

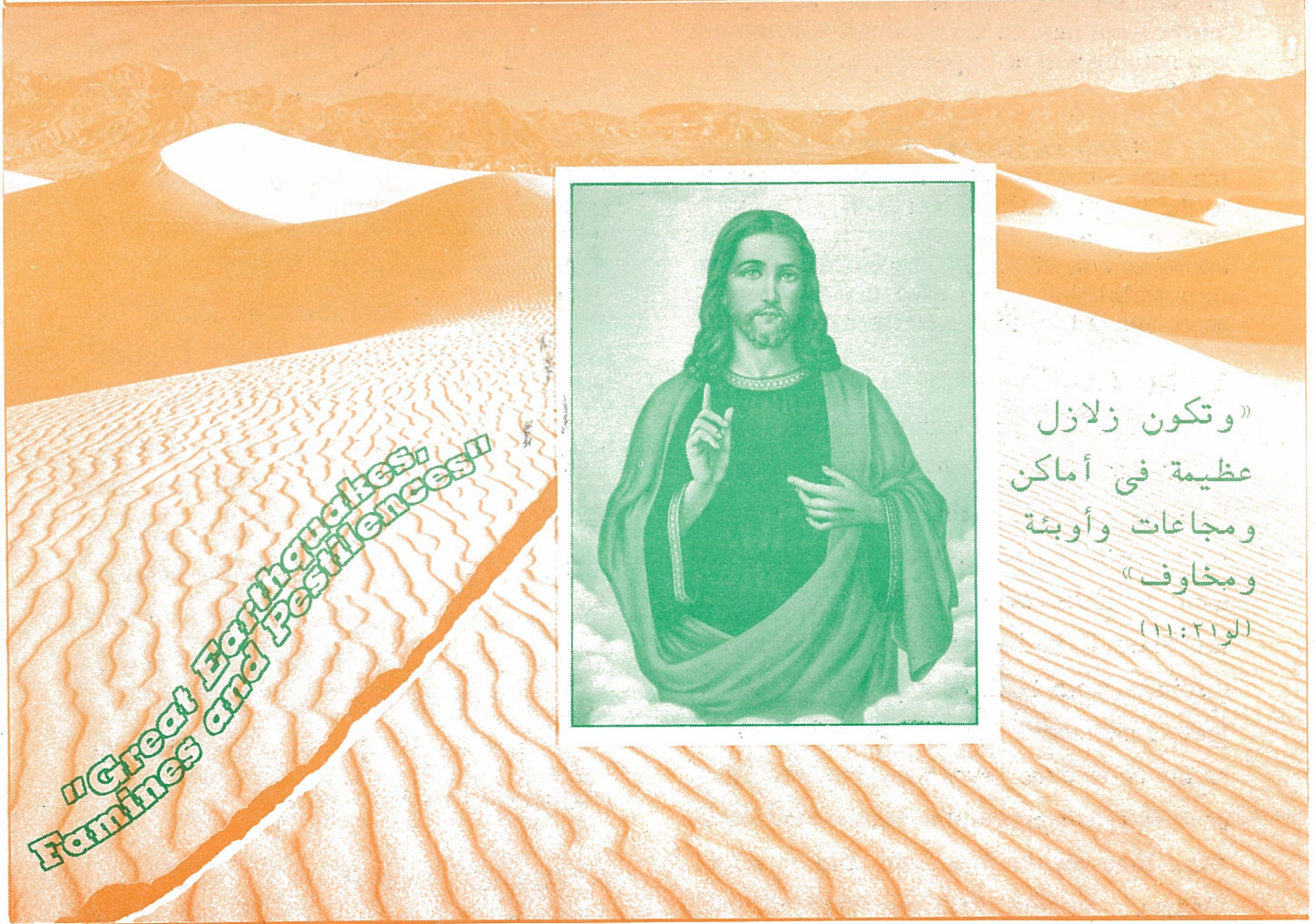
ST. JOHN

MONTHLY MAGAZINE

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Great Earthquakes,
Famines and Pestilences

«وتكون زلازل
عظيمة في أماكن
ومجاعات وأوبئة
ومخاوف»
(الو١١:٢١)

St. John Coptic Orthodox Church

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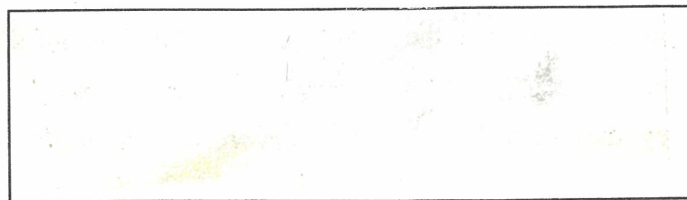
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The Spiritual Bulldozer

"I say to you, if you have faith as a mustard seed, you will say to this mountain, 'move from here to there', and it will move; and nothing will be impossible to you" (Matt. 17:20)

Faith is heaven's bulldozer which removes every obstacle and makes a highway to the throne of God. Yet faith is far more than an intellectual assent. It is a vital apprehension of things unseen; it laughs at impossibilities. We may divide people, according to their faith, into three categories:

