

His Holiness Pope Tawadros II ordains Fr Bishoy Youhanna, Fr Isaac Wissa and Fr George Farag of the Diocese of Melbourne and Affiliated Regions at Saint Bishoy Monastery, in Wadi Elnatron - Saturday 6th July 2019.

Warm congratulations to our newly ordained priests. May the Lord bless and prosper their ministry.



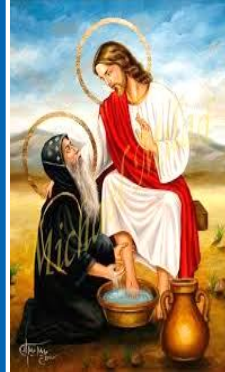
Fr Bishoy Youhanna – St Mary & St Bishoy Church, Adelaide



Fr Isaac Wissa – St Mina & St Marina Church, Melbourne



Fr George Farag
For the Ministry in Fiji



“After these things the Lord appointed seventy others also and sent them two by two before His face into every city and place where He Himself was about to go. Then He said to them, “The harvest truly is great, but the laborers are few; therefore pray the Lord of the harvest to send out laborers into His harvest.” (Luke 10: 1-2)

Donations to the Diocese

Please donates in this Bank Account:

Commonwealth Bank BSB: 063159 Account Number: 10240683

Account Name: Coptic Orthodox Church, Diocese of Melbourne

Type of Account: Statement

تبرعات للإيبارشية

يُرجى التبرع في هذا الحساب البنكي:

(Abu Sefen) Church Fete

St. Philopater Mercurius (Abu Sefen) Church First Annual Fete is held on Sunday 14th July (the second day for the fete), at the church address: (St. Dominic's Primary School (Church Street, Melton). All are welcome to come to encourage the activities at the fete and support the church. All proceeds from the fete will be directed to the church establishment fund. Your donations are also welcome to the following account:

Commonwealth Bank - BSB: 063 159 - Account Number: 1067 3702

Coptic Orthodox Church, Diocese of Melbourne - St. Philopater Mercurius Operating Account

معرض كنيسة أبوسيفين

تقيم كنيسة القديس فيلوباتير مورقوريوس (أبو سيفين) معرضها الأحد ١٤ يوليو (اليوم الثاني للمعرض)، بعنوان الكنيسة: (St. Dominics's Primary School (Church Street, Melton) والكنيسة ترحب بحضور الجميع لتشجيع الأنشطة بالمعرض وتعضيد الكنيسة. كل العائد من المعرض سيوجه لصندوق تأسيس الكنيسة. وترحب أيضاً بتبرعاتكم أيضاً للحساب الآتي:

40th Day Commemoration

The 40th Day Commemoration of Mr Mofdy Makari husband of Mrs Naglaa Anis and son in law of the late Wassif Sargious and Mrs Raous Bector, will be at St. Macarius' Church - Yarrambat on Sunday the 14th of July at 8:30am-11:30am. Mr Mofdy is the father of Marco and Marina Makari daughter of Mr Nabil & Mrs Hannan Rezkalla, and Andrew and Marina Makari daughter of Dr Ashraf and Mrs Odette Saddik; and he is the grandfather of Emmanuel Makari. Mr Mofdy is the son of Mr Mickail Makari and the late Mrs Narges Makari; he is the youngest brother of Mr Mamdouh, Mr Maged, and Mrs Nahed. Also, cousin to Hany Boushra. Mr Mofdy is brother in Law of Mrs Mona and Mr Joseph Salib, Mr Magdy and Mrs Kameli Wassif, Mrs Susan and the late Mr Nagy Abdulla, Mrs Hoda and Mr Adly Attia, Mrs Odette and Mr Nagy Shafik, and Mrs Seham and Mr Nashaat Goubrial. May the Lord repose his soul in the paradise of joy and grant comfort to all his family members.

