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St. Mary and St. Moses Coptic Orthodox Church

Diocese of Mississauga and West of Canada



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THE BLESSINGS OF THE RESURRECTION

H.H. Pope Shenouda III

We rejoice in the resurrection of our Lord Jesus Christ because it is a great victory over death. It is a restoration of the human nature of life, for God originally created man to live forever and not to die. Therefore, the resurrection of Christ is a deposit of our resurrection. That is why St. Paul called Christ's resurrection. "The first-fruits of those who have fallen asleep" (1Cor. 15:20).



He is the first fruit, and we follow Him. Someone may ask, "How can Christ be the first fruit and many have been risen from the dead before Him? The son of the widow of Zarepath whom Elijah raised from the dead (1 Kings 17:22), the son of the Shunammite who Elisha raised after he had died (2 Kings 4:32-36). Moreover, there are three persons who were risen from the dead by the Lord Jesus Christ Himself...the son of the widow of Nain, the daughter of Jairus and Lazarus. But all those people died again and they are still waiting for the general resurrection, while the resurrection of Christ is not followed by death.

The resurrection enhances the value of man and assures that his life does not end by his death. It confirms that there is another life after death, other than this earthly life. We conclude the creed saying, "We look for the resurrection of the dead and the life of the world to come. Amen."

Thus, we can say that the most important thing in the resurrection is what is after the resurrection. The resurrection proves that the human life has an extension in the other world and that death is

just a stage in the human life. Death became a golden bridge between two lives, one of them is earthly and the other is heavenly. There is no doubt that the eternal life is much better because it is in heaven without sin or curse in company with God and the angels and saints. It was described in the New Testament as, what an “Eye has not seen, nor an ear heard, nor have entered into the heart of man, the things which God has prepared for those who love Him” (1 Cor. 2:9). For that, St. Isaac said, “The fear of death scares the foolish man, but the righteous desires death exactly as he desires life.”

That is also what St. Paul said, “For to me, to live is Christ, and to die is gain... For I am hard pressed between the two, having a desire to depart and be with Christ, which is far better” (Phil. 1: 21-23). The resurrection changed the thought of people towards death, for it became a departure to a better life, it became a promotion and a desire for the righteous. After the resurrection of Christ, death lost its terror. The saints do not fear death or its causes like sicknesses of the conspiracies of wicked people. Only the ungodly are those who are always frightened of death the condemnation.

The resurrection is connected with faith. Atheists do not believe in it but believers trust that God is Almighty and can raise the dead as He created man, in the first place, from dust and created dust out of nothing. Believing in the resurrection leads to the life of righteousness and virtues. The believer knows that he, or she, will stand before the throne of God in the Day of Judgment to give account about his/her deeds.

The resurrection is compensation for all the injustices and sufferings of the earth. It gives real comfort to us that we will see again and live with all our beloved family members and friends who passed away.

One of the blessings of the resurrection is that nothing is impossible, not only with God, but also with the believers. Another blessing is the desire to eternal life. A third blessing is the transfiguration of the human nature, body and soul... “for our citizenship is in heaven, from which we also eagerly wait for the Saviour, the Lord Jesus Christ who will transform our lowly body that it may be conformed to His glorious body” (Phil. 3:20-21). St. Paul adds one more blessing saying that Jesus was risen from the dead because of our justification” (Rom. 4:25). His resurrection was the evidence of the acceptance of His redemption and salvation.

The Lord Jesus had to rise from the dead because He raised others. He proved His Divinity (Rom. 1:4). All the prophecies and types had to be fulfilled in his resurrection (See. Psa. 16:9, 10). The types Jonah and Isaac were fulfilled in His resurrection. Also, the resurrection of Christ was a necessity, because His Divinity parted not from His humanity for a moment nor a twinkle of an eye.

To Him be glory and dominion unto ages of ages. Amen.

