

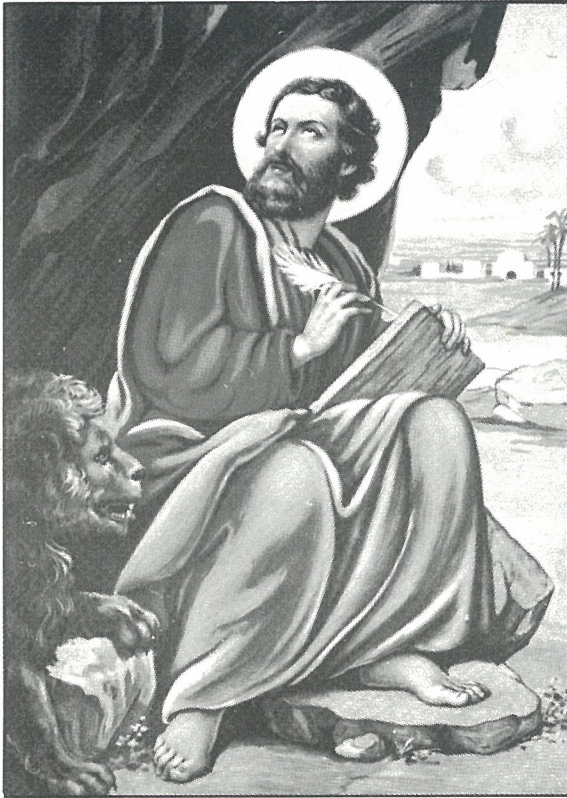
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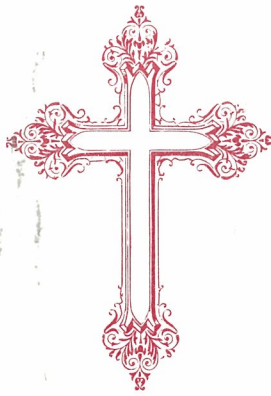
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St. Mark

(May 8)

Feasts



of



St. Athanasius

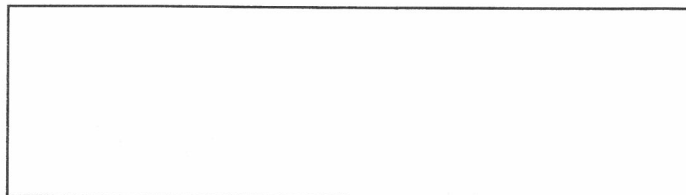
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The Schedule of Christ's Appearances After Resurrection

By Fr. Augustinos

We can arrange the events of the Lord's resurrection and His appearances, according to the New Testament as follows:

- 1- Very early in Sunday before 5:00 A.M. "While it was still dark", the resurrection of the Lord, the earthquake and the descending of the angel who rolled the stone of the tomb, had taken place (Jn.20:1 & Matt.28:2-4).
- 2- Sunday 5:00 early morning, Mary Magdalene and other women went to the tomb, Mary outran them and saw the stone had been removed from the tomb and ran to to tell Peter and John what she thought that "they have taken the Lord" (Jn.20:2).
3. Sunday 5:30 A.M., the rest of the women arrived at the tomb and saw the angel of the Lord who announced the great news of the resurrection and told them to go tell His disciples that they can see Him in Galilee (Matt 28:5, Mk 16:5).
4. Sunday 5:45 A.M. other group of women arrived at the tomb, taking spices and found the stone had been rolled back (Lk. 24:1).
5. Sunday 6:00 A.M., two angels appeared to the women .
6. Sunday 6:30 A.M. Peter and John arrived at the tomb and the angels appeared to Mary Magdalene (John 20:3-13).
7. Sunday 7:00 A.M., the first appearance of the Lord to Mary Magdalene (Mk 16:9 & John 20:14-18), then He appeared to her again with the other Mary (Matt. 28:9).
- 8- Sunday 4:00 P.M., the Lord's appearance to Peter alone, to comfort him and to encourage him

that He still loves him despite his denial (lk 24:34 & 1 Cor 15:5)

9- Sunday 5:00 P.M., the appearance to the two disciples travelling to the village of Emmaus (Mk.16:12 & Lk 24:13).

10- Sunday 8:00 P.M. the fifth appearance to the apostles without Thomas (Jn. 20:19 &Lk 24:34).

11- The second Sunday after resurrection, the sixth appearance to the apostles with Thomas (Jn 20:26).

12- The 7th appearance to seven disciples by the sea of Tiberias (which was also called the sea of Galilee and the lake of Gennesaret) (John 21).

13- The 8th appearance to the apostles with more than 500 brothers at one time in Galilee (Matt 28:16 & 1 Cor. 15:6).

14- The 9th appearance to St. James (1 Cor. 15:7).

15- The tenth appearance to about 120 persons before His ascension (Acts 1:15) from mount Olive in Jerusalem after 40 days from His resurrection.

Four More Appearances After The Ascension

1- To Saul of Tarsos in the way to Damascus, in which he believed and was converted into Christianity (Acts 9 & 22 & 26).

2- To St. Stephen right before his martyrdom (Acts 7:55,56).

3- To St. Paul in Corinth, in a night vision (Acts 18:9,10).

4- To St. Paul, guiding him to go to Rome to witness for Him (Acts 23:11).