1. NO FAITH

The ship was sinking, and even the experienced fishermen were scared. A great windstorm arose, and the waves beat into the boat, so that it was already filling. The tempest on the sea was mighty, and the ship was about to be broken up. The fishermen disciples were beginning to despair, when they remembered their Master. They could hardly believe their eyes when they saw Him peacefully sleeping in the back of the boat. *"And they awoke him, and said to Him, "Master, do you not care that we are perishing?" Then He arose and rebuked the wind, and said to the sea, "Peace, be still!" And the wind ceased and there was a great calm. But He said to them, "Why are you so fearful? How is it that you have NO FAITH?" (Mark 4:37-40).*

2. LITTLE FAITH

A remarkable stillness rested upon the holy hill; the crowd was enthralled. This was the greatest sermon they had ever heard.

Slowly, but with rare power, the Preacher from Nazareth spoke about faith.

"Therefore I say to you, 'do not worry about your life, what you will eat or what you will drink; nor about your body, what you will put on. Is not life more than food and the body more than clothing? Look at the birds of the air, for they neither sow nor reap nor gather into barns; yet your heavenly Father feeds them. Are you not of more value than they? Which of you by worrying can add one cubit to his stature? So why do you worry about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin; and yet I say to you that even Solomon in all his glory was not arrayed like one of these. Now if God so clothes the grass of the field, which today is, and tomorrow is thrown into the oven, will He not much more clothe you, O you of LITTLE FAITH? (Matt. 6:25-30).

It is very foolish to worry when the promises of God are so reliable.

3. GREAT FAITH

The Lord Jesus was very interested; something unique had taken place. The elders of the synagogue had swallowed their pride in seeking a favour, but all their plans had been ruined by the very man on whose behalf they had acted. They had persuaded Christ to visit the home of the Gentile officer; but now, he had said, *"Lord, do not trouble yourself; for I am not worthy that You should enter under my roof... say a word, and my servant will be healed."* Master, because I

represent Caesar's empire, I command men to do things, and they obey. You represent God's empire, and if you issue a command, that will be sufficient. Some angel will hasten to do your bidding, and my servant shall be healed. "When Jesus heard these things, he marveled at him.. and said ...I have not found such GREAT FAITH, not even in Israel !" (Luke 7:1-10).

In the spiritual realm, the Capernaum centurion had a twin sister- she was the woman of Canaan. She clung to the belief that Christ would help her, even though her appeals for help met with no immediate response.

"But he answered and said, I was not sent except to the lost sheep of the house of Israel. Then she came and worshiped him, saying , Lord, help me! But He answered and said, It is not good to take the children's bread and throw it to the little dogs." And she said, "True, Lord, yet even the little dogs eat the crumbs which fall from their masters' table." Then Jesus answered and said to her, "O woman, GREAT is your FAITH! Let it be to you as you desire." (Matt. 15:22-28).

Faith is a great bulldozer, it can remove mountains. But what is faith? St. Paul has supplied a true definition for faith when he said:" FAITH IS THE SUBSTANCE OF THINGS HOPED FOR, THE EVIDENCE OF THINGS NOT SEEN" (Hebrews 11:1) He also said:"Faith comes by hearing, and hearing by the word of God" (Romans 10:17).

These texts placed together represent the royal highway. No motor traffic travels there. Travellers must walk by faith; and those who walk by faith, walk with God, because the word of God says:" Without faith it is impossible to please God" (Heb.11:6), "For we walk by faith, not by sight."(2 Cor.5:7), and "The righteous shall live by faith; but if anyone draws back, My soul has no pleasure in him" (Heb 10:38).

He's Always There

by Irene Mansour

Lord I wake up and there You are
Right by my side
Your always ready to listen to my cry
I call for You and Your always there
Ready to direct me in the right way
I ask of You never to leave
Your in my heart is what I've always believed

Now it's time for me to lay
I thank the Lord for this wonderful day
I close my eyes and fall asleep
And in my heart the Lord I keep

Bible Contest (II)...July 92

Earthquakes!

1. What are the famous earthquakes in the Bible?
2. Do you think that God has a message to tell us through these earthquakes?

You may find some helping material written in the Arabic section. If you don't read Arabic, it is better to learn it or, at least, ask your parents to translate for you.

Dead line for answers is July 25, 92.

The Art of Back-Stabbing

By
Fr. Tadros Sherobeam
St. Mary Church, Melbourne

It is a dreadful sin to back-stab else, by revealing his secrets and showing the people his/her faults in his/her absence. We pray everyday and thank God for "He has covered us", but we do not cover other our brothers and sisters in the same faith.

