was then that we renounced Satan and his works and clothed ourselves with our Lord Jesus Christ, Whom we promised to follow throughout our life. Selfishness and our attraction to life's vanity, in conjunction with the never-ending battle with the perishable pleasures and wonders of both the world and flesh, which engulf us into sin, as a result, we abandon our exercise in Christ and sink into the works of devil. It leads us astray from the source of life, Christ, until we are completely separated from Him. This is exactly what death is all about. Eternal, horrible, true death. Because as much as Christ is Life, true Life, eternal Life, that is exactly how much estrangement from Him is death, deprivation of Life, Joy and Light – total loss of everything.

Thus, the Church established the period of the Fast

so that we are back on track and we may understand that we are contenders and athletes taking part with the grace of honor in the various sacred exercises: forgiveness of one another, fasting, prayer, charity, patience in sorrow and hardships of life, perseverance in pain, and the offering of brotherly love to one another. Fasting relieves the body from unneeded weight; it empowers prayer, humbles one's self, and opens up the gates of repentance. Physical "repentance" strains and exercises the body. It is a confession and prayer in which the body partakes as well. Charity sanctifies fasting and makes our prayer more agreeable to our Merciful God. Our act of forgiving all who have harmed and hurt us in any way, and our love for all, seal our genuineness as Christians.

The prayer of Saint Ephraim the Syrian: "Lord and Master of my life, do not give me a spirit of idleness, curiosity, lust of power and occupation with trivialities. Instead, give me, your servant, a spirit of prudence, humility, patience and love. Yes, Lord, make me able to see my own faults and not judge my brother, for you are blessed unto the ages of ages. Amen." In this prayer, we invoke Him, the Lord and Master of Life, and ask through Him to be delivered from the four main evil spirits, the four most hideous passions. We also ask to be endowed with the four principal good spirits, namely the four most important virtues.

Let us enter the holy struggle, The Great Lent. Let us begin, the good struggle of repentance and purification through fasting, self-restraint, and forgiveness of one another, patience, acts of charity, prayer, and love. Let us struggle with the grace of honor like all the Saints -- with a yearning for Christ and spiritual "nobility," with humility but also with fervor.





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

-Dr. Paulos Mar Gregorios

Continued from Vol.9 (Issue 02/Pg.3)

Our hopes were soon to be dashed on the hard rocks of European cultural parochialism. In response to my presidential remarks, a friend of mine, a Norwegian Lutheran bishop, asked me,

"In what sense does the Chairman find the revelation in Jesus Christ so insufficient that he has to go the non-Christians to learn the truth?"

I was offended, but being in the chair, could not retort in my usual rude manner. so I responded,

"In this sense that the Chairman is not as fortunate as his friend the bishop from Norway, who seems to have so mastered the revelation in Jesus Christ, that he is so totally self-satisfied and does not feel any need to learn from others."

I doubt that the barb got through. But my non-Christian friends saw for themselves the shameful narrow mindedness of European Christianity. They were hurt, but kept their cool and continued to be polite.

The Assembly decided that the WCC was not to engage in any more multi-religious dialogue, but to stick with bilateral dialogues in which Christians kept the control. The Nairobi Assembly disillusioned me, and I came to the conclusion that neither forms of Western Christianity, Roman Catholic Protestant, were mature enough to engage in dialogue Christians could not control and manipulate. I am not claiming that Eastern Orthodox Christianity is more mature or more open in this regard. In fact it is only in contrast with the dry scholasticism and exclusivist dogmatism of Eastern Orthodoxy that we can see Western Christianity in a better light.

A Crisis of Confidence

Anyway, the process was begun by which I lost confidence in the leadership of the Western Church - Protestant, Roman Catholic or Sectarian. And my own Eastern Orthodoxy was lost on the margins of humanity, quixotically and uncomprehendingly struggling against many hostile forces on all sides - Islam in the Middle East, aggressive Roman Catholic,



Protestant and Sectarian proselytizing missions everywhere, atheist communism in Eastern and Central Europe, and liberal secularism reaching out globally with its bloodsucking tentacles. Eastern Orthodoxy developed a barricade psychology of self- defence by sheer negativity, smug in its pettiness, making tall claims about its monopoly on Christian

truth, and yet unable to communicate with either the modern world or even with its own youth and laity (including the alienated Orthodox women).

