



Coptic Orthodox Patriarchate of Alexandria

ST. MARY AND ST. MOSES COPTIC ORTHODOX CHURCH

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THE FEAST OF THE APOSTLES

by **Father Matthew Attia**

The Feast of Our Fathers and Teachers the Apostles [Abib 5 – July 12] calls us to reflect upon the lives, writings, teachings and personalities of these great people who wrote and preached the Gospel of Salvation, established churches, endured tremendous suffering and shed their blood out of their deep love for their Saviour and Master the Lord Jesus.

Authors of the Gospel and Epistles

It was the Apostles who documented the life, ministry and teachings of Christ and expounded upon the basics of the Christian Faith and Life in the Epistles. In articulating the New Testament, the Apostles explained the prophecies of the Old Testament as fulfilled in the Life of Our Lord Jesus. The New Testament says St Augustine is hidden in the Old Testament and the Old Testament is clear in the New Testament. Consequently, all scripture is given by inspiration of God and is profitable for doctrine, for reproof and for correction (2 Tim 3:16).

Therefore, always ask God to open your eyes that you may see the wondrous things from His Law (Ps 119:18).

Established the Churches

Instructed by the Lord to “Make disciples of all nations” (Matt 28:19) and empowered by the Holy Spirit the Apostles enthusiastically embarked upon their Ministry. With boldness they established small Christian Communities from which evolved our Churches: St Peter in Antioch, St Mark in Alexandria, St Paul in Rome, St Thomas in India. St Luke says the Word of God spread and the number of the disciples multiplied greatly (Acts 6:7). Similarly, he says: A great number believed and turned to the Lord (Acts 11:21). Thus, all Coptic Church erect twelve pillars symbolizing the foundational role of the Apostles in establishing the Churches.

Preached the Gospel



Filled with the Divine Power of the Holy Spirit the Apostles became witnesses to the Risen Lord in Jerusalem, Judea and Samaria and to the ends of the earth (Acts 1:8). They gladly preached the Gospel (ie Good News) of Salvation: Daily in the Temple and in Every House, they did not cease from teaching and preaching Jesus as the Christ (Acts 5:42). In similar vein, St Luke states these who were scattered went everywhere preaching the Word (Acts 8:4). In the Service of the Apostles the words of the psalmist have been fulfilled: There is no speech nor language where their voice is not heard. Their line has gone out through all the earth and their words to the ends of the earth (Ps 119:3-4).

Suffering and Martyrdom

The entire Ministry of the Apostles was filled with many hardships and suffering. They were sent out as lambs among wolves (Lk 10:3). Peter and John were imprisoned (Acts 4:1-4) and St Stephen stoned to death (Acts 7:54-60). Peter imprisoned (Acts 12:5) and St James brother of St John was killed (Acts 12:2). As for St Paul he was beaten with rods, stoned, three times shipwrecked in perils of waters, in perils of robbers, in perils of the Gentiles, in perils in the wilderness, in perils in the sea, in perils among false brethren, in weariness and toil, in sleeplessness, in hunger and thirst and in cold and nakedness (2 Cor 11:23-28). In all this, the Apostles rejoiced that they were counted worthy to suffer shame for His Name (Acts 5:41). As Martyrs, the Apostles blood has nourished and sustained the church to this day.

The Apostles were outstanding Ambassadors for Christ (2 Cor 5:20). We are indebted to them for their model service enriching, teaching and edifying preaching. In each Apostle and Disciple of Christ the prophecies of Isiah have been fulfilled: How beautiful upon the mountains are the feet of him who brings good news, who proclaims peace, who brings glad tidings of good things, who proclaims salvation (Is 52:7). Through their indescribable efforts, all the ends of the earth shall see the salvation of our God (Is 52:10).

“Go therefore and make disciples of all the nations baptizing them in the name of the Father and of the Son and of the Holy Spirit”

SELF-ASSESSMENT

By: Pope Shenouda

There is a virtue that every person needs, regardless of their status or position. Without it, it is all too easy to go astray and lose one's way. This virtue is self-examination.

