



Coptic Orthodox Patriarchate of Alexandria

ST. MARY AND ST. MOSES COPTIC ORTHODOX CHURCH

Diocese of Mississauga and West of Canada



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HOW TO COMFORT OTHERS

BY H.H. POPE SHENOUDA III

The Lord Christ, during the period of His incarnation on earth, wandered about doing good, giving relief to the weary, curing sick people and driving out devils from the paralytic. He was a loving heart, compassionate to all. Let us learn from His example.

In His crucifixion, He relieved us from our sins, and from the sentence of death. After resurrection He relieved His disciples. He relieved Peter, who was heavily burdened by his conscience because of his previous denial of God; He relieved Thomas from his doubts; He relieved the whole Church by handing over the rules of faith to the apostles.

As for you, what are you doing to relieve others?

To relieve other people, there are two ways: one is positive and the other is negative. The positive way is to offer them your love and assistance, and the negative way is to keep away from all that troubles them. What are the matters that we should keep away from so as to relieve others?

You may relieve others by obedience, and yielding and abstaining from disagreement and dissension. This can be applied by children in relation to their parents, the subordinate in relation to his chief, the wife in relation to her husband, by all people in relation to one another. The gentle person is loved by all. As for the dissenting partner, he is a thorn in the throat of his colleague.



Therefore, you should not be obstinate or always fighting for your own opinion, but you should be gentle in your dealings with others. You should not get in the habit of saying `no', in small matters as well as in grave ones. You should stick to your opinion in matters that trouble your conscience, since God has to be obeyed more than people.

There are some people who accept an opinion only after dissension, dispute and discussion in which they tire the nerves of those with whom they are carrying out the discussions. This is why the Scriptures say “Do all things without grumbling or disputing.” (Philippians 2:14) Therefore, if you want to relieve other people, you should deal with them smoothly, without any complications. You should not make all their acts a subject of debate, in a difficult style which makes them feel that they are in front of a coroner who is making an inquest, not in front of a friend.

There is a difference between your request for some explanation for the sake of understanding and the lengthy discussions about a simple matter that does not need so much time for analysis and evaluation.

This is why the persistent person who is accustomed to making discussions usually has few friends. People do not like his company, nor do they let him join their groups, lest he should cause them to lose their quietness, peace and union with his ample discussions and debates. They find him troublesome and not the type that they can be at ease with.

Moreover, if you wish to relieve people and make them love you, you should be affable and should keep away from anger, bad temper and frowning.

Try not to become annoyed and sad, or to be influenced by the slightest provocation. You should not be excessively sensitive as regards your dignity and the way you ought to be treated. A person should not be quick to anger and taking vengeance. People cannot deal with the person who becomes angry for the slightest reason. They avoid talking to him or dealing with him, for the fear of clashes, struggles or the creation of a troublesome atmosphere.

You should not `make a mountain out of the mole-hill'; and should not imagine that people want to do you harm, as this troubles you psychologically and makes people tired of you.

In your dealings with people, do not always be reproachful. To be exceedingly reproachful indicates that there is something in your heart against people, and that your heart is not pure towards them. Reproach has often led to the worsening of relations among people. The most troublesome kind of reproach of people is that which is groundless, that which arises from mere annoyance, suspicions, doubts, imagination, or from rumors.

In order to comfort people, you should be affable and should not have doubts about their love for you. Even if they do something wrong to you, you should find excuses for them and let them blame themselves, without rebuking them. You should remember their old love for you. In this way, you will comfort them and be comforted yourself. And if you rebuke them, let this be with love, affection and gentleness.



You should know that people love a smiling face and find relief in looking at it, more than they do in case of reproach. You should also know that too much reproach loses its effectiveness, and causes love to be lost between friends.

There may be a person sitting with you, and you wish that the meeting may continue, however long it may be; and there may be another from whose company you would like to run away, however short the meeting with him may be. This is because the former relieves you, whereas the latter troubles you. And there may be someone who reproaches you while you do not get tired of him, because you sense love, sincerity and truth in his speech, and find that his reproach is in your interest.