To the Funeral Fund Members

It has been noticed that many of our members have changed their addresses as well as telephone numbers without advising the trustees of the fund. Consequently, many reminder letters are returned and not delivered to you. Therefore, you are kindly requested to advise the trustees in case of changing your contact details to ensure update of the fund records so that any changes to the fund or to remind you about the due date of your payment, can be passed to you. Also, it is required that you inform the trustees in situation where your children reach 25 years of age or start working before that age. Thank you for your kind attention.

للمشاركين في مشروع الجنازات

لقد لوحظ أن عدداً كبيراً من المشاركين يغيرون عنوان إقاماتهم وأرقام تليفوناتهم دون أن يخطروا المشروع مما يؤدي إلى عدم إمكان الإتصال بهم وأن كثيراً من الخطابات ترجع إلينا. لذا نرجو التكرم بسرعة الإفادة بالعناوين الجديدة وأرقام التليفونات حتى يتسنى تعديل سجلاتنا ولإمكان الإتصال بكم في حالة التأخير في سداد الإشتراك أو لأي تعديلات تطرأ في المشروع. كما نرجو العلم بأن المشروع لا يُعطى الأبناء عند بلوغ سن ٢٥ سنة أو أي من يعمل منهم قبل هذا السن. وعليه - إذا رغب في الإشتراك بمفرده - يُعفى من رسوم الإشتراك في المشروع حيث أنه منفصل عن الأسرة. نشكركم على تعاونكم معنا في هذا الأمر.

THE TEACHING OF THE TWELVE APOSTLES “THE DIDACHE”

Continued from the Last issue ...

8. You shall not turn away from him that is in want, but you shall share all things with your brother, and shall not say that they are my own; for if you are partakers in that which is immortal, how much more in things which are mortal?

9. You shall not remove your hand from your son or from your daughter, but from their youth shall teach them the fear of God.

10. You shall not enjoy aught in your bitterness upon your bondman or maidservant, who hope in the same God, lest ever they shall fear not God who is over both; for He comes not to call according to the outward appearance, but unto them whom the Spirit has prepared.

11. And you bondmen shall be subject to your masters as to a type of God, in modesty and fear.

12. You shall hate all hypocrisy and everything which is not pleasing to the Lord.

13. Do you in no wise forsake the commandments of the Lord; but you shall keep what you have received, neither adding thereto nor taking away therefrom.

14. In the church you shall acknowledge your transgressions, and you shall not come near for your prayer with an evil conscience. This is the way of life.

Chapter V — The Way of Death.

1. And the way of death is this: First of all, it is evil and full of curse: murders, adulteries, lusts, fornications, thefts, idolatries, magic arts, witchcrafts, rapines, false witnessing, hypocrisies, double-heartedness, deceit, haughtiness, depravity, self-will, greediness, filthy talking, jealousy, over-confidence, loftiness, boastfulness;

2. Persecutors of the good, hating truth, loving a lie, not knowing a reward for righteousness, not cleaving to good nor to righteous judgment, watching not for that which is good, but for that which is evil; from whom meekness and endurance are far, loving vanities, pursuing requital, not pitying a poor man, not labouring for the afflicted, not knowing Him that made them, murderers of children, destroyers of the handiwork of God, turning away from him that is in want, afflicting him that is distressed, advocates of the rich, lawless judges of the poor, utter sinners.

Be delivered, children, from all these.

To be continued in the next issue ...

QUOTATION FROM SERMON OF SAINT AUGUSTINE OF HIPPO ON SAINTS PETER AND PAUL

Our Lord Jesus Christ in the final days of His earthly life in the days of His mission to the race of man, has chosen from among the disciples His twelve Apostles to preach the Word of God.

Among them, the Apostle Peter for his fiery ardour was vouchsafed to occupy the first place (Mt.10:2) and to be as it were the representative person for all the Church.

Therefore, it is said to him, preferentially, after the confession: "I will give unto you the keys of the Kingdom of Heaven: and whatsoever you shall bind on earth, shall be bound in the heaven: and whatsoever you shall loose on earth: shall be loosed in heaven" (Mt.16: 19).