The person who talks about people in this manner, actually is committing several sins:

1. He is Judging them, and without knowing the whole truth, while judgment is the Lord's work only.
2. It is not fair or a courageous action, for other people do not have a chance to defend themselves.
3. It cannot be a self-defence as you cannot defend yourself by disfiguring the others.
4. It is an act of moral violence, and violence can only induce more violence but never cures it.
5. It cannot be fact reporting as your own sins and secrets can be also induced in other people facts reporting and they are most harmful if you consider it fun.
6. It is like this old sport of fighting beasts in the old times. What is fun about watching others maimed, tortured or killed?
7. It makes you a killer yourself, by stabbing the reputation of others. The Bible says: "Whoever secretly slanders his neighbor, him I will destroy" (Psalm 101:5).

Let us stop the spread of this type of bad "art" which became more than a hobby. It can turn the best friend to an enemy, and you lose the Heavenly Kingdom for it.



True Happiness Is Knowing That God Is Good

By
Mary Habib

A Psychologist did a study on the effect that a major life change would have on a person's happiness. Half the people tested were big money winners. The other half suffered severe injuries in bad car accidents.

To his amazement, he discovered that a few weeks after these drastic life changes both groups were about equally happy and satisfied with their lives. He concluded that we "evaluate our lives on the basis of other people in similar circumstances" and feel about the same degree of fulfillment.

Christians, however, have another explanation. If we accept ourselves the way God made us, if we are grateful for whatever He has given us, and if we trust in His unending goodness, we can experience a joy that does not depend on changing circumstances.

How foolish to keep wishing for a stroke of financial good luck to bring us happiness! Or to live in mortal fear that a calamity will take all our happiness away. Happiness does not come from happenings. It comes from accepting what God gives us and being content with it.



Weep Not... **Fakhry has returned home**

By
Fr. Augustinos Hanna

On Sunday the 28th of June 92, we attended the funeral and farewell service of our brother Fakhry Ghally. Many of his friends said, he was unlucky in life, because of his very short marriage (less than a year), and his early departure.

He left this world at age 33, the same age of our Lord Jesus Christ!

Fakhry immigrated from Egypt to the U.S. few years ago. All what we knew about him before that was what he mentioned that he served the youth in Egypt with H. G. Bishop Moussa.

Here, he struggled hard to make a living and prepare for his wife's arrival as soon as he gets his green card and she finishes her final exam in college. He did his best to serve the church, in the book store, the Arabic youth meeting, and in some handy works.

Dr. Nagi Zaky said, "God prepared Fakhry for heaven by giving him more than one clue to know that his life would be short. Once, he was working a night shift and was exposed to a hold up. The robber noticed that Fakhry was listening to a recorded Arabic mass. Surprisingly, the robber asked him to give him that mass, put it in his pocket and left silently without taking the money or hurting him! The second accident, he was with his friend Habib at night when someone shot his friend to death and he fell dying between his arms!

The third incident was the final, when he felt a repeated pain and soon found out that he got a cancer. The hospital did not release him until the surgery. I visited him right before the major operation and gave him the Holy Communion, and he was reading in some spiritual books and told me, I promise to serve the church with all my strength when I recover.

But after the operation he went into a coma and did not get out of it for one whole month of complications that led to his death. A lot of people and youth visited him in the hospital, prayed for him with tears and sympathized with his wife and brother who came from Egypt especially for him and spent that sad month beside him in the hospital until he accompanied his corpse to his home-land Egypt.

At this point, the tragedy of Fakhry Ghally was ended, and everyone lamented his bad luck....

Yet the Lord Jesus tells us, the same words he said to the widow of Nain two thousand years ago when she lost her only son, "Weep not"!!

WEEP NOT! For this sad event must have been God's will, and God's will is always "Good, acceptable, and perfect" as the Bible tells us (Romans 12:2). Who but the giver of life can know when life should be taken? Who but the good shepherd can know when one of His sheep is tired and must be made to "lie down in the green pastures"? Who but our loving Heavenly Father can know when the time is ripe for His children to come home for their much-needed rest?

WEEP NOT! says our Lord, "For I am the Resurrection and the Life, whoever believes in Me shall never die but shall have eternal life." To those who have ruled Christ out of their lives, death is a catastrophe. But to those who believe in Christ and live according to His way of life, death is a glorious dawn, a joyful home-coming. The martyrs used to embrace it with singing!

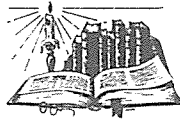
Many of us, no doubt, have watched a ship disappear over a horizon. Perhaps there was someone dear to you aboard that ship. But as you left the shore front, you did not say, "There's nothing more ahead for him." You knew that at some distant port, preparations were being made for the happy hour when that same ship would dock, having arrived at its destination. Though the farewell had been sorrowful, the reunion at the other port would be joyous.

So, **WEEP NOT**, and do not say "I have lost a brother or a friend, because he is not lost. He has arrived to his best destination and entered the "city of God." He has gone from worse to better. Say rather as Job did,

"THE LORD GAVE, AND THE LORD HAS TAKEN AWAY, BLESSED BE THE NAME OF THE LORD." (Job 1:21).

Bible Study

The Four Living Creatures



In The Books of Ezekiel & Revelation

By
Fr. Augustinos Hanna

There are many interpretations and contemplations about the four living creatures, who are mentioned in the Book of the prophet Ezekiel (especially chapters 1,10 and in the Book of Revelation 4:6-10).

