



**16<sup>th</sup>**



***Convention***

# STUDY MATERIALS



This year's theme, **Self-Control**, focuses on the five Ts that each youth must use wisely use for the glory of God. The five "T"s are your: **Tongue**, **Time**, **Temper**, **Talents**, and **Trials** to endure. In all of these you are always mindful of the Bible verse, "**...remember now your creator in the days of your youth**" (Ecclesiastes 12:1).

The following three saints are excellent examples of those who have shown self control and glorified God through their tongues, wise use of their time, controlled their tempers, used their talents and endured through trials for the glory of God. Each of them was a great witness to the Orthodox Christian Faith. Witnessing for Christ does not require special gifts, education, money or skills. All it requires is true faith in Jesus Christ, it requires a fruitful faith.

*"Remember now your Creator in the days of your youth..."*

**-Ecclesiastes 12:1**

***Self Control***



## ST. ABRAAM

### BISHOP OF FAYOUM & GIZA, FRIEND OF THE POOR

This year, 2014, A.D. the Coptic Orthodox Church celebrates the 100<sup>th</sup> anniversary of the departure from Earth to Paradise of the great Saint, Anba Abraam, the Bishop of Fayoum and Giza, the 'Friend of the Poor'.



#### Childhood

Saint Abraam, Bishop of El-Fayoum and Giza, was born in 1829 A.D. in a village south of Cairo called Delga. He was born Paul Gabriel (Boulos Ghobrial) and was raised in the love of God and the Orthodox Christian Faith. Because of Paul's love to chant hymns and read the Bible, the local bishop ordained him a deacon when he was 15 year old.



#### Monasticism

At the age of nineteen, in 1848 A.D., Paul chose the monastic life and was ordained a Monk, "Boulos El-Maharraky," after the name of the monastery in which he resided, St. Mary's "Al-Mhharaq" monastery.

#### Priesthood

Paul was humble and led a pure life. He prayed in seclusion and was very sensitive to the needs of those in poverty. He was also well loved by his fellow monks and His Grace Bishop Jacob ordained him to the priesthood as a hieromonk (monk-priest). He assisted the bishop with his duties for four years before returning to the monastery.

Upon the death of the abbot of the Muharrak monastery, the Reverend Father Boulos (St. Abraam's name before he became St. Abraam) was nominated by the monks to become the new abbot, at which time he was also elevated to the rank of Hegumen (Archpriest). This took place in the days of His Holiness Pope Demetrius II (the 111<sup>th</sup> Pope



and Patriarch of Alexandria). The Very Reverend Father Boulos remained Abbot of the monastery for five years, working to improve the condition of the monastery physically and spiritually. He also improved its financial position by developing its agricultural land.

## Charity

Father Boulos made the monastery a place of refuge for thousands of poor people, to whom His Reverence ministered. For this reason, he was called the *Father of the Poor and Destitute* and *Friend of the Poor*. As he increased his charity towards the poor, the orphans, and widows, some of the monks became resentful of him because they considered these charitable works to be a waste. They complained to His Grace Bishop Marcos, Metropolitan of El-Behira, who was the acting Patriarch after the death of Pope Demitrius. Bishop Marcos accepted their complaints and stopped him from serving as abbot of the monastery.



## Humility and Self-Control

Out of humility, Father Boulos did not argue, and shortly after his dismissal, he left the Muharrak monastery and went to the monastery of El-Baramous. Four of his disciples decided to go with him as they did not like the attitude of the complaining monks.

The abbot of the monastery of El-Baramous at that time was archpriest Youhanna El-Nassekh (Fr. John the Scribe), who later became Pope Kyrillos the Fifth (112th Patriarch of Alexandria). Father Boulos spent most of his time worshiping God and studying spiritual books. He also had a love for the poor, and shared his food and clothes with the Bedouins (nomadic people) who lived in the desert surrounding the monastery.

## Bishopric

In 1881 A.D., Pope Kyrillos the Fifth ordained Father Boulos a bishop for the parish of El-Fayyoun and Giza to succeed Bishop Isaac. The Very Reverend Hegumen Father Boulos was now His Grace Bishop Abraam, his new name as bishop. During his time as a Bishop of El-Fayoum and Giza (1881 -1914 A.D.), the episcopate became a place of rest and comfort for the poor and rich alike. He became famous for two attributes: First, Bishop Abraam was known for his charity to the poor who came looking for him. He distributed to them all the money that was in his possession and made his home a shelter for many of them. He offered clothing for those who had no clothes and food for those who were hungry. He never allowed anyone to offer him food that was better

than that offered to the poor. Secondly, His Grace became famous for his prayer of faith. Many miracles were performed through his prayers. His fame spread to all parts of Egypt and also to some parts of Europe. Many sick patients of different religions came to him seeking his prayers and were healed. His food and clothing were just bare necessities. His ambition never looked up to the glory of higher ranks or positions.

### **Integrity**

He was also straightforward in revealing his own opinion, looking only for the truth. He never gave any attention to the rank and greatness of people in higher places, for their greatness was far less than the greatness of the Truth, which is Christ Himself. When the British Viceroy wanted to see Bishop Abraam, the head of the region and the leaders of the Coptic Orthodox Christians of Fayoum were embarrassed because the bishop's residence was old and the furniture was very modest and worn out. However, Bishop Abraam was not embarrassed and greeted the official as is. This earned the respect of the Viceroy, who kissed His Grace's hand and the cross that he was holding.



In 1893, Bishop Abraam was afflicted with painful sores on one of his legs and was told that he would have to get an amputation. He smiled and said: "It is not God's will for this leg which serves him to be cut. I put my trust in him!" After two months, his leg was completely healed, and he offered a special prayer of thanksgiving. The church was full beyond capacity with parishioners carrying olive branches and palms, waving and singing with great joy and happiness for the safety of their father.

### **Holiness**

Once, St. Abraam received new furniture for his reception room, bedroom, and kitchen, which he then kept in storage. When a woman approached him about her inability to buy furniture needed for the wedding of her daughter, he gave her everything that was originally purchased as gifts for him.

