

# ST. JOHN

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**H.H. Pope Shenouda III among Bishops and 65 Priests in  
the 2nd Coptic Orthodox Clergy Conference of N. America  
at Arrowhead Springs, California - September 1992.**

**Coptic Orthodox Patriarchate**

**St. John Coptic Orthodox Church**

P.O. Box 598

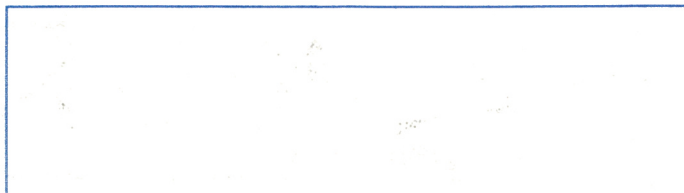
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**KISS OF PEACE** (Greek, *aspasmos*), a greeting exchanged among the clergy and the congregation during the Divine Liturgy as a token of pure love and communion of spirit. The *aspasmos* dates back to the apostolic age. In his epistles Saint Paul repeatedly referred to the "holy kiss," as in Romans 16:16, 1 Corinthians 16:20, 2 Corinthians 13:12, and 1 Thessalonians 5:26. Saint Peter described it as a "kiss of charity" in 1 Peter 5:14. CYRIL OF JERUSALEM (c. 315-386) prescribed the essential spiritual nature of the kiss of peace: "Do not think that this kiss is like that which friends are accustomed to give one another when they meet. This is not such a kiss. This kiss unites the souls together and destroys all resentment. This kiss is a sign of union of souls" (1955, no. 23, p. 153). Saint Augustine called it a "sign of peace" and added that "the outwardly shape of the lips expresses what is in our hearts" (PL 38, col. 1101a). Its intrinsic quality was stressed by THEODORUS OF MOPSUESTIA: "By this kiss people make a kind of profession of the unity and charity which they have among themselves. It is not fitting for those who form one body in the church that anyone of them should hate any of his brothers who are sharing in the faith."

The introduction of the *aspasmos* in the Coptic liturgy directly after the Prayer of Reconciliation signifies, in the words of Saint Paul, that God "reconciled us to Himself and gave us the ministry of reconciliation" (2 Cor. 5:18). Accordingly the celebrant says, "And make us all worthy, O Lord, to greet one another with a holy kiss," to which the deacon responds, "Pray for perfect peace, for love, and for the holy *aspasmos* of the Apostles." Then the congregation sings the *aspasmos* hymn that starts with the words "Rejoice, O Mary the handmaiden and mother." For this reason the Prayer of Reconciliation was named the Prayer of the *Aspasmos* in some old euchologia; the verbal greeting accompanying it was "Christ is between us," to which the response was "He is and will be" (Gogol, 1934, p. 36).

At first the Kiss of Peace was a real kiss exchanged by the faithful in the church, but in time it became a movement in which four hands enfold in a mutual greeting with two palms touching, as is practiced now. The thirteenth-century Coptic writer IBN SIBĀ' described it as a kiss on the right cheek, reciprocally given and received, followed by a handshake.

The Kiss of Peace is also given at certain points during church services. At the start of the liturgy, having made a prostration toward the east before the altar, the celebrant bows to his fellow priests, embraces them, and asks for their absolution and

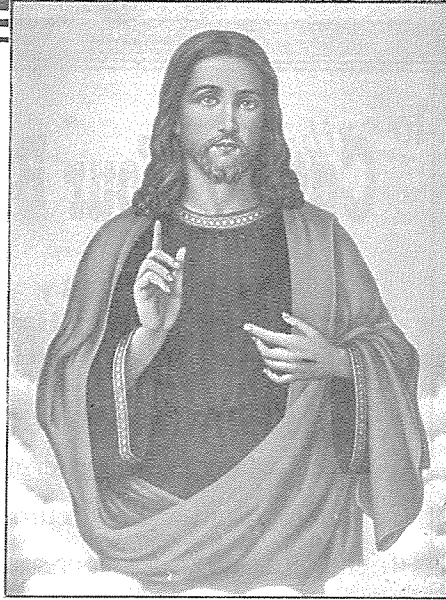
prayers on his behalf. In the presence of the patriarch, metropolitan, or bishop during the liturgy, a priest takes the incense box to him and then kisses the cross and his hand. When he has passed the incense to his fellow priests, they embrace as a sign of peace and love. After the Liturgy and preceding the dismissal, the priests embrace, as do the members of the congregation. Following the completion of the sacraments of baptism and anointing with the holy chrism, the priest and the faithful embrace the person baptized, who has become a member in the body of Christ. The Constitutions of the Holy Fathers (1951-1959, p. 483) laid it down that following the consecration of a bishop, "he be placed in his throne, in a place set apart for him among the rest of the bishops, they all giving him the Kiss in the Lord."