+ These blessed appearances are still available to every true believer who loves the Lord Jesus Christ and keeps His commandments according to His Promise, "I will love him and manifest Myself to him" (John 14:21).

DO NOT POSTPONE

By
H.H. Pope Shenouda III

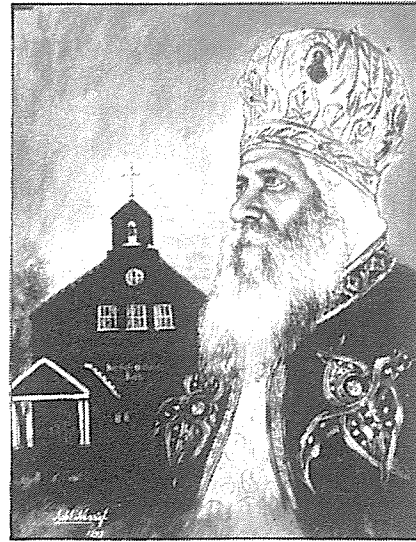
If the grace of God worked in your heart and felt a strong desire to repent, do not hesitate not even for a few minutes. You do not know, perhaps the motive might cease, also the outside effect, then the desire to repent goes away and you try to look for repentance and you cannot find it (Heb. 12:16,17).

Your deferment for repentance gives Satan a chance to be prepared for you and put obstacles in your way. When he knew of your intention to repent, his wars will become fierce and he will make it difficult for you.

The Bible considers your rejection of the voice of God, a kind of a hardness of the heart. The Divine inspiration says, *"Today if you will hear his voice, do not harden your hearts."* (Hebrews 3:15).

Also such deferment, or the non-response to the voice of God is considered negligence of the work of grace. God might allow his grace to be taken away from you, or deliver you to the hands of your enemies in order that you may know the value of the grace you have rejected.

The prodigal son, when he came to himself, he said, *"I will arise and go to my father."* (Luke 15:18). Immediately he arose and went...he seized the spiritual warmth before it became cool in the heart and before it was snatched by the enemy.



The Bible says, *"Redeeming the time, because the days are evil."* (Eph. 5:16).

Therefore, you must benefit from the time when you feel a longing for God; turn such a desire into a practical fact showing that you seek God as He seeks you.

Many of those who delay repentance, they never repented, or when they tried to repent later they found it very difficult. And the worst thing, that they lost the desire to repent and accordingly they could not repent!

Every time you delay repentance, say to yourself: *"do I reject God's love and reconciliation?! or do I prefer to keep resisting Him despising His love?!"*

So, COME NOW...RETURN to the LORD right NOW, because it is written:

"In an acceptable time I have heard you, and in the day of salvation I have helped you. Behold, NOW is the accepted time; NOW is the day of salvation." (2 Cor. 6:2).

From Paradise of The Holy Fathers

Abba Arsenius



Abba Arsenius was born in Rome about 360. A well-educated man, of senatorial rank, he was appointed by the Emperor Theodosius I as tutor to the princes Arcadius and Honorius. He left the palace in 394 and sailed secretly to Alexandria. From there he went to wilderness of Scetis and placed himself under the guidance of Abba John the Dwarf. He became an anchorite near Petra in Scetis. He seems to have had only three disciples, Alexander, Zoilus and Daniel. He was renowned for his austerity and silence.

While still living in the palace, Abba Arsenius prayed to God in these words, 'Lord, lead me in the way of salvation.' And a voice came saying to him, 'Arsenius, flee from men and you will be saved.' Having withdrawn to the solitary life he made the

same prayer again and he learned a voice saying to him, "Arsenius, flee, be silent, pray always, for these are the source of sinlessness." It happened that when Abba Arsenius was sitting in his cell that he was harassed by demons. His disciples, on their return, stood outside his cell and heard him praying to God in these words, "O God, do not leave me. I have done nothing good in Your sight, but according to Your goodness, let me now make a beginning of good."

It was said of him that, just as none in the palace had worn more splendid garments than he when he lived there, so no-one in the Church wore such poor clothing. No man was able to attain the manner of life in his cell as Arsenius. On Saturday nights which would end in the dawn of Sunday, he would leave the sun behind him, and would stretch out his hands towards heaven, and would pray in that position until the sun shone in his face. . . Abba Arsenius used to say that one hour's sleep is enough for a monk if he is a good fighter.

A brother questioned Abba Arsenius to hear a word of him and the old man said to him, "Strive with all you might to bring your interior activity into accord with God, and you will overcome exterior passions."

When he came to Church he would sit behind a pillar, so that no-one should see his face and so that he himself would not notice others. His appearance was angelic, his body was graceful and slender; his long beard reached down to his waist. Through much weeping his eye-lashes had fallen out. Tall of stature, he was bent with old age. When Abba Arsenius was at the point of death, his disciples were

10 Steps To Solve Problems

(Quoted from Australian Youth Magazine)

- 1- Believe that for every problem there is a solution.
- 2- Keep calm and don't panic. Tension blocks the flow of thought power. Your brain cannot operate efficiently under stress.
- 3- Don't try to rush or force an answer. Keep your mind relaxed so that the solution will open up and become clear.
- 4- Assemble all the facts impartially, impersonally and as in a judicial style.
- 5- List these factors on paper. This clarifies your thinking, bringing the various elements into orderly system. You see as well as you think. Thus the problem becomes objective, not subjective.
- 6- Pray about your problem, affirming that God will flash illumination into your mind.
- 7- Believe and seek God's guidance on the promise of Psalm 73:24 :
"You will guide me with Your counsel, and afterward receive me to glory."
- 8- Go to church and let your subconscious work on the problem as you worship. Creative spiritual thinking has amazing power to give right answers.
- 9- Consult your father of confession and benefit from his experience and prayers.
10. There is no harm in asking the opinion of wise and faithful people, and act through the frame and principles of the word of God.

