



# EL-MANARA

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

## COPTS' NEWS

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



25 Amshir 1734

4<sup>th</sup> March 2018

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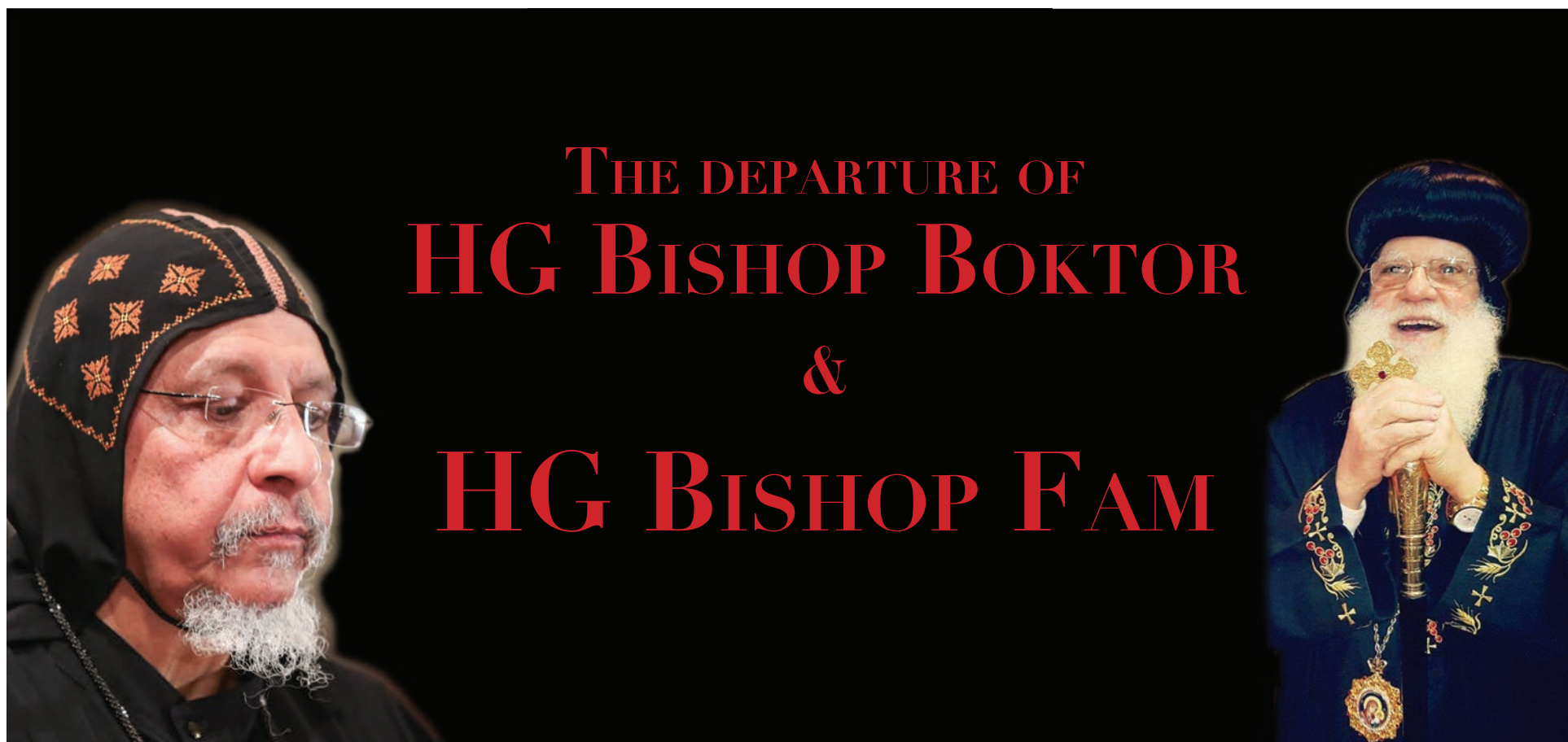


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1<sup>st</sup> April 2018

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26<sup>th</sup> March 2018



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



*See more on page 4*





# GOSPEL READING:

## LUKE. 15: 11-32

I greet you all with the Christian greeting of peace given by our Lord.

Last Sunday we read from Mat 4:1-11 on the temptation faced by our Lord God and Saviour and saw its significance in our lives. Our Lord showed us that everyone can be tempted and that temptation can be overcome. As He, himself, suffered, endured and overcame so can we. No matter how great the challenge may be, we also have this hope.

"For in that He Himself has suffered, being tempted, He is able to aid those who are tempted." (Heb 2:18)

On this blessed third Lenten Sunday, the Gospel reading comes from Luke 15: 11-32 on the Parable of the Lost or Prodigal Son.

• Our Lord in this parable shows how the actions of his lost son never diminished the father's love for his son. The father patiently and earnestly waited daily for his return, and when from a distance he saw him like a speck in the horizon, he was unable to contain his emotions. Despite the frailty of his old age, he ran to meet him (Lk. 15:20) "But when he—his younger son—was still a great way off, his father saw him and had compassion and ran and fell on his neck and kissed him" Although our Heavenly Father sees the state of anguish that our sins cause, but loves us even as sinners. "But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us." (Rom 5:8). He patiently waits for our return, and when we do He runs to embrace us, the old sins are all forgotten and only His great love

remains. "For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life. And not only that, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation." (Rom 5:10-11).

• Our heavenly father feels our remorse when we genuinely say "Father, I have sinned against heaven and before you, and I am no longer worthy to be called your son. Make me like one of your hired servants" (Lk. 15: 18). Of course, when we are reconciled with God, He will not set us among His servants, but will place us amongst His angels. This parable offers great comfort to parents with children who stray from the path of salvation and want to return. If God, our heavenly father has patience with us who stray then how much biological parents need to have patience and love to forgive a returning sinner without malice.

• Sin strips us of our dignity, the glory that we are covered by God when obeying and believing in His commandments. Our forefathers, Adam and Eve were covered with glory and grace, but when they fell and sinned they became aware of their nakedness. Sin makes us morally naked and hungry to the same extent mentioned in (Lk. 15:16) "And he would gladly have filled his stomach with the pods that the swine ate and no one gave him anything". It is only when we return to the flock of our Heavenly Father that we no longer hunger or thirst: "Bring the fatted calf here and kill it, and let us eat and be merry" (Lk. 15: 23).

• Sin leads to spiritual death and destruction, and should be avoided at all costs. Parents let the spiritual flame be continuously kindled in yourselves and your children "for this my son was dead and is alive again, he was lost and is found" (Lk. 15:24). when we sin, we separate

ourselves from God. But when we repent, we are returning to God. We feel that our heart has stayed away from God for too long, and now we want to return to Him. That's why the Lord says to us in Malachi 3:7: "Return to me, and I will return to you".

when we sin, we are fighting against God, but when we repent, we are being reconciled with Him. And that's why St Paul says to us: "We implore you on Christ's behalf, be reconciled to God" (2 Cor 5:20).

In this way, we can see that repentance is a bridge linking heaven and earth.

when we sin, we experience spiritual death, so when we repent, we are being transferred to life again, and we return to our original sensitive state.

Just like the prodigal son, when he repented, we read that "He came to himself".

When we sin we become slaves of sin and bad habits.

But when we repent, God gives us freedom from sin. That's why St John tells us in John 8:34 & 36: "Whoever commits sin is a slave of sin... but if the Son makes you free, you shall be free indeed."

Repentance is the strongest weapon against the devil who tries to stop it. This is because, when we repent, we are freed from all the years of hard work the devil used on us, in one moment. For example, in the story of St Baisa, we see how one hour of repentance was enough to save her from all her past sins of adultery, and give her glorious crowns!

Also, when we repent, we make everyone in heaven rejoice: as the Lord tells us in Luke 15:7, "There will be joy in heaven over one sinner who repents".

So if you want to make the Lord, and all His saints and angels happy, then please repent. Your repentance will put you back on the journey towards a life of holiness.