Isn't it shameful that we work so hard to judge and evaluate other people, while rarely holding ourselves accountable?

We set lofty ideals for others, and if they fall even slightly short of them, we weigh their actions, accuse them, and judge them harshly, as though we were responsible for everything they do. Yet we seldom place ourselves under the same scrutiny.

In truth, we are far more qualified to examine ourselves than to judge others. We are always with ourselves. We know our hidden thoughts, our intentions, our circumstances, our actions, and our inner struggles. Therefore, we are capable of judging ourselves fairly because our knowledge is firsthand and certain. As for others, we do not know what is within them or the circumstances



they face, and we may judge them unjustly. How true is the Scripture: "No one knows a person's thoughts except the spirit of that person within them." If only we would judge ourselves instead of others.

If only we would examine ourselves before others have to examine us. How beautiful are the words of Saint Macarius the Great: "Judge yourself, my brother, before others judge you." Surely, if we truly examined ourselves and recognized our faults, we would not be upset when others pointed them out. Nor would we become angry; instead, we might say—even if only within ourselves—"We are receiving what we deserve."

Better still, let us examine ourselves before God judges us on the Last Day. Honest self-examination leads to repentance. When we recognize our failures, we repent, abandon them, and turn away from them. Repentance wipes away sins, draws down God's mercy, and prepares us to stand without condemnation on the Last Day.

Self-examination also leads a person to humility and protects them from pride and arrogance. Arrogance belongs to the one who does not truly know themselves or recognize their shortcomings and faults. But the person who honestly examines themselves and sees their sins, failures, and weaknesses realizes they are far less than they once imagined. Their soul becomes humble, and whenever pride begins to rise, they remind themselves of the flaws they have discovered within.

Yet all this is possible only if we are honest and precise in examining ourselves—not flattering ourselves or making excuses for everything we do.

Indeed, we must be firm in holding ourselves accountable. We should not cover every sin with an excuse. We should not justify our mistakes, blame our circumstances, other people, or "human weakness," nor hide our faults behind supposedly good intentions. Rather, we must be truthful with ourselves, refusing to indulge or pamper ourselves.

Let us be meticulous in examining ourselves and compassionate when evaluating others. We do not know the circumstances others face. They may have valid excuses. We do not know their psychological makeup, emotional struggles, family situations, social conditions, health issues, or inherited traits. But as for ourselves, we know when we have no excuse. We understand the role our own will played in our actions and how much our circumstances actually influenced them.

When examining ourselves, we should hold ourselves accountable for everything: wrongful actions, wrongful intentions, sinful thoughts, careless words, improper feelings—everything. We should also examine our relationship with God and with other people. We should ask whether we are growing spiritually. It is not enough simply to stay away from sin; we must also pursue virtue and continue growing in it.

We should measure ourselves against the standard of perfection that God calls us to. The more a person grows in spiritual understanding, studies the lives of the saints and the righteous, and

gains a deeper understanding of virtue, the higher the standard by which they examine themselves. Those of great spiritual maturity often recognize faults in themselves that others would not even notice, because their spiritual sensitivity has become much greater.

God has given each of us a conscience to hold us accountable. Some people try to silence it. Others try to kill it. Some run away from it, while others attempt to deceive it through clever reasoning to justify their behavior. But a good person submits to the guidance of their conscience and humbly accepts its correction. They also seek to enlighten and refine their conscience through continual spiritual reading and meditation on the virtues.

Therefore, always keep watch over yourself. Let none of your actions or intentions escape your attention. Do not allow the busyness of life to sweep you away and cause you to neglect yourself or lessen your vigilance. Let your watchfulness be followed by self-examination and, when necessary, self-discipline.

Tell yourself what others may hesitate to tell you. A frank word from someone else may wound you, but you can speak that same word to yourself. You can rebuke yourself, correct yourself, discipline yourself, for your own soul is under your authority.

Do not allow yourself to drift wherever your desires lead without a watchman or a teacher.

Know that you are the best judge of yourself. The person who diligently examines themselves is the one who truly cares about the salvation of their soul and desires to keep themselves pure, free from every stain and every reproach.

