



وطني لوشغلت بالخلد عنه نازعنى إليه في الخلد نفسه "أحمد شوقي"
أسسها أنطون سيدم ١٩٥٨ عام

الأحد ١٣ نوفمبر ٢٠٠٥ م

إصدار أول : السنة ٤٧ العدد ٢٢٩٠



احتفالات كبرى بالعيد الرابع والثلاثين لجلوس قداسة البابا شنودة الثالث



مدير التحرير
صفوت عبد الرحيم

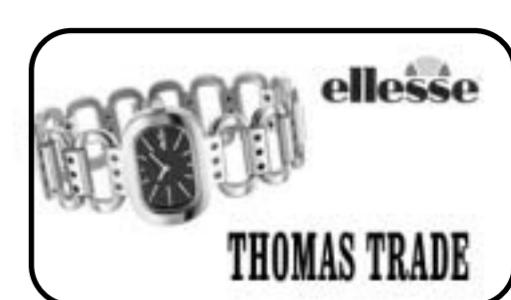
محلق المجرد داخل العدد
English supplement

الأحد ١٣ نوفمبر ٢٠٠٥ م - ٤٦١٢ هـ - أشوال ٢٢٢ - إصدار أول : السنة ٤٧ العدد ٢٢٩٠ - Sunday 13 Nov. 2005-1st.Issue: Yr. 47 - No. 2290 -2nd.Issue:Yr. 5 -No. 256

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رئيس مجلس إدارة ورئيس التحرير
يوسف سيدم



صفحة: جنيه واحد

الطريق إلى مؤتمر المواطنة المصرية في واشنطن

بقلم: يوسف سيدم

ملف الأصول السكتوت عنها، الذي لفت اهتمامات الملايين والآلاف، يقترب إلى آخره لأن تأجيل الصراعات والجنون يعلق معه.. كما أنه يدرك أن العلاقات الدولية ترسّها المصائب الاستراتيجية للدول ولا يمكن أن تليها تعطيلات جموعات عالمية لها مصالحها وأعماقها.

وإذ كان هذا موقفى دوماً ولزاماً، لست أنا هنا

في محيط تحالف الراقصة الصلوة ووضعها على منصة

الموار الوطنى بقى حلها.

وكان قناعى دوماً خلال هذا المسار تتركز حول

حقيقة الافتراق بوجود مسلكى متباينين

الافتراق، وبغض النظر عن خلل تشريعى وأكثرها تناقض

سلكيات ومارسات مصرية تعرّض لها غالبية عامة

مساعى على ترسّخها في الذكرة المصرية، ودفعاً على

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فشل جبهة المعارضة في الحصول على أي مقعد برلماني

مرشحو الحزب الوطني والإخوان المسلمين يحسمون جولة الإعادة

كتب - مجدى ملاك:

تبعد يوم الأربعاء المقبل جولة الإعادة لانتخابات مجالس الشعب

وسط أجواء من الترقب وذلك بعد انتهاء الجولة الأولى من المرحلة

الأولى لانتخابات والتي شهدت تفاصيل العبيد من المفاجئات في

ذلك التصويت لكنه لم يتحقق ذلك في جولة الإعادة

فعلى طلاق مالية تتراوح بين ٢٠٠٠ و٣٠٠٠

جنيه في بعض الأحيان يحصل على مقعد برلماني

كما حصل في بعض المطارات المقفرة

فيما يحصل على مقعد برلماني في الحزب الوطني

من قبل مرتضى العقاد الذي انتخب في الدائرة الأولى

هذا ويجرى التصويت في جولة الإعادة

المرحلة الأولى

وتشير نتائج الجولة الأولى في

الانتخابات إلى أن جماعة الإخوان المسلمين

سوف تكون الفائز الأول لرئاسة مجلس الشعب

في حين يحصل على مقعد برلماني في الدائرة الثانية

عشر من شهر ديسمبر من العام

تم الإعادة يوم ١٣ مارس من قبل

التي يخوض فيها

الآن هذه الظرفية الجديدة كما ذكر

الآن صاحبنا طوارئ سيئة لكنها

الأخطاء التي نسبناها إلى جماعة

الإخوان المسلمين التي شهدت تفاصيل العبيد

ذلك التصويت لكنه لم يتحقق ذلك في جولة الإعادة

فقال تقرير صادر عن ائتلاف المجتمع

الملحق بالإخوان المسلمين في جولة الإعادة

يعلن أنهم يحصلون على مقعد برلماني

في الدائرة الأولى التي يخوض فيها

الكتيبة التي يخوض فيها

متابعة الانتخابات ... إشراف: سلوى رفت

انضمام المستقل للحزب الوطني عقب نجاحه.. وشبكة عدم دستوريته!



الدعاية الانتخابية ... وتاليها:

الرغم من استمرار استخدام مرضحي للحزب الوطني لشائعات الدينية وأدوات القراءة في الإعلانات المنفعة الأخرى أو في العناية بتشكيل عام، إلا أن بشكل خاص جماعة الإخوان المسلمين يشكك الحسون في رؤاسته هذه الصدى في الناطق الوجهة التي خططت بها الجماعة ليس فقط من جانب الصحف المملوكة للدولة بل استندت أيضاً إلى الصحافة المستقلة والجريدة.

كشف تقرير الحلة الوطنية لراقصة الانتحابات أن الإدارات الحكومية المشاركة في العديد من المطارات والمطارات مشاركة في تسيير الأحداث في مطارات مصر، مما يثير مistrust في التأثير على إنشاء إغاثة لغير المسلمين في الدين.

و أكد التقرير أنه تم تشكيل مكتب

الانتخابات وأطالب بأن تستغل التأثيرات الأولى والثانية لارتفاع نسبة مشاهديها وارتفاع مساحة تقطيبها.

أخبار المرضي والانتخابات قال محمد زارع المتحبد الرئيسي باسم استاذ القانون المستوي بجامعة القاهرة إلى أن السياسة الجديدة من خلال عمليات الرأي الإعلامية التي تقترب إلى الخلق الأول للمرصد الإعلامي للانتخابات المائية الذي تناول بالتقدير آراء وسائل الإعلام الملكية للدولة واستقلة خالد الرحمة الأولى للانتخابات المسلمين وتناولت التقرير أداء ست سيدات ليلى بوربة مجلس إدارة شركات

إذاعة التشريعات

تشريعية فاسدة تتبع نواب الفروع والمخترن والاستيلاء على الأراضي

والبيئة، وغيرها

وتحول القناة التي طافت تابعة

الطباطي التي تسيطر على

الجنة الأولى والثانية

لأنها تسيطر على

الجنة الأولى والثانية

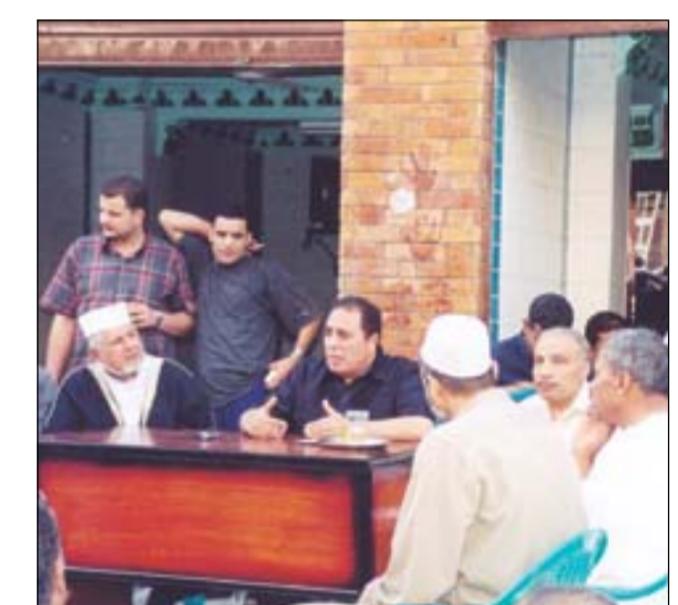
كلمة صدق وحق للوطن



مع الوزراء والمسئولين.. علاقات متميزة لخدمة أهالى دائرته



المستقبل في فقر السلاب وعيون جيل جديد



عطاء مستمر.. ووعود ترى النور



النائب وبناء دائرة.. حب متبادل



وسط الصغار والكبار.. كل الدائرة في قلبه وفكه



ابن مصر البار.. الكل في قلبه واحد

إلى الأهل والأصدقاء والوطنيين إلى جميع أهالى مدينة نصر ومصر الجديدة..

من أجل برمان أفضل.. برمان جاد قوى نحقق فيه كل طموحاتنا..
من أجل برمان المستقبل.. ومن أجل مستقبل مصر..
من أجل اختيار نواب وهبوا حياتهم لخدمة مصر وأهالى دوائرهم..
من أجل نواب يلبون المطالب ويؤدون أماناتهم بشرف واحلاص..
من أجل نواب يدافعون عن الوطن ويشاركون بوعى وتعلم وبصدقية
وطنية فى مناقشة القوانين وسن التشريعات..
من أجل انتخاب نواب شرفاء.. مخلصين.. جادين يحترمهم ويقدرونهم المجتمع ويشهد لهم
على نزاهتهم ووطنيتهم وطريقهم الشريف فى الكفاح المضنى وبذل الجهد والعرق

ندعوكم جميعاً الثلاثاء ١٥/١١/٢٠٠٥
لانتخاب النائب الوطنى الجاد المخلص

مصطفى السلاب

رقم (١) رمز الـ فئات

جاء الوقت لكي نتمسّك به ونؤيده ونقول له.. نحن وراءك نؤيدك على بركة الله.. الرجل الذي أحبه واحترمه الجميع.. الرجل الذي وهب حياته لخدمة مجتمعه مناصلاً من أجل حياة أفضل لغيراته وأصدقائه وأحبائه ولكل سكان مدينة نصر ومصر الجديدة في الحوار والأرقى والشوارع.. كلهم في قلبه قطعة من نسيج واحد يجمعهم آذان المساجد وأجراس الكنائس

السلاب الذي عرفناه

هو واحد من جيل يؤمن بأن العمل وسيلة للنجاح.. ظل سنوات طويلة يحمل على عاتقه مجموعة تستمد أصولها وجذورها من ذلك الفلاح البسيط الذي عاش معه كفاحه المستمر من أجل حياة أفضل.. وتنفس مع طبقة العمال وعاش متابعيهم ومكاسبهم لحظة بلحظة.. وما زال في صف البسطاء من الناس يحمل ضميره الوطني حلمًا كبيرًا بالرقي والازدهار لكل المصريين.. وما زال يرسم ملامح مستقبل باهر لأجيال قادمة يرى فيها أبناء دائرة على وجه الخصوص وأبناء مصر على وجه العموم يصنعون بعزّهم مجدًا تستحقه مصر الأبية الفتية.



الكتاب المقدس.. هديته للأباء



نسبي واحد.. في مدينة نصر



ابن مصر البار.. الكل في قلبه واحد



A decorative horizontal element consisting of a long, thin green rectangle with rounded ends, flanked by two stylized green shapes resembling birds or leaves.

برنامجي الانتخابي.. عقد
 اجتماع للعبور لبرلمان المستقبل
 رشحت نفسى لاستكمال
 ما بدأته من مشروعات
 وخدمات.. والنائب
 صاحب الكلمة الأخيرة
 قضاء احتياجات المواطنين
 أسعده لحظات حياتى
 ثقتي فى أبناء مدينة نصر
 ومصر الجديدة أن يحكموا
 لعقولهم وقلوبهم لاختيار
 من يمثلهم ويدافع عن
 مصالحهم ويتواجد بينهم
 أدعو الجميع للمشاركة
 والإدلاء بأصواتهم..
 فمشاركتهم فى الأداء
 الوطنى.. مهمة واجبية

لذلك أحرص دائمًا على التواجد في مكاتب خدمة المواطنين للتلقى بهم وأستمع إليهم وأشاركهم أفرادهم وأحزانهم. وأعتبر برنامجي الانتخابي لهذه الدورة عقداً اجتماعياً جديداً بيني وبين المواطنين من توصيل المرافق العامة للمناطق العشوائية والمحرومة مثل الكهرباء والمياه والغاز الطبيعي ورصف الطرق وإقامة الكبارى لحماية المواطنين من المخاطر بالإضافة إلى المواصلات والنقل الجماعى والعمل على تعديل قانون المرور وتخفيف العبء على السائقين والركاب، وترميم المدارس، ومحو الأمية، وتجديد الخطاب الدينى للارتفاع بالحوارات بين الأديان السماوية.

■ أخيراً...كلمة ترسلها لأبناء مدينة نصر ومصر الجديدة..

