



ST. GEORGE COPTIC ORTHODOX CHURCH

MONTHLY MAGAZINE

كنيسة الشهيد العظيم مار جرجس الروماني ملبورن
المجلة الشهرية



November 2021



نوفمبر 2021



And having come in, the angel said to her,
“Rejoice, O full of grace, the Lord is with you;
blessed are you among women!”
Luke 1:28



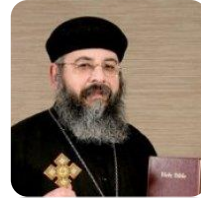


St George Coptic Orthodox Church – November 2021

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



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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



The Blessing of having the Church in our life

H.H. Pope Tawadros II

Prepared by Germaine Gambian



As we prepare to return to our beloved church, let us take a moment to reflect and remind ourselves of the importance the church and its blessings have in our lives.

So, what does it mean when we talk about the blessing and grace of having the church in our lives? To understand this, we must view the church as a human need. She (*the church*) is the presence of God and a window to eternity. Three aspects we will explore to better understand the importance of the church in our lives.

The presence of the church is a blessing. We live and feel its presence in our everyday life. A person who relocates to a place where there is no church leaves a great void from within, an emptiness. As Egyptian Copts we love the church very much. A love which extends past its bricks and mortar and is a love for the church life itself. There are 3 important aspects we will explore to better understand; 1. The first thing is the value of the church in a person's life, 2. Secondly is the blessing of having the church in our lives. 3. Thirdly the church is our only path to eternity.

1) Firstly, the church is a necessary need in a person's life. Just as oxygen and water are viewed as a vital importance for our bodies to function, so then we must view the church as the vital need of the spirit.

The Apostle Peter boldly declared, "you are the Christ, the son of the living God," and Christ praised him and spoke a foundational statement to him saying and on this rock, I will build my church". The rock is the rock of faith, or the rock of St. Peter because the word 'Peter' means 'rock', and he spoke on behalf of all the other disciples. "And on this rock, I will build my church". This is the first time the word "church" appears in the Holy Bible in the personal or possessive form- that it belonged to Christ. "and on this rock, I will build my church."

So then, Christ created and provided the church to people because it fulfills a vital human need, because as we know, when a person lives alone, they feel lacking, insufficient, lonely. But when he lives in a community, whether a small or large one, he feels complete, like he is a part of something. For example, we all have a family community with parents and siblings. A person feels a sense of belonging within their family community. In the same way, when a person lives in a city or church community, he feels this strong sense of belonging.

God began to plant the idea of the church in the mind of humanity from a very long time ago. It began with a tent of meeting in the Old Testament, and why was it a tent? A tent, so that they could move freely from place to place. Then came the temple in Jerusalem. The temple underwent many stages of building and growth, but in the end, we had the Temple of Solomon. One of the largest buildings in the world and took 46 years to build.



The temple represents a stage of waiting. The first stage was the welcoming stage, then this was the waiting stage. God planted the church in the world and called it “my church” and he sent them forth, and now we have churches everywhere. So that ‘through her, Christ would live in me and that I would become a temple of God’.

2) The second aspect about the church is that *she* is the constant presence of Christ. Why do I come to church? The simplest answer is to meet Christ. In the book of Matthew “I am with you always, even to the end of the age.. but with us where Lord?” with you in the church”. Hence why we call the church “the house of God”, “the house of angels” or “the home of saints”.

You come to church to meet with the presence of Christ, with the peak of this meeting occurring in the sacrament of Eucharist in the liturgy. We also experience these meetings with Christ during church meetings, Sunday school classes and alike gatherings.

3. The third and important aspect about the church is that *she* is a window to eternity, a part of heaven. One of the traditions of the church is that we sit facing East. We do this because the East is the source of light and as Christ said, “I am the light of the world”. It is from the East that Christ will come at His second coming. The church is a continuous presence of Christ and there is no salvation apart from the church.

Imagine that every time we are gathered and seated in church, it is as if we are in a state of waiting for the second coming of Christ. As a window to eternity, the church serves to help me continually remember that although I am here on earth, but my portion is in heaven.

We often ask ourselves why we are given different amounts of time to live on this earth. It is because that is the time, that person needs to preserve their heavenly inheritance. So then, what good is it if a person lives their life here on earth in comfort and pleasure, wasting his life in one way or another, whether in words or in deeds. But when they get to heaven, they say to him “sorry we don’t see your name here”. **“He who does not take the church as his mother, God cannot be his father”- St. Cyprian**

The church is not limited by the height of the ceiling, but it extends to the heavens. **“The church is higher than the heavens and wider than the earth” – St. John.** So never think that the church is limited by four walls, no she is wider than the earth.

As we emerge from lockdown, contemplating how life has been for the months without church, let us be reminded by the blessings of our church and its importance in our lives.

دروس من حياة ابراهيم

القمص / مرقس يسي

أول إشارة إلى ابرام ابن تارح , كانت في سفر التكوين الإصحاح 11 : 27 وهو الابن رقم 10 من أبناء سام ابن نوح.

