



**Coptic Orthodox Patriarchate of Alexandria**

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

**Diocese of Mississauga and West of Canada**



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*Under the auspices and guidance of H.G. Bishop Mina bishop of Mississauga, Vancouver and west of Canada*

## ***St. Moses the Black***

### ***Meditation Strengthens Spiritual Life***

**H.E. Metropolitan 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 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 has marked the saints 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.

## **LEARNING FROM SAINT PETER AND SAINT PAUL**

### **Father Theodore Ghaly**

As most of you know, right now, the period of the church regarding the fast of the apostles, which starts from the day after Pentecost, so that can vary depending on when Easter, the Feast of the Resurrection, is. The fast apostles goes until July 12th, it always ends on July 12, because, is not only the Feast of the apostles, but is the commemoration of the martyrdom of the two most prominent apostles, St. Peter, and St. Paul.

So, I wanted to talk a little bit about St. Peter and St. Paul, to see what lessons we can learn from their lives, the lives that they lived, how they lead their lives, how they are an example for us in how to be a disciple of Christ. One of the things that right away, should strike us about St. Peter and St. Paul or a lesson from their lives that we can take for ourselves is that we are never too far away from God to come to Him. The lives of St. Peter and St. Paul are like textbook examples of how we can be very far astray from God and still live a life of saintly hood.





Before he became a Christian, Saint Paul was 'Saul', and he was dedicated to the persecution of the early Christians. Then when he had our Lord Jesus Christ, visit him on the road to Damascus, and say "Saul, Saul, why are you persecuting me?", he was blinded by the encounter, he was converted, and he was healed. And he turned into or became one of the most important figures of the early church. And he spread the word to not only the Jewish communities, but also to the Gentiles.

St. Peter had a little bit of a different journey. St. Peter was much closer to Christ, throughout the early part of his life. But even he also turned away from God, in one of the most famous aspects of the events of Holy Week - when he denied our Lord Jesus Christ three times. St. Peter ultimately became one of the pillars of the church and was able to overcome this sin in repentance. So that he could be as St. Paul sort of mentioned to him that he is one of the people that is the most important people in in the early church.

St. Paul didn't serve or follow Christ until he had a personal encounter with him. So, he wasn't like somebody who drifted away. So much as he had to his eyes sort of open to the truth. In his case, literally, his eyes were open to the truth. The opposite with St. Peter, one who lived with Christ, following Christ and was the disciple of Christ, and then fell away. So, it teaches us, no matter what situation we aren't in our lives, maybe we are far away from God, maybe we don't really know God that well. Maybe we have doubts about the existence of God, the holiness of the church, we have doubts about if God is able to do what I need from Him to save me, to forgive my sins. God can come to us and reveal Himself to us and change our lives.

In the same way, maybe we are born and raised into the church, maybe we are regularly attending church and serving God in many ways, participating in the sacraments in a regular way. Maybe though sin has caused us to fall away from God, sin has separated us from God- there is a path back to Him. In tears of repentance, I can be restored. Christ restored St. Peter after his denial to become again, one of His apostles. So, we are called to sainthood. The lives of St. Peter and St. Paul, show us how eagerly the holy spirit is willing to work with imperfect pieces or clays of humanity to forge them into sort of vessels worthy of eternity with a God- all we have to do is to seek Him, to continue look for Him, to be eager to our repentance. So, this is the first thing that we learned from the lives of St. Peter and St. Paul, that we cannot be ever too far away astray from God that we cannot be brought back to Him.

The second thing that we learned from St. Peter and St. Paul, is that when our Lord Jesus Christ calls us, we need to answer immediately. St. Peter (and most of the other apostles) were fishermen, and they spent most of their life fishing in order to make a living. When our Lord Jesus Christ, He called them it was during the time that they're working, and it says, "then He said to them, "follow Me and I will make you fishers of men"". In the Gospel it says "they immediately left their nets and followed Him".

First of all, our Lord Jesus Christ is inviting us to follow Him. If there is one call in our lives that we need to take seriously and sincerely, it is our Lord Jesus Christ is called to follow Him. God has a purpose for us in our life, God led us to be exactly where we are right now. And then the question now is, am I going to answer God's invitation to follow Him? And then if the answer is,

yes, when? We look at the response of St. Peter, and the rest of the group, they immediately left their nets and followed Him. There's a sense of urgency! Not only did they follow Christ, but they left their nets, symbolizing or signifying their complete surrender of their lives into God's hands. What did their net symbolize? It symbolized how they make their living, how they make money, how they eat, they left their source of income and their livelihood to become fishers of men. They now have to live separate and holy lives dedicated to doing the will of God. Why do we need to answer God's call promptly and with a sense of urgency? St. Paul is the one who teaches us this. In Romans, he says, “And do this, knowing the time, that now it is high time to awake out of sleep. For now, our salvation is nearer than we first believed” (Romans 13:11-14)

