



El-Keraza Magazine

Editor-in-chief: His Holiness
Pope Shenouda III

Thirty Third Year

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Care for Your Eternity

A human has one life, one soul. If he wins it, he wins everything. And if he loses it, he loses everything... And the whole world is of no value compared to it. Therefore, the Lord Christ said his eternal statement:

"For what profit is it to a man if he gains the whole world, and loses his own soul? Or what will a man give in exchange for his soul?" (Mt 16:26).

All what is in the world is temporary and vanishing and definitely will end after a while regardless of its value. Definitely the human will leave it when he leaves this world. And how deep is the statement said by the Virtuous Job (Job 1:21):

"Naked I came from my mother's womb, And naked shall I return there."

And may you chant with me these two verse lines:

I came into the world naked

That I own no property or riches

And I will leave naked from all

What the mind gathered in ignorance and owned

Therefore, the wise person never cares the world's temporary temptations which will he definitely leave. But he cares for permanent eternals. And he puts in front of

his eyes the saying of St Paul the Apostle:

"While we do not look at the things which are seen, but at the things which are not seen. For the things which are seen are temporary, but the things which are not seen are eternal." (2 Co 4:18).

So which things are you looking at? And what is it that is making your heart busy?

What is it that is taking all your interests and thinking, all your heart feelings and all your time energy and effort?

Care for your eternity my brother and make it always in front of your eyes.

Put in front of you the frightful Judgment Day, the day on which you stand before God and all your works, thoughts and secrets become revealed in front of all.

What will be your state in this hour? How will you feel? Will you be able to run away or hide your face in the day on which books will be open and intentions, internals and secrets will be revealed?

If you are forgetting any of this, the church reminds you of this truth in many of the daily prayers: In the Retiring Prayer, in the Veil Prayer and in Midnight Prayers. And it points to this in the

last piece of the Sunset Prayer.

If you pray these prayers you would have remembered.

In the Retiring Prayer we say:

"Behold, I am about to stand before the Just Judge..."

Also "If life were everlasting, and this world ever-existing, you would have an excuse, O my soul. But if your wicked deeds... were exposed before the Just Judge, what answer would you give...?"

Also saints' life stories and their sayings can remind you of the eternal life:

Saint Arsanious the great, the Teacher of Sons of Kings, said on his death time: The fear or this hour has been accompanying me since I came into monasticism.

And one of the saints talked about three things that scare him that he puts before him and said:

I fear three things which are: the time my soul leaves my body, the time I stand before the Pillar of the Just God and the time the Judgment comes on me.

So care for your eternity. And put this in front of you in every action you do, in every thought crosses your mind and in every feeling comes to your heart...

And remember this time on which you will stand before God and all people revealed.

Illustrated Church News

In the visit of Eastern Orthodox Church Representatives to HH the Pope of Rome



Representatives of the Eastern Orthodox Churches

Representatives of the Unity Department in Vatican

Ordinations in St. Antony Monastery

On Sunday, 23-1-2005, HG Bishop Yostos the Abbot of the Monastery accompanied by HG Bishop Daniel ordained two monks: Monk Abadeer and Monk Domadius.

And they ordained 5 monks to the priesthood rank and they are: Fr. Amonious, Fr. Abanoub, Fr. Sharoubeem, Fr. Saraphim and Fr. Tadros.

It was a joyful day at the monastery.

We would like to extend our congratulations to everyone.



HG Bishop Rafael in Sudan

In the visit of HG Bishop Rafael to Sudan, HG and HG Bishop Sarabamoon ordained some Nubian Deacons to the Psaltos rank.

Church News



The Pope in Alexandria

HH spent the period starting on the evening of Friday 28-1 to the evening of Sunday 30-1 in Alexandria.

The Police Day Celebration

HH the Pope participated in the celebration held on the occasion of the Police Day which was held on the morning on Thursday 30-2 in the Police Academy in Abbasseya. The celebration was attended by HH President Mohammed Hosni Mubarak who gave also a speech.