معنى اسم أبرام هو أب ممجد وقد تغير اسمه من قبل الرب إلى إبراهيم أي أب لجمهور. وقصته تشغل الإصحاحات تك 12 إلى تك 25 . وقد ورد اسمه في العهد الجديد في الرسالة إلى رومية 4 ، ورسالة إلى أهل غلاطية 3 ، والعبرانيين 11

في العهد القديم ذكر اسم ابرام 60 مرة واسم إبراهيم 174 مرة وفي العهد الجديد 72 مرة . وتسميه الكنيسة أب المؤمنين وأول البطارقة الأوليين ويدعوه الله في أشعياء 41 : 8 " إبراهيم خليلي" . وقد سميت المدينة التي عاش بجوارها حوالي 100 سنة ودفن فيها بمدينة الخليل الحالية وهي مدينة حبرون القديمة من حوالي 4000 سنة . ويسكنها الآن حوالي 2/1 مليون نسمة .

الدرس الأول : دعوة الله له .

اذهب من أرضك ومن عشيرتك ومن بيت أبيك " تك 12 : 11" . إن الله يبحث عن قلوب معينة يدعوها أن تكون معه في ملكوته على الأرض.

" أنتم شهودي " ليكون هو ونسله رسل للعالم لتوصيل أمانة الله وعدله ومحبه، ولكي ننفذ دعوة الله لنا لابد لنا أن نترك ذواتنا أو كرامتنا أو راحتنا أو أهلنا .. الخ

الدرس الثاني : مواعيد الله

وهي وعود إلهية لمن يسير معه وينفذ خطته وهي كلها مواعيد صعبة وغريبة.

1- زوجته عاقرا لأكثر من 60 سنة ويعطيه وعدا أنها ستكون أم لأمم كثيرة .

2- "أبارك وأعظم اسمك" وهو مجرد راع ليس له مدينة ولا شعب ولا مملكة ولا صفة

3- " ستكون بركة " أي بركة لكل المتعاملين معه.

4- " أبارك مباركك ولاعنك العنه " أي لن ينجح أحد في التغلب عليه.

الدرس الثالث : المذبح والخيمة

في أول مكان استقر فيه ابرام في أرض كنعان كان بالقرب من مدينة شكيم القديمة (نابلس الحالية) وهناك بنى ابرام مذبحا للرب في مدينة بيت أيل بالقرب من شكيم ونصب خيمته وعاش فيها.

الدرس الرابع : ضعفات إبراهيم ورعاية الله

هرب من المجاعة إلى مصر وهناك كذب في انتساب سارة له كزوجة وفي كل هذا لم يستشر الله ولم يبني مذبحا كما تعود أن يفعل . لكن الله لم يتغير برغم من تغير إبراهيم بل أنقذه من المجاعة ومن فرعون وأنقذ سارة . " فإن كنا غير أمناء فهو سيبقى أميناً " 2 تيمو 2 : 13.



وعندما ضعف هو وسارة وأرتبط بهاجر وأنجبت له إسماعيل ، أبتعد الله عنه 13 سنة ، ولكنه رجع إليه في تك 17 وظهر له وأعطاه عهدا covenant للختان له ولكل نسله. ثم ظهر له ثانية ومعه ملاكان في تك 18 وصنع لهم إبراهيم وليمة عظيمة.

الدرس الخامس: الرب يكشف أسرارهِ

بعد انتهاء الزيارة وتوديع إبراهيم للرب قال الرب له " هل اخفي عن إبراهيم ما أنا فاعله". تك 18: 17 . وهو مستوى عالي جدا من العلاقة ، حيث يكشف الله لإبراهيم عن أحكامه وقراراته ويقبل المناقشة فيها.

الدرس السادس : امتحان إبراهيم

ولدت سارة اسحق ابن الموعد وهي في التسعين وإبراهيم في عمر المائة عام , وفي الثالثة من عمر اسحق طرد إبراهيم هاجر وإسماعيل وبقي أسحق إلى عمر يقترب من السادسة عشر وطلب الرب من إبراهيم أن يقدمه ذبيحة على جبل معين في أرض المريا (أورشليم الحالية) . وبالرغم أن الامتحان صعب جدا إلا إن إبراهيم نجح فيه بامتياز لطول مدة تلمذته الناجحة للرب طوال ما يقرب من 60 عاما .

فرح الله بتقدمه إبراهيم لأبنه بالنية ومدحه الرب قائلا " لا تمد يدك على الغلام ولا تفعل به شيئا" تك 22: 12 ورأي إبراهيم كبشا ممسكا من قرنية بأشجار الغابة وأخذه وقدمه وسمى ذلك المكان يهوہ يراه. أي الرب يرى ويدبر .

