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First Section
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1. INTRODUCTION TO THE SERIES

Although Sunday school is a relatively recent term in our Church, its existence is very old. The school of Alexandria is one of the most ancient Christian seminaries. Catechesis of new believers was the main function of the school.

THE RITE OF BAPTISM IS THE MODEL

From the rite of Baptism in the Coptic Church, we can identify three stages of “transformation” that must happen to the new converts before they are fully inaugurated as members of the body of Christ. The first is educational, where they get to know the Gospel and get “the Story” as told by the eyewitnesses, the story of Salvation as given to us in both the Old and the New Testament. St. Luke writes, *“In as much as many have taken in hand to set in order a narrative of those things which have been fulfilled among us, just as those who from the beginning were eye witnesses and ministers of the word delivered them to us, it seemed good to me also, having had perfect understanding of all things from the very first, to write to you an orderly account, most excellent Theophorus, that you may know the certainty of those things in which you were instructed.”* The Gospel then is the right information, the good news. Whenever the Gospel is told, some would be moved to repentance to be “cut to the heart.” Some would be filled with joy and wonder, and speak in tongues. Some would be filled with fear and trembling. Others would be mocking. No one who hears the Gospel can be indifferent.

In this first stage, the Church anoints the “catechumens” with the sermon’s oil to guard the mind against all the work of the enemy. It is the work of the Holy Spirit in breaking down all high walls and fortified strongholds that keep humans away from the light of the Gospel of Christ.

The second stage is the stage of the movement of the heart, marked by the oil of Joy, “to be planted in the fruitful olive tree that is the Holy church of God.” The joy of Christ is what carries on with the Christians all their lives. No one can take that joy away from them. It is the joy of knowing Christ and being in Him. The joy that fills the heart more than oil and fat can satisfy the body. Our Lord becomes - to the believer in Him - the food and the drink of the spirit in the journey through the earthly life. Before the anointment with the oil of joy, the catechumen is asked to make the oath. The oath is renouncing Satan and accepting Christ. The baptized here is a spouse of Christ, pledging fidelity. It is verbalizing what he or she feels in the heart and knows in the mind. Here the Spirit brings life to the heart and satisfaction that no other can bring.

The third stage is the consecration. It starts with the immersion in the water three times in the name of the Holy Trinity. In doing this, the believer is born again to God and becomes united with Christ. He or she is now a new creation, a clean vessel ready to be indwelt by the Holy Spirit, who should never leave, as long as, he or she lives. The next step would for the Holy Spirit to indwell in the Holy Chrism.

SUNDAY SCHOOL AS A SUPPORT AND CONTINUATION OF THE MOTHER'S WORK

When a baby is going through the rite of Baptism, the mother takes the vows for the baby. In doing this, the church recognizes the mother as the first and most important catechetical school. When the mother renounces Satan for the baby, she pledges to stand against evil work manifesting itself in her children's life. Even more importantly, she pledges to cultivate in her children a strong hate toward sin. When she accepts Christ, she pledges to bring her children to the love of Christ and all his teachings through the church. The mother does not do this alone. The divine plan had already included the help of the Comforter in achieving this goal. The teacher role is to help the student to wonder at the good news and ponder it in his/her heart. Since the greatest teacher is the Holy Spirit, Sunday school teachers should always -and as much as they can- take the place of the friend who wonders with them at the Word of God. When this is done with humility and openness, the teacher would benefit a great deal every time the lesson is taught.

Seen from this perspective, the Sunday school work is complementary to the mother's work and a continuation of it. For this reason, at the end of every lesson plan, there is a part that is taught by the mother and a homework.

The curriculum henceforth, is a catechetical process. It starts with the Gospel as a foundation. Then a process of building continues through all the grades.

THE CURRICULUM IS TRINITY-CENTERED

The Sunday school program is fundamentally Trinity centered. The teachers should always use Trinitarian language in their teaching sessions. This means being more specific in their language concerning the individual persons of the Holy Trinity whenever possible. Christ is the beginning of the learning and the center of every activity. The religious educational process should be both by words and example, reaching mind and heart. It is also both a divine and human labor. In teaching Sunday school, as well as in the mother's early work with children, we should acknowledge and trust the work of the Holy Spirit in the children's hearts and minds.

THE CURRICULUM IS BIBLE BASED

The curriculum is fundamentally biblical, therefore the concepts, the stories and the exercises are all rooted in the Word of God. As a general recommendation, all Sunday school students should have their personal bibles and should be encouraged to use it regularly in the class. To underline, highlight and learn to navigate through the Bible. Younger classes (1-4) should find a illustrated easy read versions,

older classes should use adult versions (New King James). It is very important, that in the class, a Bible should be placed in a special corner on a special red or white cloth. It is important that the stories are read directly from the Bible. Whenever a story is read, the bible is handled with great respect and honor, kissed before and after the reading. When the gospel is read, a special candle is lit. The Bible should never be placed on the ground or handled casually.

CHURCH TRADITION AND SUNDAY SCHOOL CURRICULUM

The Gospel main themes of teaching are: The Revelation (Dogmatic theology), The Commandments (Moral Theology), The Mysteries (Liturgical Theology) and the Life of Prayer (Spiritual Theology). The curriculum main themes - and in every lesson- as much as possible should present these four elements as clear as possible. The user of this book can look for them in the main themes table as well in every lesson under "lesson objectives"

The Holy Word of God is the Church's most valuable treasure. Only the church can give us the correct interpretation of the word of God. The explanation is done through words and actions. It is in the liturgies, creeds, the celebrations, in all the rites of the church and the collective writings of the church fathers that we find the correct interpretation of the word of God. Therefore Sunday school curriculum draws heavily from Church Tradition. **The Feasts and the seasons of the church are at the heart of every year's course.** The Sunday school should be Orthodox in the material, spirit and practices. To be orthodox teacher is to explain Truth with awe, to teach the right glory of God and His Church by words and more by example. It goes beyond mere information or emotional movements to inspire the right honor (Zoxa) of God, which by implication means the correct preparation of the teacher before they are entrusted with this overwhelming task.

THE RELIGIOUS EDUCATION IS A REVOLVING PROCESS

Many of the concepts that are given earlier in the curriculum are revisited later in the higher grades, at a higher level adding more depth and more consequence to the first message. That puts a lot of emphasis on the foundation, because in any building the foundation would shape the whole building.

In this work, the education is taken from the point of concepts. All the stories of the Gospel and of the saints are means to serve this goal. So stories are grouped according to the concept they serve. Later on, the same stories are revisited to further develop the same concept. We can envision this as a mountain with a circular road that goes around it in a spiral fashion until you reach the top. But there is no "top" to this endeavor.

The first five years in this curriculum are the most fundamental in the formation of the child dogmatically, liturgically, morally and spiritually. *“Train up a child in the way he should go, and when he is old he will not depart from it.”* Proverbs 22:6

This work is not meant to replace the work of the servants, but to augment it and support it by giving them a clearer, overall view of their task and of all the side points that can distract that work. The main ingredients in our spiritual life are Christ and the Holy Spirit, the two arms of God the Father by which He gathers all humanity to Himself. Likewise in this curriculum, the love of Christ through the Church and the work of the Holy Spirit inside the human heart and in the Church as the body of Christ are heavily highlighted. By doing this we can understand that every single letter and word written in these years has one goal in mind: the salvation of the souls of the students and the teachers. Since there is no salvation possible outside the Church as the “Ark of Noah,” this work is seen and is written from the perspective of the Church. This work is not meant to be a system of beliefs nor a detailed description of our life of orthodoxy, rather, it is an attempt to organize and put in order scattered themes and ideas. It is not meant to be the only way of teaching Sunday school, but a guide on how to undertake that enormous task *“And who is sufficient for these things?”* The subjects chosen for the curriculum are the most common and much needed for our times.

It should be noted that in this series, the education and spiritual advancement of the teachers themselves are kept as a primary target. The Sunday school head servant should make every effort to educate the class servants on the purpose and goal of the curriculum in each step, a task that can be broken into a meeting before they start each of the units. The parents of the students should also be involved in the process. Servants should solicit their cooperation and understanding of their role in the spiritual, moral and faith formation of their children.

HOW TO USE THIS BOOK

The book has three sections. The first section deals with the overall picture and contains information related to the whole process. The second section contains the material related to the grade which the book serves. The third section contains helpful material that would be useful to the teachers during their work through the lessons.

The second section includes lessons that are grouped into units. All the units fall under one subject, which is explained in an introduction and which ties all the units together. For example, the fourth grade's subject is "God in our Midst". Each unit serves part of the whole subject, and has its own purpose. This purpose is explained at the beginning of each unit and in the reflection on each of the lessons.

The units are each made up of several lessons. Each lesson brings out the unit topic from a different perspective. When teaching the lessons, the servant should bear in mind that the lesson and the story are told from the perspective of the purpose of the unit. For example, the story of the flood can be told from many different angles. If it is told from the perspective of God's power, the storyteller would stress the size of the event. But if the storyteller tells the story from the point of Noah's faith, the emphasis would be on the size of the ark and how long it took him to build it as showing obedience to God.

LESSON STRUCTURE

Each lesson is made up of three main sections. **The first section** deals with preparing the servant, **the second section** deals with preparing the lesson and the **Third section** is dedicated to home activities and mother/parent part of the work. In preparing the servants, the goal is to educate and edify the servant at an adult level. This section contains nourishing portions from the word of God and the Creed, Patristic Tradition and liturgical prayers. *The biblical reference* or the actual passage is presented (in most lessons), followed by other references from the *Nicene creed* and *church fathers*, followed by a simple *reflection* on the text and is concluded with *a prayer* from the church liturgies. **The second section** begins with a suggested song taken from the hymns of the Coptic Church liturgies and psalmody. The songs are chosen to follow the unit Theme and are meant to be practiced and memorized during the teaching of the unit. The new learned vocabulary is grouped in the vocabulary section. The 4 objective points (Dogmatic, Liturgical, Moral, Spiritual) of the lesson is spelled out in a table format. This table should be the goal of the lesson. Then an introduction to the lesson, usually a review of the previous lesson and a preparation for the current one, Lesson body begins with an introduction or link to the previous lesson followed by the actual story in the language of the first graders. This section is concluded with a review questions and a verse to remember. **The Third section** is suggestions to the mother/parent for home

follow up on the topic of interest this week/unit. Sometimes reading assignments or memorization is included.

We ask the intercessions of St. Mary the Holy Theotokos, St. Mark the Evangelist, and all the saints to make this work useful and profitable to both the teachers the children and their families, who are involved in the great process of religious education and spiritual formation.

2. CLASSROOM SETUP AND RULES

CLASSROOM SETUP:

The classroom should be uncluttered, well ventilated and well lit. Colors should be bright and cheering. Since the fourth grade children are more interested in doing things with their hands more than listening or watching (it is also known that children retain most by doing, less by watching and least by listening), it is better to have their classroom organized as work stations. Each station is made of a circular or a square table with children sitting around. It should have closets and craft boxes. The classroom should have a white dry eraser board and if possible a projector and screen at one end of the room.

CLASS STRUCTURE AND RULES:

Children at this age needs structure and consistency, teachers will do well to keep the same structure every Sunday. The most important consistency is the teachers' attendance. It is most helpful when the children see their teachers in the class every week and have the same "drill". The same structure helps them focus on the lessons best, while change of teachers, teaching style and structure distract

Example of structured class time: (total time is 60 minutes)

- Prayer, Our Father & Sign of the Cross (in English and Coptic) (5 minutes)
- Singing hymns (10 minutes)
- Lesson (20 minutes)
- Activity (15 minutes)
- Conclusion (5 minutes)
- Prayer (5 minutes)
- Maintain an accurate attendance list and contact information for parents

The rules should be clear, simple, and easy to remember:

- **Raise your hand** if you need to talk, move, or use the restrooms.
- **Take turn** in speaking and **co-operate** in discussion
- **Close your eyes, stand and do not move** during prayers.
- **Share** materials with your brothers and sisters during the lesson.
- **Help** in keeping the class neat and clean (keep five minutes at the end, for collecting and storing)
- **Do your homework.**

Setting up the classroom to reflect the theme of the unit by pictures and props might be a very helpful element in teaching the units.

PROGRESS CHARTS:

Make behavioral charts in class with stickers to encourage the children desirable behaviors and build good habits. Attendance charts also should be posted on “progress wall”. Reward children’s good behaviors at the end of each unit.

DISCIPLINE:

Discipline the children after a one-time warning. It is like a traffic light. As long as they are in their “good behavior”, the teacher is encouraging by words and gestures (green). On the first sign of disruptive or inappropriate behavior, the teacher should sound a stern warning (yellow). If the behavior is continued (red), an action should be taken. The first action would be removal of the behavior sticker from the behavior chart. If it continues or repeated in the same class, the child gets five minutes time out with another servant. There should be a minimum number of stickers per unit to receive the behavior reward. The rewards for behavior should be simple and not expensive. For that reason, each class should have more than one teacher.

HYPERACTIVE CHILDREN:

If we have a hyperactive child or a child with a special need, there is a need to assign a dedicated servant. The servants of a class with a hyperactive child should have some education about hyperactive children, and they should have a plan of action at the beginning of the class year.

3. THEMES AND SUBJECTS OF GRADES 1-5

	Theme	Faith	Scriptures	Church	Virtues	Spiritual Life
1 st Grade	<i>Revelation:</i> <i>God Reveals Himself to Us</i>	The Trinity	Gospel	Baptism	Obedience & Sharing	Prayer & The Word of God
2 nd Grade	<i>Adoption:</i> <i>We are the Children of God</i>	Christ	The Patriarchs: Abraham	Eucharist	The 10 Commandments	Offering
3 rd Grade	<i>Reconciliation:</i> <i>God Gave us Reconciliation and Eternal life in His Son</i>	Salvation	The Patriarchs: Jacob	Confession & Liturgy	forgiveness Social Justice	Repentance Introduction to Agpeya
4 th Grade	<i>Emmanuel:</i> <i>God in our midst</i>	The Church	The Patriarchs: Joseph	The visible Church	Relations with Others	The Agpeya
5 th Grade	<i>Sanctification:</i> <i>God called us to be Holy</i>	Sanctification	Moses and Exodus	Baptism Chrismation Confession and the Eucharist	Christian way of life Sanctity of the body	Fasting and Giving

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Characteristics of Fourth Grade Student

Every child's development is unique. Although children develop through a generally predictable sequence of milestones, we cannot say exactly when a child will reach each and every stage. Every child has his or her own timetable. The characteristics below are offered only as a reference to give you a better understanding of your class.

THE NINE -YEAR-OLD

Physical Development

- Girls generally ahead of boys in physical maturity
- Improve coordination and reaction time
- May have poor posture; lots of physical habitual movements; fingers in hair, slouching, picking at nails
- Stomach aches, headaches, leg pains common
- High energy, often playing to the point of fatigue
- Inconsistent appetite and sleep patterns

Social and Emotional Development

- Enjoy being a member of a club
- Increased interest in competitive sports
- Learning to take responsibility for his/her own actions
- Begin to see parents and authority figures as fallible human beings; sees adult inconsistencies and imperfections
- Peer conformity in dressing is important
- May begin to be interested in the opposite sex
- Self-aware
- Concerned about being right or wrong, being fair; may complain about fairness issues
- Have great need to be in a group, but are also individualistic
- Need to be in control of some choices
- May become deeply attached to a best friend
- Can be sullen and moody

Intellectual Development

- Concrete Operations Stage of Thinking is solidified for most children, they can reason logically and organize thoughts coherently. However, most thinking is done about actual physical objects. They cannot handle abstract thinking very well unless abstractions are related to something they have directly experienced. Even if they can make abstractions, they still learn best through active, concrete experiences
- Showing signs of being more responsible, inner directed, an independent worker
- Appreciate being trusted
- Interested in many different types of reading: fictional stories, magazines, how-to project books, and non-fiction informational books
- May develop special interest in collections or hobbies
- Better able to understand concepts
- Are becoming much less egocentric and are able to understand the perspectives of others; better understanding the concept of “audience” when writing
- Less interested in fantasy; more involved in the real world
- May have problems with increased homework demands
- Age of negatives: “I can’t,” “boring”
- May be less imaginative than at earlier grades

THE TEN -YEAR-OLD

Physical Development

- Girls are generally ahead of boys in physical maturity; onset of puberty for some girls
- Increase body strength and hand dexterity
- Large muscle development is advanced
- Handwriting often sloppier than at nine
- Have improved coordination and reaction time
- Desperately need outdoor time and physical challenge
- Complaints like stomach aches, headaches, leg pain, etc. usually less than at nine
- Snacks and rest periods helpful for growing bodies
- Appetite fluctuates but is generally good

Social and Emotional Development

- Fairness issues peak and can be solved
- Like clubs, activities, sports
- Humor is broad, labored, and usually not funny to adults
- May discuss contemporaries in terms of capabilities; his reading or his math
- Usually direct, matter fact, clear-cut
- Generally easygoing, content, friendly, and balanced
- Usually less anxious, exacting, and demanding than at nine
- Talkative; likes to tell stories about something they have seen, heard, or read about; can talk something “into the ground”
- May belittle or defy adult authority, but are closer to their families than at many other levels
- Enjoy both family and peers
- Developing more mature sense of right and wrong, good at solving social issues

- Often interested in caring for animals, boys and girls may be interested in horses, but girls are especially interested
- Shrug off responsibility; can usually toss off criticisms and bad grades
- Likes and dislikes are described in very specific terms
- Note passing, sometimes about the opposite sex

Intellectual Development

- Can be voracious readers
- Expressive, talkative, like to explain
- Cooperative, competitive and inquisitive
- Classification and collections of interest; like to organize
- Able to concentrate, read for extended periods
- Good problem solvers
- Like to complete a task but doesn't usually wish to enlarge or elaborate on it; wish to try everything
- Interest span is short
- Have a stricter ethical sense than most other ages
- Very concerned about fairness
- Generally love to memorize, but don't generalize or correlate facts, or care what to do with the knowledge
- Often enjoy "place" geography--names of states, capitals, but vague about actual geographic characteristics
- Not able to plan own work, need schedules
- Better able to see the perspectives of others
- Most interested in concrete learning experiences and learning of specifics
- Like to talk and listen more than work

Reference: "GCISD - Curriculum Guides and Developmental Characteristics." 2002. Grapevine-Colleyville ISD. 7 Dec. 2007 .

5. LITURGICAL CALENDAR

Month	Action	Notes
September	<ul style="list-style-type: none"> • Prepare for Unit I & II • Prepare for Parent's Meeting • Feast of Nyrouz 9/11 • Feast of the Cross 9/27 	
October	<ul style="list-style-type: none"> • Parents meeting • 	
November	<ul style="list-style-type: none"> • Prepare for Advent • Advent and Kiahk (fast starts 11/25) • Thanksgiving (4th Thursday in November) • Prepare for Unit III & IV 	
December	<ul style="list-style-type: none"> • Prepare for the Feast of Holy Nativity • Prepare for Holy Theophany 	
January	<ul style="list-style-type: none"> • Holy Nativity 1/7 • Holy Theophany 1/19 • Prepare for Unit V & VI 	
February	<ul style="list-style-type: none"> • Jonah's Fast (movable) 	
March	<ul style="list-style-type: none"> • Lent (movable) 	
April	<ul style="list-style-type: none"> • Holy Week and Holy Resurrection (movable) • Prepare for Unit VII & Summer 	
May	<ul style="list-style-type: none"> • Feast of St. Mark 5/8 	
June	<ul style="list-style-type: none"> • Holy Ascension (movable) • Pentecost (movable) • Apostles' Fast (movable beginning) • Prepare for Unit VIII 	
July	<ul style="list-style-type: none"> • Feast of the Apostles 7/12 	
August	<ul style="list-style-type: none"> • Fast of St. Mary's 8/7-8/21 • Holy Transfiguration feast 8/19 • Feast of St Mary 8/22 • Inventory of the year 	

6. TEACHING SCHEDULE TABLE

SCHEDULE OF SERVANTS AND LESSONS: SEPTEMBER TO FEBRUARY

#	Date	Lesson	Servant
	SEPTEMBER/	Unit Lesson	
	SEPTEMBER /	Unit Lesson	
	SEPTEMBER /	Unit Lesson	
	SEPTEMBER /	Unit Lesson	
	OCTOBER/	Unit Lesson	
	OCTOBER /	Unit Lesson	
	OCTOBER /	Unit Lesson	
	OCTOBER /	Unit Lesson	
	NOVEMBER/	Unit Lesson	
	NOVEMBER /	Unit Lesson	
	NOVEMBER /	Unit Lesson	
	NOVEMBER /	Unit Lesson	
	DECEMBER /	Unit Lesson	
	DECEMBER /	Unit Lesson	
	DECEMBER /	Unit Lesson	
	DECEMBER /	Unit Lesson	
	JANUARY /	Unit Lesson	
	JANUARY /	Unit Lesson	
	JANUARY /	Unit Lesson	
	JANUARY /	Unit Lesson	
	FEBRUARY /	Unit Lesson	
	FEBRUARY /	Unit Lesson	
	FEBRUARY /	Unit Lesson	
	FEBRUARY /	Unit Lesson	

SCHEDULE OF SERVANTS AND LESSONS: MARCH TO AUGUST

#	Date	Lesson	Servant
	MARCH/	Unit Lesson	
	MARCH/	Unit Lesson	
	MARCH/	Unit Lesson	
	MARCH/	Unit Lesson	
	APRIL/	Unit Lesson	
	APRIL/	Unit Lesson	
	APRIL/	Unit Lesson	
	APRIL/	Unit Lesson	
	MAY/	Unit Lesson	
	MAY/	Unit Lesson	
	MAY/	Unit Lesson	
	MAY/	Unit Lesson	
	JUNE /	Unit Lesson	
	JUNE /	Unit Lesson	
	JUNE /	Unit Lesson	
	JUNE /	Unit Lesson	
	JULY /	Unit Lesson	
	JULY /	Unit Lesson	
	JULY /	Unit Lesson	
	JULY /	Unit Lesson	
	AUGUST /	Unit Lesson	
	AUGUST /	Unit Lesson	
	AUGUST /	Unit Lesson	
	AUGUST /	Unit Lesson	

THEOLOGICAL AND SPIRITUAL BACKGROUND:

Core Materials



THE FOURTH GRADE CURRICULUM



Fourth Grade

The Church God in our Midst

In this grade the focus is on the Church, the mystery of priesthood: what it means to father God's people. The apostolic succession and the roots of the church in Old Testament are explored. Few examples from the lives of the Coptic Patriarchs are examined.

UNIT 1: GOD FATHERS HIS FAMILY ON EARTH – THROUGH HIS SON (4 LESSONS)

1. **Lesson 1:** Our Lord cared for His disciples:
2. **Lesson 2:** Our Lord Jesus Christ called disciples to help Him in caring for His people.
3. **Lesson 3:** Our Lord Jesus Christ offer forgiveness. Our Lord Jesus Christ has the power to forgive sins
4. **Lesson 4:** Unit Review

UNIT 2: OUR LORD JESUS CHRIST CONTINUES HIS WORK THROUGH THE CHURCH, IN THE MYSTERY OF PRIESTHOOD: (5 LESSONS)

The purpose of this unit: is to teach the role of the priests and bishops in the New Testament. The meaning of forgiveness of sins, and the link to the Eucharist are highlighted. (5 lessons)

5. **Lesson 1:** Our Lord Jesus Christ calls some of us to father his children.
6. **Lesson 2:** Priests are stewards and shepherds
7. **Lesson 3:** Our Lord Jesus Christ continues to give new disciples the power to forgive through the mysteries of Confession and the Eucharist.
8. **Lesson 4:** The clothing of the bishop the priest and the deacons
9. **Lesson 5:** Review Unit

UNIT 3: THE OLD TESTAMENT FATHERS OF GOD'S FAMILY, THE PATRIARCH JOSEPH FEEDS & FORGIVES THE FAMILY (6 LESSONS)

10. **Lesson 1:** Joseph and Jacob
11. **Lesson 2:** Joseph is called to Egypt
12. **Lesson 3:** Joseph interprets dreams in prison
13. **Lesson 4:** Joseph receives his brothers 2 times
14. **Lesson 5:** The Coming of Jacob Family to Egypt:
15. **Lesson 6:** Unit Review

UNIT 4: WE LOVE OUR CHURCH, THE HOUSE OF GOD: (5 LESSONS)

16. **Lesson 1:** The Church building: God is our Savior
17. **Lesson 2:** Our windows into heaven: The Icons, Iconostasis, candles and incense:
18. **Lesson 3:** We celebrate: The Day of the Lord and The Church's' calendar
19. **Lesson 4:** We have common prayers: the Agpeya and the praises
20. **Lesson 5:** Unit Review

UNIT 5: STORIES OF SOME OF THE COPTIC PATRIARCHS AND BISHOPS (8 LESSONS)

Purpose: To expose the fourth grade orthodox believers to their un-interrupted line of saintly patriarchs and Bishops. To highlight God's work in the church through them

21. Story of St. Mark the founder of the coptic church our family of faith
22. Story of St. Peter the Seal of Martyrs sacrificed for the faith
23. Story of St. Athanasius. Fought for the faith
24. Story of Pope Petros El Gawli and the Holy Light
25. Story of Pope Abram and the moving of the mountain
26. Story of St. pope Kyrillos the sixth: Life of Prayer
27. Story of St Abram bishop of Fayome.
28. Unit Review

UNIT 6: GOD NOURISHES AND SAVES HIS PEOPLE IN THE CHURCH BY HIS WORD (SALVATION) (4 LESSONS)

Purpose: In this unit, the students explore the church's treasure house (the Word of God in its two forms; the written and "the Word made flesh." We are nourished daily by the written Word and healed and restored to life by the sacraments. How we encounter Christ (the Word made flesh) through the mysteries of the church. In Baptism: we are buried with Him and rise with Him we are one with Him. We become children of God. In Chrismation we become a temple of the Holy Spirit. In confession, Christ

gives us His forgiveness. In the Eucharist He gave us eternal life. In Unction of the sick, we receive the healing touch of Christ. In Marriage we receive His power of unity and strength of service. In priesthood a person receives the power to love and care as our Lord, and we – through the priest- receive His fatherly love. How in the mysteries we turn our faith into actions.

29. **Lesson 1:** We are nourished by the written Word of God and by the Holy Spirit

30. **Lesson 2:** The living Word of God: parable of the sower and the seed

31. **Lesson 3:** The Word made flesh: Christ offer Himself in the Mysteries of the Church

32. **Lesson 4:** Unit Review

UNIT 8: PSALMS FOR LIFE: THE AGPEYA (6 LESSONS)

“**Seven times** a day I praise You, because of Your righteous judgments” Psalm 119:164
Note for Servants: It is a good time to reflect on the book of Psalms and on the wisdom of the Church, guided by the Holy Spirit, in putting this assortment of Psalms in each of the hours. Notice that all apostolic traditional churches have the prayer of the hours made out of the psalms. It is a good time to get the kids started on praying with the Agpeya and have their own Agpeyas and follow up with them on prayer every week. It is good to give them a spiritual log. Included in the spiritual log is self examination- to sit with ourselves every day at sunset and examine if what we did that day was pleasing to God or not

33. **Lesson 1:** Explaining the Agpeya

34. **Lesson 2:** The First Hour

35. **Lesson 3:** The Third Hour, the Sixth hour, and the Ninth Hour

36. **Lesson 4:** The Eleventh Hour and the Twelfth Hour

37. **Lesson 5:** Midnight Hours

38. **Lesson 6:** Unit Review

UNIT V: SEASONAL AND ACTIVITY LESSONS. (12 LESSONS)

Purpose: This unit covers the feasts and the seasons of the church. The main focus of this unit is to prepare the students to fully engage in the church life and celebrations.

39. **The feast of Nyrouz**

40. **The feast of the Holy Cross:**

41. **The month of Kiahk**

42. **The Holy Nativity**

43. **The Holy Theophany**

44. **The Holy Lent**

45. **The Holy week of Pascha**

46. **The Holy Resurrection**

47. **The Holy Ascension and Pentecost**

48. The fast and feast of the holy apostles

49. The feast of the Holy Theotokos

FOURTH GRADE CURRICULUM:

God in our Midst

UNIT I: GOD FATHERS HIS FAMILY ON EARTH – THROUGH HIS SON

Purpose: This unit is the first of two units that study the mystery of priesthood. we start by focusing on our Lord as the source and the model of all the mysteries. In Christ we find the image of the perfect fatherhood of God. From Him the apostles took their shepherding positions that continued in the church today. Unit I should examine the different aspects of Christ's caring love.

1. **Our Lord Cared for His Disciples**
2. **Our Lord Jesus Christ called disciples to help Him in caring for His people**
3. **Our Lord Jesus Christ offer forgiveness.**
4. **Review**

Unit I: God fathers his family on earth – Through his son

Purpose: This unit is the first of two units that study the mystery of priesthood. We start by focusing on our Lord as the source and the model of all the mysteries. In Christ we find the image of the perfect fatherhood of God. The characteristics of the perfect father like: guidance, feeding, discipline, forgiveness and protection. From Him the apostles took their shepherding positions that continued in the church today. Unit I should examine the different aspects of Christ's caring love.

1. OUR LORD CARED FOR HIS DISCIPLES

SERVANT PREPARATION:

VERSE & REFERENCES:

John 21:1-19

After these things Jesus showed Himself again to the disciples at the Sea of Tiberias, and in this way He showed Himself: ²Simon Peter, Thomas called the Twin, Nathanael of Cana in Galilee, the sons of Zebedee, and two others of His disciples were together. ³Simon Peter said to them, "I am going fishing." They said to him, "We are going with you also." They went out and immediately got into the boat, and that night they caught nothing. ⁴But when the morning had now come, Jesus stood on the shore; yet the disciples did not know that it was Jesus. ⁵Then Jesus said to them, "Children, have you any food?" They answered Him, "No." ⁶And He said to them, "Cast the net on the right side of the boat, and you will find some." So they cast, and now they were not able to draw it in because of the multitude of fish. ⁷Therefore that disciple whom Jesus loved said to Peter, "It is the Lord!" Now when Simon Peter heard that it was the Lord, he put on his outer garment (for he had removed it), and plunged into the sea. ⁸But the other disciples came in the little boat (for they were not far from land, but about two hundred cubits), dragging the net with fish. ⁹Then, as soon as they had come to land, they saw a fire of coals there, and fish laid on it, and bread. ¹⁰Jesus said to them, "Bring some of the fish which you have just caught." ¹¹Simon Peter went up and dragged the net to land, full of large fish, one hundred and fifty-three; and although there were so many, the net was not broken. ¹²Jesus said to them, "Come and eat breakfast." Yet none of the disciples dared ask Him, "Who are You?"--knowing that it was the Lord. ¹³Jesus then came and took the bread and gave it to them, and likewise the fish. ¹⁴This is now the third time Jesus showed Himself to His disciples after He was raised from the dead.

¹⁵So when they had eaten breakfast, Jesus said to Simon Peter, "Simon, son of Jonah, do you love Me more than these?" He said to Him, "Yes, Lord; You know that I love You." He said to him, "Feed My lambs." ¹⁶He said to him again a second time, "Simon, son of Jonah, do you love Me?" He said to Him, "Yes, Lord; You know that I love You." He said to him, "Tend My sheep." ¹⁷He said to him the third time, "Simon, son of Jonah, do you love Me?" Peter was grieved because He said to him the third time, "Do you love Me?" And he said to Him, "Lord, You know all things; You know that I love You." Jesus said to him, "Feed My sheep. ¹⁸Most assuredly, I say to you, when you were younger, you girded yourself and walked

where you wished; but when you are old, you will stretch out your hands, and another will gird you and carry you where you do not wish." ¹⁹This He spoke, signifying by what death he would glorify God. And when He had spoken this, He said to him, "Follow Me."

SONG

Doxology of the holy apostles

OBJECTIVES

Faith:	God our Father cares for us
Liturgical:	Priesthood is God's way of caring for us as a Father
Moral:	We honor and help our priests, bishops and Patriarch to care for us as fathers
Spiritual:	

VOCABULARY:

Peter, James, John

INTRODUCTION

When our Lord Jesus Christ was on earth, He was the most loving, the most caring, the most patient and kind, and the most powerful Man that anyone had *ever* seen or known before. And even though He was all of these great and mighty things, He was also very *available*. What does that mean, if someone is *available* to you? It means that they always have time for you, they are there for you. Our Lord never left His disciples for 3 and a half entire years, He was with them all the time and always. He ate with them, He went places with them, He went to their homes and spent time with their families.

By this, He showed us the love of the heavenly Father, that the heavenly Father is most loving, kind, caring, powerful, and available. Everything that our Lord Jesus Christ is, God the heavenly Father is.

LESSON BODY:

- Write the " Our Father" prayer phrases on the board and ask your students to extract the work of the heavenly Father with us:
Thy will be done----- Guidance
Give us today our daily bread----- Feeding
Forgive us ----- Discipline & forgiveness
Deliver us from evil----- Protection

- Let us look more closely at how our Lord Jesus Christ loved and cared for His disciples. As you hear this story, be looking for all the instances where our Lord showed love and care and power to His disciples. After we finish the story, I will ask you what you noticed.
- Read with the class John 21:1-19.
- Now, who found examples of how our Lord took care and loved the disciples from this part of the Bible? [Let the kids share what they found.]
- Answers should include:
 1. Christ fed them by providing them with all the fish and by making them breakfast
 2. Christ forgave them (by forgiving St. Peter)
 3. Christ instructed them and told them that as He cared for them, they in turn should care for His sheep – “feed My sheep”
 4. *'This is a difficult one that they may need help getting from the story'* – He protects them by putting Himself before them. In His words, “follow Me” – this is what it signifies. He is not sending the disciples out alone. He goes before them and puts Himself before them. Another example to provide about protection – how, when our Lord was being arrested in the garden, He told those coming to arrest Him to let the disciples go and to take Him.

Our Lord Jesus Christ cared very much for His disciples and showed them His care in everything He did for them when they were together. And when He had to leave them, He told them that He was not going to leave them orphans but would send them the Holy Spirit to be with them and guide them, like He had done when He was with them.

When our Lord Jesus Christ was on earth, He was the most loving, the most caring, the most patient and kind, and the most powerful Man that anyone had *ever* seen or known before. And even though He was all of these great and mighty things, He was also very *available*. What does that mean, if someone is *available* to you? It means that they always have time for you, they are there for you. Our Lord never left His disciples for 3 and a half entire years, He was with them all the time and always. He ate with them, He went places with them, He went to their homes and spent time with their families.

By this, He showed us the love of the heavenly Father, that the heavenly Father is most loving, kind, caring, powerful, and available. Everything that our Lord Jesus Christ is, God the heavenly Father is.

- Other alternative would be the story of feeding the multitude.

PLAN AND MATERIALS:

- **Idea:** the class can act this encounter
- **Scrap book building**

CONCLUSION

REVIEW QUESTIONS:

Q: What did our Lord Jesus Christ call His disciples that shows that He is a Father?

A: *Children*

Q: The Lord asked St. Peter if he loved Him and once he said yes, He asked them to do what?

A: *To feed His lambs, to tend His sheep and to follow Him*

Q: Name 2 examples of our Lord taking care of and loving His disciples from this part of the Bible which we just spoke about.

A:

1. *Christ fed them by providing them with all the fish and by making them breakfast*
2. *Christ forgave them (by forgiving St. Peter)*
3. *Christ instructed them and told them what to do – “feed My sheep”*
4. *He protects them by putting Himself before them. This is a difficult one that they may need help getting from the story – In His words, “follow Me” – this is what that signifies. He is not sending the disciples out alone. He goes before them and puts Himself before them.]*
Another example to provide about protection – how when our Lord was being arrested in the garden, He told those coming to arrest Him to let the disciples go and to take Him.

Q: What did the Lord Jesus Christ send His disciples once He went to heaven so that they wouldn't be alone?

A: *The Holy Spirit*

VERSE TO REMEMBER:

John 10: 11 *"I am the good shepherd. The good shepherd gives His life for the sheep."*

HOME ACTIVITY - MEMORIZATION

1. Psalm 23: The Lord is my shepherd.

Unit I: God fathers his family on earth – through his son

Purpose: This unit is the first of two units that study the mystery of priesthood. We start by focusing on our Lord as the source and the model of all the mysteries. In Christ we find the image of the perfect fatherhood of God. The characteristics of the perfect father like: guidance, feeding, discipline, forgiveness and protection. From Him the apostles took their shepherding positions that continued in the church today. Unit I should examine the different aspects of Christ's caring love.