THE LIGHT OF THE RESURRECTION DISPELS THE DARKNESS

His Eminence Benjamin, Metropolitan of Monufia

Darkness appeared during the events of the Crucifixion, as it came over the whole earth from the sixth hour to the ninth hour—the duration during which the Lord Jesus Christ hung upon the cross. This was after He had been stripped, beaten, and scourged, and His body poured forth blood from every part, until the loss of blood caused it to diminish significantly. This would lead to an increase in heart rate, eventually resulting in heart failure—when the heart ceases to beat and a person dies. Through the death of the Lord Christ on the cross, He paid the price of sin as an atonement for the sins of the whole world. After His burial for three days and nights, He rose with a powerful light like lightning, transforming darkness into light and sin into righteousness and holiness. Thus, the mark of light is associated with the tomb of the Lord Christ, from which light bursts forth each year as a confirmation of the Resurrection event—an embodiment of the empty and open tomb. Visitors enter it to witness the truth of the Resurrection and the burial linens that testify to the glorious rising: “Then He opened their understanding, that they might comprehend the Scriptures” (Luke 24:47).



The Lord Jesus noticed that the disciples did not understand what He was saying to them. But after the Resurrection, the Lord opened their minds to understand, and they believed in the Resurrection and saw the Lord. Let us note what is written in (Mark 9:32; Luke 9:45): “But they did not understand, and it was hidden from them,” and in (John 10:6): “But they did not understand what He was saying to them.” Yet after the Resurrection, they understood what they had not previously grasped, as in (John 12:16): “These things His disciples did not understand at first; but when Jesus was glorified, then they remembered that these things were written about Him.” The Resurrection revealed the mystery that had surrounded the divine plan. Thus it is written in (Hebrews 1:1–2): “God, who at various times and in various ways spoke in time past to the fathers by the prophets, has in these last days spoken to us by His Son.” This was affirmed by the Lord Christ in His prayer to the Heavenly Father (John 17:6): “I have manifested Your name to the people whom You have given Me out of the world; they were Yours, You gave them to Me, and they have kept Your word.”

Therefore, before the Resurrection, all were in a state of ignorance and lack of understanding and awareness. Humanity needed the light of the Resurrection and the divine revelation in order to comprehend God’s purpose and His plans that surpass knowledge. Hence the saying: “For had they known, they would not have crucified the Lord of glory” (1 Corinthians 2:8).

In the appearance of the Lord to the two disciples on the road to Emmaus (Luke 24:26–27): “Ought not the Christ to have suffered these things and to enter into His glory?” And beginning with Moses and all the Prophets, He interpreted to them in all the Scriptures the things concerning Himself. Then in (Luke 24:44–45) He says: “Then He opened their minds to

understand the Scriptures—that the Christ had to suffer and rise from the dead on the third day, and that repentance and remission of sins should be preached in His name to all nations” (Luke 24:47). In the disciples’ words, their condition before and after their understanding was opened by the Resurrection becomes clear. At first they said: “But we were hoping that it was He who was going to redeem Israel” (Luke 24:21). But after the Resurrection and His multiple appearances to them, they bore witness to Him and to His Resurrection. Even Saint Paul the Apostle testified in (Romans 1:4), saying: “Declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead—Jesus Christ our Lord.” Truly, the light of the Resurrection emanating from the tomb of the Lord Christ each year reveals this complete truth and proclaims to the whole world the reality of this incarnate and risen God for our salvation.

Toward a Pentecost Without Lukewarmness

By Monk Fr. Petros El-Baramousy

The fifty-day period following the Feast of the Resurrection of our Lord Jesus Christ—from the death He tasted in the flesh—is considered one of the most critical periods in our spiritual lives, if we are not attentive to it. It is as though it were a hidden enemy striving to steal everything we stored up during the Great Lent and Holy Week.

