



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



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“നിയോ ഉപവസിക്കുമ്പോൾ നിൻ ഉപവാസം മനുഷ്യർക്കല്ല ഹെസ്യത്തിലുള്ള നിന്റെ പിതാവിനു വിളങ്ങേണ്ടതിനു തലയിൽ എണ്ണ തേച്ചു മുഖം കഴുകുക. ഹെസ്യത്തിൽ കാണുന്ന നിന്റെ പിതാവു നിനക്ക് പ്രതിഫലം നൽകും”

(മത്തായി 6:17,18)



**Fr. Saju Thomas**  
Asst. Vicar

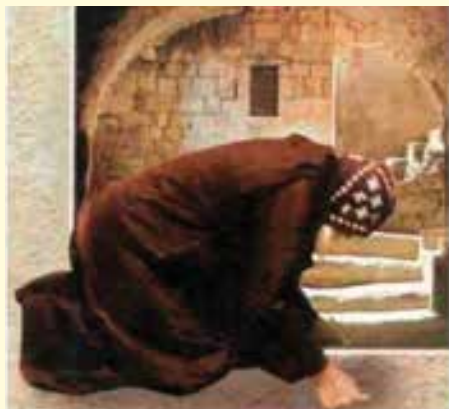
## DIVINE ENLIGHTENMENT THROUGH THE PERIOD OF HOLY LENT

The dictionary meaning of Enlightenment is 'to reflect'. To understand enlightenment let us take this e.g. Suppose we have a transparent glass material and we point a torch light towards it, the light from the torch will simply pass through the glass material, there is nothing to hold onto it, on the contrary if we cover one side of the glass material with an aluminium foil and then point a torch light towards it, now what would be the result? The aluminium foil will be able to take that light; it will reflect back that light and it will enlighten the whole glass material. In the example the glass material is nothing but our own body and that aluminium foil that is been given to us, is the Holy Spirit that was instilled in us during our Holy Baptism. Holy Spirit has the power to reflect back the light given from God, but due to our sinful nature and wrong doings, the Holy Spirit has shrunked to a size that now it cannot reflect back the light from God. Hence, the first thing that we need to do during this Lenten period is to awaken our Holy Spirit. Lent is a Bent, meaning a U-turn, it simply means that it is the time to retrospect our own self; it is a time to correct our wrong doings and return back to our loving Father in Heaven who is standing with His arms open ready to embrace us all. The two weapons that we require during the Holy Lent are Fasting and Worship.

**Fasting:** The English translation for the meaning of fasting is 'residing with God'. Jesus explains about fasting in St. Matt. 9:15, where the disciples of John the Baptist had asked Jesus, 'We, as well as Pharisees fast, but your disciples don't fast, why it is so?' to this Jesus replies, 'When the bridegroom is with you, you need not fast, but when the bridegroom will be taken away from you,

you will have to fast'. If we compare our present condition as it was explained in the earlier paragraph, the spirit of bridegroom i.e.. the Holy Spirit is now shrunked and hence we need to fast, in order to awaken the Holy Spirit.

**Worship:** In the morning worship we pray, '*Athmavum Shareeravum orumichu nombhu nolkendi irikyunathinaal, shareeram bhaksnathe vediyum pol, athmav thinmakale vedinj irikyanaam*' this prayer teaches us that in order to let go off our wrong doings, we must pray, rather than using the term 'Pray', we can use the term 'Worship' because worship is the completeness of prayer. Let us remember the 5 'Ps' to understand worship. They are Praise, Passage, Penitence, Prostration and Plead. Before we start our worship we must Praise God, so the question that arises is that, does praising God makes Him even more Holy? God is absolutely and perfectly Holy, He cannot be more Holy but we ourselves are becoming Holy every time we praise Him. When we praise Him, there would come a need to know the One we are praising, thus in order to know God closely, we must meditate the Passage from Holy Bible. When we start meditating the verses from the Holy Bible, we will understand that the person whom we are getting to know is someone who is so holy and we are sinners, how is the relationship going to be possible between a sinner and someone who is so holy. Thus we should get rid of our sins and with a Penitent heart we must confess our sins to God through the sacrament of Holy Confession and should get purified.