What is important then, is the method, the way of talking and the exposition of the idea. Thus was Christ; He spoke to the Samaritan woman without hurting her feelings, in spite of His reference to her sins. The result was that she accepted His speech and went to preach about the Lord Christ and call people to come to Him, because His way of conversation was quiet, purposeful and not hurting.

The Lord also rebuked Peter for his denial, without saying to him, 'you have denied, or you have cursed,' in a manner full of love and appreciation. Reproach was appended with the statement, "take care of my sheep; tend my lambs."

Reproach hurts and annoys if its manner is rigorous, and if the person who is reproached is in a state of annoyance and incapable of endurance. An example for this is what happened to Job, the righteous, from his three friends.

Therefore, you have to choose the appropriate time at which people can endure your speech. You should perceive that everybody you talk to is a human being who has emotions that can be hurt, or at least affected and fatigued. You should regard the sensitiveness of people and should not use an iron hammer where a significant hint would be sufficient. You should be kind and compassionate so as to relieve others. You should also keep away from oppressive judgment.

If you want to relieve people, you should keep away from pressure and insistence. You should know that too much talk about one point troubles people, and too much pressure does not give people the opportunity for thinking, planning and getting themselves to be willing of their own accord to respond to your request.

Your desire that people should hasten to grant your request, without taking any consideration of their circumstances, may lead to a contradictory result. People may avoid meeting with you for fear of your insistence. Try to let your talk be directed towards the hearts and minds of people, not to their nerves.

If you are gentle with them, you will relieve them and relieve yourself too. There are some people who pass by others like the gentle breeze; and there are others who pass like a storm. There are some who pass by them like an earthquake or a volcano that throws out molten rocks. Are you a gentle breeze, a storm, a hurricane, an earthquake or a volcano?

You may be quiet in your speech, and at the same time tempestuous in your acts. If you cannot comfort the weary, as the Lord Christ used to do, at least you should not tire those who are at rest. Do not trouble others by bad treatment or too many requests, like the spouse, the children or the relative who exhaust the father of the family with demands beyond his capacity, and like the teacher who exhausts his pupils with lessons and programs beyond their abilities, and like those who give the commands that cannot be executed.

This is why God made his commandments light for people in the Old Testament, and the apostles “did not trouble those who were turning to God from among the Gentiles. “(Acts 15:19) Saint Paul made rules light for the Corinthians by saying, “I gave you milk to drink not solid food, for you were yet able to receive it.” (Corinthians 13:2)

The reasonable teacher does not give hard tasks to his pupils, and the good engaged girl does not make exorbitant demands or ask for very expensive presents from her fiancé. There are also some people who ask for exceptional demands from influential people, and these may exert pressure upon their conscience.

Some people exhaust others psychologically and some exhaust them physically, both types are troublesome. There is the chief who exhausts his subordinates with work and there is the person who exhausts his employees with work. There are also the members of the family who exhaust the mother by leaving the house without any order or cleanliness, overlooking the various other responsibilities which she must carry out.

Some people exhaust others by mastery, pride and by giving too many commands about things to be done and things not to be done, by negligence, abandonment and heedlessness.

There are people who do not appreciate the circumstances of others like the family that fills the atmosphere of the home with speech and noise, disregarding the students who are studying for examinations, and sick people. There are people who trouble others mentally by telling them incessant troublesome news or insisting on them to reveal their own secrets or the secrets of others.

CHRISTIAN FAMILY THE UNITED AND ETERNAL FAMILY

Fr. Jacob Nadian St. Bishoy Coptic Orthodox Church

The Scripture today from the Book of Mark 10:17-31, tells us something very important:

- ❖ “Then Peter began to say to Him, See, we have left all and followed You. So Jesus answered and said, Assuredly, I say to you, there is no one who has left house or brothers or sisters or father or mother or wife or children or lands, for My sake and the gospel’s, who shall not receive a hundredfold now in this time-- houses and brothers and sisters and mothers and children and lands, with persecutions--and in the age to come, eternal life” (Mark 10:28-30)

Notice here the difference between what you would leave for God's sake and what you will receive. You would notice that you get a hundredfold of everything except two things: Father and Wife? Is it fair not to get back all what you left?

