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# ST. JOHN

COPTIC CHURCH COVINA CA  
MONTHLY MAGAZINE

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# The **Schedule** of **Meetings & Occasions** **October 93**

## SUNDAYS

- + English Liturgy . . . . . 7:30 - 10:30 A.M.
- + Arabic Liturgy . . . . . 8:00 - 11:30 A.M.

## WEDNESDAYS

- + Liturgy . . . . . 8:00 - 10:00 A.M.
- + Prayer Meeting . . . . . 8:00 - 9:00 P.M.

## FRIDAYS

- + Liturgy . . . . . 8:00 - 10:00 A.M.
- The Deacons Meeting
- + Instructions & Alhan for deacons 7:00 - 8:30 PM.
- Friday Youth Meeting
- + Arabic Youth Meeting . . . . . 7:30 - 9:30 P.M.

## SATURDAYS

- + 1. The Youth leaders and Sunday School Teachers,  
Service Preparatory Meeting . . 5:30 - 6:45 P.M.
- + 2. Vespers & Arabic Bible Study 7:00 - 9:00 P.M.  
followed by Confessions, Tasbeha.
- + 3. Saturday English Youth Meeting  
7:30-9:00 PM. , then Midnight Praise.

## **Feasts:**

1. October 2<sup>nd</sup> (22<sup>nd</sup> of Tute) the martyrdom of St. Julius El-Akfehas, the writer of the Biography of Martyrs.
2. October 5, the departure of the prophet Jonah.
3. October 10 (30 Tute), the commemoration of the Lord's miracle with St. Athanasius the Apostolic.

4. October 12, the arrival and miracle of St. Saverus of Antioch to Egypt.
5. October 17, the Departure of St. Paul El-Tamouhy.
6. October 22 (12 Babah) The Martyrdom of St. Matthew the Apostle.
7. October 24, the Departure of St. Philip the Deacon, and one of the 70 Disciples.
8. October 27 (17 Babah) the Departure of Pope Dioscorus.
9. October 28, the Departure of Pope Theophilus the 23<sup>rd</sup>.
10. October 30, the Departure of St. John the short.
11. October 31, the Departure of the prophet Joel.

## **Arabic Language Class**

Mr. Adly Tawadrous, the Arabic teacher, will continue teaching the Arabic language every **friday & Saturday from 6 - 7 P.M.** The fees are **\$10.00** per month. Please encourage your children to benefit of this opportunity.

# **The Church 4<sup>th</sup> Annual Festival October 15 - 17**

**It is expected that H.G. Bishop Reweis, and H.G. Bishop Yustus, will bless our annual festival this year, during the three days from Friday October 15 to Sunday 17. There will be revival meetings and spiritual days, starting with Liturgies and end with vespers, including many social activities, sports and artistic works. Among the goals of the festival, is to raise fund for the church coming large payment (\$175,000.00) due on next February.**





From the Coptic Synaxarium

## St. Athanasius the Apostolic: *A Miracle At Sea*



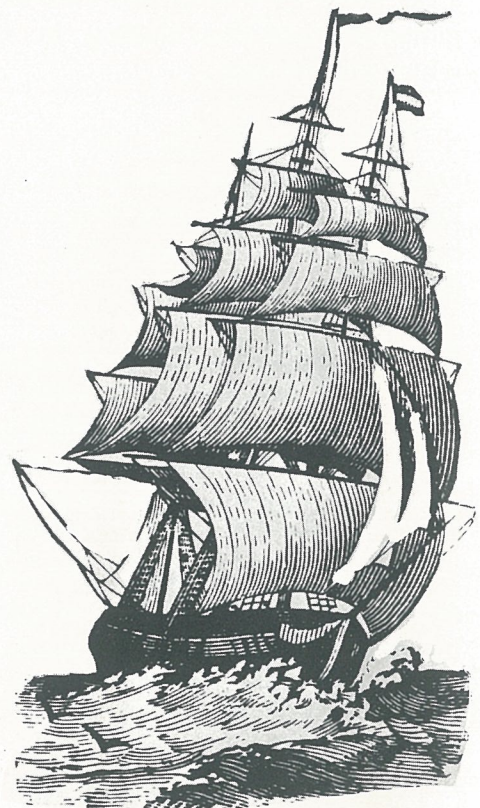
On October 10 (30 Tute), we commemorate the miracle that God performed to St. Athanasius the twentieth Pope of Alexandria.

When Emperor Constantius, the son of the saint Emperor Constantine, adopted the teachings of Arius who said that the Son was, after not being, and therefore not equal to the Father, he sent a man, whose name was Gawargios, to Alexandria. With him, he also sent five hundred horsemen and letters appointing Gawargios patriarch of Alexandria instead of Abba Athanasius the Apostolic. He ordered Gawargios to support the faith of Arius and slay all who would not be obedient to him.

