

Take Heed
TO YOURSELF & TO THE DOCTRINE



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"Take heed to yourself and to the doctrine. Continue in them, for in doing this you will save both yourself and those who hear you." 1 Timothy 4:16



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Pope of Alexandria &
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TABLE OF CONTENTS

	PAGE
Introduction	4
Take Heed To Yourself And To The Doctrine	6
The Book Of Joshua	13
St. Paul First Epistle To Timothy	26
An Invitation To The Banquet	52
The Teacher Of Generations	58
Memorization	70



INTRODUCTION

MAHRAGAN ALKERAZA 2017

As we celebrated the conclusion of last year's Mahragan with the distribution of the trophies for the first, second and third place winners, we were grateful for God's blessings for a successful 2016 Mahragan. His Holiness Pope Tawadros II said during the Awards Ceremony in Egypt, "I am happy to see the activities of the Youth Bishopric, I am glad that our beautiful Church that is 2000 years old is full of young youth and I am proud to see the creative work and achievements of the youth."

Last year, in addition to the usual participation from Egypt and Sudan, we had a great worldwide participation from 192 Churches representing more than 20 countries and 8 languages.

The theme for Mahragan 2017 is "Take heed to yourself and to the doctrine" (1Timothy 4:16). This year, God is asking each one of us to grow in Christ. To do this we will learn about the following topics:

1. Take Heed To Yourself And To The Doctrine
2. The Book Of Joshua
3. St. Paul First Epistle To Timothy
4. An Invitation To The Banquet
5. The Teacher Of Generations



We hope that all of you will participate in the Mahragan activities this year, and encourage everyone you know to join us in one of the greatest annual events, presented by our mother, the Coptic Orthodox Church.

May God bless Mahragan Alkeraza this year and the efforts of all the participants and coordinators, through the prayers of our beloved father Pope Tawadros II.

✠
My best wishes for a happy
Festival
✠ Bishop Mousa

Take Heed To Yourself And To The Doctrine

“Take heed to yourself and to the doctrine. Continue in them, for in doing this you will save both yourself and those who hear you.”
1 Timothy 4:16

A. Take heed to yourself

This was the instruction given by St. Paul to his disciple Timothy; it also applies to our lives today.

The word “Take heed” means to watch out continuously and in depth. So with different matters in our lives we have to discern, examine and take nothing lightly. The word “yourself” does not mean physically only, but we must also pay attention to:

Instincts: For example, hunger, thirst, fear, love of life, love of possessions, sexual desires... etc.

Emotions: Relationships with people and feelings that we have towards others in our family, church and society.

Habits: A routine of behaviour, usually acquired since childhood.

Tendencies: The different paths that we choose for ourselves based on our priorities. Some will choose money, others relationships, and others spirituality.

These are the motives that govern our everyday actions and interests. The wise



person is the one who watches what is inside him and what is in his surroundings.

On the inside: One has to watch what goes through his mind, emotions and feelings. Where are these taking him? What does he really want? Does he really pay attention to the spiritual matters that will lead him to the kingdom of heaven? Does he have a relationship with the angels and the saints? Or is he just interested in earthly things?

It is not wrong to use the world (1Corinthians 7:31) but the mistake is when the world uses us and drives us in the wrong direction.

The human being is formed of:

- a. **The body:** Does the action (work and thrive)
- b. **The soul:** Feels and helps in forming different relationships (emotions)
- c. **The mind:** Controls both (the body and the soul) to keep them in the right direction.
- d. **The relationships that the person builds:**
 - In the family:** His love to his parents and siblings and relatives.
 - In the church:** His relationship with his father of confession (to be regular in confession and obtain spiritual guidance) and his relationship with members of the congregation to be an active member in the church.
 - In the society:** The relationship that he builds with his friends at school and at work.
- e. **The Spirit:** This is the breath of God that is immortal.

Our Lord said: "For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life." John 3:16

This verse tells us that:

1. God loves us

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2. He saved us when He was incarnate and showed us the way of salvation and was crucified for us “Who Himself bore our sins in His own body on the tree” 1Peter 2:24.
 3. He gave us salvation through the Holy Sacraments by making us members His church.

In the sacrament of Baptism: We die and resurrect with Him. We gain renewal of our nature through the new birth. “Buried with Him in baptism, in which you also were raised with Him through faith in the working of God, who raised Him from the dead” Colossians 2:12, “since you have put off the old man with his deeds” Colossians 3: 9.

In the Sacrament of Myron: We are anointed 36 times

1. The head and the senses: The head, the nostrils, the mouth, the eyes and the ears (8 anointments)
2. On the heart (chest), the navel, the back and the lower back (4 anointments)
3. Right arm (6 anointments)
4. Left arm (6 anointments)
5. Right leg (6 anointments)
6. Left leg (6 anointments)

The locations of the anointments have a beautiful spiritual meaning as if the church prays for the baptized saying:

1. Lord sanctify his thoughts (anointment of the head)
2. Lord sanctify his senses (anointment of the senses)
3. Lord sanctify his heart (anointment of the heart and navel)
4. Lord sanctify his will (anointment of the back and lower back)
5. Lord sanctify his deeds (anointment of the arms)
6. Lord sanctify his way (anointment of the legs)



The priest then puts his hand on the head of the baptized saying: “May you be blessed by the heavenly blessings, and the blessings of the angels. May the Lord Jesus Christ bless you in His name, breathing in the face of the baptized saying, “Receive the Holy Spirit and be a pure vessel through our Lord Jesus Christ”. Then the baptized dresses with white clothes saying: “garments of eternal life not corrupted Amen”.

How beautiful is our life in the church! We abide in Christ, we unite with the believers on earth, we unite with the saints in heaven and we gain our power and strength from our Lord Jesus Christ.

We unite with our Lord Jesus Christ through:

Holy Communion: When we receive His Holy Body and Blood.

Prayer: When we pray, communal prayers or personal prayers, for example praying from the Agpeya which is the book of the prayers of the different hours of the day. That makes us live with our Lord Jesus Christ throughout the day. It teaches us to remember all what our Lord Jesus did for us and prepare us for eternal life.

B. And the Doctrine

Besides being vigilant in our spiritual life, God is also asking us to pay special attention to the church teachings that we received from our saintly church fathers. This includes:

- a. To know the right teaching:

As the Bible says, “You obeyed from the heart that form of doctrine to which you were delivered” Romans 6:17. Also, “The things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also” 2Timothy 2:2.

These are the pure, spiritual orthodox teachings that our early church fathers are handing down to us since the time of Christ. “Building yourselves up on your most holy faith” Jude 1:20.



That is why it was said about the disciples in the early church, “And they continued steadfastly in the apostles’ doctrine and fellowship, in the breaking of bread, and in prayers” Acts 2:42.

- b. To act according to the teachings of our church:
 - “Hear instruction and be wise, and do not disdain it” Proverbs 8:33.
 - “He who keeps instruction is in the way of life, but he who refuses correction goes astray” Proverbs 10:17.
 - “Take heed to yourself and to the doctrine. Continue in them, for in doing this you will save both yourself and those who hear you” 1 Timothy 4:16.
 - “But as for you, speak the things which are proper for sound doctrine” Titus 2:1.
 - “If anyone comes to you and does not bring this doctrine, do not receive him into your house nor greet him” 2 John 1:10.

- c. Make sure that the teaching must be according to the Holy Bible and the teachings of the Apostles and the Tradition. Furthermore, it must be according to the Orthodox rites and the church history that we received.

Coptic Teachings References

Doctrines in our church are based on strong pillars across the ages, because they are based on:

1. The Holy Bible

There is no single dogma that has no origin in the two testaments. For example, for Baptism: “All were baptized into Moses in the cloud and in the sea” 1 Corinthians 10:2. Referring to the Israelites that crossed the Red Sea after it was split and the water was like a wall on their right and on their left and the cloud that overshadowed them.



And in the New Testament: “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit”
Matthew 28:19.

2. The Church Tradition

Several doctrines were formed as a result of the early church fathers defending the faith against heresies. For example, the doctrine of the “Mother of God” came after the church faced the Nestorian heresy that said that the human nature of Christ was separated from His divine nature. And others like Eutyches who said that Christ said that His human nature was swallowed up and dissolved in His divine nature or Sabellius who rejected the doctrine of the Trinity. As a result the church father wrote the creed to confirm that we believe that our Lord Jesus Christ is the Son of God in truth and in nature and that we are sons of God by adoption.

3. The Sayings of the Fathers

Saint Augustine said, “We receive the Holy Bible from the church, the Fathers explain it to us and we see it lived by the saints”.

4. The Orthodox Creed

We believe in One God, three different persons or hypostasis of the same essence of one God. We believe in one holy catholic and apostolic church. Catholic meaning “universal” and apostolic meaning “founded on the commission of Christ to the Apostles”. We look for the resurrection of the dead and the life of the coming age.

5. The Commentaries of the Contemporary Fathers

For example, His Holiness Pope Shenouda III, who had been teaching since the 1950’s, first in Sunday School as Nazeer Gayed, then as the Bishop of Christian Education for 10 years and then as the Patriarch through his sermons and books for 40 years. Many priests and bishops learned from him. And Now Pope Tawadros II is following the same course through his sermons, writings and research that support our Orthodox doctrine.

Our Coptic Orthodox Doctrine Includes:

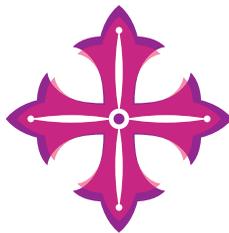
- a. Principles of sound Christian faith (One God, Trinity, holy church, resurrection, the life of the coming age...)
- b. The correct Orthodox doctrine as we received it from our Fathers
- c. The daily behavior of the members of the body of Christ that witness for Him.

