ST. GEORGE COPTIC ORTHODOX CHURCH

MONTHLY MAGAZINE

كنيسة الشهيد العظيم مارجرجس الروماني ملبورن

المجلة الشهرية

January 2022 | يناير 2022

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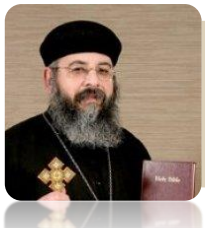
St George Coptic Orthodox Church – January 2022

Please always check St. George's Community viber group
for important announcements and any updates for the church timetable

CHURCH TIMETABLE

MONDAY:	✠ Liturgy	✠ 6 - 8 AM
TUESDAY:	✠ Liturgy	✠ 9 - 11 AM
WEDNESDAY:	✠ Liturgy	✠ 9 - 11 AM
THURSDAY:	✠ Liturgy	✠ 5 - 7 AM
	✠ Tasbeha	✠ 7 - 8:15 PM
FRIDAY:	✠ Liturgy	✠ 12 - 2 PM
	✠ Youth Meeting	✠ 7:30 - 9 PM
	✠ Young Married Couples	✠ 7 - 9 PM Fortnightly
	✠ 25+ Youth Meeting	✠ 7:30 - 9 PM
SATURDAY:	✠ Liturgy	✠ 8 - 10 AM
	✠ Hymns Lessons	✠ 2 - 3 PM
	✠ Servants Meeting (Zoom)	✠ 3 - 4 PM
	✠ Sunday School (All Sunday School grades)	
	✠ Om El Noor Meeting (Zoom)	✠ 4 - 5 PM
	✠ Vespers (English)	✠ 6 - 6:30 PM
	✠ Vespers(Arabic+Bible study)	✠ 6-7:30 PM
SUNDAY:	✠ First Liturgy	✠ 6:30 - 9 AM
	✠ English Liturgy	✠ 8 - 10 AM
	✠ Arabic Liturgy	✠ 10 - 12 PM
	✠ One Flesh Meeting (Monthly)	✠ 11:30 - 1:30 PM
	✠ Scouts Meeting	✠ 12 - 2 PM



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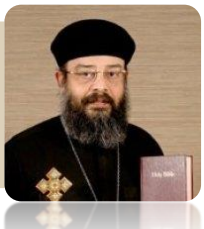

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Church Donations

Building Fund Account

Name: St George Church Building Fund

BSB: 063168

Account #: 10569320

General Account

Name: St George Church General Account

BSB: 063168

Account #: 10128875

Nativity Story - living a simple life

H.H. Pope Tawadros II

Prepared by Germaine Gambian

On this blessed occasion of the feast of the Holy Nativity, may it be a joyful start to a new year and new beginnings for us all.
When we remember the story of the birth of our Lord Jesus Christ, and the events that took place in the little town of Bethlehem over 2000 years ago, this single event became the biggest event to define the ages before and after the birth of Christ. This event left a great imprint in people's minds and hearts. We refer to the time before His birth as the "Old Testament"' while this Main event became the "New Testament".

As we are living the New Testament, this invites us to reflect upon the fact that we meet yearly and rejoice in the birth of Christ. A small newborn, who grows up to become a young boy and goes on to be the saviour of the world. Upon closer look of the celebration of the birth of the child in a manger, we find many answers to guide us on how to live our life that will lead us into heaven. We must take a closer look at Jesus Christ in the context as a small child. In the Bible Jesus says *'unless you are converted and become as little children, you will by no means enter the kingdom of heaven'*, He was addressing adults when these words were spoken. So, what did Christ mean by this?

If only the world would return to the status of Childhood, the world can once again become peaceful. To further understand we will look closer at the example from the personalities participating in the nativity story, and 5 attributes to better explain.
The first is the attribute of 'Simplicity'. Children are simple, they play, laugh, cry, reconcile, and go back to playing. This is all done quickly and simply, they have a simple outlook on life. We see this simplicity in the group of shepherds, who were the first to come and see the child in a manager in Bethlehem.

They came to Christ and they were simple. Shepherds have no place, they have a very simple job, their clothes are very simple, and so is their food; and yet God chose them to be the first to know about the birth of Christ. To all mankind, if you wish to live happily, return to a life of simplicity. Whenever a person complicates his life with problems he suffers on a personal level. However, if we learn simplicity from the Shepherds, we will find peace in our life.
The second attribute is belief and faith. Zechariah and Elizabeth had no children which was seen as a shame in the Old Testament. However, they both raised prayers continuously and God heard their prayers and gave them a wonderful Son. God took the time to give them John the Baptist, the greatest among those ever born. Belief and faith Children believe everything with such trust and innocence.

Faith means God's effective presence in man's life. Faith means that man feels divine fear. When one feels that God is before him all the time. God sees every movement and every act one makes. Children live in such a state because their innocence stems from simplicity knowing they are safe living in peace without conflict.

The third attribute is purity of the heart. God looks at the heart, man looks at the eyes. The way we see one another, the way we interact with each other. The only one who sees the heart is God. For this reason, God saw the heart of our blessed virgin Mary and found it to be pure, so He chose her to become Christ's mother. St. Mary's innocence and the purity of her heart became a powerful example. The same with children, there is nothing evil or bad in their heart. Their hearts are very pure, they deal with others with simplicity. We should all look for the purity of our heart, for it is written "blessed are the pure in heart, for they shall see God".

Fourth attribute humility, is found in the three wise men, they were from the Orient and they were kings. However, we find that they were also very humble. They came all the way from the East looking for the child bearing gifts, even though they were mighty Kings they knelt before the child. They offered gold, frankincense and myrrh, three gifts bearing several symbolic significances. Their humbleness, the suffering and hardship during the rough trip to Bethlehem, their obedience, their wisdom from milestones in childhood life. We can learn a lot from the three wise men.