If you followed these steps and instructions, they will be very helpful, and you may need only some of them to solve your problems.

troubled. He said to them, "The time has not yet come; when it comes, I will tell you. Do not give my remains to anyone." They said to him, "What shall we do? We do not know how to bury anyone." The old man said to them, "Don't you know how to tie a rope to my feet and drag me to the mountain?" The old man used to say to himself: "Arsenius, why have you left the world? I have often repented of having spoken, but never of having been silent." When his death drew near, the brethren saw him weeping and they said to him "Truly, Father, are you also afraid?" "Indeed," he answered them, "The fear which is mine at this hour has been with me ever since I became a monk." Upon this he fell asleep.

It was said that he had a hollow in his chest channeled out by the tears which fell from his eyes all his life. When Abba Poemen learned that he was dead, he said weeping, "Truly you are blessed, Abba Arsenius, for you wept for yourself in this world! He who does not weep for himself here below will weep eternally hereafter; so it is impossible not to weep, either voluntarily or when compelled through suffering."

May his blessings be with us all. Amen.



The Woman Whom Elisha Raised Her Son
What Made Her So Great?
By Fr. Augustinos

We read the story of that great woman whom Elisha raised her son from the dead in 2 Kings 4:8-10. In order to fully understand and benefit from this article, it is important to refer to the story as the Bible records it.

She is called "the Shunammite woman" because her home was in Shunem. The Bible calls her "a great woman". There is nothing to indicate why she had that title before she served Elisha the prophet. But in taking a close look at her attitudes and actions in connection with the prophet, we find some great characteristics we could well emulate:

1. That unnamed woman was observant:

She saw beyond what was happening inside the four walls of her own home...observed the man passing her door. She was not at first aware how important was the man she invited in for a slice of bread. She was thoughtful of others and didn't recognize the guest in order to be generous.

2. She was unselfish:

She didn't figure, I've just enough for my own family. Nor can we assume that she knew the widow's oil story (written in the same chapter). So she was not giving in order to see how much she might get in return.

3. She honored God in the person of His servant:

Elisha might have told her, in one of his frequent visits, who he is. She seemed to know what the LORD had said eight centuries later, "He who receives you Me. He who receives a prophet...shall receive a prophet's reward." (Matthew 10:40,41).

4. She could put herself in another person's shoes:

Perhaps she said, "If I were this man of God, would I want to keep on going, or would I welcome a spot where I might rest in my coming and goings?" Isn't it the golden rule in Christianity, "Therefore, whatever you want men to do to you, do also to them" (Matt. 7:12).

5. She consulted her husband:

Note that she told her idea to her husband before going any further with it. *"Let us make a small*

upper room...and let us put a bed for him there, and a table and a chair and a lamp stand...etc.," (2 Kings 4:10). If the wives of today, were humble enough to consult their husbands and share their views with them, they would have spared a lot of headaches and may be divorces as well, and won the hearts of their men, not only their cases.

6. She was wise and realistic:

Her plans included enough and no more, a bed for rest, a table for work of refreshment, a stool for prayer... a candlestick to hold the light. No needless frills. Because she kept it simple, her plan was achievable. A certain proverb says, "If you want to be obeyed, ask for what is possible."

7. It all adds up to her being given to hospitality:

The Bible exhorts you and me to be hospitable and offers exciting possibilities of reward *"some have entertained angels without knowing it"* (Hebrews 13:2). For the Shunammite woman it meant a place in history. For us, who knows? Obedience is often its own reward.

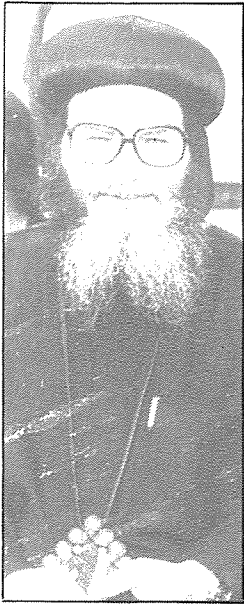
8. She was contented:

When Elisha asked that lady, *"Look, you have been concerned for us with all this care. what can I do for you? Do you want me to speak on your behalf to the king or to the commander of the army?"* She asked for nothing, as if she had experienced the great psalm, *"The LORD is My shepherd I shall not want"* (Ps. 23:1). *It is true that "godliness with contentment is great gain"* (1 Timothy 6:6).

9. She was filled with faith, peace and patience:

When she lost her child, she did not cry nor even told her husband that their only son died, but laid the child on the bed of the man of God, and went to meet him. when Elisha asked her, *"Is it well with you? Is it well with your husband? Is it well with the child?"* It was really amazing that she replied: *"It is well !!"* And God rewarded that great faith...great peace... and great patience, by raising her son from the dead!