The kiss is not permitted on the Wednesday and Thursday of HOLY WEEK, in memory of the treacherous kiss of Judas Iscariot who betrayed Christ (Mt. 26:48; Mk. 14:44; Lk. 22:48).

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# Only... One Thing !



It is far better to have one aim in life, and to achieve an ambition, than to attempt innumerable things and miss them all ! Centrality of purpose is always a commendable feature, and it is truly significant that five of the leading Bible characters excelled in this respect.

## 1. ONE THING YOU LACK: (Mk. 10:21)

When the Lord Jesus told the rich young ruler to keep the commandments, the earnest seeker replied, "Master, all these I have observed from my youth." Then Jesus, looking at him, loved him, and said to him, *"One thing you lack: Go your way, sell whatever you have and give to the poor, and you will have treasure in heaven; and come, take up the cross, and follow Me. But he was sad at this word, and went away grieved, for he had great possessions."* (Mark 10: 17-22)

This young man possessed everything except -one thing- that which mattered most. His home was filled with valuables, while his soul remain poor. Life begins when man responds to the discipleship. No amount of money, no degree of popularity, no worldly honors can ever compensate for the loss of eternal treasure.

## 2. ONE THING I KNOW : (Jn. 9:25)

The religious leaders were protesting angrily against the enthusiasm aroused by the latest miracle of Jesus. This was a storm in a teacup! Then again they called the man that was blind, and said unto him, Give God the glory, we know that this man is a sinner. He answered and said, "Whether He is a sinner or not I do not know. ONE THING I KNOW THAT THOUGH I WAS BLIND, NOW I SEE."

In contrast to the rich young ruler, this man was willing to sacrifice anything in order to follow Christ; and his unashamed testimony surely brought joy to the Savior's heart. Military leaders say that attack is often the best defence. This is true of spiritual warfare.

It is better million times to give up all our worldly knowledge, in order to gain that ONE THING we MUST know and experience within us, the healing and life-changing touch of Christ. This is the strongest testimony of personal experience.

## 3. ONE THING IS NEEDFULL: (Lk. 10:42)

The charming home in Bethany had suddenly become a place of strain. When twenty people were waiting for their meal, and many tasks demanded attention in the kitchen, "Mary sat at Jesus' feet, and heard his word." Martha's patience suddenly failed, and looking into the Lord's face, she said, "Lord, do You not care that my sister has left me to serve alone? Therefore, tell her to help me." And Jesus answered and said to her, "Martha, Martha, you are worried and troubled about many things. But ONE THING IS NEEDED, and Mary has chosen that good part, which will not be taken away from her." (Luke 10:38-42). Spiritual appetite is always an indication of a healthy soul.

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#### 4. ONE THING I HAVE DESIRED (Ps 27:4)

David's soul was a ship adrift on turbulent waters. He had reason to believe that "He had been born in sin and shapen in iniquity; evil was ever present with him. His heart and his flesh cried out for the living God." Where could he find eternal security? Where could the yearnings of his soul be fully satisfied? When his eyes instinctively turned toward the sanctuary, he cried, "*ONE THING I HAVE DESIRED OF THE LORD, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in His temple.*" David might have been the elder brother of Mary of Bethany. They attended the same school - only he was in a higher standard. Of course he was a bit older!

#### 5. "ONE THING I DO" (Phil. 3:13)

It is fitting that St. Paul, should provide the final link in this chain of spiritual desire. He had graduated in God's school, and was determined to translate his lessons into ceaseless endeavour. He said, "*Brethren...ONE THING I DO, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.*" Paul never permitted interference with the realization of his greatest ambitions, and ultimately he was able to say, "*I have fought the good fight, I have finished the race, I have kept the faith. Finally, there is laid up for me the crown of righteousness*" (2 Tim. 4:7). To a traveller, one guiding star is better than a million comets which have no meaning.

## Cash In Your Bank-Notes

By  
Mary Habib

An elderly woman in Scotland lived in poverty. Many years earlier, her son had left to live in America, and had not returned to visit. One day a friend inquired "Does your son ever help you?"

Reluctantly she admitted, "No, but he writes me nice long letters and sends me interesting pictures."

The friend wanted to speak harshly of the man but he held back and simply asked, "May I see the pictures?" The woman took them out of a drawer, and to the friend's amazement they were all bank-notes! Through the years she had been needlessly living in poverty.

Many Christians are like that. They exist as spiritual paupers while possessing unlimited wealth.

