



**Coptic Orthodox Patriarchate of Alexandria**

**ST. MARY AND ST. MOSES COPTIC ORTHODOX CHURCH**

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## **“ST. Moses the Black” Meditation Strengthens Spiritual Life**

**By H.G. Bishop Youssef,  
Diocese of the Southern United States**

Many believe spiritual meditation to be a vague, inconsequential, and unnecessary spiritual exercise. But in all actuality, nothing could be further from the truth. Spiritual meditation is directed contemplation, focused dwelling in thought, and conscious reflecting on those things which are good and holy abiding in the Lord Jesus Christ. It has been said by the wisest of the desert fathers that there is always an honorable place for the man who thinks.



The Holy Bible associates the highest and most successful life with spiritual meditation. In the Holy Book of Psalms, we read: "Blessed is the man who walks not in the counsel of the ungodly, nor stands in the path of sinners, nor sits in the seat of the scornful; but his delight is in the law of the Lord, and in His law, he meditates day and night" (Psalm 1:1-2). Also, in the Holy Book of Psalms 19:14, it is written, "Let the words of my mouth and the meditation of my heart be acceptable in Your sight, O Lord, my strength and my Redeemer."

Meditation helped one revered desert father guard against the reemergence of the demons from his past, enrich his fledgling spiritual life and find internal peace. Such was the man, St. Moses the Black, who was born in Ancient Africa around the fourth century. He was an escaped

slave of an Egyptian government official who was suspected of theft and murder. Following his escape, he became the leader of a notorious mob of 75 robbers that terrorized and wreaked havoc along the Nile River Valley. This was certainly not a very great beginning to be recorded of a saint whose power at that time was not in his mind but in the debauchery of evil deeds he would wield.

St. Moses, also known as the Ethiopian, was a large and foreboding man whose fame was grounded in seeking vengeance and spreading violence. Hiding from local authorities, St. Moses took refuge among monks in a colony in the desert of Scetis, near Alexandria. The meditation and prayerful dedication of their lives, as well as their inner peace and contentment, helped St. Moses find the meaning of life and end his journey in seeking out the one eternal and true God of the Universe. St. Moses was to discover happiness in his life, a peaceful meditative, soul settling type of happiness which would forever turn his life toward the Lord Jesus Christ.

He was led to his spiritual father St. Isidore, the priest of Scetis who introduced him to St. Macarius to whom he then confessed his all too many sins. Following his confession, St. Moses the Black was taken by St. Macarius to St. Bishoy Monastery to be baptized in the name of the Father, the Son, and the Holy Spirit.

In its infancy, his now new found spirituality immediately confronted a difficult time while he was adjusting to monastic life. Soon, while in his cell, St. Moses was attacked by a band of robbers. He fought them overpowering them with his physical prowess, and then dragged them to the chapel where the other monks were at solemn prayer. He abruptly reported to the monks that he didn't think it was Christian to hurt the robbers further and asked what he should do with the captured robbers before them. According to tradition, the extremely overwhelmed robbers repented, confessed, converted, and entered into monasticism under the leadership of their captor, St. Moses the Black.

Zeal manifest in all his undertakings and humbleness quietly brought about by the monastic life, he quickly became discouraged and concluded that he would never become perfect enough in his ascetic life. However, St. Isidore, the abbot of the monastery did not leave him to despair. Early one morning, he took St. Moses to the roof and together they watched the first faint rays of sunlight come over the horizon.

St. Isidore taught St. Moses, "Only slowly do the rays of the sun drive away the night and usher in a new day, and thus, only slowly does one become a perfect contemplative." Thoughtful, practiced meditation took St. Moses into the realm of his inner nature. Through the course of monastic life, St. Moses the Strong came to realize that no man would ever be any better or

higher than his meditations, the sum of what he contemplated on both day and night. The Holy Book of Proverbs states, "For as he thinks in his heart, so is he" (Proverbs 23:7).

In the monastery's austere environment, it took St. Moses years of patient endurance along with concentrated meditation to adapt to the simple, solitary, rugged, and disciplined life of a monk. As his mental and spiritual perception sharpened with meditation, he indeed was transformed and learned very well the life of concentrated search for salvation and unity with God, very well as. As it is also said in the Holy Book of Proverbs, "Ponder the path of your feet, and let all your ways be established" (Proverbs 4:26).

