



Coptic Orthodox Patriarchate of Alexandria

ST. MARY AND ST. MOSES COPTIC ORTHODOX CHURCH

Diocese of Mississauga and West of Canada



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Gratitude: Theology and Doctrine

Metropolitan Youssef

Diocese of the Southern United States

"We give thanks to the God and Father of our Lord Jesus Christ, praying always for you" (Colossians 1:3). A thankful heart belongs to God. Communication with God consists of a set of connected tender interactions. Giving thanks is not contingent upon the petition being granted, but rather, thanksgiving is a fundamental principle that complements prayer and supplication. "Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God" (Philippians 4:6). Thanksgiving is a companion of prayer and supplication regardless of the outcome and evinces a sure confidence in God that His will be done. The petitioner is endowed with peace and serenity by the assurance that the end result is in God's hands. Non-believers are confounded by this remarkable characteristic of "giving thanks always for all things to God the Father in the name of our Lord Jesus Christ" (Ephesians 5:20). Whether in gladness or in sorrows, gratitude is in the heart and on the lips of true Christians. By giving thanks in all circumstances, every predicament sheds its detriment at the feet of the Lord. St. Paul encourages the believers to persevere by a deliberate trio of stances—always, ceaselessly, and in everything. "Rejoice always, pray without ceasing, in everything give thanks; for this is the will of God in Christ Jesus for you" (1 Thessalonians 5:16-18).

The Church uses the word Eucharist, meaning "thanksgiving," because our Lord Jesus Christ offered Himself as the only acceptable Sacrifice. This Holy Mystery is the ultimate demonstration of love and the highest form of ransom and redemption offered by the sacred body and blood of Christ the Lord. "And He took bread, gave thanks and broke it, and gave it to them, saying, "This

is My body which is given for you; do this in remembrance of Me" (Luke 22:19). Giving "thanks," and offering "praise," are sometimes interchanged in various translations of the Holy Scripture. Thus, praising and thanking God are spiritually equivalent in worship. Though God neither needs our gratitude nor our praise, it pleases Him that we engage Him in this form of dialogue because it is a relational context of love between a Father and His children. When the Lord healed ten lepers, but only the Samaritan returned, prostrated before Him, and thanked Him, He asked the whereabouts of the others that were healed (Cf. Luke 17:11-19). "Were there not any found who returned to give glory to God except this foreigner?" (Luke 17:18). Thus, thanksgiving is giving glory to God, our Father.

The Church teaches us to pray the Lord's Prayer throughout the day, beginning with these words, "Make us worthy to pray thankfully, Our Father..." Every service in the Coptic Orthodox Church begins with the Thanksgiving Prayer. The Prayers of the Hours (Agpeya) include numerous psalms giving thanks to the Lord. In the opening prayer recited while kneeling down in worship and in the First Absolution at the end of the Prime Prayer (First Hour), we thank God for allowing us to pass through the night in peace. The Morning Gloria ascribes thanksgiving to God in a series of devotional glorifications. The Third Hour Absolution thanks our compassionate God who comforts us with the Holy Spirit in the hour in which He poured the grace of His Holy Spirit upon His saintly disciples and apostles. The Sixth Hour Absolution thanks Almighty God, our King, for making the times of the passions of our Lord Jesus Christ to be a time of prayer and comfort. Psalm 99 in the Ninth Hour says, "Enter into His gates with thanksgiving, and His courts with praise; give thanks to Him, praise His name."¹ The Blessing Gospel is read during this hour commemorating the Lord's compassion when He fed the multitude (Luke 9:10-17). The Sunset Prayer (Eleventh Hour) Absolution thanks our compassionate God and King for granting to pass through the day in peace until the evening. We pray, "Graciously Accord, O Lord," in Compline (Twelfth Hour), and say, "It is good to give thanks to the Lord, and to sing praises unto Your name, O most high." Psalm 118 (1) in the First Watch of the Midnight Prayer declares, "I will give thanks to You, O Lord, with uprightness of my heart,"² and in 118 (VIII), "At midnight, I usually arise, to give thanks to You for the judgments of Your righteousness."³ The Holy Gospel readings in the Midnight Watches remind us of the kingdom of God that awaits us through preparedness (First Watch—Matthew 25:1-13), forgiveness (Second Watch—Luke 7:36-50), and watchfulness (Third Watch—Luke 12:32-46). Thus, we are thankful throughout the day and night.

