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പിന്നെ രാജ്യവും ആധിപത്യവും ആകാശത്തിൽ കീഴെല്ലാവരുമുള്ള രാജ്യങ്ങളുടെ മഹത്വവും അത്യന്തമന്ദർ വിശുദ്ധനാരായണനെപ്പറ്റി എഴുതിയ ലഭിക്കും, അവന്റെ രാജ്യം നിത്യരാജ്യം ആകട്ടെ; സ്കല ആധിപത്യങ്ങളും അവനെ സേവിച്ചിട്ടുണ്ടാകട്ടെ. ദാനിയേൽ 7:27

And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Daniel 7:27



Rev. Fr. Ninan Philip Panackamattam

Vicar & President

“The Fear of the Lord is the beginning of wisdom; and the knowledge of the holy is understanding” (Proverbs 9:10).

“The God by wisdom has founded the earth ; by understanding hath he established the heavens. By his knowledge the depths are broken up, and the clouds drop down the dew” (Proverbs 3:19-20).

Saints who loved, lived ,feared and died for the Lord are the ones who see God and live with him . with their closeness to God , they know God. Parumala Kochu thirumeni or Mar Gregorios of Parumala fame is the one who lives with God Almighty. All people irrespective of caste and creed seek his intercession. He has become so popular that Parumala has become a world famous pilgrim centre and it is not an exaggeration to say that all roads lead to Parumala in the first week of November.

Saints intercede for us . We do not pray to saints.

We do not even pray to St. Mary. All we do is request them to pray for us . They are not mediators. There is only one mediator; Jesus Christ. “for there is one God and one mediator between god and men, the man Christ Jesus, who gave himself a ransom for all to be testified in due time.” (1 Timothy 2:5-6) The meditation of Jesus is an atonement which means that he mediates for the forgiveness of our sins , being the Atoner who paid our debts on our behalf.

God asked people to seek the intercession of the righteous. Prophets and saints themselves asked others to pray for each other . We see how Abraham intercedes for Sodom and Moses for the people of Israel. Prayers of men for one another is a manifestation of the mutual love which exists between men; proof of man’s belief that those who have departed are still living and their prayers are accepted by God, and an indication that God listens to His Saints.



St. Geevarghese Mar Gregorios (Parumala Thirumeni)

Feast Day: November 2

Saint Gregorios of Parumala is popularly known as ‘Parumala Thirumeni’. Metropolitan Geevarghese Mar Gregorios of the Malankara Orthodox Church who entered into eternal abode on November 2nd

1902, became the first declared saint from Malankara (Kerala, India) naturally to be called, ‘Parumala Thirumeni’. He shines in the cloud of witnesses as a bright luminary giving rays of hope to millions in their sufferings and struggles.

BIRTH AND PARENTAGE

Mar Gregorios was born on 15th June 1848 (M.E.

Mithunam 3, 1023) to Kochu Mathai and Mariam of Pallathetta family in the Chathuruthy house at Mulinthuruthy. He was called by the name ‘Kochaippora’ and was given the baptismal name ‘Geevarghese’. Kochaippora had two brothers and two sisters; Kurian, Eli, Mariam and Varkey. Kochaippora was the youngest and was therefore the most beloved to everyone. Unfortunately, his mother passed away when he was only two years old. His eldest sister Mariam became to him all that a mother was meant. Mariam was married at that time and had a child of Kochaippora’s age.

READER-DEACON AND FURTHER EDUCATION

He was ordained as a reader-deacon (Korooyo) on 14th Sept, 1858 at the age of ten by Palakkunnath Mathews Mar Athanasios at Karingachira Church. Korooyo Geevarghese continued his training under Geevarghese Malpan until the latter died due to



small pox. Although Deacon Geevarghese was also infected with small pox, he miraculously survived it. Afterwards Deacon Geevarghese moved to Pampakuda to continued his studies under Konat Geevarghese Malpan. In the mean time Deacon became associated with the visiting Syrian Bishop Yuyakim Mar Coorilos. Mar Coorilos had great admiration for the deacon and was pleased to ordain him as full deacon, priest and cor-episcopa within few months in 1865.

VETTICKAL DAYARA

The new priest's short stay at Mulunthuruthy Marthoman Church gave him an inner conviction that he should lead a hermit's life in a quieter place. Therefore he shifted his residence to Vettickal Dayara. At Vettickal Dayara, Corepiscopa Geevarghese started a strenuous life of prayer and fasting. Having heard about the vigorous asceticism practised by Corepiscopa Geevarghese, the then Malankara Metropolitan Pulikkottil Joseph Mar Dionysius made him a 'Ramban' (Monk Priest) in 1872.

PATRIARCHAL VISIT AND THE SYNOD OF MULUNTHURUTHY

In 1875, the Antioch Patriarch His Holiness Peter III visited Malankara. The Patriarch chose Ramban Geevarghese as his Secretary and translator during the entire visit. Along with the Patriarch, the Ramban visited many churches. Ramban Geevarghese also assisted the Patriarch in the consecration of the Holy Moonon and in the historic synod of Mulunthuruthy in 1876.

CONSECRATION AS METROPOLITAN

Being pleased with the Ramban Geevarghese, the Patriarch decided to consecrate him as Metropolitan. On December 10, 1876 the Patriarch consecrated six priests as bishops including Ramban Geevarghese at St. Thomas Church, N Paravur. He was given the new name Geevarghese Mar Gregorios and was given the charge of Niranam Diocese. The other bishops and their Diocese were: Murimattath Mar Ivanios (Kandanad) Kadavil Mar Athanasios (Kottayam) Ambattu Mar Coorilos (Ankamaly) Karottuveetil Simon Mar Dionysius (Cochin) Konat Mar Julius (Thumpamon).

Mar Gregorios was only 28 years when he was made a bishop. Since he was the youngest among all the bishops, he was dearly called by all as 'Kochu Thirumeni'. The first thing the new bishops undertook was a special fasting-vigil for forty days at Vettickal Dayara under the leadership of 'Kochu Thirumeni'. This fasting was both symbolic and effective in the pursuit of new life in an old church.