First of all they are not beasts, as it seem from some poor translations, but they are angelic creatures or high rank archangels.

In Ezekiel 10, it is mentioned expressly 21 times that they are the "Cherubim". Every one had four faces and four wings, which refer to unity and oneness. They are stretching their wings to show readiness in service.

- + The face of a man, shows reason, knowledge and wisdom.
- + The face of a lion, shows power, courage, and fearlessness.
- + The face of an ox, shows patience, carrying burdens and sacrifice.
- + The face of an eagle, shows vision, power in flight, swift and high.

"And the cherubim were lifted up. This was the living creature I saw by the river Chebar. This is the living creature I saw under the God of Israel by the river Chebar, I knew they were cherubim. Each one had four faces and each one four wings....etc.," (Ezekiel 10:15-21).

The first time we met with the cherubim was in the Book of Genesis chapter 3: *"So the Lord drove out the man; and He placed the cherubim at the east of the garden of Eden, and a flaming sword which turned every way, to guard the way to the tree of life."* (Gen.3:24)

Then we read about them in pairs at each end of the mercy seat of the

Tabernacle, protecting the sacred articles in the Ark of Covenant (Exod. 25:18-22). Also, they were embroidered on the veil of the Temple (II Chronicles 3:14); (I Kings 6:23 ff.; cf. I Chron. 28:18). Psalm 18:10 speaks figuratively of the Yahweh's riding upon a cherub. In Ezekiel 28:12-19 we read, not only about the lamentation for the king of Tyre, but rather beyond that, in a symbolic way, about the fall of Satan who was described as a "cherub":

"You were the seal of perfection, full of wisdom and perfect in beauty...You were the anointed cherub who covers; I established you, you were on the holy mountain of God.... you were perfect in your ways from the day you were created, till iniquity was found in you." (Ezek. 28:12,14-19).

St. Clement of Alexandria and St. Jerome, as well as Philo the Jewish historian and philosopher, see that the word "cherub" means "knowledge", and therefore, the cherubim-plural of cherub-are the angels of knowledge, while the Seraphim are the angels of praising full of flaming love.(Isaiah 6:1-7).

Among the best interpretations about the four living creatures, are the following:

1. They refer to the attributes of God:

The lion refers to God's power.
The ox: to His patience and justice.
The face of the man: to His wisdom and knowledge.
The face of the eagle: to His glory, might and sight.

2. They represent the earthly creatures:

- + The lion for the wild beasts.
- + The ox for the tame animals.
- + The face of the man, for the human race.
- + The eagle for the birds.

3. They refer to the four gospels:

- + The face of the man refers to the gospel of St. Matthew who started his gospel with the genealogy of Christ as the Son of Man.
- + The face of the lion refers to the gospel of St. Mark who started his gospel with the roaring voice crying in the wilderness.
- + The face of the ox to the gospel of St. Luke, who started his gospel with the sacrifices which Zacariah was offering in the temple.
- + The face of the eagle refers to St. John who started his gospel with the Divinity of Christ and His everlasting presence.

4. They refer to the person of Christ:

- + The man refers to His incarnation and humanity.
- + The lion refers to His power, courage and victory.
- + The ox refers to His priesthood and

redemption.
+ The eagle refers to His Divinity and ascension to heaven.

5. They refer to the stages of Christ's salvation:

St. Jerome saw in them the mystery of our salvation through the four essential stages which are:

- (1) The Incarnation : (the face of a man).
- (2) The Croxifiction and Redemption: (the face of an ox).
- (3) The Resurrection : (face of lion).
- (4) The Ascension:(the face of the eagle).

6. They may refer to the chruch of Christ that carries the Divine life:

The four living creatures refer to:

- (1) The bishops (2) The priests
- (3) The deacons (4) The people.

7. They refer to the sanctification of our new nature:

- (1) Mental (man). (2) Spiritual (eagle).
- (3) Physical (ox). (4) Authority (lion).

