



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

Vol-7
Issue No.
8
AUGUST 2019



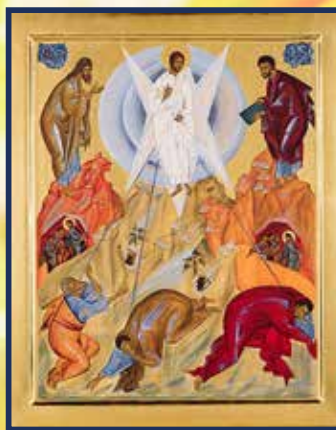
HAPPY INDEPENDENCE DAY

You, my brothers and sisters, were called to be free. But do not use your freedom to indulge the flesh; rather, serve one another humbly in love. For the entire law is fulfilled in keeping this one command: "Love your neighbor as yourself."

Galatian 5:13-14



15 AUG - DORMITION OF ST. MARY



AUG 6-TRANSFIGURATION OF OUR LORD

for members only



Rev. Fr. Ninan Philip Panackamattam
Vicar & President

THE MOTHER OF GOD - OUR GUARDIAN ANGEL

We are celebrating the feast of transfiguration and the feast of the departure of St. Mary the Mother of God, during this month. The event of transfiguration at Tabor is a unique one in the history of humanity. It reveals the existence of a real Spiritual world, a supreme one, beyond this physical world. It reveals not only the existence but also the science of that spiritual existence and its unique experience. To know about it, I would suggest you to read from the Bible, St. Luke 9:27-36 and try to experience it through an effective meditation. What we see in the Transfiguration at Mount Tabor is, the transformation which Christianity demands for the establishment of the Kingdom of God.

In the life of St. Mary we can see this transformation. She, born as a normal human being, but she could transform herself, so that God chose her to become the mother of Christ. Is it not worthwhile to follow St. Mary, for our own transformation. As St. Mary being the first among all the saints, usually we can think that it is possible that all the saints and fathers in the

New Testament period, might have considered the life pattern of St. Mary as a model to follow. When we go through our canonical prayers and other liturgies, the mentions about St. Mary can be considered as a proof, for such a thinking.

In the present Christian Community we see that there is no effort being taken to practise a true Christian life, with values and virtues. The tendency is just to ask from God and get the assistance to meet the difficulties where we lead a life as per our own worldly desires. No consideration of our own eligibility, or of God's reason to hear our request. We have to establish our eligibility by fulfilling the demands of God, and should be reasonable by accepting the responsibility to make real, the Will of God. That is why a Christian has to give up this world and sacrifice himself for God, and the same is what we have done in baptism. But when we are busy with our own desires, we neglect and ignore all the facts and truth involved in the religion and hence the religion fails without any result.



THE VALUE OF TIME

By (Late.) HG MATHEWS MAR BARNABAS

[Former Diocesan Metropolitan of American Diocese - Malankara Orthodox Church]

(Contd. From Vol.7, July 2019, pg.4)

1. Are we bearing fruit making the best use of time? Our Lord says, "you did not choose me, but I chose you and appointed you that you should go and bear fruit, and that your fruit should abide" [St. John 15:16] On another occasion our Lord said, " I am the vine, you are the branches. He who



abides in me and I in him, he it is that bears much fruit, for apart from me, you can do nothing. If a man does not abide in me, he is cast forth as a branch and withers, and the branches are gathered and thrown into the fire and burned" [St. John 15:5-6] The fruit that we should bear is the fruit of the Spirit. "The fruit of the Spirit is love, joy, ▶



peace, patience, kindness, goodness, faithfulness, gentleness, self-control" [Galatians 5:22-23] Our Lord says, "By this my Father is glorified that you bear much fruit and so prove to be my disciples" [St. John 15:8] It is said of our Lord that all His life was love and prayer. It is written of Him that he went about doing good [Act 10:38]. What an attractive life! When we fail to be bear fruit, we perish.

