

St. Mark's Coptic Orthodox Church | Toronto

March 2018 | Issue 3

# CATHEDRAL



# CHURCH WEEKLY MEETINGS AND GENERAL SERVICES

<b>Tuesday</b>	Team Strings of Joy @ Cathedral.....07:30 - 09:30 pm
<b>Wednesday</b>	Bible Study (general meeting).....08:00 - 09:00 pm Hymnology class for children (advanced level) ..... 07:30 - 09:00 pm Bible Study / English .....07:30 - 08:30 pm Good Shepherd, English Graduates Meeting .....08:45 - 10:00 pm Midnight Praises in English ..... 10:00 - 11:30 pm
<b>Thursday</b>	Prayer Meeting @ Cathedral.....07:30 - 08:30 pm
<b>Friday</b>	Family Meeting .....07:30 - 09:15 pm Youth Group meetings @ Cathedral .....08:00 - 09:15 pm
<b>Saturday</b>	Sunday School (Grades 1-12) ..... 11:30 - 12:30 pm Children's Activities .....05:00 - 07:00 pm Youth Group Meeting for Grades 7 & 8.....05:00 - 07:00 pm Vespers Praise Raising of Incense (in both Churches) .....07:00 - 08:00 pm Midnight Prayer (of the Agpeya) .....08:00 - 08:30 pm Midnight Praise .....08:30 - 11:00 pm Senior Citizens Meeting (last Saturday of the month) .....12:00 - 04:00 pm Hymnology class for deacons @ Cathedral .....05:30 - 07:00 pm St. Mercurius & St. Marina Group (Arabic meeting for adults) @ Chapel .....05:30 - 07:30 pm
<b>Sunday</b>	Sunday School (Grades 1-12) .....after the Divine Liturgy Hymnology class for children (beginners' level).....10:30 - 11:00 am Hymnology class for children (beginners' level).....01:30 - 02:00 pm St. Mark's Museum: Open upon on request ..... (please call)

Church Secretaries: Daily (Except Saturday & Sunday) ..... 10:00 - 04:00 pm  
Church Library: ..... Sunday: After each Divine Liturgy  
Coptic Museum: ..... Open all week on request  
Internet address: ..... ([www.stmarkstoronto.ca](http://www.stmarkstoronto.ca)) 24 Hours daily  
Church number & Address:..... (416) 494-4449 / 41 Glendinning Ave, Scarborough, ON M1W 3E2  
Cathedral number & Address:..... (416) 800-5500 / 455 Ferrier St, Markham, ON L3R 2Z5





# Self-Help Programs from Spiritual Perspective



by Sherif Hanna

Self-help programs garner more interest around the turn of the year due to the new-year resolutions that millions of hopefuls try to commit to in an attempt to advance their lives.

Self-help programs, as the name implies, must presume a thorough understanding of the “self” and the spectrum between its shortcomings and potential. Furthermore, these programs promote their supposed ability to remedy the difficulties that hinder a person’s advancement in life and/or well-being. However, these programs and their authors’ underlying claim of being of superior nature than their audience can be misleading.

One must remember that communion with God and accepting His grace are the only routes to achieving wholeness, and striving towards perfection.

Yet, these philosophies tend to speak of vague “infinite potential” within the person, and propose various intellectual and behavioural methods for realising such a potential. Most of which tend to be of a nature directly at odds with the sort of ascetic and self-denying spirit needed to draw upon that grace from above which enables us to partake of the divine nature as St. Peter encourages

us: “Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust”. (2 Peter 1:4)

Every human being is indeed capable of achieving superhuman feats and rising above their own nature as per the promise of the Lord: “Verily, verily, I say unto you, He that believes in me, the works that I do shall he do also; and greater works than these shall he do” (John 14:12). But “partaking of the divine nature” (2 Peter 1:4) cannot be achieved through artificial efforts to manipulate the thoughts, or by any visualisation, imagination techniques or rituals. It’s achieved by “escaping the corruption that is in the world” and by “abiding in Him and He in us” (John 15:4). It is as simple and as difficult as that.

One might say that the self-help programs may be offering a counterfeit of God’s grace, replacing divine energy with human endeavour and worldly systems. The pattern of this encounter between God on one side and the world and its dark prince on the other is hard to miss, for it has manifested itself since the beginning of human existence. But Satan’s offer to “be like God” (Gen 3:5) was not the seductive part for Eve, as she and Adam





were already in the image and likeness of God. The real temptation was Satan's false claim to achieve this elevated status outside of God's grace and away from His communion, on their own terms and will. This obviously satisfies mankind's ego and feeds our pride, as opposed to a life of self denial, obedience to God and humility that allows God's grace to work through us.