When this man arrived in the city, he preached the teachings of Arius but only a very few of the men of the city accepted his words.

Therefore, he killed a large number of people, and St. Athanasius hid himself for a period of six years. After this time, he came forth and went to the city of Constantinople, and asked Emperor Constantius either to restore him to his See or to slay him to receive the crown of martyrdom. But the Emperor ordered his men to place him in a small boat and to leave him in the sea without food or water or a guide. The Emperor thought that he would die of hunger or thirst or get drowned. In this way he hoped to get rid of the saint and his admonition to him for his heresy, and they did with the saint as the Emperor had ordered them.

The boat sailed along smoothly and in peace with the Lord's will and His care, and St. Athanasius was surrounded and cared for by the Angels until he arrived at Alexandria three days later. When the believers heard that their shepherd had arrived, they rejoiced and went out to him and received him with candles and songs of praise. Then they brought him into the church and expelled Gawargios and his followers. St. Athanasius set that day as a great feast to the Lord. *May the blessings of this great Saint be with us, And Glory Be To God. Amen.*







# The Confessors

*By Fr. Georgios Atalla*

In the coptic liturgy, we mention the confessors in the prayers of the commemoration of the saints. The confessors are the Christians who strive for the Christian faith during the prosecution period. They were tortured by different types of excruciations. Although they had the sincere desire to attain the crowns of martyrdom, yet The Lord did not permit this and let them to be vital witnesses for the courage of the Christians. The confessors suffered cruel tortures from the persecutors. We cannot refer this only to their strong faith but also to their perfect evaluation of the earthly life in this world:

✠ They believed that our light affliction, which is but for a moment is working for us a far more exceeding and eternal weight of glory (2Coor4:17), looking at the things which are not seen.

✠ They thought that they were strangers and pilgrims on the earth (Heb11:13), knowing that while they were at home in the body, they are absent from The Lord. (2Co5:6).

✠ They believed in The Lord's words: "In the world you will have tribulation, but be of good cheer, I Have overcome the world" (Jn16:33), and that The Lord will wipe away every tear from their eyes (Rev21:4).

✠ They knew that the end of the tribulations and tortures in this world were not worthy to be compared with the glory which should be revealed in them (Rom8:18).

For these reasons, they accepted and endured the tortures with joy, longing to join the martyrs. The church respects and honors the confessors, by writing their struggle and life history in the Synaxarium. There are two groups of confessors:

## *1- Confessors for the Christian faith:*

There are many confessors who were tortured for they were Christians. Anba Bephotius the Bishop of Typa (Luxor) who was tortured during the rule of the Roman Emperor Maximianus Daza, whose right eye was plucked out and his left leg was amputated and was sent to Palestine to labor in a copper mine. When he was released in the year 311, he was invited to attend the Council of Nicea and was greatly respected by the assembly, specially Constantine the Emperor, who kissed the marks of torture on his body (9<sup>th</sup> day of Hatour). Another example is St. Abanoub the confessor who was a hermit monk in upper Egypt and was tortured by Irian the Governor (23<sup>rd</sup> day of Baounah).

## *2-Confessors for the Orthodox Dogma:*

The torture of the orthodox Christians in Egypt happened from the middle of the 4th century, because they refused the different heresies. Many were put in jail, house arrested or deported to small islands or oasis. Pope Dioscorus (The 25<sup>th</sup> of The Coptic Patriarchs) who was banished to the island of Gagra, where he lived there till he departed in the year 451. Pope Dioscorus is called The Hero of The Orthodox faith (7<sup>th</sup> day of Tute). Anba Samuel The Abbot of the Qualamon monastery was also one of the confessors who was tortured and his right eye was inoculated and he was driven away from the monastery because he was against the Choladonian Tome of the Roman Pope Leo. His life history is mentioned in the Synaxarium (8<sup>th</sup> day of Kiahk).



## Julius of Aqfahs (Feast day: 22 Tut)

An army officer who helped martyrs, collected their remains, and recorded their biographies. He was arrested after declaring his faith, torured, twice killed and miraculously restored, and killed a third time. During the inquest the governor of Samannud and Atripe and 1,500 people were converted and martyred.