Mar Gregorios took charge of the Niranam Diocese and started staying at Parumala. There was at Parumala, at that time, a land donated by Arikupurath Koruth Mathen to the church and in this plot a small building was erected by the Malankara Metropolitan Pulikkottil Joseph Mar Dionysius. This building was known as 'Azhippura'. Mar Gregorios lived there along with few other deacons who came for priestly training. They

worshipped in a thatched chapel during that time.

THREEFOLD ACTIVITY

Mar Gregorios engaged in a threefold activity of tireless service for the church: Diocesan administration, Ministerial formation of deacons, Missionary witness of the church through inner spiritual and theological consolidation, along with evangelical reaching out.

In addition to these, Mar Gregorios undertook the task of building a church and seminary at Parumala. The diocesan administration, in the mean time, was extended to two more dioceses, Thumpamon and Quilon. The newly constructed church was consecrated in 1895. Mar Gregorios was the co-celebrant for the consecration of two ex-Roman Catholic priests as bishops: Fr. Alvaris as Alvaris Mar Julius for Bombay-Mangalore Diocese; Fr. Rene Vilatti as Mar Timotheos for America.

HOLY LAND - PILGRIMAGE

Mar Gregorios made the Holy Land Pilgrimage in 1895 as the fulfillment of a long cherished dream. On his return he published a travelogue under the title 'Oorslem yathra vivaranam' (a narrative of the Jerusalem visit). This book, published in 1895 is to be considered as the earliest printed travelogue in Malayalam. This book had its centenary edition in 1996 and translation into English in 2000.

A VISION AND MISSION FOR THE ENTIRE CHURCH

Mar Gregorios believed that the church should engage in educational activity especially to facilitate primary education and English teaching without discriminating gender or religion. Accordingly he started schools at Kunnamkulam, Mulunthuruthy, Niranam, Thumpamon, Thiruvalla etc. The missionary task of the Church was also evinced by his outreach programme to the socially down trodden communities at Chennithala, Kalikunnu, Mallappally, Puthupally, Kallumkathara etc. He also organized evangelical awakening programme for non-Christians at various places like Aluva, under the leadership of the Seminary students.

A major task of Mar Gregorios was to motivate the clergy for effective ministry. With this aim, he formed the Malankara Syrian Clergy Association and took many progressive decisions and made many suggestions for the effective functioning of the priestly ministry.

DEPARTURE FROM THE WORLD

Mar Gregorios was already a piles-patient. It became chronic in 1902. Treatments proved futile and slowly His Grace became physically weaker and weaker. At last the blessed soul left the earthly abode on 2nd November 1902. The funeral was conducted at Parumala on Tuesday the 3rd of November 1902 in the presence of thousands of people and hundreds of priests. The many testimonies to the saintly intercession of Mar Gregorios made Parumala Church and the tomb a centre of pilgrimage. In 1947 Mar Gregorios of blessed memory was declared a saint by the then Catholicos of the church, His Holiness Baselius Geevarghese II.



Koodhosh Eetho (Sanctification)

Feast Day: November 4

The Sunday that comes on or after October 30th is called Koodhosh Eetho (Sanctification of Church) Sunday. It is the beginning of the church calendar.

First of all we need to know what the Church is and why it

should be sanctified. Church, according to St. Paul, is the 'Body of Christ' (Romans 12:4-21; 1Cor 6:15; 12:12ff). Church is also called the 'temple of God' (1Cor 3:16). This Church belongs to God. A temple is the abode of God and therefore it must be holy. Here St. Paul reminds us all that individual believers and the collective body of believers is the members of Christ's body.

In short, Church is the body of Christ and not merely an association or incorporation of people. Christ sanctified her by His sacrifice and continues with the sanctifica-

tion process. We shall maintain that sanctified status by following the word of God in our individual and collective responsibilities. In other words, we have to follow a sanctified behavior pattern. It is not merely our adherence to a faith that matters but our new behavior.

Now let us look what does this sanctification mean precisely to us? As individuals and as a body of believers, we have to examine our lives and mission. Where are we with our mission? Christ did not send us to the world to make enemies but to make friends and disciples. Our mission is not political but moral and spiritual. Historically Churches have succeeded to make followers (employing party spirit by force or by mission) but have failed to make disciples. We have been fighting for temporal and personal powers or for recognition. It is high time that we pause for a moment and contemplate on our special calling.

Let this Koodosh Eetho Sunday be a renewed beginning for all of us, namely, as individuals, parishes and as Church as a whole. May God bless us all. Let us work closely, by putting away our differences to glorify His name through our words and deeds with the help of His Holy Spirit. Amen!

Hoodhosh Eetho (Dedication)

Feast Day: November 11

The Sunday after Koodhosh Eetho is called Hoodhosh Eetho (Dedication of Church) Sunday.

The Syriac term "Hoodhosh Eetho" meaning, "The Feast of Dedication of the Church", has a connection with "the Feast of Dedication of the Old Testament Church", which took place approximately three months after the Feast of Tabernacles (John 7:1-10:21). It was also called 'Hanukkah or Chanukah" which was of 8 days celebrations by the Jews. Like Diwali to the Hindus, it was a 'Festival of Light' to the Jews.

The temple of Jerusalem, though beautifully built by King Solomon, was destroyed by King Nebuchadnezzar. Under the leadership of Ezra and Nehemiah it was rebuilt and preserved. Again it underwent destruction. King Herod for the third time renovated it extensively. In BC 170, the Syrian King Antiochus Epiphanus, greatly influenced by the Greek culture, wanted to replace the Jewish religion with the Greek religion and custom. He decided to wage war against the kingdom of Judah and finally he invaded the city of Jerusalem. 80,000 people were massacred and an equal number of people were taken captives. It was during this time that St. Solomonina (Morth Shmooni)

and her 7 children were brutally assassinated. A large quantity of wealth from the temple was looted and the booty was estimated to be 1,800 talents. The house of God was made a house of harlots. As a result the worship in the temple was obstructed. He even defiled the holy temple of Jerusalem by sacrificing a female swine on the holy altar as an offering to the Greek deity Zeus. Antiochus was permitted by God to carry out this insane desecration of the most holy temple because of the sins of the people. It was not just because Antiochus was bent on destruction, but because the Lord allowed it for the good of his people.

