



NEWS of May 2013

1. Feast of St. George (May 1)

On Wednesday, May 1, St. George martyrdom and Job's Wednesday in the Holy Week.

2. Feast of St. Mark:

On Wednesday, May 8, we celebrate the feast of St. Mark the Evangelist who first preached Christianity in Egypt and the founder of the Coptic Orthodox church.



3. Feast of Thomas Sunday:

On Sunday May 12, we celebrate the feast of Thomas Sunday, one of the Lord's minor feasts, in which the Lord Jesus appeared to Thomas and overcame his doubts about the resurrection. Thomas confessed his faith in Christ as "My Lord and my God" (Jn. 20:28).



4. Feast of St. Athanasius the Apostolic:

On Wednesday, May 15, the church celebrates the Feast of St. Athanasius, the Defender of Faith, Author of the Christian Creed and the 20th Patriarch of Coptic church. Liturgy is from 8:00 a.m.

5. Feast of St. Demiana and the Forty Virgins who were martyred with her: (Monday, May 20).

6. The Feast of Christ's Entry into Egypt:

On June 1st, the church celebrates this Lord's Minor Feast of the flight of Baby Jesus and the Holy Family into Egypt. The Liturgy is from 8:00 to 10:00 a.m.



7. The Feast of Christ's Ascension:

The Church celebrates this Major Lord's Feast on Thursday, June 13. The Liturgy is from 8:00-10:00 a.m.



8. H.H. Pope Tawadros II:

Pope Tawadros condemned the Muslim extremists attacks against Coptic Christians in Khosos and St. Mark Cathedral in Cairo and said that President Morsi said to him good promises but he did nothing!

+ On May 10, 2013, Pope Tawadros will travel to Rome to congratulate Pope Francis, the head of the Catholic Church in the same day, which Late Pope Shenouda visited Pope Paul VI from 40 years. Then he will travel to Austria, God willing.

9. H.G. Bishop Serapion:

+ Bishop Serapion will celebrate the Resurrection Feast Liturgy at St. Maurice Church.

+ His Grace condemned the fanatic Muslim attacks on the Copts and the Cathedral of St. Mark in Egypt.

+ On May 10, the Bishop will accompany the Pope in his visit to Rome, God willing.



10. H.G. Bishop Tadros:

Bishop Tadros of Port-Said blesses St. John Church on Saturday, May 18. Liturgy is from 8:00 - 10:00 a.m.

11. Mother's Day:

On Sunday, May 12, America celebrates Mother's Day. May the Lord bless every mother and grant her health, strength and success.



12. St. John's Annual Family Convention, Book Fair and Revival Meetings:

+ The Family Convention:

On the Memorial- Day long week-end from Saturday, May 25 to Monday, 27 at Marriott Hotel in San Diego. The Guest speakers are H.G. Bishop Apollo of Sharm El- Shiekh and Fr. Tadros Malaty and Fr. Boulos George.

+ The 7th Annual Book Fair:

St. John's 7th Annual Book Fair starts from Wednesday, May 29 until Sunday, June 2nd;

+ The 4 day-Revival Meetings:

will talk every evening from 7:30 p.m. from Wednesday, May 30 to June 3, 2012.



The Resurrection is Consolation & Symbol

By H. H. Pope Shenouda III



Resurrection is a beautiful word that brings comfort to the hearts. No doubt that the resurrection of Christ was a great consolation to His disciples. It was necessary to confirm their faith and edify the entire church.

They rejoiced with Christ's resurrection and they believed in the resurrection, and that it is possible. They also believed that they themselves would be raised after death. The resurrection gave them great courage and hope that they did not fear death anymore.

The Resurrection as a symbol:

It is a symbol of repentance; or rather repentance was likened with the resurrection. We consider that sin is a sort of death, the spiritual death. St. Augustine once said, "The death of the body is a separation between the body and the spirit, but the death of the spirit is a separation between the spirit and God." God is the fountain of life; He is the source of life. The Lord Jesus said, "I am the Way, the Truth and the Life" (Jn. 14:6). He also said, "I am the resurrection and the life" (Jn. 11:25).

He who abides in God will be truly alive and he who separates from God is considered dead. Sin causes a separation from God, because there is no fellowship between light and darkness" (2 Cor. 6:14). Therefore, the sinner is dead spiritually even if he had breath and pulse. His body may be alive, but his spirit is dead.

That is why in the parable of the Prodigal Son, who went astray from his father, then he returned to him again, that his father described his repentance by saying, **"for this my son was dead and is alive again, he was lost and is found"** (Luke 15: 24). In the same meaning, it is written that "the widow who lives in pleasure is dead while she lives" (1 Tim. 5:6, see also Eph. 2:1).

In Revelation 3:1, the Lord Jesus rebuked the shepherd of the church of Sardis saying, **"I know your works, that you have a name that you are alive, but you are dead"**. The real life is a life with God and in God; it is a life in truth, in light and righteousness. Yet, the sinner has a name that he or she is alive, while he is dead in the sight of God.

Are we truly alive?

Life is not measured with years and days, but with the spiritual periods that we spend with God. By this alone our life counts, and by this our spiritual age is measured. Yes, by this, our destination in eternity will be decided in the Day of the Resurrection.

Therefore, my dear brother, how are you going to answer when the angels ask you, how long was the days of your age on earth? Are you going to count it according to the flesh or to the spirit?

But when the sinner that was counted dead repented, then his repentance will be considered a resurrection. Therefore St. Paul says, "Awake you who sleep, arise from the dead, and Christ will give you light" (Eph.5:14). He likened repentance in this verse with a spiritual awakening, and a resurrection from the dead.

We hope and pray that God may make the features of resurrection in our lives always a renewal and a revival and let His power be renewed and our youth is renewed like the eagle's (Psalm 103:5). We ask our good Lord, in the spirit of the resurrection to grant you all strength and to keep our country renewed always with awakenings and the spirit of the resurrection.

The Washington Post

Coptic pope's criticism of president marks trend in Egypt, where no one is above the fray

(Khalil Hamra, File/ Associated Press) - In this Tuesday, Feb. 5, 2013 file photo, Egypt's Coptic Christian Pope, Tawadros II speaks to The Associated Press in the province of Assiut, Egypt.

CAIRO — Egypt's Coptic Christian pope delivered an unprecedented direct criticism of the Islamist president Tuesday after a mob attack on the church's main cathedral, saying he had failed to protect the building and warning that the country is collapsing.