Conclusion

It is important that we stay vigilant by:

- Examining ourselves every day.
- Regular confession and seeking guidance from our father of confession.
- Connection with the church to become an active member in the church.
- Studying of the church teachings.

May God grant us a holy life that we may, by His grace, have a share in His kingdom through the intercessions of St. Mary and the prayers of His Holiness Pope Tawadros II and all his partners in the apostolic ministry, the reverend bishops.
Amen.



The Book of Joshua

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 died 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:

1. 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.

2. 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.

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

4. 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.

5. 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).

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.

Key Points:

1. 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.

2. 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.

3. 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.

4. 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.



5. Rahab was not selfish; she only asked for her family's safety; so, she was saved with her father's entire household.

6. 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:

1. 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.

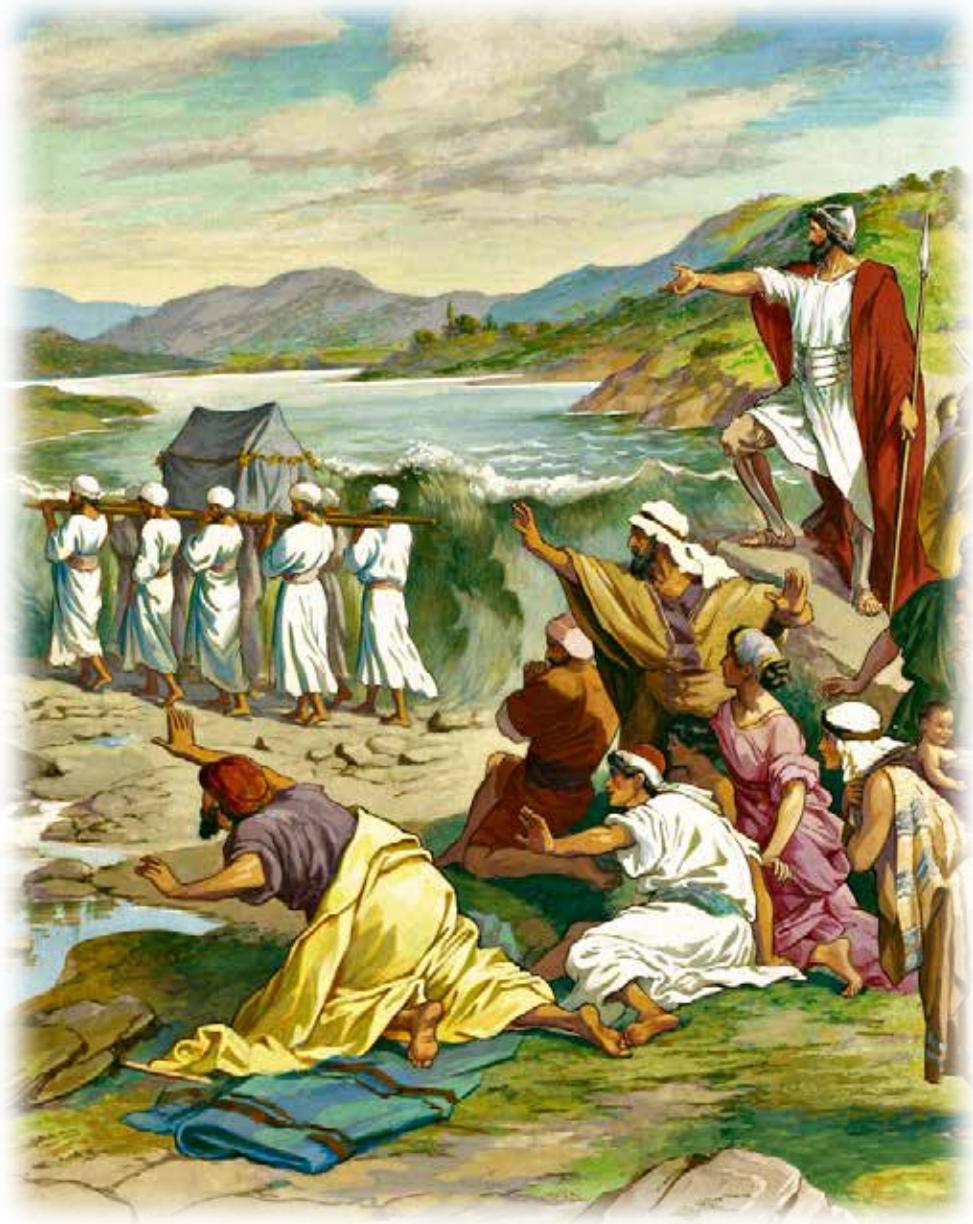
Why 3 days?

a- 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.

b- 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.

2. Just as believers must repent, fast, and pray before receiving Holy Communion, the Israelites had to be sanctified before crossing the Jordan River.

3. 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.

4. 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:

1. 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.

2. 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.

3. 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.

4. 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:

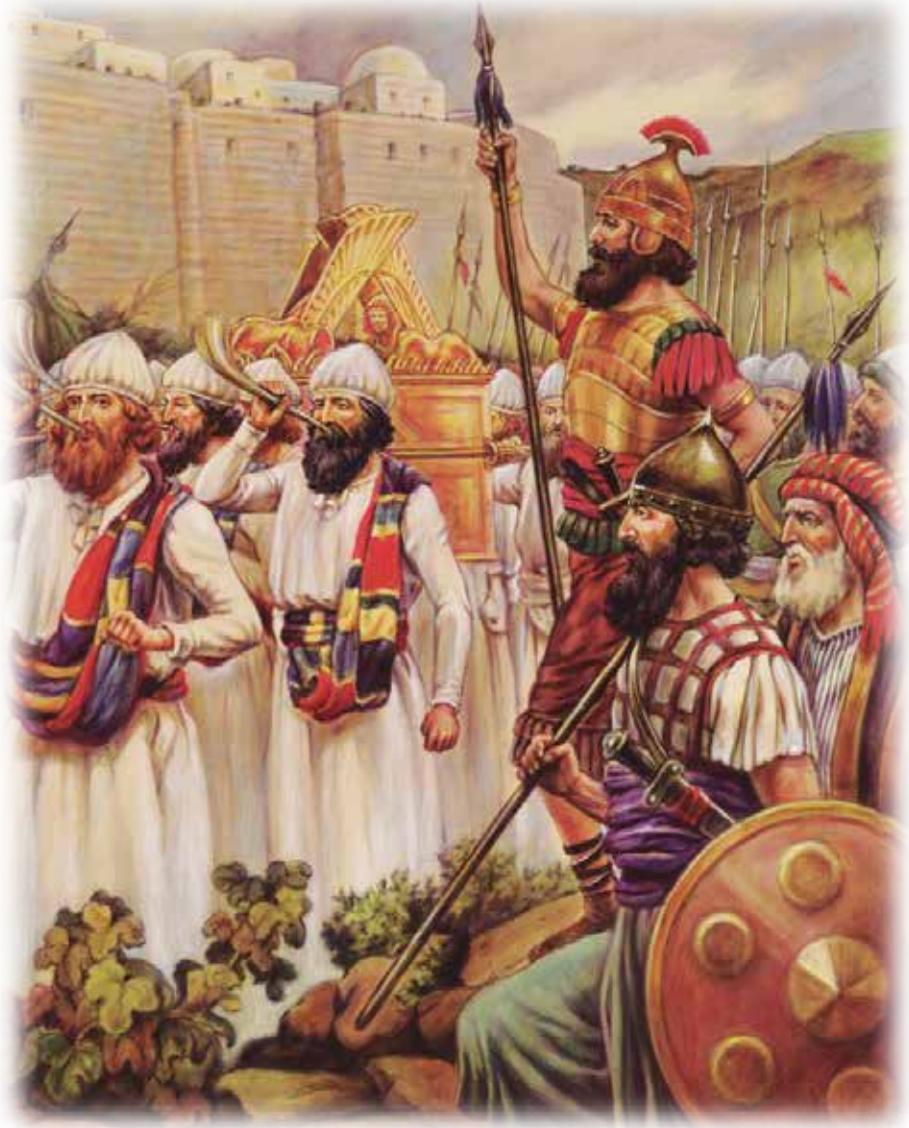
1. When the pagan kings of the Canaanites and Amorites heard about the crossing of the Jordan River, they no longer had the courage to face the Israelites.
2. Joshua ordered that all males to be circumcised. The men who left Egypt died in the wilderness, and only their children, who had not been circumcised, entered the Promised Land.
3. 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.
4. 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.
5. 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 amidst of the people.

1. 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.
2. Jericho was strong and could not be entered easily; it symbolizes a sinful heart, which closes itself to love.
3. 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.
4. The walls of Jericho falling symbolizes 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.
5. 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.
6. 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 what 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:

1. 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.

2. 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.

"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.

3. 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.

4. 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.

5. 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:

1. The Lord told Joshua not to be afraid, and that He will deliver Ai to his hands.
2. 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.
3. 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.
4. 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.
5. 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.

6. 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.

Joshua	Jesus Christ
His name means “God saves”	His name means “God saves”
He led his people to cross the Jordan River into the Promised Land, which they inherited	He leads people to cross through the gates of Heaven into the Heavenly Jerusalem, which was promised to us from the start of creation
He was born in Egypt as a slave, like the rest of his brothers	He was born into the world and became one of us
The book ends with his death, after he gave them their land as an inheritance	He died for us, so that we may inherit the heavenly kingdom
He led his people to victory in their battles	He leads us to victory over sin and death
He sent two spies into Jericho, and they saved Rahab and her family, who were gentiles	He sent His disciples, two to every city, to preach and save the people
He was supported by God with many miracles	He performed many miracles
He prayed to God during the war in Gibeon, and the sun stood still until the battle was over	The sun and moon did not give light during the time of Jesus’ crucifixion



Saint Paul's First Epistle To Timothy

INTRODUCTION

Who is Timothy?