It is observed that the Sundays of Great Lent elevate us from the body to the spirit, and from fleeting earthly concerns to enduring heavenly treasures. By the end of this long and beautiful journey, a person becomes attached to what is spiritual, no longer preoccupied with food and drink—their quantity or type—but instead focused on enjoying the encounter with the heavenly Bridegroom and tasting His sweetness and the joy of communion with Him.

Then comes the holy fifty-day period, during which we celebrate each day spiritually the Resurrection of the Lord of Glory from the dead. Yet quickly, we forget what is spiritual and turn it into something purely physical. A person becomes absorbed in compensating for the fasting period—or what some call deprivation from delights and pleasures. We then direct all our senses and focus toward excessive eating and drinking under the pretext of restoring nutrients lost during fasting. With increased eating and drinking comes increased sleep, sluggishness, and laziness, leading us into what is called spiritual lukewarmness. The fervor of a person cools as the balance between spirit and body is reversed.

During the fasting period, we neglected the body and the spirit grew, and we lived with spiritual fervor. But in the holy fifty days, we did the opposite: we focused on the body and neglected the spirit, causing it to weaken and leading to laziness and spiritual dullness.

This happens to many, even while the warning words of Jesus Christ that we heard only days ago on the night of Apocalypse remain fresh—His message to the angel of the church of Laodicea:

“And to the angel of the church of the Laodiceans write: ‘These things says the Amen, the Faithful and True Witness, the Beginning of the creation of God: I know your works, that you are neither cold nor hot. I could wish you were cold or hot. So then, because you are lukewarm, and neither cold nor hot, I am about to spit you out of My mouth.’” (Revelation 3:14–16)

From these few verses, let me reflect with you on the following point:

(1) Between Fervor and Lukewarmness

The late Pope Shenouda III said:

Lukewarmness is a deficiency in spiritual fervor, and the Bible calls us to be “fervent in spirit” (Romans 12:11).

A person in whom the Spirit of God dwells must be fervent in spirit. This fervor appears in the heart, in love, in prayer, in worship, and in service. It encompasses one’s entire life—so that wherever this person goes, that place is ignited by their zeal, their activity, and their holy passion. However, many of God’s children do not maintain this spiritual fervor and fall into lukewarmness. They do not remain in their first love, and there are certainly reasons that lead to this state.

They still pray, but not with the same love, depth, or spirit. They read the Scriptures, but without impact or response. Spiritual meetings and liturgies no longer affect their hearts as before. Their worship becomes like a body without a spirit—having a form of godliness but lacking its power (2 Timothy 3:5). They speak to God without feeling His presence before them or in their lives.

How much God detests this lukewarmness, as expressed in the Book of Revelation: “Because you are lukewarm, and neither cold nor hot, I am about to spit you out of My mouth. I wish you were either cold or hot.” (Revelation 3:15–16)

(2) Types of Lukewarmness

❖ **Ordinary lukewarmness:**

There is a normal kind of lukewarmness that happens to everyone—even the saints. There is also a dangerous kind that threatens spiritual life with سقوط (falling), and a relative kind that appears when a person’s current spiritual state is compared to a previous, stronger period. Ordinary lukewarmness reflects our human nature, which tends to fluctuate and does not remain steadily on a continuously rising path.

❖ **Dangerous lukewarmness:**

This is the kind that lasts for a long time, becomes deep, and comes without inner rebuke. A person may grow accustomed to it and stop striving to rise out of it. Sometimes, it even disguises itself in the clothing of righteousness.

An important example of dangerous lukewarmness: is a person who becomes so used to the church environment that they enter it without reverence, without awe, without (humility or devotion), and without being spiritually moved. They may act authoritatively, raise their voice, or shout. They might justify harshness under the pretext of maintaining order, interrupt a priest or deacon during prayer to correct a linguistic mistake, and search for spirituality in all this—but find none. Or they may not even search, assuming they are doing something good.

For example, a deacon whose entire concern during the liturgy is sorting papers—requests, memorials, or notes—may even read private matters that should not be examined. In such cases, the person may move from lukewarmness into sin without realizing it—or while trying to justify themselves. In this state, they may lose gentleness, humility, and respect for both the sacred place and for others.