الدرس السابع : إبراهيم يرى المسيح

قال المسيح لليهود "أبوكم إبراهيم تهلل بأن يرى يومي.. فرأي وفرح" يو 8 : 56 - 59 هناك 7 ظهورات للرب الكلمة لأبونا إبراهيم . المرة الأولى عندما دعاه أن يخرج من أرضه وعشيرته ، والمرة الثانية عندما وصل إلى أرض كنعان ، وهناك بنى مذبحا للرب ، والمرة الثالثة عندما أعطاه الرب وعدا بابن له ، والمرة الرابعة عندما وقعت على إبراهيم ظلمة شديدة تك 15 ، والمرة الخامسة في تك 17 عندما أعلن الرب عن اسمه الجديد الله القدير (أيل شداي) أي الله الشديد القادرة على كل شيء ، وفي المرة السادسة تك 18 حيث تناقشوا حول سدوم وعمورة ، والمرة السابعة عندما رأى الحمل الذي فدى أبنه اسحق . وكأنه يرى يوم الصليب الذي فيه حمل الله يرفع خطايا العالم ويفدي كل إسحق غالي علينا.

إبراهيم تهلل ورأي لأنه نجح في امتحان ترتيب الأولويات وهي الله أولا ثم الزوجة والأولاد بعد ذلك.

أبونا مرقس

**just as Abraham
"believed God,
and it was accounted to him for
righteousness"**

Gal 3:6



When a priest is ordained...

Fr Samuel Elias

It may not happen often in your lifetime that you attend an ordination of a priest, but as we are about to be blessed with such a gift, it's appropriate that we reflect on, and appreciate the value of this occasion.

When a priest is ordained, Christ has chosen another disciple to continue His mission on earth. So he also shares Christ's proclaimed mission:



"The Spirit of the LORD is upon Me, Because He has anointed Me; To preach the gospel to the poor; He has sent Me to heal the broken-hearted, To proclaim liberty to the captives, And recovery of sight to the blind, To set at liberty those who are oppressed; To proclaim the acceptable year of the LORD." (Lk 4: 17, 18).

Firstly, the one chosen is 'a preacher' ... of the Good News of the Gospel. As most people do not even hear or understand God's message, his role is to use all means to attract, teach and convince his flock of the importance of understanding and living God's word- A source of true joy, as St Paul had said: *"How beautiful are the feet of those who preach the gospel of peace, who bring glad tidings of good things!"* (Rom 10: 15).

He holds fast to the tradition of faith of the Orthodox church. St Paul remind his disciple Timothy to *'Hold fast the pattern of sound words which you have heard from me, in faith and love which are in Christ Jesus'* (2Tim 1: 13), and also instructs him to commit the true teachings *'to faithful men who will be able to teach others also'* (2 Tim 2: 2).

He is a healer of the broken-hearted, offering Christ's message of hope to the vulnerable, needy and oppressed, offering up acceptable prayers and work of mercy for them;

He offers the blind 'recovery of sight', reaching out to those whose eyes are blinded by the world's many false attractions and sins;

He sets 'captives free', passing on Christ's message of hope to those who have drowned in the sea of sin, not knowing how to escape. So, he offers his congregation the hope of acceptable repentance, inviting all to return to God without judgement.;



He is a sacrificial person, who 'dies daily', as St Paul had done (1 Cor 15: 31). St Ambrose had said that this is the strength of the priest: **'The dominion of the priest lies in his helplessness, as it is said: "When I am weak, then I am strong" ***

It is no wonder then, that St Paul instructs St Timothy as the bishop of Ephesus to be careful in the choice and ordination of a presbyter through the laying on of hands: **"Do not lay hands on anyone hastily" (1 Tim 5: 22)**, choosing carefully and without prejudice.

Finally, with the above characteristics and great responsibilities endowed upon the priest, the Holy Bible indeed instructs the congregation to give him due honour, as the minister of Christ. So, St Paul says: **"Let the elders who rule well be counted worthy of double honour, especially those who labour in the word and doctrine" (1Tim 5: 17)**. It's a message also conveyed by St Ignatius about the bishop (or overseer): **'Let a man respect his bishop; for whoever is sent by the Master to run His house, we ought to receive him as we would receive the Master Himself'***.

*Mike Aquilina, The Way of The Fathers, pp 69, 70.





COPTIC ORTHODOX PATRIARCHATE
DIOCESE OF MELBOURNE & AFFILIATED REGIONS

ST GEORGE'S COPTIC ORTHODOX CHURCH

18th of October 2021

*"The harvest is plentiful but the workers are few."
Matthew 9:37*

Priesthood Ordination

Through the will of God and through your prayers, the Lord has sent us a servant to help in the ministry, our beloved son, Abanoub Mikhail. We have obtained HH Pope Tawadros's blessing as well as the Diocese of Melbourne management committee. The church Fathers and committee are in full support of this ordination, as well as the Youth of the church.

Background:

Abanoub is the son of Nashaat and Salwa Mikhail. He was born in Melbourne in 1991, and grew up being part of the St George's church community. He attended St Mary's Coptic orthodox College and completed his VCE in 2009. He graduated from RMIT university in 2012 and also completed a Diploma of Theology from St Athanasius College in 2015. In 2016, he married his wife Katherine and they had their first child John who was born in November 2020.