2. OUR LORD JESUS CHRIST CALLED DISCIPLES TO SHEPHERD HIS PEOPLE

SERVANT PREPARATION:

VERSE & REFERENCES:

Matthew 4:18-22 (Also see Mark 1:16-20)

18And Jesus, walking by the Sea of Galilee, saw two brothers, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishermen. 19Then He said to them, "Follow Me, and I will make you fishers of men." They immediately left their nets and followed Him. 21Going on from there, He saw two other brothers, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets. He called them, 22and immediately they left the boat and their father, and followed Him.

Mark 1:16-20

16And as He walked by the Sea of Galilee, He saw Simon and Andrew his brother casting a net into the sea; for they were fishermen. 17Then Jesus said to them, "Follow Me, and I will make you become fishers of men." 18They immediately left their nets and followed Him. 19When He had gone a little farther from there, He saw James the son of Zebedee, and John his brother, who also were in the boat mending their nets. 20And immediately He called them, and they left their father Zebedee in the boat with the hired servants, and went after Him.

Luke 5:1-11

So it was, as the multitude pressed about Him to hear the word of God, that He stood by the Lake of Gennesaret, 2and saw two boats standing by the lake; but the fishermen had gone from them and were washing their nets. 3Then He got into one of the boats, which was Simon's, and asked him to put out a little from the land. And He sat down and taught the multitudes from the boat. 4When He had stopped speaking, He said to Simon, "Launch out into the deep and let down your nets for a catch." 5But Simon answered and said to Him, "Master, we have toiled all night and caught nothing; nevertheless at Your word I will let down the net." 6And when they had done this, they caught a great number of fish, and their net was breaking. 7So they signaled to their partners in the other boat to come and help them. And they came and filled both the boats, so that they began to sink. 8When Simon Peter saw it, he fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, O Lord!" 9For he and all who were with him were astonished at the catch of fish which they had taken; 10and so also were James and John, the sons of Zebedee, who were partners with Simon. And Jesus said to Simon, "Do not be afraid. From now on you will catch men." 11So when they had brought their boats to land, they forsook all and followed Him.

Mathew 9:9-13

9As Jesus passed on from there, He saw a man named Matthew sitting at the tax office. And He said to him, "Follow Me." So he arose and followed Him. 10Now it happened, as Jesus sat at the table in the house, that behold, many tax collectors and sinners came and sat down with Him and His disciples. 11And when the Pharisees saw it, they said to His disciples, "Why does your Teacher eat with tax collectors and sinners?" 12When Jesus heard that, He said to them, "Those who are well have no need of a physician, but those who are sick. 13But go and learn what this means: 'I desire mercy and not sacrifice.' For I did not come to call the righteous, but sinners, to repentance."

SONG:

Doxology of the Apostles

VOCABULARY:

Sea of Galilee, Peter, Andrew, James, John, Matthew

INTRODUCTION

When Our Lord Jesus Christ was here on earth, people became very attracted to Him very quickly because of His goodness, kindness, and love. They could see in Him that there was something very different, something very wonderful. They had never before seen anyone like Him – the way He spoke left people wanting to hear more, the things He did were amazing and miraculous, and the way He Himself simply was, was very impressive. This was to the extent that all He said one day to 4 grown men were the words, "Follow Me" and immediately they got up, left their jobs, their families, everything, and followed Him. They knew Him, they had seen Him and the things that He did, and they wanted to be with Him.

LESSON BODY

Why did He ask those men to follow Him? Why did He call them? Because He had a very important job for them to do – to make them disciples. Last week we saw how our Lord Jesus Christ cared for, loved, protected, forgave, instructed, and fed His disciples. He cared for them as a Father and showed us the love and power of our Heavenly Father at the same time. Part of His job here was to teach other men how to become His helpers, how to do the things that He did, how to love the people and care for them as fathers in the way that He did. He worked to make fathers for His church that would help Him take care of His flock. This is why He called the disciples.

How did this happen? Let us look and see: Jesus, walking by the **Sea of Galilee**, saw two brothers, Simon called **Peter**, and **Andrew** his brother, casting a net into the sea; for they were fishermen. Then He said to them, "Follow Me, and I will make you fishers of men." They immediately left their nets and followed

Him. Going on from there, He saw two other brothers, **James** the son of Zebedee, and **John** his brother, in the boat with Zebedee their father, mending their nets. He called them, and immediately they left the boat and their father, and followed Him.

These are the 4 men we mentioned a few minutes ago who left everything quickly when He called. What did our Lord mean that He would make them fishers of men? [let the kids give their thoughts first]. Their regular job was fishing – they worked hard to catch fish in the sea. But now, our Lord wanted to change their job to teach them how to catch *people* and lead them to the Kingdom of Heaven. They wouldn't be able to catch them in the same way that they caught fish – by using a hook and some fish food! They would need to learn how to be loving and caring, to show people the love and kindness of God, and to tell them all the things that God had done for them, and to take care of them. These 4 men – **Peter, Andrew, James and John** – became disciples of our Lord. That was the job of the disciples – to help our Lord in caring for His people (guide, feed, discipline and protect).

Our Lord went on to call more disciples as well. As He was walking, He saw a man named **Matthew** sitting at the tax office. And He said to him, "Follow Me." So he arose and followed Him. Same thing! Except Matthew's job was not a fisherman. What was he? [Tax collector]. And he left his place and went and followed Christ.

Today, the same thing still happens. Does anyone know what a priest does before he is called to become a priest? Is he born a priest? He has any regular job! Then he is called out of his regular job to help Christ care for His people – to help Him father the people. It is the same with bishops.

When our Lord Jesus Christ calls someone, that person is very eager to please Him and to follow Him. Even though they have no idea what will happen in the future or what it will be like. That person is simply happy following in his Lord.

PLAN AND MATERIALS:

- **Idea:** *help the students memorize the disciples names.*
- **Scrap book building:** *find pictures of the disciples in their original work as fishermen, tax collector, etc..*
- **Coloring:** *the icon of calling the disciples*

CONCLUSION

REVIEW QUESTIONS:

Q: What were some of our Lord's qualities that made people very attracted to Him very quickly?

A: *His goodness, kindness, love, something was very different, something was very wonderful about Him*

Q: What important job did Jesus Christ have for the people whom He asked to follow Him?

A: *To help our Lord care for His people: Guide, feed, discipline and protect*

Q: Name 3 of the disciples which were mentioned in today's lesson?

A: *Peter, Andrew, James, John, Matthew*

Q: What are the 2 words which Christ says to people which makes them leave everything to serve Him?

A: *Follow me*

Q: How can we apply those 2 words, follow Me, to our lives?

A: *We need to be attentive to our Lord's guidance through prayer, reading His Word and frequent confession). I should also be ready to make life changes whenever I hear His voice calling me.*

VERSE TO REMEMBER:

Matthew 4:19 *"Then He said to them, "Follow Me, and I will make you fishers of men." They immediately left their nets and followed Him."*

HOME ACTIVITY - MEMORIZATION

1. Psalm 27: The Lord is my light and my salvation.

Unit I: God fathers his family on earth – through his son

Purpose: This unit is the first of two units that study the mystery of priesthood. We start by focusing on our Lord as the source and the model of all the mysteries. In Christ we find the image of the perfect fatherhood of God. The characteristics of the perfect father like: guidance, feeding, discipline, forgiveness and protection. From Him the apostles took their shepherding positions that continued in the church today. Unit I should examine the different aspects of Christ's caring love.

3. OUR LORD JESUS CHRIST OFFERS FORGIVENESS

SERVANT PREPARATION:

VERSE & REFERENCES:

Matthew 9:1-8

So He got into a boat, crossed over, and came to His own city. 2Then behold, they brought to Him a paralytic lying on a bed. When Jesus saw their faith, He said to the paralytic, "Son, be of good cheer; your sins are forgiven you." 3And at once some of the scribes said within themselves, "This Man blasphemes!" 4But Jesus, knowing their thoughts, said, "Why do you think evil in your hearts? 5For which is easier, to say, "Your sins are forgiven you,' or to say, "Arise and walk'? 6But that you may know that the Son of Man has power on earth to forgive sins"--then He said to the paralytic, "Arise, take up your bed, and go to your house." 7And he arose and departed to his house. 8Now when the multitudes saw it, they marveled and glorified God, who had given such power to men.

Luke 5:17-26

17Now it happened on a certain day, as He was teaching, that there were Pharisees and teachers of the law sitting by, who had come out of every town of Galilee, Judea, and Jerusalem. And the power of the Lord was present to heal them. 18Then behold, men brought on a bed a man who was paralyzed, whom they sought to bring in and lay before Him. 19And when they could not find how they might bring him in, because of the crowd, they went up on the housetop and let him down with his bed through the tiling into the midst before Jesus. 20When He saw their faith, He said to him, "Man, your sins are forgiven you." 21And the scribes and the Pharisees began to reason, saying, "Who is this who speaks blasphemies? Who can forgive sins but God alone?" 22But when Jesus perceived their thoughts, He answered and said to them, "Why are you reasoning in your hearts? 23Which is easier, to say, "Your sins are forgiven you,' or to say, "Rise up and walk'? 24But that you may know that the Son of Man has power on earth to forgive sins" - He said to the man who was paralyzed, "I say to you, arise, take up your bed, and go to your house." 25Immediately he rose up before them, took up what he had been lying on, and departed to his own house, glorifying God. 26And they were all amazed, and they glorified God and were filled with fear, saying, "We have seen strange things today!"

Luke 7:36-50

36Then one of the Pharisees asked Him to eat with him. And He went to the Pharisee's house, and sat down to eat. 37And behold, a woman in the city who was a sinner, when she knew that Jesus sat at the table in the Pharisee's house brought an alabaster flask of fragrant oil, 38and stood at His feet behind Him weeping; and she began to wash His feet with her tears, and wiped them with the hair of her head; and she kissed His feet and anointed them with the fragrant oil. 39Now when the Pharisee who had invited Him saw this, he spoke to himself, saying, "This Man, if He were a prophet, would know who and what manner of woman this is who is touching Him, for she is a sinner." 40And Jesus answered and said to him, "Simon, I have something to say to you." So he said, "Teacher, say it." 41"There was a certain creditor who had two debtors. One owed five hundred denarii, and the other fifty. 42And when they had nothing with which to repay, he freely forgave them both. Tell Me, therefore, which of them will love him more?" 43Simon answered and said, "I suppose the one whom he forgave more." And He said to him, "You have rightly judged." 44Then He turned to the woman and said to Simon, "Do you see this woman? I entered your house; you gave Me no water for My feet, but she has washed My feet with her tears and wiped them with the hair of her head. 45You gave Me no kiss, but this woman has not ceased to kiss My feet since the time I came in. 46You did not anoint My head with oil, but this woman has anointed My feet with fragrant oil. 47Therefore I say to you, her sins, which are many, are forgiven, for she loved much. But to whom little is forgiven, the same loves little." 48Then He said to her, "Your sins are forgiven." 49And those who sat at the table with Him began to say to themselves, "Who is this who even forgives sins?" 50Then He said to the woman, "Your faith has saved you. Go in peace."

John 20:19-23

19Then, the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, Jesus came and stood in the midst, and said to them, "Peace be with you." 20When He had said this, He showed them His hands and His side. Then the disciples were glad when they saw the Lord. 21So Jesus said to them again, "Peace to you! As the Father has sent Me, I also send you." 22And when He had said this, He breathed on them, and said to them, "Receive the Holy Spirit. 23If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained."

VOCABULARY:

Lame, Paralyzed

INTRODUCTION

Our Lord Jesus Christ is the only One in the universe who can offer us forgiveness for our sins. When He was on the earth, He was forgiving peoples' sins all the time. Why? How could He do this? And why is He the only One who can? I want you to think about this question as we are going through the lesson and then we will find an answer at the end.

LESSON BODY:

Option 1:

There was a man who was **lame**, he could not walk. Another word for this is **paralyzed**. Now this man's friends had heard about our Lord Jesus Christ and they wanted to bring this man to our Lord so that He could heal him. So when they heard that He was in a place nearby, they carried their friend and brought him to the Lord. But when they arrived there, they found that they could not get in to Jesus because it was very crowded. They were not going to give up. They had a very strong faith in our Lord and knew that He could heal their friend. So they did something very surprising. They went up on the roof of the house and lowered their friend down, through the tiling, on his bed in front of Christ. When our Lord saw their faith, He said to him (the paralyzed man), "Man, your sins are forgiven you." And He also healed him. There are two points here – that Christ said to him first that his sins were forgiven. And the faith of his friends. Our Lord made a point to forgive the man's sins, instead of simply healing him. Keep this in mind.

Now let us think about the faith of the friends for a moment. [Have the kids do the ACT along with scripts: get 4 kids to carry the smallest kids in the class to understand what the 4 people went through to bring the paralytic to Christ. It was a lot of work. It expressed their faith. Faith involves an action. Faith is not just expressed in words.]

After the students have finished acting out this scene, ask them, do you think faith is something that can just be announced, "I have faith in Christ." Does just saying this show faith? Think about what the 4 friends did. Did they just stand around and tell their friend, yes we have faith that Christ will heal you? No – they did something, they *acted*. They actually went through very hard work, just like you noticed; it is not easy to carry a grown man. So what do we learn from this? Our faith involves action. We believe in Christ, so we do something in response.

Does anyone have an answer yet for why Christ is able to forgive our sins? Something that we did not mention about this story is that as soon as our Lord told the paralyzed man his sins were forgiven him, the Jews and the Pharisees standing around were extremely shocked that He was able to say that. They thought to themselves that it is only God that can forgive sins, how could this Man?!

Let us look at another person in the Bible, whom Christ forgave: [Tell the story very carefully and slowly, and make sure the students understand every part. If they are confused about something, explain it to them].

Option 2:

One of the Pharisees asked Him to eat with him. And He went to the Pharisee's house, and sat down to eat. And behold, a woman in the city who was a sinner, when she knew that Jesus sat at the table in the Pharisee's house brought a flask of fragrant oil, and stood at His feet behind Him weeping; and she began to wash His feet with her tears, and wiped them with the hair of her head; and she kissed His feet and anointed them with the fragrant oil. Now when the Pharisee who had invited Him saw this, he spoke to himself, saying, "This Man, if He were a prophet, would know who and what manner of woman this is who is touching Him, for she is a sinner." And Jesus answered and said to him, "Simon, I have something to say to you." So he said, "Teacher, say it." "There was a certain creditor who had two debtors. One

owed five hundred denarii, and the other fifty. And when they had nothing with which to repay, he freely forgave them both. Tell Me, therefore, which of them will love him more?" Simon answered and said, "I suppose the one whom he forgave more." And He said to him, "You have rightly judged." [Explain that Christ was saying that the person who has been forgiven more sins, will love Him more]. Then He turned to the woman and said to Simon, "Do you see this woman? I entered your house; you gave Me no water for My feet, but she has washed My feet with her tears and wiped them with the hair of her head. You gave Me no kiss, but this woman has not ceased to kiss My feet since the time I came in. You did not anoint My head with oil, but this woman has anointed My feet with fragrant oil. Therefore I say to you, her sins, which are many, are forgiven, for she loved much. But to whom little is forgiven, the same loves little." Then He said to her, "Your sins are forgiven." And those who sat at the table with Him began to say to themselves, "Who is this who even forgives sins?" Then He said to the woman, "Your faith has saved you. Go in peace."

What do we see from this story? Again, that our Lord was able to forgive her sins and how surprised the others sitting with Him were. Clearly, our Lord has the power to forgive sins.

Christ gives the power of forgiveness of sins

Ok, let us finally answer this question: why can our Lord Jesus Christ forgive sins?

First: The Father gave His Son the power to forgive sins on earth because Christ became one of the human family (the Son of man). The only sinless member of this family.

Second: The Father sent the Son to carry sin and overcome death by sacrificing Himself and rising up overcoming death.

And He gave His disciples to forgive sins through the Holy Spirit, After His resurrection:

Jesus came and stood in the midst, and said to them, "Peace be with you." When He had said this, He showed them His hands and His side. Then the disciples were glad when they saw the Lord. So Jesus said to them again, "Peace to you! As the Father has sent Me, I also send you." And when He had said this, He breathed on them, and said to them, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained." (John 20:19-23)

On that night He gave them peace with the forgiveness of sins.

We, too, receive peace when we are forgiven.

He showed them the hands and the side, the places of the nails and the spear, the price He paid for our forgiveness.

Likewise the disciples transmitted this power to their disciples and so to our current Pope and bishops, who give it to the priests including abouna so and so.

PLAN AND Materials:

- **Idea:** *act the story of the paralytic, interview the sinful woman about what happened and what did she feel about what happened*
- **Scrap book building**
- **Coloring:** *The icon of the sinful woman*

CONCLUSION

REVIEW QUESTIONS:

Q: Who is the only One in the universe who can offer us forgiveness for our sins?

A: *Jesus Christ*

Q: What does faith involve?

A: *Action*

Q: Why can our Lord Jesus Christ forgive sins?

A: *Because He suffered to save us from our sin*

Q: What was the price He paid?

A: *His blood, His life. He suffered for us when He was innocent.*

Q: To whom did our Lord Jesus Christ grant to forgive sins after His resurrection?

A: *His disciples, who in turn passed it on to their disciples, all the way down to our pope who gave it to the abounas*

VERSE TO REMEMBER:

John 20:22, 23: *"Receive the Holy Spirit. 23If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained."*

HOME ACTIVITY - MEMORIZATION

Psalm 63: O God you are my God..

Unit I: God fathers his family on earth – through his son

Purpose: This unit is the first of two units that study the mystery of priesthood. We start by focusing on our Lord as the source and the model of all the mysteries. In Christ we find the image of the perfect fatherhood of God. The characteristics of the perfect father like: guidance, feeding, discipline, forgiveness and protection. From Him the apostles took their shepherding positions that continued in the church today. Unit I should examine the different aspects of Christ's caring love.

4. UNIT REVIEW: GOD FATHERS HIS FAMILY ON EARTH – THROUGH HIS SON

LESSON BODY:

1. Our Lord cared for His disciples:
 - He showed us the love of the heavenly Father (kind, powerful, caring, and available)
 - He was a loving father who spent 3 and a half years with His disciples; He ate with them and went places with them
 - John 21: our Lord fed the disciples, forgave them, instructed them, protected them
 - He puts Himself before the sheep
2. Our Lord Jesus Christ called disciples to help Him in caring for His people:
 - The calling of the disciples to be “fishers of men” (Peter, Andrew, James, John).
 - The disciples left their nets and everything and followed Christ
 - Matthew was a tax collector who left his place and went and followed Christ
 - Today priests and bishops are called out of their regular jobs to help Christ care for His people, “father the people”
3. Our Lord Jesus Christ offer forgiveness. Our Lord Jesus Christ has the power to forgive sins because He paid the price of our sin:
 - The lame man who was presented to Christ by 4 was forgiven first
 - Faith involves action; the four friends of the lame man represented their faith that Christ was able to heal their friend by bringing their friend to Christ. (It was hard work).
 - The sinful woman (Luke 7:36-50) who was forgiven
 - The Jews were very astonished that a Man can forgive sins
 - Our Lord has the ability to forgive because He suffered for us when He was innocent. We sinned and deserved to be punished and He carried our punishment so He would be the one to grant us forgiveness. He paid the price for our sins.
 - He gave His disciples to forgive through the Holy Spirit, after His resurrection (John 20:19-23). On that night He gave them peace with the forgiveness of sins.
 - We, too, receive peace when we are forgiven. He showed them the hands and the side, the places of the nails and the spear, the price He paid for our forgiveness.

- Likewise the disciples transmitted this power to their disciples and so to our current Pope and bishops, who give it to the priests.

CONCLUSION

REVIEW QUESTIONS:

Q: How did our Lord care for His disciples?

A: He showed them the love of the heavenly Father, fed them, forgave them, instructed them, protected them, put Himself before the sheep

Q: Name 3 of the 5 disciples?

A: Peter, Andrew, James, John, Matthew

Q: Why does our Lord have the power to forgive sins?

A: Because He paid the price of our sin

Q: How did He pay for the price of our sin?

A: He died for us on the cross

VERSE TO REMEMBER:

The Church
The Family of God

Unit II: Our Lord Jesus Christ continues His work through the Church, in the Mystery of Priesthood

Purpose: The second of two units that introduce the mystery of priesthood. In this unit the students study the main work of the priests in the new testament that involve the forgiveness of sins and the gift of eternal life in Christ. The priestly work as stewardship and shepherding. The priestly attire and its meaning is also examined.

5. Our Lord Jesus Christ calls some of us to Father His Children
6. Priests are Stewards and Shepherds
7. Our Lord Jesus Christ continues to give new disciples the power to forgive through
the mysteries of Confession and the Eucharist
8. The Clothing of the Bishop, Priest, and Deacon
9. Review

Unit II: Our lord Jesus Christ continues his work through the church, in the mystery of priesthood

Purpose: The second of two units that introduce the mystery of priesthood. In this unit the students study the main work of the priests in the new testament that involve the forgiveness of sins and the gift of eternal life in Christ. The priestly work as stewardship and shepherding. The priestly attire and its meaning is also examined.

LESSON 5. OUR LORD JESUS CHRIST CALLS SOME OF US TO FATHER HIS CHILDREN

SERVANT PREPARATION:

VERSE & REFERENCES:

Exodus 2:11-25

11Now it came to pass in those days, when Moses was grown, that he went out to his brethren and looked at their burdens. And he saw an Egyptian beating a Hebrew, one of his brethren. 12So he looked this way and that way, and when he saw no one, he killed the Egyptian and hid him in the sand. 13And when he went out the second day, behold, two Hebrew men were fighting, and he said to the one who did the wrong, "Why are you striking your companion?" 14Then he said, "Who made you a prince and a judge over us? Do you intend to kill me as you killed the Egyptian?" So Moses feared and said, "Surely this thing is known!" 15When Pharaoh heard of this matter, he sought to kill Moses. But Moses fled from the face of Pharaoh and dwelt in the land of Midian; and he sat down by a well. 16Now the priest of Midian had seven daughters. And they came and drew water, and they filled the troughs to water their father's flock. 17Then the shepherds came and drove them away; but Moses stood up and helped them, and watered their flock. 18When they came to Reuel their father, he said, "How is it that you have come so soon today?" 19And they said, "An Egyptian delivered us from the hand of the shepherds, and he also drew enough water for us and watered the flock." 20So he said to his daughters, "And where is he? Why is it that you have left the man? Call him, that he may eat bread." 21Then Moses was content to live with the man, and he gave Zipporah his daughter to Moses. 22And she bore him a son. He called his name Gershom, for he said, "I have been a stranger in a foreign land." 23Now it happened in the process of time that the king of Egypt died. Then the children of Israel groaned because of the bondage, and they cried out; and their cry came up to God because of the bondage. 24So God heard their groaning, and God remembered His covenant with Abraham, with Isaac, and with Jacob. 25And God looked upon the children of Israel, and God acknowledged them.

Exodus 3:1-22

Now Moses was tending the flock of Jethro his father-in-law, the priest of Midian. And he led the flock to the back of the desert, and came to Horeb, the mountain of God. 2And the Angel of the LORD appeared to him in a flame of fire from the midst of a bush. So he looked, and behold, the bush was burning with fire, but the bush was not consumed. 3Then Moses said, "I will now turn aside and see this great sight, why the bush does not burn." 4So when the LORD saw that he turned aside to look, God called to him from the midst of the bush and said, "Moses, Moses!" And he said, "Here I am." 5Then He said, "Do not draw near this place. Take your sandals off your feet, for the place where you stand is holy ground." 6Moreover He

said, "I am the God of your father-- the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face, for he was afraid to look upon God. ⁷And the LORD said: "I have surely seen the oppression of My people who are in Egypt, and have heard their cry because of their taskmasters, for I know their sorrows. ⁸So I have come down to deliver them out of the hand of the Egyptians, and to bring them up from that land to a good and large land, to a land flowing with milk and honey, to the place of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites. ⁹Now therefore, behold, the cry of the children of Israel has come to Me, and I have also seen the oppression with which the Egyptians oppress them. ¹⁰Come now, therefore, and I will send you to Pharaoh that you may bring My people, the children of Israel, out of Egypt." ¹¹But Moses said to God, "Who am I that I should go to Pharaoh, and that I should bring the children of Israel out of Egypt?" ¹²So He said, "I will certainly be with you. And this shall be a sign to you that I have sent you: When you have brought the people out of Egypt, you shall serve God on this mountain." ¹³Then Moses said to God, "Indeed, when I come to the children of Israel and say to them, 'The God of your fathers has sent me to you,' and they say to me, 'What is His name?' what shall I say to them?" ¹⁴And God said to Moses, "I AM WHO I AM." And He said, "Thus you shall say to the children of Israel, 'I AM has sent me to you.'" ¹⁵Moreover God said to Moses, "Thus you shall say to the children of Israel: 'The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. This is My name forever, and this is My memorial to all generations.' ¹⁶Go and gather the elders of Israel together, and say to them, 'The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared to me, saying, 'I have surely visited you and seen what is done to you in Egypt; ¹⁷and I have said I will bring you up out of the affliction of Egypt to the land of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites, to a land flowing with milk and honey.'" ¹⁸Then they will heed your voice; and you shall come, you and the elders of Israel, to the king of Egypt; and you shall say to him, 'The LORD God of the Hebrews has met with us; and now, please, let us go three days' journey into the wilderness, that we may sacrifice to the LORD our God.' ¹⁹But I am sure that the king of Egypt will not let you go, no, not even by a mighty hand. ²⁰So I will stretch out My hand and strike Egypt with all My wonders which I will do in its midst; and after that he will let you go. ²¹And I will give this people favor in the sight of the Egyptians; and it shall be, when you go, that you shall not go empty-handed. ²²But every woman shall ask of her neighbor, namely, of her who dwells near her house, articles of silver, articles of gold, and clothing; and you shall put them on your sons and on your daughters. So you shall plunder the Egyptians."

Exodus 4:1-17

Then Moses answered and said, "But suppose they will not believe me or listen to my voice; suppose they say, 'The LORD has not appeared to you.'" ²So the LORD said to him, "What is that in your hand?" He said, "A rod." ³And He said, "Cast it on the ground." So he cast it on the ground, and it became a serpent; and Moses fled from it. ⁴Then the LORD said to Moses, "Reach out your hand and take it by the tail" (and he reached out his hand and caught it, and it became a rod in his hand), ⁵"that they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has appeared to you." ⁶Furthermore the LORD said to him, "Now put your hand in your bosom." And he put his hand in his bosom, and when he took it out, behold, his hand was leprous, like snow. ⁷And He said, "Put your hand in your bosom again." So he put his hand in his bosom again, and drew it out of his bosom, and behold, it was restored like his other flesh. ⁸"Then it will be, if they do not believe you, nor heed the message of the first sign, that they may believe the message of the latter sign. ⁹And it shall be, if they do not believe even these two signs, or listen to your voice, that you shall take water from the river and pour it on the dry land. The water which you take from the river will become blood on the dry land." ¹⁰Then Moses said to

the LORD, "O my Lord, I am not eloquent, neither before nor since You have spoken to Your servant; but I am slow of speech and slow of tongue." ¹¹So the LORD said to him, "Who has made man's mouth? Or who makes the mute, the deaf, the seeing, or the blind? Have not I, the LORD? ¹²Now therefore, go, and I will be with your mouth and teach you what you shall say." ¹³But he said, "O my Lord, please send by the hand of whomever else You may send." ¹⁴So the anger of the LORD was kindled against Moses, and He said: "Is not Aaron the Levite your brother? I know that he can speak well. And look, he is also coming out to meet you. When he sees you, he will be glad in his heart. ¹⁵Now you shall speak to him and put the words in his mouth. And I will be with your mouth and with his mouth, and I will teach you what you shall do. ¹⁶So he shall be your spokesman to the people. And he himself shall be as a mouth for you, and you shall be to him as God. ¹⁷And you shall take this rod in your hand, with which you shall do the signs."

Acts 7:22-34

²²And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and deeds. ²³"Now when he was forty years old, it came into his heart to visit his brethren, the children of Israel. ²⁴And seeing one of them suffer wrong, he defended and avenged him who was oppressed, and struck down the Egyptian. ²⁵For he supposed that his brethren would have understood that God would deliver them by his hand, but they did not understand. ²⁶And the next day he appeared to two of them as they were fighting, and tried to reconcile them, saying, "Men, you are brethren; why do you wrong one another?" ²⁷But he who did his neighbor wrong pushed him away, saying, "Who made you a ruler and a judge over us? ²⁸Do you want to kill me as you did the Egyptian yesterday?" ²⁹Then, at this saying, Moses fled and became a dweller in the land of Midian, where he had two sons. ³⁰"And when forty years had passed, an Angel of the Lord appeared to him in a flame of fire in a bush, in the wilderness of Mount Sinai. ³¹When Moses saw it, he marveled at the sight; and as he drew near to observe, the voice of the Lord came to him, ³²saying, "I am the God of your fathers--the God of Abraham, the God of Isaac, and the God of Jacob." And Moses trembled and dared not look. ³³"Then the LORD said to him, "Take your sandals off your feet, for the place where you stand is holy ground. ³⁴I have surely seen the oppression of My people who are in Egypt; I have heard their groaning and have come down to deliver them. And now come, I will send you to Egypt."

VOCABULARY:

Bishop, Monk, Formation

INTRODUCTION

What do we know about Moses? [Let the kids share what they know about how he led the Israelites out of Egypt]. Before Moses was called to the very important task of leading the Israelites out of Egypt, he was actually doing something else that was equally important, but was done almost in secret: he was spending time alone with our Lord in the desert, dedicated to prayer. He spent many years like this, without anyone knowing or thinking that he was someone important; he was almost forgotten by everyone. And he did not even think that he was ever going back to Egypt. In fact, he was *resistant* to go back when God called him.

Keep this history about Moses in your mind, because in a little bit we are going to see how there are people who are still like him living today.

LESSON BODY:

In the last unit, we learned about how our Lord Jesus Christ called the disciples and took them out of their work in the world to separate them for the work of fathering His people. [Ask the students to recite the names of the disciples they learned about last unit and the jobs they left: Peter, Andrew, James, John, Matthew; fishermen and tax collector].

We also talked about how this still happens today, with priests and bishops. They are called by God to father His people – to pray for the forgiveness of their sins, to love them and care for them, to protect them, to guide them, to help them.

Now something to keep in mind is that this call from God to serve in the priesthood is both a call from the *outside* and the *inside*. Persons who are called to serve God in priesthood would feel great love to do so in their hearts. That is the inside call. The outside call is when they are asked by the church to do so.

Has anyone ever seen or met a **bishop**? [let the kids share their experiences]. Does anybody know what a bishop is *before* he becomes a bishop? He is a **monk**. The call to become a bishop comes second to a call to be a monk. A person would be living the life of a monk, which was like the life that Moses lived for a while before he led the Israelites out of Egypt: in the desert, praying. As Moses dedicated a long time in the desert, in prayer, before God called him to lead the people out of Egypt, in the same way, a monk has dedicated his life to prayer, before he is called to become a bishop and lead the people of God. Also to spend time with Jesus alone, learning from Him like the disciples spent 3 and a half years with our Lord before they were sent to their apostolic mission. (Not every monk becomes a bishop – only some. But we are talking today about those monks who are called to become bishops). Also, as Moses did not think that he would be going back to Egypt to lead the people out, and in fact he was resistant to go back when God called him, likewise almost all monks have a tendency to resist the calling to become a bishop. Some of them would run away from it. Sometimes ordaining a bishop or patriarch, they would have to be tied and dragged! They are afraid that the power and the authority they would have would corrupt them and distract them from serving God. These are the leaders of the Church; they need preparation and enough time to build their connection with the Lord, their knowledge of the Scripture and the Church, so they can become internally strong. Think of the rock that takes time to form under pressure and heat so it can hold heavy buildings.

The priests, on the other side, are usually a deacon in the church who loves the church and they desire to dedicate their lives to serve God in the world; they are not called by the Spirit into the desert. So they get married (almost all of them) and have families. Yet, they go for shorter period of time (than the bishops) to the desert – 40 days – to consecrate the beginning of their priestly service to God. This is like what our Lord did. He went to the desert and fasted for forty days at the beginning of His earthly ministry (which was His work of healing the people, preaching, forgiving sins, being crucified and resurrecting). Priests also fast during the 40 days of their stay in the monastery before they start their services.

You might wonder why it takes such a long time for a person to become a priest or a bishop. This time that the person spends before beginning that life is spent in **formation**. Formation is the process of shaping the inside of the person. There are 4 ways the person becomes formed:

1. **Faith formation** (how do we think of God),
2. The **Liturgical formation** (to learn about the Church),

3. The **Moral formation** (or conscience formation, and how we discern and practice God's will),
4. The **Spiritual formation** (to be like God and have union with God).

The priest spends the 40 days in the monastery before he begins his service in formation; likewise, the bishop spends his years as a monk in formation. And actually all of us Christians are being formed in these ways as we grow, because we are all servants of God and followers of Christ.

Our Lord Jesus Christ calls some of us to father His children as priests and bishops, to continue His own work of fathering the children of God.

[Possible activity: have the students write a letter to a bishop, containing questions they have about his journey to become a bishop. Or, they can choose to write a letter to a priest with their questions.]

PLAN AND MATERIALS:

- **Idea:**
- ***Scrap book building***
- ***Coloring:***

CONCLUSION

REVIEW QUESTIONS:

Q: The call from God to serve in the priesthood is a call that comes from where?

A: *Outside and inside*

Q: What is a bishop before he becomes a bishop?

A: *A monk*

Q: How long does a priest go to the desert for when he is first ordained?

A: *40 days*

Q: Name 2 of the ways a person becomes formed to be Christ like?

A: 1. ***Faith formation*** (*how do we think of God*),

2. ***The Liturgical formation*** (*to learn about the Church*),

3. ***The Moral formation*** (*or conscience formation, and how we discern and practice God's will*),

4. ***The Spiritual formation*** (*to be like God and have union with God*).

VERSE TO REMEMBER:

Unit II: Our lord Jesus Christ continues his work through the church, in the mystery of priesthood

Purpose: The second of two units that introduce the mystery of priesthood. In this unit the students study the main work of the priests in the new testament that involve the forgiveness of sins and the gift of eternal life in Christ. The priestly work as stewardship and shepherding. The priestly attire and its meaning is also examined.

LESSON 6: PRIESTS ARE STEWARDS AND SHEPHERDS

SERVANT PREPARATION:

VERSE & REFERENCES:

1 Peter 2:9-10

9But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light; 10who once were not a people but are now the people of God, who had not obtained mercy but now have obtained mercy.

VOCABULARY:

Common Priesthood, Ordained Priesthood, Sacrament, Sacraments of Initiation, Sacraments of Service, Sacraments of Healing, Clergy, Apostle, Delegate

INTRODUCTION

Review previous lesson: priests and bishops are called out of their lives to father God's people.

Priesthood is Christ's way of continuing His priestly work.

LESSON BODY:

Remember how we said last week that we are actually all called to serve God and are all being formed on the inside to become His servants? That is because there is something called **common priesthood** that we all share. We are all priests, in a certain way, because we offer sacrifices to God of prayers as well as other offerings (when we offer things to the church for example). Actually the wedding gowns include priestly vestments as well as crowns. The priestly vestments are because the husband and wife take responsibility of their life as stewards of God to bless and sanctify (as priests) the world; the crowns are because they also take the responsibility of their life to serve (as kings) the world. Because who wears a crown? A king and queen. And kings and queens serve those entrusted to them.

Before the wedding, they were a prince and princess in training in their family homes, where they learn from godly parents how to take up their royal priesthood.

Now, this is different from the **Ordained Priesthood** – what the abounas are. This is a type of priesthood that belongs only to those who have been **ordained**. It is only the ordained priests that give communion, take our confessions, baptize new Christians.

