



EL-MANARA

AN INITIATIVE OF THE MEDIA COMMITTEE - DIOCESE OF SYDNEY & AFFILIATED REGIONS

COPTS' NEWS



COPTIC ORTHODOX CHURCH
DIOCESE OF SYDNEY & AFFILIATED REGIONS
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"I have been crucified with Christ. It is no longer I who lives but Christ lives in me." (Galatians 2:20).

Find this issue online at
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NEXT ISSUE:
5th March 2017

DEADLINE FOR SUBMISSIONS:
27th February 2017

THE JOINT INTERNATIONAL COMMISSION FOR THEOLOGICAL DIALOGUE BETWEEN THE CATHOLIC CHURCH AND THE ORIENTAL ORTHODOX CHURCHES



HG Bishop Daniel and Fr Shenouda Maher Greeting HH Pope Frances

YOUNG COPTIC FAMILIES ANNUAL FAMILY CONFERENCE





THE MAN WHO WAS BORN BLIND

JOHN 9 : 1-41

The Gospel reading of today is speaking to us about the miracle Jesus did in giving sight to the man who was born blind, this story is special for us because it shows us the great love and concern Jesus has for all people, especially those who are weak and needy. Jesus came into the world to give light to those who are sitting in darkness. He takes notice of everyone's situation, even when other people don't notice, and He is aware of our prayers and desires, and in His time, He responds.

In this story, we see the compassion of our beloved Lord Jesus Christ, towards this poor blind man. It says that "Jesus saw him", which means that Jesus took notice of him and his situation, even when others did not take any notice of him. Jesus saw him and was concerned about him. And even though the blind man could not see Jesus, Jesus saw him and knew his prayers and his needs. The care that Jesus showed this man, and many other people who were in need, should also encourage us to be caring people and to help those in need.

In this story, 3 important interactions took place:

1. the first was the conversation that Jesus had with His disciples when He first saw the blind man
2. the second is the miracle that Jesus did when He cured the blind man
3. And the third is the conversation that Jesus had with the blind man after he was cured.

1. But first, let us look at the conversation Jesus had with His

disciples when they first saw the blind man:

- The disciples immediately asked Jesus "Who sinned? This man or his parents?". Here we see the difference between Jesus and the disciples: Jesus looked at the poor man with compassion. The disciples also looked at the poor man, but did not even move Jesus to heal him. Instead, they asked questions. Their question reminds us that many times people are more interested to know the faults of others instead of looking at themselves. To judge ourselves is our duty, but to judge another is our sin.

- Let us consider the response Jesus gave: we notice that He is always quick to teach His disciples. He said: "Neither has this man sinned, nor his parents, but that the works of God may be made manifest in him." through healing, God reveals Himself and declares His glory. This reminds us of how God permitted the fall of man and the blindness that followed after that, in order for the works of God to be revealed in opening the eyes of the blind.

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2. The second point is the miracle that Jesus did when He cured the blind man.

- i) The method that our beloved Lord Jesus Christ used in healing this blind man is significant. He could have healed him with just one word, but the Lord is showing us that everything He does, He does for a reason.

- The 1st thing we notice is that the Lord put clay to the blind man's eyes, but why? It is a known fact that if you put clay on a surface, such as the skin, it will dry up and close the skin. So why did the Lord use this method? Perhaps He did this because He wants us to feel our own dryness and blindness and sin before He gives us sight and healing. St Paul in his conversion

was "struck blind" for 3 days and then the scales fell from his eyes. And then after his conversion, St Paul tells us that in order for us to get spiritual wisdom, "Let a man become a fool that he may be wise" (1 Corinthians 3:18). Therefore, in the same way that clay dries and closes up the surface, we must be aware of our blindness and burden of sin in order for us to be healed, through repentance, to see the light.

- Putting the clay or the eye-salve on the blind man's eyes, symbolises the healing and opening of the eyes of the mind and the heart to the word of the Lord. It is only when we come to know our beloved Lord Jesus Christ that our eyes are opened, and this is the purpose of the Gospel – to open our eyes to the truth. The eye-salve that helps us to see, has been personally made by our Lord – it is made up of His holy, redeeming blood and water that came forth from His pierced side. So we must come to the Lord Jesus in order that He may put on us His eye-salve so that we may be able to see.

- ii) The Lord then tells the blind man to "Go, wash in the pool of Siloam". The Lord here used 2 important phrases:

- Number 1: He told the man to "Go" : symbolically, the Lord is telling each one of us to 'Go', search the scriptures, pray, attend spiritual meetings, seek the advice of your spiritual fathers, in order that you may overcome spiritual blindness and come close to God.

- Number 2: He told the man to "wash": in other words, be cleansed and be purified. The washing symbolises the waters of baptism through which we are buried and risen up with Christ. And it also represents the spiritual cleansing that happens with tears of repentance. And for this reason, repentance is called the "second baptism". The washing and re-generation

also symbolises the blood of the Lord, through which we are saved and have eternal life.

- But there is also another reason why the Lord asked the blind man to go and wash in the pool, and that is because the Lord was testing his obedience. The Lord made the miracle on the Sabbath Day, which according to Jewish law was forbidden, so the Lord wanted to test if the blind man would listen to Him and risk being punished by the elders in the Synagogue. And of course, the man obeyed the Lord. This shows us that whoever comes into contact with the Lord and experiences His love, must live and abide by His commandments.

- In this verse, it is interesting to note that St John mentions the significance of the name of the pool, which is called 'Siloam', meaning 'Sent'. Jesus Christ is often called the "Sent of God" or the "Messenger of God" (Malachi 3:1). So what this means is that when Jesus sent the blind man to wash in the pool, He was in fact sending the blind man to Himself, because Jesus is all in all, and the healing and salvation of all our souls. Therefore, Jesus directs us to Himself saying, asking us to go wash in the fountain of life.

- And after the blind man went and washed, he came back seeing. When he washed the clay from his eyes, all the other dirt was removed as well, and so he was able to see. This is just like when we are washed with tears of repentance, all our sins disappear, and we come out illuminated and enlightened and refreshed, and able to see the glory of God once more.

This poor blind man went to the pool weak, and came back strong. He went in sadness, and came back rejoicing. He went trembling, and came back victorious. He went blind and came back seeing.

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3. And the final point is the conversation that Jesus had with the blind man after he was healed.