We must be mindful that we are either "God-based" or "nothing-based." If the latter, then the self is unstable and ever on the brink of disappearing into vacuum, but not before it has suffered multiple let-downs from clinging dearly to false hopes. A godless quest of self-discovery leads to a dead-end encounter with our own nothingness.

That last statement needs to be qualified to avoid any misunderstanding. There exist many wonderful "help" groups and therapies that are based on sound Christian doctrines and that help many unfortunate people under the yoke of addictions and destructive behaviours to overcome their misery. A healthy "God-reliance" is cultivated and restored in persons who need such change. Many of these help groups acknowledge the existence of God and thus apply their respective therapies within a doctrinal context. This adds a dimension of humility to the whole process. But this is not our topic, but rather the empty promises that lead to any unhealthy preoccupation with the "self".

Employing the ecclesiastical language, we should also equate "self" with the person. The theological

term is hypostasis. Every living soul is a person—unique, unrepeatable and beloved of God. The three divine Persons of the Holy Trinity are never self-isolated, self-absorbed or self-centered, since that would be a false way of existing. A genuine person is always turned toward another person in a movement of love and communion, just as are the three Persons of the Trinity. This gives us great insight into the teaching, "You shall love your neighbor as yourself" [Mark 12:31]. "To be" is to be in communion, as our Orthodox theologians have explained. If we could pour our energy into discovering the wholly-Other, God, and the multiple others, the neighbors, then we would uncover our true self in the process. Our Tradition tells us to find our "self" in the O/other: God and neighbor. Being a living soul and/or a person, then, describes a mode of being, a way of life, that is as far removed from the thinly-veiled egotism that passes today as "self-realization".

Orthodox Christianity affirms the self, but as dependent for its very existence upon the creative power of God and the redemptive grace of Christ. Each and every one of us is created, sustained, and guided by God toward a destiny so glorious that it is essentially indescribable. It is this humble acknowledgment of dependence on God that becomes the foundation of that long process that will lead us from being "self-centered" to being "God-centered". Perhaps we can go so far as to say: we seek to be saved from our "self" in order to truly be ourselves in the embrace of God. Today's world is oblivious of this promise.



# *"He who sits in the heavens shall laugh"-Psalms 2:4*



*Do you know that out of a total of 5500 languages in the world, 4000 of them are in Africa?*

It is said that, at the Tower of Babel, God told the Chinese to speak Chinese, the Arabs to speak Arabic, the British to speak English, etc. When the turn of the Africans came, God was tired. So He told them: "Speak whichever way you want."

Most recent Papal decree (*ha ha & lol*):

The Pope decreed that the man whose wife is martyred at Church cannot remarry, so that no one would drive his wife to Church on Christmas Eve and go home.

A priest caught two children stealing apples from his favourite apple tree in the church's garden. He asked them in anger: "Do you know what the Bible says about thieves?" One of them answered: "Yes! Today you will be with me in paradise."

A police force was dispatched to a home in response to a domestic incident. When they were delayed in returning the deputy at the station called the senior officer.

**Deputy:** What's the situation?

**Officer:** We arrived at the home to find a dead male, seems to be the husband. The wife murdered him, sir.

**Deputy:** Why? What did he do?

**Officer:** She just finished mopping the floor and she warned him not to walk in with his dirty boots on the wet floor, but he didn't heed the warning, so she hit him with the meat tenderizer, sir. We found him without vitals, sir.

**Deputy:** Did you arrest her?

**Officer:** No, sir. The floor is still wet, sir!

During the final game of the World's Cup, an empty seat separated two men. The first commented to the second: "Who's the fool who had a ticket for the World's Cup and decided not to come?" The second answered: "this was actually my wife's seat. She died, so I came alone."

The first replied: "My condolences! This is ultimate loyalty. But couldn't you have one of your friends or relatives come and use the seat?" The second answered: "No. They're all at her funeral!"





