



**Coptic Orthodox Patriarchate of Alexandria**

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



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**Mesra/ Nasi / Tut**

**| Issue 105 |**

**September 2024**

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

## **THE FEAST OF NAYROUZ “COPTIC NEW YEAR”**

*H.E. Metropolitan Youssef  
Diocese of the Southern United States*

*“Blessed is God! In our time as well martyrs have come forth, and we have been made worthy to see people sacrificed for the Lord Christ, people who shed their holy blood to irrigate the entire Church. We have been made worthy to see people, advocates of piety, who are victorious, who are crowned ... and we now have these crowned ones among us.”*

— St John Chrysostom

Wishing everyone a blessed Coptic New Year!

The first day of the blessed month of Tout marks the beginning of the Coptic New Year and is the day set aside to celebrate the Feast of El-Nayrouz. On this feast day we honor those who stood and confessed their faith in the Word of God with firmness and commitment and with the totality of their lives.

The risen Lord sent His chosen disciples throughout the world with this message, *“You shall be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth” (Acts 1:8)*. The disciples were the Lord’s WITNESSES. “MARTYRS” is the Greek word for “WITNESSES.” The early church thought of death as the complete and final act of witnessing. Thus the term “martyr” has come to be defined as one who witnesses for the Lord Jesus Christ by dying for His name.



During the first four centuries, the Coptic Orthodox Church produced an overwhelming number of martyrs whose steadfastness and perseverance was an inspiration to all Christian believers. Martyrdom was a fact of life for those who confessed their faith in the Lord Jesus Christ. Egypt, known as “the land of the martyrs,” counted more martyrs in its midst than any other country in the world. Our early saints became legendary examples on how to be a faithful member of the Church. As early as May 8, 68 AD, St. Mark was slain on Monday following the glorious feast of Resurrection after being dragged from his feet by Roman soldiers all over Alexandria’s streets and passageways.

The Copts have been persecuted by almost every ruler of Egypt. Being abused, tortured and martyred under the Romans, Byzantines, and the Moslems has only instilled dedication and courage to believers to remain faithful to the Lord Jesus Christ.

Upon studying Coptic persecutions, many have asked, “Why did the early Christians have to suffer?” The suffering of the Christians can be addressed with four Biblical scriptures.

First, **Philippians 1:19-20** tells us Christians have to suffer to glorify God. *“For I know that this will turn out for my deliverance through your prayer and the supply of the Spirit of Jesus Christ, according to my earnest expectation and hope that nothing I shall be ashamed, but with all boldness, as always, so now also Christ will be magnified in my body, whether by life or death.”*

Secondly, they had to suffer to prepare for the eternal Kingdom. *“Which is manifest evidence of the righteous judgment of God, that you may be counted worthy of the Kingdom of God, for which you also suffer” (2 Thessalonians 1:5).* Also **Matthew 5:10-12** confirms this stating, *“Blessed are those who are persecuted for righteousness’ sake, for theirs is the Kingdom of Heaven. Blessed are you when they revile and persecute you and say all kinds of evil against you falsely for My sake. Rejoice and be exceedingly glad, for great is your reward in Heaven, for so they persecuted the prophets who were before you.”*

Finally, the saints had to suffer to be closer to God. *“If you are reproached for the name of Christ, blessed are you, for the Spirit of Glory and of God rests upon you. On their part He is blasphemed, but on your part He is glorified” (1 Peter 4:14).*

Those before us not only suffered, but they rejoiced in their sufferings. They prayed and endured their suffering in a steadfast way. They thanked God for their sufferings. We are told in **Acts 5:40-41**, *“And they agreed with him, and when they had called for the apostles and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. So they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His name.”*

In remembrance of these great saints, the Copts adopted a calendar called the “Calendar of Martyrs”. This calendar truly honors the sacrifices of the Apostles, the disciples, and other saints of the early church. The Calendar of Martyrs sequences the years “in the year of the martyrs”. The

calendar began its era on August 29, 284 AD in commemoration of those who died for their faith during the rule of Diocletian the Roman Emperor. Today, this calendar is still in use in our Coptic Liturgies and commemorates saints in all historical eras.