- Timothy is a Greek name (Timotheos) meaning “the honor of God” or “righteous man of God”.
- He believed in Christ through Saint Paul during his first missionary journey.
- His father was Greek, but His mother, Eunice, and grandmother, Lois, were Jews. His father died when he was young, his mother and grandmother raised him, teaching him the Holy Scriptures, but he was never circumcised.
- St. Paul circumcised him (Acts 16:22), not because circumcision is important but in order for him to preach in the synagogues, because everyone knew that his father was Greek.
- St. Paul had a very close relationship with St. Timothy. He ordained him a bishop of Ephesus.

When was this epistle written?

- This epistle was written around 64-65 A.D.

What is the purpose of this epistle to Saint Timothy?

- This is a Pastoral Letter. While most of St. Paul's epistles are directed to a Church in a particular location, the pastoral letters are written to instruct specific leaders.
- St. Paul wrote this letter to Timothy to clarify his pastoral commitments in Ephesus.
- Theme of this Epistle: The Pastoral Care of the Faithful.
- The role of the Church is to manifest the Kingdom of God on earth – “Heaven on Earth”.



How is this done?

- The Church's function integrally connects both apostolic doctrine/teachings and worship.
- **Other themes of this epistle include:** (1) the role of the clergy, (2) combating heresy, (3) care for women, widows, and slaves, and (4) money and the ministry.
- This is a particularly attractive epistle to the youth. Timothy was a young minister, himself. Also, we will be called to lead in some capacity; whether in Church, at work, at school, or in our own homes. This epistle teaches us the characteristics of a strong leader in Christ.

CHAPTER 1

Greeting (v. 1-2)

1. Encouraging words to a young minister:
 - b. Timothy is a servant committed to preaching and witness in spite of hardships and difficulties, not only within the Ephesian Church, but also those that come from the pagan world.
 - c. As St. Paul is an apostle of Jesus Christ by the commandment of God, he also wishes to remind Timothy that his call is also from God.
 - d. St. Paul repeats the phrase "our Savior" in the Pastoral Epistles more than all the other epistles.
 - e. St. Paul calls Timothy "a true son" (genuus – the original, true, genuine, or real son). St. Paul is Timothy's spiritual father. This fatherhood reflects the heavenly Fatherhood of God. The Church reflects heaven on earth. The Church is a new family in faith.
 - f. Mercy. The typical Pauline greeting, "grace and peace," is now expanded to include "mercy." We need to realize the steadfastness of God's love in order to be patient with others and offer them the same love and mercy. Related to mercy, Saint Paul also calls our Lord Jesus Christ, our hope.

Opposing Speculations with Faith (v. 3-4):

1. What did Saint Paul instruct Timothy to do?
 - b. Stay in Ephesus:

- 
- iii. Timothy is the first one called to oversee the Church in Ephesus; the first bishop.
 - iv. Saint Paul urges or “pleads anxiously.” He does not command as a master to his slave, but urges and pleads in humility.
 - b. To instruct some Ephesians not to teach other doctrines:
 - iii. There were those within the Church who were altering the Christian doctrine, and Timothy is called to fix both the ministers and the people of the Church.
 - iv. The people ought to cleave to the doctrine as it was delivered to them. This is the responsibility of all to preserve the correct Christian doctrine.
 - e. To instruct them not to give heed to fables:
 - i. Jewish fables, as St. Paul told Titus (1:14) “not giving heed to Jewish fables and commandments of men who turn from the truth”.
 - ii. Pagan fables of the Greek, Roman, and Persian cultures. These cultures had myths or stories about the descent of some gods to marry daughters of the people of this world.
 - d. And endless genealogies:
 - v. These cause disputes rather than godly edification, which is in faith. So what are these genealogies?
 - 6. Jewish genealogies – there were Jews who had come into Christianity who were still boasting about their lineage or their ancestors, so they stumbled and fell into the trap of pride and vainglory.
 - 7. Greek genealogies – these also gave great importance; tracing their deities through certain genealogies.
 - 8. Referring to the Gnostic heresy; the Supreme Being had produced offspring. They believed they could attain the Supreme Being through knowledge as they passed through these ‘Aeons’ (divine beings), the series of offspring that came into being.
 - ii. St. Paul describes these genealogies as “endless” – tiresome and purposeless.
 - iii. These are not done in love, but in arrogance. They do not build up the Church, but break it down.

2. The Purpose of the Commandment:

- c. Love: Without love (love of God, and love for each other), we deviate from our mission.
- d. From a Pure Heart: The heart must be cleansed from all sinful love.
- e. From a Good Conscience: A real belief of the truth of the word of God.
- f. From a Sincere Faith: Faith that is genuine.
- g. What are examples of false love? What are examples of true love?
 - i. Saint Augustine says, "We can never love others truly unless we love the Lord. Each one who loves his neighbor as himself loves God, but if he does not love God, then he even does not love himself."
 - ii. Saint John Chrysostom says, "But about what kind of love is the apostle speaking? It is sincere love that is not based on mere words but that stems from the inner inclination and emotions of a being, for the apostle states: "from a pure heart." An evil life creates divisions since: "For everyone practicing evil hates the light" (John 3:20). It is true that there are friendships even among the wicked, for criminals and thieves love each other. Yet this love does not spring from a pure heart or a good conscience, but rather from a profane heart and not out of sincere faith, but from a false and hypocritical one...for faith indicates truth...and whoever truly believes in God cannot keep away from Him."

Opposing Legalism with Grace (v. 6-11)

- 1. To what did some turn astray and why did they do so?
 - b. They turned astray to idle talk:
 - iii. Those who turn away from the true, Divine love mentioned in verse 5, are left with emptiness.
 - iv. Instead of filling that emptiness with God's love, they turn to idle talk – corrupt conversations, aimless controversies, and an unrighteous life, devoid of understanding what is his purpose in life.
 - b. Desiring to be teachers of the Law, understanding neither what they say nor the things which they affirm (v. 7):
 - iii. One reason for evil is the desire for authority.

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- iv. These look for dignity, yet they disregard the truth.
 - v. The apostle blames these for they do not know the real aim of the law.
 - vi. They covered their weakness by claiming to be teachers and defenders of the Law. Their activities were not concerned with bringing themselves and others to the Truth (God), with a capital 'T', but they wanted to satisfy their selfish love of authority and supremacy.
- c. The Law is not bad in and of itself, so long as one uses it lawfully (v. 8):
- iv. The fault is not in the law but in its abuse.
 - v. The Jews at this time had stressed the letter of the law without realizing its purpose.
 - vi. The Law points to Christ at its heart.
- g. Who is the law for and what does this all mean?
- i. The law is for the following:
 - 2. The lawless and insubordinate - disobedient/rebellious – breaking the commandments intentionally and not out of weakness.
 - 3. For the ungodly and for sinners – those who commit sin boldly, without shame.
 - 4. For the unholy and profane – those who are convinced easily to sin without suffering from a guilty conscience.
 - 4. For murderers of fathers and murderers of mothers, for man-slayers – those with the cruelest hearts, behaving as savages.
 - 5. For fornicators, for sodomites – adultery, impurity, performing that which is contrary to nature.
 - 6. For kidnappers – those who steal men to sell them as slaves.
 - 7. For liars, for perjurers – the worst liars.
 - 8. And if there is any other thing that is contrary to sound doctrine – those who not only commit evil but resist the truth.
 - ii. Once we enjoy a life with Christ and know that He dwells in us by His Holy Spirit, guiding our lives, and filling us, then there is no need to return again and fall under the rulings of the Law.
 - iii. Why does Saint Paul instruct Timothy as such? The subject of his preaching is the commandment whose end is love:

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1. It is love that opens our hearts.
 2. The law is presented to the worst and most profane of men to bring them into the glory of God's message and his love.
 3. He wants these people to feel the need for a Savior.

Paul's Example: Salvation by Grace (v. 12-17)

1. Into what did God put Saint Paul?
 - b. Into the ministry.
 - c. As we said, the commandment's end is love.
 - d. It is this kind of love that enables pastors to care for the wicked, the criminals, the insubordinate, and all those mentioned in verses 9-10.
 - e. This commitment to the ministry is not a gift from a pastor to his people, but rather payment of a debt; the minister loves God by loving others.
2. Saint Paul: A Persecutor (v. 13):
 - c. What was Saint Paul before he became a Christian?

A blasphemer, a persecutor, an insolent man (rude, disrespectful, arrogant).
 - d. Saint Paul shows the practicality of God's love by drawing on his own experience.
 - e. Saint Paul was a great persecutor of the Christians. We see how God loved him much, for He rescued him from death and raised him to be a faithful servant of the Truth.
 - f. Saint Paul never said he was worthy of this love, but he obtained mercy; God showed His grace in abundance.
 - g. Saint Paul is an example for us that no one should despair due to any sin, for it shall be forgiven for him so long as he repents.
 - h. So how did Saint Paul come to resist the Christians in his early life?
 - i. He saw that Christianity was growing and that many disciples were following Christ
 - ii. Saint Paul persecuted them out of jealousy, in a sense, and not for the love of authority
 - iii. He thought Christianity was harmful, and he feared that it would become widespread.