MAGED F. RIAD
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رسالة

June 26, 1992

Father Augustinos Hanna
1609 Calle De Armonia
San Dimas, CA 91773

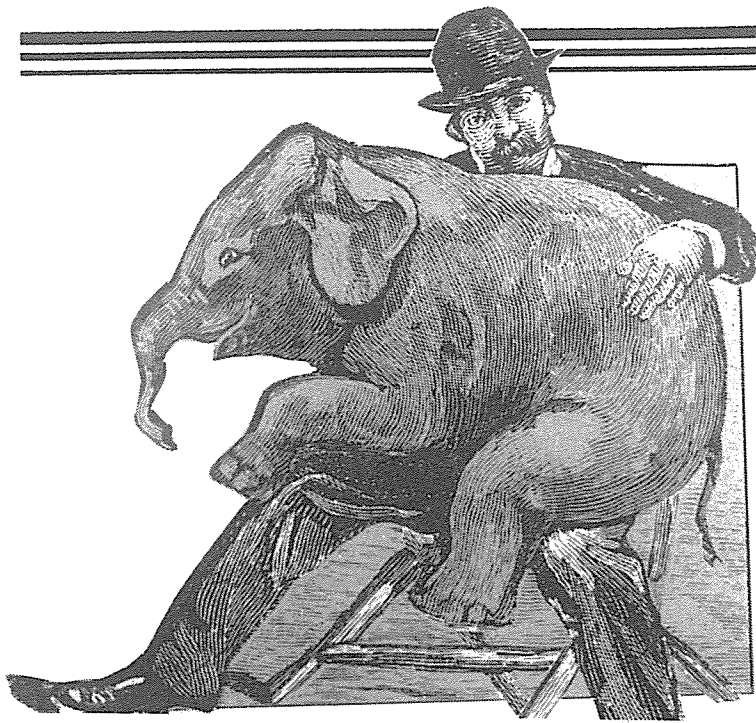
Dear Father Augustinos:

Thank you very much for sending me four issues of your monthly magazine. I continue to believe that your monthly magazine is the best one I have seen among all other magazines published by our Churches. May God bless your services on behalf of the Coptic Church.

Sincerely yours,

Maged
Maged F. Riad
✠

03990/44



Smoking

Statistics say, each year, cigarette smoking causes more premature deaths than all of the following causes combined:

AIDS, DRUGS, ALCOHOL, CAR ACCIDENTS, FIRE, HOMICIDE, AND SUICIDE !!

Why put heavy loads and burdens upon your heart?

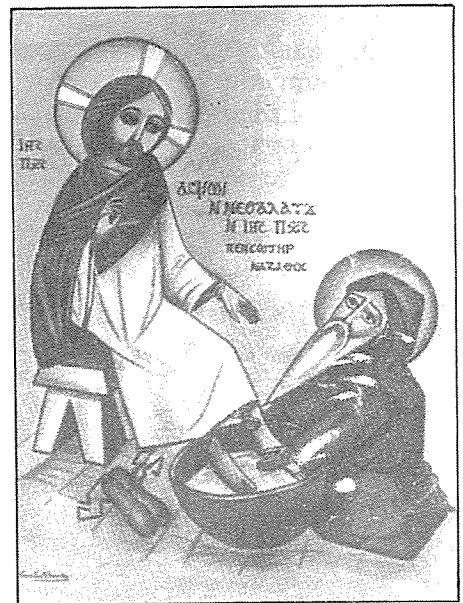
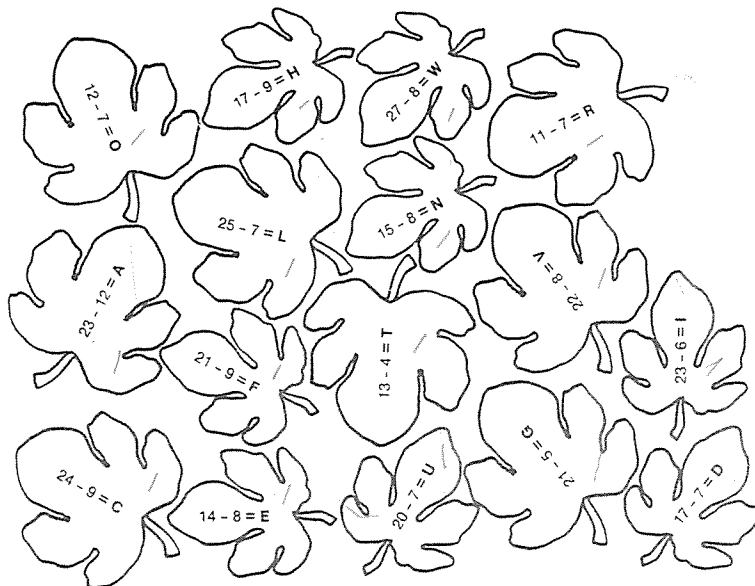
F is for *faith*
 And for the *fruitless fig tree*.
 Jesus said with *faith* you could
 Cast a mountain into the sea.



"**F**ig"ure It—One day, not long before He was crucified, Jesus was walking along when He came to a fig tree. Jesus was hungry, so He searched the tree for figs. The tree, however, had only leaves on it. To find out what Jesus said to the fig tree, first figure out the answers to the math problems. Then write the letter which corresponds to each answer in the numbered puzzle spaces.