In the book of Genesis, from Abraham father to angels during the second coming of Lord in the book of Revelation, all have bowed down in front of God in order to worship Him. Prostration is the English term for 'kumbidiyl'. Thus prostration is the appropriate way of worshipping Lord. When we prostrate all the joints of our body are been bended, when joints bend, it pains. We must take the pain in prostrating and worship God in order to receive the divine enlightenment from God. Lastly we must Plead and offer our supplications in front of God because he likes to hear the sweetness of our prayer, also rather than pleading for material benefits, we must ask God to give us the Holy Spirit as Christ Himself has told that Holy Spirit will be given to those who ask for it. This is a short story to reveal the purpose of Divine Enlighten-

ment, 'A man after his death went to paradise, he saw Jesus holding a suitcase in His hand. The man was so happy and asked Lord, 'Lord, what is it in the suitcase, is it all the wealth that I made during my lifetime' Jesus told, 'No my son, this is not your wealth, your wealth belongs to the world' the man asked, 'Lord, Is it my body?' Jesus replied, 'No my son, this is not your body, your body belongs to the Earth' the man got sad and asked, 'Lord, Is it my soul?' Jesus replied, 'No my son, this is not your soul, your soul belongs to me' Jesus handed the suitcase to him, he sadly and anxiously opened it only to know that it was an empty suitcase'. Let us also be not like this man who toiled all his life only to gain an empty suitcase, instead let us be wise enough to gain the Divine Enlightenment that will lead us to our eternal destination that is 'Eternity'.

*Wishing you all a blessed and fruitful Lenten season. May God enlighten us all by His Divine Light. May God bless us all.*

## **ST. THEVODOROSE**

St. Thevodorose was a Syrian Christian priest of Antioch, who was martyred during the Reign of Emperor Julian in 4th century. The cathedral church was having plenty of treasures including gold and silver vessels. Julian, uncle of Emperor Julian was the governor of Antioch during that period. He heard about the rich treasures held by the church and determined to seize them. So he issued proclamation banning all the priests from the church. St.Thevodorose denied the order of governor and stayed there and celebrated the divine services for the people. The Governor got angry with this and ordered his soldiers to arrest and produce the priest before him binding his hands back. He was charged with destroying the statues of Gods and building churches in the foreign region. He was beaten on the sole of his feet; blown on his face. Then they tied four ropes on his legs and arms and stretched with pulleys. It is said that after this, his body extended to eight feet length. The cruel ruler talked to him sarcastically. But Sahada told him to know true God, and Jesus Christ, his son. He was tormented. Blood came out of his face."How do you feel?" asked the ruler."I am feeling well because God is with me". Then he lifted his eyes to heaven and prayed to God. Suddenly the executioners fell on the ground.



The ruler was also frightened. Still he ordered his soldiers to torture him. But they denied his order seeing four angels with him. Julian got angry and ordered them to be thrown in to the water and drowned. This time also Thevodorose was explaining to the governor that Jesus Christ is the only Saviour of the world. He also declared "You Julian, shall die in your bed, and your master who is trying to defeat the Persians shall himself be defeated". Hearing this Julian ordered to behead St. Thevodorose and he was beheaded. Thus he became a martyr of Christianity in the year 362 A.D.



# പൗലോസ് മാർ സേവേറിയോസ് മെത്രാപ്പോലീത്ത

അചഞ്ചലമായ വിശ്വാസം, ഭക്തിജീവിതം, അതിഥിസൽക്കാര പ്രിയം, അഭിപ്രായ ദൃഢത, ആത്മയെര്യം, ലളിത ജീവിതം, ദീർഘവീക്ഷണം കർമ്മനിരത, കലാസ്വാദനം, സർവ്വോപരി സ്ഥിരോത്സാഹം എന്നീ വിശിഷ്ട ഗുണങ്ങളുടെ ഉടമയായിരുന്നു. കൊച്ചി ഭദ്രാസനത്തിന്റെ ദ്വിതീയ മെത്രാപ്പോലീത്ത മുളയിരിക്കൽ പൗലോസ് മാർ സേവേറിയോസ്. വടക്കൻ പറവൂരിനടുത്ത് ചെറായി സെന്റ് മേരീസ് വലിയ പള്ളി ഇടവകയിൽ മുളയിരിക്കൽ കുഞ്ഞുട്ടിപ്പിന്റേയും, എളയിച്ചിയുടേയും പുത്രനായി 1910 നവംബർ 6 ന് ജനിച്ചു.