Once again, some complained to Pope Cyril V about the way Bishop Abraam gave all the money of the episcopate to the needy. His Holiness Pope Cyril V sent for His Grace one afternoon to answer to these accusations. His Grace Bishop Abraam was invited into a room where nothing but a pinhole ray of light through the closed shutters could be seen. Seeing the light, His Grace mistook the ray of light for a laundry line and threw his overcoat on the ray. Miraculously, it remained hanging there. Seeing this miracle as

a sign of Bishop Abraam's virtue and closeness to God, the patriarch was amazed and greeted His Grace, inquired about his health, asked for his blessings and prayers and did not even discuss the reason for the meeting. He also gave Bishop Abraam money from the patriarchate to pay for the projects at his episcopate. When the complainers once again approached the pope to tell him that Bishop Abraam continues to give the episcopate's money to the poor, the pope told them that he could not argue with the power of God revealed in Bishop Abraam and told them of the miracle involving the ray of light. After scolding them for their lack of faith, His Holiness exclaimed, "How can I argue with a man of God who was able to hang his coat on a ray of the sun?"

Bishop Abraam spent 33 years serving as a bishop. He had a life of intimate communion with our Lord Jesus Christ and His saints. He knew the Holy Bible well and enjoyed praying the Divine Liturgy with all its hymns and praises very intimately. His Grace lived a life of extreme monasticism, choosing a life of poverty dedicated to love, kindness, and generosity to all, especially the poor.

Bishop Abraam spent his last month on earth bed-ridden, during which he blessed the multitudes that came to see him. He was preparing for a journey to be with the Lord Jesus Christ. On June 10, 1914 A.D., Bishop Abraam, the Friend of the Poor, departed to be with Christ in Paradise. More than ten thousand Christians and Moslems participated in his funeral procession. To this day, his pure body is laid in a tomb that was prepared for him in the Church of the Monastery of the Virgin Mary in El-Ezab, El-Fayoum.

## **Sainthood**

Many miracles were manifested through him after his departure, and his tomb became and still is a pilgrimage for many who seek his intercession in special needs or infirmities. In 1964 A.D., 50 years after his departure, the Synod of the Coptic Orthodox Church unanimously declared the Sainthood of Bishop Abraam and canonized him based on the first-hand accounts of many witnesses to his piety, wonders, and miracles. The canonization took place during the papacy of His Holiness Pope Kyrillos (Cyril) VI. Saint Abraam is mentioned during every Divine Liturgy during the Commemoration of the Saints. Many Coptic Orthodox Churches around the world bear his name today.

## **Father**

Copts refer to His Grace Saint Abraam, the Bishop of Fayoum, simply and affectionately as "Anba Abraam." "Anba," a word traditionally used to refer to clergymen who hold the rank of bishop or higher (as opposed to the word "Abouna", which also means father, but is reserved for priests), is derived from the word "Abba," meaning "Father". This is fitting as, for many, Anba Abraam continues to be a spiritual father who prays for his flock.

## **A meeting with Anba Abraam after his departure:**

A new police commander was assigned to Fayoum. Soon he encountered a work-related problem and became exceedingly worried over it. Having heard of the blessings of Anba Abraam, he decided to seek his advice and prayers. The commander could not articulate his thoughts, but Anba Abraam knew by the gift of foreknowledge in him the problem and the solution. He told him not to worry and that the commander will simply be transferred to another region, which took place to the commander's satisfaction and relief. Out of gratitude, this man pledged to donate to Anba Abraam Five Pounds every year. More than a year after Anba Abraam departed, he went to the monastery as per his promise and asked the guard where Anba Abraam was so that he could meet with him and give him the five pounds. The guard answered "inside," meaning his remains are inside the church, as the man did not know that His Grace had passed way and departed to Paradise. Miraculously, the man went in, and saw Anba Abraam standing as if he was waiting for him. The man gave St. Abraam ten pounds because he was not able to visit the year before. As he was leaving, he asked the guard why Anba Abraam was inside alone. The guard explained that Anba Abraam departed more than a year earlier. The man was astonished and insisted that that he just saw Anba Abraam standing inside and that he personally handed him a donation. They both marveled at how God is glorified in his saints. Later on that same day, a poor man walked into the church and Anba Abraam handed him the money he received from the police commander.

## **Famous Sayings About Anba Abraam:**

*"A Marvelous Portrait of What a Man of God Should be Like"* -H.H. Pope Shenouda III, of Blessed Memory

*"At the top of all hermits, I see Anba Abraam because he gave away everything he had to the poor. This he was able to do because he first gave himself to God. The appearance of Anba Abraam in the middle of the 19th Century and to the first part of the 20th Century was a continuation of the Cloud of Saints (Witnesses mentioned in the New Testament) and will continue in the Church over the years. The saint Anba Abraam was an honest man of God. He emptied (rid) himself of every material thing, and filled himself with every good gift and perfect talent from God. Many who hear the commandments of God claim that they are hard to adhere to, Anba Abraam proves the opposite"* -Archpriest Mikhail Saad of Alexandria

**May the prayers of Anba Abraam be with us. Glory to God forever. Amen**

## SAINT HABIB GUIRGUIS, ARCHDEACON A PIONEER AND A LEADER

Archdeacon Habib Guirguis was born in the year 1879, in a simple Christian family. He loved the Church and its teaching and he always wanted to see the Church grow. He set for himself a goal to see the Church back in her glory and to see her as the leader in teaching and enlightenment.

He also gave special attention to new generations. He served the Church all his life and he was a true witness for Christ. He departed in peace in the year 1951, at the age of 75 years.

### **A Leader**

He led the teaching movement in the Church. He was a strong preacher and had a great influence on those who listened to him.

### **An Innovator**

He established Sunday school throughout the whole country. He helped institute the Theological Seminary and established many charitable organizations. He issued El-Karma magazine, the Sunday school magazine, many theological books and wrote many church songs and poems.

### **The Patriot**

He loved Egypt and its people very much. He had very good relations with the country officials; through them he was able to serve the church. He witnessed for Christ through his strong values and charitable deeds. He served the needy and took care of them without any discrimination.

### **A Saint**

The Holy Synod, under the leadership of Pope Tawadros II, announced on the 20th of June 2013 that the Church recognized the sainthood of Archdeacon Habib Guirguis. His name was added to the Commemoration of the Saints.





## ST. VERENA

St. Verena was a witness for the Lord in a foreign land. She became famous through simple works.

St. Verena was born in the 3rd century, in Upper Egypt. Her name means 'truth'. She grew up with the love of Jesus Christ. As a youth, she fasted and prayed, attended the Divine Liturgy regularly and helped her mother to sew clothes for the clergy and to clean the Church.

During his reign, Emperor Diocletian sent a medical group to Europe to serve the soldiers who were defending the borders of the empire, under the leadership of St. Maurice. One of the members of this group was St. Verena.

