

ARCHANGEL MICHAEL

Coptic Orthodox Patriarchate
Archangel Michael Church
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“**26** If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. **27** And whosoever doth not bear his cross, and come after me, cannot be my disciple. **28** For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? **29** Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, **30** Saying, This man began to build, and was not able to finish. **31** Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? **32** Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. **33** So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple. **34** Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned? **35** It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.

” (Luk 14:26-35)

This Newsletter is a free monthly publication of the Archangel Michael Coptic Orthodox Church, PO Box 256 Howell, NJ 07731, under the supervision of Fr. Antonious Tanious.

The committee welcomes your participation in the form of articles, reviews, news or comments. Please mail your articles, comments...etc. to the church or e-mail them to archangelletter@netscape.net

If you would like this newsletter mailed to a friend or would like your name to be deleted from our mailing list, please email your request or fax it to (732) 821-1512.

Free Remission

by: His Holiness Pope Shenouda III



The Scriptures say, "*Without shedding of blood there is no remission*" (Heb. 9: 22).

That is why the sinner in the Old Testament had to offer a sacrifice to obtain remission of his sins. All those sacrifices were a symbol of the blood of Christ. The Book of Leviticus gives us an idea about the sacrifices that atoned the sins on the Day of Atonement (Lev. 16).

Actually, the expression "Free Remission " is against the Incarnation and Redemption Dogma.

If the remission of sins is free, why then has God sent His only begotten Son to the world to be the propitiation for our sins (1 Jn. 4: 10)? And why is it said, "*For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life*" (Jn. 3: 16)? Why did the apostle say, "*For indeed, Christ our Passover, was sacrificed for us*" (1 Cor. 5: 7)?

We have not obtained remission free of charge, but we were bought at a price (1 Cor. 6: 20) "with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Pet. 1: 19).

What then is the meaning of the verse, "*being justified freely by His grace through the redemption that is in Christ Jesus, whom God set forth as a propitiation by His blood through faith*" (Rom. 3: 24, 25)? These words mean that there has been a price that is the redemption. This price, Christ has paid by His blood, not us. We obtained freely this justification through belief in His blood, without paying the cost. **However, though Christ has paid the price of remission instead of us by His blood, we can only obtain it under certain conditions.**

There is actually a difference between the price of remission and the conditions for deserving such remission. There are at least three conditions, namely; faith, repentance, and baptism.

* **Faith** is necessary for remission of sins, as evident from the Scriptures, "*For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life*", "*he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God*" (Jn. 3: 16, 18); and "*He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides on him*" (Jn. 3: 36).

It is clear then, that there is no free remission for whoever does not believe, but moreover the wrath of God abides on him.

* **Repentance** is likewise a condition for remission as clear from the words of the Lord, "*unless you repent you will all likewise perish*" (Lk. 13: 3, 5). It is clear also in the Book of Acts, "*Then God has also granted to the Gentiles repentance to life*" (Acts 11: 18). And on the Day of Pentecost, when the Jews asked our fathers the apostles "*Men and brethren, what shall we do?*" Peter replied, "*Repent, and let everyone of you be baptized in the name of Jesus Christ for the remission of sins*" (Acts 2: 38).

* **Hence there is no free remission without repentance and baptism.**

The Lord, therefore, said, "*He who believes and is baptized will be saved*" (Mk. 16: 16).

Dare anyone then say that there is free remission of sins without faith, repentance, and baptism? The word "free" means "without cost," but here, there is a price and there are conditions. Christ has paid the price, but the conditions are our responsibility, to fulfill in order to obtain remission. So, in spite of the great redemption offered by the Lord Christ, and in spite of His holy shed blood, there is no chance for salvation for those who do not believe and those who do not repent. However, that person who claims that remission is free, presents some objections or remarks by which he attacks the divine justice with regard to remission.

He says about the woman caught in adultery in the very act (Jn. 8: 3-11): They brought her to the Just Lord Christ challenging His justice, the justice of Moses Law which judged that a harlot be stoned. But did Christ behave justly? His words, "*He who is*

without sin among you, let him throw a stone at her first ... Neither do I condemn you; go and sin no more", did these words imply justice. According to the human justice, Christ was not just. But according to the divine love, this was Justice and life.