By failing to read and study the Bible, they neglect to cash in on their treasure. It was said that of all the books in the world, the Bible is one that will not yield up its riches, and its sweetness except to the diligent, faithful and earnest student.

It is up to us. We can neglect God's word or we can appropriate its riches by studying it and letting God's spirit teach us. Its treasures will delight our hearts, stimulate our minds, and strengthen our lives.

Don't live like a pauper when you are a child of the king, cash in on all your "banknotes."

## St. Didymus the Blind

**(Born A.D. 309)**

I saw a certain blessed man who was in Alexandria, and whose name was Didymus, and who also with us, wrote these things; now he was blind, and he could not see at all; he was a marvellous man, and I went several times to see him.

He was eighty years of age, and he told me that he became blind when he was four years old and could not see at all, but according to what he himself related to me, "After forty years I perceived the faces (or external aspects) of things." And although this man had never learned the Testaments, and had never entered a school, the gift of an excellent and healthy mind had been given unto him by God, and he became learned in the knowledge of books through an enlightened understanding. And he was adorned with goodness and with the knowledge of the truth to such a degree, and was so ready and was so wholly wise that there was fulfilled in him that which was written, "The Lord opens the eyes of the blind" (Psalm 146:8). He could interpret the Old and New Testaments word by word in its proper place, and had investigated carefully the commandments and could repeat all the words which were in them. And he was so thoroughly well acquainted with the belief of the truth (or of the true faith), and he comprehended so deeply all heresies that his knowledge was more excellent than that of many who were before him in the Church.

Once when he was urging me to make a prayer in his cell and I was unwilling to do so, he spoke unto me and related unto me concerning Abba Anthony who, he said, "came three times and visited me in this cell. And when "I begged and entreated him to pray, straightway he knelt down upon his knees, and prayed, and waited not for me to speak one word about it, but at the first word he corrected me by his obedience. He did not let me finish my speech, but by work he made manifest obedience." And Didymus said unto me "You also, if you wish to walk in his footsteps and to imitate him in his life and deeds, and in hospitality, and if you would walk in the life of excellence and in the love of God, remove yourself from contention."

And this blessed man Didymus himself told me the following story. "Once on a time I was suffering by reason of the wretched Emperor Julian. Now one day, when it was eventide, and I had eaten no food through my anxiety about this matter, while I was sitting on my seat I dropped into a light slumber, and there fell upon me a marvellous thing. I saw and behold there were white horses galloping about, and they had on them riders who were dressed in white, and they were crying out and saying, 'Tell Didymus that Julian died this day at the seventh hour. Rise up, then and eat, and send and make this news known unto Bishop Athanasius, so that he also may know and rejoice.' And I wrote down the day, and the hour, and the month wherein this vision took place, and it was found that it had happened even as it had been told me in the vision."

(2)

# WHO IS THE DEVIL?

## His Names

By

Fr. Augustinos Hanna

The devil has many Biblical names that describe his personality and attributes.

### 1. DEVIL & SATAN:

This name came from the greek word (*diabolos*) which means literally, the accuser or "Satan". We read about the devil as an accuser, in the Old Testament, when he accused Job before God, saying: "*Does Job fear God for nothing? Have You not made a hedge around him, around his household, and around all that he has on every side? You have blessed the work of his hands, and his possessions have increased in the land. But now, stretch out Your hand and touch all that he has, and he will surely curse You to Your face!* (Job 1:9-11 & 2:2-5).

In the Book of Revelation, it is written of him, "*Then I heard a loud voice saying in heaven, 'Now salvation, and strength, and the kingdom of out God, and power of His Christ have come, for the ACCUSER OF OUR BRETHREN, WHO ACCUSED THEM BEFORE OUR GOD DAY AND NIGHT, HAS BEEN CAST DOWN.'*" (Rev. 12:10).

Jesus said: "*I saw Satan fall like lightning from heaven*" (Luke 10:18). Satan is spirit being who opposes God and seeks to frustrate his plans and lead his people into rebellion and destruction. (Marshall Bible Encyclopedia, Volume 2. Page 1907).

### 2. The OLD SERPENT, or RAHAB, or LEVIATHAN, or the DRAGON:

(Gen.3:1 & Revelation 12:7,9 & Isaiah 27:1; Job 9:13).

The roots of this idea of the enemy or the adversary, are expressed in the image of the great monster God subdues, in the story of the serpent

who tempts Eve and in the picture of an angel who acts as the heavenly prosecutor (Job 1:6-12; Zechariah 3:1,2) . In 1 Chronicles 21:1 Satan appears as the tempter.