Abanoub has served as a deacon since his young years, and had previously served in the Alhan classes and Sunday School. He has been serving in the youth ministry for the last 5 years.

God willing, Abanoub's ordination will be on Saturday the 27th of November 2021 at St George's Coptic Church, by the hands of HG Bishop Daniel, Bishop and Abbot of St Shenouda monastery, Sydney.

We ask you to pray for him and his family, so that God may assist him in his new service.

Fr Thomas Abdelmalek





Canana of Galilee Meeting

The Care Cycle

① Aware

First, learn to be aware of when you are feeling something. You may not know what the feeling is, but you can sense your body responding to a difficult emotion. When this happens, give yourself space to find comfort, clarity and objectivity – “taking space to care for my heart.” This may require you to physically remove yourself from what’s triggering you – such as a conflict with your spouse – and giving yourself at least 20 minutes to calm down. It may be focusing on your breathing, drinking water, going for a jog, taking a shower or having a cup of tea. Find a healthy outlet that calms you and allows you to step away from the extremity of red brain.

② Accept

“If my heart is wounded, it’s my job to care for it,” “The thought of looking beneath the surface at our hearts can be frightening, especially if we are used to ignoring our feelings. **But God has given us feelings as information – like our own early warning system; they signal to us that something important is going on with us and we need to attend to it. If we ignore them, we will find other things in our life are affected.**” When we accept what we’re feeling is true and real, we can start to move from red brain to yellow brain. If we stay in red and yellow brain without accepting and addressing the root causes of our emotions, then we are at risk of causing harm to ourselves and to those we love.

③ Allow

As Christians, we have the unique gift of a personal God who is attentive and desires us to live healthy, holy lives. In Scripture we’re told to submit ourselves to God (James 4:7), to come near to him and he’ll come near to us (James 4:8), and to humble ourselves before God and he’ll lift us up (James 4:10). God is for you and desires to be invited into what you’re feeling. This step of allowing God into our process is incredibly valuable. It may even be helpful for you to have the following verse saved on your phone or posted in your home to help you remember this crucial step: **“Search me, O God, and know my heart! Try me and know my anxieties! And see if there is any wicked way in me, and lead me in the way everlasting!”** (Psalm 139:23-24)

④ Attend

Now that you’ve identified what you’re feeling, you’re aware of it, you’ve accepted it and you’ve allowed God into it, you can start to regulate your emotions. Ask yourself if this feeling is familiar, if you’re amplifying it or distorting it. **Pray and ask God to reveal to you what the truth of the situation is, not what you perceive the truth to be. Part of attending is being able to set those perceived truths aside in order to take ownership for our part in what we’re feeling and take steps to be more resilient in moving toward green brain.**

⑤ Act

This process of personal reflection and self-regulation is what enables us to connect with others. If you are not emotionally intelligent and you are constantly stuck in a state of red or yellow brain, you are incapable of intimately connecting with your spouse. **When you are able to go through this Care Cycle process and choose to respond instead of react, you can show empathy and improve your relationship with your spouse. Self-care is caring for your own heart so that you can re-engage with your spouse.**

دواء الحياة

نبيل مسيحه

القدرات الخلاصية لسر الإفخارستيا

سر الإفخارستيا هو أحد الأسرار الأربعة الضرورية للخلاص ، فقد قال الرب يسوع لليهود: **"الْحَقُّ الْحَقُّ أَقُولُ لَكُمْ: إِنْ لَمْ تَأْكُلُوا جَسَدَ ابْنِ الْإِنْسَانِ وَتَشْرَبُوا دَمَهُ، فَلَيْسَ لَكُمْ حَيَاةٌ فِيكُمْ. مَنْ يَأْكُلْ جَسَدِي وَيَشْرَبَ دَمِي فَلَهُ حَيَاةٌ أَبَدِيَّةٌ، وَأَنَا أَقِيمُهُ فِي الْيَوْمِ الْآخِرِ"** (يو 6: 53 - 54). ويمكننا أن نفهم القدرات الخلاصية للإفخارستيا من الهبات العديدة التي يتكرر ذكرها في صلوات القُداس الإلهي والتي نناولها عندما نتناول بانتظام من الأسرار الإلهية.

غفران الخطايا:



لقد صار السيد المسيح نفسه غفرانا لخطايانا ، فهو وحده بلا خطية وله وحده القدرة على مغفرة الخطايا. ونحن ننال مغفرة خطايانا عندما نتناول من سر الإفخارستيا. ويردد الكاهن في الصلوات التأسيسية في القُداس: **"لأن هذا هو جسدي الذي يقسم عنكم وعن كثيرين، يعطي لمغفرة الخطايا، هذا اصنعوه لذكرى."** وتتكرر الصلوات الخاصة بطلب غفران الخطايا مرات عديدة في قُداسات الكنيسة القبطية.