Our answer is, that in saving the harlot from stoning, the Lord Christ was Just and Loving. His love is never separate from His justice.

How can that be? How can we prove His justice in spite of saving the woman from stoning?

1. The woman was caught in the very act. This means that there were two sinning adulterers; a man and a woman. The people took the woman to be stoned and did not bring the man to be punished! **Justice was to punish both, because no woman commits adultery alone without a man sinning with her.** Why then should the woman be punished alone? So we repeat: Justice is that the woman be not stoned alone.

2. Those who brought her to be stoned were themselves sinners. Why then was she to be punished while they remain without punishment? Justice, to be fulfilled, ought to have saved her.

Therefore the Lord said to them, "*He who is without sin among you, let him throw a stone to her first.*" For if justice necessitated that all sinners be punished, then all of them should be treated equally without distinction. It is clear then that Christ was just when He said these words to them.

3. As for the Lord's words to that woman, "*Neither do I condemn you,*" He meant by them to say: I will not condemn you alone. This

is clear from the rest of the verse, "*go and sin no more*" (Jn. 8: 11). However, He did not punish her! What is the reason?

4. The reason is that the woman received enough humiliation, shame and disgrace. They set her in the midst and exposed her, saying, "*This woman was caught in adultery, in the very act*". They asked the Lord very

cruelly to apply the law to her without applying that law to themselves!! Therefore the Lord taught them a lesson because of their cruelty, their hypocrisy and their injustice, which appeared in their leaving the sinful partner free without any punishment.

Saint Paul of Tamouh

By: Christine Michael

On the seventh day of the blessed month of Babah, our church celebrates the departure of Saint Paul of Tamouh. Abba Paul was a very strict God-loving and God-fearing Christian throughout his life. In his early years, St. Paul lived a life of solitude, which brought him to Ansena Mountain. There he lived with his disciple Ezekiel, who learned from him and his many blessed virtues. Saint Paul's love for Our Lord Jesus Christ was so strong and unceasing. He exceeded the human perseverance to master asceticism while living an endless life of fasting, prayer and submission to God. The saint turned away from the things of the world and rather pursued to deepen his relationship with Christ. Abba Paul consummated in his faith to maintain a Christ-like character in his efforts to fight against the world, the flesh and the devil. During his time at Ansena Mountain, he joined Saint Pishoy. Abba Paul's work to achieve perfection was blessed when Our Lord Jesus Christ appeared to him. When appearing to him, Our Lord Jesus Christ told Saint Paul, "Your body will be buried with that of My chosen Pishoy." When Abba Paul departed, his body was buried with Saint Pishoy. However, when they wanted to move the body of St. Pishoy to the wilderness of St. Macarius in Scete, they originally carried St. Pishoy's body to the ship and left Abba Paul. Nevertheless, until Saint Paul's body was brought next to Saint Pishoy's, the boat would not move. Both bodies were brought to the wilderness of Sheheat.

"Continued on page 6"

Short Story

John 3:16

In the city of Chicago, one cold, dark night, a blizzard was setting in. A little boy was selling newspapers on the corner; the people were in and out of the cold. The little boy was so cold that he wasn't trying to sell many papers. He walked up to a policeman and said, "Mister, you wouldn't happen to know where a poor boy could find a warm place to sleep tonight would you? You see, I sleep in a box up around the corner there and down the alley and it's awful cold in there for tonight. Sure would be nice to have a warm place to stay." The policeman looked down at the little boy and said, "You go down the street to that big white house and you knock on the door. When they come out of the door you just say John 3:16, and they will let you in." So he did. He walked up the steps and knocked on the door and a lady answered. He looked up and said, "John 3:16."

The lady said, "Come on in, son." She took him in and she sat him down in a split bottom rocker in front of a great big old fireplace and she went off. The boy sat there for a while and thought to himself: John 3:16.... I don't understand it, but it sure makes a cold boy warm. Later she came back and asked him "Are you hungry?" He said, "Well, just a little. I haven't eaten in a couple of days and I guess I could stand a little bit of food." The lady took him in the kitchen and sat him down to a table full of wonderful food. He ate and ate until he couldn't eat any more. Then he thought to himself: John 3:16... Boy, I sure don't understand it but it sure makes a hungry boy full.