### 3. LUCIFER:

Mentioned in Isaiah 14:12 is a reference to Satan, despite the context is referring to the king of Babylon.

### 4. BELIAL: (1 Samuel 1:16 & 2 Cor. 6:15)

Literally means "Wicked", and synonymous with Satan, as St. Paul says: "What communion has light with darkness? What accord has Christ with Belial?" (2 Cor. 6:15).

### 5. BEELZEBUL: (Matthew 12:24)

Taken from Beelzebub, (the lord of flies) god of the Philistine worshipped at Ekron (2 Kings 1:2). The Jews mocked Beelzebub and changed the last letter into Beelzebub, meaning the god of garbage and called Satan Beelzebub or the prince of the devils.

### 6. DEMON: (Mark 5:12)

Unclean or evil spirit. Demons are fallen angels, divinely created supernatural beings who, under the leadership of Lucifer or Satan, rebelled against God.

Demonism is the activity of demons, while demonology is the study of demons and their activity, for the purpose of knowing the tactics of the enemy. "Lest Satan should take advantage of us; for we are not ignorant of his devices." (2 Cor 2:11) in order to properly exercise authority over them (Luke 10:19).

The number of demons is unknown; it appears that it is a vast number, perhaps incalculable. From revelation 12:4 it is inferred that one-third of the angels were led astray by Satan. This means that the hosts of heaven out-number Satan's minions by two to one. Ephesians 6:12 suggests an order or rank of demons: "principalities" "Powers" "World rulers of this present darkness" "Spiritual hosts of wickedness in the heavenly places".

### 7. LEGION: (Mark 5:9,15 & Luke 8:30)

A unit of Roman army. In N.T. times the standard size of the legion was 6000 men, to which some 120 cavalry were added. Because it represented a large body of men, the word "legion"

came to be used symbolically for an indefinitely large number; this use occurs four times in the NT. In the story about the demoniac in the country of the Gerasenes, Jesus asked the man, "What is your name?" and the reply was, "My name is Legion, for we are many" (Mk 5:9) which speak of number of demons possessing a single individual.

### 8. ABADDON & APOLLYON:

*"And they had as king over them the angel of the bottomless pit, whose name in Hebrew is Abaddon, but in Greek he has the name Apollyon."* (Rev. 9:11)

The word "Abaddon" in Hebrew means, "Place of destruction". This word occurred six times in the O.T., generally referring to the place of the dead (Job 26:6; 28:22; 31:12, Ps. 88:11; Prov. 15:11; 27:20). It serves as synonym for Sheol and is variously translated "hell", "death", "the grave", or "destruction". In Greek equivalent, Apollyon, which appeared once in Rev. 9:11, the idea of destruction is personified as the "angel of the bottomless pit", so the word is translated "destroyer". Abaddon was the angel reigning over the realm of the dead, who appeared after the fifth trumpet in John's vision (Rev. 9:1).

### 9. The Ruler & Controller of This World:

(Lk 4:6 & Jn 12:31 & Acts 26:18 & 2 Cor 4:4)

who especially governs all who are not Christians (Mk 4:15; Jn 8:44; Acts 13:10; Col 1:13). He is opposed to God and seeks to alienate all men from God; therefore he is a specially dangerous foe of Christians. Jesus said: "Now is the judgment of this world; now the ruler of this world will be cast out." (Jn 12:31).

### 10. The Prince of the Power of the Air, the spirit who now works in the sons of disobedience (Eph. 2:2).

*"For we do not wrestle against flesh and blood, but against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places."* (Eph. 6:12).

### 11. "The roaring lion"

*"Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour."* (1 Peter 5:8).

12. He is also called the "Wolf" and the "Thief" that steals, kills and destroys the sheep (John 10:10,12).

## SMILE & LAUGH

1. Doctor : Your husband must have absolute rest and quiet. Here are some sleeping pills.  
Wife : When must I give them to him ?  
Doctor : They're for you.
2. Patient: You have been a great doctor. I want to leave you something in my will rather than insulting you by paying my bill.  
Doctor: That 's great! By the way, let me have the prescription I just gave you. I want to make a slight change in it.
3. Jack : Somebody picked my pocket.  
Mack: What did he get ?  
Jack : Practice.
4. Man : Just look at that young person with the short hair and blue jeans. Is it a boy or a girl ?  
Bystander: It is a girl, she's my daughter.  
Man : Oh, please forgive me, sir. I had no idea you were her father.  
Bystander: I'm not. I'm her mother.
5. Woman: One of your bees just stung me. I want you to do something about it.  
Beekeeper: Certainly, madam. Just show me which bee it was and I'll have it punished.
6. Passenger: This is my first airplane flight and I am a little afraid. You will be careful, won't you ?  
Pilot : I know how you feel. I'm a little afraid. This is my first flight too.
7. -- Do you believe in the survival of the fittest ?  
-- No. I don't believe in the survival of anybody. I am the undertaker."
8. A Russian was about to be sentenced to Siberia and said to his captors: "If the United States is such a terrible place, why not send me there instead ?"
9. Bill : Did you ever see a company of women silent ?  
Mike: Yes. When the chairman asked the oldest lady to speak first.
10. Most of us would rather be ruined by praise than saved by criticism.