2. The need to be vigilant up to the very end, making the best use time. We must be vigilant to the very end, as danger can come at any time. John banyan says in his book, "Pilgrim's Progress", "Even from the gates of heaven, there is a way to hell". If the pilot is careless just before landing, there is the possibility for air crash. Our Lord says, "He who endures to the end, will be saved" [St. Mark 13:13]

3. Our duty to do our best, making the best use of time. Our goal is to become perfect as the heavenly Father is perfect, "You shall be perfect as your heavenly Father is perfect" [St. Matt. 5:48] Hence we have to love God and His children to the fullness. "You shall love the Lord your God and His children to the fullness. "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength - you shall love your neighbor as yourself" [St. Mark 12:30-31]. "Whatever your hands finds to do, do it with your might" [Eccl. 9:10]

"Whatever you do, Do with your might, Things done by halves are never done aright"

Our Lord and the Holy Spirit will help us to grow in love. "Behold I stand at the door and knock. If anyone hears my voice and opens the door, I will come in to him, and eat with him, and he with me" [Rev 3:20] St. Paul says: "God's love has been poured into our hearts through the Holy Spirit, who has been given to us" [Romans 5:5]

4. The need to do the very best, making the best use of time. If we do our very best every day, there will be real progress.

"If you do your best, your best will better grow, but if

you slight your daily task, you will let the better go".

Some children ask, why work so hard? Is it not enough to get a pass? Such children lose the heights they can reach. There is no use of repentance when they are old.

"The heights by great men reached and kept, Were not attained by sudden flight.

But they while their companions slept, Were toiling upward in the night".

Sometimes ordinary children work hard and get a first class, while brilliant children may lose it through overconfidence and carelessness.

5. Do not waste time by comparing ourselves with others. No one is called to be like anyone else. Everyone is expected only to do his/her best. If we find anyone on a higher level than us, don't be jealous and feel sorry. What we have to do is to identify ourselves with that person, rejoice with him/her and encourage him/her. Everyone is a child of God and a fellow being. When we find someone on a lower level, don't be proud and contemptuous. We should identify ourselves with that person, sympathize with him/her and help him/her. St. Paul says, "Rejoice with those who rejoice and weep with those who weep" [Romans 12:15]. Our duty is to do our best and thank the Lord for all His blessings.

6. We have made the best use of time when we are filled with love and when we fill others with love.

Love means four things.

Helping others sacrificially.

Forgiving whole-heartedly maintaining the old love.

Respecting others counting them as better than ourselves and

Obedying others and submitting to them selflessly.

As a result of good works, and becoming godly in this transitory world, we will be able to enjoy heavenly bliss in this world and in the eternal world to come. Everyone in this world has infinite potentialities for good and evil. Let us therefore, make the best use of time, for the glory of God and the benefit of His Children.





FEAST DAYS IN AUGUST

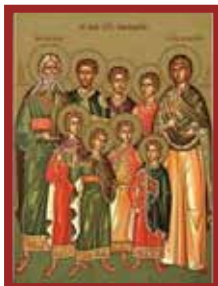
The seven holy Maccabee martyrs, their mother St. Solomonia, and their teacher St. Eleazar (Feast Day: August 1)

The seven holy Maccabee martyrs Abim, Antonius, Gurias, Eleazar, Eusebonus, Alimus and Marcellus, their mother Solomonia and their teacher Eleazar suffered in the year 166 before Christ under the impious Syrian king Antiochus IV Epiphanes. This foolish ruler loved pagan and Hellenistic customs, and held Jewish customs in contempt. He did everything possible to turn people from the Law of Moses and from their covenant with God. He desecrated the Temple of the Lord, placed a statue of the pagan god Zeus there, and forced the Jews to worship it. Many people abandoned the God of Abraham, Isaac, and Jacob, but there were also those who continued to believe that the Savior would come.

A ninety-year-old elder, the scribe and teacher Eleazar, was brought to trial for his faithfulness to the Mosaic Law. He suffered tortures and died at Jerusalem.

The disciples of St Eleazar, the seven Maccabee brothers and their mother Solomonia, also displayed great courage. They were brought to trial in Antioch by King Antiochus Epiphanes. They fearlessly acknowledged themselves as followers of the True God, and refused to eat pig's flesh, which was forbidden by the Law.