That was what made her so great in the sight of God! There is nothing better than to start aiming to be great in God's sight?



Advent As Responsibility

By
H.G. Bishop Moussa

Advent is in fact every believer's responsibility, the aspects of which are the following:

(A) Prospect for future:

A believer that places his treasure in heaven, looking hopefully to God's kingdom, feeling it "within" his heart (Luke 17:21), he thinks, moves, occupies himself and struggles on one single basis: eternal life, by which a believer is overwhelmed, never permitting earthly affairs to distract him from the heavenly ones.

(B) Renewed Repentance:

Preparing himself for heaven, man must be an image of heavenly dwellers. Therefore, St. Peter the Apostle instructs us: "Since all these things are thus to be dissolved, what sort of persons ought you to be in holy conduct and godliness, looking for and hastening the coming of the day of God." (2 Peter 3:11,12).

(C) Abidance In The LORD:

A believer who drops and fixes anchor (anchor=hilpis=hope) of life in shore of Heavenly Jerusalem, the Holy City, alongside seawater, "holding eternal life, abiding in Christ, sailing in his ship till reaching the safe harbor. Therefore St. John appeals: "And now, little children abide in Him, so that when he appears we may have confidence and not shrink from Him in shame at His coming." (1 John 2:28).

(D) Preaching The Lord's Death & Resurrection:

A believer's purpose of life is "as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes" (1 Cor. 11:26) Service is a believer's mission of life which gives

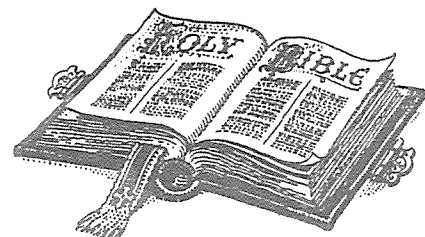
meaning to his existence, "To remain in the flesh is more necessary on your account" (Phi 1:24). "Life in the flesh, that means fruitful labor for me" (Phi 1:22).

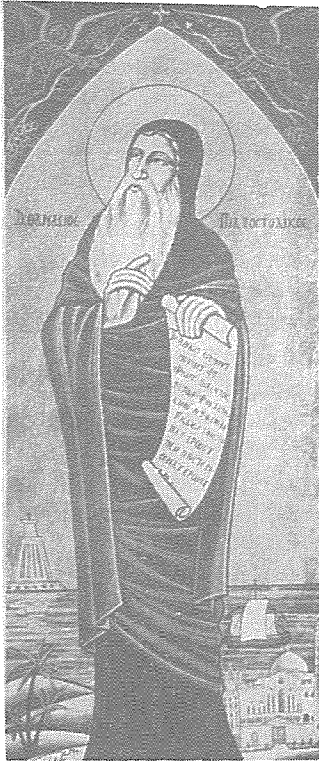
(E) Midnight Prayer:

As believing "the day of the Lord will come like a thief in the night, when people say 'there is peace and security, then sudden destruction will come upon them as travail comes upon a woman with child, and there will be no escape" (1 Thess 5:2). Church calls us to keep watch "for you are all sons of light and sons of the day" (1 Thess 5:5), in order not to be surprised with Lord's appearance, but to keep heart alert for this glorious day... Bodily vigil is reflected in Midnight Prayers in their three services, while spiritual vigil stands for constant inner wake.

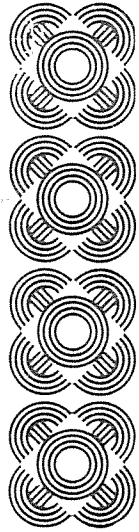
Advent will be a distinct day, witnessed by two types of peoples, one will be "calling the mountains and rocks 'Fall on us and hide us from the face of him who is seated on the throne, and from the wrath of the Lamb; for the great day of their wrath has come, and who can stand before it?" (Rev. 6:16,17)...While the other will say, "Amen, come Lord Jesus!" (Rev. 22:20).

Oh My Soul...With whom will you stand?





St. Athanasius I



ATHANASIUS I, the Apostolic Saint, twentieth patriarch of the See of Saint Mark (326–373). Athanasius' life has been treated in detail by numerous authors. These sources can be categorized as follows: (1) the writings of Athanasius himself, which should be considered the most authentic of the sources. These include his historical tracts, encyclicals, an apology to Constantine, another apology against the Arians, his letters to Serapion and to the monks, and his festal letters; (2) the works of contemporary church fathers, including Hilary of Poitiers, **BASIL THE GREAT**, **GREGORY OF NAZIANZUS**, and **Epiphanius**; and (3) chronicles of older historians such as **RUFINUS**, **SOCRATES**, **Sulpicius Severus**, **THEODORET**, and **SOZOMEN**, whose authority on details must be taken with some caution. To these may be added the Arabic life rendered by **E. RENAUDOT** but originally prepared for the pious Copts, which is simply a legendary account of little historical import. Of course, the official record of the church is represented in the Copto-Arabic **SYNAXARION** and cannot be overlooked.

The secondary literature on the great saint is profuse, and only a selection of the most prominent biographers may here be mentioned by way of introduction: **B. Montfaucon**, **L. S. de Tillemont**, **J. A. Moehler**, **S. Cave**, **H. G. Opitz**, **E. Schwartz**, **L. Atzberger**, **H. M. Gwatkin**, **F. L. Cross**, and **G. Mueller**.