● ● ● أقول لهم احتمموا إلى عقولكم وقلوبكم لاختيار من يمثلكم ويدافع عن مصالحكم ويتوارد بينكم، ولا تلتفتوا إلى أى مصلحة خاصة بل إلى مصلحة أهالى الدائرة بالكامل..أدعوكم جميعاً للمشاركة والإدلاء بأصواتكم فى صناديق الاقتراع، فمشاركتكم فى الأداء الوطنى عمل مهم وإيجابى

- **ما هي أسعد اللحظات كنائب عن الدائرة؟**
 - قضاء حاجة المواطن وإدخال البهجة والسعادة إلى كل من يحيى الدائرة.
- **أعاد الحزب الوطني ترشيحك.. هل هذا تشريف أم تكليف؟**
 - الاثنين معاً، فترشيح الحزب وثقة القيادة السياسية شرف كبير أتمنى أن أحافظ عليه، وتكليفي بأداء واجبى التشريعي والرقابى تحت القبة هو دور رئيسي لوضع منظومة قانونية ترسم وتخطّط مستقبل مصر السياسي والأقتصادى والاجتماعى، بالإضافة للدور الخدمى فى قضاء حوائج المواطنين والتعبير عن مصالحهم ومشاكلهم. ولم تغب دائرة مدينة نصر ومصر الجديدة عن عقلى وفكري وقلبي فى جلسات ولجان المجلس، فمشاركتى فى المناقشات وتقديم اقتراحات وطلبات الإحاطة عنهمما يعتبر تمثيلاً للدائرة كلها.
- **ما هي فكلهم مصريون وأبناء دائرة واحدة، بالإضافة إلى مكاتب خدمة المواطنين المنتشرة بالدائرة والتى تلقى عشرات الطلبات يومياً.**

بعض الخدمات لهم لذلك لم أسع يوماً مصلحة شخصية مع أى وزير أو مسئول، وعندما أذهب إليهم أحمل إليهم ملفات وطلبات وهموم المواطنين وأبدل كل جهدي لإنجازها.. كما أن الوزير أو المسئول لا يحترم أى نائب يطلب مصلحة شخصية ويعامله بصورة غير لائقة كممثل الأمة.. لذلك أجد استجابة سريعة من الوزراء لطلبات المواطنين.

■ دائرة مدينة نصر ومصر الجديدة متaramية الأطراف وتعد من أكبر الدوائر الانتخابية.. فكيف تعرف على مشاكلها؟

● الدائرة التي أمثلها يبلغ عدد سكانها ٤ ملايين مواطن، ومع ذلك فأنا أحافظ أسماء شوارعها الممتدة من مصر الجديدة وحتى القطامية وعزبة العرب، وترتبطني علاقات وطيدة مع قياداتها ورموزها من الكبار والشباب، ونتبادل الزيارات أسبوعياً، ونتشاور لإيجاد حلول لمشاكلهم ومطالبهم، وأصطحبهم للمسئول التنفيذي للحل الفوري للمشاكل ومتى مفتوح لاستقبال أى مواطن الصغير قبل الكبير، فالفارق بيني وبينه هنا

عندما طأ قدماك مدينة نصر أو مصر الجديدة تشعر بحركة سياسية وشعبية غير عادية.. النائب مصطفى السلاط أعاد العلاقة بين المواطن ونائبه في البرلمان ومد جسور الثقة بينهما.. ونقل همومهم ومشاكلهم إلى الحكومة للتدخل الفوري.. ومع النائب الذي هو بحق صوت أهالي دائنته - كان هذا الحوار:

■ لماذا رشت نفسك لانتخابات مرة أخرى؟

• لاستكمال ما بدأته من مشروعات صحية وتعليمية وثقافية ودينية على أرض مدينة نصر ومصر الجديدة وتنفيذ ما وعدت بها مواطنى الدائرة الذين تربطنى بهم علاقة حب واحترام.

■ يتعدد أن رجل الأعمال يدخل البرلمان لتحقيق مصالح خاصة؟

• دخلت المعترك السياسي والعمل الشعبي لإحساسى بالمسؤولية تجاه وطني

حوار الحب مع ..

■ لا أمي زبين مواطن ومواطن ..
فكلهم مصريون وأبناء دائرة واحدة
■ فى برنامج تجديد الخطاب
الدينى للارتقاء بالحوارات
بـ _____ان
■ عزية الهجانة تمثل مكانة كبيرة فى
قلبى وعقولى .. وأسعى لتوسيع الكهرباء
إلى كنيسة العذراء وأبى سيفين



476 " 11-11



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لۇغۇتىن ئەملىقىلىق ئېھىتىن ئەملىقىلىق ئېھىتىن



كنيسة السيدة العذراء

دالى - نورث كارولينا

St. Mary Coptic Church

Raleigh - North Carolina

القمح ميسائيل أديب أبو الخير

والجلس والشمامسة

والخدم والخدمات وكل الشعب

كنيسة

السيدة العذراء ومارمينا

كونكورد - كاليفورنيا

Coptic Church of
St. Mary and St. Mina
Concorde - California

القس أنطونيوس حنا

ومجلس الكنيسة والشمامسة
والخدم والخدمات وكل الشعب

كنيسة السيدة العذراء

ميريلاند

St. Mary Coptic Church
Maryland

القس جرجس جبرائيل

ومجلس الكنيسة والشمامسة
والخدم والخدمات وكل الشعب



شعب وكنائس المهرج

يهنئون أباهم الروحى قداسة البابا معظم

الأنبا شنودة الثالث

بعد جلوسه قداسته الرابع والثلاثين

ويذكرن خوفه على الكنيسة ورعايته لأنبائه وحكمته وشجاعته ووطنيته الصادقة

الرب يديه كهنوته سنين عديدة وأزمنة هادئة مد IDEA ويعطي السلام للكنيسة

كنيسة الشهيد العظيم

مار جرجس

بروكلين - نيويورك

Coptic Church of St. George

Brooklyn - Newyork

القمح مينا كامل بني

القس إرميا ثاؤفليس

ومجلس الكنيسة والشمامسة

والخدم والخدمات وكل الشعب

كنيسة السيدة العذراء والأباء أنطونيوس

كونيفرز - نيويورك

Coptic Church of
St. Mary and St. Antonios
Queens - Newyork

القمح يوحنا جرجس

القس أنطونيوس مكاريوس

ومجلس الشمامسة والخدم والخدمات وكل الشعب

كنيسة السيدة العذراء

ميريلاند

St. Mary Coptic Church
Maryland

القس جرجس جبرائيل

ومجلس الكنيسة والشمامسة
والخدم والخدمات وكل الشعب

دير القديس العظيم الأنبا أنطونيوس

بحضرة كاليفورنيا

The Monastery of Saint Antony The Great
California Desert

القمح بنيامين البراموس

ومجمع الرهبان وطالبو الرهبنة وأحباء الدير

كنيسة الشهيد

العظيم مار جرجس

فيلاطفيا، بنسلفانيا

Coptic Church of St. George

Philadelphia

القمح روافائيل يوسف

ومجلس الكنيسة والشمامسة

والخدم والخدمات وكل الشعب

مطرانية الشرقية ومدينة العاشر من رمضان

مجمع الآباء الذهنه والشمامسة والخدم والخدمات وشعب الإيمان

يسجدون لله شكرًا على عطائه ويقدمون أسمى التعازي وأيات الدب

هن كل قلوبهم لأسفائهم المحبوبين وأصحابهم الأعزاء

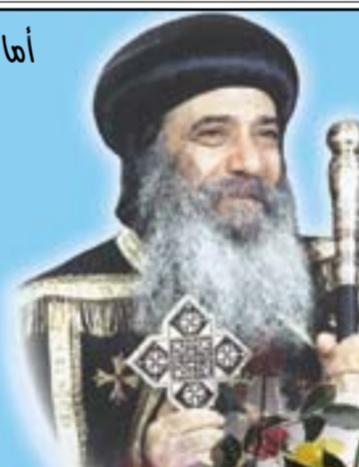
نعي الأنبا أنطونيوس

بعد جلوس نياضته التاسع والعشرين

الرب يديه حيانكم أيها رعايا سنين عديدة
بصلوات صاحب الغبطنة والقداسة

البابا شنودة الثالث

أطال الله لنا حياتكم



كنيسة
السيدة العذراء
بمدينة العاشر

كنيسة
الشهيد
مار جرجس
بالعاشر من رمضان

كنيسة
السيدة العذراء
بترعة البطيخ

كنيسة
الشهيد
مار جرجس
بهيا

كنيسة
الشهيد
مار جرجس
بالأخيرة

كنيسة
الأنبا بوا
وسمعان الخاز
بالفاخورة

كنيسة
الشهيد
مار جرجس
بعزبة الصعايدة

كنيسة
السيدة العذراء
بكفردميان

مذابح
القرى بأولاد صقر

مذابح
القرى في أنحاء
الإيبارشية

كنيسة رئيس الملائكة ميخائيل
بفاصوس

كنيسة
السيدة العذراء
والأباء أنطونيوس
بكفرصقر

كنيسة
الشهداء
مار جرجس
بأبي سيفين

كنيسة
الشهداء
مار جرجس
بكفرشحاته

كنيسة
الشهداء
مار جرجس
بنوشية غالى

كنيسة
الشهداء
مار جرجس
بأبي سيفين

كنيسة
الشهداء
مار جرجس
بعزبة بشارة

كنيسة
الشهداء
مار جرجس
بكفرشحاته

كنيسة
الشهداء
مار جرجس
بعزبة أسد

كنيسة
الشهداء
مار جرجس
بكفر يوسف شحاته



دير اللطائب

بالأقصى

الأباء هدرا

وأمرين ومجمع الآباء الرهبان
يهنئون قداسته البابا معظم

الأنبا شنودة الثالث

الرابع والثلاثين

العام الذي تبارك فيه الدير

بزيارة قداسته التاريخية والرعوية المباركة
سائلين الله أن يحفظ قداسته سنين عديدة

وأزمنة سالمة هادئة مد IDEA
وكل عام وقداسته والكنيسة المقدسة بخير

والى منتها الأعوام



بطريركية الأقباط الأوشكين بالاسكندرية وكيل عام البطريركية

ومجمع الآباء الكهنة وكيل وسكرتير
أعضاء المجلس الملى والديوان البطريركى
والشمامسة والمكرسات والخدم
والخدمات والجمعيات المسيحية والشعب
من كل قواهم يهنيئون راعيهم الحبيب
إلى نفوسهم وقوتهم قداسة البابا المحظوظ

الأنبا شنودة الثالث

بعيد جلوس قداسته
الرابع والثلاثين

كنيسة الملك روافائيل

بالعمى هانوفيل
الكهنة والجلس الشمامسة
والخدم والخدمات والشعب

مجمع كنيسة العذراء والأبا إبرام

بابولات
الكهنة والجلس الشمامسة
والخدم والخدمات والشعب



كنيسة السيدة العذراء وسمعان الخراز

بالجمي أبو يوسف
القس ديمتريوس وليم
والجلس الشمامسة والخدم
والخدمات والشعب

كنيسة السيدة العذراء مارمرقس

الجمي البيطاش
القس روافائيل عزمي
والجلس الشمامسة والخدم
والخدمات والشعب

دير القديسين مارمينا العجايبي

مربيوط

الأبا كيرلس آفامينا

ومجمع رهبان الدير
من أعمان قلوبهم ومحبهم
يتقدموه إلى أيهم المحبوب
صاحب الغبطه والقادسه البابا المعظم

الأبا شنودة الثالث

بتغتنمه

بالعيد الرابع والثلاثين

لجلوس قداسته على كرسى مارمرقس الرسول
الرب يديم صلاة قداسته بركه وفخرا ومعلما
شعبه ولكنيسةه إلى منتهى الأيام

رئيس وأعضاء مجلس إدارة جمعية الملك ميخائيل

لسيادات بالاسكندرية
يحيىون قاسية البابا العظيم

بعيد جلوس قداسته

ويشكرونها على مجدها واحضانه لاطفال الجمعية

مستشفى بيت النعمة

عنابة مركز غسيل كلوي - مترسين
غرف عمليات وجهاز علاج طبيعى
مركز لذوى الاحتياجات الخاصة
استشاريون في جميع التخصصات
٤٢٨٧٠١٠ - ٤٢٦٠٣٤٢ - ٢٤١٢١٧٤ - ٤٢٥٢٤٤
خدمة ٢٤ ساعة

الكاتدرائية

المرقسية الكبرى
بالاسكندرية
الكهنة والشمامسة والمجلس والشعب

كنيسة القديسين

مارمرقس
جميع التخصصات قسم عمليات مميز
ش. السيد رضوان متفرع من جلال حماد، سيدى بشر، امام مستشفى جيهان
٥٥٣٤٦٤٧ - ٥٥٥٢٧٤١ - ٥٥٠٨٣٩٤
وقيريا أحد عنابه مركز بشرق الاسكندرية

مستشفى سان جورج

شارع الكروم - غيط العنب - الاسكندرية
٣١٠١٨٦ - ٣٠٤٤٢٦
خدمة متفرعة ٤٤ ساعة
أطباء متخصصون في جميع فروع الطب والعمليات الجراحية الكبرى
وقسام الأشعة والتليفزيونية
رئيس مجلس الادارة / القس روافائيل عزمي غالى
مدير المستشفى / داشر زكي جندى

كنيسة القديس المكرم

الأبا تكلا هيمانوت الحبشي
الاسكندرية
الابراهيمية
الكهنة والشمامسة والمجلس والشعب
والخدم وشعب الكنيسة