<u>LET</u>	<u>NO</u>	<u>FRUIT</u>	<u>GROW</u>	<u>ON</u>	<u>THEE</u>
18 6 9	7 5	12 4 13 17 9	16 4 5 19	5 7	9 8 6 6
<u>HENCEFORWARD</u>	<u>FOR</u>	<u>EVER</u>			
8 6 7 15 6 12 5 4 19 11 4 10	12 5 4	6 14 6 4			

Matthew 21:19



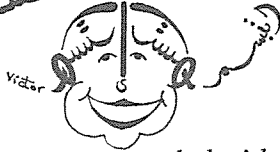
نياحة القديس الأنبا بيشوى

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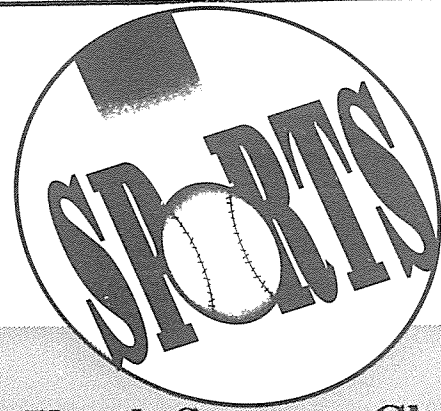
Feast Day Of
 ST. Pishoy

SMILE & LAUGH



"Our mouth was filled with laughter"
(Psalm. 126:2)

1. "Eat, drink and be merry for tomorrow we diet" !! (see 1 Cor.15:32).
2. - Judge: Haven't I seen you before?
- Man: Yes, Your Honor. I taught your daughter how to play the piano.
- Judge: 30 Years.
3. - Policeman: How did this accident happen?
- Motorist: My wife fell asleep in the back seat.
4. - Policeman : Name, please.
- Motorist: Wilhem Von Corquerinski Popolavwitz.
- Policeman: Well, don't let me catch you speeding again!
5. - "What happened to your nose?"
- I got into an argument with a man about driving in traffic.
- "Why didn't you call a policeman?"
- "He was a policeman.
6. - Policeman: What are you doing?
- Man: Committing suicide.
- Policeman: Why do you have the rope around your middle instead of your neck?
- Man I tried it around by neck and I couldn't breath....!
7. Question: At what season did Eve eat the fruit?
Answer: Early in the fall.
8. Mother: Judy, I have told you before not to speak when older people are talking.
Judy: I tried, but they never stop.
9. Neighbor: How is your son doing in college?
Father: Well, I felt like Aaron did in the wilderness. "Behold, I poured in the gold and there came out this calf."



The Youth Summer Club 1992

1. The club opens week-day evenings from 5:00 -10:00 P.M.
2. Activities start with praying **Vespers**.
3. From 5:30 -8:30 P.M. free time, **sports**, games (basket ball-volley ball-ping pong, chess), video films, and activities.
4. Bring your **Bible** because Bible study will be presented with church history, dogmatic studies, comparative religion, discussions, hymns etc., one hour from **8:30 - 9:30 P.M.**, then the program ends with **Agpya** (Compline prayer).
5. There will be a **Cafeteria** serving food, snacks, and drinks starting from Sunday **July 12** (the Feast of the Apostles), **every Tuesday, Thursday and Friday** with the family club.
6. The **spiritual part** of the club is **not optional**, but every one present is expected to attend **on time**.
7. There are **rules** and regulations for the club which **MUST** be respected and followed. Breaking any of these could result in weekly dismissal from the club.
8. The **Christian behavior** in the church - club, is required as well as out of the church.
9. The monthly fees of the club is **#10.00** to be paid to **Kamal Istaphanos**.
10. Every member is required to bring a **Photo** to have his **membership card** signed from his father of confession.

From The Coptic Encyclopedia:

MUSIC, ANTECEDENTS OF COPTIC. See Music, Coptic: History.

MUSIC, COPTIC. [This entry consists of the following articles:

Description of the Corpus and Present Musical Practice

The following remarks pertain only to the music of the Coptic Orthodox Church. Other Christian churches in Egypt (Greek Orthodox, Coptic Catholic, Protestant, etc.) have their own musical practices.

Coptic music, an expression of a proud and constant faith, still lives today among the Copts as a vestige of an age-old tradition. It is monodic, vocal, and sung a cappella solely by men, with the exception of some responses assigned to the whole congregation. Small hand cymbals and the triangle are employed with specified pieces during certain services (see Musical Instruments, below).

The Divine Liturgy and Offerings of Incense

The core of Coptic music lies in the Divine Liturgy (Arabic: *quddās*), whose texts are all meant to be sung, excepting the Creed and the Dismissal. In the liturgy the most familiar hymns and chants are heard. It is basically a great music drama, consisting of three parts: (1) the Preparation; (2) the Liturgy of the Word, also called the Liturgy of the Catechumens, which comprises the PRAYER OF THANKSGIVING, the scriptural readings, various intercessions and responses, the recitation of the Creed, and the Prayer of Peace; and (3) the anaphora, that is, the eucharistic ritual (see EUCHARIST). The entire service may require some three hours of singing, and during Holy Week, the special services may last six or seven hours.

Three liturgies (see History, below) have been established in the Coptic church: (1) the Liturgy of Saint Basil is celebrated throughout the year except for the four major feasts of Nativity, Epiphany, Resurrection, and Pentecost; also, it is used daily in the monasteries whether there is a fast day or not; (2) the Liturgy of Saint Gregory is used today in the celebration of the four major feasts mentioned above; its music is somewhat more ornate than that of the Liturgy of St. Basil and has been characterized as the most beautiful because of its high emotion; and (3) the Liturgy of Saint Cyril, also known as the Liturgy of Saint Mark, the most Egyptian of the three.