In 1983 the Vancouver Assembly had chosen me to be one of its presidents, a desperate move on the part of the WCC establishment to keep me out of power in its policy making and running. A president of the WCC is always a decorative figure, supposed to represent the WCC on unimportant public occasions, a senior figure who generally keeps out of all controversy. I was the only legitimate candidate to be moderator of the Central Committee, since no one from the Orthodox tradition had been allowed to be general secretary or moderator up till that time, and only the general secretary's post is more powerful than that of the moderator.

I was aware of the antics of power brokering behind the scenes in Vancouver. Philip Potter had been general secretary for some time, and he wanted only a docile and malleable moderator. He chose a Scottish schoolmaster, with neither knowledge of the world church nor the basic theological competence needed, as his candidate for moderator. He told me, with a measure of defiance shining through his eyes, that that was his choice and that he was going to get him elected, in the teeth of all opposition. He also announced to me that my name was being proposed as one of the presidents. I tried to advise him that he was unlikely to get his candidate for moderator elected. He told me that he would 'show me'. He also wanted his confidant and adviser, Deputy general Secretary Professor Konrad Raiser of Germany, to be his own successor as general secretary when his term ended in a year or so.





FASTING IN THE ORTHODOX CHURCH

(Compiled from an article by Fr. Milan Savich)

Fasting is as old as the human race. Fasting was practiced by pagan religions, Judaism and Christianity, and it was generally considered an important element of religious life, although with different practices and understanding. In the ancient religions of the East fasting meant a complete abstention from food for a certain period of time — one day or more.

The monotheistic, God revealed religion of the "Chosen People" knew about fasting. From the Old Testament we learn that God instituted fasting in Paradise when He said: "But of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." (Gen. 2:17) From this is clear that fasting existed before the "original sin" of Adam and Eve, and it was not ordered as a cure for their sin. The fasting in Paradise consisted of abstaining of certain food — namely of "the fruit of the tree." The tree of knowledge of good and evil was created by God as well as all other trees in Paradise and, as such, preceded the Satan and his sinful machinations. God's commandment to Adam and Even not to eat of the particular fruit was issued as a method of man's discipline of self-control and spiritual growth. This means that the first man in Paradise was not perfect, but was good and capable to improve and develop his spiritual and moral personality.

Fasting understood in this way was practiced both in the Old and New Testament and throughout the entire history of the Church. A noted Orthodox theologian Father Alexander Schmemmann, speaking about fasting in the Old and New Testament, saw a great similarity and interdependence between two events in the Bible — one at the beginning of the Old Testament and the other at the beginning of the New Testament. He writes: "The first is the 'breaking of the fast' by Adam in Paradise. He ate of the forbidden fruit. This is how man's original sin is revealed to us. Christ, the new Adam, — and this is the second event — begins by fasting. Adam was tempted and succumbed to temptation. The result of Adam's failure is expulsion from Paradise and death. The fruit of Christ's victory is the destruction of death and return to Paradise. It is clear, that in this perspective, fasting is revealed to us as something decisive and ultimate in importance. It is not mere 'obligation', a custom; it is connected with the very mystery of life and death, of salvation and damnation." St. Basil the Great, confirms the above statement by saying: "Because we did not fast, we

were chased out of Paradise; let us fast now, so that someday we return there.

We have many shining examples of fasting in the Old



and New Testament. Moses fasted forty days before receiving from God the Ten Commandments. The prophet Isaiah has written about fasting centuries before Christ's coming. (Isa.58).In the Old Testament fasting is sometimes preparation for the Feast days, but more generally it is a sign of humility before God. Fasting accompanied mourning and repentance. In time of necessity of danger, it was appropriate for an individual or the whole community to fast. Fasting, so to speak, reinforced urgent prayer.