1926 ൽ പൗലോസ് മാർ അത്താനാസ്യോസ് തിരുമനസുകൊണ്ട് ശെമ്മാശ പട്ടം നൽകി. കേവലം 24 വയസ് മാത്രമുള്ളപ്പോൾ വലിയ മെത്രാപ്പോലീത്തായിട്ട് നിന്നും റമ്പാൻസ്ഥാനം സ്വീകരിച്ചു. ഇക്കാലത്ത് റമ്പാച്ചൻ എഴുതിയ പുസ്തകമായിരുന്നു “മാറാനായ പെരുന്നാളുകൾ” 1946 ആഗസ്റ്റ് 4 ന് ഹോംസിൽ വെച്ച് പ. ഇഗ്നാത്തിയോസ് അപ്രോ പ്രഥമൻ പാത്രിയർക്കീസ് ബാവാ പൗലോസ് റമ്പാനെ “മാർ സേവേറിയോസ്” എന്ന പേരിൽ മെത്രാപ്പോലീത്തയായി അഭിഷേകം ചെയ്തു. 1886 മുതൽ 1946 വരെയുള്ള 60 വർഷക്കാലം കൊച്ചി ഭദ്രാസത്തിന് ഒരു മെത്രാപ്പോലീത്ത ഉണ്ടായിരുന്നില്ല. ഭദ്രാസന ഭരണം ഏറ്റെടുത്ത തിരുമേനിയുടെ ജീവിതം വിശ്രമരഹിതമായിരുന്നു. കൊരട്ടിയിൽ ഏഴര ഏക്കർ സ്ഥലം സഭയ്ക്കായി സമ്പാദിക്കുവാനും, അതിൽ മനോഹരമായ ഒരു അരമനക്കെട്ടിടവും ചാപ്പലും സ്ഥാപിച്ച് കൊരട്ടി സിയോൻ സെമിനാരി എന്ന് നാമകരണം ചെയ്ത്, മുവാച്ചിരത്തിൽപ്പരം പുസ്തകങ്ങൾ സമാഹരിച്ച് വൈദികരുടെയും, സുവിശേഷകരുടെയും പ്രവർത്തനങ്ങൾക്ക് നല്ല നിലവാരം നൽകുവാനും സാധിച്ചു.

ഇന്ന് സാധാരണ പള്ളികളിൽ കാണാറുള്ളതുപോലെ, ഭദ്രാസനത്തിലെ പള്ളികളുടെയും, വൈദികരുടെയും പൂർണ്ണ വിവരങ്ങൾ ശേഖരിച്ച് ഒരു ഡയറക്ടറി പ്രസിദ്ധീകരിച്ചത് തിരുമേനിയുടെ ദീർഘവീക്ഷണത്തിന് ഉദാഹരണമാണ്. മലമ്പനിയുടെ ഭീകരതയിൽ കഴിഞ്ഞ സഭാമക്കളെ തേടിയെത്തി തിരുമേനി ആശ്വസിപ്പിച്ചു. സഭയുടെ നല്ല ഭാവിക്ക് വേണ്ടി തിരുമേനി അക്ഷീണം പ്രയത്നിച്ചു. ഉറച്ചു പറയാതെ കാതോലിക്കേറ്റിന്റെ കീഴിൽ നിലനിൽക്കുകയും, തന്റെ അജഗണങ്ങളെ അതിലുറപ്പിച്ചു നിർത്തുകയും ചെയ്തു. 1962 മാർച്ച് 17 ന് പൗലോസ് മാർ സേവേറിയോസ് കാലം ചെയ്തു. ജീവിതാന്ത്യം വരെയും സഭയുടെ നാനാവിധ പുരോഗതിയേയും, ലക്ഷ്യമാക്കി പ്രവർത്തിച്ച സഭയുടെ ഐക്യത്തിനും, അഖണ്ഡതയ്ക്കും വേണ്ടി പ്രയത്നിച്ച ആ നല്ല ഇടയശ്രേഷ്ഠന്റെ ഓർമ്മ നമുക്ക് അനുഗ്രഹമായിതീരട്ടെ.