الشفاء:

تتظر الكنيسة للخطية كمرض ، ولذا يقصد بالشفاء هنا أنه الشفاء من مرض الخطية وهو ما يعنى الخلاص. ولذا يجب علينا تناول باستمرار من سر الإفخارستيا باعتباره دواء للخطية. وفي كثير من صلوات القُداس نطلب من الله أن يشفي أجسادنا وأنفسنا وأرواحنا. ويطلق كثير من آباء الكنيسة على الرب يسوع **"المخلص والطبيب"**، فيسوع هو الطبيب لأنه يشفي النفس ويمنحها الدواء السمائي. وربنا ليس هو الشافي فحسب ، فهو أيضا شفاؤنا! فالكاهن يصلي في أوشية الإنجيل: **"لأنك أنت حياتنا كلنا، وخلصنا كلنا، ورجاؤنا كلنا، وشفاؤنا كلنا، وقيامتنا كلنا"**. ويتضح مما سبق أن من يعمل عدم تناوله من الأسرار المقدسة بأنه خاطيء وغير مستحق يكون كالمريض الذي لا يقبل تناول الدواء حتى ينال الشفاء أولا!

الطهارة:



تعتبر الطهارة من الأمور الهامة جدا في تدبير الله لخلصنا. ونحن نتطهر بدم السيد المسيح ، فالطهارة هي أحد مرادفات الخلاص. ويصلي الكاهن في القُداس: **"طهر نفوسنا، وأجسادنا، وأرواحنا، وقلوبنا، وعيوننا، وأفهامنا، وأفكارنا، ونياتنا"** (صلوة القسمة في القُداس الباسيلي).

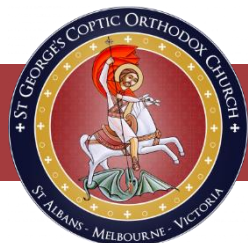
حياة الفرح:

يعطي قُداس الإفخارستيا فرحا وسرورا ، مصدره ليس أرضيا بل سماويا. والرب يسوع فقط هو الذي يمكنه أن يمنح هذا الفرح الروحي لمن يتناول من جسده ودمه الأقدسين. وفي نهاية القُداس الإلهي يخاطب الأب الكاهن الرب قائلا: **"فمننا امتلأ فرحا ولساننا تهللا ، من جهة تناولنا من أسرارك غير المائنة يا رب"**.



عدم الموت (الحياة الأبدية):

الإفخارستيا هي طعام عدم الموت. ويصلي الكاهن في القُداس الإلهي في الإعراف الأخير قائلا: **"يعطى عنا خلاصا وغفرانا للخطايا وحياة أبدية لمن يتناول منه"** ويردد الشماسة أثناء توزيع الأسرار لحن **"خبز الحياة"**.



Nabil S. Mesiha

The Medicine of Life

The Salvific Efficacies of the Eucharist

Eucharist is one of the four saving sacraments. Our Lord Jesus said to the Jews *“Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day.”* (John 6:54). The salvific efficacies of Eucharist can be understood from the many gifts; which are mentioned repeatedly in the prayers of the Divine Liturgy. We are granted these gifts as a result of partaking regularly and frequently of this holy sacrament.



1. Forgiveness of Our Sins

Jesus Himself became the forgiveness of our sins, for He is alone without sin and Who has power to forgive sins. We obtain the forgiveness of sins when we partake of the Eucharist. In the “Institution Narrative” the priest says *“For this is My Body which is broken for you and for many, to be given for the remission of sins..”*. The prayer for the forgiveness of sins is found many times in the Coptic liturgy.

2. Healing

Sin is illness, so healing refers to healing from sins and it means salvation. Therefore we have to commune always of the Eucharist because the Eucharist is the medicine for sin. In many of the Liturgy prayers, we ask God to heal our bodies, our souls and our spirits. Many Church fathers call the Lord “Saviour and Physician”. Jesus is physician because he heals the soul and gives it heavenly medicines. Our Lord is not only the healer, but He is our Healing. The priest prays in the Litany of the Gospel *“For You are the life of us all, the salvation of us all, the hope of us all, the healing of us all, and the resurrection of us all”*.



3. Purification

Purity is a very important term which expresses the meaning of salvation. The priest asks the Lord to *“Purify our souls, our bodies, our spirits, our hearts, our eyes, our understanding, our thoughts and our consciences”*. (The Fraction of St Basil).

4. The Life of Joy

Eucharist gives us joy and gladness which is not from the earth, but from heaven. Only Christ can give this spiritual joy to those who partake of His Body and His Blood. At the end of the Liturgy the priest praises the Lord and says: *“Our mouth is filled with gladness and our tongue with rejoicing from our partaking of Your immortal mysteries, O Lord”*.



5. Eternal Life

Eucharist is the food of immortality. The priest prays in the Divine Liturgy, *“... given for us salvation, remission of sins and eternal life to those who partake of it”* (The Confession).

