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for members only

For as Jonah became a sign to the people of Nineveh, so will the Son of Man be to this generation.

യോനാ നീനെവെക്കാർക്കും അടയാളം ആയതു പോലെ മനുഷ്യപുത്രൻ ഈ തലമുറക്കും ആകും.

- St.Luke 11:30



Rev. Fr. Ninan Philip Panackamattam
Vicar & President

“Who layeth the beams of his chambers in the waters: who maketh the clouds his Chariot: who walketh upon the wings of the mind:

Who maketh his angels spirits;his ministers a flaming fire: Who laid the foundation of the earth that it should not be removed for ever” Psalms 104:3-5

The God who created the heaven and the earth and the one created man in his own image makes use of all created things as his messengers. God sends his message through prophets,natural forces,blessings and curses. The most important event in this month is the ‘ Moonnu Nombu’ . We observe this lent from February 11-13. This is the shortest lent . Observance of this lent is mandatory. Here God shows his anger through a tempest. God ask prophet jonah to go to Nineveh the great city and cry against it ; for their wickedness is come up before me”.

Jonah in his earthly wisdom manages to go against his Creator’s wish. He makes use of his clout to get place in the ship going to Tarshish. Like all of us ,Jonah was trying to run away from the Lord.

We read the consequences. Like all of us who run away

from the path of the Lord, Jonah could not reach his destination . He got the punishment. He was thrown into the deep sea to be swallowed by a big fish.At that time the learned Jonah tells the Shipmaster “I am an Hebrew; and I fear the Lord, The God of heaven, which hath made the sea and the dry land”. He also admits that the misfortune for the fellow passengers had occurred because of his disobedience and misadventure. He like all of us, disobeyed. He got the temporary punishment .He remembers his Lord , his Creator. He admits his mistakes and asks for punishment.He welcomes temporary punishment .He prays from the “belly of the fish”.

What we learn here is that we, especially the one who received his blessings,the one who had been baptized and got the holy spirit cannot run away from the wishes of our Lord.If we run away, like Jonah we cannot reach where we want to reach. He makes use of all his creations to execute the divine desire.He directs us to go through the direct path .If we deviate we will have to receive his wrath.At the same time God will not forsake his creation when he admits his mistakes and ask for forgiveness through prayers and penance.



Mayalitho (Presentation of our Lord)
Feast Day: February 2

This feast, celebrated on February 2, is known in the Orthodox Church as The Presentation of Christ in the Temple (Mayalitho in Syriac). 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. Then Simeon praised God singing a hymn now called the Nunc Dimittis: “Now let Your servant depart in peace, O Master” (Luke 2: 29-32). Also, in the Temple was Anna the Prophetess. She had been a widow for many years. Anna was about eighty-four years old and spent her time in the Temple worshipping, fasting, and praying. When she saw the Christ Child she praised God and spoke of him to all who were awaiting the Messiah. After Jesus was presented in the Temple, the family returned to Galilee to the town of Nazareth. The Bible tells us that Jesus grew and became strong, and was filled with wisdom. (Luke 2:22-40)

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When Mary ritually presented her newborn Son in the Temple in Jerusalem, she did so in accordance with the Mosaic Law. The law provided that a woman should bring as a sacrifice a lamb and a dove. It was because Mary could not afford to bring a lamb, that she brought a pair of doves. The law also required that a first-born son should be redeemed with 5 shekels of silver, but there is no question of silver being paid in Mary’s case. Aside from the turtledoves, there was no real cost to this symbolic act of obedience and charity.



St. Barsaumo
Feast Day: February 3

St. Barsaumo was born in 380 AD in the village of Autan near Samosata (in Syriac: Shmeeshat) on the Euphrates. In his childhood he was once attacked and bitten by some dogs in his village,

but he was not injured. His contemporaries interpreted the event as follows: In his life he will be attacked by many heretics, but he will defeat them and they cannot harm him.

As a child St. Barsaumo went with his relatives to Samosata, for he wanted to go to the desert to live in solitude, having a monastic life. A holy hermit named Abrohom (+406) prevented him from doing this with the reason that he was still too young. After that, Abrohom became his spiritual father. St. Barsaumo joined other young people for six years as a monk and student of this holy hermit Abrohom.

When he was still a child, St. Barsaumo made his first pilgrimage to Jerusalem barefoot and without provisions. There, he was persecuted by the pagans, as happened to all other Christians. After his return from Jerusalem, he settled on a barren hill on the border of Armenia.

