



ST. THOMAS ORTHODOX CATHEDRAL - DUBAI
PARISH BULLETIN

EXALTATION OF THE
HOLY CROSS



Vol-11
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*Then he called the crowd to him along with his disciples and said:
"Whoever wants to be my disciple must deny themselves
and take up their cross and follow me."*

Mark 8:34

for members only



Rev. Fr. Ninan Philip Panackamattam
Vicar & President



NATIVITY OF THE THEOTOKOS Feast Day: September 8

There has been a lot of discussion about the "Eight Days Fast Commemorating the Nativity of the Theotokos". Questions have been raised if this 'feast' is to be celebrated at all? Then, there are those that argue for and against the 'Eight Days Lent' that has picked up so much popularity in the Orthodox Churches in India. The Nativity of the Theotokos is not a feast the Orthodox Church got from the Catholic church. This feast is celebrated by Byzantine Orthodox, some Oriental Orthodox and Roman Catholic Churches. This is a feast of the Church - it might not have come down to the Indian Orthodox Church through the West Syrian influence. That in no way means it is not Orthodox. Abstaining from certain kinds of food is fasting. Even if believers partake of the Holy Qurbana during these 8 days and break their fast, but they

abstain from certain kinds of food - it is considered fasting. Fasting is the expression of expectation, of the state of waiting and preparation.

With that said here is a brief overview on the 'Feast of the Nativity of the Theotokos'.

The Feast of the Nativity of the Theotokos is the first major feast of the new Church Year (Eastern Orthodox), which begins on September 1st. Why was this day selected since it is not in the Holy Scripture? History shows that St. Helena, the mother of Emperor Constantine, built a Church in Jerusalem, which was dedicated to the Nativity of our Lady. It was said to be consecrated on the date of her nativity: September 8th. The birth and early life of the Virgin Mary is not recorded in the Gospels or other books of the New Testament, however this information can be found in a work dating from the second century known as the Book of James or Protevangelion.

According to the story found in this book, Mary's parents, Joachim and Anna, were childless for many years. They remained faithful to God, but their prayers for a child were unanswered. One day, when Joachim came to the temple to make an offering, he was turned away by the High Priest who chastised him for his lack of children. To hide his shame, Joachim retreated to the hill country to live among the shepherds and their flocks. Joachim was frustrated that he was turned away by the High Priest in the temple but he submitted his emptiness to the Lord. At the same time his wife Anna also prayed at their house in Jerusalem. An angel appeared to both of them and announced that Anna would have a child whose name would be known throughout the world. Anna promised to offer her child as a gift to the Lord. Joachim returned home, and in due time Anna bore a daughter, Mary. Joachim was of the lineage of David, and Anna of the lineage of Aaron. Thus, Mary was of royal birth by her father and of priestly birth by her mother. In this, Mary foreshadowed Christ who would be born of her as King and High Priest.



"Mary, Full of grace, Blessed among women, the Temple of the Holy Spirit, the Altar of the Living God, the Table of the Heavenly Bread, the Ark of God's Holiness, the Tree of the Sweetest Fruit, the Glory of the race of man, the Praise of womanhood, the Fount of virginity and purity - this was the daughter given by God to Joachim and Anna. She was born in Nazareth, and at the age of three, was taken to the Temple in Jerusalem. In her young womanhood she returned again to Nazareth, and shortly thereafter heard the Annunciation of the Holy Archangel Gabriel concerning the birth of the Son of God, the Savior of the world, from her most-pure virgin body".

Romanos, who lived in the 5th century, was a native of Syria and later a deacon of Hagia Sophia in Constantinople. He is known to have composed and written many prayers and hymns now in use in the Eastern Church. He was probably the first one who brought this day to the attention of the Church leaders. He wrote a hymn in honor of her birth and spread the knowledge of it among the people. Both St. Andrew of Crete and St. John of Damascus also wrote much about this event. Andrew of Crete said: "This day is for us the beginning of all holy days. It is the door to kindness and truth. Today is arranged for the Creator of all, an inspired Church and creation prepares itself to become the divine dwelling place of its Creator".[4] John of Damascus says, "The day of the Nativity of the Theotokos is the feast of joy for the whole world, because through the Theotokos the entire human race was renewed and the grief of the first mother Eve was changed into joy".