The Pope in the Monastery

HH spent the period starting on the evening of Thursday 3-2 to Sunday 6-2 in the monastery.

With Dr. Refaat Al Saaid

On the morning of Saturday 5-2, HH the Pope received Dr. Refaat Al Saaid the Head of Al Taga'mu (Grouping) Party and member of the Consultative (Shora) Council, in his Papal Residence in the monastery.

HH the Pope's Meetings

In the past two weeks HH received:

- ❖ Priests of the Virgin's Church in Zeitoun along with Mr. Magdi Shenouda the lawyer concerning some contracts.
- ❖ Mr. Saaid Zayed, the Counselor in Broadcasting.
- ❖ The two Armenian monks who spent study period in our church before going back to Armenia.
- ❖ Fr. Samaan El Anba Paula the priest of St George and St. Athanasious Church, New Castle, England and HH received a report from him about his service.
- ❖ HH also received in the monastery Fr. Bishoy Ray coming back from his service in Dayton and Cincinnati during Christmas and Epiphany Feast and he was accompanied by his wife Deaconess Angael.
- HH also received in his residence in the monastery Fr. Lukas El Anba Pishoi the supervisor of the work being done in Al Zogag Monastery.

Consoling HE sheikh of Azhar on the passing Away of his Wife

On Fri. 28-1, HH the Pope went to the hall at Aal-Rashdan Mosque, Abbasseya to extend His condolences to HE Dr. Mohamed Sayed Tantawy on the death of his wife.

Their Grace who accompanied HH were: Bishop Marcos, Bishop Pasanti, Bishop Bakhom, Bishop Youanes, Bishop Selwanes, Bishop Ermia, Bishop Abakeer and a number of Rev Priests and laymen.

With the Reverend Bishops

HH the Pope received during the past couple of weeks, their Grace:

Bishop Bishoy, Bishop Pasanti, Bishop Boutros, Bishop Apollo, Bishop Daniel of Sydney, Bishop Abakeer, Bishop Kirillos Ava Mina, Bishop Macarious, Bishop Rafael, Bishop Dawood of Daqahleya and Bishop Ermia.

Meetings of the Central committee of the World Council of Churches

This Committee will be holding its meetings from 14 to 21-2 at the Council's Center, Geneva, Switzerland.

Their Grace Bishop Serapion and Bishop Youanes will be representing our Church in these meetings; Mr. Girguis Saleh will be also attending with them representing the Middle East Council of Churches.

HG Bishop Mousa is Back

HG Bishop Mousa returned from a successful medical treatment trip in Germany and UK, HH the Pope received him on Sun. evening 6-2 at the Papal Residence, Cairo.

HG Bishop Rafael

HH returned from a Pastoral trip to Sudan during which he met with the youth of 27 dioceses in successful meetings. HH the Pope received him at the Papal Residence in the Monastery on Sun. 6-2.

HG Bishop Bakhomious of Beheira & Pentapolis

HH returned to Egypt after a pastoral trip which he spent in Libya & Malta from 10-1-2005 to 1-2. In his report to the Pope he explained the care which is been given to Marcos Valley and Bayda Region.

Inauguration of the Virgin & St. George Church Mesratah, Libya

Inauguration took place in the attendance of HG Bishop Bakhomious, the Egyptian Ambassador and some of the Libyan Officials; this was on Fr. 14-1-2005. It was such a joyous day.

HG Bishop Ermia Supervises Some of Cairo's Churches

Papal Decree No. 12/34 has been issued concerning HG Bishop Ermia's supervision of the following Churches:

- ❖ Archangel Church, Ayad Bek, Shobra.
- ❖ Virgin Church, Abbasseya (Kolleyet El Banat).
- ❖ Churches of the random area, Cairo.

HG Bishop Rafael used to supervise these Churches but he asked to be exempted from this service in order to have more time for serving the youth.