The emperor became angry at St. Maurice because he refused to worship the idols, so he order him to be killed and St. Maurice received the crown of martyrdom, along with some members of his group. St. Verena continued to support and minister to the rest of the group along with some Coptic virgins who were with the group. She encouraged them to remain faithful to Christ.



### **Mission and Service**

After the martyrdom of the members of her troupe, she did not go back to Egypt, but stayed and continued to worship God and preach Christianity to the pagans. She also taught them the rules of hygiene and how to treat diseases using natural herbs. She used to visit the tombs of the martyrs.

She was considered the mother of all the nuns in Europe. One of the Roman rulers heard about her and ordered that she be put in jail. After a while, she was released from jail and she, along with some virgins, started the service again helping the farmers in the villages. She used to live in a cave, which is still present to this day. She spent the rest of her life in a cell that was built for her in Zurich (Switzerland).

### **The Saint Honoured**

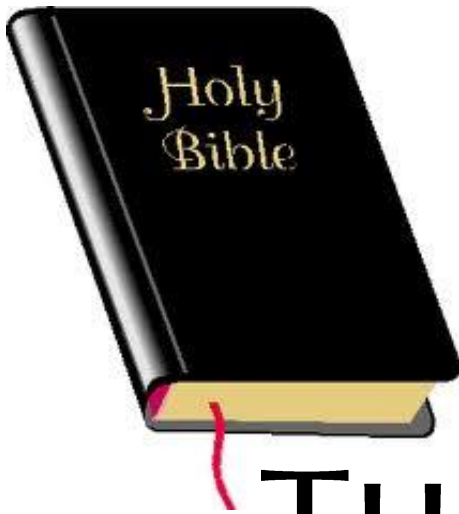
This saint was highly appreciated by everyone. When she departed in peace, in the year 344, the people of Zurich built a Church at her tomb. They had an icon with her picture carrying a comb, used by the old Egyptian pharaohs, in one hand and a jug of water in the other hand, as an indication of the kind of service she used to do.

In the middle of the bridge that goes over the Rhine River, from Switzerland to Germany, there is a statue of St. Verena carrying a jug of water. Many Churches were built in her name; there are about 70 in Switzerland and 30 in Germany.

In the year 1986, a delegation from Switzerland came to Egypt and brought parts of the relics of St. Verena. They put them in a Church with her name in the Diocese of Services in Anba Rueiss in Abbasya. The late Pope Shenouda III consecrated this Church on the 22nd of February, 1994. The Church celebrates this day every year.

**May the prayers of St. Verena be with us and Glory to God forever, Amen.**





# BIBLE STUDY THE BOOK OF JOSHUA

**Please Read the Book of Joshua and be familiar with the following**

**Name:** Joshua, son of Nun. Joshua is a Hebrew name, which means “the Lord saves.” This is similar to the meaning of the name “Jesus.”

**Original name:** Hoshea, Son of Nun. The name was changed by Moses, as instructed by God.

**Tribe:** Ephraim.

**Date and place of birth:** Born in Egypt, then went into the wilderness with Moses, and became his disciple.

**History:** Moses appointed him as a leader during their first battle after they left Egypt: the battle against the Amalekites (Exodus 17:8-13). This was when Joshua is first mentioned in the Bible. He was one of the spies sent by Moses to represent his tribe in Canaan. His faith was shown in the testimony, and he was deemed worthy to enter the Promised Land (Numbers 14:6-9).

**Achievements:** He led the people to cross the Jordan River and enter the Promised Land. He divided the land among the tribes. This is foreshadowing to how our Lord Jesus would open the doors of the Kingdom of Heaven to His people and lead them to it.

**Age at death:** He departed when he was 110 years old.

## CHAPTER 1

### **Summary:**

The book of Joshua starts by announcing Moses' death and the appointing of Joshua by the Lord as the successor to lead the people into the Promised Land. The Book of Joshua confirms that the Lord Himself is the One responsible for leading His people.

### **Key Points:**

The Lord appointed Joshua, son of Nun, to lead His people after Moses' death. Moses was not permitted to enter the Promised Land because he disobeyed God in Numbers 20: 8-12. God instructed him to speak to the rock and let it bring forth water, however, Moses struck the rock twice instead.

Moses symbolizes the Law that cannot save. Joshua was appointed to lead the people into the Promise Land. This symbolizes the new covenant for salvation and admission to the Kingdom of Heaven through the death and resurrection of Christ.

The Lord promised the Hebrews that every place that the sole of their foot will tread upon shall be given to them.

The Lord asked Joshua to divide the land. Joshua then started to prepare the people for the crossing of the Jordan River to inherit the Promised Land. God said that this land extended from the wilderness and Lebanon to the Euphrates river; this was acquired by the kingdoms of David and Solomon.

The Lord promised Joshua that "No man shall be able to stand before you all the days of your life; as I was with Moses, so I will be with you. I will not leave you nor forsake you. Be strong and of good courage" (Joshua 1:5-6).

The Lord commanded Joshua to be courageous, observe all the laws that Moses commanded unto him and not stray from it. Joshua was instructed to not let the Book of Law depart from his mouth, and that he should meditate in it day and night, for whenever the Word of God is within us, we can do all things.

## CHAPTER 2

**Summary:** Joshua sends two spies to Jericho.



## **Key Points:**

Joshua sent two spies to Jericho, where they met Rehab, a pagan harlot. She told them that she heard about their God and how He saved His people by opening the Red Sea for them and granted them victory over their enemies.

The king of Jericho was told about the spies who went to Rahab's house. When the king sent a soldier to Rahab's house to find them, she hid them on the roof of her house until the soldier went away.

Joshua sending the spies to Jericho foreshadows Jesus sending His disciples to the gentiles. Rahab is similar to the gentiles who heard about God's good works, believed in them and accepted His messengers. Rahab going up to the roof of her house symbolizes that the Christian faith raises the believers to a pure heavenly life. The stalks of flax represents purity.

Rahab believed that, through the power of God, the Israelites would defeat her people and enter their land. She only asked for the safety of her family. This was promised to her, as long as nobody from her family left the house during the war. They also asked her to put a scarlet rope on the window of her house, so that they know not to go near it. This scarlet rope symbolizes Jesus' blood, which was shed for our sake. As the scarlet rope saved Rahab and her house, the blood of Jesus saves all of humanity from the captivity of the devil. By faith, Rahab was worthy to be one of God's people and one of Jesus' ancestors.