Mu'allim Mikhā'il. Courtesy Egyptian Antiquities Organization. Photo by H. Hickmann.

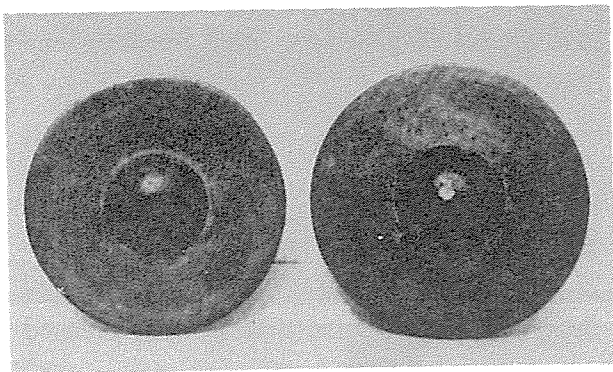
Unfortunately, most of the melodies of the Liturgy of Saint Cyril have been lost, and it can no longer be performed in its entirety. The most recent record of its performance is that of Patriarch MACARIUS III (1942-1945), who used it regularly.

Example of deacon's music. Bidding: Kiss of Peace from the Liturgy of St. Basil.

Musical Instruments

When Christianity was established in Egypt, many musical instruments of diverse forms and origins were known. However, they were, in the main, frowned upon by the church and the early fathers wrote strict injunctions forbidding their use. Clement of Alexandria (c. 150–220) inveighed against playing the psaltery, the trumpet, the timbrel or tympanon, and the pipe. However, he seems to have tolerated the *lyra* and *kithara*, because of King David's alleged use of them. Origen (c. 185–254) attributed definite spiritual qualities to the sound of certain instruments, with the trumpet representing the power of God's word, the tympanon depicting the destruction of lust, and the cymbals expressing the eager soul enamored of Christ. Saint ATHANASIUS I (326–373) also gave instruments symbolic meanings (Reese, pp. 61–62). For his part, Saint CYRIL I (412–444) characterized a psalm as "a musical utterance for which the instrument is played rhythmically according to harmonic notes" (Werner, 1959, p. 318), thereby recalling the Greek definition of this ancient form as a song sung to the accompaniment of a harp, or *kithara*, or *lyra*.

Three Arabic manuscripts from Saint Catherine's Monastery (no. 30, 977; no. 21, eleventh century; no. 22, twelfth century) quote hymn and Psalm

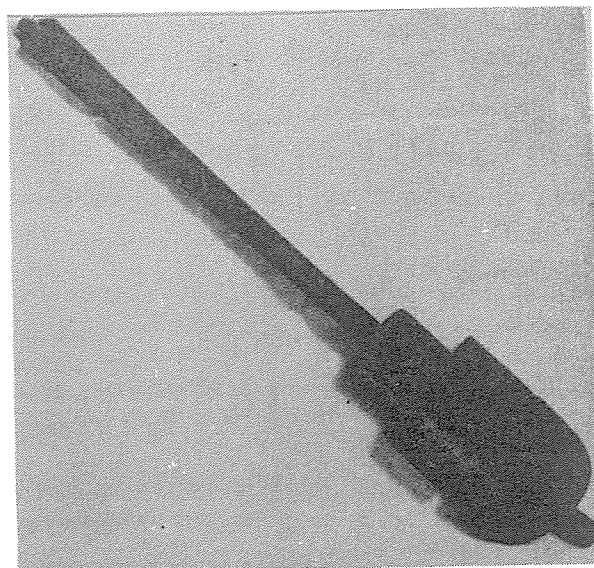


Hand cymbals. *Courtesy Coptic Museum, Cairo.*

texts that name many different instruments suitable for praising the Lord: cymbals (*ṣanj*), small drum (*daff*), two different chordophones, whose sound is produced by a vibrating string, either bowed or plucked (*awtâr* and *ma'âzif*), drums (*tubûl*), and rattles (*ṣalâṣil*), all of which indicate the variety of instruments known at this time (Atiya, 1970, pp. 77, 21 and 25).

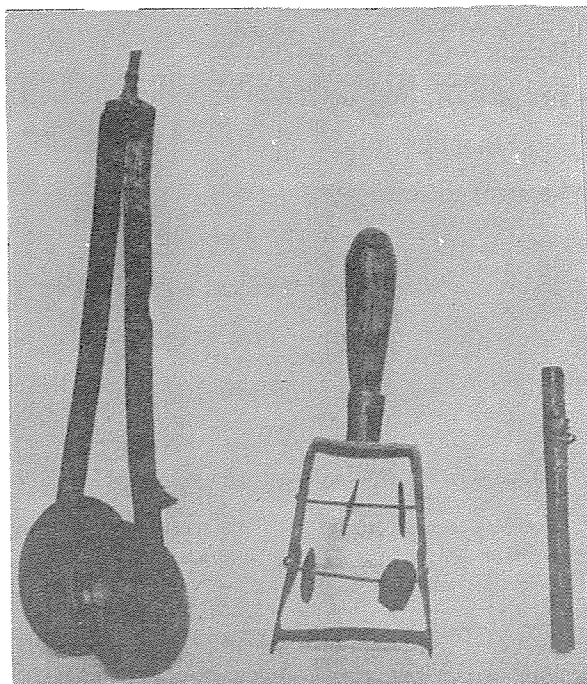
Today, two percussion instruments are used in the rites of many of the Coptic churches: the small hand cymbals (Arabic: *ṣanj*, or colloquially *ṣajjât*), and the metal triangle (Arabic: *muthallath*, or colloquially *turianta*), each played by one of the deacons

