



ST. GEORGE COPTIC ORTHODOX CHURCH

MONTHLY MAGAZINE

كنيسة الشهيد المختلِّم مار جرجس
الروماني ملبورن



May 2022



مايو 2022



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



St George Coptic Orthodox Church – May 2022



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

Church Timetable

Monday	Liturgy 6:00-8:00 am
Tuesday	Liturgy 9:00-11:00 am
	Liturgy 1:00-3:00 pm
	Tasbeha 6:30-7:30
Wednesday	Liturgy 9:00-11:00 am
	Liturgy 1:00-3:00 pm
Thursday	Liturgy 5:00-7:00 am
	Liturgy 1:00-3:00 pm
Friday	Liturgy 9:00-11:00 am
	Liturgy 4:30-7:00 pm
	Cana Of Galilee – Married Couples 7:00 – 9:00 pm (Fortnightly)
	Youth Meeting 8:00-9:30 pm
Saturday	Liturgy 9:00-11:00 am
	Sunday School(Prep-Yr6) 3:30-5:00pm
	Arabic Vespers and Bible Study 6:00 – 7:30 (St. Theodore Church)
	English Vespers 6:00 – 6:30 (St. George Church)
	Midnight Praises (Tasbeha) Arabic/ English 6:30pm
	25+ Youth meeting 7:45 – 9:00 pm
Sunday	Liturgy 6:00-8:00 am St. George Church (Arabic & English)
	Liturgy 8:00-10:00 am St. George Church (English)
	Liturgy 10:00-12:00 noon St. George Church (Arabic)



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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



Joy which comes from the Holy Resurrection



H.H. Pope Tawadros II

Prepared by Germaine Gambian

As we continue to celebrate the Joy of the Resurrection, we must understand that this is not the only time we recognise it. The Resurrection must be lived by all of us, at all times within us. From the moment we wake up to the time we go to sleep. The Resurrection is more than just a once a year event, it is an action, a way of life and a daily presence in our lives. It is not just during the Resurrection period only.

The Joy of the Resurrection extends and radiates throughout our church, and should be extended into our homes, and amongst our families and loved ones. When we live this Joy through our feasts, and fasts throughout the church year, attending the liturgy and partake in communion we experience the joy of the Resurrection.

When we pray our daily matins prayer, they serve as a reminder of the Resurrection, as we say: "With your light, O Lord, we see the light"; And every Sunday we celebrate this day that the Lord has made.

In the Agpeya prayer of the 6th Hour, which is the prayer of the cross, we pray saying, "We thank you O Lord for you have filled us all with Joy, O Saviour, when you came to help the world. Glory be to you, O Lord. This means to be full. It is as if each one of us goes to the foot of the cross, stands there and prays: "Lord, here is my heart, fill it," and the Lord fills the heart with the Love of the Lord.

"Rejoice in the Lord always. Again, I will say, rejoice!" Philippians 4:4 The message behind this verse is that we should all rejoice together, as one group, one community- To rejoice at all times; pray always and to give thanks always. The relationship between praying always, giving thanks always, and rejoicing always should be like a braid or rope. 'A three-fold cord that is entwined to give it strength' "a cord of three strands is not quickly broken" Eccl 4:12.

Prayer, thankfulness, and Joy are what forms the value or foundation of a person's life. You can put it any way you like, whether you start with Joy and say that joy leads to thankfulness, and thankfulness leads you to pray and then prayer leads you to joy, and so on.

We pray in order that we may become joyful, we praise, we fast, we observe the church sacraments. All these we do for the sake of Joy; A Joy which comes from the holy Resurrection. Joy is the Biblical goal behind every spiritual practise we undertake.

The forgiveness and repentance we seek in the lead up to the holy Resurrection is what leads us to this great Joy that so many of us are yearning for. Choosing a path with God is the best and easiest path for forgiveness and Repentance. After all, who else can protect, love and forgive us unconditionally.



When we repent, we are given another chance, a new beginning. So do not go back to your old ways and the sins you have committed in the past. We should learn and grow with the understanding and wisdom from our mistakes.

'How beautiful it is to find a heart that loves you without wanting anything in return, only to see you well'. If you have God dwelling in your heart and in your home, he will illuminate through your thoughts and actions. People will see you through simple words with meaning and simple actions.

So, when you repent and God gives you a new beginning, stay away from the sins you have repented over. Being naïve is not an excuse and comes at a high price. Change your ways for the good; grow to be more Christ-like in your ways. Focus on the Lord so you do not lose sight of the Spirit of Joy that comes from the Resurrection.

Do not let the troubles of this world keep you away from living a life filled with the Joy of the Resurrection. Remember Christ is bigger than any of your troubles, and is ruler over all. He manages all the matters of our human life, day by day, He is drawing out a beautiful plan and is doing good to all, "All things work together for good to those who love God" (Rom 8:28).

So focus on Christ, on the Resurrection, not on your problems. Do not let your worries rob you of the greatest, most fulfilling Joy you have ever known. Put God first in all that you do, pray, be thankful, and live the holy Resurrection every day in everything you do. God's plan for you is much greater and more perfect than you could ever imagine.

**"Delight yourself also in the Lord, and he shall give you the desires of your heart",
(Psalm 37:4)**



يوم الصليب

القمح / مرقس يس

اليوم يا أحباء هو يوم الصليب

+ والصلب هو علم المسيحية وعلامتها ومصدر القوه والبركة لكل المسيحيين

+ وعلامة الصليب "+" هي علامة الإضافة (addition) والإيجابية من يحب هذه العلامة وينتسب اليها لابد ان يكون شخص إيجابي يحب الحياة ويحب الإضافة للحياة وان يشارك ان تكون أفضل (مع استعداد لحمل صليب الاضطهاد او الاستشهاد بلا تذمر)