# How To Lead A Successful Youth Meeting

By  
H.G. Bishop Moussa

+ 1 Corinthians 14:26: *"When you come together, each one of you has a psalm,, has a teaching ...has an interpretation... and let all things be done for edification."*

+ In leading a youth meeting, we must take care to fulfill certain points:

## 1) RECEPTION: (The door)

If you receive them in a pleasant, personal way, registering the names of the new comers, you will encourage them to return. The first impression is always the lasting one. By this way, you are reinforcing the idea of a personal touch of love, and this helps the youth leader to keep in touch and ask about those that didn't attend.

## 2) SPIRITUAL PREPARATION:

To start off the meeting with prayers and hymns, you are preparing their minds to concentrate spiritually, and they become more attentive to the lesson.

## 3) SPIRITUAL MESSAGE:

There must be a spiritual message, clear and impressive. The listener must feel that the message is for him and feel its importance in his life. They must feel the presence of the Lord through the word of God and your spiritual message must contain the thought of repentance and/or spiritual growth.

## 4) SPIRITUAL APPLICATION:

The best sermon is the one which encourages you to do something.

## 5) VISITATION:

Whatever the circumstances are, there must be a personal touch of love at their homes. This can be done through visitations, phone calls, or letters. They will feel cared for and loved.

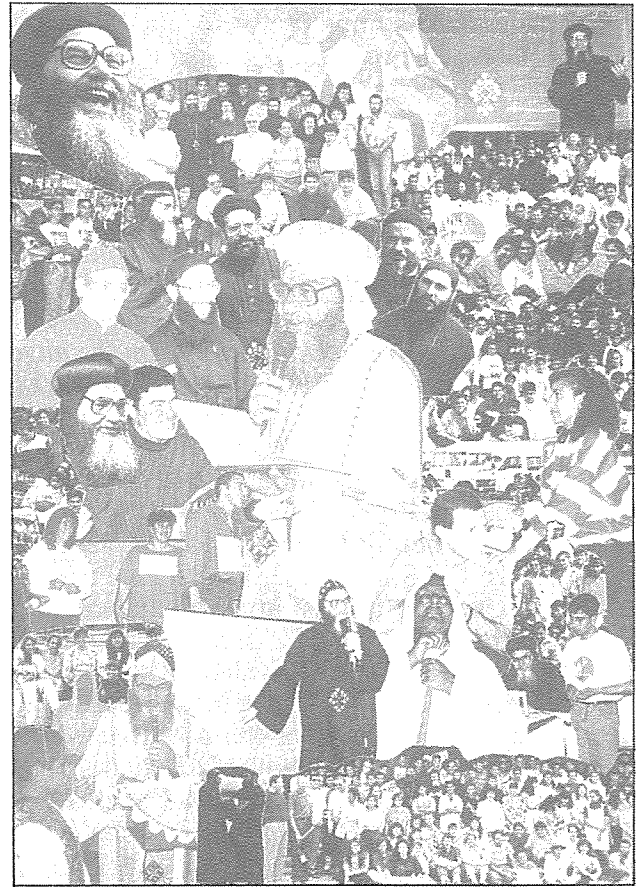
## 6) VISITATIONS IN UNI-WORK:

If you work or study with those from church, you should remind them of the meetings, and encourage one another in brotherly love.

## 7) ACTIVITIES:

Through activities, they will participate and feel the sense of belonging to the church.

+ These 7 pillars, if incorporated together, will result in a successful youth meeting.



## Meetings Schedule

1. Sunday English Liturgy 8:30 - 11:00 A.M
2. Sunday Arabic Liturgy 8:00 - 11:30 A.M.
3. Wednesday & Friday Liturgies 8 - 10 A.M
4. Saturday Vespers, and Bible Study from 7:30 - 9:00 P.M. then confessions and Tasbeha.
5. The English youth meeting: Saturday after the Vespers.
6. The Arabic youth meeting: Friday 8-9:30 P.M.
7. The deacon's meeting: Friday 6- 7:30 P.M
8. The youth and Sunday school teachers' meeting: Sunday after the Liturgy from 12:30-1:30 P.M.
9. The Church Board meeting: The first Thursday of every month.
10. New Meeting for the beginners:  
Learn Church Hymns & Coptic Language  
Friday from 6:00 - 7:00 P.M.