كنيسة مارجرجس والشهيد تادرس

العزاء والقديس بولس الرسول
مطران التزهـة - الاسكندرية
كنيسة العذراء والقديس بولس الرسول
الحضرة الجديدة - الاسكندرية
الجلس الشمامسة والخدم والشعب
القس ابرام بش وندى
القس جرجس غطاس
القس تادرس عطية
القس مارجرجس

كنيسة القديسين أبي انطونيوس

الأبا يشوعى
البان - الاسكندرية
الكهنة والجلس الشمامسة
والخدم والخدمات والشعب

كنيسة السيدة العذراء ومارجرجس

بفريال
القس رؤس مرقس
القس بولا مار عبد
القس شنوده مرقس
والشمامسة والمجلس والشعب

كنيسة السيدة العذراء مرريم والشهيد القوى

الأبا موسى الاسود
الكهنة والجلس
والشمامسة والخدم
والخدمات وكل الشعب

كنيسة العذراء والأبا باخوميوس

كويري الناموس
القس مرقس ميخائيل
والجلس الشمامسة
والخدم والخدمات وكل الشعب

كنيسة الشهيد أباتوب

بنادى الصيد محرم بك
القس تادرس نيروز
والشمامسة والخدم
والخدمات وكل الشعب

كنيسة مارجرجس

بيباوس
الكهنة والجلس
والشمامسة والخدم
والخدمات وكل الشعب

كنيسة مارجرجس والآباء باخوميوس

شارع التحرير - العصافرة قبلى - الاسكندرية
الجلس الشمامسة والخدم والشعب
القس بضايا بخت
القس برسوم عزيز
القس باخوم حبيب

كنيسة رئيس الملائكة

الجليل ميخائيل
غزال
كهنة وشمامسة و مجلس
خدم وشعب الكنيسة

كنيسة القديس المكرم

أبا انطونيوس
باليسيوف - اسكندرية
الكهنة والجلس الشمامسة
والجلس والخدمات

كنيسة القديسين العظيمين

مارجرجس وأبا انطونيوس
محرم بك - اسكندرية
الكهنة والجلس والشعب
والخدم والخدمات

كنيسة مارمينا

بفمنج
الكهنة والجلس
والشمامسة والخدم
وكل الشعب

كنيسة الإلبا بوجة

بنادى الصيد محرم بك
القس تادرس نيروز
والشمامسة والخدم
وكل الشعب

كنيسة الشهيد أبو سيفين

أمبروز - اسكندرية
القس أنطونيوس سعد
الكهنة والجلس
والشمامسة والشعب

المركز الطبى للسيدة العذراء

٤٨ شارع حسن رفت سيدى بشر
٥٢٩٩٢٢٢ - ٥٢٧٠٦٦٢
خدمة ٢٤ ساعة
أطباء وأخصائيين واستشاريين في جميع التخصصات
استقبال حالات الطوارئ والولادة ... عمليات كبيرة وصغرى إقامه ممتازة
رئيس مجلس الادارة **القس شاروبيم بسطوروس**
المدير الفنى **الدكتور نبيل كامل ناشر**

كنيسة السيدة العذراء ويوحنا الحبيب

بجانكليس - اسكندرية
الكهنة والشعب والشمامسة
والخدم والخدمات

كنيسة السيدة العذراء بالمستشفى القبطى

بالاسكندرية
القس صموئيل عباد عبد
الجلس الشمامسة والخدم
والخدمات والشعب

كنيسة السيدة العذراء والأبا صموئيل

بأبيس
القس صموئيل منير
والشعب

كنيسة السيدة العذراء والقس كيرلس

عمود الدين
كليوباترا - اسكندرية
الكهنة والشمامسة
والجلس والشعب

كنيسة الشهيد المكرم

بفطاط العنبر - اسكندرية
الكهنة والجلس
والشمامسة والشعب

كنيسة السيدة العذراء

الدخيلة - اسكندرية
الكهنة و مجلس
وشعب الكنيسة

كنيسة الشهيد العذراء

والملائكة غربال
سيدي بشر - اسكندرية
الكهنة وخدم وخدمات
والشعب

كنيسة كلية الظرف العذراء

بتول مريم
القس يحيى شوقى
القس بطرس الطيب
العصافرة - اسكندرية
الكهنة والشعب والشمامسة
والخدم والخدمات

كنيسة الشهيدة العفيفية

دبابة
اللهادى - اسكندرية
الكهنة والشمامسة
والجلس والخدمات

كنيسة العظيم مارجرجس

سيدى بشر
كهنة و مجلس
والشعب

كنيسة القديس المكرم

مارجرجس
القس بطرس سليمان
والجلس والشعب

كنيسة العذراء

سوجحة - اسكندرية
الكهنة والجلس
والشمامسة والشعب

كنيسة الملك ميخائيل

والآبا تكلا
البوبة ٨
الكافه

كنيسة الأبا شنودة

والآبا هرمنيا
بالاسكندرية
الكهنة والشمامسة
والشعب

إيفون صنى كامل

مراسلة وطنى
بالاسكندرية
٥٤٥٦١٢
٠١٢٧٣٩٢٥٥٥

كنيسة القديسين مارمرقس

والآبا بطرس
خانه الشفاء
بسيدى بشر
الكهنة والجلس
والخدم والخدمة والشعب

كنيسة الأنبا صموئيل

بفطاط العنبر
القس آبرام شوقى
القس شنوده شكري
والجلس والخدمة والشعب

كنيسة القديسين مكسيموس ودورادوس

والقى الأنبا موسى
بالعصافرة - اسكندرية
الكهنة والجلس
والشمامسة والخدم
والخدمات والشعب

كنيسة الشهيد مارجرجس

بورتوج - اسكندرية
الكهنة والشمامسة
والجلس والشعب
وكل الأنشطة

كنيسة الأنبا إبرام

ش زين العابدين - محرم بك
كافه الكنيسة والشعب
والشمامسة والخدم
والشعب

كنائس منطقة الشاطبي

بالاسكندرية
الكهنة والجلس
والشمامسة والشعب

كنيسة القديس مارمينا

الآبا شنودة
القباري - اسكندرية
الكهنة والشمامسة
والجلس والشعب

الديوان البابوى العام بطريكة الأقباط الأرثوذكس

**كنيسة السيدة العذراء بأرض الجولف
الأبنا يؤانس**
رئيس المجلس والكهنة والمجلس والشمامسة والتربية الكنسية
والخدم والخدمات والشعب وجميع الأنشطة

**كنيسة
السيدة العذراء**
بجوار الفن
الكهنة والمجلس
والشعب



**كنيسة
أبى سيفين
والشهيدة دميانة**
بأرض رافد
الكهنة والمجلس والشعب

**كنيسة السيدة العذراء
بالزمالك
الأبنا رافائيل**
الكهنة والمجلس والشعب

**كنيسة
القديسة العذراء**
بمدينة الموروثية أحمد حلمى
الكهنة والمجلس
والخدم والشعب

**كنيسة مارجرجس
بأرض الجنينة
الأبنا مارتيروس**
الكهنة والمجلس والشعب

في العيد الرابع والثلاثين لجلوس قداسة البابا شنودة الثالث
على عرش القديس مارقس الرسول تنقسم إلى قداسته
بنالص التهنئة باجئين له أحيد عريدة مقونة بالخديروالبلات

**كنيسة مارمينا
بمدينة الأحلام بالوايل**
الأبنا مارتيروس الأسقف العام
الكهنة وأعضاء الجنينة والشمامسة
والخدم والخدمات وكل الأنشطة والشعب

جمعية السلام القبطية
ومؤسستها الخيرية
٦٨٦٣٦٤٩٦٦٦
٢٢٥٢٥٨٢٦
رئس مجلس الإدارة
القمص صليب متى ساويرس

**كنيسة السيدة العذراء مريم
بالزناتون**
الكهنة والجنينة والشعب

جمعية الكرمة
القططية لرعاية المكتوفين
بشبرات ٢٢٥٢٤٢٥٩
رئس مجلس الإدارة
القمص يوحنا باسيلى

كنيسة دير القديس سمعان الدباغ بجبل المقطم
كنيسة ماريونا بالجبل الأحمر
كنيسة السيدة العذراء والشهيد مارجرجس بالدوقي
كنيسة السيدة العذراء ورئيس الملائكة ميخائيل
بمنشأة ناصر
الآباء، الكهنة و مجالس الكهنة والخدم وكل الأنشطة والشعب واسرة المستشفى

جمعية المحبة
وبيت المحبة
شارع جزيرة بدران
شبرا مصر
٥٧٧٨٢٢٢

**رابطة
مرتلن الكنيسة**
القبطية الأرثوذوكسية
بالمقاهرة
١٢٦ شارع رسيس بالقاهرة
رئس الجمعية
القمص فتحي رياض

**كنيسة القديس
تييموثاوس الرسول**
حلية الزيتون
الكافهنهن والخدم
والشعب وكل الأنشطة

**كنيسة العذراء المغبطة الأثرية
ومارجرجس بحارة الروم بالغورية-القاهرة
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الكهنة والمجلس والشعب

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الآباء الكهنة
والمجلس والأنشطة

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والشمامسة والتربية الكنسية والشعب

جمعية النهضة الروحية
ومركز
الأبنا إبراهيم الطيب
٥٧٧٢٢٩٧٩
رئس مجلس الإدارة
القس إبراهيم مسعد

**خدمة
حر حزت**
وتوبتها
وشعب المنطقة وخدمتها
القس إبراهيم مسعد

**كنيسة
السيدة العذراء
بالحافالية**
وكهنة و مجلس وأديرة
الراهبات والتربية
الكنسية والأنشطة
وشعب حارة زويلة

**كنيسة
القديسة العذراء**
بعادبك- بشبرا
الكهنة والجنينة والشعب

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الأسقف العام
وكهنة ولجننة وخدمات وشمامسة
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كنيسة مارجرجس-عين شمس الشرقية
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يهنئون من كل قلوبهم أباهم الطوباوي
قداسة البابا المعلم

**كنيسة
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بالقليل
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الملائكة ميخائيل
والقديس أبا شنودة
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الأباء الكهنة والمجلس
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الأبنا شنودة الثالث
بعد جلوس قداسته الرابع والثلاثين
طالبين أن يعطيه الله عمراً مديدة الخدمة الكنسية

**كنيسة
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الملك ميخائيل
والقديس أبا شنودة
بعادبك
الأباء الكهنة والمجلس
وكافة الأنشطة والشعب

**كنيسة
الملك ميخائيل**
بطوسون
الكهنة والجنينة والشعب

**كنيسة
مارمينا**
بالترعة البولاقية
الأبنا غربال
الكهنة والمجلس والشعب

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بالظاهر
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الكهنة والمجلس والشعب

**الكنيسة
البطرسية**
شارع رسيس
الأبنا مارتيروس
العاشرية- القاهرة
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**كنيسة
الشهداء جورجيوس**
العظيم بجوار
٢٤ حدائق شبرا
الكهنة والمجلس والشعب

**المعهد
القبطية الخيرية**
أبواؤوه
٣١ شارع سكة الظاهر
بالظاهر

**جمعية
الشأنة القبطية**
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بحارة السقاين
الكهنة والجلس والتربية
وكافة الأنشطة

بعد جلوس قداسته الرابع والثلاثين

طالبين أن يعطيه الله عمراً مديدة الخدمة الكنسية

كنيسة مارجرجس
بمصر الجديدة
الكهنة والمجلس والشعب

الأعضاء والخدم والعاملون بجميع الأنشطة
جمعية السيدة العذراء
القبطية الأرثوذوكسية بأرض الجنينة وأبى ليلية
٤٢٦٠١٢١ بالزاوية الحمراء-ت

كنيسة مارمرقس
بمصر الجديدة
الكهنة والمجلس والشعب

كنيسة السيدة العذراء
بمسرة
الكهنة والمجلس والشعب والتربية الكنسية

كنيسة القدس العذراء
المليحة- حدائق القبة
الكهنة والمجلس وكل الأنشطة والشعب

مجلس كنائس حى مصر القديمة
والميل وفى الخليج
الأبنا سلوانس
النائب البابوى لكتائس
حي مصر القديمة والميل وفى الخليج

كنية العذراء ببابا من الدرج
كنية العذراء قصرية الريحان
كنية العذراء بدار بالده شيرية
كنية العذراء ومارمينا عزبة خير الله
كنية مارجرجس بمصر القديمة
كنية مارجرجس بالمنيل
كنية مارجرجس والقديس بشونة بضم الخليج
كنية مارجرجس مينا بضم القديمة
كنية مارجرجس بفتح الخلي
كنية أبى يحيى فدين
كنية أبى إبراهيم شنودة
كنية القديس ببرارة ومارلوقي بالمنافذ
كنية القديس يوسف النجار
كنية أبى روجانة
كنية الملكة بابى رويوننا
كنية أبى ردادس المشرقى
كنية الشهداء أبى سيفين بعزبة خير الله
يرفعون خالص التهانى إلى صاحب القداسة