The fact that there is no Biblical verification of Mary's birth is incidental to the meaning of the feast. There had to be one born of human flesh and blood who would be spiritually capable of being the Theotokos, and she herself had to be born into the world of persons who were spiritually capable of being her parents. The feast of the Nativity of the Theotokos, therefore is a glorification of the miracle of Mary's birth, a celebration as well of the very first preparation of the salvation of

the world. "From Apostolic times and to our days all who truly love Christ give veneration to Her Who gave birth to Him, raised Him and protected Him in the days of His youth. If God the Father chose Her, God the Holy Spirit descended upon Her, and God the Son dwelt in Her, submitted to Her in the days of His youth, was concerned for Her when hanging on the Cross then should not everyone who confesses the Holy Trinity venerate Her?" "The Redeemer of the human race -- as I said -- willed to arrange a new birth and re-creation of mankind: like as under the first creation, taking dust from the virginal and pure earth, wherein He formed the first Adam, so also now, having arranged His Incarnation upon the earth, -- and so to speak, in place of dust -- He chooses from out of all the creation this Pure and Immaculate Virgin and, having re-created mankind within His Chosen-One from amidst mankind, the Creator of Adam is made the New Adam, in order to save the old".

The Orthodox Church gives a special place to the honor and veneration of the Virgin Mary the Mother of God. The Third Ecumenical Council in Ephesus (431 A.D.) officially adopted the term Theotokos in her honor. There is a period of fasting (the first 14 days of August) and numerous feasts and hymns dedicated to her. Her image is traditionally painted above the Sanctuary and called "more spacious than the heavens" (Platytera). The Virgin Mary, being the mother of God, earnestly intercedes for us, for she gave her flesh to Christ in all humility and obedience, so that the Word of God could become man. The image of the Hodegetria holds a privileged place in the iconography of the Mother of God. "Hodegetria" means "She who shows the Way".[9] Mary, the Mother of God always shows us the way to God. May the prayers of the Theotokos be a stronghold to us.
(Compiled)





STS. JOACHIM AND HANNAH Feast Day: September 9

Righteous Saint Joachim, son of Barpathir, was a descendant of King David, to whom God had revealed that from the descendants of his line would be born the Saviour of the world. Righteous Saint Hannah was the daughter of Matthan and through her father she was of the tribe of Levi, and through her mother – of the tribe of Judah. The spouses lived at Nazareth in Galilee. They were childless into their old age and all their life they grieved over this. They had to endure derision and scorn, since at that time childlessness was considered a disgrace. But they never grumbled and only but fervently prayed to God, humbly trusting on His will. Once during the time of a great feast, the gifts which Joachim took to Jerusalem for offering to God were not accepted

by the priest Ruben, who considered that a childless man was not worthy to offer sacrifice to God. This pained the old man very much, and he, regarding himself the most sinful of people, decided not to return home, but to settle in solitude in a desolate place. His spouse Hannah, having learned, what sort of humiliation her husband had endured, in prayer and fasting began sorrowfully to pray to God for granting her a child. In his desolate solitude and with fasting Joachim also besought God for this. And the prayer of the saintly couple was heard: to both of them an Angel announced, that there would be born of them a Daughter, Who would bless all the race of mankind. By order of this Heavenly Messenger, Joachim and Hannah met at Jerusalem, where through the promise of God was born to them a daughter, named Mary.

Saint Joachim died a few years later after the Entry into the Temple of his Blessed Daughter, at about age 80. Saint Hannah died at age 70, two years after him, spending the time in the Temple alongside her daughter.



SLIBO (FEAST OF THE HOLY CROSS)

Feast Day: September 14

*Velum shathrukalle ninaal njangal halleluiah...
 Dveshikale medhichedum nin naamathil
 Varikallil ninnum kathengale nee halleluiah...
 Shathrukalle lejpichu (Kukliyon of the Cross)*

"The sayings of the prophets foretold the holy Wood, whereby Adam was set free from the ancient curse of death. And today, at the Exaltation of the Cross, all creation raises its voice, asking of God plenteous mercy. O Master, who alone art boundless in compassion, be our atonement and save our souls!" (Feast of the Veneration of the Cross).

Each year on the fourteenth of September, the faithful come together in her churches for a unique celebration bound up in mystery and paradox. In this season the Cross, that most horrible of tools, is hallowed in the center of the church. The bishop/priest, taking the cross, processes to the center of



the church where, as through it he presents his blessing, the people intone a solemn 'Lord, have mercy'. Christians "exalt" the Cross of Christ as the instrument of our salvation. Adoration of the Cross is, thus, adoration of Jesus Christ, God and Man, who suffered and died on this instrument of torture for our redemption from sin and death. The cross represents the One Sacrifice by which Jesus Christ, obedient even unto death, accomplished our salvation. The cross is a symbolic summary of the Passion, Crucifixion and Resurrection of Christ – all in one image.