It has often been said that the “blood of the martyrs is the seed of the Church”. All of the apostles were inhumanely tortured for their faith, and severely martyred. All but one. They died testifying of their faith in the Lord Jesus: of His Gospel, His life, His death, His resurrection, and His ascension.

I pray that we always hold dear those who suffered the dark ages of persecution. Always keep near to our hearts those Christians who dwelt on the earth but were not of the earth. Those who sustained hardships, persecutions, and tribulations but continued to increased more and more. St. John Chrysostom passionately summarizes the death and dying of the fallen martyrs in this manner:

*“The death of martyrs is encouragement to the faithful, daring of the Church, confirmation of Christianity, destruction of death, proof of the Resurrection, mocking at demons, condemnation of the devil, teaching of true wisdom and a pious way of life, instillation of disdain for present material benefits and the path of striving for the good to come, comfort in the face of the misfortunes which befall us, an inducement to patience, instruction in courage, the root and fount and mother of all blessings...The blood of martyrs nourishes the Church much much more than the moisture of dew brings gardens in bloom.”*

The martyrs truly professed and declared their faith;

I BELIEVE. I BELIEVE. I BELIEVE UNTIL THE VERY LAST BREATH.

**May the blessings of the Lord Jesus Christ and all the martyrs be with us in this upcoming New Year!**

## **SHORTENING AND PROLONGING OUR LIFESPAN**

**Fr. Jacob Nadian**  
**St. Bishoy Church**

Yet you say, ‘Why should the son not bear the guilt of the father?’  
Because the son has done what is lawful and right, and has kept all  
My statutes and observed them, he shall surely live. The soul who  
sins shall die. The son shall not bear the guilt of the father, nor the  
father bear the guilt of the son. The righteousness of the righteous  
shall be upon himself, and the wickedness of the wicked shall be



upon himself. But if a wicked man turns from all his sins which he has committed, keeps all My statutes, and does what is lawful and right, he shall surely live; he shall not die. None of the transgressions which he has committed shall be remembered against him; because of the righteousness which he has done, he shall live. ‘Do I have any pleasure at all that the wicked should die?’ says the Lord God, ‘and not that he should turn from his ways and live?’ But when a righteous man turns away from his righteousness and commits iniquity, and does according to all the abominations that the wicked man does, shall he live? All the righteousness which he has done shall not be remembered; because of the unfaithfulness of which he is guilty and the sin which he has committed, because of them he shall die.

Yet you say, *‘The way of the Lord is not fair.’* Hear now, O house of Israel, is it not My way which is fair, and your ways which are not fair? When a righteous man turns away from his righteousness, commits iniquity, and dies in it, it is because of the iniquity which he has done that he dies. *Again, when a wicked man turns away from the wickedness which he committed, and does what is lawful and right, he preserves himself alive. Because he considers and turns away from all the transgressions which he committed, he shall surely live; he shall not die.* Yet the house of Israel says, *‘The way of the Lord is not fair.’* O house of Israel, is it not My ways which are fair, and your ways which are not fair? Therefore, I will judge you, O house of Israel, every one according to his ways,’ says the Lord God. ‘Repent, and turn from all your transgressions, so that iniquity will not be your ruin. Cast away from you all the transgressions which you have committed, and get yourselves a new heart and a new spirit. For why should you die, O house of Israel? *For I have no pleasure in the death of one who dies, ’ says the Lord God. Therefore, turn and live ’*” (Ezekiel 18: 19-32)

Some people misunderstood above verses claiming that God does not let men die except in their best spiritual conditions? In another word, we will NOT die before we repent and return to God?

*Hold on! This question because pauses a serious view that you hear everywhere: Go ahead, enjoy your life in any way you like because God will not end your life here on earth unless you are ready to be with Him in heaven!!!*

*Wait a minute... doesn't this cause people to live irresponsibly, in sin, in lust, in breaking of God's commandments and laws, in breaking of society rules and regulations, etc.?*

Before I get into answering the question, let me start by just a little reminder... You know the story of the two thieves crucified with the Lord Jesus Christ.