The stipulation of gratitude encompasses every aspect of life, every condition, and in whatever condition. The Apostle Paul states: "And whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him" (Colossians 3:17). The Lord Christ demonstrated gratitude in His prayers by first thanking God, and thus, revealed the importance of thankfulness as a means of communication with God. "At that time Jesus answered and said, 'I thank You, Father, Lord of heaven and earth, that You have hidden these things from the wise and

prudent and have revealed them to babes" (Matthew 11:25; Luke 10:21). The Lord and Creator of the universe illustrated the significance of giving thanks before performing miracles as when He fed the five thousand. "And Jesus took the loaves, and when He had given thanks He distributed them to the disciples, and the disciples to those sitting down; and likewise of the fish, as much as they wanted" (John 6:11). Again, He resounded the same method when He fed the four thousand, "And He took the seven loaves and the fish and gave thanks, broke them and gave them to His disciples; and the disciples gave to the multitude" (Matthew 15:36).

God expects that we offer one another heartfelt gratitude. Often, we are remiss in conveying appreciation toward each other. Gratitude is basic Christian ethics. Being supportive of each other and thankful for each one's gifts and talents are a common theme amongst Christian teachings, fellowship, and discipleship. We ought to build each other up by expressing gratitude, even for the smallest effort. Count all these as blessings and do not take anything or anyone for granted. We can learn from St. Paul who conveyed gratitude for the people, their increasing faith, and their love for one another. "We are bound to thank God always for you, brethren, as it is fitting, because your faith grows exceedingly, and the love of every one of you all abounds toward each other" (2 Thessalonians 1:3). Refusing or neglecting to express genuine gratitude for any and every effort is arrogance. Humility is the mother of all virtues and gratitude is a byproduct of humility. Gratitude is a gift from the heart. Therefore, broaden your heart and offer it generously.

God bless you.

How should Godly People Talk?

Fr. Jacob Nadian

St. Bishoy Coptic orthodox Church Stouville, ON.



We talk with each other, not against each other, meaning love one another:

- ❖ "This is My commandment, that you love one another as I have loved you" (John 15: 12)
- ❖ "These things I command you, that you love one another" (John 15: 17)

We talk with God and His steward:

- ❖ "Let a man so consider us, as servants of Christ and stewards of the mysteries of God" (1 Corinthians 4: 1)

- ❖ “Now then, we are ambassadors for Christ, as though God were pleading through us: we implore you on Christ’s behalf, be reconciled to God” (2 Corinthians 5: 20)
- ❖ “For the lips of a priest should keep knowledge, and people should seek the law from his mouth; for he is the messenger of the Lord of hosts” (Malachi 2: 7)

We talk clean and pure words:

- ❖ “You are already clean because of the word which I have spoken to you” (John 15: 3)

We talk with God for those who persecute us:

- ❖ “1 Do not keep silent, O God of my praise. 2 For the mouth of the wicked and the mouth of the deceitful have opened against me; they have spoken against me with a lying tongue. 3 They have also surrounded me with words of hatred, and fought against me without a cause. 4 In return for my love they are my accusers, but I give myself to prayer” (Psalm 109: 1-4)

We talk with God about all matters of service and life:

- ❖ “10 And the Apostles, when they had returned, told Him all that they had done. Then He took them, and went aside privately into a deserted place belonging to the city called Bethsaida. 11 And the multitude, when they knew it, followed Him: and He received them, and spoke to them about the kingdom of God, and healed those who had need of healing... Then He took the five loaves and the two fish, and looking up to heaven, He blessed them, and broke, and gave to the disciples to set before the multitude. And they ate, and were all filled, and twelve baskets of the remaining fragments were taken up by them” (Luke 9: 10 - 17)

We talk with God and cry out persistently:

- ❖ Then He spoke a parable to them, that men always ought to pray and not lose heart. 2 saying: There was in a certain city a judge who did not fear God nor regard man. 3 Now there was a widow in that city; and she came to him, saying, ‘Get justice for me from my adversary. 4 And he would not for a while; but afterward he said within himself, 'Though I do not fear God nor regard man. 5 yet because this widow troubles me I will avenge her, lest by her continual coming she weary me. 6 Then the Lord said, "Hear what the unjust judge said. 7 And shall a not avenge His own elect who cry out day and night to Him, though He bears long with them? 8 I tell you that He will avenge them speedily. Nevertheless, when the Son of Man comes, will He really find faith on the earth?” (Luke 18: 1-8)

We speak with God and people humbly; as explained in the parable of the Pharisee and the tax collector:

❖ “Also, He spoke this parable to some who trusted in themselves that they were righteous, and despised others: 10 Two men went up to the temple to pray, one a Pharisee and the other a tax collector. 11 The Pharisee stood and prayed thus with himself, ‘God, I thank You that I am not like other men -- extortioners, unjust, adulterers, or even as this tax collector. 12 I fast twice a week; I give tithes of all that I possess.’ 13 And the tax collector, standing afar off, would not so much as raise his eyes to heaven, but beat his breast, saying, ‘God, be merciful to me a sinner.’ 14 I tell you, this man went down to his house justified rather than the other; for everyone who exalts himself will be humbled, and he who humbles himself will be exalted” (Luke 18: 9-14)

To assure these words about humbleness, the Bible spoke about God’s acceptance of children, immediately after:

❖ “15 Then they also brought infants to Him that He might touch them; but when the disciples saw it, they rebuked them. 16 But Jesus called them to Him and said, ‘Let the little children come to Me, and do not forbid them; for of such is the kingdom of God. 17 Assuredly, I say to you, whoever does not receive the kingdom of God as a little child will by no means enter it” (Luke 18: 15-17)

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But for the humbled, God say:

❖ “Assuredly, I say to you, there is no one who has left house or parents or brothers or wife or children, for the sake of the kingdom of God, who shall not receive many times more in this present time, and in the age to come eternal life” (Luke 18: 20-30)

St. Peter also explains:

❖ “5 Likewise you younger people, submit yourselves to your elders. Yes, all of you be submissive to one another, and be clothed with humility, for ‘God resists the proud, but gives grace to the humble.’ 6 Therefore, humble yourselves under the mighty hand of God, that He may exalt you in due time, 7 casting all your care upon Him, for He cares for you. 8 Be sober, be vigilant; because your adversary the

devil walks about like a roaring lion, seeking whom he may devour. 9 Resist him, steadfast in the faith, knowing that the same sufferings are experienced by your brotherhood in the world. 10 But may the God of all grace, who called us to His eternal glory by Christ Jesus, after you have suffered a while, perfect, establish, strengthen, and settle you. 11 To Him be the glory and the dominion forever and ever. Amen” (1 Peter 5: 5-11)

Finally, in our talk with God, we ought to set our priorities straight, where we ask first for our eternity more than anything else:

❖ “31 Therefore, do not worry, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ 32 For after all these things the Gentiles seek. For your heavenly Father knows that you need all these things. 33 But seek first the kingdom of God and His righteousness, and all these things shall be added to you” (Matthew 6: 31-33)

REPENTANCE

By Thrice Blessed Pope Shenouda

(CONTINUED FROM LAST ISSUE)

is renewal for the mind?

The renewal of the nature occurs in baptism (Rom 6:4). But the renewal of the mind occurs in repentance, practically as the apostle says: “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).

Repentance is Repentance the golden key that opens the door of the kingdom of heaven.

Or it is the true door that leads to heaven because without repentance, God does not reign in our hearts. Repentance is the oil in the lamp stands of the virgins, granting them the right to enter into the wedding feast (Matt 25).

Repentance is the canal which delivers the worthiness of the blood from the cross.

This is the only way for our sins to be removed after baptism, and so some have called it: ‘a second baptism’. It is a strong rebuke to Satan. It is a dissolution of the communion between the sinner and the devil, so as to enter into communion with the Holy Spirit (2 Cor 13:14).

Repentance is a fire, picked by the Seraphim from the top of the altar.

With it He eliminates the iniquity of the sinner, while saying to him: “Your iniquity is taken away, and your sin purged” (Is 6:7). It is the only way for eliminating our sins from the book of our judgement. How beautiful are the Lord's words, “their sin I will remember no more” (Jer

31:34). The importance of repentance for receiving forgiveness shows in the Lord's saying: "Unless you repent you will all likewise perish" (Luke 13:3).

