




# EL-MANARA & SPRING OF LOVE

Special Edition 7<sup>th</sup> January 2014 29<sup>th</sup> Kiahk 1730



*Christ is  
Born.  
Glorify  
Him!*

Christ from heaven, go out to meet Him. Christ on earth; be exalted. Sing unto the Lord all the whole earth, let the earth be glad! The world of old has passed away, "therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new." (2 Corinthians 5:17)



# Pope Tawadros Message to All Copts

*H.H. Pope Tawadros II*

come into existence?

As for attacks on our churches, what did the church do to get involved in a struggle such as this? What did the church do that it was attacked with such aggression? What? If an attack on a home or public institution is a crime, what about an attack on a house of God? How should that be judged? How can we accept this? How can our brothers, the other citizens in this nation accept this? How?

In truth, there is a saying that came to my mind today from an Indian poet that says love is like incense. Its beautiful smell will not emerge unless it is thrown into the fire. In spite of all that we are seeing and experiencing in these unacceptable events, that even if the hand of evil is torching, killing and destroying, I have full faith that the hand of God is stronger and mightier, and it is the hand that rebuilds.

I want to tell you that we are commanded by our Lord Jesus Christ in our Christianity to love our enemies, to bless those who curse us and to do good to those who hate us. This is what we have. So despite this crisis, these mindless acts, this excessive destruction, in all faith, I would like to direct my words to all Egyptians, those Copts that have suffered a lot from what

is happening and our moderate brothers in this nation that do not accept such acts, that firstly I offer my condolences to all those who lost their lives in the past two days. My heart is with all those who are injured.

I truly feel inside that all the events that are taking place in the land of our country, Egypt, are not Egyptian in character. Yet our country is guarded by the hand of God. I am not just saying this as a matter of debate or discourse, but that is what history is witnessing. Yet our country is guarded by the hand of God. Truly our country, Egypt, is guarded by the hand of God.

I know very well that God is Almighty. What is happening in Egypt, God is allowing to happen. It is not a product of human thought or action. God allows it. However, all evil has an end and these crimes have an end.

Our history in Egypt is full of examples of such bitter tragedies. Yet, Christians have accepted them and moved on and prayed for those that perpetrated them that God may give them wisdom and better judgement.

I am following all that is happening in the land of Egypt, whether the destruction of churches, stores, schools or nunneries. These

are not humane actions. There is nothing humane about these actions. These people have lost their humanity.

I want to take the chance to tell the police department, the armed forces, the media and our moderate brothers in the nation that you have withstood a lot in recent days, and now it is very important that you maintain your role of strength during this crisis in our nation.

I want to tell everyone that the eye of God is on the land of Egypt and all that happens in it. And those that have committed such acts that are not acceptable mentally, logically or morally, these shall be punished by God. God's punishment is severe. I tell all people that you will live at maximum a hundred or so years and may God prolong your life. But you will stand before God's judgement one day. In front of God you shall be judged according to the deeds your hands have committed. God's judgement is swift, not just towards you as an individual, but to all those who followed in your deeds, be it a family or a generation of followers, God the Almighty will have his vengeance. Vengeance will not come via the hands of a human being. It is a Divine vengeance. Who can stand before the Lord?

Greetings to all.

These days in the history of Egypt are indeed difficult. The events taking place are by all measures are very sad, combining terrorism, crime, bloodshed and aggression.

Certain people are speaking in the name of religion saying things that are not acceptable mentally, logically or practically. I feel inside that this has injured the national unity that we have always declared. After this crisis ends, society should truly search for the reasons as to how these circumstances came about in the first place and how people with such an extremist mentality came into existence.

I know that Egypt is known for its moderatism in all things. Our lives as Egyptians, whether Muslim or Coptic, at the level of the individual or family, are known for their moderatism in all things. How did such extremism

Everyone is requested to participate in this referendum by going to the Consulate in Central at the following address:

**Consulate General of Egypt  
Level 3, Commonwealth St., Surry Hills, NSW 2010.  
Very close to Central train Station**

Since the instructions from Egypt is that voting should be in person at the Consulate for those who have National ID, Registered and have a Registration Code THEN

1. Each church is requested to help those who lost their Registration Code to assign a computer and volunteers

to retrieve the registration code.

2. Assign a bus for this service one or two days during the period from 8th to the 12th of January for those who cannot go by train to Central Station to vote.

3. Churches volunteers are requested to provide service at the church so that each voting member has his Registration Code and a photocopy of the National ID.

4. Churches volunteers try to ensure that one volunteer will be available in the Consulate to assist in the process of voting.

Please note that according to the instructions attached those who didn't register before cannot vote.

Consulate contact numbers are:

Ph: [02 928 148 44](tel:0292814844)

Fax: [02 928 143 44](tel:0292814344)

W. Boctor

## HG Bishop Daniel Christmas Message

In the Name of the Father, the Son and the Holy Spirit. One God. Amen

To the beloved and blessed fathers the priests and my beloved congregation of the diocese of Sydney and its affiliated regions, it gives me great joy to congratulate you all on the beginning of the New Year, I wish you, all goodness and peace and I pray to the Lord Jesus Christ that He grants you all a blessed feast and that He may fill your lives with true hope and all spiritual blessings.

In our previous messages we learnt about the prophecies of the Old Testament concerning the Incarnation of our Lord Jesus Christ, to Him be the glory. The first lesson from the Incarnation of our Lord Jesus Christ, to Him be the glory, was the salvation of humanity. As the Angel said to Joseph, "Joseph, son of David, do not be afraid to take to you Mary your wife, for that which is conceived in her is of the Holy Spirit. And she will bring forth a Son, and you shall call His name JESUS, for He will save His people from their sins." Matthew 1:20-21

The message for this blessed and glorious Feast of the Nativity of our Lord Jesus Christ in the flesh for the year of 2014 is the acceptance of the Lord of Glory by all nations, as Simeon the Elder enlightens us through his prophetic words "Lord, now You are letting Your servant depart in peace, According to Your word; For my eyes have seen Your salvation Which You have prepared before the face of all peoples, A light to bring revelation to the Gentiles, And the glory of Your people Israel." Luke 2:29-32 Let us together contemplate the second lesson in the Incarnation of our Lord Jesus Christ, to Him be the glory. Our Lord Jesus Christ to Him be the glory revealed Himself to all nations these include: the Egyptians, the Samaritans, the Canaanites and the Romans..

### 1. The Egyptians

The Lord had blessed Egypt when He entered it together with the All-Holy Virgin and Theotokos Saint Mary and the righteous Saint Joseph following the command of the

angel that appeared to Joseph and ordered him to flee to Egypt.