The eldest brother acted as spokesmen for the rest, saying that they preferred to die rather than break the Law. He was subjected to fierce tortures in sight of his brothers and their mother. His tongue was cut off, he was scalped, and his hands and feet were cut off. Then a cauldron and a large frying pan were heated, and the first brother was thrown into the frying pan,



Virgin Mary's Fast (Feast Day: August 1)



We do practice this fast in preparation for the celebration of the Assumption of the Virgin Mary and in following in her footsteps and those of the Holy Apostles who fasted at the Dormition of the Virgin Mary. This

fast lasts for fifteen days and ends on the Assumption Day of the Virgin Mary, August 15th.

and he died. The next five brothers were tortured one after the other. The seventh and youngest brother was the last one left alive. Antiochus suggested to St Solomonia to persuade the boy to obey him, so that her last son at least would be spared. Instead, the brave mother told him to imitate the courage of his brothers.

The child upbraided the king and was tortured even more cruelly than his brothers had been. After all her seven children had

died, St Solomonia, stood over their bodies, raised up her hands in prayer to God and died. The martyric death of the Maccabee brothers inspired Judas Maccabeus, and he led a revolt against Antiochus Epiphanes. With God's help, he gained the victory, and then purified the Temple at Jerusalem. All these events are related in the Second Book of Maccabees (Ch. 8-10). Various Fathers of the Church preached sermons on the seven Maccabees, including St Cyprian of Carthage, St Ambrose of Milan, St Gregory Nazianzus and St John Chrysostom.

Transfiguration of our Lord (Feast Day: August 6)

As we know, the Transfiguration of Christ is one of the central events recorded in the gospels. Immediately after our Lord was recognized by his apostles as "the Christ [Messiah], the Son of the Living God," he told them that "he must go up to Jerusalem and suffer many things... and be killed and on the third day be raised" (Mt 16). The announcement of

Christ's approaching passion and death was met with indignation by the disciples. And then, after rebuking them, the Lord took Peter, James, and John "up to a high mountain" — by tradition mount Tabor — and was "transfigured before them."

His face shone like the sun, and his garments became white as snow and behold, there appeared to them



Moses and Elijah, talking with him. And Peter said to Jesus, "Lord, it is well that we are here; if you wish I will make three booths here, one for you and one for Moses and one for Elijah. He was still speaking when lo, a bright cloud overshadowed them, and a voice from the cloud said, "This is my Beloved Son, with whom I am well pleased; listen to him." When the disciples heard this, they fell on their faces with awe. But Jesus came and touched them, saying, "Rise, and have no fear." And when they lifted up their eyes, they saw no one but Jesus only. And as they were coming down the mountain, Jesus commanded them, "Tell no one the vision, until the Son of Man is raised from the dead" (Mt 17:1-92, see also Mk 9:1-9; Lk 9:28-36; 2 Peter 1:16-18).



The Jewish Festival of Tents was a feast of the dwelling of God with men, referring to their journey from Egypt to the promised-land where they always lived in tents whenever they camped. The Tabernacle, the house of their Lord, was with them always at the centre of their camp. The transfiguration of Christ reveals how this dwelling takes place in and through the Messiah, the Son of God in human flesh. Christ's transfiguration took place at the time of the Festival of Tents, and that the celebration of the event in the Christian Church became a feast in a way similar to the feasts of Passover and Pentecost.

In the Transfiguration, the apostles see the glory of the Kingdom of God present in majesty in the person of Christ. They see that in him, indeed, all the fullness of God was pleased to dwell, that "in him the whole fullness of deity dwells bodily" (Col 1:19, 2:9). They see this before the crucifixion so that in the resurrection they might know who it is who has suffered for them, and what it is that this one, who is God, has prepared for those who love him. This is what the Church celebrates in the feast of the Transfiguration and hence she prays: "Thou wast transfigured on the mount. O Christ, our Lord and Savior, revealing Thy glory to Thy disciples as they could bear it. Let Thine everlasting light shine upon us sinners. Through the prayers of the Theotokos, O Giver of Light, glory to Thee. On the mountain wast Thou transfigured, O Christ

God, and Thy disciples beheld Thy glory as far as they could see it; so that when they would behold Thee crucified, they would understand that Thy suffering was voluntary, and would proclaim to the world that Thou art truly the Radiance of the Father." – Prayers from the Feast of Transfiguration.