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## Bible Study

# MALACHI

By  
Fr. Augustinos Hanna

### + Author and Time

Malachi is the author of the last book in the Old Testament (Mal 1:1). If we turned back the first page of the Gospel of St. Matthew, we would be going back through a period of 450 years ago, to the time of Malachi, which is the time between the two testaments.

The prophet Malachi is the last prophet in the O.T. He lived about 500 - 460 B.C. His name means "my angel" or "my messenger" and is so translated in Malachi 3:1 and elsewhere.

Apart from the book which bears his name, nothing else is known about him from the Bible.

In the apocriphal book of 2 Esdras 1:40 he is identified as "Malachi, who is also called a messenger of the Lord." Rabbinic tradition, and some scholars suggest that Malachi may be another name for Ezra the scribe (Marshall Bible Encyclopedia V. 2, P. 1380)

### + Christ in the Book of Malachi

The Book of Malachi is the prelude to four hundred years of prophetic silence, broken finally by the words of the next prophet, John the Baptist, "Behold the Lamb of God who takes away the sin of the world!" (John 1:29).

(1) THE COMING OF THE MESSENGER:  
Malachi predicts the coming of the messenger who will clear the way before the Lord:  
*"Behold, I send My messenger, and he will prepare the way before Me."* (Mal 3:1, see also Isaiah 4:3).

(2) THE LORD'S ENTRY INTO THE TEMPLE:

*"And the Lord, whom you seek, will suddenly come to His Temple, even the Messenger of the covenant, in whom you delight; Behold, He is coming says the Lord of hosts. But who can endure the day of his*

*coming? And who can stand when He appears? For He is like a refiner's fire and like fullers soap. He will sit as a refiner and a purifier of silver; He will purify the sons of Levi, and purge them as gold and silver, that they may offer to the Lord an offering in righteousness."* (Mal. 3:1-3).

(3) CHRIST as the SUN of RIGHTEOUSNESS & HEALING:

*"But to you who fear My name, the Sun of Righteousness shall arise with healing in His wings."* (Mal. 4:2).

(4) THE PRECEDING of ELIJAH BEFORE THE COMING OF CHIST:

*"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord"* (Mal. 4:5).

### + Other Main Topics in Malachi

(1) **God's love for Israel** (1:1-5).

(2) **The unacceptable sacrifices of the priests of Israel** (1:6-14).

(3) **The punishment of those priests** (2:1-9).

(4) **The unfaithfulness of the people because of intermarriage and divorce.**

*"For I hate divorce, says the Lord"* (2:10:16).

(5) **The benefits of faithful Tithing:**

*"will a man rob God? Yet you have robbed Me! In tithes and offerings. You are cursed with a curse, for you have robbed Me. Bring all the tithes into the storehouse, that there may be food in My house, and prove Me now in this, says the Lord of hosts if I will not open for you the windows of heaven and pour out for you such blessing that there will not be room enough to receive it.*

(6) **The day of the Lord** (3:13 - 4:6)

In view of the judgment associated with the day of the Lord, as he conclude the book Malachi urged the people to repent. Just as Elijah called on Israel to turn back to God, so a new "Elijah" will preach repentance to a rebellious nation. When John the Baptist prepared the way for Christ, he ministered "in the spirit of Elijah and his power" (Luke 1:17), starting with a cry in the wilderness for repentance.



## " AGAPE" MESSAGE

By

H. G. Bishop Serapion

Agape's message is to serve those who are in need, the poor, the depressed, the oppressed, feeling pain, and those who have no one to remember or take care of. It rests on basis of love, therefore we call it Agape's service which means "serving out of love."

Bishopric of Public, Ecumenical and Social Sevices, has taken this beautiful name "Agape" in order to express all its services, in spite of its wideness and diversity. The sign (badge) of the Bishopric bears the picture of the Lord Jesus Christ kneeling down to wash the feet of His disciples. It is a picture which expresses in its depth, the wonderful love of Jesus for humanity. This love that made Him kneel down in an amazing modesty to wash the sins and pain of humanity in His incarnation and redemptive death on the cross (John 13:1-4).

Jesus Christ presented Himself as an example for love, modesty and service. He says to His disciples, "*For I have set you an example so that you might do just as I did to you*" (Jn 13:15).

Agape's service is a practical expression for our love to our Lord who had loved us first. For we see our beloved Lord in every human being who is in need and suffering. "*I assure you, in so far as you did it to one of the least of these brothers of Mine, you did it to Me.*" (Matt. 25:40).