In 164 BC, the Jews succeeded in retrieving the temple of Jerusalem from the Greeks and they renovated and refined the temple. Judas Maccabeus took the initiative in consecrating the desecrated temple. We learn of this story from the books of Maccabees of the Holy Bible. In commemoration of this act of rededication and as a mark of their joy of freedom, the Jews began to celebrate it flamboyantly. This feast came to be known as 'festival of light' as there were many lights to illuminate the temple and houses of the Jews who celebrated it. It was in this



background, that Christ our Lord said that He was the “Light of the world” (John8:12). It is meaningful that Christ chooses to talk to the people in a “winter” season for the reason that winter has a symbolic representation of darkness or death which is always followed by “spring” indicative of a renewed life and brightening of light.

By celebrating the “Hoodos Etho” every year, the church

is expected to renew and rededicate itself as a community bearing the beacon of light to the society around which fumbles in the darkness of evil. It is the time to introspect whether we are able to commit ourselves fully to our calling or not. Let us prayerfully work hard to be as good as Christ in rendering selfless service to our fellow-brethren.



St. John Chrysostom

Feast Day: November 13

This greatest and most beloved of all Christian orators was born in Antioch the Great in the year 344 or 347; his pious parents were called Secundus and Anthusa. After his mother was widowed at

the age of twenty, she devoted herself to bringing up John and his elder sister in the nurture and admonition of the Lord. John received his literary training under Anthragathius the philosopher, and Libanius the sophist, who was the greatest Greek scholar and rhetorician of his day. Libanius was a pagan, and when asked before his death whom he wished to have for his successor, he said, “John, had not the Christians stolen him from us.” With such a training, and with such gifts as he had by nature, John had before him a brilliant career as a rhetorician. But through the good example of his godly mother Anthusa and of the holy Bishop Meletius of Antioch, by whom he was ordained reader about the year 370, he chose instead to dedicate himself to God. From the years 374 to 381 he lived the monastic life in the hermitages that were near Antioch. His extreme asceticism undermined his health, compelling him to return to Antioch, where Saint Meletius ordained him deacon about the year 381. Saint Meletius was called to Constantinople later that year to preside over the Second Ecumenical Council, during which he fell asleep in the Lord. In 386 Bishop Flavian ordained John presbyter of the Church of Antioch. Upon his elevation to the priesthood his career as a public preacher began, and his exceptional oratorical gifts were made manifest through his many sermons and commentaries. They are distinguished by their eloquence and the remarkable ease with which rich imagery and scriptural allusions are multiplied; by their depth of insight into the meaning of Scripture and the workings of God’s providence; and, not least of all,

by their earnestness and moral force, which issue from the heart of a blameless and guileless man who lived first what he preached to others. Because of his fame, he was chosen to succeed Saint Nectarius as Patriarch of Constantinople. He was taken away by stealth, to avoid the opposition of the people, and consecrated Patriarch of Constantinople on February 28, 398, by Theophilus, Patriarch of Alexandria, who was to prove his mortal enemy.

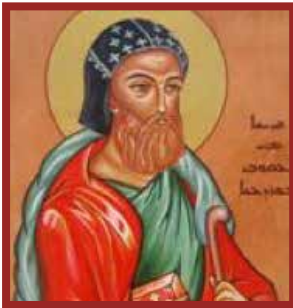
At that time the Emperor of the East was Arcadius, who had had Saint Arsenius the Great as his tutor; Arcadius was a man of weak character, and much under the influence of his wife Eudoxia. The zealous and upright Chrysostom’s unsparing censures of the lax morals in the imperial city stung the vain Eudoxia; through Theophilus’ plottings and her collaboration, Saint John was banished to Pontus in 403. The people were in an uproar, and the following night an earthquake shook the city; this so frightened the Empress Eudoxia that she begged Arcadius to call Chrysostom back. While his return was triumphant, his reconciliation with the Empress did not last long. When she had a silver statue of herself erected in the forum before the Church of the Holy Wisdom (Saint Sophia) in September of 403, and had it dedicated with much unseemly revelry, Saint John thundered against her, and she could not forgive him. In June of 404 he was exiled to Cucusus, on the borders of Cilicia and Armenia. From here he exchanged letters with Pope Innocent of Rome, who sent bishops and priests to Constantinople requesting that a council be held. Saint John’s enemies, dreading his return, prevailed upon the Emperor to see an insult in this, and had John taken to a more remote place of banishment called Pityus near the Caucasus. The journey was filled with bitter sufferings for the aged bishop, both because of the harshness of the elements and the cruelty of one of his 310 guards. He did not reach Pityus, but gave up his soul to the Lord near Comana in Pontus, at the chapel of the Martyr Basiliscus, who had appeared to him shortly before, foretelling the day of his death, which came to pass on September 14, 407. His last words were “Glory be to God for all things.”



St. Philip the Apostle

Feast Day: November 14

This Apostle, one of the Twelve, was from Bethsaida of Galilee, and was a compatriot of Andrew and Peter. He was instructed in the teachings of the Law, and devoted himself to the study of the prophetic books. Therefore, when the Lord Jesus called him to the dignity of apostleship, he immediately sought out and found Nathanael and said to him, "We have found Him of Whom Moses in the Law and the Prophets did write, Jesus of Nazareth, the son of Joseph" (John 1.45). Having preached Jesus the God-man throughout many parts of Asia Minor, and having suffered many things for His Name's sake, he was finally crucified upside down in Hierapolis of Phrygia.



St. Jacob Baradaeus

Feast Day: November 28

St. Jacob Baradaeus (James or Jacob) was born at Tella Mouzalat, near Nisbis, which is 55 miles East of Edessa. Tella Mouzalat is also referred in certain texts as Constantina.

monastery for fifteen years (Cross & Livingstone, 1974).