As to the fifth and final attribute Joy. The quality we see in angels who appeared at the time of Christ birth singing and saying "Glory to God in the highest and on earth peace to men on what His favour rests!" They sang with Joy, just as children are always Joyful. When you sit and talk with a child, a simple story or fairy-tale, even a simple game to play, you cannot help yourself but to feel happy and filled with Joy. Children are always a source of Joy & happiness to our lives.

This is the children call which we hear and see in the Nativity story. Just as children begin their first years with joy, excitement and simplicity, we too must begin this new time is such a way.

التجسد الألهي في سفر أشعياء

القمص / مرقس يسى

سفر أشعياء هو أكبر أسفار الأنبياء في العهد القديم، ويحوي 77 أصحاحاً . ينقسم السفر إلى قسمين واضحين وهما من الأعداد 1- 39 & والأعداد 40- 66. الجزء الأول هو رسالة دينونة على الخطية وموجه إلى يهوذا وإسرائيل والأمم الوثنية المجاورة. أما الجزء الثاني فهو رسالة تعزية ورجاء وغفران يتكلم فيها كثيرا عن العبد المتألم الذي سيأتي ويعطي غفرانا لكل من يؤمن به.

الجزء الأول كتبه أشعياء في بداية خدمته أي حوالي 740 ق م . أما الجزء الثاني فكتبه في نهاية خدمته أي حوالي 681 ق م.

يعتبر الآباء سفر أشعياء أنه أنجيل خامس لما فيه من نبوات كثيرة عن المسيح في ميلاده وحياته ومعجزاته وصفاته وآلامه وقيامته ودينونة العالم .

نخصص هذه المقالة في موضوع التجسد الإلهي والذي ورد في الجزء المسمى كتاب عمانوئيل وهو الإصحاحات 7 -12. حيث يحوي 3 مرات اسم المسيح الذي ورد في الإصحاح الأول من العهد الجديد .

1- في الآية 7 : 14" ولكن يعطيكم السيد نفسه آية : ها العذراء تحبل وتلد أبنا وتدعو إسمه عمانوئيل"

2- في الآية 8:8 " ويكون بسط جناحيه عرض بلادك ياعمانوئيل"

3- في الآية 8: 10 " تشاوروا مشورة فتبطل . تكلموا كلمة فلا تقوم. لأن الله معنا (عمانوئيل)".

وسوف نركز في ثلاث نبوات عن التجسد وردت في الإصحاحات السابع, والتاسع , والحادي عشر.

<u>أولا:</u> "ولكن يعطيكم السيد نفسه آية : ها العذراء تحبل وتلد أبنا وتدعو اسمه عمانوئيل." 7 :14 . في اللغة العبرية يوجد ثلاث كلمات تعبر عن كلمة عذراء وهم Almaa& Batola&Naarah

1- نارا Naarah: هي فتاة صغيرة السن عادة تكون عذراء ولكن أحيانا تشير إلى فتاة صغيرة متزوجة حديثاً.
2- بتولهBatola : وهي تعني فتاة لم تتزوج وعذراء
3- آلما Almaa: وهي تعني فتاة عذراء لم تتزوج ويمكن أن تكون مخطوبة .

والكلمة التي كتبت في الأصل العبري هي كلمة Almaa أي عذراء مخطوبة كما هو حال السيدة العذراء مريم.

ثانيا: "لأنه يولد لنا ولد ونعطي أبنا وتكون الرياسة على كتفه ويدعى اسمه عجينا مشيرا إلها قديرا أبا أبدياً رئيس السلام. " أش 9: 6- 7 . هذه النبوة تشير إلى طبيعتي المسيح الناسوتية واللاهوتية. حيث إن الطبيعة الناسوتية في "يولد لنا ولد.." والطبيعة اللاهوتية في " إلها قديراً ..أبا أبدياً رئيس السلام."

ثالثا: " ويخرج قضيب من جذع يسى وينبت غصن من أصوله ويحل عليه روح الرب.. روح الحكمة والفهم والمشورة والقوة . روح المعرفة ومخافة الرب. " أش 11: 1-2

وهنا نجد إشارة إلى يسى أبو داود الملك وهو الجد الشهير للمسيح والجذع يشير إلى الأرض أو مكان الولادة.، وهي القرية التي عاش فيها يسى البتلحمي أي بيت لحم . قد ولد المسيح في بيت لحم بعده بألف سنه، وكلمة غصن أي نضر أو أخضر. منها جاءت كلمة مدينة الناصرة أي المدينة الخضراء المورقة والتي عاش فيها المسيح ودعي ناصريا.

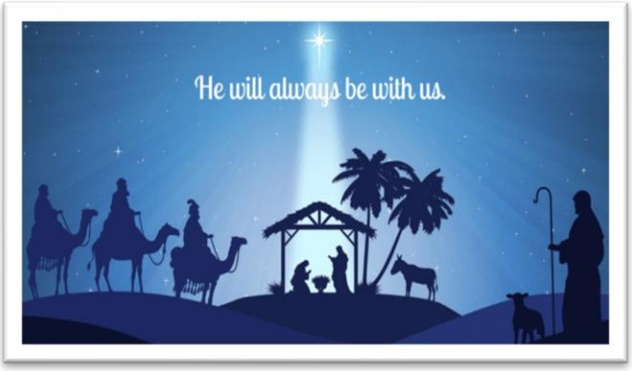
أحبائي هذه ثلاث آيات فقط عن التجسد الإلهي من عشرات الآيات في سفر أشعياء ومئات الآيات في العهد القديم التي تتكلم عن مسيح المذود ومسيح الجلجثة ومسيح جبل الزيتون....

عيد ميلاد مجيد وسنة مباركة مملوءة بالثمار الصالحة.

أبونا مرقس

Immanuel, God with us

Fr Samuel Elias



This amazing prophecy of Isaiah (Is 7: 14) foretells of the time that God planned to come down to dwell among us, through His bewildering incarnation through the blessed virgin St Mary. Yet we know that this was always His intended plan…His deep desire. Since our creation, God had always tried to be amongst His people, but we 'like sheep have gone astray, …everyone to his own way' (Is 53: 6). God gave us signs and prophecies in the Old Testament, clear signs and fulfilled promises in the NT and living experiences of God in God's established church, the body of Christ.