البابا شنودة الثالث
بعد جلوس قداسته الرابع والثلاثين

بكل الحب والتقدير

يؤيدون

الأستاذ

رئيس يوسف الديري المحامي

لعضوية مجلس الشعب - دائرة شبرا الخيمة أول

فئات رمز عنقود العنب

محاسب عزمي عوض جريس

مطرانية الرقازيق ومنيا القمح

دير رئيس الملائكة الجليل ميخائيل

بكفر سمرى-منيا القمح

بمشيئة رب

وتحت رعاية صاحب النيافة العبر الجليل

الأنبا ياكوبوس



يقيم الدير نهضة روحية بمناسبة عيد شفيعه

رئيس الملائكة الجليل ميخائيل

بإقامة القداسات الصباحية والعشيّات والعظات المسائية في الفترة من الأحد الموافق ٢٠٠٥/١٣ إلى الاثنين ٢٠٠٥/١٤ وسيارات قداس الأحد ٢٠٠٥/١١

حضرة صاحب النيافة العبر الجليل

الأنبا ياكوبوس

فتعال وادع الآخرين لنوال البركة

 مطرانية علوان والمصرة
 رحلات كاتدرائية السيدة العذراء بعلوان
 بإشراف ورعاية العبر الجليل
 النيافة الأنبا بيشتى

مرسى علم ٤ أيام / ٣ ليالى

من ٢٠٠٦/١١ إلى ٢٠٠٦/١٢

مرسى علم والزغرافنة ٦ أيام / ٥ ليالى

من ٢٠٠٦/١٢ إلى ٢٠٠٦/١٣

الزغرافنة ٣ أيام / ٢ ليالى

من ٢٠٠٦/١٣ إلى ٢٠٠٦/١٤

صباح يوم الأربعاء ١٦ نوفمبر ٢٠٠٥

5 Stares Deluxe

إفطار وعشاء

Half Board

الأقصر وأسوان ٦ أيام / ٥ ليالى

من ٢٠٠٦/١٢ إلى ٢٠٠٦/١٣

زيارة مكادا دينياً وسياحياً

ليلة تبقدن بلاشباه بأسوان 4

Stares Half Board

إفطار وعشاء

ثلاثة ليالٍ بالآخرة السياحية أوركسترا

5 Stares Deluxe

إفطار وعشاء

Full Board

ليلة تبقدن الوتس بالأقصر

4 Stares Half Board

إفطار وعشاء

طلارة وطارباريزاته المتوعدة

إيمارات ٦ أيام / ٥ ليالى

دبي - الشارقة - عجمان - أبو ظبي

أوقيانوسيا الدولية لعام ٢٠٠٦

من ٢٠٠٦/٢/١٧ إلى ٢٠٠٦/٢/٢٢

قلعة Coral Deira بدبي

5 Stares Deluxe

Bed and Breakfast

إفطار

ملاحظات

 جميع الوجبات للثلاث رحلات بوفيه مفتوح
 قيمة الاشتراك تشمل كل المكتوب بالجدول السابقة بالإضافة

لكافحة رسوم الأماكن السياحية والتنقلات الداخلية بكافة

أنواعها وكذلك أي مرشدين سياحيين

بـ ٢٠٠٥/١١/٢٧ بمقر

الكاتدرائية بعلوان ١٦ ش ثابت والأذولية بأسقبية الحجر

+ توجد كراسة تصميمية بهذه البرامج يمكنكم طلبها من المطرانية

لتصلكم بالبريد أو اردوتكم.

للاستعلامات: ٥٤٨٥٠١-٥٥٥٤٢٨٠ من ٦ إلى ٩ مساءً

 شركة مصر للكهرباء والميكانيكا
 باطة سكندرية
 نصيف سلامه وأولاده وجميع العاملين بالشركة
 بكل الحب والتقدير يؤيدون
 رجل الخدمات والطعام .. رجل الوحدة الوطنية
 رجل الكلمة الصادقة

الأستاذ خالد أبو إسماعيل

 لعضوية مجلس الشعب
 رمزاً لللال

مرشح الحزب الوطني عن دائرة الرمل - الإسكندرية

مطرانية أبوب وفتح للأقباط الأرثوذكس

كاتدرائية الشهيد العظيم

مارفارم الجندي بأبوب

الكاهن والشمامسة والخدم

والمجلس وكل الأنشطة والشعب

يهنتون نيافة العبر الجليل

الأنبا لو كاس

أسقف أبوب وفتح ومدينة أسيوط الجديدة

ورئيس دير الشهيد العظيم مارمينا بجبل أبوب

وبعد جلوسه التاسع عشر

ويشكرون نيافته لتفضله بمنح

إبرام القمص سمعان

ربة القمية

 كاهن كاتدرائية الشهيد العظيم مارفارم الجندي
 ويهنتون أباهم بهذه المناسبة ويتمنون له خدمة مشترمة ناجحة

عائلة القمص سمعان

يشكرون نيافة العبر الجليل

الأنبا لو كاس

أسقف أبوب وفتح وأسيوط الجديدة

ورئيس دير مارمينا بجبل أبوب

على منح

إبرام القمص سمعان

ربة القمية

وبطلبهم لابيه خدمة روحية مشترمة ناجحة

ولاسفهم الجبوب حيادهادنة سالمه مديدة بصلوات

قداسة البابا شنودة الثالث

+ والدتك وزوجتك وأبناؤك سوسة وموسى وبيشو

+ صلاح وزوجته داود وكيروس وتيروز

+ باسم وزوجته ومارينا وكيوس

+ تامر صديق وزوجته ومينا وكريستين والدكتور ماريان

+ عصام فؤاد وحرمه وفرنشيكا وفؤاد وأندرو

+ رومانى زيان ورام زنانى ونهى وهيب

+ نور وهيب بطرس وزوجته وأماني

+ موريس وحسيب وسوروزنى زندى وزوجته ومريم والدتهم

+ أشرف فؤاد وزوجته ومريم والدتهم

+ مكرم زيدان وزوجته وأولادهما

+ نعيم زيدان وزوجته وأولادهما

+ مدحت وهانى وروماني ماهر زيدان والاسرة

+ حسنى راتب منهى وزوجته وأولادها وآخواتها

+ كرد آنور جندي وحرمه وفرح ومينا والدتهم

+ سمير جابر ميساك وزوجته وأولادهما

+ عيد روبيل ميساك وزوجته وأولادهما

+ عايد روبيل ميساك وزوجته وأولادهما

+ صفوت شلبي سمعان وزوجته وأولادهما

+ مجدى وشهدى وشكري أسعد الخلبي والعاشرة

+ مجدى رفعت مكارى وحرمه وأنجالها

كنيسة القديسة العذراء - المعلقة

بمصر القديمة

نيافة الأنبا سلوانس

النائب البابوى لكانس حى مصر القديمة

يقدمون بخاص النائبة صاحب الفضة والقداسة البابا البطريرك

الأنبا شنودة الثالث

بعد جلوسه قاسمه الرابع والثلاثين

أداء الرب لن حياته سنين عديدة وأذمنة سالمه مديدة

دير الشهداء بأخميم

يعني

صاحب الفضة والقداسة البابا البطريرك

الأنبا شنودة الثالث

وبعد جلوسه الرابع والثلاثين على عرش مار مارقس الرسولي

والرب يحفظه لناسين عديدة

أباوازك رهبان وخدام دير الشهاده - أمين الدين القمص بنيودة المحرق

email: www.elshouhada.com Tel: 093-2280404

ميخائيل وعاطف عطا الله البكى

يقدمون

بالتهنئة القلبية

نيافة العبر الجليل

الأنبا تادرس

أسقف بورسعيد

بالعيد التاسع والعشرين لنيامته

حفظه الله وثبته على كرسيه سنين عديدة وأذمنة سالمه مديدة

بصلوات صاحب الفضة والقداسة البابا البطريرك

الأنبا شنودة الثالث

شركة العجايلى لاستيراد والتجارة

مهندس مجدى عدنى جاد والأسرة

عزيز عدنى جاد والأسرة

أشرف عدنى جاد والأسرة

يقدمون بخاص النائبة

نيافة العبر الجليل

الأنبا تادرس

أسقف بورسعيد

بمناسبة عيد سامية

نيافة التاسع والعشرين

الرب يدينه كهنة سنين عديدة وأذمنة سالمه مديدة

بصلوات صاحب الفضة والقداسة

الأنبا شنودة الثالث

تحفل كنيسة الشهيد العظيم مار جرجس

بمصر القديمة

تحت رعاية صاحب الفضة والقداسة

الأنبا سلوانس

النائب البابوى والأسقف العام لمصر القديمة

بعيد أمير الشهداء مار جرجس

بمصر القديمة

قداسة البابا الأعظم

ثالث عشر الرسل ... راعي الرعاة ... قاضى المسكونة

الأنبا شنودة الثالث

ونيابة العبر الجليل

الأنبا سلوانس

بعيد أمير الشهداء مار جرجس

بمصر القديمة

نيافة الأنبا سلوانس

والجميع مدحونون لنوال البركة

كنيسة الشهيد العظيم مار جرجس

بمشيئة رب

الأنبا تيموثاوس

والكهنة والمجلس والأنشطة وكل الشعب

يهنتون بكل الحب

القدس صليب صليب

والقس سوريان آدم

مطرانية العلوان والمصرة

زيارة مكادا دينياً وسياحياً

ليلة تبقدن بلاشباه بأسوان 4

Stares Half Board

إفطار وعشاء

ثلاثة ليالٍ بالآخرة السياحية أوركسترا

5 Stares Deluxe

إفطار وعشاء

Editorial

The way to Washington

Youssef Sidhom

The "Problems on Hold" file which I opened back in July 2002 is still open. Last week saw the 109th episode in this series of problems which registers in the major part the curtailed citizenship rights of Copts in Egypt. Back then, I realised the importance of keeping a straight, precise, objective record of these problems, to etch them in the Egyptian memory and wake up the national conscience to the need of a candid national dialogue.

I was always convinced that acknowledging the problems—some of which were the outcome of flawed legislation, and most the product of the sick attitudes and practices that gave religious loyalties precedence over national ones—was a precondition to any remedy. I took pains to emphasise, however, the very obvious difference between diagnosing the ailment and prescribing the remedy. While I presented the former with absolute transparency inside and outside Egypt, I was outspoken in my commitment to finding answers for the latter solely within the context of a national dialogue. I was careful not to be washed away in the current which advocated foreign pressure—whether political or economic—or the Egyptian government in order to force it to tackle the curtailed citizenship rights of Copts.

With this in mind, I was always vocal on the problems of Egyptians in general and Copts in particular regarding democracy and citizenship rights. I realised was futile to conceal or beautify facts in the transparent, well-connected world of today, and it was equally absurd to claim that Coptic grievances were a mere domestic issue in order not to tarnish Egypt's image. This argument especially only served to fortify the syndrome, since it established the concept that no ailment mattered as long as the outward image was proper. It strongly—and bitterly—brought to mind the adage of "People who condone vice but fear scandal."

Time and again, it was proved that candour, disclosure, and the refusal to falsify the truth, together with insisting upon a national dialogue, holding on to our partners in the homeland, and rejecting all forms of foreign intervention, earned the understanding and respect of all—especially outside Egypt. It is an attitude which harmonises with the outlook of the majority of workers in the political, diplomatic, and human rights domain. In these circles, matters are realistically reported with no attempt at beautifying or obscuring them, and peaceful co-existence, acceptance of the other, and rapprochement are encouraged as the only substitutes to violent struggle. It is also self-evident that international relations follow mutual interests and strategic alliances, and can never be subject to the aspirations of some local minority, no matter how severe its grievances.

Admittedly, there has been in every relevant convention extremist, raucous elements which clamour to mobilise foreign forces against Egypt, claiming thus to pressurise the Egyptian government into enacting the long aspired reforms. I always believed it was neither wise nor patriotic to merely condemn such repulsive attitudes and refrain from participating, since this would practically leave the field wide open for them to trifle with our cause. And it has always been highly rewarding that the presence of wise, moderate Muslim and Christian Egyptians—myself included—acted as a safety valve against blowing up the cause, and ensured that the sound of reason and patriotism was heard—and followed. Egyptians and foreigners as well appreciated and respected my insistence that Coptic grievances could only be solved through the spirit of brotherly love and fellowship between Muslims and Copts, and certainly not through any foreign imposition.

There has been so far no Egyptian initiative for the national dialogue we so long for. Political and party leaders stubbornly insist there is no problem in the first place. Legislative discrimination between Copts and Muslims persist, and practices that differentiate between them according to their religious identity abound. To say nothing of the recent blow directed to Copts by the political leadership and ruling party, both of which refused to lift a finger towards acknowledging or solving Coptic grievances, and sufficed by announcing there was no difference between Copts and Muslims. In view of which something had to be done to keep the Coptic cause in the light—whether at home with our partners in the homeland or abroad with other Egyptians and non-Egyptians—without giving up on our convictions. We did not fall prey to the rabid condemnation campaigns in our media and streets against any convention which plans to discuss our citizenship rights, since these merely aim at bringing us to our knees, to surrender and patiently await a solution—nonetheless not on the horizon—to our problems.

Thus was my decision taken to participate in the Washington conference on citizenship rights scheduled for next week.

Democracy is the answer



Maged Samir

As Egyptians head to the ballot boxes this month, what is it that they aspire for?

Mohammed al-Badri, one of the founders of the *Misr al-Umm* (Mother Egypt) political party which still awaits licence, calls for a civil—as opposed to a religious—society and advocates rational judgement when handling controversial issues. Al-Badri argues that the absence of democracy and the growing tendency towards religiosity in society over the past decades has promoted the culture of violence and deepened sectarian division.