When we offer God a true repentance, it means we are turning away from committing sin - in a practical way, and

mentally, and from the heart.

Repentance is not something temporary, but it means permanently changing our thoughts and our deeds from sin to righteousness. And I am doing this because I love God and I care about my eternal life. So let us learn some important steps that can help us in our life of repentance...

1- examine yourself and be convinced that you need repentance

2 - don't try to justify your actions, but accept your faults

3 - don't delay repentance, but start now!

4 - always think of your eternal life, and be aware of what God expects from you

5 - avoid coming near sin or taking the first step which leads to sin

6 - don't have a hard heart, but keep the fear of God in your heart always, before you do any action.

7 - always be regular in your confession and taking the holy communion

8 - be alert concerning your weak points - especially the sins that you love

9 - ask the Lord to help you overcome these sins, and through His grace, He will give you victory.

10 - never lose hope.

Let us trust in our father who is in heaven, who loved us to the extent that, "He gave His only begotten son that whoever believe in Him should not perish but have everlasting life" (Jn.3:16). I wish all of you the strength of faith that we can receive from this blessed Lent, through the intercessions of St. Mary the Mother of God and our beloved Father of Fathers HH Pope Tawadros II, may the Lord keep his life for many years to come to serve the kingdom of God on earth.

*Bishop Daniel*

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



**Coptic Orthodox Church**  
**Diocese of Sydney and Affiliated Regions**  
**Board of Deacons Elections Central Committee (2018)**



**ROLLS UPDATE PROCEDURE**

Today (04/03/2018) starts the first stage of the elections which is to update the list of people eligible to vote in the 2018 Board of Deacons elections, this stage continues for 3 weeks from today after which we will have 3 weeks for Easter break and continue the other stages from Sunday 15/04/2018.

**PROCEDURE FOR CHURCH MEMBERSHIP UPDATE**

- 1) Church representatives will be sitting outside the entrances of the Church with the rolls and update forms with clear signs indicating that this is for the Church Board of deacons Elections 2018.
- 2) Every person who is 18 years of age or over will be asked if his name is on the rolls and the representative will tick the name in the roll, if not on the roll the member will be asked to fill in a Church membership form to add that member to the elections rolls.

We urge all members of the congregation to take part in this important function to elect the suitable people who will serve the Church for the coming 3 years.

John Nakhla  
 President of Elections Sub Committee 2018



**Coptic Orthodox Church**  
**Diocese of Sydney and Affiliated Regions**  
**Board of Deacons Elections Central Committee (2018)**



We would like to advise that the elections will be carried out at all Churches in accordance with the schedule below.  
 Further information about every stage will be published in due course.

**ELECTIONS 2018 SCHEDULE**

- |                        |   |
|------------------------|---|
| 11/02, 18/02 & 25/2/18 | Appointing reps at Churches                       |
| 04/03, 11/03 & 18/3/18 | Updating Databases at Churches                    |
| 25/03/18 To 08/04/18   | Easter Break                                      |
| 15/04/18 & 22/04/18    | Nominations                                       |
| 29/04/18               | Publishing names & receiving objections           |
| 6/05/18                | Receiving Objections                              |
| 13/05/18               | Announcement of names for elections               |
| 20/05/18               | Elections   |
| 27/05/18               | Announcement of Board of Deacons for every Church |

Any changes to the above schedule will be published in the Diocese newspapers.

All the congregation are invited to participate in this important function to select the Deacons who will be serving as members of your Church Board for the coming 3 years.

John Nakhla  
 President

**Board of Deacons Elections Central Committee (2018)**

## HONOURING 2016/2017 HSC EGYPTIAN HIGH ACHIEVERS

The Australian Egyptian Forum Council (AEFC) organized a Celebration Dinner in the Great Hall, University of Sydney, on Thursday 15th February 2018 in order to acknowledge and honour some very bright Young Egyptian Australians for their splendid achievements in their HSC results during the Academic Years 2016 and 2017. This important function was blessed by the presence of His

Grace Bishop Daniel, Bishop of the Coptic Orthodox Church, Diocese of Sydney and Affiliated Regions, the Very Reverend Father Matthew Attia and Reverend Father Youssef Fanous. A number of Celebrities, including His Excellency Mr. Muhammad Farghal, Consul of Egypt, representing His Excellency Mr. Youssef Shawki, Consul General of Egypt, The Hon. Jihad Dib MP, Shadow Minister of Education,

representing the Hon. Luke Foley MP, Leader of the NSW Opposition, the Hon. Edmund Atallah MP, Member of Mount Druitt, Dr. Bahia Abou-Hamad, President of the Association for the Development of Poetry and Heritage and many Egyptian Principals and Teachers of High Schools and Parents also attended this function. Professor Rifaat Ebied, President of the AEFC, delivered

a speech in which he welcomed and thanked all attendees at this function. He also warmly congratulated the young Egyptian Australians and their parents and teachers, on their magnificent achievements and wished them all the best for their future career.

Professor Rifaat Ebied, President of the Australian Egyptian Forum Council 27 February 2018





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

## REPORT

### FIFTEENTH MEETING

ETCHMIADZIN, ARMENIA, JANUARY 29 FEBRUARY 5, 2018

The fifteenth meeting of the International Joint Commission for Theological Dialogue between the Catholic Church and the Oriental Orthodox Churches took place in Etchmiadzin, Armenia, from January 29 to February 5, 2018, hosted by the Catholicosate of All Armenians. It was chaired jointly by His Eminence Cardinal Kurt Koch, President of the Pontifical Council for Promoting Christian Unity, and by His Eminence Metropolitan Bishop of Damiette.

Joining delegates from the Catholic Church were representatives of the following Oriental Orthodox Churches: the Antiochian Syrian Orthodox Church, the Armenian Apostolic Church (Catholicosate of All Armenians and Catholicosate of the Holy See of Cilicia), the Coptic Orthodox Church, the Ethiopian Orthodox Tewahedo Church, and the Malankara Orthodox Syrian Church. No representative of the Eritrean Orthodox Tewahedo Church was able to attend.

The two delegations met separately on the morning of January 30. The plenary sessions began in the afternoon of the same day and continued until the end of the meeting. Each day began with a brief prayer service based on material prepared for the 2018 Week of Prayer for Christian Unity.

During the first plenary session, recent developments in the relationship between the Catholic Church and the Oriental Orthodox Churches were discussed. The members were particularly pleased by the visit of His Holiness Pope Francis to Egypt on April 28 and 29, 2017, and the Common Declaration that was signed by Pope Francis and His Holiness Pope Tawadros II, the Patriarch of the Coptic Orthodox Church,

during the visit. Cardinal Koch also informed the members about the recent meeting of the Coordinating Committee of the Joint International Commission for the Theological Dialogue between the Catholic Church and the Orthodox Church on the island of Leros, Greece, in September 2017. In addition, the Cardinal brought to the attention of the members the Common Statement on "Sacramental Life" that was issued by the Joint Committee for Theological Dialogue between the Catholic Church and the Assyrian Church of the East on November 24, 2017.

