



Convent Schedule

Wednesday – Friday

Midnight Praises –

5:00 – 7:00 am

Liturgy (Wednesday &

Friday) 8:00 – 10:00

am

Agpeya Prayers – 5:00

pm

Saturday

Midnight Praises –

5:00 – 7:00 am

Liturgy – 8:00 – 10:00

am

Agpeya Prayer,

Praises, & Vespers –

5:00 pm

Sunday

Midnight Praises –

5:00 – 7:00 am

Liturgy – 8:00 – 10:00

am

Monday and Tuesday
the convent is closed
to the public.



St. Mary, the Mother of God, is honored for her purity, humility, and obedience to God's will.

Her fast, observed from August 7 to 21, is a time of prayer and devotion and deep spiritual reflection, and the convent is a good place for this. The church celebrates her feast on August 22nd commemorating the revealing of the assumption of her body into heaven.

St. Mary's intercessions are powerful, and many miracles are attributed to her prayers. She remains a source of comfort, blessing, and hope to Christians around the world.

New Church Project

St. Katherine of Alexandria & St. Verena Coptic Orthodox Convent is pleased to announce the project of building of new church.

Due to increase of numbers of the convent visitors and also to accommodate spiritual days for youth, the convent decided to start this project.

The current church is small, and can not accommodate the increasing number of visitors.

The convent formed a construction committee to finalize the design of simple multipurpose building, to be used as a church and as hall for meetings.

The convent will update you on the progress of the project.

Kindly support this important project.

Send your donation either by mailing

- Check payable to:

St. Katherine and St. Verena Convent.
- Or by credit/debit card at the convent website (write in the memo "Donation for the new Church Project").

May our Lord bless this project and your generous donation, through the intercession of St. Katherine and St. Verena.

St. Isaac the Syrian

+ No one is able to draw near to God without leaving the world far behind.

+ Be wise and place the foundation of your journey in the way of God. In few days it will bring you to the gate of the kingdom without deviation.

+ A word of action is different from beautiful words.

+ A word derived from practice is a treasure of trust.

+ When an artist who paints water on walls cannot quench his thirst by it, and as one who sees beautiful dreams.

+ The sick one who is familiar with his illness is easily cured and the one who acknowledges his pain is close to healing.

+ There is no sin without forgiveness except that one which is without repentance. And there is no gift which is without increase except the one which lacks acknowledgement. For the fool's portion is small in his eyes.

+ Be mindful always of those who are superior to you in virtue that you may see yourself at all times as being less in comparison with them.

+ Be at peace with your soul and heaven and earth will be at peace with you.
(On Ascetical life by SVS Press)



نيافة الأنبا سرابيون

آخاب الملك. الله لم يكلم إيليا في الريح العظيمة، التي شقت الجبال وكسرت الصخور ولم يكن الرب في الزلزال، ولم يكن الرب في النار، ولكن تكلم الرب مع إيليا في الهدوء "صوت منخفض خفيف" (١ مل ١٩: ١٢).

السيد المسيح في الموعظة على الجبل قال: "وأما أنت فمتى صليت، فادخل إلى مخدعك، وأغلق بابك، وصل إلى أبيك الذي في الخفاء." (مت ٦: ٦).

الصلاة صلة بين الله والإنسان، الإنسان يكلم الله، والله يكلم الإنسان في قلبه.

إغلاق الباب، الدخول إلى المخدع معناه الهدوء، بعيداً عن الضوضاء الخارجية، في المجامع وزوايا الشوارع.

زيارة الدير فرصة للتدريب على الدخول إلى "المخدع الداخلي" وإغلاق الباب، حتى تنمو الزائرة في فضيلة التأمل، متمثلة بالنعزاء.

الرب يبارك في حياتكن جميعاً، ويهيكن وقتاً روحياً طيباً في الدير الذي يرحب بكن جميعاً.

الرب يبارك في عطايكن وعملكن للدير، بشفاعة أم النور، والقديسة كاترين، والقديسة فيرينا.

أحبائي محبي دير القديسة كاترين الإسكندرانية والقديسة فيرينا

نعمة وسلام، راجيا لكن كل خير وبركة.

يسعدني أن أهنئكم جميعاً بصوم النعزاء وعيد النعزاء، طالباً شفاعة النعزاء لأجل الدير ولأجلنا جميعاً.

النعزاء أم النور هي كنز الفضائل، نتطلع إليها لتعلم منها. ومن الفضائل الجميلة للنعزاء مريم أم الله هي فضيلة التأمل.