and/or the cantor. Providing a rhythmic accompaniment to specified hymns and responses sung by the choir and/or congregation, they signal the congregation to participate and unify the singing.



Coptic lute. *Courtesy Coptic Museum, Cairo.*

The Arabic word *nâqûs* (pl. *nawâqis*) is the only term mentioned in the rubrics of the liturgical books (notably the *Khidmat al-Shammâs*; see Description of the Corpus, and Melody, Its Relation to Different Languages, above) to indicate the need for instrumental accompaniment. An ancient kind of bell, sounded by striking the outside with a rod, it gradually disappeared over the centuries from Coptic ceremonies and is not generally known today.



Crotalum, sistrum, and flute (from left to right). *Courtesy Coptic Museum, Cairo.*

From the Paradise of the Holy Fathers

The Harlot Whom Abba Serapion Converted

ABBA SERAPION once came and passed through a certain village in Egypt, and he saw a harlot standing in his cell ! He said to her, "Remain here until the evening, for I wish to come with you, and to pass this night with you"! And the harlot said,, "It is well, O father." Then she made ready, and prepared her bed, and she awaited the old man with that which he required.

Now when it was evening, Abba Serapion came, but he brought nothing with him, and he went into her cell, and they shut themselves in. Then the old man answered and said unto her, "Wait a little, because I must perform a certain thing which is a law unto us." And he began to recite the Book of the Psalms of David from the beginning, and with every Psalm he offered up a prayer on her behalf, and he made supplication before God that she might repent and live, and God hearkened unto him.

And the harlot stood up in fear by the side of the old man and prayed also, and when Abba Serapion had finished all the Psalms she fell down upon the ground, and he began to repeat many verses from the letters of the Apostles. When he had finished his service, God having opened the heart of that woman, she knew that Abba Serapion had not come unto her for the purposes of sin, but that he might redeem her.

"Perform an act of grace for me, O father, and take me to any place whatsoever wherein I can please God." And he took her to an abode of nuns and placed her therein and he said to the mistress of the convent, "Take this sister, O mother, and lay not upon her the rules and the yoke like the other sisters, but whatsoever she requires that give to her; and in proportion as she finds rest let her submit to be led."

And when the woman had dwelt in the nunnery for a few days, she said, "I am a sinful woman, and I wish to eat only in the evening"; and after a few days more she said, "Many sins lie to my charge, and I therefore beg that I may eat once every four days," and she did so; and after a few days more she besought the mistress of the nunnery, saying, "Do an act of grace for me. Since I have made God exceeding angry, take me into a cell and wall it up, and through a small opening therein give me a little bread and work for my hands to do." And the abbess of the nunnery hearkened unto her, and did thus, and in this wise that woman pleased God all the days of her life.



July

31
Abib 24

Feast Day Of The Martur
ST. Abanub Elnehisy

شهادة القديس ابانوب النهيسي

Congratulations...Graduates

In the last issue the church magazine published the names of the graduates from college, high school and junior high. Some names were missing, because not all the students gave us their names and information.

Among those:

- | | |
|----------------------|-----------------|
| 1. Rudolph Rizkallah | 2. Evon Halaka |
| 3. Mark Youssef | 3. Fady Bishay |
| 5. Wagih Salib | 6. Mary Mikhael |

The Church also congratulates:

Adel Abdel - Nour for passing the tough C. P.A. Exam of the certified accountants.

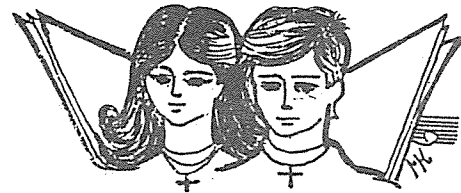
God bless all our youth and give them a great, fruitful and prosperous life to glorify His Name.

The Prayer of the Heart

by Ghada Mourad

Make my life complete Oh Lord
Help me to hear and spread Your words
Allow me to live day by day
And guide me through the right way
Control my thinking as well as my words
Help me to serve our church Oh Lord

With Your guidance I'll always be
Secured and blessed in all my beliefs
Knowing that You control all things
I accept my life and enjoy my being
Help me to understand Your glory and in my life
You'll see
I will glorify You to the end and You'll
Find Your Image in me!!



The youth held a car wash on June 27 to raise fund for August convention. They are planning to have another car wash some time this month also.