+ ان كنت تنتسب للصلب ولست تحب الحياة ولا تشارك في الإبداع يجب ان تراجع افكارك



The Millennial Reign

Fr Samuel Elias

During the recent period of Holy Week, we read the account of the Book of Revelations during



the night-time vigil of 'Bright Saturday'. In this prophecy, we come across a period of time titled: 'The Millennium (or one thousand year) reign of Christ. It is a period depicting Christ ruling as King with His saints, martyrs and those who uphold His words: *"He laid hold of the dragon, that serpent of old, who is the Devil and Satan, and bound him for a thousand years; 3 and he cast him into the bottomless pit, and shut him up, and set a seal on him, so that he should*

deceive the nations no more till the thousand years were finished" (Rev 20: 2, 3). It is also depicted as a time during which the earth would be very fruitful and wild animals would coexist peacefully with vulnerable ones (e.g., lambs among wolves), whilst satan is chained into a locked bottomless pit, to be released for a short while at the end of this period with his full powers to deceive many, resulting in many losing their faith and love. Many today consider this period to be a literal period of a thousand years, during which Christ is expected to return to a new earth sometime in the future. These include some Protestant faiths and also the Jehovah's Witnesses. However, our church rejects this idea. It is therefore important to understand why we reject this concept, and to interpret this in the context of God's plan of salvation

Why we reject this concept

In all of Jesus' life, He always rejected the idea of becoming an earthly king. As He said to Pilate, the Roman governor: "*My kingdom is not of this world*" (Jn 18:36). In fact, He only mentions that His return would be the occasion for the final judgement: "*When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory. All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides his sheep from the goats*" (Mat 25: 31, 32).

Secondly, the Book of Revelations contains much symbolism. For example, it refers to the Christian church as the 'woman adorned with the sun', and also as lampstands, surrounded by stars (bishops). Rev 20 also has images of the coming angel, having the 'key' to the bottomless pit and a great chain with which to bind the devil. Since the devil is a spirit, then this key and chain are symbolic of God's power to imprison and chain the work of satan. So the period of a 'Thousand years' is a symbolic period of time for the fulfilment of these events, remembering also St Peter's words that '*with the Lord, one day is as a thousand years, and a thousand years as one day*' (2 Pet 3: 8). Note also the words in Revelation 'the serpent of old', reminding us of God's



promise that the seed of the woman (Christ) would ‘crush the head of the serpent, while the devil would ‘bruise His heel’ (through the cross). This is indeed the time during which the devil has been well and truly crushed, chained in hades for a ‘thousand years’.

When then is this period?

In the very early days of Christianity, the thought about the Millennium idea was prevalent. But this was a Jewish idea which had crept into Christianity, still expecting the Messiah to bring them an earthly victory. It is said that even St Augustine had initially entertained this thought. However, he later called it a heresy and rejected it.

Looking at the other descriptions of this period, we can gain some further insight about this period. In Rev 20, various other points are made about this period:

1. The souls of martyrs who upheld the word of Christ and did not receive the mark of the beast reigned with Him (Rev 20: 4). Since this refers to ‘souls’, then it is not referring to resurrected beings, but those whose spirits have overcome the devil and have not entertained his devilish ideas (mark on the forehead), nor practised his deeds (mark on their hands);
2. It refers to the ‘rest of the dead who did not live again until the thousand years were finished’. He calls it the ‘First resurrection’. This does not necessarily refer to those dead in body, but in soul. Whenever Christ referred to life or death, He was referring to eternal life and eternal death: “*Unless you eat of the body of the Son of Man, and drink His blood, you have no life in you*” (Jn 6). St Paul also refers to us sharing in the death and resurrection of Christ through Baptism: ‘*buried with Him in baptism, in which you also were raised with Him through faith in the working of God, who raised Him from the dead*’ (Col 2: 12). So, the ‘First resurrection’ describes a new life after a dead life of living in sin (the so-called ‘First death’, but resurrected through Baptism (born again) and through a life of repentance
3. This account also gives blessing to those who have a part in the ‘first resurrection’, saying that ‘over such, the second death has no power over’. It is these that ‘reign with Him a thousand years. This shows that those baptised and live a renewed life of resurrection are the ones that rule with Christ as kings and priests (see Rom 6:4 and Rev 5: 10).
4. It refers to the judgement day as a day that comes after the devil has been allowed to exercise his power for a short time, then cast into the lake of fire. After this the books are opened, with everyone standing before God, including those physically dead and each one is judged according to their works (Rev 20: 10-13).

The above events and explanations lead us to realize that the so-called ‘Millennial reign’ of Christ is actually the time we now enjoy, living in the knowledge and faith of Christ, dying with Him



through being buried with Him in our baptism (the so-called ‘First death’), and then being raised from this through baptism and continued repentance. It is now that we enjoy reigning with Christ as kings and priests, enjoying God’s glory through holy living and offering spiritual sacrifices of prayers, praises and giving of gifts of love, forgiveness and almsgiving. Of course, as we reign with Christ for this ‘Millennium’, we also await a short time during which we will be attacked by satan. But as Christ had said: “*He who endures till the end shall be saved*” (*Mat 10*).

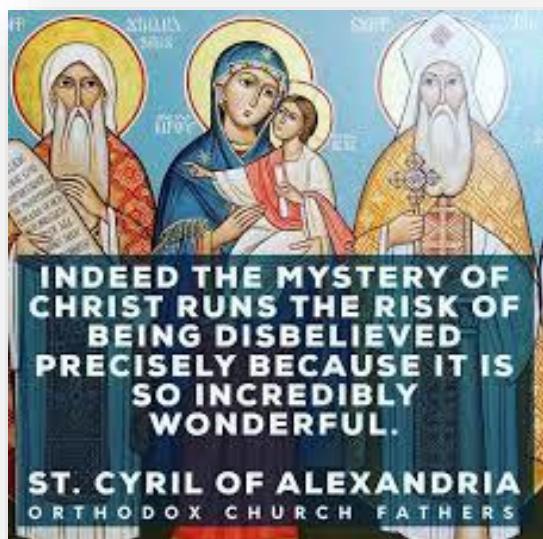


وجودنا وكياننا في المسيح في فكر القديس كيرلس الكبير

إعداد/ د. جورج جوزيف

وبالإجمال يصيغ هذه الحقيقة في صيغة قانون لاهوتى عام قائلاً:

“إن كل ما كتب فيما يختص بناسوت مخلصنا ينبغي أن يعتبر لكل جنس البشرية”



أما القديس كيرلس الكبير عمود الدين فهو بلا شك أكثر من أوضحت هذه الحقيقة ، وكشف عن أساسها اللاهوتى العميق ، وأمتد بها حتى جعلها شاملة لكل الحياة الروحية كما سنرى ، ولا غرابة فى ذلك ، فهو الذى جاحد للدفاع عن وحدة ناسوت المسيح بلاهوته ، وحيث أن ناسوت المسيح هو الذى يمثل وجود البشرية ، أى وجودنا نحن فى شخص المسيح الواحد ، فقد العكس جهاده اللاهوتى على تعليمه الروحى فى صورة تركيز شديد على وجودنا نحن فى المسيح فى جميع أسراره.