Besides the fundamental meaning which the event of the Transfiguration has in the context of the life and mission of Christ, and in addition to the theme of the glory of God which is revealed in all of its divine splendor in the face of the Savior, the presence of Moses and Elijah is also of great significance for the understanding and celebration of the feast. Many of the hymns refer to these two leading figures of the Old Covenant as do the three scripture readings of Vespers which tell of the manifestation of the glory

of God to these holy men. (Ex 24:12-18; 33:11-34:8; 1 Kings 19:3-16). Moses and Elijah, according to the liturgical verses, are not only the greatest figures of the Old Testament who now come to worship the Son of God in glory, they also are not merely two of the holy men to whom God has revealed himself in the pre-figurative theophanies of the Old Covenant of Israel. These two figures actually stand for the Old Testament itself: Moses for the Law and Elijah for the Prophets. And Christ is the fulfillment of both the Law and the Prophets (Mt 5:17). They also stand for the living and dead, for Moses died and his burial place is known, while Elijah was taken alive into heaven in order to appear again to announce the time of God's salvation in Christ the Messiah. Thus, in appearing with Jesus on the mount of Transfiguration, Moses and Elijah show that the Messiah Savior is here, and that he is the Son of God to whom the Father himself bears witness, the Lord of all creation, of the Old and New Testaments, of the living and the dead. The Transfiguration of Christ in itself is the fulfillment of all of the theophanies and manifestations of God, a fulfillment made perfect and complete in the person of Christ. The Transfiguration of Christ reveals to us our ultimate destiny as Christians, the ultimate destiny of all men and all creation to be transformed and glorified by the majestic splendor of God himself. ●



Shunoyo (Dormition of the Theotokos)

(Feast Day: August 15)

The Theotokos had now reached an advanced age. Her fervent and unceasing desire was to leave the body and be with her beloved Son and God. The Mother of God did not fear death, nor did she seek to avoid it. She knew that death had already been overcome by her Son and God. At that time she still lived in the house of John the Evangelist on Mount Sion. She often went from there to the Mount of Olives to offer fervent prayers.



As she was thus praying on the Mount of Olives that the Lord quickly take her to heaven, there appeared before her the archangel Gabriel and disclosed to the Theotokos the following: "Thus says your Son: The days are approaching when I will take My Mother unto Me". Thus the Virgin heard those much longed for words which she received with gladness.

Tradition has it that it occurred on a Friday. Thus after three days, on a Sunday, she would depart and be with Christ. On the message of the angel, she uttered the following prayer to God: "I would not have been worthy to receive Thee, O Lord, into my womb, unless Thou Thyself had mercy on me, Thy slave. I kept the treasure entrusted to me and, therefore, I have the boldness to ask Thee, O King of glory, to protect me from the power of Gehenna". The Theotokos also desired to behold the holy Apostles who were scattered throughout the world preaching the Gospel. When the Virgin knelt and offered her petition and thanksgiving, her prayer was accompanied by a manifestation: the olive trees growing on the Mount of Olives bowed with her as they were animate. When the Theotokos knelt, the trees bent down; when she arose, the trees straightened themselves out again. Thus, even the trees revered and honoured the Mother of God.

After completing her prayer, the Theotokos returned to her home. The Theotokos prepared for her repose. She told the matter to the beloved disciple John, who had taken her into his home as his own mother. She ordered that her bed and room be decorated, and that incense and as many lamps as possible to be lit in it. She then changed her clothes. Simply put, all necessary preparations for her burial were made. John at once sent for James. John also sent for all

their relatives and neighbours, informing them of the imminent repose of the Mother of God. James, too informed all the Christians, both them that were in Jerusalem and in the surrounding towns and villages. Thus, a great multitude of the faithful gathered around the Theotokos. The whole house was filled with weeping and lamentation. The Theotokos, however, asked them not to weep for her, but to rejoice at her

repose. These comforting words dried the tears and brought solace to their sorrow.

The Theotokos then made a will concerning her two garments. She desired that they be given to two poor widows who had faithfully served her and received their maintenance from her. With regard to her body, the Mother of God made her will known that it should be buried on the Mount of Olives, not far from Jerusalem, in the garden of Gethsemane. There also were interred her parents, the righteous Joachim and Anna, and her spouse, Joseph. The tombs lay in the Valley of Jehosaphat between Jerusalem and the Mount of Olives.