HG Bishop Daniel of Sydney & its Affiliated Regions

During His Grace's visit to the Mother Church he visited:

- ❖ St. Anthony's Monastery at the Mount.
- ❖ St. Paula's Monastery.
- ❖ St. Mina's Monastery, Marioult.
- ❖ St. Demiana Convent, Berary.
- ❖ St. Pishoi Monastery, Sheheit.
- ❖ St. George Convent, Old Cairo.
- ❖ St. Mercurius Abu Sefein Convent.

In addition to visiting Alexandria where he prayed with HH the Pope on Epiphany.

With Mr. Girguis Saleh

HH the Pope received on Tues. evening 25/1, Mr. Girguis Saleh the Secretary General of the Middle East Council of Churches.

The Official Theological Dialogue with the Catholics

The second meeting of the dialogue between the family of the Oriental Orthodox Churches and the Catholic Church was held at an official Commission level for Dialogue in Rome Jan 26-29, 2005 and was hosted by the Pontifical Council for Promoting Christian Unity, Vatican.

This Commission consists of 28 members; the Oriental Orthodox side includes two members of each delegate of the Coptic, Syrian and Armenian Churches in the Catholicosate of Etchmiadzin, Cilicia, the Ethiopian, Indian and Eritrean Catholicosates.

HE Metropolitan Bishoy and Fr. Shenouda Maher represent our Church in this Commission, where HG Cardinal Walter Kasper and HE Metropolitan Bishoy are both heading the Commission.

The previous meeting took place in Nasr City, Cairo on Jan. 2004 and was hosted by HH Pope Shenouda III who attended personally to extend His welcome, present advices and guidance and also to present gifts to the members.

And following what had been previously agreed upon, the representatives of the Oriental Orthodox churches met on Tues. 25/1 of this year in Rome to review the dialogue papers, co ordinate affairs, and also to unify, as much as possible, points of views and study matters of joint interest; this meeting is titled "Consultative Committee of Oriental Orthodox Churches".

And upon a suggestion proposed by the Armenian delegate of the Catholicosate of Etchmiadzin, a recommendation has been extended to all the Heads of the Oriental Orthodox churches concerning this Commission and what it could accomplish in order to preserve the Unity of the Oriental Orthodox Churches especially regarding issues tackling their joint faith.

On the evening of the same day, everyone attended the final celebration of Prayer week which is meant for the Christian Unity in the Vatican at the outdoors of St. Paul's Cathedral, Walter Kasper the President of the Pontifical Council for Promoting Christian Unity in Vatican presided the Celebration representing the Pope of Rome.

On the morning of the next day, the sessions of the Dialogue started which were about **(Church as communion)**, papers and necessary researches were presented, HE Metropolitan Bishoy and Fr. Shenouda Maher presented a joint paper which represents the point of view of the Coptic Orthodox Church. And after discussing the presented papers and researches the following report was prepared:

1. The Church according to Her Nature is a Communion; she finds the source and the model of that in the Unity and the Relation of the holy Trinity the Father the Son and the Holy Spirit. This Communion is read out in the Syndic Documents. As for Primacy; this subject essentially needs a future study.
2. Elements constituting Communion include:
 - A. Apostolic Faith as lived in the tradition. As expressed in the holy books, in the three foremost Councils, and in the Nicene-Constantinopolitan Creed, we believe in Jesus



Christ the incarnate Logos who is He himself a true God and a true man; we venerate the Virgin Saint Mary as the Mother of God.