The Orthodox Church should gratefully remember Jacob Baradaeus for he is responsible for restoring the Church from extinction by his indomitable zeal and untiring activity. The Church was threatened by the persecution of the imperial power. The Christological doctrine (two natures in Christ) set forth by the Chalcedon synod (451) was not acceptable to the Syrian Orthodox Church. The political and dynastic storms although swept that portion of the world, efforts of St. Jacob preserved the Church whereby the Church since 6th century is known as the Jacobite Church.

He was born as the son of Theophilus (Theophilus Bar-Manu) who was a priest of the Syrian Orthodox Church (Smith & Wace, 1882; Patriarch Aphrem I, 2000). His parents were not having children for a long time and in pursuance of a vow of his parents he was dedicated to God. At the age of 2 years, Jacob was entrusted to the care of Eustathius, the chief of the Monastery (Reesh Dayro), at Phaselita, near Nisbis (Paulose Aphrem, 1963). He learnt Greek, Syriac and the basics of asceticism at the monastery.

Jacob Baradaeus is known by the surname Baradaeus. The surname Baradaeus is derived from 'baradai' (clad in rags) or the ragged mendicant's garb, patched-up out of the old saddle-cloths which he used for his swift and secret journeys in Syria and Mesopotamia to avoid arrest by the imperial forces (Smith & Wace, 1882; Douglas, 1978). John of Ephesus states that the origin of his surname is that he cut a coarse robe into two pieces, and wore one-half as an under garment, and the other half as an upper garment without changing them during summer or winter until they grew quite ragged and tattered. Burd'ono, the nickname is derived from the Syriac word "Burd- o" meaning saddle-cloth. The origin of the word from Arabic, Greek and Latin equivalents are detailed in Smith & Wace (1882, P. 329).

After the training at Phaselita monastery, Jacob was ordained deacon and subsequently became a priest. Jacob was reputed for working miracles, and sick people came from far and near to be healed by him. St. Jacob raised the dead, the blind were restored to sight, rain was given, and even the Sun was made to stand still. Edessa, when attacked by Chosroes I, after the capture of Batnae (Isnik in Turkey, the place where Council of Nicea met in A. D. 325; Fuller, 1655), and other towns on the Euphrates, the prayers of St. James (Jacob) saved the people and Chosroes was scared by a terrific vision (Smith & Wace, 1882). His fame spread over the East. The empress Theodora, a zealous partisan of Jacobites (Syrian Orthodox Christians were called Jacobites after the leadership of St. Jacob-Jacob) wanted to see him. However, Jacob was not inclined to go to Constantinople. Later, in a vision, Severus, the Patriarch of Antioch, and Mor John, the late bishop of Tella, directed him to go to Constantinople to which he obliged. He went to Constantinople in about A. D. 528 and remained there in a

Jacob Baradaeus died at the monastery of Romanus or Cassianus on July 30, 578 (Douglas, 1978; Patriarch Aphrem, 2000). His episcopate is said to have extended over 37 years, and his life, according to Renaudot to 73 years. According to a short account by Cyriacus, bishop of Mardin, the remains of Jacob Baradaeus were kept at the monastery of Cassian until A. D. 622 (621?). Thereafter the relics were translated to his monastery of Phaselita, near Tella Mouzalat by Mor Zakkai, the episcopa of Tella (Paulose Aphrem, 1963). He has written a liturgy in fifteen pages beginning with "O Lord, the most holy Father of peace" and several letters, which are published in Syriac. The feast of Mor Jacob Baradaeus, the protector of faith, is celebrated on November 28.



St. Dionysius Bar Salibi

Feast Day: November 28

Jacob Bar-Salibi also known as Dionysius Bar-Salibi was the best-known and most prolific writer in the Syriac Orthodox Church of the twelfth century.

Bar-Salibi was, like Bar-Hebraeus, a native of Malatia on the upper Euphrates. In 1154 he was created bishop of Marash by the patriarch Athanasius VII; a year later the diocese of Mabbog was added to his charge.

In 1166 Michael the Great, the successor of Athanasius, transferred him to the metropolitan see of Amid in Mesopotamia, and there he remained till his death in 1171. Of his writings probably the most important are his exhaustive commentaries on the text of the Old and New Testaments, in which he skillfully interwove and summarized the interpretations of previous writers such as Ephrem, Chrysostom, Cyril, Moses Bar-Kepha and John of Dar, whom he mentions together in the preface to his commentary on St Matthew. Among his other main works are a treatise against heretics, containing inter alia a polemic against the Jews and the Muslims; liturgical treatises, epistles, homilies, and anaphora. 'Jacob' was his baptismal name; 'Dionysius' he assumed when consecrated to the bishopric.



St. Andrew the Apostle

Feast Day: November 30

St. Andrew was the first disciple of Jesus. He was the younger brother of Saint Peter and was born in Bethsaida on the Sea of Galilee. The brothers were fishermen by trade.

Jesus called them to be his disciples by saying that he would make them "fishers of men." The Gospel of John teaches us much about St. Andrew who was originally a disciple of St. John the Baptist. When John pointed to Jesus and said, "Behold the Lamb of God!" Andrew understood that Jesus was greater and immediately left John to follow Jesus. He visited in Jesus' home and later brought his brother Simon Peter, who Jesus also called to be an apostle. It is believed that Saint Andrew and Saint Peter continued their trade as fishermen until Christ called them to a closer relationship, and they left all things to follow Jesus. After Christ's crucifixion and resurrection, St. Andrew the Apostle preached the gospel in Asia Minor and in Scythia as far as Kiev. Not much is mentioned in the Book of Acts regarding the life of Saint Andrew.

Saint Andrew was martyred by crucifixion at Patras in Achaean Greece. Because St. Andrew deemed himself unworthy to be crucified on the same type of cross on which Christ had been crucified, he asked to be tied to a Crux decussata or an X shaped cross. The Apostle Andrew did not die right away but instead he was left to suffer for two days while he continued to preach the gospel of Jesus Christ until he finally died.