Early Life

Athanasius was probably born in Alexandria around the year 296, although, according to an Arabic document found in **DAYR ANBĀ MAQĀR**, it is said

that his parents originally came from the city of **al-Balyanā** in Upper Egypt. It is possible that his early education took place in the **CATECHETICAL SCHOOL OF ALEXANDRIA**; it is also possible that he could have attended classes in the **Museon** where he became conversant with Neoplatonism. As a young man, he must have witnessed the later period of the age of persecutions, though he would have been far too young to recollect incidents related to **Maximian's** persecution of 303. After **Constantine** declared Christianity to be the religion of the state, in the **Edict of Milan** in 312, his family must have suffered through the nascent Arian heresy, a movement destined to be the focal point of his struggle throughout his life. **Rufinus** and subsequent historians relate a story about Athanasius' boyhood. It is said that **Patriarch ALEXANDER I**, watching the seashore from his window, saw a group of children playing at Christian baptism; one of the boys played the bishop. Intrigued by this sight, the patriarch summoned the children to his presence and recognized the authenticity of the baptism thus performed. He kept at his court the boy-bishop, Athanasius, who ultimately became his secretary and his closest companion.

The Council of **NICAEA** in 325 marked the inauguration of the ecumenical movement. The young Athanasius, as **Alexander's** secretary, was the power behind the throne, and his influence was felt in the composition of the **Nicene Creed**. Athanasius succeeded **Alexander** in 326. The new archbishop now faced alone the spreading doctrine of Arianism.

Arius was probably of Libyan origin and a pupil of **Lucian of Antioch**. He was first ordained by **Achillas** (d. 311) as presbyter of the important church of **Bucalis** in Alexandria. An eloquent speaker and a pragmatic thinker, **Arius** captivated a large congregation in Alexandria with his ideas. He denied the coequality and coeternity of **Jesus** with the **Father** and held that the **Father** created the **Son** from nothing, only in turn to create the world. Thus the consubstantiality of the **Father** and the **Son** was denied by **Arius**, whose position was supported by **Eusebius**, bishop of **Nicomedia**. The idea was rejected by **Alexander**, and its vehement opponent was **Athanasius**, who defended his view at the Council of **Nicaea** using the famous term **HOMOOUSSION** to describe the consubstantiality of the **Father** and the **Son**. The defeat of the Arians at that council did not end the controversy nor did it eliminate the Arian party, whose teachings continued to

spread. This inaugurated a period of theological strife between Arius and Athanasius. The situation was aggravated by the infiltration of Arianism into the imperial court and its increasing popularity among the populace, whose thinking was more amenable to the simple and pragmatic ideas of Arius. In addition, Arius expressed his ideas in a series of popular poetic hymns called *Thalia* (banquet), setting them to music adapted from old, familiar tunes of the ancient Egyptians. These could be heard in the shipyards and all over Alexandria.

Emperor CONSTANTINE I, eager to preserve the unity of his empire, first accepted the verdict of Nicaea, but later wavered in his judgment. He was probably influenced by his Arian sister Constantia and Eusebius of Nicomedia, as well as by the expanding number of Arian followers. At this point Arius seemed to soften his attitude toward the Nicene decision, and the emperor consequently wanted Athanasius to be reconciled with his enemies and to reinstate Arius in church communion. A synod of 335 formally confirmed the reconciliation movement, but Arius died mysteriously in the following year, while the suspicious Athanasius continued to refuse a dubious reconciliation. In the meantime, in 335 the emperor commanded Athanasius to go into exile at Trier in Germany. This proved to be only the first of a series of five exiles of this staunch archbishop, who stood fast by his theology against a movement that survived its author and kept expanding.

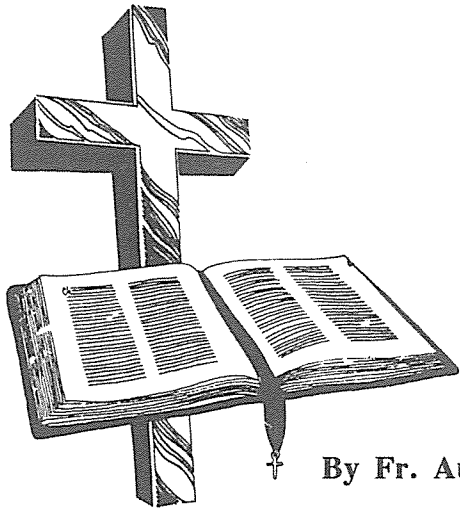
Writings

Athanasius is known to have written most of his works in Greek and has been described in *A Select Library of the Nicene and Post-Nicene Fathers* (1953, p. ixvi) as a Greek father. In fact, the Greek fathers did not know Coptic, and Athanasius, like many educated Copts, was proficient in both Greek and Coptic. Antony and Athanasius must have communicated in Coptic, for Antony did not know Greek.

While Athanasius was still in his twenties, around the year 318, he wrote two short treatises: *Against the Gentiles* and *De Incarnatione Verbi Dei*, which became an authoritative theological classic. His thesis in the latter treatise is that by the union of God the Logos with manhood in the person of the Son, Jesus restored to fallen humanity the image of God in which it had been created (Gn. 1:27). By his death and resurrection, Jesus overcame death, which was the consequence of sin. Both treatises predated the outbreak of the Arian controversy in 319. Most of his subsequent work concentrated on the opposition to Arianism beginning with Nicaea.