## Prof. Dr. Naguib Mahfouz

**NAGUIB MAHFOUZ** (1882–1972), pioneer of gynecology and obstetrics. He was born at al-Manşūrah, Egypt, the youngest son of a family of eight. At the age of sixteen he entered the Egyptian School of Medicine at Qaşr al-‘Aynī, from which he graduated four years later in 1902. Appointed anaesthetist in his early career, he later decided to specialize in obstetrics. An exchange of visits between him and surgeons in Europe brought him to the limelight. He headed several departments of gynecology in Cairo’s major hospitals. In 1914 he was appointed head surgeon in the Qaşr al-‘Aynī hospital. Later he was entrusted with the establishment of the first outpatient gynecological clinic in that hospital as well as a child welfare section. To him is also attributed the establishment of the school of nursing. During his long years of teaching and research he collected a vast number of disease specimens that he presented to his school in 1929 on the occasion of its centenary. They became the Mahfouz Obstetric and Gynecological Museum. He received many honorary degrees from Europe and America. In 1942 the honorary fellowship of the Royal College of Surgeons was awarded to him along with Sir Alexander Fleming, the discoverer of penicillin.

His principal works are *The Life of an Egyptian Doctor* (Edinburgh and London, 1966); *The History of Medical Education in Egypt* (Cairo, 1935); *Atlas of Mahfouz’s Obstetric and Gynaecological Museum* (3 vols., London, 1949); *Art of Midwifery* (in Arabic, Cairo, 1933); *Elementary Gynaecology* (in Arabic, Cairo, 1927); and *Practical Gynaecology* (in Arabic, Cairo, 1927).

SOPHY AL-BAYADI

# Holiness Adorns Your House O Lord (Ps.93:5)

( St. George, Australian Youth Magazine )

**M**any people are very careful in what they wear when they go to work or if they are going to an interview for a job or to meet someone who is important. But many are not careful about their **appearance in the church**, when they are in the Presence of The Lord of Lords in God’s House, especially in some occasions, **like Weddings or Liturgies or Baptisms**. They seem as if they are in one of those worldly parties. Sometimes even they dare to wear revealing and unsuitable clothes to stand with them in front of the alter as **bridesmaids!** It is not just shameful, it is actually defiling the Holy Place.

God is truly lovable and compassionate but when He is dealing with His Holies, The Lord is very jealous and at one stage He made a whip of cords and poured out the changers’ money and overturned their tables and expelled them out of the temple (Jn.2:15).

**Now we have worse things. They are not selling doves but selling their own bodies, dignity and purity, and also offending other people.**

The Bible orders the woman to cover her head while praying as she should not show the symbol of her worldly glory in front of the Lord, even more her clothes should be suitable for praying and the Holiness of being in the Presence of God.





# THE TRIUMPH OF THE CHURCH

## (Part II) : One Triune God

**I**t became apparent in the last topic (Gnosticism) that the current tendencies of heterodox teachers of the first, lets say two centuries, were to concentrate primarily on elements that directly affect the means by which salvation is achieved by Orthodox standards. Against the Gnostics Clement said, "*not only knowledge, but also through Christ Himself*". We are also to be resurrected with a body also, according the writings of both Athenagoras and later Rufinus. Docetism meant that our redemption is unreachable since Christ never assumed the perfect humanity necessary for a complete salvation. The human race would be still in its sins. The errors were few, but, as always, ever so dangerous. Yet, attention was to shift, and at so permanently from the *method*, to the *source* Himself, the Godhead. The seeds of this movement came with those against the unity of the one Triad or Triune God, and progressed to the depths of the Christological mystery and the Holy Spirit. It is then deemed appropriate to begin with the overall picture of the basis of the Christian faith, the Trinity, and subsequently concentrate on each person separately later.

**A**s a result of Jewish monotheism and various philosophies that insisted on one great Principle in the world or *cosmos* the idea of conceptually having a Triad to believe in and glorify seemed very oblivious to the mind of the early centuries, and without doubt Christianity faces the same adversities in today's converts who were not born and did not grow in the church from their childhood. In turn, the heresy developed and ultimately tried to guard the unity of God, thinking that their is One Ruler or Monarch for our world. Hence comes the aberration's name, **Monarchianism**, with two prominent representatives, Praxeas and Sabellius.

While Monarchianism denied completely the existence, let alone the divinity of the Son and the Holy Spirit, Sabellius moderated these views to present the Trinity as one divine person with different modes of appearance: The Father in the Old Testament, the Son infleshed in the first thirty-three years of the New Testament, and finally the Holy Spirit until this day are, according to this heresy, temporary and successive roles adopted for the purpose of the divine plan of redemption, but in no way corresponding to anything in the ultimate nature of the Godhead. The three titles are purely adjective. There was only one reality all the time, but it wore a variable appearance, adapted to the particular manner of its presentation, which altered according to the needs and circumstances of the moment. In this case the heresy has been named *Modalism* or *Sabellianism*, depending on its area of prominence in the East or West. Other concerns that led from Monarchianism came as a result of other teachers among the Gnostics, if not Marcion himself. The Creator and Law-giver was, in their eyes, separated from God the Father or at least subordinate to Him, while still others regarded Jesus Christ as a completely alienated "other God" and thus, if monotheism is preserved, Christ cannot be really divine. Still another movement in the West, named *Patripassianism*, insisted that their was no real fundamental difference between God the Father and God the Son, but instead the Father was the divine aspect of the person of Christ, and the Son gave that same person the human characteristic. Here Praxeas appears to be its main advocate. One major difference between what is called Modalist Monarchianism, represented by Sabellius and Dynamic Monarchianism, that by Praxeas and others, is the fact that there was an attempt to preserve the divinity of Christ, at the expense of the Trinitarian faith. The marking characteristic in heterodox conceptions of the Trinity was that in attempting to explain the



mystery of God they denied His unity, and did not preserve the eternal existence of the Triune God.