Although little is mentioned in the Book of Acts regarding the life of St. Andrew, much can be learned through St. Andrew's life. He and Saint Peter gave up their lifelong

careers and lifestyles, leaving everything behind, to follow Jesus. Their undying faith in a difficult world is an inspiration to all Christians. His relics consist of a small finger, the top of his cranium and pieces of the cross. These are kept in a shrine at the Church of St. Andrew in Patras.

Late Lamented H. G. Dr. Stephanos

Mar Theodosius

His Grace Dr. Stephanos Mar Theodosius popularly known as 'Bhilai Thirumeni' or 'Bada Baba' was born on 2 October 1924 as the fifth son of Chacko Kurien and Mariamma of Kayalath family in Pathamootom, Kottayam. He obtained B.A from C.A. Jain College, Jabalpur, M.A from Mahakeshal University, Jabalpur, B.D from General Episcopal Seminary, New York and S.T. M from Konnett Berkeley Divinity School. He received in 1946 his deaconship and in 1947 his priesthood from His Holiness Baselios Geevarghese II Catholicos of the East.

The Malankara Syrian Christian Association, which met on 2 October 1974 at Niranam, elected him to the order of Episcopos. On 15 February 1975 Daniel Mar Philoxinos made him Ramban. On 16 February 1975 he was elevated as Metropolitan Stephanos Mar Theodosius at Niranam. H.G. was appointed as Diocesan head of Madras from 1976 to 1979 and as head of Calcutta Diocese since 1979. H.G. served as Director of St. Thomas Mission, Bhilai, as Manager of St. Thomas College Bhilai, and also of all the educational institutions under the diocese, and principal of St. Thomas Seminary, Nagpur. H.G. laid the foundation for the first village Mission movement in North India. H.G. was giving leadership to Makodia Mission, Bhilai Mission Centre, Ashram, Hospitals and Schools.

On November 5, 2007, His Grace was called by His Heavenly Abode by His Master at Muscat and on November 8, 2007 Funeral was Conducted at Bhilai, St. Thomas Mission centre.



സുവർണ്ണ ജൂബിലി ആഘോഷത്തോടനുബന്ധിച്ചുള്ള

2018 നവംബർ 22 വ്യാഴാഴ്ച പരമലയിൽ

രാവിലെ 7:00 മണി മുതൽ 1:00 മണി വരെ

കൂടുംബസംഗമം

Invitation

കർത്താവിൽ പ്രിയ സഹോദരങ്ങളേ,
ദുബായ് സന്ദർശനം ഞർത്തയോകസ് ഇടവകയുടെ സുവർണ്ണ ജൂബിലിയോടനുബന്ധിച്ച് ഇടവകയിൽ സേവനം അനുഷ്ഠിച്ചിട്ടുള്ള വന്യ വൈദികരേയും, പ്രവാസ ജീവിതത്തിൽ നിന്ന് വിരമിച്ചു നാട്ടിൽ സിമിര തൊടമാക്കിയ മുൻ ഇടവക അംഗങ്ങളെയും, അദ്ധ്യക്ഷാലം നാട്ടിൽ ചിലവഴിക്കുന്ന ഇപ്പോഴത്തെ ഇടവകാംഗങ്ങളെയും പങ്കെടുപ്പിച്ചു കൊണ്ട് 2018 നവംബർ മാസം 22ാം തീയതി വ്യാഴാഴ്ച പരമല സഭാമന്ദിരം ആയിരുന്നിടത്തു വച്ച് കൂടുംബ സംഗമം നടത്തപ്പെടുന്നു. സഭയിലെയും, രാഷ്ട്രീയ സാമൂഹിക സാംസ്കാരിക രംഗത്തെയും പ്രമുഖ വ്യക്തിത്വങ്ങൾ പങ്കെടുക്കുന്ന സംഗമത്തിൽ, സുവർണ്ണ ജൂബിലി യോടനുബന്ധിച്ച് ഈ വർഷം നടത്തപ്പെടുന്ന ജീവ കാർണ്യ പദ്ധതികളായ പാർപ്പിടം (രേന ദാനം), ആശ്രമം (വിവാഹ ധന സഹായം), പ്രകാശം (വിദ്യാഭ്യാസം), പരിപാലനം (ചികിത്സാ സഹായം) എന്നീ പദ്ധതികളുടെ ഉദ്ദേശ്യം പരിശുദ്ധ കാതോലിക്കാ ബാവായ്ക്കു തിരുമനസ്സുകൊണ്ട് നിർവ്വഹിക്കും. ഇതിനോടനുബന്ധിച്ച് നടക്കുന്ന പൊതു സമ്മേളനത്തിൽ പരി. ബസേലിയോസ് മാർത്തോമ്മാ പുലോസ് ദ്വിതീയൻ കാതോലിക്കാ ബാവായ്ക്കു അഭിവാന്യ തിരുമേനി മാർ, ക്രൈസ്തവ സംസ്ഥാന മുന്തിമാർ, ഉലകര സഭാ ഗുരുമഠിനും ഫാ. സോ. ടി. ജെ. ജോഷ്യാ, സഭാ സിമാനികൾ, രാഷ്ട്രീയ സാമൂഹിക സാംസ്കാരിക രംഗത്തെ പ്രമുഖ വ്യക്തിത്വങ്ങൾ തുടങ്ങിയവർ പങ്കെടുക്കുന്നതാണ്. പ്രസ്തുത സംഗമത്തിലേക്ക് താങ്കളുടെ മഹനീയ സാന്നിധ്യം സാദരം ക്ഷണിച്ചുകൊള്ളുന്നു.

- ഫാ. പി. നൈനാൻ ഫിലിപ്പ് ഇടവക വികാരി
ഫാ. സജു തോമസ് സഹ വികാരി
ശ്രീ. ബാബു വർഗ്ഗീസ് ഇടവക സെക്രട്ടറി
ശ്രീ. മെനോൻ തോമസ് ഇടവക ട്രസ്റ്റി
ശ്രീ. റ്റി.സി. ജോർജ്ജ് മന. കൺവീനർ
ശ്രീ. ജോസ് ജോൺ ശ്രീ. പി. കെ. ചാക്കോ ജോയിന്റ് മന. കൺവീനർ

Contact: K. Georgekutty +91 9961219908, Varghese +91 9947453177, Adv. Koshy Valliazhath +91 9446194902 stocjubilee@gmail.com secretary@stocjubalai.com

H.H. Baselios Mar Thoma Mathews I

Moran Mar Baselios Mar Thoma Mathews I (27 March 1907 – 8 November 1996) was the Supreme head of the Indian Orthodox Church, which is also known as Malankara Orthodox Syrian Church. He was the 88th successor to the Holy Apostolic Throne of St. Thomas and Catholicos of the East and Malankara Metropolitan.