Therefore, it was not one man, but rather the One Universal Church, that received these "keys" and the right "to bind and loosen."

And that it was actually the Church that received this right, and not exclusively a single person, turn your attention to another place of the Scriptures, where the same Lord says to all His Apostles, "Receive ye the Holy Spirit" and further after this, "Whose soever sins you remit, they are remitted unto them: and whose soever sins you retain, are retained" (John 20: 22-23); or: "whatsoever you bind upon the earth, shall be bound in Heaven: and whatsoever ye shall loose on earth, shall be loosened in heaven" (Mt.18:18).

Thus, it is the Church that binds, the Church that loosens; the Church, built upon the foundational cornerstone, Jesus Christ Himself (Eph 2:20), does bind and loosen. Let both the binding and the loosening be feared: the loosening, in order not to fall under this again; the binding, in order not to remain forever in this condition.

Therefore, "Iniquities ensnare a man, and everyone is bound in the chains of his own sins," says Wisdom (Prov 5:22); and except for Holy Church nowhere is it possible to receive the loosening.

And so, brethren, celebrating now the memory of the holy Apostles Peter and Paul, remembering their venerable sufferings, we esteem their true faith and holy life, we esteem the innocence of their sufferings and pure confession. Loving in them the sublime quality and imitating them by great exploits, "in which to be likened to them" (2 Thess 3: 5-9), and we shall attain to that eternal bliss which is prepared for all the saints.

The path of our life before was more grievous, thornier, harder, but "we also are compassed about with so great a cloud of witnesses" (Heb 12: 1), having passed by along it, made now for us easier, and lighter, and more readily passable.

First there passed along it "the author and finisher of our faith," our Lord Jesus Christ Himself (Heb 12: 2); His daring Apostles followed Him; then the martyrs, children, women, virgins and a great multitude of witnesses. Who acted in them and helped them on this path? He Who said, "Without Me ye can do nothing" (John 15: 5)."



CONTEMPLATIONS ON THE SERMON ON THE MOUNT

The Thrice Blessed His Holiness Pope Shenouda III

Continued from the last issue ...

There are people who do not tolerate or accept preaching.

Their pride and their self-assertion prevent them from the acceptance of advice or a word which draws their attention to the right way, or a word to teach or preach to them. Nor can they endure a word of criticism. If you speak a word of benefit, he may look at you, show his resentment and say to you "Are you going to preach to me?"

Such persons may benefit more from your good example, which will speak to them in silence. Regarding the necessity of examples, the Apostle says, "Be careful to do what is right in the eyes of everybody." (Rom 12:17). He gives more explanation and says, "Providing honourable things not only in the sight of the Lord but also in the sight of men." (2 Cor 8:21). In this way, the believer's life becomes a light to others.

To become a light has three advantages:

1. A person becomes of great use to others because he presents a practical and spiritual example to them.
2. On the other hand, he will not be a stumbling-block to any- one.
3. This good behaviour will lead people to glorify our Heavenly Father, according to the Lord's words.

Therefore, "If you behave well, you will make people love their religion." If you behave badly, people will blaspheme God because of you. Moreover, James, the Apostle says, "Do they not blaspheme that noble name by which you are called?" (James 2:7). The following is an important note which we add with respect to those who are salt and light of the world.

An Example Even After Death: The pious person is the salt of the earth during his life as well as after his death, because people will follow his steps afterwards. He will remain an example for future generations. Saint James, the Apostle, says "Brethren, take the prophets, who spoke in the name of the Lord, as an example of suffering and patience. You have heard of Job's perseverance and seen the end intended by the Lord." (James 5:10,11).

When our teacher St. James used this example, Job the righteous had passed away thousands of years before. Despite the passage of time, he remains a good example in the present as the salt of the earth and light of the world.