(To be Continued)

## Rites:

### ***RITE OF THE LAKKAN (THE FAST OF THE APOSTLES)***

*Deacon Albair Gamal Mikhail*

Upon the conclusion of the Prime Raising of Incense, the congregation chants the hymn **Κεαρωϋτ** in front of the lakkan. This is followed by the Prayer of Thanksgiving, and after the priest recites the words **νευ εβολζα πεκλαος τηρϋ**, meaning “and from all Your people”, he blesses the water and says **νευ εβολζα ταικολευ φιοραθαι**, meaning “and from this bowl”. At the end of the Prayer of Thanksgiving, the Verses of the Cymbals are chanted, followed by **Δοζα Πατρι... Κε νϋν...** This is directly followed by Psalm 50, and then **Δοζακι ο Θεος Ημων**, where the eldest priest begins reading the prophecies. The prophecies passages are: Ex. 15:22 – 16:1; Ex. 30:17-30; Is. 1:16-26; Is. 35:1-10; Is. 43:16 – 44:6; Zach. 8:7-19, Zach. 14:8-11.

After the prophecies, the congregation responds with **Ίενοϋωϋτ υμοκ ω Πιχριστος**, as the priest raises incense and prays the Pauline prayer, which is followed by the Pauline Epistle (Heb. 10:22-38). Then, the Trisagion is chanted. The priest prays the Litany of the Gospel, which is followed by the Psalm (7:50 and 10) and the Gospel (Jn. 5:1-18).

Then, the priest raises a cross with three lighted tapers, while praying the major **Ϥ† ναι ναη**. Using the cymbals, the congregation responds with **Κυριε ελεησον** ten times in the melismatic tune. The priest then blesses the lakkan and the bowl three times with the sign of the Cross, as the congregation chants the Gospel Response and the first verse of the Doxology of the Apostles, which begins with the words **Πρωρπι ζεν νιαποστολος**, meaning “the first among the apostles...”

The priest prays the Seven Long Litanies, which include the litanies of: 1) the sick; 2) the travelers; 3) the waters; 4) the king or ruler; 5) the departed; 6) the oblations; and 7) the catechumens. The priest, while facing the East, prays certain requests, and with each request the congregation responds with **Κυριε ελεησον**.

Then the priest carries a cross that is lighted with tapers, and the congregation cries out with the deacons with one voice saying **Κυριε ελεησον**, one hundred times in a recitative tune. After this, the serving priests say the Three Long Litanies, which are of peace, the fathers, and the congregations; and then the Creed is fully recited. The Espasmos of the Apostles is chanted, then the deacon says, “Offer in this order...” and the congregation respond with the **ΖΙΤΕΝ ΝΗΡΕΣΒΙΑ**. The priest prays, “The love of God the Father, and the grace of His only-begotten Son, our Lord, God and Saviour Jesus Christ, and the communion and gifts of the Holy Spirit be with you all.” The priest makes the sign cross over the water for the first time, and the congregation responds with “And with your spirit.” Directly following this, the priest signs the water with the cross a second time, and chants, “Lift up your hearts,” to which the congregation responds with “They are with the Lord.” To conclude the blessing of the lakkan, the priest makes the sign of the cross over the water a third time and says, “Let us give thanks to the Lord,” and the congregation responds saying, “He is worthy and righteous.” The priest continues by praying the Liturgy of the Blessing of the Waters. While the priest says the words **ΔΣΙΟC** three times, he does the sign of the cross three times over the water and continues the Liturgy. Later on, at the end of each petition, the priest does the signs cross over the water. The congregation responds with “Amen.”

The deacon then says, **Προερχαθε**, to which the congregation responds, **Κυριε ελεησον**. The priest continues to pray the assigned prayers specific to the occasion, followed by the Lord’s Prayer. The priest then administers three Absolutions, followed by the deacon responses: **ΩΘΙC ΔΩΗΝ: ΚΕ ΤΩ ΠΝΕΥΜΑΤΙ...** Following this, the priest blesses the lakkan water and the bowl, three times with the sign of the cross. While doing so he says **Ευλοσιτος Κυριος...** and the congregation respond with “One is the Holy Father, one is the Holy Son, one is the Holy Spirit, Amen.”