This also applies to those organizing Communion, distributing offerings before Communion, or handing out water afterward in a careless way that creates noise and diminishes reverence for the house of God.

(3) Dangerous manifestations of lukewarmness

Lukewarmness is a process of decline. How? It is a descent:

from love to routine or from spirit to mere rationalism or from spiritual virtues to bodily pleasures or from focusing on God to focusing on people

This decline is a halt in movement, or dealing with God externally rather than internally. It becomes concern with virtues in terms of quantity rather than depth. And this affects not just individuals, but entire families.

Take prayer as an example: in spiritual life, prayer is meant to be an expression of love for God—and this love should permeate every virtue.

- ❖ You pray because you love God, saying: “My soul thirsts for You, O God, as a dry land thirsts for water” (Psalm 63).
- ❖ But in a state of lukewarmness, prayer may become a duty—something performed فقط to avoid a guilty conscience.
- ❖ One may pray without desire, emotion, warmth, or even understanding. The spiritual elements of prayer disappear: it is no longer offered with contrition, reverence, faith, meditation, or love. Instead, it becomes mere lip service—a routine.
- ❖ This last symptom becomes especially noticeable during the fifty-day period.

- ❖ *After having hearts aflame during Great Lent—attending late liturgies, seeking the longest services, committing to daily liturgy even after work, and praying the Psalms with focus and fervor—we reach intense spiritual warmth during Holy Week.*
- ❖ *But once the Feast of the Resurrection arrives, after hearing “Christ is risen,” we may suddenly find ourselves standing in church watching the clock, counting minutes, wondering why the liturgy is taking long. After the feast, attendance drops, liturgies are attended by fewer people, and spiritual discipline weakens.*
- ❖ *Even the mother who once carefully woke her children to attend church may now become lax; the family oversleeps, skips liturgy, neglects prayers at home, and the day becomes filled with heaviness and laziness. People begin to demand shorter liturgies. What follows is a troubling reversal: a person abandons the spiritual fervor they reached—especially during Great Lent and Holy Week—and regresses backward, often losing far more than they had gained. (Compare the state of churches now to what they were during Great Lent and Holy Week.)*

(4) Causes of Lukewarmness... and Its Treatment

1) Being preoccupied away from God:

One of the most dangerous causes of lukewarmness is when a person becomes so busy that they find no time for God or for their spiritual life. They do not seek depth in their relationship with God; instead, life’s priorities are filled with distractions, and God is placed at the bottom of the list. As a result, the spiritual means that ignite the heart are lost, and the person grows lukewarm.

These distractions take different forms—many of which are especially common during the fifty-day period:

- ❖ *Frequent visits under the pretext of exchanging greetings (which is important, but should not exceed its proper limit).*
- ❖ *Excessive focus on a variety of rich and appealing foods.*
- ❖ *Preoccupation with clothing and outward appearance—wearing multiple outfits after the feast, with exaggerated attention to looks during the first weeks, even including heavy use of makeup (for both women and men). Caring about appearance is natural, but excess and showiness are what become inappropriate. Earlier generations in service used to teach that servants should avoid wearing everything new during the feast so as not to stumble those who cannot afford such things.*

- ❖ *Attending numerous parties and celebrations under the idea of “celebrating the feast,” which consumes much time and takes priority over prayer and Scripture reading.*
- ❖ *Sometimes, the busyness is even within spiritual activities themselves. A person may be occupied with church service—organizing celebrations, gifts, trips, and entertainment for others—yet forget themselves. Gradually, the flame of spiritual fervor they built during the fast cools down. Once a person relaxes and cools spiritually, lukewarmness creeps in, and eventually they say: “We don’t feel any desire to pray or do anything spiritual.”*

2) Drifting away from repentance:

During Great Lent and the period before it, a person is usually diligent in practicing repentance and confession. They spend time examining themselves, holding themselves accountable for every mistake during a time of awakened conscience and spiritual fervor.