# MOR EPHREM

Mor Ephrem the Syrian, the great poet saint of the Syriac Church, was born in c. A.D. 306 in Nisibis (North-west of Mosul, Iraq). While some late sources claim that his father was a heathen priest who worshiped an idol called Abnil, his own writings affirm that he was raised in a Christian family. (Adv. Haereses, XXVI. "I was born in the way of truth: though my boyhood understood not the greatness of the benefit, I knew it when trial came." Again more explicitly, if we may trust a Confession which is extant only in Greek, "I had been early taught about Christ by my parents; they who begat me after the flesh, had trained me in the fear of the Lord... My parents were confessors before the judge: yea, I am the kindred of martyrs.")

He was ordained deacon in c. A.D. 338 and served the Bishop of Nisibis, Mor Ya`qub, who participated in the Synod of Nicaea (AD 325). He lived as a solitary and apparently never entered into priesthood. After the cession of Nisibis to Persia in AD 363, Ephrem withdrew into the Roman Empire and settled at Edessa where he composed the hymns that survive to this day. Though in the ecclesiastical hierarchy he was just a deacon, he is remembered as a great doctor of the universal Church.

Ephrem wrote exclusively in Syriac, the Edessene dialect of Aramaic, but his works were translated into Armenian and Greek, and via the latter into Latin and Slavonic. Many works in these languages attributed to him are, however, not genuine. Much of Ephrem's exegetical, dogmatic and ascetic works are in verse form. He wrote several polemical works refuting the heresies of Marcion, Bardaisan, Mani, the Arians and the Anomoeans. He wrote widely regarded biblical commentaries on Genesis and the Diatesseron. His writings extensively employ typology and symbolism. Over 500 genuine hymns survive, of great beauty and insight. His poetry is in two genres: *madrāshe* (hymns) and *memre* (verse homilies).



After his death, the hymns were arranged into hymn cycles, the most famous of which are those on Faith (including the five 'On the Pearl'), on Paradise and on Nisibis (the second half of which is on the Descent of Christ into Hell). His liturgical poetry had a great influence on Syriac and Greek hymnography. Syriac churches honor him as 'the lyre of the Holy Spirit'.

Mar Aphrem departed to his heavenly abode on 9th of June, A.D. 373. His memory is commemorated in the Syriac Orthodox Church on the first Saturday of the Great Lent.

Mar Aphrem was a prolific Syriac language hymn writer and theologian of the 4th century. He is venerated by Christians throughout the world, but especially among Ephrem is also variously known as Ephraim (Hebrew and Greek), Ephraem (Latin), Aphrem and Afrem (both Syriac). However, "Ephrem" is the generally preferred spelling.



## 40 HOLY MARTYRS OF SEBASTE

(COMMEMORATED ON MARCH 9)

In the year 313 Saint Constantine the Great issued an edict granting Christians religious freedom, and officially recognizing Christianity as equal with paganism under the law. But his co-ruler Licinius was a pagan, and he decided to stamp out Christianity in his part of the Empire. As Licinius prepared his army to fight Constantine, he decided to remove Christians from his army, fearing mutiny. One of the military commanders of that time in the Armenian city of Sebaste was Agricola, a zealous champion of idolatry. Under his command was a company of forty Cappadocians, brave soldiers who had distinguished themselves in many battles. When these Christian soldiers refused to offer sacrifice to the pagan gods, Agricola locked them up in prison. The soldiers occupied themselves with prayer and psalmody, and during the night they heard a voice saying, "Persevere until the end, then you shall be saved." On the following morning, the soldiers were again taken to Agricola. This time the pagan tried flattery.