The spiritual person shines like a light. His life extends through future generations. After his death, his biography remains shining before people. Look how our fathers the monks were the salt of the earth and the light of the world!! People came from the most distant countries to hear a word of benefit from their mouths. After their death, their sanctified biographies have shone all over the world giving people wisdom, and spiritual understanding, even in the present.

I wonder if Saint Anthony's life has come to an end? Surely not. He is still alive. He preaches, speaks and clarifies the way through his biography, as it was said about Abel the righteous "By faith ...; and through it he being dead still speaks." (Hebrews 11:4).

To be continued in the next issue ...

عزاء المؤمنين

القديس الأرشدياكون حبيب جرجس

تابع العدد الماضي...

يَتَجَمَّعُ مَا تَقْدَمُ أَنَّ التَّجَارِبَ وَالْآلَامَ لَيْسَتْ هِيَ الْقِدَاسَةُ وَلَكِنَّهَا هِيَ الْوَاسِطَةُ إِلَيْهَا، وَأَنَّهَا قَدْ تَكُونُ لِلْخَيْرِ أَوْ لِلشَّرِّ. فَإِنَّ نَظْرَنَا إِلَيْهَا نَظْرَةُ سَمَاوِيَّةٍ وَخُضْعَنَا لَهَا وَقِبْلَتُنَا بِالشُّكْرِ وَالصَّبْرِ وَالطَّاعَةِ وَالْمَحَبَّةِ وَاسْتَقْدَانَا مِنْهَا كَانَتْ لَنَا آخِرًا سَبَبَ فَرَجٍ وَرَاحَةٍ حَيَاةٍ، وَإِلَّا فَهِيَ رَاحَةٌ مَوْتٍ.

فَلَا تَرَفُضْ أَيُّهَا الْحَبِيبُ تَأْدِيبَ الْقَدِيرِ "لَأَنَّهُ هُوَ يَجْرَحُ وَيَقْصِبُ. يَسْجَقُ وَيَذَاهُ تَشْفِيَانِ" (أَيُوبَ ١٨:٥) "لَا تَحْتَقِرْ تَأْدِيبَ الرَّبِّ وَلَا تَكْرَهُ تَوْبِيخَهُ. لِأَنَّ الَّذِي يَحِبُّهُ الرَّبُّ يُؤَدِّبُهُ وَكَأَبٍ يَابِنِ يَسِّرُ بِهِ" (أَمْثَالُ ١٢، ١١:٣) "إِنْ كُنْتُمْ تَحْمِلُونَ التَّأْدِيبَ يَمْلِكُكُمُ اللَّهُ كَالْبَنِينَ. فَأَيُّ ابْنٍ لَا يُؤَدِّبُهُ أَبُوهُ؟" (عِبْرَانِيِّينَ ٧:٢٢) فَمَنْ يَقْبَلُ التَّأْدِيبَ بِطَاعَةٍ وَوِدَاعَةٍ وَيُخْرِفُ دُمُوعَهُ بِالشُّكْرِ وَالْحَمْدِ فَهُوَ ابْنُ مَطِيْعٍ. وَأَمَّا الَّذِي يَكْرَهُ الْإِمْتِحَانَ وَلَا يَتَحَمَّلُ التَّأْدِيبَ فَهُوَ عَاصٍ مُتَمَرِّدٌ. إِنَّ الَّذِينَ يَتَذَمَّرُونَ فِي الشَّدَائِدِ وَالضِّيَاقَاتِ يَذُوبُونَ فِي أَحْزَانِهِمْ إِذْ لَيْسَ أَمَامَهُمْ صَخْرُ الدَّهْورِ الْأَبَدِيِّ يَسْتَنْدُونَ عَلَيْهِ، وَهُمْ لَا يَرِيدُونَ أَنْ يَلْتَجِئُوا إِلَى مُلْجَأِهِمُ الْأَمِينِ. أَمَّا أَنْتَ فَاعْرِفْ أَنَّ لَكَ أَبًا فِي السَّمَاءِ كَثِيرَ الرَّحْمَةِ، عَظِيمَ التَّحْنُنِ، وَافِرَ الشَّفَقَةِ، يَزِنُ الْمَقَادِيرَ الْمُنَاسِبَةَ لِأَحْزَانِكَ، وَيَنْظُرُ إِلَى دُمُوعِكَ وَتَهْنِئَاتِكَ، وَيَلْتَفِتُ إِلَى شَكْوَايِ أَتْنِكَ. اطْرَحْ ذَاكَ عِنْدَ قَدَمَيْهِ بِالصَّبْرِ وَالْوِدَاعَةِ، خَاضِعًا لِإِرَادَتِهِ الْمُقَدَّسَةِ. بَارِكْهُ فِي شَدَائِدِكَ. فَتَسْتَحِيلُ أَحْزَانُكَ آخِرًا إِلَى سَيُولٍ تَعْرِيزَاتٍ لَا تَخْطُرُ لَكَ عَلَى بَالٍ، لِأَنَّ اللَّهَ سَيَمْسَحُ كُلَّ دُمْعَةٍ مِنْ عَيْنِكَ وَيُلْبِسَكَ آخِرًا أَكْلِيلَ الْمَجْدِ وَالْبَهَاءِ.