The comments by Pope Tawadros II and the cathedral attack itself illustrate a new reality in Egypt, where institutions long seen as above the fray are being dragged into the country's intense polarization and political violence. Egypt has become increasingly divided between two camps, with President Mohammed Morsi and Islamist allies on one side and an opposition made up of moderate Muslims, Christians and liberals on the other, a schism essentially over the country's political future after decades of dictatorship. Opponents accuse Morsi and the Muslim Brotherhood of seeking to monopolize power, while Morsi's allies say the opposition is trying to destabilize the country to derail the elected leadership.

Traditionally, a number of state icons were considered untouchable politically — nationalist pillars vital for the state's stability and so too important to be criticized or mired in disputes. But one by one, they have been sucked into the country's divisions, whether under pressure to take sides or outright plunged into controversy.

The courts became the center of controversy last year, with repeated confrontations between Morsi's administration and members of the judiciary.

Now, not only the Coptic Church but also the country's most eminent Islamic institution, Al-Azhar, are getting caught up in the turmoil.



Pope Tawadros' remarks Tuesday in a telephone interview with the private ON TV network were his first direct criticism of Morsi since he was enthroned in November as the spiritual leader of Egypt's Orthodox Coptic Christians. Christians make up an estimated 10 percent of Egypt's 90 million people.

Pope Tawadros said Morsi had promised him in a telephone conversation to do everything to protect the St Mark Cathedral, which also serves as the papal seat.

"But in reality he did not!" Tawadros said. When asked to explain, he said: It "comes under the category of negligence and poor assessment of events." He did not make clear whether he was accusing Morsi himself of negligence or whether he was addressing the president's government. In violence Sunday, an angry mob of Muslims threw fire-bombs and rocks at the Coptic cathedral in Cairo, leaving two people dead. One of the two was identified as a Christian.

The attack followed a funeral service for four Christians killed in sectarian clashes in a town north of Cairo, which also left a Muslim dead, the deadliest sectarian violence since Morsi came to office as Egypt's first freely elected president.

Pope Tawadros warned, "This is a society that is collapsing. Society is collapsing every day." "The church has been a national symbol for 2,000 years," he said. "It has not been subjected to anything like this even during the darkest ages ... There has been no positive and clear action from the state, but there is a God. The church does not ask for anyone's protection, only from God."



Resurrection & Prophecies

By Fr. Gawargious A. Kolta

It is known that the New Testament is hidden in the Old Testament. The prophecies mentioned in the Old Testament spoke about the redemption of mankind and the tender mercies of God. **The resurrection of the Lord from the dead is also foretold by the prophets.** St. Paul explained that to the Corinthians, saying: "Christ died for our sins according to the Scriptures and that He was buried, and that He rose again in the third day according to the Scriptures" (1 Cor. 15:3, 4). In addition there are also clear symbols mentioned in the Old Testament, concerning the life of Christ and His resurrection.



The Jews did not know these facts, and **even His disciples did not realize the hidden interpretation of the scriptures.** After Christ had been glorified, they remembered that the Scriptures mentioned everything about His life, His suffering and His resurrection (Jn. 12:16).

After His resurrection, He confirmed the hidden prophecies in the Old Testament about Him, saying to His disciples: "All things must be fulfilled which were written in the Law of Moses and the prophets and the Psalms concerning Me" (Lk. 24:44). He did the same with the two disciples on the road to Emmaus, saying: "O foolish ones, and slow of heart to believe in all that the prophets have spoken! **Ought not the Christ to have suffered these things and to enter into His Glory?** And beginning at Moses and all the prophets, He expounded to them, in all the scriptures, the things concerning Himself" (Lk. 24:25-27).

Accordingly, we will mention some prophecies and symbols of the resurrection of the Lord:

1- ISAAC: He was a symbol of Jesus Christ in many points. He was **the beloved and only son of his father Abraham.** His father offered him intentionally as a sacrifice. **He obeyed his father and carried the wood** for the burning offering. **He returned back alive** to his home. Thus we say in the liturgy of Covenant Thursday: "As Isaac returned alive, likewise Christ rose alive from the dead and appeared to His holy disciples" (the fraction prayer).

2- JOSEPH: In Joseph we have a picture of Christ's life and character. We see him **beloved of his father Jacob.** He was **despised and rejected by his brothers.** For their envy and hatred, they sold him at the price of a slave. **His brothers thought that they got rid of him** and his father considered him dead. He **took the form of a servant**, and he resisted temptation. **He was oppressed and afflicted**, yet he did not open his mouth. He was **condemned with false and unjust accusation** and put into the prison. He was **in jail with two prisoners**, the chief butler and the chief baker, one of them was freed and the other was condemned. **He was exalted** from the prison to be a **prince and a savior**, giving the bread of life to the world. Pharaoh called him Zaphnath Paaneah, which means **the savior of the world.** Our Savior Jesus Christ likewise arose from the dead to the glory of His kingdom. Salvation in both cases could be considered to be **the combined result of human wickedness and divine purpose.**

3- JONAH: He was also a symbol for Christ's death and resurrection. The Lord Jesus Himself mentioned that, saying: "**For as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man** be three days and three nights in the heart of the earth" (Mat. 12:40). **Jonah's preaching was a proclamation of the acceptance of the Gentiles into the faith.** Jonah's name means "dove" which is the **symbol of peace** and Christ is our peace who made both Jews and Gentiles one, and has broken down the middle wall of division (Eph. 2:14); and thus Christ is also called the **Prince of peace** (Isa. 9:6).

4- THE ATONEMENT SACRIFICE: God asked Moses to tell his brother Aaron to offer a bull as a sin sacrifice and make atonement for himself and for his house. He should take **two goats** and present them before the Lord at the door of the tabernacle; then he cast lots for the two goats, one **for the Lord and the other for the scapegoat.** He should bring the Lord's goat and offer it as a sin offering. The other should be presented alive before the Lord and then let go free as a scapegoat into the wilderness (Lev. 16:6-10). **The two goats are symbol for atonement;** one is killed by shedding its blood (Christ's crucifixion) and the scapegoat resembles His resurrection.

Our Lord Jesus Christ offered Himself as a sacrifice of atonement. He carried in Himself the debt of our sins and died on our behalf. Our Lord rose from the dead as death can not catch Him, and after He had offered one sacrifice for sins forever, sat down on the right hand of God (Heb. 10:12).