Since it snowed there often, he lived in great distress. The grace of God and his providence showed him a crevice where he could live. One day he saw an angel of God and a pillar of fire protecting his cave. Then, many people came to him and became his disciples. When his disciples were sitting to have their meal, the saint interpreted the words of the Holy Scriptures and wept.

St. Barsaumo saw in a vision that he would be taken ill and suffer severe pain. After he told this vision to his disciples, he became ill. He blessed one of his disciples, and sent him to Persia and Armenia to preach the faith there. When the passing of the saint approached, an angel of the Lord came to him and brought him the news: "After four days Christ will bring you to him. Give your last instructions!" Then he brought his monks together, and spoke four days and four nights without a break with them and blessed them each individually. During the night of February 1, 458 the saint lay down and glorified Christ. At that hour, a pillar of fire was seen, which came upon the head of the saint. Before the saint passed away, the earth trembled several times and was saddened by his decease. He was buried on the 3rd of February, in 458, in Syria.



Nineveh Fast
Fast Day: February 11 - 13

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."

The origins of the Nineveh Fast in the Syrian Orthodox Church can be traced back to the fourth century AD. This can be inferred from the memres and hymns of St.

Ephrem, the Syrian. Initially the fast was for six days, but now it is only for three days starting on the third Monday before the Great Lent. The 3 days Fast had been neglected through the ages. Mar Dionysius Bar Salibi states that Mar Marutha of Tikrit was the one who enjoined it on the Church of the East first in the region of Nineveh. Armenians embraced this practice of the Syrians calling it (Sorep Sarkis). The Copts did the same during the time of Patriarch Anba Eprem, the Syrian.

Historically, this fast is one of the most rigorously observed fasts in the Church. The faithful traditionally refrain from food and drink for three consecutive days, from Monday till Wednesday. Some observe the fast by refraining from food and drink from morning till sunset during the three days. The church exhorts her faithful to at least refrain from meat, fish and dairy products during the period of fasting. The faithful are urged to go to church after this fast and receive the Holy Qurbono.

In the Old Testament, preparation for a special holy occasion included fasting and prayer. The New Testament often mentions fasting. Fasting is clearly not optional inasmuch as Jesus Christ said, regarding fasting "When you fast" (Matt. 6:16), rather than "If you fast."



Fasting is the change of every part of our life, because the sacrifice of the fast is not the abstinence but the distancing from sins. Fasting is an essential aspect of practicing the Orthodox life. You cannot be Orthodox and not fast. Unfortunately, many in the Church today do not participate in this grace-bestowing practice.

St. John Chrysostom says: "Fasting purifies the mind, calms the senses, subjects the flesh to the spirit, renders the heart humble and contrite, disperses the clouds of concupiscence, extinguishes the heat of passion, and lights up the fire of chastity."

Fasting in the Orthodox Church has two aspects: physical and spiritual. The first one implies abstinence from food,

such as dairy products, eggs, fish 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.

Basil the great reminds us, "As much as you subtract from the body, so much will you add to the strength of the soul. True fasting lies in rejecting evil, holding one's tongue, suppressing one's hatred, and banishing one's lust, evil words, lying, and betrayal of vows."

Monday of Three days Lent

Evening

St. Matthew 12: 31-41

Morning

Numbers 5: 5-10

Jonah 1: 1- 17

Isaiah 19: 17-22

Acts 13:6 - 12

Colossians 1: 3-13

St. Matthew 7: 1-12

Tuesday of Three days Lent

Evening

St. Luke 4: 24-32

Morning

Exodus 22:28 - 30

Micah 1: 1-16

Jonah 2: 1-10

Nahum 1: 1-14

Isaiah 57: 13-19

Acts 8: 9-25

Romans 1: 18- 32

St. Matthew 24: 36-46

Wednesday of Three days Lent

Evening

St. Luke 11: 5-13, 29-32

Morning

Exodus 22:28 - 30

Exodus 23: 1 -9

Zephaniah 1: 11-2: 4

Jonah 3: 1 - 10

Isaiah 41: 17-26

St. James 1: 13-27

Romans 15: 24-43

St. Luke 11:27-36

St. Matthew 24: 36-46

Holy Qurbana

II Peter 2: 1-18

I Thessalonians 5: 12-24

St. Matthew 12: 38-50

Thursday/The end of Three days Lent

Before Holy Qurbana

Genesis 18: 23-33

Joshua 7: 6- 20

Jonah 4: 1 - 11

Holy Qurbana

St. James 4: 7-17

Ephesians 5: 3-21

St. Luke 12: 54-13: 9



St. Geevarghese Mar Dionysius Vattasseril Feast Day: 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 His Grace in recognition of rich contribution to Malankara Orthodox Church.