Rahab's family not being safe outside their house is symbolic of how Christians cannot be saved outside the Church. They ought to live the Church rituals and sacraments.

Rahab was not selfish; she only asked for her family's safety; so, she was saved with her father's entire household. The spies, which were God's children, escaped from the King of Jericho and hid in the mountain. The mountain is a symbol of Jesus, who protects His children from the guile of the devil.

## CHAPTER 3

**Summary:** It took three days to prepare for crossing the Jordan River.

### **Key Points:**

Joshua prepared God's people to cross the Jordan River and enter the Promised Land.

They woke up early and set off from Acacia Grove, came to the shore of the Jordan and stayed for 3 days.

### **Why 3 days?**

It symbolizes the 3 days before Jesus resurrected. Just as the doors of the Kingdom were not open for us until after the death of Jesus and His resurrection 3 days later, the Israelites could not enter the Promised Land without waiting 3 days.

The number 3 also symbolizes the Holy Trinity; during Baptism, one is immersed 3 times in the name of the Holy Trinity. The crossing of the Jordan River is a symbol of Baptism. Just as believers must repent, fast, and pray before receiving Holy Communion, the Israelites had to be sanctified before crossing the Jordan River.

The Israelites were crossing the river in the presence of the Ark of the Covenant, which was carried by the priests, in which both God and His commandments dwelt. Christians must also walk with God and carry His commandments, from the Holy Bible and be baptised in order to enter the Heavenly Jerusalem.

Although the waters of the Jordan River were in high tide, as soon as the feet of the priests carrying the ark touched the water, the water stopped flowing and the Israelites were able to cross on dry land.

#### **CHAPTER 4**

**Summary:** Entering the Promised Land.

**Key Points:**

Joshua chose 12 men, one from each tribe, he asked each of them to carry with them one stone from the middle of the Jordan. This was done so they could share the story of this miracle with their children.

These stones are symbolic of the icons of saints and angels in the Church, we display them so that children may see them, ask about them and hear the stories of their victories with the help of God.

Joshua also took 12 stones from the land, and placed them at the centre of the river. This is symbolic of the Church's victory against the world, which is symbolized by the waters of the river. It also symbolizes Christ's consecration of the Church with His 12 disciples.

The priests held the Ark of the Covenant in the middle of the river until all the people crossed the river; as soon as they crossed, the waters returned over dry land.

On the 10th day of the first month, the people entered the Promised Land in time for the Passover feast. The Passover Lamb is a symbol of Christ's redemption, without which we cannot enter the Promised Land.

#### **CHAPTER 5**

**Summary:** Circumcision at Gilgal.

**Key Points:**

When the pagan kings of the Canaanites and Amorites heard about the crossing of the Jordan River, they no longer had the courage to face the Israelites.

Joshua ordered that all males to be circumcised. The men who left Egypt died in the wilderness, and only their children, who had not been circumcised, entered the Promised Land.

On the 14th day of the month, the Passover is celebrated. Circumcision is a symbol of baptism; the children had to be circumcised before eating the Passover, just as Christians must be baptized in order to take communion.

When the people entered the Promised Land, starting from Gilgal, they did not need manna anymore, and started to eat from the crops of the land.

In order to enter the Promised Land, Joshua had to go through Jericho. Jericho was a strong city. To encourage him, the Lord sent him an apparition of the Commander of the Army of the Lord. This was one of the apparitions of our Lord Jesus in the Old Testament. When Joshua worshipped Him, He accepted. If He was an angel, He would have refused. He said to Joshua "Take your sandal off your foot, for the place where you stand is holy" (Joshua 5:15). These same words were spoken to Moses when he faced the burning bush.

## **CHAPTER 6**

**Summary:** The Ark of Covenant in the people.

Jericho is called the city of the moon or the city of perfumes. It was famous for its palm trees and flowering plants. Jesus mentioned Jericho in the parable of Good Samaritan (Luke 10). It was also the place where He healed the blind Bartimaeus and where He visited Zacchaeus.

Jericho was strong and could not be entered easily; it symbolizes a sinful heart, which closes itself to love. The Lord instructed Joshua to order his people to walk around the walls of the city, with the Ark in their midst, once every day for 6 days, and to march around it 7 times on the 7th day.

On the 7th day the people shouted, and the walls fell without being touched. The walls of Jericho falling symbolize the destruction of Satan's kingdom through the unity of faith and work of the Holy Spirit, which is a struggle for all believers. Walking around the city symbolizes eternal life, which we cannot receive without faith in our Lord. The walls of sin around our hearts must also fall so that Jesus Christ may enter.

The presence of the Lord is what allowed this miracle to happen. Similarly, no one can stand against Satan without His power and the Sacrament of Holy Communion.

Joshua commanded his people not to take anything from the city. Before burning the city, he sent the spies to bring Rahab and her family and all that belonged to them, and they repented and became part of God's people.

## **CHAPTER 7**

**Summary:** Joshua intercedes for his people. After defeating Jericho, the Israelites were defeated in a small city named Ai.

**Key Points:**

The Lord commanded the people not to take anything from Jericho; however, a man named Achan, son of Carmi, disobeyed this rule. Although it was Achan's personal sin, it led to the defeat of the whole army. The Church is one body; if one organ in the body fails, the whole body suffers.

The people who defeated the great city of Jericho subsequently underestimated the difficulty of defeating the small city of Ai. Sometimes, small sins are underestimated. They are like "The little foxes that spoil the vines" (Song of Song 2:15). The small foxes enter the vineyard without the owner noticing, and they destroy the entire farm. One may not realize that a small sin can cause big problems. Joshua fell on his face to the ground and cried to the Lord for all his people. Joshua is a symbol of Christ, who intercedes for His people before God.



The Lord told Joshua about the cause of the defeat, but He did not reveal to him who did it so that Achan could have the chance to repent. Achan confessed that he took a precious cloth, and some gold and silver and buried them in his tent. He, his family and livestock were then stoned by their people.

**CHAPTER 8**

**Summary:** The Fall of Ai

**Key Points:**

The Lord told Joshua not to be afraid, and that He will deliver Ai to his hands. He divided his army into two groups; one group was to hide outside the city and the other was to attack the city. When the people of Ai went after the group that attacked, they will run away and the group hidden outside in ambush would rise and seize the city. The signal for the ambushing group to enter the city was

Joshua stretching out his spear towards it. This action represents the incarnation of our Lord, and the spear is a symbol of the Cross, by which the Lord was able to destroy the kingdom of Satan, which is represented in this story by the city of Ai. The fire that burned down the city is a symbol of the work of the Holy Spirit. Joshua hung the king of Ai on a tree until evening, and then threw his body at the city entrance. This symbolizes the following:



Redemption and salvation on the Cross.  
Jesus trampling on Satan.