عشرة دروس من مدرسة التجارب:

"وَلَكِنْ كُلُّ تَأْدِيبٍ فِي الْحَاضِرِ لَا يُرِي أَنَّهُ لِلْفَرَجِ بَلْ لِلْحُزْنِ وَأَمَّا آخِرًا فَيُعْطِي الَّذِينَ يَتَدَبَّرُونَ بِهِ ثَمَرَ بَرِّ السَّلَامِ" (عِبْرَانِيِّينَ ١٢: ١١). التَّجَارِبُ نَصِيبُ كُلِّ بَرٍّ وَلَا يَخْلُو أَحَدٌ مِنْهَا. وَإِذَا فَتَشَّتْ جَمِيعَ مَرَاتِبِ النُّوعِ الْإِنْسَانِيِّ تَجِدُ الْجَمِيعَ يَتَوَلَّوْنَ تَحْتَ أَثْقَالِ بَلَايَا مُتَعَدِّدَةٍ وَتَجَارِبٍ مُتَنَوِّعَةٍ. وَالتَّجَارِبُ وَأَنْ كَانَتْ مَرَّةً إِلَّا أَنْ مِنْ يَقْبَلُهَا وَيَتَحَمَّلُهَا بِصَبْرٍ وَيَتَدَبَّرُ بِهَا يَجِدُ فِيهَا آخِرًا دُرُوسًا سَامِيَةً نَافِعَةً فِي الطَّاعَةِ وَالصَّبْرِ وَالتَّهْذِيبِ، تَكُونُ لَهُ ثَمَرٌ بَرِّ السَّلَامِ. وَأَمَّا الَّذِينَ يَدْعُونَ التَّجَارِبَ تَمَرُّدُونَ أَنْ يَنْتَفِعُوا مِنْهَا فَتُظَلُّ نَفُوسُهُمْ مُتَوَجِّعَةٌ تَحْتَ عَجَلَاتِهَا الْقَاسِيَةِ. فَطُوبَى لِمَنْ يُؤَدِّبُهُ الرَّبُّ وَيَقْبَلُ تَأْدِيبَهُ.

واليك عشرة فوائد تنتج من التجارب:

أولاً - أَنَّهَا نَافِعَةٌ أحياناً لِمَجْدِ اللَّهِ نَظِيرَ الْمَوْلُودِ أَعْمَى الَّذِي لَمَّا سَأَلَ التَّلَامِيذَ السَّيِّدَ عَنْهَ قَائِلِينَ هَلْ أَخْطَأَ هَذَا أَمْ أَبْوَاهُ حَتَّى وَلَدَ أَعْمَى؟ أَجَابَ السَّيِّدُ لَا هَذَا وَلَا أَبْوَاهُ لَكِنْ لَكِي يَظْهَرُ مَجْدُ اللَّهِ. (يُوحَنَّا ٩: ١-٢) وَنَظِيرَ مَوْتٍ لِعَازَرِ الَّذِي قَالَ عَنْهُ السَّيِّدُ أَنَّ هَذَا الْمَرِيضَ لَيْسَ لِلْمَوْتِ بَلْ لِأَجْلِ مَجْدِ اللَّهِ لِيَتَمَجَّدَ ابْنُ اللَّهِ بِهِ (يُوحَنَّا ١١: ٤) وَكَمَا قَالَ السَّيِّدُ لِبَطْرُسَ الرَّسُولِ مُشِيرًا إِلَى آيَةِ مَيِّتَةٍ كَانَتْ مَزْمَعًا أَنْ يَمَجِّدَ اللَّهُ بِهَا (يُوحَنَّا ٢١: ١٩). فَهَذِهِ التَّجَارِبُ وَأَنْ كَانَتْ فِي حَدِّ ذَاتِهَا مَرَّةً إِلَّا أَنَّ اللَّهَ تَعَالَى قَصْدُ أَنْ يَتَمَجَّدَ بِهَا. وَمَا أَمَجَّدَ تِلْكَ الْوَسَائِلَ الَّتِي يَتَّخِذُهَا اللَّهُ لِمَجْدِهِ. وَمَنْ ذَا الَّذِي يَكُونُ مُسْتَحَقًّا لِنَيْلِ شَرَفٍ وَسِيمٍ كَهَذَا حَتَّى يَتَمَجَّدَ اللَّهُ بِهِ.

ثانياً - تَظْهَرُ لَنَا أَمَانَةُ اللَّهِ وَبَطْلَانُ التَّعْزِيزَاتِ الْأَرْضِيَّةِ وَتَنْبِيْهُنَا وَتَوْقُفُنَا مِنَ الْغَفْلَةِ: كَثِيرًا مَا تَعْتَرِينَا الْغَفْلَةُ وَالسَّبَاتُ مِنَ الرَّاحَةِ الزَّائِدَةِ وَالْأَفْرَاحِ الْمُتَكَاثِرَةِ وَالْإِنْهَمَاقِ فِي أُمُورِ الْحَيَاةِ وَاللَّانْشَغَالِ بِالْمَتَاجِرِ أَوْ الْعُلُومِ أَوْ الصَّنَاعَةِ. فَتَنْتَاشِغَلُ بِالْدُنْيَا وَتَتَغَافَلُ بِهَا عَنْ خَيْرِ نَفُوسِنَا، فَيَسْمَحُ اللَّهُ بِوُقُوعِنَا فِي التَّجَارِبِ كَطَبِيبٍ مَاهِرٍ، يَعْطِينَا الدَّوَاءَ. لِلانْتِبَاهِ مِنْ غَفْلَتِنَا حَتَّى نَهْبِ مِنْ سَبَاتِنَا ضَارِعِينَ إِلَيْهِ، شَاكِرِينَ مَرَاكِمَهُ، طَالِبِينَ عَفْوِهِ. وَحِينَئِذٍ نَعْرِفُ وَنَتَّقُ أَنْ خَلَّصْنَا فِي يَدِ الرَّبِّ، فَتَنْتَبِهْ نَفُوسُنَا وَتَلْتَصِقْ بِهِ وَيَظْهَرُ لَهَا عَيْثُ الدُّنْيَا وَبَطْلَانُ كُلِّ تَعْزِيزَةٍ بَشَرِيَّةٍ. وَمَنْ ثُمَّ تَرُدُّ أَلْسِنَتُنَا قَوْلَ الْجَامِعَةِ (بَاطِلُ الْأُبَاطِيلِ الْكُلُّ بَاطِلٌ وَقَبِيضُ الرِّيحِ) وَتَعْرِفُ أَنَّ تِلْكَ الْقِصَّةَ الَّتِي كُنَّا نَتَوَكَّلُ عَلَيْهَا هِيَ قِصَّةٌ مَرْضُوعَةٌ، وَأَنَّ تِلْكَ الْيَقِطِينَةَ الَّتِي كُنَّا نَسْتِظِلُّ تَحْتَهَا أَصْبَحَتْ يَابِسةً. كُلُّ ذَلِكَ لَكِي نَجِدَ مَلَأَ الرَّاحَةِ وَتَمَامَ التَّعْزِيزَةِ فِي الرَّبِّ. وَنَتَّقُ بِأَنَّهُ هُوَ صَخْرُ الدَّهْورِ الْأَبَدِيِّ الَّذِي كُلُّ مَنْ يَتَكَلَّمُ عَلَيْهِ لَا يَخِيبُ.