## ST. MARK'S COPTIC MUSEUM LAUNCHES NEW CHAPTER IN ITS HISTORY



Newly elected board (L – R): Mourad Messiha, Amanda Girgis, Labib Mousa, Ihab Khalil, Christine Bibby, Helene Moussa, Mona Bechai, Heather Pigat. Absent: Fr. Marcos A. Marcos

November 4, 2017 marked a new chapter in the Museum's history. A Board of Directors was elected by the Museum's membership at its Inaugural Annual General Meeting.

After presentation of the nominations slate, each nominee introduced themselves and shared how they hoped to serve the museum. Ninety percent of the membership attended the AGM and unanimously voted for the new board.

An elegant and celebratory reception followed the meeting.



Fr. Marcos



Hanaa Mekhael chaired the event in Fr. Marcos' absence



Helene Moussa presenting the process



Reception



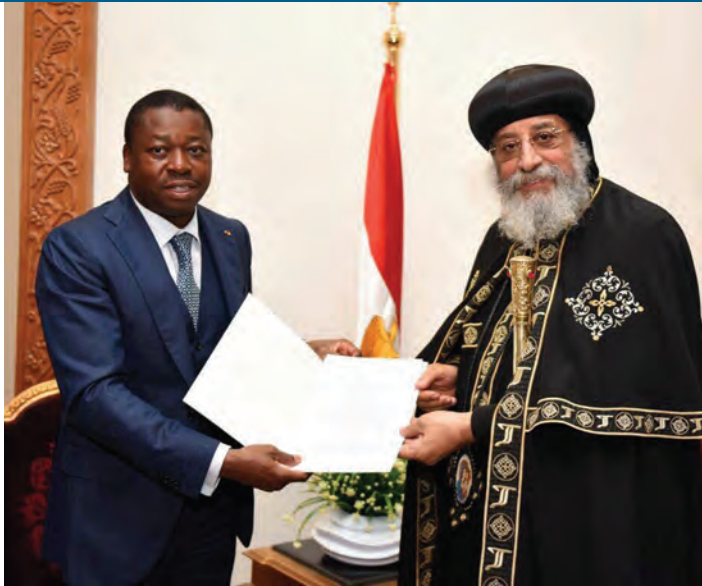


# Families of the Martyrs of Tanta





# Togo Mission





# Togo Mission





# A Year in Pictures

BISHOP MAKAR WITH THE GTA CLERGY



LIGHTHOUSE RETREAT





# A Year in Pictures



BISHOP ANGELOS YOUTH MEETING



INTERFAITH PRAYER EVENT



POLAND



STS. MARKORIOS AND MARINA  
GRADUATES GROUP RETREAT TO MBC





# Why is it...?!

by Fr. John Ramzy

Why is it, that time never stops?  
And how will it be when time stops?  
Why is it that sometimes we feel it has stopped?  
Is it because the servant feels he is the master?  
Is it because knowledge feels it is love?  
Is it because knowledge puffs up?  
Is it because knowledge is so puffed up it cannot edify?  
Is it because knowledge thinks it edifices that it has become love?  
Is it because knowledge is so ignorant?  
And what is love but true knowledge?  
And what is true knowledge but love?  
Why is it that we forget?  
We forget that a true theologian is neither the DD\* nor his student.  
We forget that we learned about Theos God from simple solitaries.  
We forget that a DD and his student know about God, and might not know God.  
We forget that only this who lives with God knows God.  
He can teach us about God. He can show us God.  
He will not put you down, for his knowledge does not puff up.  
He will not despise you, for his knowledge is love.  
He will not elevate himself, for he knows he's a servant.  
He will wash your feet  
He will with you meet  
And will say you are meet  
For he worships the Just and Meet  
And with Him he does meet  
As he sits at His feet  
And when he washes your feet  
He sees the eternal feet  
Where he will always meet  
The good share at the only feet  
Which liberate  
Which set free  
Which adopt  
Which save  
Which redeem  
Why is it that we forget?  
Why is it that we choose the shackles of the letter?  
When LOVE Himself can set us free  
Set us free  
Set us free  
Truly free

*\*doctor of divinity*





علي النقيض لاحظ القديس بولس في رسالته إلي فيليبي ..يرسلها من سجن روميه ويسميتها المفسرون رسالة الفرح يكرر مرارًا و تكرارًا أنه واثق في رب المجد و شاكرًا كل حين في صلواته :

6 واثقًا بهذا عينه أن الذي ابتدأ فيكم عملاً صالحاً يكمل إلى يوم يسوع المسيح في 1:6