The serving priest soaks the end of a towel with the water of the Holy Lakkan, and washes the feet of the priests, deacons, and the congregation. At the same time, the congregation chants Psalm 150. After the lakkan, the priest says a prayer of Thanksgiving, which is followed by the blessing. Then, the Divine Liturgy commences for the glory of the Holy Trinity, to whom is glory forever.

## **AUDIO SERMONS**

### **Discipleship as a foundation of service**

By: HG Bishop Moussa

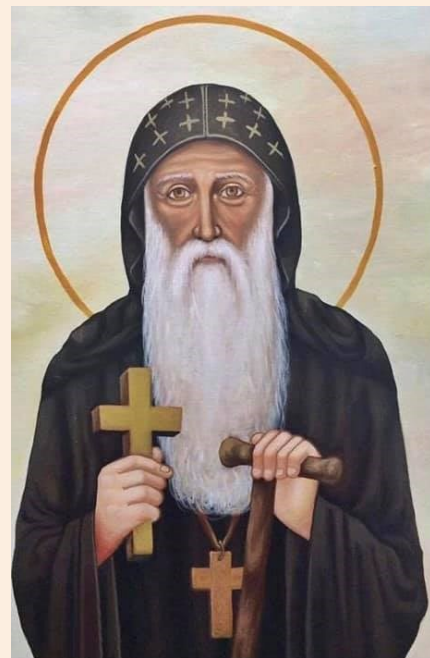
<http://bishopangaelos.org/content/discipleship-foundation-service-hg-bishop-moussa>

## SAINT OF THE MONTH:

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

### *St. Moses the Black*

St. Moses the Black, whose life story is remarkable, was martyred. This saint took the Kingdom of Heaven by force, exactly as our Lord Jesus Christ said: "The Kingdom of Heaven suffers violence, and the violent take it by force." (Matthew 11:12). In his early life, St. Moses was a slave to people who worshiped the sun. He was a mighty man who loved to eat and drink excessively. He killed, robbed and committed all evil. No one could stand up before him, or challenge him. On many occasions, he lifted up his eyes to look to the sun and to talk to it saying, "O Sun!! if you are God, let me know it." Then he said, "And you O God whom I do not know, let me know you." One day, he heard someone saying to him, "The



monks of Wadi El-Natroun know the real God. Go to them and they will tell you." Instantly, he rose up, girded his sword and went to the wilderness of Shiheat. He met St. Esidorous (Isidore) the priest, who was frightened when he saw him, because of his appearance. St. Moses comforted him by saying that he came to the monks so that they might let him know the real God. St. Esidorous took him to St. Macarius the Great, who preached to him, taught him the faith and baptized him. He accepted St. Moses as a monk and taught him to live in the wilderness. St. Moses dashed in many worships, and fought a spiritual fight which was greater than that fought by many saints.

However, the devil fought him intensively with his old habits of excessive eating, drinking, and fornication. He informed St. Esidorous about everything which came upon him in his fight with the Enemy. He comforted him and taught him how to overcome the snares of the devil. It was told about him, that when the elders of the Monastery slept, he used to go round to their cells and take their water pots and fill them with water which he brought from a well at a far distance from the monastery. After many years in spiritual struggle, the devil envied him, and struck him with a sore on his foot which made him sick and bed-ridden. When he knew that this was from the devil, he increased in his asceticism and worship, until his body became as a burnt wood. God looked to his



patience, healed his illness, and removed all his pains. The blessing of the Lord came upon him. After a while, he became the father and the spiritual guide of 500 brothers, who elected him to be ordained a priest. When he came before the Patriarch to be ordained, the patriarch wanted to test him by asking the elders, "Who brought this black here? Cast him out." He obeyed, and left saying to himself, "It is good what they have done to you, O black colored one." The Patriarch, however, called him back and ordained him a priest, and said to him, "Moses, all of you now has become white."

One day, he went with some elders to St. Macarius the Great, who said to them, "I see among you one to whom belong the crown of martyrdom." St. Moses answered him, "Probably it is me, for it is written: 'For all they that take with the sword, shall perish with the sword.'" (Matt. 26:25) After they returned to the monastery, it did not take long until the Barbarians attacked the monastery. He told the brethren, "Whoever wants to escape, let him escape." They asked him, "And you O father, why do you not also escape?" He replied that he had waited for this day for long time. The Barbarians entered the monastery and killed him with seven other brothers. One of the brethren was hiding, and saw the angel of the Lord, with a crown in his hand standing by and waiting for him. He went out from his hiding place to the Barbarians and he was also martyred. Beloved Ones, contemplate in the power of repentance, and what it did. It transformed an infidel slave who was a murderer, adulterer and robber into a great Father, teacher, comforter, and priest who wrote rules for the monks, and saint whose name is mentioned on the altar in our prayers.