While the Theotokos was making these arrangements, all of a sudden a noise was heard, similar to a clap of thunder. A cloud then encircled the home of John. By the command of God, angels had siezed the Apostles that were scattered to the ends of the world and brought them on clouds to Jerusalem. All, except the Apostle Thomas, were then placed on Sion before the door of the house where the Theotokos dwelt. Therefore, on seeing one another, the holy Apostles rejoiced, but at the same time they wondered, saying, "Why has the Lord gathered us together in this place?" John informed them of the speedy departure of the Mother of God.

It was the Lord's day, and the fifteenth day of the month of August, when that blessed hour that all were awaiting drew near. It was the third hour of the day (9:00 a.m.). In the rooms the lamps were burning. The holy Apostles were offering praise to God. When they had prayed, there was a thunder from heaven and there came a fearful voice as if of chariots; and behold, a multitude of a host of angels



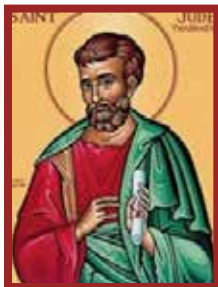
and powers, and a voice, as if of the Son of Man was heard. Raising herself from bed as if she were trying to go and meet her Son, she worshipped the Lord. The she said, "Ready is my heart, O God, ready is my heart". The she repeated the words once said by her, "Be it unto me according to Thy word" [Lk 1:38], and then lay down on the bed. With these words, the Theotokos, surrendered her soul into the hands of the Lord. At once there began wonderful and joyous angelic singing repeating the former words of gabriel: Rejoice, thou who are full of grace, the Lord is with thee: Blessed are thou among women" [Lk 1:28].

Then a solemn procession conveyed the body of the Theotokos from Sion through Jerusalem to Gethsemane. The tomb in the Garden of Gethsemane was east of Jerusalem, across the Kidron Valley. Finally, the holy Apostles with all the multitude of Christians reached the Garden. When they laid down the bier with the body, the Christians began to weep. In giving the last kiss, the Christians fell down before the body of the Theotokos. Kissing it, thy shed copious tears, so that only towards evening could the body be placed in the new tomb. Her relics were laid with the greatest honour, while chanting and weeping took

place. When the Apostles stepped before her bier to bid her farewell, each according to the inspiration of the Holy Spirit, they uttered psalms of triumph and thanksgiving and chanted prayers.

Many believe that at the end of her life Mary was assumed bodily 'into heaven'. This claim, magisterially entitled 'The Doctrine of the Assumption of the Blessed Virgin Mary', is a Latin concept. The Orthodox marked this feast as the koimesis (dormition) of the Theotokos. Finally, we Orthodox do not "worship" the Virgin Mary. We "venerate" her and show her great honor. Nor have we ever, like the Latins, developed the idea that the Theotokos was born without sin (the Roman Catholic dogma of the Immaculate Conception) or that she is a co-redemptor with Christ. The consensus of the Church Fathers rejects such ideas, and the Orthodox Church adheres to that consensus. However, we do believe that the Virgin Mary is an image of the Christian goal of becoming Christ-like, of theosis. Just as the Theotokos gave birth to Christ in a bodily way, so we must bear Christ in a spiritual way. In so doing, we imitate her practical spiritual life, including the purity and humility by which she formed her free will into perfect obedience to the Will of God.

St. Jude the Apostle **(Feast Day: August 19)**



Jude was the brother of St. James and son of St. Joseph, betrothed to the Theotokos. Sometimes he is called Levi or Thaddeus (some English translations call him "Judas"). He protested along with Simon and Hosea when the elderly Joseph wanted to leave a portion of his

estate to Jesus upon his death. He was often called 'brother of James' out of humility and shame for he

did not believe in Christ at first, yet St. James did.

He was one of the Twelve Apostles (not to be confused with the Thaddeus of the Seventy Apostles) and after the Ascension he preached the Gospel Judea, Samaria, Galilee, Idumea, Syria, Arabia, Mesopotamia and Armenia.

