“I have been crucified with Christ. It is no longer I who lives but Christ lives in me.” (Galatians 2:20).

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NEXT ISSUE: 29th June 2020
DEADLINE FOR SUBMISSIONS: 22nd June 2020

23rd Pashans 1736
31st May 2020
Volume 1, Issue 259
Volume 2, Issue161

Published by the Diocese of Sydney & its Affiliated Regions
editor@elmanara.org.au
Today is the last Sunday before the Holy Feast of Pentecost, and the Gospel reading of today teaches us that our beloved Jesus overcomes the World. "Indeed the hour is coming, yes, has now come, that you will be scattered, each to his own, and will leave Me alone. And yet I am not alone, because the Father is with Me" (John 16:32). “In the world you have tribulation; but be of good cheer, I have overcome the world." (John 16:33)

In this farewell sermon Our Lord Jesus Christ wanted to preach his disciples: That in Him they might have peace. Therefore, when Jesus said these words, He could foresee what suffering lay ahead for those who followed Him. However, despite all this, He reassured them “And yet I am not alone, because the Father is with Me... I have overcome the world”.

The word ‘tribulation’ means ‘trials’ or ‘suffering’ or ‘struggles’. Suffering could be in many forms: physical pain, persecution, spiritual or physical battles, financial difficulties, or all these combined. Therefore, when Jesus said these words, He could foresee what suffering lay ahead for those who followed Him. He foresaw that under persecution, some “will be scattered” and “will leave Him alone”. However, despite all this, He reassured them “And yet I am not alone, because the Father is with Me... I have overcome the world”.

- Our life on earth is a time of trial to test us if we prefer our spiritual life and relationship with God, which involves many hardships? Or do we prefer the easy and temporary, earthly life that will pass away? So, tribulations are meant to test us to see how much we are holding on to God. Tribulations are a practical struggle to test our faithfulness and love to God, and so, every time we face a trial, we cry out to God asking Him to interfere and give us victory in our struggles.

- When you endure a tribulation, you are proving that you are serious in your love for God and that you are ready to face anything for His sake.

- In the Bible we have many stories of those who entered through the narrow gate, and those who didn’t. For example, Adam and Eve did not enter through the narrow gate because they preferred to listen to the voice of their lusts when they ate from the forbidden tree. Also, the children of Israel refused to enter by this narrow gate when they complained about the heavenly food, because they wanted to eat meat (Numbers 11:4). But a wonderful example of a person who chose to enter through the narrow gate, is Daniel the prophet when he purposed in his heart that he would not defile himself with the portion of the king’s delicacies, and together with his friends, they preferred to eat only vegetables (Dan 1:8-12). Another wonderful example is that of Joseph “The LORD was with Joseph, and he was a successful man; .... his master saw that the LORD was with him and that the LORD made all he did to prosper in his hand” (Genesis 39:2,3). The spiritual person will always be victorious in his spiritual tribulations because he puts his trust in God. And the result of this victory is that he will receive crowns in heaven. That is why the body of Christ is made up of the struggling church on earth, and the victorious church in heaven – who are the righteous ones who had persevered and endured their trials on earth with patience.

- For us as Christians, tribulations will always exist. But we must remember that where tribulations exist, God our saviour also exists. If we have faith in God and endure our tribulations with patience and hope, then His work will overcome all troubles, and so at the end of the day, we will no longer see the problems, but God's work. In all of our trials, let is keep the words of the Lord before us, who says: “Many are the afflictions of the righteous, but the Lord delivers him out of them all” (Ps 34:19), and “In the world you shall have tribulation, but be of good cheer, I have overcome the world” (John 16:33).

- Trusting in God when we experience problems is very important, and so we find that no matter how bad the afflictions are, we can sleep peacefully when our heart is full of faith and patience. For example, we read in the book of Acts that St Peter, although he was suffering many hardships, slept so deeply when he was in prison, that when the angel came to save him, the angel had to hit him on his side to wake him up! We also read in Psalm 5 that David, in spite of his many afflictions, “lay down and slept”. What this shows us is that the external tribulations were pressing from the outside, but did not enter into their soul because they trusted in God and had hope and patience that God will do the best thing for them.