God's desire to live with His people

1. Through the Tabernacle. We find God giving us a clear sign at the time of Moses of His desire to live amongst His people. He uses the Tabernacle to be the means by which He does this: "And there I will meet with the children of Israel, and *the tabernacle* shall be sanctified by My glory. … *I will dwell among the children of Israel and will be their God. And they shall know that I am the Lord their God, who brought them up out of the land of Egypt, that I may dwell among them" (Ex 29: 43-46)*. Here the tabernacle became the means by which God sanctifies the people, and, in turn, is able to live with them, as He is a holy God and can only live with holy people.

2. Through the church. As the church has been seen as the body of Christ, each baptized member is firmly a part of this body. Jesus compares us to branches, and He is the vine (John 15: 5). He desires us to dwell in Him firmly as a branch does to a vine, and its survival depends on it. Furthermore, He expects us all to be united, so that God can abide in us in total unity. Jesus prayed to the father, saying: *"That they all may be one, as You, Father, are in Me, and I in You; that they also may be one in Us" (Jn 17: 21).*

3. Through each individual. St Mary was a representation of all mankind, as Christ dwelt in her body. Likewise, God desires that He lives in each individual, for He made the bodies of those who have received of His Spirit, temples for the Holy Spirit (1 Cor 3: 16). This was Christ's plan, saying: *"If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our home with him" (Jn 14: 23)*. Imagine…God left His glorious heaven in order to make a home for Himself within each of us!

What does God expect from you?

We may decide to do many things for God. We may give to the needy, spend much time in prayers, church services, or we may repent of our wrong doings. These are genuinely accepted deeds, but the one most important to God is giving Him your heart- A deep desire for God's dwelling within us…a desire to be with God at all times- A type of marriage, where our hearts are focused on God's

love, carrying no idol within our hearts. St Paul reminds us that being always with the Lord at His second coming is the means by which we are comforted: *And thus, we shall always be with the Lord. Therefore comfort one another with these words' (1 Thess 4: 17, 18).*

We remember those who felt God's very presence in their lives. The likes of Elijah, who declared God to be 'The Lord of hosts, before whom I stand', and David who said: *"I have set the Lord always before me; Because He is at my right hand I shall not be moved" (Ps 16: 8).*

Immanuel, source of power and strength

In return for our dedicated heart to God, God's presence within us makes us powerful beings, unafraid of any earthly threat. We remember God's words to Joshua: *Be strong and of good courage; do not be afraid, nor be dismayed, for the Lord your God is with you wherever you go." (Josh 1: 9).* Similarly, as St Paul faced threats of imprisonments and cruel rulers, God strengthened him to be courageous: *"Do not be afraid, but speak and not be silent, for I am with you and no one shall harm you" (Acts 18:9).*

As God has always lived up to the promise of being with His people Israel through the Tent of Meeting, and with His faithful believers and prophets, so are we now more assured that Immanuel who left His glory in heaven to be with us truly desires to live within us. Through His presence, we are strengthened and become fearless, knowing that it is His true desire to always live in us, never forsaking us, both now and unto eternity.

Cana of Galilee Meeting

Enjoy the Real You in 2022!

1. Remember

Every new season is a testimony, a signpost, to grace. So the proper response to the past year, whether good or bad, is not "I made it through" or "Look what I achieved." It is ***"Thank you, Lord."***

2. Repent

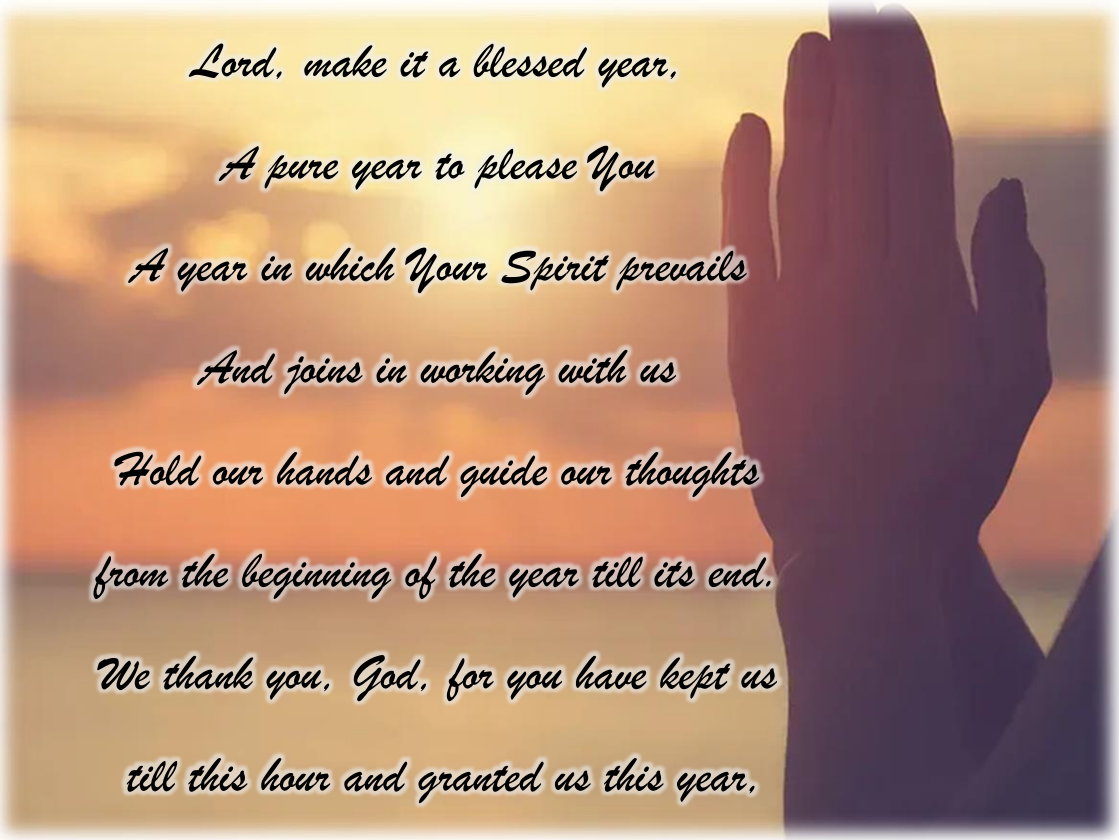
Beginning the new year with repentance is to draw closer to Jesus, to appropriate the fresh grace that is ours in him. This is why confession always brings relief and joy. ***It is the gateway to greater closeness with God.***

3. Renew

Commitments to marriage, family, and others don't always look or feel significant. But faithfulness in these core things over a long period is a radical, countercultural life. They form the habits of a disciple and show the world what it looks like to be a Christian.