Vattasseril Thirumeni was a man of prayer, determination and dynamism. H.G. was a saint who never stooped before falsehood.

H.G. 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. H.G. 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.

Geevarghese of Vattasseril was born on 31st October, 1858 in Mallappalli, near Kottayam. At that time Malankara Syrian Church was in a state of internal conflict. Two parties in it were fighting each other to gain control of the Church and its assets. Mathews Mar Athanasius was the Metropolitan of the Church then. He had his own supporters in addition to the support he enjoyed from the government.

Geevarghese had his early education in Malayalam under a local village teacher. After his elementary studies, he continued his learning in the C.M.S. High School, Kottayam, when Patriarch Peter III visited South India. He paid special attention to study English language and thereby he got attracted to religious subjects in English Books. In 1876 he was ordained to one of the minor orders in the Church's ministry by Patriarch Peter III himself. He ▶



then took up a study of the Syriac language and Syriac fathers. Geevarghese read these works under the guidance of Metropolitan Mar Gregorios of Parumala and Mar Ivanios Murimattom of Kandanad, who was later made the first Catholicos of the Indian Orthodox Church. His two literary works, a Syriac Text Book for Beginners and "Mathopadesa Sarangal" (Basic Doctrines of Religion) show the influence of his early training in this direction.

In 1879 Geevarghese was ordained as a deacon, and in the following year, when he was hardly 21 years old, he was made a priest. As a deacon, he served Mar Gregorios as his secretary and accompanied him while he visited Churches. This experience brought him in contact with people and clergy in different parts of the Church. As priest, Fr. V. J. Geevarghese was involved in a number of activities, both in church and in society. In church, he maintained close connection with Mar Dionysius V, the then Malankara Metropolitan, Mar Gregorios of Parumala and Mar Ivanios Murimattom. This association helped him soon to be intimately related to three important institutions in the Church: the Old Seminary, the Parumala Seminary and the M.D. Seminary. In 1881 Fr. V. J. Geevarghese was appointed to teach at Parumala. Besides, he served as its Manager as well for a period of about thirty years. When Mar Dionysius V took the control of Old Seminary in 1885, the teaching program came to be reinaugurated at the Seminary under the Malpans V. J. Geevarghese and Mathen of Konat.

In 1903, on the first death anniversary of Mar Gregorios, Fr. Geevarghese was ordained as a Monk. It was while serving as Principal of M.D. Seminary that Fr. Geevarghese played a key role in the social life of the community, namely starting of the M.G.M High School, Thiruvalla in memory of the Mar Gregorios of Parumala, establishment of a number of Primary Schools founding of the Malankara Syrian Mahajan Sabha etc. During the Malankara Association Meeting held in March, 1908, Vattasseril Geevarghese Ramban has been chosen as Metropolitan and sent him to the Patriarch in Antioch for consecration. Thus he was consecrated as the Metropolitan by name Geevarghese Mar Dionysius VI on 31st May 1908. But he was not given the "statorion (kalpana)", the authorization letter assigning him to a particular church or a diocese specifying the field of his service. It is customary that every bishop when ordained, a statorion is also given to him. Later on, a statorion was issued without mentioning any, right of succession to Mar Dionysius V. The Patriarch Mar Abdulla expressed that office of the Metropolitan of Malankara was not necessary for the Indian Church. Accordingly the Patriarch has sent a Syrian Bishop by name Sleeba Mar Osthathios to India to succeed Mar Dionysius V, who was expecting Geevarghese Mar Dionysius VI to succeed him.

When Mar Dionysius V passed away on 11th July 1909, Patriarch Abdulla was requested to confirm the appointment of Geevarghese Mar Dionysius as his successor, which he had agreed. He was given a rousing welcome and felicitation by the Malankara Association and all Churches. During his meeting with leaders of Malankara Association, Patriarch made a suggestion in a very diplomatic way that they should write a statement acknowledging the

authority of the Patriarch over everything in the Church, which few have opposed. Even then Patriarch gained strength by various methods. Patriarch Abdulla asserted that he had the authority whether the Indian Church admitted it or not. He was claiming both spiritual and temporal authority in the Church of Malabar as a divine right while the Royal Court decision admitted only the spiritual authority, which Mar Dionysius VI and those who stood with him were willing to admit but opposed to his claim of temporal authority. In fact this was the only difference between the two sides.