In an interview with *Watani*, al-Badri explained his vision regarding the Egyptian crisis.

How do you evaluate the current situation in Egypt?

It is quite obvious. Democracy has been absent for some 50 years now, and the past few decades have witnessed a sweeping wave of religiosity. People lost the ability of critical assessment, and violence and sectarian rifts mushroomed. The government realises that several regimes in the region are under international pressures to reform, and thus seeks to use internal conditions to hold on to power. In so far as it cannot find solutions to socio-economic problems, the government could play on divisions among sects and classes of society.

How can that be?

Through allowing the press to focus on the latest news of the Muslim Brotherhood—an outlawed group—and permitting them to spread religiously biased messages, while at the same time refusing to license other parties to act within the legal framework. The result is a major crisis on the domestic and external levels. Poverty and unemployment have grown in unprecedented rates. As for Egypt's foreign ties, the regime

failed to enjoy strong relations with Europe, the US and most advanced nations.

How can you perceive the situation in the Arab World?

The so-called Arab Nationalism has entirely disappeared; the Baath Party in Iraq is no longer, and the Syrian Baath is at its darkest moments. Libya's agenda is dissociated from those of the rest of the Arab World. What remains are the Arabs of the Wahhabi thought, which have historical rivalries with Egypt.

Do you believe secularism may be the way out of the current crisis?

Since society and reason are now immersed in religiosity, rejecting the 'other' has become the norm among Muslims and Christians, and secularism has become anonymous to apostasy and atheism. The State has allowed—deliberately or not—religion to be exploited in politics, and permitted fanatics to distort secular ideas and create an extremely negative image of them. It is regrettable that the current situation does not provide for secular reform, because State apparatuses are not ready for such a transformation. Change should start with the government first.

What does this mean?

Egypt has always been ruled through a central government, things went back to the age-old central government rule.

Does this mean reform is impossible?

There is limited hope. Change must start from the top because the government is the only apparatus capable of propagating modern thought gradually among society's different classes, starting from the most to the least educated. Only thus can the ideas and notions imported from the Arabian Peninsula and historically alien to our people's thought be confronted.

Can foreign pressure affect the regime's tendency towards reform?

Egypt has never been subject to such major foreign pressure in its recent history. Globalisation and democracy pose major challenges before the regime because if the government advocates change, it will be accused of treason by the fanatic religious currents, and if it persists in 'no change', it will face foreign pressure.

So what is the answer?

Reform should start with the media and education system, for this will create new generations able to adopt critical thinking, place science and knowledge at the top of their priorities and accept the 'other'. Finally, it should be stressed that democracy is the answer to all of our problems.

Where are the women?

Nadia Barsoum

Women should not only vote in elections, but should also actively participate by themselves standing for election. Hypothetically, if 30 women were to contest 30 of the 444 parliamentary seats, and if, theoretically, it is assumed that all of them won—which is in practice impossible—the representation of women representation would still be only 10 per cent.

Withdrawal

Analysts believe that ignorance, poverty and social disapproval of the idea of women taking key decisions are behind the grass-roots withdrawal of women from political life. Yet these reasons appear unreasonable when applied to the case of professional syndicate elections, since women who are successful professionals do not usually concede to such negative ideas. This is particularly true in case of professionals who play an effective role in forming public opinion such as journalists and lawyers, among whom women form a substantial proportion. Even so, there has not been a single woman on either of the boards of these two syndicates for two successive rounds. Are there no competent women worthy of filling this post?

It is interesting that the women who nominated themselves for the position of head of the journalists' syndicate in the recent elections did not conduct any campaigns, despite being little-known. The result is that they did not win a single vote, which means that they did not even vote for themselves. Does this make any sense?

Perplexing answers

Why do qualified and competent women not come forward to claim leading posts? There are indeed many such women, but they refrain from doing so.

In a four-day training session held by the Egyptian Centre for Women's Rights, women were drilled in communication and negotiation skills, handling supporters and opponents, forming an effective campaign team, dealing with inflexible characters, and planning press campaigns.

Participating women were asked why they did not step forward to nominate themselves. The answers were rather unexpected. Some said it was difficult to win votes, especially since other women may not support them because of jealousy. Others pointed out that most men did not believe in women's leadership skills, while many said that the colossal family responsibilities of women made it almost impossible for them to carry further burdens.



Denying the ailment

Soliman Shafiq

ings of bitterness. In my study *Copts between National and Ecclesiastical Deprivation* I found that Copts, according to 1995 statistics, represented about 10 per cent of our population and 22.5 per cent of our national wealth, whereas their political representation does not exceed one per cent. This study was published ten years ago, with an introduction by the esteemed intellectual and scholar Dr Mustafa al-Fiqi

A good hard look

I ask all who are concerned about Egyptian nationalism, and those who grumble against any foreign intervention, first to take a good hard look at our defects. Unacknowledged, they will remain untreated. Viruses only overcome weak bodies. We should treat our failings and not hide them; only then can we be whole.

As an Egyptian citizen I ask our elected President Hosni Mubarak to fulfil his electoral pledges of equal citizenship rights to all, because it is not correct that those who gave Mubarak their votes and should end up with their rights violated or curtailed.

As for those who claim to protect the honour of the Egyptian family, I implore you not to stretch out your hands in opposition against the Copts. Only when Copts are finally equal to their Muslim counterparts will I wholeheartedly endorse that there is no need for the Washington conference to take place.

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Aghapy

Egypt's Coptic community got its own satellite television channel—promptly named Aghapy or 'Love' in Coptic—this month. Many Copts see the creation of the channel as an essential tool to assert their repressed identity, but some fear the Church's patronage of the channel may fan sectarian strife. A Biblical quotation and a glowing Jesus next to a Coptic cross top the channel's promotional poster, which promises viewers hymns, holy liturgies and documentaries on ancient monasteries. Aghapy TV is due to start broadcasting tomorrow on Telestar 12, a US-operated satellite network which spans Egypt and several African countries.

Bank for sale

The National Bank of Egypt (NBE), one of Egypt's four large state-owned banks, earlier this month declared it was looking to sell the 24.3 million shares, or 18.7 per cent stake, it

holds in Commercial International Bank SAE. CIB is Egypt's largest private-sector commercial bank, with total assets of \$4.8 billion at the end of 2004. The sale of government-owned shares in private banks is part of the restructuring process taking place within the banking sector, aiming to reduce the number of banks operating in Egypt from the current 56 to some 36.

IBM and Oracle

Several agreements on software exports were signed last week between international software producer IBM and Egypt's Smart Village. IBM declared it would work on advanced research in Egypt once the proportion of Egyptian programmers in its centre exceeded 40 per cent. On a comparable note, Oracle will be shifting services work from Europe to the Middle East, with the software giant using the Global Product Support Centre in Egypt to provide services to its European

customers. Oracle's Global Product Support facility will be based at Egypt's Xceed Contact Center, the largest in the southern Mediterranean region.

Egyptian week

An Egyptian cultural week was held in Shanghai and ended last Friday. It coincided with celebrating the golden jubilee of Egyptian-Chinese diplomatic relations, established on 30 May 1956, and the resumption of the Cairo-Beijing flights following a three-year suspension. Activities during the week included performances by the Cairo Ballet troupe, the Cairo Symphony Orchestra, the Tannoura folkloric troupe and an exhibit of Pharaonic pictures. The Chinese periodical Commercial Express printed a special 105-page issue on Egypt.

Expanding QIZ

In response to requests from many Egyptian

industrialists wishing to become part of the QIZ deal signed last year, Egypt and the US have reached a deal whereby the number of industrial zones benefiting from the Qualified Industrial Zones agreement (QIZ) will be increased. Some 4,500 manufacturers of chemicals, engineering, leather goods, foodstuffs, clothing and textiles in Delta provinces, and companies in industrial zones in Greater Cairo, Suez Canal and Alexandria are expected to benefit. The expansion of the QIZ protocol will give member firms the concession to export to US markets free of customs tariffs and quotas.

Alexandria-Baltimore

The Egyptian Alexandria and the US Baltimore City will celebrate the tenth anniversary of the sister-city declaration this month. The Alexandria Businessmen Association will join in the celebration, hoping to make use of cooperation opportunities in banking, education and tourism. The two city

officials will discuss the agreements reached between them during Baltimore delegation's visit to Egypt in April 2004.

Cairo-Aswan Road

Five billion Egyptian Pounds is the estimated cost for developing the Aswan-Cairo road with the aim of establishing it as an international highway. The project will be executed in three stages, from West Fayoum 100km southwest Cairo to both Assiut in the south and Burg al-Arab in the north, and from Assiut to Aswan in the south.

From pre-historic times

Al-Arish museum in North Sinai is ready to receive tourist. Exhibits from eight other museums have been moved to the new museum which was five years in construction, at a cost of LE50 million. Al-Arish museum will showcase the history of Sinai from prehistoric times till Islamic rule.

Our Pope in Tears

Pope Shenouda III Approaches his 34th Anniversary as Patriarch of Alexandria Amidst a Time of Persecution and Suffering

By Magdi Khalil

His Holiness Pope Shenouda III, the 117th Pope of Alexandria and Patriarch of the Apostolic See of St Mark, is a remarkable religious leader who is acclaimed both domestically and internationally. Courage, determination, love and ecumenism are the distinctive traits of his ministry as well as his own extraordinary character. These qualities were not only recognized by his nation, but by the international community as well.

It comes as no surprise then, that the Pope has served as head of The Middle East Council of Churches more than one term, a President of the World Council of Churches, has received several international awards including the UNESCO Prize for the Promotion of Tolerance and Non-Violence in 2000 and the Gaddafi's Award for Human Rights in 2003. His Holiness has also been awarded four honorary Doctoral Degrees in Theology; three from American Universities and one from a German University. During his papacy, the Coptic Orthodox Church has exceedingly expanded worldwide, and the Pope has made many visits to cities around the globe where he was received with joyful enthusiasm and great appreciation.

The Pope's devotion and commitment to Egypt is a well-acknowledged fact. When he said that "Egypt is not a homeland where we live, but a homeland that lives in us," the Pope was talking from the heart. His genuine, profound and unshakable patriotism inspired those words that others continue to quote.

On the regional level, the Pope has always been interested in Arab causes, and in whatever issues affected the life of Arabs, and this sincere interest has rightfully earned him the title of "The Pope of the Arabs."

Last but not least, Pope Shenouda possesses outstanding gifts as an intellectual, a poet, an experienced politician and a charismatic speaker in cultural and political circles; all of which are exceptional qualities in the history of Alexandria's popes. This powerful religious leader, who has authored more than a hundred spiritual books, is also known for his sense of humor and positive outlook.

It comes as a shock when, for the first time in his long history of public work, the Pope was distressed to the point of tears on October 26th during one of his regular Wednesday sermons at St. Mark Cathedral in Cairo.

So, what brought this remarkable man to the point of tears?

More than one reason, actually:

- The Pope has witnessed several violent episodes against the Copts, starting with the infamous Suez incident in January 4, 1952, where members of the Muslim Brotherhood movement carried out barbaric attack on a number of Copts, setting victims on fire, dragging them in the street and dumping them in a church before they set it on fire as well. Unfortunately, this shameful incident marked the beginning of a trend of excessive violence that tainted the past five decades, ending with the recent destructive riot that took place in Alexandria on October 21st. According to the *Ibn Khaldun* Center of Development Studies, there were more than 120 violent attacks against the Copts starting with the *Khanka* incident on August, 9, 1972 and ending with the recent Alexandria events.

- The exceeding fanaticism that has infected a good part of the society, and has shown its ugly face countless times over the years. The common Egyptian citizen is not shying away from violence when it comes to confrontation with Copts, and the underlying current of violence that is ready to erupt at the slightest provocation is a true reason for alarm. The bleak warning that the Egyptian street is turning into a "major Jihad movement" is not so far from the truth. A deep-seated hatred towards the "non-Muslim" other seems to be feeding that frightening propensity for violence.

- The government won't allow the Pope to do more than calm his people and curb their anger in the aftermath of those incidents. To quote Mr. Refaat el-Said: "they want to turn the church into a 'lightning deflector'." Meanwhile they adamantly refuse to give the Pope the chance to relay his people's suffering. If he happens to overstep those boundaries and make "inconvenient" statements, the media retaliates with accusations of "interference in State affairs," among other outrageous claims that aim to discredit him.

- The angry voices that have been yelling for him to offer an apology for an incident that happened behind closed doors, despite the fact that an unbiased investigative committee has yet to prove that an offence was committed in the first place. At this point, it seems that the raging mob was fed false information, as the General Attorney declared to *al-Ahram* newspaper that there was no theatre play and no crowds to watch it in the church. On the other hand, no one ever pays much attention to the small and big transgressions that offend Egypt's

who should answer for the whole incident. It also implies that the two sects share equal responsibility, which is not the case here, the Muslims and the Copts are not simply two religious sects, they are a majority and a minority, and since the majority has power over the police force, the government, and the media, it is reasonable to say that it should also be held accountable for maintaining security, bearing more responsibility for that aspect than the minority."