## THE REFUTATION

**TERTULLIAN:** In the mind of Tertullian, an early defender of the Christian faith, Praxeas had stated that the three persons of the Trinity had no real and distinct existence. There was one God who acted as Creator, Redeemer and as the Holy Spirit at the creation, incarnation and at Pentecost. Yet these manifestations are limited in time and thus by this heretic there is no Trinity at all. No distinctions in the persons of the Triune God are to be found, and the activities above are of one single reality. Hence, says Tertullian, "*Praxeas has thrown out the Holy Spirit and crucified the Father*". Tertullian would not bear with such deviation. He follows Irenaeus of Lyons and maintains that God was always three and one and that the three distinct realities of Father, Son, and Holy Spirit were always three distinct realities; and secondly, that in the unfolding of the divine plan each of these realities is revealed separately and fully. The Creation and Theophany are two of many instances that Trinity was revealed completely for our faith. Tertullian concludes that there are three persons (*personae*) with one common substance (*substantia*), and there is one God and one Trinity.

**ATHANASIUS:** As against the Sabellians, Athanasius insisted that the personal distinctions in the Godhead, which have been revealed in history (Gen. 1:1-3, Is. 48:16, Prov. 8:22, Is. 6:3, Matt. 3:13-17, John 14:26, Matt. 28:19, 2 Cor. 13:14 & Gal. 4:4-6, Matt 17:1-9) are permanent and authentic features of the personality of the God who has revealed them. He strongly emphasized the unity of God, and insisted on a construction of a doctrine of the Trinity that would not endanger this unity. While the Father and the Son are of the same divine essence, there is no division or separation in the essential Being of God, and it is wrong to speak of dual Gods. But while stressing the unity of God, he also recognized

three distinct hypostases in God. He refused to believe in the created Son of the Arians, and maintained the independent and eternally personal existence of the Son. At the same time he bore in mind that the three hypostases in God were not to be regarded as separated in any way, since this would lead to polytheism. According to him the unity of God as well as the distinctions in His Being are best expressed in the term "one-ness of essence". His fundamental position was that union with God is necessary unto salvation, and that no creature, but only One who is Himself God can unite us with God. Hence, "*Only if Christ is God, in the full sense of the word and without qualification, has God entered humanity, and only then have fellowship with God, the forgiveness of sins, the truth of God, and immortality been certainly brought to man*".

**GREGORY OF NYSSA:** "*The Jewish dogma is overthrown by the acceptance of the Word and by belief in the Spirit; the polytheistic error of the hellenists is annihilated because of the unity of nature cancels the supposed plurality...the unity of nature must be retained. For the number of the Trinity is as it were a remedy for those who are in error in respect of the unity; while the assertion of the unity is a remedy for those whose belief is dispersed among a plurality of divinities.*"

Nothing whatever exists to differentiate between the Father, the Son, and the Spirit except the difference of aspect with which each presents the whole reality of God. God exists Fatherwise, Sonwise, and Spiritwise. He is always one God. This confirms Him as the ultimate ground of all existence and the sole object of our worship. To Him, one God, the Father, Son and Holy Spirit, be all might and majesty, all worship and glorification, now and forever. Amen.

*by Mark Moussa*





# Tough Questions & Straight Answers

By

Fr. Augustine Hanna

## DANCING!

This is not only a hot subject for the youth, but also for adults, and churches! I hear from time to time that some Catholic or Protestant churches allow dancing. Some naive people seeing this, assumed that Christianity allowed dancing.

**Q. Does Christianity allow dancing?**

**A. Certainly not.....because :**

**1. Christianity is the religion of holiness and perfection.** It is simply the life of Christ within Christians. To be a Christian, is to imitate Christ and follow His footsteps without hisitation. He said, "Follow Me... and learn from Me". So, I can ask every young man; "If the Lord Jesus Christ, were among us by flesh now, would He dance?!" Let me ask every young lady, "If Virgin Mary were with us now, would she dance?!" The straight answer from an honest conscience is **NO**.