- B. The celebration of the seven Sacraments (Baptism, Holy Chrismation, Holy Eucharist, repentance (Confession), Holy orders, Matrimony, Anointing of the sick), we consider Baptism as a requisite for salvation, and as to the Sacrament of Holy Eucharist we consider that it is a true body and true blood of Jesus Christ.
- C. Holy Orders are in the Apostolic Succession, yet it is from a Catholic point of view that the mutual recognition of Baptism (between the 2 sides) has to be a point for dialogue and future discussion.
3. Thanks to the agreement upon many elements of the Communion (Churchly), that the Catholic Church uses the term "True Communion despite being incomplete" or "Degrees of Communion". In spite of that, it is from the point of view of the Oriental Orthodox that these terms need more study.
4. The Oriental Orthodox, being in complete union with each other in Faith and in Sacraments, they express their unity by the term "Churches Family". But despite this, the point of view of the Catholic Church sees that this concept needs more study as it is not a part of Her Ecclesiastical heritage.

It has been agreed that the next meeting will be held in Etchmiadzin and will be hosted by the Armenian Orthodox Church during the last week of Jan. 2006.

HH Pope John Paul II received all the members of the Commission at His Residence in Vatican on Fri. morning 28/1, where HE Metropolitan Bishoy gave a word representing the Commission extending the regards of the Heads of the Oriental Orthodox Churches. HH welcomed the Commission in a brief word, wished it success in its efforts for the unity of Church. HE Metropolitan Bishoy presented a Coptic Icon of the pope of Rome and HE Mar Thawfilus George Salibeh presented the Lord's Prayer in the Syrian language on a beautiful board. HH Pope John Paul presented gifts for everyone and souvenir photos for this meeting were taken.

Unshrunk Cloth on an Old Garment

Pope Shenouda III



Jesus Christ, Glory is to Him, said "No one puts a piece of unshrunk cloth on an old garment" (Mt 9:16) (Mk 2:21).

The person who still has the old man inside him, is the one who didn't yet receive the grace of baptism; because in baptism the old man is then crucified (Ro 6:6), and he is newly reborn "Through the washing of regeneration and renewing of the Holy Spirit (Titus 3:5).

Though the old garment may also symbolize old sinful habits residing inside a person and he didn't yet get rid of them. He could still have inside him traces of loving the world, loving material and loving sin, traces of self loving or love of authority, he cannot establish a pure life abiding in the Lord on such traces, otherwise his good deeds will be like a new piece of cloth on an old garment!

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We remember at this point what was mentioned in the first chapter of the book of Isaiah the Prophet, when God rejected worship and rites from people who lived in sin saying to them: " I have had enough of burnt offerings...I do not delight in the blood of bulls...Bring no more futile sacrifices...I cannot endure iniquity and the sacred meeting. Your New Moons and your appointed feasts My soul hates; They are a trouble to Me, I am weary of bearing them. **When you spread out your hands, I will hide My eyes from you; Even though you make many prayers, I will not hear. Your hands are full of blood.** "Wash yourselves, make yourselves clean; Put away the evil of your doings from before My eyes. (Is 1:11-16).

He says to those people whom their hands are full of blood: what is the use of your sacrifices, burnt offerings, religious rituals, caring to celebrate feasts and religious occasions?! I cannot endure all that. Why? Because it is a new religious piece of cloth put on a garment which is contaminated with blood, with sin.

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God doesn't want a fake appearance of being religious which comes out of a heart polluted with sin. That's why He says "When you spread out your hands, I will hide My eyes from you; Even though you make many prayers, I will not hear. Your hands are full of blood". He also says "The prayer of the wicked is an abomination to the LORD", Because God wants a prayer which comes out of a pure heart. But who stands to pray with his hands full of blood; God doesn't listen to his prayer.

Another example: in the story of the Pharisee and the Tax Collector, the Pharisee stood

for prayer trusting in himself that he was righteous, whereas he was full of pride, exaltation and judging others. Despite all that he says in his prayer "God, I thank You that I am not like other men--extortioners, unjust, adulterers, or even as this tax collector. I fast twice a week; I give tithes of all that I possess" (Lk 18:11, 12), And so God didn't accept his prayer, fasting or his tithes as all that was an unshrunk cloth on an old garment of pride and judging others. And that is why he didn't leave the temple justified as the repenting humble tax collector.