ياللعجب.. الشعب الذي رأي معجزات الله علي مدار أربعين سنة، لا يثق في الله ..و الرسول بولس في سجنه و مرارته يبعث رسالة فرح واثقًا في الله. ليس هذا فقط بل الذين حوله وهم واثقون في وثقه ذهبوا منادين بكلمة الله :

14 وأكثر الإخوة، وهم واثقون في الرب بوثقي، يجترئون أكثر علي التكلم بالكلمة بلا خوف

أظن في هذه الأيام لا يحتاج الناس للوعظ علي قدر ما يحتاجون أن يروا شخصًا يعيش الوعظ . فعندما رأي الناس ثقة بولس الرسول في إلهه تجرأوا علي التكلم بلا خوف.

الآن..كيف أصدق الله و أثق فيه و في مواعيده ؟...ببساطة أن أختار أن أفكر بطريقة الله أم طريقة الجسد

في رسالة القديس بولس الثانية لأهل كورنثوس 5

6 فَإِذَا نَحْنُ وَاثِقُونَ كُلَّ حِينٍ وَعَالِمُونَ أَنَّنا وَنَحْنُ مُسْتَوِطِنُونَ فِي الْجَسَدِ، فَتَحْنُ مُتَغَرِّبُونَ عَنِ الرَّبِّ. 7 لَأَنَّنا بِالْإِيمَانِ نَسْلُكُ لَا

بِالْعِيَانِ.

8 فَتَنَبِّئُ وَتَسِرُّ بِالْأَوَّلَى أَنْ تَتَغَرَّبَ عَنِ الْجَسَدِ وَتَسْتَوِطِنَ عِنْدَ الرَّبِّ. 9 لِذَلِكَ نَحْتَرِصُ أَيْضًا مُسْتَوِطِنِينَ كُنَّا أَوْ مُتَغَرِّبِينَ أَنْ نَكُونَ مَرْضِيَيْنَ عِنْدَهُ.

فأنا لي الاختيار الكامل عندما أواجه المشكلة إما أن أقف و أقول لنفسي أنا ابن لهذا الإله و لست غريبًا عنه .. هو يحبني ويفعل الأفضل لحياتي ، و أذهب لمحضره وألقي بهمي عليه واثقًا أنه سيفعل الأفضل لي وحتي لو كانت النتيجة ليست هي التي كنت أتمناها لكن مازلت واثق فيك. (مستوطن عند الرب)

أو أذهب للناس واشتكي همي ومنهم من يحنّ ومنهم من يواسي ومنهم من ينصح لكن في النهاية لن يحمل أحد أوزاري و أتعابي ، و في أغلب الأوقات يضجر الناس من شكواي وليس من مجيب. (مستوطن في الجسد)

لكي نتعلم الثقة في الله يجب أن ندرب أنفسنا أن نستوطن في الرب ونتغرب عن فكر الجسد .. هذا لن يحدث بين ليلة وضحاها . بل يحتاج لجلسة مع النفس و تدريب أن أجلس في محضر الله أتكلم معه في كل صغيرة و كبيرة في حياتي كل يوم و في أي وقت في كل مكان .

ارفع قلبك كل مرة تجد فرصة وتكلم معه.. افتح قنوات الثقة لكي لا تعود تستوطن في الجسد .

في النهاية يجب أن أدرك:

أن العالم يريد أن يري الله فيّ .

المسيح يسوع أعطاني اسمه لأكون رسالته في العالم .

وأننا لن أجد الراحة إلا إن وثقت فيه و عشت لأجله..

لربنا المجد الدائم في المسيح يسوع . آمين



# الثقة في الله



أشرف جرجس

هل تثق في الله؟ هل تثق أنه الإله القادر علي كل شيء؟ أم هو الله الذي تطلبه وقت الضيق لينقذك، وبعدها إن أنقذك من الضيقة تنسب الحل لكائك المفطر و قدرتك الهائلة عل اجتياز الأزمات؟