He began to praise their valor, their youth and strength, and once more he urged them to renounce Christ and thereby win themselves the respect and favor of their emperor. Seven days later, the renowned judge Licius arrived at Sebaste and put the soldiers on trial. The saints steadfastly answered, "Take not only our military insignia, but also our lives, since nothing is more precious to us than Christ God." Licius then ordered his servants to stone the holy martyrs. But the stones missed the saints and returned to strike those who had thrown them. One stone thrown by Licius hit Agricola in the face, smashing his teeth. The torturers realized that the saints were guarded by some invisible power. It was winter, and there was a severe frost. They lined up the holy soldiers, threw them into a lake near the city, and set a guard to prevent them from coming out of the water. In order to break the will of the martyrs, a warm bath-house was set up on the shore. During the first hour of the night, when the cold had become unbearable, one of the soldiers made a dash for the bath-house, but no sooner had he stepped over the threshold, than he fell down dead. During the third hour of the night, the Lord sent consolation to the martyrs. Suddenly there was light, the ice melted away, and the water in the lake became warm. All the guards were asleep, except for Aglaius, who was keeping watch. Looking at the lake he saw that a radiant crown had appeared over the head of each martyr. Aglaius counted thirty-nine crowns and realized that the soldier who fled had lost his crown. Aggias then woke up the other guards, took off his uniform and said to them, "I too am a Christian," and he joined the martyrs. Standing in the water he prayed, "Lord God, I believe in You, in Whom these soldiers believe. Add me to their number, and make me worthy to suffer with Your servants." Then a fortieth crown appeared over his head. In the morning, the torturers saw with surprise that the martyrs were still alive, and their guard Aggias was glorifying Christ together with them. They led the soldiers out of the water and broke their legs. During this horrible execution the mother of the youngest of the soldiers, Meliton, pleaded with her son not to persevere until death.

They put the bodies of the martyrs on a cart and committed them to fire. Young Meliton was still breathing, and they left him on the ground. His mother then picked up her son, and on her own shoulders she carried him behind the cart. When Meliton drew his last breath, his mother put him on the cart with the bodies of his fellow sufferers. The bodies of the saints were tossed in the fire, and their charred bones were thrown into the water, so that Christians would not gather them up. Three days later the martyrs appeared in a dream to Saint Peter, Bishop of Sebaste, and commanded him to bury their remains. The bishop together with several clergy gathered up the relics of the glorious martyrs by night and buried them with honor.



# MID LENT

The 25th day of the lent always falls on a Wednesday. This year (2017) it is on March 22, 2017. This day is known as mid lent or in Malayalam 'pathi nombu'.

Mid Lent is one of the very few days during the Great Lent when the Holy Qurbana is celebrated on a weekday other than Sunday or Saturday. During the service, a procession is held around the church carrying the wood cross. The procession is followed by the exaltation of the cross (sleeba aaghosham) facing the four directions: East , West , North and South. Then the cross is placed on a big decorated cross like stand covered with a red cloth in the middle of the the church. This structure is known as 'Gogultha'. It is interesting to note that the 'Gogultha' is placed in the middle of the church (where the laity stands) - not in the madbaha or hykkala. The significance of this is to symbolize Jesus coming to earth from heaven and living in the midst of ordinary Israelites.

Gogultha will remain in the midst of the church till Good Friday. This represent the public ministry of Jesus. After Easter, it is moved to the madbaha and stays there till the Feast of Ascension of our Lord which occurs 40 days after the Kyomtha (Feast of the Resurrection or Easter). In 2016, the ascension is on May 5, 2016. During the period between Easter and ascension, Jesus appeared to



a limited number of people. There was no public ministry. So, the cross moves from the midst of the church to the madbaha during this period.

Syriac Orthodox Church celebrates the exaltation of the cross on two times during the year. One is on September 14 - the sleebo feast. The second is on the Mid-Lent. The veneration of the cross (Havudhmaalaakhe) is done on important feasts.