Before we answer this question, let us read what Job used to have before his trial:

- ❖ “There was a man in the land of Uz, whose name was Job; and that man was blameless and upright, and one who feared God and shunned evil. And seven sons and three daughters were born to him. Also, his possessions were seven thousand sheep, three thousand camels, five hundred yoke of oxen, five hundred female donkeys, and a very large household, so that this man was the greatest of all the people of the East” (Job 1: 13)

Now, let us read what God promised Job and what did he get as a reward:

- ❖ “And the Lord restored Job's losses when he prayed for his friends. Indeed, the Lord gave Job twice as much as he had before... Now the Lord blessed the latter days of Job more than his beginning; for he had fourteen thousand sheep, six thousand camels, one thousand yoke of oxen, and one thousand female donkeys. He also had seven sons and three daughters” (Job 42: 10-13)

You would notice here that Job got double of all what he did before, except for the children. Is it fair that Job who has ten children before, receive only ten other children? Didn't God promise him to get “twice as much of what he had before”?

There is something here that may sound unfair! The truth is: it is all fair and just. The saintly people, who pass away and go to heaven are not dead; they are alive with God; as He said:

- ❖ “But concerning the resurrection of the dead, have you not read what was spoken to you by God, saying, ‘I am the God of Abraham, the God of Isaac, and the God of Jacob’? God is not the God of the dead, but of the living” (Matthew 22:31-32)
- ❖ “But concerning the dead, that they rise, have you not read in the book of Moses, in the burning bush passage, how God spoke to him, saying, ‘I am the God of Abraham, the God of Isaac, and the God of Jacob’? He is not the God of the dead, 2 but the God of the living” (Mark 12:26-27)
- ❖ “But even Moses showed in the burning bush passage that the dead are raised, when he called the Lord ‘the God of Abraham, the God of Isaac, and the God of Jacob.’ For He is not the God of the dead but of the living, for all live to Him” (Luke 20:237-38)

So, God gave Job 10 children in addition to the 10 who are alive in heaven, making it 20, fulfilling His promise.

Same, in our Scripture today, when God did not give back a father or a wife, it is because He is our Father and the wife whom the person would lose here on earth, will get back again in

heaven, because she is still alive. You would also notice that God said if you lose “a mother”, will get “mothers”, meaning you will have many churches (mothers) around that would take care of you and your needs. You may ask, what would happen if I lose a wife because she did not follow the faith? Remember that man cannot get married again, as God said in Matthew 19, that man cannot divorce his wife for any reason except for adultery.

That gives us a great understanding of family and how eternal and everlasting relationship it is? This eternal relationship starts here on earth and continues there up in heaven. Nothing can ever stand against a Christian family, nothing can disturb its peace, nothing can break it, and money cannot bring or take away happiness from this united and eternal Christian family.

To give you an example, a servant had a group of children and he was trying to make the point that money can't buy everything. He was trying to drive home his point when he asked them, “What would you do if I said I would give you \$1000 to quit loving your mom and Dad?”

Everybody was quiet. Finally, one little boy in the back raised his hand and said, “how much do you think I could get to quit loving my sister?”

That little boy's question brought out a good point about families. Families are funny. Lots of times, families bicker and fuss. But don't let anybody else mess with them. Don't let anyone from outside the family say anything. When somebody from outside the family says anything, most of the time a family will come together and present a united front. They say that nothing unites like a common enemy. That may be true, but that kind of unity only lasts till the battle is over. True unity is family unity.