وقد أجملنا تعاليم القديس كيرلس الخاصة بعلاقتنا الكيانية باليسوع تحت ثلاثة فصول:

الفصل الأول: وجودنا الكيانى فى المسيح فى جميع أسرار حياته، فى موته وقيامته وصعوده وجلوسه عن يمين الآب وقبوله الروح القدس وبنوته لله أية وأكتسابنا لبعض صفاته الفائقة.

الفصل الثاني: الأساس اللاهوتى لوجودنا الكيانى فى المسيح ، وهو يتتركز أصلاً فى سر التجسد ، أى سر الاتحاد الأفرومى بين لاهوت المسيح وناسوته . ذلك الاتحاد الفائق الذى يعتبر بحق ينبوع جميع الخيرات التى تتسبّب علينا من المسيح (لأن جميع الخيرات إنما بواسطته تتدفق نحونا).

الفصل الثالث: وسلطان الهيكل لتوثيق علاقتنا الكيانية باليسوع :

وهما الإفخارستيا أى سر الشريكة . والروح القدس، أى روح الشركة: ” نحن الذين كان يحملنا في جسده ”



Cana of Galilee Meeting

FREEDOM STARTS WITH RESPONSIBILITY

PRIVILEGE AND RESPONSIBILITY GO TOGETHER

Privileges are things like being home alone, having a Facebook account, owning a mobile phone, going to the shopping centre with friends, or being able to stay up late.

Children want privileges and often pressure their parents to give them. But be careful about giving privileges too quickly, and when you do give them to your kids, use them to teach responsibility.

"Before I can give you access to the internet, I have to see that you can take a stand for righteousness, be honest under pressure, and do the right thing when no one is watching." Or, "I'd like to allow you to stay up later but it means that you have to demonstrate a good attitude during the day. I'm not sure we're there yet."

IT'S NOT ABOUT AGE, BUT ABOUT CHARACTER

Parenting is like teaching children how to swim. As children are in deep water learning to be responsible, mature people, parents sometimes start throwing toys to them in the form of privileges. Children are then distracted from the task of learning how to grow up and parents inadvertently contribute to their child's failure.

Don't fall into the trap that says you owe your children privileges because all their friends have them. Furthermore, some children believe that the privileges enjoyed in your family are rights. An attitude of entitlement can lead a young person to be ungrateful and demanding.

Jesus told a parable in Matthew 25:14-30 about a landowner who returned to find two servants who had been responsible and one that hadn't been. The landowner said to the responsible servants, "You have been faithful with a few things; I will put you in charge of many things."

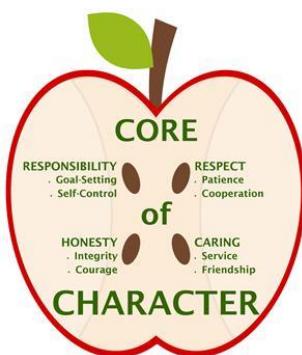
God is saying something here that we must say to our children day after day in order to teach them about life: privilege and responsibility go together.

When the landowner came to the third servant and saw that he'd not been responsible, he said, "Even the little you have will be taken from you." That's true in family life as well. Parents must remove privileges from children who aren't responsible.

Another way to say it is this: One dad said, "I feel uncomfortable allowing you to have computer time right now because of the way you asked me to leave your room a few minutes ago. First, let's deal with the way you're treating me and then we can talk about the privilege of computer time."

CHILDREN CAN'T HAVE PRIVILEGES WITHOUT THE CHARACTER TO MATCH

Too often parents give privileges to teens who aren't responsible enough to handle them. Just because a child is fourteen years old doesn't mean that he's / she's mature enough to go to a friend's house without supervision. Don't give privileges based on age; use responsibility as a guide instead.





Satan's Wars and The Power of Resurrection

Nabil Mesihah

Few days before Lord Jesus' sacrifice on the Cross, He spoke to His disciples saying: "**Now is the judgment of this world; now the ruler of this world will be cast out**" (John 12:31)

Christ defeated Satan and the world by His death. His holy resurrection is a demonstration of that victory. We too; as sons of God can overcome the world; for Christ overcame it for our sakes. Our Lord Jesus Christ is the Conqueror of death and the Giver of life. Through His Resurrection, He showed us all that we are eternal beings, and are created for Eternal Life.

Satan rules this world we live in. It is a wicked and evil world. Because of the world's hostility to God, it is full of corruption. We should however remember that through the death and Resurrection of our Lord, sin shall not have dominion over us for we can rise with Him; and by his Cross the world is crucified to us.

"But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies". (Rom 8:11)



Satan's Trap to Make us Fall in Sin

The devil has created an "atmosphere" in this world which leads people away from God and into sin. The Devil's intent is to have people conform to a certain pattern as if they were conforming to a mold. Those who love God must not be conformed to the pattern of the world. We must become aware of the "pattern; the Devil is trying to squeeze us into, and have enough love for God that we refuse to live in the ungodly lifestyle of the world. What others are practicing does not befit us as Sons of God. We need to not just do what everyone else is doing.



Satan's Wars and The Power of Resurrection

Believers by their faith must "**overcome the world**", killing whatever belongs to their earthly nature and denying worldly passions. The world conquers me when it comes between me and God, when it fills my desires, when it absorbs my energies, when it blinds my eyes to the things unseen and eternal. The world conquers me when it draws me away from God, when it makes me its slave. Satan rules only this world, while Jesus' kingdom is "**not of this world**". Through the death and Resurrection of Jesus Christ our Lord, sin shall not have dominion over us.

Our Lord Jesus Christ is the Conqueror of death and the Giver of life. Through His Resurrection, He showed us all that we are eternal beings, and are created for Eternal Life. When our Risen Christ lives within us, our dead bodies are brought to life and granted wings by which they soar into the heavens and the path of virtue becomes easy.