Joshua built an altar and the people offered sacrifices there, as it is written in the Book of the Law of Moses. He then divided the people into two groups; one stood in front of Mount Gerizim (mountain of blessings) and the second group stood in front of Mount Ebal (the mountain of curse). This was according to Moses' commandment in Deuteronomy 27:11-26. Joshua subsequently read the entire Book of the Law that included both blessings and curses. This showed the importance of reading and following God's Word at all times.

## CHAPTERS 9 AND 10

**Summary:** The Treaty with the Gibeonites.

### **Key Points:**

For the second time, Joshua and his men made the same mistake of making decisions without asking the Lord, and relying on their own wisdom. They started a discussion with the Gibeonites without consulting God.

The Gibeonites heard about all the work of God with His people, and they were afraid. They then deceived Joshua and succeeded to make a treaty with him which protected themselves.

Rahab had faith, and only wanted to protect her family. Through love and trust in God, she became one of His people. The Gibeonites, on the other hand, deceived Joshua and were saved. However, they were cursed to become slaves among God's people. When the Gibeonites, who represent mankind, made a treaty with Joshua, who represents Jesus, the five kings of the Amorites, who represent Satan, rose against them and began a war.

Joshua then interfered to save them because they were under his protection. The Gibeonites, being woodcutters and water carriers, did not prevent Joshua from helping them. The message here is that even the weak and the lowly are under God's care. During the war, God asked Joshua and his people to go to war, and He helped them by casting hailstones on their enemies. This is a display of the continuing work of God's grace as mankind struggles.

As the sun was setting and the day was coming to an end, the victory over the five kings was still not completed. Joshua prayed that the sun would stand still over Gideon



until the end of the battle. God listened to Joshua, and the sun stood and did not hasten to go down for about a whole day.

Joshua commanded the commanders of his army to put their feet on the necks of the five kings. Through Jesus Christ, His people can defeat Satan and trample serpents and scorpions and all the power of the enemy.

## CHAPTER 20

**Summary:** The Cities of Refuge

### **Key Points:**

Before the crossing of the river, two and a half tribes inherited the land east of the Jordan River. After the crossing, the rest of the tribes inherited the land in Canaan, which was west of the Jordan River.

According to the Law, the penalty of murder was death. However, if a person killed someone unintentionally, God gave him a chance to be saved by escaping into one of the cities of refuge.

The Lord ordered a man who killed unintentionally to declare his case before the elders of the city. If they confirmed that the killing was by accident, they would accept him into the city; give him a place to live so that the relative of the victim can't kill him. If the man goes outside the city, he is in danger of death. He is safe as long as he stays inside the city of refuge. When the High Priest dies, he will be free to leave the city safely.

The Lord appointed six cities of refuge: three east of Jordan River, symbolizing the Church in the Old Testament, and three west of Jordan River, symbolizing the Church in the New Testament. The three cities on each side represent how the Trinity is man's refuge at all times. All roads leading to the cities of refuge were made easy to find and walk through, so that they could be accessible from anywhere. The roads were broad (9 meters wide) and had big signs that said, "Refuge".

The cities of refuge also represent our Lord, who provides safety to everyone who asks Him. The path to the cities of refuge represent the Holy Bible, which leads people to the Lord.

## CHAPTER 24

**Summary:** Joshua is a Symbol of Christ

Joshua gathered his people, the elders and the judges and told them that the Lord was with them all along, from the time He promised the land to Abraham and his descendants until they reached the "land of milk and honey". Joshua explained to them that the reason for their victory was that they were with the Lord, loving Him and

keeping His commandments. He warned them that if they strayed from the Lord, He will deliver them to the hands of their enemies. The choice was up to them.

Joshua's household set a good example: "But as for me and my house, we will serve the Lord" (Joshua 24:15). The people promised Joshua that they would worship the Lord. Joshua took a large stone, and set it up as a symbol of what the Israelites promised. He died at the age of 110 years full of love for God and His people.

# MEMORIZATION

(you will be tested at the convention on the memorization section through a fill-in-the-blanks test)

## PSALM 20

in New King James Bible

(PSALM 19 in the Agpeya and Septuagint Bible)

May the LORD answer you in the day of trouble;  
May the name of the God of Jacob defend you;  
May He send you help from the sanctuary,  
And strengthen you out of Zion;  
May He remember all your offerings,  
And accept your burnt sacrifice.

May He grant you according to your heart's *desire*,  
And fulfill all your purpose.  
We will rejoice in your salvation,  
And in the name of our God we will set up *our* banners!  
May the LORD fulfill all your petitions.

Now I know that the LORD saves His anointed;  
He will answer him from His holy heaven  
With the saving strength of His right hand.

Some *trust* in chariots, and some in horses;  
But we will remember the name of the LORD our God.  
They have bowed down and fallen;  
But we have risen and stand upright.

Save, LORD!  
May the King answer us when we call. Alleluia



# PSALM 23

in New King James Bible

(PSALM 22 in Agpeya and Septuagint Bible)

The LORD *is* my shepherd;  
I shall not want.  
He makes me to lie down in green pastures;  
He leads me beside the still waters.  
He restores my soul;  
He leads me in the paths of righteousness  
For His name's sake.

Yea, though I walk through the valley of the shadow of death,  
I will fear no evil;  
For You *are* with me;  
Your rod and Your staff, they comfort me.

You prepare a table before me in the presence of my enemies;  
You anoint my head with oil;  
My cup runs over.  
Surely goodness and mercy shall follow me  
All the days of my life;  
And I will dwell in the house of the LORD  
Forever. Alleluia







# JOHN 14: 26-15:4

(GOSPEL OF THE THIRD HOUR IN THE AGPEYA)

But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you. Peace I leave with you, My peace I give to you; not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid. You have heard Me say to you, 'I am going away and coming back to you.' If you loved Me, you would rejoice because I said, 'I am going to the Father,' for My Father is greater than I.

And now I have told you before it comes, that when it does come to pass, you may believe. I will no longer talk much with you, for the ruler of this world is coming, and he has nothing in Me. But that the world may know that I love the Father, and as the Father gave Me commandment, so I do. Arise, let us go from here.