The Malankara Syrian Christian Association held in 1951 elected Fr. Mathews as Metropolitan-candidate and accordingly on 15 May 1953, the Catholics Mar Geevarghese along with other Metropolitans of the Synod, consecrated him as Metropolitan Mar Athanasius at Mar Elia Chapel, Kottayam. In addition to the post of Principal of the Theological Seminary, he was in charge of the diocese of Outside Kerala

The Catholicos was the youngest son of VattakunelKurienKathanar and PulickaparampilMariamma in Kottayam. His father VattakunelKurienKathanar was Vicar of St. Mary's Jacobite Syrian Orthodox Church at Manarcad. In his early days, the Catholicos was called V.K. Mathew and nicknamed Kuttachen. Mathew had his school education at M.D. Seminary High School, and Collegiate education in C.M.S. College, Kottayam and Maharaja's College Ernakulam. After obtaining B.A. Degree in Chemistry, Mathews opted for the ministry of God and joined the Bishop's College, Calcutta for B.D. course. In 1936, Mathew took B.D. and later in 1942 joined the teaching staff of the Theological Seminary, Kottayam.

from 1960 to 1976. During this period the Diocese grew significantly. The Metropolitan made several tours to different parts of the diocese. In July 1963, at the invitation of Russian Orthodox Church, Mar Athanasius and Daniel Mar Philexinos visited Moscow and attended the golden jubilee celebration of the Metropolitan consecration of H. H. Alexy I Patriarch as the representatives of the Catholics of the East. On 31 December 1970 Mar Athanasius was elected as successor to BaseliosAugen I as Catholicos and Malankara Metropolitan by the Malankara Association.

He translated and published several works so they were available to all in Malayam, English, Tamil, and Hindi, and celebrated the Qurbana (Divine Liturgy) in English for the diaspora.

On 27 October 1946, V.K. Mathew at the age of 40, received ordination of priesthood from Catholicos Mar Geevarghese II, at Old Seminary. The Theological Seminary was his main field of activity, and was appointed as its Acting Principal in 1948 and as its Principal in 1951, which position he retained till 1966.

On 27 April 1991, Mathews I relinquished the Titles of The Catholicos and Malankara Metropolitan of Malankara Orthodox Syrian Church due to old age. He died on 8 November 1996 and was buried at the Catholicate Palace, Devalokam, Kottayam.



ഡോ. പൗലോസ് മാർ ഗ്രിഗോറിയോസ്

തൃപ്പൂണിത്തറ തടിയ്ക്കൽ പെലി-ഫ്ലെലി ദമ്പതികളുടെ പുത്രനായി 1922 ഓഗസ്റ്റ് മാസം 9-ാം തീയതി ജനിച്ചു. 1959 ജനുവരിയിൽ ശെമ്മാശനായി, 2-11-1962 ന് ഗീവർഗ്ഗീസ് ദിതീയൻ ബാവ കശ്ശീശാ പട്ടം നൽകി. 1975 ഫെബ്രുവരി 16 ന് നിരണത്ത് വച്ച് ഔഗേൻ പ്രഥമൻ കാതോലിക്കാ ഇദ്ദേഹത്തെ ഗ്രിഗോറിയോസ് എന്ന പേരിൽ മെത്രാന്മാർ പ്രീതിയായി വാഴിച്ച് ഡൽഹിയുടെ പുമതല നൽകി.



മലയാളം എന്നീ ഭാഷകളിൽ നിരവധി പ്രബന്ധങ്ങൾ രചിച്ചു. മുപ്പതിലേറെ വിശ്വവിഖ്യാത ഗ്രന്ഥങ്ങളുടെ രചയിതാവ്, ചിന്തകൻ, പണ്ഡിതൻ, ദാർശനികൻ എന്നിങ്ങനെ തിളക്കമാർന്ന വ്യക്തിത്വം. 1988 ലെ സോവ്യറ്റ് ലാൻഡ് നെഹ്യ അവാർഡ് ഉൾപ്പെടെ ഇരുപതോളം രാജ്യാന്തര

അവാർഡുകളും, ഒട്ടേറെ ബഹുമതികളും ലഭിച്ചു. പ്രമുഖ പൗരസ്ത്യ ഓർത്തഡോക്സ് വേദശാസ്ത്രജ്ഞൻ, റോമൻ കത്തോലിക്ക, ആംഗ്ലിക്കൻ സഭകളുമായുള്ള ബന്ധത്തിൽ മലങ്കര സഭയുടെ വിശ്വാസത്തിലും, ആചാരാനുഷ്ഠാനങ്ങളിലും വന്ന പൗരസ്ത്യ ഓർത്തഡോക്സിക്ക് നിരക്കാത്തവയെ വിവേചിച്ചറിയുവാനും വി. കുദാശകളേയും വ്യാഖ്യാനിക്കുവാനും കഴിഞ്ഞു. ഡൽഹി ഭദ്രാസന ആസ്ഥാനത്ത് വച്ച് 1996 നവംബർ 24 ന് കാലം ചെയ്തു. കോട്ടയം വൈദിക സെമിനാരിയിൽ കബറടക്കി.