يذكر القديس لوقا أن الرعاة زاروا الطفل يسوع في بيت لحم "فجاءوا مسرعين ووجدوا مريم ويوسف والطفل مضجعا في المذود. فلما رأوه، أخبروا بالكلام الذي قيل لهم عن هذا الصبي. وكل الذين سمعوا تعجبوا مما قيل لهم من الرعاة. أما مريم، فكانت تحفظ هذا الكلام، متفكرة به في قلبها. (لو ١٦: ١٩)

لقد قال الرعاة ما قاله الملاك لهم: "لا تخافوا، فهذا أنا أبشركم بفرح عظيم يكون لجميع الشعب. إنه وُلد لكم اليوم في مدينة داود مخلص، هو المسيح الرب. (لو ٢: ١٠). وكذلك ذكروا ظهور الجند السماوي مع الملاك، "مسبحين الله وقائلين المجد لله في الأعالي، وعلى الأرض السلام، وبالناس المسرة. (لو ٢: ١٣).

النعزاء حفظت ما سمعت، "متفكرة به في قلبها" المقصود بقلبيها هو إنسانها الداخلي، أي فكرت في هذا الكلام في أعماقها.

التأمل هو التفكير العميق فيما نسمع وفيما نرى.

التأمل فضيلة رهبانية، تتعلمها من تريد أن تحيا الحياة الرهبانية الملائكية؛ كيف تدخل كلمات الله في أعماقها، وكيف ترى يد الله في الأحداث التي تمر بها.

هدوء الدير والبعد عن ضوضاء ومشغوليات العالم يساعد الراغبه على النمو في حياة التأمل والتمثل بالنعزاء.

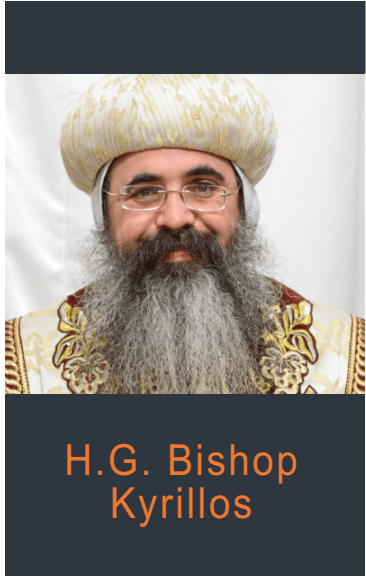
زوار الدير، خاصة الذين يأتون لقضاء فترة خلوة روحية في الدير، يتدربون على فضيلة التأمل من خلال الجلسة مع النفس في هدوء الدير.

الدير مكان تأتي إليه الفتاة أو السيدة لتتأمل عمل الله في حياتها ولترجع حياتها، وتنمو في معرفة الله من خلال التأمل في أعماله العجيبة. الزحام والصخب في الدير لا يساعد على حياة التأمل. حياة التأمل تجعل الإنسان متيقظ لسماع صوت الله. عروس النشيد تقول: "أنا نائمة وقلبي مستيقظ، صوت حبيبي قارعا: افتحي لي يا أختي يا حبيبتي." (نش ٥: ٢).

القلب المستيقظ معناه أن الإنسان الداخلي مستيقظ لسماع صوت الله. أما الذي ينام نوم الغفلة، فلا يستطيع أن يسمع صوت الله عندما يترك على باب قلب الإنسان. "هأنذا واقف على الباب وأقرع، إن سمع أحد صوتي وفتح الباب، أدخل إليه وأتعشى معه وهو معي." (رؤ ٣: ٢٠)

إني أدعو كل فتاة وكل سيدة تأتي إلى الدير، أن تأتي لا لتجلس مع الآخرين، ولا لتقضي وقتاً اجتماعياً طيباً، لكن تأتي لتجلس مع نفسها، تأتي لتتدرب على فضيلة التأمل، وتأتي لكي تلتقي مع الله، فتفرح مهما كانت تواجه صعوبات في حياتها.

جمال الدير في هدوئه، والله يحدثنا في الهدوء، وليس في الضوضاء. لنذكر إيليا النبي، عندما هرب خوفاً من إيزابل الشريرة، زوجة



H.G. Bishop
Kyrillos

10 Commandments of the Fathers on Obedience

1. All obedience out of love for God

- a. “The truly intelligent man pursues one sole objective: to obey and conform to the God of all. With this single aim in view, he disciplines his soul, and whatever he may encounter in the course of his life, he gives thanks to God for the compass and depth of His providential ordering of all things. For it is absurd to be grateful to doctors who give us bitter and unpleasant medicines to cure our bodies,

and yet to be ungrateful to God for what appears to us to be harsh, not grasping that all we encounter is for our benefit and in accordance with His providence. For knowledge of God and faith in Him is the salvation and perfection of the soul.”— St. Anthony the Great, *The Philokalia*

- b. “Therefore you should love the bishop as your father, and fear him as your king, and honor him as your lord, bringing to him your fruits and the works of your hands, for a blessing upon you, giving to him your first-fruits, and your tithes, and your oblations, and your gifts, as to the priest of God; the first-fruits of your wheat, and wine, and oil, and autumnal fruits, and wool, (10) and all things which the Lord God gives you. And your offering shall be accepted as a savor of a sweet smell to the Lord your God; and the Lord will bless the works of your hands, and will multiply the good things of the land. ‘For a blessing is upon the head of him who gives’ (Prov. 11:25-26).” (*Didascalia*, 34)