"I am the true vine, and My Father is the vinedresser. Every branch in Me that does not bear fruit He takes away; and every *branch* that bears fruit He prunes, that it may bear more fruit. You are already clean because of the word which I have spoken to you. Abide in Me, and I in you. Glory to God Forever. Amen.





# COPTIC HYMNS



## Learn to chant the hymns "Aripsaleen," "E-Aghapi" and Tobv Hijen" in Coptic

You will be permitted to read the lyrics for each hymn while you chant it. For maximum points, chant the hymns in Coptic. You may chant the hymns in English or Arabic, but full marks will only be awarded for chanting in Coptic.



+ Ἀριψαλιν ἐφηέταραωϥ: ἐῆρηι  
ἐχωη ογοϥ αγκοϥ: αϥτωηϥ  
αϥκωρη ὑφωου αϥτρωωϥ: ζωϥ  
ἐροϥ ἀριζοῖ ἅαϥϥ.

Aripsalin efe-etav ashf, e-  
ehri egon owoh avkosf,  
aftonf afkorf emef-mo afti  
shoshf, hos erof areh ho-oo  
chasf.

O sing unto Him who was  
crucified, buried and  
resurrected, who trampled  
and abolished death, praise  
Him and exalt Him above all.

+ Βωϥ ὑπιρωι ὑπαλεοϥ: ογοϥ  
χωλϥ ὑπιβερι ἐκλεοϥ: ογοϥ  
ἐδωντ ἐμεσαέλεοϥ: ζωϥ ἐροϥ  
ἀριζοῖ ἅαϥϥ.

Vosh empi-romi empali-os,  
owoh golh empi-veri evek-  
leos, owoh ekhon emgha-  
elos, hos erof areh ho-oo  
chasf.

Take off the old man, and  
put on the new and superior  
one, come closer to  
greatness of mercy, praise  
Him and exalt Him above all.

+ Σενοϥ ἡχιχριστιανοϥ:  
ηιπρεσβυτεροϥ κε διακονοϥ:  
μαωου ὑπβοιϥ γε ογρικανοϥ: ζωϥ  
ἐροϥ ἀριζοῖ ἅαϥϥ.

Genos enikh-resteyanos, ni-  
epres-veteros ke zeia-konos,  
ma-o-oo emip-shois je ohi-  
kanos, hos erof areh ho-oo  
chasf.

+ All you Christian people,  
the priests and the deacons,  
glorify the Lord for He is  
worthy, praise Him and exalt  
Him above all.

+ Δεϥτε ζαρον ὠ πιωουτ ἡάλοϥ:  
ἐτα Πιχριστοϥ Πεννοϥτ ὀλοϥ:  
αϥναζωου ἐβολ ζα Πιδιαβολοϥ:  
ζωϥ ἐροϥ ἀριζοῖ ἅαϥϥ.

Dzevte haron o-pi-shomt en-  
alo, eta Pekhrestos pennouti  
olo, af-nahmo evol hapi-  
zeiav-lo, hos erof areh ho-oo  
chasf.

+ Come to us O three  
children, whom Christ our  
God has lifted, and from the  
Devil has delivered, praise  
Him and exalt Him above all.

Εἴθε Πεκνούτ Μασίας: Φρέψτ  
ἠνεργεσίας: ἄμορ ψάρον  
Ἀνανίας: ζωσ ἔροψ ἀριζοῖοῦ βάσψ.

Ethve peknouti Maseias, ef-  
refti enev-erge-seias, a-mo  
sharon Ana-neias, hos erof  
areh ho-oo chasf.

For the sake of your God the  
Messiah, the Giver of all  
good things, come unto us O  
Hananiah, praise Him and  
exalt Him above all.

Ζηλωτε Ἀζαρίας: εσπερας κε  
ἠρωὶ κε μεσμη βρίας: μάωορ  
ἠτξου ἠττριάς: ζωσ ἔροψ  
ἀριζοῖοῦ βάσψ.

Zelote Azareias, esperas ke  
epro-e ke miss-mev-reias,  
ma-o-oo enet-gom in-Tit-  
reias, hos erof areh ho-oo  
chasf.

O Azariah the zealot,  
morning and noon and the  
evening, glorify the power of  
the Trinity, praise Him and  
exalt Him above all.

+ Ηππε γαρ ἱς Ἐμμανουήλ: εἰ  
τενμητ ὦ Μισαήλ: λαλι δέν  
οὔσμη ἠθεληλ: ζωσ ἔροψ ἀριζοῖοῦ  
βάσψ.

Eppe ghar yes Emmanoueel,  
he ten-me-ti o Mesaeel, lali  
khen o-esme en-theleel, hos  
erof areh ho-oo chasf.

+ Behold Emmanuel [our  
Lord], is now in our midst O  
Mishael, proclaim with the  
voice of joy, praise Him and  
exalt Him above all.

+ Θωορτ τῆνορ κατὰ χιν τηρορ:  
σαχι νεμ ἠπρεσβρτερορ: ἄμορ  
ἔπβοις νεψβηνοῖοῦ τηρορ: ζωσ  
ἔροψ ἀριζοῖοῦ βάσψ.

Tho-ooti tino kate shin teroo,  
saji nemni-epres-ve-tero,  
esmo Epshois nef-ehve-owee  
teroo, hos erof areh ho-oo  
chasf.

+ Gather now and persevere,  
and proclaim with the  
priests, bless the Lord all His  
works, praise Him and exalt  
Him above all.

+ Ἰς νιφνοῖοῦ σεσαχι ἠπῶορ:  
ἠφνορτ ψα ἔδορῆ ἠφοορ: ὦ  
νιαττελοσ ἔταψχφωορ: ζωσ ἔροψ  
ἀριζοῖοῦ βάσψ.

Yes nefee-owe se-saji emip-  
o-oo, Emif-nouti sha ekhon  
em-fo-oo, o ni-angelos etaf-  
egfo-oo, hos erof areh ho-oo  
chasf.

The heavens declare the  
glory, of God until this day,  
O you angels whom He has  
made, praise Him and exalt  
Him above all.

+ Κε νῆν δηνάμις τοῦ Κεριορ:  
ἄμορ ἔπεψραν τοῦ τιμορ: πρη  
νεμ πιος, νεμ νισιορ: ζωσ ἔροψ  
ἀριζοῖοῦ βάσψ.

Ke nin dzenamis too Kereie,  
esmo epif-ran to ti-meio,  
piree nem peyoh nem ni-  
seio, hos erof areh ho-oo  
chasf.