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

## **WHAT IS EXPECTED OF ME DURING THE GREAT LENT?**

*You must be an active participant in the Lenten journey.  
Only by your own earnest desire to change  
will this period of renewal have an effect on you. So what can you do?*

**YOU CAN PRAY.**

**YOU CAN FAST.**

**YOU CAN READ SCRIPTURE.**

**YOU CAN DEVELOP A CHANGE IN YOUR LIFE.**

**YOU CAN SERVE OTHERS.**



# SUBORO

## (ANNUNCIATION TO THE VIRGIN ST. MARY)

(FEAST DAY: MARCH 25)

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

Six months after John the Forerunner's conception, the Archangel Gabriel was sent by God to Nazareth, a town of Galilee, unto Mary the Virgin, who had come forth from the Temple a mature maiden (see Nov. 21). According to the tradition handed down by the Fathers, she had been betrothed to Joseph four months. On coming to Joseph's house, the Archangel declared: "Rejoice, thou Full of Grace, the Lord is with thee: blessed art thou among women." After some consideration, and turmoil of soul, and fear because of this greeting, the Virgin, when she had finally obtained full assurance concerning God's unsearchable condescension and the ineffable dispensation that was to take place through her, and believing that all things are possible to the Most High, answered in humility: "Behold the handmaid of the Lord; be it unto me according to thy word." And at this, the Holy Spirit came upon her, and the power of the Most high overshadowed her all-blameless womb, and the Son and Word of God, Who existed before the ages, was conceived past speech and understanding, and became flesh in her immaculate body (Luke 1:26-38).

Bearing in her womb the Uncontainable One, the blessed Virgin went with haste from Nazareth to the hill country of Judea, where Zacharias had his dwelling; for she desired to find Elizabeth her kinswoman and rejoice together with her, because, as she had learned from the Archangel, Elizabeth had conceived in her old age.



Furthermore, she wished to tell her of the great things that the Mighty One had been well-pleased to bring to pass in her, and she greeted Elizabeth and drew nigh to her. When Elizabeth heard Mary's greeting, she felt her six-month-old babe, Saint John the Baptist, prophesied of the dawning of the spiritual Sun. Immediately, the aged Elizabeth was filled with the Holy Spirit and recognized her as the Mother of her Lord, and with a great voice blessed her and the Fruit that she held within herself. The Virgin also, moved by a supernatural rejoicing in the spirit, glorified her God and Savior, saying: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior," and the rest, as the divine Luke hath recorded (1:39-55)







*Greetings to you all in the name of God Almighty*

Our theme for the year is "God is my Greatest Joy", Psalm 43:4.

We urge each one of you to join hands and embark on a journey to ignite a spark in our children's lives, which will help realize God is indeed our greatest joy.

This year we have a great opportunity ahead of us to make these few days a real life changing time for our children, that would hopefully help them to have a joyful relationship with God.

We intend to focus on creating the magic & Wow factor, in each child, that will make them testify Psalm 4:7 ("You have given me greater joy than those who have abundant harvests of grain and new wine")

We hope you will all oblige us by ensuring your dear children are registered at the earliest and we hope this OVBS journey will be one to cherish.

Regards,  
OVBS Team





**NEW MEMBERS - FEBRUARY 2017**

FAMILY ID	NAME	GSM No.	PRAYER GROUP	EMAIL ID	MEMBER SINCE
J732	Jijo John Varghese	+971 52 9143400	Frige Murar/Naif Rd	getjijo2006@yahoo.com	09 Feb 17
J733	Jose K Androose	+971 55 3246450	Satwa	josek.androose07@gmail.com	15 Feb 17
L095	Laiju Thankachan	+971 52 7228968	Karama	laijuklm@gmail.com	17 Feb 17
V302	Varghese E. V	+971 50 9420904	Sharjah - Al Nadha	vargev@gmail.com	17 Feb 17
A422	Abith Thomas	+971 55 4141612	Other Emirates	abiththomas@gmail.com	21 Feb 17
T322	Titti George	+971 50 7823586	Al Quoze/Jebal Ali	tittigeorge@gmail.com	22 Feb 17
N50	Nobi Mathew Jacob	+971 50 4771567	Bur Dubai	nobimj@gmail.com	24 Feb 17