During the plenary meetings, the members continued their consideration of the sacraments with special emphasis on Penance/Reconciliation, Anointing of the Sick, and Holy Orders. The following papers were presented: "Penance and Indulgences: Coptic Orthodox Church View," by Metropolitan Bishop; "The Sacrament of Reconciliation," by Reverend Father Mark Sheridan, OSB; "The Sacrament of Reconciliation," by Reverend Father Boghos Tinkjian; "Sacrament of Confession: Its Historical, Pastoral and Liturgical Dimensions in the West Syrian Tradition," by Metropolitan Kuriakose Mar Theophilose (read in his absence); "The Sacrament (Mystery) of the Anointing of the Sick in the Orthodox Syrian Church," by Metropolitan Youhanon Mar Demetrios; "Anointing of the Sick," by Professor Dietmar Winkler; "The Sacrament of the Anointing of the Sick in the Armenian Tradition," by Reverend Father Shahe Ananyan; "Prayer for the Sick and Sacramental Anointing in the Coptic Orthodox Church," by Reverend Father Shenouda Maher Ishak; "Anointing of the Sick in the Ethiopian Orthodox Tewahedo Church (the Sacrament of Quendil),"

by Reverend Father Daniel Seifemichael Feleke; "The Sacrament of Holy Orders in the Latin Church: History and Present Understanding," by Reverend Father Ronald Roberson, CSP; "Holy Ordination or Holy Orders: Armenian Church Tradition," by Reverend Father Shahe Ananyan; "The Development of the Rites of Ordination in the West Syrian Tradition," by Metropolitan Gabriel Mar Gregorios; and "Holy Orders: Priestly ranks in the Coptic Orthodox Church," by Metropolitan Bishop.

The papers on the Sacrament of Penance and Reconciliation demonstrated consensus that it is one of the seven sacraments in all our Churches, having developed from the practice of public penance in the early Christian centuries. Through confession and absolution conferred by a priest or bishop, the faithful obtain pardon for sins committed against God and neighbor and are reconciled with the community of the Church expressed by participation in the Holy Eucharist. While there are other opportunities in the Christian life to express sorrow for sins, such as the formulas found in the eucharistic liturgies, Reconciliation renews the forgiveness initially obtained through Baptism and opens the way to the Eucharist which is full participation in Christ the Savior.

The papers on the Sacrament of Anointing of the Sick considered the biblical and patristic references about healing and anointing identifying Jesus Christ as the True Physician in all our traditions. The sacrament of Anointing of the Sick with holy oil has been used for the restoration of health in a holistic sense. The papers further elaborated the specific developments in the various Churches. There was general agreement that all our churches trace their healing ministry back

to the early church. In the course of history, in the Armenian and Latin Churches the anointing of the sick was given as Extreme Unction. While the II Vatican Council restored the Sacrament of Anointing of the Sick to its original meaning in the Latin Church, there is consensus in the Armenian Church since the 19th century that the Extreme Unction is implicitly granted to the catechumens during the Christian Initiation rituals. Nevertheless, the canon of the prayer for the sick is considered as part of the sacrament of Extreme Unction. The members agreed that these different practices in the administration of the sacrament are not fundamental disagreements or dividing issues among our churches.

The papers on the Sacrament of Holy Orders converged in seeing a three-fold ministry, bishop, priest and deacon. Tracing its antecedents back to biblical and patristic roots, the development of this ministry in major and minor orders in different traditions, e.g. Armenian Syrian and Latin, throughout history was demonstrated. In the Latin Church, minor orders and the subdiaconate were abolished after the Second Vatican Council and the permanent diaconate was restored. While minor orders continue in the Oriental Orthodox Churches, Holy Orders consist mainly of the three-fold ministry. The members agreed that it is the same Sacrament of Holy Orders that exists in all their churches.

On Friday afternoon, February 2, His Holiness Karekin II, Supreme Patriarch and Catholicos of All Armenians, received the members in the patriarchal residence. After hearing words of greeting and gratitude from Cardinal Koch and Metropolitan Bishop, he addressed the members. Excerpts from his

speech follow: "I appreciate greatly the work done by the commission and the input for the mutual understanding and testimony to the world. This type of dialogue reveals the common theological understandings of the churches and the theological and ecclesiological differences as well. [...] In order to overcome the difficulties churches are facing now, we need to strengthen cooperation between our churches. This should be especially the case in the Middle East where the churches are constantly collaborating for the sake of the rights of Christian communities and the presence of historical Christian identity. [...] All the Christian victims of fundamentalists and terrorists in the Middle East are new martyrs who, along with the martyrs of the undivided church, could help to unite all Christians."

On the final day of the meeting, the members made a pilgrimage to the ancient Khor Virap monastery where Saint Gregory the Illuminator was imprisoned.

The 16th meeting of the dialogue will take place in Rome, hosted by the Pontifical Council for Promoting Christian Unity. Arrivals will be on Sunday, January 27, 2019, with plenary sessions from January 28 to February 1. Departures will be on February 2.

The members of the Commission are:

Representatives of the Oriental Orthodox Churches (in alphabetical order)

Antiochian Syrian Orthodox Church: H.E. Mar Theophilus George Saliba, Archbishop of Mount Lebanon, Beirut, Lebanon; H.E. Kuriakose Mar Theophilose, Metropolitan of the Malankara Syrian Orthodox Theological Seminary and President of the Ecumenical Secretariat of the Malankara Syrian Orthodox Church in India, Ernakulam, India (unable to attend);

Armenian Apostolic Church: Catholicosate of all Armenians: H.E. Khajag Barsamian, Archbishop of the Eastern Diocese of the USA, New York; Reverend Father Shahe Ananyan, Director of the Intercultural Relationships Department, Etchmiadzin, Armenia;

Armenian Apostolic Church: Catholicosate of the Holy See of Cilicia: H.E. Bishop Magar Ashkarian, Vicar of the Armenian Prelacy, Teheran, Iran; Reverend Father Boghos Tinkjian, Dean of the Armenian Theological Seminary, Antelias, Lebanon;

Coptic Orthodox Church: H.E. Anba Bishoy, Metropolitan of Damiette, Egypt (co-chair); Rev. Fr. Shenouda Maher Ishak, West Henrietta, New York, USA; H.G. Bishop Daniel of the Coptic Orthodox Church in Sydney, Australia (Observer); H.G. Bishop Barnaba El Soryany, Rome, Italy (Observer); H.G. Bishop Kyrillos, Auxiliary Bishop of Los Angeles and Dean of the St. Athanasius St. Cyril Coptic Orthodox Theological School (observer, unable to attend);

Eritrean Orthodox Tewahedo Church: no representative was able to attend;

Ethiopian Orthodox Tewahedo Church: Archbishop Gabriel of Sidamo (unable to attend); Rev. Fr. Daniel Seifemichael Feleke of Holy Trinity Theological University College and Director of Broadcasting Service in Addis Ababa;

Malankara Orthodox Syrian Church: H.E. Metropolitan Dr. Gabriel Mar Gregorios of the Diocese of Trivandrum, India; H.E. Metropolitan Dr. Youhanon Mar Demetrios (co-secretary), Metropolitan of the Diocese of Delhi, India.

Representatives of the Catholic Church

His Eminence Cardinal Kurt Koch, President of the Pontifical Council for Promoting Christian Unity (co-chair);

Most Reverend Woldetensae Ghebregiorghis, Apostolic Vicar Emeritus of Harar, Ethiopia, President of the Ecumenical Commission of the Catholic Church in Ethiopia (unable to attend);

Most Reverend Youhanna Golta, Patriarchal Auxiliary Bishop of the Coptic Catholic Patriarchate, Cairo, Egypt (unable to attend);

Most Reverend Peter Marayati, Armenian Catholic Archbishop of Aleppo, Syria;

Most Reverend Paul Rouhana, OLM, Bishop of the Patriarchal Maronite Vicariate of Sarba,

Jounieh, Lebanon;

Most Reverend Paul-Werner Scheele, Bishop Emeritus of Würzburg, Germany (unable to attend);

Most Reverend Boghos Levon Zekian, Archbishop of Istanbul and Turkey for the Catholic Armenians;

Rev. Fr. Frans Bouwen, M.Afr., Sainte-Anne, Jerusalem;

Rev. Fr. Habib Mrad, Secretary of the Patriarch and Chancellor, Syriac Catholic Patriarchate, Beirut;

Rev. Fr. Ronald G. Roberson, CSP, Associate Director of the Secretariat for Ecumenical and Interreligious Affairs, US Conference of Catholic Bishops, Washington, DC, USA;

Rev. Fr. Mark Sheridan, OSB, Collegio di S. Anselmo, Rome;

Rev. Fr. Columba Stewart, OSB, Executive Director, Hill Museum and Manuscript Library, Professor of Theology, Saint John's Abbey and University, Collegeville, Minnesota, USA;

Rev. Malpan Fr. Mathew Vellanickal, Spirituality Center, Manganam, Kottayam, India;

Prof. Dietmar W. Winkler, Consultant to the Pontifical Council for Promoting Christian Unity, Salzburg, Austria.