Fasting in the New Testament was introduced by our Lord Jesus Christ Who gave us a great example by fasting in the wilderness for forty days and forty nights in prayer and fasting as He prepared for His sacred ministry. Jesus taught his disciples and followers to fast. He told them not to fast like the Pharisees, but when they fast bodily they should be completely natural in their behavior — humble and penitent. Read Matt.6:16-18)

Here we should mention that fasting in the Orthodox Church has two aspects: physical and spiritual. The first one implies abstinence from rich food, such as dairy products, eggs and all kinds of meat. Spiritual fasting consists in abstinence from evil thoughts, desires, and deeds. The main purpose of fasting is to gain mastery over oneself and to conquer the passions of the flesh. It is to liberate oneself from dependence on the things of this world in order to concentrate on the things of the Kingdom of God. It is to give power to the soul so that it would not yield to temptation and sin. According to St. Seraphim, fasting is an "indispensable means" of gaining the fruit of the Holy Spirit in one's life, and Jesus Himself taught that some forms of evil cannot be conquered without it. When the Apostles failed to heal a sick and suffering child, Christ explained that, "This kind (meaning devil) can come out only by prayer and fasting." (Matt. 12:21) Commenting on this St. John Chrysostom said: "That these are like two wings that carry a person to the heights of God."



The Apostles of Christ continued in prayer and fasting, and commanded others to do the same. They fasted also as they accomplished their ministries by the power of the Holy Spirit and by prayer, as we reads in the Acts 13:13

Today, the practice and idea of fasting is largely ignored. Some people say that God's people need not fast since we are saved by grace and not by works, and that fasting can easily become hypocritical, done merely for show and for the condemnation of others. Many others generally dismiss fasting as something old-fashioned, simple and naïve. "This is the twentieth century; those rules were made for the past and simpler days." Nonetheless, in spite of present practice of most people, we must take the practice of fasting seriously. We all need to develop the habit of saying no to our carnal passions and desires. What we need is self-discipline and self-control. These are acquired only through regular spiritual exercise — namely through fasting.

Fasting is not at all an act of mortification for mortification's sake. It is not a "little suffering" which is somehow pleasing to God. It is not a punishment which is to be sorrowfully endured in payment for sins. On the contrary, fasting for a Christian, should be a joyful experience, because fasting is a self-discipline which we voluntarily impose upon ourselves in order to become better persons and better Christians. Fasting is an art fully mastered by the Saints. These holy men and women, who have taken their religion and fasting seriously, can be of great help to us. They offer a number of recommendations for fasting.

1. Fasting is essential for us to regain control over our bodies.

"Gluttony has become a way of life for a fallen man and, it affects every area of life, leaving us wide open to all types of temptation. St. Isaac of Syria said: "The first commandment given to our nature in the beginning was the fasting from food and in this the head of our race (Adam) fell. Those who wish to attain the fear of God, therefore, should begin to build where the building was first fallen. They should begin with the commandment to fast."

2. Fasting simplifies our lives.

"By eating less, we can pay attention to more important matters, such as our relationship with God." Fasting is part of the spiritual life without which the soul perishes, suffocated by the flesh and choked by carnal pleasures. A human being must fast. The effort enlightens the mind, strengthens the spirit, controls the emotions and tames the passions. St. Isaac of Syria says, "Meager food at the table of the pure cleanses

the soul of those who partake from all passion ... for the work of fasting and vigil is the beginning of every effort against sin and lust ... almost all passionate drives decrease through fasting."

3. Fasting "lightens our load" and makes it easier to pray.

When we fast, we are more capable of lifting our minds and hearts to God." St. Isaac of Syria says: "As long as man's mouth is sealed by fasting his mind will meditate on the repentance of his soul."

4. Fasting restores discipline to our lives.

How many of us can honestly say that we are disciplined in spiritual matters as we should be? Fasting may just be the beginning of our journey toward spiritual seriousness. According to Milas, "The Church has introduced fasting in the life of a Christian in order to enable man to live a life of piety and repentance.

5. Another aspect of fasting is abstinence

"Not many parents enjoy the disobedience of their children. God is equally unhappy to see our disobedience in spiritual matters. Fasting encourages obedience to God's moral commands by making us center our lives around His.

6. Fasting ultimately brings about purity of heart.

"The saints teach that for us to purify our hearts we must begin with the control of our bodily desires through fasting. As long as the flesh rules purity of heart will not exist." In the words of St. John Chrysostom fasting implies not only abstinence from food, but from sins also. "The fast," he insists, "should be kept not by the mouth alone but also by the eye, the ear, the feet, the hands and all the members of the body: the eye must abstain from impure sights, the ear from malicious gossip, the hands from acts of injustice." It is useless to fast from food, protests St. Basil, and yet to indulge in cruel criticism and slander: "You do not eat meat, but you devour your brother."