There is no way for this crisis to be resolved if we can't even portray the situation honestly, and discard the customary deception and cover-up.

- The loss of Coptic lives and possessions, as the issue of Coptic security was turned into a political game; one that is being carelessly tossed back and forth amongst the Muslim Brotherhood, the ruling party and the security agencies.

- The appalling hypocrisy of the Egyptian media that praises the Pope effusively when he defends the Palestinian cause, and turns viciously against him whenever he makes the slightest attempt to touch on the subject of Coptic suffering. Some of those newspapers have even sunk as low as provoking readers against the Copts, claiming that they are to blame for the Muslims' current crisis with the world.

- The subjugation of the Coptic population – millions of individuals with a rich legacy and great potential are being regarded – or rather disregarded – as a mere security issue, to be manipulated at the whim of security agencies: from spreading vicious rumors, setting off riots, sneaking provocative material to the tabloids to serve their own agendas, implanting spies to keep track of the happenings in the Coptic community and particularly in the places of worship, to blocking governmental decrees, showing blatant bias towards converts, impeding Coptic civic action, etc.

- The hundreds of bitter complaints the Pope receives from his afflicted flock, and his inability to stop the injustice, cruelty and persecution. No one can imagine the pain this can cause.

- The lack of justice that has clearly manifested during the last three decades where the system failed to address properly the cruelties committed against the Copts, and the victims' cry for restitution and justice that went unheard. The inadequate court verdict concerning "al-Kosh" incident is proof enough, and the Pope's painful disappointment can be clearly heard in this succinct comment: "We will appeal to God." Justice cannot be carried out in the absence of a fair investigation to identify the real perpetrators and the ones working behind the scenes. It is both sad and strange that the Egyptian State, despite its numerous resources, has failed to conduct such an investigation.

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Copts and demean Christianity on a daily basis, whether in the media or through the popular spiritual books written by al-Sharawi, Kishk, Omar abdel-Kafi, Zagloul el-Nagar, Mohamed Emara, and others that have left a deep impact on the young generation of readers. It is truly shocking that, in some instances, the destruction and massacre of peaceful Copts inside their churches, homes and businesses was only met with total silence. So who should be the one to apologize? And who should be put on trial?

- The deception and scheming that is typical of the government's dealings with the Pope through its official delegates. The government serves its own agenda, and has no qualms about putting words into his mouth, or giving promises that they have no intention of keeping.

- The lack of concern shown by the regime for vital issues such as national unity and equality that are based on citizenship rights. Not surprising since the regime's interests lie elsewhere: power and fortune, and the vital issues mentioned have no place in that scheme.

- The allegations that the Pope's life is in danger and the rumors about a "fatwa" (Islamic ruling) to terminate his life, all of which are part of the blackmail and intimidation techniques meant to curb his active involvement and subdue the Coptic community, with no regard to the devastating economic and political repercussions of such rumors.

- The past harassment that goes back to Sadat's days when the late Egyptian president issued a presidential decree to exile the Pope to the Monastery of St. Pishoy, imprison eight bishops, twenty-four priests and about 1500 leading Coptic lay figures. Later, President Mubarak released the detainees, but strangely did not terminate the Pope's exile for more than three years. The echoes of the past can still be felt in our present time, and while the Pope's freedom is not restricted, he is operating under an "invisible" siege, and his actions are being constantly scrutinized.

- Gestures of peace and unity have sadly failed to achieve their purpose and the hundreds of *Iftar* parties in the month of *Ramadan* that host Muslim and Christian figures did not help to forge ties of national unity or bridge the ever-widening gap.

- The society's extreme reaction when a Coptic citizen commits a mistake or an error of judgment that affects a Muslim, at which point an "individual" incident can easily turn into a riot, while collective acts of violence are committed against the Copts. We can not reasonably expect that all Copts will maintain an ideal behavior at all times, and mistakes are bound to happen, but the danger lies in the fact that many Muslims have the tendency to jump in blindly to back up their affronted "brother," and the Coptic population ends up paying a heavy price for the wrong done by a single Coptic citizen.

The long years of struggle, the heartache and the pent-up frustration must have overwhelmed H.H. Pope Shenouda on that particular Wednesday. He must have been wondering about his relationship with the State, what choices were right, and what went wrong, and whether the time has come to think of a new strategy for the future.

The Coptic community needs to review its current situation in the light of several new facts:

1. The Status of the Copts continues to deteriorate to the extent that the international community classifies them as "a trapped and persecuted minority." The Copts face more challenges with each new day.

2. The World is changing; inter-relationships and mutual engagement are features of this new age. We should make an honest and radical reassessment of the old beliefs about foreign interference and unwanted influences.

What would be the point of having a United Nations, international organizations, and civil society and human rights associations if they are constantly relegated to the sidelines?

There are moments in every nation's life where the opportunity for a historical change presents itself, those moments are rare enough and should not be wasted in favor of old sayings. 3. Tackling difficult challenges was the mark of a number of international religious leaders: the American advocate of civil rights Martin Luther King, Bishop Makarios in Cyprus, Bishop Tito in South Africa, Pope John Paul II in Communist Poland

St. Veronia Christian Academy:

A Monumental Coptic Institution in Canada

In Toronto North York threads of spiritual enrichment, social services and academic curricula are woven to form a living, knitted tapestry

By Fayek M. Ishak

At the outset, it is worthwhile to note that the Coptic *Synaxarion* places a distinction between Saint Verena, (280-344 A.D.) who accompanied the Theban Legion to the German Sector of Switzerland and Saint Veronia, who is the niece of Abbess Ouriana and the austere devout nun in an isolated convent between the Tigris and Euphrates Rivers in Mesopotamia. Saint Veronia was martyred during the reign of Emperor Diocletian (284-305) by squeezing her body against a revolving wheel and combing it with a sharp-pointed iron comb! She is commemorated in our Church on 1 Abib.

During the pastoral visit of His Holiness Pope Shenouda III to St. George and Anba Rueiss Coptic Orthodox Church in Toronto on January 20, 1999, H.H. stated that it is quite advisable to establish Coptic schools in the lands of immigration mainly to arm our youth with the solid shield of Orthodox faith. This would keep them intact against contemporary social and moral upheavals.

As a result, a Christian Academy named after St. Veronia was founded in July 1999 by Hegumenos Rueiss



St. George and Anba Rueiss Coptic Orthodox Church in North York (Toronto), Canada. It houses the St. Veronia Christian Academy, a recreational centre, a bookstore and audio-visual aids, a papal residence, a banquet hall, St. Rueiss International Aid Society, Bethlehem Eucharistic Bread Room, Day Care Centre, Tabeetha Embroidery Room, and a refectory. Photo by Dr. Fayek M. Ishak. Church website: <http://www.coptic.org/stgorgca/>

Academy was inaugurated by His Holiness Pope Shenouda III on August 26, 1999 with the presence of civic dignitaries.

Why is this Academy named after Saint Veronia? This is due to the fact

retically at school and kept in store till the nick of time. Viewed in this sense, it is not surprising that individualistic and even whole congregations of other denominations joined our Church and were quite happy to use the translated liturgy with which I am familiar. In point of truth, those newcomers to Orthodoxy became very zealous and stricter than usual adherents to Coptic piety.

Under the Leadership of the Main Church, the following satellite centers have been established:

(1) Spiritually enlivening Bible Study Centers have been set up since 2002 at (a) York Mills and Victoria Park, (b) Richmond Hills, (c) Kennedy and 401 Highway (Antrim), (d) Don Mills and Finch, (e) Pharmacy and Sheppard, and (f) Port Union.

(2) The industrious Fr. Rueiss has, moreover, established in the suburbs of Toronto (a) a Home for Retreat in Thorn Barrie which was inaugurated by H.H. Pope Shenouda III on September 23, 1997, (b) a Mausoleum at the Memorial Ontario Garden on September 27, 1999, (c) The Church of St. John the Baptist and St. Elizabeth in the city of Barrie in January 2002, and (d) a Printing Press in Oshawa in September 2002.

This would virtually confirm the Biblical text of being "the salt of the earth" and "the light of the world." (Matt. 5:13-14) After all, we are created in the image and likeness of God. (Gen. 1: 26)

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One group of pupils in their daily uniform and the staff of St. Veronia Christian Academy in North York, Canada. Photo by Fr. Gawargious Michael.

Awad, a pastor of tremendous outpouring potential and painstaking vigilance in serving his congregation. He introduced a system of celebrating four Divine Liturgies on Sunday which are mostly Basilian and occasionally Gregorian and Cyprian in English and Coptic and some Arabic. *Grâce à Dieu*. He took the initiative to work out a daily office hours for the clergy from 10:00 am to 3:00 pm and from 6:00 pm to 11:00 pm. He also worked out an open office consultation with him on Thursday from 6:00 pm to 1:00 am mainly to cater for congregational problems that would erupt at different times. The

and Patriarch Sufir in Lebanon. Their life experiences are worthy of a careful study that would surely benefit the Coptic Church in its present struggle.

4. As an international Christian figure, Pope Shenouda might in fact be the most equipped to expose and fight international terrorism. After all, he – along with his people – are bearing the burnt of its attack, and still live in the midst of a region that serves as its breeding ground. Pope John Paul II who was originally from Poland, and who lived there when the country was in the total grip of the communists, effectively helped to bring down communism. Likewise, Pope Shenouda can play a significant role in the fight against terrorism, in cooperation with Pope Benedict XVI who is well aware of the threat this phenomenon is posing, and with the help of enlightened Muslims who have also suffered its painful repercussions.

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Terror's Mouthpiece

Donald Rumsfeld wants Dorrance Smith to be confirmed as assistant secretary of defense for public affairs—but there's a hitch. Sen. Carl Levin (D, Mich.) has latched on to an op-ed about reporting in an age of terrorism that Mr. Smith wrote for this newspaper on April 25 and pronounced him unfit for the Pentagon job. Mr. Smith's alleged sin? To summarize Sen. Levin's complaints at an Oct. 25 grilling of the nominee: "Unfair labeling."

You decide. In the course of his op-ed (which is printed in this page), Mr. Smith criticized the U.S. media's habit of routinely broadcasting terrorist statements and tapes obtained from the Arab-language broadcaster al-Jazeera and raised questions that many Americans have asked themselves: By airing such footage—of insurgents in Iraq holding hostages or attacking U.S. soldiers and of al Qaeda officials promising death and destruction—do TV networks effectively (if unwittingly) enter into a propaganda partnership with terrorists?

Does the terrorists' knowledge that their grisly-filmed messages will instantly reach millions embolden them to create more chaos and endanger more lives? Do U.S. networks—Mr. Smith mentioned six by name, including CNN and Fox—that air these tapes know, or even inquire about, the terms under which al-Jazeera obtained them?

It is news each time an al Qaeda leader makes a video, promising death to infidels and offering paradise to suicide bombers? No more so than when Cold War-era Soviet agitprop went on about the glorious Red Army poised to crush the warmongering NATO—which is why routine Soviet propaganda was largely ignored by the mainstream U.S. media. There is an argument to be made that allowing the terrorists (and before them, the communists) to explain their murderous ambitions to an American audience forces us to take their threats seriously.

Mr. Smith has standing to address these issues in part because the former ABC news producer spent nine months in Iraq as a media adviser to Ambassador Paul Bremer. He knows more about terrorist propaganda, and its potential effects,

than the Americans on the receiving end of the terror tapes.

In any case, surely these are all questions the spokesman for U.S. Secretary of Defense has a right—even a responsibility—to raise. Contrary to Sen. Levin's assertions, Mr. Smith's op-ed is evidence of why he is qualified for the job—which, by the way, has been vacant since June 2003 thanks to Sen. Levin's hold on the previous nominee, Lawrence Di Rita.

As for al-Jazeera, something may yet save us from ourselves. Next year, the Qatar-based network plans to launch an English-language service, al-Jazeera International. The new service—which has already hired the BBC's David Frost and other blinkered Western job-seekers—says that it intends to compete with CNN on every level.

While pursuing that goal, al-Jazeera is bound to discover that access to terror tapes is one of its few competitive assets in the international arena. This should make the company less eager to give or sell copies to other outlets. You don't need the insight of Dorrance Smith to see the grim irony of a situation in which the same ruthless market forces that put al Qaeda propaganda on the U.S. airways could one day yank it off.

The Wall Street Journal editorial

Media at War



America, Through Myopic Arab Eyes

Mohamed Elmenshawy

As Under Secretary of State Karen Hughes completed her "listening tour" of five Arab and Muslim countries, she acknowledged that her job requires a long-term strategy. A key component of this strategy not frequently discussed is the role of Arab media representation here in the United States.

There are about 50 Arab correspondents working in the United States for major Arab media outlets, and they make up the most influential source of news about the United States for Arab people.

A handful work in New York covering the United Nations, but most are based in Washington, from where they enjoy unrivaled access to Arab living rooms via broadcasts on TV stations such as Al Jazeera and Al Arabiya and articles in daily newspapers, including Al Hayat and Al Sharq al Awsat.

That this small cadre of correspondents exerts such broad influence on the so-called "Arab street" would be less objectionable if their reporting were informed and objective. Instead, Arab media coverage of the United States and its policies reflects the correspondents' limited understanding of the country and its history and creates a skewed image of the United States and its policies among Arabs.