Self-examination also leads to prayer and confession. When a person realizes they have sinned against God or against others, they should pour out their heart before God, confess their fault, ask His forgiveness, and seek His strength to avoid repeating the same mistake. They should also seek forgiveness from the person they have wronged, so that reconciliation may be restored and their heart purified toward them—along with the other elements of true confession.

Some may ask, "When should a person examine themselves?" Some do so on special occasions—for example, at the beginning of a new year, reviewing the year that has passed. Others examine themselves before going to confession. Some do so every night before going to sleep. Others reflect immediately after each action, before its impact fades.

But the wisest person is the one who examines themselves before acting. They ask themselves, "Is it right for me to do this? Should I say these words? If I do this, will I be committing sin?" By doing so, they avoid sinful actions and the harmful consequences that follow.

Self-examination can lead a person to a life of righteousness—or at the very least, to a life of repentance. Even in the least, it cultivates a sensitive conscience, a vigilant heart, humility, and a spirit of genuine contrition.

Rites:

rites of the Feast of the Apostles

Deacon Magdy Fanouse

The Feast of the Apostles is celebrated on the 5th day of the month of Abib (July 12th) every year. It is also the day when the church celebrates the martyrdom of the apostles St. Peter and St. Paul. The rite for the Feast of the Apostles is prayed in the annual tune, with the annual Katameros (Daily/Sunday) readings for that day, with the addition of hymns for the feast and the martyrdom of St. Peter and St. Paul.



If the Feast of the Apostles falls on a Wednesday or Friday it does not break the fast, since it is not a Major Feast of the Lord.

Raising of Evening Incense (Vespers)

Raising of Evening Incense (Vespers) begin with the prayers of the Eleventh Hour (Vespers), Twelfth Hour (Compline), and the Prayer of the Veil, if prayed in the monastery or convent, of the Agpeya (Book of Hours).

Following the prayers of the Agpeya, Vespers Praises begin with the hymn **Πιετνος τυρογ** and are prayed as usual with the following addition:

Psalm Adam for the Apostles' Feast (if the Feast falls on Sunday, Monday or Tuesday) or Psalm Watos for the Apostles' Feast (if the Feast falls on Wednesday, Thursday, Friday or Saturday)

Offering of Evening Incense (Vespers) are then prayed. The bishop or priest begins with the opening veil of the sanctuary, **Ελεψσον ψμας** and 'Our Father and the 'Thanksgiving Prayer'. It is then prayed in the annual rite with the following additions:

Verse of Cymbals for the Apostles and for the Apostles St. Peter and St. Paul

Doxologies for the Apostles and for the Apostles St. Peter and St. Paul

Midnight Praises

All three watches of the Midnight Prayer are prayed before the Midnight Praises. Midnight Praises is then prayed beginning with **Πεντψνογ**. It is then prayed in the annual rite and tune according to the day that it falls on with the following additions for the Feast of the Apostles.

1. Doxologies for the Apostles and for the Apostles St. Peter and St. Paul
2. Psalm Adam for the Apostles' Feast (if the Feast falls on Sunday, Monday or Tuesday) or Psalm Watos for the Apostles' Feast (if the Feast falls on Wednesday, Thursday, Friday or Saturday)
3. Antiphony for the 5th Day of Abib: Martyrdom of the Apostles St. Peter and St. Paul

Raising of Morning Incense (Matins)

The prayer of the First Hour (Prime) is prayed followed by the Morning Doxology and the Conclusion of the Adam Theotokia. Then the bishop or priest opens the veil of the sanctuary and begins the prayers of the Raising of Morning Incense (Matins) with `Ele`ycon `ymac, ‘Our Father’, and the ‘Thanksgiving Prayer’. It is then prayed in the annual rite with the following additions, similar to that of the Raising of Evening Incense (Vespers):

1. Verse of Cymbals for the Apostles and for the Apostles St. Pater and St. Paul
2. Doxologies for the Apostles and for the Apostles St. Peter and St. Paul

The Liturgy of the Blessing of the Water (Lakkan)