Christ is Risen! Truly He is Risen



نبيل مسيحه

فَخَّا خَلِيلِنَا وَقُوَّةَ الْقِيَامَةِ

رُوحُ الَّذِي أَقَامَ يَسُوعَ مِنَ الْأَمْوَاتِ سَاكِنًا فِيهِمْ

قبل أيام قليلة من صلب ربنا ومخلصنا ، قال يسوع للاميذه : ”**الآنَ دَيْنُونَةُ هَذَا الْعَالَمِ. الآنَ يُطْرَحُ رَئِيسُ هَذَا الْعَالَمِ خَارِجًا**“ (يو 12:31). لقد سحق السيد المسيح الشيطان وغلب العالم بموته المحيي على الصليب ، وكانت القيمة الدليل على انتصاره.



و نحن كأولاد الله يمكننا أيضا أن نغلب العالم لأن السيد المسيح قد غلبه من أجنا ، فالرب يسوع هو وحده الذي هزم الموت وهو الوحيد الواهب الحياة . وقد أوضحت قيامة السيد أن جمعينا كبشر كائنات سرمندية وأننا مخلوقون للحياة الأبدية . إن الشيطان يحكم هذا العالم ، فهذا العالم الذي نعيش فيه هو عالم شرير ممتلاً بالإثارات . وهذا العالم يبغض الله ويكره وصاياه ، ولذا فهو يمتلاً بالفساد ، بل هو رمز للفساد والشر .

أما نحن ، فبواسطة قيامة السيد ، يمكننا أن نقوم معه من موت الخطية ، ومن قبل صليبه ، يُصلب العالم لنا . علينا أن نثق تماما أنه بموت ربنا يسوع المسيح وقيامته ، لم يعد للخطية سلطان علينا . ”**وَإِنْ كَانَ رُوحُ الَّذِي أَقَامَ يَسُوعَ مِنَ الْأَمْوَاتِ سَاكِنًا فِيهِمْ، فَالَّذِي أَقَامَ الْمَسِيحَ مِنَ الْأَمْوَاتِ سَيِّدُنَا أَجْسَادَكُمُ الْمَائِنَةَ أَيْضًا بِرُوحِ السَّاكِنِ فِيهِمْ.**“ (رو 8:11)



لقد سعى الشيطان إلى خلق مناخاً آثما في هذا العالم ، يؤدى إلى ابعاد الناس عن الله فيسقطون في الخطية . ويهدف إبليس من خلال هذا المناخ الآثم إلى إن يتشكل الناس حسب هذا المناخ ، وكأنهم يتشكلون داخل قالب من الأفعال الآثمة والعادات المخالفة لوصايا الله . فالذين يحبون الله ، عليهم ألا يتتشكلوا حسب النموذج أو القالب الذي رسمه الشيطان لهذا العالم . وعلينا أن نحرص وندقق فيما يمكن أن يؤثر على حياتنا الروحية ، فيتحتم على الأسرة بأكملها وخاصة أطفالنا لا تمارس ما يمارسه الآخرون مما يتعارض مع وصاييا الله ، فنحن نختلف في كوننا أولاداً لله .

ويجب علينا أن ندرك ما هو المناخ غير المقدس أو القالب الذي يحاول عدو الخير أن يحضرنا في داخله لتكون لنا سمات أهل العالم ، وأن تكون محبتنا الله ولخلاص أنفسنا كافية لكي نرفض الأساليب غير المقدسة التي يطربها العالم أمامانا كل يوم . ويجب علينا أن ندرك نموذج العادات التي يمارسها أهل العالم فلا نقلدها ، والمناخ غير المقدس للعصر الذي نعيش فيه والذي يبتدعه الشيطان ليفصلنا عن الله ، وأن نبذل كل ما في وسعنا حتى لا نتشكل به .

قُوَّةَ الْقِيَامَةِ وَحِرْبَ الشَّيْطَانِ

إن العالم مملوء بالفساد الأخلاقي بسبب عداوته وعصيائه لله . ويمكن للعالم أن يغلبني إذا أمكنه أن يشبع رغباتي أو امتص طاقتني أو أمكنه أن يعمي بصيرتي عن الأمور غير المرئية والسمائية والأبدية . والعالم يمكنه أيضاً أن يغلبني إذا أقصاني بعيداً عن الله وصيরني عبداً خادماً له . وكلما امتلاً القلب من محبة العالم ، كلما ضعفت محبة الله فيه .

ولكن علينا أن نعرف أن الشيطان يحكم فقط هذا العالم ، أما ملكوت ربنا يسوع فليس من هذا العالم . وقد غلب السيد المسيح إبليس رئيس هذا العالم وجرده وطرح به ولا زال يسحقه تحت أقدامنا . فبواسطة صليب ربنا ، صليب العالم لنا ، فانتصار المسيح هو غلبتنا ، ولنوا قوة قيامته يجب أن نتحد بال المسيح القائم . ويجب أن نتذكر إن من يريد أن يتمتع ببهجة قيامة السيد لا بد يجتاز اختبار الموت مع المسيح . ”**لَأَنَّهُ إِنْ كُنَّا قَدْ صِرْنَا مُتَّحِدِينَ مَعَهُ بِشَبِهِ مَوْتِهِ، تُصِيرُ أَيْضًا بِقِيَامَتِهِ.**“ (رو 6:5)

الْمَسِيحُ قَامَ، بِالْحَقِيقَةِ قَامَ



St. George City Run

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



Charity within our community

Charity begins at home. The Gift of giving is a value we should all instill in our children as they grow. When we instill these values from a young age, our future generations will grow up thinking of others and creating solutions that benefit the wider community. *"It is better to give than to Receive"* Acts 20:35

By the grace of God we were able to fulfill two needs in our community last month. Through your prayers, and generous donations, we were able to put together food hampers for family's, and we were able to deliver them in time for Easter, to the less fortunate of St. Albans.

We were also blessed to be able to put together Care packs for the homeless. We had a successful homeless run, however we ran out of bags and look to increase the amount in our next run this month, God willing.

Those who would like to Volunteer or Donate contact Abouna Peter Agaibi 0434-641-889 Or Mary Maksemos 0426-266-201



Delivering Food hampers for the less fortunate in our community



Our wonderful youth & volunteers preparing to hand out care packages to the homeless in the city



رحلة الى الاماكن المقدسة في القدس ومصر

تقوم كنيسة الشهيد العظيم مار جرجس بملبورن برحلة الى الاراضي المقدسة في القدس ومصر

لمندة 18 يوما - في الفترة من 10 الى 28 سبتمبر 2022

لزيارة : الناصرة - قانا الجليل - كفر ناحوم - التابغة - بحر طبرية - عين كارم - بيت لحم - أريحا - بيت عنبا - نهر الاردن - مدينة القدس القديمة - كنيسة القيامة - علية صهيون - بركة بيت - حسدا - بركة سلوام - جبل صهيون - جبل الزيتون - مدينة اللد - مدينة نابلس - مدينة يافا - مدينة تل أبيب - مدينة أيلات .