But when laziness and slackness set in, repentance becomes something postponed. The person avoids sitting with themselves because they want to spend more time in personal pleasures.

- ❖ *If they confess neglect in prayer, their spiritual father urges consistency.*
- ❖ *If they confess overeating or sinful thoughts, they are guided toward moderation and discipline.*
- ❖ *If they confess careless looks due to frequent outings, they are advised to guard their senses.*

So the person starts thinking: “I’ll choose a better time after the fifty days... after this festive period... then I’ll repent for everything at once.”

In this way, they gradually drift away from the ongoing practice of repentance that they had pursued during the fasting seasons.

3) Satisfaction without growth:

- ❖ *As long as a spiritual person keeps moving forward, they preserve their spiritual fervor—because movement generates warmth. But if they reach a certain level and stop, they become stagnant and fall into lukewarmness.*
- ❖ *Many people fall into this: before repentance, they were far from prayer. Then they began to taste its sweetness, and their hearts were filled with spiritual warmth.*

- ❖ *But after reaching a certain level, they stop progressing. Over time, through routine, they repeat the same prayers without awareness. This leads to الجمود (spiritual rigidity), and through that rigidity, they become lukewarm.*

Rites:

THE SPIRITUALITY OF THE RITES OF THE HOLY LITURGY:

WASHING THE HANDS

by H.G. Bishop Mettaous

While the Creed is being read the priest washes his hands three times, as he did before choosing the Lamb. He stands by the Sanctuary's door, facing West, and shakes his hands before the people. This action cautions and warns people to be prepared before receiving the Holy Communion. He repudiates the guilt of him who dares to receive Communion undeservedly, as if he is reminding them of St. Paul's fearful words, "Therefore whoever eats this bread or drinks this cup in an unworthy manner, will be guilty of the Body and Blood of the Lord. But let a man examine himself and so let him eat of that bread and drink of that cup. For he who eats and drinks in an unworthy manner, eats and drinks judgment to himself not discerning the Lord's Body" (1Cor.11:27-30). By shaking his hands the priest is signifying, "I am innocent of the blood of whoever undeservedly partakes of the Holy Sacraments, without letting me know", after which he dries them on a white clean towel.

A Point on the Washing of the Hands:

The priest washes his hands before the Prayer of Reconciliation in preparation to touching and fragmenting the Holy Body with his undefiled hands, just as the Savior purified His disciples before the Lord's Supper by washing their feet and drying them.

AUDIO SERMONS

HOW DO I LIVE A LIFE OF RESURRECTION? (SHORT)

Fr. Gabriel Wissa

<https://www.youtube.com/watch?v=qDyzmbcfzIM>



ENTER INTO THE POWER OF RESURRECTION

by Fr. James Soliman

<https://www.youtube.com/watch?v=xZCmCKwuDDY>



SAINT OF THE MONTH:

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

ST. GEORGE (GA'ORGI)

St. George (Ga'orgi), the companion of St. Abraam, was born to saintly Christian parents, and he shepherded the sheep of his father. He desired to become a monk, so he left the tending of the sheep, and he was fourteen years old. He went to the wilderness of St. Macarius. While he was walking on the road, the devil appeared to him in the form of an old man, and said to him: "Your father thought that a wild beast has killed you, and he rent his garment, grieving over you. It is meet that you should return to your father to comfort his heart first then return to the wilderness". The Saint was astonished for that, and thought in himself saying: "The Holy Bible says: 'He who loves father or mother more than Me is not worthy of Me.'" (Matthew 10:37) When he said that, the devil became like smoke and fled from him. Immediately, the angel of the Lord in the form of a monk appeared to him, and guided him to the monastery of Abba Orion (Arion). He remained there under the guidance of a holy monk for ten years, during which he never ate any cooked food or fruit and never drank wine. He then desired to live alone in the inner wilderness and went to the monastery of the Roman Saints Maximus and Domadius in Scetis. At the same time, St. Abraam arrived to the monastery. They went together to the monastery of St. Macarius and met St. Yoannis, the archpriest of Sheahat. He gave them a cell close by him to live in, which was known as the cell of Bageeg, where St. Abraam departed, and after him St. George departed also, and he was seventy-two years old.