Jesus knew that when the Pharisees saw and heard the confession of the blind man, they rejected him and cast him out. For this reason we are told that Jesus went to search for him. This shows us some very important aspects about our beloved Lord Jesus Christ:

i) He loved this man very much, and knowing that he was rejected, the Lord searched for him and found him, so that He can encourage and comfort him. But why? Because the blind man witnessed for Christ and spoke bravely about Him. What this means for us is that:

- Jesus will always support and comfort those who witness for Him. He keeps an account, and will reward each one according to his deeds.

ii) The next thing our Lord did was examine his faith by asking him: "Do you believe in the Son of God?" By asking this, the Lord was asking him 'do you expect His coming, and are you ready to receive and embrace Him when He is revealed to you?' This poor man showed his willingness to accept and believe and embrace the Messiah, and so he said: "Who is He Lord that I may believe?"

iii) The Lord then immediately revealed Himself saying, "You have both seen Him and it is He who is talking to you." This proves to us that if we honestly seek and desire the Lord, He will reveal Himself to us, just like in the situation with the Samaritan woman. By faith, we see Jesus and we see His beauty and His glory and His love for us. And at the same time, Jesus talks to us by His word and Spirit, if we desire Him – just like the way He spoke to the 2 disciples after the resurrection and warmed their hearts. Jesus is always near to those who seek Him, even if they are not aware.

iv) As a result, the man who was blind replied: "Lord, I believe." He first believed with the heart and therefore he confessed with his mouth, and so he "worshipped Him", therefore he was acknowledging Jesus as God.

v) The Lord then said to him a very important statement, which is: "For judgement I have come into this world that those who do not see may see and those who see may be made blind"... In this statement, Jesus speaks about the reason why He came into the world: and He says "for judgement". He came to put in order the administration and affairs of the kingdom of God on Earth, and He has been given authority to do this. Here Jesus is speaking as a king upon a throne, and as a judge upon the bench. The 1st point is concerning judgement:

• He came for judgement, meaning –

a) He came to preach, and give the doctrine and law which would test humankind and distinguish

those who are true to Him and those who aren't;

b) And as a judge, He came to introduce the Christian faith, and this was a great revolution.

c) And as a judge, the Lord explains this truth by corresponding it with His recent miracle: "That those who might not see may see, and there who see might be made blind."

- In this verse, Jesus is referring to Himself that He came into the world to give sight to those who were spiritually blind, so that many precious souls might be turned from darkness to light.

May the Lord bless our hearts with the light which He gave the blind man, instead of the darkness which the blind man suffered since birth.

Bishop Daniel

Bishop of the Coptic Orthodox Diocese of Sydney & Affiliated Regions

✠ St Anthony & St Paul Coptic Orthodox Church Diocese of Sydney & Affiliated Regions ✠

The church invites you all to attend a spiritual revival in honour of these two great saints. Through the prayers of HH Pope Tawadros II & his partner in the Apostolic Ministry HG Bishop Daniel

THE SAYINGS OF ST ANTHONY THE GREAT - I no longer fear God, but I love Him. For love casts out fear (John 4:18)

Date	Holy Liturgy 8:30 - 10:30am	Vespers & Sermons 7:00 - 9:00pm	Arabic	English
Sun 29 Jan	Church Fathers	This is the great work of man: always to take the blame of his own sins before God and to expect temptation to his last breath.	Very Rev Fr Augustinos El Antony	Rev Fr Seraphim Sidaros
Mon 30 Jan	Fathers of the Diocese Feast of St Anthony the great	Whoever has not experienced temptation cannot enter the kingdom of Heaven. Without temptation no one can be saved.	Very Rev Fr Botros Markos	HG Bishop Angelos of Stevenage, UK
Tues 31 Jan	Rev Fr Joseph Ghattas 7:00 - 9:00am	Do not worry about the past but control your tongue and your stomach.	Very Rev Fr Yacoub Magdy	Rev Fr Suriel Hanna
Wed 1 Feb	Very Rev Fr Tadros Simon	What can get through the snares of the enemy, but humility.	Very Rev Fr Tadros Simon	Rev Fr Paul Fanous
Thurs 2 Feb	Rev Fr Makarios Ibrahim	If we gain our brother, we have gained God, but if we mock our brother we have sinned against Christ.	Rev Fr Luke Malek	Rev Fr Cyril Abdelmalik
Fri 3 Feb	1 st 8:30-10:30am Rev Fr Suriel Hanna 2 nd 3-6pm Rev Fr Makarios Ibrahim	Seek repentance all the time and do not leave yourself to laziness for one single moment	Very Rev Fr Hanna Gad	Rev Fr Elijah Iskander
	YOUTH ALL NIGHTER 9.00 - 10.30pm Tasbeha Midnight Praises	10.30pm - Midnight Holy Liturgy	12.00 - 1.00am	Breakfast
Sat 4 Feb	Very Rev Fr Shenouda Mansour	All sins are despised by God, especially pride. My beloved, rebuke yourselves, and confess your own sins so that God may elevate you.	Very Rev Fr Youhanna Bestawros	Rev Fr Joseph Ghattas
Sun 5 Feb	Church Fathers St Anthony & St Paul Fete Day	God does not allow the same warfare and temptations to this generation as He did formally, for men are weaker now and can't bear so much	Rev Fr Bakhomios Erian	Rev Fr Paula Balamon
Mon 6 Feb	JONAH'S FAST 1 st 8:30-10:30am Rev Fr Seraphim Sidaros 2 nd 3-6pm Rev Fr Suriel Hanna	A time is coming when men will go mad, & when they see someone who is not mad, they will attack him saying, "You are mad, because you are not like us".	Rev Fr Makarios Ibrahim	Rev Fr Yousef Fanous
Tues 7 Feb	JONAH'S FAST 1 st 7-9am Rev Fr Joseph Ghattas 2 nd 3-6pm Rev Fr Seraphim Sidaros	I no longer fear God, but I love Him. For love casts out fear	Very Rev Fr Mina Diskoros	Rev Fr Matthew Attia
Wed 8 Feb	JONAH'S FAST 1 st 8:30-10:30am V Rev Fr Tadros Simon 2 nd 3-6pm Rev Fr Makarios Ibrahim	Whoever hammers a lump of iron, first decides what he is going to make of it. Even so we ought to make up our minds, what kind of virtue we want to gain or we labor in vain	HG Bishop Daniel	Very Rev Fr Shenouda Mansour
Thu 9 Feb	HG Bishop Paula, of Tanta and the Fathers of the Diocese	FEAST OF JONAH THE PROPHET & SAINT PAUL THE FIRST HERMIT		

THE JOINT INTERNATIONAL COMMISSION FOR THEOLOGICAL DIALOGUE BETWEEN THE CATHOLIC CHURCH AND THE ORIENTAL ORTHODOX CHURCHES



ADDRESS OF HIS HOLINESS POPE FRANCIS

TO THE JOINT INTERNATIONAL COMMISSION FOR THEOLOGICAL
DIALOGUE BETWEEN THE CATHOLIC CHURCH AND THE
ORIENTAL ORTHODOX CHURCHES

(27 January 2017)

Dear Brothers in Christ,

In offering you a joyful welcome, I thank you for your presence and for the kind words that Metropolitan Bishoy addressed to me on your behalf. Through you, I send cordial greetings to the Heads of the Oriental Orthodox Churches, my venerable brothers.

I am grateful for the work of your Commission, which began in 2003 and is now holding its fourteenth meeting. Last year you began an examination of the nature of the sacraments, especially baptism. It is precisely in baptism that we rediscovered the basis of communion between Christians. As Catholics and Oriental Orthodox, we can repeat the words of the Apostle Paul: “For in the one Spirit, we were all baptized into one body” (1 Cor 12:13). In the course of this week, you have further reflected on historical, theological and ecclesiological aspects of the Holy Eucharist, “the source and summit of the whole Christian life”, which admirably expresses and brings about the unity of God’s people (*Lumen Gentium*, 11). I encourage you to persevere in your efforts and I trust that your work may point out helpful ways to advance on our journey. It will thus facilitate the path towards that greatly desired day when we will have the grace of celebrating the Lord’s Sacrifice at the same altar, as a sign of fully restored ecclesial communion.