Our Lord cleansed us from our sins that made us dismissed from Paradise, the clean place. In the book of Leviticus, the Lord told Moses **the law of the leper**, who is healed. He must take for him two living and clean birds. **The priest kills one of the birds** and takes from the blood of the bird that was



killed over the healed person. The living bird was loosed in the open field (Lev. 14:1-7). The bird that was killed was a symbol for the Lord's death in order to cleanse us, while **the living one was a symbol for the Lord's resurrection**. As it is impossible that the priest can raise the killed bird, thus he used another clean bird and loosed it alive.

5- THE PSALMS: The book of Psalms is full of prophecies that foretell the resurrection of the Lord Jesus. King David said: **"For You will not leave my soul in Sheol, nor will You allow Your Holy One to see corruption"** (Ps. 16:10). St. Peter used this verse on the day of Pentecost to convince the Jews of the Lord's resurrection (Act. 2:25-31). St. Peter also told them that **the Lord is exalted to the right hand of God, mentioning the prophecy of King David: "The Lord said to my Lord, 'sit at My right hand, till I make Your enemies Your footstool'"** (Ps. 110:1). Also St. Paul witnessed to the resurrection of our Lord in the synagogue in Antioch Pisidia, saying that David's prophecy mentioned in Ps. 16:10 was fulfilled (Act. 13:35).

Also the prophet David foretold the Lord's resurrection, saying: **"I lay down and slept; I awoke for the Lord sustained Me"** (Ps. 3:5). At the end of **the service on Good Friday** (the burial ceremony), the priest says this Psalm till the verse **"I lay down and slept"**, and continues the rest of the Psalm on Easter Eve service, before the procession service of the risen Lord.

Also David prophesied about the Lord's resurrection from the dead, saying: **"Then the Lord awoke as from sleep, like a mighty man who shouts because of wine. And He beat back His enemies; He put them to a perpetual reproach"** (Ps. 78:65, 66). This verse is chanted by the believers during the resurrection procession, and read before the Gospel in Easter service.

King David also prophesied about the victorious Lord **defeating His enemies, and that His throne is forever and ever** (Ps. 45:5, 6). In the Epistle to the Hebrews, St. Paul interpreted this verse that it points to Christ's resurrection and His return to His Throne (Heb. 1:8).

6- HOSEA: The resurrection of our Lord Jesus Christ and our resurrection with Him could not be more plainly foretold, than what was mentioned by the prophet Hosea. Hosea wrote this prophecy in the period 767-727 B.C. He said: **"Come and let us return to the Lord, for He has torn, but He will heal us; He has stricken, but He will bind us up. After two days He will revive us; on the third day He will raise us up, that we may live in His sight ... His going forth is established as the morning; He will come to us like the rain"** (Hos. 6:1-3). The Lord came forth from the grave on the resurrection morning, and by His resurrection **we are granted many gifts**.

We, the believers **reap the fruits of His glorious resurrection that** can be summarized as follows:

1- Life: He revived us after two days, as we are buried with Him and on the third day, He raised us up by His resurrection, to have new life (Hos. 6:2).

2- Healing: He has torn, to heal us from our wounds (our sins), smitten to bind us up (Hos. 6:1).

3- Divine Knowledge: We know Him when we follow Him. We know that He is the mystery of our being, our existence, our salvation, and our eternal life (Ps. 16:11, 114:14, Jn. 10:28).

4- Brightening: The light of resurrection shines upon us, who were living in darkness and the shadow of death. His light has shined upon us, as the dawn, and He grants us to be the light of the world (Isa. 9:2, 42:7, Jn. 12:46).

5- Spiritual fruiting: As the rain of resurrection comes, it will give us the Holy Spirit (Isa. 44:3, Ezek. 11:19, Joel 2:28, Zech. 12:10), who works in the believers to yield the fruits of the Spirit and cast away the fruits of the flesh (Rom 8:1-6).

6- Joyful life: The resurrection of the Lord granted us the life of joy, and no one can take that joy from us. We rejoice with joy inexpressible and full of glory (Ps. 44:16, 68:1-3, 118:24, Isa. 65:17-19, 66:12-14, Jn. 16:22, 1 Pet. 1:8). We will rejoice because our Lord always leads us in His triumph (2 Cor. 2:14). By His resurrection, we have victory over sin and death.

7- Receiving power: By the power of resurrection that we received by the descent of the Holy Spirit, we became witnesses to the Lord (Act. 1:8, 4:33). We believe that after His resurrection He gives us power to overcome sins and bear witness (Jn. 15:27).

8- Defeating death: By Christ's resurrection death is swallowed up in victory. The sting of death was broken, and the victory of Hades was destroyed (Hos. 13:14, 1 Cor. 15:54, 55). The corruptible and mortal body has put on incorruption and immortality. Thus the believers do not fear death. As He rose from the dead and abolished death, we also will rise from the death of sin, and be with Him in glory (Jn. 14:3).

9- Reward of eternal life: By His resurrection, He rewarded His believers to be with Him in glory in Paradise (Jn. 12:32, 14:2, 3), and then to the joyful eternal life (Dan. 12:2, 3, Mat. 25:46, Jn. 5:28, 29). There will be neither voice of weeping nor voice of crying, because He will wipe every tear from our eyes (Rev. 7:27).

10- True Comfort for the believers: Resurrection of the Lord offers us comfort and restoration (Lk. 16:25). The resurrection of the believers grants us to enjoy justice instead of oppression, heavenly joy instead of hardships, and comfort instead of losing. We will also be comforted when we meet our beloved ones who already have passed to Paradise.



Seven Assurances the Resurrection Gives



By Rev. Mark H. Creech
Christian Post Columnist

Auguste Comte, a French philosopher and skeptic, was once belittling English writer, Thomas Carlyle, for his faith in Jesus Christ. Comte suggested that he might start a religion of his own to replace Christianity.

"Very good," responded Carlyle. "All

you need to do is to be crucified, rise again the third day and get the world to believe that you are still alive. Then your new religion just might have a chance."

No religion in the world can match the claims of Christianity. What differentiates it from other religions is its declaration that Christ literally rose from the grave. There have always been those who have sought to debunk the resurrection of Christ, but whatever arguments have been offered fail miserably. Harvard professor Dr. Simon Greenleaf summed it up well, when he said, **"According to the laws of legal evidence used in courts of law, there is more evidence for the historical fact of the resurrection of Jesus Christ than for just about any other event in history."**

Indeed, and the ramifications of that one event in human history – the resurrection of Jesus – gives us seven great assurances for life.