On this great day, the precious Cross of Christ is not only venerated, it is exalted. It is elevated to the place of greatest honor, adored again and again as the 'footstool' by which Christ reigns over the universe. On this day, perhaps more than most other days, the full paradox of the Cross is loudly proclaimed: this instrument of most horrible death is become the ensign of victory and eternal life. The cruel weapon of torture and torment has been taken in the hand of God and transformed into the sword by which every enemy is defeated. The sword is raised, and the Devil is fallen. Without the Cross there is no Resurrection.

The Cross is power. The Cross is glory. The Cross is regal. The Cross is sweetness. The Cross is majestic. All these are wondrously foretold in the pages of a testament we call Old and all too often think of as 'outdated' or 'outmoded'. But when the Church sings her hymns, and when she magnifies the precious and life-giving Cross, she turns her

eyes to these images. It is with a heart immersed in this truly cosmic and eternal universality of the Cross that she exults: 'The Cross is the guardian of the whole earth! The Cross is the beauty of the Church! The Cross is the strength of kings! The Cross is the support of the faithful! The Cross is the glory of the angels and the wounder of demons! We venerate Thy Cross, O Master, and we glorify Thy holy Resurrection!'

The Cross - because of what it represents – is the most potent and universal symbol of the Christian faith. It has inspired both liturgical and private devotions: for example, the Sign of the Cross, which is an invocation of the Holy Trinity; the Sign of the Cross at the reading of the Gospel; and the Veneration of the Cross by the faithful on Good Friday. Placing a cross in churches and homes, in cars, or wearing this image on our persons, is a constant reminder – and witness – of Christ's ultimate triumph, His victory over sin and death through His suffering and dying on the Cross. We remember Our Lord's words, "He who does not take up his cross and follow me is not worthy of me. He who finds his life will lose it, and he who loses his life for my sake shall find it." (Mt 10:38,39). Meditating on these words we unite ourselves - our souls and bodies - with His obedience and His sacrifice; and we rejoice in this inestimable gift through which we have the hope of salvation and the glory. "Dying, you destroyed our death; rising you restored our life. Save us by your cross, Christ our Redeemer".





H.G. ALVARES MAR JULIUS [1889-1923]

Late H.G Alvares Mar Julius was the only Malankara Orthodox Metropolitan buried outside Kerala. Very few people know Fr. Alvares, a Goan priest had joined the Malankara Orthodox Syrian Church in 1887 and consecrated as a Bishop in 1889 with the name Alvares Mar Julius. The Holy Relics of the late lamented Bishop; Alvares Mar Julius is interred in a tomb at St. Mary's Orthodox Syrian Church Ribander (Goa), India.

Fr. Antonio Francisco Xavier Alvares was born on 29-04-1836 in an aristocratic Roman Catholic Family in Goa. . On completion of school education, he joined the famous seminary at Rachol (Goa).

Later in Mumbai he was ordained as a priest in 1862. By that time Fr. Alvares came to be known as a journalist and writer, Social worker, Educationist, Freedom fighter, Philanthropist, and over and above a firm believer in the true Christianity. Through his periodicals "A Cruz", and "A Verdade", (The truth) and later "The Times of Goa", "O Brado Indiano" and "Progress de Goa", the pamphlets like "Antioch and Rome", "Universal supremacy in the church of Christ", "Directions to the treatment of cholera", etc he educated the people, argued for the downtrodden and fought for the freedom of the church.

The church and the clergy were fully controlled by the Portuguese Government at that time. Though born and brought up and ordained as priest of the Catholic Church, he could not withstand the harassment forced out on him by the ecclesiastical and civil powers. He was against the false devotion and religious exhibitionism. A certain section of the Catholic Community lead by Fr. Alvares never consented to the agreement between the Pope and Portuguese Government regarding administration of the church in India. They resisted the efforts of the Pope to suppress them. . In pursuit of finding out the true Christianity he went to Travancore and contacted the then Malankara Metropolitan Mar Joseph Dionysius (Pulikottil Thirumeni) who directed him to Mar Gregorios of Parumala. Fr. Alvares was profoundly impressed by these great and pious Personalities. He was very much convinced that the faiths, beliefs, principles, heritage, customs and traditions of the Orthodox Church were correct and far better than that of the Catholic Church. He embraced the Orthodox Syrian Church in 1887. Due to his pious life he was elevated to the Episcopal status on 29-7-1889 as Metropolitan of Goa, India and Ceylon by Mar Joseph Dionysius, Mar Gregorios of Parumala, Paulose Mar Ivanios and Kadavil Mar Athanosios. Bishop Alvares stood to his last breath for his faith in the Church, which he embraced.