"Now when they had departed, behold, an angel of the Lord appeared to Joseph in a dream, saying, Arise, take the young Child and His mother, flee to Egypt" Matthew 2:13

The Lord esteemed the Gentiles despite the perception of the Jews towards them in the Old Testament, who saw them to be part of a lower class and also considered them impure as confirmed by Ezra the prophet. "When these things were done, the leaders came to me, saying, "The people of Israel and the priests and the Levites have not separated themselves from the peoples of the lands, with respect to the abominations of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites." Ezra 9:1

### 2. Samaritans

The Lord also accepted and esteemed the Samaritans when He passed through Samaria and met the Samaritan Woman and also when the Lord helped the Samaritan man who was among the Ten Lepers and yet was the only one who returned and gave glory to God and worshipped Him. "Then as He entered a certain village, there met Him ten men who were lepers, who stood afar off. And they lifted up their voices and said, "Jesus, Master, have mercy on us!" So when He saw them, He said to them, "Go, show yourselves to the priests." And so it was that as they went, they were cleansed. And one of them, when he saw that he was healed, returned, and with a loud voice glorified God, and fell down on his face at His feet, giving Him thanks. And he was a Samaritan. So Jesus answered and said, "Were there not ten cleansed? But where are the nine? Were there not any found who returned to give glory to God except this foreigner?" Luke 17:12-18 and he heard the divine call from the Lord "And He said to him, "Arise, go your way. Your faith has made you well." Luke 17:19. The Lord Christ also praised the faith of the Samaritans in the parable of the Good Samaritan and more

so remained in Samaria that He may accept back unto Him those who accepted the faith and witnessed saying, "Now we believe, not because of what you said, for we ourselves have heard Him and we know that this is indeed the Christ, the Saviour of the world." (John 4:42).

As the Late Thrice-Blessed H.H Pope Shenouda III, of blessed memory, said regarding the Samaritans "The love of God was not far from them and the door of salvation was opened to them." The Lord commanded His disciples after His Resurrection to go to Samaria as He called them "But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth." Acts 1:8.

### 3. Canaanites

The Lord of Glory also praised the Canaanite Woman because of her faith saying, "Oh woman, great is your faith". In an effort to reveal her faith to all as she pleaded for the healing of her daughter, the Lord said to her "It is not good to take the children's bread and throw it to the little dogs." Matthew 15:26 so she came and worshipped Him saying, "Yes, Lord, yet even the little dogs eat the crumbs which fall from their masters' table." Matthew 15:27

### 4. The Romans

The faith of the Roman centurion was greater than the faith of all who are in Israel, as the Lord proclaimed while praising him, "I say to you, I have not found such great faith, not even in Israel!" Luke 7:9.

Hence, through the Incarnation of our Lord Jesus Christ, He opened the door to all Gentiles who were previously without the privilege to become the children of God, "who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1:13

We who were sitting in darkness and in the shadow of death have been united through the word of life so that we may become a "chosen generation, a royal priesthood, a holy nation, His own special people" 1 Peter 2:9 As our great teacher and



father among the saints, Saint Athanasius the Apostolic says in his treatise On the Incarnation of the Word "Our Lord Jesus Christ came to us in humility that He may reveal his love for us... He put an end to the law of death which barred our way; and he made a new beginning of life for us by giving us the hope of the resurrection."

As the Evangelist Matthew also explains "The land of Zebulun and the land of Naphtali, By the way of the sea, beyond the Jordan, Galilee of the Gentiles: The people who sat in darkness have seen a great light, And upon those who sat in the region and shadow of death Light has dawned." Matthew 4:15-16

My beloved children: May the blessing of the Holy Nativity of Our Lord Jesus Christ be with you and dwell within you through the intercessions of the Ever Virgin the All-Holy Theotokos Saint Mary together with all the choirs of the saints, and through the prayers of the father of fathers, His Holiness Pope Tawadros the Second, the Pope of Alexandria and Patriarch of the See of St Mark, we ask the Lord to keep his life for us for many years and peaceful times.

We also pray that He the Lord and benefactor of all, may bless Australia, its people and its Government, and that the entire world including our motherland Egypt may prosper in His Name. May the Lord of all be with you all.

I wish you all happiness in this blessed feast of Nativity of our Lord God and Saviour.

*Daniel*

Bishop of the Coptic Orthodox Diocese of Sydney & Affiliated Regions

## COYA CONFERENCE 2013: “BREAK FREE” – GALATIANS 5:1

*“Stand fast therefore in the liberty by which Christ has made us free and do not be entangled again with a yoke of bondage.”*

**I AM FREE!!** This powerful motto was the foundation of the 2013 COYA Conference. It was upon the arrival of the youth, that the song was first heard in which his H.G. Bishop Daniel led. I AM FREE! Despite the uncomfortable weather, it did not prevent the youth from praising the Lord. As the camp progressed, and the heat diminished, singing the hymn became second nature and was cherished by all.

Throughout the conference, the spiritual activities were preferred in contrast to the social activities. The spiritual talks and workshops were fantastic. The speakers definitely stepped up and delivered outstanding lectures, which were both entertaining and engaging. The workshops provided discussion, which complemented the talks, and gave everyone the opportunity to voice their thoughts and contemplations. From discussions on various

topics during meals to free time, to attending midnight praises and liturgies, it was evident that the youth began to break free from their shells.

The greatest achievement throughout this conference was that the youth were willingly able to differentiate between the shackles of the world and freedom in Christ. Breaking free is accomplished when the individual acknowledges that there needs to be a balance

between the physical and spiritual world.

Overall, the glory is given to God for the success of the conference, to H.G Bishop Daniel who spent two full days with the youth despite his busy schedule, to the priests who joined us, to the servants of COYA who worked tirelessly and finally to everyone who joined the conference this year. BRING ON COYA 2014!

*By Sisters of the Lord*



The 2013 COYA Conference which was on the weekend of 20<sup>th</sup> to 22<sup>nd</sup> December at Stanwell Tops Conference Centre was themed “Break Free” based on Galatians 5:1. As always, the Conference was a spiritually uplifting time for youth to reflect on their spiritual lives and how to come closer to Christ as well as bond with people from across the Churches of the Diocese of Sydney & affiliated regions. The first day was based on the topic “bondage of sin” which was covered by the first talk by Fr. Antonious Kaldas. The workshop which followed gave a chance for the youth to discuss this in small groups. They talked about slavery in the world and slavery to sin as an obstacle to Christ. The rest of the day included free time activities, a Q&A session with HG Bishop Daniel, Kiahk Midnight Psalmody and a midnight Liturgy. The following morning after

Prayer time and breakfast, the second talk was given by Fr Kyrillos Farag about “Christian Freedom.” This was followed by Workshop 2 on “Freedom.” The groups discussed the definition of freedom and the meaning of John 8:35-36 and how Christ brings freedom because He is the truth.

“You shall know the truth,” that is, “shall know Me, for I am the truth.” – St John Chrysostom During free time at the Conference everyone enjoyed playing soccer, volleyball, bushwalking and other activities such as kart racing and the giant swing. After the free time and lunch, the 3<sup>rd</sup> talk was a panel with Fr. Yacoub Magdy, Dr. Mark Sidhom and Mrs. Mandy Boctor who spoke about “Freeing the World” and freedom from fear. The workshops which followed allowed the youth to discuss “Universal Freedom.” They reviewed how to free themselves

from the bondage of sin as well as freeing others in the world as Orthodox Christian youth.