The legacy of St. Moses the Black was that of a great hermit, of modest personality, full of compassion and kindness towards sinners. Tertullian (c. 210) of Carthage, North Africa, taught, "As for the man within, indeed, the apostle prefers its being regarded as the mind and heart rather than the soul."

St. Moses the Black was distinguished as being worthy to be ordained a priest at the hands of Pope, Theophilus the 23rd to assist St. Isidore. This was an uncommon occurrence at that period of time for desert monks. St. Moses founded a monastery of 75 monks, the same number as his former group of thieves, and was appealed to for spiritual guidance and counsel by his disciples.

St. Moses the Black grew to become an effective prophetic spiritual leader. He was known for his wisdom, as well as his non-judgmental attitude towards others. The story of St. Moses the Black's sandbag is known by all. Once a brother had been caught in a particular sin, and the abbot of the monastery asked St. Moses to join council that would convict the monk. He reluctantly came to the council, carrying on his back a leaking bag of sand. Seeing this strange scene, the brothers asked him the significance of it. He simply said, "This sand is my sins which are trailing out behind me, while I go to judge the sins of another." At such a reply the brothers forgave the offender and decided to focus on their own salvation rather than their brothers sins.

It is said that through meditation the desert fathers learned to accept self, others, and any circumstance. Inasmuch, meditation then taught him acceptance of all things. St. Moses had to learn to accept himself including his past; "Which of you by worrying can add one cubit to his stature?" (Matthew 6:2); others "And why do you look at the speck in your brothers' eye..." (Matthew 7:3); and his current circumstance, "for I have learned in whatever state I am, to be content" (Philippians 4:11).

St. Moses humility was continually seasoned by the desert way of life. It happened that on one occasion, St. Moses was accused of breaking a command from the monastery abbot whom he so respected. The abbot called a one-week fast. During that week, St. Moses had unexpected visitors from outside the monastery. Seeing the smoke of his cooking labors, the neighboring monks reported St. Moses seeming disobedience to the Abbot.

After having discovered the true nature of St. Moses actions and knowing his remarkable way of life, these same monks confronted him saying, "You did not keep the commandment of men, but it was so that you might keep the commandment of God." Some scholars see this recorded account related to St. Moses the Black as one of the earliest allusions to the Paschal Fast which developed later on in the fourth century and later became known as the Holy Great Fast in the Coptic Orthodox Church.

In 405 AD, at age 75, St. Moses welcomed a martyr's death when his monastery was attacked by a group of marauding renegades. Refusing to allow the monks to retaliate to the terrorism about to befall them and requesting all the monks to retreat rather than take up the sword; he and seven other monks remained behind and greeted the barbarians with open arms, at which time he was martyred by the bandits.

Many historians have marked the saint's greeting of the invaders with open arms by honoring him as "the apostle of non-violence." He became transfigured (the final consummation of his earthly life) by his love for the Lord Jesus Christ and his diligence to be blameless. "...be diligent to be found by Him in peace, without spot and blameless" (II Peter 3:14). Such is said of the transfiguration of St. Moses the Black.

Fr. Isaac the Syrian said, "If you are pure, heaven is within you; within yourself you will see the angels and the Lord of angels." St. Pachomius said, "In the purity of his heart he saw the Invisible God as in a mirror." Thus, it is not difficult to comprehend the spiritual growth and understand the transfiguration of St. Moses in his greeting with open arms those who were about to take his life and the life of his disciples.

The first of July is the commemoration of St. Moses as an honorable fourth century desert father. St. Moses the Black's body is kept beside the body of his beloved spiritual father St. Isidore, within the main church of Al-Baramus Monastery. A part of his blessed relics was relocated to St. Mary and St. Moses Abbey in Corpus Christi, TX.

Through sober meditation and continued renewal of the inner man, St. Moses the Black discovered the deepest part of human nature, the love and peace of God, which only few have

ever found. For it is written, "Therefore we do not lose heart. Even though our outward man is perishing, yet the inward man is being renewed day by day" (II Corinthians 4:16).

In contemplation, we are all called to think, contemplate, and search for the deepest part of our human nature. Just as St. Moses the Black had discovered that no matter what our past may hold, or how gloomy life may be, hope is never gone for the person who continues to meditate, reflect and do some serious soul renewal with the Lord their God as their source of inspiration.

Let us all pray, "Finally, brethren, whatever things are true, whatever things are noble, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there is any virtue and if there is anything praiseworthy—meditate on these things" (Philippians 4:8) as did the renewed inner man of St. Moses the Black before us, Amen.