Ordained priesthood is one of the seven **sacraments** of the Church. The sacraments are where we meet Christ today, and they can be divided into three groups:

1. **Sacraments of Initiation:** Baptism, Myron, Eucharist
2. **Sacraments of Service:** Myron Priesthood and Matrimony
3. **Sacraments of Healing:** Confession and Unction of the Sick

The ordained priests are called **clergy**; we need them and they need strength to continue Christ’s work. We pray for the clergy that God may give them strength. They are stewards and shepherds. A steward is someone who has been entrusted with something – God has entrusted them to look after His people. And God’s people are very precious and important to Him. The priests are also shepherds who take care of the flock and go after the lost sheep.

There is a difference between the role of the priest and the role of the bishop. A bishop has the full capacity of an **apostle** of Christ (the apostles were the 12 who were always with Him and who we call disciples sometimes. There were also others who were called apostles, such as St. Paul). Where the bishop is, there the church will be. The priest is a **delegate** of the bishop – someone the bishop sends. There are certain jobs that only a bishop can do and there are other jobs that both bishops and priests can do (like take confessions, give communion). A bishop can ordain priests, but a priest cannot ordain another priest. A bishop can lay hands to give the Holy Spirit; a priest needs the permission of the bishop, through the Myron in baptism for example. A bishop can consecrate an altar, a priest cannot.

We pray for the priests and bishops that God may give them strength and we also thank God that He has given them for us, to take care of us and shepherd us.

PLAN AND MATERIALS:

- **Idea:**
- ***Scrap book building***
- ***Coloring:***

CONCLUSION

REVIEW QUESTIONS:

Q: What kind of priests are the abounas?

A: *Ordained priests*

Q: Name 2 things ordained priests can do that common priests cannot do.

A: *give communion, take confession, baptize new Christians*

Q: Name 2 of the 3 groups of sacraments.

A: *Sacraments of Initiation, Sacraments of Service, Sacraments of Healing*

Q: Who are stewards and shepherds?

A: *Ordained priests; members of the clergy*

Q: What does a bishop have the full capacity of?

A: *An apostle of Christ*

VERSE TO REMEMBER:

Unit II: Our lord Jesus Christ continues his work through the church, in the mystery of priesthood

Purpose: The second of two units that introduce the mystery of priesthood. In this unit the students study the main work of the priests in the new testament that involve the forgiveness of sins and the gift of eternal life in Christ. The priestly work as stewardship and shepherding. The priestly attire and its meaning is also examined.

LESSON 7: OUR LORD JESUS CHRIST CONTINUES TO GIVE NEW DISCIPLES THE POWER TO FORGIVE THROUGH THE MYSTERIES OF CONFESSION AND THE EUCHARIST

VOCABULARY:

Enthroned bishop,

General bishop

INTRODUCTION

Show pictures of from the ordination ceremony of our church priests (on the church website)

LESSON BODY:

Priests:

- Explain how a priest is ordained
- Stress the process of dressing during the ceremony.
- Highlight the confession of the priest during the ordination.
- Recite the commandments given to the priest.
- A priest cannot get married after his ordination, because he is a father to all the women and girls in the church.

Bishops:

- Show pictures and explain how the bishop is ordained
- Highlight how the new bishop receives the staff, “bronze serpent,” which symbolizes his authority
- Explain the difference between an **enthroned** bishop and a general bishop who have no throne. Explain how an enthroned bishop is enthroned. To become a bishop on a throne means you cannot leave your place; it is a commitment like marriage. (make sure the kids know that the bishops are not married because they were and continue to be monks)

PLAN AND MATERIALS:

- **Idea:**
- ***Scrap book building***
- ***Coloring:***

CONCLUSION

REVIEW QUESTIONS:

Q: Can a priest get married after his ordination?

A: *No*

Q: Why can't a priest get married after his ordination?

A: *because he is a father to all the women and girls in the church*

Q: What is the staff of a bishop called? What does the staff of a bishop represent?

A: *The bronze serpent; it symbolizes his authority*

Q: Is a bishop married?

A: *No because they were and continue to be monks*

VERSE TO REMEMBER:

Unit II: Our lord Jesus Christ continues his work through the church, in the mystery of priesthood

Purpose: The second of two units that introduce the mystery of priesthood. In this unit the students study the main work of the priests in the new testament that involve the forgiveness of sins and the gift of eternal life in Christ. The priestly work as stewardship and shepherding. The priestly attire and its meaning is also examined.

LESSON 8. THE CLOTHING OF THE BISHOP, THE PRIEST, AND THE DEACONS

SERVANT PREPARATION:

VERSE & REFERENCES:

Acts 6:1-15

Now in those days, when the number of the disciples was multiplying, there arose a complaint against the Hebrews by the Hellenists, because their widows were neglected in the daily distribution. ²Then the twelve summoned the multitude of the disciples and said, "It is not desirable that we should leave the word of God and serve tables. ³Therefore, brethren, seek out from among you seven men of good reputation, full of the Holy Spirit and wisdom, whom we may appoint over this business; ⁴but we will give ourselves continually to prayer and to the ministry of the word." ⁵And the saying pleased the whole multitude. And they chose Stephen, a man full of faith and the Holy Spirit, and Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas, a proselyte from Antioch, ⁶whom they set before the apostles; and when they had prayed, they laid hands on them. ⁷Then the word of God spread, and the number of the disciples multiplied greatly in Jerusalem, and a great many of the priests were obedient to the faith. ⁸And Stephen, full of faith and power, did great wonders and signs among the people. ⁹Then there arose some from what is called the Synagogue of the Freedmen (Cyrenians, Alexandrians, and those from Cilicia and Asia), disputing with Stephen. ¹⁰And they were not able to resist the wisdom and the Spirit by which he spoke. ¹¹Then they secretly induced men to say, "We have heard him speak blasphemous words against Moses and God." ¹²And they stirred up the people, the elders, and the scribes; and they came upon him, seized him, and brought him to the council. ¹³They also set up false witnesses who said, "This man does not cease to speak blasphemous words against this holy place and the law; ¹⁴for we have heard him say that this Jesus of Nazareth will destroy this place and change the customs which Moses delivered to us." ¹⁵And all who sat in the council, looking steadfastly at him, saw his face as the face of an angel.

Acts 7:1-60

Then the high priest said, "Are these things so?" ²And he said, "Brethren and fathers, listen: The God of glory appeared to our father Abraham when he was in Mesopotamia, before he dwelt in Haran, ³and said to him, "Get out of your country and from your relatives, and come to a land that I will show you.'" ⁴Then he came out of the land of the Chaldeans and dwelt in Haran. And from there, when his father was dead, He moved him to this land in which you now dwell. ⁵And God gave him no inheritance in it, not even enough to set his foot on. But even when Abraham had no child, He promised to give it to him for a

possession, and to his descendants after him. ⁶But God spoke in this way: that his descendants would dwell in a foreign land, and that they would bring them into bondage and oppress them four hundred years. ⁷"And the nation to whom they will be in bondage I will judge," said God, "and after that they shall come out and serve Me in this place." ⁸Then He gave him the covenant of circumcision; and so Abraham begot Isaac and circumcised him on the eighth day; and Isaac begot Jacob, and Jacob begot the twelve patriarchs.

⁹"And the patriarchs, becoming envious, sold Joseph into Egypt. But God was with him ¹⁰and delivered him out of all his troubles, and gave him favor and wisdom in the presence of Pharaoh, king of Egypt; and he made him governor over Egypt and all his house. ¹¹Now a famine and great trouble came over all the land of Egypt and Canaan, and our fathers found no sustenance. ¹²But when Jacob heard that there was grain in Egypt, he sent out our fathers first. ¹³And the second time Joseph was made known to his brothers, and Joseph's family became known to the Pharaoh. ¹⁴Then Joseph sent and called his father Jacob and all his relatives to him, seventy-five people. ¹⁵So Jacob went down to Egypt; and he died, he and our fathers. ¹⁶And they were carried back to Shechem and laid in the tomb that Abraham bought for a sum of money from the sons of Hamor, the father of Shechem.

¹⁷"But when the time of the promise drew near which God had sworn to Abraham, the people grew and multiplied in Egypt ¹⁸till another king arose who did not know Joseph. ¹⁹This man dealt treacherously with our people, and oppressed our forefathers, making them expose their babies, so that they might not live. ²⁰At this time Moses was born, and was well pleasing to God; and he was brought up in his father's house for three months. ²¹But when he was set out, Pharaoh's daughter took him away and brought him up as her own son. ²²And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and deeds. ²³"Now when he was forty years old, it came into his heart to visit his brethren, the children of Israel. ²⁴And seeing one of them suffer wrong, he defended and avenged him who was oppressed, and struck down the Egyptian. ²⁵For he supposed that his brethren would have understood that God would deliver them by his hand, but they did not understand. ²⁶And the next day he appeared to two of them as they were fighting, and tried to reconcile them, saying, "Men, you are brethren; why do you wrong one another?" ²⁷But he who did his neighbor wrong pushed him away, saying, "Who made you a ruler and a judge over us? ²⁸Do you want to kill me as you did the Egyptian yesterday?" ²⁹Then, at this saying, Moses fled and became a dweller in the land of Midian, where he had two sons. ³⁰"And when forty years had passed, an Angel of the Lord appeared to him in a flame of fire in a bush, in the wilderness of Mount Sinai. ³¹When Moses saw it, he marveled at the sight; and as he drew near to observe, the voice of the Lord came to him, ³²saying, "I am the God of your fathers--the God of Abraham, the God of Isaac, and the God of Jacob." And Moses trembled and dared not look. ³³"Then the LORD said to him, "Take your sandals off your feet, for the place where you stand is holy ground. ³⁴I have surely seen the oppression of My people who are in Egypt; I have heard their groaning and have come down to deliver them. And now come, I will send you to Egypt." ³⁵"This Moses whom they rejected, saying, "Who made you a ruler and a judge?" is the one God sent to be a ruler and a deliverer by the hand of the Angel who appeared to him in the bush. ³⁶He brought them out, after he had shown wonders and signs in the land of Egypt, and in the Red Sea, and in the wilderness forty years.

³⁷"This is that Moses who said to the children of Israel, "The LORD your God will raise up for you a Prophet like me from your brethren. Him you shall hear." ³⁸"This is he who was in the congregation in the wilderness with the Angel who spoke to him on Mount Sinai, and with our fathers, the one who received the living oracles to give to us, ³⁹whom our fathers would not obey, but rejected. And in their hearts they turned back to Egypt, ⁴⁰saying to Aaron, "Make us gods to go before us; as for this Moses who brought us out of the land of Egypt, we do not know what has become of him." ⁴¹And they made a calf in those days,

offered sacrifices to the idol, and rejoiced in the works of their own hands. 42Then God turned and gave them up to worship the host of heaven, as it is written in the book of the Prophets:

"Did you offer Me slaughtered animals and sacrifices during forty years in the wilderness, O house of Israel? 43 You also took up the tabernacle of Moloch, And the star of your god Remphan, Images which you made to worship; And I will carry you away beyond Babylon.'

44"Our fathers had the tabernacle of witness in the wilderness, as He appointed, instructing Moses to make it according to the pattern that he had seen, 45which our fathers, having received it in turn, also brought with Joshua into the land possessed by the Gentiles, whom God drove out before the face of our fathers until the days of David, 46who found favor before God and asked to find a dwelling for the God of Jacob. 47But Solomon built Him a house. 48"However, the Most High does not dwell in temples made with hands, as the prophet says: 49" Heaven is My throne, And earth is My footstool. What house will you build for Me? says the LORD, Or what is the place of My rest? 50 Has My hand not made all these things?'

51" You stiff-necked and uncircumcised in heart and ears! You always resist the Holy Spirit; as your fathers did, so do you. 52Which of the prophets did your fathers not persecute? And they killed those who foretold the coming of the Just One, of whom you now have become the betrayers and murderers, 53who have received the law by the direction of angels and have not kept it." 54When they heard these things they were cut to the heart, and they gnashed at him with their teeth. 55But he, being full of the Holy Spirit, gazed into heaven and saw the glory of God, and Jesus standing at the right hand of God, 56and said, "Look! I see the heavens opened and the Son of Man standing at the right hand of God!" 57Then they cried out with a loud voice, stopped their ears, and ran at him with one accord; 58and they cast him out of the city and stoned him. And the witnesses laid down their clothes at the feet of a young man named Saul. 59And they stoned Stephen as he was calling on God and saying, "Lord Jesus, receive my spirit." 60Then he knelt down and cried out with a loud voice, "Lord, do not charge them with this sin." And when he had said this, he fell asleep.

CHURCH FATHERS:

REFLECTION:

PRAYER:

LESSON PREPARATION:

SONG:

VOCABULARY:

Deacon, Deaconess

INTRODUCTION

Prepare pictures or actual tonyas

LESSON BODY:

- Clothing of the priest:
- Clothing of the bishop:
- Clothing of the **deacons**:

- Explain the ranks of deacons:
 1. Archdeacon (head of deacons). The First Archdeacon is St. Stephen. Our archdeacon's name is...
 2. Deacon- is responsible for serving the Alter. The first deacons were listed in the book of Acts chapter 6:5
 3. Subdeacon- helps the deacon.
 4. Readers- the rank responsible for reading and interpreting the church books.
 5. Epsaltos- the singing rank of the deacon.

- Deacons are the helpers of the priests and the bishops. They are like the Levites in the Old Testament who used to help Aaron's family (the priests).
- To go from one rank to another, a deacon has to spend time perfecting the current duties. A reader should be very clever in singing; a subdeacon should be very clever in reading, interpreting, and singing, etc.
- The role of **deaconesses**: they help the priest and the bishop taking care of widows, orphans and baptism of women. They also share in singing with the Epsaltos. They can be responsible for teaching in Sunday school.

PLAN AND MATERIALS:

- **Idea:**

- **Scrap book building**
- **Coloring:**

CONCLUSION

REVIEW QUESTIONS:

Q: What is an Archdeacon?

A: *Head of deacons*

Q: Who is the First Archdeacon?

A: *St. Stephen*

Q: What is the role of a deaconess?

A: *They help the priest and the bishop taking care of widows, orphans and baptism of women. They also share in singing with the Epsaltos. They can be responsible for teaching Sunday school.*

VERSE TO REMEMBER:

Unit II: Our lord Jesus Christ continues his work through the church, in the mystery of priesthood

Purpose: The second of two units that introduce the mystery of priesthood. In this unit the students study the main work of the priests in the new testament that involve the forgiveness of sins and the gift of eternal life in Christ. The priestly work as stewardship and shepherding. The priestly attire and its meaning is also examined.

LESSON 9. UNIT REVIEW- OUR LORD JESUS CHRIST CONTINUES HIS WORK THROUGH THE CHURCH, IN THE MYSTERY OF PRIESTHOOD

LESSON BODY:

1. Lesson 1: Our Lord Jesus Christ calls some of us to father his children:

- Our Lord called the disciples, St. Peter, St. Andrew, St. James, St. John and St. Matthew and others. He took them out from their work in the world to separate them unto the work of fathering His people.
- The call is from both the outside and the inside. Persons who are called to serve God in priesthood would feel great love to do so in their hearts
- The call to become a bishop comes second to a call to be a monk. A person would be like Moses, who dedicated a long time in prayer in the desert before he was called back to lead the people out of Egypt.
- The priests, on the other side, are usually a deacon in the church who loves the church and they desire to dedicate their lives to serve God in the world and they are not called by the Spirit into the desert. So they get married (most of them) and have families, yet they go for shorter period of time (than the bishops) to the desert- 40 days- to consecrate the beginning of their priestly service to God like our Lord.
- Formation is the process of shaping the inside of the person; 1. Faith formation (how do we think of God), 2.The Liturgical formation (to learn about the Church), 3.The Moral formation (or conscience formation, and how we discern and practice God's will), 4. The Spiritual formation (to be like God and have union with God).

50. Lesson 2: Priests are stewards and shepherds:

- Priesthood is Christ's way of continuing His priestly work
- Common priesthood
- The wedding gowns include priestly vestments and crowns. Because the husband and the wife are taking responsibility of their life as stewards of God to Bless, sanctify (priests) and serve (kings) the world. Before the wedding they were prince and princess in training in their family homes where they learn from Godly parents how to take up their royal priesthood

- There is also Ordained Priesthood
- The sacraments of the Church can be divided into three groups: 1. The Sacraments of Initiation: Baptism, Myron, and the Eucharist. 2. Sacraments of service: Priesthood and Matrimony. 3. Sacraments of Healing: Confession and Unction of the Sick.
- The difference in the roles of the bishops and the priests

51. Lesson 3: Our Lord Jesus Christ continues to give new disciples the power to forgive through the mysteries of Confession and the Eucharist:

- How the priest is ordained: pictures from the ordination ceremony of our priests (the dressing, the confession, the commandments given to the priest)
- How the bishop is ordained (his staff)
- Difference between enthroned bishop and general bishop

52. Lesson 4: The clothing of the bishop the priest and the deacons:

- Clothing of the priest
- Clothing of the bishop
- Clothing of the deacons
- 5 Ranks of deacons (archdeacon, deacon, subdeacon, readers, epsaltos)
- Deacons are the helpers of the priests and the bishops. They are like the Levites in the Old Testament who used to help Aaron's family (the priests).
- To go from one rank to another, a deacon has to spend time perfecting the current duties. A reader should be very clever in singing; a subdeacon should be very clever in reading, interpreting, and singing, etc.
- The role of deaconesses: they help the priest and the bishop taking care of widows, orphans and baptism of women. They also share in singing with the Epsaltos. They can be responsible for teaching in Sunday school.

PLAN AND MATERIALS:

- **Idea:**
- ***Scrap book building***
- ***Coloring:***

CONCLUSION

REVIEW QUESTIONS:

Q: Where does the call to become a priest or monk come from?

A: Outside and inside

Q: Can priests be married? Can monks be married? Can bishops be married?

A: Yes; No; No

Q: What is the priesthood a continuation of?

A: Christ continuing His priestly work

Q: Name 2 of the 3 groups of the Sacraments of the church.

A: Sacraments of Initiation, Sacraments of Service, Sacraments of Healing

Q: Who gives the priests and bishops the authority to give sins?

A: Christ

VERSE TO REMEMBER:

The Church
God in our Midst

Unit III: The Old Testament fathers of God's family, the patriarch Joseph feeds and forgives his brothers

Purpose: To continue the story of the Old Testament Patriarchs. At this stage of Salvation History, the family of God is made of twelve families and in need of a provider and shepherd who will feed, forgive, host and protect. Joseph becomes the "*Zaphnath-Paaneah*" i.e. the savior of the world.

- 10. Joseph and Jacob and Joseph**
- 11. Joseph is Called to Egypt**
- 12. Joseph Interprets Dreams**
- 13. Joseph Receives His Brothers Two Times**
- 14. The Coming of Jacob's Family to Egypt & Review**

Unit III: The Old Testament fathers of God's family, Joseph

Purpose: To continue the story of the Old Testament Patriarchs. At this stage of Salvation History, the family of God is made of twelve families and in need of a provider and shepherd who will feed, forgive, host and protect. Joseph becomes the "Zaphnath-Paaneah" i.e. the savior of the world.

10. JOSEPH AND JACOB

SERVANT PREPARATION:

VERSE & REFERENCES:

Genesis 37

Now Jacob dwelt in the land where his father was a stranger, in the land of Canaan. ²This is the history of Jacob. Joseph, being seventeen years old, was feeding the flock with his brothers. And the lad was with the sons of Bilhah and the sons of Zilpah, his father's wives; and Joseph brought a bad report of them to his father. ³Now Israel loved Joseph more than all his children, because he was the son of his old age. Also he made him a tunic of many colors. ⁴But when his brothers saw that their father loved him more than all his brothers, they hated him and could not speak peaceably to him. ⁵Now Joseph had a dream, and he told it to his brothers; and they hated him even more. ⁶So he said to them, "Please hear this dream which I have dreamed: ⁷There we were, binding sheaves in the field. Then behold, my sheaf arose and also stood upright; and indeed your sheaves stood all around and bowed down to my sheaf." ⁸And his brothers said to him, "Shall you indeed reign over us? Or shall you indeed have dominion over us?" So they hated him even more for his dreams and for his words. ⁹Then he dreamed still another dream and told it to his brothers, and said, "Look, I have dreamed another dream. And this time, the sun, the moon, and the eleven stars bowed down to me." ¹⁰So he told it to his father and his brothers; and his father rebuked him and said to him, "What is this dream that you have dreamed? Shall your mother and I and your brothers indeed come to bow down to the earth before you?" ¹¹And his brothers envied him, but his father kept the matter in mind.

¹²Then his brothers went to feed their father's flock in Shechem. ¹³And Israel said to Joseph, "Are not your brothers feeding the flock in Shechem? Come, I will send you to them." So he said to him, "Here I am." ¹⁴Then he said to him, "Please go and see if it is well with your brothers and well with the flocks, and bring back word to me." So he sent him out of the Valley of Hebron, and he went to Shechem. ¹⁵Now a certain man found him, and there he was, wandering in the field. And the man asked him, saying, "What are you seeking?" ¹⁶So he said, "I am seeking my brothers. Please tell me where they are feeding their flocks." ¹⁷And the man said, "They have departed from here, for I heard them say, "Let us go to Dothan.'" So Joseph went after his brothers and found them in Dothan. ¹⁸Now when they saw him afar off, even before he came near them, they conspired against him to kill him. ¹⁹Then they said to one another, "Look, this dreamer is coming! ²⁰Come therefore, let us now kill him and cast him into some pit;

and we shall say, "Some wild beast has devoured him.' We shall see what will become of his dreams!"
²¹But Reuben heard it, and he delivered him out of their hands, and said, "Let us not kill him." ²²And Reuben said to them, "Shed no blood, but cast him into this pit which is in the wilderness, and do not lay a hand on him"--that he might deliver him out of their hands, and bring him back to his father. ²³So it came to pass, when Joseph had come to his brothers, that they stripped Joseph of his tunic, the tunic of many colors that was on him. ²⁴Then they took him and cast him into a pit. And the pit was empty; there was no water in it. ²⁵And they sat down to eat a meal. Then they lifted their eyes and looked, and there was a company of Ishmaelites, coming from Gilead with their camels, bearing spices, balm, and myrrh, on their way to carry them down to Egypt. ²⁶So Judah said to his brothers, "What profit is there if we kill our brother and conceal his blood? ²⁷Come and let us sell him to the Ishmaelites, and let not our hand be upon him, for he is our brother and our flesh." And his brothers listened. ²⁸Then Midianite traders passed by; so the brothers pulled Joseph up and lifted him out of the pit, and sold him to the Ishmaelites for twenty shekels of silver. And they took Joseph to Egypt. ²⁹Then Reuben returned to the pit, and indeed Joseph was not in the pit; and he tore his clothes. ³⁰And he returned to his brothers and said, "The lad is no more; and I, where shall I go?" ³¹So they took Joseph's tunic, killed a kid of the goats, and dipped the tunic in the blood. ³²Then they sent the tunic of many colors, and they brought it to their father and said, "We have found this. Do you know whether it is your son's tunic or not?" ³³And he recognized it and said, "It is my son's tunic. A wild beast has devoured him. Without doubt Joseph is torn to pieces." ³⁴Then Jacob tore his clothes, put sackcloth on his waist, and mourned for his son many days. ³⁵And all his sons and all his daughters arose to comfort him; but he refused to be comforted, and he said, "For I shall go down into the grave to my son in mourning." Thus his father wept for him. ³⁶Now the Midianites had sold him in Egypt to Potiphar, an officer of Pharaoh and captain of the guard.

LESSON PREPARATION

VOCABULARY:

Sheaves

OBJECTIVES

Faith:	All things work together for good to those who love God
Liturgical:	We listen to our spiritual father's guidance
Moral:	Keeping God's commandments during hard times
Spiritual:	Clinging to God in hard times

INTRODUCTION:

The church is the family of God since the beginning. Now, we are going to take the next month to go back in time and talk about an Old Testament father of God's people: Joseph. Hopefully you will start to see some similarities between Joseph and between the apostles, priests, and bishops.

LESSON BODY:

You have learned about Abraham. What was his son's name? [Isaac]. Isaac's son who continued the work of God was named Jacob. Abraham, Isaac, and Jacob: these are the three first patriarchs of God's family. Now Jacob had *twelve* sons, one of them was named Joseph. Joseph was the fourth patriarch. [Keep reviewing these names by asking questions such as, who was Isaac's father? Who was Joseph's father? Keep doing this until the students memorize the short genealogy of the four patriarchs].

Now, you are going to see that Joseph is a very special person in the church. To begin with, he really honored his father, Jacob. How did he honor his father? Joseph did whatever his father, Jacob, told him to do. His father put him to work with his half brothers (the children of Bilhah and Zilpah) as a servant to them in tending sheep. Joseph never complained. His half brothers disobeyed Jacob in many things but Joseph never joined them in any of their disobedience, because he loved his father and honored him. When his father asked Joseph if his brothers did the bad things, Joseph did not lie to his father and told him the truth. Joseph's obedience and honor gained the blessing of his father.

Jacob loved Joseph more than the rest of his brothers for two reasons:

1. Because Joseph was the first born son of Jacob's beloved wife who died in giving birth to Benjamin (the youngest son), and
2. Because Joseph was the best of his sons in honoring and obeying his father.

Jacob made a robe of many colors for Joseph. God also blessed Joseph with dreams. Joseph had two dreams:

In the first, he was binding **sheaves** in the field, his sheaf stood upright and the 11 sheaves of his brothers bowed down to his sheaf. Joseph told his brothers the dream; they understood the meaning of the dream. That Joseph will be a ruler over them and they would have to bow down to him in the future. They hated him even more.

Yet, he had another dream and told it to his father and his brothers; in it he saw the sun, the moon and eleven stars bowing down before him. This time his father rebuked him *"What is this dream that you have dreamed? Shall your mother and I and your brothers indeed come to bow down to the earth before you?"* And his brothers envied him and hated him even more, but his father kept the matter in his mind.

The love of his father leads to the blessing of God in the dreams and the envy of his brothers.

But God had a plan for Joseph and He used the envy of Joseph's brothers to accomplish His plan for Joseph and his family. And we know that all things work together for good to those who love God.

One day Jacob sent Joseph to inquire of the safety of his brothers to a far place where they tended the sheep. He got lost on the way; someone found him and asked him what he was looking for. Joseph answered, "I am looking for my brothers. Tell me where they tend the sheep." The man told him that they left here and went to a far place. Joseph went after his brothers until he found them. Joseph knew that his brothers didn't like him but he loved them and cared for them. And more than that, he loved his

father and wanted to honor his father and do his will, even if it means to go to danger. Joseph went a very long distance to check on his brothers and the sheep. Joseph must have known that he is now very far away from his father's help, if they plan to do anything to hurt him, but yet he continued and did not hesitate to see them. When he approached his brothers from a distance, they saw him. They said one to another, "Here comes the dreamer. Let us kill him and throw him in one of the wells, and let us say to our father that an evil animal ate him. This will be the end of his dreams." His older brother, Reuben, the first born of Jacob, heard their evil talking and he said to them, "Let us not kill him. Let us throw him in this well and do not lay your hands on him." Reuben said this to save him from their hands to return him to his father. When Joseph came to their place, they took the robe of many colors that he wore and they threw Joseph in the well. Now the well was empty and there was no water in it. Then they sat down to eat food. Joseph begged them not to hurt him and he cried and reminded them that he is their brother, and it would kill his father if he dies. He cared about his father's broken heart more than about his life. A while later, a company of Ishmaelites was coming toward them (they were a group from a family; they were actually the descendants of Abraham's other son, Ishmael). Judah (the fourth in order of the brothers) told his brothers, "What is the use of killing our brother? Let us sell him to these people" (the Ishmaelites were traders; they buy and sell stuff, including slaves). Judah said, "He is our brother and our flesh, let us not kill him." His brothers listened to him. They pulled out Joseph from the well and they sold Joseph to the Ishmaelites in return for 20 pieces of silver. Now Reuben had not been there when they sold him. When Reuben came back to the well he didn't find Joseph. He was very upset! He had wanted to save him and bring him back to his father because he was the firstborn and responsible for him before his father. He tore up his clothing. The brothers took Joseph's robe of many colors, they slaughtered a goat and they dipped the robe in the blood and they took the robe of many colors that is soaked in blood and brought it to their father. They said, "We have found this in the field. Make sure – is it your son's tunic or not?" Jacob looked at it and saw that it was his son's robe. He said, "It *is* my son's tunic. A wild animal has devoured him. Without doubt Joseph is torn to pieces." Jacob tore off his clothes from his sadness and grief and he put a sackcloth on his waist and he mourned his son many days.

In many ways Joseph's life had many similarities with the life of our Lord Jesus Christ. In this part he is the beloved of his father, full of grace and truth. Jacob favored him with a special tunic of many colors, like the gifts of Christ from the Father. And heaven blessed him with dreams, and later on we will see the gift of interpreting them. He was physically good-looking. All this led to the envy of his brothers, just as our Lord was filled with all the fullness of God's favor and gifts, and He was envied by the leaders in His time.

The father sends Joseph to seek the safety of his brothers and the sheep. Joseph had to go to a very distant place to find them. Likewise our Lord, the Son of God, was sent by the Father, who loved us, to seek us in a distant, far place. Our Lord knew that His coming would lead to His death, but yet He came to us in our far-away country. It's the story of the love that the Father and the Son has for our lost humanity, and the sin and disobedience (darkness and death) He would have to encounter when He finds us. We too should be careful to listen to the guidance of our spiritual fathers.

PLAN AND MATERIALS:

- **Idea:**
- **Scrap book building**
- **Coloring:**

CONCLUSION

1. Joseph's obedience and honor gain the blessing of the father
2. The love of his father leads to the blessing of God in the dreams and the envy of his brothers
3. God uses the envy of Joseph's brothers to accomplish His plan for Joseph and his family
4. Joseph as a type of Christ and the perfect upbringing of a patriarch

REVIEW QUESTIONS:

Q: Name the first four patriarchs of God's family. How many sons did Jacob have?

A: *Abraham, Isaac, Jacob, Joseph. 12 – Joseph was one of the 12*

Q: How did Joseph honor his father?

A: *By his obedience*

Q: Why did Jacob love Joseph more than the rest of his brothers?

A: *Because Joseph was the first born son of Jacob's beloved wife who died in giving birth to Benjamin (the youngest son), and because Joseph was the best of his sons in honoring and obeying his father.*

Q: What did the love of Joseph's father (Jacob) lead to in his life?

A: *God's blessing on him in dreams, and the envy of his brothers.*

Q: How did God use the envy of Joseph's brothers for good?

A: *He used the envy of Joseph's brothers to accomplish His plan for Joseph and his family*

Q: How is Joseph's life similar to the life of our Lord Jesus Christ?

A: *He is the beloved of his father, full of grace and truth, just as our Lord was filled with all the fullness of God's favor and gifts, and He was envied by the leaders in His time. The father sends Joseph to seek the safety of his brothers and the sheep. Joseph had to go to a very distant place to find them. Likewise our Lord, the Son of God, was sent by the Father, who loved us, to seek us in a distant, far place. Our Lord knew that His coming would lead to His death, but yet He came to us in our far-away country.*

VERSE TO REMEMBER:

Eph 6:1 *"Children, obey your parents in the Lord, for this is right."*

Unit III: The Old Testament fathers of God's family, The patriarch Joseph Feeds & Forgives the Family

Purpose: To continue the story of the Old Testament Patriarchs. At this stage of Salvation History, the family of God is made of twelve families and in need of a provider and shepherd who will feed, forgive, host and protect. Joseph becomes the "Zaphnath-Paaneah" i.e. the savior of the world.

11. JOSEPH IS CALLED TO EGYPT

SERVANT PREPARATION:

VERSE & REFERENCES:

Genesis 39

Now Joseph had been taken down to Egypt. And Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him from the Ishmaelites who had taken him down there. ²The LORD was with Joseph, and he was a successful man; and he was in the house of his master the Egyptian. ³And his master saw that the LORD was with him and that the LORD made all he did to prosper in his hand. ⁴So Joseph found favor in his sight, and served him. Then he made him overseer of his house, and all that he had he put under his authority. ⁵So it was, from the time that he had made him overseer of his house and all that he had, that the LORD blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD was on all that he had in the house and in the field. ⁶Thus he left all that he had in Joseph's hand, and he did not know what he had except for the bread which he ate. Now Joseph was handsome in form and appearance. ⁷And it came to pass after these things that his master's wife cast longing eyes on Joseph, and she said, "Lie with me." ⁸But he refused and said to his master's wife, "Look, my master does not know what is with me in the house, and he has committed all that he has to my hand. ⁹There is no one greater in this house than I, nor has he kept back anything from me but you, because you are his wife. How then can I do this great wickedness, and sin against God?" ¹⁰So it was, as she spoke to Joseph day by day, that he did not heed her, to lie with her or to be with her. ¹¹But it happened about this time, when Joseph went into the house to do his work, and none of the men of the house was inside, ¹²that she caught him by his garment, saying, "Lie with me." But he left his garment in her hand, and fled and ran outside. ¹³And so it was, when she saw that he had left his garment in her hand and fled outside, ¹⁴that she called to the men of her house and spoke to them, saying, "See, he has brought in to us a Hebrew to mock us. He came in to me to lie with me, and I cried out with a loud voice. ¹⁵And it happened, when he heard that I lifted my voice and cried out, that he left his garment with me, and fled and went outside." ¹⁶So she kept his garment with her until his master came home. ¹⁷Then she spoke to him with words like these, saying, "The Hebrew servant whom you brought to us came in to me to mock me; ¹⁸so it happened, as I lifted my voice and cried out, that he left his garment with me and fled outside." ¹⁹So it was, when his master heard the words which his wife spoke to him, saying, "Your servant did to me after this manner," that his anger was aroused. ²⁰Then Joseph's master took him and put him into the prison, a place where the king's prisoners were confined. And he was there in the prison. ²¹But the LORD was with Joseph and

showed him mercy, and He gave him favor in the sight of the keeper of the prison. 22And the keeper of the prison committed to Joseph's hand all the prisoners who were in the prison; whatever they did there, it was his doing. 23The keeper of the prison did not look into anything that was under Joseph's authority, because the LORD was with him; and whatever he did, the LORD made it prosper.

VOCABULARY:

Potiphar, Pharaoh, Slave, Hebrew

INTRODUCTION:

Review last week's lesson - what had happened to Joseph up until the point of being sold to the Ishmaelites.

Here is something to think about – how would you feel if you were in Joseph's place and had just been sold by your brothers to strangers to be taken to a foreign country? We would feel terrified, and very alone. God forbid that we would lose hope and give up. Now what did Joseph do? He *clung* to his God, because he knew that his life was in His hands and that He was taking care of him. He had so much faith in this, that he *knew* it. And this is a lesson for us – even when we seem to be in the middle of nowhere and far away from anyone that we know or in an impossible situation, our God can still reach us and He can be with us there.

LESSON BODY:

Joseph in Potiphar's House: although the outside situation looks poor, God's blessing is hidden with Joseph wherever he goes:

The Ishmaelites took Joseph to Egypt. They sold him to **Potiphar**, who was the captain of the guards of **Pharaoh**, the king of Egypt. Joseph became a **slave** in the house of Potiphar. A slave is a servant who is bought by money like animals and material goods. In those days they used to live in the house of their masters. They just get fed and clothed, and they never leave the house, and their masters treat them like property.

The Lord was with Joseph and he was a successful man. What mattered to Joseph was not what happens to him, as long as God is with him. He knows that eventually everything will turn to be good. He had to wait and be patient.

Potiphar saw that whatever he gives to Joseph, Joseph succeeded in doing and God was giving him blessing. Everything Joseph touched was good and proper. Potiphar loved Joseph and he entrusted him over all his house and over everything that he owned. God blessed the house of Potiphar for Joseph's sake and God multiplied in abundance everything in his house and in his fields. Potiphar left everything

in Joseph's hands and he didn't know what was going on in his house and fields because he trusted everything to Joseph.

Joseph's Temptation:

The devil hated Joseph because he was blessed by God, so the devil used the wife of Potiphar to try to trick Joseph into disobeying God. If the devil managed to get him to disobey God, then Joseph's blessing will be lost, and he can be destroyed in this foreign country. The devil instructed Potiphar's wife to ask Joseph to have a relationship with her and sleep with her. Joseph strongly refused and he said, "Potiphar, my master, does not know what I do in his house, and he entrusted me with everything. He put me over all his house, and he had not forbid me from doing anything, except to touch you because you are his wife. How can I do this great evil and sin against God?" She did the same thing in trying to trick him many days but Joseph did not listen to her. Joseph was very determined to obey God and never to disobey God in anything. He was taught by his father who loved him not to do these evil things, even if nobody else sees him, because God would see everything.