After Dinner and Vespers, the youth enjoyed a skit which was prepared by a small group of talented youth from various Churches. The concept of the skit showed a story about 4 people who are bound by a particular sin. They walk to a bus stop whereby a homeless beggar is present and asks them intriguing questions, based on verses from the Holy Bible. The four characters and their sins captured include a gossip, an angry person, one who was too career driven and an egoistic gym junkie. They were bound by their sins and as they waited at the G5.1 bus stop, the beggar reveals to them how to become free in Christ. (The G5.1 bus being a symbol of the bible verse, Galatians 5.1.)

The final day of the conference began with the Holy Liturgy prayed by HG Bishop Daniel and Fr Yostos Wasif and followed with brunch. The final words by HG Bishop Daniel and concluding talk by Fr Matthew Attia recapped the main concepts of the Conference and theme “Break Free.”

We thank HG Bishop Daniel for attending the Conference with the youth despite his busy schedule, as well as all the reverend fathers, the Priests who came and spent time with the youth. Special thanks also goes to the servants of COYA who have worked very hard to organize the Conference during the past couple of months. We pray that our Lord rewards everyone who was involved for their hard work, commitment and prayers. Finally, we look forward to seeing everyone in the COYA events of 2014.

*By Jenny Mikhail*



# COCOS CHRISTMAS – THANK YOU

To Coptic Community,

The Coptic Orthodox Community Outreach Service is a charity which is run under the Diocese of Sydney and Affiliated regions aiming to assist people living in poverty and homelessness.

This Christmas with the grace of God and your support COCOS were able to achieve the following:

- On Christmas Eve (24<sup>th</sup> Dec) distribute over 250 Christmas hampers across Parramatta and City locations.
- On Christmas Eve, we were able to provide a special meat based meal which included Christmas ham, and our infamous rice pudding (roz-bel-laban) dessert. In Parramatta we

served over 100 meals and over 200 in the city.

- On Christmas eve we shared the gospel of the Christmas story and we had live carols with servants playing guitars and singing (<http://tinyurl.com/lz6hw7f/> or in Youtube.com search for "COCOS Outreach")
- In Parramatta we also had a visit from 2 Santa's
- On Christmas day (25<sup>th</sup> Dec.) we spent the day from 11am to 10pm in the city and cooked approx.
  - o 40 dozen eggs
  - o 32 kg bacon
  - o Over 500 sausages
  - o 30 kgs onions
  - o 12 kgs cheese
  - o 60 loaves of bread
  - o 30 litres of cordial
- This was repeated on New Year's Day from 11am to

10pm.

- We also served on New Year's Eve as it fell on a Tuesday night which is the night we serve weekly.
- We will also be servicing on 7<sup>th</sup> Jan as it falls on a Tuesday this year.

A special thanks is extended to Rev. Fr Youssef Fanous who share with us of Christmas Eve at the Parramatta. Also, a special thanks is extended to St Paul's Mission group who shared with us the service of Christmas day in the city, as it fell on a Wednesday.

The festive season is a difficult time of year for the many people we serve, but through God's grace and your support COCOS was able to share the peace, love and joy of Christ and this



**COPTIC ORTHODOX COMMUNITY  
OUTREACH SERVICE**

season.

Thanks for your support, and in helping us achieve this.

May God Bless your life,  
Warmest Regards

*Fr Shenouda S. Mansour*

Fr Shenouda Mansour  
Director  
info@cocos.org.au  
0418 713 733



## AN INVITATION OF LOVE TO SHARE IN DONATIONS TO BUILD THE FIRST CHURCH IN THE WORLD IN THE NAME OF SAINTS POPE CYRIL VI & ARCHDEACON HABIB GERGIS.

Calling all friends of Saints Pope Cyril VI & Archdeacon Habib Gergis anywhere in the world to receive the blessing of sharing through donations which is the work of God and for God to build the first church in the world in the name of those two saints. The first Holy liturgy was prayed (in the temporary church) on Sunday 28/7/2013 (The Holy Synod had canonised the two saints in its meeting held between 16-20th June 2013)

Through the blessings and prayers of His Holiness Pope Tawadros II, a large parcel of land was reserved and on Tuesday 26/11/2013, the land was blessed by His Grace Bishop Daniel, bishop of Sydney & affiliated regions, together with His Grace Bishop Rophael, General Bishop of Downtown Cairo and Secretary of the Holy Synod together with the priests and church committee.

As Giving is a sacrifice of thanks to the Lord, flowing from the hearts of all the children of God who are saved and indebted to God with thanks, the rich and the poor equally, each as they may have available (1 Cor 16:2)

May our Lord give us the gift of the grace of giving, that His Holy Name may be glorified in our midst, so we can understand the great truth that the Lord is the Giver. To Him be all Glory, honour now and forever together with His Good Father and the Holy Spirit one essence. Amen.

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## THE FESTIVAL OF CHRIST'S NATIVITY

*St. Gregory Nazianzus*

"Christ is born, glorify Him! Christ from heaven, go out to meet Him. Christ on earth; be exalted. Sing unto the Lord all the whole earth; and that I may join both in one word, Let the heavens rejoice, and let the earth be glad, for Him Who is. of heaven and then of earth. Christ in the flesh, rejoice with trembling and with joy; with trembling because of your sins, with joy because of your hope. Christ of a Virgin; O you Matrons live as Virgins, that you may be Mothers of Christ. Who does not worship Him That is from the beginning? Who does, not glorify Him That is the Last?"

Again the darkness is past; again Light is made; again Egypt is punished with darkness; again Israel is enlightened by a pillar. The people that sat in the darkness of ignorance, let it see the Great Light of full knowledge. Old things are passed away, behold all things are become new. The letter



gives way, the Spirit comes to the front. The shadows flee away, the Truth comes in upon them. The laws of nature are upset; the world above must be filled. Christ commands it, let us not set ourselves against Him. O clap your hands together all you people, because unto us a Child is born, and a Son given unto us, Whose government is upon His shoulder (for with the Cross it is raised up), and His name is called The Angel of the Great Counsel of the Father. Prepare the way of the Lord: I too will cry the power of this day. He Who is not carnal is Incarnate; the Son of God becomes the Son

of Man, Jesus Christ the same yesterday, and today, and for ever. Let the Jews be offended, let the Greeks deride; let heretics talk till their tongues ache. Then shall they believe, when they see Him ascending up into heaven; and if not then, yet when they see Him coming out of heaven and sitting as Judge.