7. Fasting returns us to a "Paradise-like" way of life.

Our forefathers Adam and Eve ate only plants rather than meat or meat products. (Gen. 1:30, 9:3) Our fasting and self-discipline, then, signifies a rejection of the world, only in so far as it is corrupted by the fall; of the body, only in so far as it is dominated by sinful passions. Lust excludes love; so long as we lust after other persons or other things, we cannot truly love them. By delivering us from lust, the fast renders us capable of genuine love. No longer ruled by the selfish desire to grasp and to exploit, we begin to see the world with the eyes of Adam in Paradise. Our self-denial is the path that leads to our self-af-



firmation; it is our means of entry into the cosmic liturgy whereby all things visible and invisible ascribe glory to their Creator.

8. Finally, fasting is the foundation of and preparation for every spiritual effort.

"Spiritual effort presumes that we are in control of our bodies. Beyond this, fasting is the ideal preparation

for spiritual celebration, such as Easter, Christmas, and other Feasts, because when undertaken properly, fasting fills our hearts and minds with the task before us. It concentrates our spiritual energies and makes them more effective." Thus, when Moses fasted on Mount Sinai (Exod. 34:28) and Elijah on Mount Horeb (Kings 19:8-12), the fast was in both cases linked with a Theophany.

FEASTS IN MARCH

MID-LENT: MARCH 18

The 25th day of the lent, which is always a Wednesday, is known as mid lent. This is one of the very few days during the great lent when the Holy Qurbana is celebrated on a weekday other than Sunday or Saturday. On this day, there is a procession around the church carrying the cross. This is followed by an exaltation of the cross (Sleeba Aaghosham) facing the four directions; East, West, North, and South. Then the cross is placed on a big decorated cross like stand covered with a red cloth (Golgotha) in the middle of the church. This remains in the church until the Feast of Ascension of our Lord, which occurs 40 days after the Kyomtha (Feast of the Resurrection or otherwise known as Easter).

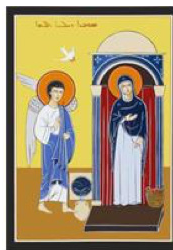


This exaltation of the cross has a direct link to the Gospel reading from the Holy Qurbana of Mid Lent. John 3: 14-15 says "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whoever believes in Him should not perish but have eternal life." Moses lifted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

SUBORO (ANNUNCIATION TO THE VIRGIN ST. MARY): MARCH 25

Annunciation to the Virgin is one of the most important feasts in the Malankara Orthodox Syrian Church, so important that the Holy Qurbana must be held on this day even if March 25th also happens to be Good Friday! (The Holy Liturgy is otherwise prohibited on Good Friday since the Church celebrates the death of Christ; in fact, the altar is stripped of all altar vessels and covered in black on Good Friday.)

Six months after John the Forerunner's conception, the Archangel Gabriel was sent by God to Nazareth, a town of Galilee, unto Mary the Virgin, who had come forth from the Temple a mature maiden (see Nov. 21). According to the tradition handed down by the Fathers, she had been betrothed to Joseph four months. On coming to Joseph's house, the Archangel declared: "Rejoice, thou Full of Grace, the Lord is with



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

Bearing in her womb the Uncontainable One, the blessed Virgin went with haste from Nazareth to the



hill country of Judea, where Zacharias had his dwelling; for she desired to find Elizabeth her kinswoman and rejoice together with her, because, as she had learned from the Archangel, Elizabeth had conceived in her old age. Furthermore, she wished to tell her of the great things that the Mighty One had been well-pleased to bring to pass in her, and she greeted Elizabeth and drew nigh to her. When Elizabeth heard Mary's greeting, she felt her six-month-old babe, Saint John the Baptist, prophesied of the dawning of the spiritual Sun. Immediately, the aged Elizabeth was filled with the Holy Spirit and recognized her as the