*Their crimes caused them to be arrested and sentenced to death...right!!! Why God didn't let them die in better spiritual time? Now, you will say the right thief repented. Yes, he did, but how about the thief on the left where did he go after death? Is he with God now? Why God didn't allow him to repent like the right thief?*

*Let's answer these many questions to learn that God gave you a free will and it is your decision to prolong or shorten your life and how will you die and where will you go after death!!!*

***The Bible teaches us:***

“Man, who is born of woman is of few days and full of trouble... Since his days are determined, the number of his months is with You; You have appointed his limits, so that he cannot pass” (Job 14: 1, 5)

***Let's understand the meaning of these verses:***

God knows everything, He has foreknowledge of everything, but He does not impose on you how to live and how to end your life.

For example, if you hurt yourself, does it mean that God told you to hurt yourself? Does that make sense?

You go to steal a bank; does it mean that God told you to break one of His commandments and to break the land's laws?

What happens if you get shot by the police and die, would you tell God why did you let me die? Why didn't you wait until I return and repent and take me up to heaven in a good state; as everybody claims?

Therefore, you can prolong or shorten your life by your own free will. For example, if you can help the poor and the needy and bestow your goodness on them. They, in turn, can pray asking God to prolong your life, and God would listen as He said: “For He has not despised nor abhorred the affliction of the afflicted; nor has He hidden His face from Him; but when He cried to Him, He heard” (Psalm 22: 24)

The Bible also taught us that He listens to the poor; as He said: “This poor man cried out, and the Lord heard him, and saved him out of all his troubles” (Psalm 34:6)

The end result is known to God because He knows what you do or not do

However, the Bible teaches us that we can prolong or shorten our lives with our own free will. We do not believe what others teach that “it is written, it is your fate, it is your destiny, etc.”

Remember, what the Bible says: “God... who gives life to the dead and calls those things which do not exist as though they did” (Romans 4:17)

So, God takes into consideration, by His foreknowledge, all what you do that will prolong or shorten your life. Therefore, it is wrong to say that God predestined for someone to kill himself. If anyone commits suicide, the church does not pray a funeral prayer for him (unless there are other circumstances, mental illness, psychological reasons; etc., as discussed in sermon). The reason is: our loving and kind God: “desires all men to be saved and to come to the knowledge of the truth” (1 Timothy 2:4) 10

So, God always desired salvation of ALL His creation, but sadly many turn away from Him and hence God gave them over to their own mind, that is rejected from the work of grace: “And even as they did not like to retain God in their knowledge, God gave them over to a debased mind, to do those things which are not fitting” (Romans 1:28)

### **Biblical proofs about shortening life**

“Bloodthirsty and deceitful men shall not live out half their days” (Psalms 55: 23)

“Do not be overly wicked, nor be foolish: Why should you die before your time?” (Ecclesiastes 7: 17)

But it will not be well with the wicked; nor will he prolong his days, which are as a shadow, because he does not fear before God” (Ecclesiastes 8: 13)

“I, the Lord, search the heart, I test the mind, even to give every man according to his ways, according to the fruit of his doings. As a partridge that broods but does not hatch, so is he who gets riches, but not by right; it will leave him in the midst of his days, and at his end he will be a fool” (Jeremiah 17: 10, 11)

“Will you keep to the old way which wicked men have trod, who were cut down before their time, whose foundations were swept away by a flood?” (Job 22: 15, 16)

“The wicked man writhes with pain all his days, and the number of years is hidden from the oppressor...He will not depart from darkness; the flame will dry out his branches, and by the breath of His mouth he will go away. Let him not trust in futile things, deceiving himself, for futility will be his reward. It will be accomplished before his time, and his branch will not be green” (Job 15: 20 -32)

The meaning of “It will be accomplished before his time, and his branch will not be green”, is that he will NOT live to enjoy the rest of his life. It is like the branch that goes through growth stages.

It starts white, turns into green, stays green for a long while, turns into yellow and then wither and dies. So, the wicked will not even live to enjoy the best time of his life (green, e.g. youth, energy).