One day, he was in the house, doing some work, and there was no one there in the house. Potiphar's wife caught his robe and asked him to sleep with her. He left his robe in her hand and ran away to the outside of the house, naked. When she saw that he left his robe in her hand and went outside, she called her servants and family members and said to them, "Look! My husband brought to us a **Hebrew** man (meaning Joseph) to do something awful to us. He wanted to sleep with me, that's why I shouted loudly. And then when I shouted, he was afraid that he would be caught. He left his robe beside me and went outside." The woman was angry that Joseph did not do what she wanted and the devil was angry too, and is planning to try and hurt Joseph some way or another. She kept the robe with her until Potiphar came back to his house. She said the same thing to him. When Potiphar heard his wife's story, he got very angry. He took Joseph and put him in the prison where the prisoners of the king were. Definitely God helped in this situation because in any other time a slave doing something like what Potiphar's wife had claimed he did would be immediately killed without even a trial. The fact that Potiphar put him in prison, it meant that Potiphar loved Joseph and had a feeling that Joseph could have not done a thing like this. Again God puts limits to the evil that attacks His children.

What do we learn from this? If we are blessed by God, the devil would get so angry and start to make things difficult for us. We should be on our guard and always remember not to disobey God otherwise we would lose the blessing, and that is the goal of the devil.

Joseph in Prison:

As long as a person is with God and he doesn't stay away from Him, it doesn't matter where we are or what we do, only keep close to God and everything we do will be successful. While Joseph was in the prison, it did not bother him that he was there, nor did it make him feel depressed. So he could take care of the duties that were given to him (you will see what those duties were). Sometimes we lose our joy because of the change in circumstances, but if we only focus on our relationship to God, then God would turn the worst situation into the best.

The Lord was with Joseph, and He gave him grace in the eyes of the prison warden, and slowly, day after day, the warden loved Joseph and respected him very much, that he gave him all the prisoners and the work to take care of. The prison warden trusted Joseph and didn't interfere with the work that Joseph did in the prison. In a way, Joseph became responsible for the prison and everything that belonged to the work of the prison. That happened because the Lord was with Joseph and whatever he did, the Lord made successful.

PLAN AND MATERIALS:

- **Idea:**
- ***Scrap book building***
- ***Coloring:***

CONCLUSION

1. Joseph in Potiphar's House: although the outside situation looks poor, but God's blessing is hidden with Joseph wherever he goes.
2. Joseph's Temptation: if we are blessed by God, the devil would get so angry and start to make things difficult for us. We should be on our guard and always remember not to disobey God otherwise we would lose the blessing, and that is the goal of the devil.
3. Joseph in Prison: as long as the person is with God and he doesn't stay away from Him, it doesn't matter where we are or what we do, only keep close to God and everything we do will be successful. It did not bother Joseph that he was in prison, nor made him feel depressed. So he could take care of the duties that is given to him. Sometimes we lose our joy because of the change in circumstances, but if we only focus on our relationship to God then God would turn the worst situation into the best.

REVIEW QUESTIONS:

Q: Who is Potiphar? What was Joseph's job in his house?

A: The captain of the guards of Pharaoh, the king of Egypt. Joseph was a slave

Q: Did it bother Joseph that he was a slave in Potiphar's house? Why?

A: Although the outside situation looks poor, God's blessing is hidden with Joseph wherever he goes. What mattered to Joseph was not what happens to him, as long as God is with him. He knows that

eventually everything will turn to be good. He had to wait and be patient. Potiphar loved Joseph and he entrusted him over all his house and over everything that he owned. God blessed the house of Potiphar for Joseph's sake and God multiplied in abundance everything in his house and in his fields.

Q: Why did Joseph face a temptation by Potiphar's wife?

A: The devil hated Joseph because he was blessed by God, so the devil used the wife of Potiphar to try to trick Joseph into disobeying God. If the devil managed to get him to disobey God, then Joseph's blessing will be lost, and he can be destroyed in this foreign country. If we are blessed by God, the devil would get so angry and start to make things difficult for us. We should be on our guard and always remember not to disobey God otherwise we would lose the blessing, and that is the goal of the devil.

Q: How did Joseph react in the temptation?

A: He refused completely to disobey God and he said to her, "How can I do this great evil and sin against God?" He knew that even if no one could see, God could see everything.

Q: How was Joseph able to not be bothered by his circumstances of being a slave and then being put in prison?

A: As long as a person is with God and he doesn't stay away from Him, it doesn't matter where we are or what we do, only keep close to God and everything we do will be successful. While Joseph was in the prison, it did not bother him that he was there, nor did it make him feel depressed. So he could take care of the duties that were given to him.

VERSE TO REMEMBER:

Gen 39:9 "How then can I do this great wickedness and sin against God?"

Unit III: The Old Testament fathers of God's family, The patriarch Joseph Feeds & Forgives the Family

Purpose: To continue the story of the Old Testament Patriarchs. At this stage of Salvation History, the family of God is made of twelve families and in need of a provider and shepherd who will feed, forgive, host and protect. Joseph becomes the "Zaphnath-Paaneah" i.e. the savior of the world.

12: JOSEPH INTERPRETS DREAMS

SERVANT PREPARATION:

VERSE & REFERENCES:

Genesis 40

It came to pass after these things that the butler and the baker of the king of Egypt offended their lord, the king of Egypt. ²And Pharaoh was angry with his two officers, the chief butler and the chief baker. ³So he put them in custody in the house of the captain of the guard, in the prison, the place where Joseph was confined. ⁴And the captain of the guard charged Joseph with them, and he served them; so they were in custody for a while. ⁵Then the butler and the baker of the king of Egypt, who were confined in the prison, had a dream, both of them, each man's dream in one night and each man's dream with its own interpretation. ⁶And Joseph came in to them in the morning and looked at them, and saw that they were sad. ⁷So he asked Pharaoh's officers who were with him in the custody of his lord's house, saying, "Why do you look so sad today?" ⁸And they said to him, "We each have had a dream, and there is no interpreter of it." So Joseph said to them, "Do not interpretations belong to God? Tell them to me, please." ⁹Then the chief butler told his dream to Joseph, and said to him, "Behold, in my dream a vine was before me, ¹⁰and in the vine were three branches; it was as though it budded, its blossoms shot forth, and its clusters brought forth ripe grapes. ¹¹Then Pharaoh's cup was in my hand; and I took the grapes and pressed them into Pharaoh's cup, and placed the cup in Pharaoh's hand." ¹²And Joseph said to him, "This is the interpretation of it: The three branches are three days. ¹³Now within three days Pharaoh will lift up your head and restore you to your place, and you will put Pharaoh's cup in his hand according to the former manner, when you were his butler. ¹⁴But remember me when it is well with you, and please show kindness to me; make mention of me to Pharaoh, and get me out of this house. ¹⁵For indeed I was stolen away from the land of the Hebrews; and also I have done nothing here that they should put me into the dungeon." ¹⁶When the chief baker saw that the interpretation was good, he said to Joseph, "I also was in my dream, and there were three white baskets on my head. ¹⁷In the uppermost basket were all kinds of baked goods for Pharaoh, and the birds ate them out of the basket on my head." ¹⁸So Joseph answered and said, "This is the interpretation of it: The three baskets are three days. ¹⁹Within three days Pharaoh will lift off your head from you and hang you on a tree; and the birds will eat your flesh from you." ²⁰Now it came to pass on the third day, which was Pharaoh's birthday, that he made a feast for all his servants; and he lifted up the head of the chief butler and of the chief baker among his servants. ²¹Then he restored the chief butler to his butlership again, and he placed the cup in Pharaoh's hand. ²²But he hanged the

chief baker, as Joseph had interpreted to them. ²³Yet the chief butler did not remember Joseph, but forgot him.

Genesis 41

Then it came to pass, at the end of two full years, that Pharaoh had a dream; and behold, he stood by the river. ²Suddenly there came up out of the river seven cows, fine looking and fat; and they fed in the meadow. ³Then behold, seven other cows came up after them out of the river, ugly and gaunt, and stood by the other cows on the bank of the river. ⁴And the ugly and gaunt cows ate up the seven fine looking and fat cows. So Pharaoh awoke. ⁵He slept and dreamed a second time; and suddenly seven heads of grain came up on one stalk, plump and good. ⁶Then behold, seven thin heads, blighted by the east wind, sprang up after them. ⁷And the seven thin heads devoured the seven plump and full heads. So Pharaoh awoke, and indeed, it was a dream. ⁸Now it came to pass in the morning that his spirit was troubled, and he sent and called for all the magicians of Egypt and all its wise men. And Pharaoh told them his dreams, but there was no one who could interpret them for Pharaoh. ⁹Then the chief butler spoke to Pharaoh, saying: "I remember my faults this day. ¹⁰When Pharaoh was angry with his servants, and put me in custody in the house of the captain of the guard, both me and the chief baker, ¹¹we each had a dream in one night, he and I. Each of us dreamed according to the interpretation of his own dream. ¹²Now there was a young Hebrew man with us there, a servant of the captain of the guard. And we told him, and he interpreted our dreams for us; to each man he interpreted according to his own dream. ¹³And it came to pass, just as he interpreted for us, so it happened. He restored me to my office, and he hanged him." ¹⁴Then Pharaoh sent and called Joseph, and they brought him quickly out of the dungeon; and he shaved, changed his clothing, and came to Pharaoh. ¹⁵And Pharaoh said to Joseph, "I have had a dream, and there is no one who can interpret it. But I have heard it said of you that you can understand a dream, to interpret it." ¹⁶So Joseph answered Pharaoh, saying, "It is not in me; God will give Pharaoh an answer of peace." ¹⁷Then Pharaoh said to Joseph: "Behold, in my dream I stood on the bank of the river. ¹⁸Suddenly seven cows came up out of the river, fine looking and fat; and they fed in the meadow. ¹⁹Then behold, seven other cows came up after them, poor and very ugly and gaunt, such ugliness as I have never seen in all the land of Egypt. ²⁰And the gaunt and ugly cows ate up the first seven, the fat cows. ²¹When they had eaten them up, no one would have known that they had eaten them, for they were just as ugly as at the beginning. So I awoke. ²²Also I saw in my dream, and suddenly seven heads came up on one stalk, full and good. ²³Then behold, seven heads, withered, thin, and blighted by the east wind, sprang up after them. ²⁴And the thin heads devoured the seven good heads. So I told this to the magicians, but there was no one who could explain it to me." ²⁵Then Joseph said to Pharaoh, "The dreams of Pharaoh are one; God has shown Pharaoh what He is about to do: ²⁶The seven good cows are seven years, and the seven good heads are seven years; the dreams are one. ²⁷And the seven thin and ugly cows which came up after them are seven years, and the seven empty heads blighted by the east wind are seven years of famine. ²⁸This is the thing which I have spoken to Pharaoh. God has shown Pharaoh what He is about to do. ²⁹Indeed seven years of great plenty will come throughout all the land of Egypt; ³⁰but after them seven years of famine will arise, and all the plenty will be forgotten in the land of Egypt; and the famine will deplete the land. ³¹So the plenty will not be known in the land because of the famine following, for it will be very severe. ³²And the dream was repeated to Pharaoh twice because the thing is established by God, and God will shortly bring it to pass. ³³"Now therefore, let Pharaoh select a discerning and wise man, and set him over the land of Egypt. ³⁴Let Pharaoh do this, and let him appoint officers over the land, to collect one-fifth of the produce of the land of Egypt in the seven plentiful years. ³⁵And let them gather all the food of those good years that are coming, and store up grain under the authority of Pharaoh, and let them keep food in the cities. ³⁶Then

that food shall be as a reserve for the land for the seven years of famine which shall be in the land of Egypt, that the land may not perish during the famine."

37So the advice was good in the eyes of Pharaoh and in the eyes of all his servants. 38And Pharaoh said to his servants, "Can we find such a one as this, a man in whom is the Spirit of God?" 39Then Pharaoh said to Joseph, "Inasmuch as God has shown you all this, there is no one as discerning and wise as you. 40You shall be over my house, and all my people shall be ruled according to your word; only in regard to the throne will I be greater than you." 41And Pharaoh said to Joseph, "See, I have set you over all the land of Egypt." 42Then Pharaoh took his signet ring off his hand and put it on Joseph's hand; and he clothed him in garments of fine linen and put a gold chain around his neck. 43And he had him ride in the second chariot which he had; and they cried out before him, "Bow the knee!" So he set him over all the land of Egypt. 44Pharaoh also said to Joseph, "I am Pharaoh, and without your consent no man may lift his hand or foot in all the land of Egypt." 45And Pharaoh called Joseph's name Zaphnath-Paaneah. And he gave him as a wife Asenath, the daughter of Poti-Pherah priest of On. So Joseph went out over all the land of Egypt. 46Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt. 47Now in the seven plentiful years the ground brought forth abundantly. 48So he gathered up all the food of the seven years which were in the land of Egypt, and laid up the food in the cities; he laid up in every city the food of the fields which surrounded them. 49Joseph gathered very much grain, as the sand of the sea, until he stopped counting, for it was immeasurable. 50And to Joseph were born two sons before the years of famine came, whom Asenath, the daughter of Poti-Pherah priest of On, bore to him. 51Joseph called the name of the firstborn Manasseh: "For God has made me forget all my toil and all my father's house." 52And the name of the second he called Ephraim: "For God has caused me to be fruitful in the land of my affliction." 53Then the seven years of plenty which were in the land of Egypt ended, 54and the seven years of famine began to come, as Joseph had said. The famine was in all lands, but in all the land of Egypt there was bread. 55So when all the land of Egypt was famished, the people cried to Pharaoh for bread. Then Pharaoh said to all the Egyptians, "Go to Joseph; whatever he says to you, do." 56The famine was over all the face of the earth, and Joseph opened all the storehouses and sold to the Egyptians. And the famine became severe in the land of Egypt. 57So all countries came to Joseph in Egypt to buy grain, because the famine was severe in all lands.

LESSON PREPARATION:

VOCABULARY:

Canaan, Gentile

INTRODUCTION:

Review the previous two lessons - where Joseph is at this point in the story (in the prison for a sin he did not commit, and with the prison warden entrusting everything to him).

When Joseph was in Potiphar's house as a slave, Potiphar entrusted everything to him; when he was in the prison as a prisoner, the prison warden entrusted everything to him. Now let us see what is going to happen to Joseph. Surely he will not spend his entire life as a slave and prisoner! No, rather God was

getting him ready for something and God continued to prepare Joseph for the work He needed him to do: which is to prepare the way of the coming of his family from the land of **Canaan** to Egypt until the land of Canaan, which God promised to Abraham (that was the Promised Land), is ready to receive them. The family would be a big number and would increase in number even more and the land of Canaan has already people living there and God told Abraham that He will give this land to his family, but not immediately. And He told Abraham that He would send his family to another country (which is Egypt) and they will live there for 400 years. At the end of the 400 years God will bring them back miraculously and have them live in the Promised Land that He gave to Abraham. And now the plan is coming to great actions. God used Joseph and the envy of his brothers to fulfill the plan. We will continue to see how it was fulfilled.

LESSON BODY:

While Joseph was in prison, Pharaoh the king of Egypt was very angry with his head baker that makes him the bread and his head butler for evil they had done to the king. So he sent them both to the prison where Joseph was imprisoned. Joseph served both of them as they spent many days in the prison. One night they both had each a dream. When the morning came Joseph came to serve them and looked at them and they were very unhappy and depressed. Joseph asked them why they looked depressed and unhappy. Both said to him that we each had a dream and we could not understand its meaning. Joseph told them, "God knows the meaning of the dreams. Tell your dreams to me and I will help you." The butler started telling the dream to Joseph and said to him that in his dream there was a vineyard. In the vine, there were three branches; as the branches budded and brought out clusters of grapes, "I looked and I saw the cup of Pharaoh in my hand. I took the grapes, I squeezed them in the cup of Pharaoh, and I gave the cup to Pharaoh in his hand." Joseph answered and said "the three branches are three days. In three days Pharaoh will restore your place and you will be once more giving Pharaoh his cup in his hand as you did before when you were his butler. I ask you a favor, when this happens to you, do me a favor and remember me before Pharaoh so he would bring me out from this prison, for I was stolen from the land of the Hebrews and here I did not do anything to deserve prison." When the head baker saw that he had a good explanation of the dream, he also started to tell the dream to Joseph, and he said that he dreamt that there were three baskets of bread on his head. In the top basket it contained all the food of Pharaoh that the bakers do for him: "The birds were eating from the top basket as I was holding the basket on my head." Joseph answered and said, "This is the meaning of the dream. The three baskets are three days. In three days Pharaoh will take your head off your body and hang you on a pole and the birds will eat your flesh off your body." And it happened that on the third day, Pharaoh's birthday, that he made a feast for all his servants, and he did exactly what Joseph predicted: He returned the butler to his job, to give Pharaoh the cup in his hand, but the head baker, he hanged exactly as Joseph had explained to them. The head butler did not remember Joseph but totally and completely forgot him.

Here we see how the time is not right for Joseph to see Pharaoh yet. If Joseph were to get out of the prison then, the plan of God would not be fulfilled and Joseph would have been working somewhere in a

corner of Egypt and never to be remembered again. But God wanted him in Pharaoh's house, in the very palace. Listen to how he ends up there:

It was two years that passed after Joseph interpreted the dreams of the head butler and the head baker. He continued to do a great work in the prison and God continued to support him, from within and from without. After two years Pharaoh had a dream: Pharaoh was standing by the river Nile. He saw 7 cows coming up from the river; they were very good looking and fat. They went to the bank where they found a meadow and they enjoyed their meal. Afterwards another 7 cows came from the river; they were very ugly and skinny. They stood next to the first 7 by the bank of the river. This time the meal was the good cows. The ugly skinny cows ate the 7 good-looking fat cows. The fat cows entered the mouth and the belly of the skinny cows, but no one can tell that they actually swallowed the fat cows because the skinny cows continued to be very skinny! Pharaoh woke up, disturbed. Then he managed to get to bed and sleep again. Then he saw a second dream: 7 heads of grain growing up in one stalk. They were big and good-looking. And he saw another 7 heads of grain, very skinny, not so good looking, and the dry hot wind was blowing on them. He looked and saw the skinny heads of grain swallowing the 7 fat, good-looking heads of grain. Pharaoh woke up and it was just a dream. He was disturbed and was very concerned. He called all the magicians and all the wise people of his country and he told them his dream, and no one could give him the meaning of the dream. At this point, the head butler spoke to Pharaoh saying, "I remembered today what happened to me two years ago when you put me in the prison with the head baker, and how each of us had a dream in one night, each one. There in the prison there was a Hebrew boy who was a slave of Potiphar. We told him the dreams and he explained them to us, and what he explained exactly happened. He told me that I will come back to my job, and he told the head baker that he would be killed." Pharaoh sent and called for Joseph. They brought him from the prison. He shaved and bathed and changed his clothes, and he stood before Pharaoh. Pharaoh told him, "I heard that you explain dreams." Joseph said to Pharaoh, "God will give Pharaoh an answer of peace. It is not I who interprets the dreams." Pharaoh told Joseph his dreams and he told him that no one could interpret them. Joseph answered and said that God is revealing to Pharaoh what He is going to do. "The 7 good cows are 7 years. The 7 good heads of grain are 7 years. This is one dream. The 7 skinny cows that came after them are 7 years, and the 7 empty heads of grain with the wind blowing on them are 7 years of hunger. God is telling Pharaoh what God is going to do. There will be 7 years of abundance. There will be plenty of food in all Egypt. After the 7 years of abundance is finished, there will be 7 years of hunger. People will forget all the abundance that was during the first 7 years, for the hunger will be very severe. But why the dream was repeated twice, that is because God is going to do this thing very soon." Then Joseph told Pharaoh he would need to have a wise person to make him in charge of all the land of Egypt. Joseph told him the plan, how this would happen: he would have to have overseers on the land and they would take 1/5 of the harvest during the 7 years of abundance. They would collect all the food of these good years and store grain to be in Pharaoh's stores, food in the cities to be kept. So this food kept in the stores will be used in the years of hunger that will come in the land of Egypt. Pharaoh liked the plan of Joseph and also his servants liked the plan. Pharaoh looked to his servants and said, "Can we find anyone

like this man who has the spirit of God?” Pharaoh told Joseph, “If God showed you all this, then there will be no wiser man like you. You will be in charge of all my house and I would order everybody to listen to your orders. Only I will be greater than you in Egypt.” Pharaoh took off his own ring from his hand put it in the hand of Joseph. He dressed him with robes of silk and he put a golden necklace around his neck. He had him ride in his second chariot, and people called before him, “bow down!” He said to Joseph, “I am Pharaoh, without you, no one should do anything in the land of Egypt.” Pharaoh called the name of Joseph Zaphnath-Paaneah, which meant “the savior of the world.” He gave him a wife, her name was Asenath. She was the daughter of a great priest in Egypt.

Do you see God’s timing? God had to send the dreams to Pharaoh, *then* the butler would remember Joseph and then it would be the right time for Joseph to get out of the prison. Because then he would be welcomed into the palace in Egypt, which is what God had prepared for him, so that his family would be able to come and stay in Egypt.

Joseph was like Jesus because: (the students may only understand the first two points)

1. He is called the “savior of the world”
2. The dream of the head butler and the head baker has some hints to the life of Christ. Before he goes to become the savior of the world in interpreting the master dream of the story, he interprets dreams about bread and wine in which the one who had the dream about the bread will be hung, dead, and the wine will be given to the hand of Pharaoh in a cup. Likewise, our Lord before His glorification and His resurrection, His body will be hung on the cross, and the blood will be in the cup.
3. Joseph was married to an Egyptian wife; Christ “marrying the **Gentile** not Jewish church.”
4. Joseph is going to live all his life in Egypt and die there. His brothers would have to come to him outside the promise land. For Jewish people to find Christ, they would have to come to the Church and leave their old covenant.

PLAN AND MATERIALS:

- **Idea:**
- ***Scrap book building***
- ***Coloring:***

CONCLUSION

1. God continued to prepare Joseph for the work He needed him to do: which is to prepare the way of the coming of his family from the land of Canaan to Egypt until the land of Canaan, which God promised to Abraham (that was the Promised Land), is ready to receive them.

2. Joseph interprets dreams in the prison
3. Joseph interprets Pharaoh's dreams
4. We see how God's plan in bringing His people to Egypt is fulfilled by the envy of Joseph's brothers and by the other bad things that happen to Joseph, and how God's timing is perfect and Joseph becomes the second in command of Egypt. God had prepared this very high position for him.
5. Joseph was like Jesus because he is called the savior of the world, and the dream of the head butler and the head baker has some hints to the life of Christ.

REVIEW QUESTIONS:

Q: What was the work that God was preparing Joseph for?

A: To prepare the way of the coming of his family from the land of Canaan to Egypt, until Canaan (the land that God promised to give to Abraham and his children) is ready to receive them.

Q: How did Joseph's interpreting the dreams of the butler and the baker in the prison change his life?

A: Two years later, the butler remembered Joseph when Pharaoh had his dreams and Pharaoh called for Joseph out of the prison.

Q: How do we see God's perfect timing in the life of Joseph up to this point?

A: God had prepared for Joseph to be in the palace of Pharaoh and to have a high position in Egypt; he needed to wait until Pharaoh had the dream so that he could call for Joseph and bring him out of prison and Joseph could give glory to God by interpreting his dreams and then being appointed second in command in Egypt.

Q: What are two ways that Joseph is like our Lord Jesus Christ?

A: He was called "Savior of the World." The dream of the head butler and the dream of the head baker was some hints to the life of Christ.

VERSE TO REMEMBER:

Unit III: The Old Testament fathers of God's family, The patriarch Joseph Feeds & Forgives the Family

Purpose: To continue the story of the Old Testament Patriarchs. At this stage of Salvation History, the family of God is made of twelve families and in need of a provider and shepherd who will feed, forgive, host and protect. Joseph becomes the "Zaphnath-Paaneah" i.e. the savior of the world.

13. JOSEPH RECEIVES HIS BROTHERS TWO TIMES

SERVANT PREPARATION:

VERSE & REFERENCES:

Genesis 42

*When Jacob saw that there was grain in Egypt, Jacob said to his sons, "Why do you look at one another?"
2And he said, "Indeed I have heard that there is grain in Egypt; go down to that place and buy for us there, that we may live and not die."
3So Joseph's ten brothers went down to buy grain in Egypt.
4But Jacob did not send Joseph's brother Benjamin with his brothers, for he said, "Lest some calamity befall him."
5And the sons of Israel went to buy grain among those who journeyed, for the famine was in the land of Canaan.
6Now Joseph was governor over the land; and it was he who sold to all the people of the land. And Joseph's brothers came and bowed down before him with their faces to the earth.
7Joseph saw his brothers and recognized them, but he acted as a stranger to them and spoke roughly to them. Then he said to them, "Where do you come from?" And they said, "From the land of Canaan to buy food."
8So Joseph recognized his brothers, but they did not recognize him.
9Then Joseph remembered the dreams which he had dreamed about them, and said to them, "You are spies! You have come to see the nakedness of the land!"
10And they said to him, "No, my lord, but your servants have come to buy food.
11We are all one man's sons; we are honest men; your servants are not spies."
12But he said to them, "No, but you have come to see the nakedness of the land."
13And they said, "Your servants are twelve brothers, the sons of one man in the land of Canaan; and in fact, the youngest is with our father today, and one is no more."
14But Joseph said to them, "It is as I spoke to you, saying, "You are spies!"
15In this manner you shall be tested: By the life of Pharaoh, you shall not leave this place unless your youngest brother comes here.
16Send one of you, and let him bring your brother; and you shall be kept in prison, that your words may be tested to see whether there is any truth in you; or else, by the life of Pharaoh, surely you are spies!"
17So he put them all together in prison three days.
18Then Joseph said to them the third day, "Do this and live, for I fear God:
19If you are honest men, let one of your brothers be confined to your prison house; but you, go and carry grain for the famine of your houses.
20And bring your youngest brother to me; so your words will be verified, and you shall not die." And they did so.
21Then they said to one another, "We are truly guilty concerning our brother, for we saw the anguish of his soul when he pleaded*

with us, and we would not hear; therefore this distress has come upon us." ²²And Reuben answered them, saying, "Did I not speak to you, saying, "Do not sin against the boy"; and you would not listen? Therefore behold, his blood is now required of us." ²³But they did not know that Joseph understood them, for he spoke to them through an interpreter. ²⁴And he turned himself away from them and wept. Then he returned to them again, and talked with them. And he took Simeon from them and bound him before their eyes.

²⁵Then Joseph gave a command to fill their sacks with grain, to restore every man's money to his sack, and to give them provisions for the journey. Thus he did for them. ²⁶So they loaded their donkeys with the grain and departed from there. ²⁷But as one of them opened his sack to give his donkey feed at the encampment, he saw his money; and there it was, in the mouth of his sack. ²⁸So he said to his brothers, "My money has been restored, and there it is, in my sack!" Then their hearts failed them and they were afraid, saying to one another, "What is this that God has done to us?" ²⁹Then they went to Jacob their father in the land of Canaan and told him all that had happened to them, saying: ³⁰"The man who is lord of the land spoke roughly to us, and took us for spies of the country. ³¹But we said to him, "We are honest men; we are not spies. ³²We are twelve brothers, sons of our father; one is no more, and the youngest is with our father this day in the land of Canaan.'" ³³Then the man, the lord of the country, said to us, "By this I will know that you are honest men: Leave one of your brothers here with me, take food for the famine of your households, and be gone. ³⁴And bring your youngest brother to me; so I shall know that you are not spies, but that you are honest men. I will grant your brother to you, and you may trade in the land.'" ³⁵Then it happened as they emptied their sacks, that surprisingly each man's bundle of money was in his sack; and when they and their father saw the bundles of money, they were afraid. ³⁶And Jacob their father said to them, "You have bereaved me: Joseph is no more, Simeon is no more, and you want to take Benjamin. All these things are against me." ³⁷Then Reuben spoke to his father, saying, "Kill my two sons if I do not bring him back to you; put him in my hands, and I will bring him back to you." ³⁸But he said, "My son shall not go down with you, for his brother is dead, and he is left alone. If any calamity should befall him along the way in which you go, then you would bring down my gray hair with sorrow to the grave."

Chapter 43:1-14

Now the famine was severe in the land. ²And it came to pass, when they had eaten up the grain which they had brought from Egypt, that their father said to them, "Go back, buy us a little food." ³But Judah spoke to him, saying, "The man solemnly warned us, saying, "You shall not see my face unless your brother is with you.'" ⁴If you send our brother with us, we will go down and buy you food. ⁵But if you will not send him, we will not go down; for the man said to us, "You shall not see my face unless your brother is with you.'" ⁶And Israel said, "Why did you deal so wrongfully with me as to tell the man whether you had still another brother?" ⁷But they said, "The man asked us pointedly about ourselves and our family, saying, "Is your father still alive? Have you another brother?'" And we told him according to these words. Could we possibly have known that he would say, "Bring your brother down'?" ⁸Then Judah said to Israel his father, "Send the lad with me, and we will arise and go, that we may live and not die, both we and you and also our little ones. ⁹I myself will be surety for him; from my hand you shall require him. If I do not

bring him back to you and set him before you, then let me bear the blame forever. ¹⁰For if we had not lingered, surely by now we would have returned this second time." ¹¹And their father Israel said to them, "If it must be so, then do this: Take some of the best fruits of the land in your vessels and carry down a present for the man--a little balm and a little honey, spices and myrrh, pistachio nuts and almonds. ¹²Take double money in your hand, and take back in your hand the money that was returned in the mouth of your sacks; perhaps it was an oversight. ¹³Take your brother also, and arise, go back to the man. ¹⁴And may God Almighty give you mercy before the man, that he may release your other brother and Benjamin. If I am bereaved, I am bereaved!"

VOCABULARY:

Asenath, Manasseh, Ephraim, Canaan, Israel

INTRODUCTION:

Review the life of Joseph up until Pharaoh made him second in command in Egypt. Remind the students about what will happen in Egypt: there will be 7 years of abundance followed by 7 years of famine.

LESSON BODY:

During the years of abundance, Joseph made storehouses in all the cities and he gathered the grain, too much grain, into the stores. They gave up counting, for the number was beyond counting. During the years of abundance Joseph had two children from his wife, **Asenath**. He called the first born **Manasseh**, which means "to forget" because he said, "God had made me forget all my troubles and even the house of my father." He called the second **Ephraim**, which means "abundant fruits" for "God had made me fruitful in the land of my humiliation." The seven years of abundance ended and the seven years of hunger started to come, according to what Joseph predicted. All the countries had hunger and famine, except the land of Egypt. They continued to have bread. When the Egyptians ran out of food, they came to Pharaoh to ask for bread. Pharaoh told them to go to Joseph and "whatever he says to you, you do it." Joseph opened all the stored food and he sold to the Egyptians.

Joseph's Brothers First Trip to Joseph:

When Jacob heard that there is grain in Egypt, he said to his sons, "Why are you waiting? I heard there is grain in Egypt. Go to Egypt and buy for us so we can live and not die." ¹⁰ of the brothers of Joseph went down to Egypt to buy grain. But Jacob did not send Benjamin with his brothers for he was worried that he would be hurt. Remember that Joseph and Benjamin were the only children of Rachel, his beloved wife who died. The brothers came to Egypt, they came to Joseph and bowed before him with their faces to the ground. And what does this fulfill? Who remembers? This fulfilled the first dream that Joseph had when he was still with his father, the dream that he saw ¹¹ sheaves of grain bowing down to his sheaf. The image of the dream was detailed to include the reason of why they bowed down – because of grain.

Joseph recognized his brothers, but he did not reveal himself to them. And of course, they did not recognize him. He spoke to them harshly and asked them, "Where are you from?" They said, "From the land of Canaan. We came to buy food." Joseph remembered the dreams that he dreamt about them, and he said to them, "You are spies, you came to see the weakness of our land." They said, "No master, your servants came to buy food. We are all the children of one man. We are honest, we are not spies." He said to them, "No, you came to see the weakness of the land." They answered, "We are 12 brothers, all the children of one man in **Canaan**. One of us is missing, and the youngest of us is with our father today." Joseph was pressing to see what they would do today if they were asked about their brothers. Joseph said to them, "I still think you are spies. I will test you, and you will never come out of here, except if you bring your little brother to me. Send one of you to bring your brother and the rest of you, I will keep here to know if you really say the truth or not. Otherwise, as Pharaoh lives, you are spies." So he put them in prison for three days. On the third day, Joseph brought them and said, "If you were honest, let one of you stay here, and the rest of you go, take grain for your houses but then come back and bring your little brother to me so I know that you are honest and you will not die." So they did as he asked.

Before the nine went home and they talked to each other and said, "We are guilty because of our brother, Joseph, when his soul was very stressed and begged us to have mercy on him and we did not listen. Therefore today we are in this trouble." Reuben said to them, "Didn't I tell you? Do not hurt the boy? And you did not listen to me. Today his blood is demanded of us." They said this while Joseph stood, understanding. He was speaking in the Egyptian language and had a translator translate to them what he said. They were speaking in their own language, which he understood, but they did not know that he understood it, because they did not know him. When Joseph heard them say these things, he turned his face away and cried. Then he returned to them and spoke to them. He took Simeon and tied them before their eyes to put him in the prison. Joseph ordered that their bags will be filled with grain and their money should be put back in their bags and they should get food for the road, and it was done. They carried their grain in their donkeys and they left from there. On their way home, one of them opened his bag to give food to his donkey and saw his money and he said to his brothers, "I received my money back." They were greatly disturbed and they were afraid. And they asked each other why God is doing this to us. (They did not know that Joseph had ordered that their money be returned to them. They were afraid that the Egyptian master – Joseph – would think that they stole the food from him instead of paying for it).

Joseph's Brothers Second Trip to Joseph:

The brothers came to Jacob their father and they told him everything. And they told him how the Egyptian master had kept Simeon and he would not release him until they bring Benjamin with them and then when they opened their bags, each found his money in his bag. When they saw this, Jacob and his children were greatly afraid. Jacob said to them, "You have taken my sons, Joseph is lost. Simeon is lost. And you want to take Benjamin?" Reuben spoke to his father saying, "Kill my son if I don't bring him back to you. You give him to my own hands and I will return him back to you." Jacob refused and said "My son will not go with you. His brother died and he alone is left. If he is hurt on the way you will go through, you will bring my old age with great sadness, even to Hades."

But the famine increased. When the family of Jacob finished eating the grain they brought from Egypt, Jacob told them to go and buy more food. Judah reminded him that the man in Egypt had instructed them that they would not to see his face without their little brother with them: “So if you don’t give us our brother to go with us to buy food, we will not go, for the man said you shouldn’t see my face without your brother with you.” Jacob said, “Why are you doing this to me? Why did you tell the man that you have another brother?” They said, “The man asked about us and about our family. And he asked if our father still lives, and do you have another brother? We had to answer all these things. We didn’t know that he would say, bring your brother.” Judah said to Israel, his father, “Send the young boy with me so we may go and live and not die, neither us nor you, nor the rest of our children. I will protect his safety. From my hand, you request him. If I don’t bring him to you and make him stand before you, I am willing to be guilty before you all the days. For if we had not delayed, we could have gone and came back two times.” **Israel**, their father, said to them, “Do this. Take from the best fruits of our land and give a gift to the man. Take the money with you again, maybe they forgot to take it. May God almighty make him nice to you so he would set Simeon free and leave Benjamin to come back safely. And if I lose my children then let it be.” The sons of Jacob took the gifts, Benjamin and double the money and went to Egypt.

Suggestion for how to end the class:

- Review the details of the first trip with the students.
- Review the details of the second trip.
- Ask them to think about how Joseph may have felt seeing his brothers again after all that time (why he turned away his face and cried, and why he returned their money in their sacks).
- Possible discussion topic: our relationship with our brothers and sisters. Do we love them in the way that Joseph loved his brothers?