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

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

ഓരോർ - മാർച്ച്	
1.	വലിയ നോമ്പിലെ രണ്ടാം ഞായറാഴ്ച (ഗർബോ ഞായർ) (നീറം 2).
8.	വലിയ നോമ്പിലെ മൂന്നാം ഞായറാഴ്ച (മിശ്രിയോ) (നീറം 3).
9.	സെബസ്ത്യായിലെ നാല്പതു സഹദേവന്മാരുടെ ഓർമ്മ. അമ്പാട്ട് ഗീവർഗീസ് മാർ കുറിലോസ് മെത്രാപ്പോലീത്തായുടെ 129-ാം ഓർമ്മ (അങ്കമാലി ചെറിയ പള്ളി).
15.	വലിയ നോമ്പിലെ നാലാം ഞായറാഴ്ച (ക്നാനൈത്തോ) (നീറം 4)
18.	പാതി നോമ്പ് - ഉറഹായിലെ അബ്ഗാർ രാജാവിന്റെ ഓർമ്മ. പൗലോസ് മാർ സേവേറിയോസ് മെത്രാപ്പോലീത്തായുടെ 58-ാം ഓർമ്മ (കുന്നംകുളം ആർത്താറ്റ് പുത്തൻ പള്ളി).
19.	സ്റ്റീബാ മാർ ഒസ്താന്തിയോസ് മെത്രാപ്പോലീത്തായുടെ 90-ാം ഓർമ്മ (കുന്നംകുളം ആർത്താറ്റ് പുത്തൻ പള്ളി).
22.	വലിയ നോമ്പിലെ അഞ്ചാം ഞായറാഴ്ച (ക്ഫിഫ്തോ ഞായർ) (നീറം 5) കോനാട്ട് ഗീവർഗീസ് മാർ യൂലിയോസ് മെത്രാപ്പോലീത്തായുടെ 135-ാം ഓർമ്മ. (പാമ്പാക്കൂട വലിയ പള്ളി).
25.	വി. ദൈവമാതാവിനോടുള്ള വചനിച്ചു പെരുനാൾ (സുബോറോ), നാലാം മാർത്തോമ്മായുടെ 292-ാം ഓർമ്മ (കണ്ടനോട് പള്ളി).
29.	വലിയ നോമ്പിലെ ആറാം ഞായറാഴ്ച (സമിയോ) മലങ്കര ഓർത്തഡോക്സ് സഭാ ദിനം - കാതോലിക്കാ ദിനം (നീറം 6).

LECTIONARY FOR MARCH -2020		
06 MAR	M'sariyo (Paralytic Man)	ST. MK 2:1-12
13 MAR	Kna'naito (Cananite Women)	ST. MT 15:21-31
18 MAR	Mid-Lent	ST. JN 3:13-21
20 MAR	K'fiftho (Bent Women)	ST. LK 13:10-17
25 MAR	Annunciation to Mary	ST. LK 1:26-38
27 MAR	S'MIYO (BLIND MAN)	ST. JN 9:1-41

WORSHIP TIMINGS	
FRIDAY	
06:45 AM	- Night Vigil
07:15 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
07:30 PM	- Evening Prayer
MONDAY & TUESDAY	
05:40 AM	- Night Vigil & Morning Prayer
12:00 PM	- Noon Prayer
07:00 PM	- Evening Prayer
WEDNESDAY	
05:40 AM	- Night Vigil & Morning Prayer
12:00 PM	- Noon Prayer
07:30 PM	- Evening Prayer & Intercessory Prayer (St. Mary)
THURSDAYS	
05:40 AM	- Night Vigil & Morning Prayer
12:00 PM	- Noon Prayer
07:30 PM	- Evening Prayer & Intercessory Prayer (St. Thomas)
<p><i>Please Note:</i> * Any changes in the timing will be duly announced in the church * There will be no H. Qurbana on Sunday evening and Tuesday morning this month.</p>	
-Remember-	
<p>"Lent stimulates us to let the Word of God penetrate us; and in this way to know the fundamental truth; who we are, where we come from , where we must go and what path we must take in life"</p>	



LENTEN DIGEST. (Monk and the Scorpion)

Two monks were washing their pots in the river when they saw a drowning scorpion. One monk carefully picked the Scorpion up with his fingers and walked to the bank. Just when he was about to set the Scorpion down, it turned and stung his hand. The monk in pain drew his hand back, the scorpion fell again into the water. The monk saved it again and the scorpion stung it again. This scene repeated several times until the Monk finally saved the Scorpion. The other monk asked him: The Monk replied, "my brother, just as it is the water's nature to make me wet, so it is the nature of the Scorpion to sting. And just as it is the Scorpion's nature to sting, it is my nature to save."

Moral: This meaningful tale that tells us that we should not change our behaviors or thoughts based on the behaviors or thoughts of others. We may come across those who harm and insult us, due to their ignorance or lack of understanding, but we must never allow their actions to rob us of our duties and faith.