الصوم تصدبه توبة



لقداسة البابا شنودة الثالث

اعداد السيد اميل سيدهم

الصوم أيام مقدسة ، يحياها الانسان فى قداسة ، ويكون فيها الفكر مقدسا ، والقلب مقدسا ، والجسد ايضا مقدسا ، الصوم فترة تريد فيها ان تقترب الى الله ، بينما الخطية تبعدك عنه ، لذلك يجب ان تبتعد عن الخطية بالتوبة ، لتستطيع الالتصاق بالله ، فى الصوم ، يصوم الجسد عن الطعام ، وتصوم الروح عن كل شهوة ارضية ، وكل رغبة عالمية ، وتصوم عن الملاذ الخاصة بالجسد ، وهكذا تقترب الى الله بالتوبة ، فاسأل نفسك : هل انت كذلك ؟

بدون التوبة يرفض الله صومك ولا يقبله ، وبهذا تكون لا ربحت سماء ولا ارضا ، وتكون قد عذبت

نفسك بلا فائدة ، فأن اردت أن يقبل الله صومك ، راجع نفسك فى كل خطاياك ، وأرجع عنها ، لقد أعطانا الله درسا ، حينما تقدم التوبة قبل صومه ، وكان ذلك رمزا – خذ مثلا واضحا من صوم يونان – قال عنها الكتاب فى صومهم انهم رجعوا كل واحد عن طريقه الرديئة وعن الظلم الذى فى أيديهم (يو 3 : 8) ولهذا السبب لم يشأ الرب أن يهلكهم " لما رأى أعمالهم أنهم رجعوا عن طريقهم الرديئة " (يو 10 : 3) ولم يقل لما رأى مسوحهم وصومهم ، بل رأى توبتهم هذه التى كانت هى العنصر الاساسى فى صومهم ، وفى سفر يوءيل نرى مثلا للتوبة المصاحبة للصوم – حيث قال الرب للشعب على لسان نبيه " ارجعوا اليه بكل قلوبكم بالصوم والبكاء والنوح – مزقوا قلوبكم لا ثيابكم ، وارجعوا الى الرب الهكم لانه رؤوف (يوءيل 2 : 12 ، 13) .. واضح هنا ان الصوم مصحوب بالتوبة والبكاء – أذن ليس هو مجرد امتناع عن العالم – أنه مشاعر قلب من الداخل نحو الله - وفى صوم دانيال النبی ، قدم توبة الشعب كله – لقد صام ، واعترف للرب قائلاً " أخطأنا واثمنا ، وعلمنا الشر وحدنا عن وصاياك – لك ياسيد البر ، أما لنا فخرى الوجوه – ياسيد لنا خرى الوجوه ، لملوكنا ولرؤوسنا ولأبائنا اخطأنا اليك (دا 9 : 5 – 8) – اذن اصطلح مع الله فى صومك – لا تقل " الى متى يارب تنساني ؟ الى الانقضاء ؟ حتى متى أحجب وجهي عنك - طهروا اذن نفوسكم وقدموها ، واستعدوا للقاء هذه الايام ، استعدوا بأسكان الله فى قلوبكم ، وليس بمجرد الامتناع عن الطعام – ان كنت فى خطية ، اصطلح مع الله ، وان كنت مصطلحا معه ، عمق محبتك له ، وان ابطلت الخطية فى الصوم ، استمر فى ابطالها بعده – فليست التوبة قاصرة على الصوم فقط ، وانما هى تليق بالصوم ويندرب الانسان عليها ، فيتلقى قلبه ، يحفظ بهذا النقاء كمنهج حياة ، وفى ذلك كله ، أعد نفسك للجهد ضد الشيطان – قال يشوع بن سراخ " يا بنى ان اقبلت لخدمة الرب الاله فأثبت على البر والتقوى وأعد نفسك للتجربة " (سفر يشوع بن سراخ 1 : 2) – ان الشيطان أذ يرى صومك وتوبتك ، يحسد عملك الروحى ، فيحاربك ليفقدك ثمرة عملك ، ويلتمس الحيل أسقاطك لك " لن اتركك حتى تكمل كل بر " تذكر قول القديس بطرس الرسول (قاوموه راسخين فى الايمان " (2 بط 5 : 9) – الصوم اذن فترة حروب روحية للسيد له المجد (مت 4) ، وهى ايضا فترة انتصار لمن يشترك مع السيد المسيح فى صومه .