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- iv. God's mercy rescued him and he was enlightened to the truth
 - 3. "...to save sinners, of whom I am chief":
 - d. In light of the way the world treats sin today, Saint Paul's honesty and humility is remarkable.
 - e. We are all sensitive to sin. We do not like to be called sinners by others. Man is no longer concerned with sin, but worried about the consequences of sin: guilt, despair, and low-esteem. But as long as sin is not brought to God in humble and tearful repentance, the consequences of sin will continue to make life miserable for man.
 - f. The problem today is that we have lost our sense of sin:
 - Saint Antony the Great said, "A time is coming when men will go mad, and when they see someone who is not mad, and they will attack him saying, "You are mad, you are not like us." I believe we are living in those times.
 - g. Saint Paul had such a great awareness of his sin. He calls himself the chief among sinners. How did he get such awareness? The closer he drew to God, the more aware he became of his sinfulness.
 - 4. Many sins – One Cure (v. 15-16):
 - e. The confession of Saint Paul that he is the foremost among sinners does not end there. We need to realize that in spite of our many sins, there is one cure: Christ himself. Saint Paul is basically saying, "If Christ could forgive me, the foremost among sinners, then He certainly can forgive anyone else".
 - f. Once we have repented, we establish union once again with God and become holy (sanctified)– One Cure (v. 15-16) receiving and partaking of His Body and Blood. We develop an intimate relationship with Him.
 - 5. Glory and Honor (v. 17):
 - f. How do we give honor and glory to God?
 - vii. By our deeds.
 - viii. By our words of praise.
 - ix. By sanctifying our body and spirit and committing our lives to the Lord, through the work of the Holy Spirit.
 - b. God was glorified in Saint Paul; Saint Paul became an example for all of us; a sinner who turned into a great servant.



Timothy Called to Faithfulness (v. 18-20):

1. "...according to the prophecies previously made concerning you...":
Saint Clement of Alexandria does not say that the "prophecies" refer to Timothy specifically, but rather to the general prophecies of the Old Testament, Timothy's ministry is the fulfilment of the specific prophecies about the spreading of the Gospel.
2. "good warfare":
 - a. It is not enough that the minister struggles, but that he fights the good fight.
 - b. Today, we are fighting against a lot of false teachings and doctrines, so we are fighting to preserve the Truth; God's commandments as they have come down to us from the Old and New Testaments.
3. "having faith and a good conscience":
 - a. These are two elements that we need to achieve victory in the warfare against false teachings and in our own spiritual life.
 - b. Here, Saint Paul connects the ministry with the Word with the inner life of the minister.
 - c. Saint John Chrysostom comments on this phrase saying, "He, who wishes to be a teacher, needs to teach himself first. A person cannot become a commander without having been a soldier first. The same applies to a teacher too; he needs to have been a student first. Saint Paul advises Timothy to have 'faith and a good conscience' in order to be able to help others.
 - d. The result of deviating from the faith is "shipwreck".
4. "Hymenaeus and Alexander":
 - a. Hymenaeus:
 - vi. Mentioned in 2 Timothy 2:17 & 1 Timothy 1:20.
 - vii. He strayed concerning the truth saying that the resurrection is already past and was overthrowing the faith of some.
 - viii. He denied the resurrection of the body on the Last Day.
 - b. Alexander:
 - iii. The one mentioned in 2 Timothy 4:14 & 1 Timothy 1:20.
 - iv. He did Saint Paul "much harm".
 - e. These two men refused to obey the voice of the Lord due to their own pride.

- f. Pride leads to “shipwreck”, and therefore, it is important for ministers to keep all humility in the sight of the Lord.
- g. Why were these two punished and temporarily expelled from the group?
This excommunication is not punitive (does not serve as punishment), but it should be educative and lead to a “re-conversion.” It is to protect the rest of the faithful people from false teachings.

CHAPTER 2

Faithfulness in Prayer (v. 1-7):

1. The Church is an assembly (eekleesia – ekklaos – to gather; a gathering) dedicated and devoted to the worship of the Lord. This chapter examines how we ought to worship; which leads us into a personal relationship with God.
2. What are the elements of worship?
 - a. Supplications:
 - ii. Making requests for our essential needs.
 - iii. Pleadings made in hope of receiving something.
 - b. Prayers:
 - iii. Entering into a deep and loving personal relationship with Him and for Him alone.
 - iv. Expression of worship filled with praise and offered to God, alone.
 - e. Intercessions:
 - i. Offers intercessions or requests on behalf of all men; forgetting all his needs, and instead prays for the needs of others; this is an act motivated by love.
 - ii. Request for specific matters presented to God by someone who has great and unusual hope.
 - d. Giving Thanks: An angelic life based on uninterrupted and constant thanksgiving and praise to God.
5. Saint Paul instructs that the people of the Church pray for those in authority so that we may lead a quiet and peaceable life in all godliness and reverence.
6. Also to pray for others as this is good in the sight of God. God wants us to be saved



and to come to Him. He wants all men to be saved and to come to the knowledge of the truth (v. 4).

Instructions for Male Worshippers (v. 8):

1. Pray everywhere:
Saint Paul calls for liberation from the customs of the Jews who were only permitted to draw near to God and offer their sacrifice in a specific place. Prayer is not confined to a specific place. If Saint Paul asks the Church to pray for everyone since Christ died for all, then it only makes sense that we pray everywhere.
2. Holy Hands:
This represents a holy life, sanctified (made holy) in the spirit. Prayer must be united with quiet and godly behavior.
3. We ought to approach God in the spirit of repentance; to be holy as He is holy.
4. When we stand to pray, we ought to be reconciled with all; being without anger. We also ought to pray with conviction and without doubt.

Instructions for Female Worshippers (v. 9-15):

1. Here, women are called to concern themselves with inner adornment rather than outer appearances.
2. Braided hair, gold pearls, costly clothing:
 - a. In the presence of God, there is no need for such things.
 - b. We are coming to pray for the forgiveness of sins.
 - c. How can one approach God in pleading, supplication, in humility, when they are adorned in such manner?
 - d. The ornaments pleasing to God are humility, chastity, commitment to order, and decency in one's attire.
3. The virtue is not in abstaining from outward adornment. The virtue lies in the commitment to adorn the heart with Christ's love.
4. "Professing godliness with good works":
The women ought to reflect God's sanctity and holiness and His characteristics within them.
5. "learn in silence with all submission":

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- f. Within the Jewish community, a woman was forbidden to study the Law and was not allowed to play any leadership role in social service.
 - g. However, under the Mosaic Law, women enjoyed many rights as compared to others living in the world in that time.
 - h. The Christian Church has offered many rights to women; the Church has always expressed that men and women are equal, but have different roles, in order to keep order and to prevent misunderstandings.
 - i. In the New Testament, we see that women were important during the time of Christ's ministry, and how fervent the women servants were in the Book of Acts. Saint Paul mentions these great women in his epistles, and often mentions them before their husbands, which was unusual at the time.
 - j. Saint Paul does not ignore the role of women in educating the family, fellow women, and towards herself.
 - k. It is a great honor for women to bear children and to teach their children to walk in faith, love, in holiness, and with self-control. The women offer saints to the Church in their children.

CHAPTER 3

Qualifications for Bishops (v. 1-7):

What is a Bishop? In Greek, episkopos, literally means "overseer."

1. "If a man desires the position of a bishop, he desires a good work." (v. 1). Saint Paul says that this man would desire a good work. However, the desire to be a bishop because one desires authority and dignity is clearly wrong:
 - b. In undertaking this work, the bishop desires to wash the feet of others and to sacrifice himself for everyone in Christ Jesus.
 - c. Saint John Chrysostom writes, "If anyone desires to be an overseer, he must not desire authority and dominion. He must desire to protect the Church spiritually. If he feels that way, I would not blame him. Even Moses desired the job but not the authority. Yet, his desire brought him sarcastic reproach, 'Who made you ruler and judge over us?' (Acts 7:27, Exodus 2:14) If anyone desires this job with such understanding, then let him desire it. For the role of



the bishop has been called episcopacy due to the task of 'overseeing' that is involved in it."

2. The Characteristics of a Bishop (v. 2-7):

c. Blameless:

- iv. The Bishop is one who provides for and administers to others. Therefore, he must be faultless, so that others may look up to him as a role model.
- v. They need clarity in perceiving heavenly inspiration.
- vi. Be able to walk in the path of the Truth.
- vii. Needs to possess spiritual discernment.

b. The husband of one wife (in the early church):

- iii. Saint Paul does not set this down as a command that the bishop should be married, but rather if he is married, he should be the husband of one wife, only, and not more.
- iv. This was an important reminder at that time since:
 - 1. The Jews were not only allowed to get married twice, but also to have two wives at the same time.
 - 2. Polygamy was allowed and prevalent among the Gentiles.
 - 3. Those who are ordained should be from among the chaste and the pure.

c. Temperate:

- iv. He needs to be cautious, sharp in his sight, having an unclouded inner vision (Chrysostom).
- v. As an overseer, he must see and be aware of his own personal salvation as well as that of his spiritual brothers.
- vi. His goal towards Christ should be very clear so that he is on the path and he is bringing others to the path with him.
- vii. Therefore, he should not be so preoccupied with administrative duties that he loses this vision.

d. Sober-minded:

- v. The bishop should not go to extremes.
- vi. He should guide his children providing for all their needs; that is, balancing