It is not easy to present a complete bibliography of Athanasius, which has been progressively enriched by new discoveries. Attempts at a compilation of his works have been made by scholars since 1482 when, for the first time, a Latin version of some of his works appeared. Subsequently, two of his genuine works together with a group of spurious ones appeared in Paris in 1520. While rejecting the authenticity of the letters to Serapion, Erasmus edited another collection in 1527; an edition combining the collections of 1520 and 1527 appeared at Lyons in 1532. A more developed Latin edition of all his known works was published by Nannius in 1556, while the first Greek edition by P. Felckmann appeared at Heidelberg in 1608–1612. The Greek text with a Latin version published in Paris in 1627 seems to have superseded all others and may have been supplemented by the one dated 1681 in Leipzig. However, all were overshadowed by the Benedictine edition of 1698 to which B. Montfaucon juxtaposed the Life of the saint. Additional remnants by Montfaucon were compiled in 1707 within the series known as *Nova patrum et scriptorum Graecorum collectio*. Athanasius' work on the Psalms was edited by N. Antonelli at Rome in 1746 and republished in four folio volumes, which incorporated most of his previous works. Published in English at Oxford in 1842–1844 are the *Historical Tracts of St. Athanasius* as well as two volumes of *Treatises in Controversy with the Arians*. His works include the festal letters; his encyclicals; and his special letters to the monks, to Serapion, to the Egyptians and the Libyans, as well as: *Apology to Constantius*, *Apology for His Flight*, *Apology Against the Arians*, *History of the Arians*, *Against the Gentiles*, *On the Incarnation*, *Orations and Discourses Against the Arians*, *Exposition of the Psalms*, and *Life of Saint Antony*.





By Fr. Augustinos

The Psalms

Bible within the Bible," because it summarizes what precedes and anticipates what follows, diffuses its odors as in the renewed freshness of a May morning.

The Book of Psalms

The book of Psalms is the first book of the Hebrew Writings. In the Hebrew it bears the title, "Praises." At one time the psalms may have been considered prayers (Ps. 72:20, "*The prayers of David the son of Jesse are ended.*") The Septuagint uses the term Psalmoi, "melodies", songs sung to the accompaniment of stringed instruments and served as the temple hymn book and devotional guide for the Jewish people.

The Book of Psalms is the the heart of the Bible, because it is found in its center, and full of the human deepest emotions universally. It is the largest and perhaps most widely used book in the the Bible. It explores the full range of human experience in a very personal and practical way.

The Psalms have furnished a huge variety of praises, battle songs, pilgrim marches, bridal hymns, and penitential prayers. It is sometimes called "the

It's 150 "songs" run from the Creation through the patriarchal, theocratic, monarchical, exilic, and postexilic periods. The tremendous breadth of subject matter in the Psalms includes diverse topics, such as jubilation, war, peace, worship, judgment, messianic prophecy, praise and lament.

The psalms express the whole range of human feeling and experience, from dark depression to exalted joy. They are rooted in particular circumstances, yet they are timeless, and so among the best-loved, most read, parts of the Bible. In our modern age we are stirred by the same emotions, puzzled over the same problems of life, cry out in need, or worship, to the same God, as the psalmist of old.

The Book of Psalms was gradually collected and originally unnamed, perhaps due to the great variety of material. It came to be known as "Sepher Tehillim" (Book of Praises), because almost every psalm contains some note of praise to God.

OUTLINE OF PSALMS

Book One: Psalms 1—41

1. Two Ways of Life Contrasted
2. Coronation of the Lord's Anointed
3. Victory in the Face of Defeat
4. Evening Prayer for Deliverance
5. Morning Prayer for Guidance
6. Prayer for God's Mercy
7. Wickedness Justly Rewarded
8. God's Glory and Man's Dominion
9. Praise for Victory over Enemies
10. Petition for God's Judgment
11. God Tests the Sons of Men
12. The Pure Words of the Lord
13. The Prayer for God's Answer—Now
14. The Characteristics of the Godless
15. The Characteristics of the Godly
16. Eternal Life for One Who Trusts
17. "Hide Me Under the Shadow of Your Wings"
18. Thanksgiving for Deliverance by God
19. The Works and Words of God
20. Trust Not in Chariots and Horses but in God
21. Triumph of the King
22. Psalm of the Cross
23. Psalm of the Divine Shepherd
24. Psalm of the King of Glory
25. Acrostic Prayer for Instruction
26. "Examine Me, O LORD, and Prove Me"
27. Trust in the Lord and Be Not Afraid
28. Rejoice Because of Answered Prayer
29. The Powerful Voice of God
30. Praise for Dramatic Deliverance
31. "Be of Good Courage"
32. The Blessedness of Forgiveness
33. God Considers All Man's Works
34. Seek the Lord
35. Petition for God's Intervention
36. The Excellent Lovingkindness of God
37. "Rest in the LORD"
38. The Heavy Burden of Sin
39. Know the Measure of Man's Days
40. Delight to Do God's Will
41. The Blessedness of Helping the Poor