- The greatest reward of enduring tribulations is the glorious promise of our beloved Lord Jesus Christ, who says to us in the book of Revelation: “He who overcomes shall be clothed in white garments and I will not blot out his name from the Book of Life; but I will confess his name before My Father and before His angels” (3:5), and also: “He who overcomes I will make him a pillar in the temple of My God” (3:12), and also the most beautiful words: “To him who overcomes I will grant to sit with Me on My throne, as I also overcame and sat down with My Father on His throne” (3:21).

- The virtue of tribulation results in some very special fruits ... The first fruit is ‘perseverance’. Perseverance means ‘patience’, and patience is one of the fruits of the spirit. God has planted this wonderful virtue in our hearts through His holy word, and when we experience tribulations, we are promoting and increasing this special virtue of patience.

- We also take comfort in knowing that as much as we suffer here on earth, God will reward us in eternity, and that’s why St Paul tells us: “For our affliction which is but for a moment is working for us a far more exceeding and eternal weight of glory” (2 Cor. 4:17), and he also says, “The sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us” (Rom.8:18).

- Tribulations are a positive sign, because they represent our progress along the spiritual way. A spiritual person fights with all his heart in order to keep his union with God. And as a result, they overcome and continue to grow, and become like gold that has been purified in fire. But then there are others who collapse and weaken and are unable to advance in their growth.

- But I ask you to struggle as much as you can, and be prepared to face a struggle at every step you take up the spiritual ladder. Because the devil will do everything he can to stop your growth. Enduring tribulations is healthy for you, but unhealthy for the devil. We find that in the history of our desert fathers, their lives were full of spiritual trials and tribulations that the devil used to attack them to stop their spiritual growth.

So whenever we face a tribulation, let us deal with it in patience, knowing that God will not leave us.

Bishop Daniel
Bishop of the Coptic Orthodox Diocese of Sydney & Affiliated Regions

editor@elmanara.org.au
On the day of the departure of this great pillar in monasticism, preaching and service, we learn valuable, rich lessons from his pure life. We learn the importance of life of discipleship, he was a disciple of the great St Palamon. We learn to be good role model for our families and for others as well. The life of St Bakhomious had impact on his brother John who became a monk and his sister who became a nun and Abbess of a Nunnery. His life is a good example for us, we learn from him, dedication, toil and devotionedness in serving the others. He, the man of God, served with all honesty those who were stricken by the plague at his time, so he himself departed at a young age of 58 because of the plague.

May the blessings of this great saint, who was praised by St Anthony, be with us all.

In Psal Adam of St Bakhomious: “Behold Saint Anthony, our father, the model of wisdom has praised St Bakhomious, Father of Spiritual Communal Monastic Life”.

Happy Feast of St Bakhomious

Stay Safe and pray for me in all your prayers.

+ Bishop Daniel
With the Grace of God
Bishop of the Diocese of Sydney – Australia
Coptic Orthodox Church

Congratulations to the Clergy and the Congregation of the Diocese of Sydney on the occasion of the Feast of St Bakhomious – Father of Spiritual Communal Monastic Life - 14 Bashans 1736AM

Congratulating to my beloved in the Lord Jesus Christ on the occasion of His Ascension to heaven. Our Lord Jesus, ascended to heaven forty days after His Holy Resurrection following his death on the cross.

If, in the old Testament, the number 40 got many meanings, some of which are not very pleasing and I will mention only two of them: The number forty refers to the anger of Our Lord, the Almighty God, on humanity because of the evil which prevailed among them, God has perished all human beings except for eight souls, the pure Noah and his righteous family, by inflicting rains on earth for forty days: (Genesis 7: 4 ( “Seven days from now I will send rain on the earth for forty days and forty nights, and I will wipe from the face of the earth every living creature I have made.”)