### **Biblical proofs about prolonging life**

In those days Hezekiah was sick and near death. And Isaiah the prophet, the son of Amoz, went to him and said to him: Thus says the Lord, 'Set your house in order, for you shall die and not live.' Then Hezekiah turned his face toward the wall, and prayed to the Lord, and said, 'Remember now, O Lord, I pray, how I have walked before You in truth and with a loyal heart, and have done what is good in Your sight.' And Hezekiah wept bitterly. And the word of the Lord came to Isaiah, saying: Go and tell Hezekiah, 'Thus says the Lord, the God of David your father, I have heard your prayer, I have seen your tears; surely I will add to your days fifteen years'" (Isaiah 38: 1-5)

"The fear of the Lord prolongs days, but the years of the wicked will be shortened" (Proverbs 10: 27)

"My son, do not forget My law, but let your heart keep My commands; for length of days and long life and peace they will add to you" (Proverbs 3: 1, 2)

"Length of days is in her (wisdom) right hand. In her left-hand riches and honor" (Proverbs 3: 16)

"He who hates covetousness (bribe) will prolong his days" (Proverbs 28: 16)

"Therefore, you shall be careful to do as the Lord your God has commanded you; you shall not turn aside to the right hand or to the left. You shall walk in all the ways which the Lord your God has commanded you, that you may live and that it may be well with you, and that you may prolong your days in the land which you shall possess" (Deuteronomy 5: 32, 33)

### **Commandments to prolong your life**

1. Prayers
2. Fear of the Lord
3. Keeping God's commandments
4. Wisdom
5. "Honor your father and your mother, that your days may be long upon the land which the Lord your God is giving you" (Exodus 20: 12)
6. No covetousness or bribes
7. No bad habits (wine, smoking, drugs, casinos, gambling, etc.)

In addition to my articles online about wine, casinos, smoking, etc., please remember this blessing bestowed upon people abstaining from wine:

"Then I set before the sons of the house of the Rechabites bowls full of wine, and cups; and I said to them, 'Drink wine.' But they said, 'We will drink no wine, for Jonadab the son of Rechab, our father, commanded us, saying, 'You shall drink no wine, you nor your sons, forever. You shall not build a house, sow seed, plant a vineyard, nor have any of these; but all your days you shall dwell in tents, that you may live many days in the land where you are sojourners.' ... And Jeremiah said to the house of the Rechabites, 'Thus says the Lord of hosts, the God of Israel: Because you have

obeyed the commandment of Jonadab your father, and kept all his precepts and done according to all that he commanded you, therefore *thus says the Lord of hosts, the God of Israel: Jonadab the son of Rechab shall not lack a man to stand before Me forever*" (Jeremiah 35: 5, 6, 18, 19)

And I heard a loud voice from heaven saying, "Behold, the tabernacle of God [is] with men, and He will dwell with them, and they shall be His people. God Himself will be with them [and be] their God. And God will wipe away every tear from their eyes; *there shall be no more death*, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away".

## **Rites:**

### **THE OFFERING OF INCENSE TO HOLY RELICS OR A HIGH PRIEST**

*Bishop Mattaous*

#### ***THE OFFERING OF INCENSE TO HOLY RELICS OR A HIGH PRIEST***

If there are holy relics of saints in the church, the priest is to offer them incense.

If the Pope, a Metropolitan or Bishop is present, the priest bows before them, offering incense three times;

- ❖ first time saying, "May the Lord preserve the life of our Pope / Metropolitan / Bishop...."
- ❖ The second time saying, "Preserve him, O Lord, for many years and safe periods."
- ❖ The third time saying, "Bring all his enemies under his feet quickly." He then kisses the cross and the hand of the Pope, Metropolitan or Bishop and says, "Ask God to forgive us our sins."

There is no formal written note as to what the Pope or Bishop says in response to being offered incense, however, the author has heard a Bishop respond with the same prayer as that with which a priest responds, saying, "The Lord preserves your priesthood like Melchizedek, Aaron, Zacharias and Simeon the priests of the Highest God, Amen." The prostration and offering of incense before a high priest is not done because we worship the priest himself (as some people might think) but to offer him incense, being our spiritual leader, so that he can plead for us (intercede) and raise the incense to God on our behalf. This tradition can be seen also in public life, whereby appropriate people are chosen to present to a king or a leader the gifts or messages on behalf

of others. In doing this, they show their respect and reverence to the king or leader, while, at the same time, securing acceptance of the gift, or the consideration of the petition. It is for these reasons that incense is offered to the Patriarch or the Bishop. Because he has the seniority in priesthood, the incense is offered to him which he then offers with his prayers to the Lord, praying to the Lord on behalf of the people and the clergy. The priest asks the Patriarch or Bishop to intercede for us when he says, "Pray for us to the Lord Jesus to forgive our sins." This explanation therefor refutes some people's objections to incensing or prostrating before the Pope or a Bishop.