- سانت كاثرين - جبل موسى - العليقة - شرم الشيخ - رحلة سفاري - الاهرامات وابو الهول - المتحف المصري - أديرة وادي النطرون - مزار البابا شنودة الثالث - دير مارمينا بمريوط - مزار البابا كيرلس السادس - الاسكندرية - مزار القمص /بيشوى كامل - خط سير العائلة المقدسة - في مدن : سخا - سمنود - بلبيس - مسطرد - كنائس مصر القديمة - مزار تماف ايرينى كنيسة سمعان الخراز بالمقطم - مدينة الفيوم - مزار الانبا أبرأم المتنيح - وادى الريان - عين السلين كنيسة وكاتدرائية العذراء بالزيتون - شجرة مرريم بالمطرية - وأماكن أخرى كثيرة ..

سعر الرحلة 3580 دولار

السعر يشمل : الاقامة في فنادق 4 نجوم -وجبة الافطار والعشاء يوميا - وجبة الافطار والغذاء والعشاء والمشروبات في شرم الشيخ -أتوبيس سياحي مكيف 5 نجوم - مرشد سياحي يتحدث اللغة العربية والانجليزية - زجاجة مياه يوميا داخل الاوتوبوس - الغواصة في شرم الشيخ - رحلة سفاري بالمتوصيلات في صحراء شرم الشيخ -أكراميات السائقين والمرشدين وعمال الفنادق - في القدس ومصر - رسوم دخول جميع المزارات المذكورة في البرنامج في القدس ومصر - المساعدة في حجز تذاكر الطيران في ملبورن - المساعدة في إنهاء إجراءات معبر أيلات وطابا ++ مفاجآت أخرى كثيرة

السعر لا يشمل

تذاكر الطيران - فيزا دخول أسرائيل والخروج من معبر أيلات وطابا - التأمين الصحي -أى :

++ تأمينات شخصية - رسوم الكشف عن كورونا -أى مصاريف شخصية

آخر ميعاد للحجز يوم الأحد ١٩ يونيو ٢٠٢٢ بدفع نصف ثمن الرحله بعلم الانتظار الى يوم ٢٧ يونيو قبل حجز تذكره السفر

** سارعوا بالحجز - الاماكن محدودة جدا **



A trip of a lifetime to the Holy Land & Egypt

A trip to places of Christ's visits in Egypt and the holy land

St George's Church in Melbourne is planning a trip to the Christian historically significant places in Egypt and the holy land, as well as tourist areas

Trip details: 18 days (17 nights) from 10-28 September 2022

Visit to the Holy Land and Egypt

Holy Land: Visit famous biblical places: Bethlehem, Bethany, Jericho, the Jordan River, Nazareth / Cana of Galilee / Capernaum / Tiberia , the Holy City of Jerusalem, Mt. of Olives, Mt. Zion; Lod / Nablus City; Jaffa / Tel Aviv City and much more

Egypt: Towns of Taba, Sharm, Monasteries of Wadi El-Natroun and St Mina monastery, Giza Pyramids and the Sphynx, Alexandrian cities of Samanoud, Sakkha, Mostarad and Belbis; Ancient churches of Old Cairo, Fayoum, Church of St Mary in Zeitoun (place of ST Mary's apparition in 1968), St Mark's Cathedral, St Mary's in Ma-adi and many others.

Trip Highlights: visit many famous biblical places and travels of the Holy family in Egypt and the Holy land, visit Egypt's ancient monasteries and churches, pray a liturgy in the church of Resurrection, enjoy many famous tourist sites, ride a safari motor bike in Sharm; underwater views of the Red Sea in a submarine, guided Red Sea snorkelling; enjoy a lunch on the Nile and a fish lunch on the Alexandrian Mediterranean; great 4-star hotels, modern 5-star coach travel, much more

Cost Price: \$3580 (A half trip to the Holy Land only can be discussed)

Cost includes: 4-star hotel accommodation; daily breakfast and dinner in all hotels, and additional lunches in Sharm, 5-star Airconditioned coach travel, Travel guide with Arabic and English languages, daily water bottle in the bus, underwater boat trip in Sharm, Red Sea guided snorkeling , Alexandrian lunch by the sea, all gratuities (bus drivers, tour guides, hotel workers, etc), entry fees to all mentioned program visits, help in flight bookings from Melbourne, help in finalizing passage through Jewish-Egyptian border, other surprises. The youth will enjoy an included Motor bike safari in Sharm desert and Red sea guided snorkeling and swimming in the clear waters of Sharm, and praying a liturgy in the Resurrection church

Cost does not include: Flight cost, Visa cost for entry/exit to Israel and Egypt, Flight/health insurance, other personal insurance, Corona testing, personal spending

Final Bookings will be taken by **19 June 2022** on a first-come basis.

(Please do not book flights till 26 June 2022 for final confirmation).

**THE HOLY FIFTY – EVERYTHING YOU NEED****By Abraam Mikhail**

The Holy Fifty days are a time of joy, a time of nourishment, and a time to come, see and know the Lord. The Church proclaims the risen Lord in its Sunday gospels as follows:

1. Peace – seeing the Lord – (John 20:19-31)
2. The Bread of Life – (John 6:35-45)
3. The Living Water – (John 4:1-42)
4. The Light of the World – (John 12:35-50)
5. The Way, Truth and Life – (John 14:1-11)
6. Joy – (John 16:23-33)
7. The Helper – (John 15:26-16:15)

Some of these titles may surprise you. You might say that the first Sunday is Thomas Sunday, and the third that of the Samaritan Woman. And the final Sunday is Pentecost. Perhaps you are correct, but to my eyes, this is not the way the Church intended the readings.

How then should we read or hear the Sunday gospels of Pentecost? Think about it – as you go down the list, and read the passages, you'll notice one theme. Every gospel pericope focuses on the person of our Lord Jesus Christ, and the free gifts he gives – so that you by receiving Him you receive everything you need.