She took him upstairs to a bathroom to a huge bathtub filled with warm water and he sat there and soaked for a while. As he soaked, he thought to himself: John 3:16... I sure don't understand it, but it sure makes a dirty boy clean. You know, I've not had a bath, a real bath, in my whole life. The only bath I ever had was when I stood in front of that big old fire hydrant as they flushed it out. The lady came in and got him. She took him to a room, tucked him into a big old feather bed, pulled the covers up around his neck, kissed him goodnight and turned

out the lights. As he lay in the darkness and looked out the window at the snow coming down on that cold night, he thought to himself: John 3:16... I don't understand it but it sure makes a tired boy rested. The next morning the lad came back up and took him down again to that same big table full of food. After he ate, she took him back to that same big old split bottom rocker in front of the fireplace and picked up a big old Bible. She sat down in front of him and looked into his young face. "Do you understand John 3:16?" she asked gently. He replied, "No, Ma'am, I don't. The first time I ever heard it was last night when the policeman told me to use it." She opened the Bible to John 3:16 and began to explain to him about Jesus. Right there, in front of that big old fireplace, he gave his heart and life to Jesus. He sat there and thought: John 3:16. I don't understand it, but it sure makes a lost boy feel safe. You know, I have to confess I don't understand it either, how God was willing to send His Son to die for me and how Jesus would agree to do such a thing. I don't understand the agony of the Father and every angel in heaven as they watched Jesus suffer and die. I don't understand the intense love for ME that kept Jesus on the cross till the end. I don't understand it, but it sure does make life worth living.



Saint Paul of Tamouh "From Page 4"

The saint strove to overcome the evil of the world and spoke to Christ saying, "All this care is from You, O You, the creator and redeemer of the human race, by Your death on our behalf, we the undeserving sinners."

May his prayers and blessings be with us all Amen.

BIBLE STUDY

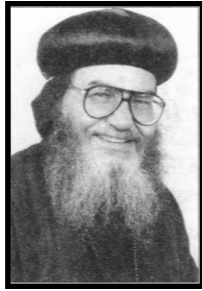


~~LETTER OF ST. PAUL THE APOSTLE TO TITUS~~ ~~BY: CHRISTINE MICHAEL~~

This letter Paul writes to his assistant, Titus, between the years 62 and 65 AD. Titus was a Greek who followed Saint Paul in his missionary works and went with him to the Jerusalem council. Titus is described as an untiring and persevering person who knows what he wants to do, how he wants to do it, and will stop at nothing to get it done. This driven personality that Titus maintained while traveling, preaching the faith to strangers, and constantly battling with enemies was essential while working with St. Paul because it was so tiring and difficult to stay steadfast. At that time on the island of Crete, the followers of the faith were very lost because there was a lack of leadership in the community. This, as a result, brought many false teachings to the believers, causing struggles and problems, which were depicted in this letter. It is said that Paul set up a church on the island of Crete during a missionary trip after his Roman imprisonment in 62 AD. Paul asked Titus to “set in order the things that were lacking” in the church (1:5).

This letter to Titus is a very short letter, but is packed with much meaning about church organization. It gives guidelines for elders, pastors, and the believers. It also states about God’s grace, explains the importance of Christ’s first and second comings (2:11-13), and helps our comprehension of the work of the Holy Spirit in salvation and Christian life (3:5). The best-known teachings of this letter are the instructions of the roles of men, women, and servants, and how to deal with false teachings. Through this letter Paul gave Titus a concise overview of how to lead a church. Moreover, the theme throughout the letter is emphasis on good works. Saint Paul stresses this in the letter telling us that redemption (2:14) places us in the family of God in order for us to be “His own special people, zealous for good works.”

From The Nelson study Bible: Thomas Nelson Publishers, Nashville



Coptic youth ask **His Grace Bishop Moussa**

“ From the youth Bishopric web site”

Question: If you have a dream about killing someone you really hate, is that the same as committing murder?