**2. Christianity is the religion of freedom, salvation and preparation to heaven:** St. Paul in the New Testament puts here three measures:

a) "All things are lawful for me, but all things are not helpful" (1 Cor.6:12)

b) "All things are lawful for me, but I will not be brought under the power of any" (1 Cor. 6:12).

c) "All things are lawful for me, but not all things edify" (1 Cor.10:23).

In the New International Version, it has better wording: "Everything is permissible for me, but not everything is beneficial. Everything is permissible

for me, but I will not be mastered by anything...not everything is constructive."

**3. Whatever is doubtful or not from faith is a sin:** St. Paul while discussing the problem of eating the meat which was offered to the idols, put another general rule by saying: "**Whatever is not from faith is a sin.**" He explains that by saying: "Do not destroy the work of God for the sake of food. All things indeed are pure, but it is evil for the man who eats with offense. It is good neither to eat meat nor drink wine nor do anything by which your brother stumbles or is offended or is made weak. But he who doubts is condemned if he eats, because he does not eat from faith; for whatever is not from faith is sin." (Rom.14:20 - 23).

**4. Every offensive thing is a sin:** Besides the above Biblical verses, there are more severe warnings from the Lord Jesus Christ regarding offenses: "Woe to the world because of offenses! For offenses must come, but woe to that man by whom the offense comes! If your hand or foot or eye cause you to sin, cut it off and cast it from you. It is better for you to enter into life lame or maimed, rather than having two hands or two feet or two eyes, to be cast into the everlasting fire....But whoever causes one of these little ones to sin, it would be better for him if a millstone were hung around his neck, and he were drowned in the depth of the sea" (Matt.18:6-9).

**5. Dancing is a worldly expression of joy and fun:** We, as Christians, are required and ordered, "Not to be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God" (Rom.12:2). The Coptic Church quotes 1 John 2:15,16 as a refrain to remind the believers after every reading of







the Catholicon Epistles: “Do not love the world or the things in the world... and the world is passing away...”

**But the Christian joy is in the Lord, “Rejoice in the Lord”** (Phil.4:4). David also says: “I will sing to the Lord as long as I live...*I will be glad in the Lord*” (Ps.104:33, 34). It is the same experience of St. Mary, “*My spirit has rejoiced in God my Savior*” (Lk.1:47). So, the joy of the faithful is heavenly, spiritual, holy, clean, perfect, without offense and in the frame of the Lord. It is greater than that of the world or of the flesh, because it is quiet, deep and perpetual.

**Q.2.** Some false or nominal Christians try to justify, or rather deceive themselves, saying: “**Then why did David dance?**”

**A.** The term “dance” in this context, is completely different than the dancing of today, in meaning, motive and style.

When we review the story written in 2 Samuel 6, we easily notice:

1) It is written, “Then David and all the house of Israel *played music before the Lord* on all kinds of instruments of fir wood, on harps, on stringed instruments...” (2 Sam.6:5).

2) David’s wife Michal was very disappointed in him when she saw her husband “*leaping and whirling before the Lord; she despised him in her heart*” (2 Sam.6:16). When she met with him, she rebuked him saying: “*How glorious was the king of Israel today, uncovering himself today in the eyes of the maids of his servants, as one of the base fellows shamelessly uncovers himself*” (6:20).

3) David himself described his action saying: “*It was before the Lord, who chose me....Therefore I will*

*play music before the Lord. And I will be even more undignified than this...*” (6:21, 22).

4) It was merely “playing music before the Lord”, rather than dancing in the definition of the present time. **The motive and occasion, was to glorify the Lord** and express his great joy for the return of the Ark of God (the Ark of Covenant which was captured by the enemies), and far from trying to entertain himself.


5) David was playing religious music and singing Psalms and hymns of thanksgiving praising God, and was not dancing with women. It was a religious ceremony and a holy procession or parade “*before the Ark of God*”, “*wearing a linen ephod*” and *he sacrificed oxen and fatted sheep every six paces*” and *all the house of Israel brought up the Ark of the Lord with shouting and with the sound of the trumpet*” (2 Sam.6:13-15).

6) During the scene, one of David’s close friends and assistants, called **Uzzah** was struck to death by the Lord because he touched the Ark mistakenly when the oxen carrying the Ark stumbled, and he died at once (6:6). But although David got angry and scared because of that, he completed the service. And so, the occasion was not for fun, but a sort of worship and holy service.