Spiritual authority here referred to matters related to interpretation of faith, maintenance of the sacramental life, and the observance of ecclesiastical discipline. Authority of temporal matters consisted of the carrying out of the Church's internal administration, management of its finances, Schools, Parishes and other institutions. Court decisions from the 19th Century (1889) had denied to the Patriarch authority in the temporal sphere. All the Bishops consecrated by the Patriarch during the period following 1875, except Mar Dionysius VI, had admitted this illegitimate claim and given the Patriarchs concerned the registered deeds demanded by them. Thus in reality all of them have betrayed the cause of preserving the integrity of the Indian Church. But the only exception was Mar Dionysius VI. The Malankara Association also turned down the demand on the Patriarch. In the face of this serious humiliation, Patriarch Abdulla adopted the method of threats saying that if the Metropolitan did not abide by his demand, he would see evil days and the Church of Malabar would not see peace and unity any longer.

Finally Patriarch Abdulla with the advice of his supporters took the decision of sending a letter of excommunication to Metropolitan Mar Dionysius, received by him on 27th June 1911. Mar Dionysius convened the Managing Committee of the Church at the M.D. seminary Chapel. This meeting expressed its solidarity with the Metropolitan, ignoring his excommunication, and resolved to call the Malankara Association to work out the steps to be adopted in handling the situation. Meanwhile, in response to communication from Kerala, the Senior Patriarch Mar Abdul Messiah, the canonical Patriarch informed on 17th August 1911 that the excommunication of Mar Dionysius by Abdulla was null and void, and the Church of Malabar should only ignore it. The supporters of Mar Dionysius have requested the Senior Patriarch Mar Abdul Messaiah to visit India to repair the damage done by Patriarch Abdulla. Accordingly, on 13th June 1912 he arrived in Kerala. He raised Punnoose Ramban to the Episcopal rank as Metropolitan Geevarghese Mar Gregorios (later installed as third Catholicos in 1929), in cooperation with Mar Dionysius and Mar Evanios Murimattom. The Patriarch has also cooperated with Mar Dionysius and Mar Gregorios in the installation of Mar Ivanios as Catholicos, at Niranam. He has further consecrated two other Bishops, Geevarghese Mar Philoxenos, who became the second Catholicos in 1925, and Euachim Mar Ivanios.

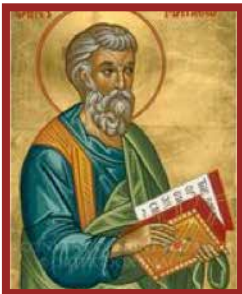
Mar Abdul Messaiah returned to Antioch and passed away on 30th August 1915, before which he issued two Kalpanas dated 17th September 1912 and 24th February 1913 stating that the Catholicos has been installed, and



that the Bishops of Malankara Syrian Church have the right to raise a successor to the Catholics. It is given the authority to fulfill, in consultation with the Malankara Association, all the services needed for the edification of the Church, by the Holy Spirit. He shall thus ordain Melropolitans and Bishops, consecrate the Holy Moon, and perform the other functions necessary for the Church. The matter had gone through the court and finally Mar Dionysius' right to be the Malankara Metropolitan and hold the Seminary and other assets of the Church in his possession was established in the Court.

Thus Mar Dionysius VI attained the zenith of his glory as the victor in all court cases. He had won all the law suits in which he was involved and he was legally recognized as the Metropolitan of Malankara. He had organized matters connected with the Church in such a way that the people who followed him were assured of their spiritual and ecclesiastical needs satisfactorily met. With all these obstacles Mar Dionysius had prepared the ground for establishing a seminary for the training of the candidates for the Church's ministry and concentrated on the formation of a constitution for the Church. During last days of his life, Mar Dionysius VI involved himself in the drawing up of the Constitution for the guidance of the Church and he made a draft for the same, though he could not see its adoption.

About a year before his death, Mar Dionysius VI got ready his 'Will', handing over all the properties of the Church administered by him to the episcopal Synod of the Church, after his time. The Patriarchal side raised objection to its adoption in Court, soon after his death. But it had no effect, as the court dismissed the case. The 'Will' was then registered and formally executed. He bade farewell to his earthly life on 23rd February 1934 in triumph and glory, after receiving the benefits of all the sacred rites with full participation.