The shallowness of the coverage is due in large part to the insularity of the Washington-based Arab journalists. Reporters rarely, if ever, travel outside Washington, leaving them ill-prepared to cover such heartland issues as the teaching of creationism in Kansas schools or the battle over immigration in Texas.

These issues are of interest to Arab audiences, the Kansas debate because it highlights the tension between America's religious and secular traditions, the Texas case because it shows that Americans' wariness of immigrants extends beyond Arabs and Muslims.

Yet these and other important stories go unreported in the Arab media. Most correspondents report exclusively on Beltway matters, reflecting an attitude expressed by an Al Jazeera reporter at a recent media conference in Washington who said, "It does not really matter what is going on in Seattle or San Francisco."

Some coverage, moreover, merely recycles reports from major American newspapers, replacing nuanced analysis with allusions to familiar themes. A reworked article about U.S. aid to Israel, for example, might trim discussion of the policy debate and instead emphasize the influ-

ence of Jewish groups or evangelical Christians on the Bush administration.

Such reporting clouds readers' understanding of the American decision-making process while furthering the conspiracy theories that circulate so widely in the Arab world.

Arab media coverage is also problematic for what it does not report. The State Department's annual report on human rights, for example, presented unsurprising evidence of human rights violations throughout the Arab world, but was ignored or underreported by major Arab media.

This reflects the fact that most Arab media companies are controlled by authoritarian Arab regimes or their cronies.

The intimate relationship between Arab media and Arab regimes can make it difficult to distinguish journalists from embassy attachés when Arab officials come to Washington. Each journalist accommodates the visitor as if he were the journalist's boss.

At the same time, American efforts to present a clearer picture of American society and policies have been largely inconsequential. Washington sponsors an array of Arabic-language media outlets, including Al Hurra TV, Radio Sawa and Hi Magazine, but despite generous funding (\$62 million to Al Hurra in 2004 alone), these stations and publications have failed to win a significant Arab following or to boost American credibility in the region.

A better solution is needed. In order to further its declared goal of promoting democracy in the Arab world, the United States must win the Arabs' trust. The popularity of Al Jazeera and the ineffectiveness of Al Hurra show that only independent Arab media outlets can establish that trust.

For Arab audiences to get a more complete picture of U.S. decision-making processes and goals, the United States must ensure that more Arab reporters come to America to cover the news. An initiative to invite Arab journalists to America and educate them about American history and government would be a crucial first step.

By working with, rather than against, the few existing credible Arab media outlets, the United States could help more Arab reporters cover more of America, and Arab audiences would begin to decide for themselves whether what happens in Seattle and San Francisco matters to them.

Mohamed Elmenshawy is the editor in chief of Tagir Washington, a new Arabic-language news and information service sponsored by the World Security Institute in Washington. The New York Times

Health Benefits from Mammograms

Long-simmering doubts about the benefits of mammograms to screen women for breast cancer should be dispelled by a new study conducted by seven major research groups. Mammograms have long been recommended as an effective tool for detecting tiny breast tumors so that they can be treated before they become dangerous. But four years ago, an analysis published in a British medical journal found so many flaws in studies that purported to show a benefit from mammography that the results were deemed virtually meaningless. Other experts agreed that the evidence was shaky, but mainstream cancer and medical organizations remained convinced that mammograms save lives.

Now comes a study, published in The New England Journal of Medicine, that was conducted by research teams including both skeptics about mammograms and true believers. The results varied widely, but what seems most important is that each team found at least some benefit from mammograms. The likelihood that they are beneficial seems a lot more solid today than it did four years ago, although the size of the benefit remains in dispute.

Women still need to make judgments as to whether the usefulness of screening outweighs the risks, which include false positives and possibly needless treatment to remove tiny tumors that might never have caused a problem if left alone. (IHT)

WIZARD OF ID



The Enemy on America's Airwaves

Dorrance Smith

On April 11, Jeffrey Ake, an American, was taken hostage in Iraq. Video of him in captivity was shown on al-Jazeera on April 13. A short time later six American networks—ABC, NBC, CBS, Fox, CNN and MSNBC—aired the same video, a vivid example of the ongoing relationship between terrorists, al-Jazeera and the networks. Last week, al-Jazeera showed video of a helicopter being shot, bursting into flames and trailing smoke as it fell to the ground. It also aired video of the lone survivor being forced to walk on a broken leg and then being shot by the terrorists, one of whom said, "We are applying God's law."

As the war continues, more hostages will be taken and acts of murderous violence committed—leading to more videos for al-Jazeera and the networks. Isn't it time to scrutinize the relationship among al-Jazeera, American networks and the terrorists? What role should the U.S. government be playing?

Osama bin Laden, Abu Musab al-Zarqawi, and al Qaeda have a partner in al-Jazeera and, by extension, most networks in the U.S. This partnership is a powerful tool for the terrorists in the war in Iraq. Figures show that 77% of Iraqis cite TV as their main source of information; 15% cite newspapers. Current estimates are that close to 100% of Iraqis have access to satellite TV, 18% to cell phones, and 8% to the Internet. The battle for Iraqi hearts and minds is being fought over satellite TV. It is a battle today that we are losing badly.

The collaboration between the terrorists and al-Jazeera is stronger than ever. While the precise terms of that relationship are virtually unknown,

we do know this: al-Jazeera and the terrorists have a working arrangement that extends beyond a *modus vivendi*. When the terrorists want to broadcast something that helps their cause, they have immediate and reliable access to al-Jazeera. This relationship - in a time of war - raises some important questions:

- What does Al-Jazeera promise the terrorist organizations in order to get consistent access to their video?

- Does it pay for material?

- Is it promised safety and protection if it continues to air unedited tapes? (No Al-Jazeera employee has been killed or taken hostage by the terrorists. When I ran the Iraqi Television Network, seven employees were killed by terrorists.)

- Does Al-Jazeera promise the terrorists that it won't reveal their whereabouts and techniques as a quid pro quo for doing business? Is this bargain in the guise of journalism a defensible practice?

While I was in Iraq in 2004, Al-Jazeera was expelled from the country by the Iraqi Governing Council for violating international law. Numerous times they had advance knowledge of military actions against coalition forces. Instead of reporting to the authorities that it had been tipped off, Al-Jazeera would pre-position a crew at the event site and wait for the attack, record it and rush it on air. This happened time after time, to the point where Al-Jazeera was expelled from Iraq. The airing of the Ake video, however, demonstrates that it can still operate on behalf of the terrorists even from outside the country.

Al-Jazeera continues to broadcast because it reportedly receives \$100 million a year from the government of Qatar. Without this subsidy it would be off the air, off the Internet and out of business. So, does Qatar's funding of Al-Jazeera constitute state sponsorship of terrorism? As long as Al-Jazeera continues to practice in cohorts with terrorists while we are at war, should the U.S. government maintain normal relations with Qatar? As long as Al-Jazeera continues to aid and abet the enemy, as long as we are fighting a war on the ground and in the airwaves, why are we not fighting back against Al-Jazeera and Qatar, the nation that makes possible the network's existence?

Should the U.S. not adopt a hard-line position about doing business with Qatar as long as Al-Jazeera is doing business with terrorists?

In addition to being subsidized by Qatar, Al-Jazeera has very strong partners in the U.S. - ABC, NBC, CBS, Fox, CNN and MSNBC. Video aired by Al-Jazeera ends up on these networks, sometimes within minutes. The terrorists are aware of

this access and use it - as in the Ake case - to further their aims. They want to reach the American audience and influence public opinion.

The arrangement between the U.S. networks and Al-Jazeera raises questions of journalistic ethics. Do the U.S. networks know the terms of the relationship that Al-Jazeera has with the terrorists? Do they want to know?

There has been no in-depth reporting about Al-Jazeera in the U.S. and virtually no scrutiny of Qatar and its relationship with the network. Why not? Is it that the American networks don't want to give up their tainted video? And since they all get the same material and all air it at the same time, do they feel a certain safety being in bed together? The cable networks have become addicted to the latest B-roll video. If that video was obtained by means that violated their own standards and practices, would they air it? Would they even know?

What if one of the networks had taken a stand and refused to air the Ake video on the grounds that it was aiding and abetting the enemy, and that from this point forward it would not be a tool of terrorist propaganda? The terrorists know that the airing of such video creates pressure on the government to negotiate a release. It also sends a signal to Americans about the perils of being an American working in Iraq. If the Ake video had never aired in the U.S., the position of the hostage-takers would have been severely impaired. Had it never aired, terrorists would have had no incentive to continue making the tapes.

Is it fanciful to think that network news executives would have the fortitude not to air any video shot by terrorists? They already stop short of airing everything, so why not refuse to touch the stuff altogether? At the very least, is it not reasonable to raise questions about the sources and methods used to obtain this material? The war in Iraq will likely drag on for some time. More lives will be lost and more hostages will be taken and more videos will be made. Now we should engage the terrorists on the airwaves as we do on the ground.

Mr. Smith spent nine months in Iraq as a senior media adviser to Ambassador Paul Bremer. Sen. Carl Levin is opposing Mr. Smith's confirmation as assistant secretary of defense for public affairs because of the senator's objections to this article, which appeared in The Wall Street Journal, April 25

Brother Tariq – A Man with Many Faces (3)

An Alternative Pure Culture: Hate Thy Neighbor !

Adel Guindy

Let's resume our journey into Tariq Ramadan's mind, to explore his 'reformist' and 'modernizing' views.

Ramadan has succeeded in winning over many political observers and media people in the West by introducing himself as a God's gift to humanity, or the one sent to help European Muslims balance their loyalties to faith and country. He wrote a number of books (in French) discussing that topic in the span of years: 'Muslims and Secularism' (1994), 'To Be A European Muslim' (1999) and 'Islam, the West and the Challenges of Modernity' (2004). Bearing different titles, they basically say the same thing, as a way to hammer his message.

At first, Ramadan seems to be encouraging his brethren to identify themselves as 'Muslim French' (or Belgian, Dutch, etc.); or alternatively as 'French Muslim', implying that both expressions are equally valid and that faith would not be compromised if they accept its equal standing with citizenship. However, we soon discover that this is far from the reality, as he states in 'Muslims and Secularism' (p. 36): "The debate over which should come first – to be a Muslim or to be French – is ridiculous, because the two spheres of belonging are not of equal nature or significance: To be a Muslim is to have a comprehensive vision for life as a whole (...) whereas being French is to play a certain role as a citizen".

We might still be inclined to believe that he takes the concept of citizenship seriously as he talks about roles and belonging, but further examination will prove otherwise. In an audiotape entitled 'Our identity facing the call for participation and integration', Ramadan makes his stance clear, stating that the bond of citizenship is no more than a "geographical status" that "should not influence my perception of life." He adds that "you can't confound one with the other, it will be like mistaking a swimming pool for a sea (...). Islam is an all encompassing ocean that retains everything within its depth".

In another tape titled 'To live in the West,' he says: "As a resident, or citizen, I respect the country's constitution - this is an Islamic principle". However he promptly annuls this fine statement by adding a conditional term: "...as long as the social, cultural, economic and legal aspects do not conflict with Islamic principles". His words erase any doubt we might have about the subject: religious bonds and citizenship status may oppose one another, and when that happens, the first will always have the upper hand.

Accordingly, Ramadan's brother, Hany, invites the French Muslims to refrain from joining the French army if it goes to war against Muslims (as was the case with Taliban).

In fact, Ramadan's statements end up mirroring the typical beliefs of Islamists about Islam and nationality. Mostafa el-Shakaa confidently asserts: "National belonging – whether it is Egyptian or Arab - is just a delusion." (1)

Integration into the Host Countries
Ramadan appears ready to call for respecting the laws... as long as they do not go against faith: "If becoming a good Frenchman would make you a bad Muslim, then it is time to say No!" This statement wouldn't normally pose a serious problem, if it were not for Ramadan's insistence that Islam must hold supreme above all, regardless of the host country.

including the law itself. He goes on emphasizing: "We won't accept an integration that welcomes us as Muslims, but requires us to give up our Islamic garb (e.g. hijab)."

He was once clearly displeased with the rector of the Paris mosque – a moderate Muslim; and lectured him in an antagonizing tone: "You are open to anything, to the extent that you lost your identity (became nothing), you're not proud of what you are (...) To compromise principles is an evidence of weakness and fear."

Ramadan warns against Muslims melting into the Western culture, and calls for "an alternative European Islamic culture, untainted by non-Muslim influences". This culture will follow the ideal set by "the Iranian model, as regards women; and the Sudanese model of al-Tourabiy."

One would expect that followers of such a 'pure culture' would express themselves in a civil and appreciative manner, something that seems to escape Farid Abdel-Karim - a close fellow of Tariq Ramadan and a known Islamist living in France. In his book entitled 'Na'al Bou La France!' (Damned by France!), Karim pours his hatred to France, urging the young Muslims to reject or change the country. There is no doubt that the elusive Tariq Ramadan would not be thrilled with such blunt approach; but he ought to be given the credit of allowing a degree of plurality and diversity among his sympathizers.