1939 മെയ് 8 ന് തിരുവല്ല മേപ്രാലിൽ ജനിച്ചു. പത്തനാപുരം താബോർ ദയറ അംഗം. 1972 ൽ വൈദികനായി. പത്തനാപുരം സെന്റ് സ്റ്റീഫൻസ് കോളേജിൽ അദ്ധ്യാപകൻ, പ്രിൻസിപ്പൽ എന്നീ നിലകളിൽ പ്രവർത്തിച്ചു. 1991 ഏപ്രിൽ 30 ന് പരി. മാത്യൂസ് ദിതീയൻ കാതോലിക്കാ ബാവ പരമേശ്വര സെമിനാരിയിൽ വച്ച് മേല്പട്ടക്കാരനായി അഭിഷേകം ചെയ്തു. ഡൽഹിയുടെ സഹായ മെത്രാനായി നിയമിക്കപ്പെട്ടു. 1996 ൽ ഡോ. പൗലോസ് മാർ ഗ്രിഗോറിയോസ് കാലം ചെയ്തതിനെ തുടർന്ന് ഡൽഹി

ജോബ് മാർ പിലക്സിനോസ്

ഭദ്രാസനത്തിന്റെ പൂർണ്ണ ചുമതല വഹിച്ചു. ഡൽഹി ഭദ്രാസന മേധാവി പദവിയിലിരുന്ന് ഓർത്തഡോക്സ് ക്രിസ്ത്യൻ മെഡിക്കൽ ഫെലോഷിപ്പ്, ശാന്തിഗ്രാമം മിഷൻ, അരാവല്ലി റിട്ട്രിറ്റ് സെന്റർ എന്നീ സ്ഥാപനങ്ങളുടെ നിർമ്മാണം ഉൾപ്പെടെ നിരവധി ജീവകാരുണ്യ പ്രവർത്തനങ്ങൾക്ക് നേതൃത്വം നൽകി. 2011 നവംബർ 20 ന് കാലം ചെയ്തു. പത്തനാപുരം മൗണ്ട് താബോർ ദയറാ ചാപ്പലിൽ കബറടക്കി.



1939 മെയ് 8 ന് തിരുവല്ല മേപ്രാലിൽ ജനിച്ചു. പത്തനാപുരം താബോർ ദയറ അംഗം. 1972 ൽ വൈദികനായി. പത്തനാപുരം സെന്റ് സ്റ്റീഫൻസ് കോളേജിൽ അദ്ധ്യാപകൻ, പ്രിൻസിപ്പൽ എന്നീ നിലകളിൽ പ്രവർത്തിച്ചു. 1991 ഏപ്രിൽ 30 ന് പരി. മാത്യൂസ് ദിതീയൻ കാതോലിക്കാ ബാവ പരമേശ്വര സെമിനാരിയിൽ വച്ച് മേല്പട്ടക്കാരനായി അഭിഷേകം ചെയ്തു. ഡൽഹിയുടെ സഹായ മെത്രാനായി നിയമിക്കപ്പെട്ടു. 1996 ൽ ഡോ. പൗലോസ് മാർ ഗ്രിഗോറിയോസ് കാലം ചെയ്തതിനെ തുടർന്ന് ഡൽഹി



**ST. THOMAS ORTHODOX CATHEDRAL
DUBAI - UAE**



**FAMILY
GET TOGETHER &**

Harvest Festival 2018

▶ PRIME PARTNER



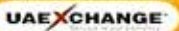
▶ PRESENTED BY



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▶ BRONZE PARTNER



▶ EVENT
Managed
by



▶ AV PARTNER



Key Attractions

- **FOOD STALLS**
- **CULTURAL & MUSICAL EVENTS**
- **GAMES ZONES**

HOLY SERVICES, PRAYERS & MEETINGS

Fridays	: 06.30 am - 08.00 am	Night Prayer, Morning Prayer
	: 08.00 am - 09.30 am	Holy Qurbana
	: 06.30 pm - 07.00 pm	Evening Prayer
Sundays	: 07.00 pm - 09.00 pm	Holy Qurbana
	: 05.15 am - 05.45 am	Morning Prayer
	: 05.45 am - 07.00 am	Holy Qurbana
Tuesdays	: 07.00 pm - 07.30 pm	Evening Prayer
	: 07.30 pm - 09.15 pm	Holy Qurbana
	: 05.15 am - 05.45 am	Morning Prayer
Wednesdays	: 05.45 am - 07.00 am	Holy Qurbana
	: 07.30 pm - 08.30 pm	Evening Prayer & Intercessory Prayer to St. Mary
Saturday, Monday, Tuesday	: 07.00 pm - 07.30 pm	Evening Prayer
Thursdays	: 07.00 pm - 09.15 pm	Holy Confession, Evening Prayer Intercessory Prayer to St. Thomas Church Prayer Meeting & Choir Practice
Fasting Prayer	: 09.00 am - 12.30 pm	Every Month Second Wednesdays

**ST. THOMAS ORTHODOX CHRISTIAN YOUTH MOVEMENT**

02/11/2018 at 10.45 am Regular Meeting in OCYM Hall

09/11/2018 at 10.45 am Harvest Festival

16/11/2018 at 10.45 am Regular Meeting in OCYM Hall

23/11/2018 at 10.45 am Regular Meeting in OCYM Hall

30/11/2018 at 10.45 am Regular Meeting in OCYM Hall

Contact: 050 6856531, E-mail: ocymdubai@gmail.com, Website: www.stthomasocymdubai.org

JOB CELL

Active job seekers and job providers forum within the Church. Providing orientation for job seekers. Ensuring appropriate candidates for job providers.

Contact: 050 9385982, E-mail: jobcellocymdubai@gmail.com

ENTE MALAYALAM (MALAYALAM CLASS)

Malayalam Education Forum enabling interested adults and children to learn basics of Malayalam Language. Classes on every Saturday 4.30 pm to 6.30 pm.

Contact: 050 9385982, E-mail: ocymdubai@gmail.com

LIBRARY

Library opens every Friday after the Holy Qurbana. Collection of more than 10,000 of books including children's books.

Contact: 052 8395577, E-mail: ocymdxlibrary@gmail.com

DIVYABODHANAM

Classes for Bible Study, Church History, Fundamentals of Malankara Orthodox Church.