Repentance is the way of escaping from the coming anger.

This is under the condition that it is true repentance and is appropriate to the seriousness of the sin. The repentance of the people of Nineveh, made God relent from the disaster that He had said, He would bring upon them and He did not do so (Jonah 3:10). Similarly for other judgements of God, (Jer 26:13, Ex 18:21,22). The lovely saying of one of the saints is: 'God will not ask you why did you sin? But He will ask you, why did you not repent?'. ·

Repentance is then, God's preservation of you and His pardon of your sin.

God, from the depth of His love, gave everyone the chance for salvation, no matter how great his sins were, God does not take anyone while in sin, before giving him a chance to repent. Repentance is a divine privilege which God has given to the sinners, to purify them, and to rest their consciousness giving them the inner peace, and ensuring their return to their original nature before the first sin.

It is God's outstretched hand, asking to be reconciled with you.

It is a chance for starting a new page, which God opens in His relationship with you and forgives you for the past and He shall wash you and you shall be whiter than snow (Ps 50). It is a chance for building up your hope, and ridding yourself of despair. It has been said about repentance that it is the door of mercy, forgiveness and life and it is a bridge linking heaven and earth. The previous points showed God's role in forgiveness, the following is the human role.

Repentance is a reply from mankind to God's invitation to him.

It is the reply of the conscience, to God's voice in him. It is a reply from the will, to the work of grace with it. It is a stop to the Spirit which works in us for our salvation (Acts 7:51), it is non-grievance of the spirit (Eph 4:30), it is non-quenching of the spirit (1 Thess 5:19).

When St. Isaac was asked about repentance, he said: 'It is a contrite heart'.

It is the contrite heart returning to God. It is the bent knees, weeping eyes, and the broken hearts. It is the mother of tears, contrition and humbleness, because repentance gives birth to all of these.... It breaks the sinner's pride softening his hard heart and leading him into the life of humbleness. St. Isaac also said: 'The sacrifice of repentance that we present to God, is the heart which has repented and contrite, and has been broken by the tears of prayer in front of God, asking his forgiveness for his weak nature'. As said in Psalm 50, the psalm of repentance: "The

sacrifices of God are a broken spirit, a broken and a contrite heart - these, O God, you will not despise”.

Saint John Saba said: ‘Repentance is a great torment to the devil who tries to stop it’.

For it saves and releases those whom the devil captured with his evil. Many years of the devil’s hard work are lost in one hour of repentance. All the thorns he has planted in our land and grown with great care over many years, gets burnt in one day and our land is purified. **Repentance makes virgins out of adulterers.** Who does not love you O repentance, O you who carries all the blessings, except the devil, whom you have captured all his riches and wasted all his possessions.

O mother of forgiveness, the father who is filled with mercy, will not be angered by your pleadings.... since He granted you to be an **intercessor for the sinners** and He gave you the key to His kingdom.

After Youhanna El-Daragy visited the repentant’s monastery and saw the contrition of their souls by repentance, the intensity of their struggle and the fervor of their prayers, he said, **‘I blessed those who sinned, and repented weeping, more than those who did not fall and did not weep for their souls’.** **Repentance is joy in heaven and on earth.** It is written: “There will be joy in heaven over one sinner who repents” (Luke 15:7,10). So if you wish to make heaven joyous, repent. It is joy on earth also. it is joy for the repentant, the pastor and for all the church. Repentance is joy since it is an invitation to the captives, to liberty (Is 61:1). It is joy for the freedom from the slavery of Satan and sin, a joy in the new pure life and a joy in forgiveness.