4. Rest

So as we make our plans for 2022, let's remember that even in our failures, we serve the One who remembers our frame and knows we are dust (Ps. 103:14). We make plans, but we hold them lightly. We entrust our future, not to Google Calendar or a reading list***, but to the King who holds the world in his hands.***



ها أَنَا أُبَشِّرُكُمْ بِفَرَحٍ عَظِيمٍ يَكُونُ لِجَمِيعِ الشَّعْبِ

كيف وجـد الرعاة مـزود يسوع

نبيل مسـيحة

لما وُلد ربنا يسوع في بيت لحم ، لفته القديسة مريم بأقمطة "وَأَضْجَعَتْهُ فِي الْمِذْوَدِ، إِذْ لَمْ يَكُنْ لَهُمَا مَوْضِعٌ فِي الْمَنْزِلِ" (لو2:7). وقد كانت الحقول المحيطة ببيت لحم عبارة عن مراعى يتولى فيها جماعة من الرعاة تربية الحملان التي يتم تقديمها كذبائح في الهيكل بأورشليم ، فالمسافة بين بيت لحم وأورشليم حوالى تسع كيلومترات لا غير.

ظهر ملاك الرب للرعاة الساهرين ، القائمين بحراسة هذه القطعان الخاصة، والذين كانوا أول من بشر بميلاد طفل المزود المخلّص. فقال لهم الملاك: "لاَ تَخَافُوا! فَهَا أَنَا أُبَشِّرُكُمْ بِفَرَحٍ عَظِيمٍ يَكُونُ لِجَمِيعِ الشَّعْبِ: 11أَنَّهُ وُلِدَ لَكُمُ الْيَوْمَ فِي مَدِينَةِ دَاوُدَ مُخَلِّصٌ هُوَ الْمَسِيحُ الرَّبُّ" (2:10-11).

العلامة التي أعطاها الملاك للرعاة للوصول إلى يسوع:

"وَهذِهِ لَكُمُ الْعَلاَمَةُ: تَجِدُونَ طِفْلاً مُقَمَّطًا مُضْجَعًا فِي مِذْوَدٍ" (لو2: 12). ففي هذه العلامة التي أعطاها الملاك للرعاة لم يذكر وجود نجم فوق المزود ، أو الإتّجاه الذى يسيرون فيه أويبحثون عنه سوى أنّه "طِفْلاً مُقَمَّطًا مُضْجَعًا فِي مِذْوَدٍ".

ونلاحظ أن الأقمطة التي لفّت بها مريم العذراء يسوع يسوع الطفل هي رمز للأكفان التي استعملها يوسف ونيقوديموس للف جسد يسوع بعد موته على الصليب من أجلنا ، كما يرمز الكهف الذى ولد به لقبره المقدس.

كيف أدرك الرعاة أين يبحثون للوصول إلى مزود الطفل يسوع

كان رعاة بيت لحم مكلفون بتربية الحملان التي تقدّم كذبائح في الهيكل بأورشليم. فكانوا يعرفون خروف الفصح وشروطه ، كما كان على الكهنة تقديم خروفين حوليين كل يوم ، يتم تقديمهما كذبيحة محرقة أحدهما صباحية والأخرى مسائية. وقد كانت هذه الذبائح رمزا لذبيحة مخلصنا الصالح على الجلجثة حيث أصعد ذاته ذبيحة مقبولة على الصليب.

وقد كان لابد أن تكون هذه الحملان المقدمة كذبيحة سليمة تماما وبلا عيب ، فكان على هؤلاء الرعاة الحرص عليها حتى لا تصاب بأى كسر أو جروح. فكان يتم فحص الحملان في "مـزود"، وكان الرعاة يلفّون الحملان الصغيرة ب "أقمـطة" لحمايتها.

وفى الواقع يكون الملاك قد وجّه الرعاة إلى المكان الذى ولد فيه الطفل يسوع بدقة ، فقد كان هناك موضع واحد في بيت لحم يوجد به المزود والأقمطة - للحفاظ على الحملان الصغار - يطلق عليه "برج القطيع" أو"مجدل عـدَر" . ولهذا أدرك الرعاة في الحال هذه العلامة للوصول إلى طفل المزود ، فقد كانوا يعرفون المكان وكانوا في الواقع يستعملون الأقمطة والمزود اللذان ذكرهما الملاك.

"فَجَاءُوا مُسْرِعِينَ، وَوَجَدُوا مَرْيَمَ وَيُوسُفَ وَالطِّفْلَ مُضْجَعًا فِي الْمِذْوَدِ. فَلَمَّا رَأَوْهُ أَخْبَرُوا بِالْكَلاَمِ الَّذِي قِيلَ لَهُمْ عَنْ هذَا الصَّبِيِّ. 18وَكُلُّ الَّذِينَ سَمِعُوا تَعَجَّبُوا مِمَّا قِيلَ لَهُمْ مِنَ الرُّعَاةِ". (2:16-17)

The Lamb of God
Wrapped in Swaddling Cloths

Nabil Mesiha

How did The Shepherds Find The Manger of Jesus?

When our Lord Jesus was born in Bethlehem, St Mary *"wrapped Him in swaddling cloths, and laid Him in a manger"* (Luke 2:7).