**St. Matthew The Evangelist
Feast Day: 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).

It was in this setting, near what is today Almagor, that Jesus called Matthew to be one of the Twelve Disciples. After his call, Matthew invited the Lord home for a feast. On seeing this, the Scribes and the Pharisees criticized Jesus for eating with tax collectors and sinners. This prompted Jesus to answer, "I came not to call the righteous, but sinners"

An illustrious leader, Mar Dionysius served the Malankara Syrian Church as its Metropolitan for a period of twenty five years. His unwavering faith, sincere devotion and dauntless courage are laudable and commendable.

During his priestly days when he was teaching in the Seminary, he wrote the Book Mathopadesa Sarangal (Basic Doctrines of Religion) which reflects the faith of man, such as teaching of the Church concerning God, the Sacraments, Prayer, Fasting, Man and his Salvation and similar subjects. He has also brought out the Malayalam version of Qurbana Kramam (Order of Service for Qurbana), now in use on Sundays in our Church.

Another historical achievement Mar Dionysius VI was able to pursue, was the establishment of the Catholicate in Kerala. Mar Abdul Messaiah Patriarch was willing to cooperate with Mar Dionysius VI and his episcopal colleagues in instituting the office of the Catholicate at Kottayam. Murimattathil His Grace Paulose Mar Ivanios was raised as the first Catholics of the East in 1912 and he has been named as His Holiness Baselios Mar Paulose I. By the reestablishment of the Catholicate in Kerala, the Malankara Orthodox Church became autocephalous.

The first Catholicos of the Malankara Orthodox Syrian Church, occupied the throne as stated above was His Holiness Baselios Mar Paulose I, installed at the Niranam Church in 1912. The Catholicate and the Patriarchate are indeed equal in rank. The Catholicos has the right at supervision over his church, in the same way as the Patriarch has it over that of his.

As our Church pays its profound respects to the sacred memory of Mar Dionysius VI, it should dedicate itself to follow his example and build on what he had begun. May the remembrance of his saintly life be a blessing to the Church as a whole and to its members individually.

Ref: 'Truth Triumphs', by Rev. Dr. V.C. Samuel.

Matthew's ministry in the New Testament is likewise complex. When Matthew is mentioned he usually paired him with Thomas. As a disciple, he followed Christ, and was one of the witnesses of the Resurrection and the Ascension. Afterwards, Matthew along with Mary, James and other close followers of the Lord, withdrew to the Upper Chamber, in Jerusalem. At about this time James succeeded his brother Jesus of Nazareth as the leader of this small Jewish sect.

They remained in and about Jerusalem and proclaimed that Jesus son of Joseph was the promised Messiah. These early Jewish Christians were thought to have been called Nazerenes. It is near certain that Matthew belonged to this sect, as both the New Testament and the early Talmud affirm this to be true.

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.



His Grace Dr. Thomas Mar Makarios

Metropolitan His Grace Dr. Thomas Mar Makarios, a native of Kerala, India, was born on May 26, 1926 to Mr. Chacko & Mrs. Mariamma Kuttikandathil. After attending schools and colleges, he decided to join for theological studies at the Orthodox Theological Seminary in Kottayam. In 1952, he was

ordained as a Priest by His Holiness Catholicos Geevarghese Baselios I. Afterwards he came to India's capital of New Delhi where he organized congregations in North Indian cities, in which ultimately he became the first Vicar of the Indian Orthodox Church in New Delhi.

It was during the time of the litigation of the Church that the Metropolitan as a young priest, showed his ingenuity as leader and scholar in Church History. He helped the lawyers of the Church understand the history, Traditions and Canons of the Church. This was instrumental in seeking an historic verdict by the Supreme Court of India in favor of the Church in 1958. He has also studied in various religious institutions in England, Germany, Switzerland and France. He has been in the U.S since 1963 and earned a Bachelor of Divinity degree from Nashota House

in Wisconsin, a Master's of Sacred Theology from Virginia Theological Seminary, and a Doctorate in Theology from Union Theological Seminary in Richmond.

He returned back to India and worked as a professor of Church History at Orthodox Theological Seminary in Kottayam. In 1975, Fr. Thomas was consecrated as Metropolitan Thomas Mar Makarios by His Holiness Catholicos Augen I. In that same year the Catholicos appointed Metropolitan Mar Makarios as the first Metropolitan of the Bombay Diocese.