7) The term “*before the Lord*” was repeated many times in the passage. Let those who try to defend the satanic dance of today, answer honestly, “Do you dance before the Lord, or for the Lord? Do you even feel the presence of the Lord while you dance? Do you think of the Lord or thank the Lord when you dance? Do you worship God or serve Him in any way when you dance as David did? The answers are **NO... NO... NO.**







## Stone a Stubborn and Rebellious Son!

*“If a man has a stubborn and rebellious son who does not obey his father and mother and will not listen to them when they discipline him, his father and mother shall take hold of him and bring him to the elders at the gate of his town. They shall say to the elders, ‘This son of ours is stubborn and rebellious. He will not obey us. He is a profligate and a drunkard.’ Then all the men of his town shall stone him to death. You must purge the evil from among you. All Israel will hear of it and be afraid.”*  
(Deuteronomy 21:18-21)

**A**t first glance, this Law seems pitiless in its demands, both of a society with incorrigibly delinquent children and of the emotionally torn parents of such ruffians. But a second glance would question if our pity is well placed? This is one of the hard sayings of the O.T., and what makes it seem strange is the change in the modern society views. But if we tried to analyze this verse and treat it fairly, we will find it reasonable and justified.

1. Shall we pity the guilty, rebellious, criminal or the community? Does Scripture side with the offender or the offended? The issue is not abstract nor antiquated. It haunts modern society as well as the Christian community.
2. The case represented here particularizes the fifth of the Ten Commandments. The sanctity of the family is at the heart of this command to honor one's parents. Accordingly, God's plan for the family in its

origin and function was not to be measured by humanistic or societal conventions but by the counsel of God.

3. Children were to honor their parents as God's earthly representatives. To rebel against these representatives was equal to rebelling against God. In practice, obedience to parents (a command strictly qualified by “in the Lord”) could then be transferred as obedience to God, for the parents taught the children the Law of God. Parents were to impress the commandments of God on their children's hearts, while sitting together at home, walking along the road or getting up (Deut. 6:6-7)

4. What happens when a serious case of juvenile delinquency appears in the community? Should the family strike out in wrath to rid themselves of this embarrassment?

5. Deuteronomy 21:19-21 limits the power of the family. Parents were restricted to chastening and disciplining their children. They were never given power to kill or to abort life. Only under Roman law was the parent the source and lord of life. In Scripture, God is the source and Lord over life. Thus, when anyone in the extended family rebelled and refused to obey his or her parents - it also included daughters - the rest of the family was to align themselves with God's law and not with the guilty family member.

6. In fact, the family order was so sacred to the fabric of society and the plan of God that



the accusing family members were not considered the complaining witnesses as in other cases. Ordinarily witnesses were required to participate in the execution by throwing the first stones (Deut.17:7). In this case, however, "*all the men of his town*" were required to participate, for the complaint was a complaint by the community against one of its members. What disrupted one family in the community attacked the whole community.

7. Moreover, if the parents had refused to bring the guilty and incorrigible individual to the elders, they would have been guilty of condoning and, in a sense, participating in the defiant son's crimes. Did the town actually kill one of its own members just for being rebellious? Such behavior came under the curse of God Himself, so serious was the charge of parental abuse by children or their defiant refusal to listen to them (Deut. 27:16).

8. However, for each crime demanding capital punishment (except premeditated murder), there was a substitution or ransom that could be offered (Numbers 35:31). Thus, while the penalty marked the seriousness of the crime, the offer of a ransom would mitigate some of the severity in the actual sentencing. Scripture suggests no proper ransom or substitute in this case.

9. Could pity play any part in the sentencing of these crimes? Not if that pity were directed toward the violator rather than the violated or the word of God. Pity could

distract people from serving God and honoring His word. There was to be no pity, for example, for the idolatrous worshipers of Canaan (Deut.7:16), the subverter of the faith (Deut. 13:6-9) or the coldblooded murderer (Deut. 19:11-13). Instead, our affection ought to be toward the living God and what he has spoken. Any love, loyalty or pity which pre-empts that love is itself a lawless and faithless love.

10. Sometimes, some mothers seem more emotional than fathers and try to cover up the sins of their stubborn, rebellious sons and resist their husbands or hinder them from disciplining the children! This is a short sighted and ignorant attitude, and they will be the first to regret it later on. By so doing, they spoil their children, killing their future, betraying God and committing sin themselves through their irresponsible attitude.

**—BLESSED—  
ARE THE BRIEF..  
For They Shall  
Have LOWER  
PHONE  BILLS**





# Ten Commandments of Human Relations

1. Speak to people - there is nothing as nice as a word of greeting.
2. Smile at people-it takes 72 muscles to frown and only 14 to smile.
3. Call people by name- the sweetest music to anyone's ears is the sound of his own name.
4. Be friendly and helpful - if you would have friends, be friendly.
5. Be cordial - speak and act as if everything you do were a real pleasure.
6. Be genuinely interested in people- you can like everyone if you try.
7. Be generous with praise- cautious with criticism.
8. Be considerate of the feelings of others- it will be appreciated.
9. Be thoughtful of the opinion of others - there are three sides to a controversy; yours, the other fellow's and the right one.
10. Be alert to give service - what counts most in life is what we do for others.