In the fields located at the outskirts of Bethlehem were a special group of shepherds who used to raise the lambs that were sacrificed in the Temple in Jerusalem. The distance between Bethlehem and Jerusalem is about 9 kms.

The angel of the Lord appeared to the shepherds that tended these special flocks; and who first proclaimed the birth of Jesus. The angel said to them, *"Do not be afraid, for behold, I bring you good tidings of great joy which will be to all people. For there is born to you this day in the city of David a Savior, who is Christ the Lord". (Luke 2:10-11)*

The Sign given to Shepherds to find Jesus

"And this will be the sign to you: You will find a Babe wrapped in swaddling cloths, lying in a manger". (Luke 2:12). In the sign given by the Angel, there is no mention of a star, no directions of where to go or what they should look for other than "*a Babe wrapped in swaddling cloths, lying in a manger*". As our Lord was called "The Lamb of God" who presented Himself as a sacrifice on the Cross, the swaddling clothes resemble a burial shroud, and the cave itself can even be said to prefigure Christ's tomb.

How Did the Shepherds Know Where to Look for Baby Jesus?

The shepherds of Bethlehem were in charge of raising lambs that were to be offered as sacrifices in the temple. The shepherds knew about the Passover lamb. Two lambs were also offered, the first at dawn, and the second at evening as a burnt offering.
The sacrificial lambs foreshadowed the sacrifice of our Savior.

It was important that sacrificed lambs do not possess any blemishes. Much care was taken that the lambs were free of any injuries. They were checked in a 'Manger'. The shepherds wrap up the lambs in Swaddling Clothes to protect them.

In Fact, the Angel pointed the shepherds exactly to where the Baby Jesus was born. There was only one place in Bethlehem that had a manger and swaddling clothes. It was known as the "Tower of the Flock" or "Migdal Eder".
The shepherds immediately recognized the signs as they were familiar with them. They would have no problem finding the Babe since they knew exactly where He was. Actually, they have been using these swaddling cloths and they knew where is that manger!
"And they came with haste and found Mary and Joseph, and the Babe lying in a manger. Now when they had seen Him, they made widely known the saying which was told them concerning this Child" (Luke 2:16-17)

Your house in the multitude of Your mercy, In fear of You I will worship toward Your holy te

Your house in the multitude of Your mercy, In fear of You I will worship toward Your holy temple

In fear of You I will worship toward

Our Coptic language simplified

Ep ooro :: `Ⲟⲩⲣⲟ ::

لحن السلام (ابؤرؤ انتى تي هيريني)

O King of peace: give us Your peace: establish for us Your peace: and forgive us our sins.	Ⲟⲩⲣⲟ ⲛ̀ⲧⲉ ϯϩⲓⲣⲏⲛⲏ ⲙⲟⲓ ⲛⲁⲛ ⲛ̀ⲧⲉⲕϩⲓⲣⲏⲛⲏ ⲥⲉⲙⲛⲓ ⲛⲁⲛ ⲛ̀ⲧⲉⲕϩⲓⲣⲏⲛⲏ ϫⲁ ⲛⲉⲛⲛⲟⲃⲓ ⲛⲁⲛ ⲉ̀ⲃⲟⲗ.	Ep ooro ente ti hireenee: moi nan en tek hireenee: semni nan en tek hireenee: ka nen novi nan evol.	إبؤورو انتى تى هيرينى موى ناى إنتيك هيرينى سيم نى نان إنتيك هيرينى كانين نوفى نان إيفول	يا ملك السلام أعطنا سلامك قرر لنا سلامك واغفر لنا خطايانا.

Some important words

ⲟⲩⲣⲟ : King : ملك (ooro / اؤرو)

ϩⲓⲣⲏⲛⲏ : peace : سلام (hireenee / هيرينى)

ⲥⲉⲙⲛⲓ : establish : قرر (semni / سيمني)

ⲛⲟⲃⲓ : sin : خطية (novi / نوفي)

ⲉ̀ⲃⲟⲗ: forgive : اغفر (evol / ايفول)

تأملات قصة الميلاد

لقداسة البابا شنودة الثالث

اعداد السيد اميل سيدهم

أهنئكم ياأخوتى جميعا ببدء عام جديد – جعله الله عاما مباركا مقدسا – كما اهنئكم بعيد ميلاد السيد المسيح له المجد – كان ميلاد السيد المسيح مناسبة فرح – فرح الملائكه بميلاده وأنشدوا نشيدهم الخالد (المجد لله فى الاعالى ، وعلى الارض السلام وفى الناس المسرة) ، ودعوا الرعاة أيضا للاشتراك فى الفرح ، لانه فرح لجميع الشعب ، والعذراء فرحت ، وعائلة زكريا الكاهن فرحت ومازال العالم يفرح ** من الدروس الهامة التى نتعلمها من قصة الميلاد ** (عدم الاهتمام بالمظاهر) ويظهر هذا جليا من ميلاد السيد المسيح فى بلدة صغيرة تدعى بيت لحم ، وفى مكان حقير هو مزود للبقر – كما ولد من أسرة فقيرة ، وفى رعاية رجل نجار ، وولد فى يوم شديد البرودة لم يجد فيه أقمطة كافية ولا دفئا (ومن الدروس ايضا البساطة) أن بشارة الميلاد أعلنت لجماعة من الرعاة البسطاء ، ولكن كانت لهم بساطة الايمان وعمقه – أن المجوس والرعاة كانوا بسطاء القلب – لما سمعوا ببشارة الميلاد صدقوا وأمنوا وفرحوا ، وذهب المجوس الى المزود وقدموا هداياهم – أن القديسة العذراء مريم كانت لها بساطة القلب – فأمنت بما قيل لها من قبل الرب عن طريق ملاكه ، وصدقت أنها ستلد وهى عذراء .