Of these on a future occasion; for the present the Festival is the Theophany or Birthday, for it is called both, two titles being given to the one thing. For God was manifested to man by birth. On the one hand Being, and eternally Being, of the Eternal Being, above cause and word, for there was not word before The Word; and on the other hand for our sakes also Becoming, that He Who gives us our being might also give us our Well-being, or rather might restore us by His Incarnation, when we had by wickedness fallen from well-being. The name Theophany is given to it in reference to the Manifestation, and that of Birthday in respect of His Birth. This is our present Festival; it is this which we are celebrating, the Coming of God to Man, that we might go forth, or rather (for this is the more proper expression) that we might go back to God -that putting off the old man, we might put on the New; and that as we died in Adam, so we might live in Christ, being born with Christ and crucified with Him and buried with Him and rising with Him. For where sin abounded grace did much more abound; and if a taste condemned us, how much more does the Passion of Christ justify us? Therefore let us keep the Feast, not after the manner of a heathen festival, but after a godly sort; not after the way of the world, but in a fashion above the world; not as our own, but as belonging to Him Who is ours, or rather as our Master's; not as of weakness, but as of healing; not as of creation, but of re-creation.

And how shall this be? Let us not adorn our porches; nor arrange dances, nor decorate the streets; let us not feast the eye, not enchant the ear with music, nor enervate the nostrils with perfume, not prostitute the taste, nor indulge the touch, those roads that are so prone

to evil and entrances for sin; let us not be effeminate in clothing soft and flowing, whose beauty consists in its uselessness, nor with the glittering of gems or the sheen of gold or the tricks of colour, belying the beauty of nature, and invented to do despite unto the image of God. Not in rioting and drunkenness, with which are mingled, I know well, chambering and wantonness, since the lessons which evil teachers give are evil. Let us not appraise the bouquet of wines, the kickshaws of cooks, the great expense of unguents; and let us not strive to outdo each other in temperance, and this while others are hungry and in want, who are made of the same clay and in the same manner.

Let us leave all these to the Greeks and to the pomp and festivals of the Greeks. But we, the object of whose adoration is the Word, if we must in some way have luxury, let us seek it in word, and in the Divine Law, and in histories; especially such as are the origin of this Feast; that our luxury may be akin to and not far remove from Him Who has called us together.

God always was, and always is, and always will be. Or rather, God always is. For was and will be are fragments of our time, and of changeable nature, but He is Eternal Being.

O new commingling; O strange conjunction; the Self Existent comes into being, the Uncreated is created, that which cannot be contained is contained, by the intervention of an intellectual soul, mediating between the Deity and the corporeity of the flesh. And He Who give riches becomes poor, for He assumes the poverty of my flesh, that I may assume the richness of His Godhead. He that is in full empties Himself, for He empties Himself of His glory for a short while, that I may have a share in His fullness. What is the riches of His Goodness? What is this mystery that is around me? I had a share in the image; I did not keep it; He partakes of my flesh that He may both save the image and make the flesh immortal. This is more godlike than the former action, this is loftier in the eyes of all men of understanding.

**TREASURES OF THE FATHERS ON THE HOLY NATIVITY**

*By Various Fathers*

+ Today the Lord is born, the life and salvation of mankind; today a reconciliation is made of Divinity to humanity, and of humanity to Divinity; today all creation has leapt for joy; those above sent toward those below; and those below towards those above; today occurred the death of darkness and the life of humanity; today a way was made toward God for man and a way for God into the soul. – Saint Macarius the Great

+ The purpose of the advent of the Saviour, when He gave us His life-giving commandments as purifying remedies in our passionate state, was to cleanse the soul from the damage done by the first transgression and bring it back to its original state. What medicines are for a sick body, that the commandments are for the passionate soul. – Saint Isaac the Syrian

+ Melchizadek anticipated Him; he the vicar was watching to see priesthood's Lord Whose hyssop cleanses creation. Lot saw the Sodomites who perverted nature; he looked for the Lord of natures Who gave chastity beyond nature. Aaron anticipated Him – he who saw that if his staff swallowed reptiles, His cross would swallow the Reptile that swallowed Adam and Eve. Moses saw the fixed serpent that healed the stings of basilisks, and he anticipated he would see the Healer of the first Serpent's wound. Moses saw and he alone received the brightness of God, and he anticipated the One to come – by His teaching, the Multiplier of the godlike. – Saint Ephrem the

Syrian (Hymn on the Nativity)  
 + In saying that the Apostles were eyewitnesses of the substantial and living Word, the Evangelist agrees with John, who says, that the Word was made flesh, and tabernacled in us, and His glory was seen, the glory as of the Only-Begotten of the Father. For the Word became capable of being seen by reason of the flesh, which is visible and tangible and solid; whereas in Himself He is invisible. And John again in his Epistle says, "That which was from the beginning, That which we have heard, That which we have seen with our eyes, and our hands have handled around the Word of Life, and the Life became manifest." Do you not realize that he speaks of the Life as capable of being handled? He does this so that you may understand that the Son became man, and was visible in respect to the flesh, but invisible as regards His divinity. – Saint Cyril of Alexandria (Commentary on Luke)

+ The Word of God thus acted consistently in assuming a body and using a human instrument to vitalize the body. He was consistent in working through man to reveal Himself everywhere, as well as through the other parts of His creation, so that nothing was left void of His Divinity and knowledge. For I take up now the point I made before, namely that the Saviour did this in order that He might fill all things everywhere with the knowledge of Himself, just as they are already filled with His presence, even as the Divine Scripture says, 'The whole

universe was filled with the knowledge of the Lord'...The Word, then, visited that earth in which He was yet always present; and saw all the evils.... For this purpose, then, the incorporeal and incorruptible and immaterial Word of God comes to our realm, howbeit he was not far from us before. For no part of Creation is left void of Him: He has filled all things everywhere, remaining present with His own Father. But He comes in condescension to show loving kindness upon us, and to visit us. – Saint Athanasius of Alexandria (On The Incarnation of the Word)

+ And being clothed with the Spirit, they [the prophets] saw that none among the creatures was able to heal that great wound, but only the bounty of God, that is to say His Only-Begotten, Whom He sent to be the Saviour of all the world, for He is the great Physician, Who is able to heal the great wound. And they asked God and of His bounty the Father of creatures did not spare His Only-begotten for our salvation, but delivered Him up for us all and for our iniquities. And He humbled Himself, and by His stripes we all were healed. And by the word of His power He gathered us out of all lands, from one end of the world to the other end of the world, and raised up our hearts from the earth, and taught us that we are members one of another. – Saint Antony the Great (Letters)

+ "...There has been appointed over the spiritual Zion, that is, over the Church, a prince and a teacher who was not promoted

at the time when He is said to have acceded to that office. For the Word that was born from the Virgin was and is always king and Lord of all. But when He became man, He made the limitations of humanity His own. For in this way we could believe truly and without hesitation that He became as we are. Therefore although it might be said that He received dominion over all things, this refers to His accepting the dispensation of the flesh, not to His pre-eminence by which He is regarded as Master of all things." – Saint Cyril of Alexandria (Commentary on Isaiah, Isa 42:1-4, translated by Norman Russell; Routledge p. 85)