Later in 1979, His Grace Mar Makarios was enthroned as the first Metropolitan of the newly created Canada & Europe Diocese. His Grace Dr. Thomas Mar Makarios passed away on February 23, 2008 as a result of a tragic car accident in e arly January 2008 during his archpastoral visit to his diocese in the United Kingdom.

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May the memory of Metropolitan His Grace Dr. Thomas Mar Makarios be eternal!



SABHARATHNAM HIS GRACE DR. GEEVARGHESE MAR OSTHATHIOS (FEB- 16)

Sabharatnam Geevarghese Mar Osthathios Metropolitan was widely known in India and abroad as a prophet of social justice and as a propagator of the Universal Religion of Love. His Grace was born in Cherukole, Mavelikara, Kerala in 9th December 1918. His

former name was M V George. Thirumeni completed high school education in his native place and theological education from Leonard College, Jabalpur and Union seminary, New York. H.G. secured MA from Drew University, New York and honorary Doctorate from Serampore University, Calcutta, India. He taught in Orthodox Theological Seminary Kottayam for over fifty years.

He was ordained as 'Korooyo' in 1948 by HG Augen Mar Thimotheos Metropolitan. HH Baselios Geevarghese II ordained him as a priest at Devalokam in 1956. He was ordained as the Metropolitan in Niranam St Mary's Church 16th February 1958 .

In 1958 he founded St Paul's Ashram and Children Home. He was the founder of Mission Training Centre, mavelikara which gives training to lay missionaries of love and evangelism. He also started more than 40 humanitarian institutions, movements and projects all over India for poor people, HIV positive patients and their children, cancer patients, leprosy patients and their children and orphan, old age homes for men and women.

He has written about 59 books of which 13 are in English. As a poet he has written more than fifty songs. The spiritual and revolutionary ideas in the songs inspire the mind of the faithful urging them to repent and dedicate themselves fully to the God.

He has participated in so many national and international conferences as a leader, preacher and a resource person. He was the member of Faith and Order Commission and World Mission and Evangelism and was the advisor of the WCC assembly in Nairobi in 1975.

His Grace entered into eternal rest on 16th Feb. 2012.



About Bishop Pathrose Mar Osthathios

He started the organization called "Servants of the Cross" (Sleeba Dasa Samooham), a missionary society in 1924 to uplift the life of harijans and converted them to christianity. He was well educated with a B.A. & B.T. degrees and was teaching in a school before becoming a priest. He dedicated his whole life for social service and helping the poor. He was a very simple person and very pious. He became a priest in 1926 at chempil church. He was ordained as Bishop Pathrose Mar Osthathios on May 15th 1953 at M.D.Seminary and assigned to Malabar Diocese. He lived in Carmel church out house, and worked for the poor and harijans. He refused to have a car. He walked a lot and took regular buses & trains to travel around. He used to talk to people on the road about christ. He was burried in Carmel Dayara, Kandanad in 1968.



SUNDAY SCHOOL PHOTOS



INAUGURATION OF YEARLONG ACTIVITIES OF SPIRITUAL ORGANIZATIONS





Bible Quiz

Jonah

Match the question with the answer on the right.



Trivia

- ___ Which book of the Bible precedes Jonah?
- ___ To which city did YHWH ask Jonah to take His message?
- ___ Where did Jonah try to run to instead of going to Nineveh as YHWH had asked him?
- ___ Where did Jonah board a ship?
- ___ What did Jonah do during the storm?
- ___ Who threw Jonah overboard?
- ___ What happened after Jonah was thrown overboard?
- ___ How long was Jonah inside the fish?
- ___ Where did Jonah go after being thrown overboard and reaching dry land?
- ___ What did Jonah tell the people when he reached Nineveh?
- ___ What killed the plant that YHWH had provided Jonah for shade?

1. Three days and three nights.
2. Nineveh
3. Tarshish
4. A worm
5. Sailors
6. To repent.
7. Nineveh
8. Joppa
9. He slept
10. Obadiah
11. He was swallowed by a great fish.



St. Thomas Orthodox Cathedral MGOCSM, DUBAI PRESENTS

Exams #101

1 FEBRUARY 2019 | Friday | 12:30 PM

Session led by:

- Mrs. Reeja Ninan
- Mrs. Susan Mathew



Specially for 10th and 12th standard students

Ace that test



Deal with exam stress



Presentation is everything

Contact us at:
Renie James:
+971506917964

Online Registration Link:
<https://goo.gl/forms/kdxKSUr0ZEa3rD23>



ST. THOMAS ORTHODOX CHRISTIAN YOUTH MOVEMENT

Regular Meeting on Every Friday at OCYM Hall

Contact: 050 304 3637, Email: ocymdubai@gmail.com, Website: www.stthomasocymdubai.org

JOB CELL

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

Ensuring appropriate candidates for job providers.