It is a joy, for repentance is the life of victory or the song of the victorious. The repentant praises with David: “Blessed be the Lord, who has not given us as prey to their teeth. Our soul has escaped as a bird from the snare of the fowlers; the snare is broken, and we have escaped” (Ps 124:6-7). But repentance is not the objective of the spiritual life, but: · Repentance is the beginning of a long journey towards the life of purity. Repentance is the beginning of the relationship with God. It is the beginning of a long path whose aim is holiness and perfection so the person who has not started repentance till now, how can he reach the end? How will the person who delays the first step until his elderly years or until the hour of death reach the Lord's saying. “You shall be perfect, just as your Father in heaven is perfect” (Matt 5:48). 2. Repentance: Its Progression and Perfection

SAINT OF THE MONTH:

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

Pope Mattheos the Third

Pope Mattheos III, the one hundredth Patriarch departed was known by the name Matthew El-Toukhy, a son of Christian parents from the city of Toukh El-Nasarah, El-Monofiah province. They feared God, caring for the strangers and charitable to the poor and the needy. God granted them a son, they called him Tadros, and they raised him well. They disciplined him with every spiritual discipline, and taught him the holy church books. The grace of God filled this blessed son, so he devoted himself to study and teach Christian education. The grace of God moved him to the angelic and ascetic life, so he went forth from his town, left his family and kinfolds and followed the commandments of the Lord Christ and went to the wilderness of Sheahat. He became a monk in the monastery of the great St. Macarius, and he fought a great fight in asceticism and worship. They ordained him a priest so he increased in asceticism and grew in virtues then they promoted him archpriest and head for the monastery.



Shortly after, Pope Yoannis XV, the ninety-ninth Patriarch departed, the fathers the bishops, the priests and the notables

gathered to choose who would fit to be elevated to the Chair of St. Mark. They continued on praying asking the Lord Christ, to Him is the glory, to chose for them a good shepherd to guard His flock from the ravenous wolves. With the Will of the Lord Christ, the Shepherd of the shepherds, everyone agreed on choosing father Tadros the hegumen of St.Macarius monastery. They went to the monastery and forcibly seized him and enthroned him a Patriarch by the name Mattheos on the 4th. of El-Nasi (The intercalary days) year 1347 A.M. (September 7th. 1631 A.D.) and Anba Yoanis, the metropolitan of the Syrian monastery, headed the enthronement service. When this Pope sat on the Apostolic Chair, he cared for Christ's flock with the best of care, and at the beginning of his days, there was peace and tranquility for the believers. The churches rested from the tribulations that they were under. Satan the enemy of the good envied him, he moved some evil doers against the Pope, so they went to the Governor in Cairo and told him that whomever sat on the Patriarchal Chair paid much money to the Governor. The Governor listened to their accusations and called the Patriarch to collect the dues. The notables went to meet the Governor who did not ask about the absence of the Patriarch but rather discussed the dues that the Patriarch pay. He forced them to bring four thousands Dinars. They left him with sadness and grief because of the heavy fine.

But God, to Him is the glory, who does not wish anyone to parish had put mercy in the heart of a Jewish man who paid the required fine to the Governor. The notables promised that man to pay him back, they divided the fine among them and allocated a small portion of this

heavy fine for the Pope to pay. He went to Upper Egypt to collect the sum of money required from him, and because of his faith and his strong belief in God's help, the people with compassionate heart and willingly gave him what he asked them. Shortly after, he came to Lower Egypt to visit his flock, he went to the city of Berma, and the people of the city of Toukh his home town came to him and invited him to come to visit the city so they be blessed by him, and he fulfilled their request. During the days of this Patriarch a great famine befell all the land of Egypt, nothing like it happened before, the people suffered much and many died. King of Ethiopia sent to the Patriarch asking for a Metropolitan. Pope Mattheos ordained for them a Metropolitan from the people of the city of Assiut and sent him to them. Much tribulations and sorrows befell this Metropolitan while he was there, until they removed him and ordained another one instead of him. After the Pope had finished his pastoral visit to the people of Lower Egypt and his acceptance to the invitation of the people of Toukh to visit their city, he left Berma with them on their way to Toukh El-Nasarah. When he drew near from the city, the priests and the Christian mass received him with reverence, veneration, and spiritual hymns to befit his honor. He entered the church with honor and glory and stayed with them one year preaching and teaching the people. On the blessed Saturday, the commemoration of the day in which the Lord raised Lazarus from the dead, he met the priests and the people after the liturgy, ate with them, and he bade them farewell saying, with the guidance of the Holy Spirit, that his tomb will be in the church of this city and that he will not depart Toukh. He dismissed the people and went to rest in the

house of one of the deacons. When the deacon returned home, he knocked on the door of the Pope's room, when he did not get any answer he entered the room and found the Patriarch laying on his bed, looking toward the east, his hand over his chest as the Holy Cross and his spirit had departed in the Hands of the Lord. The priests and the people came in haste and found him departed and his look did not change, but his face was shining as the sun. They took his blessed body to the church, and prayed over him as worthy of the fathers the Patriarchs, and buried him in the church in the city of Toukh his home town. He stayed on the Apostolic Chair for fourteen years, six month and 23 days did not eat meat or drink wine in it, and departed in a good old age.