PLAN AND MATERIALS:

- **Idea:**
- ***Scrap book building***
- ***Coloring:***

CONCLUSION

1. Review the details of the first trip with the students
2. Review the details of the second trip
3. Ask them to think about how Joseph may have felt seeing his brothers again after all that time (why he turned away his face and cried, and why he returned their money in their sacks).
4. Discussion about how we love our siblings

REVIEW QUESTIONS:

Q: What were Joseph's children's names and what did they mean?

A: He called the first born **Manasseh**, which means "to forget" because he said, "God had made me forget all my troubles and even the house of my father." He called the second **Ephraim**, which means "abundant fruits" for "God had made me fruitful in the land of my humiliation."

Q: Did Jacob and his children have food in Canaan? What did they do about it?

A: No, the famine was in all the countries. The only country that had food was Egypt. Jacob told his children to go to Egypt to buy grain. All of them went, except for Benjamin (10)

Q: Why did Joseph treat his brothers harshly and not reveal himself to them right away?

A: He was testing them, to test their love for each other as brothers.

Q: What was the command Joseph gave to his brothers before they left after their first trip?

A: That they would have to come back with Benjamin, or else they would not see his face nor get any food.

Q: Which brother was able to get Jacob to agree to let Benjamin go with them the second time? What did he say?

A: Judah; he said, "Send the young boy with me so we may go and live and not die, neither us nor you, nor the rest of our children. I will protect his safety. From my hand, you request him. If I don't bring him to you and make him stand before you, I am willing to be guilty before you all the days."

VERSE TO REMEMBER:

Unit III: The Old Testament fathers of God's family, Joseph

Purpose: To continue the story of the Old Testament Patriarchs. At this stage of Salvation History, the family of God is made of twelve families and in need of a provider and shepherd who will feed, forgive, host and protect. Joseph becomes the "Zaphnath-Paaneah" i.e. the savior of the world.

LESSON 14: THE COMING OF JACOB'S FAMILY TO EGYPT & REVIEW

SERVANT PREPARATION:

VERSE & REFERENCES:

Genesis 43:15-34

15So the men took that present and Benjamin, and they took double money in their hand, and arose and went down to Egypt; and they stood before Joseph. 16When Joseph saw Benjamin with them, he said to the steward of his house, "Take these men to my home, and slaughter an animal and make ready; for these men will dine with me at noon." 17Then the man did as Joseph ordered, and the man brought the men into Joseph's house. 18Now the men were afraid because they were brought into Joseph's house; and they said, "It is because of the money, which was returned in our sacks the first time, that we are brought in, so that he may make a case against us and seize us, to take us as slaves with our donkeys." 19When they drew near to the steward of Joseph's house, they talked with him at the door of the house, 20and said, "O sir, we indeed came down the first time to buy food; 21but it happened, when we came to the encampment, that we opened our sacks, and there, each man's money was in the mouth of his sack, our money in full weight; so we have brought it back in our hand. 22And we have brought down other money in our hands to buy food. We do not know who put our money in our sacks." 23But he said, "Peace be with you, do not be afraid. Your God and the God of your father has given you treasure in your sacks; I had your money." Then he brought Simeon out to them. 24So the man brought the men into Joseph's house and gave them water, and they washed their feet; and he gave their donkeys feed. 25Then they made the present ready for Joseph's coming at noon, for they heard that they would eat bread there. 26And when Joseph came home, they brought him the present which was in their hand into the house, and bowed down before him to the earth. 27Then he asked them about their well-being, and said, "Is your father well, the old man of whom you spoke? Is he still alive?" 28And they answered, "Your servant our father is in good health; he is still alive." And they bowed their heads down and prostrated themselves. 29Then he lifted his eyes and saw his brother Benjamin, his mother's son, and said, "Is this your younger brother of whom you spoke to me?" And he said, "God be gracious to you, my son." 30Now his heart yearned for his brother; so Joseph made haste and sought somewhere to weep. And he went into his chamber and wept there. 31Then he washed his face and came out; and he restrained himself, and said, "Serve the bread." 32So they set him a place by himself, and them by themselves, and the Egyptians who ate with him by themselves; because the Egyptians could not eat food with the Hebrews, for that is an abomination to the Egyptians. 33And they sat before him, the firstborn according to his birthright and the youngest according to his youth; and the men looked in astonishment at one another. 34Then he took

servings to them from before him, but Benjamin's serving was five times as much as any of theirs. So they drank and were merry with him.

Genesis 44

And he commanded the steward of his house, saying, "Fill the men's sacks with food, as much as they can carry, and put each man's money in the mouth of his sack. ²Also put my cup, the silver cup, in the mouth of the sack of the youngest, and his grain money." So he did according to the word that Joseph had spoken. ³As soon as the morning dawned, the men were sent away, they and their donkeys. ⁴When they had gone out of the city, and were not yet far off, Joseph said to his steward, "Get up, follow the men; and when you overtake them, say to them, "Why have you repaid evil for good? ⁵Is not this the one from which my lord drinks, and with which he indeed practices divination? You have done evil in so doing." ⁶So he overtook them, and he spoke to them these same words. ⁷And they said to him, "Why does my lord say these words? Far be it from us that your servants should do such a thing. ⁸Look, we brought back to you from the land of Canaan the money which we found in the mouth of our sacks. How then could we steal silver or gold from your lord's house? ⁹With whomever of your servants it is found, let him die, and we also will be my lord's slaves." ¹⁰And he said, "Now also let it be according to your words; he with whom it is found shall be my slave, and you shall be blameless." ¹¹Then each man speedily let down his sack to the ground, and each opened his sack. ¹²So he searched. He began with the oldest and left off with the youngest; and the cup was found in Benjamin's sack. ¹³Then they tore their clothes, and each man loaded his donkey and returned to the city. ¹⁴So Judah and his brothers came to Joseph's house, and he was still there; and they fell before him on the ground. ¹⁵And Joseph said to them, "What deed is this you have done? Did you not know that such a man as I can certainly practice divination?" ¹⁶Then Judah said, "What shall we say to my lord? What shall we speak? Or how shall we clear ourselves? God has found out the iniquity of your servants; here we are, my lord's slaves, both we and he also with whom the cup was found." ¹⁷But he said, "Far be it from me that I should do so; the man in whose hand the cup was found, he shall be my slave. And as for you, go up in peace to your father."

¹⁸Then Judah came near to him and said: "O my lord, please let your servant speak a word in my lord's hearing, and do not let your anger burn against your servant; for you are even like Pharaoh. ¹⁹My lord asked his servants, saying, "Have you a father or a brother?' ²⁰And we said to my lord, "We have a father, an old man, and a child of his old age, who is young; his brother is dead, and he alone is left of his mother's children, and his father loves him.' ²¹Then you said to your servants, "Bring him down to me, that I may set my eyes on him.' ²²And we said to my lord, "The lad cannot leave his father, for if he should leave his father, his father would die.' ²³But you said to your servants, "Unless your youngest brother comes down with you, you shall see my face no more.' ²⁴"So it was, when we went up to your servant my father, that we told him the words of my lord. ²⁵And our father said, "Go back and buy us a little food.' ²⁶But we said, "We cannot go down; if our youngest brother is with us, then we will go down; for we may not see the man's face unless our youngest brother is with us.' ²⁷Then your servant my father said to us, "You know that my wife bore me two sons; ²⁸and the one went out from me, and I said, "Surely he is torn to pieces"; and I have not seen him since. ²⁹But if you take this one also from me, and calamity befalls him, you shall bring down my gray hair with sorrow to the grave.' ³⁰"Now therefore, when I come to your servant my father, and the lad is not with us, since his life is bound up in the lad's life, ³¹it will happen, when he sees that the lad is not with us, that he will die. So your servants will bring down the gray hair of your servant our father with sorrow to the grave. ³²For your servant became surety for the lad to my father, saying, "If I do not bring him back to you, then I shall bear the blame before my father forever.' ³³Now therefore, please let your servant remain instead of the lad as a slave to my lord, and let the lad go

up with his brothers. ³⁴For how shall I go up to my father if the lad is not with me, lest perhaps I see the evil that would come upon my father?"

Genesis 45

Then Joseph could not restrain himself before all those who stood by him, and he cried out, "Make everyone go out from me!" So no one stood with him while Joseph made himself known to his brothers. ²And he wept aloud, and the Egyptians and the house of Pharaoh heard it.

³Then Joseph said to his brothers, "I am Joseph; does my father still live?" But his brothers could not answer him, for they were dismayed in his presence. ⁴And Joseph said to his brothers, "Please come near to me." So they came near. Then he said: "I am Joseph your brother, whom you sold into Egypt. ⁵But now, do not therefore be grieved or angry with yourselves because you sold me here; for God sent me before you to preserve life. ⁶For these two years the famine has been in the land, and there are still five years in which there will be neither plowing nor harvesting. ⁷And God sent me before you to preserve a posterity for you in the earth, and to save your lives by a great deliverance. ⁸So now it was not you who sent me here, but God; and He has made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt. ⁹"Hurry and go up to my father, and say to him, "Thus says your son Joseph: "God has made me lord of all Egypt; come down to me, do not tarry. ¹⁰You shall dwell in the land of Goshen, and you shall be near to me, you and your children, your children's children, your flocks and your herds, and all that you have. ¹¹There I will provide for you, lest you and your household, and all that you have, come to poverty; for there are still five years of famine." ¹²"And behold, your eyes and the eyes of my brother Benjamin see that it is my mouth that speaks to you. ¹³So you shall tell my father of all my glory in Egypt, and of all that you have seen; and you shall hurry and bring my father down here." ¹⁴Then he fell on his brother Benjamin's neck and wept, and Benjamin wept on his neck. ¹⁵Moreover he kissed all his brothers and wept over them, and after that his brothers talked with him. ¹⁶Now the report of it was heard in Pharaoh's house, saying, "Joseph's brothers have come." So it pleased Pharaoh and his servants well. ¹⁷And Pharaoh said to Joseph, "Say to your brothers, "Do this: Load your animals and depart; go to the land of Canaan. ¹⁸Bring your father and your households and come to me; I will give you the best of the land of Egypt, and you will eat the fat of the land. ¹⁹Now you are commanded--do this: Take carts out of the land of Egypt for your little ones and your wives; bring your father and come. ²⁰Also do not be concerned about your goods, for the best of all the land of Egypt is yours." ²¹Then the sons of Israel did so; and Joseph gave them carts, according to the command of Pharaoh, and he gave them provisions for the journey. ²²He gave to all of them, to each man, changes of garments; but to Benjamin he gave three hundred pieces of silver and five changes of garments. ²³And he sent to his father these things: ten donkeys loaded with the good things of Egypt, and ten female donkeys loaded with grain, bread, and food for his father for the journey. ²⁴So he sent his brothers away, and they departed; and he said to them, "See that you do not become troubled along the way." ²⁵Then they went up out of Egypt, and came to the land of Canaan to Jacob their father. ²⁶And they told him, saying, "Joseph is still alive, and he is governor over all the land of Egypt." And Jacob's heart stood still, because he did not believe them. ²⁷But when they told him all the words which Joseph had said to them, and when he saw the carts which Joseph had sent to carry him, the spirit of Jacob their father revived. ²⁸Then Israel said, "It is enough. Joseph my son is still alive. I will go and see him before I die."

Genesis 46

So Israel took his journey with all that he had, and came to Beersheba, and offered sacrifices to the God of his father Isaac. ²Then God spoke to Israel in the visions of the night, and said, "Jacob, Jacob!" And he said, "Here I am." ³So He said, "I am God, the God of your father; do not fear to go down to Egypt, for I will make of you a great nation there. ⁴I will go down with you to Egypt, and I will also surely bring you up again; and Joseph will put his hand on your eyes." ⁵Then Jacob arose from Beersheba; and the sons of Israel carried their father Jacob, their little ones, and their wives, in the carts which Pharaoh had sent to carry him. ⁶So they took their livestock and their goods, which they had acquired in the land of Canaan, and went to Egypt, Jacob and all his descendants with him. ⁷His sons and his sons' sons, his daughters and his sons' daughters, and all his descendants he brought with him to Egypt. ⁸Now these were the names of the children of Israel, Jacob and his sons, who went to Egypt: Reuben was Jacob's firstborn. ⁹The sons of Reuben were Hanoah, Pallu, Hezron, and Carmi. ¹⁰The sons of Simeon were Jemuel, Jamin, Ohad, Jachin, Zohar, and Shaul, the son of a Canaanite woman. ¹¹The sons of Levi were Gershon, Kohath, and Merari. ¹²The sons of Judah were Er, Onan, Shelah, Perez, and Zerah (but Er and Onan died in the land of Canaan). The sons of Perez were Hezron and Hamul. ¹³The sons of Issachar were Tola, Puvah, Job, and Shimron. ¹⁴The sons of Zebulun were Sered, Elon, and Jahleel. ¹⁵These were the sons of Leah, whom she bore to Jacob in Padan Aram, with his daughter Dinah. All the persons, his sons and his daughters, were thirty-three. ¹⁶The sons of Gad were Ziphion, Haggi, Shuni, Ezbon, Eri, Arodi, and Areli. ¹⁷The sons of Asher were Jimnah, Ishuah, Isui, Beriah, and Serah, their sister. And the sons of Beriah were Heber and Malchiel. ¹⁸These were the sons of Zilpah, whom Laban gave to Leah his daughter; and these she bore to Jacob: sixteen persons. ¹⁹The sons of Rachel, Jacob's wife, were Joseph and Benjamin. ²⁰And to Joseph in the land of Egypt were born Manasseh and Ephraim, whom Asenath, the daughter of Poti-Pherah priest of On, bore to him. ²¹The sons of Benjamin were Belah, Becher, Ashbel, Gera, Naaman, Ehi, Rosh, Muppim, Huppim, and Ard. ²²These were the sons of Rachel, who were born to Jacob: fourteen persons in all. ²³The son of Dan was Hushim. ²⁴The sons of Naphtali were Jahzeel, Guni, Jezer, and Shillem. ²⁵These were the sons of Bilhah, whom Laban gave to Rachel his daughter, and she bore these to Jacob: seven persons in all. ²⁶All the persons who went with Jacob to Egypt, who came from his body, besides Jacob's sons' wives, were sixty-six persons in all. ²⁷And the sons of Joseph who were born to him in Egypt were two persons. All the persons of the house of Jacob who went to Egypt were seventy.

²⁸Then he sent Judah before him to Joseph, to point out before him the way to Goshen. And they came to the land of Goshen. ²⁹So Joseph made ready his chariot and went up to Goshen to meet his father Israel; and he presented himself to him, and fell on his neck and wept on his neck a good while. ³⁰And Israel said to Joseph, "Now let me die, since I have seen your face, because you are still alive." ³¹Then Joseph said to his brothers and to his father's household, "I will go up and tell Pharaoh, and say to him, "My brothers and those of my father's house, who were in the land of Canaan, have come to me. ³²And the men are shepherds, for their occupation has been to feed livestock; and they have brought their flocks, their herds, and all that they have.' ³³So it shall be, when Pharaoh calls you and says, "What is your occupation?" ³⁴that you shall say, "Your servants' occupation has been with livestock from our youth even till now, both we and also our fathers,' that you may dwell in the land of Goshen; for every shepherd is an abomination to the Egyptians."

Genesis 48

Now it came to pass after these things that Joseph was told, "Indeed your father is sick"; and he took with him his two sons, Manasseh and Ephraim. ²And Jacob was told, "Look, your son Joseph is coming to you"; and Israel strengthened himself and sat up on the bed. ³Then Jacob said to Joseph: "God Almighty appeared to me at Luz in the land of Canaan and blessed me, ⁴and said to me, "Behold, I will make you

fruitful and multiply you, and I will make of you a multitude of people, and give this land to your descendants after you as an everlasting possession.' ⁵And now your two sons, Ephraim and Manasseh, who were born to you in the land of Egypt before I came to you in Egypt, are mine; as Reuben and Simeon, they shall be mine. ⁶Your offspring whom you beget after them shall be yours; they will be called by the name of their brothers in their inheritance. ⁷But as for me, when I came from Padan, Rachel died beside me in the land of Canaan on the way, when there was but a little distance to go to Ephrath; and I buried her there on the way to Ephrath (that is, Bethlehem)." ⁸Then Israel saw Joseph's sons, and said, "Who are these?" ⁹Joseph said to his father, "They are my sons, whom God has given me in this place." And he said, "Please bring them to me, and I will bless them." ¹⁰Now the eyes of Israel were dim with age, so that he could not see. Then Joseph brought them near him, and he kissed them and embraced them. ¹¹And Israel said to Joseph, "I had not thought to see your face; but in fact, God has also shown me your offspring!" ¹²So Joseph brought them from beside his knees, and he bowed down with his face to the earth. ¹³And Joseph took them both, Ephraim with his right hand toward Israel's left hand, and Manasseh with his left hand toward Israel's right hand, and brought them near him. ¹⁴Then Israel stretched out his right hand and laid it on Ephraim's head, who was the younger, and his left hand on Manasseh's head, guiding his hands knowingly, for Manasseh was the firstborn. ¹⁵And he blessed Joseph, and said: " God, before whom my fathers Abraham and Isaac walked, The God who has fed me all my life long to this day, ¹⁶The Angel who has redeemed me from all evil, Bless the lads; Let my name be named upon them, And the name of my fathers Abraham and Isaac; And let them grow into a multitude in the midst of the earth." ¹⁷Now when Joseph saw that his father laid his right hand on the head of Ephraim, it displeased him; so he took hold of his father's hand to remove it from Ephraim's head to Manasseh's head. ¹⁸And Joseph said to his father, "Not so, my father, for this one is the firstborn; put your right hand on his head." ¹⁹But his father refused and said, "I know, my son, I know. He also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his descendants shall become a multitude of nations."

²⁰So he blessed them that day, saying, "By you Israel will bless, saying, "May God make you as Ephraim and as Manasseh!" And thus he set Ephraim before Manasseh. ²¹Then Israel said to Joseph, "Behold, I am dying, but God will be with you and bring you back to the land of your fathers. ²²Moreover I have given to you one portion above your brothers, which I took from the hand of the Amorite with my sword and my bow."

Genesis 49:53

³³And when Jacob had finished commanding his sons, he drew his feet up into the bed and breathed his last, and was gathered to his people.

Genesis 50:1-21

Then Joseph fell on his father's face and wept over him, and kissed him. ²And Joseph commanded his servants the physicians to embalm his father. So the physicians embalmed Israel. ³Forty days were required for him, for such are the days required for those who are embalmed; and the Egyptians mourned for him seventy days. ⁴Now when the days of his mourning were past, Joseph spoke to the household of Pharaoh, saying, "If now I have found favor in your eyes, please speak in the hearing of Pharaoh, saying, ⁵"My father made me swear, saying, "Behold, I am dying; in my grave which I dug for myself in the land

of Canaan, there you shall bury me." Now therefore, please let me go up and bury my father, and I will come back.'" 6And Pharaoh said, "Go up and bury your father, as he made you swear." 7So Joseph went up to bury his father; and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, 8as well as all the house of Joseph, his brothers, and his father's house. Only their little ones, their flocks, and their herds they left in the land of Goshen. 9And there went up with him both chariots and horsemen, and it was a very great gathering. 10Then they came to the threshing floor of Atad, which is beyond the Jordan, and they mourned there with a great and very solemn lamentation. He observed seven days of mourning for his father. 11And when the inhabitants of the land, the Canaanites, saw the mourning at the threshing floor of Atad, they said, "This is a deep mourning of the Egyptians." Therefore its name was called Abel Mizraim, which is beyond the Jordan. 12So his sons did for him just as he had commanded them. 13For his sons carried him to the land of Canaan, and buried him in the cave of the field of Machpelah, before Mamre, which Abraham bought with the field from Ephron the Hittite as property for a burial place. 14And after he had buried his father, Joseph returned to Egypt, he and his brothers and all who went up with him to bury his father. 15When Joseph's brothers saw that their father was dead, they said, "Perhaps Joseph will hate us, and may actually repay us for all the evil which we did to him." 16So they sent messengers to Joseph, saying, "Before your father died he commanded, saying, 17"Thus you shall say to Joseph: "I beg you, please forgive the trespass of your brothers and their sin; for they did evil to you.'" Now, please, forgive the trespass of the servants of the God of your father." And Joseph wept when they spoke to him. 18Then his brothers also went and fell down before his face, and they said, "Behold, we are your servants." 19Joseph said to them, "Do not be afraid, for am I in the place of God? 20But as for you, you meant evil against me; but God meant it for good, in order to bring it about as it is this day, to save many people alive. 21Now therefore, do not be afraid; I will provide for you and your little ones." And he comforted them and spoke kindly to them.

INTRODUCTION:

Review previous lessons up to this point in Joseph's life: Joseph's brothers are on their way for their second trip to see Joseph, and they still do not know that it is Joseph. They are bringing Benjamin with them, and Jacob is very worried about him.

LESSON BODY:

So the brothers took the present from their father for the Egyptian master, and Benjamin, and took the double money in their hand and went down to Egypt and came and stood before Joseph. When Joseph saw Benjamin with them, he said to the steward of his house, "Take these men to my home, and prepare food, for these men will eat with me at noon." Then the man did as Joseph ordered, and the man brought his brothers into Joseph's house. Now the brothers were afraid because they were brought into Joseph's house; and they said, "It is because of the money, which was returned in our sacks the first time, that we are brought in, so that he may make a case against us and seize us, to take us as slaves with our donkeys." (They thought he was angry with them). So they asked the steward of Joseph's house, and explained to him how they had come down the first time to buy food and how they discovered that their money had been returned to them without their knowledge. And they told him, "We have brought the money back in our hand. And we have brought down other money in our hands to

buy food. We do not know who put our money in our sacks." But the steward said, "Peace be with you, do not be afraid. Your God and the God of your father has given you treasure in your sacks; I had your money." Then he brought Simeon out to them and they were reunited. (Remember, he had been in prison).

And when Joseph came home, they brought him the present from their father and bowed down before him to the earth. Then he asked them about their well-being, and said, "Is your father well, the old man of whom you spoke? Is he still alive?" And they answered, "Your servant our father is in good health; he is still alive." And they bowed their heads down and prostrated themselves.

Then Joseph noticed his brother Benjamin, his mother's son, and said, "Is this your younger brother of whom you spoke to me?" And he said to Benjamin, "God be gracious to you, my son." Now his heart yearned for his brother; so Joseph made haste and sought somewhere to weep. He had missed him greatly. And he went into his chamber and wept there. Then he washed his face and came out; and he held himself back, and said, "Serve the bread." So they sat down to eat. And Joseph had prepared their seating arrangement: the firstborn according to his birthright and the youngest according to his youth; and the brothers looked in astonishment at one another. (They were very shocked that he knew their ages!) Then he took servings to them from before him, but Benjamin's serving was five times as much as any of theirs.

He needed to test his brothers, to see if they would still get jealous of the favor that was shown to Benjamin, to see if they could now all live together peacefully (for before, they had been jealous of the favor shown to him). But the brothers did not get jealous, and they were all happy together, sharing a meal.

Now Joseph had one more test for them after this: he commanded the steward of his house, saying, "Fill the men's sacks with food, as much as they can carry, and put each man's money in the mouth of his sack. Also put my cup, the silver cup, in the mouth of the sack of the youngest, and his grain money." Now remember - Who is the youngest? [Benjamin – the one who Jacob was very worried about]. So the steward did it, and the brothers were sent away at dawn. When they had gone out of the city, and were not yet far off, Joseph said to his steward, "Get up, follow the men; and when you overtake them, say to them, "Why have you repaid evil for good? Why did you steal my lord's cup, from which he drinks? You have done evil in so doing.""

So the steward overtook them, and he said to them what Joseph had told him to say. And they said to him, "Why do you say this? Far be it from us that any of us should do something like that! Check all of our sacks - With whomever of your servants it is found, let him die, and we also will be my lord's slaves." (They knew that they had not stolen it). And he said, "With whomever I find the cup, he shall be my slave, and the rest shall be blameless." Then each man speedily let down his sack to the ground, and each opened his sack. So he searched. He began with the oldest and left off with the youngest; and the cup was found in Benjamin's sack! Then the brothers tore their clothes, and each man loaded his donkey and returned to the city. So Judah and his brothers came to Joseph's house and they fell before him on the ground. And Joseph said to them, "What deed is this you have done? Did you not know that I would find out what you had done?" (Remember, he was testing them, to see their love for their brother). Then Judah said, "What can we say? How can we clear ourselves? God has found out the sin of your servants; here we are, your slaves, both we and he also with whom the cup was found." But Joseph said, "Far be it

from me that I should take all of you as slaves; the man in whose hand the cup was found, he will be my slave. And as for you, go up in peace to your father."

Then Judah came near to him and said: "O my master, please let your servant speak and do not be angry with me, for you are even like Pharaoh." And Judah explained to him about how much his father loved Benjamin and how worried he was about him coming to Egypt, and that if Benjamin did not come back to him, Jacob would die, because he had already lost one of his sons (meaning Joseph). Then Judah said to him, "Now therefore, please let me remain instead of the boy as your slave, and let the boy go home with his brothers. For how shall I go up to my father if the boy is not with me, lest perhaps I see the evil that would come upon my father?"

Then Joseph was taken with the love of his brothers and could not hold himself back any more before all those who stood by him, and he cried out, "Make everyone go out from me!" So no one stood with him while Joseph made himself known to his brothers. And he wept aloud, and the Egyptians and the house of Pharaoh heard it. Then Joseph said to his brothers, "I am Joseph; does my father still live?" But his brothers could not answer him, for they were dismayed in his presence. And Joseph said to his brothers, "Please come near to me." So they came near. Then he said: "I am Joseph your brother, whom you sold into Egypt. But now, do not therefore be grieved or angry with yourselves because you sold me here; for God sent me before you to preserve life. For these two years the famine has been in the land, and there are still five years in which there will be neither plowing nor harvesting. And God sent me before you to preserve your family and future generations in the earth, and to save your lives by a great deliverance. So now it was not you who sent me here, but God; and He has made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt. Hurry and go up to my father, and say to him that his son Joseph is alive and is made master of all Egypt and wants you to come to him! And that I will provide for him and for you and your children and your grandchildren and your flocks and herds and all that you have. So that you do not become poor, because there are still five years of famine."

Then Joseph fell on his brother Benjamin's neck and wept, and Benjamin wept on his neck. And he kissed all his brothers and wept over them, and after that his brothers talked with him.

[Discuss this reunion with the kids and help them to see how emotional it was for all of the brothers].

Then Joseph's brothers went back to Canaan to bring Jacob and their families to come live in Egypt with Joseph, so that he could care for them and provide for them. God's plan is unfolding! When the brothers came to Jacob and told him about Joseph, he fainted, and when he revived he said that he would go and see his son. So before he went to Egypt, Israel (Jacob) went and offered sacrifices to the God. Then God spoke to Israel in the visions of the night, and said, "Jacob, Jacob!" And he said, "Here I am." So He said, "I am God, the God of your father; do not fear to go down to Egypt, for I will make of you a great nation there. I will go down with you to Egypt, and I will also surely bring you up again; and Joseph will put his hand on your eyes." Then Jacob arose and the sons of Israel carried their father Jacob, their little ones, and their wives, in the carts which Pharaoh had sent to carry him. So they took their livestock and their goods, which they had acquired in the land of Canaan, and went to Egypt, Jacob and all his descendants with him.

So when Joseph heard that his father was close by, he made ready his chariot and went up to meet his father Israel; and he presented himself to him, and fell on his neck and wept on his neck a good while. And Israel said to Joseph, "Now let me die, since I have seen your face, because you are still alive."

And Jacob lived a while in Egypt with his sons, but the time grew near for him to die. And Joseph heard that his father was sick, so he took with him his two sons, Manasseh and Ephraim, to bring them to his father to bless them. Then Jacob said to Joseph: "God Almighty appeared to me in the land of Canaan and blessed me, and said to me, 'Behold, I will make you fruitful and multiply you, and I will make of you a multitude of people, and give this land to your descendants after you as an everlasting possession.' And now your two sons, Ephraim and Manasseh, are mine; as Reuben and Simeon, they shall be mine. Bring them to me, and I will bless them."

[Have the kids act out the following part, with the script so that they can understand exactly what took place. Explain to them also that usually the firstborn would be blessed with the right hand and receive the bigger blessing].

Now the eyes of Israel were dim with age, so that he could not see. Then Joseph brought them near him, and he kissed them and hugged them. And Israel said to Joseph, "I had not thought to see your face; but in fact, God has also shown me your children!" So Joseph brought them from beside his knees, and he bowed down with his face to the earth. And Joseph took them both, Ephraim with his right hand toward Israel's left hand, and Manasseh with his left hand toward Israel's right hand, and brought them near him. Then Israel stretched out his right hand and laid it on Ephraim's head, who was the younger, and his left hand on Manasseh's head, guiding his hands knowingly, for Manasseh was the firstborn. And he blessed Joseph, and said: "God, before whom my fathers Abraham and Isaac walked, The God who has fed me all my life long to this day, the Angel who has redeemed me from all evil, Bless the lads; Let my name be named upon them, And the name of my fathers Abraham and Isaac; And let them grow into a multitude in the midst of the earth." Now when Joseph saw that his father laid his right hand on the head of Ephraim, it displeased him; so he took hold of his father's hand to remove it from Ephraim's head to Manasseh's head. And Joseph said to his father, "Not so, my father, for this one is the firstborn; put your right hand on his head." But his father refused and said, "I know, my son, I know. He also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his descendants shall become a multitude of nations."

And Jacob also blessed his twelve sons, and then breathed his last and was gathered to his people. And Joseph fell on his father's face and wept over him, and kissed him. And his whole family mourned for him many days.

Now after the mourning period for their father was ended, Joseph's brothers began to be afraid and said, "Perhaps Joseph will hate us, and may actually repay us for all the evil which we did to him." So they sent messengers to Joseph, saying, "Before your father died he commanded, saying, 'Thus you shall say to Joseph: "I beg you, please forgive the trespass of your brothers and their sin; for they did evil to you."' Now, please, forgive the trespass of the servants of the God of your father." And Joseph wept when they spoke to him. Then his brothers also went and fell down before his face, and they said, "Behold, we are your servants." Joseph said to them, "Do not be afraid, for am I in the place of God? But as for you, you meant evil against me; but God meant it for good, in order to bring it about as it is this day, to save many people alive. Now therefore, do not be afraid; I will provide for you and your little ones." And he comforted them and spoke kindly to them.

PLAN AND MATERIALS:

- **Idea:**
- **Scrap book building**
- **Coloring:**

CONCLUSION

1. Joseph tests his brothers and reveals himself
2. Joseph meets his father
3. Jacob blesses the 2 children of Joseph and counts them as his own kids
4. Jacob dies
5. Joseph forgives his brothers

REVIEW QUESTIONS:

Q: How do we know that it was very difficult and emotional for Joseph to see his brothers, and especially Benjamin?

A: Because the Bible says he had to quickly find somewhere to go and cry when he saw him. And that when he came back to them, he needed to "hold himself back."

Q: How did Joseph test his brothers the first time? Why did he do that?

A: He gave Benjamin 5 times as much as anyone else at the dinner; he needed to test his brothers, to see if they would still get jealous of the favor that was shown to Benjamin, to see if they could now all live together peacefully (for before, they had been jealous of the favor shown to him by his father). But the brothers did not get jealous, and they were all happy together, sharing a meal.

Q: What was Joseph's second test of his brothers?

A: He ordered that his silver cup be hidden in Benjamin's sack, to make it look like Benjamin had stolen it.

Q: When the cup was discovered, what did the Judah offer to do?

A: Judah offered to give himself in place of his brother, Benjamin, as a slave for the rest of his life.

Q: What did Joseph see in this test?

A: That his brothers really had changed and their love for one another was godly and sacrificial; he could not keep himself back from them any longer after he saw that and he revealed himself to them.

Q: What did Joseph say to his brothers, after their father died, and they were afraid that he would now show anger towards them?

A: *"Do not be afraid, for am I in the place of God? But as for you, you meant evil against me; but God meant it for good, in order to bring it about as it is this day, to save many people alive."*

VERSE TO REMEMBER:

God Gave Us the Church

UNIT IV: THE FAMILY OF GOD

Purpose: The Church is the family of God. Was created in the Paradise, was re-established and maintained in the Old Testament. The Church is the fulfillment of the covenant with Abraham. The church was delivered to the apostles and by the apostles to us. Who is the church and what is the real icon of the church? The creed defined as One, Holy, Universal and Apostolic. As an essential part of this year's study of the church, the students will learn what it means to be each of these characteristics and how to live these four fundamental principles.

Unit Objectives:

1. The Church is the family of God
2. The Creed gives us the definition of the True Church
3. Learning the Elements of Unity, Sanctification, universality and Authenticity
4. Living as members of the church

Lessons:

15. We believe in One Church
16. The Church is Holy
17. The Universality of the church
18. The Authenticity: The Church of the apostles and the apostolic succession
19. Unit Review

Unit IV: One Holy Universal and Apostolic

Purpose: The Church is the family of God. Was created in the Paradise, was re-established and maintained in the Old Testament. The Church is the fulfillment of the covenant with Abraham. The church was delivered to the apostles and by the apostles to us. Who is the church and what is the real icon of the church? The creed defined as One, Holy, Universal and Apostolic. As an essential part of this year's study of the church, the students will learn what it means to be each of these characteristics and how to live these four fundamental principles.

15. WE BELIEVE IN ONE CHURCH

SERVANT PREPARATION:

VERSE & REFERENCES:

John 17:17-23

17Sanctify them by Your truth. Your word is truth. 18As You sent Me into the world, I also have sent them into the world. 19And for their sakes I sanctify Myself, that they also may be sanctified by the truth. 20"I do not pray for these alone, but also for those who will believe in Me through their word; 21that they all may be one, as You, Father, are in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me. 22And the glory which You gave Me I have given them, that they may be one just as We are one: 23I in them, and You in Me; that they may be made perfect in one, and that the world may know that You have sent Me, and have loved them as You have loved Me.

Acts 1:12-14

12Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a Sabbath day's journey. 13And when they had entered, they went up into the upper room where they were staying: Peter, James, John, and Andrew; Philip and Thomas; Bartholomew and Matthew; James the son of Alphaeus and Simon the Zealot; and Judas the son of James. 14These all continued with one accord in prayer and supplication, with the women and Mary the mother of Jesus, and with His brothers.

Acts 2:1-3

When the Day of Pentecost had fully come, they were all with one accord in one place. ²And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. ³Then there appeared to them divided tongues, as of fire, and *one* sat upon each of them. ⁴And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance.

Acts 2:44-47

⁴⁴Now all who believed were together, and had all things in common, ⁴⁵and sold their possessions and goods, and divided them among all, as anyone had need. ⁴⁶So continuing daily with one accord in the temple, and breaking bread from house to house, they ate their food with gladness and simplicity of heart, ⁴⁷praising God and having favor with all the people. And the Lord added to the church daily those who were being saved.

Ephesians 4:1-5

I, therefore, the prisoner of the Lord, beseech you to walk worthy of the calling with which you were called, ²with all lowliness and gentleness, with longsuffering, bearing with one another in love, ³endeavoring to keep the unity of the Spirit in the bond of peace. ⁴There is one body and one Spirit, just as you were called in one hope of your calling; ⁵one Lord, one faith, one baptism; ⁶one God and Father of all, who is above all, and through all, and in you all.

CREED

"..and in one holy universal and apostolic church.."

CHURCH FATHERS:

St Clement of Alexandria:

"There is one true church, the really ancient church, into which are enrolled those who are righteous according to God's ordinance...

The one Church is violently split up by the heretics into many sects. In essence, in Idea, in origin, in pre-eminence we say that the ancient Catholic (universal) Church is the only church. This Church brings together, by the will of the One God through the one Lord, into the unity of the one faith which is according to the respective covenants (or rather according to the one covenant established at various times), those who were already appointed; whom God fore-ordained, knowing before the world's foundation that they would be righteous. The pre-eminence of the church, just as the origin of its constitution, depends on its absolute unity: it excels all other things, and had no equal or rival..