Many of you belong to Churches that witness daily the spread of violence and acts of brutality perpetrated by fundamentalist extremism. We are aware that situations of such tragic suffering more easily take root in the context of great poverty, injustice and social exclusion, due to instability created by partisan interests, often from elsewhere, and by earlier conflicts that have led to situations of dire need, cultural and spiritual deserts where it becomes easy to manipulate and incite people to hatred.



Each day your Churches, in drawing near to those who suffer, are called to sow concord and to work patiently to restore hope by offering the consoling peace that comes from the Lord, a peace we are obliged *together* to bring to a world wounded and in pain.

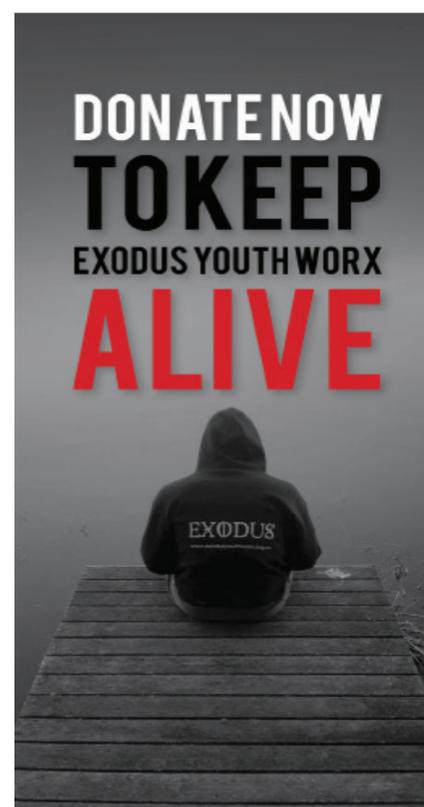
Saint Paul also writes: "If one member suffers, all suffer together" (1 Cor 12:26). Your sufferings are our sufferings. I join you in praying for an end to the conflict and for God's closeness to those who have endured so much, especially children, the sick and the elderly. In a particular way, my heart goes out to the bishops, priests, consecrated men and women, and the lay faithful who have been cruelly abducted, taken hostage or enslaved.

May the Christian communities be sustained by the intercession and example of *our* many martyrs and saints who bore courageous witness to Christ. They show us the heart of our faith, which does not consist in a generic message of peace and reconciliation but in Jesus himself, crucified and risen. He is our peace and our reconciliation (cf. Eph 2:14; 2 Cor 5:18). As his disciples, we are called to testify everywhere, with Christian fortitude, to his humble love that reconciles men and women in every age. Wherever violence begets more violence and sows death, there our response must be the pure leaven of the Gospel, which, eschewing strategies of power, allows fruits of life to emerge from arid ground and hope to dawn after nights of terror.

The centre of the Christian life, the mystery of Jesus who died and rose out of love, is also the point of reference for our journey towards full unity. Once more the martyrs show us the way. How many times has the sacrifice of their lives led Christians, otherwise divided in so many things, to unity! The martyrs and saints of all ecclesial traditions are already one in Christ (cf. Jn 17:22); their names are written in the one common martyrology of God's Church. Having sacrificed themselves on earth out of love, they dwell in the

one heavenly Jerusalem, gathered around the Lamb who was slain (cf. Rev 7:13-17). Their lives, offered as a gift, call us to communion, to hasten along the path to full unity. Just as in the early Church the blood of the martyrs was the seed of new Christians, so in our own day may the blood of so many martyrs be a seed of unity between believers, a sign and instrument of a future of communion and peace.

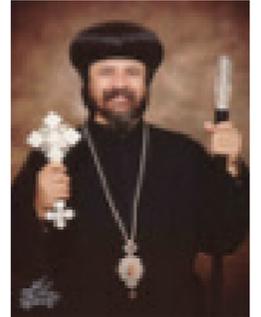
Dear brothers, I am grateful for the efforts you make towards attaining this goal. In thanking you for your visit, I invoke upon you and your ministry the blessing of the Lord and the loving protection of the Holy Mother of God.





**PROGRAMME FOR THE VISIT OF
HIS GRACE BISHOP PAULA
BISHOP OF TANTA**

WEDNESDAY 25TH OF JANUARY – SATURDAY 11TH OF FEBRUARY 2017



Sunday	05/02/2017	9:00AM	Holy Mass St. Mark Church - Arncliffe	8:00 PM	Travel to Melbourne
Wednesday	08/02/2017	9:00AM	Melbourne	1:25PM	Travel to Sydney
Thursday	09/02/2017	8:30AM	Holy Mass Jonah's Feast Feast of St Paul the Hermit St. Antonious & St. Paul Church - Guildford		
Friday	10/02/2017	9:00AM	Holy Mass Anba Abraam & Fr. Mikhail El Behery Church - Peakhurst	7:30PM	Young Family Meeting St. George Church - Kensington
Saturday	11/02/2017	9:00 AM		4:10 PM	Travel to Cairo SQ222



**PROGRAM FOR THE VISIT OF HIS GRACE BISHOP
YOUSSEF**

BISHOP OF TEXAS - USA

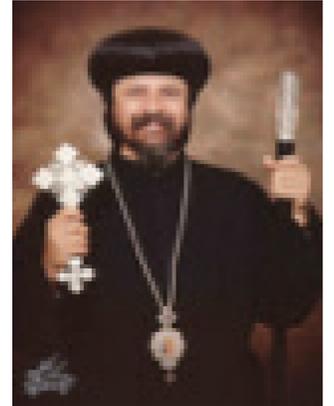
**WEDNESDAY 22ND FEBRUARY 2017 – FRIDAY 3RD MARCH
2017**



Date	Time	Morning Service	Time	Evening Service
Wednesday 22 nd of February	6:00am	Arrival to Sydney Qantas Airlines – QF8	7:00pm	Graduation Youth Meeting The Apostles & St Abanoub Church – Blacktown
Thursday 23 rd of February	9:00am	Holy Mass St. George Church – Kensington		Focus Camp
Friday 24 th of February		COYA Youth Camp		COYA Youth Camp
Saturday 25 th of February		COYA Youth Camp		
Sunday 26 th of February	8:30am	Holy Mass St. Antonious & St. Paul – Church - Guildford	7:30PM	Sunday School Servants General Meeting St. Mark Church - Arncliffe
Monday 27 th of February	10:00am	Priest Meeting St. Mark Church - Arncliffe	7:30pm	Deacons Meeting St. Mary & St Mercurius Church - Rhodes
Tuesday 28 th of February		Melbourne		Melbourne
Wednesday 1 st of March		Melbourne	7:00pm	Youth Meeting St. Mary & Sts. Cosman & Demian Church - Kellyville
Thursday 2 nd of March	9:00 am	Holy Mass Pope Kyrillos & St Habib Gurigis the Archdeacon Church - Monterey	7:00pm	Youth Meeting St. Mary & St. Mina Cathedral - Bexley
Friday 3 rd of March			3:00pm	Departure of HG Bishop Youssef on QF7



