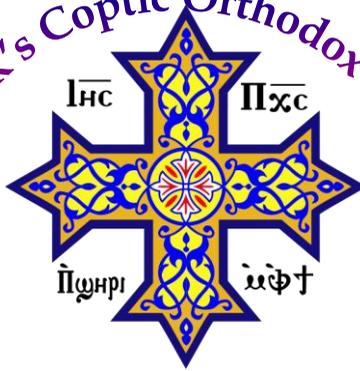




St. Mark's Coptic Orthodox Church



COOL

Convention

STUDY MATERIAL

Friend to the End





STUDY MATERIAL

Introduction

Welcome to the 19th annual Coptic Orthodox Ontario League (C.O.O.L.) Convention. The theme of the sessions that you will attend, God willing, at this year's convention, focus on friendship.

The Lord Jesus Christ gave us the definition of a true friend: *"Greater love has no one than this, that he lay down his life for his friends. You are my friends if you do what I command. I no longer call you servants, because a servant does not know his master's business. Instead, I have called you friends, for everything that I learned from my Father I have made known to you"* (John 15:13-15). A true friend is loyal, loves sacrificially, trustworthy, and cares for you and your salvation. Jesus is the pure example of a true friend, for He laid down His life for His "friends." What is more, anyone may become His friend by trusting in Him, getting baptized and living a true Orthodox Christian life.

The holy book of Proverbs, in your Bible, is another good source of wisdom regarding friends. *"A man who has friends must himself be friendly, but there is a friend who sticks closer than a brother"* (Proverbs 18:24). *"Wounds from a friend can be trusted, but an enemy multiplies kisses"* (Proverbs 27:6). In order to have a friend, one must be a friend. True friends are those that care for you and for your salvation. And for you to be a true friend, you also have to be loyal, trustworthy, and care about your own salvation and the salvation of others.

The principle of friendship is also found in Amos. *"Can two walk together, except they are agreed?"* (Amos 3:3). Friends are of like mind and have similar interest. The most important interest is



to have Christ as Master of your life, the goal of your life, and the priority of your life. If Christ and His purity is the source, the glue and the goal of your friendships, your friendships will be fruitful, helpful and will last forever.

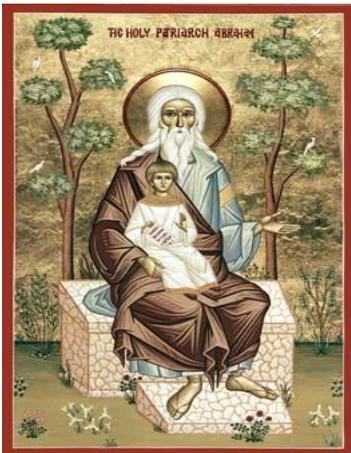
If you love Christ above all else, you will love and treat your friends perfectly. If the friends you choose love Christ above all else, they will love you with purity, treat you well, and you will be able to trust them.

Contrarily, St. Paul the Apostle warns us in 1 Corinthians 15:33 against acquaintances that lead you away from Christ and to impure, destructive, and negative behaviour. He tells us that we should imitate Christ and His saints. We can have them as our best friends. *"...[S]ince we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares us, and let us run with endurance the race that is set before us"* (Hebrews 12:1).

The Sessions

At this year's COOL Convention, there will be five (5) sessions, each dealing with one aspect of friendship. What follows is a brief introduction to these sessions.

1) God and Abraham – Friendship based on faith and trust.



The Bible says that Abraham was God's friend.

And the Scripture was fulfilled which says, "Abraham believed God, and it was accounted to him for righteousness." And he was called the friend of God (James 2:23).

Abraham trusted what God said to him and he obeyed God's voice.

By faith Abraham obeyed when he was

called to go out to the place which he would receive as an inheritance. And he went out, not knowing where he was going. By faith he dwelt in the land of promise as in a foreign country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise; for he waited for the city which has foundations, whose builder and maker is God (Hebrews 11:8-10).

God also trust Abraham and revealed to Him what He was going to do when he was about to destroy Sodom and Gomorrah:

Shall I hide from Abraham what I am doing, ¹⁸since Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? (Genesis 18:17,18).

Are you a friend of God? “You are My friends if you do whatever I command you.” (John 15:14).

2) David and Jonathan – Friendship based on loyalty

One of the most famous stories about friendship in the Bible is the story of David and King Saul's son, Jonathan (1 Samuel 18-20). Jonathan, who, in spite of his father Saul's pursuit of David and attempts to kill him, stood by his friend. You will find that story in the first book of Samuel, chapters 18 through 20.