Contact: 050 9385982, Email: jobcellocymdubai@gmail.com

ENTE MALAYALAM (MALAYALAM CLASS)

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, Email: 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, Email: ocymdxlibrary@gmail.com

DIVYABODHANAM

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

Every Monday 8 pm to 9.30 pm

Contact: 055 3525278, Email: ocymdubai@gmail.com

SUNDAY SCHOOL

Regular classes will be on every Friday after Holy Mass. from 10:30 to 12:30 PM

MOMS

Regular Meeting on Every Friday after Holy Mass

MGOCSM

Regular Meeting on Every Friday after Holy Mass

NEW MEMBERS JOINED IN JANUARY 2019

No.	Name	Cardex #	Mobile#	Area	Home Parish
Ajo	John	A464	971567637729	Muhaisna/Lulu Village	St.john's Orthodox Syrian Church, Thuvayoor South, Adoor
Arun	John	A465	971589218484	Al Quoze, Jebal Ali	St. Mary's Orthodox Syrian Parish, Dombivli, Thane
Laiju	Eapen	L106	971569763016	Bur Dubai	St. George Orthodox Church, Anapampal North P O, Thalavady
Nikil	Abraham Tharayath	N58	971564675915	Port Sayd	St. Marys Mount Orthodox Church, Chettedam, Kangazha, Kottayam
Sonu	Sunny	S738	971557071847	Port Sayd	St.mary's Orthodox Maha Edavaka, Koodal
Varghese	Kurian	V311	971557570641	Karama	St.george Orthodox Church, Pullikkanakku P.o, Kayamkulam
Jevin	Varghese	J789	971559226289	Hor Al Anz	St.stephens Orthodox Syrian Church, Kattanam Valiyapally
Lijo	Mathukutty	L107	971555940549	Bur Dubai	St.thomas Orthodox Syrian Church, Range Hills P O, Pune
Kevin	Mathews Kurian	K171	971504990904	Hor Al Anz	St Thomas Orthodox Syrian Church, Amayannor Po, Kottayam, India
Raj	Varghese	R381	971561755687	Rashidiya/Luluvillage	St. Stephen's Orthodox Church, Christ Nagar, Thane
Sany	Sam Jacob	S739	971507620322	Muhaisna/Lulu Village	St. Mary's Oethodox Church, Vakayar
Koshy	Unnuny	K172	971588526182	Karama	St. Thomas Orthodox Syrian Church, Thazhava, Karynagappally
Manu	Jacob Mathews	M427	971554775177	Al Qusais	St. George Orthodox Church, Global Pilgrim Centre, Chandanappally
Manoj	Philip	M428	971525780792	Karama	St.mary's Orthodox Church, Manthanam, Thiruvalla