Our Lord Jesus appears to the disciples and says, “Peace be with you” (Jn 20:19). Receive, then, his peace as you hear that gospel reading. We are told that “the disciples were glad when they saw the Lord” (Jn 20:20). Come and be glad with them, as you see your Lord.

The primary concern of the first Sunday gospel relates to seeing the Lord. The disciples affirm to Thomas that they have “seen the Lord” (Jn 20:25), to which Thomas protests “unless I see in his hands the print of the nails, and place my finger in the mark of the nails, I will not believe.’ Go easy on Thomas though – he is the one who proclaims Christ “my Lord and God” (Jn 20:28) - and we’re not told he ever needs to touch. Oh, and one more thing – each of us is Thomas at some stage. I will not believe until or unless.... (insert your own reason here).

Come on the second Sunday, and receive the bread of life that you may not hunger (Jn 6:35), and believe that you may not thirst (v. 35, also). Then come to the well on the fourth Sunday and repeat the exercise. “Walk while you have the light” (Jn 12:35), and believe in the light (v. 36) on the fifth Sunday. Wow, what a journey! By the time we’re at the fifth Sunday, Thomas is present and attentive, and asks the Lord on our behalf, “how can we know the way” (Jn 14:5). Where, Lord, are we going? The Lord responds, “I am the Way, the Truth and the Life” (v. 6). We’re going to the Father, to the rooms He has prepared for us in his many mansions.

But Lord, how will we know what we need, to walk in the way, truth and life? Come on the sixth Sunday, and hear the words of our Lord Jesus: “If you ask anything of the Father, he will give it to you in my name” (Jn 16:23) that your joy may be full. Be of good cheer, for He has overcome the world. (v. 33).



The final Sunday proclaims the promise of Christ – that He will send his Spirit – the Paraclete, the Comforter, the Counselor. He declares to us that He will leave, and that He must leave in order to send us His Spirit. This was what he was saying all along. His words to Thomas in the first Sunday gospel echo in our ears today. Have you believed, says our Lord, because you have seen? Blessed are those who have not seen, and yet have believed. On the Sunday of Pentecost, the Lord tells us to adjust our expectations. We will no longer see Him, but His Spirit will abide with us, to convince (convict) the world of sin and of righteousness and of judgment.

In the first Sunday, the Holy Spirit is given to the disciples for the ministry of priesthood. In the final Sunday, the Spirit is given to the church – those who are gathered. The journey of Pentecost is one where God provides all things for us – and calls us to believe in His name, and to live lives consistent with His presence in our lives. Come, see, believe and receive the gift of the Spirit. This is the journey of the holy fifty. Come and receive everything you need.

Abraam Mikhail is a lecturer in **Systematic Theology and Church History** at
St Athanasius College.

If you're interested to learn more, visit www.sac.edu.au



قصة أحببتنى

زميلان في الدراسة الثانوية والجامعة أيضا ، كانا صديقين حميمين ، وكانا في طريقهما إلى مستقبل يبشر بالخير والنجاح – درسا القانون ومهنة المحاماة ، حصل الصديق الأول على تقدم وترقية بعد أعوام ، وسقط الثاني فريسة الخمر والقمار ، وطرد من الوظيفة التي تعين فيها ، وفي يوم القى رجال الامن القبض على هذا الاخير بمخالفة للنظام ، وكسر للقوانين ، وقدموه للمحاكمة أمام القضاء – وبالللمصادفة ! لقد كان القاضي ذلك الزميل الذي نجح في حياته ، وكان صديقاً ودوداً، وزميلان من أيام الدراسة – كان المحامون المكلفوون بالدفاع والادعاء يعلمون بتلك الصداقة الحميمة التي تربط القاضي بالمتهم – ولذا كانوا ينتظرون حدثاً جديداً ، ويتساءلون قائلين : ترى كيف سيوفيق القاضي بين تطبيق القانون ، وأحترام الصداقة ؟! هل سيحكم على صديقه ، أم يعفى عنه ؟؟ ووقف الجميع أمام القاضي وتلقيت وقائع الدعوى ، وتقدم المحامون بالادعاء والدفاع ، وجاء دور القاضي ..

يالدهشة الجميع ! لقد حكم القاضي على صديقه وزميله بأقصى عقوبة مالية ، وهو يعلم أن القانون يعطيه الحق بتحفيض العقوبة إلى النصف .. وبعد أن أصدر القاضي حكمه أخرج من جيبيه المال الكاف لتسديد العقوبة نيابة عن صديقه وحرره فوراً من قيوده .. هذا تماماً ما فعله الله ، حكم بأقصى عقوبه على البشر الخطأ ، ولكنـه قـام هو نـفسه بـتحمل عـقاب الخطـية عـلى الصـليب +++



شکوہ التلامیذ

مقداسته البابا شنودة الثالث

إعداد السيد اميل سيد هم



قيامة السيد المسيح كانت حادثة هو الاول من نوعة ، من حيث أنه يقوم بذاته ، دون أن يقيمه أحد ، ومن حيث تحقيقه بقوله العجيب الذى لم يقله أحد * أضع نفسى لاخذها أيضا ، ليس أحد يأخذها مني ، بل أضعها أنا من ذاتى – لى سلطان أن أضعها ، ولى سلطان أن أخذها أيضا * (يو ١٠ : ١٧ ، ١٨) من يجرؤ أن يقول هذا الكلام غير السيد المسيح ، لذلك كانت قيامته مذهله ، كانت فوق الفكر ، وبخاصة بعد أحداث الصليب وألامه وأهاناته – وبعد ما أظهره اليهود من جبروت وسلط ، ولهذا لم يكن سهلا على التلاميذ أن يصدقواها ، وهم خائفين ، ومحبئون في العلية .