**HOLY SERVICES, PRAYERS DURING HOLY LENT**

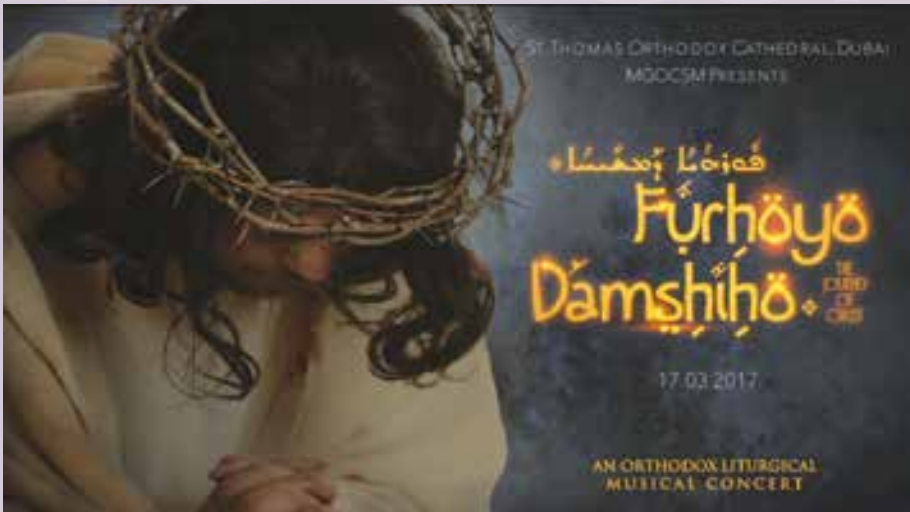
<b>Fridays</b>	<b>: 06.30 am - 08.15 am</b>	<b>Night Prayer, Morning Prayer</b>
	<b>: 08.15 am - 10.30 am</b>	<b>Holy Qurbana</b>
<b>Fridays</b>	<b>: 06.30 pm - 07.00 pm</b>	<b>Evening Prayer</b>
	<b>: 07.00 pm - 09.00 pm</b>	<b>Holy Qurbana</b>
<b>Sunday Morning</b>	<b>: 05.15 am - 05.45 am</b>	<b>Morning Prayer</b>
	<b>: 05.45 am - 07.00 am</b>	<b>Holy Qurbana</b>
<b>Sunday Evening</b>	<b>: 07.00 pm - 07.30 pm</b>	<b>Evening Prayer</b>
	<b>: 07.30 pm - 09.15 pm</b>	<b>Holy Qurbana</b>
<b>Wednesdays</b>	<b>: 07.30 pm - 08.30 pm</b>	<b>Evening Prayer, Intercessory Prayer for St. Mary &amp; Retreat</b>
<b>Saturday, Monday, Tuesday</b>	<b>: 07.00 pm - 07.30 pm</b>	<b>Evening Prayer</b>
<b>Thursdays</b>	<b>: 07.00 pm - 09.15 pm</b>	<b>Holy Confession, Evening Prayer</b>
		<b>Intercessory prayer to St. Thomas</b>
		<b>Church Prayer Meeting &amp; Choir Practice</b>
<b>Monday - Thursday</b>	<b>: 05.45 am</b>	<b>Night Prayers &amp; Morning Prayers</b>
<b>Monday - Thursday</b>	<b>: 12.00 pm</b>	<b>Third, Sixth &amp; Ninth Hour Prayers</b>

# MGOCSM

PRESENTS

## Furhoyo Dam'shiho

(Journey of Christ)



a divine musical Journey, depicting the life of our Lord and Savior Jesus Christ. A choir consisting of 75 church members has been given a wonderful opportunity to showcase their singing talents to express their love for the Lord and to share the richness and beauty of the Orthodox Liturgy.