Book Two: Psalms 42—72

42. Seek After the Lord
43. "Hope in God"
44. Prayer for Deliverance by God
45. The Psalm of the Great King
46. "God Is Our Refuge and Strength"
47. The Lord Shall Subdue All Nations
48. The Praise of Mount Zion
49. Riches Cannot Redeem
50. The Lord Shall Judge All People
51. Confession and Forgiveness of Sin
52. The Lord Shall Judge the Deceitful
53. A Portrait of the Godless
54. The Lord Is Our Helper
55. "Cast Your Burden on the LORD"
56. Fears in the Midst of Trials
57. Prayers in the Midst of Perils
58. Wicked Judges Will Be Judged
59. Petition for Deliverance from Violent Men
60. A Prayer for Deliverance of the Nation
61. A Prayer When Overwhelmed
62. Wait for God
63. Thirst for God
64. A Prayer for God's Protection
65. God's Provision Through Nature

66. Remember What God Has Done
67. God Shall Govern the Earth
68. God Is the Father of the Fatherless
69. Petition for God to Draw Near
70. Prayer for the Poor and Needy
71. Prayer for the Aged
72. The Reign of the Messiah

Book Three: Psalms 73—89

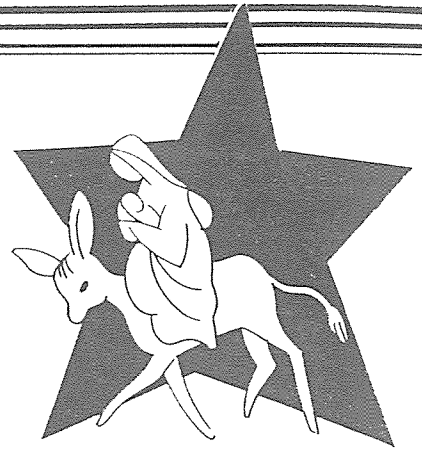
73. The Perspective of Eternity
74. Request for God to Remember His Covenant
75. "God Is the Judge"
76. The Glorious Might of God
77. When Overwhelmed, Remember God's Greatness
78. God's Continued Guidance in Spite of Unbelief
79. Avenge the Defilement of Jerusalem
80. Israel's Plea for God's Mercy
81. God's Plea for Israel's Obedience
82. Rebuke of Israel's Unjust Judges
83. Plea for God to Destroy Israel's Enemies
84. The Joy of Dwelling with God
85. Prayer for Revival
86. "Teach Me Your Way, O LORD"
87. Glorious Zion, City of God
88. Crying from Deepest Affliction
89. Claiming God's Promises in Affliction

Book Four: Psalms 90—106

90. "Teach Us to Number Our Days"
91. Abiding in "the Shadow of the Almighty"
92. It Is Good to Praise the Lord
93. The Majesty of God
94. Vengeance Belongs Only to God
95. Call to Worship the Lord
96. Declare the Glory of God
97. Rejoice! The Lord Reigns!
98. Sing a New Song to the Lord
99. "Exalt the LORD Our God"
100. "Serve the LORD with Gladness"
101. Commitments of a Holy Life
102. Prayer of an Overwhelmed Saint
103. Bless the Lord, All You People!
104. Psalm Rehearsing Creation
105. Remember, God Keeps His Promises
106. "We Have Sinned"

Book Five: Psalms 107—150

107. God Satisfies the Longing Soul
108. Awake Early and Praise the Lord
109. Song of the Slandered
110. The Coming of the Priest-King-Judge
111. Praise for God's Tender Care
112. The Blessings of Those Who Fear God
113. The Condescending Grace of God
114. In Praise for the Exodus
115. To God Alone Be the Glory
116. Love the Lord for What He Has Done
117. The Praise of All Peoples
118. Better to Trust God than Man
119. An Acrostic in Praise of the Scriptures
120. A Cry in Distress
121. God Is Our Keeper
122. "Pray for the Peace of Jerusalem"
123. Plea for the Mercy of God
124. God Is on Our Side
125. Trust in the Lord and Abide Forever
126. "Sow in Tears . . . Reap in Joy"
127. Children Are God's Heritage
128. Blessing on the House of the God-Fearing
129. Plea of the Persecuted
130. "My Soul Waits for the Lord"
131. A Childlike Faith
132. Trust in the God of David
133. Beauty of the Unity of the Brethren
134. Praise the Lord in the Evening
135. God Has Done Great Things!
136. God's Mercy Endures Forever
137. Tears in Exile
138. God Answered My Prayer
139. "Search Me, O God"
140. Preserve Me from Violence
141. "Set a Guard, O LORD, over My Mouth"
142. "No One Cares for My Soul"
143. "Teach Me to Do Your Will"
144. "What Is Man?"
145. Testify to God's Great Acts
146. "Do Not Put Your Trust in Princes"
147. God Heals the Brokenhearted
148. All Creation Praises the Lord
149. "The LORD Takes Pleasure in His People"
150. "Praise the LORD"



June 1, 1992
 (Monday)
Liturgy
of
The Feast
of
 The Entrance of The
 Holy Family Into The
 Land of Egypt
 8-10:30 A.M.

EVE...
GOD'S first gift to man!
(Genesis 2:21,22)

In a garden was laid a most beautiful maid
As ever was seen in the morn
She was made a wife the first day of her life,
And she died before she was born.