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Another example is Judas Iscariot:

He took an unshrunk piece of cloth which was his walking with the Saints God's disciples, on a heart full of betrayal, loving of money and steeling, as he used to take what was put in the money box. But he hid behind this new unshrunk cloth; he was one of the Twelve, it was also confined to him the power to cast out demons.

Despite all that, all his life with Jesus Christ was as a new cloth of religious appearances which is far from the life of true righteousness and loving God.

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Another example: Ananias and Sapphira (Ac 5).

They loved money; they had no problem with lying for the sake of money. They found that the majority of the believers were selling their possessions and were bringing its prices at the Apostles' feet. So they wanted to also have this appearance and to put this new unshrunk piece of cloth on their old garment which was characterized with loving money and loving to lie; so they sold a possession, kept back part of the proceeds, they brought a certain part and laid it at the apostles' feet as being the whole amount! And so Peter the Apostle unveiled their deceit as they lied to the Holy Spirit so they fell down and died. Their alms-giving was an unshrunk cloth on an old garment, which didn't do anything good to them; it was only a fake appearance of spirituality with a heart that contained sin and deceit.

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This also reminds us with the story of Simon the Pharisee who wanted to bring into his life another appearing view of inviting Christ to his house. But inwardly he didn't love the Christ, he rather wanted to see Him, watch Him and find guilt in Him. So he invited Christ to his house without inviting Him into his own heart and stood there waiting for the chance.

When the repenting sinful woman came, and when she began to wash His feet with her tears, and

wiped them with the hair of her head; hence the truth of the Pharisee started to come out and said in his heart about the Christ "This Man, if He were a prophet, would know who and what manner of woman this is who is touching Him, for she is a sinner" (Lk 7:39). That is why the Lord brought his intentions out unveiling the new cloth which he was putting on the old garment. He revealed to Simon how that sinful woman was even better than him and that her many sins were forgiven for she loved much. God showed to that Pharisee his large number of sins which he wanted to cover them with a new piece of cloth which was inviting the Master to his house.

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The story of Simon the Pharisee reminds us with any person who tries to show his love towards another one through nice words, letters or sentimental phrases while on the same time he doesn't really love him; these trials are like a new piece of cloth put on an old garment, and hence comes all the flattery terms.

It reminds us also of another example: a person who doesn't really love the service and the ones being served, despite that he becomes a servant in the church.

He then becomes popular being known as a servant and takes the fame of being a Church servant and at that point it is only a new piece of cloth, but all that is put on an old garment, on a person who is torn up inside him who hasn't got love for God or for people!

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I will speak about another example, about a righteous person whom the Bible says that he is righteous (2 P 2:8): 'Lot' whom I ask him to forgive me what I am about to say:

He had the appearance that he was living with our Father Abram whom God had blessed and said to him "and you shall be a blessing" (Gn 12). Inside himself he loved the well watered land, land which was like the garden of the LORD, like the land of Egypt (Gn 13:10), to the extent that he chose the land and separated himself from our Father Abram; he lived among the evil people in Sodom " for that righteous man, dwelling among them, tormented his righteous soul from day to day by seeing and hearing their lawless deeds" (2 P 2:8). And by that he even lost the piece of cloth which was his living with Father Abram, it all ended up by being carried away captive with Sodom, and when his uncle Abram saved him from the captivity he returned once more to Sodom and didn't leave it till the Angel of the lord made him leave Sodom on the day of its destruction (Gn 19).

Another example: a person who confesses his sins, but without repentance.

Proof of that is his going back to his sins once more even after his confession and partaking of the Holy Communion, he then confesses once more and goes back to sin again; all his confession and partaking of the Holy Communion is only a new piece of cloth on an old garment for a heart who hasn't yet reached repentance...his old man remains as it is when he only took an appearance of a spiritual life.