1. The resurrection of Christ assures us God has accepted Christ's sacrifice for our sins:

The resurrection is proof that Jesus is who he claimed to be – the Messiah – the Savior of mankind – and that his sacrifice on the cross was pleasing to God. As long as Jesus lay in the tomb he was just another tragic religious figure who suffered a martyr's death. But when God raised Jesus from the dead, it was His stamp of "paid in full" on the invoice of our sin debt. Now believing sinners can be certain that in Christ they are justified.

The Bible says, "He [Jesus] was delivered over to death for our sins and was raised to life for our justification" (Rom. 4:25). "If you declare with your mouth, 'Jesus is Lord,' and believe in your heart that God raised him from the dead, you will be saved" (Rom. 10:9).

2. The resurrection of Christ assures us that there is life after death:

The resurrection assures us that the God who raised Jesus to life again will do the same for everyone who believes in Jesus. The hope of immortality burns in every person's bosom. In the resurrection, this longing of the human heart merges with an

irrefutable reason to believe in an after-life.

The Bible says, "Jesus said to her, ***'I am the resurrection and the life. The one who believes in me will live, even though they die; and whoever lives by believing in me will never die. Do you believe this?'***" (John 11:25, 26). ***"Because I live," [said Jesus] you also will live***" (Jn. 14:19).

3. The resurrection assures us that Christ is with us in the present:

It is the same confidence that encouraged the disciples of Jesus after the resurrection. Before they were full of anguish, anxiety, and even despair because of the tragedy of Jesus' death. But when the resurrection was apparent, they became confident they could face any challenge of life knowing the very one who had destroyed death had promised to always be with them. What test do you face today? If you trust the risen and living Christ, his hand will rest on your shoulder to give you peace, surety, and hope in any situation. The Bible says, [Jesus said], ***"And surely I am with you always, to the very end of the age"*** (Matt. 28:20).

4. The resurrection assures us that we have an advocate in heaven:

Just recently, a couple told me they had some legal problems and the Judge appointed them an attorney to advocate on their behalf in court. They expect now that they will prevail against an indictment levied by someone who intends to cause them much heartache and trouble. The Scriptures teach the devil is always accusing believers before the throne of God. We see this in Zechariah chapter 3, verses 1-5, and the book of Job, chapters 1 and 2.

In other words, the accusations of the Evil-One have to be answered. The good news is Christ now lives to stand at the bar of God to plead our case for all the sins committed after conversion. With every accusation and indictment by Satan himself, Jesus, with the very nail prints in his hands, argues that all of our trespasses are absolved by his own sacrifice. This is our guarantee that temporary falls shall not condemn us, but Christ always lives to intercede on our behalf. Jesus lives to implore the Great Judge of heaven that our faith in Him should never be in vain.

The Bible says, ***"Who is to condemn? Christ Jesus is the one who died-more than that, who was raised-who is at the right hand of God, who indeed is interceding for us"*** (Rom. 8:34). ***"Therefore he is able to save completely those who come to God through him, because he always lives to intercede for them"*** (Heb. 7:25).



5. The resurrection assures us of the necessary power to live as God requires:

It's been said that Dr. Samuel Chadwick of England once announced a service for agnostics, atheists, and the like. A large crowd showed up. Many of them would not sing or bow their heads during prayer. They heckled the preacher when he shared his message. At the end of his sermon, Dr. Chadwick invited any honest inquirer who wanted to discuss religion to meet with him in his study. Surprisingly, nineteen of them showed up. Dr. Chadwick challenged them, "Suppose that we grant that your philosophy is sufficient for a man of moral character, social position, and economic security. What will you do for those who do not have these things, whose lives have been wrecked by destructive behaviors?" At that point, the spokesman for the group conceded, "We would bring them to you, for you have their only hope."

Regardless of what the skeptics of the Christian religion may contend, they cannot deny the power of the changed lives in people who have met the risen Christ. By the same energy God used to raise Christ from the dead, God quickens, raises to new life, those who trust in Christ – enabling them to overcome negative behaviors that would otherwise enslave them with no hope. If you are not a Christian, if you are a doubter, can you honestly say you've never witnessed the genuine transformation that takes place in the life of someone who responds in faith to the Christian gospel? The resurrection of Jesus is the promise of a new life – a life that overcomes – a life that characteristically pleases God. The Bible says, **"I want to know Christ and the power of his resurrection"** (Phil. 3:10)

6. The resurrection assures us of the new bodies we can have some day:

Some years ago I preached to a leper colony in India. People with withered limbs and broken bodies gathered beneath the shade of a tree for relief from the hot August sun. It was one of the most moving moments of my life as I watched hope lighten the dark faces of those who had never heard that one day Christ will grant new resurrection bodies to those who give their lives to Him.

I told them that because Christ rose from the dead with a new and glorified body they could have the same. Our new bodies will be like Christ's resurrected body, a body incorruptible, a powerful body, a body not subject to disease, a body not subject to weakness or weariness, a body not subject to the same laws of time and space, but a body which will never fail and never die. Some of them wept with joy as they heard the good news and turned to Christ in faith. Perhaps you are living in a broken body and the doctors have given you no hope. The resurrection brings the assurance that a body riddled with pain, declining health and destined for near expiration, need not be the last word. There is the promise of a new body at the final resurrection when Jesus returns for those that love Him.

The Bible says, **"For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those**

who have fallen asleep" (I Thess. 4:14). **"But our citizenship is in heaven. And we eagerly await a Savior from there, the Lord Jesus Christ, who, by the power that enables him to bring everything under his control, will transform our lowly bodies so that they will be like his glorious body"** (Phil. 3:20,21).

7. The resurrection assures us of a returning Redeemer-King:

After His resurrection, Jesus, the Bible teaches, ascended into heaven to take his rightful place of authority at the right hand of God. But before leaving His disciples, an angel declared to them that the Christ of the resurrection would also be the Christ of returning glory. Thus the resurrection is an event that was both preparatory for and confirmative of a future event even of His second coming." Having already won His victory at the cross and His resurrection, Christ is waiting now only for the spoils of His conquest to be gathered. Although much of the world is chaotic and seems desperately in disarray, Christ already has his foot upon the neck of every enemy to God's will. Even the Apocalypse simply pictures Him entering upon the actual possession of His kingdom on earth. Be forewarned: This Christ who first came in humility will return in grandeur and splendor to judge the world in righteousness. Those who bow to Christ's lordship now will go into His forever kingdom of bliss. Those who spurn His offer of grace will be eternally judged and damned. Be ready, for the resurrected Christ is returning to claim this world, which rightfully belongs to Him. The resurrection is a promissory note of a coming Day of Judgment and redemption for the world.