+ If the coming of the Lord in the flesh did not take place, the Redeemer did not pay Death the price for us, and did not by Himself destroy the reign of Death. For if that which is subject to Death were one thing and that which was assumed by the Lord were another, then neither would Death have stopped doing his own works, nor would the suffering of the God-bearing flesh have become gain for us. He would not have destroyed sin in the flesh; we who had been dying in Adam would not have been made alive in Christ, that which had fallen apart would not have been repaired; that which was shattered would not have been restored; that which had been alienated from God by the deceit of the serpent would not have been made God's own again. – Saint Basil the Great (Letter, 377 AD)

**ON THE NATIVITY**

*by Saint Ephraim the Syrian*

Pure is the present night, in which the Pure One appeared, Who came to purify us! Let our hearing be pure, and the sight of our eyes chaste, and the feeling of the heart holy, and the speech of the mouth sincere! The present night is the night of reconciliation; therefore, let no one be wroth against his brother and offend him! This night gave peace to the whole world, and so, let no one threaten. This is the night of the Most Meek One; let no one be cruel! This is the night of the Humble One; let no one be proud! Now is the day of joy; let us not take revenge for offences! Now is the day of good will; let us not be

harsh. On this day of tranquility, let us not become agitated by anger! Today God came unto sinners; let not the righteous exalt himself over sinners! Today the Most Rich One became poor for our sake; let the rich man invite the poor to his table! Today we received a gift which we did not ask for; let us bestow alms to those who cry out to us and beg! The present day has opened the door of heaven to our prayers; let us also open our door to those who ask of us forgiveness! Today the Godhead placed upon Himself the seal of humanity, and humanity has been adorned with the seal of the Godhead!



**Thanks for your support Australia!**

Over the last few months, you have donned your sports gear and got moving in a 10km fun run; shared your amazing talents at the Copts Got Talent Dinner and spread some Christmas cheer with a fabulous Christmas light and sound show – all for the sake of the most vulnerable in Egypt – the orphans.

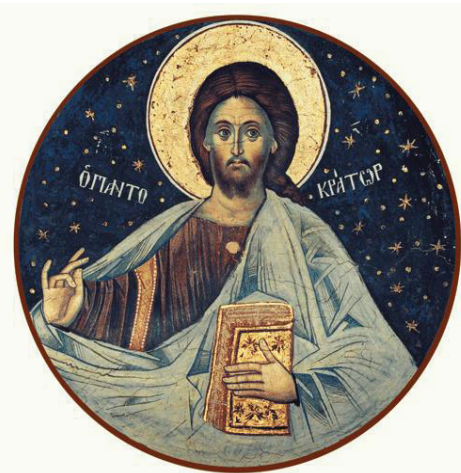
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## BEING ORTHODOX 1: INTRODUCTION—FR ANT



Fr Peter Farrington of the British Orthodox Church wrote a very important article in the Glastonbury Review about the history of Protestant missions in Egypt and their influence on the Coptic Orthodox Church, one of many resources now available on this fascinating period of Coptic history. While the main gist of Fr Peter's article describes the low view the British missionaries had of the Coptic Church of the day, (some even considered Copts to be on a par with Muslims in their ignorance of the Christian faith!) he also describes the willingness of the Coptic clergy of the time to benefit from the help of the Europeans, even to the extent of sending candidates for the priesthood to seminaries run by the Protestants to train them in theology. This shows an admirable ecumenism on the part of the Coptic decision-makers, but it also reflects one of the darker trends in Coptic Church history over the past two centuries.

The trend I am talking about is the tendency to associate Western Christianity with advanced Western civilisation, and therefore to see both as something superior to aspire to. What this means today is that due to this historical phenomenon, patchy though it has been both in time and place, the Coptic Orthodox Church has adopted some worrying aspects of Western Christianity, and forgotten that they are foreign innovations. The same thing happened in the Eastern Orthodox family, a phenomenon

they call the 'Western Captivity', echoing the Babylonian captivity of the Hebrew people. But the Eastern Orthodox have experienced an inspiring revival

of ancient, patristic and apostolic thought over the past hundred years or so, mainly through the brave work of scholars such as Vladimir Lossky and Alexander Shmemann, that has gradually purified their theology from the Western innovations and restored it to something much closer to that of the ancient Church. In the Coptic Orthodox Church, there have always been those who have delved deeply and honestly into this matter and come out with much the same results as the Eastern Orthodox revival, but until recently, they were not influential in the Church. They published their views in scholarly journals like *The Coptic Church Review*, *Coptologia* and the *Glastonbury Review*, the learned journal of our affiliated British Orthodox Church, or in the mammoth masterpiece, the eight volume *Coptic Encyclopedia*, but for the most part their work was ignored in parishes and Sunday School classrooms. I rejoice to see the winds of revival finally blowing through the corridors of the Coptic Orthodox Church, a trend I believe is being tactfully supported by HH Pope Tawadros II.

No doubt you have gleaned by now that I too am a strong supporter of this return to our ancient Orthodox roots. In this series of blogs I am going to try to present some of the defining characteristics of Orthodox Christianity as I understand it. Of course, we share some of these characteristics with Christians of other denominations in various degrees, but anyone who possesses all of these characteristics is pretty much an Orthodox Christian. Please do not take this to be in any way an official statement of the Coptic Church. I am not a theologian, but a simple parish priest, and what I am sharing with you is the way I understand my faith. I stand ready to be corrected by those who know more than I!

From the outset I wish to make it clear that I am not saying that we should stick to our Orthodox heritage because it is better than all the others. Appreciating your own Christian tradition does not necessarily mean putting

down the traditions of others. Where I point out differences between Orthodox, Catholic and Protestants, it is not to gloat over those misguided non-Orthodox who are inferior to us jolly good fellows, or perhaps even heretics. Christ has many flocks, and each follows Him as best it knows how. In the end, it is He who will reveal to us who was right and who was wrong, and I do not believe it is our part to judge each other, thus usurping His role. But I did choose to be Orthodox for reasons that make a lot of sense to me, and it is those reasons I wish to share with you.

In fact, Orthodox Christians have much in common with other types of Christian, Catholic and Protestant, and we should celebrate these shared beliefs and practices and work to unite under the Holy Spirit who works in us all. But there are also some important differences, and these should not be ignored as if they didn't exist. Being an Orthodox Christian is a particular way of approaching God with its own history, its characteristic depth, beauty and truth; things worth not only living to the full, but also preserving and passing on faithfully to future generations. It is not surprising then that many Orthodox are very wary of the influence of other Christian denominations upon their own Church. Again, one can desire to preserve one's own tradition without disparaging the traditions of others.

Now you will notice that I will not talk about things like the style of music we use in our hymns (apart from liturgical prayers, of course, which have their own long and venerable tradition and deep spirituality – to tamper with it would be tantamount to tampering with Mona Lisa!), or about whether or not we should clap when we sing, or about whether it is permissible to preach a sermon with an animated enthusiasm, or even to break into hymn in the midst of a Bible Study. To me, such things are superficial, cultural factors. We must not mistake the faith we hold with the culture we use to express it. The faith is not to be touched, but the culture is

to adapt to the world of those who use it. We must conform to the faith delivered to us by Christ through His Apostles, but our culture must adapt to our changing life and environment. Let us not forget that the little boy tapping on a drum behind the choir in the liturgy in Kenya is just as much a Coptic Orthodox Christian as the soulful deacon singing millennia-old tunes at the front of the liturgy in Cairo. Being Orthodox is not about the music you like or whether you clap when you sing. It's not about your preaching style. It's about what you believe, how you think, how you live your life and the kind of person you are.