قصة اعجبتنى

بكور المحصول للرب

بينما سيدة تقية تتحدث مع بعض السيدات عن السيد المسيح ، قذفها أحد الاشخاص بثمره بطاطس على وجهها ، وأختفى بسرعة – اضطرب كل الحاضرين جدا ، أما هى فببشاشة التقطت قطعة البطاطس من الارض التى القيت عليها ووضعتها فى حقيبتها – بعد عدة شهور جاءت هذه السيدة تحمل حقيبة بطاطس كبيرة ، قدمتها للكنيسة ، فسألتها السيدات (من أين اتيت بهذه الكمية الكبيرة من البطاطس) فقالت لهم (أنى أقدم للرب بكور ثمره البطاطس التى القيت عليه ، وأنا أتحدث عن السيد المسيح) ، فقد زرعتها فى حديقة منزلى ، وها هو أول محصول لها



Our Coptic language simplified

The Hymn of the Blessing

We worship the Father of light, and His only-begotten Son, and the Spirit the Paraclete, the co-essential Trinity.	<p>ΤΕΝΟΩΣΤ ΕΜ ΠΙΟΩΙΝΙ ✠ ΝΕΜ ΠΕΦΣΗΕΡΙ ΕΜΜΟΝΟΓΕΝΕΣ ✠ ΝΕΜ ΠΙ ΕΠΝΕΥΜΑ ΕΜ ΠΑΡΑΚΛΗΤΟΝ ✠ ΤΙ ΤΡΙΑΣ ΕΝ ΟΜΟΟΣΙΟΣ</p>	<p>Ten oo osht em efiot em pi oo oini: nem pefsheeri emmonogenees: nem pi epnevma em parakleeton : ti etrias en omoosios</p>	<p>تين اوؤشت ام اوؤيني افوت امبي : نيم بيف شيري امو نوجينيس : نيم بي ابنفما ام باراكليتون : تي اترياس ان اموسيوس</p>	<p>نسجد لآب النور، وإبنه الوحيد، والروح المعزي، الثالث المساوي.</p>
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Some important words

ΤΕΝΟΩΣΤ : we worship : نسجد (ten oo osht / تين اوؤشت)	πιόωινι : the light : النور (pi oo oini / بي اوؤيني)
ΕΦΙΟΤ : the Father : الاب (em efiot / ام افوت)	ΠΕΦΣΗΕΡΙ : Son : ابن (sheeri / شيري)
ΕΜΜΟΝΟΓΕΝΕΣ : the Spirit : الروح (pi epnevma / بي ابنفما)	ΤΙ ΤΡΙΑΣ : trinity : الثالث (ti etrias / تي اترياس)
ΕΝ ΟΜΟΟΣΙΟΣ : the coessential : المساوي (en omoosios / ان اموسيوس)	

حياة الأنبا أثناسيوس في سطور اعداد د. جورج جوزيف

- ❖ ولد في الأسكندرية عام 296 م.
- ❖ تتلمذ للقديس أنطونيوس الكبير فترة وعاد للأسكندرية وسيم شماسا فرئيسا للشمامسة.
- ❖ سحب البابا الكسندروس إلى مجمع نيقية حيث وقف أمام أريوس الهرطوقي ولتدأضاليه
- ❖ سيم بطريركا لكرسى الأسكندرية عام 328 م.
- ❖ من آباء مدرسة الأسكندرية العظام ومن معلمى المسكونة كلها.
- ❖ نقي خمس مرات عن كرسيه (جملتها 20 عاماً تقريباً) بسبب مواجهته للأريوسيين ومساندة الأمبراطور لهم.
- ❖ استمر على الكرسي الرسولي لمدة 45 عاماً حتى نتيج في سنة 373 م.

ألقاب القديس أثناسيوس الرسولي

- ❖ توجد للقديس أثناسيوس الرسولي القاب كثيرة متنوعة نذكر بعضها منها:
- ❖ حامى الإيمان القويم – الرسولى – الكبير – ثالث عشر الرسل – قاضى المسكونة – البطريرك العشرون – ضد العالم (كنترا موتدا) – بطل كنيسة الله – بطل مجمع نيقية – عود الإيمان – فارس الميدان – أبو علم اللاهوت – اللاهوتى الضليع – المنبر الأعظم – حجر الزاوية فى كنيسة الله – مصباح العالم.

تذكارات أعياد القديس أثناسيوس الرسولى

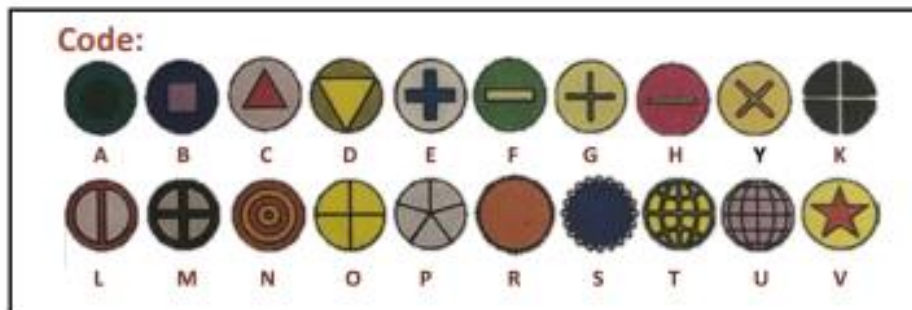
1. تذكار عيد وصول رفاته إلى مصر 2 بشنس – 10 مايو
2. تذكار عيد نياحته 7 بشنس – 15 مايو
3. تذكار المعجزة التى صنعها معه الرب 20 توت – 10 أكتوبر