A table is prepared outside of the Sanctuary facing the east with two candlestands and a basin/bowl of water. Upon conclusion of the Prayer of Morning Evening of Incense (Matins) the hymn **Κ̅Ϸ̅μα̅ρω̅υ̅τ** (Blessed Are You) is chanted and the prayers of the Liturgy of the Blessings of the Water (Lakkan) is prayed. The bishop or priest begins with the Thanksgiving Prayer as usual reciting after the statement, ‘ and from all Your people’ followed by the addition of the statement ‘and from this basin’ while signing the cross over the basin/bowl of water. Following the Thanksgiving Prayer, the Verse of the Cymbals are chanted, with the addition of the verses for the apostles and the apostles for St. Peter and St. Paul, followed by Psalm 50. Then **Λ̅ο̅χα̅ Ϸ̅ι̅ ο̅̅** **Θ̅ε̅ο̅ς̅ ϳ̅μ̅ω̅ν**. is chanted and the prophecies are read in Coptic or the language of the congregation. The prophecies that are read are the following: 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 reading of the prophecies, the congregation chants **ϳ̅ε̅νο̅υ̅ω̅υ̅τ** in the annual tune followed by the Pauline Epistle (Heb. 10:22-38). The Hymn of the Trisagion (Agius) is then chanted in the annual tune. The bishop or priest then prays the Litany of the Gospel and the Psalm (Ps. 50:7,10) and the Gospel (Jn 5:1-18) are read in Coptic and/ or the language of the congregation.

Following the reading of the Gospel, the priest then takes from the deacon the cross, upon which are three candles praying **ϳ̅ⲓ̅ ⲛ̅ⲁ̅ⲓ̅ ⲛ̅ⲁ̅ⲛ̅** (O God have Mercy). **Κ̅ϳ̅ρι̅ε̅ ε̅λ̅ε̅η̅σον** (Lord have mercy) is then chanted ten times in the melismatic tune. As the congregation chants **Κ̅ϳ̅ρι̅ε̅ ε̅λ̅ε̅η̅σον** the priest prays ‘Healing to the Sick’ inaudibly. The Gospel Response is then chanted beginning with **Ⲓ̅ⲛ̅Ϸ̅ ⲡ̅ⲗ̅Ϸ̅ ⲛ̅Ϸ̅ⲁ̅Ϸ̅ ⲛ̅ε̅μ̅ ϳ̅ο̅ο̅υ̅** and the first verse of the Doxology of the Apostle which begins with **ⲡ̅ⲓ̅ω̅ο̅ρ̅ⲓ̅ ⲗ̅ε̅ⲛ̅ ⲛ̅ⲁ̅ⲓ̅ⲡ̅ⲟ̅Ϸ̅ⲧⲟ̅λⲟ̅Ϸ̅**, meaning ‘the ‘first among the apostles’.

The priest then prays the Seven Long Litanies:

1. Litany of the Sick
2. Litany of the Travelers
3. Litany of the Waters (or the Combined Litany for the Three Seasons)
4. Litany of the Leader

5. Litany of the Departed
6. Litany of the Oblations
7. Litany of the Catechumens

Following the Litany of the Catechumens the priest prays a number of small litanies (petitions) to which he responds **ΚΥΡΙΕ ΕΛΕΗΣΟΝ** (Lord Have Mercy) after each litany.

Then the bishop or priest holds the cross with lit candles and the congregation pray **ΚΥΡΙΕ ΕΛΕΗΣΟΝ** (Lord Have Mercy) 100 times. After this the bishop or priest prays the ‘Three Great Litanies,’

1. Litany of Peace
2. Litany of the Father
3. Litany of the Assemblies

followed by reciting of ‘The Orthodox Creed’ by the congregation.

The Adam Aspasmos for the Apostles is chanted, then the deacon recites the response, “Offer, offer, offer in order...” to which the congregation responds with **ΣΙΤΕΝ ΝΗΠΡΕΣΒΙΑ** (Through the intercessions...).