## Our fathers the 12 apostles

### Bishop Serapion

On the 5th of Epip (July 12th), the Church celebrates the Feast of the Apostles, which follows the holy fast bearing the name of our fathers the Apostles. This fast begins on the day following the Feast of Pentecost, the day on which the Church was established. The 5th of Epip was specifically chosen to be the Feast of the Apostles since it is the day commemorating the martyrdom of Sts. Peter and



Paul in Rome in 67 A.D. However, our Church celebrates the commemoration of the martyrdom of the rest of the apostles as well. We celebrate the martyrdom of St. Andrew the Apostle on the 4th of Kiahk (Dec. 13th), the martyrdom of St. James the Elder, the son of Zebedee, on the 17th of Paramouda (April 25th), and the martyrdom of St. Bartholomew, a.k.a. Nathanael, on the first of Tout (Sept. 11th). Also the martyrdom of St. Philip is commemorated on Hatour 18th (Nov. 17th), the martyrdom of St. Matthew on Babah 14th (Oct. 24th), and St. James the son of Alphaes, the brother of our Lord, on Epip 18th. Also the Church celebrates the departure of St. John the Beloved on Toubah 4th (Jan. 12th).

### The Selection of the Twelve Apostles

The Holy Bible mentions that our Lord Jesus Christ chose the Twelve Apostles from amongst His disciples as mentioned in the Gospel of St. Luke, "Now it came to pass in those days that He went out to the mountain to pray, and continued all night in prayer to God. And when it was day, He called His disciples to Himself; and from them He chose twelve whom He also named apostles." (Luke 6: 12-13) In the Gospel of St. Mark, it is written, "And He went up on the

mountain and called to Him those He Himself wanted. And they came to Him. Then He appointed twelve, that they might be with Him and that He might send them out to preach, and to have power to heal sicknesses and to cast out demons." (Mark 3: 13-15) Also the Gospel of St. Matthew mentions how the twelve were chosen, "And when He had called His twelve disciples to Him, He gave them the power over unclean spirits, to cast them out, and to heal all kinds of sickness and all kinds of disease." (Matt. 10:1)

Prior to choosing the Twelve Apostles, our Lord Jesus Christ chose some of them individually. At the beginning of His ministry in Galilee, while our Lord Jesus Christ was walking by the Sea of Galilee, He saw Peter and Andrew casting their net into the sea for they were fishermen. " Then He told them, 'Follow Me, and I will make you fishers of men.' They immediately left their nets and followed Him." (Matt. 4:19-20) Then He saw James the son of Zebedee and John his brother and, "He called them, and immediately they left the boat and their father and followed Him." (Matt. 4: 21-22) (Also review Matt. 4:18-22, Mark 1:16-20, and Luke 5:1-11)

St. John in his Gospel recounts how he and St. Andrew encountered Christ. (John 1: 35-42) He narrates the story of how John the Baptist witnessed that Christ is the Lamb of God in front of two of his disciples. After which, the two disciples followed Christ and stayed with the Lord Jesus that day. One of the two disciples, whose name is mentioned, was St. Andrew, who found his brother Simon and told him, "We have found the Messiah (which is translated, the Christ). And he brought him to Jesus. Now when Jesus looked at him, He said, 'You are Simon the son of Jonah. You shall be called Cephas (which is translated, A Stone).'" (John 1: 41-42) The other disciple, whose name is not mentioned, is most likely St. John the Evangelist himself, since he recalls precisely the details of this meeting, such as the hour they met, the 10th hour (John 1:39); this was not mentioned in the other three gospels.

The Gospel of St. John also tells of how Christ called St. Philip, then Philip found Nathaniel (Bartholomew), who after encountering Christ confessed that Christ is the Son of God and the King of Israel (John 1:43-51). In Matthew 9:9, Mark 2:14, and Luke 5: 27-28, the Holy Bible tells us how Christ invited Matthew the tax collector (Levi).

By these accounts, we can see that our Lord Jesus Christ called His disciples individually at various occasions. Although the calling may have been similar with some, yet it differed from one to the other. Then at a certain time, He chose them as a group of twelve, called them Apostles, and gave them power to heal sicknesses and to cast out demons (Mark 3:15). He sent them on their mission to preach about the Kingdom of Heaven. He gave them advice and instructions, explaining to them the difficulties they will encounter (Matt. 10: 5-42). St. Luke the Evangelist narrated how Christ appointed seventy others and sent them two by two before His face into every city and place where He Himself was about to go (Luke 10: 1-12). When St. Luke wrote, "After these things the Lord appointed seventy others also..."(Luke 10:1) he is distinguishing this mission from that of the Twelve Apostles, and also is showing that it came after the calling and mission of the Twelve.