You see, a healthy family is a united family. A family that works together toward a common purpose share certain characteristics. Listen to what St. Paul says:

- ❖ “Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone, in whom the whole building, being joined together, grows into a holy temple in the Lord, in whom you also are being built together for a dwelling place of God in the Spirit” (**Ephesians 2:19-22**) Anytime you see the word “therefore”, it is a good idea to find out what it is there for. St. Paul is telling the Ephesians that they are part of the household of God. They are “fellow citizens with the saints and members of the household of God”, meaning God has brought them into His family—this wonderful new family of God called the church. So, when God makes you a family, He makes you a small church where His name is mentioned, glorified and blessed forever. Being part of the family means you must share with the family in all its good times and bad times. You ought to follow a few simple steps:



“Continued next month”

Rites:

PROSTRATION

Bishop Mattaous

1. *Prostration of Worship*

The Coptic Church, in its humble and meek spirit, teaches her children three types of prostration, or metanias (bowing).

These are:

1. *Prostration*

These are the prostrations offered to God during our individual or public worship, such as at the beginning of each of the hourly prayers when we say “Lord have mercy....” St. Isaac said about such prostrations, “Bow at the beginning of your worship, asking God from your heart, with humiliation, to give you patience and control over your thoughts during prayers.” Mar John Casian said about the monks in Egypt, “I saw them in prayer. When they have finished reciting the Psalm they do not prostrate themselves in a hurry, as if it is a duty they want to get out of the way, like many of us do. On the contrary, they stand for a while to raise a short prayer, then they prostrate themselves in awe and great devotion.

After that, they get to their feet in a brisk manner, standing uprightly with all their thoughts absorbed in prayer.”

The Church’s Canon define the number and arrangement of such prostrations by saying, “the worshipper starts his prayer either with one or three prostrations. He should kneel down after each psalm or praise, or whenever the words “kneeling down” are contained in the prayer.” Believers (and in particular monks) who prostrate themselves as a daily routine during prayer follow these regulations. The aim of prostration is to offer thanks to the Lord for His great mercies, or for His help in a certain matter. These are known as thanksgiving prostrations.

Another aim of prostrating in prayer is to implore the Lord to grant us certain virtues or to pray for other people, saying such things as:

- ❖ “Thank You my Lord Jesus Christ, for You...”, or,
- ❖ “Grant me, O Lord, the life of purity”, or,
- ❖ “Grant me, O Lord, the life of patience and tolerance”, or,
- ❖ “Grant me, O Lord, the life of complete love”, or focusing on any of the other virtues.

Also, a person may devote a number of prostrations on behalf of those who have asked him to pray for them. He may be motivated to offer worships for them without their knowledge through his love for them and his awareness of their needs. One may also devote some prostrations to the Lord for the Church and its fathers, or for the safety of the world and its leaders, and so on.

On the topic of prostration in prayer, Mar Isaac said,

- ❖ “Do not think that prostrating yourself before God is a light matter. None of all the good deeds equals persevering in completing prayers with prostrations.” He also said,
- ❖ “Compel yourself to kneel down before God, for this invigorates the spirit of prayer.” Also,
- ❖ “Persistence in offering bows every now and then, will give the vigilant worshipper the ideal atmosphere for worshipping.” And also,
- ❖ “A love for continual prostration before God during prayer is an indication that the soul has died to the world and has realized the mystery of the new life.”

The Church does not allow prostration on Saturdays and Sundays or during the fifty days of Pentecost or after having Holy Communion.

AUDIO SERMONS

WHAT IS THE PASSION OF LUST?

By: Fr. Anthony Mourad

https://www.youtube.com/watch?v=ae9wCOTPIpc&t=86s&ab_channel=CopticOrthodoxAnswers

SAINT OF THE MONTH:

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

ST. VIRGINS ARBSIMA

The holy virgins Arbsima and Agatha and their sisters during the reign of Emperor Diocletian. This infidel sought out the most beautiful damsel to marry. He sent the painters to every country and ordered them to paint a picture of the most beautiful damsel that their sights fell on and to give him an accurate description of her. When they arrived nearby Rome, they entered a monastery for the virgins and they found Saint Arbsima and thought that their was none like her in beauty. They painted a portrait of her and sent it to the Emperor who rejoiced at it. He then sent to the kings and governors to invite them to the wedding celebrations.