Every Monday 8 pm to 9.30 pm

Contact: 055 3525278, E-mail: ocymdubai@gmail.com

SUNDAY SCHOOL

Regular Classes will be there on every Friday: Time 10:30am to 12:30 pm

MOMS

Regular Meeting on Every Friday and 23rd Friday MMS Annual Zonal Conference in Ras Al Khaimah

NEW MEMBERS JOINED IN OCTOBER 2018

No.	Name	Cardex #	Mobile#	Area	Home Parish
1	Ajo John	A456	971568021290	Ajman	St Marys Orthodox Syrian Church
2	Jacob Manjacoore Eapen	J779	971504448972	Rashidiya/Sonapur/Aweer	St Behanans O C, Vennikulam
3	Kurian P J	K169	971528103920	AI Ghusais	Mar Gregorios Orthodox Church, Nalunakkal
4	Roji Kuruvilla	R380	971502680545	AI Nadha-2, Ghusais	St Marys Orthodox Church, Thalayinathadam
5	Gigo George	G309	971528678293	AI Nadha Sharjah	St Kuriyakose O S C, Enathu, Pta
6	Ajimon G	A457	971561834558	Rashidiya /Sonapur	St George O C , Nellikunnam
7	Shaji George	S732	971505753231	Sharjah,	Mar Basellos Mar Gregories O C
8	Anish Varghese	A458	971544318465	Qusais	St Stephens O C, Kattanam
9	Roshan Daniel	R382	971528522343	Bur Dubai	St Thomas Oc, Malad
10	Anil Thekkedathu George	A459	971501108117	Rashidiya/Sonapur/Aweer	St Marys Orthodox Valiyapally, Vakayar
11	Ashwin S Varghese	A441	971559893575	AI Nadha 1	St George O S C, Padi
12	Jijo Thomas	J780	971554096345	AI Nadha Sharjah	Mar Yohanon Orthodox Church, Bangalore
13	Liju Thomas	L105	971526249298	Other Emirates	Mar Kuriakose Church, Kumbazha
14	Deljith Joy	D096	971565939979	Other Emirates	St Thomas Osc, Sooranad
15	Renoy P Reji	R383	971523548823	AI Qusais	St George Oc, Kalamassery
16	Cecil P Chacko	C136	971507295813	AI Qusais	St Marys & St George Osc, Pullyoor
17	Saji Pappy Varghese	S733	971509626453	Rashidiya/Sonapur/Aweer	St George Oc, Peringara, Karakkal

AREA PRAYER MEETING SCHEDULE FOR THE MONTH OF NOVEMBER 2018

DAY & DATE	WEEK	AREA	NAME	CARDEX	ADDRESS
3 RD NOV 2018 SATURDAY	FIRST	PORT SAEED / HOR AL ANZ	MR. SAMUEL T.M	S-106	FLAT # 101, 1ST FLOOR AL DIYAFA APARTMENT NEAR CROWN PLAZA HOTEL, DEIRA CONTACT# 050-6459075, 04-3448179
3 RD NOV 2018 SATURDAY	FIRST	AL SHAAB	MR. P.K CHACKO	C-023	FLAT # 308, BLOCK B, AL SAFIA BLDG ABOVE AL SHAAB SM, AL SHAAB CONTACT # 050-6947080
5 TH NOV 2018 MONDAY	FIRST	AL QUSAIS	MR. CHERIAN C THOMAS (SANTHOSH)	C-72	CHURCH HALL CONTACT# 050-6448863
10 TH NOV 2018 SATURDAY	SECOND	AL QUOOZ - JEBEL ALI	MR. LINU GEORGE	L-024	CHURCH HALL CONTACT # 050-429 5915
12 TH NOV 2018 MONDAY	SECOND	AL NAHDA- DUBAI	DR. SHAJI KOCHUKUTTY	S-277	FLAT # 1101, MATAR TOWER BEHIND MAI TOWER, AL NAHDA 1, DUBAI CONTACT# 050-7559224, 04-2729981
12 TH NOV 2018 MONDAY	FIRST	KARAMA	MR. VARGHESE VIJI ABRAHAM	V-223	BLDG# R340, AL WASL BLDG, FLAT # 112, 1ST FLOOR, NEAR LAL SUPERMARKET NEAR AARAMAM RESTAURANT (NEW) KARAMA
17 TH NOV 2018 SATURDAY	THIRD	YOUSUF BAKER, FRIGE MURAR, NAIF ROAD	MR. MATHE THOMAS	M-166	FLAT # 203, KUWAIT BLDG., AL BARAHA, NAIF ROAD CONTACT # 050-5486209, 04-2728522
17 TH NOV 2018 SATURDAY	THIRD	SHARJAH - OTHER EMIRATES	MR. THOMAS ABRAHAM	T-241	CHURCH HALL CONTACT # 050-7649453
19 TH NOV 2018 MONDAY	THIRD	MRLV (Muhai- sana/Rashidiya/ Lulu Village	Mr. TITTY VARGHESE	T-178	FLAT# 204, A BLOCK,R453, OASIS SOUTH NEAR GULF MODEL SCHOOL CONTACT# 050-4959447
19 TH NOV 2018 MONDAY	THIRD	AI QUSAIS	MR. MATHEWS MANKOOTTAHIL	M-056	FLAT # 105, ABOVE AL FALAH BOOK STALL BLDG, NEAR ALPHONSA STORE, DAMASCUS SRT, AL QUSAIS, CONTACT # 050-6503416
24 TH NOV 2018 SATURDAY	FOURTH	SATWA	MR. BINTU BABY	B-273	CHURCH HALL CONTACT# 055-8638291
24 TH NOV 2018 SATURDAY	FOURTH	AL NAHDA - SHARJAH	MR. WILSON K.V	W-005	CHURCH HALL CONTACT # 050-5641839
26 TH NOV 2018 MONDAY	FOURTH	MUHAISANA- LULU VILLAGE	MR. THOMAS ABRAHAM	T-163	VILLA # 2, D79, MIRDIFF CONTACT # 050-6446658
26 TH NOV 2018 MONDAY	FOURTH	KARAMA	MR. SKARIA VARKEY	S-102	CHURCH HALL CONTACT # 055-4553637, 050-4553637

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

CHURCH OFFICE BEARERS - 2018

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