One last bit of housekeeping before we go on. In this series of posts I am going to use some terms in a certain way, so it would be good to define those terms from the outset to prevent confusion later on. Sometimes I am going to contrast Western Christianity with Eastern Christianity. Here, Western Christianity refers roughly to the Roman Catholic and all Protestant traditions, while Eastern Christianity refers to the two families of Orthodox Churches, the Eastern Orthodox (Greek, Russian, Serbian, etc.) and Oriental Orthodox (Armenian, Coptic, Eritrean, Ethiopian, Indian and Syrian) as well as the Assyrian Church of the East. At other times, I will contrast Apostolic Churches with Non-Apostolic Churches. By Apostolic Churches, I mean those Churches that have an unbroken line of priestly orders that can be traced back to the Apostles of Christ themselves. This group includes all Christian Churches apart from the Protestant Churches, which have broken their chain by rejecting the sacrament of priesthood altogether. I know that these categories are imperfect, and that there will be Churches and traditions that lie in no-man's zones in between, but such broad generalisations should be sufficient for the task I am undertaking in these posts. With these foundations in mind, allow me to share with you my understanding of what it means to be an Orthodox Christian.

**THE STAR** *By St. John Chrysostom*

This star was not a common one—it was not even a star at all, as it seems at least to me. But some invisible power transformed into this appearance, is in the first place evident from its very course. For no star moves like this. For, we see the sun, moon, and all the other stars travel from east to west; but this was drifted from north to south—for so is Palestine situated with respect to Persia.

Secondly, it did not appear in the night, but in mid-day, while the sun is shining. This is not the power of a star, nor of the moon—for when the beams of the sun appear, the moon immediately hides herself, and vanishes away even though it surpasses all stars in its light. But this, by the excess of its own splendor, overcame even the beams of the sun, appearing brighter than they, and in so much light shining out more illustriously.

St. John Chrysostom, Commentary on the Gospel of St. Matthew, NPNF, s. 1, v. 10, p. 102-104.

In the third place, from its appearing and hiding itself again. For it appeared and led them on their way as far as Palestine. But after they set foot in Jerusalem, it hid itself. Again, when they had left Herod, having told him on what account they came, and were on the point of departing, it shows itself. All of this is not like the motion of a star, but of some power highly endued with reason. For it had not even any course at all of its own, but when they were to move, it moved. When to stand, it stood, dispensing all that was needed. It was similar to the pillar of the cloud, now halting and now rousing up the camp of the Jews, when it was necessary.

In the fourth place, one may perceive this clearly, from its

mode of pointing Him out. For it did not point out the place from above, for then they could not determine the place where He was. But it came down and performed this office. For you know that a spot of so small dimensions, being only as much as a shed would occupy, or rather as much as the body of a little infant would take up, could not possibly be marked out by a star. For by reason of its immense height, it could not sufficiently distinguish so confined a spot, and discover it to them that were desiring to see it. And this any one may see by the moon, which being so far superior to the stars, seems to all that dwell in the world, and are scattered over so great an extent of earth, — seems, I say, near to them every one.

How then, tell me, did the star point out a spot so confined, just the space of a manger and shed, unless it left that height and came down, and stood over the very head of the young child? And at this the evangelist was hinting when he said, "Behold, the star went before them, till it came and stood over where the young Child was." See by what store of proofs this star is shown not to be one of the many, nor to have shown itself according to the order of the outward creation?

And why did it appear? To rebuke the Jews for their insensibility, and to remove any excuse for their willful ignorance. Since He who came was to put an end to the ancient polity, to call the world to the worship of Himself, and to be worshipped in all land and sea, He immediately from the beginning opens the door to the Gentiles and admonishes His own people with strangers.



**Saint Mary, Saint Joseph's Church and the Altar of Saint Takfa Hymanout**  
**Saint Abraam and Saint Mikhael ElBehery Church**  
 800 Forest Rd, Peakhurst, 2210  
 The V Rev Fr Moussa Soliman: 0411 530 692  
 The V Rev Fr Estephanous Al Antony: 0414 873 289



**Church Weekly Services**

Day	Program	Time	Program's Place&Notes
Sunday	❖ First Liturgy	7:00-9:00 am	ST Abraam & Fr Mikhael ElBehery's Church ST Mary & ST Joseph's Church/Sermon at the end of Mass followed by Servants' Meeting Each Month to be announced
	❖ Second Liturgy	8:00-11:00am	
Tuesday	❖ Sunday School	10:30-11:30	ST Abraam & Fr Mikhael ElBehery's Church
	❖ Monthly Dinner	6:00-9:00 pm	
Wednesday	❖ Holy Liturgy	5:00-7:00 am	ST Abraam & Fr Mikhael ElBehery's Church
	❖ Vesper/Bible Study NT	6:30-8:00 pm	
Thursday	❖ Holy Liturgy	5:00-7:00 am	ST Abraam & Fr Mikhael ElBehery's Church
	❖ Bible Study Eng	8:00 pm	
Friday	❖ Holy Liturgy	9:00-11:00 am	ST Mary & ST Joseph's Church, followed by Aghapy and Spiritual talk (Book of Psalms) Fr Bishoy Kamel's Hall ST Mary & ST Joseph's Church
	❖ Family Club	7:00-10:00pm	
Saturday	❖ Youth Meeting (Arabic)- Scouts	7:00 PM	ST Mary & ST Joseph's Church
	❖ Deacons' Hymns Lessons	7:30-8:30 pm	
	❖ Pre Servants Meeting	8:00 PM	
	❖ Holy Liturgy Eng	8:00-10:00 am	
Sunday	❖ Vesper/Bible Study OT	6:30-8:00 pm	ST Abraam & Fr Mikhael ElBehery's Church /Holy Communion to Sick people in houses and Hospitals ST Abraam & Fr Mikhael ElBehery's Church
	❖ Children Club & Hymn lessons	5:00 PM	
	❖ Youth Meeting Eng	7:00-8:00 pm	
	❖ Tasbeha (Coptic&Eng)	After Youth Meeting	

"And the Spirit and the bride say, "Come!" And let him who hears say, "Come!" And let him who thirsts come. Whoever desires, let him take the water of life freely" (Rev 22:17)

**THE CIRCLE OF LIFE—EPIDEACON SHENOUDA**

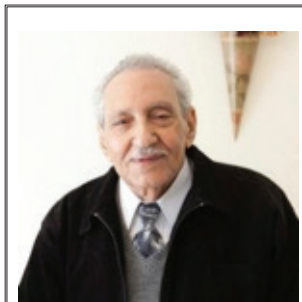
As we all prepared for the festive season and watch as 2013 fades away, I received the news of the departure of a very dear and beloved old family friend. This heartbreaking occasion made me spend some quiet time contemplating the meaning, purpose and the journey of our lives. Our departed friend was a great father of whom I recall often hearing of the challenges and great calamity he faced in his life in our home land Egypt prior to enduring more in his life journey with the hardships of early immigrants in the land of Immigration.