2. Obedience is imaged upon our obedience to God and cannot conflict the divine commandments.

- a. “The Abba who was in Iliu used to say, ‘Obedience comes into existence because of obedience; for if a man obeys God, God will also obey him.’” (*Paradise of the Fathers*, 2.7.246).
- b. “It is necessary to remember the apostles’ words, ‘Do not despise prophecies. Test all things; hold fast what is good. Abstain from every form of evil,’ and again, ‘casting down arguments and every high thing that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ’ (2 Cor. 10:5). If we are given an order which fulfills the commandment of the Lord, or contributes to its fulfillment, we must thus receive it eagerly and carefully as the will of God, fulfilling the saying, ‘bearing with one another in the love’ of Christ (Eph 4:2). But when we receive an order from anyone which is contrary to the commandment of the Lord, or destroys or corrupts it, then it is time to say ‘We ought to obey God rather than men’ (Acts 5:29), remembering the Lord’s words, ‘Yet they will by no means follow a stranger, but will flee from him, for they do not know the voice of strangers’ (Jn. 10:5). (St. Basil, *Shorter Rule*, 114) (Holmes, 170).

Give Me a Word

Abba Macarius was once coming from the marsh to his own cell, carrying reeds, when here the devil met him on the way carrying a scythe, he wanted to strike him, but could not.

He said to him:

“There is a great force about you, Macarius, for I cannot get at you. See—whatever you do, I do also. You fast; I never eat. You keep watch; I never sleep. But there is one thing in which you surpass me.”

What is it?” asked Abba Macarius.

“Your humility,” said the devil. “Because of that, I cannot overcome you.”



Heaven is the home of virginity, and the Son of God its Author, Who though He was a Virgin before the Virgin, yet being of the Virgin took the Virgin Church as His bride. Of her we have all been born. Some of her gifts are enumerated. Her daughters have a special excellence in that virginity is not a matter of precept, and that it is a most powerful help in the pursuit of piety.

Consider, then, how great are the merits of virginity. Christ was before the Virgin, Christ was of the Virgin. Begotten indeed of the Father before the ages, but born of the Virgin for the ages. The former was of His own nature, the latter is for our benefit. The former always was, the latter He willed.

(Concerning Virgins, book 1 chapter 5: 20 NPNF s. 2, v. 10)

(St. Ambrose)



3. When in doubt *obey* unless and until God reveals another way for you.

- a. "When someone has once accepted enrollment in the body of the brotherhood and has been judged a vessel fit for service, even if a command seems beyond his strength, let him cast the responsibility on the one who gave the excessive order, and show submission and obedience unto death, remembering the Lord Who 'became obedient unto death, even death on a Cross' (Phil. 2:8). Rebellion and contradiction, however, reveal many evils – a diseased faith, a doubtful hope, a proud and arrogant character. For no one disobeys a command unless he has first condemned the giver of the command; nor will one who trusts in God's promises and has his hope firmly fixed on them ever shrink from performing orders, however laborious. For he knows that 'the sufferings of this present time are not worthy to be compared with the glory that is to be revealed' (Rom. 8:18)." (St. Basil, *Longer Rule*, 128)
- b. They used to say that Abba Sylvanus had a disciple in Shiheet whose name was Mark who was a scribe. He was extremely obedient and the elder loved him for his obedience. Now Sylvanus had eleven other disciples and they were troubled because they saw that the elder loved Mark more than them. When the elders in Shiheet heard this they were bothered by it. When they came to him to rebuke him about this, Sylvanus took them and passed by the cells of the brothers. He knocked at the door of each of the brothers' cells and said, "O brother, come here, for I need you." And he passed by all their cells and not one of them obeyed quickly. But when they went to the cell of Mark, he knocked at the door and said, "Brother Mark." As soon as he heard the voice of the elder, he immediately jumped up and came out. Sylvanus sent him off on some business. Then Sylvanus said to the elders, "My fathers, where are the other brothers?" So they went into Mark's cell and looked at the quire of the book that he was writing. They saw that he had begun to write one side of the letter *epsilon*. But as soon as he heard the voice of his master, he ran out and did not stay to complete the other side of the letter. Now when the elders perceived these things, they answered and said to Sylvanus, "Truly, elder, we also love the brother whom you love, for God also loves him." (*Paradise of the Fathers*, 2.7.240) (to be continued.....)

How to Donate

- 1 Mail a Check – Just write it out to: 📧 "St. Katherine and St. Verena Convent" and pop it in the mail with a prayer!
- 2 Credit or Debit Card – Fast and simple—your kindness in just a few clicks! Visit Our Website – All the details are there! You can see our updates, photos, and make your donation online.

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