ഫിലിപ്പോസ് മാർ തെയോഫിലോസ്

1911 മെയ് 9 ന് കോട്ടയം പുത്തനങ്ങാടി കല്ലുപുരയ്ക്കൽ വീട്ടിൽ ശ്രീ. കോരയുടെയും മറിയാമ്മയുടെയും ആറാമത്തെ പുത്രനായി ജനനം. ചെറുപ്പകാലം മുതൽക്കേ ആത്മീയ കാര്യങ്ങളിൽ അതീവ തത്പരനായിരുന്ന തിരുമേനി കൊച്ചി മഹാരാജാസ് കോളേജിൽ നിന്നും ബിരുദവും തുടർന്ന് വിദേശത്തു നിന്ന് ബിരുദാനന്തര ബിരുദവും പ്രശസ്തമായ അമേരിക്കയിലെ ഹാർവാർഡ് സർവകലാശാലയിൽ നിന്ന് Ph.D യും കരസ്ഥമാക്കി.

1929 ൽ ശെമ്മാശുപട്ടവും, 1944 ൽ വൈദിക സ്ഥാനവും 1966 ഓഗസ്റ്റ് 24 ന് ഔഗേൻ കാതോലിക്ക ബാവ മേൽപ്പട്ടസ്ഥാനത്തേക്ക് ഉയർത്തി അങ്കമാലി ഭദ്രാസനത്തിന്റെ അധിപനായി നിമതിനായി.

1979 ൽ മുംബയ് ഭദ്രാസനത്തിന്റെ ചുമതല ഏറ്റെടുത്ത തിരുമേനി, മലങ്കരസഭയുടെ ബാഹ്യകേരള ഇടവകകൾക്കു വേണ്ടി പ്രശംസനീയമായ സേവനമനുഷ്ഠിച്ചു.

1997 സെപ്റ്റംബർ 28 ന് ആ പുണ്യാത്മാവ് കാലം ചെയ്തു. ആലുവ ത്രിക്കുന്നത്ത് സെമിനാരിയിൽ അന്ത്യവിശ്രമം കൊള്ളുന്ന തിരുമേനിയുടെ മദ്ധ്യസ്ഥത തേടി ഇന്ന് അനേകം ആളുകൾ എത്തിക്കൊണ്ടിരിക്കുന്നു.



8 നോമ്പാചരണവും ഇടവക കൺവൻഷനും



സെന്റ് തോമസ് ഓർത്തഡോക്സ് കത്തീഡ്രൽ - ദുബായ്



റവ. ഫാ. ബേബി ജോൺ

കർത്താവിൽ പ്രിയരെ,

നമ്മുടെ ഇടവകയിൽ ആണുതോറും കൊണ്ടാടുന്ന വിശുദ്ധ 8 നോമ്പാചരണവും ഇടവക കൺവൻഷനും സെപ്റ്റംബർ 1 മുതൽ സെപ്റ്റംബർ 8 വരെ തീയതികളിൽ നടത്തപ്പെടുന്നു.

റവ. ഫാ. ബേബി ജോൺ മുഖ്യ പ്രാസംഗികനായിരിക്കും. ഏവരും പ്രാർത്ഥനാപൂർവ്വം നേർച്ചകാഴ്ചകളോടെ സംബന്ധിച്ച് അനുഗ്രഹം പ്രാപിക്കണമെന്ന് താത്പര്യപ്പെടുന്നു.

വികാരി
ഫാ. നൈനാൻ ഫിലിപ്പ്

സഹ വികാരി
ഫാ. സജു തോമസ്

സെക്രട്ടറി
ബിജുമോൻ കുഞ്ഞച്ചൻ

ഏവരുടെയും പ്രാർത്ഥനാപൂർവ്വമായ സാന്നിധ്യ സഹകരണം അഭ്യർത്ഥിക്കുന്നു.

2017 സെപ്റ്റംബർ 1 മുതൽ സെപ്റ്റംബർ 8 വരെ



“Apostolic visit of His Holiness and 71st Birthday Celebrations”





ST. THOMAS ORTHODOX CATHEDRAL - DUBAI

ഓണാഘോഷം 2017

2017 സെപ്റ്റംബർ 29

കേരളത്തിന്റെ തനതായ കലാരൂപങ്ങൾ അരങ്ങേറുന്ന വിവിധ കലാപരിപാടികൾ, വിഭവ സമൃദ്ധമായ ഓണസദ്യ എന്നിവ ഉണ്ടായിരിക്കുന്നതാണ്.