NEWS & EVENTS

MID-LENT (MARCH 18)

Mid lent falls on 18 March 2020. There will be evening prayer at 7:00PM followed by H.Qurbana and special prayers of Cross on Tuesday, 17 March 2020.

ANNUNCIATION TO ST. MARY (MARCH 25)

Feast of annunciation is on 25 March 2020. There will be evening prayer at 7:00PM followed by H. Qurbana on Tuesday, 24th March 2020. All are required to attend.

CATHOLICATE DAY (MAR 27)

6th Friday of the Great Lent is observed as Catholicate day when special prayers are made for church. As we celebrate the 'Sabha Dinam' on 27th March 2020, all the parish members should take pledge to protect and serve the church and also pray for the peaceful atmosphere in it.

Spiritual Organisations

MORTH MARIAM SAMAJAM

- 1. CHAIN PRAYER: Members of the Samajam will conduct a chain prayer for the children appearing for 10th & 12th Board exams on their examination days from 8:00Am to 12:30PM. Children who have missed to give their names may give it to Mrs. Suja Shaji (Secretary) – 0501627575 / Mrs. Sini Varghese (Jt. Secretary) – 0507280739
2. PICKLE SALE: There will be pickle sale every Friday after H. Qurbana at 10:30 AM during the Lenten season, starting from 28 Feb 2020 to 27 Mar 2020.
3. SCHOOL BOOKS COLLECTION: As part of an initiative to help the needy, Samajam members will collect re-usable old school books of CBSE or Kerala Syllabus. Those who like to contribute may do so after the exams are over. For more details please contact: Mrs. Suja Shaji (Secretary) – 0501627575 / Mrs. Sini Varghese (Jt. Secretary) – 0507280739

OCYM

- 1. BOOK FEST (പുസ്തകോൽസവം): OCYM is organizing a BOOK FEST on 13 Mar 2020 after the H. Qurbana. All are required to cooperate whole heartedly.
2. STUDY CLASS: 27 മാർച്ച് 2020 നു രാവിലെ 11:00 മുതൽ 12:30 വരെ യൂണിറ്റ് മിറ്റിംഗിൽ വച്ച് വിശുദ്ധ ക്രൂബ്ബാന യെ പറ്റി "ഇബോ ക്രൂബോനോ" എന്ന പഠന ക്ലാസ് നടത്തപ്പെടുന്നു
3. Regular Meeting on Every Friday after holy Qurbana at OCYM Hall
For details contact: Mr. Shiju Thankachen (Secretary) – 0526901433 / Mr. Basil John (Jt. Secretary) – 0551425475



PRE-MARITAL COUNSELLING

Pre-Marital counselling will be conducted on 14 Mar 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 ആരംഭിച്ചു. Classes are conducted on every Monday 8:00PM to 9:30PM. ഏവർക്കും പ്രയോജനപ്പെടുന്ന ഈ കോഴ്സിലേക്ക് ഇനിയും ചേരവൻ ആഗ്രഹിക്കുന്നവർ ബന്ധപ്പെടുക: Mr. Sachin Y Chacko – 0543057325.

JOB CELL

Job cell is an active job seekers and job providers forum with in the church under the aegis of OCYM. It provides orientation to the job seekers and also ensures appropriate candidates for job providers. For details contact: 0553505880, 0554434847, Email: jobcellocymdubai@gmail.com

SUNDAY SCHOOL

- 1. LENTEN RETREAT:** - There will be a retreat for Sunday School students on 21 Mar 2020. Details will be informed.
 - 2. OVBS 2020:** This year's OVBS is scheduled for the last week of April i.e. from 23 APR 2020 to 30 APR 2020. Teachers and students are required to register themselves on or before 03 MAR 2020. Forms for registration are available at the Sunday School office. Online registration also possible.
 - 3. Teachers orientation for OVBS:** An orientation class will be conducted for OVBS teachers on 20 MAR & 27 MAR. Teachers make sure that you attend the same.
- For details Contact: 0506310284, 0505794285, 0502535135