In Armenia St. Thaddeus converted many followers, including Princess Sandukht, the daughter of King Sanatruk of Shavarshan, in the province of Artaz. By the order of King Sanatruk St. Thaddeus, along with his converts, were martyred in 66 A.D., for preaching Christianity

St. Matthias the Apostle **Feast Day: August 24**

St. Matthias was born at Bethlehem of the Tribe of Judah. From his early childhood he studied the Law of God under the guidance of St Simeon the God-receiver. When the Lord Jesus Christ revealed himself to the

world, St Matthias believed in him as the Messiah, followed constantly after him and was numbered among the Seventy Apostles, whom the Lord "sent them two by two before His face" (Luke 10:1).



After the Ascension of the Savior, St Matthias was chosen by lot to replace Judas Iscariot as one of the Twelve Apostles (Acts 1:15-26). After the Descent of the Holy Spirit, the Apostle Matthias preached the Gospel at Jerusalem and in Judea together with the other Apostles (Acts 6:2, 8:14). From Jerusalem he went with the Apostles Peter and Andrew to Syrian Antioch, and was in the Cappadocian city of Tiansum and Sinope. Here the Apostle Matthias was locked into prison, from which he was miraculously freed by St Andrew the First-Called.



kill the Apostle, the earth opened up and engulfed them.

The Apostle Matthias returned to Judea and did not cease to enlighten his countrymen with the light of Christ's teachings. He worked great miracles in the Name of the Lord Jesus and he converted a great many to faith in Christ. The Jewish High Priest Ananias hated Christ and earlier had commanded the

Apostle James, Brother of the Lord, to be flung down from the heights of the Temple, and now he ordered that the Apostle Matthias be arrested and brought for judgment before the Sanhedrin at Jerusalem.

The Apostle Matthias journeyed after this to Amasea, a city on the shore of the sea. During a three year journey of the Apostle Andrew, St Matthias was with him at Edessa and Sebaste. According to Church Tradition, he was preaching at Pontine Ethiopia (presently Western Georgia) and Macedonia. He was frequently subjected to deadly peril, but the Lord preserved him to preach the Gospel.

The impious Ananias uttered a speech in which he blasphemously slandered the Lord. Using the prophecies of the Old Testament, the Apostle Matthias demonstrated that Jesus Christ is the True God, the promised Messiah, the Son of God, Consubstantial and Coeternal with God the Father. After these words the Apostle Matthias was sentenced to death by the Sanhedrin and stoned.

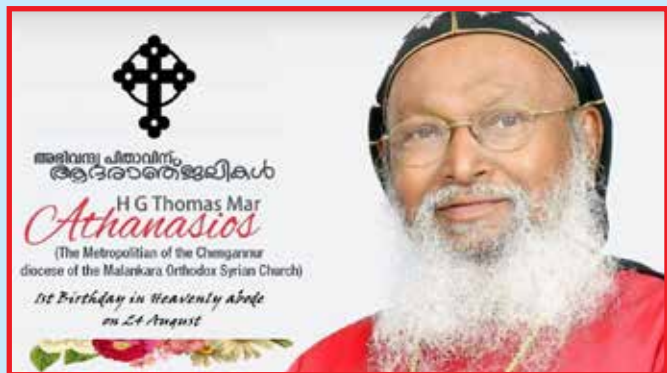
Once, pagans forced the saint to drink poison potion. He drank it, and not only did he himself remain unharmed, but he also healed other prisoners who had been blinded by the potion. When St Matthias left the prison, the pagans searched for him in vain, for he had become invisible to them. Another time, when the pagans had become enraged intending to

When St Matthias was already dead, the Jews, to hide their malefaction, cut off his head as an enemy of Caesar. (According to several historians, the Apostle Matthias was crucified, and indicate that he instead died at Colchis.) The Apostle Matthias received the martyr's crown of glory in the year 63

LATE LAMENTED HIS GRACE THOMAS MAR ATHANASIOS

Late Lamented Thomas Mar Athanasios was the senior most Metropolitan of Malankara Orthodox Syrian Church and the First Metropolitan of Chengannur Diocese. His Grace was a celebrated educationist, an efficient administrator and a dedicated priest. His Grace had devoted his life to the church and to the welfare of the society. He worked tirelessly for the upliftment of the downtrodden. He believed in love, ecumenism and universal brotherhood. His Grace will stay forever in the minds and hearts of people, loved and remembered every day. His Grace passed away on

24th August 2018 and was entombed at St. George Dayara, Othara. His sudden demise left a vacuum for the entire church and the society at large.