The number 40 also refers to dealing with body of a dead person, when Jacob died in Egypt, Joseph, his son, ordered the Physicians to embalm Jacob's body which took forty days (Genesis: 50:1-3) “...Then Joseph directed the physicians in his service to embalm his father Israel. So the physicians embalmed him, 3 taking a full forty days, for that was the time required for embalming. And the Egyptians mourned for him seventy days “.

However, in the New Testament number 40 has many meanings some of which are pleasing and I will mention only two of them: Number 40 refers to the joy of God by all people and that is by allowing the good news reach them through the blessed pure disciples of Jesus Christ when He appeared to them forty days after His Holy Resurrection to reveal to them the heavenly matters of the Kingdom of God (Acts: 1: 1-3 ) In my former book, Theophilus, I wrote about all that Jesus began to do and to teach 2 until the day he was taken up to heaven, after giving instructions through the Holy Spirit to the apostles he had chosen. 3 After his suffering, he presented himself to them and gave many convincing proofs that he was alive. He appeared to them over a period of forty days and spoke about the kingdom of God”.

Number 40 also refers to the toil of the believers in Jesus Christ to resurrect every day from the earthly and material matters so that they have their share in the heavens. (Phil 3:21 ) who, by the power that enables him to bring everything under his control, will transform our lowly bodies so that they will be like his glorious body

Happy Feast of the Ascension, wishing all of you heavenly peace and spiritual happiness.

Stay Safe and pray for me in all your prayers.

+ Bishop Daniel
With the Grace of God
Bishop of the Diocese of Sydney – Australia
Coptic Orthodox Church
A message from His Eminence Metropolitan Tadros
Papal Delegate for the Diocese of Sydney and Affiliated Regions

“And my God shall supply all your needs according to His riches in glory by Christ Jesus” (Philippians 4:19).

Beloved sons and daughters, the congregation of the Diocese of Sydney.
Grace and peace from Christ our Lord and Saviour.
Wishing you a blessed Feast of the Ascension of Christ into heaven 40 days after His Glorious Resurrection.
We wish to share with you some matters concerning the Diocese of Sydney.

1. We thank our Lord Christ who has blessed us with every spiritual blessing granting a unique grace to the Diocese of Sydney that during the peak wave of the coronavirus all the Liturgies were still prayed by way of closed services. I wish to thank all the fathers, deacons, servants, youth and the entire congregation who adapted to the changed with love and humility.

2. His Holiness Pope Tawadros II has directed the total restructuring and reforming of the administrative and financial departments of the Diocese.

3. His Holiness Pope Tawadros II has directed that the constitution of the Diocese of Sydney be amended.

4. His Holiness Pope Tawadros II has requested that the Coptic Orthodox Church (NSW) Property Trust Act be amended from sole trustee to a Board of Trustees. This is being conducted through the office of the Attorney General of NSW.

5. The interim Finance Committee has appointed Mr Amgad Lotfi to replace Mr Simon Michael. We thank Mr Michael for his dedication and commitment over the last 14 years.

6. We are in the process of releasing all caveats on church properties across the Diocese.

7. His Holiness has requested the restructuring of a new Coptic education board for all three Coptic schools and the creation of
sub committee to assist the Board in engaging with the school community.

8. The Commonwealth Bank has placed a three months freeze on all church loans.

9. The Diocese will establish a new Public Relations Committee and a new Media Committee.

10. The financial affairs of the Diocese will be communicated to the congregation when all figures are received and analysed. The financial contributions from the churches to the Diocese, which is approximately $23,000 per month, has been stopped to assist the cashflow of the parishes. Further reductions to church monthly contributions are being assessed.

11. The local clerical council will continue to function under the guidance of HG Bishop Domadious of the Diocese of Six October.

12. We are proud the Very Rev Fr Shenouda Mansour, parish priest of St Anthony and St Paul, who has been re nominated to serve a third term as General Secretary of the NSW Ecumenical Council.

13. We wish to see a greater emphasis and focus on the spiritual and pastoral services of the Dioceses above all else that we may present every man perfect in Christ (Colossians 1:28).

14. We pray that the Holy Spirit work abundantly to foster greater love, unity and harmony among all, “Above all put on love which is the bond of perfection.” (Colossians 3:15).