**PROGRAMME FOR THE VISIT OF H. G. BISHOP
SARABAMOUN
BISHOP OF THE DIOCESE OF OMDURMAN & ITS
AFFILIATED REGIONS
FROM 18TH FEBRUARY UP TO 9TH MARCH 2017**



Saturday 18/2/2017	7:00	Arrival by EK412 at 7:00AM Thanksgiving Prayer Archangel Michael & St. Bishoy Church – Mount Druitt	
Sunday 19/2/2017	8:30	Holy Mass The Apostles & St. Abanoub Church - Blacktown	Welcome Reception
Tuesday 21/2/2017			St. Shenouda the Archimandrite Monastery – Putty
Thursday 23/2/2017	9:00	Holy Mass Pope Cyril VI & Archdeacon Habib Guirgis Church – Monterey	QLD
Sunday 26/2/2017	8:30	Holy Mass St. Antonious & St Paul Church - Guildford	Church Monthly Dinner St. George & Prince Tadros Church – Liverpool
Tuesday 28/2/2017	8:30	Holy Mass St. Mark Church – Arncliffe	
Wednesday 1/3/2017		Holy Mass St. Mary & St. Mina Cathedral – Baxley	
Thursday 2/3/2017	8:30	Holy Mass St. George Church - Kensington	
Friday 3/3/2017		Wagga Wagga	
Saturday 4/3/2017		Holy Mass St Mary & St John the Beloved Church Wagga Wagga	Vespers St. Mary & St. Marina Church – Lliandillo
Sunday 5/3/2017	8:30	Holy Mass Archangel Michael & St. Bishoy Church – Mount Druitt	Picnic
Wednesday 8/3/2017	8:30	Holy Mass St. Mary & St. Mercurius Church - Rhodes	
Thursday 9/3/2017		Farewell	

YOUNG COPTIC FAMILIES



Young Coptic Families (YCF) Bi-annual Family Conference
 Many families from across the diocese, gathered at Wollongong Surf Leisure resort, from Friday, 27th January until Sunday, 29th January 2017. The theme of RAISING CHILDREN IN A CHANGING WORLD was our central focus.

“Train up a child in the way he should go, and when he is old he will not depart from it” Proverbs 22:6

The weekend comprised of

talks, Q & A segments and side sessions with a focus on the following parenting topics;

- How to keep the lines of communication open
- Gender related topics
- Tolerance of people with various faiths
- Body image, puberty and sexuality
- Encouraging our children's talents and how to use them within the church community
- The use and misuse of Technology

We were honoured to have HG Bishop Paula as our main guest speaker; in addition to other qualified and experienced guest speakers. We would like to thank Fr Samuel Wadie, Fr Yacoub Magdy, Fr Antonious Kaldas, Fr Pavlos Hanna, Fr Josph Ghattas, Fr Daniel Fanous and Samia Mikhail who gave up their time to be with us. A special thank you to Fr Suriel Hanna, who without his guidance and prayers, such success would not have been achieved.

An amazing team of passionate volunteers entertained the children at our very popular “Kid’s Club” while parents gained the tools relating to all matters in establishing a strong family.

Resources and recordings of all talks are available for families to download via the group’s webpage www.youngcopticfamilies.org like us on Facebook to receive updates on YCF activities and events.

COCOS LOOKING FOR A NEW BASE



COPTIC ORTHODOX COMMUNITY
 OUTREACH SERVICE

Do not forget to entertain strangers, for by so doing some have unwittingly entertained angels. Heb 13:2

We are reaching out to our network and community for assistance in finding a temporary place to base our service. We are looking for somewhere with a semi-commercial kitchen to prepare our weekly meal every Tuesday that has storage space for our stock and equipment.

We serve at Parramatta and City, and current kitchen is based at Guildford. If you need more information, or you know someone that may be able to assist please contact us on info@cocos.org.au or 0408110442.

Scan QR code for our latest video.

For Direct Deposits:

Bank: St George Bank
 BSB: 112-879
 Account No: 152760826 For cheques:

Make cheque out to ‘Coptic Orthodox Community Outreach Service’
 Mail to: COCOS
 PO Box 362, CAMPSIE NSW 2194

Donations \$2 and above are tax deductible. ABN: 35 131 816 531
 Please contact us on for more information.

<https://www.facebook.com/groups/COCOOS/>

ST MARY & POPE KYRILLOS 6th COPTIC ORTHODOX CHURCH IN TAREE DIOCESE OF SYDNEY & ITS AFFILIATED REGIONS – AUSTRALIA

With the Grace of God and Through the Intercessions of Our Patron Saints the Mother of God St Mary & Pope Kyrillos 6th and the prayers and Blessing of HH Pope Tawadros II and HG Bishop Daniel, the construction of the church at Taree has been started.

Accordingly, we are in need of your spiritual support and your continuous prayers for our church, as well as financial support to build the house of the Lord.

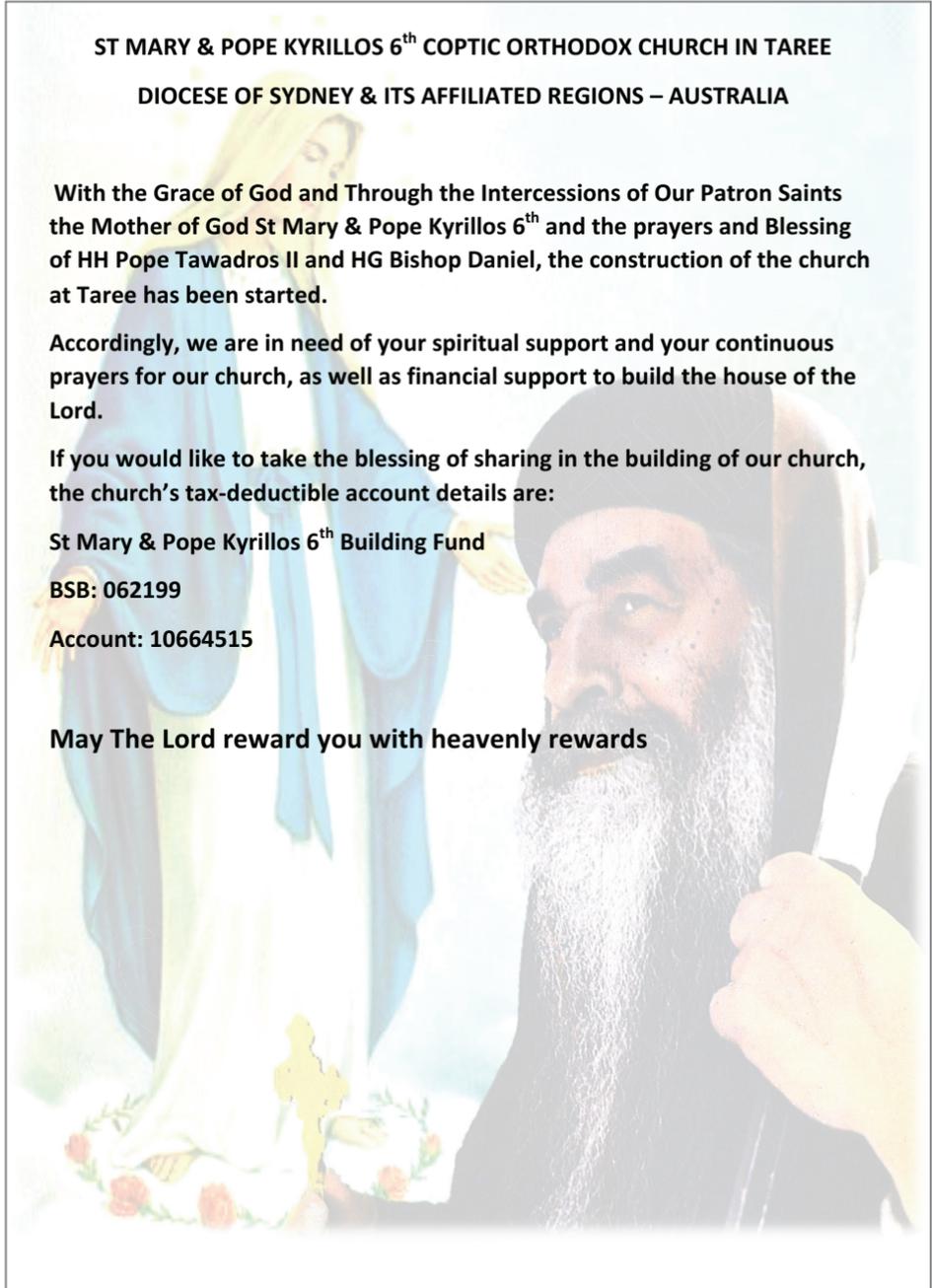
If you would like to take the blessing of sharing in the building of our church, the church’s tax-deductible account details are:

St Mary & Pope Kyrillos 6th Building Fund

BSB: 062199

Account: 10664515

May The Lord reward you with heavenly rewards





COPTIC ORTHODOX CHURCH
+ DIOCESE OF SYDNEY +
+ AFFILIATED REGIONS +
NSW • QLD • NT



8 Tubah, 1733 Monday 16th of January, 2017 Bishop's Office

"...And we also ought to lay down our lives for the brethren. ..let us not love in word or in tongue, but in deed and in truth."
(1 John 3: 16-18)

Participating in healing the wounds of the Mother Church in Egypt and the families of the Martyrs and injured in the incident of St Peter's Church in Abbassia – Egypt, the Coptic Orthodox Church – Diocese of Sydney together with the Public Affairs Council , under the auspices of HG Bishop Daniel and with the blessings of HH Pope Tawadros II , invites all the Coptic Orthodox Congregation to participate with love in attending the Holy Liturgies and Spiritual sermons that will be held as per the Programme below:

Some members of the families of the martyrs who came from Egypt will be present in the above events and they are:

- 1- The parents of the Martyr Magie (10 years)
- 2- The Parents of the Martyrs Marina (21 years) and Verona (19 years)

Let us extend our condolences to all the families of the Mrtys presented by the above families. Let them comfort us with the Great faith they have , and let all of us be comforted with the words of consolation from HG Bishop Daniel & the visiting Bishops. Invitation cards are available in all bookshops of the churches. The donations collected from invitation cards together with any additional donations will be handed over to HH Pope Tawadros II to support in the expenses of the treatment of the injured and in support of families of victims in need.

May the Lord reward you the Heavenly rewards. Coptic Orthodox Church – Diocese of Sydney & Affiliated Regions

Day	Date	AM	Service	PM	Service
Friday	3/2/17				Arrival of the Families of Martyrs
Sunday	5/2/17	8:30	Holy Mass St. Mary & St Mercurius Church - Rhodes	6:30	Meeting with the Families of Martyrs St Mary & St Mina Cathedral - Bexley
Sunday	12/2/17	8:30	Holy Mass St Antonious & St Paul Church - Guildford	6:30	Meeting with the Families of Martyrs Archangel Michael & St Bishoy Church – Mt Druitt
Sunday	19/2/17	8:30	Holy Mass Virgin Mary Church - Brisbane		Meeting with the Families of Martyrs

**St Anthony & St Paul
FETE DAY
5TH FEB
SUNDAY 11-4PM**

DOVE CAFE HOT FOOD COLD ROCK

Face painting • Rides • Churros

St Anthony & St Paul Coptic Orthodox Church • 29 Bolton Street, Guildford

COYA Youth Association

*"Lord, I believe;
help my unbelief!"
Mark 9:24*

faith - let's talk about it

LENTEN RETREAT
24TH - 26TH FEBRUARY 2017
THE TOPS CONFERENCE CENTRE
\$150 PP
GUEST SPEAKER H.G. BISHOP YOUSSEF
OF SOUTHERN UNITED STATES

FUN VS JOY

by Fr. Moses Samaan

When the Founding Fathers of this country, after having been oppressed in England throughout much of their lives, sought to define the inalienable rights to which every human is entitled, they came up with this phrase found in the Declaration of Independence: "Life, liberty, and the pursuit of happiness." We see that the pursuit of happiness was considered to be as important as life itself.

Who among us doesn't want this happiness and joy? It is something that we all hold dear to our hearts.

Our problem today is that we don't understand what true joy is. In the midst of this sinful world, joy has lost its true meaning. We have all types of entertainment and other ways of having fun available to us, but we still find that joy is absent in our hearts. The few times we are able to experience some happiness, we find that it is not a fulfilling happiness, but rather something temporary that eventually fades away.

What is true joy? We find a description of it in the Book of Genesis in which we read that man in the Garden of Eden was happy, blessed, innocent and perfectly joyful. The source of his joy was a real and uninterrupted relationship with God. As long as he was close to God, he was filled with the

peace of God and rejoiced in the perfect and indescribable joy of God. When he chose to become independent by disobeying God, however, he became separated from the source of his great joy.

From the time of man's fall until the present day, people have been searching for this great joy. Some thought they would find it in the pleasures of this world and in sinful living. The Prodigal Son, for example, thought he could find this great joy by living a sinful life far away from his Father. Others thought they would find it in luxury and the enjoyment of riches, like, for example, the rich young man in the Gospel who turned away from the Face of our Savior because he couldn't give up his wealth. Yet others seek to find joy in addictive behaviors, which turn out to be nothing more than self-medications that help us forget our pain.

What we do today is have fun, but that doesn't necessarily translate into joy. I think it is highly instructive that the Greek word for fun, *diaskedazei*, is the same exact word used to describe how the Prodigal Son scattered his wealth in sinful living. It's the same exact word, because to simply have fun is to scatter oneself on the things of the world, which never produces true joy. As Evagrius of Pontus, a Palestine monk who dwelt with and learned from the Coptic

monks of the fourth century, said, "People rejoice in riches, or in glory or in nobility of birth, but the righteous in the salvation of God." Similarly, St. John Chrysostom says that good will and true joy do not come with the size of one's possessions, nor the amount of one's money, nor the size of one's sovereignty, nor physical strength, nor luxurious tables, nor fashionable clothing, but only in spiritual accomplishments and a good conscience.