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This resembles he **who prostrates himself in front of his brother without really feeling that he did something wrong and without regretting it.** He says to him, are you angry with me brother,

here I bow to you! That is only an outside appearance; a piece of cloth on an old garment not admitting that he is wrong. For that reason, once a brother asked an old father: why do I prostrate myself to my brother and he doesn't accept me, he answered: that is because you prostrate yourself to him without humbleness, Which means without repentance and regret.

As when sometimes happens to lots of Monks- during the evening gathering- the Monk passes by all his colleges and says to them forgive me for I sinned, without really feeling in his heart that he did something wrong to anyone!! And without feeling that he needs to be forgiven, or needs an absolution.

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So, a person should be transformed inwardly so that he would acquire external innocence "**be transformed by the renewing of your mind" (Ro 12:2)**, which means that his mind should first be renewed and consequently his heart also will be renewed. Hence his heart is no more like an old garment but undoubtedly like a new garment; if he apologizes he does it from the heart and if he says I did something wrong he then means it from the bottom of his feelings and not just saying so, if he prays its not only just his mouth uttering words but he prays from the bottom of his heart and of his feelings, otherwise he would be like those whom God rebuked saying "These people draw near to Me with their mouth, And honor Me with their lips, But their heart is far from Me" so it is not acceptable that a prayer of a person becomes like a new piece of cloth on an old garment.

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Another example: a person whose heart didn't yet cease loving the world, he goes to Monasticism whereas Monasticism in itself is a death of the world.

This person puts on the Monastic clothes and his heart is still apart from Monasticism. He takes a new name and new appearance whereas Monasticism is not just a name, appearance or clothes; all that becomes like an unshrunk cloth on an old garment if the heart still didn't abstain from the world and all its desires.

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We also apply this on fasting.

Is fasting only eating vegetarian food?! Or is the vegetarian food just another unshrunk cloth if not associated with abstaining from eating and self discipline whether in caring for the delight of food even if appearing as being vegetarian or acquiring self discipline towards sins which the fasting person used to commit before fasting. So, as his mouth fasts, his tongue should also fast and abstain from every wrong word, his heart also should abstain from all bad desires, his senses should abstain from doing what is inappropriate. If he doesn't do this... then his fasting is only just a new cloth on an old garment...

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Of those who took an unshrunk cloth on an old garment is: Saul the King.

He was the first king anointed for Israel, and also he was the first king to be rejected by God and a distressing spirit from the Lord troubled him (1 S 16:14). He was given the Holy anointment; he prophesied and was said about him "Is Saul also among the prophets?" (1 S 10:11). But all that was