## THE MARK OF THE CHRISTIAN

*By Fr. Georgios Atalla*

**I**n the hospital ward, I once saw a man in a plaster cast. His chest and the right arm were in plaster. With his left he tried to do everything as best as he could. The cast was torture for him. But the left arm, while it was tired by the end of the day, grew more robust by doing the work of two.

**W**e are members one of another and reciprocal service is our duty. The Lord Jesus Christ did not merely advise us to do this; He commanded us to do it according to His will. But when we help someone out of charity, let us not immediately think of ourselves as saints. If our neighbor is powerless (poor or sick) we must try to help him, and we must do so as effectively as he would help himself. Otherwise, we are not Christians and we will hear His voice saying to us: "As surely I say to you, in as much as you did not do it to one of the least of these, you did not do it to Me ... go away in the everlasting punishment" (Mat25:45-46).

**O**n the other hand, if we ourselves have need of our neighbor's charity, let us not feel ourselves humiliated if he gives it. Your neighbor will hear The Lord repeating the words: "Come you blessed of My Father, inherit the kingdom prepared for you ... I was hungry ... I was thirsty ... I was a stranger ... I was naked ... I was sick, and you visited me" (Mat25:31-40). Jesus loves to conceal Himself precisely in the ailing and the needy. So let us be conscious of our dignity even on occasions like this, and while we thank the person who helped us, we reserve the deepest gratitude for God who created the human heart charitable. We must give thanks to The Lord who taught through his commandments to approach one another in reciprocal aid. When the Christians manifest this characteristic, they will have the honor of being considered sons of God and bear witness to God in an environment that is often frozen by secularism, materialism, selfishness and superstition.



# The Way We Ought to Live

by Mark Hanna

Often we brag about being Orthodox, as if we were guaranteed the Kingdom. To any with this misconception, simply you better contact your priest so that he may explain to you the truth behind the Orthodox understanding of salvation. Orthodoxy itself is a perfect faith, but the question is: *How Orthodox is your life?* Generally if you don't live by Christian life, your Orthodoxy is of no value to you and especially to God. In fact it will be a stricter code of judgment against you. To those who are not living in the light of Orthodoxy, well they can't expect such a strict judgment. One may then ask, if Orthodoxy is going to cause me to be judged more seriously, why then am I Orthodox?

Today there are Orthodox believers in virtually all faiths, we have one thing in common with the orthodox of other religions; a strict, conservative way of life. Christian Orthodoxy is indeed a strict, conservative, and a holy way of life. The Orthodox believer seeking salvation has to live according to the rules of Orthodoxy which were handed to us through the Church, from the Fathers, from the Apostles, from the Holy Spirit, from the Lord Jesus Christ, from God. All that we are taught to do and not do is Biblical. Unlike the Catholic Church, the Pope doesn't write an annual list of sins for the age and time. Some might think that its a good idea, but all that says is that the Bible and Church teaching is not complete, outdated, and old-fashioned not dealing with current issues of today. The Bible is the word of God, the Church is the Body of Christ, and since we make up the Body of Christ in unity, could it be possible that this holy body could be defiled conforming to ways and influences of this world? No! The Lord Jesus Himself called Satan "the ruler of this world" and also said "he has nothing in Me" (Jn. 14:30). What possibly could that mean? Is God not the ruler and creator of this world? Certainly He is, but the world follows another god. God is indeed the creator, but as we always say in the Prayer of Thanksgiving, "Let us give thanks to the beneficent (maker of all good things) and merciful God..." The evil in the world is not a creation of God, He does not tempt anyone with evil as St. James teaches in his epistle, "When tempted, no one should say, 'God is tempting' for God cannot be tempted by evil, nor does He tempt anyone..."(Jms. 1:13).

As Orthodox we must be able to understand the true meaning of being "not of this world"(Jn. 17:14). The world is full of sin, and sin is ancient, "He who does what is sinful is of the devil, because the devil has been sinning from the beginning" (1 Jn. 3:8). The Orthodox Church is indeed strict in the life she offers her believers, but she offers them a faith guaranteed to save them, if they live according the way of God, not that of the world. The world is constantly fighting against the children of God, some are weak and fall, others depend on God and seek to remain holy in God's image which we were all created in and they are the one's whom St. Paul called "more than conquerors". "Do not love the world or anything in the world. If anyone loves the world, the love of the Father is not in him. The world and its desires pass away, but the man who does the will of God lives forever (1 Jn. 2:15-17).





# SMILE

## 1. Crazy

**Patient:** Doctor, people are always calling me crazy. It makes me very angry.

**Psychiatrist:** Perhaps you ought to start at the beginning....

**Patient:** Okay. In the beginning, I created the heavens and the earth. And the earth was without form and void...

## 2. Change

**Scott:** I went to a hotel for a change and rest.

**Tim:** Did you get it?

**Scott:** The bellboy got the change and the hotel got the rest.

## 3. Burglar Alarm

**George:** My dad's very rich, so I don't know what to give him for Christmas. What do you give to a man who has everything?