The Bible says, **"They were looking intently up into the sky as He was going, when suddenly two men dressed in white stood beside them. 'Men of Galilee,' they said, 'why do you stand here looking into the sky? This same Jesus, who has been taken from you into heaven, will come back in the same way you have seen him go into heaven'"** (Acts 1:10, 11). **"For He [God] has set a day when he will judge the world with justice by the man he has appointed. He has given proof of this to everyone by raising him from the dead"** (Acts 17:31).

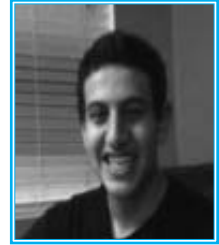
It is clear that everything about the Christian religion stands or falls with the bodily resurrection of Christ from the grave. If it were possible to show Jesus never rose again, the entire construct would crumble into dust. Thus, the Apostle Paul's statement, **"If Christ has not been raised, your faith is futile; you are still in your sins. Then those also who have fallen asleep in Christ are lost. If only for this life we have hope in Christ, we are of all people most to be pitied"** (I Cor. 15:17).

But Christ is raised from the dead and anyone willing to openly consider the Bible's claims will discover that the preponderance of the evidence for the resurrection should lead one to implicit faith.

What will you do with this Jesus who came back from the dead? Believe on Him, trust Him as your Savior from sin and death, make Him the Lord of your life, and all the assurances previously mentioned shall belong to you.



A Brief Look at the Ladder of Divine Ascent and Its Relevance to our Lives



By John Awad

The Ladder of Divine Ascent is one of the most widely read and well-known documents to ever be written by a monk.

St. John Climacus, a revered 7th century monk and saint in the Eastern Orthodox Church, wrote this work while he dwelt in the monastery of St. Catherine on Mount Sinai.

The work itself focuses on asceticism and the journey to be close to God through acquiring various virtues and deepening one's own spiritual traits. The "ladder" referred to in the title is in reference to the ladder in which Jacob saw in his dream (Gen. 28:10-17), upon which the angels of God were ascending and descending to earth.

Climacus thus refers to each chapter in his work as a "step", with each sequential step leading further up the ladder. Overall, there are thirty steps in the ladder, with each step dealing with a different spiritual subject. The first seven steps refer to general virtues required for living the ascetic life, the next nineteen steps (8-26) refer to various vices and how to combat and overcome these sins, and the final four steps are concerned with higher virtues of the most ascetic nature.

As the book is quite vast and deep in nature, I merely wanted to talk in this article about the second step, "On Detachment", and its value to those of us desiring to live an ascetic life in this world. Here is the very beginning of the chapter, as John Climacus writes:

"If you truly love God and long to reach the kingdom that is to come, if you are truly pained by your failings and are mindful of punishment and of the eternal judgment, if you are truly afraid to die, then it will not be possible to have an attachment, or anx-

iety, or concern for money, for possessions, for family relationships, for worldly glory, for love and brotherhood, indeed for anything of earth. All worry about one's condition, even for one's body, will be pushed aside as hateful. Stripped of all thought of these, caring nothing about them, one will turn freely to Christ. One will look to heaven and to the help coming from there, as in the scriptural sayings: 'I will cling close to you' (Psalm 62:9), and 'I have not grown tired of following you nor have I longed for the day or the rest that man gives' (Jeremiah 17:16).



At first, it seems as if Climacus is overzealously stating that we must have no concern or care at all for any family, friends, or others we come across. However, taking a step back, it is clear that he is referencing Deuteronomy 6:5, in which the Lord declares, **"You shall love the Lord your God with all your heart, with all your soul, and with all your strength"**. In fact, this very same verse is mentioned by our Lord Jesus Christ in Matthew 22:37, in which He refers to this as the greatest commandment of all in response to a question by another. Furthermore, Our Lord goes so far as to say that **"If anyone comes to me and does not hate his own father and mother, and wife and children, and brothers and sisters, yes, and even his own life, he cannot be my disciple"** (Luke 14:26).

Reading this, many ask themselves "how can it be that our loving God calls us to hate the very same people He has called us to serve and honor in our lives"? The fact is this "hate" is not the hate in the same literal sense we have come to understand. Instead, Our Lord and Climacus are both urging us to love God with so deep a love that it would seem as if the love we had for others paled in comparison with our love for God. So



much so that it would seem as if we hate others because our love for God is so vast. Consequently, Climacus urges us to not be primarily concerned with the world around us and the worries adjoined to it, instead pushing us to keep our focus on Christ and the life He has called us to live. This focus is manifest in our personal time that we give God each day as we stand before Him in reverence, silence, and prayer alone each morning and through-out the day as time permits. However, if we choose to burden our minds with the thoughts of riches and daily struggles, with how we will provide for ourselves and others, and with the vanities of this world, we can never develop a blossoming relationship with Christ. Only through detaching ourselves from all else, can we begin to grow in Christ and develop the very same virtues that will aid us in our fight against this world and the lusts thereof.

Climacus goes on to offer concrete advice through which one wishing to achieve asceticism in his or her daily life can find a means. He advises that through *"mortification of the appetite, nightlong toil, a ration of water, a short measure of bread, the bitter cup of dishonor—these will show you the narrow way"*. Thus, through physical deprivation of the body's pleasures and toiling in prayers can one begin to trace out a path towards the light of Christ.

He adds that three renunciations must be made to enter into the gates of heaven: One must (1) Turn away from worldly concerns, (2) Cut selfishness away, and (3) rebuff the vanity that comes with obedience.

Consequently, based upon his writings, one can see that denial of one's self is the first path that must be undertaken to gain detachment from this world. Beginning with our own bodies, and later applying this pattern of denial and non-concern to familial worries, financial worries, etc., can we achieve a detachment that makes us free to follow Christ and find an asceticism that this world prevents most from achieving. Practically, this denial is accomplished most easily through the fasts and prayers our great mother the Church has drawn out for us.

Furthermore, in terms of toiling in prayer, again our Church has provided us with numerous tools and opportunities to pray and be enveloped by Christ including the Book of Hours (Agpeya prayers), Midnight Praises (Tasbeha), and the Liturgy among many other chances our Church has allowed for us. Therefore, in following with the instruction of St. John Climacus, let us strive to put our own selfishness aside and use the various instruments afforded to us to further our lives from worldly concerns and seek out the light and life of Christ.



Frhanna,

Along with our fellow Americans, we've been closely following the events in Boston. We mourn the victims and applaud the courage of the first responders and law enforcement. As Jihadist Islam strikes us yet again, we're analyzing the threat.