So what is true joy and how can we attain it? Let us consider some brief aspects of joy found in the writings of the Holy Church Fathers and early Christian writers.

First, we find true joy in the lifegiving work of our Lord Jesus Christ. Evagrius tells us very simply, "Joy is rooted in Christ." True joy is to believe in this lifegiving work and to share in it through the pure and perfect Christian life. This joy in Christ can never be taken away. Consider what St. Cyprian of Carthage wrote in his work *On Mortality*:

To see Christ is to rejoice, and we cannot have joy unless we see him. What blindness of mind or what foolishness is it to love the world's afflictions, and punishments and tears, and not rather to rush to the joy that can never be taken away!

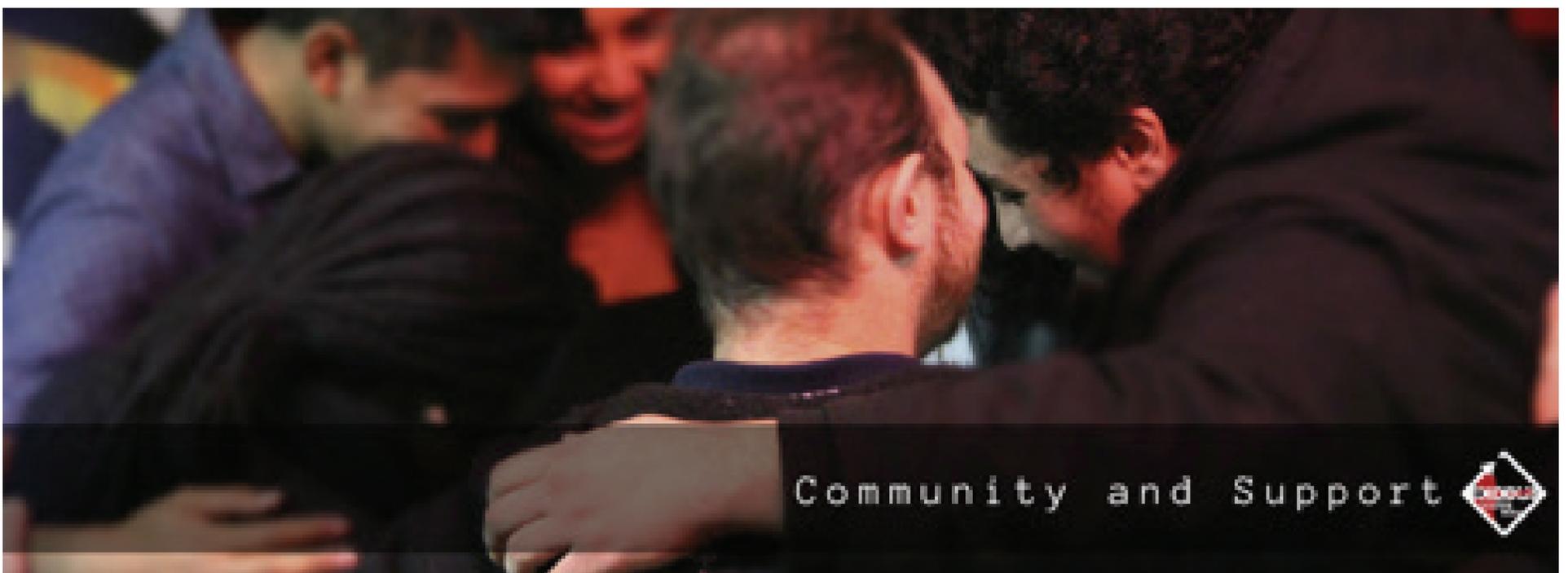
We notice how he describes true joy as seeing Christ in every aspect of our lives. Origen of Alexandria offers a beautiful description of what this means. He says,

For what else is the light of the countenance of the Lord over his righteous ones than a heart full of joy? That very thing which we feel through the sensation of joy becomes a partaker of his divinity when it contemplates God.

In other words, when the light of God shines in our lives — when we place ourselves continually in His presence through our prayer, fasting, meditating on His word, participating in the very life of the Church, and every other thing we do to be in His presence — we gain a heart that is full of joy. St. Augustine, one of the great Western Fathers, tells us that just to meditate on what a blessing it is for us to be Christians who are called to this life should give us a very great joy.

Second, true joy comes from sincere repentance. In the Orthodox Church, we have a concept known as joyful sorrow that is found especially in the ascetical writings of St. John Climacus and others. St. Basil the Great, who was a great ascetic in his own right, describes it as follows:

Continued next week



One of our key visions at Exodus Youth Worx is to help anyone struggling and give them the opportunity to reach their true potential. To find out how visit www.exodusyouthworx.org.au or call 9597 4330

St Mark's Coptic Orthodox College, Wattle Grove



Finance Officer

(Mat Leave 2017) To commence ASAP

Duties will include:

- Collate and match purchase order forms and corresponding invoices
- Payment of creditors
- Process computerised cheque payments in a correct and timely manner
- Maintain appropriate filing of all accounts payable documentation
- Record, issue and maintain all debtor accounts with the college for areas such as school fees, Levies, Event involvement.
- Paying, recording and reconciling Petty Cash System
- Provide general support to college retail/trading areas
- Assist the Financial Manager with fee enquiries from parents and with the required periodical reconciliation

Skills and Knowledge Required

- Experiences of MYOB, Knowledge of Microsoft Word and Excel
- The ability to readily acquire knowledge and understanding of College specific functions, policies and procedures
- Excellent interpersonal skills, being able to positively interact with all members of the College Community and those external individuals / agents who work with the College
- Well –developed communication skills, particularly in respect to interviews, telephone discussions, report and letter writing.
- An ability to gain cooperation and assistance from the College's teaching and non – teaching staff in order to achieve well defined objectives for the financial management of the school.

Applications to

headofcollege@stmarks.nsw.edu.au

or St Mark's Coptic Orthodox College
P O Box 747, Moorebank 1875



Refugee Employment Program

NSW Government is proud to be Australia's largest employer and we believe that part of our strength comes from our ability to embrace and appreciate different perspectives, cultures and experiences.

Because we understand the value of diversity, NSW Government has committed to employing 100 refugees across several different Departments and agencies in the NSW Public Sector. We know that refugees bring new skills and experiences, fill important labour shortages in the economy, are highly entrepreneurial, and contribute to the social and human capital of the communities where they settle. NSW Government's Refugee Employment Program seeks to recruit people who are just as passionate about their career, as they are about delivering services for the people of NSW. If that's you and you are a refugee on a Class XB visa and arrived in Australia on or after 1st December 2015, we'd like to hear from you.

Complete our expression of interest form

Our expression of interest form will ask you about your skills, experience, the type of employment you are interested in and for your contact details. Access the expression of interest form

Information for hiring managers

For more information about the NSW Government's Refugee Employment Program please contact cgr@dpc.nsw.gov.au.

Search our full range of current job opportunities

If you don't meet the criteria for our Refugee Employment Program but you are interested in advancing your career with us, search our full range of job opportunities.