The bishop or priest then begins the Liturgy of the Water with **Η ΑΓΑΠΗ ΤΟΥ ΘΕΟΥ** (The Love of God the Father....). The bishop or priest continues to pray the assigned prayers for the Liturgy of the Waters concluding with the ‘Our Father’. The bishop or priest then recites, ‘The Prayer of the Absolution of the Son’ and the deacon responds with **ΩΘΙΣ ΑΜΗΝ: ΚΕ ΤΩ ΠΝΕΥΜΑΤΙ** (Saved Amen. And with your spirit...). The bishop or priest makes the sign of the cross on the basin and the water vessel three times, while saying, **ΕΥΛΟΓΗΤΟΣ ΚΥΡΙΟΣ** (Blessed be the Lord...) to which the congregation responds **Ις ὁ ΠΑΝΑΓΙΟΣ ΠΑΤΗΡ** (One is the All-Holy Father...). Then the eldest bishop or priest wets the end of the cloak or towel with the “holy water,” and washes of his fellow bishops, priests, deacons, and the men of the congregation. As for the females, the bishop or priest will sprinkle them with the ‘holy water’ according to the rite of the Liturgy of the Waters (Lakkan). During this time, the deacons along with the congregation chant Psalm 150 in the annual tune. The Watos Psali for the Apostles beginning with **Ω ΠΕΝΘΙΣ ΙΗΣΟΥ ΧΡΙΣΤΟΥ** (Our Lord Jesus Christ) maybe chanted following Psalm 150 if needed. The bishop or priest then concludes the Liturgy of the Waters by reciting, ‘The Thanksgiving Prayer After the Lakkan’ followed by the commencement of the Divine Liturgy.

Divine Liturgy

The Divine Liturgy is prayed in the standard tune. The prayers of the Third (Terce) and Sixth (Sext) Hours only are prayed. The Offering of the Lamb is then prayed, the oblation is chosen by

the serving bishop or priest, followed by the Procession of the Lamb. The hymn 'Ἀλ̄ : φαί πε πι' is chanted. If the feast falls on a Wednesday or Friday then Ἀλληλοῦρια. Χε φμεῖ is chanted instead. Following the Absolution of the Servants, the hymn Ἰαῖωορη is chanted followed by the Hymn of the Intercessions (Hiten). The verse for the apostles St. Peter and St. Paul is chanted during the Hymn of the Intercession following the verse of the apostles. If the feast falls on a Wednesday or Friday then Ἰωορη is chanted instead of Ἰαῖωορη. The Pauline and Catholic epistles are then read followed by the chanting of the Praxis Response with the addition of verse for the Feast of the Apostles. The Praxis (Acts of the Apostles) is then read followed by the Synaxarium. The Hymns Πρωῖ ορ Μωτεν may be chanted for the feast of the Apostles following the synaxarium. The Hymn of the Trisagon (Ἄγιος ὁ Θεός) is chanted and the Litany of the Gospel is prayed. After the Litany of the Gospel, the Psalm is chanted in the standard tune followed by the Psalm Response. The Gospel is then read. Following the Gospel, the standard Gospel Response is chanted with the addition of the verse for the Feast of the Apostles. The Divine Liturgy is then prayed as usual.

The following hymns may be chanted during the Liturgy:

1. The Adam Aspasmos (χερε πενωτ Πετρος) maybe chanted following the Prayer of Reconciliation
2. The Watos Aspasmos (χερε πισινη) maybe chanted following the Anaphora.

The Fraction of the Feast of the Apostles is prayed. During communion, Psalm 150 is chanted in the standard tune followed by the hymn Ἀσωμενχ Μωτεν ορ Πιωικ. At the conclusion of the Divine Liturgy. before the final blessing and dismissal, the standard Concluding Canon is chanted.