...As the teaching of the apostles is one, so also is the Tradition.." Stromata VII: 107-108

St John Chrysostom Commentary on Ephesians - Homily 6

HE sent not, said the Apostle, by the hand of another, nor did He announce these tidings to us by means of any other, but Himself did it in His own person. He sent not Angel nor Archangel on the mission, because to repair so many and vast mischief and to declare what had been wrought was in the power of none other, but required His own coming. The Lord then took upon Himself the rank of a servant, nay, almost of a minister, "and came, and preached peace to you," said he, "that were far off, and to them that were nigh." To the Jews, he means, who as compared with ourselves were nigh. "For through Him we both have our access in one Spirit unto the Father."

"Peace," said he, that "peace" which is towards God. He hath reconciled us. For the Lord Himself also said, "Peace I leave with you; my peace I give unto you." (John 14:27.) And again, "Be of good cheer, I have overcome the world." (John 16:33.) And again, "Whatsoever ye shall ask in my name that will I

do.” (John 14:14.) And again, “For the Father love you.” (John 16:27.) These are so many evidences of peace. But how towards the Gentiles? “Because through Him we both have our access in one Spirit unto the Father,” not ye less, and they more, but all by one and the same grace. The wrath He appeased by His death, and hath made us meet for the Father’s love through the Spirit. Mark again, the “in” means “by” or “through.” By Himself and the Spirit that is, He hath brought us unto the Father. “So then ye are no more strangers and sojourners, but fellow-citizens with the saints.” Perceive ye that it is not with the Jews simply, no, but with those saintly and great men, such as Abraham, and Moses, and Elias? It is for the selfsame city with these we are enrolled, for that we declare ourselves. “For they that say such things,” said he, “make it manifest that they are seeking after a country of their own.” (Hebrews 11:14.) No longer are we strangers from the saints, nor foreigners. For they who shall not attain to heavenly blessings, are foreigners. “For the Son,” said Christ, “abided forever.” (John 8:35.) “And of the household,” he continues, “of God.”

The very thing which they at the first had, by means of so many toils and troubles, hath been for you accomplished by the grace of God. Behold the hope of your calling. “Being built upon the foundation of the Apostles and Prophets.”

Observe how he blends all together, the Gentiles, the Jews, the Apostles, the Prophets, and Christ, and illustrates the union sometimes from the body, and sometimes from the building: “built,” said he, “upon the foundation of the Apostles and Prophets;” that is, the Apostles and Prophets are a foundation, and he places the Apostles first, though they are in order of time last, doubtless to represent and express this, that both the one and the other are alike a foundation, and that the whole is one building, and that there is one root. Consider, that the Gentiles have the Patriarchs as a foundation. He here speaks more strongly of that point than he does when he speaks of a “grafting in.” There he rather attaches them on. Then he adds, that He who binds the whole together in Christ. For the chief corner-stone binds together both the walls, and the foundations.

“In whom each several building.”

Mark, how he knits it all together, and represents Him at one time, as holding down the whole body from above, and welding it together; at another time, as supporting the building from below, and being, as it were, a root, or base. And whereas he had used the expression, “He created in Himself of the twain one new man;” (Ephesians 2:15.) by this he clearly shows us, that by Himself Christ knits together the two walls: and again, that in Him it was created. And “He is the first-born,” said he, “of all creation,” that is, He Himself supports all things. “In whom each several building, fitly framed together.”

Whether you speak of the roof, or of the walls, or of any other part whatsoever, He it is supports the whole. Thus he elsewhere calls Him a foundation. “For other foundations,” said he, “can no man lay than that which is laid, which is Jesus Christ.” (1 Corinthians 3:11.) “In whom each several building,” he said, “fitly framed together.” Here he displays the perfectness of it, and indicates that one cannot otherwise have place in it, unless by living with great exactness. “It grow said he into a holy temple in the Lord, in whom ye also,” he adds, “are built together.” He is speaking continuously: “Into a holy temple, for a habitation of God in the Spirit.” What then is the object of this building? It is that God may dwell in this temple. For each of you severally is a temple, and all of you together are a temple.

And He dwells in you as in the body of Christ, and as in a Spiritual temple. He does not use the word which means our coming to God, but which implies God's bringing us to Himself, for we came not out of ourselves, but we were brought nigh by Him. "No one," said Christ, "cometh unto the Father but by Me." And again, "I am the way, and the truth, and the life." (John 14:6.)

He joins them with the Saints and again returns to his former image, nowhere suffering them to be disunited from Christ. Doubtless then, this is a building that shall go on until His coming. Doubtless it was for this reason that Paul said, "As a wise master builder, I laid a foundation." (1 Corinthians 3:10, 11.) And again that Christ is the foundation. What then means all this? You observe that the comparisons have all referred to the subject-matters, and that we must not expound them to the very letter. The Apostle speaks from analogy as Christ does, where He calls the Father an husbandman, (John 15:1.) and Himself a root. (Revelation 22:16.) Chapter 3:1. "For this cause I Paul, the prisoner of Christ Jesus in behalf of you Gentiles." He has mentioned Christ's great and affectionate care; he now passes on to his own, insignificant indeed as it is, and a very nothing in comparison with that, and yet this is enough to engage them to himself. For this cause, said he, am I also bound. For if my Lord was crucified for your sakes, much more am I bound. He not only was bound Himself, but allows His servants to be bound also, — "for you Gentiles." It is full of emphasis; not only do we no longer loathe you, but we are even bound, said he, for your sakes, and of this exceeding grace am I partaker.

PRAYER:

Arise, shine; For your light has come! And the glory of the LORD is risen upon you.

2 For behold, the darkness shall cover the earth, And deep darkness the people; But the LORD will arise over you, And His glory will be seen upon you.

3 The Gentiles shall come to your light, And kings to the brightness of your rising.

4" Lift up your eyes all around, and see: They all gather together, they come to you; Your sons shall come from afar, And your daughters shall be nursed at your side.

5 Then you shall see and become radiant, And your heart shall swell with joy; Because the abundance of the sea shall be turned to you, The wealth of the Gentiles shall come to you.

6 The multitude of camels shall cover your land, The dromedaries of Median and Ephah; All those from Sheba shall come; They shall bring gold and incense, And they shall proclaim the praises of the LORD.

Isaiah 60

LESSON PREPARATION

VOCABULARY:

Unity : *to make multiple into one*

Heresy: *False teaching about God or the Church*

schism: *To divide the Church*

OBJECTIVES:

Unit Objectives:

1. The church is the family of God
2. Recognizing The Creeds' definition of the True Church
3. Learning the Elements of Unity, Sanctification, universality and Authenticity
4. Living as members of the church

Lesson Objective:

1. Memorizing the creed portion that concern the church and Ephesians 4:1-5
2. Learning the items of Unity from Ephesians 4:1-5
3. Learning the two things that can hurt church unity

INTRODUCTION:

Option 1:

Ask the students to think each of his/her family and try to find what they like the most about their family. What makes your family one and keep you together?

Are there family members that are not with us here. Do we still remember them? how?

One Mother, One Father, sharing the flesh, Sharing the things we believe, sharing the meals, the house and the name..etc

Option 2:

God made a great example of unity in the life of beehives

Likewise the church is one made of many. Church members could be of different backgrounds colors, languages and ethnicity.

LESSON BODY:

Read Acts 1 and 2:1-13, 2:38-47 telling the story of the church foundation on Pentecost. Highlighting the unity of the Apostles.

Option: Read John 17: 17- 23 Ask the students to find out what our Lord prayed for in this passage. *He prayed for the unity of the church and of her holiness.*

What makes this Unity? read with the class Ephesians 4:1-5

1. One Body: the Eucharist
2. One Spirit: The Holy Spirit
3. One Hope: Hope of Eternal life
4. One Lord: Jesus Christ
5. One Faith: The Creed
6. One Baptism: the Holy Baptism
7. One God and one Father: The Father of our Lord Jesus Christ

What hurts the unity of the Church?

1. Heresy: many people in history taught wrong teachings about the Holy Trinity and the Church and had followers starting new "churches" (Jehovah's witness and Mormons)
2. Schisms: some church leaders in the past went into conflicts with each other without wrong teachings and divided the Church (council of Chalcedon)

PLAN AND MATERIALS:

Poster making: One poster with Ephesians 4 and its explanation. A second poster with the creed portion of the church on it.

Movie: life in the beehive

CONCLUSION

REVIEW QUESTIONS:

Q. What are the 4 characteristics of the church?

A. *One Holy Catholic Apostolic*

Q. What did our Lord pray for on Holy Thursday?

A. *He prayed for the unity and the holiness of His Church*

Q. What are the seven items of the church unity?

A. *One Body, One Spirit, One Hope, One Lord, One Faith, One Baptism, One God*

Q. Where do you find these items?

A. *Ephesians 4:1-5*

Q. What is the one Body?

A. The body of Christ that we eat in communion

Q. What is the one faith?

A. the Creed

VERSE TO REMEMBER:

Ephesians 4:1-5

HOME ACTIVITY AND DAILY READINGS

- Have students memorize Ephesians 4:1-5

Unit IV: The Family of God

Purpose: The Church is the family of God. Was created in the Paradise, was re-established and maintained in the Old Testament. The Church is the fulfillment of the covenant with Abraham. The church was delivered to the apostles and by the apostles to us. Who is the church and what is the real icon of the church? The creed defined as One, Holy, Universal and Apostolic. As an essential part of this year's study of the church, the students will learn what it means to be each of these characteristics and how to live these four fundamental principles.

16. THE CHURCH IS HOLY

SERVANT PREPARATION:

VERSE & REFERENCES:

Exodus 19:10-14

Then the LORD said to Moses, "Go to the people and consecrate them today and tomorrow, and let them wash their clothes. And let them be ready for the third day. For on the third day the LORD will come down upon Mount Sinai in the sight of all the people. You shall set bounds for the people all around, saying, "Take heed to yourselves that you do not go up to the mountain or touch its base. Whoever touches the mountain shall surely be put to death. Not a hand shall touch him, but he shall surely be stoned or shot with an arrow; whether man or beast, he shall not live.'" When the trumpet sounds long, they shall come near the mountain." So Moses went down from the mountain to the people and sanctified the people, and they washed their clothes.

Ephesians 5:22-32

²²Wives, submit to your own husbands, as to the Lord. ²³For the husband is head of the wife, as also Christ is head of the church; and He is the Savior of the body. ²⁴Therefore, just as the church is subject to Christ, so *let the wives be* to their own husbands in everything. ²⁵Husbands, love your wives, just as Christ also loved the church and gave Himself for her, ²⁶that He might sanctify and cleanse her with the washing of water by the word, ²⁷that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish. ²⁸So husbands ought to love their own wives as their own bodies; he who loves his wife loves himself. ²⁹For no one ever hated his own flesh, but nourishes and cherishes it, just as the Lord *does* the church. ³⁰For we are members of His body, of His flesh and of His bones. ³¹"For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh." ³²This is a great mystery, but I speak concerning Christ and the church.

John 15: 1-3

"I am the true vine, and My Father is the vinedresser. ²Every 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. ³You are already clean because of the word which I have spoken to you.

1 Peter 2:9

But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light

Hebrews 12:14

Pursue peace with all people, and holiness, without which no one will see the Lord:

Colossians 3:12

Therefore, as God's chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience.

REFLECTION:

Holiness is one of the four characteristics of the church. It is a pre-requisite of seeing God *"14Pursue peace with all people, and holiness, without which no one will see the Lord" Hebrews12:14.* And all of us are called to see God as His people. Holiness is our goal on earth as a church and as individuals and should be as long as we are travelers and strangers from heaven.

PRAYER

7 All the flocks of Kedar shall be gathered together to you, The rams of Nebaioth shall minister to you; They shall ascend with acceptance on My altar, And I will glorify the house of My glory.

8" Who are these who fly like a cloud, And like doves to their roosts?

9 Surely the coastlands shall wait for Me; And the ships of Tarshish will come first, To bring your sons from afar, Their silver and their gold with them, To the name of the LORD your God, And to the Holy One of Israel, Because He has glorified you.

10" The sons of foreigners shall build up your walls,

And their kings shall minister to you; For in My wrath I struck you, But in My favor I have had mercy on you.

11 Therefore your gates shall be open continually; They shall not be shut day or night, That men may bring to you the wealth of the Gentiles, And their kings in procession.

12 For the nation and kingdom which will not serve you shall perish, And those nations shall be utterly ruined.

13" The glory of Lebanon shall come to you, The cypress, the pine, and the box tree together, To beautify the place of My sanctuary; And I will make the place of My feet glorious.

Isaiah 60

CHURCH FATHERS

For having been born again, and, as one may say, thoroughly remade, we so are called "sons." And if one consider the character of the holiness, what the first was and what the second, he will find there also great difference. Then when they did not worship idols, nor commit fornication or adultery, were

called by this name; but we become holy, not by refraining from these vices merely, but by acquiring things greater. And this gift we obtain first by means of the coming upon us of the Holy Ghost; and next, by a rule of life far more comprehensive than that of the Jews. To prove that these words are not mere boasting hear what He saith to them, "Ye shall not use divination, nor make in being free from the customs of idolatry; but it is not so with us. "That she may be holy," saith Paul, "in body and spirit." (1 Corinthians 7:34) "Follow peace, and holiness, without which no man shall see the Lord" (Hebrews 12:14): and, "Perfecting holiness in the fear of God." (2 Corinthians 7:1) For the word "holy" has not force to give the same meaning in every case to which it is applied; since God is called "Holy," though not as we are. What, for instance, does the Prophet say, when he heard that cry raised by the flying Seraphim? "Woe is me! because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips" (Isaiah 6:5); though he was holy and clean; but if we be compared with the holiness which is above, we are unclean. Angels are holy, Archangels are holy, the Cherubim and Seraphim themselves are holy, but of this holiness again there is a double difference; that is, in relation to us, and to the higher powers. We might proceed to all the other points, but then the discussion would become too long, and its extent too great. We will therefore desist from proceeding farther, and leave it to you to take in hand the rest, for it is in your power at home to put these things together, and examine their difference, and in the same way to go over what remains. "Give," saith one, "a starting place to the wise, and he becometh wiser." (Proverbs 9:9, LXX.) The beginning is from us, but the end will be from you. We must now resume the connection.

After having said, "Of His fullness have all we received," he adds, "and grace for grace." For by grace the Jews were saved: "I chose you," saith God, "not because you were many in number, but because of your fathers." (Deuteronomy 7:7, LXX.) If now they were chosen by God not for their own good deeds, it is manifest that by grace they obtained this honor. And we too all are saved by grace, but not in like manner; not for the same objects, but for objects much greater and higher. The grace then that is with us is not like theirs. For not only was pardon of sins given to us, (since this we have in common with them, for all have sinned,) but righteousness also, and sanctification, and sonship, and the gift of the

126 Spirit far more glorious and more abundant. By this grace we have become the beloved of God, no longer as servants, but as sons and friends. Wherefore he saith, "grace for grace." Since even the things of the law were of grace, and the very fact of man being created from nothing, (for we did not receive this as a recompense for past good deeds, how could we, when we even were not? but from God who is ever the first to bestow His benefits,) and not only that we were created from nothing, but that when created, we straightway learned what we must and what we must not do, and that we received this law in our very nature, and that our Creator entrusted to us the impartial rule of conscience, these I say, are proofs of the greatest grace and unspeakable loving-kindness. And the recovery of this law after it had become corrupt, by means of the written (Law), this too was the work of grace. For what might have been expected to follow was, that they who falsified the law once given should suffer correction and punishments; but what actually took place was not this, but, on the contrary, an amending of our nature, and pardon, not of debt, but given through mercy and grace. For to show that it was of grace and mercy, hear what David saith; "The Lord executeth righteousness and judgment for

all that are oppressed; He made known His ways unto Moses, His acts unto the children of Israel” (Psalm 103:6, 7): and again; “Good and upright is the Lord, therefore will He give laws to them that are in the way.” (Psalm 25:8)

[3.] Therefore that men received the law was of pity, mercies, and grace; and for this reason he saith, “Grace for grace.” But striving yet more fervently to (express) the greatness of the gifts, he goes on to say,

LESSON PREPARATION:

SONG:

“We Believe” Creed Song From FIJI CD

VOCABULARY:

Holy: *Set-apart for God. Pure*

Consecrate: to make someone or something holy

Defile: to turn a holy person or holy item unclean before God

Desecrate: treat holy things as unholy

Sacrilege: disrespect to holy things of God

Lust: very strong wanting of something

OBJECTIVES

Unit Objectives:

1. The Church is the family of God
2. The Creed gives us the definition of the True Church
3. Learning the Elements of Unity, Sanctification, universality and Authenticity
4. Living as members of the church

Lesson Objective:

1. The meaning of Holiness
2. The source of the church Holiness

3. The Church holiness in the old and the new Testament
4. Define: desecration, defilement, Consecrate, Lust

INTRODUCTION:

Introduce this lesson by asking the students about the goal of all of their spiritual activities?

It is holiness.

teach the meaning of: Holy, Consecrate, Desecrate, Defile, Sacrilege

Ask if they knew any stories from the old testament that showed God granting and demanding purity and holiness from his people.

The old Testament story: *Exodus 19:10-14*. God told Moses to ask the Israelites to be clean and ready to meet God on the mountain

The New Testament story: our Lord washing the feet of His disciples before giving them communion. He also talked to them about love especially loving one another. He said that His talk and the washing of feet made them pure.

LESSON BODY:

The meaning of Holiness

Holiness: as set apart for God. Another way of understanding holiness is to be pure and clean for God to fill us.

Option: tell the story of the consecration of the Temple in 2nd Chronicles 7

Source of the Church Holiness: As a church, we were cleansed through by Christ and the Holy Spirit in the Mysteries. In the Mysteries, Christ our Lord gives us purity so that we may be more and more filled with the Holy Spirit.

Like the Israelites in the mountain, we need to be clean in body, soul and heart as we come to communion. And like the apostles we need to hear Christ's words and examine our heart before coming to take His Body and blood. When we take communion, we become more and more filled with the Holy Spirit.

How did we get to be holy?

- Baptism and Chrismation

How do we maintain our holiness? It might be a good idea to have the students answer the questions and only try to guide them in getting the answers.

- let the students come up with lists of items that defile the **heart**: examining our hearts for bad feelings of anger, hate, jealousy, resentment, murmuring.. **LUST**; which is a very strong wanting of something, it could be a game or a toy, it could be for food. The Bible says there are two types: Lust of the Eye, Lust of the body. It is what we see and what we touch, taste, smell or hear.

Keeping the heart holy by maintaining love toward God (in prayer and fasting) and toward neighbor (acts of service) and fight LUST.

- **Mind:** Thinking bad thoughts about others. Imagining evil things.
We keep the mind Holy by reading the word of God and thinking always of it
- keeping our body holy: let the students come up with lists of items that defile the body: **Lips:** lying, swearing and cussing, mentioning the name of God without reverence. inappropriate language **Eye:** looking at things that I do not need to look. **Ear:** listening to bad songs and to gossip and inappropriate talk. **Hands:** stealing, hitting, fighting. **Feet:** going to places where Christ would not go with me.
We keep our body holy by taking communion after a good confession
- **Holiness of every member of the Church**
Miracles and power come from holiness. When we lack holiness, we don't see miracles and the power of prayers

PLAN AND MATERIALS

Get three cups: Clearing stain experiment; get three cups, one has diluted bleached water and label it Mysteries of confession and Eucharist, the second is grape juice and label it sin, the third should be water and label it Me. when you mix them, they should resemble what happens to us. Teacher should use the list of things that defile us from the lesson above. *Teachers should dump the cup contents immediately and avoid students contact with it.*

CONCLUSION

1 Corinthians 6:19 -

Or do you not know that your body is the temple of the Holy Spirit *who is* in you, whom you have from God, and you are not your own? Remember that we need to be clean spiritually by keeping our senses pure, from what we watch on TV and Internet, to what we listen to in music and conversations, and how we speak. We must guard our hearts and keep it holy.

REVIEW QUESTIONS

Q. What are the 4 characteristics of the church we declare in the creed

A. *ONE, HOLY, Universal, Apostolic*

Q. What is the meaning of Holy?

A. *Pure and filled with God.*

Q. How does the church become Holy?

A. *Through the mysteries of the Church, Christ sanctifies every member by the work of the Holy Spirit.*

Q. What is the meaning of: Consecrate, Desecrate, Defile, Sacrilege, Lust

A. **Consecrate:** to make someone or something holy

Defile: to turn a holy person or holy item unclean before God

Desecrate: treat holy things as unholy

Sacrilege: disrespect to holy things of God

Lust: very strong wanting of something

Q. What are the two types of lust?

A. *Lust of the eyes like anything that we see and want to have badly. Lust of the flesh, like craving certain foods very badly*

Q. How to keep our holiness

A. *By keeping the purity of our body members, mind and heart, confessing whatever we failed to do and taking communion regularly.*

VERSE TO REMEMBER:

Ephesians 4:1-5

HOME ACTIVITY-DAILY READINGS

Have students memorize Ephesians 4:1-5

Unit IV: The Family of God

Purpose: The Church is the family of God. Was created in the Paradise, was re-established and maintained in the Old Testament. The Church is the fulfillment of the covenant with Abraham. The church was delivered to the apostles and by the apostles to us. Who is the church and what is the real icon of the church? The creed defined as One, Holy, Universal and Apostolic. As an essential part of this year's study of the church, the students will learn what it means to be each of these characteristics and how to live these four fundamental principles.

17. THE UNIVERSALITY OF THE CHURCH

SERVANT PREPARATION

VERSE & REFERENCES:

Matthew 28:19,20

"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, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age." Amen.

Galatians 3:26-29

"You are all sons of God through faith in Christ Jesus. ²⁷For as many of you as were baptized into Christ have put on Christ. ²⁸There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. ²⁹And if you are Christ's, then you are Abraham's seed, and heirs according to the promise."

Revelations 7:9

"⁹After these things I looked, and behold, a great multitude which no one could number, of all nations, tribes, peoples, and tongues, standing before the throne and before the Lamb, clothed with white robes, with palm branches in their hands"

CHURCH FATHERS:

St Cyril of Alexandria Commentary on St John Gospel - Chapter 12

21, 22 These therefore came to Philip which was of Bethsaida of Galilee, and asked him, saying, Sir, we would see Jesus. Philip came and told Andrew: Andrew cometh and Philip, and they tell Jesus.

Even though they knew it not, the Pharisees were telling the truth when they said: *Behold, the whole world is gone after Him.* For not Jews only, but Gentiles as well, were destined to accept the faith.

Wherefore also the application of the Greeks happened at that time as a sort of first-fruits; and to Philip as being himself a Galilean, the Galilean Greeks came, asking him to show them Jesus Whom they wished to see, as they were continually hearing Him well spoken of; that they might worship Him and attain the object of their desires. But Philip, remembering that the Lord said unto them: *Go not into any way of the Gentiles, and enter not into any city of the Samaritans*, is afraid lest by any means he should seem to give offence by bringing to Christ those who had not believed, not knowing that it was of set purpose that the Lord had forbidden the disciples to approach the Gentiles until the Jews should first have rejected the grace given to them. And so Philip tells Andrew, he being more disposed for and accustomed to such things; and then, with his approval, they both carry the message to the Lord. And by his wise conduct Philip teaches us that it is not well to speak in a careless fashion to those who are above us, even though the matter seem to be a right and proper one, but rather to take counsel with wise friends as to what ought to be done.

23 And Jesus answered them, saying, The hour is come that the Son of man should be glorified.

Seeing therefore that Gentiles are hastening in eager desire to see Him and to turn towards Him, on this account He says: *The hour is come*. For near at hand was the time of His Passion, after which the calling of the Gentiles immediately followed. And He calls the time now present "*the hour*," with the intention of showing that no other occasion can bring Him to the necessity of suffering, save only this season marked out by His own appointed limitations. For having done all things that were to lead men on to faith, and having preached the word of the kingdom of heaven, He now desires to pass onward to the very crowning point of His hope, namely to the destruction of death: and this could not otherwise be brought to pass, unless the Life underwent death for the sake of all men, that so in Him we all may live. For on this account also He speaks of Himself as glorified in His Death, and in suffering terrible things at the hands of the sinners who dishonor Him. Even though by the angels in heaven He had been glorified from everlasting, yet nevertheless His Cross was the beginning of His being glorified upon earth by the Gentiles as God. For after He had left to themselves the Jews who openly despised Him, He turned to the Gentiles and is glorified by them as God, being confidently expected to come again *in the glory of the Father*. And He declares not merely that the Word shall then be glorified, but, showing that He Who is ineffably to be regarded as sharing in humanity no less than Deity is One Only Son, He uses the title "*Son of man*:" for He is One Son and One Christ, capable since His Incarnation of no separation of Nature; but ever remaining and ever regarded as God, although clothed in flesh.

(From the Syriac.) [He is One Son and One Christ, capable since His Incarnation of no separation of Nature,] except so far as this, that we may say that we acknowledge separately the Nature of the Word and [the nature] of the flesh. And [we may say] that they are not the same in conception, for the one is of the Essence of God the Father, but the other had its root upon earth in the holy Virgin. Nevertheless there is only One Christ of the two, Who is not divided into a duality of Sons after the concurrence of these Natures which have been mentioned, but remains and is regarded as in possession of the power of the Godhead, although clothed in Flesh.

St John Chrysostom Commentary on Ephesians Homily 6, verse 6

"That the Gentiles are fellow-heirs, and fellow-members of the body and fellow partakers." What is this; "fellow-heirs, and fellow-partakers of the promise, and fellow-members of the body?" This last is the great thing, that they should be one body; this exceeding closeness of relation to Him. For that they were to be called indeed, that they knew, but that it was so great, as yet they knew not. This therefore he calls the mystery. "Of the promise." The Israelites were partakers, and the Gentiles also were fellow-partakers of the promise of God.

“In Christ Jesus through the Gospel.” That is, by His being sent unto them also, and by their believing; for it is not said they are fellow-heirs simply, but “through the Gospel.” However, this indeed, is nothing so great, it is in fact a small thing, and it discloses to us another and greater thing, that not only men knew not this, but that neither Angels nor Archangels, nor any other created power, knew it. For it was a mystery, and was not revealed. “That ye can perceive,” he said, “my understanding.” This alludes, perhaps, to what he said to them in the Acts, that he had some knowledge that the Gentiles also were called. This, he says, is his own knowledge, “the knowledge of the mystery,” which he had mentioned, viz., “that Christ will in Himself make of the twain one new man.” For by revelation he was instructed, both he and Peter, that they must not spurn the Gentiles; and this he states in his defense. Verse 7. “Whereof I was made a minister, according to the gift of that grace of God which was given me according to the working of His power.” He had said, “I am a prisoner;” but now again he says, that all is of God, as he says, “according to the gift of His grace;” for according to the power of the gift is the dignity of this privilege. But the gift would not have been enough, had it not also implanted in him power.

REFLECTION:

The Golden times of the church was marked by great ethnic reconciliation, It was then that The Spirit moved with all liberty among nations. It was visible during the Ecumenical Councils and at the feet of the Spiritual fathers of Egypt monasticism of the fourth century, where disciples from the east and the west went to the desert to be nourished and guided. We live today on the fruit of these times.

PRAYER:

14 Also the sons of those who afflicted you Shall come bowing to you, And all those who despised you shall fall prostrate at the soles of your feet; And they shall call you The City of the LORD, Zion of the Holy One of Israel.

15" Whereas you have been forsaken and hated, So that no one went through you, I will make you an eternal excellence, A joy of many generations.

16 You shall drink the milk of the Gentiles, And milk the breast of kings; You shall know that I, the LORD, am your Savior And your Redeemer, the Mighty One of Jacob.

17" Instead of bronze I will bring gold, Instead of iron I will bring silver, Instead of wood, bronze, And instead of stones, iron. I will also make your officers peace, And your magistrates righteousness.

18 Violence shall no longer be heard in your land, Neither wasting nor destruction within your borders; But you shall call your walls Salvation, And your gates Praise.

Isaiah 60

LESSON PREPARATION

VOCABULARY:

Universal: includes everyone from every race, color and nationality

Catholic: *universal*

OBJECTIVES

Unit Objectives

1. The Church is the family of God
2. The Creed gives us the definition of the True Church
3. Learning the Elements of Unity, Sanctification, universality and Authenticity
4. Living as members of the church

Lesson Objectives:

1. Learning the definitions
2. How can we practice universality

INTRODUCTION – CONNECTION POINT:

Option one:

Returning back to the family metaphor, ask the children if they know any members in their family who are not from Egyptian background? or if they know a member in the church who is not from Egyptian background?

Option two:

Tell a story of a missionary who brought the gospel of Christ to a different people than his/her The point of this story would be to highlight how the Church is one made up of many nations but have their unity from the Ephesians 4:1-5

Review the Creed 4 Characteristics of the Church.

Define: Universal, Catholic. If the children can, make a point that what we mean by catholic is different than the catholic church. It is the Greek word "Catholeeke" which means universal or includes all the world.

LESSON BODY:

Tell the story of St Theognosta (coptic Synexarium on the seventeenth day of the blessed month of Tut). She asked King Honarius to send a priest to join the people that kidnapped her to the One Church by: Baptism, Teaching them the one Faith (creed), Teaching them to worship (one God the Father and His Son and His Holy Spirit. To also feed them the One Body of the Eucharist. Teaching them about the resurrection of the dead and the life to come.

Saint Theognosta lived in the time of the righteous Emperors Honorius and Arcadius. One day an envoy came with gifts from the King of India to the two emperors. On their way back, they found this Virgin Theognosta holding in her hand a book that she was reading. They seized her and took her back with them to their country. She became the head of the King's attendants and his wives.

One day, the son of the King fell sick with a grievous sickness. She held him in her arms and made over him the sign of the Cross, and he recovered immediately. This report spread throughout that land, and since that day she was set free.

Once the King went to war, there came upon him thick clouds and fog. Knowing of the sign of the Cross that St. Theognosta used to make, the King made the sign of the Cross over the fog and it cleared up. With the sign of the Cross he also vanquished his enemies.

When the King returned from war, he bowed down at the feet of the Saint, and asked her for the holy baptism for him and for the people of his city. She told them that it was not for her to baptize. They sent to Emperor Honorius to inform him of their acceptance of the faith and asked him to send a priest to baptize them. He sent to them a priest who was a saintly anchorite, and he baptized them all and he gave them the Holy Body and Blood of our Lord Christ. The virgin rejoiced for his coming and they blessed each other. She built a convent for herself and for the many virgins who desired the monastic life.

When the priest returned to the Emperor and related to him how the people of the city entered into the faith of our Lord Christ, he rejoiced exceedingly. The Emperor agreed with the Archbishop to ordain the priest a bishop and to send him back to them, and they rejoiced greatly. A bishop has all the apostolic gift of the Holy Spirit and can ordain priests and deacons, can consecrate churches and church items.

There they built a big church and they needed pillars. There was a large temple for idols which had pillars so they took them to build this church. The rest of the people of this city joined the faith of the Lord Christ.

The virgin St. Theognosta rejoiced for all that had happened. Later on she departed in that convent and was surrounded by the virgins. Her prayers be with us, and Glory be to our God, forever. Amen.

Although the people who kidnapped her were not of her same country, she asked her Church to join them to the church. Therefore the Church is "Universal" which means that the church have people from all countries. They all have: One Baptism, one Faith (creed), one God the Father, One Lord (His Son), one Spirit (the Holy Spirit), one hope (resurrection and eternal life), one body (the Eucharist).

Do you know that the church is what God promised Abraham *"I will make you a father of many children, and in your seed all the nations will be blessed."*

Today we are the children of Abraham because we are members in God's universal family.

The same happened when St Mark came to Egypt. He was a Jew from Algeria bringing the Gospel to the Egyptians, who received him as a father who became their apostle and patron saint of Egypt.

I can talk to anyone about my church and invite everyone to my church, because it is not just for Egyptians.

PLAN AND MATERIALS:

Have a map of the World and ask where is the One Church of God?

Make a poster with different faces of different ethnic backgrounds on it under a big dome and a cross.

CONCLUSION

The Church is universal because she is made of all the nations of the world and not a single ethnic or national background. The unity of it is not because of language, skin color or a country but because of the items in Ephesians 4:1-5

REVIEW QUESTIONS

Q. What are the four Characteristics of the church

A. *One, Holy, Apostolic, Universal (catholic)*

Q. What is the meaning of universal?

A. *Includes the whole world, every nation on earth, every language and color.*

Q. How did St Theognosta think of her kidnapers?

A. *She thought that the church is for them. She did not see them as foreigners and kidnapers, but brothers, sisters and family in the church. She truly loved them.*

Q. What did St Theognosta do to get them to be in the family of God?

A. *She asked her king to send a priest to start teaching and baptizing the people of that Indian country, later the Patriarch ordained that priest a bishop to establish a church in that country*

Q. Why was the priest ordained a bishop when he returned to Constantinople before, he was sent a second time to the Indian country?

A. *Because with the Apostolic gift of the Holy Spirit he can establish churches, ordain priests and deacons.*

Q. What characteristic of the church that St Theognosta understood and she used it to bring her kidnapers to the church?

A. *The universality of the church. The church is the family of God that includes all countries, languages and colors of the world.*

VERSE TO REMEMBER:

Ephesians 4:1-5

HOME ACTIVITY-DAILY READINGS

Memorize Ephesians 4:1-5

Unit IV: The Family of God

Purpose: The Church is the family of God. Was created in the Paradise, was re-established and maintained in the Old Testament. The Church is the fulfillment of the covenant with Abraham. The church was delivered to the apostles and by the apostles to us. Who is the church and what is the real icon of the church? The creed defined as One, Holy, Universal and Apostolic. As an essential part of this year's study of the church, the students will learn what it means to be each of these characteristics and how to live these four fundamental principles.

18. AUTHENTICITY - THE CHURCH IS APOSTOLIC

SERVANT PREPARATION

VERSE & REFERENCES:

Ephesians 2:19-22

¹⁹Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, ²⁰having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief *cornerstone*, ²¹in whom the whole building, being fitted together, grows into a holy temple in the Lord, ²²in whom you also are being built together for a dwelling place of God in the Spirit.

Revelation 21:14

¹⁴*Now the wall of the city had twelve foundations, and on them were the names of the twelve apostles of the Lamb.*

CHURCH FATHERS:

St Clement of Rome; First letter to the Corinthians chapters 42,43,44

The apostles have preached the gospel to us from the Lord Jesus Christ; Jesus Christ [has done so] from God. Christ therefore was sent forth by God, and the apostles by Christ. Both these appointments, then, were made in an orderly way, according to the will of God. Having therefore received their orders, and being fully assured by the resurrection of our Lord Jesus Christ, and established in the word of God, with full assurance of the Holy Ghost, they went forth proclaiming that the kingdom of God was at hand. And thus preaching through countries and cities, they appointed the first fruits [of their labors], having first proved them by the Spirit, to be bishops and deacons of those who should afterwards believe. Nor was this any new thing, since indeed many ages before it was written concerning bishops and deacons. For thus says the Scripture in a certain place, I will appoint their bishops in righteousness, and their deacons in faith.

And what wonder is it if those in Christ who were entrusted with such a duty by God, appointed those [ministers] before mentioned, when the blessed Moses also, a faithful servant in all his house, noted down in the sacred books all the injunctions which were given him, and when the other prophets also followed him, bearing witness with one consent to the ordinances which he had appointed? For, when rivalry arose concerning the priesthood, and the tribes were contending among themselves as to which of them should be adorned with that glorious title, he commanded the twelve princes of the tribes to bring him their rods, each one being inscribed with the name of the tribe. And he took them and bound them [together], and sealed them with the rings of the princes of the tribes, and laid them up in the tabernacle of witness on the table of God. And having shut the doors of the tabernacle, he sealed the keys, as he had done the rods, and said to them, Men and brethren, the tribe whose rod shall blossom has God chosen to fulfil the office of the priesthood, and to minister unto Him. And when the morning had come, he assembled all Israel, six hundred thousand men, and showed the seals to the princes of the tribes, and opened the tabernacle of witness, and brought forth the rods. And the rod of Aaron was found not only to have blossomed, but to bear fruit upon it. What think ye, beloved? Did not Moses know beforehand that this would happen? Undoubtedly he knew; but he acted thus, that there might be no sedition in Israel, and that the name of the true and only God might be glorified; to whom be glory forever and ever. Amen

Our apostles also knew, through our Lord Jesus Christ, that there would be strife on account of the office of the episcopate. For this reason, therefore, inasmuch as they had obtained a perfect foreknowledge of this, they appointed those [ministers] already mentioned, and afterwards gave instructions, that when these should fall asleep, other approved men should succeed them in their ministry. We are of opinion, therefore, that those appointed by them, or afterwards by other eminent men, with the consent of the whole church, and who have blamelessly served the flock of Christ, in a humble, peaceable, and disinterested spirit, and have for a long time possessed the good opinion of all, cannot be justly dismissed from the ministry. For our sin will not be small, if we eject from the episcopate those who have blamelessly and holily fulfilled its duties. Blessed are those presbyters who, having finished their course before now, have obtained a fruitful and perfect departure [from this world]; for they have no fear lest anyone deprive them of the place now appointed them. But we see that you have removed some men of excellent behavior from the ministry, which they fulfilled blamelessly and with honor.