Rev. Monsignor Gabriel Quicke, Official of the Pontifical Council for Promoting Christian Unity, Rome (co-secretary).



My dearest father

**Milad Bishara,**

you're forever in my heart and mind. Death will never keep us apart.

Sincerest love from son Rany and his wife Engy, granddaughter Chanelle

and forever loving wife Yvonne.





# St Paul's Mission 2018 Easter Dinner

Join us with your Easter Spirit in our annual event  
for the homeless of Sydney!

**St Pope Kyrillos VI & St Habib Girgis Church Monterey**  
**Wednesday the 28<sup>th</sup> of March 2018**  
**Set up from 5pm,  
Commences at 7pm**

**Happy Easter!!**



St Paul's Mission  
...that every tongue should confess that Jesus Christ  
is Lord, to the glory of God the Father. Philippians 2:11



# LENT

C.O.P.T.S Inc Invites you to rejoice Easter lent,  
let us all share this holly occasion of fasting  
with the blessing of HG Bishop Daniel

**Petersham Town Hall**  
107 Crystal St, Petersham

**6:30 PM Sunday**  
4<sup>th</sup> of March 2018



LIVE INTERPRETATION  
CRECHE AVAILABLE FOR CHILDREN UNDER 12

# Throughout The Ages

# على مر العصور

**sunday 18/3/2018 5:00pm**  
**Hurstville Entertainment Centre**  
**16 MacMahon St, Hurstville NSW 2220**





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

(For this is the will of God, that by doing good you may put to silence the ignorance of foolish men) "1 Peter 2:15"

"Therefore be merciful, just as your Father also is merciful" (Luke 6:36)  
"A good man deals graciously and lends; He will guide his affairs with discretion" (Psalm 112:5)  
The Gospel states plainly (Mathew 25:31) "...Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the World:  
For I was hungry and you gave Me Food;  
I was thirsty and you gave Me drink;  
I was stranger and you took Me in;  
I was naked and you clothed Me..."  
So, it is clear then the Lord's message is, that the people who will inherit the Kingdom of God, are Only, those who partake in the Deed of Mercy.  
Thus accordingly, we are kindly requesting everyone to donate swiftly, generously and willingly to the following bank account:-

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

**"We can issue with our own Tax deductible Receipt"**

"He that pity upon the poor lendeth unto the Lord" (Pro 19:17)

"Sell what you have and give alms; provide yourselves money bags which do not grow old, a treasure in the heavens that does not fail..."  
(Luke 12:33)

**St. Mark Nubian Foundation Board of Directors:-**

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

## The Art Of Iconography



A course run by St Luke's Iconography College

Course modules include:

- The art style of the Coptic Icon
- The painting style of the icon
- A historical account of the icon from the time of the Iron Age
- The meanings behind the icon
- The meanings and placement of the cross in the icon
- The meanings of colours in the icon
- The meanings of shapes in the icon
- The meanings of items pictured with the saints

**Every Saturday starts Saturday 10/03/2018**  
**St Demiana & St Athanasius Coptic Church.**  
**119 Highclere Ave, Punchbowl.**

**From 1:00 pm to 5:00 pm**

Course is free of charge, however students are to supply their own materials.

For registration call Mr Alfred Kaldass on 0422 104 740 or Mrs Nelly Grace on 0404 739 140

**DONATE NOW**  
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## COCOS LOOKING FOR A NEW BASE



**COPTIC ORTHODOX COMMUNITY OUTREACH SERVICE**

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

Scan QR code for our latest video.

For Direct Deposits:

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.

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

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

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.

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

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

# THE KEY TO HAPPINESS: LESSONS FROM THE LONGEST STUDY ON HAPPINESS

Author: Bishoy Sharobim



I've recently rediscovered the awesomeness of TED talks and have started listening to a few. I am really fascinated as to how we can combine scientific findings and secular knowledge to improve our spiritual life, help us in the pursuit of our salvation and improvement of our overall well-being. It is highly beneficial to use these sources.

It was written about a greek saint (St Nektarios of Aegina), "The students found in him a teacher with a deep knowledge of Scripture, of the holy Fathers, and even of secular learning..." and I was told Pope Shenouda's cell was filled with many secular works too.

Below are extracts from the transcript. Talk title is "What makes a good life? Lessons from the longest study on happiness" by Robert Waldinger. Find it at

ted.com if you're interested.

Talk

"What keeps us healthy and happy as we go through life? If you were going to invest now in your future best self, where would you put your time and your energy? The Harvard Study of Adult Development may be the longest study of adult life that's ever been done. For 75 years, we've tracked the lives of 724 men, year after year, asking about their work, their home lives, their health, and of course asking all along the way without knowing how their life stories were going to turn out."

We interview them in their living rooms. We get their medical records from their doctors. We draw their blood, we scan their brains, we talk to their children. We videotape them talking with their wives about their deepest

concerns.

What are the lessons that come from the tens of thousands of pages of information that we've generated on these lives? Well, the lessons aren't about wealth or fame or working harder and harder. The clearest message that we get from this 75-year study is this: Good relationships keep us happier and healthier. Period.

We've learned three big lessons about relationships:

1. Social connections are really good for us, and that loneliness kills. It turns out that people who are more socially connected to family, to friends, to community, are happier, they're physically healthier, and they live longer than people who are less well connected.

2. It's about quality close

relationships not quantity. It turns out that living in the midst of conflict is really bad for our health. High-conflict marriages, for example, without much affection, turn out to be very bad for our health, perhaps worse than getting divorced. And living in the midst of good, warm relationships is protective.

3. Good relationships don't just protect our bodies, they protect our brains. It turns out that being in a securely attached relationship to another person in your 80s is protective. The people who are in relationships where they really feel they can count on the other person in times of need, those people's memories stay sharper longer. Find more of Bishoy's blog posts at [www.theartoforthodoxy.wordpress.com](http://www.theartoforthodoxy.wordpress.com).





COPTIC ORTHODOX CHURCH  
\* DIOCESE OF SYDNEY \*  
& AFFILIATED REGIONS  
NSW • QLD • NT

# ARE YOU PLANNING TO GET MARRIED IN THE COPTIC ORTHODOX CHURCH DIOCESE OF SYDNEY?

+ God bless  
Bishop Daniel  
17/8/2017

**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.

## ENGAGEMENT REPORT

**2**

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.

**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.

**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/](http://sydneyfamilycouncil.org.au/pre-marriage/)

Call or SMS Fr. Morris (0411770500) for other arrangements

## LETTER FROM CONFESSION FATHER

**4**

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](http://sydneyfamilycouncil.org.au) and go to forms.

**IF YOU NEED TO CLARIFY ANY OF THE ABOVE PLEASE EMAIL: SECRETARY@SYDNEYFAMILYCOUNCIL.ORG.AU**



# SIMPLIFYING FAITH LECTURE SERIES

## #7 THE SACRAMENT OF THE HOLY COMMUNION (THE EUCHARIST)

By H.E. Metropolitan Bishop

*continued from last Issue ....*

Judas Ischariot and Communion

Our Lord Jesus Christ told His disciples, "Did I not choose you, the twelve, and one of you is a devil? He spoke of Judas Iscariot, the son of Simon, for it was he who would betray Him" (Jn 6: 70- 71). When He addressed the twelve as such, "Do you also want to go away?" They responded, "Lord, to whom shall we go? You have the words of eternal life" (Jn 6:68). He accepted the answer of the twelve disciples in spite of knowing that one of them is a devil.