قال على الصليب * قد أكمل * أى أكمل عمل الفداء ، ودفع ثمن الخطية – ألا أنه كان أمامه بعد القيامة عمل آخر ليكمله – عمل خاص بالرعاية – كانت أمامه نفوس بارة ، ولكنها مضطربة ، تحتاج الى راحة النفوس التي ضعفت وخافت وشك ، ماذا يفعل من أجلها ؟؟؟ أنه لم يشاً مطلقاً أن يعاقب هذه النفوس على ضعفها ، أو على شكتها ، أو نكرانها ، بل جاء ليريحها – أنه – كما قال قبلًا * لم يأتي ليدين العالم – بل ليخلص العالم * فكم بالأولى خاصته الذين أحبهم حتى المنتهى ، وقال القديس يوحنا عن ذلك الحب * نحن نحبه لأنه أحبنا أولا * (١ يو ٤ : ١٩) – هكذا فعل مع توما الذي شك في قيامته ، وأصر أن يضع أصبعه مكان الجروح ، لم يعاتبه على الشك ، وأنما عالجه فيه ، وأستجاب له في وضع أصبعه والتأكد من جروحوه ، ونفس الوضع مع بطرس ، ومع المجدلية ، ومع تلميذى عمواس – لقد أراد الرب تقوية أيمان هؤلاء ، الذين سيجعلهم يحملون الإيمان الى أقصى المسكونة كلها .. وقد كان – وهذا لم يقتصر الامر على قيامته ، أنما تبع القيامة عدة ظهورات ، بل مكث مع التلاميذ أربعين يوما ، في خلالها * أراهم نفسه حيا ببراهين كثيرة بعد ما تالم * (أع ١ : ٣) – فماذا قال الكتاب عن عدم تصديق التلاميذ للقيامة ، وعن تكرار هذا الشك منهم ، مما أعتبر غيرهم

١ – يقول الانجيل أنه ظهر أولاً لمريم المجدلية * فذهبت هذه وأخبرت الدين معه وهم ينوحون ويكونون * فكيف تلقوا بشارتها بالقيامة ؟ يجيب القديس مرقس قائلاً * فلما سمع أولئك أنه حى ، وقد نظرته لم يصدقوا * (مر ١٦ : ٩ – ١١)

٢ – ثم ظهر الرب لتلميذى عمواس فلم يعرفاه ، وما كان قد صدقما ما قالته النسوة عن القيامة – حتى أن السيد المسيح وبخهما قائلاً أيها الغبيان والبطيئا القلوب في الإيمان بجميع ما تكلم به الأنبياء ، أنما كان ينبغي أن المسيح يتالم بهذا ويدخل الى مجده ثم أبتدأ من موسى ومن جميع الأنبياء يفسر لهم الأمور المختلفة به جميع الكتب (لو ٢٤ : ٢٥ – ٢٧)

٣ – وأخيراً أمن هذان التلميذان – فماذا كان وقع أيمانهما على الرسل ؟ يقول القديس مار مارقس الرسول * وذهب هذان وأخيراً الباقيين – فلم يصدقوا ولا هذين * (مر ١٦ : ١٣) . نسمع بعد ذلك أن النسوة ذهبن الى القبر * فدخلن ولم يجدن جسد الرب يسوع ، وظهر لهم ملائكة ، وبشرهن بالقيامة ، فذهبن وأخبرن التلاميذ * فماذا كان وقع هذه البشرة عليهم ؟ يقول القديس لوقا الانجيلي في ذلك * فتراءى كلامهن كالهذيان ، ولم يصدقونه * (لو ٢٤ : ١١) – هؤلاء هم الاحد عشر رسولاً أعمدة الكنيسة – كثرت أمامهم الشهادات - من مريم المجدلية ، ومن تلميذى عمواس ، ومن النسوة – فلم يصدقوا كل هؤلاء .

٤ – فما حدث بعد ذلك ؟ ذهبت مريم المجدلية وأخبرت بطرس ويوحنا عن القبر الفارغ فذهبا معها الى هناك وأبصران موضوعة والمنديل الذي كان على رأسه ليس موضوعاً مع الاكفان بل ملفوفاً في موضع وحده (يو ٢٠ : ٦ – ٧) هنا يقول الانجيل عن يوحنا أنه * رأى فامن * (يو ٢٠ : ٨) ولكننا على الرغم من هذا نقرأ شيئاً عجيباً !!!

٥ – نقرأ أنه بعد أن عرف الكل أن *الرب قام بالحقيقة وظهر لسمعان * (لو ٢٤ : ٣٤) حدث أن الرب نفسه قام في وسطهم وقال لهم سلاما لكم – فهل أمنوا لما ظهر لهم وكلهم ؟ كلاماً بأنهم *جزعوا وخافوا ، وظنوا أنهم نظروا روحًا (لو ٢٤ : ٣٧) – حتى أن الرب وبخهم على ذلك ، ثم قال لهم * أنظروا يدى ورجلى أنى أنا هو ، جسونى وأنظروا ، فإن الروح ليس له لحم وعظام كما ترون لي * (لو ٢٤ : ٣٩) .

٦ – أذن المشكلة لم تكن مشكلة توما الرسول فقط ، الذي قال له الرب *أبصر يدى ، وهات يدك وضعها في جنبي ، ولا تكن غير مؤمن * (يو ٢٠ : ٢٧) – أنما كانت مشكلة الاحد عشر جميعهم – كلهم شكوكاً ، وكلهم أحتجاجوا الى براهين ، وأحتاجوا ان يجسوا ويلمسوا ويروا موضع الجروح لكي يؤمنوا ، وعالج الرب يسوع عملياً أن يظلو ظهوره لهم خيالاً أو روحًا ، وفي ذلك قال القديس بطرس السادس * أن السيد المسيح في فترة حياته بالجسد على الارض – كان يثبت للناس لاهوته – أما بعد القيامة ، فأفراد أن يثبت لهم ناسوته +++



Prep Sunday school

Can you spot the 15 difference

Peter and the Lame Man Spot the Differences

Compare the picture on the top with the picture on bottom. Circle the 15 things that are different.

"Do not take your Holy Spirit from me"

Psalm 51:11



"Even the wind and the sea obey Him"
Mark 4:41

Food in Coptic



Φελ (fel/beans)/8



Πιωικ (Pi ooik/bread)



Ευχωλ (emgool/onion)



Ἄρρος (arros/rice)



Νηνί (neeni/honey)



Τεβτ (tebt/fish)



Year 1 to 3 Sunday school

Christ is Risen! Truly He is Risen!

On Saturday 23 April and in preparation for Passion Week the children experienced a Journey to the Cross. Children rode the donkey as Jesus did when he entered Jerusalem and sang Hosanna! They then took part in different activities to understand the happenings at the messy temple, the fig tree, the washing of the disciples' feet, the betrayal of Judas, the Crucifixion and the Glorious Resurrection. Below are some photos of the day:





Year 4 to 6 Sunday school

5 Ways to Teach Your Kids to Be Proactive

1. Address Negative Statements about the Self

It is found that persons with a passive coping style often attribute negative events or failures to some internal quality about themselves. When your child meets with failure, it is an opportunity to understand how he interprets failure. If he attributes it to some flaw in himself, challenge him to think of alternative explanations. Provide evidence that his global statement about himself is false.