If any person wishes to submit any recommendations or discuss any issues you are all very welcome.

My heart is open to you all. Be blessed in The Lord
+Anba Tadros
Metropolitan of Port Said Papal delegate to the Diocese of Sydney

Congratulations to Abouna Shenouda Mansour, for his re-election and appointment for the third consecutive term as General Secretary of the Ecumenical Council of NSW.

May you continue to make a difference through your role in the wider community and may they see your good works and glorify your father in heaven.
A Message from St Shenouda Monastery - Sydney Australia.

**Happy & Blessed 80th Anniversary.**

_For Our Beloved Sayedna Anba Asheia._

With our Love, Gratitude and Joy we wish our Beloved; His Eminence Metropolitan Anba Asheia a happy & blessed 80th Anniversary of his Birthday on Saturday 16/5/2020 and also a happy & joyful 40th Anniversary as a Bishop this Month/this Year, since May 1980.

40 Years (as a Bishop) of continuous Love, Vigilance and dedication, not only to his Parish and Diocese in Tahta (Upper Egypt) but to all who have known and met with him.

His Eminence, Sayedna Anba Asheia is well known and loved by all our Coptic Community here in Australia, since he served in Australia and mainly in Melbourne during 1978-1980.

I have the honour to have met, known and dealt with His Eminence since 1978 and since then, he is considered to me, a Father, a Dear Friend and an Older Brother.

On behalf of all the Fathers/the Monks and the Brother of St Shenouda Monastery, from the depth of our hearts, we pray to our Gracious Lord Jesus Christ to keep His Eminence Anba Asheia for Us for many Peaceful and Healthy Years. Amen.
VIEWS DURING THE CORONA VIRUS PANDEMIC:

By Fr. Yousab – Diocese of Holland.

UNHAPPY TRUTH BUT UNFORTUNATELY TRUE: Are we going to face the truth??

- Throughout the year the Churches have been opened for Liturgies, but unfortunately some used to come only during certain occasions like weddings, or funeral! But now we weep as we are deprived of attending Liturgies and receiving Holy Communion!!
- The priest sits in his office all year long, and we never bothered to sit with him to repent and confess our sins; but now we yearn and seek to see him quickly for confession, as we feel the days are coming to an end!!
- The Abgiba is in the drawer all year long and we don’t even bother to open it and pray! But now we make sure to pray daily, and not miss a day!!
- The Holy Bible is placed on the shelf, all year long, and never bothered to assign a specific time to read it. As for now-a-days we make sure to read it daily!!
- The poor and needy are around us all year long and we never showed any interest to help them. But now everyone remembers them and tries to help them!!
- All year long we used to communicate with people and talk, gossip and criticise others; but now everyone makes sure to reprimand himself/herself and concentrate on his/her actions and sins!!
- Years and days passed by and we never thought of thanking the Lord for His care! But now, we appreciate the value of each day we spent on earth, with no affliction and thank the Lord for His care and love!!
- We used to earn our income annually and never bothered to thank the Lord and give Him the tithes of our salaries. But now we pray that these days will come to an end and we will be faithful to the Lord!!
- We take for granted the air we breathe, all year long, and never think that it is a gift from God, which deserves our thanks. As for now, the price of artificial air, breathing machine, which costs 500 Euro for one day only, if found in the very crowded hospital!!
- Our health was perfect all year long, and it never occurred or bothered us to acknowledge that it is the greatest blessing and gift God bestowed on us! But now we beg the Lord and ask Him to preserve this blessing.

Beloved: Corona Era is not all despair, is not all gloomy, is not all harmful.
But God allowed us to live in this period of Corona:

+ He made us better spiritually and better humans.
+ He made us more merciful and improved our feelings for one another.

+ He made us know the value of the Church, Liturgy, and the worth of attending God’s House. + He made us realise that wealth, big houses, prestigious cars, expensive clothes, and impressive holidays are all trivial. + He made us place our Lord on our daily schedule and give Him our priority in our lives.

+ He made us examine ourselves and profess that we are going to improve our behaviour and our actions.