One also wonders whether this 'alternative and pure' culture stands behind the tragedies caused



by polygamy among immigrants. In France - a country that legally bans polygamy - the reported number of polygamy cases exceeds 12,000, impacting more than 200,000 individuals, and forcing the State to provide financial, housing and educational support to women and children involved.

Even if such actions may well be prompted by more than just humane reasons, possibly by a desire to nib the buds of crime and terrorism; they still deserve to be acknowledged and appreciated. What they don't deserve is the insolent accusations of the advocates of 'alternative culture' who constantly complain about bigoted Westerners. (2)

Religion and Politics

Ramadan claims to hold a middle ground in the ongoing debate between the opponents and proponents of the separation of religion and state. But meaning what exactly?

He, first, recommends a cautious media strategy, and explains why: "We have to realize how to talk to those who do not share our history. It is a sensitive issue, because Christians might perceive a merger of politics and religion differently: we believe it to be a positive thing, but they might perceive it as a negative form of submission to dogma."

Ramadan and the Muslim Brothers preach a certain variety of Islam. As this takes root in Europe, the traditional Islam practiced by the first generation of immigrants, loses more ground each day. Indeed

Ramadan cautions young Muslims against following in their fathers' examples because "they do not practice the true Islam".

Furthermore, whenever this variety spreads into the communities, frustration or anger – that may be caused by various societal reasons – ends up turning into a deep-seated hatred that may be less evident, but more dangerous... and ready to explode: The recent 'intifada' that erupted in the suburbs of Paris towards the

Book review

"Be ye wise as serpents and harmless as doves" Matt 10: 16

Serpents and doves



Copts demonstrate in November 2004 at St Mark's Cathedral to protest the disappearance of Ms Costantine

**Nader Shukry
Emad Nassef**

such as in the Wafaa' Costantine case. Instead of 'accepting the other', the author writes about 'entombing the other', which becomes obvious every time sectarian strife occurs and divides the population into two fanatical parties.

Security issue

The Wafaa' Costantine case came as the straw that broke the camel's back. It exposed the incessant trespasses on Copt's rights and religious sentiments, especially in the media which had until recently consistently ignored sectarian attacks against Copts. The writer states several examples of such attacks, such as the first and second al-Kosheh incidents of 1999 and the eve of 2000.

The official handling of the Coptic question as a national security issue was analysed. This naturally leads to the current Coptic lack of trust in the government, especially taking into account that police are scandalously biased against Copts.

The writer believes that the real reason behind the aggravation in the Costantine case was intentional manipulation by the security apparatus. He quotes Watani editor-in-chief Youssef Sidhom's warning against consistently placing Coptic grievances on hold, and the view of activist and *Watani* writer Sameh Fawzy that dealing with Coptic distresses as a security issue violates the core of citizenship rights.

Treason

Faris writes that changing one's religion is considered treason in eastern cultures, and some regard it a crime tantamount to adultery. It is easy to assume, he adds, the veracity of rumours which claim that the abduction or seduction of Christian women comes as retaliation against programmes which allegedly attack Islam, and are aired on 'Christian' satellite channels.

Faris points out to the 'culture of the symbol', when people are moved to rebellion once a symbol of their culture—in this case their religious es-

tablishment—is insulted. This clearly explains why Copts, who as a people silently endure so much oppression, flared in wrathful revolt when it was alleged that the wife of their priest had converted to Islam. In a previous incident in 2001, Copts angrily took to their cathedral grounds in Abbasiya when the Cairo weekly *al-Naba* published a story—replete with sexually explicit pictures—of an alleged monk who had affairs with Coptic women. The paper omitted the fact that the monk had been defrocked. The paper was suspended, and its editor later fined and sentenced to three years in prison.

The Pope's decision to retire to the monastery was heavily criticised by the Islamists as applying pressure on the government. Faris comments that they appear to forget that it is natural and right for a man of God to resort to seclusion and prayer. The Pope himself answered in a later sermon that it was the wise thing to do so at that time.

A woman's honour

It is unacceptable for a religious institution to turn into a political institution, Faris writes. The Pope is head of the Church, and the Holy Synod exercises religious not political authority. Copts have their Mell or Community Council which is composed of men and women of the laity and is responsible for the Church's non-religious affairs, including its funds. These, Faris writes, come principally from donations and are used in church and social services.

The book focuses on the reasons behind the conversion of Christian women, and these include money, power, sex, emotional and family problems, as well as ignorance. But why women in particular, he asks. Because a woman's honour symbolises the entire family honour in our Egyptian and eastern cultures, he answers. A woman is a man's and a family's weak spot; once hit, all suffer.

The book closes by endorsing the suggestion of forming a national council for citizenship rights, and asserting the stance of al-Azhar and the Coptic Church that difference in faith should not hinder peaceful coexistence. Every man and woman have the right to choose their faith; religion cannot be implemented by force.

Musical notes

Arabic rhythms

The 14th round of the Arab Music Festival will begin next Friday and run till 27 November at theatres in Cairo and Alexandria, with the participation of Egypt, Iraq, Jordan, Lebanon, Morocco, Oman, Palestine, Saudi Arabia, Syria, and Tunisia. The violin—and compositions written for the violin—will be celebrated as this year's instrument, since it was decided two years ago that a special instrument of Arabic music be celebrated every year. Last year it was the lute and the year before the *qanoun*—an instrument similar to the xylophone.

This year the festival presents for the first time "theatre clips" which include singing and dancing tableaux for many 20th-century prominent musicians, singers and theatre stars such as the 'father' of authentic contemporary Egyptian—as opposed to Arabic or Turkish—music Sayed Darwish, comedian Ismail Yasseen, and diva Laila Mourad. The festival will honour—among others—Saudi singer Mohamed Abdou, Syrian musician George Sawa, Egyptian singer Hani Shaker, radio presenter Wagdi al-Hakeem, and violin player Dr Hassan Sharara, Dr Nabil Kamal, music-writer Mohammed Sultan, and poet Mohammed Hamza.

Back from Shanghai

The Cairo Orchestra Symphony is back from Shanghai where it participated in the 'Egyptian week'. This month, the orchestra, conducted by Nayer Nagui, will present three concerts in the Small Hall of the Cairo Opera House and the Sayed Darwish Theatre in Alexandria. The rep-

ertoire will include compositions by Beethoven, Mendelssohn, and Mozart, with soloist Mohamed Saleh on the piano and Salma Sadeq on the violin.

Austria celebrates Hakeem

In commemoration of the great 20th-century Egyptian philosopher, playwright and novelist Tawfiq al-Hakeem, the Austrian orchestra for modern chamber music last Friday presented at the Cairo Opera House two operatic works inspired by Hakeem. One was the Egyptian composer Hossam Mahmoud's *Opera Prisca*, and the other Herbert Grassl's *Opera Pygmalion*. Grassl conducts the orchestra. Hakeem was born in 1897 and died in 1987, leaving behind one of the largest Arabic collections of plays, novels and books, including *Pygmalion*, *You Who Climb the Tree*, and *The Soft Hands*.

Anatolian Fire

After last year's huge success in Cairo, Turkey's Anatolian Fire ballet troupe will be hosted by the Cairo Opera House again this year at the Saladdin Citadel theatre from 14 to 18 November. The troupe is composed of more than 90 performers, and presents dances inspired by the ancient and medieval history of the Anatolian region. Its performances are famous for their cultural diversity—of Anatolian, Greek, and Ottoman origin—and their stunning large-number group formations. **N S**



Anatolian Fire

Madame Butterfly

The Main Hall of the Cairo Opera House has been hosting Puccini's *Madame Butterfly* for four performances which began last Thursday and will end tomorrow. The Cairo Opera Choir and Cairo Orchestra Symphony conducted by Nader Abbassi took part in the opera which was directed by the Czech Lukas Golat. *Madame Butterfly* was first performed at La Scala in Milano in February 1904.

N S

Watani International.... Watani International.... Watani International.... Watani International.... Watani International....

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Pope Shenouda III

The Jehovah Witnesses Heresy (15)

Jehovah

Witnesses deny the doctrine of the Holy Trinity

Translated by: Dr Wedad Abbas



Their belief:

As we have stated in a previous article, Jehovah Witnesses believe that the Son is created and the Holy Spirit is a mere power, which means that they deny the doctrine of the Holy Trinity. This is clear in their following books:

• "The Rich Man", P. 193: in which they say:

The doctrine of the Trinity is derived from the old religious which are satanic.

• Let God Be True", P. 105, 106: They attack the doctrine of the Trinity, saying, "The clergy, of all views and inclinations, are still holding fast and adhering to this complicated doctrine invented by Satan the well-known sower of tares."

P. 117 of the same book, they say: "They received this doctrine from the heathen;" This doctrine of the Trinity has never occurred to the mind of Jesus, nor to the mind of any of the Christians in the early generations."

• In their booklet entitled "Should you believe in Trinity?" they say: "Emperor Constantine was behind establishing this doctrine."

They also attack the Creed issued by the Holy Nicene Council.

Refutation:

1. The verse which they reject, i.e., (1Jn5: 7) "There are three that bear witness in heaven: the Father, the Word, and the Holy Spirit; and these are one." For they say in their book "Let God Be True," P. 108, "This verse which the Trinitarians use is a clear example of the false statements which Satan made to God's words and which God rejects."

However, in spite of their denial of this verse, we give other evidences:

2. This doctrine of the Trinity is included in the Lord's speech about baptism, "...baptizing them in the name of the Father and of the Son and of the Holy Spirit." (Mt28: 19) Notice that He says "in the name" not "in the names," which means that the three are One.

3. The blessing with which we conclude our meetings, and which are derived from (2Cor13: 14) include the Three Persons, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit with you all."

4. Many other verses include the name of the Father, the Son, and the Holy Spirit separately.

Evidences that the Three Persons are One:

The Three are One Godhead; the Father and the Son are One; the Holy Spirit is one with the Father and with the Son.

• God is one with His intellect and His Spirit.

• The Son is the Logos, i.e., God's intellectual utterance or uttering intellect. Naturally God is not separate from His own intellect. Both are One Essence.

• Also Christ is the power of God and the wisdom of God (1Cor: 24). Of course God is one Essence with his power and His wisdom, and we cannot separate them. For we cannot say that He created for Himself wisdom or power which He had not before.

• The Son said, "I and My Father are one." (Jn10: 30) But the Jews could not bear those words, and they took up stones to stone Him!

• Other verses which prove that the Father and the Son are one: "He who has seen Me has seen the Father;" "I am in the Father, and the Father in Me." (Jn14: 9—11)

The Holy Spirit and the Father, likewise, are one:

He is the Spirit of the Lord (Isa11: 2; 61: 1), and of course we cannot separate the Lord from His Spirit," or say that He was for some time without a Spirit then He created from Himself a Spirit! Other verses proving the same are: (Jn4: 24) "God is Spirit;" (Mt10: 20) "The Spirit of your Father;" (P137: 7, 8) "Where can I go from Your Spirit?" Now, since God is one with His intellect and His wisdom, and with His Spirit. Then the three are One as the verse (1Jn5: 7) says. Furthermore, as the Holy Spirit is the Spirit of the Father, He also is the Spirit of Christ (1Pet: 11).

Therefore, each of the three Persons is God:

• The Father is God: this is indisputable fact.

• The Son is God: added to the above, we say that in Christ dwells all the fullness of the Godhead bodily, that is, in His incarnation; for "God was manifested in the flesh." (Col2: 8; 9; 1Tim3: 16)

• The Holy Spirit is God, as we read in the story of Ananias and Sapphira the words of St. Peter, "Why has Satan filled your heart to lie to the Holy Spirit...You have not lied to men but to God."

The Holy Spirit is God:

Since we are the temple of the Holy Spirit and the temple of God, then the Holy Spirit is God (1Cor3: 16; 6: 19).

The gifts of God:

They are the gifts of God, and the gifts of the Holy Spirit (1Cor12: 4—11) "There are diversities of gifts...ministers...activities, but it is the same God who works all these things." They also are the gifts of the Father: "Every good gift...perfect gift...comes down from the Father of lights." (Jas1: 17) So, they are the gifts of the Father and of the Holy Spirit, because they are One.

The inspiration:

Is it from God, or from the Holy Spirit?

"All Scripture is given by inspiration of God, and is profitable for doctrine;" "prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit." (2Tim3: 16; 2Pet: 1) He spoke in the prophets, as the Lord said to His holy apostles: "it is not you who speak, but the Spirit of your Father who speaks in you." (Mt10: 20)

Is inspiration then from the Father, or from the Holy Spirit, or from both, since they are One in divinity? Let us also see the relationship between the Spirit and the son, for He said to His apostles about the Holy Spirit, "He will take of what is Mine and declare it to you." (Jn16: 14, 15)

"Where can I go from Your Spirit?"

And since the Father and the Son are one, and God and His Spirit are one, and the Son and the Spirit are one because He is the Spirit of the Son (Gal4: 6) and the Spirit of Christ (1Pet: 11); therefore, the three are one.

The word "Trinity":

Jehovah Witnesses say that the word "Trinity" is not mentioned in the Gospels: Our answer is that the father apostles preached Christianity to the nations, amidst a pagan world that believe in polytheism,

therefore the apostles avoided the word "Trinity". But John the apostle who lived longer than the other apostle used this word "these three are one." (1Jn5: 7)