The event has been scheduled for the **17th of March, 2017** soon after the Holy Qurbana from **11:30 am to 2:30 pm**.

Let us discover our Lord and Savior Jesus Christ more through this journey.

Join us for a life changing experience!



## AREA PRAYER MEETING SCHEDULE FOR THE MONTH OF MARCH 2017

DAY & DATE	WEEK	AREA	NAME	CARDEX	ADDRESS
04/03/2017 SATURDAY	FIRST	AL SHAAAB	RINU THOMAS	R 150	Flat 276, Al Mamzar Building Abu Hail, Mob : 050 8762321
04/03/2017 SATURDAY	FIRST	HOR AL ANZ PORT SAYED	BIJU THOMAS	B 236	Flat 386, Habeeb Baker Building Hor Al Anz, Mob : 055 3400580
06/03/2017 MONDAY	FIRST	KARAMA	SAJI P. THOMAS	S 104	Flat No. 511, Umm Hurair Bldg. Above United Furniture, Opp. Ansar Gallery Near GPO, Mob : 050 4559824
06/03/2017 MONDAY	FIRST	AL QUSAIS	EJISH ELIAS & MANOJ K.C	E 042 M 360	Villa No.10, Street 7, Al Twar 1 Al Ghusais, Dubai Mob : 055 8833163 & 055 3881434
11/03/2017 SATURDAY	SECOND	BUR DUBAI	KOSHY K MATHEW	K 086	Flat No. 308, Hasani Al Fardan Bldg. Behind Imperial Suite Hotel Mob : 050 5681752, Res : 04 3091202
11/03/2017 SATURDAY	SECOND	JEBEL ALI / AL QUOZ	AJEESH VARGHESE	A 249	Flat No. 107, Building No. 47 Al Khail Gate, Al Quoz, Mob : 050 5698454
13/03/2017 MONDAY	SECOND	AL NAHDA DUBAI	JACOB MATHEW	J 230	Flat No. 107, Wasl Bldg. 491 Near Pristine School, Al Nahda 2, Dubai Mob : 050 6541478
18/03/2017 SATURDAY	THIRD	SHARJAH OTHER EMIRATES	SAJEEV ZACHARIAH	S 241	Flat No. 104, Block 6, Khansaheb Building, Sharjah Ind. Area 10 Near National Bank Of Umm Al Qwain Mob : 050 5887495 / 050 2936239 Res: 06 5353951
18/03/2017 SATURDAY	THIRD	NAIF ROAD YUSUF BAKER	JOONY KOSHY JOHN J 289		Flat No. 18, Mohd. Batroushi Bldg. 3rd Floor, Behind Al Futtaim Mosque Frij Al Murar, Naif, Dubai Mob : 050 4960862, Res : 04 2550196
20/03/2017 MONDAY	THIRD	RASHIDYA LULU VILLAGE	SUNNY MATHEWS	S 535	Flat No. 909, National Bond Building Eppco Petrol Stn, Muhasina 4 Mob : 050 5511648, 050 8997200, 04 2808031
20/03/2017 MONDAY	THIRD	AL QUSAIS	ROYCE PAUL	R 065	Flat No.208, Al Razoqi Residence Opposite Shaikh Colony 15 & 16 Al Ghusais, Dubai Mob : 0506409454, Res : 04 2391667

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

### CHURCH OFFICE BEARERS -2017

Rev. Fr. Shaji Mathews	Vicar & President	052 8711031	frshajimathews@yahoo.co.in
Rev. Fr. Saju Thomas	Asst. Vicar	050 3134117	frsajuthomas@gmail.com
Mathew K George (Aby)	Hon. Trustee	050 5886230	abyjan@emirates.net.ae
Bijumon Kunjachan	Hon. Secretary	050 6567933	biju@bmkintl.com
Thomas George ( Sajan )	Hon. Jt. Trustee	050 5694095	saligo65@gmail.com
Biju C John	Hon. Jt. Secretary	050 5595863	bijucj@sixco.ae