Let us all stand and thank the Lover of Mankind, Giver of all good things:

Thank You Lord very much, for allowing this pandemic, which taught us many lessons.

Thank You Lord very much, for all things which work together for all who love You.

Thank You Lord, very much, as all Your work You perform with great wisdom that surpasses our understanding.

Thank You Lord, very much, for loving me, protecting me, and You desire my salvation and eternity, more than I deserve.
A Message from St Shenouda Monastery-Sydney Australia.

FIVE CRUCIAL POINTS TO BE CONSIDERED.

Author Unknown.

Will the Church be the same after the Corona Virus??

It is written, “My house shall be called a house of prayer”.

After this grievous experience and the shutting of all Churches, for nearly 60 days, for sure we can envisage that when all is well, all circumstances will be quite different! So that no longer will we take the church for granted and lift our disrespect to God’s House.

Let us summarise these in few points:

1. The Mobile Phones are the source of distraction inside the Church; to many: be it games, selfie, messaging etc. Unfortunately used by young kids and youth. We must ask ourselves are we going to church to meet the Lord and be in God’s Presence or engage ourselves with the mobiles and Others? As we used to do before the Epidemic? We wish that the Priests would ensure that mobiles are not permitted during any kind of services, especially during the Holy Sacraments.

2. Early arrival to church, especially before the reading of the holy Gospel, so that we may be worthy of receiving the Holy Communion; Enough of disregarding the Holiness and the Sacredness of the Body and Blood of Jesus Christ, and arriving late and rushing to receive Holy Communion. Enough negligence - This is the role of the clergy.

3. ACTIVITIES during the Services: Is one of the greatest disastrous and one of the main reasons our children lose respect to the House of God; Rehearsals of choir for example, with loud voices, jokes, laughter and sometimes even food is served! Still other activities, rehearsal for a stage production and decorating the church, disregarding any prayers or meetings going on, at the same time. Actors are considered as gifted and allowed to manifest their art at any time. These should be stopped completely during Any Prayers; so that the Church would resume her respect and honour. Those who disagree with these, may stay at home, as the Church should not allow any dishonour or disgrace to the House of God by such unsuitable behaviour.

4. Revealing Clothes whether in meetings, weddings, or Liturgies, are unacceptable in the House of God. They are suitable to be worn in hotels, parties etc, but not in the House of God. We wish, from now on, to stick a poster at the Church Doors signifying what kind of inappropriate clothes that should not be worn in Church: Example: Shorts, Sleeveless dresses, very short dresses or the like. Anyone who disregards these orders should not be allowed in. Enough of disrespecting the House of God.

5. To the Deacons and Clergy; Side talks during prayers, are a source of Stumbling to the Congregation, especially if this occurs during the Liturgy or in the Sanctuary. These should be eliminated completely as the Sanctuary is dedicated to Worshiping God only, and Gestures are the only means used, if need be, but not talking.

Hopefully these five points would be considered when we Return back to church, hoping that we have learned something and examined ourselves to go back to the House of God with Reverence. Hoping that Priests, Deacons and Servants to heed to these, before returning to Church.
I want to tell you now about Coptic monasticism. Egypt is considered the motherland of monasticism. The first monk in the whole world was St. Anthony, a Copt from Upper Egypt. He was born in the year 251 and departed in the year 356; he lived 105 years. During this period he established monasticism and all the leaders of monasticism in the whole world were his disciples or the disciples of his disciples.

Also, the first abbot in the world who established monasteries was St. Pakhoum (Pakomius), also a Copt from Upper Egypt. He lived in the fourth century and at the end of the third century. When we say that St. Anthony was born in the year 251, that he became a monk when he was about twenty years old or less, and then spent the first thirty years in complete solitude, that means monasticism began in Egypt at the end of the third century or the beginning of the fourth century – more than sixteen centuries.

Monasticism began in Egypt as a life of complete solitude, a life of solitude and contemplation. No one of our monks in the fourth century or the fifth century served the church in the world. They wanted to forget the whole world and to be forgotten by the world and to have only our Lord God in their thinking, in their emotions, to fill all their hearts and all their lives.