Saul was the first king of Israel and Jonathan was his son. Jonathan would have been the next king in Israel, but his father Saul had disobeyed God to the point of having the kingdom taken away from him. God had already chosen David to be the next king of Israel. Even though Jonathan knew that





David would be the next king, he befriended the young man.

Jonathan was willing to trust God's decision in the choice of the next king, while accepting that this meant Jonathan would never be king.

Saul tried to kill David but Jonathan helped him escape. When it was clear that King Saul would not allow David to live, Jonathan put himself at risk to protect David. Jonathan confronted Saul concerning David at which time Saul's anger was turned toward Jonathan.

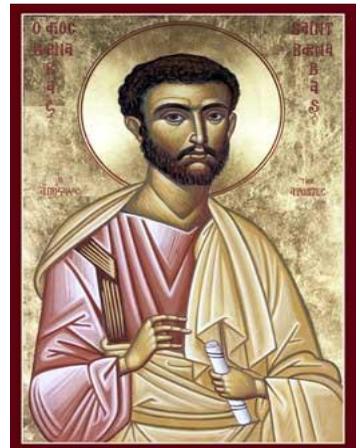
They eventually parted out of necessity. David was heartbroken to learn of his friend's death later on. He each of the two friends showed great care and **loyalty** to each other. So much so that even after Jonathan died, "David said, Is there yet any that is left of the house of Saul, that I may show him kindness for Jonathan's sake? (2 Samuel 9:1) Friends are loyal.

3) **St. Paul and St. Barnabas- Friendship based on love**

St. Barnabas interceded for St. Paul by vouching for him in front of the other Disciples so that they would accept him.

"And when Saul had come to Jerusalem, he tried to join the disciples; but they were all afraid of him, and did not believe that he was a disciple. But Barnabas took him and brought him to the apostles. And he declared to them how he had seen the Lord on the road, and that He had spoken to him, and how he had preached boldly at Damascus in the name of Jesus. So he was with them at

Jerusalem, coming in and going out. And



he spoke boldly in the name of the Lord Jesus...” (Acts 9:26-29).



As a result of this intercession, a wonderful friendship between Paul and Barnabas was formed. On their first missionary journey together, John Mark (St. Mark the Evangelist, accompanied them. Along the way, however, John Mark decided to return to his home in Jerusalem (Acts 13:13). The reason for his departure is not specified in the Bible.

Later on, when a second campaign was planned, St. Barnabas proposed taking St. Mark as a helper, but St. Paul resisted the idea. The New Testament record indicates that a “sharp contention” (a disagreement or different opinion) developed between them (Acts 15:36-41). They could not reach an agreement. Neither St. Paul nor St. Barnabas let the disagreement distract them from their Christian missionary work and their different opinions about whether or not to take St. Mark along was not about any matter of faith or doctrine.

“Then after some days Paul said to Barnabas, “Let us now go back and visit our brethren in every city where we have preached the word of the Lord, and see how they are doing.” Now Barnabas was determined to take with them John called Mark. 38 But Paul insisted that they should not take with them the one who had departed from them in Pamphylia, and had not gone with them to the work. Then the contention became so sharp that they parted from one another. And so Barnabas took Mark and sailed to Cyprus; 40 but Paul chose Silas and departed, being commended by the brethren to the grace of God. And he went through Syria and Cilicia, strengthening the churches.” (Acts 15 36-41)

There will be times when good friends disagree in matters of opinion. The important thing is to keep focused on doing the will of Christ. That is what Paul and Barnabas both did. Friends can

disagree about certain things, but as long as they have faith in Christ and speak to each other in love, disagreements can be handled correctly, and respectfully.

We can see that, in love, St. Paul still defended St. Barnabas as a worthy worker in Christ when he argues that he is worthy of receiving support when he says, *“My defense to those who examine me is this: Do we have no right to eat and drink?... Or is it only Barnabas and I who have no right to refrain from working?”* (1 Corinthians 9:3-6)

Additionally, St. Paul later on calls St. Mark to serve with him when he tells St. Timothy, *“Only Luke is with me. Get Mark and bring him with you, for he is useful to me for ministry”* (2 Timothy 4:11).

4) Job and his friends- friendship that involves negativity



In the Book of Job, Job does not understand why he is suffering. His “friends” come to tell him many reasons why he is suffering, but what they tell him does not comfort him and they judge him, making themselves feel superior to him.

*I am one mocked by his friends,
Who called on God, and He answered him,
The just and blameless who is ridiculed* (Job 12:1-4).