إِنَّ الْعَصْفُورَ الْوَاقِفَ عَلَى غَصْنِ شَجَرَةٍ إِذَا شَعَرَ بِخَطَرٍ يَنْتَقِلُ حَالًا إِلَى غَصْنٍ آخَرَ وَإِذَا رَأَى الْخَطَرَ لَمْ يَزَلْ قَرِيبًا مِنْهُ يَفْرِشُ جَنَاحِيهِ وَيَطِيرُ فِي الْفَضَاءِ لِيَجِدَ لَهُ مَكَانًا أَمِنًا. أَفَلَا يَجْدُرُ بِالْمَسِيحِيِّينَ حِينَمَا يَقْعُونَ فِي تَجَارِبٍ مُتَنَوِّعَةٍ وَيُرُونَ الْمَخَاطِرَ مُحْدَقَةً بِهِمْ أَنْ يَطِيرُوا مِنْ مَسَاكِنِهِمْ لِيَحْتَبِئُوا تَحْتَ جَنَاحِي الرَّحْمَةِ الْإِلَهِيَّةِ وَيَسْتِظِلُّوا بِحِمْيِ اللَّهِ الْأَمِينِ. وَمَتَى رَأَوْا أَنَّ الْعَالَمَ كُلَّهُ فَخَاحٌ وَتَجَارِبٌ وَيُسُوسُ مِنْ هَذِهِ الْحَيَاةِ فَأَنْهَمُ يُوْجِهُونَ أَنْظَارَهُمْ مِنْ هَذَا الْعَالَمِ إِلَى عَالَمٍ آخَرَ لَا تَسْتَطِيعُ الْأَحْزَانُ وَلَا التَّجَارِبُ أَنْ تَدْخُلَهُ. لِذَلِكَ تَرَى الْمَسِيحِيِّينَ الْأَوَّلِينَ قَبِلُوا سَلْبَ أَمْوَالِهِمْ بِفَرَحٍ عَالَمِينَ فِي أَنْفُسِهِمْ أَنْ لَهُمْ مَالًا أَفْضَلَ فِي السَّمَوَاتِ وَبَاقِيًا. وَكَانُوا يَتَفَوَّنُونَ وَطَنًا أَفْضَلَ أَيَّ سَمَاوِيَا مُنْتَظَرِينَ الْمَدِينَةَ الَّتِي لَهَا الْأَسَاسَاتُ الَّتِي صَانَعَهَا وَبَارَنَهَا الرَّبُّ. (عِبْرَانِيِّينَ ١٠: ٣٤، ١١: ١٦).

يتبع في العدد القادم ...



تأملات في العظة على الجبل

مثلث الطوبى قداسة البابا شنودة الثالث

تابع ما قبله في العدد الماضي ...

كذلك هناك أشخاص لا يحتملون الوعظ ولا يقبلونه!

تمنعهم كبرياؤهم أو يمنهم إعتادهم بانفسهم من قبول كلمة توجيه أو نصح، أو كلمة تعليم أو وعظ. ومن باب أولى لا يحتملون كلمة نقد. وإن قلت لأحد منهم كلمة منفعة، قد ينظر إليك في استنكار ويقول لك:

[إنت ها توعظني؟!] ... كل تفاصيل هذا النوع من الناس قد ينفعهم مثالك الطيب، ويكلمهم في صمت ...

