Congratulations on PhD Award

Mrs Eriny Azmy (of St. Athanasius Church) has obtained her PhD in Pure Mathematics from Monash University. Thesis topic is “Applications of Clifford Algebras in Robotics”, titled: Exact Solution of Inverse Kinematic Problem of 6R Serial Manipulators using Clifford Algebra.

Warm congratulations to Dr Eriny and her family, wishing her by the grace of God more success and progress.

Coptic Hope Charity received a referral from His Holiness Pope Tawadros II through His Grace Bishop Suriel to support the need of a service that builds roofing for houses for people in need.

With God’s grace and the support of our donors we were able to send $20,000; this will only cover 12 houses from 68 which is less than 20% of their need.

If you would like to support this service please contact us through our Facebook page or our phone number 0488 844 242 to donate using Eftpos or if you prefer to donate via bank transfer, please use our following bank details:

Bank Name: Commonwealth Bank – BSB 063159
Account Number: 10566165
Account Name: Coptic Orthodox Church, Diocese of Melbourne Inc. Coptic Hope Charity
Please use “Roofing” as the description.

Coptic Hope Charity would like to thank its supporters for their continuous support to our brothers and sisters in need.

"And He said, Young man, I say to you, arise. So he who was dead sat up and began to speak.”

(Luke 7:14, 15)
Continued from the last issue...

The Lord repeated the same words in His speech to Jeroboam: "Behold, I will tear the kingdom out of the hand of Solomon and give ten tribes to you (but he shall have one tribe for the sake of My servant David, and for the sake of Jerusalem, the city which I have chosen out of all the tribes of Israel). However I will not take the whole kingdom out of his hand, because I have made him rule all the days of his life for the sake of My servant David, whom I chose because he kept My commandments and My statutes” (1Kin11: 31,32,34). In one chapter the Lord repeats the phrase ‘for the sake of My servant David’ three times. That is why the Psalmist prayed to Him, saying: “For Your servant David’s sake, do not turn away the face of Your Anointed” (Ps. 132: 10). If David has such favour with God, how much more has the Virgin Mary, the angels, John the Baptist who is the greatest born among men and the martyrs who were tortured and tasted death for the sake of the Lord? Therefore, since we ask the prayers of our fellows on earth, why do we not ask the prayers of those whom “shine like the brightness of the firmament” (Dan.12: 3)? And why do we not ask the prayers of those who fought the good fight, finished the race and kept the faith (2Tim4: 7)? If intercession, which is prayer, is considered mediation, and if every mediation is unacceptable, then every man’s prayer for the sake of another is an unacceptable mediation since we have only one Mediator! In refusing the mediation in prayers, on the pretext that the relationship between God and man is a direct one which in the Divine love does not need the prayers of others, then the Apostle would be wrong (far from it) in saying, “pray for one another” (Jas: 5:16). Accordingly, prayers for the sake of others which are mentioned in the Holy Bible are meaningful and not in accord with the Divine love. Because God loves people, He does not need others to pray for Him the sake of His children to remind Him of His Providence and Paternal love! Those who think in this way misunderstand the Divine design when God asked Aimelech to let Abraham pray for him (Gen:20: 7) and when He asked Job’s friends to let Job pray for them (Job:42: 8).

Shipment Service

The service, which is recently established by the diocese for collecting items that are required by churches and individuals to be shipped in containers from Egypt to Melbourne, is not a free charge service but it will reduce the cost of the normal shipping. For more details, please contact Mamdouh Rezk, mobile: 0413-466-220

Greek Orthodox Church site: 101 B Royal Parade, Reservoir. All are welcome to come and support the church.

November from 5:30pm – 10pm at Ultima Function Centre, Keilor (corner Keilor Park Drive & Ely Court). For tickets please contact the church treasurer Fady Malek on 0411-390-902.

Tickets price: $60 for adults and $30 for children.

Mamdouh Rezk, mobile: 0413-466-220

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DIOCESE NEWS

Visit Program of His Grace Bishop Theophilos of the Red Sea to Melbourne

Saturday 8/11: Arrival in Melbourne 7:00pm, Flight JQ521 – Domestic
Sunday 9/11: Liturgy (9 – 11am) at Archangel Michael & St. Anthony Church, Oakleigh
Monday 10/11: Liturgy (8 – 10am) at St. Athanasius Church (for Clergy Conference), Donvale
Travelling to Sydney 3:15pm, Flight JQ14 – Domestic

St. Macarius Church Fete
St. Macarius Church annual fete will be held on Saturday 8th and Sunday 9th November at the Greek Orthodox Church site: 101 B Royal Parade, Reservoir. All are welcome to come and support the church.

St. Mina & St. Marina’s Church Fete
St. Mina & St. Marina’s Church annual fete will be held on Saturday 15th and Sunday 16th November at the Church Location, 41 - 49 Saffron Drive, Hallam. All are welcome to come and support the church.

St. Mary’s Church Dinner
With the blessing and attendance of His Grace Bishop Suriel, St. Mary’s Church Inaugural Dinner will be held on Sunday 23rd November from 5:30pm – 10pm at Ultima Function Centre, Keilor (corner Keilor Park Drive & Ely Court). For tickets please contact the church treasurer Fady Malek on 0411-390-902.

Tickets price: $60 for adults and $30 for children.