In these strange lines, someone has written the life story of the first lady, "the mother of all living." Man would be unspeakably lonely if he were left to walk alone. Thus the Creator planned His first present for man, and in due course Adam was joined by Eve.
(God's great 3 Ps! P=power, P=pleasure & P=purpose).

God's Great Power:

Stillness reigned in the garden, for man had been put to sleep. The great Surgeon was about to perform His first operation, and all creation waited expectantly. The trees provided the shade for the hospital theater, Man, radiant, unsuspecting, was given earth's first anesthetic; and the Divine Surgeon smiled!
What a glad surprise would await Adam when he opened his eyes again! And the rib which the Lord had taken from a man, made he a woman.

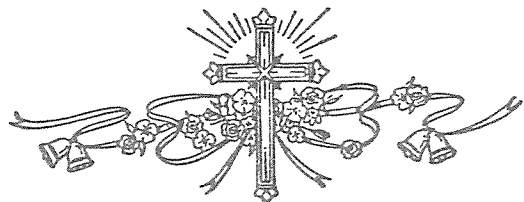
God's Great Pleasure:

She was lovely; she was indescribably charming; as dignified as befitted the queen of creation; as refreshing as the morning dew. Her eyes were lit with inquiry and pleasure as she scanned her surroundings. Her movements were graceful and effortless, and when she spoke, pleasure thrilled the Creator's heart. She was fascinatingly beautiful; she was good, and very desirable. "And the Lord God brought her to man." Poor Adam, he was dumbfounded! He wondered if this were a dream; if this goddess would disappear immediately he awakened. Then he rubbed his eyes. She was still there, and her friendly smiles added charm to her attractiveness. Poor man, he was shy; he was an inexperienced boy!

And then love was born in His soul. The wedding took place within the sacred precincts of God's open-air cathedral. God, the Father of the bride, gave her away; man's best Friend, the royal Surgeon, stood at the groom's side; and the Holy Spirit was the officiating minister! And when the service ended, the choirs of heaven sang their anthems. The honeymoon was spent as the two lovers walked hand in hand, all creation acclaimed the wisdom of the Lord.

God's Great Purpose:

They built their little home, and regularly the great Surgeon went down to visit them. They talked together, and planned for the future. Time passed by, until stark tragedy overwhelmed them. They sinned, and forfeited their joyous companionship with God. They were cast out of their garden home.
But then, in their hour of shame and sorrow, a new miracle was performed, and the future grew bright again with promise. Eve shared her secret, and Adam's heart overflowed. He watched her quiet preparations, and when she smiled into his eyes, heaven filled his heart. They could hardly wait for the coming of their treasure; but ultimately the dream came true, and Eve looked into the starry eyes of her child. Perhaps her voice faltered when she said, "I have gotten a man from the Lord", and that night there were three at the family altar. And thus the purposes of God began to unfold. There, too, were the earliest foreshadowings of God's greatest miracle. He sees the end from the beginning, and away in the dim and distant ages He saw the day when the Last Adam, the great Surgeon Himself, would sink into a deep sleep on the cross to pay for his sin. He saw the miracle that would be performed when, through the death of the cross, the bride of Christ would be brought into being. The Church, radiant as the morning, without spot or wrinkle, without blemish or sin, would be presented to the Bridegroom, and at the marriage supper of the Lamb highest heaven would ring with the songs of the redeemed.



Greatest Gift

I am grateful to the Lord above

Who sent down His Son for me to love
He sacrificed His life so we may live

And that's the greatest gift which anyone can give
I then asked Him into my heart

And He washed away my sins
Making me whole and letting me live over again

He opened my eyes and showed me the way of
true Christianity
I pray to him, my soul to keep

So that one day when I awake
I may see heaven's pearly gates

But until that day, I shall serve the Lord my God
On this earth in every way

by

Peter Iskander

SMILE & LAUGH

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

1. What is the longest word in the English language?
• SMILES, because there is one mile between the first "S" and the second "S"!
2. Question: Why was Job always cold in bed?
Answer: Because he had such miserable comforters! (Job 16:2).
3. Sunday School teacher: What do you think the "land flowing with milk and honey" will be like?
Student: Sticky!
4. Q: What is the strongest day in the week?
A: Sunday; because the rest are weekdays!
5. Q: Where was deviled ham mentioned in the Bible?
A: When the evil spirits entered into the swine! (Luke 8:26-36).
6. Q: Is it raining outside?
A: Did you ever see it raining inside?
7. Him: When I stand on my head, the blood rushes to it. Why doesn't it rush to my feet when I stand up?
Her: That is because your feet aren't empty!
8. Him: How much do you weigh?
Her: Oh, about 150 pounds.
Him: I'll bet 140 of that is your tongue!
9. Our dog is just like one of the family.
- Really? Which one?
10. Noah was standing at the gate of his ark checking off the pairs of animals when he saw three camels trying to get on board.
"Wait a minute!" said Noah. "Two each is the limit. One of you will have to stay behind."
- "It won't be me," said the first camel. "I'm the camel whose back is broken by the last straw."
- "I'm the one people swallow while straining at a gnat," said the second.
- "I", said the third, "am the one that shall pass through the eye of a needle sooner than a rich man shall enter heaven."
- "Come on in," said Noah, "the world is going to need all of you."



COLOR IT EASTER