2. Encourage Proactive Behaviours During Times of Adversity

First ask the child to identify a problem. Ask him to list everything he can think of, ask the child to pick a few things from the list which he is willing to do to help his situation. Give the child credit for performing the behaviour (not the outcome). He will learn two things from this: he can do things to impact his world for the better, and if his initiatives don't bring the desired result, he can try something else.

3. Set Personal Goals

One way for a child to learn that he can positively impact his life is to set goals and then work to attain those goals. Have the child identify a few goals. Help him identify steps he can take toward achievement of his goal. When the child accomplishes a step, check it off the list.

4. Practice Helping Others

Get your child involved in a volunteer activity in which he helps others. Helping others is proactive; it is doing something to improve world. Not only are altruistic acts empowering, but they also bolster self-esteem and give one a sense of connectedness to the larger world.

5. Challenge Negative Thinking

Negative thinking undermines motivation and initiative. When your child is confronted with a new situation, does he look forward to new experiences or does he believe it will be disappointing? Look for the absolutes in your child's speech, words like "always," "never," "everyone," and "no one".



Our Coptic language simplified

Alleluia Fai pe pi-ehoo

:: مَلَلِلْلَّوِيَا فَلَلِلِلَّوِيَا

لحن الليلويَا فاي بي بي



Halleluia, this is the day that the Lord has made. Let us rejoice and be glad in it. O Lord, save us. O Lord straighten our ways. Blessed is He, who comes in the name of the Lord. Alleluia.	مَلَلِلْلَّوِيَا فَلَلِلِلَّوِيَا πιεχοοη ደታ ፌስ θልዴዎች : መደመሰዱኝ ንተኖበትኝ ሁመስ ንዑስች : ወ ፌስ ይከናሽሁን ወ ፌስ ይፋሱቻን ንዑስዎች : ፈመፈርዱች ነጋ ቅዱስኝ ዳይ ቅራን ወ ፌስ ደላልዴሎች .	Alleluia fai pe pi eho oo eita Epchoice thamyo marine theliel entin oonof emmon enkhitif oo Epchoice ek ee nahmen oo Epchoice ek ee sooten nen mooit ef esmaro oot enje fe ethnioo khin efran em Epchoice Alleluia.	الليلويَا فاي بي بي ايهؤوو ايطاابتشوس ثاميووف مارين ثيليل، انتين اوونوف اممون انخيتف او ابتشوس ايك اي ناهمين او ابتشوس ايك اي سوتين نين مويت اف اسمارؤوت انجى في اثنيو خين افرانان ابتشوس الليلويَا	هليلويَا هذا هو اليوم الذي صنعه الرب فلنفرح و نتبهج فيه يا رب خلصنا يا رب سهل سبلنا مبارك الاتي باسم الرب هليلويَا
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Some important words

day	ዓመት	eho oo	ايمؤوو	يوم
made	θልዴዎ	thamyo	ثاميو	صنع
Lord	ፌስ	Epchoice	ابتشوس	الرب
rejoice	ዓብዛዬ	oonof	اونوف	فرح
save	ዘረዘሩን	nahmen	ناهمين	خلص
straighten	መርጥ	sooten	سوتين	سهل
our ways	ነዑስዎች	nen mooit	نین مويت	سبلنا
Blessed	ቅመፈርዱ	ef esmaro oot	اف اسمارؤوت	مبارك
who comes	እዱስኝ	ethnioo	اشيو	الأتي
in the name	አይ ቅራን	khin efran	خين افرانان	باسم



Church news

Baptisms

“Unless one is born of water and the Spirit, he cannot enter the kingdom of God”

ST George's warmly congratulates **Ramy** and **Katie Bebawy** on the recent baptism of their newborn son
Ellyjah (baptised Ellia).

May he flourish to be a fruitful branch for the Lord



Upkeeping of church grounds

As everyone can appreciate, the church ground is quite large and requires much upkeep. In order to minimise costs, the Board of Deacons would like to ask our blessed congregation to take an active role in keeping our church grounds tidy and cleaned of all paper and recyclable waste. Please encourage your children to place all waste into their respective bins. Similarly, please keep all toilet areas tidy by using it appropriately and placing all waste into the bins provided.

Any volunteer to help with general upkeep of church grounds or bathrooms is greatly appreciated. Please speak with one of the church committee members.

Trip to the Holy Land and Egypt

As announced recently, we hope to run a trip to the Holy Land and Egypt from 10-28 September this year. A detailed program itinerary is now available for all those interested. We are now taking serious enquiries and welcome applications for this trip. **A 50% deposit** is required for each booking **by 19 June, 2022**. Please see enclosed information page for this trip and contact Mr **Emile Sidhom** for the itinerary and for any further details or help.

Covid Safety

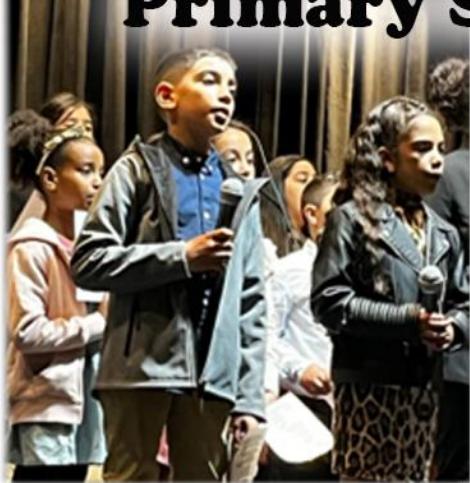
Despite the fact that the government has lifted most restrictions, it has been noticed that some church congregation members do not take health safety seriously. Victoria is still recording many daily deaths from Covid, despite the majority having been vaccinated.

We would like to remind everyone that if you show any symptoms, please pray at home and wait till symptoms subside and ensure you get at least a negative home Covid test, both for your sake and others, especially our vulnerable members of the congregation.

Church Security

An estimated cost of around **\$45,000** will be required for securing the church properly. This will include a door security system, alarm system, etc for all areas around the church. **All donations are gratefully welcomed.**

Primary School Easter celebration



Easter Monday (Sham-Elnessim) Church outing





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Sama