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- all aspects of their life: the spiritual, the psychological, the social, and the physical.
- vii. He also needs to know how to deal with all kinds of people: adolescents, elders, poor, rich, married, virgins, the humble, the arrogant, etc.
 - e. Good behavior:
 - vi. Good behavior and modest in appearance, action, and speech.
 - g. Hospitable:
 - viii. He takes the example of Father Abraham, receiving strangers. "Do not forget to entertain strangers, for by so doing some have unwittingly entertained angels" (Hebrews 13:2).
 - ix. Hospitality indicates a generous heart filled with practical love.
 - x. If he does not have this kind of love before his ordination, then how could he offer lovingly his life as a sacrifice to serve his congregation in becoming a bishop?
 - g. Able to teach:
 - viii. This is not a requirement for those who are being provided for, but certainly essential for those who are ordained and provide for others (Chrysostom).
 - ix. It is a gift from God and not granted to all.
 - h. Not given to wine:
 - ix. Giving to wine reveals an empty heart that needs to be filled.
 - x. The bishop should be filled with the Holy Spirit. Not giving to wine is a sign of his fullness of the real spiritual wine, the wine of the Holy Spirit that grants joy to the soul.
 - xi. It is fullness and a spiritual wine that pours out to others.
 - xii. Giving to wine also indicates an undisciplined soul and laxity in behavior. This leads to a loss of chastity. The person who lives for pleasure is dead. As for the drunkard, he is not only dead but buried (Saint Jerome).
 - i. Not violent:

Violence is no way to solve inner renovation. The bishop must not use violence to persuade his flock, but penetrate their hearts with love.
 - j. Not greedy for money:

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- xi. If he is greedy for money, how could the bishop know how to offer his wealth and life in the ministry of his people?
 - xii. Riches will tie him down. He needs to put the rights and needs of his people ahead of his own.
 - k. Gentle, not quarrelsome:
 - xii. It is gentleness and humility that our Lord taught, and He told us to imitate this quality.
 - xiii. The Bishop is an agent of Christ on earth and therefore must do the same. He must live in the spirit of his Master in order to present a living picture of the humble King.
 - l. Not covetous:
 - xiii. This is a bad trait in any, but worse for the minister who has it.
 - xiv. He should not desire the possessions of another, as he is called to give and to sacrifice.
 - m. One who rules his own house having his children in submission with all reverence (early church):
 - xiv. Why? For if a man does not know how to rule his own house, how will he take care of the Church of God?
 - xv. In one's house, the children will submit to their parents because of the natural bond between them.
 - xvi. But laws do not dictate the submission of the people to their Church fathers. This can only be accomplished through spiritual love and faith.
- If he has not gathered people around him before his ordination, how can he expect to win them to Christ afterward?

- n. Not a novice:
 - So he does not fall into pride. Age is not the concern here, but rather maturity in the faith. Saint Timothy was young in age, but mature in the faith. Being new to the faith and having zeal to serve can be a dangerous combination. It can lead to self-imposition and arrogance. The servant must be wise so that he does not lose his soul by his own pride and destroy the souls of others who are entrusted to his care.

- o. Good testimony among those who are outside:
 - xvi. Lest he fall into reproach and the snare of the devil.
 - xvii. It is easy for believers to give a good report of their leaders and servants within the Church. But when non-believers give a good report, it is a confirmation of that belief.
 - xviii. Even enemies can see a good life, just as anyone can see light and differentiate it from darkness.

Qualifications for Deacons (v. 8-13)

1. Who are deacons?
 - b. Comes from the Greek “diakonos”, which means “servant”.
3. Characteristics of Deacons:
 - a. Reverent:
 - ii. They need to have dignity, having the same characteristics of the bishop.
 - iii. “For there is nothing more demeaning to man than dishonesty, and nothing more harmful to the Church than not attaining salvation” (Chrysostom).
 - b. Not double-tongued, Not given to much wine, Not greedy for money, Holding the mystery of the faith with a pure conscience:
 - iii. These are the same characteristics listed for the bishop.
 - iv. Double-tongued – to say one thing and to say another (or to do another).
 - v. Working in the same vineyard, everyone needs to possess the same traits as the Owner, who is Christ. They need to possess His One Holy Spirit.
 - vi. Saint Paul also mentions that deacons must first be approved since they have not been ordained before. Whereas bishops have first received the priestly rank and have practiced before their ordination as bishop.
 - c. Blameless.
 - d. Wives must be reverent, not slanderers, temperate, faithful in all things (a teaching concerning the wives of deacons).
 - e. Husbands of one wife.
 - f. Ruling their children and their own houses well:



All these words about the conduct of the hierarchy lead to the correct view, role, and conduct of the Church.

The Guide for Faithfulness: An Early Creed (The Concept of the Pastor regarding the Church) (v. 14-16):

1. "I hope to come to you shortly" (v.14):
 - b. Saint Paul may have been concerned that Timothy would be overcome with frustration, so he promises to go to him.
 - c. Although he promises to come soon, Saint Paul assures him not to give in to depression if he does not arrive soon.
 - d. This is a better opportunity for Timothy, to use this tribulation, to exert an even greater effort as a minister in the Church of the living God, the pillar and the ground of truth.
2. The pillar and ground of truth (v. 15):
 - c. Christ is the Truth who holds the whole Church together.
 - d. The Church is the means by which we reach truth, who is Christ
 - e. Saint Jerome says, "The Church does not embrace walls and buildings, but rather comprises the truth of her teachings. She is the true faith! Actually, ever since fifteen or twenty years after the rise of the Church, heretics have controlled all its buildings. However, the true Church exists wherever the true faith exists"
3. The Mystery of Godliness (v. 16):
 - d. The Church does not concern itself with mere intellectual knowledge of truth, but really represents the practical attainment of truth through a holy and godly life.
 - e. The Divine Incarnation – Christ taught us how to live.
 - f. We can enjoy His life, His characteristics, and have fellowship in His glory!
7. Justified in the Spirit (v. 16):

It is the Spirit that makes us steadfast in the Lord Jesus Christ and takes us to Him, not only to be washed in His precious Blood for our sins, but also to grant us His righteousness so that we may be seen as righteous by the Father.

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8. Seen by Angels (v.16):
 - a. The Church is truly heaven on earth; living an angelic life.
 - b. The believers are like angels able to perceive the intangible God.
 - c. The Church in the New Testament is the revelation of the only Son in the midst of His believers.
 - d. The angels who had seen God before the incarnation have come to see Him in a new light after He was incarnate in His Church:
 - i. He is seen as the lover of mankind through His crucifixion and His amazing work among the believers:
Those who were once sinners and enemies have been transformed, sanctified, justified, and have become beloved children, glorified in Him!
 6. Preached among the Gentiles (v.16):
 - g. These gifts are offered to all of mankind.
 - h. No nation or race is given preference.
 - i. In order to elevate all of mankind into the heavenly glory.

We ought to see the Church as a practical enjoyment of truth. She embodies the mystery of the Incarnation, the entry into the life of godliness, the justification of the soul, and the fellowship with the angels.

CHAPTER 4

Watch Yourself (v. 1-6):

1. "Forbidding to marry and commanding to abstain from foods":
 - b. The heretics, who had Gnostic tendencies, viewed the body as evil.
 - c. Their misconception led them to preach abstention from marriage and from eating meat.
 - d. The Christian views the body as God's good and holy creation.
 - e. How do we know that the body is not evil?
 - i. From the beginning, God created man with a body, and everything that He created was good.

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- ii. Our Lord Jesus Christ accepted a body like ours, and sanctified it (made it holy).
 - e. How do we know that God blessed the relation between husband and wife?
 - vi. In the beginning, God created them male and female.
 - vii. Christ said, "Have you not read that He who made them in the beginning 'made them male and female' and said, 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh'? So then, they are no longer two but one flesh. Therefore what God has joined together, let not man separate" (Matthew 19:4-6).
 - viii. Furthermore, Christ attended the Wedding at Cana of Galilee, and performed His first miracle there, forever sanctifying the sacrament of matrimony.
 - ix. With God, the married couple will conceive children who will be members in the holy Body and children of God.
 - f. God created food to be received with thanksgiving by those who believe and know the truth:
 - vii. We control our passions not because the material world is evil, but because we are corrupt and tend to sin.
 - viii. Disobedience, an unthankful disposition, and uncontrolled desires are evil.
 - ix. The Church instructs us to bring us back to God.
 - 2. The first three verses instruct us therefore to watch ourselves against false teaching. The instruction continues in verses 4-6:
 - c. Saint Paul connects the sanctification of matter (marriage & foods) with sanctification of man through the incarnation of our Lord (the Word (Logos) of God).
 - d. Thanksgiving, the word of God, Prayer:
 - i. These are elements of orthodox worship and sanctification; and another example of how the life of the Church reflects heaven on earth.
 - ii. The sacrifice of the incarnate Word of God, thanksgiving, and prayerful life are all intimately connected in the Liturgy. We gather to pray - We listen to Christ speaking to us in the Gospel and we see His sacrifice for



us on the altar (His Body and Blood) - We give thanks for this sacrifice by participating in it in the Holy Eucharist.

- c. How can we watch ourselves from falling into false teaching? (verse 6):
 - iv. Education and Knowledge of the truth – “Instruct the brethren”:
When we know the truth, we develop a personal relationship with the Lord, we can guard ourselves and protect ourselves against false teaching and evil desires.
 - v. Mere knowledge is not enough, but to be nourished in the words of faith:
 - 1. We must bring Christ Himself to Others.
 - 2. Be nourished in the words of the faith (the gospel, the good news).
 - 3. And the doctrine (the teachings) that we have carefully followed for our salvation.
 - 4. Using words without the Word (without a deepening relationship with the Savior) is in vain.