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

Sayings of the Fathers:

- ❖ Resurrection is life and a daily test that we experience each time we draw closer to the cross and bear it with joy *Father Bishoy Kamel*
- ❖ We have carried the cross of our Christ on our shoulders, not the wooden beam, but the suffering of the body, the suppression of its desires, and the mortification of our passions..... *Anba Pachomius*
- ❖ Just as He shook the earth when He gave up His spirit, so also at His Resurrection, He shook it to declare that the One who died is the One who rose
.....*Abba Boulus El-Booshy*
- ❖ Christ was freed from the bonds of the tomb; so be freed from the bonds of your sin.
.....*St. Gregory the Theologian*
- ❖ Yesterday we were born children of men, today we are born children of God.
..... *St. Gregory of Nyssa*

Question and Answer:

By: *H. H. Pope Shenouda III*

Question *Since the Bible says, 'Being justified freely by His grace' (Romans 3:24), then salvation is free. So why do we then associate it with baptism, which is a work?*

Answer The phrase "justified freely" means that we do not pay any price for this justification. This is because "the wages of sin is death" (Romans 6:23), as stated in the same letter to the Romans. And this price was paid by Christ through His death, by shedding His blood on the Cross. We are justified without paying this price, i.e., freely.

However, baptism is not the price; it is the means.

An example of this is when Protestant brothers say that we are saved by faith. Faith is the means, not the price. The price is the blood of Christ, and nothing else, as the Scripture says, "Without the shedding of blood, there is no forgiveness" (Hebrews 9:22). Christ Himself brought these two means together: faith and baptism, as He said: "He who believes and is baptized will be saved" (Mark 16:16). We are not the ones who associate salvation with baptism; it is Christ Himself, and

also His holy apostles, as St. Peter said about Noah's Ark, "who in it a few, that is, eight souls, were saved through water, which corresponds to baptism, which now saves you" (1 Peter 3:20-21). St. Paul the Apostle also said, "but according to His mercy He saved us, through the washing of regeneration and the renewing of the Holy Spirit" (Titus 3:5).

You might object and say, "So, if I don't get baptized, will I be damned, even though Christ died for me?"

Yes, Christ died for you. But you must follow the means that Christ Himself put in place for your salvation—the means through which you receive the salvation Christ offered you freely.

For example, even though Christ's blood is sufficient for salvation, can you be saved without repentance? Christ's blood is there and sufficient for salvation. However, the Lord also said, "Unless you repent, you will all likewise perish" (Luke 13:3, 5). Repentance is not the price of salvation; rather, it is a necessary means through which you are justified freely by the blood of Christ. Baptism is also a necessary means through which you are justified freely by the blood of Christ. The Lord Himself said, "Unless one is born of water and the Spirit, he cannot enter the kingdom of God" (John 3:5). Faith is also a necessary means for receiving the free justification that was accomplished by the blood of Christ.

Therefore, we must distinguish between the price and the means.

The price of justification is the blood of Christ alone. The necessary means are faith, baptism, and repentance.

St. Peter the Apostle connected these three means on the day of Pentecost after the Jews believed and were pierced in their hearts, and they asked, "What shall we do?" The Apostle responded to them:

"Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit" (Acts 2:38). Here we have the three means: faith in the name of Jesus Christ, repentance, and baptism... All of them are means, and the only price for justification is the blood of Christ, which Christ alone paid for us.