Prep Sunday school

WHY WE SHOULD BE THANKFUL

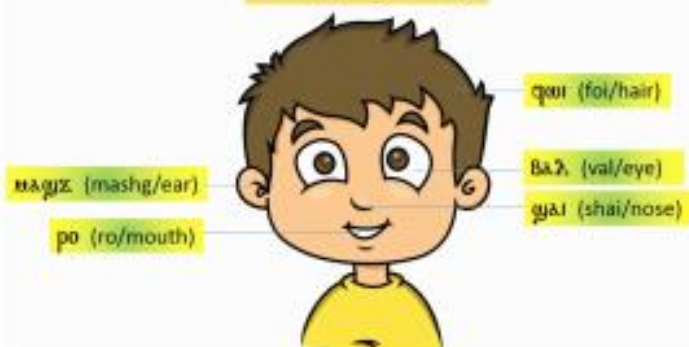
How would you feel if you gave a friend a Birthday or Christmas gift and they didn't say thank you? You probably wouldn't feel much like giving them anything next time. God gives us many good things and we should always tell Him **thank You** for them.

Use the code in the rectangle to find the verse which tells us why we should give thanks to God. When you are done with the puzzle, stop and **thank God** for some of the good things He has done for you. Then memorise the verse too.



107:1

ho (ho/ face)





St George Coptic Orthodox Church - November 2021

Year 1 to 3 Sunday school

The next fast our church celebrates is the Nativity Fast starting on November 25. We wish all our children a blessed fast.



We have begun learning the stories for this year's Summer Festival and this year's theme is "Christ Lives in me." So far we have learned about: St Stephen the First Martyr, Pope Peter El-Gawly, Abram and Lot, The Baptism of Jesus and Daniel and The Three Youth.

As part of the festival children can prepare a visual arts piece related to the stories of the Summer Festival. It can be in any format such as a painting or drawing. We look forward to seeing the works prepared by students.

Online Services

Let It Shine Show

Wednesdays at 6:30pm on Zoom



Coptic Hymns

Saturdays at 3pm on Zoom





Year 4 to 6 Sunday school

Practical Ways To Encourage our kids to Read the Bible



1. Set a good example.

If you want to help your children learn to read the Bible every day, you need to set a good example for them. Make sure that you are in God's Word every day, and let your kids see you doing this.

2. Buy your kids their very own Bibles.

There's something so special about having our own copies of God's Word. Do your kids each have their own copy of the Bible? If not, consider buying them one today.

3. Help your kids know where to start reading.

If your kids are just getting started reading the Bible for themselves, help them to know where to start. (Hint: The Gospels are a great place to start for young readers!)

4. Read with them.

Another great way to encourage your kids to read the Bible independently is to read the same passage each day that they are reading. You can hold each other accountable and ask each other questions about the passage.

5. Drawing and art

For children who find it hard to sit still and listen, asking them to draw the story as they listen can be an effective way to focus their attention. This can be helpful in longer narrative sections of the Bible or even the psalms.

Your **WORDS** were found,
and I **ATE** them,
and your words became
to me a **JOY** and the **DELIGHT**
of my **HEART**, for I am called
by your name,
O LORD, GOD of hosts.
.
Jeremiah 15:16



Church news

Weekly Liturgies

Please take note of the new liturgy times for weekly liturgies on the inside cover of the magazine. Of note are the Monday, Friday, and Thursday liturgies at the new following times:

Monday: 6 -8 am

Friday: 12-2 pm

Thursday: 5-7 am

In the next few weeks, we will be praying an extra Saturday liturgy for those vaccinated with one dose or the unvaccinated.

Advent Fast

Please note, the Advent fast will begin on **Thursday 25 November**. We urge our congregation to enjoy the blessing of this fast through a life of spiritual growth and a focus on the glorious incarnation of our saviour. Then we may truly celebrate the feast of Nativity with a worthy heart of repentance and joy.

Blessed Ordination

The church is joyful over accepting a blessed son and long-time servant and deacon of St George's Church into the rank of priesthood. The clergy, committee and congregation have accepted the nomination of the blessed son Abanoub Mikhail (married to Katherine and son of Nashat and Salwa Mikhail).

The ordination will take place at St George's church on **Saturday, 27th November, 2021** by **HG Bishop Daniel** of St Bishoy and St Shenouda's Monastery in Sydney.

All are welcome to attend the ordination, as we expect to be well out of lockdown restrictions by then.


From the Church Committee

1. Coffee Area and adjoining corridor: Painting has started and the area is already starting to look much brighter. A 3D depiction drawing is enclosed in the magazine
2. Church security system is still being looked at
3. Sports ground: Someone will be given responsibility for the use of the ground

Proposed Coffee Area

'Agape Corner'





Behold, the
virgin shall
conceive and
bear a SON,
and shall call
HIS name
IMMANUEL

Isaiah 7:14