*possesses the world's resources and notices that his brother is in need and then locks his heart against him, how does the love of God abide in him?" (1 Jn 3:17). He makes it clear, that it is impossible for anyone to love God while he hates his brother, "if someone says "I love God, while he hates his brother, he is a liar, for he who does not love his brother whom he has seen, is not able to love God, whom he has not seen. And the command we have from Him, that he who loves God should love his brother also (1 Jn. 4:20, 21).*

Our love for others is the fruit of our love for God. Our love for God can appear practically in our love for the others. Loving others must be practical. "*Dear children, let us not love in word and tongue but in deed and truth*" (1 Jn.3:18).

The service of Agape opens in front of us several fields through which we can express our love in a practical way for our brothers. Agape's program is a mean to organize our practical service ( to adopt a poor family in Egypt and to cover all its needs).

We thank God for His work with us in this program, also we thank Him for His work in the hearts of His sons and daughters so as they may haste and share with us the blessing of this great service.

In order to deepen the love communion which gathers us inside this program, we have seen to re-issue a periodical publication "Agape's Message" and we hope to issue it regularly. Therefore, the "Message" is pleased to receive your opinions, and to publish your contemplations or any practical stories about Agape's message which gathers us within this ministry.

St. John in his first Epistle says, "*Whoever*

# HUMOROUS BIBLE RIDDLES

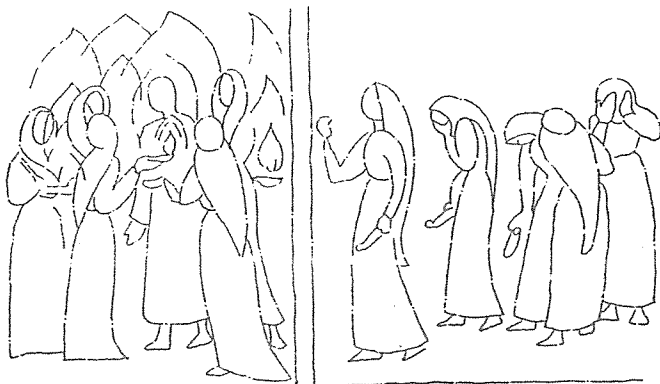
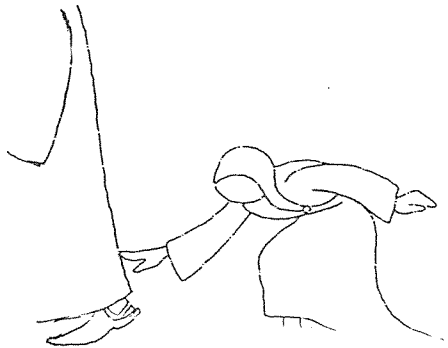
By Fr. Augustine

1. Why some people consider Moses the biggest sinner?
2. Who was the fastest runner in the Bible?
3. Why was Adam's first day the longest?
4. What man in the Bible had no parents?
5. Why does the Bible tell us to love both our neighbors and our enemies?
6. When was the first mention of automobiles in the Bible?
7. What was Eve's telephone number in the garden of Eden?
8. Why did Peter deny Jesus?
9. Why do some people consider Adam the happiest husband?
10. Why did Christ first appear to a woman after resurrection?

Answers Page 12

# Name These Events

The pictures below illustrate some Bible events, stories, or verses. See if you can guess which, and where in the Bible is this event, story, parable, verse found?



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# Spanking: Helpful or Harmful?

**Q. Do you think you should spank a child for every act disobedience or defiance ?**

**A.** No. Corporal punishment should be a rather infrequent occurrence. There is an appropriate time for a child to sit on a chair to "think" about his misbehavior, or he might be deprived of a privilege, or sent to his room for a "time out," or made to work when he had planned to play. In other words, you should vary your response to misbehavior, always hoping to stay one step ahead of the child.

**Q. Where would you administer a spanking?**

**A.** It should be confined to the buttocks area where permanent damage is very unlikely. We do not believe in slapping a child on the face or in jerking him around by the arms. A common form of injury I saw in the emergency room at Children's Hospital involved children with shoulder separations. Parents had pulled tiny arms angrily and dislocated the shoulder or elbow. If you spank a child only on the "behind" or on the upper part of the legs, I think you will be doing it right.

**Q. There is some controversy over whether a parent should spank with his or her hand or with some other object, such as a belt or paddle. What do you recommend ?**

**A.** A neutral, safe object of some type is recommended. To those who disagree on this point, let them do what seems right to them, it is not a critical issue. The reason to suggest a switch or paddle is because the hand should be seen as an object of love, to hold, hug, pat and caress (Proverbs 13:24).