WHO WE ARE

Since opening in 2003, Exodus Youth Worx has grown from a small gathering of youth at a park to a recognised youth agency helping young people and families who are facing many challenges such as homelessness, drug and alcohol dependency, neglect and other forms of abuse.

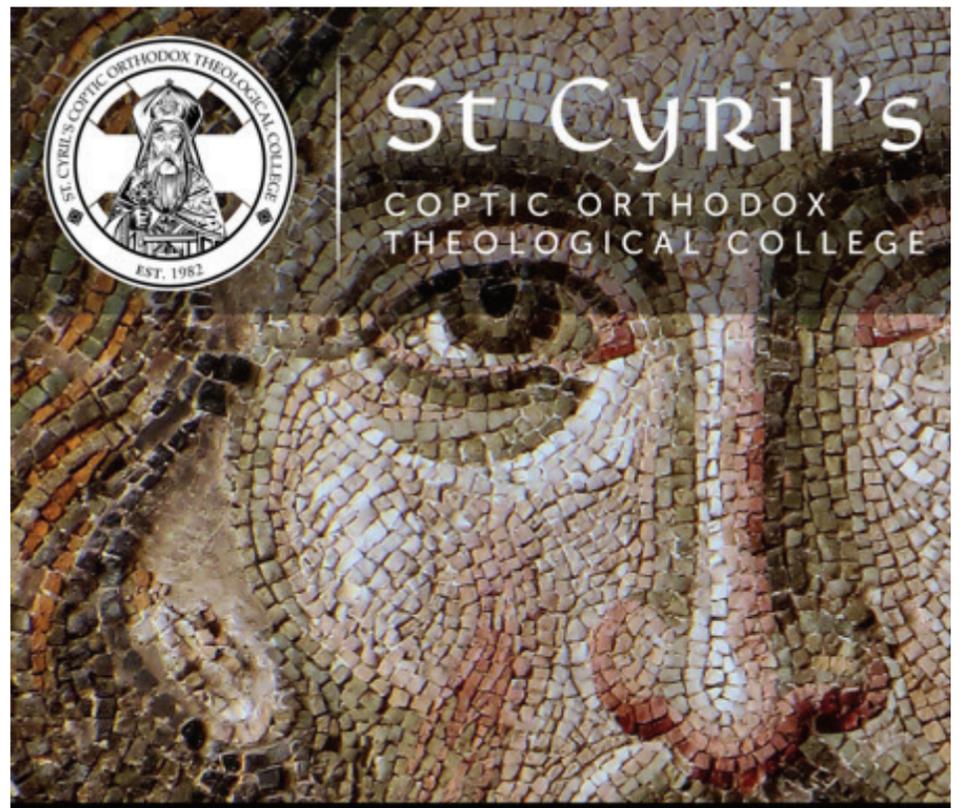
During these years we have:

- Engaged with over 45,000 youth
- Helped 50% with intense case work
- Trained 40 iWorx trainees
- Found homes for 203 youth
- Welcomed more than 100 volunteers

HOW TO HELP

BSB: 112-879
ACC NO: 465 556 041
ACC NAME: Exodus Youth Worx

www.exodusyouthworx.org.au



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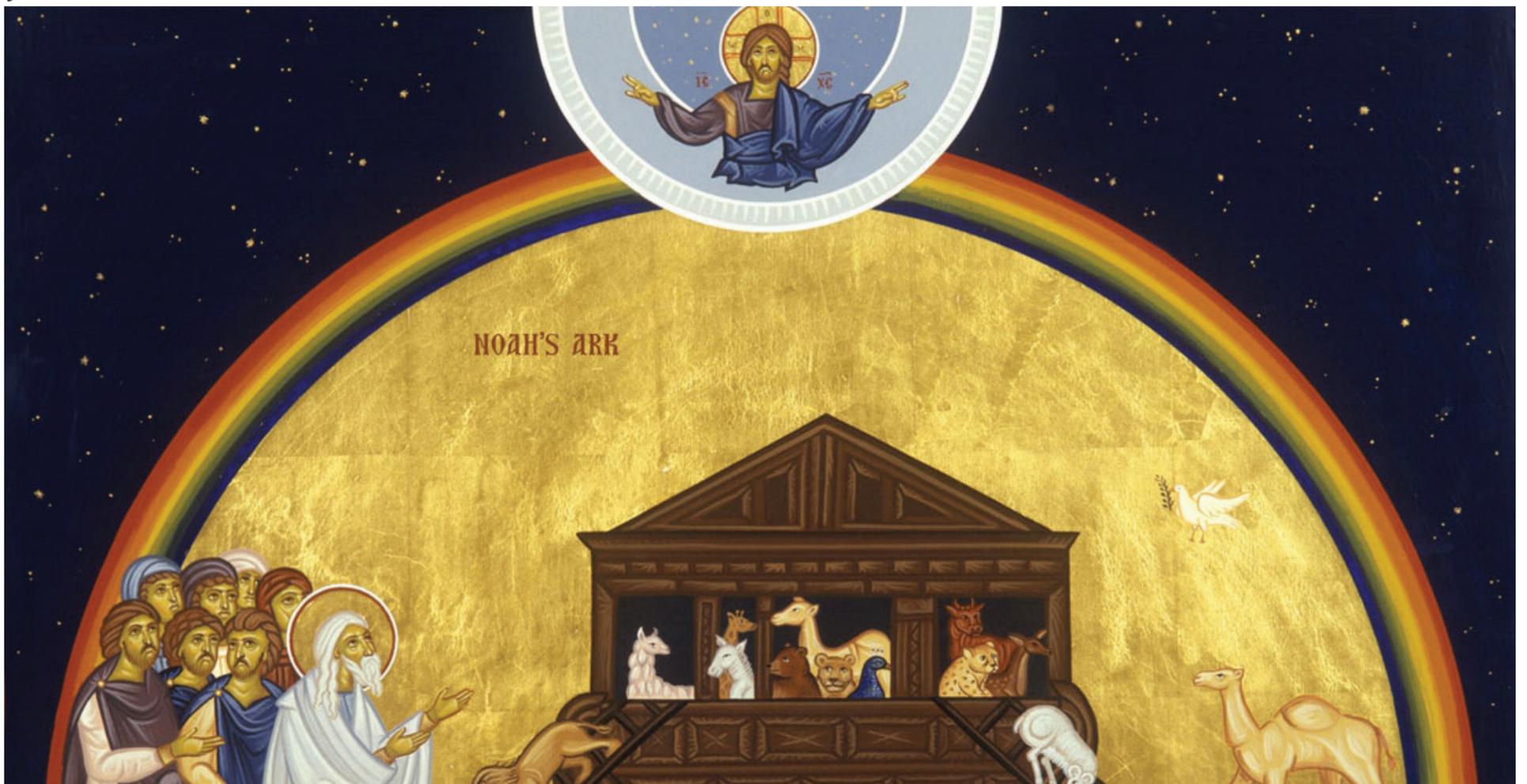
S2, 2016

Units available include introduction to Theology, New Testament, and Biblical Hebrew. Face to face or distance available

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JONAH, NINEVEH, AND US

by Fr. Matthew the Poor



You know that we are approaching the Holy Forty Days Fast (i.e., Lent). Here the words are intensely resolute and directive. The words “forty days” have a special importance because we are approaching a death that Christ went through for the sake of all humanity. It is in other words Christ’s death in exchange for the destruction of humanity. All of humanity was under threat of destruction and annihilation in no lesser way in Christ’s day than when the world was annihilated by the forty days flood, which came on it because of the escalation of sin at that time.