True friends, like Christ, will suffer with their friends and help carry their burdens, they will not condemn them but try to bring them comfort.

*Miserable comforters are you all!
Shall words of wind have an end?
Or what provokes you that you answer?
I also could speak as you do,
If your soul were in my soul's place.
I could heap up words against you,
And shake my head at you;
But I would strengthen you with my mouth,
And the comfort of my lips would relieve your grief (Job 16:2-5).*

Friends should edify, and build up each other, not mock and judge each other.

*"Let no corrupt word proceed out of your mouth, but what is good for necessary **edification**, that it may impart grace to the hearers" (Ephesians 4:29).*

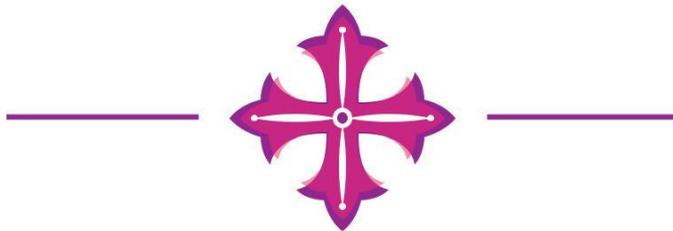
5) The Three Youths, Shadrach, Meshach, and Abednego **- Positive, supportive, friendship**

Nebuchadnezzar spoke, saying to them, "Is it true, Shadrach, Meshach, and Abed-Nego, that you do not serve my gods or worship the gold image which I have set up? Now if you ... fall down and worship the image which I have made, good! But if you do not worship, you shall be cast immediately into the midst of a burning fiery furnace. And who is the god who will deliver you from my hands?" Shadrach, Meshach, and Abed-Nego answered and said to the king, "O Nebuchadnezzar, we have no need to answer you in this matter.



If that is the case, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us from your hand, O king. But if not, let it be known to you, O king, that we do not serve your gods, nor will we worship the gold image which you have set up” (Daniel 3:13-18).

Shadrach, Meshach, and Abednego supported each other. Notice how they spoke together as “we” and “us” in keeping their faith, trusting in God, and resisting idolatry. Together, they were strong and supporting each other in their spiritual life. They, together, had a common goal, to worship God. This is positive friendship.



You will not be tested on the material in the introduction above.

Testing at the convention will be based on the following materials.

These materials are from the MAHRAGAN ALKERAZA 2017, Grades 7 & 8 booklet, which you can download directly from

http://media.wix.com/ugd/bf5667_ed41d4ddeda1411298e389434c93e375.pdf

or by making a selection from:

<http://www.mahragan.ca/downloads>

They include:

Take Heed To Yourself And To The Doctrine	Pages 6 -12
The Book Of Joshua	Pages 13-25
An Invitation To The Banquet	Pages 52-57
The Teacher Of Generations	Pages 58 -60
Memorization	Pages 70-73

These are the pages of the MAHRAGAN ALKERAZA 2017, Grades 7 and 8 booklet that you will be tested on at the COOL Convention.

You will not be tested on pages 26 through 51 or 61 through 69 at the COOL Convention.

The pages that you will be tested on are also included below. The page numbers correspond to those in the Mahragan booklet for ease of reference.

God bless you.

The COOL Committee.

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

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” 1Corinthians 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:

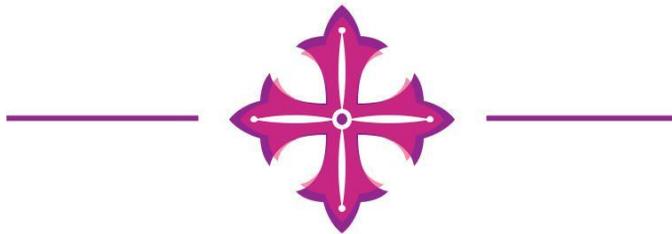
- a. Principles of sound Christian faith (One God, Trinity, holy church, resurrection, the life of the coming age...)
- b. The correct Orthodox doctrine as we received it from our Fathers
- c. The daily behavior of the members of the body of Christ that witness for Him.

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.

