

Key Resource Person for the conference -Very Rev. Fr. Philip Thomas Cor-Episcopa

An unmarried Priest with lot of Indian and International quality exposure and Orthodox spiritual depth and faith caliber, Very Rev. Fr. Philip Thomas Cor-Episcopa is the first among Malaysian citizens to enter the order of glorious Orthodox Priesthood from Malaysia, in the Malankara Orthodox Syrian Church. Respected Philip Thomas Achen is a known good orator, spiritual shepherd, retreat leader and administrator. He has already dedicated to the spiritual needs of 'three generations of faithful', living outside India and has been an immensely fruitful instrument in the hands of God, in nurturing them in the faith of the Holy Orthodox Church, He has served as the Vicar of

St. Mary's Orthodox Cathedral, Malaysia for about thirty years. He is also serving as the Chairman of the Student Christian Movement (SCM) in Malavsia, Vice-President of the National Council of Churches of Malaysia, Director of the Community Center for Inter-Faith and Peace initiative. Co-Chairman of Friendship group for Inter-religious services (FGIS) and Director of the Y.M.C.A Kuala Lumpur.

Key Discussions to be addressed during the conference

- 1. The future young generation.
- **2.** Obstacles in coming to Church regularly.
- Those who find it difficult to understand or relish the Holy Sacraments, the faith and tradition of our Church.
- **4.** Those who are part of our Church from other Christian denominations.
- 5. Parenting challenges of the Millennial.

Registration for 3 days conference - **AED 10** per individual

Members that are aged 25 and above should attend this 3 day conference to experience this journey. Your only platform to express your challenges.

For more information, please contact 050 552 2341 / 050 654 4860 050 656 2234

St. THOMAS ORTHODOX CATHEDRAL, DUBAI ORTHODOX DIASPORA

Presents

3 day Conference

GENERATIONS THRIVING IN FAITH PSALMS 145:4



WHERE - St. Thomas Orthodox Cathedral, Dubai

What is Orthodox Diaspora?

The term diaspora comes from an ancient Greek word meaning "to scatter about." And that's exactly what the people of a diaspora do — they scatter from their homeland to places across the globe, spreading their culture as they go. The Bible refers to the Diaspora of Jews exiled from Israel by the Babylonians. The visible Church today is unable to realize it in all its fullness because of many difficulties and obsta-

outnumbered the Jews in Palestine

even before the destruction of Jerusa-

lem in ad 70.

Bible and Diaspora

In the broadest meaning of the word, the Diaspora would refer to the countless Jews living outside of Israel, and that is exactly the meaning we see in John 7:35 where the Jewish religious leaders would wonder where Jesus was going and if He was intending to go to "the Dispersion among the Greeks and teach the Greeks." Jesus had told them that where He was going they could not come, nor could they find Him. Jesus, of

lem, so the Jewish Christians were

"scattered" or dispersed "throughout the

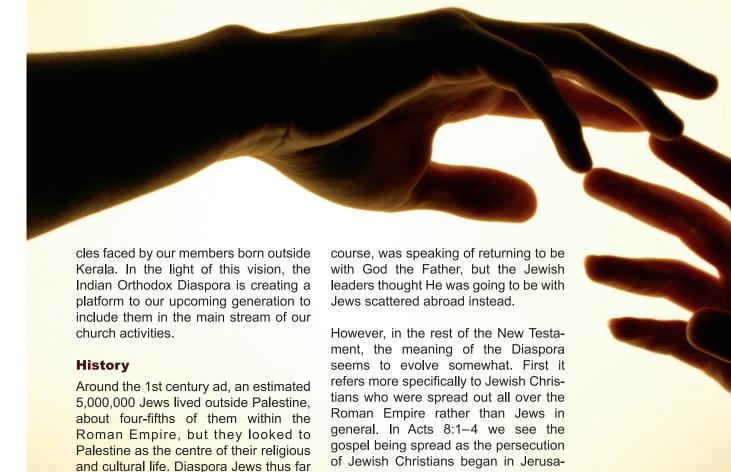
regions of Judea and Samaria" and

"those that were scattered went everywhere preaching the word."

Diaspora in Malankara Orthodox church

The Indian Orthodox Believers were among the first to travel to other foreign countries in the search of occupation, livelihood and education. World War- II provided an opportunity to witness foreign locations and aftermath, settled there. The Outside Kerala Dioceses are

thriving because of the feasibility of job opportunities and scope for better family welfare. The Outside India Dioceses are a combinations of different cultures and traditions. Here, the younger generation are ambitious, very highly qualified and professional trendsetters. The church as a whole is taking steps to amalgamate the Diaspora community. In Dubai itself, we can see the third generation of believers; thus, it is high time that these people should be addressed.



Aims of Diaspora

- 1. To provide Spiritual nourishment to the future young generation brought up in the diaspora.
- **2.** To provide a bridge for the people who do not come to Church regularly.
- 3. To empower those people who find it difficult to understand or relish the Holy Sacraments, the faith and tradition of our Church.
- **4.** To Tend those who are part of our Church from other denominations and religions.
- Parental adaptation to the language of the Diaspora