His Grace Bishop Moussa:

Dreams make inner feelings more explicit, and what you cannot fulfill during the day in actions, is fulfilled in dreams at night. Therefore this dream about killing someone shows that there is something incorrect in your heart towards that person. So instead of 'killing' him in your heart, serve him and win him as a friend by asking the Lord to help in the situation, and try to come into contact with them; speak to them, and communicate with them so that the two of you may be reconciled.

Question: You mentioned in your talk that while the Orthodox continued straight ahead, the Catholics deviated to the right and the Protestants deviated to the left. Does that mean that they won't go to heaven?

His Grace Bishop Moussa:

No. When we say they deviated, we are not condemning them. There are two levels first, the Christians - those who believe in the divinity and incarnation and redemption of Christ - basically, those who believe in the Christian creed. Secondly, there are those Christians who are Orthodox, Catholic and Protestant. Each differs in details concerning doctrines, the sacraments and priesthood and fellowship with the saints, but we agree on the major concept of Christianity, which is the creed, and therefore we are ALL Christians. But the orthodox way to the Kingdom of Heaven is the straightest and the shortest, while the others are a little zigzag.

Therefore we must NEVER condemn other Christian denominations that believe in the Lord, saying that they are not going to heaven. This is not our capacity and is completely illogical, because they believe in the creed, which is the essence of Christianity.

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For God so loved the world, that he gave his only
 begotten Son, that whosoever believeth in him
 should not perish, but have everlasting life.

(John 3:16)



The Congregation of the
 Archangel Michael church
 congratulates Fr.
 Antoniuos Tanious on his
 6th ordination's anniversary

CHURCH SERVICES

Fridays

- 7:30 PM-8:30 PM : Hymms Lesson
- 8:30PM-10:00PM : Arabic Bible Study
 Arabic Prayer Meeting
- 8:30PM-11:00PM: Midnight Praises
 Midnight Prayers

Saturdays

- 8:30AM-11:30AM: Divine Liturgy
- 11:30AM-1:00PM: Sunday School &
 Youth group meeting



Starting Friday
 December 7th



the church
 will hold Kiahk's
 Praises (7&4) every
 Friday from 7:30 PM
 to 11 PM.

COPTIC FEASTS

- November ٤ Departure of St. Apolo and St.
 Abib
- November 14 The 30th Anniversary of the Enthronement of Pope Shenouda III
- November ٢٤ Martyrdom of St. Mina the
 Miraculous.
- November ٢٥ Beginning of the Advent (Holy
 Nativity fast)



H.G. Bishop Makarios and Fr. Antonious Tanious with the newly ordained Decons on 9/29/2001

Fr. Antonious Tanious during baby Myron Georgey 's prayer of bathing (Salat El-Tesht)



Our Beloved Brethren in the Lord Jesus Christ,

The peace and love of our Lord be with you and every members of your beloved family.

We thank our beloved Lord Jesus Christ who extended his hand and gladdened our hearts to have had us find a parcel of land to build an altar to Him in the name of the Archangel Michael in Howell, New Jersey.

We would like to please your hearts with the great news that we closed on that property Tuesday October. 16, 2001. With your prayers and generous contributions, we were able to pay \$300,000 of the \$500,000 total price. The balance of \$200,000 is to be paid within one year from that date with a monthly interest of \$1,333.

We would like to take this opportunity to thank our beloved Lord for His great love for the entire Church, the Bride of Christ, and to thank you for your prayers and support that glorified His Name in this development. This is through the intercessions of the Mother of God St. Mary, and the Archangel Michael who intercedes for mankind.

May God reward all those who labor in His Holy Church.

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-8:30AM-11:30AM	Divine Liturgy
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COPTIC FEASTS

- November 4 Departure of St. Apolo and St. Abib
- November 14 The 30th Anniversary of the Enthronement of Pope Shenouda III
- November 24 Martyrdom of St. Mina the Miraculous.
- November 25 Beginning of the Advent (Holy Nativity fast)

Starting Friday December 7th the church will hold Kiahk's Praises (7&4) every Friday from 7:30 PM to 11 PM.