We receive this justification freely because we did not pay its price, i.e., the blood. We receive it through faith, repentance, and baptism—the three means together... all means, and the only price for justification is the blood of Christ. Then, we enter into righteous works, which are the fruit of faith, the fruit of repentance, and the fruit of the work of the Holy Spirit in us, which we received through the sacrament of Chrismation, and the fruit of renewal and sonship, which we received in baptism. St. John the Apostle says about this righteousness:

"If you know that He is righteous, you know that everyone who practices righteousness is born of Him" (1 John 2:29).

The Lord Jesus Christ paid the price for your justification—His blood. He offered you this justification freely—i.e., without paying the price again. Now, it is up to you to walk in the

means that the Lord Himself defined... To explain this, I will give you an example: Suppose you have a check for a very large sum of money that you received freely as an inheritance, for example, but you did not go to the bank to cash it. You will remain, of course, without the amount, even though it is available for you. But you did not follow the means... I will say it once again: The only price for justification is the blood of Christ, and we receive this justification freely through faith, baptism, and repentance.

A whisper in your ear

- ❖ You don't have to be perfect, but you do need to be honest and try. Every day you pass that is better than the one before is a real win there."
- ❖ Don't wrong anyone, and if you make a mistake, apologize and return what is right."
- ❖ Stay away from those who pull you toward wrongdoing, and draw closer to those who remind you of what's right."
- ❖ Pray regularly, even if you start with just one prayer and maintain it well."
- ❖ Watch your heart before your actions. Don't just do the right thing, but also check your intention: Why are you doing it? Is it for show or for God? That makes a difference in values."
- ❖ Forgive so that you may be forgiven."
- ❖ Watch your heart before your actions. Don't just do the right thing, but also check your intention: Why are you doing it? Is it for show or for God? That makes a difference in values."

VERSE OF THE MONTH

The same Holy Spirit who raised Jesus from the dead dwells in believers, empowering them with new life

Roman 8:11

THE CHURCH COMMEMORATES THIS MONTH “SYNAXARIUM

- ❖ Martyrdom of St. George, Prince of Martyrs (23 Baramoudah)1 May
- ❖ Martyrdom of St. Sarah, and her two sons (25 Baramoudah)3 May
- ❖ Departure of St. Erastus, the Apostle (29 Baramoudah)7 May
- ❖ Martyrdom of the Great Saint Mark, the Apostle,
the Evangelist of the Land of Egypt (30 Baramoudah) 8 May
- ❖ Nativity of the Blessed Virgin Mary, the mother of God (1 Bashans) 9 May
- ❖ Martyrdom of St. Isaac El-Defrawi (6 Bashans)14 May
- ❖ Departure of St. Athanasius the Apostolic, the 20th Pope of
Alexandria (7 Bashans)15 May
- ❖ Departure of St. Helena, The Empress (9 Bashans)17 May
- ❖ Departure of the Three Hebrew Young Men: Hananiah,
Azariah, and Mishael (10 Bashans) 18 May
- ❖ Commemoration of the honorable Archangel Michael (12 Bashans) 20 May
- ❖ The Feast of the Ascension of our Lord (13 Bashans)21 May
- ❖ Departure of St. Pachomius (Pakhom), the Father of the Spiritual
Communal Monastic Life (Cenobitic Life) (14 Bashans)22 May
- ❖ Martyrdom of St. Simon the Zealot, the Apostle known as
(Simon the Canaanite) (15 Bashans)23 May
- ❖ Commemoration of St. John the Evangelist and his preaching in
Asia Minor (16 Bashans) 24 May
- ❖ Commemoration of the Departure of Abba Isaac, the Priest
of El-Qalali (Cells) (19 Bashans)7 May
- ❖ Commemoration of the Holy and Pure Virgin Mary (21 Bashans).....29 May
- ❖ Feast of Pentecost (23 Bashans)..... ٧31 May

CHURCH SERVICES SCHEDULE:

Please check church website in the first page

YOUTUBE SERVICE STREAMING ADDRESS:

https://www.youtube.com/channel/UC_MI2B3NKLiDY8P3nQR5Amw/video