May his prayers and blessings be with us all, and Glory be to God forever. Amen.

Question and Answer:

Question

WHAT IS THE CHURCH'S VIEWPOINT CONCERNING HOMOSEXUALS AND HOMOSEXUALITY?

Question

By His Eminence metropolitan Youssef:

Homosexuality is a sin condemned by God in the Old and New Testaments. Homosexuality was condemned from the time of Sodom where apparent homosexual activity among men was widespread in this city. The Old Testament considers homosexuality a sin deserving capital punishment. "If a man lies with a male as he lies with a woman, both of them have committed an abomination. They shall surely be put to death. Their blood shall be upon them" (Lev 20:13).

In the New Testament St. Paul says, "Do you not know that the unrighteous will not inherit the kingdom of God? Do not be

deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of God" (1 Cor 6:9). In the first chapter of his epistle to the Romans (Rom 1:24-32), St. Paul also judges it as unnatural. Homosexuals are included elsewhere among the immoral people who, St. Paul says, deserve judgment by God (1 Tim 1:10). There is no example in all of the New Testament of approval, acceptance, or even tolerance of homosexuality. It is not approved scientifically that the homosexuals are born with that feeling; but at one point of their life, they feel an exclusive psychosexual attraction toward members of the same sex. Our Coptic Orthodox Church does not condemn people but condemn their acts and would minister to homosexuals who wish to be freed from this inclination.

VERSE OF THE MONTH:

And he who does not take his cross and follow after Me is not worthy of Me. Matt 10:38

Sayings of the Fathers:

- ❖ Prayerhem.....Father John Kronstadt
- ❖ Remember, never to fear the power of evil more than your trust in the power and love of God..... St. Hermas, one of the Seventy
- ❖ He who busies himself with the sins of others, or judges his brother on suspicion, has not yet even begun to repent or to examine himself so as to discover his own sins..... St. Maximos the Confessor

THE CHURCH COMMEMORATES THIS MONTH “SYNAXARIUM”

- ❖ Departure of St. Theopesti (20 Tute)1 October
- ❖ Commemoration of St. Virgin Mary (21 Tute)2 October
- ❖ Martyrdom of St. Julius El-Ekhas the writer of Martyrs’ biography
(22 Tute) 3 October
- ❖ Departure of Jonah the Great Prophet (25 Tute)6 October
- ❖ Commemoration of Annunciation, Christmas and resurrection
Feasts (29 Tute)10 October
- ❖ Commemoration of the miracle that God performed to St. Athanasius
the Apostle (30 Tute)11 October
- ❖ Coming of St. Severus Patriarch of Antioch escaping from Eustinos
the Emperor to Egypt (2 Babah)13 October
- ❖ Departure of the righteous Hannah the mother of Samuel the prophet
(6 Babah).....17 October
- ❖ Departure of St. Pelegia (11 Babah)22 October
- ❖ Martyrdom of St. Mathiew the Evangelist (12 Babah)23 October
- ❖ Commemoration of the honorable Archangel Michael (12 Babah)23 October
- ❖ Departure of St. Philip, One of the Seven Deacons chose and
appointed by twelve disciples (14 Babah)25 October
- ❖ Assembly of a counsel in Antioch for Paul of Samosat (19 Babah)30 October
- ❖ Departure of the great Saint Abba John the Dwarf (Yoannis the short)
(20 Babah)31 October

CHURCH SERVICES SCHEDULE:

PLEASE, CHECK CHURCH WEBSITE IN THE FIRST PAGE.

YOUTUBE SERVICE STREAMING ADDRESS:

www.youtube.com/channel/UC_MI2B3NKLi1Y8P3nQR5Amw/live