AUDIO SERMONS

BLESSED FEAST OF THE APOSTLES! (SHORT)

By: Fr. Luke Beshay

<https://www.youtube.com/shorts/NEgc5EYyWBQ>



PENTECOST: A POWER SURGE TRANSFORMING THE CHURCH

by Fr. Pishoy Salama

<https://www.youtube.com/watch?v=WN37OesUHtg>

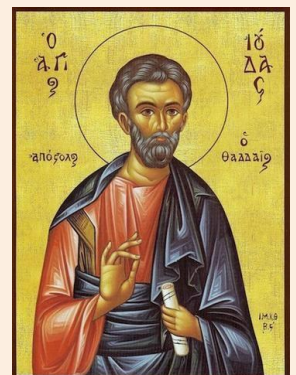


SAINT OF THE MONTH:

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

ST. JUDE,

St. Jude, one of the Seventy disciples, was martyred. This Apostle preached in many cities, and in the islands, where he built a church. He went to Edessa, healed its king Abgar from his sickness and baptized him. After this he went to the city of Araz, preached there, and baptized many of its people. The governor of the city seized him, and tortured him with many tortures. Then, they shot at him with arrows, so he delivered up his pure soul. He is the writer of the Epistle attributed to his name in the New Testament which is filled with wisdom and grace.



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

Sayings of the Fathers:

- ❖ The Lord chose simple fishermen to make them teachers of the world, so that it might be shown that the power belongs to God, not to the wisdom of men
..... St Augustine of Hippo
- ❖ "The Apostles remained steadfast in the faith they received from Christ and handed it down to the Church without alteration.....St. Cyril of Jerusalem
- ❖ "What the Apostles preached was later committed to writing in the Holy Scriptures, to become the foundation of our faith
.....St. Irenaeus

❖ The faith preached by the Apostles is the same faith that the Church preserves in every generation.....[Pope Athanasius](#)

Question and Answer:

H. E. Metropolitan Youssef - USA

Question

Does God Who is full and perfect need to be blessed, glorified, or magnified? Does His Holy Name need additional holiness? We say “Hallowed be Thy Name”, “we bless Thee” or “we glorify Thee?” How could St. Mary say, “My soul magnifies the Lord?”

Answer

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?

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.

A whisper in your ear

- ❖ **Put Christ first in your life.** Just as the Apostles left everything and followed the Lord, ask yourself each day: *Is Christ first in my decisions and priorities?*
- ❖ **Be a witness for Christ through your life before your words.** A life of righteousness, love, and honesty often speaks more powerfully to others than words alone.
- ❖ **Be faithful in prayer and in reading the Holy Scriptures.** Prayer was the source of the Apostles' strength, and the Word of God was the foundation of their ministry and mission.
- ❖ **The Apostles did not change the world by their own power, but because they allowed God to work through them.** When we surrender our lives to Christ, He can also use us to be a light and a blessing to everyone around us.
- ❖ **Make good use of the gifts God has given you.** Every believer has a unique role and a God-given mission, no matter how simple his or her abilities may seem.
- ❖ **Seek the work of the Holy Spirit in your life.** The Apostles' strength did not come from their own abilities but from the power of the Holy Spirit working in them.

VERSE OF THE MONTH

But let all who take refuge in you be glad;
let them ever sing for joy. Spread your protection over
them, that those who love your name may rejoice in you.

Psa 5:11-12

THE CHURCH COMMEMORATES THIS MONTH “SYNAXARIUM

- ❖ Martyrdom of the Great Saint Anba Moses the black (24 Baounah)1 July
- ❖ Departure of St. Peter the Fourth, (25 Baounah)2 July
- ❖ Martyrdom of St. Ananias, the Apostle (27 Baounah)4 July
- ❖ Nativity of St. John, the Baptist (30 Baounah) 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 and feast of the Apostles
(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 (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
- ❖ Departure of St. Pisentius, Bishop of Qift (13 Abib)20 July
- ❖ Departure of St. Ephraem El-Soriani (The Syrian) (15 Abib)22 July
- ❖ Departure of St. John, of the Golden Gospel (16 Abib)23 July
- ❖ Martyrdom of St. James the Apostle, Bishop of Jerusalem (18 Abib)25July
- ❖ Commemoration of the Virgin St. 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 who pierced Jesus’s side with a spear
on the cross (23 Abib) 30 July

CHURCH SERVICES SCHEDULE:

Please check church website in the first page

YOUTUBE SERVICE STREAMING ADDRESS:

https://www.youtube.com/channel/UC_MI2B3NKLi1Y8P3nQR5Amw/video