**Joe:** A burglar alarm.

## 4. Beard

**Paul:** I once had a beard like yours, and when I saw how terrible I looked, I immediately cut it off.

**Saul:** I used to have a face like yours, too. And when I saw how terrible it made me look, I immediately grew a beard.

## 5. Apologize

**Father:** I see you got a D for conduct but an A for courtesy. How is that possible?

**Son:** Whenever I kick someone I apologize.

## 6. Acting

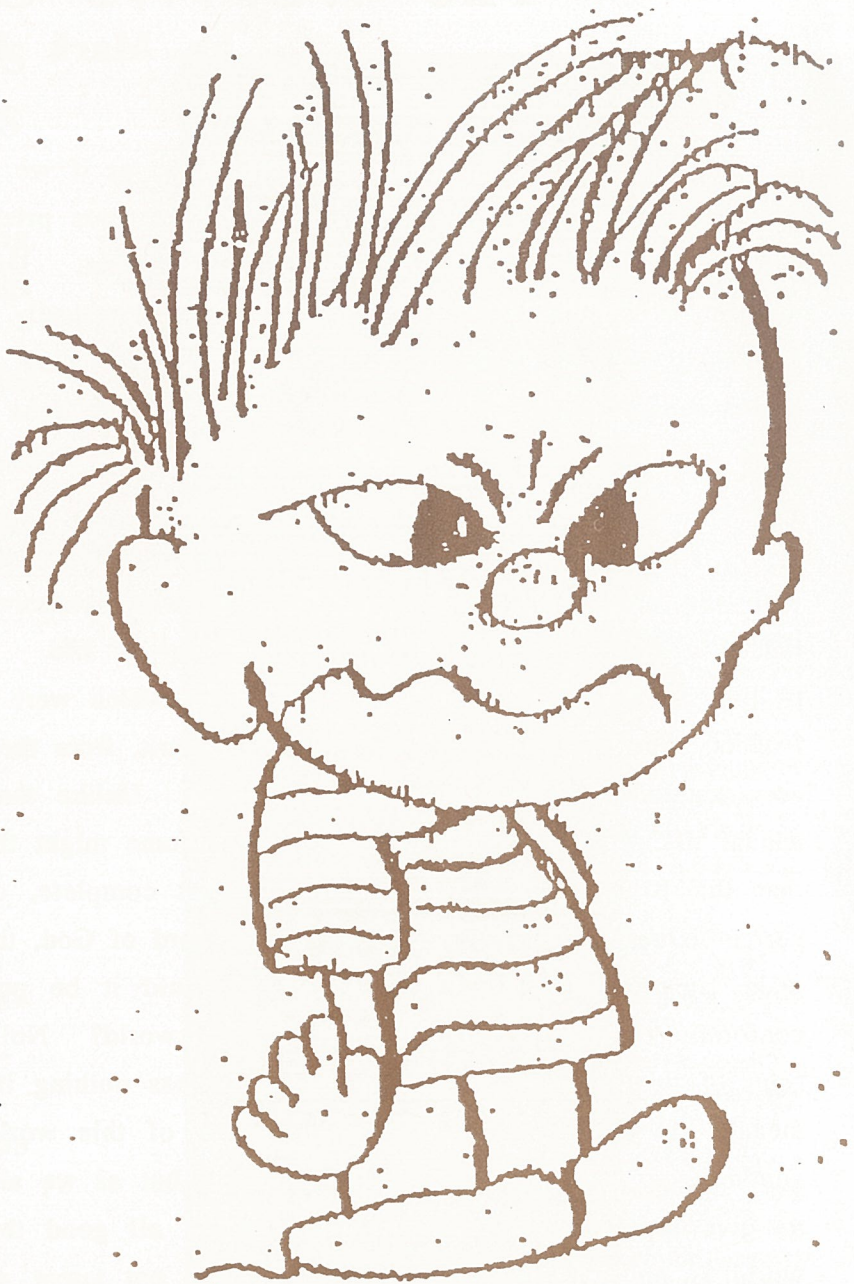
-- "Stop acting like a fool!"

-- "I'm not acting!"

## 7. Above Average

**Wife:** Scientists claim that the average person speaks 10,000 words a day.

**Husband:** Yes, dear, but remember, you are far above the average.



**GOD PUT ME ON EARTH  
TO ACCOMPLISH A  
CERTAIN NUMBER OF  
THINGS. RIGHT NOW  
I AM SO FAR BEHIND  
I WILL NEVER DIE.**