When Arbsima and the virgins knew this thing, they wept, and they went forth from the monastery entreating the Lord Christ to help them and to keep their virginity. They came to the country of Armenia, and entered the city of Tridatah. There they dwelt in a winery in a ruined garden. They had great tribulation in getting their food so one of them made glass and sold it, and with the money they paid for their food. When Diocletian sought for Arbsima, he did not find her. Later he heard that she was in the country of Armenia so he sent to Tridatah the governor to inform him about her and to keep her. When the virgins heard that, they left their shelter and hid themselves in the city. But some men told about them. Tridatah then commanded to bring Arbsima to him and when she did not wish to go, they abducted her and brought her to him. When he saw her beauty, he wanted to have her for himself, but she did not let him. He brought her mother to

persuade her but instead she besought her to endure patiently, she comforted her, told her that she must not forsake her true Bridegroom, the Lord Jesus Christ, and that she must not defile her virginity. When he knew what her mother had done, he commanded to break her teeth, but God gave St. Arbsima power to overcome the governor; she pushed him forcefully and he fell on his back. She went away and left him lying on the floor although he was well known in war for his strength and bravery. He was ashamed of having been vanquished by a virgin damsel and ordered his men to cut off her head. The soldiers came and tied her, tore out her tongue, plucked out her eyes, and then cut her into pieces. When the governor rose up from his fall and his senses returned to him, he repented having killed the saint. He ordered to slay the rest of the virgins. The soldiers bored in the soles of their feet, flayed them, cut them in pieces, and then cast them out. One of them was sick and was lying on a bed, and she cried out to the soldiers to make her join her sisters. So, they cut off her head also and thus, all the virgins received crowns of martyrdom. The soldiers also slew all who had come with them from Rome. After their departure, the governor became mad and doctors could not help him until Saint Gregory, Bishop of Armenia, came to him and prayed over him. By this he was healed of his affliction and believed in the Lord Christ. And he took the bodies of the holy and pure virgins and laid them in a holy place.

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

Sayings of the Fathers:

- ❖ God loves each of us as if there were only one of us..... *Saint Augustine*
- ❖ Let yourself be persecuted, but do not persecute others..... *St. Isaac of Syria*
- ❖ The soul that loves God finds its comfort in God and in God alone..... *St Isaac of Syria*
- ❖ God requires three things from every human being: right faith with the whole soul, honesty of the tongue, and purity and chastity of the body. ... *Fr Gregory the Theologian*

Question and Answer:

By: *H.E Metropolitan Youssef*

Question

What does it mean when we pray in the Lord's Prayer, "Hallowed be Thy Name" or in the Liturgy "we bless You" or "we glorify You?" Also, how could St. Mary say, "My soul magnifies the Lord?" Does God Who is full and perfect need to be blessed, glorified, or magnified? Does His Holy Name need additional holiness?

Answer

St. Cyril of Alexandria, in his comment on "Hallowed be Thy Name," affirmed that it is absolutely absurd to think that when we pray, "Hallowed be Thy Name," we pray that additional holiness may accrue unto the all-holy God. He wondered, "If God be full and in every respect perfect in and by Himself, and the Giver of holiness to the creation out of His own holiness; what addition can He receive?" St. Cyril then explained the meaning of the prayer "Hallowed be Thy Name," saying, "The prayer is, therefore, 'May Thy Name be kept holy in us, in our minds and wills'; for this is the significance of the word 'Hallowed be Thy Name'. For just as one who suffers from disease in his eyes and sees with difficulty and prays, saying 'O Lord of all, grant that the light of the sun's radiance may illuminate me also.' He does not make his supplication on the behalf of the sun but on the contrary, upon his own." So also if a man says 'Our Father Who art in heaven, hallowed be Thy Name,' he is not requesting any addition to be made to God's holiness, but rather asks that he may himself possess such a mind and faith so as to feel that His Name is honorable and holy.