On the night of the Lord's Supper, before giving them His Body and Blood, He said, "Behold, the hand of My betrayer is with Me on the table" (Mk 22: 21). "One of you will betray me...It is he to whom I shall give a piece of bread when I have dipped it" (Jn 13: 21,26). He gave Judas a piece of bread from the Jewish Feast's supper. "Having received the piece of bread, he then went out immediately. And it was night. So, when he had gone out, Jesus said, Now the Son of Man is glorified, and God is glorified in Him" (Jn 13: 30 – 31). Only then did He initiate the Liturgy, because Judas did not deserve to partake of His Body and Blood. That is why He did not overlook this point, on the day when He debated with His disciples and the Jews regarding the issue of His Body and Blood, but told them, "Did I not choose you, the twelve, and one of you is a devil?" In other words 'I will give My Body, to you, my chosen few who have said, "Lord, to whom shall we go", but there is one among you who will never partake of it (Judas Iscariot)!'

I drink it new with you in My Father's kingdom

He fulfilled His promise as Saint

Paul wrote, "For I received from the Lord that which I also delivered to you: that the Lord Jesus on the same night in which He was betrayed took bread; and when He had given thanks, He broke it and said, Take, eat; this is My body which is broken for you" (1 Cor 11: 23–24). Also in the Gospel according to Saint Matthew, it is written, "And as they were eating, Jesus took bread, blessed and broke it, and gave it to the disciples and said, Take, eat; this is My body. Then He took the cup, and gave thanks, and gave it to them, saying, Drink from it, all of you. For this is My blood of the new covenant, which is shed for many for the remission of sins. But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom. And when they had sung a hymn, they went out to the Mount of Olives." (Mt 26: 26–30).

What will He drink anew with them in His Father's kingdom? He tasted it and gave to His disciples saying, 'I will not drink the fruit of the vine again...this is the last time'. It is called the Last Supper because it is the last time He drank of the fruit of the vine. Why? Because in kingdom of heaven we will drink of God's love forever.

This brings us to Song of Solomon where the bride says, "He brought me to the banqueting house [in Hebrew: house of wine], And his banner over me was love... We will remember your love more than wine" (Song 2: 4, 1: 4).

The banqueting house cannot be the house of drunkenness, because the Bible says, "And do not be drunk with wine, in which is dissipation; but be filled with the Spirit" (Eph 5: 18). He brought me to the banqueting

house means that He has brought me into His Holy Church in order to partake of this cup for the new covenant.

His banner over me was love. Continuing to exist in this world, we drink of the cup and enjoy the love of God, but in eternity we will suck His love. It will not be grape juice however, but the overflowing love of God that will quench our thirst. That is why He told them, "I drink it new with you in My Father's kingdom".

The True Sacrifice of God's Love

When we partake of His Body and His Blood, we behold a clear picture of God's love. In reverent prayers of some of the Church fathers we find the following inquiry:

Who of the masters sacrificed his Person for the sake of his slaves? Or what shepherd fed his sheep with his own limbs? What lover slew himself for his friends? What mother fed her suckling of her flesh? What motherly love is incapable of, mercy offered to us freely.

What master sacrificed his Person, himself, for the slaves' sake? Or what shepherd offers himself as food to his sheep? Christ was born and placed in the manger (the sheep's feeding trough). He came as food for the creation (who resemble animals in a farm), in order to change those animals into true humans. The Lamb was born amid the sheep; the Shepherd arrived, and to Him the shepherds flocked. What friend slew himself for his companions? Who would kill himself for his friends? What mother fed her suckling of her flesh? What motherly love is incapable of, mercy offered us freely. Who is this mother who would offer her flesh for her child? We hear, during the days

of siege in the Old Testament, even in Jerusalem, that the mothers slew their children and ate them in times of starvation (2 King 6: 25-29). Yet God's love allowed us to partake of His Body and Blood.

It is well known that if you love someone, you long to draw closer to him. When a mother loves her babe, she loves to carry him or embrace him, sometimes even pressing him firmly to her chest from the strength of her love. God did not only allow us to embrace Him, but to show His love, He allowed our insides to partake of Him. Our closeness to Him is not simply a casual greeting (shaking hands), or holding hands to express love, but Christ offers us His Body as food in order to mysteriously unite with Him; and He abides in us through love. What motherly love is incapable of, mercy offered us freely.

The High Priest According to the Order of Melchizedek

We also notice the link between Christ's Priesthood and the Sacrament of Eucharistic. It was written of our Lord Christ that He is "Called by God as High Priest according to the order of Melchizedek" (Heb 5:10). Also, "For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings...blessed him, ... Now beyond all contradiction the lesser is blessed by the better. ... Even Levi, who receives tithes, paid tithes through Abraham, so to speak, for he was still in the loins of his father when Melchizedek met him. Therefore, if perfection were through the Levitical priesthood (for under it the people received the law), what further need was there that another priest should rise according to the order of



Melchizedek?" (Heb 7: 1-11).

The Levitical priesthood offered animal sacrifices. Let us see what Melchizedek's priesthood offered, in order to understand the reality of this link. In Genesis it is written about Abraham, "And the king of Sodom went out to meet him at the Valley of Shaveh (that is, the King's Valley), after his return from the defeat of Chedorlaomer and the kings who were with him. Then Melchizedek king of Salem brought out bread and wine; he was the priest of God Most High. And he blessed him [as St. Paul said, 'the lesser is blessed by the better'] and said: Blessed be Abram [Abraham] of God Most High, Possessor of heaven and earth; And blessed be God Most High, Who has delivered your enemies into your hand. And he gave him a tithe of all" (Gen 14: 17-20).

Abraham, behaving as a layman, received the blessing from Melchizedek, and offered him a tithe. Of the descendants of Abraham, Levi bore Aaron the High Priest. The priesthood of Aaron, the Old Testament priesthood, offered animal sacrifices. When Christ offered Himself on the cross, He also offered a bloody sacrifice: His Body and Blood, which were shed on the cross. What is the relationship between this bloody sacrifice and Melchizedek, Melchizedek's sacrifice was bread and wine? It is impossible to say, "You are a priest forever According to the order of Melchizedek" (Ps 110: 4 & Heb 7: 17), unless the bread and wine are the crucifixion sacrifice! Had it remained simply a bloody sacrifice, it would have no relationship with the order of Melchizedek.

In order to have a High priest you need priests, but what is the duty of these priests? They will offer the Divine Liturgical Sacrifice, which is the New Testament Sacrifice. With their sacrifice of bread and wine they fulfill the priesthood according to the order of Melchizedek. Yet, this bread and wine transubstantiate during the liturgy into the Body and Blood of the Lord, although they display as bread and wine. This is the connection between

the crucifixion sacrifice and the bread and wine offering, and thus Christ has become High Priest according to the order of Melchizedek.

#### Sayings of the Fathers

The Fathers could not overlook this issue. Saint Gregory of Nyssa (335-394 AD) said, "For the Omniscient, by His majestic power [Jesus Christ] did not await the obligation resulting from the betrayal, or the Jews' stealthy assault, or Pilate's lawless judgement, so that their evil does not initiate salvation for the populace, and reason for it. [He did not wait for them to arrest Him and nail Him to the cross, but wanted to confirm that His priesthood is superior to the High Priests' Levitical priesthood, so, on the night of His passion, He "Took bread, blessed ...and said, Take, eat; this is My body." Thus He is a High Priest according to the order of Melchizedek. In saying, "This is My blood...which is shed," He preceded and offered Himself.] By His economy He anteceded their attack, He Himself offered Himself, through the ineffable imperceptible act of consecration, as an offer and sacrifice on our behalf. Since He is both a priest and the Lamb of God [In other words, He is the priest and the offer, He is the lamb and the shepherd], who carries the sins of the world. And if you ask when this was? I will answer, [this is Saint Gregory of Nyssa's own response] when He literally made His body edible, and gave it for food; thus the offering of the lamb was completed. When He allowed His disciples to partake of His Body and drink His Blood, He offered His flesh in an unutterable invisible manner, masterminding this sacrament in conformity to His authority. (On Resurrection of Christ Letter 1)"

It appears that, even from the first centuries, a number of the Fathers spoke of this Great sacrament. For example, Saint Ignatius Theophoros, (the God-bearer - martyred 110 AD), in his Epistle to the Philadelphians wrote: "For there is one flesh of our Lord Jesus Christ, and one cup to [show forth] the unity of His blood; one altar." One altar and

one cup of the New Testament. Even prior to 110 AD the Fathers were speaking of the Eucharistic Sacrament! An abundance of the Fathers spoke regarding this Sacrament, but this paper is not sufficient to quote them all. Possibly these quotes may be compiled into instructional books for scholastic benefit.