**Q. Is there an age when you begin to spank? And at what age do you stop ?**

**A.** There is no excuse for spanking babies or children younger than 15 or 18 months of age. Even shaking an infant can cause brain damage and death at this delicate age! But midway through the second year, a boy or girl becomes capable of knowing what you're telling them to do or not to do. They can then very gently be held responsible for how they behave.

Suppose a child is reaching for an electric socket or something that will hurt him. You say, "No" but he just looks at you and continues reaching toward it. You can see the smile of challenge on his face as he thinks, *I am going to do it anyway!* I'd encourage you to thump his fingers just enough to sting. A small amount of pain goes a long way at that age and begins to introduce children to realities of the world and the importance of listening to what you say.

There is no magical time at the end of childhood when spanking becomes ineffective, because children vary so much emotionally and developmentally. But as a general guideline, I would suggest that most corporal punishment be finished prior to the first grade (6 years old). It should taper off from there and stop when the child is between the ages of 10 and 12.

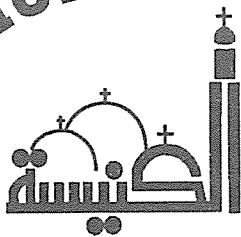
## The Riddles's Answers

1. He broke all of the ten commandments at once.
2. Adam, he was the first in human race.
3. Because it was without Eve.
4. Joshua, he was the son of Nun .
5. Because they are generally the same people.
6. When God drove Adam and Eve out of the Garden.
7. Adam 8 - 1- 2
8. Because Jesus healed his mother- in - law.
9. Because he had no mother - in - law.
10. To spread the news of resurrection quickly.

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# CHURCH NEWS



## 1. The Papal Visit:

+ The Papal visit to Los Angeles, at the end of september 92, was very short and busy, it took only five days, including pastoral service and medical treatment.

+ His Holiness Pope Shenouda III, consentrated on all the main sectors of ministry and national interest.

+ In his ministry, H.H. the Pope, visited nine (9) churches and Coptic Orthodox institutes.

He visited the churches of:

1. Archangel Michael Church at Orange County and consecrated it's Altar, baptized many children and ordained many deacons.
2. The church of St. John at Covina and addressed the youth and to the friends of "Agape".
3. St. Mark Church at Santa Monica and consecrated it's new Altar.
4. St. George Church at Bellflower.
5. St. Abanoub at Corona and Norco.
6. St. Mina at River-Side.
7. St. Athanasious, and blessed it's new land.
8. Pope Shenouda's Orthodox Seminary, and gave a lecture to the students and to the Sunday School teachers.
- 9 St. Antony Monstery and its church, and put the corner-stone for the new building.

• H.H. accepted the invitation of the L.A. Town Hall for lunch and gave a speech there.

• He also visited the Islamic Center, and was

received there with a warm friendly reception, and discussed the problem of the recent Islamic extremists in some areas in Upper Egypt and the means of remedy.

• The great Pontif also met with the Egyptian General Counsel, Mr. Ahmed Samir Mokhtar who came especially from San Francisco to greet the Pope.

• H.H. made few private visits to sick persons and annointed them with sacred oil.

• Finally, the Pope held his second Clergy Convention on the last two days at Arrowhead Springs Christian Conference Center. Four Bishops, six monks and sixty five priests participated in that conference. H.H. gave four lectures, three to the priests and one to their wives (the Tasonies) about the "Responsibility of the priest." He also held many private meetings and solved some problems. He met with Dr. William Bright the President of the Center, and they exchanged some gifts and their books.

• Pope Shenouda made some interviews with the Arab/American T.V. broadcasting, and some News Papers, and answered their questions.

The visit was a great blessing, consentrated but fruitful. We pray that God may keep our beloved Pope and grant him strength and long life. Amen.

## *Trips*

2. The Church will be having its monthly trip to St. Antony Monastery on Saturday the 3rd of October. The Church has organized trips to the Monastery every 1st. Saturday of the month.

3. The Youth Meeting has organized a trip for the boys of the Youth Meeting to St. Antony Monastery for Friday evening and Saturday. The church bus will leave at 7:00 P.M. Friday the 9th of October, returning Saturday at 6:00 P.M.

## *New Meeting*

4. A new meeting has been added to the Church's weekend program. Every Friday night from 6:00 - 7:00 P.M. there will be an Alhan meeting (Liturgical hymns meeting) for beginners and those wanting to learn the Coptic Language. This meeting is not a deacon's meeting but a meeting for whoever wants to learn.