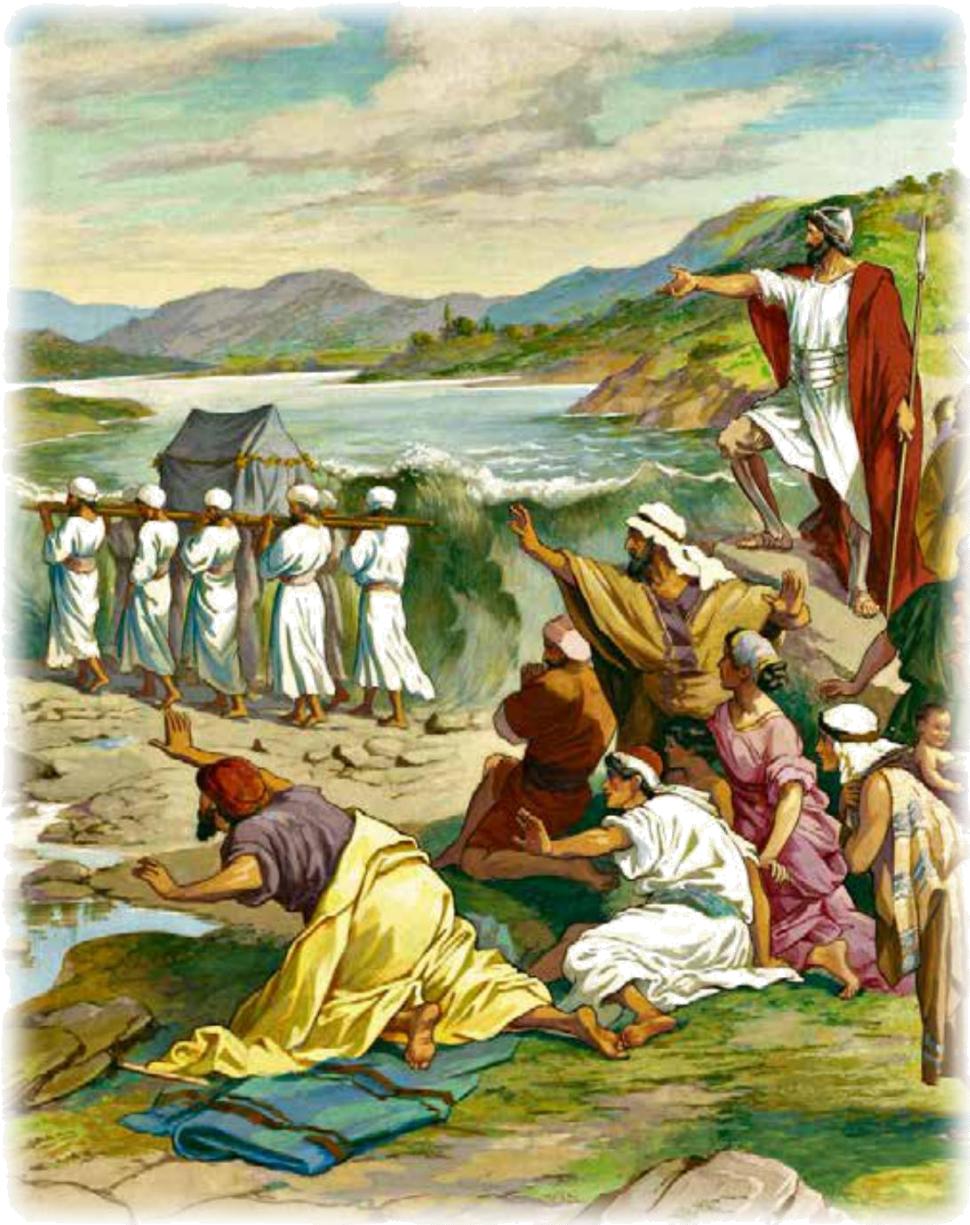
Why 3 days?

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.