وفى أحتفالنا بالميلاد – نذكر المبادئ السامية التى نادى بها السيد المسيح ، ولعل فى مقدمة ذلك : (المحبة والسلام) – جاء السيد المسيح ينشر الحب بين الناس ، وبين الناس والله ، ويقدم الله للناس أبا محبا يعاملهم لا كعبيد بل كأبناء ويصلون اليه قائلين (أبانا الذى فى السموات) ، والى جوار المحبة جاء ايضا (ببشارة السلام) سلام بين الناس ، وسلام بين الانسان والله ، وسلام فى أعماق النفس من الداخل ، وسلام من الله يفوق كل عقل - أن العالم بميلاد السيد المسيح قد بدأ عصرا جديدا يتميز عن كل ما سبقه من عصور ، وأصبح الميلاد الجديد فاصلا بين زمنين متمايزين من قبل الميلاد ، وما بعد الميلاد +++

تأملات فى الغطاس

لقداسة البابا شنودة الثالث

اعداد السيد اميل سيدهم

أدم أخطأ ، ولم يطلب التوبة ، ولا يسعى اليها ، وأذا بالسيد المسيح القدوس الذى بلا خطية ، يقف أمام يوحنا المعمدان كتائب ، نائبا عن أدم وبنيه ، مقدما عنهم جميعا معمودية توبة فى اسمى صوره ، حمل خطاياهم ، ليس فقط أثناء صلبه ، وانما فى حياته أيضا كأبن للبشر ، ولذلك سر الاب به وقال (هذا هو ابنى الحبيب الذى به سررت) – أن الله لا يسر بتدبير الانسان لذاته ، وبأن يلتمس لنفسه الاعذار كما فعل أدم وحواء ، اللذين بدلا من ان يدينا نفسيهما امام الله ، أخذ كل منهما يلقى بالذنب على غيره – أما السيد المسيح ، فلم يلقى ذنبا على غيره ، وأنما أخذ ذنب الغير ، وحمله نيابه عنه ، وقدم عنه معمودية توبة ، وأفرح بكب هذا قلب الأب فقال ((هذا هو ابنى الحبيب الذى به سررت) – الذى بلا خطية ، صار حامل خطية ، من أجلنا – لم يخجل من أن يتقدم وسط صفوف الخطاة ، ليطلب العماد من يد عبده يوحنا المعمدان ، ولما أستحى منه هذا النبى العظيم ، أجابه فى وداعة (أسمح الان ، لانه يليق بنا أن نكمل كل بر) ، وأعطانا بهذا درسا عمليا فى حياتنا ، وأعطانا درسا أن نحمل خطايا الغير ، وأن ندفع الثمن نيابة عنهم بكل رضى ، وأن لا نقف مبررين لذواتنا ، مهما كنا أبرياء ، وأننا بهذا نكمل كل بر – أن القديس يوحنا ذهبى الفم يقول (أن لم تستطع أن تحمل خطايا غيرك وتنسبها الى نفسك ، فعلى الاقل لا تجلس وتدين غيرك وتحمله خطاياك) أن لم نستطع أن نحمل خطايا الناس ، فعلى الاقل فلنحتمل خطايا الناس من نحونا ، ولنغفر لهم ، بهذا نشبه السيد المسيح ، بهذا نستحق أن ندعى أولاد الله ، وبالحنان الذى نعامل الناس ، يعاملنا الله +++

أستقبال العريس فى الكتاب المقدس وعند الآباء

اعداد د. جورج جوزيف

فى الكتاب المقدس

لقد أحب الرب يسوع أن يشبه مجيئه إلى العالم بعُرس روحى فائق يحتل هو فيه موضع العريس ، وتكون فيه البشرية فى موضع العروس:

- "يشبه ملكوت السموات عشر عذارى أخذن مصابحهن وخرجن لأستقبال العريس ... ففى نصف الليل صار صراخ : هوذا العريس مقبل فاخرجن للقائه ... والمستعدات دخلن معه إلى العرس وأغلق الباب " (مت 25:1-10).
- " يشبه ملكوت السموات إنساناً ملكاً صنع عُرسا لأبنه وأرسل عبيده ليدعوا المدعوين إلى العُرس... قائلا: كل شئ معد. تعالوا إلى العُرس" (مت 22:1-4).
- "أيستطيع بنو العُرس أن يصوموا والعريس معهم ؟ مدام العريس معهم لا يستطيعون أن يصوموا " (مر 2:19).
- "من له العروس فهو العريس وأما صديق العريس الذى يقف ويسمعه فإنه يفرح فرحاً من أجل صوت العريس" (يو3:29).

فبكل هذه الأمثلة والتعبيرات يريد الرب أن ينبه ذهننا إلى مقدار الحب الفائق والفرح العامر المذخر لنا فى سر مجيئه إلينا ، بل وأتحاده بصميم طبيعتنا وحلوله فينا. فمعروف أن العُرس فى الحياة البشرية هو أكثر مناسبة يظهر فيها الحب والفرح.

ولهذا السبب عينه تدعونا الكنيسة فى زمن صوم الميلاد إلى السهر الروحى والتسبيح المتواصل، لنتهيأ لقبول الرب. فمعروف إن صوم الميلاد- وعلى الأخص شهر كيهك – يمتاز بسهراته الروحية التى يزداد فيها التسبيح بفرح كثير وتهليل.

تطلعات الأنبياء فى العهد القديم:

إن مجئ الرب إلى عالمنا وأتحاده بصميم طبيعتنا بل وحلوله فينا ، هو فى الواقع الغاية المفرحة التى كانت تتجه نحوها أشتياقات وتنهدات وتطلعات كافى الآباء والأنبياء :

- "أبوكم أبراهيم تهلل بأن يرى يومى فرأى وفرح" (يو8:56).

من الأمور الروحية المتبقية أن السهر الليلى يكون أفضل مناسبة للاتحاد القلبى بالعريس: "ولما أنتصف الليل صار صراخ هوذا العريس قد أقبل". وفى ذلك يقول الأب متى المسكين عن صلاة نصف الليل :" المعروف والمتبقى عندنا أن لهذه الصلاة ملاك معونه خاص ... فصلاة نصف الليل وإن كانت ترمز إلى تمام السهر ومقابلة العريس، فالواقع أن ذلك يتم بالفعل بصورة جزئية كفيلة بأن تجعل ختام كل يوم عبارة عن بلوغ الغاية والنصرة بملاقاة الرب " (التدبير الروحى-الطبعة الأولى ص 17).