ഏവ്വേങ്ങും സ്വാഗതം

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HOLY SERVICES, PRAYERS & MEETINGS

Fridays	: 06.30 am - 08.00 am	Night Prayer, Morning Prayer
	: 08.00 am - 10.00 am	Holy Qurbana
Fridays	: 06.30 pm - 07.00 pm	Evening Prayer
	: 07.00 pm - 09.00 pm	Holy Qurbana
Sundays	: 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 for 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
		Every Month Second Wednesdays
Fasting Prayer	: 09.00 am - 12.30 pm	



Kids Corner



Wise Up!

Uncover some wisdom from the book of Ecclesiastes by carefully following the instructions below. Are you wise enough to solve this on your first attempt?

	A	B	C	D	E	F
1	Truth	The	Wise	end	foolish	of
2	a	people	matter	lesson	meaningless	is
3	numbers	better	than	acts	its	world
4	beginning	gift	kingdom	and	wrongdoer	patience
5	lies	is	certain	will	better	job
6	than	knowing	property	pride	celebrate	saint

1. Cross out all the words in Columns A and F that have five letters.
2. Cross out all the words in the table that rhyme with eyes.
3. Cross out all words that are books of the Bible.
4. Cross out all words in Row 2 that have more than two vowels.
5. Cross out all words in Column D that have double letters.
6. Cross out all words in Row 4 that contain all the letters in GOD.
7. Cross out all 7-letter words.
8. Cross out all words in Column B that end in T.
9. Cross out all words in Row 6 that have three syllables.



Write the remaining words here, in order from left to right and top to bottom:



Answer:
 The end of a matter is better than its beginning,
 and patience is better than pride.
 (Ecc. 7:8, NIV)

AREA PRAYER MEETING SCHEDULE FOR THE MONTH OF SEPTEMBER 2017

DAY & DATE	WEEK	AREA	NAME	CARDEX	ADDRESS
09/09/2017 SATURDAY	SECOND	JEBEL ALI / AL QUOZE	MR. SHIBU THOMAS	S 362	VILLA NO. 32, BEHIND JUMEIRAH UNIVERSITY AL QUOZE, MOB: 050 5293212
11/09/2017 MONDAY	THIRD	AL NAHDA DUBAI	MR. SHAJI KOCHUKUTTY	S 277	FLAT NO. 1101, MATTAR TOWER BEHIND MAI TOWER, NADHA 1, TEL: 04 2729981
16/09/2017 SATURDAY	THIRD	SHARJAH AND OTHER EMIRATES	MR. MATHEW JOSEPH	M 224	FLAT NO. 803, MUBARAK BUILDING, BEHIND SHARJAH EMIGRATION, MOB: 050 535490
16/09/2017 SATURDAY	THIRD	NAIF ROAD/ YUSUF BAKER	MR. BLESSON ABRAHAM	B 117	FLAT NO. 120, FIRST FLOOR NAIF BAZAR BLDG. ABOVE TALAL SUPERMARKET NAIF, DEIRA, DUBAI MOB: 050 5487583, TEL: 04 2240556
18/09/2017 MONDAY	FOURTH	AL QUSAIS	MR. P.A ABRAHAM	A 160	FLAT NO. 213. BAHWAN TOWER NEAR AL MULLA PLAZA MOB: 050 6341316, TEL: 04 2507178
18/09/2017 MONDAY	FOURTH	LULU VILLAGE/ MUHASINA/ RASHIDIYA	MR. CHERIYAN THOMAS	C 101	VILLA NO. 73, RASHIDIYA PARK NEAR RASHIDIYA METRO STATION TEL: 04 2851662, 055 4545345, 050 4557678
23/09/2017 SATURDAY	FOURTH	SATWA	MR. RETTY RAJAN DANY	R 131	OCYM HALL @ CHURCH, MOB: 050 4356064
23/09/2017 SATURDAY	FORTH	SHARJAH AL NAHDA	NANCY JACOB	N 27	FLAT NO. 1704, AL BAKER TOWER 3 BEHIND ANSAR MALL, MOB: 050 5454929
25/09/2017 MONDAY	FOURTH	MUHASINA LULU VILLAGE	MR. SAJU GEORGE	S 267	FLAT NO. 108, A BLOCK, SAMARI RETAIL, RAS AL KHOR, MOB: 056 7311056, 04 3470833

CHURCH OFFICE BEARERS - 2017

Rev. Fr. Ninan Philip	Vicar & President	058 2647826	frnpp7@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