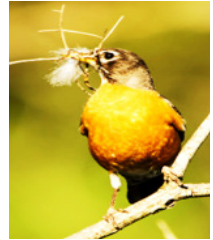
NEW MEMBERS JOINED IN FEBRUARY 2020

No.	Cardex	Name	Mobile#	Area	Home Parish
1	G316	George Mathew	552899238	Bur Dubai	St.Thomas Orthodox Cathedral,Kadambanad.
2	G317	George Joseph	588523187	Jebel Ali	St.Mary's Orthodox Cathedral,Puthencavu,Chengannur.
3	A486	Andrew Jacob Annie	557204387	Bur Dubai	St.George Orthodox Syrian Church Thiruvalla
4	B433	Binsu Samuel	558841282	Al Qusais	St.Mary's Orthodox Valiya Cathedral,Kumbazha
5	S769	Shine P.thomas	559761948	Satwa	St.George Orthodox Valiyapally, Puthupaddy
6	K177	Koshy Varghese	507493180	Al Nadha 1, Dubai	St.George Orthodox Church,Kunnum,Mavalikara.
7	A487	Anu Mathew	557857101	Al Quoz	St.George Orthodox Syrian Church Chenkulam
8	S771	Sujith Matahai	528020327	Rashidiyia	St.Thomas Otrodox Valiyapally,Kurambala,Pandalam
9	S770	Saji .K.oommen	555304609	Jebel Ali	St.Elias Orthodox Church,Budhanoor
10	J809	Jomon Murukanchira Uthup	567245131	Sharjah	St.Thomas Orthodox Church,Kazhunnivalam
11	J807	Joji John	539301559	Al Quoz	St.Marys Orthodox Church,Niranam
12	R401	Rino George Mammen	502982092	Sharjah	St.Peters and St.pauls Orthodox Church Kurichy,Kottayam
13	M442	Mathew Cheeran	521898355	Karama	St.Marys Arthat,Kunnamkulam.
14	T343	Tinu Jacob	507001286	Mirdif Silicon Oasis	St.Kuriakose Orthodox Valiyapalli,Anadappally.
15	A489	Aji John	508227675	Dip	St.Gregorious Orthodox Church, Sadanandapuram
16	J810	Jiju Jacob	569023391	Karama	Marthasmooni,Orthodox Church, Thempara,Adoor
17	T344	Tomu Thomas Mammen	561010234	Sharjah, Al Nahada	St Johns Bethany Orthodox Valiyapally,Mallappally.
18	R403	Rijo Reji	509747982	Rashidiyia	Mar Gregorious Orthodox Catholicate Centre, Perumbikadu.
19	B435	Basil John	586658356	Al Quoz	St.Johns Orthodox Church Njarakadavu,Kadavoor.
20	A491	Alexander Thomas	566842539	Al Quoz	St George Orthodox Church ,Karikkal Kollam
21	S772	Sunu Varghese	504935173	Al Quoz	Marthamariam Orthodox Church ,Thevelakara,Kollam
22	R402	Robin .T. Thankachan	553503567	Mirdif Silicon Oasis	St.Marys Orthodox Church,Kuttamperoor, Mannar



A 'PFC' Formula of Success

I once watched a most incredible thing. I watched a small bird trying to gather string, which I presumed would have gone into the building of a nest. It is amazing that this little creature acting on instinct alone would gather this kind of material for building. You see, a bird cannot reason, "A piece of string would be nice to use for building my nest, so I'll take it." God has given this little bird the natural instinct to function.



You probably are thinking, "What's so incredible about watching a bird do what it naturally does?" I watched as the bird made several attempts to gather the string. She would pick up one end of the string in her beak and fly upward, but the string would fall, and she would try again. This activity went on for several minutes. What made this so incredible to me was that the other end of the string was attached to a boat sitting on a boat trailer.



I thought of the bird's **PERSISTENCE** in her efforts. No matter how many times she failed, the bird kept on trying. How often do you and I show this kind of persistence in our endeavors? Even though the odds of getting that particular piece of string were greatly against the bird, I found myself hoping that she would succeed.

I thought of the bird's **FOCUS** on the string. She was oblivious to the fact that the string was attached to an immovable object. All she saw was the string, and she went after it. How often do we keep a singular focus on a particular goal? Too often we allow our focus to scatter to several objectives, and then



we wonder why we don't succeed in achieving any of them.

I thought the bird had great **CONFIDENCE**. Her intention was to get that string. The bird was not deterred by the fact that a large boat was in her way. Watching the scene unfold as time and again the bird would try to fly away with that string, I almost expected to see the boat lift off the ground.