Now all you powers of the  
Lord, bless His honored  
name, O sun and moon and  
all the stars, praise Him and  
exalt Him above all.

+ Λοιπον νιμοῖοῦ ζωορ νεμ νιωτ:  
εψφμῖσα τε Πενρεψωτ: χε ἠθορ  
πε φνορτ ἠτε νενιορ: ζωσ ἔροψ  
ἀριζοῖοῦ βάσψ.

Leboon ni-monho-oo nem  
nei-yoti, ev-fi-misa te  
penref-souti, je enthof pe  
Efnouti ente nen-yoti, hos  
erof areh ho-oo chasf.

+ And also you rain and dew,  
sing praises unto our Savior,  
for He is the God of our  
fathers, praise Him and exalt  
Him above all.

+ Μαῶοτ ἑΠβοῖς ὦ νιθῆπι εῤμα:  
νιθῆοτ νεμ νινιφι νεμ νιπνεῤμα:  
πιχαῤ νεμ πιχρωμ πικαῤμα: ζωσ  
ἐροῤ ἄριζοτὸ βᾶσῤ.

Ma-oo Emip-shois o ni-  
etshepi evma, ni-theio nem  
ni-nifi nem ni-epnev-ma, pi-  
gaf nem pek-rom nem pi-  
kavma, hos erof areh ho-oo  
chasf.

+ Glorify the Lord O clouds  
and winds, together with the  
souls and the spirits, O you  
cold and fire and heat, praise  
Him and exalt Him above all.

Нѣкѣс ке ѣмерерω πε: φωс ке  
ῥκοѣос ке асѣрапе: же доза сѣ  
Фѣланѣρωπε: ζωс ἐροῤ ἄριζοτὸ  
βᾶсῤ.

Nektes ke emre-rope, fos ke  
es-kotos ke asit-rape, je  
zoxa see filan-ethrope, hos  
erof areh ho-oo chasf.

You also nights and days,  
light and darkness and  
lightning, glorify the Lover of  
Mankind, praise Him and  
exalt Him above all.

Ξῤλα ке παντα та φῤομενα: εν  
τη γη ке παντα та κινουμενα: зи  
νιωωτ νεμ νιτωωτ νεμ  
ἄρῤμονα: ζωс ἐροῤ ἄριζοτὸ  
βᾶсῤ.

Exela ke panta ta fi-omina,  
en ti-ge ke panta ta ki-no-  
mina, he ni-mo-oo nem ni-  
to-oo nem ezri-mona, hos  
erof areh ho-oo chasf.

You trees and all that springs  
on the earth, and all that  
moves in the sea, mountains  
and the forests, praise Him  
and exalt Him above all.

+ Οωοз он εῤοτ ἵατχαρωτ:  
ἐΠβοῖς Ποτρω ἵτε νιοτρωωτ:  
νῆαμαιοτ νεμ νηαρωωτ: ζωс ἐροῤ  
ἄριζοτὸ βᾶсῤ.

Owoh on esmo an-atkaro-oo,  
Epshois ep-Oroo ente ni-ero-  
oo, ni-a-maio nem ni-aro-oo,  
hos erof areh ho-oo chasf.

+ Praise without ceasing, the  
Lord the King of the kings, O  
you rivers and seas, praise  
Him and exalt Him above all.

+ Παιρητ ἄνον тennaτ ἐρωωτ:  
μαρενχοс νεμ ναι ωн τηρωτ:  
εῤοτ ἐΠβοῖς νηαλατ τηρωτ: ζωс  
ἐροῤ ἄριζοτὸ βᾶсῤ.

Pai-reti anon ten-nav ero-o,  
maren-gos nem nai on teroo,  
esmo Epshois ni-halati teroo,  
hos erof areh ho-oo chasf.

+ And we also seeing them,  
let us say with all these  
things, bless the Lord all you  
birds, praise Him and exalt  
Him above all.

+ Ρω ἵνιπαχνη νεμ νιχιων: ке  
κτηνων νεμ νιθηριон: εῤοτ  
ἐΠβοῖς των κῤριων: ζωс ἐροῤ  
ἄριζοτὸ βᾶсῤ.

Ro enni-pakhni nem ni-  
sheion, ke ekti-non nem ni-  
thereion, esmo Epshois ton  
ke-reion, hos erof areh ho-oo  
chasf.

O snow and ice, cattle and  
wild beasts, bless the Lord of  
lords, praise Him and exalt  
Him above all.

+ Сμοτ ἐΠβοῖς каѣа фѣτωи: ἐροῤ  
ке оѣ мн параном: ὦ νιшери ἵте  
νирωи: ζωс ἐροῤ ἄριζοτὸ βᾶсῤ.

Esmo Epshois kata ef-tomi,  
erof ke o-me para-nomee, o  
ni-shere ente ni-roumi, hos  
erof areh ho-oo chasf.

Bless the Lord as befits Him,  
and not like the heretics, all  
you sons of men, praise Him  
and exalt Him above all.

+ Τιμη κε δοξα ω Πισραηλ: ινι  
nah-raf khen o-esmi en-  
theleel, ni-oweb ente  
Emmanoueel, hos erof areh  
ho-oo chasf.

Ti-me ke zoxa o pis-rael, eni  
nah-raf khen o-esmi en-  
theleel, ni-oweb ente  
Emmanoueel, hos erof areh  
ho-oo chasf.

+ O Israel offer before Him,  
honor and glory in a joyful  
voice, all you priests of  
Emmanuel, praise Him and  
exalt Him above all.

+ Υπηρετων υφνουτ υμμι: νεμ  
ni-psi-shi ente ni-  
ethme, ni-et-thevio enref-  
me, hos erof areh ho-oo  
chasf.

Ee-per-ton Emif-nouti emme,  
nem ni-epsi-shi ente ni-  
ethme, ni-et-thevio enref-  
me, hos erof areh ho-oo  
chasf.

+ You servants of the true  
God, the souls of the  
righteous, and the humble  
and the charitable, praise  
Him and exalt Him above all.

+ Φνουτ Πανουτ εςω:  
petenref-cwaf ek ton asw:  
Cεδρακ Μισακ Αβδενασω: ζωσ  
εροφ αριζοτο βαση.

Efnouti panouti ego, peten-  
ref-souti ekton ago, Cedrak  
Misak Abde-nagi, hos erof  
areh ho-oo chasf.