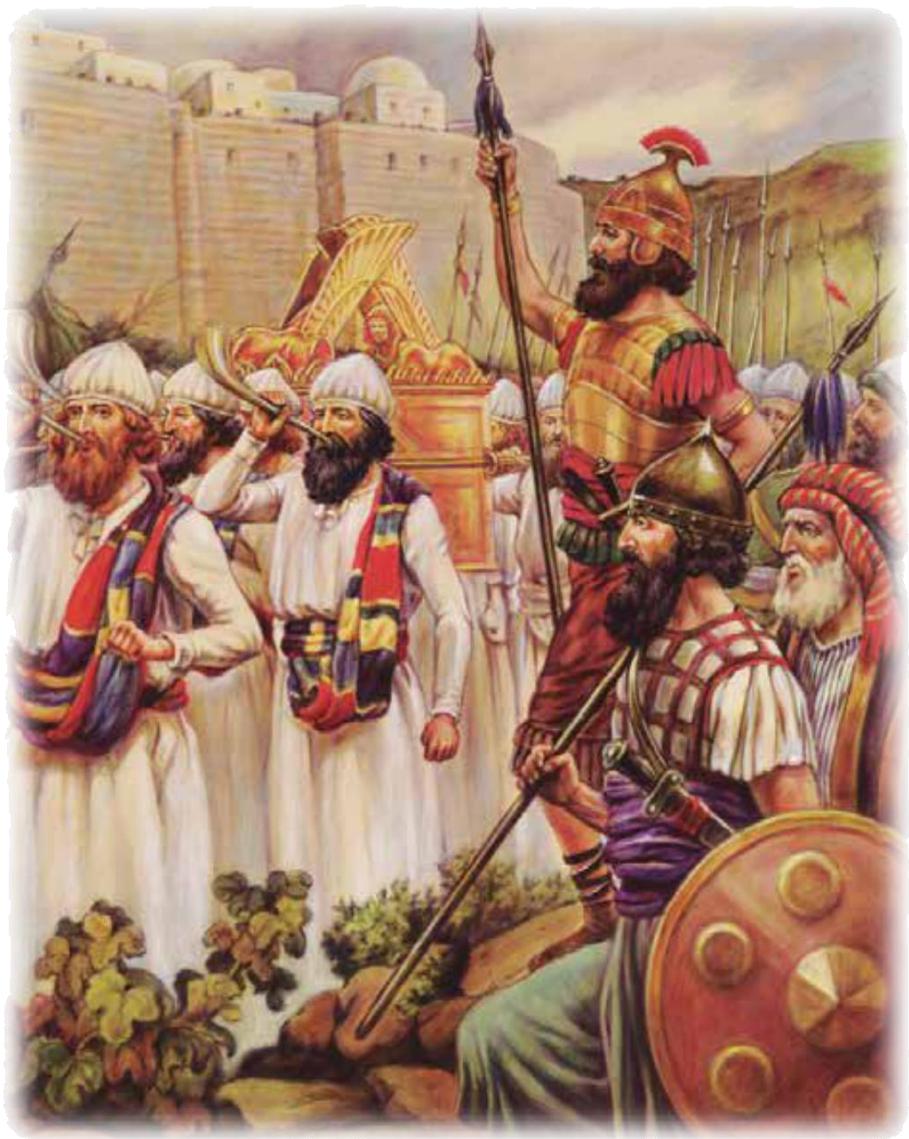
2. Jericho was strong and could not be entered easily; it symbolizes a sinful heart, which closes itself to love.

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

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



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.

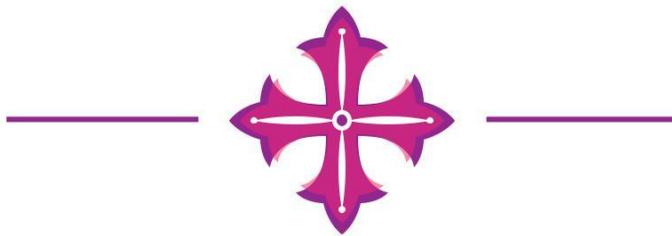


We thank God for His inexpressible gift, and ask Him to purify our hearts, souls and bodies and make us worthy to partake in the Holy Communion.

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 (The Fourth), “Father of 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 (The Fifth) 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 (The Sixth) 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 University 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.

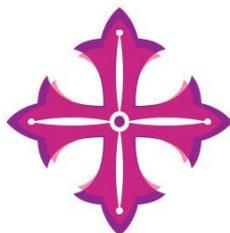


After the departure of Pope Cyril VI, the Altar ballot was conducted on 31 October 1971 and the selection process resulted in Bishop Shenouda becoming a new Pope. On November 14, 1971, His Holiness Pope Shenouda III was enthroned as the 117th Patriarch on the Holy Apostolic See of St. Mark.

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.



Memorization

Memorization

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

John14: 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.)



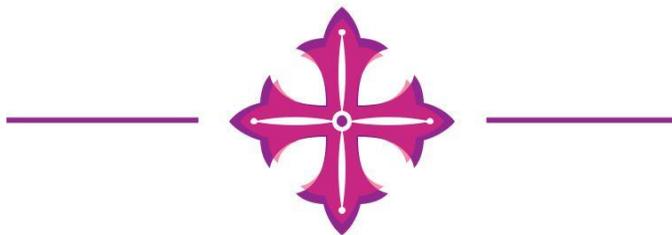
O Heavenly King, and Comforter, the Spirit of Truth, Who is in every place, and fills all, You who are the Treasure of goodness, and Giver of life, graciously come and dwell in us, purge away all stain, O Good-One, and save our souls.

“Zoksapatri ke Eiyou-ke agi-you epnevmaty” (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.



*Help Jonathan get to David to warn
him about Saul*