إلى هذا اليوم المضئ، فيرون أتحاد الله بالشرية، فيصفونه بأبهج الألفاظ كأتحاد فائق بين عريس وعروس:

- "وكفرح العريس بالعروس يفرح بك إلهك " (إش 62:5).
- "لأن الرب قد أختار صهيون (رأى البشرية)، أشتهاها مسكناً له. هذه هى راحتى إلى الأبد ههنا أسكن لأنى أشتهيتها" (مز132:13-14).
- "لأن الرب قد خلق شيئاً جديداً حديثا فى الأرض (أى خليقة جديدة): أنثى تحيط برجل (أى البشرية تحيط باللاهوت وكأنه رجلها "(إر 31:22).
- "لأن بعلك (أى عريسك) هو صانعك رب الجنود اسمه" (إش 54:5).
- "لأن الرب يُسر بك وأرضك تصير ذات بعل" (إش 62:4).

Prep Sunday school

Ⲛⲟⲉⲣⲓ ϣⲁⲓ
(Happy feast)

Ⲡϣⲏⲣⲓ (epsheeri /The Son)

Ⲫⲓⲱⲧ (efioot /The Father)

Ⲡⲓⲡⲛⲉⲩⲙⲁ ⲉⲑⲟⲩⲁⲃ (pi epnevma eth ooab /The Holy Spirit)

ⲱⲙⲥ
(ooms/Baptized)

Jesus is Baptized Word Search

F	P	Q	U	M	C	B	O	S	E	F	L	D	T	P
S	N	E	V	A	E	H	T	C	Y	A	O	O	F	R
X	G	U	J	L	J	S	N	E	H	T	B	V	P	E
O	S	O	I	O	U	A	N	I	I	H	M	E	D	A
B	H	E	R	C	T	O	T	B	A	E	Y	T	H	C
N	V	D	O	N	H	M	P	I	Q	R	S	H	C	H
E	O	L	E	W	I	L	D	E	R	N	E	S	S	I
N	E	P	O	C	I	L	B	U	P	I	U	A	T	N
K	E	T	R	I	N	I	T	Y	H	Y	P	W	L	G
R	A	O	B	L	W	A	T	E	R	A	V	S	T	D

believe
dove
Father
heavens
honey
John
Jordon
locusts
open

preaching
public
repentance
spirit
symbol
trinity
wash
water
wilderness

"This is my Son, whom I love; with him I am well pleased."
Matthew 3:17

Can you find all the words?

Practise the Coptic words, see if you can say them all.

Year 1 to 3 Sunday school

On 4 December Grade 1,2,3 visited Go Climb. The children faced great heights and challenging obstacle courses. Here are some pictures from the day.

Sunday School

Saturdays at 3:30pm at Church

Coptic Hymns

Saturdays at 2.30pm at Church

Summer Club

Mondays and Wednesdays at 6pm at Church

Year 4 to 6 Sunday school

Five keys to nurturing self-control

If you want your children on a self-control, here are five keys to building your kids' self-control that you can begin right away.

Foster good habits.
What do good habits have in common? First, we don't always feel like doing them. Second, if maintained, they tend to bring positive results.

Encourage responsibility.
In an age-appropriate way, allow your kids to be responsible for their own behaviour. In other words, if Susie loses a toy that you have repeatedly asked her to put away, don't rush out and buy her a new one.

Enforce limits.
Part of how kids learn self-control is to experience what happens when they do not exercise their self-control.
timeout or appropriate loss of privilege will help your child or teen learn that exercising self-control and making a respectful choice is always the best way to go.

Hit the pause button.
Remember, self-control can be seen in the ability to stop and think before making a choice. Let's take a look at each component.
• **Stop**: This means to stop talking and pause all action for a moment. It can be helpful to give your kids something to do while stopping, so taking a deep breath is just what the doctor ordered.
• **Think**: Once your child has paused, she gives herself the chance to do something important: think. Thinking flexibly means looking at a situation from a different perspective.
What follows are four questions:- **What is a good way to handle this? What would God want me to do? Is it really a big deal? Should I check with a parent?**

Encourage delayed gratification.
This is the ability to expend effort on a task with no immediate reward. Eating a candy bar, for example, is immediately gratifying. Eating vegetables is often less immediately gratifying (at least from a child's viewpoint), but the payoff is the long-term reward of good health.

Youth Page

It was the Defining Moment in History

Article By: Virina Labeb

In the gospel of Luke 2:8-11, it says, “now there were in the same country shepherds living out in the fields, keeping watch over their flock by night. And behold, an angel of the Lord stood before them, and the glory of the Lord shone around them, and they were greatly afraid. Then the angel said to them, “Do not be afraid, for behold, I bring you **good tidings** of **great joy** which will be to **all people**. For there is born to you this day in the city of David a Saviour, who is Christ the Lord”. At that announcement, everything changed. Time is divided into two. I truly love Christmas because it is a time when we come together to honour the day in which all of history is centred. It is the day that marks the passage of time between BC ("before Christ") and AD ("Anno Domini"). The Hebrew term for "the year of our Lord" is Anno Domini. It's astounding to consider that at the time of Christ's birth, time was divided in two. When it comes to God, however, many people live in the AD era with a worldview from before Christ (BC). So, throughout the Christmas season, it's crucial to consider what changed when Jesus came.

The Three Major Changes

There was a real notion of religious law before the birth of Christ (BC). Religious law represents our attempt to bridge the gap between sinful man and Holy God. For example, suppose you realise you've stolen a pencil... UH OHH, now I must follow the law, and if I'm good enough, I might be able to close the gap between my sinfulness and God's righteousness. Ultimately adhering to several Dos and Don'ts. When Jesus came, nonetheless, it became about a relationship with God rather than religious rules. Jesus came so that we might know God. We didn't have to struggle to live up to all the religious laws on Christmas since Christ came to fulfil the law and show us that we could have a relationship with Him. And, while flying reindeers are wonderful, knowing God wants to have a relationship with us is even greater.