We need to be **PERSISTENT, FOCUSED, and CONFIDENT** in our efforts as we serve the Lord. I am sure we will find more success in our endeavors.

KNOW YOUR BIBLE

Genesis 1 to 5

1. From which tree was Adam and Eve told not to eat?
2. What was Cain's question back to God when God asked him where Abel was?
3. What was the name of the son of Adam and Eve who was given to replace Abel?
4. Who was the oldest man in the Bible and how many years did he live?
5. Who said to the Lord, "My punishment is greater than I can bear"?
6. What does "Noah" mean?

St. Matthew 1 to 5

7. According to Matthew 1, how many generations each were there from Abraham to David, from David until the captivity in Babylon, and from the captivity in Babylon until Christ?
8. What does the word Immanuel mean?
9. Who followed Herod as king of Judea?
10. Who did John the Baptist call "Brood of Vipers?"
11. In what form did the Spirit of God descend upon Jesus during his baptism?
12. What voice was heard from heaven during Jesus' baptism?
13. How many days and nights did Jesus fast in the wilderness?
14. Who were the first two people Jesus called to be his disciples?
15. Each of the Beatitudes begins with which word?
16. Give the reason Jesus gave as to why He needed to be baptized (3:15)

**(Answers will be published in the next edition)*



MMS- FREE EYE TEST CAMP for MAR 2020



പേന്തൂർത്ത ഭക്ഷ്യമേള 2020



Sunday School Day



Good Luck children for your exams

"For I know the plans I have for you," declares the Lord, "plans to prosper you and not to harm you, plans to give you hope and a future."

Jeremiah 29:11

Wishing you an ocean of good luck and success in your upcoming exams. May good luck follow you throughout the exams. Great success shall be yours at the end of the day...

What is Coronavirus?

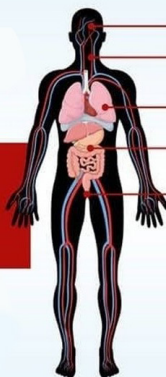
Coronaviruses are a large family of viruses that cause illness ranging from the common cold to more severe diseases like pneumonia, MERS and SARS

SEVERE SYMPTOMS

- High Fever (100.4°F or higher)
- Pneumonia
- Kidney failure
- Death

TRANSMISSION

Coughs or sneezes from infected person or touching contaminated objects



COMMON SYMPTOMS

- Fever
- After 2 to 7 days develop a dry cough
- Mild breathing difficulties at the outset
- Gastrointestinal issues
- Diarrhea
- General body aches

* Source: Centers for Disease Control and Prevention/ USA Today

DOs and DON'Ts

- ❖ Follow cough etiquette
- ❖ Wash your hands often with soap and water or use alcohol based hand sanitizers
- ❖ Avoid touching your eyes, nose or mouth
- ❖ Avoid crowded places
- ❖ Avoid direct contact with infected persons and do not share personal gadgets.
- ❖ Do not shake hands or hug to greet
- ❖ Report to the nearest Health Authority if you notice any symptoms.

LET US PRAY...

Let us all pray and beseech for the mercy and grace of our lord Jesus, so that we and our beloved are saved from this deadly epidemic. Also let us humbly submit our brothers and sisters who are afflicted. May Lord hear our prayers and answer our supplications!

AREA PRAYER MEETING SCHEDULE FOR THE MONTH OF MARCH 2020

DAY & DATE	WEEK	AREA	NAME	CARDEX	ADDRESS
2nd MAR 2020 Monday	FIRST	AL-QUSAIS	Mr. Mathews Kunjunku	M-190	Villa No. 3 Contact: 050-6447749
9th MAR 2020 Monday	SECOND	AL-QUSAIS- AL NAHDA	Mr. Aneesh Varghese	A 329	Cube Residence, Flat #709, Behind women's college, Al Nahda 2, Dubai, Contact: 055 4869140.
9th MAR 2020 Monday	SECOND	KARAMA	Mr. Syam Philip	S 522	Church OCYM Hall, Contact: 05 55524905
14th MAR 2020 Saturday	SECOND	BUR DUBAI	Mr. Biju George	B 341	Church Martha Mariam Samajam hall Contact: 050 6522049
14th MAR 2020 Saturday	SECOND	AL QUOZ/ JEBEL ALI	Mr. Shiju George	S 341	Church OCYM Hall Contact: 050-9604054 & 054-7918578

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. Sibuthomas	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