So, when monasticism began it did not begin in monasteries, it began in caves scattered through the mountains, and holes in the ground, and some dwelling places. But afterwards, they began to build monasteries. Monasteries were built in the midst of the fourth century, or perhaps some years before. The monasteries of Upper Egypt, of St. Pakhoum, had many monks living in them, living together a life called in the Greek language, “kenobium”, or “cenobitic”, which means “life together.” And that was a characteristic of the monasteries of Upper Egypt of St. Pakhoum and St. Shenouda. But in Wadi Natroun, the monasteries had a special characteristic. The monasteries were built in the most ancient places and had churches and the refectory. The monks used to go to the church once every week on Saturday evening to have a kind of spiritual teaching by the elders, with any question or problem being said by the monks – who were called brothers at that time – with the answers being given by the elders. They used to celebrate the Holy Communion on Sunday morning and then eat together in the refectory; then each monk would leave the monastery to live his own life of solitude until the next week. That means they used to gather together only once, one day every week, and live the rest of their lives in complete solitude. Why? They wanted to purify their minds from anything of worldly thinking, not to think of the world any longer, not to have news from the world, not to have letters from the world, not to read newspapers, even not to receive visitors.

But at last, this light of monasticism could not be hidden. Many people came from abroad to hear a word of benefit from those monks and these monks, the Coptic monks, the Egyptian monks, did not write about themselves, but the visitors who came wrote about them. One of the most famous was the Lausiac History by Palladius. It was called Lausiac History because it was written to a certain noble man named Lausius. This Lausiac History was translated into the English language with the title of “Paradise of the Fathers.” This “Paradise of the Fathers” was known in the Arabic language as “Bustan al-Ruhaban.” Another famous work was that of Rufinus about the desert fathers; another was by John Cassian who published two books, one called the “Institutes” and the other called “Conferences.” In his book, “Institutes” he had twelve chapters, the first four about the history of Coptic monasticism, the life of monks and their way of life, and the other eight chapters about spiritual warfare which may attack monks; for example, pride, vainglory, anger, and so on.

He said the traveler who passed from Alexandria to Luxor had, on all the journey, the sound of hymns in his ears from Alexandria to Luxor. That means all along the River Nile; but he was speaking about the western desert. In the eastern desert of the Nile Valley, we have two famous monasteries, the Monastery of St. Anthony and the Monastery of St. Paul the Hermit. Those hermits were also called, in monastic life, anchorites. Anchorites. In the Arabic language, they were called “as-Sawah”. They always used to live in caves very far from any monastery. When we read the story by St. Paphnutius who wrote for us the history or life of Abba Nofer, it was a trip of nearly thirty days in what was called the “inner wilderness”. They lived in a place quite unknown to anybody.

For example, St. Paul the Hermit lived about eighty years in monasticism and did not see the face of any human being. Many other hermits – for example St. Karas – lived about 60 years in monasticism without seeing the face of any human being. They forgot all about the world, they had nothing in their memory about the world or its news. Their senses could not collect any worldly matter, they had only God and His Love in their memory, in their mind, in their hearts, and in their emotions. They could fulfill the biblical verse which was written in Deuteronomy 6, and also was said by our Lord Jesus Christ in Matthew 21, “to love the Lord your God with all your heart, with all your mind, with all your soul, and with all your power.” How can a person give the whole of his mind to the Lord God? How?
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### SEMESTER 1

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### Summer Intensive (Feb 2020)

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<td>The Evangelising Mission</td>
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### Winter Intensive (Jul 2020)

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<td>Dr Philip Mamalakis</td>
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These units will be offered as intensives, meaning they will take place as 12 lectures over two weekends (Friday evening to Sunday), allowing students to attend lectures intensively. Assessments will then be due over the following months. They are available face to face, and entirely online. Auditors (non-award students) are also welcome. Please note: Enrolments for the Summer Intensive close 26 Jan 2020, and the Winter Intensive 12 July 2020.