## **Why did the Lord Choose Twelve Apostles?**

Was it just a coincidence or does the number twelve denote a special significance?

H.G. Bishop Gregorios, the general bishop for Scientific Studies, mentions in his book titled "The Twelve Apostles" that the great Teacher, our Lord Jesus Christ, had a certain reason for choosing twelve apostles. The number twelve is one of the numbers symbolizing perfection in the Holy Bible. Therefore, the tribes of Israel were twelve and there were the twelve patriarchs (Acts 7:8, Acts 26:8, James 1:1). The Twelve Apostles of Christ will sit on twelve thrones and judge the twelve tribes of Israel (Matt. 19:28 and Luke 22: 28-30).

In the Book of Revelation, there is a symbol of the Twelve Apostles. It is written, "Now a great sign appeared in heaven: a woman clothed with the sun, with the moon under her feet, and on her head a garland of twelve stars." (Rev. 12:1) The woman symbolizes the Church or the Holy Virgin Mary, the sun is our Lord Jesus Christ, the moon is John the Baptist, and the twelve stars are the Twelve Apostles. In talking about the Heavenly Jerusalem, the Book of Revelation mentions that "the wall of the city had twelve foundations, and on them were the names of the twelve apostles of the Lamb." (Rev. 21: 14)

The number twelve has many meanings and is important in the economy of our salvation. Therefore, when they became one less after the betrayal of Judas and his perdition, it was necessary to choose someone to replace him to fulfill the prophecy of Psalm 109:8, which St. Peter mentioned. At that time, the disciples were 120 and St. Peter stood in their midst and asked for a replacement of Judas from amongst those who accompanied the Lord and witnessed His acts and Resurrection. They chose St. Matthias the Apostle (Acts 1:15-26).

### **The Names of the Twelve**

The Gospels of St. Matthew, St. Mark, and St. Luke, as well as the Book of Acts mention the names of the Twelve Apostles. St. Luke mentioned them as follows: "Simon, whom He named Peter, and Andrew his brother; James and John; Philip and Bartholomew; Matthew and Thomas; James the son of Alphaeus, and Simon called the zealot; Judas the son of James, and Judas Iscariot who also became a traitor." (Luke 6:14-16) The names are mentioned exactly the same by St. Luke in the Book of Acts, except he did not mention Judas Iscariot (Acts 1:13). St. Mark lists the names as follows: "Simon, to whom He gave the name Peter; James the son of Zebedee and John the brother of James, to whom He gave the name Boanerges, that is 'Sons of Thunder'; Andrew, Philip, Bartholomew, Matthew, Thomas, James, the son of Alphaeus, Thaddeus, Simon the Cananite and Judas Iscariot, who also betrayed Him." (Mark 3: 16-19) Here, St. Mark mentions Judas, the brother of James by his other name, which is Thaddeus, and mentions Simon the Cananite in reference to his town, Cana.

In the list mentioned by St. Matthew (Matt. 10: 2-4), he refers to St. Judas, the brother of James the son of Alphaeus, by his name Lebbeus, whose surname was also Thaddeus; he is the one who wrote the Epistle of Jude, which is one of the catholic epistles in the New Testament. As for Simon, he is mentioned as Simon the Cananite, a.k.a. Simon the Zealot.

St. John the Evangelist does not list the names of the Twelve Apostles, but mentions some of their names at different occasions. The new name, which is mentioned in his gospel and not in the other three gospels, is Nathaniel. He is mentioned twice. Once when Philip called him to meet Christ and was hesitant at first, then he met Christ and believed in Him (John 1: 45-51). The other time, he is mentioned is when St. John recounted how the Lord appeared to His disciples at the Sea of Tiberias and he called him Nathaniel of Cana in Galilee (John 21: 2). As revealed in the Gospel of St. John, we notice that St. Philip played a role in the calling of Nathaniel to meet Christ; he then followed Christ. We also notice that the other three gospels mention the name of Bartholomew after Philip and don't mention the name Nathaniel. Therefore, it is believed that Bartholomew is Nathaniel, as confirmed by many of the scholars of the Holy Bible.