Shipping Service

The service, which is recently established by the diocese for collecting items that are required by churches and individuals to be shipped in containers from Egypt to Melbourne, is not a free charge service but it will reduce the cost of the normal shipping. For more details, please contact Mamdouh Rezk, mobile: 0413-466-220

Liturgy (8-10am) at St. Athanasius Church (for Clergy Conference), Donvale

To be continued in the next issue...
The Spark of Divine Love within You
St. Basil the Great

Love of God is not something that can be taught. We did not learn from someone else how to rejoice in light or want to live, or to love our parents or guardians. It is the same – perhaps even more so – with our love for God: it does not come by another's teaching. As soon as the living creature (that is, man) comes to be, a power of reason is implanted in us like a seed, containing with it the ability and the need to love. When the school of God's law admits this power of reason, it cultivates it diligently, skillfully nurturing it, and with God's help brings it to perfection.

For this reason, as by God's gift, I find you with the zeal necessary to attain this end, and you on your part help me with your prayers. I will try to fan into flame the spark of divine love that is hidden within you, as far as I am able through the power of the Holy Spirit. First, let me say that we have already received from God the ability to fulfill all his commands. We have then no reason to resent them, as if something beyond our capacity were being asked of us. We have no reason either to be angry, as if we had to pay back more than we had received. When we use this ability in a right and fitting way, we lead a life of virtue and holiness. But if we misuse it, we fall into sin.

This is the definition of sin: the misuse of powers given us by God for doing good, a use contrary to God's commandments. On the other hand, the virtue that God asks of us is the use of the same powers based on a good conscience in accordance with God's command.

Since this is so, we can say the same about love. Since we received a command to love God, we are not to be sought outside ourselves, but even to other creatures. To return to the subject of love, the church is like paradise on earth. “You may eat freely of the fruit of every tree in the garden,” says the Apostle, “and do not swallow the opinions of the heretics.” According to this, “Beware! By devouring the ideas of the heretics we banish ourselves from the paradise of life.”

More true than the truth?
St. Irenaeus

Some people disdain the teachings of the church and fail to understand how a simple and devout person can have more worth than a philosopher who blasphemes without restraint. Heretics are like that. Heretics always want to find something more true than the truth. They are always choosing new and unreliable ways. But like the blind led by the blind, they will fall into the abyss of ignorance by their own fault. The church is like paradise on earth. “You may eat freely of the fruit of every tree in the garden,” says the Spirit of God. In our case, it means: Feed on the whole of Scripture, but do not do it with intellectual pride, and do not swallow the opinions of the heretics. They pretend to possess the knowledge of good and evil, but they are impudently elevating their own intelligence above their Creator.
Letter LII. First Letter to Monks

To those in every place who are living a monastic life, who are established in the faith of God, and sanctified in Christ, and who say, ‘Behold, we have forsaken all, and followed Thee,’ brethren dearly beloved and longed for, heartiest greetings in the Lord.

In compliance with your affectionate request, which you have frequently urged upon me, I have written a short account of the sufferings which ourselves and the Church have undergone, refusing, according to my ability, the accursed heresy of the Arian madmen, and proving how entirely it is alien from the Truth. And I thought it needful to represent to your Piety what pains the writing of these things has cost me, in order that you may understand thereby how truly the blessed Apostle has said, ‘O the depth of the riches both of the wisdom and knowledge of God,’ and may kindly bear with me when I speak to you as I am by nature. For the more I desired to write, and endeavoured to force myself to understand the Divinity of the Word, so much the more did the knowledge thereof withdraw itself from me; and in proportion as I thought that I apprehended it, in so much I perceived myself to fail of doing so. Moreover also I was unable to express in writing even what I seemed to myself to understand; and that which I wrote was unequal to the imperfect shadow of the truth which existed in my conception.

Considering therefore how it is written in the Book of Ecclesiastes, ‘I said, I will be wise, but it was far from me; That which is far off, and deep, who shall find it out?’ and what is said in the Psalms, ‘The knowledge of You is too wonderful for me; it is high, I cannot attain unto it,’ and that Solomon says, ‘It is the glory of God to conceal a thing,’ I frequently designed to stop and to cease writing; believe me, I did; But lest I should be found to disappoint you, or by my silence to lead into impiety those who have made enquiry of you, and are given to apprehension of the truth is at present far removed from us by reason of the infirmity of the flesh, yet it is possible, as the Preacher himself has said, to perceive the madness of the impious, and having found it, to say that it is ‘more bitter than death.’ Wherefore for this reason, as perceiving this and able to find it out, I have written, knowing that to the faithful the detection of impiety is a sufficient information whereinto piety is contained.

For although it be impossible to comprehend what God is, yet it is possible to say what He is not. And we know that although He is not as man; and that it is not lawful to conceive of any originated nature as existing in Him. So also respecting the Son of God, although we are by nature very far from being able to comprehend Him; yet it is possible and easy to condemn the assertions of the heretics concerning Him, and to say, that the Son of God is enemies of Christ, and as containing and affording to those who desire it, suggestions for arriving at a pious and wholesome life.

And though it be impossible to bear in mind the holiness of God, it is possible to say how holy is He. By this I mean, that the Son of God has such an holiness as is itself the holiness of God, and that He is the manifestation of the holiness of God. And with this I mean to say, that the Son of God is such an holiness as is itself holy; that is, He is God manifest, and God hid, and that He is the manifestation of God manifest, and God hid.

And thus I have written, and I have written in so far as I could, and I have written in such a manner that it might be to the profit of the writer, and to the profit of the reader. For the grace of the Lord Jesus Christ be with you. Amen.'