## **AUDIO SERMONS**

***"Preach with Heavenly Wisdom"~Lecture w/OA @ St Mary/Archangel Michael***

By: HG Bishop Youssef:

<https://www.youtube.com/watch?app=desktop&v=L6cbSLR46ho>

## **SAINT OF THE MONTH:**

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

### **St. Stephen the Archdeacon**

St. Stephen, the Striver and martyr, appeared to Emperor Constantine several times and told him his name and where his body was buried in the village where the honored body was buried and which was called the "Village of Gamaliel," near Jerusalem. The emperor went to the bishop of Jerusalem and informed him of what he had seen in his sleep. The bishop rose up and took him with two bishops and the people of the church and went to the place where the body was and when they dug the ground, a mighty earthquake took place. The coffin wherein the holy body was lying was revealed. There came out from it the odor of a magnificent spice. They heard voices of angels praising God and saying, "Glory to God in the highest and on earth peace, good will toward men." This praise was repeated three times and the bishops bowed down before the coffin. They carried it away in the midst of songs and hymns and candles until they came to Zion. And after this, a man whose name was Alexander and who was from Constantinople, built a church for St. Stephen in Jerusalem and placed the holy body in it.



Five years later, Alexander departed, and his wife buried him by the side of the coffin of the Saint. And eight years later, Alexander's wife decided to go to Constantinople and to take her husband's body with her. She came to the church, and she took the coffin wherein the body of St. Stephen had

been laid thinking that it was the coffin wherein was her husband's body. She carried it away to Ascalon, and there she embarked with it in a ship to Constantinople. In the middle of the sea she heard singing and many praises coming from the coffin, and she marvelled exceedingly. She rose up and examined the coffin and she knew that it was the coffin wherein the body of St. Stephen, and this was the Will of God, so she gave thanks to the Lord and went on her way until she arrived in Constantinople.

Then she went to the King and informed him about what had happened. The King, the archbishop, priests and the people of the city went forth to the ship, and they carried the coffin on their heads to the royal palace. And both on the ship and in the royal palace, God made manifest many signs.

They laid the holy body in a palanquin carried by two mules, and when they came to a place called Constantinious, the two mules stopped. When they beat the mules, they did not move but they heard the voice of one of them saying, "It is meet to place the Saint here." All those who saw and heard this marvelled and they knew that He who had made the donkey of Balaam speak was He who had made this animal carrying the body of the Saint speak. The King ordered that a church be built for the Saint in that place. And they laid therein the pure gem, the holy body of St. Stephen, the apostle and the martyr.

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

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

- ❖ Remember your weakness, then you will be more cautious and you will submit to the thoughts of pride and false glory which may attack you..... Pope Shenouda
- ❖ The love of God ensures the love of our neighbor, and the love of our neighbor serves to keep alive the love of God..... St. Gregory the great
- ❖ The way of humility is this: self-control, prayer, and thinking yourself inferior to all creatures. .... Abba Tithoes

## Question and Answer:

*By: Thrice blessed Pope Shenouda III*

Question

**What role does the Coptic language have to play for the church going forward should the language which is derived from ancient Egyptian roots be imposed on newcomers to the church especially if they are from Anglo-Saxon or non-Egyptian backgrounds altogether?"**