### **Honoring our Fathers the Apostles**

Our Church honors our Fathers the Apostles by preserving their teachings. One of the main characteristics of a Church is that She must be an Apostolic Church, i.e. one whose doctrines are based on the teachings of the Apostles, who witnessed to the life of our Lord Jesus Christ, His death, and His glorious Resurrection. We place their icons on the iconostasis to remind us that our Church is an Apostolic Church. We celebrate their feasts to commemorate their martyrdom, so we may follow in their footsteps in preserving the true faith, and so that we may be ready to deny ourselves and like the Fathers the Apostles follow Christ and carry the cross. May our Lord protect our Church and help us, until the last breath, to be faithful in preserving the teachings of our Fathers the Apostles.

### **SAINT OF THE MONTH:**

*“Whose faiths follow, considering the outcome of their conversation?” Heb 13:7*

#### **Martyrdom of St. George (Girgis) El-Mezahem**

St. George, the new martyr, known as El-Mezahem. His father was a Moslem bedouin. He married a Christian woman from the city of Demerah El-kibliah. He had from her three sons, one of them was this Saint, and they called him El-Mezahem.

He used to go with his mother to the church at a young age. He also used to see the children of the Christians dress in white on the days that they partook of the Holy Mysteries. He longed





that his mother would dress him like them, and allow him to eat from whatever they ate at the altar. His mother told him that could not be, unless he was baptized. She gave him a portion of the blessed Eulogia bread, that they distributed to the people, and it tasted in his mouth like that of honey. He meditated in his heart and said, "If the taste of this bread that was not consecrated by prayers tastes like this, what will be the taste of the Offering?" His longing for the faith in Christ increased from that time.

When he grew up, he married a Christian woman, and he told her that he wished to become a Christian. She told him that he had to be baptized. He went to Birma, was baptized there and was called George (Girgis). When this matter became known, he went to Domiat. The Moslems there recognized him, seized him and tortured him. Then he escaped and fled to the city of Saft Abu-Trab, where he stayed for three years. When his matter became known again he went to the city of Katurah, and remained there serving the church of St. George, then went back to Demerah.

When the Moslems of the city of Demerah knew his history, they seized him, and delivered him to the governor who put him in prison. The Moslems assembled and broke the door of the prison. They beat the Saint severely, split open his head, and left him between life and death. When some of the believers came on the morrow to bury him, for they thought that he was dead, they found him alive. The Moslems convened a council, and threatened him, but he did not change his conviction. They hung him up on the mast of a ship, but the governor ordered that he be taken down and cast him up in prison.

His wife strengthened him, and comforted him. She taught him to believe that the punishment which had come upon him was because of his sins; lest Satan lead him astray and he might boast that he became like the martyrs. The angel of the Lord appeared to him, comforted him, strengthened him, and informed him that he

would receive the crown of martyrdom on the next day. On the next morning, the Moslems gathered with the governor and demanded from him that the head of El-Mozahem be cut off. He handed him over to them. They took him, and cut off his head near the church of the angel Michael in the city of Demerah. They cast his body in hot fire for a day and a night. But his body did not burn, so they put him in a barrel and threw him into the river. By the Will of God the barrel landed on the shore of an island, which was inhabited by a believing woman. She took his body, shrouded him, hid him in her house until they built a church for him, in which they laid his body.

May his prayers be with us. Amen.

### **Question and Answer:**

**Question**

**Is While leaving the church last Sunday, I noticed that we have a gold-plated Gospel Book cover on the "Wish List". Shouldn't we be using our money to help the poor and destitute instead?**

**Answer**

Without a doubt we, as a church, should be engaged in charity. In the Scriptures, the very word for "charity" means "love", and since "God is love" the primary work of the Christian is charity. One only needs to remember the words of St. Paul in 1 Corinthians, "though I speak with the tongues of men and of angels... and though I understand all mysteries and all knowledge; and though I have all faith, so as to move mountains, and do not have charity, I am nothing."

However, then St. Paul says something which might be a little surprising, he says, "and though I give out all my goods to feed the poor... and have not charity, I am profited nothing." Why would St. Paul says this? Well, one answer is that St. Paul is talking about the

need to have the right intentions when helping the poor - one must help the poor out of love. No doubt, this is definitely true, but perhaps St. Paul talking about something more as well.