21 Then said He to them again, Peace be unto you: as the living Father sent Me, even so send I you.

Hereby our Lord Jesus Christ ordained the disciples to be guides and teachers of the world, and to be ministers of His Divine mysteries, and also bade them, for the time was now come, like lights to illuminate and enlighten, not merely the country of Judaea, according to the limit of the commandment of the Law, which extended *from Dan even unto Beersheba*, according to the Scripture, but rather also all under the sun, and men scattered throughout all lands, wheresoever's they dwelt. The saying of Paul, therefore, is true: *No man takes the honor unto himself, but he that is called of God*. For our Lord Jesus Christ called into His most glorious apostleship, before all others, His own disciples, and firmly fixed the whole earth, which was well-nigh tottering and in the act of falling, pointing out, as God, men to be props thereof who were well able to support it. Therefore, also, He thus spoke by the mouth of the Psalmist, concerning the earth and the Apostles: *I have fixed the pillars of it*; for the blessed disciples were as the pillars *and ground of the truth*, whom also He says that He sent forth,

even as the Father had sent Him; showing at the same time the dignity of their apostle-ship, and the incomparable honor of the power vouchsafed unto them, and also in all likelihood suggesting the method of life the Apostles were to follow. For if He thought it meet that He should send forth His own disciples, even as the Father had sent Him, was it not necessary for those who were destined to imitate His mission to ascertain what the Father sent forth the Son for to do? In divers ways, then, expounding unto us the character of His own mission, He said in one place: *I came not to call the righteous, but sinners to repentance*; and again: *They that are whole have no need of a physician; but they that are sick*; and again, in another place: *For I am come down from heaven, not to do Mine own Will, but the Will of Him That sent Me*; and yet once more: *For God sent not His Son into the world to judge the world; but that the world should be saved through Him*. Summing up, therefore, in a few words the character of their mission, He says that He sent them even as the Father had sent Him, that they might know thereby that they were bound to call sinners to repentance, and to minister to those who were in evil plight, whether of body or soul, and in all their dealings upon earth, not in any wise to follow their own will, but the Will of Him That sent them, and to save the world by their teaching, so far as was possible. And in truth we shall find the holy disciples eager to show the utmost zeal in performing all these things; and it is not difficult for anyone to satisfy himself of this, who has once turned his attention to the Acts of the Apostles, and the words of the holy Paul.

22, 23 *And when He had said this, He breathed on them, and said unto them, Receive ye the Holy Ghost: whosoever sins ye forgive, they are forgiven unto them; whosoever sins ye retain, they are retained.*

After dignifying the holy Apostles with the glorious distinction of the apostleship, and appointing them ministers and priests of the Divine Altar, as I have just said, He at once sanctifies them by vouchsafing His Spirit unto them, through the outward sign of His Breath, that we might be firmly convinced that the Holy Spirit is not alien to the Son, but Consubstantial with Him, and through Him proceeding from the Father; He shows that the gift of the Spirit necessarily attends those who are ordained by Him to be Apostles of God. And why? Because they could have done nothing pleasing unto God, and could not have triumphed over the snares of sin, if they had not been *clothed with power from on high*, and been transformed into something other than they were before. Therefore, also, it was said to one of old time: *The Spirit of the Lord will come upon thee, and thou shall be turned into another man*; and the Prophet Isaiah also declared that those who waited upon the Lord should renew their strength. The wise Paul, too, when he says that he surpassed some in his labors, that is, in the deeds of an Apostle, adds at once: *Yet not I, but the grace of God which was with me*. Besides, we say this, that the disciples would never at all have understood the mystery that is in Christ, nor have been true guides in this knowledge, if they had not advanced in the light of the Spirit to a revelation of things which surpass man's reason and understanding, a revelation which is able to point out to them the heights to which they were bound to ascend; for *no man can say Jesus is Lord*, as Paul says, *but in the Holy Spirit*. As, then, they were destined to proclaim that Jesus was the Lord, that is, to preach that He was God and Lord of necessity, therefore they received the grace of the Holy Spirit in immediate connection with the office of apostleship, Christ granting Him unto them, not ministering to the desires of another, but rather vouchsafing Him of Himself; for the Spirit could only come down unto us from the Father through the Son. The old and written Law, however, which contained shadows and types of the reality, ordained that the appointment of priests should be performed in a more physical way, so to say, and that their appointment should be attended with more outward display. For the blessed Moses, by God's command, bade Aaron and the Levites wash themselves with water: then he slew the ram of

consecration and anointed *with the blood the tip of Aaron's right ear*, as is written, and also put of the blood *upon the thumb of the right hand, and upon the big toe of the right foot*, giving an outline and type, as in a picture, of the mystery concerning Christ. For in the presence here of water and blood, the instruments of sanctification, how can there be any question that in an obscure type an outline was given of the fair beauty of the reality? Our Lord Jesus Christ, transforming into the power of truth the figure of the Law, consecrates through Himself the ministers of the Divine Altar. For He is the Lamb of consecration, and He consecrates by actual sanctification, making men partakers in His Nature, through participation in the Spirit, and in some sort strengthening the nature of man into a power and glory that is superhuman.

And there can be no doubt that the explanation I have here given can be proved not to err from the truth. But, perhaps, someone will come and say as follows, with a praiseworthy desire for knowledge, it may be, putting to us the question, "Where then, and when, did the Savior's disciples receive the grace of the Spirit? When the Savior appeared unto them in the house, immediately after the Resurrection, and breathed upon them, saying: *Receive ye the Holy Ghost*; or in the days of the holy Pentecost, when, as they were again assembled together in one place, *suddenly there came from heaven a sound as of the rushing of a mighty wind. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them. And they began to speak with other tongues, as the Spirit gave them utterance?*" For either, such an one will say, we must suppose that a double grace was given unto them, or we must remain in ignorance of the occasion on which they, in fact, became partakers in the Holy Spirit; if indeed our Savior's saying, and that which is written in the Acts of the holy Apostles, is found to be true. And, indeed, the question may well excite our perplexity, especially as Christ Himself said: *It is expedient for you that I go away; for if I go not away the Comforter cannot come unto you; but when I depart, I will send Him unto you*; for the inquirer will perhaps go on to say, "The Truth, that is, Christ, cannot lie. When, then, He said in plain words that the Comforter would not come unto the disciples unless He were taken up unto the Father, but of a surety He would send Him then, when He was in heaven at His side; how, then, can He be supposed to grant the gift of the Spirit, though His journey from hence was not yet accomplished?" Still, though the inquiry is very obscure, and very likely to cause perplexity, it yet allows of an appropriate solution, when we remember our faith that Christ is not as one of ourselves, but rather is God, and of God, and so exercises dominion over His own Words, and moulds them to suit His purposes.

For He proclaimed that He would send down to us from heaven the Comforter, when He was ascended to God the Father; and this, indeed, He did, when He had gone away to the Father, and vouchsafed to shed forth the Spirit abundantly upon all who were willing to receive it. For any man could receive it, through faith, that is, and Holy Baptism; and then was fulfilled that which was spoken by the voice of the Prophet: *I will pour out of My Spirit upon all flesh*. But it was necessary that the Son should appear as co-operating with the Father in granting the Spirit; it was necessary that those who believed on Him should understand that He is the Power of the Father, That has created this whole world, and called man out of nothing into being. For God the Father, at the beginning, by His own Word, took of the dust of the ground, as is written, and fashioned the animal, that is man, and endowed him with a soul, according to His Will, and illuminated him with a share of His own Spirit; *for He breathed into his nostrils the breath of life*, as is written. And when it came to pass that through disobedience man fell under the power of death, and lost his ancient honor, God the Father built him up and restored him to newness of life, through the Son, as at the beginning. And how did the Son restore him? By the death of His own Flesh He slew death, and brought the race of man back again into incorruption; for Christ

rose again for us. In order, then, that we might learn that He it was Who at the beginning created our nature, and sealed us with the Holy Spirit, our Savior again grants the Spirit, through the outward sign of His Breath, to the holy disciples, as being the first-fruits of renewed nature. For Moses writes concerning our creation of old, that God breathed into man's nostrils the breath of life. As, then, at the beginning, man was formed and came into being, so likewise is he renewed; and as he was then formed in the Image of his Creator, so likewise now, by participation in the Spirit, is he transformed into the Likeness of his Maker. For that the Spirit impresses the Savior's Image on the hearts of those who receive Him surely does not admit of question; for Paul plainly exhorts those who had fallen through weakness into observance of the Law, in the words: *My little children, of whom I am again in travail until Christ be formed in you.* For he says that Christ will not be formed in them save by partaking of the Holy Spirit, and living according to the law of the Gospel. Therefore, as in the first-fruits of creation, which is made regenerate into incorruption and glory and into the Image of God, Christ establishes anew His own Spirit in His disciples. For it was necessary that we should also perceive this truth, namely, that He brings down and grants the Spirit unto us. Therefore, also, He said: *All things, whatsoever the Father hath, are Mine.* And as the Father hath, of Himself and in Himself, His own Spirit, so also the Son hath the Spirit in Himself, because He is Consubstantial with Him, and essentially proceeded from Him, having by Nature in Himself all the attributes of His Father.

From the following fact we can prove that, many as were the actions that He repeatedly promised us that He would perform in due season, He even in part anticipated the appointed time in the performance of them, for our edification, that we might be fully convinced that whatsoever He has spoken will assuredly come to pass. He declared that He would raise up the dead, and bring back again to life those who are lying in the earth and in tombs. *The hour cometh, He says, when the dead shall hear the voice of the Son of God, and shall come forth; they that have done good, unto the resurrection of life; and they that have done ill, unto the resurrection of judgment.* And, desiring to satisfy us that He could readily accomplish this, He taught, saying: *I am the Resurrection and the Life.* But, inasmuch as the vastness of the miracle made it difficult of belief that the dead could ever be restored to life, He anticipated to our profit the time of the Resurrection, and gave us a sign by raising Lazarus and the widow's son and the daughter of Jairus. And what else besides? As He said that full of glory would be the resurrection of the Saints, for *then, He says, shall the righteous shine forth as the sun in the Kingdom of their Father,* in order that here again He might be believed to speak truth, He granted the sight thereof before the time to the disciples. For He *took Peter and James and John, and went up into the mountain, and was transfigured before them: and His Face did shine as lightning, and His garments became white as snow.* Just as, then, although He promised to accomplish these things in their season, yet He performed the works in part and with a limited scope even out of due time, as an earnest and foretaste of that which was expected to come to pass and to affect the whole world, so doing in order that faith in Him might not be shaken; even so, likewise, after having said that He would send the Comforter to us when He went away to the Father, and having fixed this occasion for granting this grace universally, He performed in the persons of His disciples the first installment, as it were, of the promise, for the many just and sufficient reasons we have previously given.

They, therefore, partook of the Holy Spirit when *He breathed on them, saying, Receive ye the Holy Ghost;* for it were impossible for Christ to lie, and He would never have said "Receive" without giving; but in the days of Holy Pentecost, when God more openly proclaimed His grace, and manifested the establishment of the Holy Spirit in their hearts, there appeared unto them tongues through flame, not signifying the beginning of the gift of the Spirit in their hearts, but rather having reference to the time

when they were first endowed with the gift of languages. It is written, indeed, that *they began to speak with other tongues, as the Spirit gave them utterance*. Note, that they began to speak, not to receive sanctification, and that the gift of divers tongues came down upon them; and this was the working of the Spirit that was in them. For just as the Father spoke from heaven, and bore witness to His Son, saying, *This is My beloved Son, in Whom I am well pleased*; and did this to satisfy the minds of those who heard, uttering, or causing to be uttered, a sound as of some instrument which fell upon the ear; even so, also, in the case of the holy disciples He made the manifestation of the grace given them more public, sending down upon them tongues as of fire, and causing the descent of the Holy Spirit to resemble the sound *of the rushing of a mighty wind*. And that this very portent was given unto the Jews by way of a sign, you will readily see, if you listen to God, the Lord of all, saying by the mouth of the Prophet: *By men of strange tongues, and by the lips of strangers, will I speak unto this people, and yet will they not believe*. And to the intent that we might believe that the blessed disciples did, in fact, partake of the Holy Spirit, and were from henceforth honored with the grace of Christ from above, and that they were able to expound the truth, and that the glory of their apostleship was worthy all admiration, witness being borne thereto by the gift from on high, therefore it was that fire came down in the form of tongues.

I think, indeed, that I have here said enough to accurately explain the meaning of the passage; but, inasmuch as we are bound to take every precaution in our treatise, that no stumbling block spring up to offend the brethren through the carping spirit of any amongst us, let us make this addition to what we have said, and refute the vain talk that we may expect will be started. We shall find, then, in the passage that follows, the words: *Thomas, called Didymus, was not with the disciples when Jesus came*. How, then, someone may not unreasonably inquire, if he were away, was he in fact made partaker in the Holy Spirit when the Savior appeared unto the disciples and breathed on them, saying: *Receive ye the Holy Ghost*? We reply that the power of the Spirit pervaded every man who received grace, and fulfilled the aim of the Lord Who gave Him unto them; and Christ gave the Spirit not to some only but to all the disciples. Therefore, if any were absent, they also received Him, the munificence of the Giver not being confined to those only who were present, but extending to the entire company of the holy Apostles. And that this interpretation is not strained, or our idea extravagant, we may convince you from Holy Writ itself, bringing forward as a proof a passage in the Books of Moses. The Lord God commanded the all-wise Moses to select elders, to the number of seventy, from the assembly of the Jews, and plainly declared: *I will take of the Spirit which is upon thee and will put it upon them*. Moses, as he was bidden, brought them together, and fulfilled the Divine decree. Two only of the men who were included in the number of the seventy elders were left behind, and remained in the assembly, to wit, *Eldad and Medad*. Then when God put upon them all the Divine Spirit, as He had promised, those whom Moses had collected together immediately received grace, and prophesied; but none the less also the two who were in the assembly prophesied, and, in fact, the grace from above came upon them first. Nay, further, Joshua, that was called the son of Nun, who was the constant attendant of Moses, not understanding at once the meaning of the mystery, but thinking that after the manner of Dathan and Abiram they were rivals in the art of prophecy to those whom Moses had brought together, said unto him: *Eldad and Medad do prophesy in the camp; my lord Moses, forbid them*. And what answered that truly wise and great man, seeing in his wisdom the working of the grace given unto them, and the power of the Spirit? *Are you zealous for my sake? Would God that all the Lord's people were prophets, and that the Lord would put His Spirit upon them!* Observe how he rebukes the saying of Joshua, who knew not what had been done. Would that, he says, the Spirit were given to all the people! Nay, this will indeed come to pass in due season, when the Lord, that is, Christ, will grant unto them His Spirit;

breathing upon His holy Apostles as upon the First-fruits of those whose due it is to receive Him, and saying: *Receive ye the Holy Ghost*. Then, if Thomas were absent, he was not cut off from receiving the Spirit, for the Spirit pervaded all whose due it was to receive Him, and who were included among the number of His honored disciples.

Christ, when He gave the Spirit unto them, said: *Whosoever sins ye forgive, they are forgiven; and whosoever sins ye retain, they are retained*; though only the living God is able and powerful to grant unto sinners remission of sins; for whom could it befit to pardon the transgressions that sinners have committed against the Divine Law, save the Lawgiver Himself? You may, if you choose, see the meaning of the saying from the analogy of human affairs. Who has authority to meddle with the decrees of earthly monarchs, and who tries to undo that which has been ordained by the will and judgment of rulers, save only someone who is invested with regal honor and dignity? Therefore, wise was the saying, *Insolent is he who says unto the king, You break the law*. In what way, then, and in what sense did the Savior invest His disciples with the dignity which befits the Nature of God alone? The Word that is in the Father cannot err; and this He did, and whatsoever He doeth, He doeth well. For He thought it meet that they who have once been endued with the Spirit of Him Who is God and Lord, should have power also to remit or retain the sins of whomsoever they would, the Holy Spirit That dwelt in them remitting or retaining them according to His Will, though the deed were done through human instrumentality.

They who have the Spirit of God remit or retain sins in two ways, as I think. For they invite to Baptism those to whom this sacrament is already due from the purity of their lives, and their tried adherence to the faith; and they hinder and exclude others who are not as yet worthy of the Divine grace. And in another sense, also, they remit and retain sins, by rebuking erring children of the Church, and granting pardon to those who repent; just as, also, Paul gave up him that had committed fornication at Corinth, *for the destruction of the flesh, that the spirit may be saved*, and admitted him again into fellowship, that he might not *be swallowed up with his overmuch sorrow*, as he says in his letter. When, then, the Spirit of Christ dwelling in our hearts doeth things which befit God alone, surely He is the living God, invested with the glorious dignity of the Divine Nature, and having power over sacred laws.

REFLECTION:

The reassurance of having the church built on the foundation of Christ and His apostles makes the mind and the heart at peace. St Peter gives the same reassurance in his second letter; "*For we did not follow cunningly devised fables..*" and St Paul also wrote to say that we are built on the foundation of the apostles. It was in the mind of our Lord, after all He was the one to call Simon, Peter. The book of Revelation Lay all the apostles as foundation of the New Jerusalem.

PRAYER:

19" The sun shall no longer be your light by day, Nor for brightness shall the moon give light to you; But the LORD will be to you an everlasting light, And your God your glory.

20 Your sun shall no longer go down, Nor shall your moon withdraw itself; For the LORD will be your everlasting light, And the days of your mourning shall be ended.

21 Also your people shall all be righteous; They shall inherit the land forever, The branch of My planting, The work of My hands, That I may be glorified.

22 A little one shall become a thousand, And a small one a strong nation. I, the LORD, will hasten it in its time." Isaiah 60

LESSON PREPARATION

VOCABULARY:

Apostle: one of the 12 or the 70 that our Lord sent to witness for His Holy Resurrection

Apostolic: The second generation of church fathers after the Apostles and St Athanasius

Apostolic Succession: The church since the apostles for two thousand years has patriarchs one after another. It is the list of all the patriarchs from St. Mark to our current Pope "Pope Tawadros"

Laying-on of hands: The way the apostles give the gift of the Holy Spirit to their disciples and how their disciples give it to their disciples and so on.

Holy Synod: The group of bishops that shepherd the Coptic church today.

OBJECTIVES

Unit Objectives

1. The Church is the family of God
2. The Creed gives us the definition of the True Church
3. Learning the Elements of Unity, Sanctification, universality and Authenticity
4. Living as members of the church

Lesson Objectives:

1. Learning the definitions
2. Learning the meaning of "Apostolic Church"
3. Apostolic Succession, and Holy Synod

INTRODUCTION – CONNECTION POINT:

We have been studying the Church as the family of God. We learned how the church is one church because of the one Baptism, one faith, one Body, one God, one Lord, one Spirit and one hope. Today we would learn the beginning of the church as our family of faith. How our Lord started this family.

LESSON BODY:

Do you know the name of our current patriarch? *the teacher should have a picture of the patriarch to show to the students. this should be kept in the class.*

Do we know why He is called in rank (first, second, third..)? do you know that he also has a number 117th, 118th, etc..

Because there were/was other patriarch/s before who had the same name.

With Pope Tawadros, the group of bishops make the **Holy Synod**. They are the fathers of our Coptic Church today. (show a picture of the holy Synod). Each Apostolic church has a holy Synod of her own.

Apostolic churches : Catholic, Greek, Armenian, Syrian, Russian Orthodox, Romanian Orthodox, Serbian Orthodox, Indian Orthodox, Eritrean Orthodox... Nice to have pictures of the different cathedrals and patriarchs of different churches or maybe the visit of our patriarch to these churches.

In the Coptic Church we do have a list of all of our patriarchs beginning from St Mark all the way to our current patriarch. This list is called the **Apostolic Succession**. The apostles received the gift of the Holy Spirit, and in turn they gave it to their disciples who became patriarchs, who in turn gave this gift to their disciples and so on. It is only through the apostles and their successors that the gift of the Holy Spirit is given. The gift of the Holy Spirit is given by **Laying-on of Hands** of the apostles and their successors. *Teacher should have a list of the patriarchs of Alexandria, and a picture of laying-on of hands.*

In this list there are great saints like: St Peter the seal of martyrs, St Athanasius, St, Cyril the pillar of faith, St Cyril the sixth and many others that we shall study later this year.

But who is the first on this list? St Mark the apostle, the writer of the second gospel. St Mark

Other churches have their patriarchal list go up to other apostles. For example The Syrian church go all the way to St Ignatius the **Apostolic Father** (second generation after the apostles) who was the disciple of St John the beloved.

PLAN AND MATERIALS:

Icon of the current patriarch

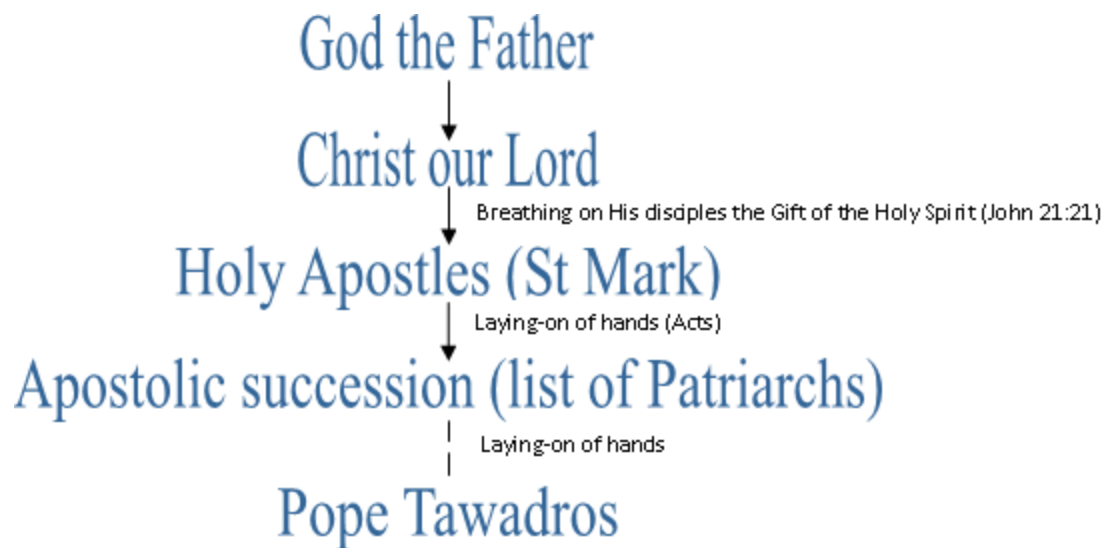
Picture of the current holy Synod and the different apostolic churches.

List of the patriarchs from St Mark to current

printed icons of the patriarch to give to children to take home.

Show Pope Tawadros video clip addressing the fourth grade Sunday school students.

Teachers can use this illustration to explain the concept of Apostolic Church in our Coptic Orthodox Church:



CONCLUSION

The Church is Apostolic because she was built on Christ gift of the Holy Spirit to the holy apostles. Through the Apostolic Succession we receive the gift in our own generation from one patriarch and the holy Synod to another. For any church to be Apostolic, she has to be founded by an apostle or an apostle disciple and to have an uninterrupted list of patriarchs.

REVIEW QUESTION

Q. What is the meaning of the word apostolic church and apostolic father?

A. *Apostolic church is started by the Holy Apostles and their Disciples and maintain apostolic succession. Apostolic Fathers are the second generation after the Apostles " The disciples of the Holy Apostles".*

Q. How does the apostolic succession work?

A. *By Laying-on of hands of the apostles and their successors?*

Q. Who is the Apostle who started God's family in Egypt?

A. *St Mark*

Q. Why we call Pope Tawadros, "Pope Tawadros the Second"?

A. *Because we have a Patriarch in the list of Patriarchs who carry the same name in the past.*

Q. What do we call the list of Patriarchs in our Church?

A. *Apostolic succession.*

Q. Can anyone give the gift the Holy Spirit?

A. *No, it is only the apostles and their successors who have the power to give the gift of The Spirit.*

Q. Do you know How many Patriarchs we have in our apostolic succession?

A. *118*

Q. What makes a church apostolic?

A. *For any church to be Apostolic, she has to be founded by an apostle or an apostle disciple and to have an uninterrupted list of patriarchs.*

VERSE TO REMEMBER:

Ephesians 4:1-5

HOME ACTIVITY-DAILY READINGS

Ephesians 4:1-5

Unit IV: The Family of God

Purpose: The Church is the family of God. Was created in the Paradise, was re-established and maintained in the Old Testament. The church was delivered to the apostles and by the apostles to us. Who is the church and what is the real icon of the church? The creed defined as One, Holy, Universal and Apostolic. As an essential part of this year's study of the church, the students will learn what it means to be each of these characteristics and how to live these four fundamental principles.

19. UNIT REVIEW

Recite Ephesians 4:1-5

Ephesians 4:1-5

I, therefore, the prisoner of the Lord, beseech you to walk worthy of the calling with which you were called, ²with all lowliness and gentleness, with longsuffering, bearing with one another in love, ³endeavoring to keep the unity of the Spirit in the bond of peace. ⁴There is one body and one Spirit, just as you were called in one hope of your calling; ⁵one Lord, one faith, one baptism; ⁶one God and Father of all, who is above all, and through all, and in you all.

LESSON 15- THE CHURCH IS ONE

Q. What are the 4 characteristics of the church?

A. *One Holy Catholic Apostolic*

Q. What did our Lord pray for on Holy Thursday?

A. *He prayed for the unity and the holiness of His Church*

Q. What are the seven items of the church unity?

A. *One Body, One Spirit, One Hope, One Lord, One Faith, One Baptism, One God*

Q. Where do you find these items?

A. *Ephesians 4:1-5*

Q. What is the one Body?

A. *The body of Christ that we eat in communion*

Q. What is the one faith?

A. *the Creed*

LESSON 16 - THE CHURCH IS HOLY

Q. What is the meaning of Holy?

A. *Pure and filled with God.*

Q. How does the church become Holy?

A. *Through the mysteries of the Church, Christ sanctifies every member by the work of the Holy Spirit.*

Q. What is the meaning of: Consecrate, Desecrate, Defile, Sacrilege, Lust

A. **Consecrate:** to make someone or something holy

Defile: to turn a holy person or holy item unclean before God

Desecrate: treat holy things as unholy

Sacrilege: disrespect to holy things of God

Lust: very strong wanting of something

Q. What are the two types of lust?

A. *Lust of the eyes like anything that we see and want to have badly. Lust of the flesh, like craving certain foods very badly*

Q. How to keep our holiness

A. *By keeping the purity of our body members, mind and heart, confessing whatever we failed to do and taking communion regularly.*

LESSON 17 - THE CHURCH IS UNIVERSAL

Q. What is the meaning of universal?

A. *Includes the whole world, every nation on earth, every language and color.*

Q. How did St Theognosta think of her kidnapers?

A. *She thought that the church is for them. She did not see them as foreigners and kidnapers, but brothers, sisters and family in the church. She truly loved them.*

Q. What did St Theognosta do to get them to be in the family of God?

A. *She asked her king to send a priest to start teaching and baptizing the people of that Indian country, later the Patriarch ordained that priest a bishop to establish a church in that country*

Q. Why was the priest ordained a bishop when he returned to Constantinople before, he was sent a second time to the Indian country?

A. *Because with the Apostolic gift of the Holy Spirit he can establish churches, ordain priests and deacons.*

Q. What characteristic of the church that St Theognosta understood and she used it to bring her kidnapers to the church?

A. The universality of the church. The church is the family of God that includes all countries, languages and colors of the world.

LESSON 18 - THE CHURCH IS APOSTOLIC

Q. What is the meaning of the word apostolic church and apostolic father?

A. Apostolic church is started by the Holy Apostles and their Disciples and maintain apostolic succession. Apostolic Fathers are the second generation after the Apostles " The disciples of the Holy Apostles".

Q. How does the apostolic succession work?

A. By Laying-on of hands of the apostles and their successors?

Q. Who is the Apostle who started God's family in Egypt?

A. St Mark

Q. Why we call Pope Tawadros, "Pope Tawadros the Second"?

A. Because we have a Patriarch in the list of Patriarchs who carry the same name in the past.

Q. What do we call the list of Patriarchs in our Church?

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Q. Can anyone give the gift the Holy Spirit?

A. No, it is only the apostles and their successors who have the power to give the gift of The Spirit.

Q. Do you know How many Patriarchs we have in our apostolic succession?

A. 118

Q. What makes a church apostolic?

A. For any church to be Apostolic, she has to be founded by an apostle or an apostle disciple and to have an uninterrupted list of patriarchs.

Unit V:

*Stories of some
of
the Coptic Patriarchs and Bishops*

Lesson 20: Story of St. Mark the founder of the coptic church our family of faith

Lesson 21: Story of St. Peter the Seal of Martyrs

Lesson 22: Story of St. Athanasius. the defender of Orthodoxy

Lesson 23: Story of Pope Petros El Gawli and the Holy Light

Lesson 24: Story of Pope Abram and the moving of the mountain

Lesson 25: Story of St. pope Kyrilloss the sixth: Life of Prayer

Lesson 26: Story of St Abram bishop of Fayoum.

LESSON 20: ST MARK THE EVANGELIST

The Thirtieth Day of the Blessed Month of Baramoudah

The Martyrdom of the Great Saint Mark, the Apostle The Evangelist of the Land of Egypt On this day, which coincided with the 26th. of April 68 A.D., the great apostle St. Mark, the evangelist of the land of Egypt, was martyred. He was the first Pope of Alexandria and one of the Seventy Apostles.

His name was John, as the Holy Bible says: "He came to the house of Mary, the mother of John whose surname was Mark, where many were gathered together praying" (Acts 12:12). He was the one that the Lord Christ, to Whom is the glory, meant when He said: "Go into the city to a certain man, and say to him, The Teacher says, My time is at hand; I will keep the Passover at your house with My disciples" (Matthew 26:18).

His house was the first Christian church, where they ate the Passover, hid after the death of the Lord Christ, and in its upper room the Holy Spirit came upon them. This Saint was born in Cyrene (One of the Five Western cities, Pentapolis - in North Africa). His father's name was Aristopolus and his mother's name was Mary. They were Jewish in faith, rich and of great honor. They educated him with the Greek and Hebrew cultures. He was called Mark after they emigrated to Jerusalem, where St. Peter had become a disciple to the Lord Christ. St. Peter was married to the cousin of Aristopolus. Mark visited St. Peter's house often, and from him he learned the Christian teachings.

Once Aristopolus and his son Mark were walking near the Jordan river, close by the desert, they encountered a raving lion and a lioness. It was evident to Aristopolus that it would be his end and the end of his Son, Mark. His compassion for his son compelled him to order him to escape to save himself. Mark answered, "Christ, in whose hands our lives are committed, will not let them prey on us." Saying this, he prayed, "O, Christ, Son of God protect us from the evil of these two beasts and terminate their offspring from this wilderness." Immediately, God granted this prayer, and the two beasts fell dead. His father marvelled and asked his son to tell him about the Lord Christ. He believed in the Lord Christ at the hands of his son who baptized him. After the ascension of the Lord Christ, he accompanied Paul and Barnabas to preach the Gospel in Antioch, Seleucia, Cyprus, Salamis, and Perga Pamphylia where he left them and returned to Jerusalem. After the Apostolic Council in Jerusalem, he went with Barnabas to Cyprus. After the departure of Barnabas, with the order of the Lord Christ, St. Mark went to Afriquia, Berka,

and the Five Western cities. He preached the Gospel in these parts, and believed on his hands most of its people. From there, he went to Alexandria in the 1st. of Bashans 61 A.D.

When he entered the city, his shoe was torn because of the much walking in preaching and evangelism. He went to a cobbler in the city, called Anianus, to repair it. While he was repairing it the awl pierced his finger. Anianus shouted in Greek saying "EIS THEOS" which means "O, ONE GOD". When St. Mark heard these words his heart rejoiced exceedingly. He found it suitable to talk to him about the One God. The Apostle took some clay, spat on it and applied it to Anianus' finger, saying in the Name of Jesus Christ the Son of God, and the wound healed immediately, as if nothing happened to it.

Anianus was exceedingly amazed from this miracle that happened in the Name of Jesus Christ, and his heart opened to the word of God. The Apostle asked him about who was the only God that he cried for when he was injured. Anianus replied "I heard about him, but I do not know him." St. Mark started

explaining to him from the beginning, the creation of heaven and earth, the transgression and fall of Adam, the flood, how God sent Moses, who brought the children of Israel out of Egypt, and gave them the Law, the captivity of the children of Israel to Babylon, and the prophecies that foretold the coming of Christ. Anianus invited him to go to his house and brought to him his children. The Saint preached and baptized them in the Name of the Father and the Son and the Holy Spirit.

When the believers in the Name of Christ increased and the pagan people of the city heard that, they were raged with anger and thought of slaying St. Mark. The faithful advised him to get away for a short while for the sake of the safety of the church and its care. St. Mark ordained St. Anianus a Bishop for Alexandria, three priests and seven deacons. He went to the Five Western Cities, remained there for two years preaching, and ordained bishops, priests, and deacons.

He returned to Alexandria where he found the believers had increased in number, and built a church for them in the place known as Bokalia (The place of cows), east of Alexandria on the sea shore. It came to pass, when he was celebrating the feast of the Resurrection on the 29th day of Baramudah, year 68 A.D., the same day coincided with the great pagan Celebration for the feast of the god Syrabis, a multitude of them assembled and attacked the church at Bokalia and forced their way in. They seized St. Mark, bound him with a thick rope and dragged him in the roads and streets crying, "Drag the dragon to the place of Cows." They continued dragging him with severe cruelty. His flesh was torn and scattered everywhere, and the ground of the city was covered with his blood. They cast him that night into a dark prison. The angel of the Lord appeared to him and told him: "O Mark, the good servant, rejoice for your name has been written in the book of life, and you have been counted among the congregation of the saints." The angel disappeared, then the Lord Christ appeared to him, and gave him peace. His soul rejoiced and was glad.

The next morning (30th of Baramudah), the pagans took St. Mark from the prison. They tied his neck with a thick rope and did the same as the day before, dragging him over the rocks and stones. Finally, St. Mark delivered up his pure soul in the hand of God, and received the crown of martyrdom, the apostolic crown, the crown of evangelism, and the crown of virginity. Nevertheless, St. Mark's death did not satisfy the rage of the pagans and their hatred. They gathered much firewood and prepared an inferno to burn him. A severe storm blew and heavy rains fell. The pagans became frightened, and they fled away in fear. The believers came and took the holy body, carried it to the church they built at Bokalia, wrapped it up, prayed over him and place it in a coffin. They laid it in a secret place in this church.

*The prayers of this great Saint and honorable Evangelist be with us and Glory be to our God forever.
Amen.*

The Twenty-Ninth Day of the Blessed Month of Hatour

1. The Martyrdom of St. Peter, the Seal of the Martyrs, 17th Pope of Alexandria.

1. This day marks the martyrdom of St. Peter, 17th Pope of Alexandria and the seal of the martyrs. His father was the archpriest of Alexandria and his name was Theodosius and his mother's name was Sophia. They were God-fearing people and they had no children. On the fifth day of the Coptic month of Abib, the feast of St. Peter and St. Paul, his mother went to church where she saw other mothers carrying their children. She was exceedingly sorrowful and she wept. She besought our Lord Jesus Christ with many tears, to grant her a son. That night, Peter and Paul appeared to her and told her that the Lord had accepted her prayers and that He would give her a son, and to call him Peter. They commanded her to go to the Patriarch, to bless her. When she woke up, she told her husband about what she saw and he was exceedingly glad. Then she went to the father, the Patriarch and told him about what she saw and asked him to pray for her. He prayed and blessed her. Shortly after, she gave birth to this saint and called him Peter. When he was 7 years old, they gave him to Pope Theonas, as was done with Samuel the prophet and he became as a son to him. He placed him in the theological school where he received his education and excelled in preaching and counseling. He then ordained him as a reader, then as a deacon, and shortly after as a priest. He relieved the Pope of many church administrative duties. Before Pope Theonas' departure, he recommended that Abba Peter be his successor. When he was enthroned on the See of St. Mark, the church was enlightened by his teachings. It came to pass in the city of Antioch, that a man of high authority had agreed with Diocletian the Emperor, to return to paganism. That man had two children and because of him, their mother could not baptize them there. Therefore, she took them to Alexandria. On her way there, the sea was troubled by a violent storm and she was afraid that her two sons would drown and die without being baptized. She therefore dipped them in the sea three times saying, "In the Name of the Father, and the Son, and the Holy Spirit," then she cut her breast and with her blood made the sign of the Holy Cross over their foreheads.