The impending crisis led the Blessed Son to leave His glory, put on humanity, and suffer to save the world. He offered Himself for destruction in place of humanity, then rose from the dead, so that His death and resurrection would become an endless source of repentance and salvation. He became a sign for whoever desires to see it – not just so that men could have a sign from heaven: “We wish to see a sign from you” (Matt 12: 38), but so that they could inherit heaven itself. It was Christ’s death and resurrection, and the Forty Days Fast the Lord

undertook for the sake of all humanity, that was the payment for every shortcoming in piety or fasting.

Those of you who are church men and women will know from the hymns of the feast of the Divine Manifestation 1, that Baptism is only completed by total immersion in water three times, as in the story of Jonah’s descent into the depths of the sea. For this reason, we see that Christ’s anointing to serve came at the moment he rose out of the water, as did the encouragement to commence the forty days fast. If we skip ahead in time, or follow the Church ritual, we enter immediately into the week of suffering, then of death and resurrection.

Thus the occurrence of the Jonah Fast before the Holy Forty Days Fast contains many meanings and symbols, among which are the immersion (baptism), and death on the cross.

Returning to Jonah, we ask: who is the man Jonah? He is a Hebrew prophet to whom the Lord spoke:

“Now the word of the Lord came to Jonah the son of Amittai,

saying, “Arise, go to Nineveh, that great city ...” (Jonah 1: 1, 2). Jonah, though, as the Scripture says, “rose to flee” to Tarshish to escape from the Face of the Lord. As he left, the sea was stirred up.

The Book of Jonah does not tell us more. The lack of explanation in the books of the Bible does not imply any inadequacy on the part of the writer or the writing, but is allowed to give the reader room for deep thought and contemplation. By this we may grasp things that cannot be communicated through words. I hope the listener or reader will mark these words, because there are many who complain about the obscurity of some parts of the Old Testament, or even the New Testament.

The Voice of the Lord came to Jonah saying, “Go at once to Nineveh, that great city, and cry out against it; for their wickedness has come up before me.” But Jonah fled and descended into the depths of the sea (the whale’s belly) and remained there for three days. According to the Gospel, Christ descended into the abyss three days and three nights, and in Jonah’s words, “Out of the belly

of Sheol I cried” (Jonah 2:2). This makes the book of Jonah both practical and visionary; every word and sentence firmly points to Christ. We can consider Jonah to be like John the Baptist in the New Testament, who cried out “Prepare the way of the Lord.”

Jonah is a living symbol of Christ. Christ’s baptism led Him into the holy forty days, and the forty days led to the cross, and then to the resurrection. This is exactly the same as Jonah descending into the waters prior to going to Nineveh to preach repentance, where he proclaimed that the city would be destroyed in forty days. This contains a hidden sign that forty days were significant in God’s plans and that was in fact the period of time set for destruction (the Flood). In the fast, the Lord Himself completed that forty-day period for the sake of the whole of humanity.

As for the flight of Jonah, it is apparent that he found the message difficult to bear. But after he had descended into the waters and remained there for three days something happened to him. The whale vomited

Continued next week

The Art Of Iconography

A course run by St Luke's Iconography College



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 - A historical account of the icon from the time of the Iron Age
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 - The meanings and placement of the cross in the icon
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 - The meanings of items pictured with the saints

Every Saturday starts Saturday 21/02/2015 at St Demiana & St Athanasius Coptic Church.
 119 Highclere Ave, Punchbowl.
 From 1:00 pm to 5:00 pm
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Coptic Orthodox Diocese of Sydney & Affiliated Regions

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Did you know, there is a service called **Group of Love**
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 Did you know, that our joy within the church is incomplete without them
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 Please contact Mr. Saed Awad
 Mobile no: 0405 988 428

St. Mark Nubian Foundation
 (ACN 168 959 966 / ABN 29 168 959 966)
 P.O. BOX 574 ST MARYS NSW 1790 TEL: 61-2-0410 285 118 FAX: 61-2-9833 9299
 EMAIL ADDRESS: - "stmarknubianfoundation@gmail.com"

(For this is the will of God, that by doing good you may put to silence the ignorance of foolish men) "1 Peter 2:15"
"Listen to what the poor have to say and answer politely" (sir 4:8)

"I know your works, love, service...." (Rev 2:19)

Container Report

The board of directors of St. Mark Nubian Foundation is pleased to inform you that our container has just arrived Juba, loaded with your generous gifts and donations.

The container was opened and blessed by H.G. Abba Elliah bishop of Khartoum and South Sudan, accompanied by Rev. Fr. Mina Barnaba as well as Fr. Morcos El-Antoni. We would like to extend a warm Thank You to H.G. Abba Sourial Bishop of Melbourne and H.G. Abba Daniel Bishop of Sydney as well as H.G. Abba Danial Abbot of St. Shenoti Monastery for their kind prayers and support. As there is a desperate need for your kind offerings due to the rapid growth of our preaching services, we are planning to assist our church in Juba in the building process of St. Mary's hospital. So, we kindly beg you to continue your support through your prayers as well as financial support. Accordingly, we are kindly requesting everyone to donate promptly and wholeheartedly to the following bank account: -

Swift Code: - SGBLAU2S
 BSB: - 112-879
 A'cc:- 493911231
 A'cc Name: St. Mark Nubian Foundation
 Bank Name : - St. George Bank

We ask our Lord and Saviour Jesus Christ to reward your good deed with His Heavenly rewards.
"He that pity upon the poor lendeth unto the Lord" (Pro 19:17)

"We can issue with our own Tax deductible Receipt"

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 Fr. Yousef Fanous (Director & Presiding Member), Fr. Pishoi Botrous (Director & Vice President), Mobarak Alera (Director & Liaison Officer), and Emile Girgis (Director and Secretary & Treasurer)

+

COPTIC ORTHODOX CHURCH

MUNKI REPUBLIC JUBA SOUTH SUDAN
 Mobile No. +211957164492

26 January 2017

TO: ST MARK NUBIAN FOUNDATION

Dear Mr Emil

On behalf of COPTIC ORTHODOX CHURCH, we would like to thank you and your committee for your generous contribution for one 40ft container been send to Juba, South Sudan.

Your financial support helps us rather sending containers a long way to continue our mission and to assist those in our community.

The generous support of individuals like all of you makes it possible for our Church to exist and to make the community a great place to live.

We are indeed, grateful to you and to your enthusiastic support. May the GOD LORD Bless you and your committee more and guide in your everyday undertakings.

Once again, thank you so much.

Sincerely,

Coptic Orthodox Church
 Juba, South Sudan

✕
 انبا ايليا
 ANBA ELIA
 BISHOP