The day of the Boston bombings, we were reminded once again that evil is all too real and present.

The Chilling Chechen Connection

The Boston bombers have a chilling connection to Chechen terrorists, which have a record of unbelievable savagery.

Thanks to the courage and persistence of law enforcement, Boston's nightmare has ended. One terrorist is dead, and the other is in custody. Yet one of the Boston bombers may have received training overseas, and there are reports that a dozen other members of a terrorist cell may be in the country. And we know that Chechen terrorists have proven to be among the most deadly in the world. Do we face a greater threat?

At the ACLJ, we recognize that unlawful enemy combatants are not common criminals, and our constitutional tradition permits us to hold them and question them until we obtain the information we need. Investigate now - prosecute later. We need you to speak up.

No Miranda Warnings for Enemy Terrorists

Jay Sekulow

ACLJ Chief Counsel

"Abraham Lincoln said, "To sin by silence when they should protest makes cowards of men."



WHAT IS COMMUNION? (2)

By Late Bishop Yoannis

After we have stated the blessings of the Holy Communion and its effect let us ask now: "What is Communion?" or what is the objective of Communion then?

1. Communion is a Covenant:

Communion is a holy covenant between God and His people. Through it, God becomes their Lord and they become His children. "This cup is the new covenant in My Blood which is shed for you." (Luke 22:20). Also St. Paul said about the covenant, "Behold the day is come, said the Lord, when I will make a **new covenant** with the house of Israel and with the house of Judah. Not according to the covenant that I made with their fathers on the day when I took them by the hand to lead them out of the land of Egypt because **they continued not in My covenant and I regarded them not, said the Lord. For this is the covenant** that I will make with the house of Israel after those days, said the Lord. I will put My laws into their minds and write them in their hearts and I will be to them a God and they shall be to Me a people. **For I will be merciful to their unrighteousness and their sins and their iniquities will I remember no more.**" (Hebrews 8:8-12; see Jer. 31:31).

This covenant is between two parties. It implies privileges as well as duties and responsibilities. This is obviously seen in St. Paul's words. The first covenant, which God made with the Israelites when He took them out of the land of Egypt, was the "Passover Lamb," which was a symbol of the new covenant which He was going to establish by the sacrifice of the cross. As we know, the Holy Communion is an extension of the sacrifice of the holy cross.

2. Communion is Membership in the Church:

It is our membership in the holy church, that is, we are all members in the Body of Christ, which is the church (Eph. 1:23). St. Paul said, "The cup of blessing which we bless, is it not the Communion of the Blood of Christ? The bread which we break, is it not the Communion of the Body of Christ? For we being many are one bread and body, for we are all partakers of that one bread." (Cor. 10:16-17). **Therefore, the believers take the Holy Communion so that they may have a covenant with one another and be united as members in the one flesh.** "And whether one member

suffers, all the members suffer with it, or one member honored, all the members rejoice with it" (1 Cor. 12:26). Therefore, the church prays in St. Basil's liturgy saying,



"Make us worthy, O Lord, to partake of this Holy Sacrament and purify our souls, bodies and spirits so that we may be one body and one spirit."

3. Communion is a Spiritual Grace for Righteousness:

It is a great **spiritual grace which grants us the gift of life, of abiding in Christ and of growth which supersedes all other spiritual means.** We have previously talked about this point. The church prays for this in the sanctification part of the liturgy saying, "He decreed this **great sacrament**



for our righteousness." Yes, it is a sacrament for our righteousness! The priest also prays secretly in St. Basil's liturgy after the fraction saying, "We ask and entreat Your goodness, O Lover of Mankind, that you may purify us so that we may partake of this Holy Sacrament to be filled with Your Holy Spirit, abiding in Your right faith, to be filled with Your true love and to speak of Your glory all the time."

General Points about Communion

+ *The Regular Partaking of Communion:*

Since the partaking of the Holy Communion has such a great honor, blessing and effect on our lives unequalled by all the other spiritual means, we must, therefore, prepare ourselves and go eagerly to receive it to purify our souls, bodies and spirits. Moreover, we should be regular in receiving this Holy Sacrament.

Dear brother, nothing prevents you from receiving that free gift: the holy table is close to you, and preparing yourselves is in your hands. But many abstain from Communion either because they are afraid of this great sacrament or because they neglect the salvation of their souls. We shall discuss these two points.

It is necessary for believers to partake of this great sacrament regularly. We are asked for nothing more than spiritual preparation and we should always be prepared. In the early **ages, that is what all the Christians did.** They used to partake of the Holy Body and Blood every Sunday. The author of the Acts of the Apostles tells about the Christians of the early church, "They continued steadfastly in the apostles' doctrine and fellowship and in breaking of bread and prayer." (Acts 2:42). By being regular in receiving the Holy Communion, we feel our attachment to God and live a pleasing life to Him. This is a fact evident from the canons set by the apostles and the church fathers. St. Justin the martyr said, "The Holy Body was carried by the priests to those who could not attend the church because of different circumstances."

Therefore, we should partake of the Communion regularly every week, or once every two weeks, or at least once a month...

One might protest saying that receiving the Holy Communion frequently will lead to lessening our respect and the honor of the sacrament and will weaken its moving effect on the soul.

To answer these protests, we say that the spiritual preparation that precedes Communion and the spiritual secret effect of Communion will awaken our spiritual awareness

and arouse deeper awe in us. If this theory is true, we should stop praying for a while not to lose the feeling of awe. On the contrary, the opposite is true. The more we pray, the more our hearts are inflamed with the holy love for God. Hence, the Bible orders us to pray all the time: "Pray without ceasing." (Luke 18:1).

+ *Partaking of Communion Just on Certain Occasions:*

Some Christians do not receive the Holy Communion except on special occasions they select for themselves such as Holy Thursday or Saturday before Easter. We do not object to receiving the Holy Communion on these occasions or others, but we object to the idea of receiving the Holy Communion on such occasions only. We should take Communion at regular close intervals so that we may keep the holy covenant with our Lord.

Another group of Christians, like the students for example, proceed for Communion on special occasions before their exams, so that God would help them; others receive Communion on their birthdays. There is nothing wrong in seeking God in times of difficulty for He said, "Call Me in trouble and I will save you so that you may glorify Me." It is also good to remember your Creator on your birthday so that you may have a good start for your new year. However, true penance and thorough confession should precede Communion so that our sins would not block God's mercy when we make that materials request.