في العهد القديم و في سفر التثنية الإصحاح الأول وقف موسي النبي ليذكر الشعب بمعاملات الله القوية و السخية و التي قابلها الشعب بغلاظة رقبة و عناد و عدم ثقة في قدرة الله علي اجتياز المشكلة. فبعد أن فتح البحر الأحمر أمامهم ليعبر الشعب بالكامل و يغرق فرعون و بعد أن سقاها ماء من الصخرة و بعد أن أطعمهم المن من يده كل يوم و أعطاهم السلوي ليأكلوا لحمًا و بعد أن سار أمامهم و خلفهم ليعيهم... لم يصدقوه أنه يستطيع أن يعطيهم النصر في جبل الأموريين و أرسلوا 12 جاسوسًا ليتجسسوا الأرض و عادوا جميعهم يشيدون بجمال و خير الأرض لكن 2 فقط قالوا نصعد و نمتلكها و 10 أخافوا الشعب بقولهم

الرب بسبب بغضته لنا، قد أخرجنا من أرض مصر ليدفعنا إلى أيدي الأموريين لكي يهلكنا تث 1:27

إن كان الله يبغضهم لماذا لم يهلكهم في أرض مصر أو أمام بحر سوف علي يد فرعون؟... تعجب موسي و قال:

29 فقلت لكم: لا ترهبوا ولا تخافوا منهم 30 الرب إلهكم السائر أمامكم هو يحارب عنكم حسب كل ما فعل معكم في مصر أمام أعينكم 31 وفي البرية، حيث رأيت كيف حملك الرب إلهك كما يحمل الإنسان ابنه في كل الطريق التي سلكتموها حتى جئتم إلى هذا المكان

32 ولكن في هذا الأمر لستم واثقين بالرب إلهكم

فبعد ان يصنع الله الخير في حياتي و يعطيني الكثير ، مع أول مشكلة لا أصدق ولا أثق في وعوده





## الخدمات الأسبوعية و الخدمات العامة بالكنيسة والكاتدرائية

الثلاثاء	فريق أوتار الفرع - (بالكاتدرائية)..... 09.30 - 07.30 م
الأربعاء	درس الكتاب المقدس (اجتماع عام) ..... 09.00 - 08.00 م درس ألحان للأطفال المتقدمين ..... 09.00 - 07.30 م درس الكتاب المقدس باللغة الإنجليزية ..... 08.30 - 07.30 م اجتماع الراعي الصالح للخريجين (باللغة الإنجليزية) ..... 10.00 - 08.45 م التسبحة باللغة الإنجليزية ..... 11.30 - 10.00 م
الخميس	اجتماع صلاة - (بالكاتدرائية)..... 08.30 - 07.30 م
الجمعة	اجتماع الأسرة ..... 09.15 - 07.30 م اجتماع الشباب - (بالكاتدرائية)..... 09.15 - 08.00 م
السبت	مدارس الأحد (الصفوف 1 - 12)..... 12.30 - 11.30 م نشاط أطفال مدارس الأحد ..... 7.00 - 5.00 م نشاط مرحلة (7 - 8) ..... 7.00 - 5.00 م تسبحة عشية وصلاة رفع بخور عشية - (بالكنيستين)..... 08.00 - 07.00 م صلاة نصف الليل (الأجبية) ..... 08.30 - 08.00 م تسبحة نصف الليل ..... 11.00 - 08.15 م أسرة البابا كيرلس لكبار السن (آخر سبت من الشهر) ..... 04.00 - 12.00 م أسرة ق. مرقوريوس و ق. مارينا (اجتماع للكبار - عربى) - ك. ايسخريون ..... 7.30 - 05.30 م
الأحد	مدارس الأحد (الصفوف 1- 12) ..... "بعد كل قداس" درس ألحان للأطفال المبتدئين ..... (10.30-11.00ص) و أيضا ..... 02.00 - 01.30 م درس ألحان الشمامسة الكبار ..(بالكنيسة)..... 6.30 - 5.30 م كورال ..... 03.00 - 02.00 م
مكتب السكرتارية:	يومياً (ما عدا السبت و الأحد) ..... 10.00ص - 04.00 م
مكتبة الإستعارة:	الاحد عقب كل قداس
الاتصال بالانترنت:	(العنوان الالكتروني للكنيسة: <a href="http://www.stmarkstoronto.ca">http://www.stmarkstoronto.ca</a> )
رقم تليفون الكنيسة والعنوان:	41 Glendinning Ave., Scarborough, ON M1W 3E2 (416) 494 – 4449
رقم تليفون الكاتدرائية والعنوان:	455 Ferrier St. , Markham, ON L3R 2Z5 (416) 800 – 5500



# كليات درائية

مارس ٢٠١٨ - عدد ٣

كنيسة مارمرقس القبطية الأرثوذكسية بتورنتو