#### The Messianic Priesthood

Why was Christ's priesthood called, according to the order of Melchizedek? For two reasons: firstly, because He offered the sacrifice of bread and wine; and secondly, because His priesthood is superior to the Levitical priesthood.

Saint Paul writes, "Now beyond all contradiction the lesser is blessed by the better" (Heb 7:7), therefore the Levitical priesthood must submit to the New Testament priesthood. The Jewish priests must come, receive baptism, kneel to have the absolution read on them, receive of the Lord's Body and Blood, and thus the lesser is blessed by the better. Melchizedek's Priesthood must rise above the Levitical Priesthood! "If perfection were through the Levitical priesthood (for under it the people received the law), what further need was there that another priest should rise according to the order of Melchizedek", this priest is not of the Levitical priesthood. The commission of the Levitical priesthood have ended!

#### A Life-giving Sacrament Beyond Time

We need here to give a warning: Christ offered Himself, of His own will, during the Lord's Supper on Thursday, this should not make anyone think that salvation was accomplished on Thursday. "For in the same night in which You gave Yourself up of Your own will and authority alone, You took bread into Your holy hands, which are without spot or blemish." This would be a grave error, since salvation occurred on Friday through Christ's crucifixion on the cross! However, as Saint Gregory of Nyssa states, "Through the

ineffable and imperceptible mystery", since God's authority is beyond time. He was able to make the crucifixion sacrifice present in a mystical way, during Sacramental Supper of Thursday. With that same timeless authority, He causes that same sacrifice to be present in every Liturgy throughout the ages; thus fulfilling His promise, "Lo, I am with you always, even to the end of the age" (Mt 28: 20). The fulfillment of Salvation and Redemption were actually accomplished at the time Christ was offered upon the cross on Friday, accepting death. By the grace of God He tasted death (see Heb 2:9), for the salvation of everyone, trampling death by death.

One of the liturgical hymns of the Divine Liturgy of Saint John Chrysostom recites, "When You sloped towards death, O Life Who never dies, You killed Hades by the lightning of Your Divinity. When You raised the dead from under the moist, the heavenly hosts cried out to You, O Christ life-giver, glory to You." In other words You are life, according to Your divinity You never die, but You sloped to death. Death swallowed up the excelling and superior Life. Smaller fish are prey to larger fish, but if that smaller fish were hooked to a fishing pole (concealing the line and bit), then that larger fish becomes the prey and not the consumer. Our Lord Jesus Christ concealed His Divinity, His surpassing Life, in His Humanity. When death swallowed His Humanity, which was united to Divinity, the bait was not Christ's life, but on the contrary it was death. Therefore Saint Chrysostom said, "You killed Hades by the lightning of Your Divinity".

Our Lord Jesus Christ offered the Eucharistic Sacrament as a covenant between Himself and us saying, "This cup is the new covenant in My blood". If a document or contract were signed by blood, it would be an unbreakable covenant. This is Divine blood! Blood capable of overcoming all Satan's authority; blood capable of purifying sin; blood capable of giving life, therefore during the Liturgy we say, 'This is the life-giving flesh'.



This flesh is life-giving because it is united with the Divinity, or the Divine life. Our Lord Jesus Christ said, "I am the resurrection and the life", and "If anyone eats of this bread, he will live forever", also, "Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day" (Jn 11: 25, 6: 51, 6: 54). Partaking of our Lord's Body and Blood is uniting with the superior excelling life.

#### Advice of How to Prepare and Examine Oneself

Whoever eats and drinks, following suitable preparation, repentance and confession, unites with Eternal life. He is prepared to fit and deserve the grace of resurrection in the last day; he deserves the resurrected body. In Baptism, a person receives these rights, but what if he sins after baptism? By sinning, death enters into his being once more. Then, he needs to confess, and be absolved, as Christ instructed His disciples, "As the Father has sent Me, I also send you. And when He had said this, He breathed on them, and said to them, Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained" (Jn 20: 21-23).

Saint Paul said, He "has given us the ministry of reconciliation, ...and has committed to us the word of reconciliation" (2 Cor 5: 18,19). The word of reconciliation occurs when the priest tells the confessor, "God absolve you." The confessor must be repentant, not carelessly offering a superficial confession in order to receive the absolution!

Church canons and spiritual instructions are available to assist people prepare for the Eucharist. Partaking of the Holy Communion cannot be with the intention of committing a sin thereafter. Examining yourself is very pertinent, as Saint Paul said, "Let a man examine himself". If he promises his confession father, 'I have repented, I won't do this sin again,' the reply might be, 'Wait for a week, or two, or a month, and let us see if you have truly overcome.' He might confess the same sins repeatedly, yet his confession father continues to support him. Some people argue that they partake of the sacraments in order to overcome sin, then they revert back to the sin. No! A person needs to prepare for the Eucharist. The priest hollers, "The Holies for the holy". Why? Because a person needs to prepare and sanctify himself for having communion by repentance, confession, and abstinence from sin. But for people to partake of the holy communion, claiming that the mysteries prevent them from sinning, would be unacceptable! It is true that the Eucharist reinstates to us the strength of life and makes us abide in Christ, but how can life return to us while we are still in fellowship with death? That is why the priest asks in the absolution prayer: "O Master, Lord Jesus Christ...who has broken every bond of our sins through His saving, life-giving sufferings... bless him, purify him, absolve him... Absolve him from the bonds of sin" In other words let him no longer be a slave bound

to sins. He must be translated to a phase of freedom from evil; thus he is able to receive eternal life. Thus it is said that the sacrifice is "Given for us for salvation, remission of sins, and eternal life to those who partake of Him."

I wish that we would not undervalue the Sacrament of the Holy Eucharist, remembering the words of our teacher Saint Paul, "For if we sin willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins, but a certain fearful expectation of judgment, and fiery indignation which will devour the adversaries" (Heb 10:26), also, "But in accordance with your hardness and your impenitent heart you are treasuring up for yourself wrath in the day of wrath and revelation of the righteous judgment of God" (Rom 2:5), and again, "But let a man examine himself... For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body" (1 Cor 11: 28-29).

Do not scheme to betray Christ, like Judas, and come sit at the Passover table! That is why Christ told Judas, "What you do, do quickly" (Jn 13: 27). If you want to repent, then repent; if you want to betray me, then leave quickly because I want to initiate the Liturgy. When Judas heard this, he considered it his golden opportunity to run after his reward for betrayal and injustice – handing Christ to the Jews.

Do not consider in your soul that you can betray Christ, and advance to receive of the holy

sacraments. You must resolve in your heart that you will not return to sin. Examine yourself! The world will not come to an end if you postpone Communion for a week, or two, or even three, until you have trained to let your will be guided by the Spirit. "If you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live" (Rom 8: 13).

#### Lead by Example





I wish that we truly comprehend the value of these holy sacraments, in order to also be models to others, assisting them understand the value of these mysteries. When, during the liturgy we recite, "Amen. Amen. Amen. Your Death, O Lord, we proclaim; Your holy Resurrection and Ascension into the heavens, we confess." In other words the victory fueling Your children who are triumphant over sin, proclaims the power of Your Resurrection on Your redeemed people's lives, proclaim Your Death and confess Your Resurrection. The congregation of saints proclaim Your Death by their death to sin, and confess Your Resurrection by their victory over evil. They follow your example in being a light to the world.