There is a tradition in our church that the two fiancés receive Communion before the Sacrament of Matrimony. Here again, the main point is that no one should proceed to have the Holy Communion without true repentance and complete confession. Hence, if the two persons repent and confess and receive the Holy Communion before marriage, they will overcome all the marital problems that may lead to separation or divorce. There is nothing wrong in this tradition; however, if it is done in a routine, superficial way without repentance and confession, then it is wrong. Sometimes confession is not a true one and sometimes confession and communion take place only one day before marriage. This in no way can fulfill the spiritual purpose of that tradition.

Besides, if one of the fiancés confessed certain problems just a day before marriage, simply there will neither be enough time nor the opportunity to overcome them. If one of the fiancés is confessing for the first time, we cannot expect a complete and open confession in this case. We recommend that the fiancés practice the Sacrament of Confession from the beginning of their relation if they are not already doing so. These church traditions are not just dry rituals but they are spirit and life.



Middle East Christians need our protection

Amnesty International has blasted Egypt's government, a major recipient of U.S. aid, for its continued failure to protect Coptic Christians from persecution, discrimination and violence.

By Kirsten Powers, *USA TODAY*

"Christianity is the most persecuted religion in the world." So asserted German Chancellor **Angela Merkel** late last year, causing a stir. Merkel echoed a concern expressed by then-French President Nicolas Sarkozy, who warned in a 2011 speech **that Christians face a** "particularly wicked program of cleansing in the Middle East, religious cleansing."

Not 'War on Christmas'

Now, this is not about clerks who say "Happy Holidays" or bans of nativity scenes in public schools. **Merkel spoke of real persecution of hundreds of millions of Christians around the world.** Indeed, a **2011 Pew Forum study** found that **Christians are harassed in 130 countries, more than any of the world's other religions.**

The just-released book *Persecuted: The Global Assault on Christians* provides the violent details behind these statistics. *Persecuted* is a collaboration of the Hudson Institute's Nina Shea, Paul Marshall and Lela Gilbert to catalog the human rights abuses visited upon Christian believers from North Korea to Mali. **They define this persecution as Christians "who are tortured, raped, imprisoned, or killed for their faith."** It's a worldwide phenomenon, but Shea points out a troubling acceleration in the cradle of Christianity's birth: the Middle East and North Africa. As London Guardian columnist Rupert Shortt **wrote in January**, "The religious ecology of the Middle East looks more fragile than ever, as the **Arab Spring gives way to Christian Winter!**"

Tragically, Christians have been forced to abandon homelands they have occupied for thousands of years. **Up to two-thirds of Christians** have fled Iraq in the past ten years to escape massacres, church burnings and constant death threats. Many **Christians fled to Syria**, where they are experiencing **persecution anew**. In Iran, U.S. pastor **Saeed Abedini** has been sentenced to eight years in prison for preaching Christianity.

Violence in Egypt

Last week, **Amnesty International** blasted Egypt's government, **a major recipient of U.S. aid, for its continued failure to protect Coptic Christians from persecution, discrimination and violence.** Amnesty's report comes on the heels of a fresh wave of attacks just before Easter. Lebanon was **once a majority Christian country** but no longer, as Christians **flee the hostility**. CBS News reported in 2011 that the former president of Lebanon, Amin Gemayel



complained of a "genocide" against Christians in the Middle East. "Massacres are taking place for no reason and without any justification against Christians. It is only because they are Christians."

"The future of Christians in the Middle East is very bleak," Neil Hicks of Human Rights First told me. "What has happened in Iraq and Syria is de facto ethnic cleansing of Christians." In other words: **Christians can leave or be killed.**

The Atlantic's Jeffrey Goldberg, an expert on the region, told me he is shocked that American Christians aren't regularly protesting outside of embassies drawing attention to this issue. **Persecution of Christians in the Middle East is, he says, "one of the most under-covered stories in international news."** Perhaps it's time for that to change.



By Ben Carson, MD
Published January 24, 2013

EXCERPT FROM AMERICA THE BEAUTIFUL REDISCOVERING WHAT MADE THIS NATION GREAT

The founding father of our country was definitely a believer in the God of the Bible, a man not only of tremendous intellect, but of conscience, caring, dedication, and faith. And his faith was founded on experience. One particularly interesting account occurred on July 9, 1755, during the French and Indian War. George Washington was with the British troops under General Edward Braddock on their way to Fort Duquesne when they were ambushed by the French. The Brits were being slaughtered since they were only accustomed to fighting in open fields. To deliver orders from General Braddock to the troops, Washington rode horseback back and forth across the battle. Every other officer on horseback, except Washington, was shot down. Even General Braddock was killed, at which point the troops fled in confusion. After the battle, on July 18, 1755, Washington wrote to his brother, John A. Washington: "But by the all-powerful dispensations of Providence, I have been protected beyond all human probability or expectation; for I had four bullets through my coat, and two horses shot under me, yet escaped unhurt, although death was leveling my companions on every side of me!"

Fifteen years later, Washington and Dr. Craik, a close friend of his from his youth, were traveling through those same woods near the Ohio River and Great Kanawha River. There they were met by an old Indian chief, who addressed Washington through an interpreter:

I am a chief and ruler over my tribes. My influence extends to the waters of the great lakes and to the far blue mountains. I have traveled a long and weary path that I might see the young warrior of the great battle. It was on the day when the white man's blood mixed with the streams of our forests that I first beheld this chief [Washington]. I

called to my young men and said, mark yon tall and daring warrior? He is not of the red-coat tribe — he hath an Indian's wisdom and his warriors fight as we do — himself alone exposed. Quick, let your aim be certain, and he dies. Our rifles were leveled, rifles which, but for you, knew not how to miss — 'twas all in vain, a power mightier far than we, shielded you. Seeing you were under the special guardianship of the Great Spirit, we immediately ceased to fire at you. I am old and soon shall be gathered to the great council fire of my fathers in the land of shades, but ere I go, there is something bids me speak in the voice of prophecy: Listen! The Great Spirit protects that man [pointing at Washington], and guides his destinies — he will become the chief of nations, and a people yet unborn will hail him as the founder of a mighty empire. I am come to pay homage to the man who is the particular favorite of Heaven, and who can never die in battle.

A famous Indian warrior who was in that battle said, "Washington was never born to be killed by a bullet! I had seventeen fair fires at him with my rifle, and after all could not bring him to the ground!"