If we consider the Gospel message in its entirety, in its fullness, as St. Paul always does, we would have to acknowledge that charity is about more than meeting people's temporal needs, no matter how poor or destitute they may be. Real charity is about meeting their eternal needs as well. This is why Christ, when healing the physical infirmities of the people, always took more care for their spiritual restoration and healing. Christ's primary focus was to raise mankind from earth to heaven, to impart forgiveness and reconciliation with God. And to this day, the Church, in continuing the Lord's ministry, follows His example. This is why the Church's primary objective is not to end world hunger or find cures for diseases (as good as these things may be), the Church's primary objective is to save souls, to bring all of mankind into the Kingdom of God, making each and every person joint heirs with Christ of the Father's eternal inheritance.

And so, when we see our churches adorned with beauty and splendor, it is so that both the poor and rich alike might glimpse something of the eternal inheritance which awaits them, should they be willing to leave the transitory behind and enter into the joy of their Father's House. The famous Russian writer, Dostoyevsky, talking about the power of beauty to inspire man, went so far as to say that "beauty will save the world." Similarly, the Church teaches that without this vision of the glory of God and the beauty of His Kingdom, we will lack direction in our lives, and even if our earthly needs are met, we will still suffer the loss of our souls. Perhaps, King Solomon, who constructed the first Temple with great glory as was commanded of him by God, said it best, "where there is no vision, the people perish." (Proverbs 29:18)

On a practical note, all the liturgical items used in our church, while beautiful enough to convey something of God's glory, are also of modest value (i.e. our chalice is gold-plated rather than solid gold). In this way, the Church, while focusing on what is most important, what is super-essential, still has funds to minister to the temporal and material needs of God's people as well - Christian charity demands no less.

**VERSE OF THE MONTH:**

Rejoice in the Lord and be glad, you righteous;  
sing, all you who are upright in heart!  
Psalm 32:11

**Sayings of the Fathers:**

- ❖ Don't wait for the problem to come to you. Then you think how to solve it. It is better to avoid it before it comes. .... H.H. Pope Shenouda
- ❖ As a fish cannot swim without water, and as a bird cannot fly without air, so a Christian cannot advance a single step without Christ..... St. Gregory of Nazianzus
- ❖ Being a disciple of Christ means being meek and gentle. And from what source may we draw this meekness? If we are continually mindful of our sins, if we grieve for them, if we weep for them..... St. John Chrysostom

**THE CHURCH COMMEMORATES THIS MONTH “ SYNAXARIUM ”**

- ❖ Martyrdom of the great saint anba Moses the black  
(24 Baounah) .....1 July
- ❖ Martyrdom of St. Jude one of the seventy di siples  
(25 Baounah) .....2 July
- ❖ Martyrdom of St Ananias, the Apostle (27 Baounah) .....4 July
- ❖ Departure of St. Thaddaeus the Apostle (2 Apep) .....9 July
- ❖ Martyrdom of St. Peter and St. Paul, the Apostles  
(5 Apep) .....12 July
- ❖ Departure of St. Shenouda the Archimandrite(7 Apep) .....14 July

- ❖ *Departure of St. Bishoy ( 8 Epep) .....15 July*
- ❖ *Departure of St. Isiah the hermit ( 11 Epip) .....18 July*
- ❖ *Commemoration of Archangel Michael (12 Apep) .....19 July*
- ❖ *Martyrdom of St. Abba Shenouda, during Early Arab Rule  
(13 Apep) .....20 July*
- ❖ *Martyrdom of St. James, Bishop of Jerusalem (18 Epep)  
.....25 July*
- ❖ *Martyrdom of St. Theodore of Shotep (20 Apep).....27 July*
- ❖ *Commemoration of the Holy and Pure Virgin Mary  
(21 Epip) .....28 July*
- ❖ *Commemoration of Martyrdom of St. Leontius of Tripoli  
(Lawaendius) (22 Epep) .....29 July*
- ❖ *Martyrdom of St. Longinus the soldier (23 Epip).....30 July*
- ❖ *Martyrdom of St. Apanoub (24 Apep)..... 31 July*

❖ **CHURCH SERVICES SCHEDULE:**

**PLEASE, CHECK CHURCH WEBSITE IN THE FIRST PAGE.**

**YOUTUBE SERVICE STREAMING ADDRESS:**

**[https://www.youtube.com/channel/UC\\_MI2B3NKLi1Y8P3nQR5Amw/live](https://www.youtube.com/channel/UC_MI2B3NKLi1Y8P3nQR5Amw/live)**