Through the prayers of His Holiness Pope Shenouda III, may God grant us the life of repentance and readiness, so that, through repentance, contrition, and humility, we may anticipate partaking of the Holy Sacraments.

Glory to God forever, Amen.

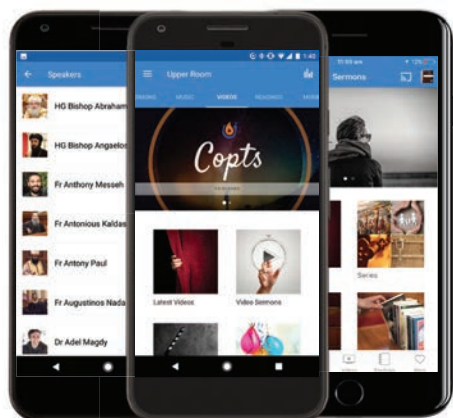
 	<h2 style="text-align: center;"><i><b>Easters 2018 Appeal</b></i></h2> <p style="text-align: center;"><i>"I say to you inasmuch as you did to one of the least of these My brethren, you did it to Me." (Mathew 25:35-40)</i></p> <p style="text-align: center;"><i><b>C.O.P.T.S Inc. invites you to rejoice the Easter lent, let's all share this holly occasion of fasting with the blessings of HG Bishop Daniel</b></i></p> <h3 style="text-align: center;"><i><b>Agaby Dinner</b></i> عشاء المحبة</h3> <p style="text-align: center;"><b>6:30 pm Sunday 4<sup>th</sup> of March 2018</b>  <b>Petersham Town hall .. Crystal St.</b></p> <p style="text-align: center;"><i><b>\$ 20 donation to assist our brothers and sisters</b></i></p>	<p>Christian Overseas Provident Tutelage Society of Australia</p> <p>ABN 77 774 185 422          PO Box 393, South Gate,          Sylvania, NSW, 2224</p> <p><a href="http://www.coptis.org.au">www.coptis.org.au</a></p> <p>Email:  <a href="mailto:heshmatgrace@gmail.com.au">heshmatgrace@gmail.com.au</a></p> <p>Tel: +61 2 9589 2293          +61 2 9583 1127</p>
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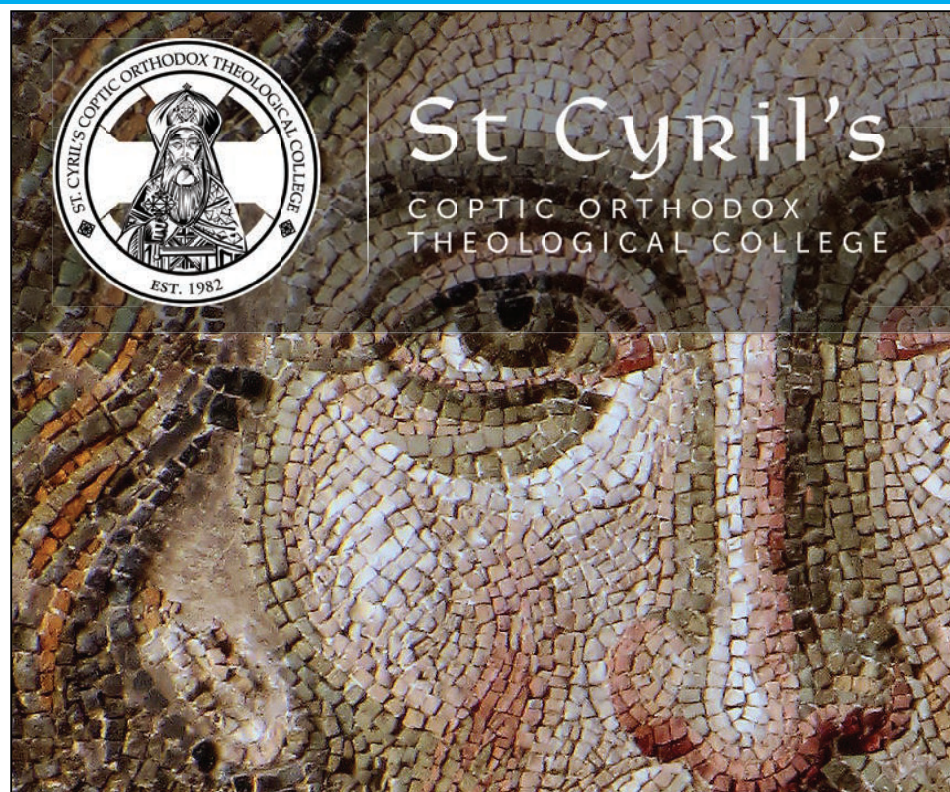


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**THEODORE BUILDING**

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### CONGREGATION WALL

**A LASTING TRIBUTE FOR THE GENERATIONS OF OUR CHURCH**

*"So let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver." 2 Corinthians 9:7*

We are creating a Congregation Wall as part of the Theodore Building that will be made up of congregation names engraved on bricks. This project will be a great addition to our blessed Church, and will serve the many generations to come. Be among the congregation, friends and families to purchase a brick that will become a lasting tribute at our church. You also have the option of purchasing a brick to honour the memory of a loved one who have passed away.

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AND BE PART OF THE CONGREGATION WALL**

GEORGE MARY GRACE MARINA  
MARK MINA JOHN MONICA SALLY  
SIMON SARAH PAUL MARIA



## WHO WE ARE

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

During these years we have:

- Engaged with over 45,000 youth
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- Trained 40 iWorx trainees
- Found homes for 203 youth
- Welcomed more than 100 volunteers

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ACC NO: 465 556 041  
ACC NAME: Exodus Youth Worx

[www.exodusyouthworx.org.au](http://www.exodusyouthworx.org.au)



# TREASURES OF THE FATHERS: PROPHECIES OF TUESDAY OF THE FIRST WEEK OF THE GREAT FAST

by Fr. Moses Samaan



In this series, we will read the Holy Scripture with the Church through the lens of the Holy Fathers who lived the Scripture and bequeathed their inspired interpretations to later generations for their edification and spiritual growth.

Isaiah 1:19–2:3

And if ye be willing, and hearken unto me, ye shall eat the good things of the land: 20 But if ye be not willing, neither hearken unto me, a sword shall devour you; for the mouth of the Lord hath spoken this. 21 How is the faithful city Zion become an harlot! (once) full of judgment, and in her righteousness did rest; but now murderers. 22 Your silver is base; thy hucksters mix the wine with water: 23 Thy rulers are disobedient;

companions of thieves, that love gifts, that pursue a recompense; that judge not for orphans, and attend not to the cause of a widow. 24 Therefore thus saith the Ruler, the Lord of Hosts, Ah, the strong ones of Israel! for my wrath shall not cease upon mine adversaries, and I will exact judgment from mine enemies. 25 And I will turn mine hand upon thee, and burn thee into purity, and the disobedient will I destroy, and take away all transgressors from thee, and will humble all arrogant ones. 26 And I will set up thy judges as in former time, and thy counsellors as from the beginning; and after that thou shalt be called City of righteousness, faithful mother-city Zion. 27 For with judgment shall her captivity be saved, and with mercy. 28

And the transgressors and the sinners together shall be broken in pieces, and they that forsake the Lord shall be brought to an end. 29 For they shall be ashamed for their idols, which themselves desired, and shall be ashamed for their gardens, which they longed for. 30 For they shall be as a terebinth that hath cast off its leaves, and as a park with no water. 31 And their strength shall be as a stalk of flax, and their works as sparks of fire, and the transgressors and the sinners shall be burned up together, and there shall be none that shall quench them. 2:1 The word that came from the Lord to Isaiah the son of Amoz concerning Judah and concerning Jerusalem. 2 For in the last days shall the mountain of the Lord be clearly seen, and

the house of God upon the top of the mountains, and it shall be uplifted above the hills, and all the nations shall come unto it. 3 And many nations shall go, and shall say, Come, let us go up into the mountain of the Lord, and into the house of the God of Jacob; and he will proclaim to us his way, and we will walk in it. For out of Zion shall a law come forth, and the word of the Lord from Jerusalem.