**AREA PRAYER MEETING SCHEDULE FOR THE MONTH OF FEBRUARY 2019**

DAY & DATE	WEEK	AREA	NAME	CARDEX	ADDRESS
2ND FEB 2019 SATURDAY	FIRST	PORT SAYEED - HOR AL ANZ	MR. SIMON EAPEN	S157	FLAT #305 {BLOCK B} OPP. AZAR AL MADINA OPP. WASEL DIST. , NEAR FISH ROUND ABOUT MOB: 050-5277221
2ND FEB 2019 SATURDAY	FIRST	AL SHAAB AREA	MR. ALEX V JOHN	A-156	CHURCH HALL MOB: 0527575459
4TH FEB 2019 MONDAY	FIRST	AL QUSAIS	MR. RAJAN DANIEL	R-089	FLAT #309 DAILY RESTAURANT BLDG. DAMASCUS ST. AL QUASAIS MOB: 0501515419, TEL: 042635922
9TH FEB 2019 SATURDAY	SECOND	BUR DUBAI	MR. SAJAN P.V	S-186	CHURCH HALL MOB: 0503520108
9TH FEB 2019 SATURDAY	SECOND	AL QUOZ - JEBEL ALI	MR. RAJU PAUL	R-080	FLAT # G-02, WASL CRISTA 2 BLDG OPP: SPRING DALES SCHOOL AL QUOZ - DUBAI, MOB: 0554714246
11TH FEB 2019 MONDAY	SECOND	DUBAI- AL NADHA	MR. THOMAS PHILIPOSE CHITTADATHU	T 254	FLAT # 601 , YELLOW 1 BLDG. OPP ZULE- KHA HOSPITAL NEAR TODAY'S RESTAURANT, AL NADHA 2 DXB MOB: 0508563033 / 0568288870
11TH FEB 2019 MONDAY	SECOND	KARAMA	MR. OOMMEN JOHN	O-008	FLAT # A201 JUMA AL MAJID BLDG, OPP BURJMAN. MOB: 0504530264, TEL: 043966201
16TH FEB 2019 SATURDAY	THIRD	YOUSEF BAKER - FRIGE MURAR- NAIF ROAD	MR. ABI PAULOSE ALACKAL	A-140	FLAT #604 {BLOCK A} FISH R/A, WASL DIST., DEIRA, MOB: 0505506975
16TH FEB 2019 SATURDAY	THIRD	SHARJAH - OTHER EMIRATES	MR. SAJEEV KOSHY	S-154	FLAT # 201, RASHIDIYA 2, SARA RESIDENCE NEAR AJMAN STADIUM, AJMAN MOB: 0506996042
18TH FEB 2019 MONDAY	THIRD	AL QUSAIS	MR. RAJU K	R-057	FLAT# 116 AL ASMAWI BLDG. BEHIND HAMPTON HILTON HOTEL. MOB: 0504540115, TEL: 042616996
18TH FEB 2019 MONDAY	THIRD	MUHAISNAH RASHIDIYA - LULU VILLAGE	MR. KURIAN K.T	K-66	ROOM # 109, BEHIND RTA BLDG., WASL OASIS 2 BLDG., MOB: 0506957627
23RD FEB 2019 SATURDAY	FOURTH	SATWA	MR. CIJI VARGHESE	C-119	FLAT #38 UNION COOP BLDG. SATWA R/A. MOB: 0559477464
23RD FEB 2019 SATURDAY	FOURTH	SHARJAH AL NAHDA	MR. BENEDICT VARGHESE	B-246	CHURCH HALL MOB: 0509678456
25TH FEB 2019 MONDAY	FOURTH	KARAMA	MR. SABU VARGHESE	S-051	FLAT #301 SNOOKER POINT BLDG. OPP VASEN EYE CLINIC., COZY CABANA REST. BLDG. AFTER CROS- ING, PEDESTRAIN OVERBRIDGE. MOB: 0504556081
25TH FEB 2019 MONDAY	FOURTH	MUHAISNAH LULU VILLAGE	MR. SOMU GEORGE	S-252	CHURCH HALL, MOB: 0504596617

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

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
	: 07.00 pm - 09.00 pm	Holy Qurbana
Sundays	: 05.15 am - 05.45 am	Morning Prayer
	: 05.45 am - 07.00 am	Holy Qurbana
	: 07.00 pm - 07.30 pm	Evening Prayer
	: 07.30 pm - 09.15 pm	Holy Qurbana
Tuesdays	: 05.15 am - 05.45 am	Morning Prayer
	: 05.45 am - 07.00 am	Holy Qurbana
Wednesdays	: 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

NINEVEH LENT SCHEDULE - 2019

10th Feb 2019	7:30 PM 8:00 PM	Evening Prayer Devotional Address by Rev. Fr. Mathai Kunnil
11th Feb 2019	7:30 PM 8:00 PM	Evening Prayer Devotional Address by Rev. Fr. Koshy Vaidyan
12th Feb 2019	7:30 PM 8:00 PM	Evening Prayer Devotional Address by Rev. Fr. Mathai Kunnil
13th Feb 2019	7:00 PM 7:30 PM	Evening Prayer Holy Qurbana

CHURCH OFFICE BEARERS - 2019

Rev. Fr. Ninan Philip	Vicar & President	058 2647826	frnpp7@yahoo.co.in
Rev. Fr. Saju Thomas	Asst. Vicar	050 3134117	frsajuthomas@gmail.com
Binu Varghese	Hon. Trustee	056 6939777	buzzbinu@gmail.com
Babuji George	Hon. Secretary	055 6123959	bajigeorge@hotmail.com
Varghese Chacko	Hon. Jt. Trustee	050 5753229	varghese.chacko@ramlaint.com
Alexander Jose Alex	Hon. Jt. Secretary	058 1662729	josealex256@gmail.com