Exercise Yourself (v. 7-11):

- 1. Spiritual Exercise:
 - b. Reject profane and old wives’ fables:
 - iii. These are no longer appropriate to the new life we have in Christ.
 - iv. Therefore, the spiritual person has to keep progressing out of childhood into manhood. By reverting back to old behavior and old habits, we do not progress spiritually.
 - b. Physical exercise is good for the body, but spiritual exercise is profitable for all things, having promise of the life that now is and of that which is to come. Physical exercise could be beneficial to the body, but it cannot benefit the soul unless it is linked to the spirit.
 - c. What are the results of spiritual exercise?
 - i. Trust and Confidence in the living God, who is the Savior of all men.
 - ii. We will lead a happy life. If physical exercise were only enough, then every athlete today would lead a happy and joyous life.
 - iii. We will rejoice in spite of any pain.
 - iv. The Cross becomes sweet in spite of all the pain, labor, and bitterness and

- deprivation that it brings.
- v. There can be no joyous resurrection without the suffering on the Cross.
 - vi. The work of the Savior is for all men, but only those who believe will feel this work and participate in it.

Give Yourself (12-16):

1. "Let no one despise your youth":
 - b. Even if you are young, you have a role in the Church and should not feel inferior. The elder is not judged according to his age but according to his wisdom.
 - c. As you are blameless, your youth will never be despised.
 - d. At the same time, those who are blameless will never be debased because of their youth. On the contrary, these blameless youth will be admired in the end (both from the elders and their peers).
2. "be an example to the believers". In Word, Conduct, Love, Spirit, Faith and Purity.
3. What are practical things that we can do in our everyday lives to be an example to all people in these areas?
4. "Give attention to reading, to exhortation, to doctrine":
 - a. The servant must constantly progress in his spiritual life.
 - b. The servant plays the dual role of student and teacher.
 - c. He grows daily, learning, and producing fruit in his own life first, then overflows and spills over to others, for the benefit of his fellow men and spiritual children.
5. The gift of the priesthood is granted to invest a person with responsibility rather than an honor. It needs someone to dedicate their whole life, their energy, and talents to the ministry of these free gifts.
6. The progress must be evident to all.
7. There has to be balance in the life of a minister to act spiritually for his own edification as well as that for God's people. His spiritual life must not come at the expense of his own progress.

CHAPTER 5

Pastoral Care

1. General care (1, 2):
 - b. Wisdom in dealing with everyone to gain them to Christ.
 - c. Use the appropriate method for each situation.
 - d. The pastor does not deal with people from a position of authority but with love and gentleness.
2. Care for widows (3 – 16):
 - c. Who is a widow indeed?

In the Church at Jerusalem the widows were honored (Acts 6:1). The teaching of Saint Paul here seems to place widows who were above sixty years old, and without children or grandchildren to support them, in a class of Church widows devoted to the work of the Church, and be supported out of its funds.
 - d. The Church cares for the widow and God is her guardian.
 - e. What is the behavior of a widow?
 - i. Trust in God.
 - ii. Continue in supplications and prayers night and day.
 - iii. Not lead a life of pleasure or leisure.
 - iv. Blameless.
 - d. Role of the family members towards widows:

Children and grandchildren must support their aged parents. Any one who does not provide for his own family, whether it is wife and children, or aged parents, has practically denied the faith, and is worse than an unbeliever, for even unbelievers do these things.
 - e. Conditions to enroll widows in the rank of the Church:
 - i. Age.
 - ii. Wife of one man.
 - iii. Well reported for good work.
 - iv. Brought up children.
 - v. Lodged strangers.
 - vi. Washed the saints' feet.

- vii. Relieved the afflicted.
- viii. Diligently followed every good deed.
- 3. Care for the elders (priests) (17 – 25):
 - d. The care of the Church for the priest. Support their needs to focus on their spiritual labor. “And the laborer is worthy of his reward” (Matthew 10:10 and Luke 10:7)
 - e. Do not accept an accusation against an elder except from two to three witnesses
 - f. If there is a threat to the faith from their behavior, rebuke them in public to protect the faith of the Church
 - g. Care in choosing priests. He who appoints an unfit man to office becomes in a certain sense responsible for that man’s sins.
- 4. Suggestion for Timothy in his sickness (23):

Saint Paul advises Timothy, that instead of water, he tries light wines, “for his stomach’s sake and his frequent infirmities”. The prescription is not of a beverage, but of a remedy for his sickness.
- 5. Good and bad works of others (24, 25):

Saint Paul emphasizes that the Church should be careful in the choice for the priest.

CHAPTER 6

Social Relationships:

1. Advice for Slaves (v. 1-2):
 - b. He asks slaves who are ‘under the yoke’ to live a Christian life and not disrespect their masters, even if they are oppressing them. Everyone is worthy of Christ’s love.
 - c. The slaves with gentle masters should also treat them with love because the masters are believers. Do not abuse the brotherhood relationship. We have our temporal duties and St. Paul asks us to abide by this fact.
2. Error in the Doctrine (v. 3-5): Those who do not abide by the laws of Christ and think they know everything by using many words and arguments really know



- 
- absolutely nothing. St. Paul asks Timothy and his congregation to stay away from such people.
3. Greed (v. 6-10): A message to those who wish to be rich (not necessarily those who are rich):
 - a. We need to seek godliness and nothing more. This is considered “great gain” according to St. Paul
 - b. Realize that we only need to survive, not live in riches. We will die carrying the same things as when we came in to the world—absolutely nothing.
 - c. Those who use their money wisely to help people can be rich and still be on the path of salvation.
 4. The Good Confession (v. 11-16):
 - a. St. Paul reminds Timothy that a man of God, has a responsibility.
 - b. It is not enough to simply not lust for riches. He must flee from these things.
 - c. Fight the good fight of faith and hold fast to the eternal life.
 - d. To keep the commandment blameless.
 - e. St. Paul is very serious in this request. He asks Timothy and his people to obey these things in the “sight of God” and “before Jesus Christ...until our Lord Jesus Christ’s appearing.”
 5. Instructions to the Rich (v. 17-19):
 - f. Do not be arrogant
 - g. Do not depend on money, but on God.
 - h. Your riches are not on earth, but in heaven
 - i. Your earthly wealth is not yours, but God’s, so be generous and share it with others.
 6. Guarding the Faith:
 - g. St. Paul passes down the apostolic inheritance to Timothy.
 - h. He speaks against the Gnostics of the current time. People without faith have no knowledge.



An Invitation To The Banquet

The Divine Liturgy

“The kingdom of heaven is like a certain king who arranged a marriage for his son, and sent out his servants to call those who were invited to the wedding; and they were not willing to come. Again, he sent out other servants, saying, ‘Tell those who are invited, “See, I have prepared my dinner; my oxen and fatted cattle are killed, and all things are ready.

Come to the wedding.’” But they made light of it and went their ways, one to his own farm, another to his business. And the rest seized his servants, treated them spitefully, and killed them. But when the king heard about it, he was furious. And he sent out his armies, destroyed those murderers, and burned up their city.

Then he said to his servants, ‘The wedding is ready, but those who were invited were not worthy. Therefore go into the highways, and as many as you find, invite to the wedding.’ So those servants went out into the highways and gathered together all whom they found, both bad and good. And the wedding hall was filled with guests.

“But when the king came in to see the guests, he saw a man there who did not have on a wedding garment. So he said to him, ‘Friend, how did you come in here without a wedding garment?’ And he was speechless. Then the king said to the servants, ‘Bind him hand and foot, take him away, and cast him into outer darkness; there will be weeping and gnashing of teeth.’ “For many are called, but few are chosen.”

Matthew 22:2:14



Questions:

What is the Kingdom of Heaven?

Who is the King, and Who is His Son?

Who is the bride?

What do the oxen and fatted cattle represent?

Who are the people who rejected the invitation?

Who are the new invitees?

The Kingdom of Heaven is:

It is the heart of each person when we let Christ dwell in it. It is the Church the "House of God." It is heaven the "Throne of God."

The King is God the Father, and His Son is Jesus Christ (God the Son) Who was incarnated for our salvation.

The bride is every human soul, who loves God.

The oxen and fatted cattle that were killed represented the sacrifices that were offered in the Old Testament. They all point to the ultimate sacrifice our Lord Jesus Christ.

The people who rejected the invitation are the Jews, who refused Christ and did not believe in Him.

The new invitees are the gentiles (us), who believed in Him, and are invited to his Banquet (His body and His blood).

In order to attend His Banquet we have to have the wedding garment (be ready).

This banquet is offered to us daily, in the Divine Liturgy.



Station 1 (Preparation for the Banquet)

Starts the night before the liturgy and includes:

1. Evening Raising of Incense
2. The Midnight Psalmody (Tasbeha)

Station 2

1. Morning Raising of Incense
2. The Prayer of the Agpeya

Station 3 (the Offering)

The Bread (Korban)

This is the bread which will become the Body of Jesus Who is the LAMB of GOD

It must be:

1. Made of pure wheat. The grain of flour represents the Christians and the water that unites them represents the Holy Spirit, so we become all one body.
2. Leavened: the yeast is the symbol of sin that our Lord Jesus carried on the cross on our behalf.
3. Not salted because our Lord Jesus said "you are the salt of the earth" Matthew 5:13.
4. Baked on the day of the liturgy and must be prepared by deacons.
5. Made while psalms are recited in a designated place called 'Bethlehem'.

The number of bread in the basket should be an odd number because there will



always be a unique Member in the offering, JESUS who is unique and not paired with any human.

The Wine

Must be made from grapes since Jesus used grapes in the Last Supper.

Station 4 (The Readings)

- 1- The Pauline epistle from the 14 letters of St. Paul
- 2- The Catholic epistle from the 7 letters of St. James, St. Peter, St. John and St. Jude
- 3- The Praxis – from the Acts of the Apostles
- 4- The Synexarium – the occasions or the saints of the day
- 5- The Psalm and The Gospel

Station 5 (The Creed)

Reciting the Creed here is the response to hearing the word of God during the Liturgy of the Catechumens and an introduction to the prayer of Reconciliation.