Why was this history removed from school textbooks, which had included it up until 1934? As incredible a story as it may seem, it demonstrates the effect of having faith in God — for a person or even for a country. As George Washington himself said, "It is the duty of all Nations to acknowledge the providence of Almighty God, to obey his will, to be grateful for his benefits, and humbly to implore his protection and favors."

Carson M.D., Ben (2012-01-24). *America the Beautiful: Rediscovering What Made This Nation Great* (pp. 45-46). Zondervan. Kindle Edition.



Unbelievable!

What you see and learn here, you will never see in the official medias...

Statement by Father Juan Carlos Martos

Secretariat of PV Clarettiani Missionaries

"This is a brutal example of how far the struggle between Muslims and Catholics in Nigeria has reached.

Muslims are determined to impose their 'religion' all over Africa as well as in other continents and countries of the world. Islam has but one goal: rule the world at any cost!"

"And where are the International Human Rights Organizations? Christians are burnt alive in Nigeria: a horrific Holocaust right in front of International indifference!

As denounced by Father Juan Carlos Martos, on behalf of the Missionari Clarettiani, via del Sacro Cuore di Maria, Rome, Italy."

"By publishing this graphic document, I have intended to make the world aware of certain terrible events totally ignored or minimized by the mainstream media; an authentic genocide so cruel and inhuman only comparable with the most hateful and vile acts in the Nazi extermination camps."

"Regrettably, if the murders continue, this is greatly because truth is always hidden to the sovereign people, so that they may not be aware and 'disdained' by it: complicit silence by the mainstream media leads to the indifference of the international political community facing this unspeakable Holocaust! Let alone the cow-

ardice already rooted in the western world facing the Islamic terror."

"Can you imagine the reaction of the Islamic terrorist organization in the (impossible) case of a massacre of Muslims in a mosque, by the hands of Christian terrorists? And how widely would our media cover and condemn the crime and the criminals??"

"Therefore, I ask a favor from all people who are reading me: please distribute this photo and its comments, using all the media you have.

If only for commemorating these martyrs.



The Importance of Christ's Resurrection



By Fr. Augustinos R. Hanna

The resurrection of the Lord Jesus Christ from death is one of the most important Christian doctrines. It is also the cornerstone of many other Christian doctrines that draw their strength from it. It is like Christ's miraculous birth, which was never happened from the beginning of creation nor will happen again in the future.

Now if we were to prove beyond a shadow of doubt that Christ has indeed risen, then it would necessarily follow that we must believe the consequences that flow from this, the most important of which are:

1) The Divinity of Christ:

Whoever believes in the miracle of self-resurrection must believe that Christ is God. Jesus said to the Jews about His body, "Destroy this temple and in three days I will raise it up" (John 2:19); and He was able to carry out His promise after His crucifixion and burial and rose from the dead by His own power after three days, He must be God. His Divinity is proven here for at least two reasons: First, because death came to humanity as a result of sin and Christ was holy and sinless, therefore, death has no authority over Him. Second, because no human can rise from the dead by his own power or will. That is why St. Paul said, "Jesus Christ declared to be the Son

of God with power according to the Spirit of holiness, by the resurrection from the dead" (Rom. 1:4).

2) Christ's death was evidenced by the resurrection:

Christ's resurrection made it clear that His death was not due to weakness or defeat, but rather that it was the greatest triumph imaginable; through His death, Christ defeated the power of death, the worst enemy of humanity, and through His resurrection He declared His victory over sin, Satan, death and hell. He explained that in detail to His disciples after His resurrection explaining the prophecies of the prophets about His death and resurrection and showed them His pierced hands and feet (Luke 24:44-48).

3) Christ's resurrection confirmed the truthfulness of what He said about Himself:

Anybody can make fantastic claims about himself, but when that person dies leaving his claims unfulfilled, his powerlessness and deception are revealed. But Christ proclaimed that He is God and He came from heaven to save the world and pay off the wages of sin and be killed and rise again after three days, and He could do that, thus His resurrection became as a seal and proof of the accuracy of His claims.

4) The resurrection proves that our salvation is complete:

The New Testament declares that Jesus Christ was delivered up because of our offenses, and was raised because of our justification" (Rom.4:25). This means that Christ's resurrection proved that His atoning sacrifice on the cross on our behalf, has been accepted (see also Hebrews 7:25).

5) Christ's resurrection confirms that we, too, can be raised from the dead:

The fact that He rose, fulfilling all His promises and prophecies in that regard, demonstrates that it is possible for us to be raised in Him and by Him in the Last Day (1 Cor. 15). He raised us first from sin and spiritual death, through believing in Him and being baptized, and eventually from physical death on the Last Day.

6) Christ's resurrection assured us the new body of resurrection:

It is written, "For our citizenship is in heaven, from which we also eagerly wait for the Savior, the Lord Jesus Christ, who will transform our lowly body that it may be conformed to His glorious body, according to the working by which He is able even to subdue all things to Himself" (Phil. 3:20, 21; see also 1 Cor. 15: 35-50).



Congratulations



St. John Church, Covina, congratulates Amir and Emily Bekhit for the baptism of their baby girl

Beatrice

May the Lord Jesus bless her life and grant her health, growth in stature, grace and knowledge.

* * * *



St. John Church congratulates Dr. Amy & Hanni Fakhoury for the birth of their first baby

Emma Marie Fakhoury

May God bless her and grant her health, strength and long life filled with faith, joy and God's love.

Also, congratulations to her grand-mother Magda Moussa, Drs. Ekbal and George Fakhoury



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YEAR TWENTY FOUR – ISSUE 273 – MAY 2013



The Fathers and Congregation of St. John were overjoyed to welcome 7 new members on the Feast of the Resurrection:

Isabel "Elizabeth" McGowan

Daniel McGowan

Walter Muñoz

Brad "Daniel" Hegel

Andrew Singh

Liam "Patrick" Young

Steve Lemos

May our Lord Christ bless your lives through the power of His resurrection to the glory of the Father, Son and Holy Spirit.

* * * *



كنيسة ماريوحنا بكوفينا تهنيئ الأحياء

سامح موريد وزوجته نرمين بمعمودية طفلهم

مارك (شهوده في المعمودية)

الذي قام بتعميده نيافة الأنبا سرابيون في الأحد ١٧ مارس (ذكرى السنة الأولى للبابا شنودة)، وتدعو له بالنمو في النعمة والصحة والقامة.

St John Boy Scout, cub scout, Girl Scout field trip to Sky zone Covina Sunday March 24th 2013. Our troupes had a fun afternoon at the indoor trampoline park.





Good Friday & Easter Sunday