Devote Yourself to Fasting and Prayer

St. Ignatius the God-Bearer<sup>1</sup>

I exhort you in God, that you add [speed] to your course, and that you vindicate your dignity. Have a care to preserve concord with the saints. Bear [the burdens of] the weak, that “you may fulfill the



law of Christ" (Ga 6:2). Devote yourself to fasting and prayer, but not beyond measure, lest you destroy yourself thereby. Do not altogether abstain from wine and flesh, for these things are not to be viewed with abhorrence, since [the Scripture] saith, "You shall eat the good things of the earth" (Is 1:19). And again, "You shall eat flesh even as herbs" (Ge 9:3). And again, "Wine makes glad the heart of man, and oil exhilarates, and bread strengthens him" (Ps 104:15). But all are to be used with moderation, as being the gifts of God. "For who shall eat or who shall drink without Him? For if anything be beautiful, it is His; and if anything be good, it is His" (Ec 2:25, LXX; Zec 9:17). Give attention to reading (cf. 1 Ti 4:13), that you may not only yourself know the laws, but may also explain them to others, as the earnest athlete of God. "No man that wars entangles himself with the affairs of this life, that he may please him who has chosen him to be a soldier; and if a man also strive for masteries, yet is he not crowned except he strive lawfully" (2 Ti 2:4). I that am in bonds pray that my soul may be in place of yours.

#### Eat of the Good of the Land Through Baptism St. Hippolytus of Rome<sup>2</sup>

Come then, be begotten again, O man, into the adoption of God. And how? says one. If you practice adultery no more, and commit not murder, and serve not idols; if you are not overmastered by pleasure; if you do not suffer the feeling of pride to rule you; if you cleanse off the filthiness of impurity, and put off the burden of sin; if you cast off the armor of the devil, and put on the breastplate of faith, even as Isaiah says, "Wash, and seek judgment, relieve the oppressed, judge the fatherless, and plead for the widow. And come and let us reason together, says the Lord. Though your sins be as scarlet, I shall make them white as snow; and though they be like crimson, I shall make them white as wool. And if you be willing, and hear my voice, you shall eat the good of the land" (Is 1:16-19). Do you see, beloved, how the prophet spoke beforetime of the purifying power of baptism?

For he who comes down in faith to the laver of regeneration, and renounces the devil, and joins himself to Christ; who denies the enemy, and makes the confession that Christ is God; who puts off the bondage, and puts on the adoption, - he comes up from the baptism brilliant as the sun, flashing forth the beams of righteousness, and, which is indeed the chief thing, he returns a son of God and joint-heir with Christ.

#### Zechariah 8:7-8

This says the Lord Almighty: 'Behold, I am saving my people from the land of the east and from land of the west, and I will lead them and settle them in the middle of Jerusalem, and they will be to me a people, and I will be to them a God, in truth and in righteousness.'

#### He Will Rescue Us St. Didymus the Blind<sup>3</sup>

To give confidence to look forward to what seemed beyond hope, the text says that the Lord almighty promised to do it. The Lord almighty says this: Lo, I shall rescue my people from the land of the east and from the land of the west. I shall bring them back and shall dwell in the midst of Jerusalem, and they will be my people and I shall be their God in truth and righteousness (vv. 7-8). Just as the title "man of God" is given to the person who worships and serves him, so the people that comprises only those who are devoted to God in every way is styled God's people. It is his people whom he rescues from all over the world and its limits, his promise stating, Lo, I shall rescue my people from the land of the east and from the land of the west, says the Lord almighty. This people is not only the one of the circumcision, but the one of all the nations who believe in the savior in keeping with the Gospel.

In former times, remember, one single nation, that of the Hebrews, was the people of the one who created everything, his lot and portion, according to the testimony of the revealer when he said, "When the Most High apportioned the nations, when he scattered the sons of Adam according to the number

of God's angels, Jacob became the Lord's portion, Israel the cord of his inheritance" on account of the beauty of its behavior and life in keeping with the text of the forty-seventh psalm, uttered by the saints in these terms: "He chose us as his inheritance, he loved the beauty of Jacob." Of similar intent is the direct statement in the teaching of Moses, "Lo, this great nation is a wise and discerning people," devout and resistant to sin, according to the verse in the admirable Wisdom of Solomon, "The one whose soul is unfamiliar with vice and whose body is not a victim of sin" is a recipient of God's wisdom and the sacred discernment corresponding to it. Consistent with this view is the statement by a God-fearing man to a person of real worth about God's word: "Lo, fear of God is wisdom, and resistance to vices is discernment" (Dt 32:8-9; Ps 47:4; Dt 4:6; Wis 1:4; Jb 28:28).

In company with this wise and discerning nation that is "a royal priesthood, a people as a special possession," all the nations rejoice at the birth of the savior, which they ardently looked forward to in accord with the blessing that spoke of a savior's rising from Judah, which is consistent also with what is expressed this way in Isaiah: "There will be a root of Jesse which will rise to command nations; in it nations will hope." In reference to the common pleasure and satisfaction of all human beings, Scripture says, "Rejoice, nations, with his people," which is no longer composed only of the one nation of the Hebrews, but of all who together adore and worship God according to the statements in the Psalms, in one place, "All the nations will serve him," and in another, "All the nations you made will come and bow down before you, and they will glorify your name," Lord, and again, "The ends of the earth will remember and will return to the Lord, and the families of the nations will bow down before him, because kingship is the Lord's and he is master of the nations" (Ex 19:5-6; 1 Pt 2:9; Gn 49:10; Is 11:10 LXX; Dt 32:43 LXX; Pss 72:11; 86:9; 22:27-28).

#### True Worship in the Spirit

#### St. Cyril of Alexandria<sup>4</sup>

In former times also God saved those in the line of Israel who were scattered in war, assembling them in Jerusalem and dwelling among them, at least by rebuilding the divine Temple and permitting them once more to placate him with sacrifices according to the Law, offer prayers, and celebrate festivals. But to say rescuing his own people from the east and the west would rightly be applied to Emmanuel, who called all of earth under heaven, landed by faith those from the end of the earth as his catch, and gathered the whole flock of the nations into the truly holy and celebrated city, "which is the Church of the living God" and heavenly Jerusalem. How is it not a simple claim that he dwelt in its midst? After all, he became like us, and "dwelt among human beings" in the flesh. God foretold this to us through another prophet: "Be of good cheer, Zion; do not let your hands grow weak. The Lord your God is in your midst; as a warrior he will save you. He will bring joy upon you, and will renew you in his love" (1 Tm 3:15; Bar 3:37; Zep 3:16-17). He is with us still, however: far from leaving us orphans, he sent us in his place the Paraclete, and through him he is with those who love him, as he will confirm in the words, "Behold, I am with you all days until the end of the age" (Mt 28:20). Accordingly, we have become his people, after once being no people (Mt 28:20; Hos 1:10; 1 Pt 2:10), only worshipers of stones; abominating the ancient and loathsome error, we have chosen him as our God, in truth and righteousness. Far from adhering to types and shadows, like those in love with the letter, we instead welcome into our mind and heart the splendor of the evangelical preaching and perform the true worship, and, holding fast the righteousness acceptable to him, we perform the worship in the spirit. "God is spirit," as the Son himself says, remember, "and those who worship him must worship in spirit and in truth" (2 Cor 3:6; Jn 4:24).



# St Mary & St Mina's Coptic Orthodox College

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Wisdom and Knowledge"  
(Colossians 2:3)

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