During reciting the Creed, the priest washes his hands to absolve himself from the guilt of those who will take Communion undeservedly (Matthew 27:24).

Station 6 (Reconciliation)

Reconciliation means to “make peace with”. Here it refers to our reconciliation with God through Jesus Christ as well as our reconciliation with one another before taking communion.



Station 7 (the Consecration & the invocation of the Holy Spirit)

“Consecration” is the transformation of the Bread and Wine into the Body and the Blood of Christ by the power of the Holy Spirit who is in one essence with the Father and the Son.

The Epiclesis is a prayer or the Holy Spirit to descend upon the Bread and Wine and change them into the Body and the Blood of Christ. At this moment the deacon says, “Worship God in fear and trembling”

Station 8 (The Litanies)

The word “Litany” means petition.

Litany of Peace

Litany of the Fathers

Litany of the Priests and Deacons

Litany of Mercy

Litany of the Place (Safety of the world)

Litany of the Waters, Plants and Air of Heaven

Litany of the Offerings

Station 9 (The commemoration of the Saints)

In the Commemoration of the saints, we remember all the saints as the Lord Jesus commanded.

This commemoration reflects the unity of the Church between those who are on earth and the departed.

Station 10 (Fraction)

“Fraction” means breaking the Holy Body as a symbol of Christ’s suffering.

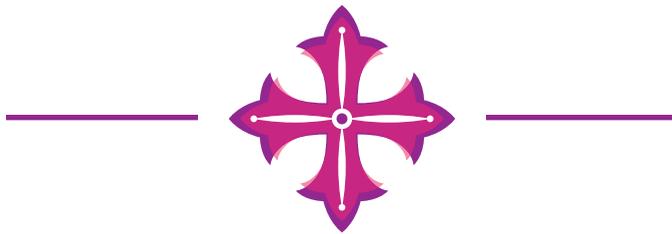


We thank God for His inexpressible gift, and ask Him to purify our hearts, souls and bodies and make us worthy to partake in the Holy Communion.

Station 11 (Prayer of Confession and Communion)

The Confession is a statement of faith, a declaration of our belief.
During communion, we praise the Lord as we are partaking in this Holy Sacrament.

The Liturgy is a journey through the life of Christ from His incarnation to His ascension.



The Teacher Of Generations

H. H. Pope Shenouda III , The 117th Patriarch

The renewal movement in the church started in the era of Pope Cyril IV "Father or reform". He was the first to import the printing press, he established a school for the education of girls and another one to teach hand work. Pope Cyril V continued the renewal movement by giving special attention in ecclesiastical education (spiritual education) especially for children, with the help of Archdeacon Habib Guirguis the dean of the Theological Seminary.

Then came Pope Cyril VI who undertook a huge reform movement by ordaining 4 bishops who are considered leaders in church education: H.G. Bishop Athanasius (bishop of Bene Sweif), H.G. Bishop Shenouda (bishop of Christian education), H.G. Bishop Samuel (bishop of general and social service) and H.G. Bishop Ghrighorious (bishop of theological studies and scientific research).

Pope Shenouda's name was Nazeer Gayed before his ordination. He obtained his bachelor of Arts degree in History in 1947 from the Unirversity of Cairo.

He joined the Military University and graduated in 1948. Before he graduated from the University of Cairo he joined the Theological Seminary and graduated in 1949.

He became a monk in El-Suryan monastery (St. Mary's Monastery in Wadi El Natrun) and was given the name of Father Antonios El Suryani in the year 1954.

He lived in solitude for about 8 years in a cave about 12 Km away from the monastery. In 1962 H. H. Pope Cyril VI ordained him as Bishop Shenouda, the first bishop of Christian Education and assigned him to be the president of the Coptic Theological Seminary.





After the departure of Pope Cyril VI, the Altar ballot was conducted on 31 October 1971 and the selection process resulted in Bishop Shenouda becoming a new Pope. On November 14, 1971, His Holiness Pope Shenouda III was enthroned as the 117th Patriarch on the Holy Apostolic See of St. Mark.

Pope Shenouda And Church Education

His Holiness Pope Shenouda III focused his attention on the following areas during his papacy:

1. He paid special attention to educating the congregation through his weekly meetings in the Cathedral of St. Mark in Cairo and in Alexandria which were attended by thousands.
2. He was the editor-in-chief of the weekly Keraza magazine.
3. He was an elected member of the Journalists Syndicate.
4. He was the editor of the Sunday School magazine.
5. He published more than 120 books on a variety of important topics such as theology, church history, the Holy Bible, the service and different spiritual topics. Many bishops and the priests followed his example and gave special attention to the church teachings.
6. He was the first Patriarch to put together the rites of ordination of deaconesses.
7. He instituted 7 branches of the Theological Seminary throughout Egypt and abroad.
8. He founded many churches and dioceses in the countries of immigration.
9. He wrote the regulations of the Holy Synod in 1985.
10. He was the first Patriarch to be awarded four honorary Doctoral degrees in Theology.

Pope Dioscorus, The 25th Pope

His Holiness Pope Shenouda III said that Pope Dioscorus the 25th pope had a lot of influence on him.



Dioscorus means “Lord of hosts”. He was born in Alexandria, Egypt. He succeeded St. Cyril the Pillar of Faith as Patriarch in the year 444 AD. When Empress Pulcheria failed to convince Pope Dioscorus to sign on “Tome of Leo” which wrongfully stated that Christ has two distinct and separate natures, she was furious. She told him: In my mother’s time there was a stubborn man like you, his name was John Chrysostom, don’t you know what happened to him as a result of his stubbornness? I see you will have the same fate.

Pope Dioscorus answered her bravely: “You also know what happened to your mother as a result of her persecution of this saint. How she suffered from a sickness that did not have any healing until she went and wept at his tomb. She cried and asked God for forgiveness and carried his body with great honor to Constantinople and the Lord was gracious to her and healed her. You can do with me whatever you wish.” The empress then slapped him on the face and two of his teeth fell out. She commanded him to be beaten, so the people of the court beat him furiously and they were plucking the hair of his beard. He endured the suffering saying “For Your sake we are killed all day long”. He took the hair and teeth that were knocked out and sent them to Alexandria saying, “This is the fruit of the faith”.

The Heresy of Nestorius

Nestorius stated that St. Mary gave birth to a normal man, and that God came down on that man later. His doctrine emphasized a distinction between the human and the divine persons of our Lord Jesus and that our Lord Jesus had two separate natures. Pope Cyril, the Pillar of Faith and Pope Dioscorus answered him and said, that our Lord Jesus is God the Word incarnate with complete humanity and complete divinity. And that His humanity and His divinity are united without mingling, confusion or alteration.

This is beyond the explanation of any language as St. Paul said: “great is the mystery of godliness: God was manifested in the flesh” 1 Timothy 2:16.



And as we say in the liturgy His divinity did not part from His humanity for a single moment nor a twinkling of an eye.

The Holy Spirit sanctified St. Mary's womb so the Son born from her would not inherit the original sin. She gave birth to God incarnate, both natures were united in her womb from the very beginning of this miraculous conception. That is why the church calls her "the Mother of God".

"Tome of Leo" refers to a letter sent by Pope Leo I to the Council of Chalcedon explaining the position of the Papacy in matters of Christology. The text confessed that Christ had two natures and two wills. The council of Chalcedon accepted this letter but the non-Chalcedon churches (old oriental churches including our church, the church of Alexandria) rejected it.

When Emperor Marcian, who had great authority, wanted to interfere in church matters to weaken the position of Pope Dioscorus. Pope Dioscorus opposed him and his wife to protect the church against any wrong teachings. He endured the exile as a result.

When Emperor Marcian and his wife Empress Pulcheria saw that Pope Dioscorus would not deviate from his Orthodox belief they called for a council in the city of Chalcedon in the year 451 and 630 bishops attended. Pope Dioscorus said: "I am not changing the faith and do not accept to divide Christ and I repeat what the Forefathers said that Christ is God incarnate, He is God who took the form of a man. He is the Son of God which is why the two natures are united without mingling or confusion or alteration. This unity leads to the Oneness of the nature.

The Example of the Union of Iron and Fire: St., Cyril the Great used this analogy and so did St. Dioscorus. In the case of ignited iron, we do not say that there are two natures: iron and fire, but we say iron united with fire. Similarly, we speak about the



nature of the Lord Jesus Christ, the Incarnate God, and we do not say “God and man”. In the union of iron with fire, the iron is not changed into fire or fire into iron. Both are united without mingling, confusion or alteration.

The Council of Chalcedon

The Chalcedonian bishops consulted and decided to hold a council in secret without the attendance of the judges or Pope Dioscorus in order to issue the decrees they wanted.

And to assure that Pope Dioscorus would not attend they put guards on the door of his house to prevent him from going out. At the end of this council they announced the removal of the episcopate from Pope Dioscorus and his removal from the service of priesthood. Pope Dioscorus had refused to sign on “Tome of Leo” that many bishops signed under pressure. He said, “if they cut off my hand I will not sign”.

When Pope Dioscorus learned the council’s decision, he was sad and felt that his ministry was not over yet, and that he must warn the entire world of the corruption of this council. They sent him the transcript of the council and he saw that most of the bishops signed it with the exception of the bishops from Egypt. He wrote on the four sides of the book “Whoever supports the decision of this council is excommunicated, along with any one who adds to the three ecumenical councils (Nicea, Ephesus and Constantinople) or changes any of the sayings of the fathers of those councils.” Some said that this is boldness from him and that he challenged the Emperor.