وعن وجوب القدوة، يقول لنا الرسول: "معتنين بأمور حسنة، ليس قدام الرب فقط، بل قدام الناس أيضاً" (٢كورنثوس ٨: ٢١). وبهذا يصير المؤمن في حياته نوراً لغيره.

وصيرورة الإنسان نوراً لها ثلاثة فوائد:

١- منفعة الآخرين في تقديم المثال الروحي العملي لهم.

٢- من ناحية أخرى، لا يكون الإنسان عثرة لأحد.

٣- هذا السلوك الحسن يؤدي إلى تمجيد الآب السماوي، حسب قول الرب ...

فأنت إن سلكت حسناً تحبب الناس في الدين. وإن لم تسلك حسناً، قد يجذف عليه بسببك. بل إن القديس يعقوب الرسول يقول أكثر من هذا: "يجدّفون على الإسم الحسن الذي دُعي به عليكم". (يعقوب ٢: ٧).

على أن هناك ملاحظة هامة نضيفها بالنسبة إلى هؤلاء الذين يكونون ملحاً ونوراً وهي:

قدوة حتى بعد الوفاة:

الإنسان الصالح يكون ملحاً للأرض في حياته وبعد مماته أيضاً، لأنه يقدم سيرة يمكن الإحتذاء بها بعد الوفاة، كمثال. وفي هذا يقول القديس يعقوب الرسول: "خذوا يا إخوتي مثلاً لاحتمال المشقات وطول الأناءة: الأنبياء الذين تكلموا باسم الرب ... قد سمعتم بصر أيوب ورأيتم عاقبة الرب" (يعقوب ٥: ١٠، ١١).

وحيثما ذكر معلمنا يعقوب هذا المثال، كان أيوب البار قد رقد في الرب منذ آلاف السنين. ومع ذلك بقي مثلاً لنا حتى الآن، ملحاً للأرض ونوراً للعالم، وقدوة. فالشخص الروحاني، كنور، تمتد حياته عبر الأجيال، ولا تموت سيرته بموته. بل تبقى حياته نوراً للناس.

خذوا مثلاً آبائنا الرهبان، وكيف كانوا نوراً للعالم وملحاً للأرض. يأتي الناس من أقاصي الأرض لكي يسمعو كلمة منفعة من أفواههم. وبعد أن تنجح أولئك الرهبان، لا تزال سيرتهم المقدسة حتى الآن نوراً يضيء العالم، تمنحه الحكمة والإفراز والفهم الروحي.

أثرى حياة القديس أنطونيوس إنتهت بوفاته؟! كلا، إنه لا يزال حياً يعظ ويتكلم ويشرح الطريق بسيرته. كما قيل عن هابيل البار.

"... وإن مات، يتكلم بعد". (عبرانيين ١١: ٤).

يتبع في العدد القادم ...



”وَبَعْدَ ذَلِكَ عَيْنَ
الرَّبِّ سَبْعِينَ
آخَرِينَ أَيَّامًا،
وَأَرْسَلَهُمْ اثْنَيْنِ
أَتَيْنِ أَمَامَ
وَجْهِهِ إِلَى كُلِّ
مَدِينَةٍ وَمَوْضِعٍ
حَيْثُ كَانَ هُوَ
مُزْمَعًا أَنْ يَأْتِي
فَقَالَ لَهُمْ: ”إِنْ
الْحَصَادُ كَثِيرٌ،
وَلَكِنْ الْقَعْلَةُ
قَلِيلُونَ، قَاطِبُوا
مَنْ رَبِّ الْحَصَادِ
أَنْ يُرْسِلَ قَعْلَةً
إِلَى حَصَادِهِ.“
(لوقا ١٠: ١-٢)



The newly ordained fathers with HG Bishop
Mattiaos, HG Bishop Raphael, and a group of
fathers of the Diocese of Melbourne
and Affiliated Regions