Malankara Orthodox Church - Delhi Diocese Dedication of the Renovated Delhi Orthodox Centre & Dr. Paulos Mar Gregorios Award 2019



IDAVAKA PERUNNAL





Triv?da!

Fruit of the Spirit Crossword



Across

4. This fruit of the spirit is a bit like faithfulness or being dependable.
5. God will give us these fruit or ____ if we ask and work on it.
6. Just like real fruit, the fruit of the Spirit also makes us this inside.
8. This is another word for gentleness.
10. If we try to ____ by reading the Bible we will understand how to become more fruitful.

Down

1. Having this fruit means you will turn away from bad choices.
2. This fruit of the Spirit is about being more than just happy.
3. When we have more fruit of the Spirit we become more ____.
7. Being full of this means that you don't worry but believe God to take care of things.
9. This part of God helps us develop the different fruit in our lives.



ST. THOMAS ORTHODOX CHRISTIAN YOUTH MOVEMENT (OCYM)

Regular Meeting on Every Friday at OCYM Hall

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

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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

Closed for vacation (July & August). Classes will reopen during September

MOMS

Regular Meeting on Every Friday after Holy Qurbana. Medical Checkup on alternative Fridays

MGOCSM

Regular Meeting on Every Friday after Holy Qurbana

STOC MEDICAL FELLOWSHIP

Regular Meeting on Every Second Wednesday after intercessory prayers

STOC SENIOR CITIZEN'S FORUM

Regular Meeting on Every First Wednesday after intercessory prayers



സെന്റ് തോമസ് ഓർത്തഡോക്സ് കത്തീഡ്രൽ
ഓർത്തഡോക്സ് ക്രൈസ്തവ യുവജന പ്രസ്ഥാനം



ജബാബ്, യു.എ.ഇ

15-ാമത് വേനൽശിബിരം

2019



ചിന്താവികാശം:
കൂട്ടായി വന്നു
മഴയ്ക്കും പറ്റുമയ്യും,
കൂട്ടിലാക്കി പാട്ടിലാക്കി

തീയതി: ഓഗസ്റ്റ് 16 10.30 മഞ്ഞൽ
അനുബന്ധം / എക്സിബിഷൻ

തീയതി: ഓഗസ്റ്റ് 23
10.00 AM മുതൽ 4.30 PM വരെ

സ്ഥലം: സെന്റ് തോമസ്
ഓർത്തഡോക്സ് കത്തീഡ്രൽ
അകണത്തിൽ

വി. ശുനോയോ നോമ്പ്

ആഗസ്റ്റ് 1 മുതൽ 15 വരെ



വി. ദൈവമാതാവിന്റെ ഡാങ്ങിപ്പ്
പെരുന്നാൾ

ആഗസ്റ്റ് മാസം 15ാം തീയതി

ആഗസ്റ്റ് 14

- സന്ധ്യാ നമസ്കാരം 7.00 PM
- വി. കുർബ്ബാന 7.30 PM
- നേർച്ച വിളമ്പ്

വി. ദൈവമാതാവിനോടുള്ള പ്രത്യേക മദ്ധ്യസ്ഥ
പ്രാർത്ഥന ഉണ്ടായിരിക്കുന്നതാണ്

Sharjah & Other Emirates Area prayer meeting for the month of August is scheduled on
3rd Saturday (17/08/2019) 8 pm at church.

The prayer is organized by Mr. Manoj Mathew, Cardex No. M325 & Mr. Robin, Cardex No. R238
Phone #055 669 7841 & 055 300 6595

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

CHURCH OFFICE BEARERS - 2019

| | | | |
|-----------------------|--------------------|-------------|------------------------------|
| Rev. Fr. Ninan Philip | Vicar & President | 058 2647826 | frnpp7@yahoo.co.in |
| Rev. Fr. Sibuthomas | Asst. Vicar | 055 9394059 | fr.sibuthomas@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 |