I understand that God has a purpose for each and every one of us in our journey through life. That journey is very different from one individual to the next. For some, it is a true challenge; every day is a struggle and a fight to endure. Yet, others go through life like a joyride; from afar, it seems that they are fed with a silver spoon and have everything handed simply and easily to them. You may often think that life is just not fair!

Please realize that this is just an outer appearance, and no one knows our neighbours' hearts other than God. God has wisdom unknown to man, and He is very much fair and just.

Also, employment is such a huge part of life's complex and essential pursuit that it consumes practically every waking moment for many of us. I never wanted to live to work but, as it turns out, I need to work to live for my family's well being. Some people work to maintain a nice comfortable lifestyle, while others work just to survive in order to get through to the next day.

It continues to get harder for most to stay afloat. We are also living during a time of a lot of social diseases and of instant gratification and financial worthiness: the faster the better, sexual promiscuity sells, the individualised self-cantered approach is preferred over family and community, and greed finds its home in our hearts quicker than meekness and humility. Humanity has lost its place in our



"The Family of the late Boutros Fakhoury Moawad, wishes to invite all the family and friends to commemorate the first anniversary of his passing to the heavenly Kingdom during the Holy Liturgy at St. Abanoub and The Holy Apostles Church at Blacktown.

"طوبى للأمم الذين يموتون في الرب منذ الآن. نعم يقول الروح يستريحون من أتعابهم وأعمالهم تتبعهم."

تدعو أسرة المرحوم بطرس فاخوري معوض الأهل والأصدقاء لحضور القداس الالهى للذكرى السنوية الاولى لرحلته علي رجاء القيامة، علي روحه الطاهرة وذلك بكنيسة الشهيد أبانوب والأبء الرسل - ببلاك تاون، وذلك يوم الاحد الموافق ١/٥/٢٠١٤.

مرت سنة بسرعة علي فراقك ياأطيب أب صلي من اجلنا. أولادك ماجدة وكمال بسطا ، مجدي وماري بطرس، مرفت ومجدي سلامة، مها وماهر فانوس وكل أحفادك.

modern loosing its grip on reality and its intimate relationship with God.

Appointments, deadlines, meetings, weddings, birthdays, social gatherings, shopping, TV, social internet, etc. are all pulling at us on a daily basis.

God, on the other hand, waits ever so patiently for each of us to open our heart's door from the inside as He knocks everyday from the outside wanting to be a part of our lives once again. He is still waiting patiently for us to realise the importance of His love and grace in our lives.

There will be a day, however, when God returns to check on the investment that He gave us at baptism and every Sunday

thereafter in receiving Holy Communion. When He asks us what we "have done with the fruits of His Love," what will our answer be? Will we be ready to explain why we have been fully engaged in our daily lives to gain worldly compliments and riches, yet to the One Who gave us life we have not given much attention or priority? How have we invested the endless gifts and miracles that God has bestowed upon us throughout the years? Our spiritual profit seems to always take the backseat, often postponed until retirement age or when the kids grow and move out with their spouses. For over 20 years, I have been saying to myself, "This is the

year that I will finish reading the Bible from cover to cover," and still have not made time to prioritise God's teachings into my daily life. Consider this a wakeup call; Christ is knocking out-side our door. Consider it a long life exam and expect that you will be asked any minute to put down your pen and hand out your paper! Ask yourself, have I answered well?

We rush and want to be selfishly first in everything we do in our lives. We do not cherish the beauty, splendour, and endless awesome gifts our Lord gives us; being that these things are all around us to smell, see, hear, touch, and enjoy. We forget to stop, take in a deep breath, smell

the flowers, hear the birds sing, and thank God feverishly for the many wonders and blessings He gave and continues to give us without us ever asking for them. Never let life allow you to take God for granted.

With the last hours and minutes of this year and as we receive the new year of 2014; let's open that door. Open the door of our hearts and minds, open to let Him fill our lives in place of all the worldly matters. Lead us Lord not into temptation but deliver us from the evil of this world and lead us into your kingdom for thine is the power and glory forever and ever Amen.

## CALCULATIONS OF THE DATE OF THE GLORIOUS FEAST OF NATIVITY *By Fr. Moses Samaan*

The Early Church did not celebrate the birth of Christ. And the actual date of his birth was and still is unknown. The earliest known indication to such a celebration comes in a passing statement by St. Clement of Alexandria who mentions that the Egyptians of his time celebrated the Lord's birth on May 20. At the end of the 3rd century, the Western Churches celebrated it in the winter, and this was only accepted in Rome in the middle of the 4th century.

Around that time it was agreed by the Church all over the world to celebrate the nativity of our Lord Jesus Christ on 25 December (29 Kiahk in the Coptic calendar), most probably to take the place of a pagan feast that even Christians continued to celebrate until then.

At that time, and until the sixteenth century, the civil calendar in use the world over was the Julian calendar, introduced by Julius Caesar in the year 46 B.C. This calendar considered the year to be 365.25 days 4 and thus had a leap year every four years, just like the Coptic calendar. Therefore, until the sixteenth century, 25 December coincided with 29 Kiahk, as the date of the celebration of the Lord's nativity. Towards the end of the sixteenth century, Pope Gregory XIII of Rome took interest in studying astrology, dates and feasts. He noticed that the vernal equinox,

the point at which the sun crosses the equator, making day and night of equal length, starting the spring, used to fall on 21 March (25 Baramhat) around the time of the council of Nicea (A.D. 325) which set the times for the ecclesiastical feasts. The vernal equinox at his time however fell on 11 March.

After consultation with scientists, he learned that the equinoctial year (or solar year), which is the time the earth takes to revolve around the sun from equinox to equinox, was slightly shorter than the Julian year. It was 365.2422 solar days (approximately 11 minutes and 14 seconds shorter). This makes a difference of a full day every 128.2 years, hence the difference of 10 days in the beginning of spring between the fourth and sixteenth centuries.

Pope Gregory XIII decreed in 1582 AD, that October 5th will be called October 15th and that the Julian calendar should be shortened by 3 days every 400 years, by making the centenary year a normal 365-day year, not a leap year, except if its number is divisible by 400.

Thus the year 1600 remained a leap year as usual, while 1700, 1800 and 1900 had only 365 days each and the year 2000 was a leap year of 366 days.

This new calendar came to be known as the Gregorian calendar, and is the common civil calendar in use in our world

today.