Answer

My simple answer is no it does not have to be. But we are the ones who are coming from this tradition and this language is very important to us because it is not just the language it's related to our culture; faith and it's related to the Coptic translation of the Bible. Many things so we are coming from this tradition we need to continue learning the Coptic language and understanding all the related fields to it. But if you are speaking here about mission and evangelism this is different then I would not need to impose the Coptic language through to someone who is coming new and just learning the faith. It may be something that they may develop later and they would want to learn more about the Coptic language but that is not what we should be concentrating on when we are speaking about evangelism. An example though when we went to do evangelism in Fiji, the people there have such a beautiful musical voice they were able to pick up the Coptic tune and very easily they were able to learn some of the Coptic language and to chant with it but of course the main services were all in English. But I think eventually what may happen is that you may find Mission parishes may begin to spring up around our diocese and it's happening in other Coptic diocese around the world as well where some people are becoming frustrated that they're coming to church and bringing their children and not finding the language that they understand or that their children have grown up with and they cannot find services completely in English although that many of our parishes now do have services in English and

liturgies in English but maybe it's still not 100%. Or maybe the sermons are not all in English, or maybe the full service is not in English, so this may be something that for a future discussion that we need to think about. Is it a good idea that we begin to develop new parishes where these churches would be strictly completely in the English language, all the service completely in English, the sermons in English, all the teachings in English? I think eventually we want to have to do this because there are still people coming from Egypt there is still needs to have services in the Arabic language to accommodate for their needs as well, they may not know any English so we will need to accommodate for them. So, this is I think a long discussion that we need to do I know I was reading today that in the Southern U.S. His Grace Bishop Youssef is in the process of establishing eight new parishes completely in English and is called the ‘American Orthodox Church of Alexandria’ and is in the process of establishing eight new parishes along this line there is more information on his website if you are interested in this. I think eventually we need to have this discussion. And don't believe what some may attribute to saints which saints did not say.

**VERSE OF THE MONTH:**

**Count it all joy, my brothers, when you fall into various temptations.  
Jacob 1:2**

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

- ❖ Martyrdom of St. Agabius, the Soldier, and his Sister Thecla (25 Misra) .....1 September
- ❖ Commemoration of the Patriarchs: Abraham, Isaac, and Jacob (27 Misra) ..... 3 September
- ❖ Celebration of Annunciation, Nativity, and Resurrection (29 Misra).....4 September
- ❖ Arrival of the Holy Relic of St. John, the Short, to the Wilderness of Scetis (29 Misra) ..... 4 September

- ❖ Departure of St. Titus, the Apostle (Athanasia) (2 El\_Nasi) .....7 September
- ❖ Commemoration of the Angel Raphael, the Archangel (3 El\_Nasi) .....8 September
- ❖ Departure of St. Barsoma, the "Naked" (5 El\_Nasi) .....10 September
- ❖ Feast of El-Nayrouz (Beginning of the Blessed Coptic Year) (1 Tute) .....11 September
- ❖ Martyrdom of St. John the Baptist (2 Tute).....12 September
- ❖ Council of Bishops took place in Alexandria to refute the Arabic idea that soul dies with the body, and that on the day of the resurrection, it shall be raised up with it (3 Tute).....13 September
- ❖ Martyrdom of Saints Agathon, Peter, John, Ammon and Ammona and their Mother, Rebecca (7 Tute) .....17 September
- ❖ Martyrdom of Zacharias the Prophet (8 Tute) .....18 September
- ❖ Assembly of the Third General Council at Ephesus for Trying Nestor, Archbishop of Constantinople (12 Tute).....22 September
- ❖ Commemoration of the honorable Angel Michael, the Archangel (12 Tute).... 22 September
- ❖ Departure of Pope Mattheos the Second, Patriarch of Alexandria (13 Tute) ... 23 September
- ❖ Transfer of the Body of St. Stephen the Archdeacon (15 Tute) .....25 September
- ❖ Commemoration of the Consecration of the Sanctuaries of the Resurrection By Hands of Pope Athanasius (16 Tute) .....26 September
- ❖ First day of the feast of the Appearance of the Honorable Cross (17 Tute) .....27 September
- ❖ Second day of the feast of the Appearance of the Honorable Cross (19 Tute) ....29 September
- ❖ Departure of Pope Athanasius the Second, the Twenty-Eighth Patriarch of the See of St. Mark (20 Tute) .....30 September

**CHURCH SERVICES SCHEDULE:**

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

**YOUTUBE SERVICE STREAMING ADDRESS:**

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