St. Cyril added that, when we ask these things, we not only ask for ourselves alone, but rather to intercede for all the dwellers upon earth. For those who already have believed, that their faith may be established and that they may be able to practice the glories of the more excellent life. For those who as yet are not believers, that they may be called and their eyes be opened.

The Scholar Origen, in his comment on St. Mary's praise, "My soul magnifies the Lord," wrote, "We ask how a soul can magnify the Lord. The Lord can undergo neither increase nor loss. He is what He is. Thus, why does St. Mary now say, "My soul magnifies the Lord?"...My soul is not directly an image of God. It was created as the image of the Image that already existed...Each one of us shapes his soul into the image of Christ and makes either a large or a small image of Him. The image is either dingy and dirty or it is clean and bright and corresponds to the form of the Original. Therefore, when I make the image of the Image – that is my soul –large and magnify it by work, thought and speech, then the Lord Himself is magnified in my soul, because it is an image of Him. Just as the Lord is thus magnified in our image of Him, so too, if we are sinners, He diminishes and decreases. But surely the Lord is not diminished, nor does He decrease. Rather, we create other images in ourselves instead of the Savior's Image. Instead of being the image of the Word, or of Wisdom, justice and the rest of the virtues, we assume the form of the devil."

In summary, God is what He is. He does not increase or decrease. He is in every respect perfect in and by Himself, and He is the Giver of holiness to all creation. In our prayer we pray that God be blessed, glorified, and magnified, and that His name be hallowed in us and in all people, believers and nonbelievers alike. We pray that our souls may be shaped in the image of Christ.

VERSE OF THE MONTH:

**Know that the Lord has set apart his faithful servant for himself;
the Lord hears when I call to him. Psalm 4:3**

THE CHURCH COMMEMORATES THIS MONTH “SYNTAXARIUM”

- ❖ Commemoration of St. Mary the Virgin (21 Tute)1 October
- ❖ Martyrdom of St. Julius El-Akfehas, the Writer of the Biography of Martyrs (22 Tute)2 October
- ❖ Re-Opening of St. Mary's Church in Haret El-Rum (23 Tute).....3 October
- ❖ Departure of Jonah the Great Prophet (25 Tute)5 October
- ❖ The Angels Annunciation of John the Baptist to Zacharias (26 Tute), 6 October
- ❖ Commemoration of the major feasts of the Lord (Annunciation, Nativity and Resurrection) (29 Tute), 9 October
- ❖ Commemoration of the Miracle that God performed to St. Athanasius the Apostolic (20 Tute)10 October
- ❖ The Coming of Saint Severus the Patriarch of Antioch to Egypt (12 Babah)12 October
- ❖ The Departure of St. Paula El-Tamouhi (7 Babah)17 October
- ❖ Departure of St. James the Patriarch of Antioch (11 Babah) 21 October
- ❖ Commemoration of the honorable Angel Michael, the Archangel (12 Babah).....22 October
- ❖ Departure of Abba Demetrius the First, the Twelfth Pope of Alexandria (12 Babah)..... 22 October
- ❖ Departure of St. Philip, One of the Seven Deacons (14 Babah) 24 October
- ❖ Assembly of a Council in Antioch for Paul of Samosat (19 Babah)29 October
- ❖ Commemoration of the Mother of God (21 Babah)31 October
- ❖ Commemoration of the Relocation of the Body of Lazarus (21 Babah)31 October

CHURCH SERVICES SCHEDULE:

PLEASE, CHECK CHURCH WEBSITE IN THE FIRST PAGE.

YOUTUBE SERVICE STREAMING ADDRESS:

www.youtube.com/channel/UC_Ml2B3NKLi1Y8P3nQR5Amw/live