Enrolments for 2020 are open now, and can be viewed at [https://stcyrils.edu.au/index.php/academic-calendar/](https://stcyrils.edu.au/index.php/academic-calendar/). Semester 1 enrolments close **February 2 2020** and Semester 2 enrolments close **July 1 2020** (see above for intensive enrolment cutoff dates). Please note that late enrolments after will attract Late Enrolment Fees. To apply or ask any questions, please email registrar@stcyrils.edu.au

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TO PREPARE FOR YOUR CIVIL AND CHURCH MARRIAGE, YOU NEED THE FOLLOWING

1. INTEND OF MARRIAGE FORM
   You need to sign an ‘intend of marriage form’ at least 31 days before your marriage. The form will be provided by the marriage celebrant priest.

2. ENGAGEMENT REPORT
   You need to have an engagement report signed by you & your future partner at least 6 weeks before your marriage. The report will also be signed by the priest who did the engagement for you.

3. PRE-MARRIAGE COURSE
   You and your partner need to attend a pre-marriage course at least 6 months before your wedding. You can register for the course at sydneyfamilycouncil.org.au/pre-marriage/ Call or SMS Fr. Morris (0411770500) for other arrangements.

4. LETTER FROM CONFESSION FATHER
   You need a signed letter from your confession father to acknowledge that he will follow you up through your marriage. The letter sample is also on sydneyfamilycouncil.org.au and go to forms.

5. MEET FR. HANNA GAD
   Take forms mentioned in points 2 & 4 and see Fr. Hanna Gad (0414 282 413). You will receive a marriage permit and a church marriage certificate to give to your marriage celebrant priest.

IF YOU NEED TO CLARIFY ANY OF THE ABOVE PLEASE EMAIL: SECRETARY@SYDNEYFAMILYCOUNCIL.ORG.AU
You can donate through our website www.exodusyouthworx.org.au or via Direct Deposit
BSB: 112-879
ACC: 49391231

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St Mark Nubian Foundation

ACN 168 959 966 / ABN 29 168 959 966

www.exodusyouthworx.org.au

(COPTS Charity’, Ref: St Wanas)

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For cheques:

Attn: the St Wanas Charity.

St Abusefin Church

Coptic School Grant – St. Wanas Foundation

“For of such is the kingdom of God”

Luke 18:16

“(Luke 12:33)

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.

For Direct Deposits:

Bank: St George Bank

BSB: 112-879

Account No: 152760826

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 for more information.

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

Exodus Youth Worx

Poweres by Young People

We have Programs and Services that are all free to our community including:

• Free Counselling
• Case Management
• Youth Services
• Outreach
• Mentoring and Internship
• Employment Readiness
• Drug and Alcohol Counselling
• Community Development
• Tutoring
• Crisis Intervention
• Crisis Accommodation
• Seniors Support and Advocacy
• Support for victims of Domestic Violence
• Support Groups

Exodus Youth Worx

2/440 West Botany St,
Rockdale, 2216
9097 4330 or 0469 329 296
info@exodusyouthworx.org.au

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Do not forget to entertain strangers, for by doing so some have unwittingly entertained entertainers, for by 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.

COCOS – LOOKING FOR A NEW BASE

Scan QR code for our latest video.

For Direct Deposits:

Bank: St George Bank

BSB: 112-879

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Make cheque out to ‘Coptic Orthodox Community Outreach Service’

Mail to: COCOS

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Please contact us on for more information.

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

Exodus Youth Worx was created 18 years ago to serve the Coptic Community alongside the Church, providing much needed, complimentary and essential support and services.

Your participation is vital to keeping our doors open. We need you!

When you need us, for yourself, your family member or a friend, we want to be able to be there for you. This is a growing service that plays a valuable role in our Community and we want you to be part of that.

EYF is endorsed and supported by COPTS Inc

You can donate through our website www.exodusyouthworx.org.au or via Direct Deposit

BSB: 112-879

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All donations over $2 are Tax Deductible

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Copts’ News

23rd Pashans 1736

Published by the Diocese of Sydney & its Affiliated Regions

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