The Church's Senior Chanter (Psaltes) Reposed in the Lord

Hymns Teacher: Tawfiq Youssef El Muharraaqy

A summery of the Arabic Keraza article

- ❖ Chanter Tawfiq is a great symbol in our Coptic Church; he is the pleasant chanter of Israel and the sincere faithful student of Chanter Mikhail Girguis Al Batanouny.
- ❖ Chanter Tawfiq Youssef Bishay was born at the Rezket of Virgin Mary's Monastery (Muharraaq) on 12/6/1917 and was the youngest of seven.
- ❖ On 1931 he was assigned by the reposed Hegomen Tadros Asaad to reside at Virgin Mary's Monastery (Muharraaq) to teach the Hymns and Praises to the Monks there.
- ❖ There are hymns which Chanter Tawfiq was the sole person who had learnt them from Chanter Mikhail Al Batanouny, and that was set by a Divine planning in order to preserve those hymns otherwise they would have been perished as the 'Ti Owy En Hekanos-Evol Hetein...and that is why he cared to teach them to lots of fathers afterwards.
- ❖ On 1950 he traveled for 15 days to Cairo upon the request of Dr. Ragheb Moftah where he perfectly recorded the Holy Liturgy for Dr. Moftah who was the first to set musical notes for our Church hymns, Chanter Tawfiq kept on going to Mandara, Alexandria every year, stayed there for a month each time from 1952-1998 and that was to teach the Choir and record the Hymns.
- ❖ He was classified by Ein Shams University of having the strongest vocal chords present in the Pharaonic music, a report prepared by Dr. Nabila Erian, Dr. Marwa Saleh and Dr. Ahmed stated that he had vocal chords of strength 43.5 whereas he who was the second in vocal chords strength had a 26.5
- ❖ He continued serving the church for 70 years during which he lived the era of 6 Rev Popes (Pope Kirillos V – Pope Shenouda III).
- ❖ He used to go to St. Mina's Monastery to teach Hymns and Praises to the Monks there as assigned by Pope Kirillos VI.
- ❖ He was the first to sing the Hymn of Maro Tshasf in the presence of HH Pope Kirillos VI, as no one ever sang it before.
- ❖ Chanter Tawfiq had a very strong relation with HH Pope Shenouda III- may God grant Him long life- who always liked him and his chants.
- ❖ Chanter Tawfiq lived during the era of 10 Abbots of the Muharraaq Monastery starting from Bishop Bakhomious I.
- ❖ He had such a good relation with all superiors, he was so obedient and humble, and he was always advising the student of the Theological College to do the same.
- ❖ HG the reposed Bishop Aghathon elevated him to a Deacon at the Monastery on 1975 and as an Arch Deacon on 1980.
- ❖ The Muharraaq Monastery recorded all the Church hymns by his voice on more than 100 tapes.
- ❖ He was a professor of Hymns, Praises and Liturgy at the theological College of Muharraaq Monastery and Didamous Chanters Institute till he passed away.
- ❖ He reposed in the Lord on 30th of January 2005, Funeral Prayers were held at the Muharraaq Monastery on 31/1.
- ❖ We ask the Lord to repose his soul in the Paradise of joy and bless everyone with the grace of condolence.



Illustrated Church News

With America's Council of Churches

HH the Pope received on Tues. evening 25/1 the members of America's Council of Churches among who were some Bishops, Priests and university Professors. They are members of different churches, the Armenian, the Presbyterian, Anglican, Lutheran and Methodist. Mr. Girguis Saleh the Middle East Council of Churches Secretary General accompanied them.

Their Grace Bishop Youanes and Bishop Ermia attended this meeting.



Kids Page in El-Keraza Magazine

About 30 individuals of those who are interested in children's writings responded to the pope's invitation among who were HG Bishop Botros representing Bostan Al Zohour Magazine, Mr. Mokhtar Fayek representing the Sunday school magazine for children and representatives of Awlady Al Mala'eka, Magazines and others. The meeting was about the characteristics of writing for children and its requirements.

At Sherouk Hospital

HH the Pope visited Dr. Adel Wadie Felesteen at the Sherouk Hospital, Mohandeseen on Tues. evening 1/2, HH prayed for him asking God to grant him healing and good health.



Receiving Some Ambassadors

With the Ambassador of America

On Mon. morning 24/1, HH the Pope received Ambassador David Walsh of America in Egypt. Their Grace Bishop Youanes, Bishop Ermia attended the meeting as well as the First Secretary of the Embassy.



With the Ambassador of Poland

HH the Pope received on Mon. morning 31/1 the Ambassador of Poland in Egypt Mr. Jan Natkanski who presented to HH an invitation from the Church of Poland to participate in a Churchly Council which will be held in Poland next November. The Ambassador talks in Arabic language as he had served in the Arab countries for 30 years, Their Grace Bishop Youanes and Bishop Ermia attended this meeting.

With Ambassador Salama Shaker

HH the Pope received on Mon. 31/1 Ambassador Salama Shaker the Vice Minister of Foreign Affairs for Cultural issues. The conversation revolved round the Inter Faith Dialogue and the invitation of the Coptic Church to it. Their Grace Bishop Youanes and Bishop Ermia attended the meeting.