They let the Emperor know and he was angry and wanted to kill Pope Dioscorus. But they told him this never happened in any council before. So the Emperor exiled Pope Dioscorus to the Island of Gangra.

He departed on 7 Tout, in the year 451 AD in the Island of Gangra, where his body was laid.



St. Archdeacon Habib Guirguis

His Holiness also said that one of the contemporary saints that he admired was Archdeacon Habib Guirguis.

He was born in the year 1876 to 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.

The Leader

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

The 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, and wrote many theological books as well as many of the Church songs and poems.

The Patriot

He loved Egypt and its people very much. He had very good relations with the country officials and, 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.

The Saint

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





Deaconesses In Our Church

His Holiness Pope Shenouda III believed that the church needs deaconesses. The deaconess is not a priestly rank as there is no priesthood for women and no laying of hands. Ordination of deaconesses occurs after the prime raising of incense. Those recommended for this position stand in front of the Altar and the bishop prays from the Laws of the Apostles.

Her role in the church:

- Helps the priest during women baptism
- Outreaches and teaches the youth and older females
- Serves in Sunday school and the church daycare

St. John Chrysostom and Olympias the deaconess

Thanks to the instruction of her spiritual father St. John Chrysostom, the life of St. Olympias the deaconess became known in our church history. St. John Chrysostom found in her a good example of love to the poor, love of the ascetic life and prayer.

Olympias was born around year 368 AD into a wealthy family. Her grandfather Flavius Ablabius was able to become closer to king Theodosius, not because of his wealth or the honor of his family, but because of his own personal efforts. Rising through the ranks, he became governor of Constantinople. Olympias lost her parents when she was very young. Her uncle then took care of her. He was a pious Christian man and a friend of St. Gregory of Nazianzus.

Olympias grew in an atmosphere of luxury and pampering which is why St. John Chrysostom praised her in one of his letters. He said about her, "It was not easy for someone like her to live an ascetic life from her early youth with all the wealth she possessed and the relation of her family with the king's court." She knew how to bear responsibility in maturity with wisdom.



When Emperor Theodosius wanted her to marry one of his relatives she refused. The King ordered that all her properties be put under trusteeship until she reaches the age of 30.

She wrote a letter to thank the King that he took from her the burden of taking care of her money and properties, she also asked him to distribute her money to the needy and the poor. This letter left a great impression on the King. She went away to the East for four years then she came back to live a strong ascetic life. The King was impressed and returned to her all her properties in the year 391. Afterwards, she went to St. Nectarius the patriarch of Constantinople and told him that she wanted to devote her life to serve God. He ordained her as a deaconess. She built a house where she stayed with the widows and the virgins who wanted to dedicate their lives to serve God.

As soon as St. John Chrysostom became in charge of his people, he opened his heart with love towards the poor. He met with Olympias and found her to be a compassionate mother to the poor. Perhaps this was the secret of the strong bond between them that grew stronger as she opened her heart to the poor and the oppressed.

St. John Chrysostom was called "The great preacher of almsgiving". He did not stop practicing charity and found in Olympias the heart that did not know limits for almsgiving. He had to advise her to give in moderation and wisdom. But she felt that all what she possessed belonged to the Lord. St. John Chrysostom was her spiritual father. He advised her to institute charitable organizations. She also supported him with the necessary expenses needed to send missionary trips to the Phoenicians in the hills of Lebanon and Syria.

Due to her holy life she found favor in the eyes of many saints. The bishop Palladius said about her that "she is a wonderful woman, resembling a precious vessel filled with the Holy Spirit".



Phoebe The Deaconess, The Servant Of The Church In Cenchrea

Phoebe means “bright and radiant”, she was the only woman among St. Paul’s friends whom he called “sister” in his letter to the Romans. St. Paul introduced her by calling her: Sister, servant of the church and helper. “She has been a helper of many and of myself also” Romans 16:2.

“Sister”- shows the spiritual relationship between St. Paul and Phoebe and the believers that resulted from their unity in Christ.

“Servant of the church”- is related to the local church in Cenchrea.

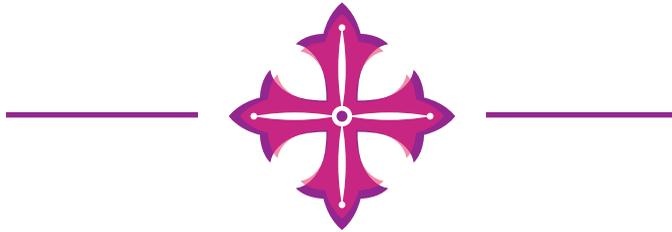
“Helper”- Illustrates her clear role in helping St. Paul in the service.

In the early church servants were not just men, but there were many women and virgins like Phoebe whom St. Paul mentioned in his Epistle to the Romans, “I commend to you Phoebe our sister, who is a servant of the church in Cenchrea, that you may receive her in the Lord in a manner worthy of the saints, and assist her in whatever business she has need of you; for indeed she has been a helper of many and of myself also” Romans 16:1-2.

Cenchrea was the Eastern harbour of Corinth, and the outlet for its trade with the Asiatic shores of the Mediterranean. Phoebe was serving as a deaconess in the church of Cenchrea. As stated in the Law of the Apostles deaconesses were serving the females in the church and in the early church they were outreaching females especially in the houses of the non-believers.

During the Holy Synod meeting on the feast of Pentecost in 1992, the Holy Synod established certain rites and conditions pertaining to the order of consecration for the Consecrated Deaconess. It is well known that the rank of deaconess in the church is not a priestly rank. It also includes regulations regarding their lives and service and also the promotion from Assistant Deaconess to Deaconess.

It is likely that she went to Rome not only to deliver St. Paul's letter but he must have entrusted her with a special mission that he found more prudent not to disclose. He commanded the church to facilitate her mission. We celebrate her on the 3rd of September each year according to the Greek Church calendar. Saint John Chrysostom praised her and said: "She is a saint who served the church through her service as deaconess".



A. MATTHEW 5: 1-12

The Beatitudes

And seeing the multitudes, He went up on a mountain, and when He was seated His disciples came to Him. Then He opened His mouth and taught them, Blessed are the poor in spirit, For theirs is the kingdom of heaven. Blessed are those who mourn, For they shall be comforted.

Blessed are the meek, For they shall inherit the earth.

Blessed are those who hunger and thirst for righteousness, For they shall be filled.

Blessed are the merciful, For they shall obtain mercy.

Blessed are the pure in heart, For they shall see God.

Blessed are the peacemakers, For they shall be called sons of God.

Blessed are those who are persecuted for righteousness' sake, For theirs is the kingdom of heaven.

Blessed are you when they revile and persecute you, and say all kinds of evil against you falsely for My sake. Rejoice and be exceedingly glad, for great is your reward in heaven, for so they persecuted the prophets who were before you.

B. PRAYER OF THE THIRD HOUR

Psalm 19

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 22

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. Even 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

"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 be to God Forever.



The Litanies

Your Holy Spirit, O Lord, which You sent forth upon Your holy Disciples, and Your honourable Apostles at the third hour, take Him not away from us, O Good-One, but renew Him within us. Create in me a clean heart, O God and renew a right spirit within me. Cast me not away from Your presence, and take not Your Holy Spirit from me.

“Zoksapatri ke Eiyou-ke agi-you epnevmaty” (Glory be to the Father, and to the Son, and to the Holy Spirit.)

O Lord, Who at the third hour, sent down Your Holy Spirit upon Your Holy Disciples and honourable Apostles, take Him not away from us, O Good-One, but renew Him within us. We beseech You, O Christ our Lord, the Word, and Son of God. Renew within us a righteous and life-giving Spirit, a Spirit of prophecy and chastity, a Spirit of sanctification, righteousness and authority. O Pantocrator; for You are the Light of our souls, O You who enlightens every one that comes into the world and have mercy on us.

“Kenin ke aa-ee ke-ic-touce e-on-ace ton e-onon Amen.” (Both now and forever and unto the age of all ages, Amen.)

O mother of God, you are the true vine, bearing the Fruit of Life, we ask you, O full of grace, together with the apostles, to pray for the salvation of our souls. Blessed be the Lord our God. Blessed be the Lord day by day. He prepares our way, for He is the God of our salvation.

“Kenin ke aa-ee ke-ic-touce e-on-ace ton e-onon Amen.” (Both now and forever and unto the age of all ages, Amen.)



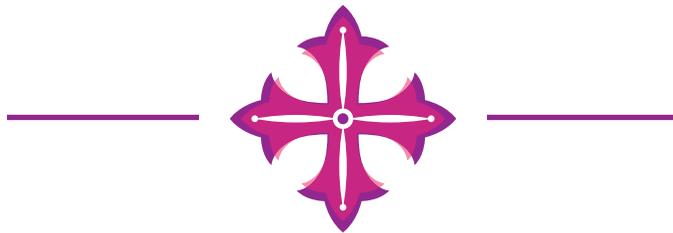
O Heavenly King, and Comforter, the Spirit of Truth, Who is in every place, and fills all, You who are the Treasure of goodness, and Giver of life, graciously come and dwell in us, purge away all stain, O Good-One, and save our souls.

“Zoksapatri ke Eiyou-ke agi-you epevmaty” (Glory be to the Father, and to the Son, and to the Holy Spirit.)

Just as you were with Your Disciples, O Saviour, and gave them peace, graciously come also and be with us, save us, and deliver our souls.

“Kenin ke aa-ee ke-ic-touce e-on-ace ton e-onon Amen.” (Both now and forever and unto the age of all ages, Amen.)

Whenever we stand in Your Holy sanctuary, we are considered as those standing in Heaven. O Mother of God, You who are the gate of heaven, open unto us the door of mercy.





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