God my God is the One, who  
saved you from danger, O  
Sedrach Misach and  
Abednago, praise Him and  
exalt Him above all.

+ Χωλει δεν ορνιωτ νωρωις: ω  
ni-ethrois, o ni-et-er-sebeste  
Emipshois, nem ni-fee-sis  
teroo etaf-ais, hos erof areh  
ho-oo chasf.

Kolem khen oo-nishti e-  
nesh-rois, o ni-et-er-sebeste  
Emipshois, nem ni-fee-sis  
teroo etaf-ais, hos erof areh  
ho-oo chasf.

Hurry with great haste, O  
you righteous of the Lord,  
and all the creatures He has  
made, praise Him and exalt  
Him above all.

+ Ψυχος κε αναπαυσις: μοι ναν  
ti-ren khores ethrav-sees,  
ethren-go khen oo-apolo-lav-  
sees, hos erof areh ho-oo  
chasf.

Epsi-khos ke ana pav-sees,  
moi nan ti-ren khores  
ethrav-sees, ethren-go khen  
oo-apolo-lav-sees, hos erof  
areh ho-oo chasf.

+ Coolness and repose  
without ceasing, grant unto  
all of us, that we may  
joyfully proclaim, praise Him  
and exalt Him above all.

+ Οσαυτως πεκβοκ πιπτωχος:  
Sarkis aritf efoi ennen-  
khos, e-saji nem nai hos  
meto-khos, hos erof areh ho-  
oo chasf.

O-savtos pek-vok pi-ep-  
khos, Sarkis aritf efoi ennen-  
khos, e-saji nem nai hos  
meto-khos, hos erof areh ho-  
oo chasf.

+ And also Your poor servant  
Sarkis, make him without  
condemnation, that he may  
join all those and say, praise  
Him and exalt Him above all.







Ἦὰγαπῆ τοῦ Θεοῦ πατροῦ: κε  
ἠχαριστοῦ μονογενοῦ: ἵου  
Κυρίου δε κε Θεοῦ κε σωτηροῦ  
ἡμῶν: Ἰησοῦ Χριστοῦ. Κε ἡ  
κοινωνία κε ἠδωρεὰ τοῦ ἁγίου  
πνεύματος: ἡμετατοῦ  
ἁγιωτατοῦ κε μακαριώτατοῦ:  
πατροῦ ἡμῶν παπα αββα  
(Θεόδωρος).

Παπα κε πατριάρχου της  
μεγαλοπόλεως Ἀλεξανδρίας:  
νεμ ἵχωρα της ἡλῆμι νεμ  
ἵπολις ἡΠεννοῦ† ἱεροσαλῆμι  
νεμ †ἵτιοῦ ἡβακι ἡπεμεντ:  
νεμ †ἡλβιαῖ νεμ Νοβιαῖ νεμ  
Νιῆθαῦ νεμ Ἀφρικιαῖ.

Κε τοῦ ἁγίου κε μακαρίου  
ἑδεσιμωτατοῦ τοῦ πατροῦ  
ἡμῶν αββα (...), ὀρθοδοξοῦ  
ἡμῶν ἐπισκοποῦ της: πολεως  
ταῦτης κε των ὀριωναῦτης.

Μαρε πικληροῦ: νεμ πιλαοῦ  
τηρῆ: οὔχαι δεν Ἰ̅ο̅ς: χε ἄμην  
εσεῶπι.

E-ghapee to Theo patros,  
ke ee-kharisto mono-ge-  
nos, Eio Kereio ze ke Theo  
ke soteris ee-emon, Eso  
Ekhresto. Ke ee-ke-nonnia  
ke ee-thore-a, to agio  
epnev-ma-to, ke ee-meta-  
to agio tato, ke makario  
tato, patros eemon papa  
avva (Tawadros).  
Papa ke patreia-arkho,  
tees meghalo, po-leos  
Alexandre-ias, nem  
etkhora teers, enKimi,  
nem etpolees emPen-nouti  
Iero-salem, nem Ti-etio  
em vaki empi-ment, nem  
ti-Lebia nem Nobia nem  
ni-ethavsh, nem Afri-cia.

**If a Bishop is present:**  
ke to agios ke makario  
eth-see-mota to, patros  
eemon avva (...),  
orthodoxo eemon epis-ko-  
po-tees, po-leos, tav-tees,  
ke ton oreio-navtees.

Mare pi-ekleros, nem pi-  
laos terf, ogai khen ep-  
shois je amen ese-shopi.

The love of God the Father,  
and the grace of His only  
begotten Son, our Lord,  
God and Savior Jesus  
Christ. And the communion  
and gift of the Holy Spirit.  
Be with our most holy  
righteous father, Pope  
Abba (Tawadros).  
Pope and Patriarch of the  
great city of Alexandria.  
And all the land of Egypt,  
and the city of our God,  
Jerusalem, and the five  
western cities, and Libya,  
and Nubia, and Ethiopia,  
and Africa.

**If a Bishop is present:**  
And the blessed Saint, the  
most honorable, our father  
Abba (...), our Orthodox  
Bishop of this city and its  
surroundings.

May the clergy and all the  
people be safe in the Lord.  
Amen. So it shall be.



Ἰωβ εἶπεν πρὸς τὸν ἄγγελοῦ  
 ἠνιθεῖα νιπρὸσφορα νιαπαρχη  
 νινεζ νισθοινοτε νικεπασμα  
 νιχωμ ἠωμ νικτωμλλιον ἠτε  
 πιμαἠερωωοτωι: εἰνα ἠτε ΠΧC  
 Πεννοτ† †ωεβιω νωοτ δειν  
 Ἰλημ ἠτε ἴφε: ἠτεϋχα νεννοβι  
 ναν εβολ.

Tovhe-jenne-etfe-e emifro-  
 osh, enni-theseia ni-epros-  
 fora, ni-aparshee, ni-neh  
 ni-estoi-nofi, ni-eske-  
 pasma nigom enosh ni-  
 kemellion ente pima-en-  
 ersho-ooshee, hina ente  
 Pekhrestos pennouti ti-  
 sheveio no-oo, khen Yero-  
 salem, ente etfe entef-qa  
 nennovi nan evol.

Pray for those who care for  
 the sacrifices, offerings,  
 first-fruits, oil, incense,  
 coverings, reading books,  
 and altar vessels, that  
 Christ our God may reward  
 them in the heavenly  
 Jerusalem, and forgive us  
 our sins.



GOD BLESS YOU