Following these decrees, as the Church of Rome celebrated Christmas 25 December 1582 A.D., the Eastern Churches still fasted as they showed 15 December or 19 Kiyahk on their Julian and Coptic calendars. As the Church of the East celebrated the feast of Nativity, it was already 4 January 1583 A.D. on Pope Gregory's new calendar. That gap widened by 3 more days over the next 4 centuries. This is why the Churches who still celebrate on 25 December according to the ancient Julian calendar (such as most of the Byzantine Churches and the non-Chalcedonian churches, except the Armenians) find themselves, in the 21st century, celebrating the Nativity on 7 January of the civil Gregorian new calendar. This will become 8 January after the year 2100 A.D. Now the questions present themselves:

Is it necessary that the liturgical calendar be adjusted to a scientifically correct solar year? Why did Pope Gregory correct the calendar to its status at the fourth century?

Why not we do it to resemble the status at Christ's birth or at the beginning of the world?

Should we, as Christians, take the liberty to change a calendar established and recognized by our fathers of the ecumenical councils to be the basis of our



liturgical life, just because of mere scientific data?

Should we adjust our calendar to coincide with the western calendar, or should the Catholics go back to the calendar of the fathers?

Is it important to have one Nativity day throughout the world or is it preferable to unite really in doctrine first, and then look at these secondary issues? Isn't it better, now that the Western Christmas has been so commercialized and paganized, that we have a separate date where we worship in spirit and in truth, away from the noise, drunkenness, gluttony and immorality of the December Christmas practices? Many of our children and youth, born and raised here, have voiced this opinion.

May the ever-renewed birth of the Lord of glory in our hearts, every day of every year, be unto our salvation to eternal life. Amen.

Castle Hill

The Four Incorporeal  
Island

St Mary &amp; St Joseph Brisbane

St Demiana & St Athanasius  
Punchbowl

Bangkok, Thailand

Anba Abraam & Fr Mikhail  
PeakhurstSt Mary, St Bakhomios &  
St Shenouda KirraweeSt Mary & St Mercurius  
Rhodes

St Maximos &amp; St Domadios

St Mary, St Anthony & St  
Paul OrangePope Cyril VI &  
Archdeacon Habib Guirgis  
RamsgateSt Mary & St Sidhom  
Bishay DuralSt Mary & St Karas Port  
Macquarie

St Mark &amp; St George

St Mary & St Kyrillos, the  
Pillar of Faith Cairns QLD

ابراشية سيدني وتوابعها، نيافة  
الاب المكرم الانبا دانيال والاباء  
الكهنة الاجلاء، والشمامسة والخدام  
والخادمت واعضاء مجالس الكنائس،  
واعضاء الجمعيات والمنظمات وسائر  
أفراد الشعب القبطي بابراشية سيدني وتوابعها  
يهنئون أبيهم المكرم الجالس علي كرسي مارمرقص  
الرسولي قداسة البابا المعظم الانبا تواضروس الثاني والاباء  
المطارنة والاساقفة اعضاء المجمع المقدس والشعب القبطي بحلول عيد الميلاد  
المجيد، أعاده الرب علي بلادنا وعلي الشعب القبطي بالمحبة والسلام.

Creatures Bribie

masius

Blacktown

St George Tokyo Japan

Anba Abraam Long Piont

St Antonious & St Paul,  
GuildfordSt Barbara & Abu Nofer the  
Hermit, CampbelltownSt Mary & St George  
Newcastle

St Mary &amp; St Marina Penrith

St Mary & St George ,  
Townsville-QLD

St Mary Brisbane

St Mary & St Mark, Malacca,  
MalaysiaSt mary, St Moses the Mighty &  
St Takla Hemanout DarwinSt Mary & Archangel Michael,  
Guangzhou - China

St Mark Arncliffe

The Apostles &amp; St Abanoub

St John the Baptist & St Elijah the  
Prophet, Dubbo

St George, Kensington

St Georg &amp; Prince Tadros, Liverpool

Archangel Michael &amp; St Bishoy, Mt Druitt

St Mary &amp; St Moses the Strong,

Bundaberg QLD

St Mark Singapore

St Thomas Hong Kong

St Mary & St Mina Cathedral  
BexleySt Mary & St John the Beloved  
Wagga Wagga

St Mark Seoul, South Korea

St Moses the Might, St Maximos &  
St Domadios, Goulburn

St Paul &amp; Anba Reweis, Collaroy

HG Bishop Daneil Bishop of Sydney and its affiliated region, the Rev Fathers the Priests, the Deacon, Sunday School all servants, Church board members, members of different organisations in Sydney, and all the congregation of the Diocese congratulates their Father of Fathers the successor of St Mark The Apostolic HH Pope Tawadros II, and The Metropolitan and Bishops members of The Holy Synod and The Copts all over the world wishing them a Happy New Year and a Merry and Joyful Christmas. May The Lord of Peace protect our mother land with Love and Peace.

# EYW MEETS WITH HH POPE TAWADROS II

In November 2013, the COPTS organisation board members traveled to Egypt to meet with His Holiness Pope Tawadros II and with His Grace Yohannis, Bishop for social services in the Coptic Church. Director of EYW, Debbie Armanious, is a COPTS board member and felt it was a great opportunity to update His

Holiness about the services and growth of EYW since sitting with His Holiness mid 2012 before his ordination. COPTS organisation raises money for projects that support and aid the poor in Egypt and for local charity services here in Sydney, which includes Exodus Youth Worx (EYW).

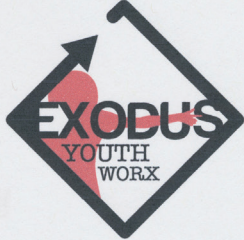
EYW presented to His Holiness and His Grace the services offered by EYW to youth. His Holiness encouraged the staff of EYW to continue the work they provide to youth at risk and mentioned that "it is the work of our Lord Jesus Christ" He encouraged people to support and donate to EYW allowing

the organization to grow and continue to offer support and assistance to young people who are struggling. His Holiness also signed EYW documents, allowing and blessing EYW to continue serving youth in Australia.

To see the video of His Holiness speaking about EYW  
<http://www.youtube.com/watch?v=9YDU8EE5ItE>



Sydney West: Unit 32/10 Straits Ave. South Granville 2142  
 Sydney East: 1/350 Rocky Point Rd Ramsgate 2217  
 Director: Debbie Armanious +61402 304 762



Meeting with  
**H.H Pope Tawadros II**  
 November 2013

" Love Never Fails "

" God bless You with my best wishes "

Tawadros II  
 20 11-12

Exodus is a diverse youth community, which aspires to empower young people through a holistic approach to everyday living. Exodus offers fellowship and guidance through various activities that provide youth with a positive and constructive network and environment. We offer services that support and encourage emotional, physical, mental, social and spiritual growth through the teachings of Christ.

## "Happy New Year!!"

Accept who you are because God accepted you  
 Pray with your family  
 Praise Him for the blessings He gave you  
 Yearn for the opportunity to serve Him in 2014

Never forget that God will be with us in the new year  
 Enjoy every moment  
 Worship your Saviour

You can find joy in this new year... by finding Him :D  
 Every time you need Him, you will find that he is the closest friend  
 Always smile

Remember to thank Him for every day that is granted to you

By Verena Mansour"