People used to wonder if they had made enough sacrifices before Christ (BC). We often worry about where we stand with God and our beliefs, and we often question if we will go to heaven. But, because of Christmas, we no longer must question if we did enough; the Holy Spirit testifies with our spirit, and we can know that we are a child of God; Romans 8:16 states, "The Spirit Himself bears witness with our spirit that we are children of God." It's incredible to have the peace and comfort that, sure, I'm a sinner, but my sins have been forgiven. For example, if a baby learns to walk and moves like Dr Frankenstein's monster and continuously falls, the parent may never say, "Good try, but you're no longer my child..." You understand that even if they fall, they are still your child. We don't have to wonder, but we can know that our sins have been forgiven. And, while Santa is a cool person, knowing Christ's love is far cooler

Before Christ, if you wanted to feel God's presence, you had to go to the temple. You no longer had to go to God when Jesus came because God came to be with us. "Behold, the virgin shall conceive and bear a Son, and they shall call His name Emmanuel," which translates as "God with us." stated in Matthew 1: 23.
We used to have to go to the temple, but the New Testament states that our bodies are the temple and that God dwells within all of us. The Christmas miracle: we don't have to go to Him, but He came to be with us

“And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth” John 1:14. Everything changed because of Christmas because of the birth of Christ we no longer have to perform and live up to the law because Jesus fulfilled the law now it’s not as much as a behaviour modification but a relationship that we can have a relationship. Because of Christmas we no longer must wonder whether we’ve been good enough but thanks to Christmas, but we know that our spirit bears witness with God, that we are children of God. We don’t even have to go to a place to experience God because He came to us. And He is with us (Emmanuel).

Happy Feast of Nativity!

City Run

Once a month our Youth go into the city under the guidence of Abouna Peter to hand out care packages and food to the less fortunate.

"Whoever is kind to the poor lends to the Lord, and he will reward them for what they have done." Proverbs 19:17

Those who would like to donate or volunteer please contact Abouna Peter.

Church news

Nativity and Epiphany Liturgies

For Epiphany Liturgy, please follow up on announcements via the church Community Viber group and church announcements

Official reception of Fr Anthony Mikhail

The fathers of St George's church and some other fathers, as well as many members of St George's youth had eagerly joined Fr Anthony at St Shenouda and St Bishoy's monastery in NSW for his liturgy of officially '**Receiving the oblation**' and praying his first official liturgy- **Photos enclosed**

St George's will officially receive our blessed new priest, Fr Anthony on Saturday 5th January, 2022 with a Vespers prayer at 6pm. An official reception is being organised after the Sunday liturgy (5/1/22). Further details to be announced.

Congratulations to our beloved FR ANTHONY Mikhail

Departed in the Lord

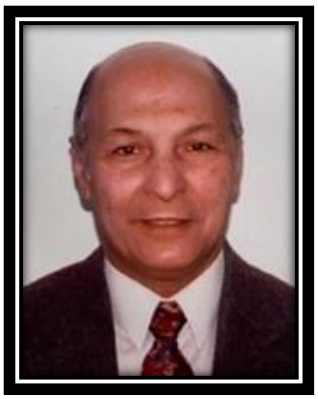
Our beloved **deacon Rewais**, father of Heidi Benjamin and Tasoni Mariam, wife of Fr Mark Attalla. Mr **Tony Orfaly**, husband of Sophie. Also **Mr Fayek Zakaria Hanania**, brother of Ibrahim, Fayez, Joseph and Mourad Hanania and Tasoni Josephine, wife of Fr Steven Mankarious.

40th Day Commemoration

May the Lord repose the souls of our recently departed members of the congregation, and give peace and consolation to their family members. The 40th day commemorations with be at St George's church as follows:

Church news

Demiana Abdelmessih
Commemoration
Tuesday 28 December



Farag Farag
Commemoration
Sunday 2 January

Hekmat Tawadros
Commemoration
Sunday 23/1 Arabic Liturgy
9:30-11:30

Australia Day celebrations

On Wednesday, 26th January, St George's church welcomes all the church community and its neighbouring community for a FREE (yes FREEEEE!) participation in Australia Day celebrations, including free children's rides, Egyptian food and drinks (expected use of vouchers). Look out for more information to follow on our community Viber group, including any possible new Covid restrictions.

This is a **government funded event** for Australia Day. So, **all welcome!**

St George's annual Festival

Due to Covid restrictions in place last October, we hope to run this annual event again in February.

Sat & Sun 12-13 Feb 2022. It is our main annual day for church fundraising. We ask our beloved congregation to support this day. We have a wonderful program in place, including soccer and basketball competitions, an updated coffee shop area, dodgem cars, as well as all the usual fun and activities. Donations also welcome . **Bring all your family and friends for a fun day**

From the Church Committee

✞ Looking at designs for extending space for canteen and 'Bethlehem' (church bread room)/kitchen areas.

✞ **New coffee shop area:** Work in progress

✞ **Kitchen:** Stove to be repaired or replaced

✞ **Undercover pergola** for north side of playground to be looked at soon

✞ **Wheel stoppers** at church car park have been added recently

✞ Looking at suitable church alarm systems

✞ Repairing of a church window

St George's Lorne beach outing

Saturday 29 January: It's been a long year of further lockdowns, but we hope to again run a beach outing on this date. As it's a Sunday School day, we hope to run short SS classes to make up for our children and youth. Please See below for all details. Bookings and payment by **16 January** at latest.

RITE OF RECEIVING A NEW PRIEST

FR ANTHONY MIKHAIL

WEDNESDAY 5TH JANUARY 2022 – 6 PM

77-79 Henry Street, St Albans / P.O. BOX 145 St Albans Vic 3021

(03) 9364 5022 (03) 9364 5044 saintgeorgecoptic@gmail.com https:www.facebook.com/stgeorgecoptic