His Body is located now in the Monastery of El-Baramouse.

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

### **Sayings of the Fathers:**

- ❖ Through the Holy Spirit comes our restoration to paradise, our ascension into the kingdom of heaven, our return to the adoption of sons, our liberty to call God our Father, our being made partakers of the grace of Christ, our being called children of light.....**St Basil the great**
- ❖ He ascended to heaven to draw us to Himself who have wallowed in sin..  
.....**St. Gregory of Nazianzus**
- ❖ The Lord calls everyone to serve Him, whether they are married like Peter or virgins like Paul.....**Pope Shenouda**

❖ Sound the trumpet, dear ones, on the feast of our fathers, our father Peter and our teacher Paul..... Fr. Bishoy Kamel

## **Question and Answer:**

**By:** *Thrice blessed Pope Shenouda III*

**Question**

**Were all the Apostles supported by the Holy Spirit? And on this basis did the Lord Christ has the same relationship with the Holy Spirit as the apostles had?**

**Answer**

The apostles had a relationship with the Holy Spirit because the Holy Spirit - according to the Creed - was the One who 'spoke through the prophets'. But the relationship that the Lord Christ had with the Holy Spirit was hypostatic and quite distinct from that of the apostles or anyone else with the Spirit. This is because Christ's relationship with the Holy Spirit is eternal, and is based on equality. Christ's relationship with the Holy Spirit existed before the creation of the world, before all ages, before time and from infinity, while none of the apostles had this same kind of relationship. Christ abides in the Holy Spirit, and the Holy Spirit abides in Him, and both are ever-present in their mutual essence. They are of the same nature. This is the point on which Christ differed from all others in His relationship with the Holy Spirit. Then again it was Christ who sent the Holy Spirit to the holy disciples, so that it came upon them on the day of Pentecost, and gave them the gift of speaking in tongues. None of the apostles could ever have said that he had sent the Holy Spirit.

## **VERSE OF THE MONTH:**

**Look on me and answer, LORD my God. Give light to my eyes, or I will sleep in death**

**Psalm 13:3**

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

- ❖ Martyrdom of the Great Saint Anba Moses the Black (24 Paona) .....1 July
- ❖ Departure of St. Peter the Fourth, the 34th Pope of Alexandria (25 Paona) .....2 July
- ❖ Martyrdom of St. Ananias, the Apostle (27 Paona) .....4 July
- ❖ Nativity of St. John, the Baptist (30 Paona) .....7 July
- ❖ Martyrdom of Saint Febronia the Ascetic (1 Abib) .....8 July
- ❖ Departure of St. Kyrillos (Cyril) the First, the Twenty-Fourth Pope of Alexandria (3 Abib) .....10 July
- ❖ Martyrdom of Saints Peter and Paul, the Apostles “Apostle's Feast” (5 Abib) ..... 12 July
- ❖ Martyrdom of St. Aoulimpas, the Apostle (6 Abib) ..... 13 July
- ❖ Departure of St. Shenouda (Shenoute), the Archimandrite (7 Abib) .....14 July
- ❖ Departure of St. Anba Bishoy, the star of the desert (8 Abib) .....15 July
- ❖ Departure of St. Cladianus (Celadion), the Ninth Pope of the See of St. Mark (9 Abib) .....16 July
- ❖ Commemoration of the honorable Archangel Michael (12 Abib) .....19 July
- ❖ Martyrdom of St. Abba Shenoute, during the Early Arab Rule (13 Abib).....20 July
- ❖ Departure of St. Ephraem El-Soriani (The Syrian) (15 Abib).....22 July
- ❖ Martyrdom of St. James the Apostle, Bishop of Jerusalem (18 Abib) .....25 July
- ❖ Martyrdom of St. Theodore of Shotep (20 Abib) .....27 July
- ❖ Commemoration of the Holy and Pure Virgin Mary (21 Abib).....28 July
- ❖ Commemoration of the Martyrdom of St. Macarius, the Son of Basilides (Wasilides) the Minister (22 Abib).....29 July
- ❖ Martyrdom of St. Longinus the Soldier (23 Abib) .....30 July

### **CHURCH SERVICES SCHEDULE:**

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

### **YOUTUBE SERVICE STREAMING ADDRESS:**

[www.youtube.com/channel/UC\\_Ml2B3NKL1Y8P3nQR5Amw/live](http://www.youtube.com/channel/UC_Ml2B3NKL1Y8P3nQR5Amw/live)