Eventually, the troubled sea calmed down and she arrived safely to Alexandria with her sons. On the same day, she brought them to be baptized. Whenever, the Patriarch, St. Peter tried to baptize them, the water would solidify as stone. This happened three times. When he questioned her, she informed him of what had happened to her at sea. He marvelled and praised God saying, "That is what the church proclaims, that it is one baptism." Therefore, the baptism she performed in the sea was accepted by the Lord.

Also in the days of this Pope, Arius the heretic appeared and St. Peter advised him several times to turn from his wicked thoughts, but he would not hearken to him. Consequently, he excommunicated him and prevented him from the fellowship of the church. Arius contacted Emperor Maximianus, the infidel, and reported to him that Peter, the Patriarch of Alexandria, incited the people not to worship the gods. The Emperor was outraged and he sent messengers with orders to cut off his head. When they arrived in Alexandria, they attacked the people and destroyed most of the cities of Egypt. They robbed all their valuables, their women and children. In total, about 840 thousand of them were killed, some with the sword, some with starvation and some with imprisonment. Then they returned to Alexandria and captured the father, the Patriarch, and imprisoned him.

When the people heard about their shepherd's arrest, they gathered in front of the prison door and wanted to save him by force. The officer in charge of his slaying was worried that the general peace would be disrupted, so he postponed the execution till the next day. When the saint saw what had happened, he wanted to deliver himself to death for his people, for he feared what might happen to his

flock. He wished to depart and be with Christ, without causing any disturbances or troubles. He sent for his people and he comforted them and advised them to adhere to the true faith.

When Arius, the infidel, learned that St. Peter was departing to be with the Lord, leaving him under the band of excommunication, he entreated him, through the high priests, to absolve him. St. Peter refused and told them that the Lord Christ had appeared to him this night in a vision, wearing a torn robe. St. Peter asked Him, "My Lord, who rent Your robe?" The Lord replied, "Arius has rent My robe, because he separated Me from My Father. Beware of accepting him." After this, St. Peter summoned the Emperor's messenger in secret and advised him to dig a hole in the prison's wall on the side where there were no Christians. The officer was amazed at the bravery of the father and he did as he commanded him. He took him out of prison secretly and brought him outside the city, to where the tomb of St. Mark the evangelist, Egypt's evangelist. There, he kneeled down and asked the Lord, "Let the shedding of my blood mark the end of the worship of idols and be the end of the shedding of the blood of Christians." A voice came from heaven and was heard by a saintly virgin who was near that place. It said, "Amen. May it be to you according to your wishes." When he finished his prayer, the swordsman advanced and cut off his holy head. The body remained in its place until the people went out hurriedly from the city to the place where

he was martyred, because they did not know what had happened. They took the pure body and dressed it in the pontifical clothes and seated him on the seat of St. Mark, which he refused to sit on during his life. He used to say that he saw the power of God sitting on the Chair and therefore, he did not dare to sit on it.

Then they placed his body with the bodies of the saints. He occupied the throne of St. Mark for 11 years.
His prayers be with us. Amen.

LESSON 22: STORY OF ST. ATHANASIUS. THE DEFENDER OF ORTHODOXY

The Seventh Day Of The Blessed Month Of Bashans

*The Departure of St. Athanasius the Apostolic
the 20th. Pope of Alexandria*

On this day of the year 89 A.M. (373 A.D.) the great Pope Anba Athanasius the apostolic, the 20th. Pope of Alexandria, departed. He was born to pagan parents about the year 295 - 298 A.D. It happened that when he was in school, he saw some Christian children acting the Christian rituals some as priests, some as deacons and one of them as a bishop. He asked their permission to participate with them, but they refused saying: "You are pagan, and you are not allowed to mix with us." He answered them: "I am from now on a Christian." They rejoiced with him, they made him a patriarch over them in the play, they enthroned him on a high place, and they offered him honor and respect. At that time pope Alexandros passed by, when he saw them, he said to those who were with him about Athanasius: "This child would be in a great position one day." When Athanasius' father died, his mother brought him to Pope Alexandros, who taught them the principles of the Christian faith and baptized them. They gave their money to the poor, and stayed with the Pope, who taught Athanasius the church subjects, and ordained him deacon and made

him a personal secretary. The gifts of the Holy spirit increased in him. He was chosen Patriarch on the 8th. of Bashans of the year 44 A.M. (May 5th., 328 A.D.) after the departure of Pope Alexanderos.

Pope Alexanderos had recommended Athanasius, his deacon, for the Papacy, who lived with St. Antonios the father of the monks and followed his example in asceticism. He manifested his brilliancy in exposing "Arius" in the universal council, when Arius said about Christ that he was "similar" in essence with the Father, St. Athanasius said: "One in essence with the Father." In this fashion he manifested his excellence.

St. Athanasius hid himself in the mountains, after the departure of Pope Alexanderos for he believed of his unworthiness to this serious and important position. The people sought him until they found him, and brought him to the bishops, and was ordained Pope in 328 A.D. The historian Socrates testified about him saying: "Athanasius fluency in speech and his outspokenness in the council of Nicea brought over him all the hardships that he encountered in his life."

After he became a Pope, he ordained for Ethiopia its first Metropolitan whose name was Anba "Salama". The church of Ethiopia have followed the church of Alexandria since that time. The spiritual and religious state in Ethiopia had established and settled since that time. *St. Athanasius was exiled away from his Chair five times:*

1. The First Exile:

Arius, after he had been excommunicated, tried to return to Alexandria, by sending a misleading and flattering letter to Emperor Constantine, which touched him. The Emperor asked Pope Athanasius to take him back. Athanasius refused to accept him because that would be a contradiction to the decision of the Universal Council.

The Arians accused Pope Athanasius with these charges:

1. That he supported pope Philominus who rebelled against the government.
2. That he broke the communion cup of the priest Eskira, and destroyed his altar.
3. That he killed bishop Arsanius, and used his arms in sorcery.
4. That he also raped a nun.

The Pope cleared himself from the first charge. A council was assembled in Tyre, most of the attendants were Arians, were against Athanasius to look into these charges. In the second charge, the Lord moved the priest Eskira's heart, who had conspired with them to testify falsely against him, and he cleared the Pope from that charge. With regard of the third charge, Arsanius the bishop, who had agreed with them to accuse the Pope falsely for his murder, came to the council. Pope Athanasius kept him in an adjacent room. The Arians brought two arms of a dead person and claimed that they were the arms of Arsanius. Then Arsanius was brought in, and showed his arms to the council and declared his regrets. The Arians said that Athanasius was a sorcerer and he was able to make arms for him. They became violent against Arsanius who left the council and went to the Emperor. Then they looked in the matter of the rape, they brought a harlot who claimed that Athanasius raped her. One of the entourage of Pope Athanasius, a priest called Timothy said to her: "How dare you to say that I came to your house, and overpowered your will?" She thought that the priest was Athanasius for she did not know him, and she said: "You are". At once the false claim was exposed.

Athanasius could not meet the Emperor because of the interferences of the Arians, who accused him before the Emperor that he prevented the export of the wheat from Alexandria to the Emperor. The Emperor gave his order to exile Athanasius to Trefe (Treves) in France in February 5th., 335 A.D. where its bishop had met him with great honor. Arius died a horrible death as Socrates said: "God made Arius to die in a public washroom, where his bowels poured out of his body, and the people regarded his death as a punishment from the Divine Justice." When the Emperor heard about the death of Arius, he recognized the innocence of Athanasius, and recommended while he was on his death bed, in the year 337 A.D. that Athanasius be returned to Alexandria. After the departure of Constantine, the Empire was divided, Constantine II over France, Egypt became under the rule of Constantius, and Constance over Italy. With the mediation of Constantine, the Pope returned in the year 338 A.D. The people of Alexandria received him with great joy.

2. The Second Exile:

The Arians did not stop at that, but assembled a council, where they excommunicated Athanasius. They appointed instead someone called Gregory, and they sent their decision to Julius, Bishop of Rome. Pope Athanasius assembled a council in Alexandria in 340 A.D. where he protested against the Arians, then he wrote a letter to all the churches to declare his innocence. However, the Arians influenced Philogorius to help to install their appointed Patriarch Gregory to take over the churches of Alexandria, and they also influenced Emperor Constantius. The people of Alexandria were horrified, and decided to resist, but the Arians attacked the churches in Alexandria on Good Friday, raped and slain many worshipers. Pope Athanasius sought the help of all the churches in the world, left his Chair, and traveled to Rome. A council was assembled in Sardica, where they declare

- a. The innocence of Pope Athanasius
- b. Confirmed the canons and the Creed of faith of the Council of Nicea.
- c. They excommunicated the Arian bishops.
- d. Deposed Gregory from his office.

They delegated two bishops to meet Emperor Constans, the ruler of Italy, who agreed on what the council had decided, and threatened his brother Emperor Constantius with war if he did not return Athanasius to Alexandria. At the same time, some Egyptian radicals rose up and killed Gregory in 349 A.D. Athanasius returned for the second time to his Chair, and the people received him with joy. Gregory the Theologian, the writer of the liturgy, described this reception saying: "The people came as the flood of the Nile," and he also pointed out to the palm branches, the carpets, and the many clapping hands.

3. The Third Exile:

The Arians did not like the return of Athanasius to Alexandria, and waited unwillingly until the death of Emperor Constans. The Arians accused Athanasius before Constantius that he collaborated with Magneutius who was the enemy of the Emperor. Constantius obtained a condemnation of Athanasius and his exile from a council assembled at Arles and another one at Milan. The soldiers went to the church of St. Mary which was built by Pope Theonas (The 16th. Patriarch). Athanasius was praying the Vespers service. The soldiers rushed inside the church to arrest him, but God blinded them from recognizing him from the rest of the people and the lamps were extinguished. Athanasius escaped and went to the desert, and remained for sometime with the monks. The Arians appointed George of Cappadocia, bishop on Alexandria, but the Orthodox refused to accept him and anathematized him. He took over all the churches and its properties. Nevertheless, the pagans whom he persecuted, killed him and burnt his body.

4. The Fourth Exile:

After the death of Constantius, Julian his cousin became Emperor. He wanted to rally the people of Alexandria so he returned Athanasius. Athanasius assembled a council in 362 A.D., and provided conditions for the acceptance of the Arians that wish to return to the church. He also gave a special attention to the preaching among the pagans. This was not appreciated by Emperor Julian, who loved and supported the pagans.

He ordered the arrest of Athanasius. Athanasius went out of Alexandria, and took a boat to Upper Egypt. The Governor followed him in another boat, and when he approached the boat of Athanasius, he asked about the boat of the Pope. They said to him that he was not too far away. The Governor went on his way in hurry but he did not find Athanasius, for he hid himself in another place. Those around the Pope were greatly saddened because of the much tribulations that befell him. Athanasius told them, that in times of persecution, he felt great inner peace and that God took care of him and embraced him with His grace more than any other time in his life. He also said: "The persecution of Emperor Julian is like a summer cloud that will go away." While they were in these conversation, the news came to them that Julian was killed in his war with the Persians, and that he was killed by St. Mercurius (Abu Sefain), and that he said just before his death: "You have overcome me, O You son of Mary."

5. The Fifth Exile:

Jovian became Emperor after Julian had been killed, then Valens became Emperor and he was Arian. In 367 A.D. valens ordered the exile of Athanasius again. Athanasius was forced to leave Alexandria and hid in the tomb of his father. Meanwhile, the Emperor killed 30 bishops who were pro-Athanasius. The Emperor saw the determination of the Copts, and decided to lift the persecution, and to return Athanasius to his Chair in 368 A.D. Although Athanasius reached the age of 72, he did not compromise in performing his duties. For his steadfastness and his firm stand for justice, the world described him by the saying: "Athanasius against the world."

He wrote several books about the Arians, on the Incarnation, and other subjects. Abba Cosma (The 44th. Patriarch) praised these publications by saying: "I ask anyone who would find the books of Athanasius to write them on paper, and for those who could not find paper, to write them on their clothes."

Athanasius was the first Pope to wear the monastic tunic from the hand of St. Antonios. He made it the uniform for bishops and patriarchs. He was the one who ordained St. Antonios a priest, and then Archpriest.

He departed in peace after he had been on the Apostolic Throne for forty five years. May his prayers be with us, and glory be to God forever. Amen.

2. On this day also of the year 1568 A.M. (April 5th., year 1852 A.D. the holy father Pope Peter (Petros) VII, the 109th. Pope of Alexandria, departed. This father was born in the village of Gawli - Manfalout, and his name was Mankarius. He forsake the world since his young age, and the Divine grace led him to the monastery of the great St. Antonios where he became a monk. He immersed in worship, asceticism and purity as he occupied himself by reading the ecclesiastic books and learned the theological and liturgical subjects. He was ordained priest for the monastery, he surpassed his fellows in the practice of virtues and performing the religious duties, and was called Fr. Marcurius. Then he was promoted to archpriest (Hegumen) for his asceticism, zeal, and the purity of his heart.

When his news reached Pope Marcus (Mark) VIII, he called him. A group of the Ethiopians had come, delegated from the king of Ethiopia asking for a Metropolitan instead of Anba Yousab their predecessor one who had departed. The Pope searched for an honorable, learned and just man, and he found these virtues in the Archpriest Marcurius, so he chose him to be a Metropolitan for Ethiopia. During the ordination, instead he ordained him a bishop without a parish and called him Theophilus and ordained Anba Macarius II a Metropolitan for the kingdom of Ethiopia in the year 1808 A.D.

After ordaining Anba Theophilus a bishop at large the Pope kept him with him in the patriarchate to help him in managing the church business and the affairs of the Coptic people. When Pope Marcus VIII departed on the 13th. day of Kiahk year 526 A.M. (December 21st., year 1809), the bishops were present in Cairo met with the notables of the people and unanimously agreed to chose Anba Theophilus to be his successor. They ordained him Patriarch in St. Mark church in El-Azbakiah three days after the departure of Pope Marcus, on sunday the 16th. of Kiahk, year 1526 A.M. (December 24th., year 1809), and they called him Peter VIII and he was known by Petros El-Gawly. He was a gentle, meek, wise, greatly intelligent, outstandingly smart father with a nobel policy in caring for the people. He devoted himself to studying, reading and learning the ecclesiastic subjects and the holy books. He wrote a valuable text to defend the church and its teachings, and he provided the patriarchal library with valuable and rare texts. His era was a peaceful time in the land, so the church had a complete serenity and total freedom in worship, and the churches were renovated in Upper and Lower Egypt.

During his Papacy the Chair of El-Nuba and Sudan returned to the Chair of Alexandria after separation for five hundred years. The governor of Egypt Muhammad Ali Basha conquered Sudan and took over its land and consolidated it to the land of Egypt. Many of the people of Sudan returned to the Christian faith and many of the christian government employees and army men lived in Sudan. They built churches, then they asked Pope Petros to send them a bishop to shepherd the Christian people in these countries. He ordained for them a bishop who was nominated by the people of Sudan from among the monks called Damianus. This bishop departed during the days of Pope Petros so he ordained for them another.

This Pope, during his papacy, ordained twenty five bishops for the different parishes of Egypt and Nuba, and he ordained two Metropolitans For Ethiopia, the first was Anba Kyrellos IV in the year 1820, and the second in the year 1833 A.D. God had performed many wonders through the hands of Pope Peter VII the most famous of them is the incident of the Nile Inundation. One year the flood of the Nile was not enough to water people, land and animals. The masses were worried about famine, inflation and high prices if the land could not be cultivated. They went to the Governor of Egypt asking to order the clergy to pray and supplicate God almighty that He might bless the water of the Nile and increase the flood water to be able to water the land to bring forth a plenteous crop and to avoid a famine that might befall the people. Pope Peter VII called the bishops and the clergy and went with them to the banks of the river

where he celebrated the Divine Liturgy and after the service he washed the Holy Service utensils with water from the river, then he threw the water and the blessed Kourbana (Blessed Bread) in the river. The waves of the river roared, the water was disturbed and flooded, the deacons in haste removed all the elements used in the celebration, fearing of drowning. This incident glorified the Patriarch position before the Basha the Governor who made him close to him, and honor the men of his nation, and increased their authority and grace.

From these remarkable wonders also was the incident of the Holy Sepulcher light in Jerusalem. After prince Ibrahim Basha, Mohammed Ali Basha's son, had conquered Jerusalem and Syria year 1832 A.D., he invited Pope Peter VII to visit Jerusalem and attend to the service of the appearance of the light on Bright Saturday from the Sepulcher of the Lord Christ in Jerusalem as the Greek Orthodox Patriarchs did every year. The Pope accepted the invitation, and when he arrived, he was received with honor and reverence and he entered Jerusalem with a great procession and a splendid celebration, in which the governor, the rulers and the heads of the different Christian denominations participated. He realized with his wisdom that if he minister alone in the Holy sepulcher that would cause animosity between the Copts and the Greeks. The Pope asked the Basha to relieve him from this service, but he asked him to participate with the Greek Patriarch on the condition that he will be their third, for he doubted the authenticity of the light. On Bright Saturday the church of the holy sepulcher was crowded with the worshipers, the Basha ordered the people to evacuate the church to the spacious outer courtyard. When the time to start the service came the two Patriarchs and the Basha entered the Holy Sepulcher to pray the customary prayers. In the specific time, the light burst out of the Sepulcher in a way that terrified the Basha, who became in a daze and confusion, and the Pope attended to him until he recovered. The people outside in the courtyard were not deprived from the blessing of the light since one of the pillars of the western gate of the church split and the light appeared to them from the pillar. This incident increased the reverence and respect of the Pope before the Basha. His holiness the Pope made many repairs and renovations in the church of Resurrection.

During the days of this Pope, Mohammed Ali Basha wanted to join the Coptic church with the church of Rome because of the efforts of one of his catholic army generals, in return of the services of the French scientists and army leaders who offered the Governor to organize the Egyptian government. The Governor (Basha) called the master Ghali and his son Basilius and presented the subject to them, and they replied saying that this merge would cause revolt and unrest among the Coptic people so to avoid shedding of blood and to encourage the topic of unity, his family and himself would join the Catholic church, on a condition that they would not be forced to change their rituals or Eastern custom. The Basha accepted that solution and accordingly they declared their joining the Catholic faith, and only few followed them, nevertheless they all continued to worship in Coptic churches. During his time, the monk Daoud (David) excelled among the monks of St. Antonios monastery, and was promoted to be the head of the monastery. The fruits of his effort became obvious, in organizing the monastery and improving the condition of the monks. Pope Peter chose him for his intelligence and good management and sent him to Ethiopia in an official church duty which he took care of it well, and his return to Egypt was after the departure of Pope Peter.

History will exalt the memory of Pope Peter (Petros), because the Russian Caesar sent his delegates to offer putting the Coptic Church under the protection of Caesar. The Pope refused the proposal graciously by asking: "Does your Caesar live forever?" When the envoy answered that he would die like all human beings, the Pope told him that he preferred the protector of the church would be her true shepherd, the King that does not die. The prince admired the Pope's faith and patriotism, and he left after taking the blessings from the Pope stating that he is truly the good successor for the Eternal King, Christ the Savior.

When this Pope finished his course and completed his strife, he departed in peace. They prayed over him in a great celebration on Paschal Monday, participated in it all the heads of the Christian denominations in St. Mark church in El-Azbakiah. He was buried beside his predecessor Pope Marcus, and Anba Sarapamon bishop of El-Menofia in the eastern side of the great cathedral in El-Azbakiah. He stayed on the Patriarchal Chair for 42 years, 3 month, and 12 days and the Chair remained vacant after him one year and 12 days.

May his prayers be with us. Amen.

The Sixth Day of the Blessed Month of Kiahk, *The Departure of St. Abraam (Abraham), Ebn-Zaraa, 62nd Pope of Alexandria.*

1. On this day, of the year 970 A.D., the saint Anba Abraam, 62nd Pope of Alexandria, departed. This father was a descendant of the Christians of the East, whose name was Ebn-Zaraa the Syrian. He was a rich merchant who visited Egypt often, then finally settled there. He was blessed with many virtues, including mercy to the needy. His reputation of righteousness and knowledge became well known. When the Patriarchal Chair became vacant, the bishops and the learned elders all agreed to choose him as Patriarch. When he sat on the chair of the See of St. Mark, he gave all his possessions to the poor and needy.

During his days, Cosman Ebn-Mina, the Coptic minister, was appointed a Governor over Palestine. Before his departure to his new position, he entrusted one hundred thousand dinars to the father, the Patriarch, asking him to hold them until his return. He asked the Pope to give the money to the poor, the needy, the churches and the monasteries, if he died there. When the news of the taking over of Syria and Palestine by Hafktin (Kormati), reached the Patriarch, he thought that Cosman had died. He distributed that money according to Cosman's instructions. But Cosman was saved from death and returned to Egypt. The father, the Patriarch, told him what he did with the money, and Cosman was glad and exceedingly happy.

During the days of this father, El-Mu'izz, the Khalifa, had a Jewish Vizier; his name was, Jacob- Ebn-Yousef, who adopted the Muslim faith (Islam). That minister had a Jewish friend (Ebn- Killis), who used to go with him frequently to the Khalifa and converse with him. That Jew took advantage of the favor that his friend had with the Khalifa, and found this to be an opportunity to ask for the presence of the father, the Patriarch, in order that he might have a debate with him. Abba Abraam came along with Anba Severus Ebn-El-Mukafaa, Bishop of Ashmunein. El-Mu'izz ordered them to sit, so they sat down silently. He asked, "Why are you not debating?" Anba Severus answered, "How can we argue in the presence of El-Khalifa, with a man who is less intelligent than an ox?" El-Mu'izz asked for an explanation. Anba Severus said, "God has declared by the mouth of the prophet, 'The ox knows its owner, and the donkey its master's crib: but Israel does not know.'" (Isaiah 1:3) They debated that Jew and shamed him with all the unrefutable arguments that prove the soundness of the Christian faith. Then they left El-Mu'izz with great honor.

The minister and his Jewish friend were not able to bear the insults. So they sought the chance to take revenge of on Christians. A few days later, the Jewish Vizier; Jacob-Ebn-Yousef went to El-Mu'izz and maliciously told him, "Your royal highness knows that the faith of the Christians does not have a sound base. Their Bible states, 'If you have faith as a grain of mustard seed, you shall say to this mountain, move from here to there, and it will move.' (Matthew 17:20) Prince of the faithful knows the falsehood of these sayings. And to verify this, we will summon the Patriarch to give us the proof that their Christ's sayings are true." The Khalifa thought to himself, "If the saying of Christ is true, that would be of great benefit to us, for the Mukatam mount is too close to Cairo. If the mountain can be moved away, that would make the position of the city greater than what it is now. If the saying is not true, that will give us the justification to persecute the Christians."

El-Mu'izz called the father, the Patriarch, and placed this saying before him, and asked for the proof of its soundness. The Pope asked for a three-day respite, which was granted. When the Pope left El-Khalifa, he gathered the monks and the bishops nearby and they all stayed in El- Mualaqu (the Suspended) Church in Old Cairo, three days fasting and supplicating God. Before dawn of the third day as Abba Abraam dozed off out of sheer weariness, our Holy Lady, the Virgin, St. Mary, the Mother of God, appeared to

him and told him to rise up and go to the street which leads to the market. There he would find a one-eyed man bearing a pot of water on his shoulder. She instructed Abba Abraam to tell him that he was the man designated by God to perform this sign. This holy man's name was Simon and he was a Tanner. The father, the Patriarch, took him along with some of the priests, monks and people to see El-Mu'izz, who was out with the government leaders and the nobles of the city nearby the Mukatam Mountain. The father, the Patriarch, stood with those who were with him on one side and El-Mu'izz and his entourage stood on the other side.

The father, the Patriarch, and the believers prayed and knelt down three times, and every time they knelt, they said, "Kirya-layson" Lord have mercy. Whenever the Patriarch and the congregation lifted up their heads after each bow, the mountain would lift up and when they bowed down, the mountain was lowered down to the ground, and whenever they walked, the mountain moved before them.

A great fear came on the Khalifa and his companions and many fell on the ground. The Khalifa advanced on his horse toward the Patriarch and said, "O great teacher, I now know that you are a holy man, ask whatsoever you wish and I will give it to you." The Patriarch refused to ask for anything; but when the Khalifa insisted, he asked the Governor to allow him to build churches, especially the church of St. Mercurius (of the two swords) which was in Old Cairo. He wrote him a decree permitting the building and the renovation of churches and he gave him a large sum of money from the treasury. The Patriarch thanked him and prayed for him, but he refused to take the money. As a result, El-Mu'izz revered and respected him more for his piety and righteousness.

When they started building the church of St. Mercurius, some evil men prevented them from working, whereupon El-Mu'izz came to the sight and kept the troublemakers away. He remained there, standing until they completed laying the foundation. This father renovated many churches all over the See of St. Mark. When he completed his course, he departed in peace after he sat on the chair for 3 years and 6 days. *His prayers be with us. Amen.*

LESSON 25: POPE SAINT KYRILLOS VI (CYRIL VI), LIFE OF PRAYER (1959-1971)

"... Watching this elderly man, near the age of seventy, rise daily at four o'clock in the morning to pray with intensity and perseverance, made many feel small in their own eyes by comparison. People would come to the church and find this venerable old man had been praying since dawn. The church was his whole life. His love for the liturgies ran in his veins like his blood. Psalms and prayers were like the air he breathed. It was never beneath his position as the pope to join the chanter of the church counter singing with him the Psalmody. For more than thirty five years he continued to celebrate the mass daily..."



On Pope Kyrillos, by His Holiness Pope Shenouda III, 117th Pope of Alexandria and successor of Pope Kyrillos VI.

On March 9, the Coptic Orthodox Church remembers the departure of the Great Pope (Papa, Ava) Kyrillos (Cyril) VI, the 116th Pope of Alexandria and successor of Saint Mark the Evangelist. He sat on the throne of Saint Mark for twelve years (1959-1971). Pope Kyrillos was a holy man of prayer who through full dedication to the life of prayer and fasting possessed many higher gifts which included performing wonders and miracles, the gift of knowledge, and an unusual ability to lead by example. He was undoubtedly a very spiritual man and brought the Coptic Church into a new era of spirituality. He was highly regarded by the people of Egypt from all walks of life, Christians and non-Christians alike. Pope Kyrillos VI was born on August 2, 1902 and was called Azer Ata. His father Ata, was a church deacon and belonged to a middle class family. After completing high school, Azer went to work for a shipping company in Alexandria. Azer was content with little food and the ground to sleep on. Then much against his family's wishes, he resigned his job with the intention of becoming a monk and entered the Monastery of El-Baramous on July 27, 1927. He was ordained monk on February 25, 1928 and was named Mina after the name of Saint Mina (Menas or Mena), his patron saint. He was ordained priest on July 18, 1931. He also attended the Helwan Theological College and was rated one of the top students. Father Mina's love for God was so great that he desired a life of solitude. Only thirty years old at the time, the monks refused his request saying, "You are only thirty years old and your monastic life is only five years. Do you want to pursue the life of solitude in the desert whereas many others before you have struggled for the same goal for thirty or forty years and failed?" The assembly of monks did not change Father Mina's decision and he lived in a cave near the monastery. He pursued a life of solitude at El-Natron Valley in the western desert between

Cairo and Alexandria, then he headed the Monastery of Saint Anba Samuel the Confessor at Zawarah in upper Egypt and devoted a great deal of effort toward the restoration of this historic landmark. When the monastery of Saint Samuel was restored, he left that area and moved to a deserted windmill in El-Moukatam mountain at the outskirts of Cairo (see figure on the right). This windmill was totally abandoned and very dangerous. It was miles from the nearest city. Many dangerous animals can be found there at all times, like scorpions and snakes. Here, Father Mina spent his time praying and contemplating because of his love for his Saviour. It goes without saying that Father Mina had many obstacles to overcome which Satan setup. First Satan instigated the guard of Antiquities not to carry water to the monk. Afterward, God sent one of his saints in a dream to rebuke the guard. So he woke up and carried water to Father Mina who was in urgent need for it. In another incident, Satan sent robbers to the windmill. The robbers beat Father Mina and injured his head. When Father Mina regained consciousness, he noticed he was bleeding. He crawled to the icon of Saint Mina and put the icon on his head. The bleeding stopped at once. Father Mina then went to the hospital to be treated. The doctors were surprised when they found out that he walked 15 miles from the windmill. Father Mina also built a church at Ancient Cairo under the name of Saint Mina. He lived in this church till his ordination as Pope of Alexandria and the Holy See of Saint Mark in 1959. He found himself surrounded with college students, many of them were from outside Cairo, so he started a dormitory for students who needed this service. This informal program produced the first church-affiliated dormitory in modern times in Egypt, and produced many Church leaders, some of them became bishops and priests later on, e.g., the late bishop Samuel and His Holiness Pope Shenouda III (his successor), etc. Father Mina used to clean the dormitory and the lavatories by himself without letting anybody know, and would not let anyone else do this job. By humiliating himself and serving others, he fulfilled our Lord's commandment: "But it shall not be so among you: but whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Matthew 20:26 -- KJV) Father Mina was ordained Pope on



Sunday May 10, 1959 and was named Kyrillos VI. Before him, five popes of Alexandria bore the name Kyrillos (Cyril); the first of them was Saint Cyril the Great of Alexandria, the pillar of faith, who acted against Nestorianism and used the title *Theotokos*, meaning God bearer, or Mother of God, for the Virgin Mary. On the enthronement day of our holy father, Pope Kyrillos VI declared that by becoming the pastor, he was also the loving and vigilant pastor of all. At the end of the liturgy, all people gathered around him and he began to bless them individually, standing for long hours with meekness and patience. The metropolitans and bishops felt pity for him after noticing the sweat and his fatigue. They beseeched him to rest. But the pope refused to send anybody away and insisted on finishing. From then on, Pope Kyrillos continued this practice. The pope abolished any barrier between him and his sons. As a result, one could meet the pope whenever in need, even if he was sick or even if one came by night while everybody else slept. When he was asleep, his patron saint, Saint Mina, would awaken him. Once, as Father Raphael Ava Mina says, someone went to Pope Kyrillos to pray for him because all medical effort to heal him had failed. But the Pope was asleep so the person was about to go home. But Saint Mina awakened the Pope to give him his blessings. The man was surprised to find the pope calling him by his name even though he had never seen him before. A sick woman brought to the Pope's residence in an ambulance. She was cured after being anointed with oil by His Holiness.

The amount of documented miracles performed by Pope Kyrillos and his patron saint, St. Mina, is immense. It is said that nearly every person who lived in the days of Pope Kyrillos witnessed a personal miracle, whether healing from various diseases, miraculous solving of difficult life problems, casting out of devils or just revelation of people's past. And till our present day, Pope Kyrillos performs miracles which are documented. There are more than 18 printed volumes documenting the miracles of Pope Kyrillos. Originally published in Arabic by 'Pope Kyrillos the VI Society', many of these volumes were also translated to English, French and other languages. One might ask why does it matter if Pope Kyrillos performed miracles. In fact some have asserted, as the Pharisees did, that miracles are the work of the devil. But we have seen otherwise. The miracles of Pope Kyrillos helped strengthening people's faith and they returned to God. Unveiling people's secrets often leads them to faith and changes their presumptuous thoughts, as it did with Nathanael (John 1:45). Nathanael had changed from a doubter who said, "Can anything good come out of Nazareth?" to a believer saying, "Rabbi, You are the Son of God." The gift of revelation leads to repentance. The Samaritan woman began her discussion with Jesus with contempt. But because Jesus revealed her thoughts, she said to everyone, "Come, see a man who told me all things that I ever did." (John 4:29).

It is said that Pope Kyrillos VI prayed more than 12,000 masses during his lifetime. He would start the day spiritually at 3:00 or 4:00 am with the Holy Psalmody and finish the liturgy early so that many of his children can go to school and work. This continued for thirty five years ever since the pope was a hermit. The mass service was the source of his strength and greatness. Didn't the Lord say: "I love them that love me; and those that seek me **early** shall find me." (Proverbs 8:17 - KJV). The Psalmist also said: "I rise before the dawning of the morning, and cry for help; I hope in Your word. My eyes are awake through the night watches, that I may meditate on Your word." (Psalms 119:147-148 - NKJV).



The late Bishop Mina El-Samueli spent a few years of his monastic life with Father Mina. He recalled this story. He said, "Father Mina the Hermit used to wake up at 2:00 am, start the midnight Agpeya prayers, bake the 'korban', raise incense then serve the holy mass which would end around 8:00 am. This meant spending six continuous hours in prayer. Afterwards, he would meet with those who were hungry and thirsty for God's mercy. Here is a sick person looking for a cure which he attains through the prayers of Father Mina. There is another facing a major decision in need of God's guidance and

obtains it through Father Mina's advice. A third is tormented by a demon and is healed when Father Mina prays for him... Whoever sat with Father Mina obtained a definite relief, a heavenly relief. So one would leave knowing that his ship had found a true haven and his soul was filled with peace." One day Pope Kyrillos received a foreign priest in his private room at the old Cathedral of Saint Mark. The priest, seeing that the room of His Holiness was very humble and not to the standard a pope deserves, asked His Holiness to give him the permission to furnish the room and decorate it with the most luxurious furniture. The Pope laughed and thanked him for his love, saying: "The room in its current state is still much better than the manger where the Christ was born." In his first papal letter, Pope Kyrillos said: "Let us disappear for God to appear with His blessed glory."

In the era of Pope Kyrillos VI, many achievements were carried out. Amongst which are: The renovation of the ancient Cathedral of Saint Mark, the establishment of the Monastery of Saint Mina at Mariout, and the new Saint Mark's Cathedral at Anba Rouis. Saint Mina's Cathedral at Mariout accommodates 3000 persons, has seven altars and its towers are 45 meters in height. On the right, you can see an icon of Saint Mina, the Martyr and Miracle-Maker.

For the first time in the history of the Coptic Orthodox Church, he established Coptic Orthodox churches in Asia, America, Canada and Australia. He sent priests to undertake religious services in Europe and Africa. **It is also during his era that the Blessed Virgin Mary transfigured at Zeitoun.** He restored the body (relics) of Saint Mark from Italy. Saint Mark, who wrote the Gospel bearing his name, is the founder of the Coptic Church. After his martyrdom in Alexandria in 68 A.D., his body was kept in Egypt but eventually ended up in Rome. For many centuries, the Coptic Orthodox Church wanted the relics of her patron saint back.

It was under the papacy of Pope Kyrillos VI that this dream came true, a few months after the start of the miraculous apparitions of the Blessed Virgin Mary at Zeitoun, Egypt. From the time Pope Kyrillos stepped off the plane which brought the holy relics (see figure on the right -- photographed on June 24, 1968), hymns, liturgies and doxologies were sung incessantly. **Luminous celestial beings in the shape of white pigeons flew over Cairo Airport and were seen by all attendants (it was half an hour before midnight and real pigeons do not fly by night).** These beings were similar to the 'doves' that accompanied the apparitions of the Blessed Virgin Mary at Zeitoun; they appeared suddenly and also disappeared suddenly. The body of Saint Mark was finally placed in the new Cathedral of Saint Mark.



Monasticism, translation as well as social service flourished; many churches were built. He made the sacred unction (Holy Chrism or meron) used for anointing the body of the person after being baptised, with the view of being sacred as the temple of God. In his last days on our vanishing earth, he was gravely ill with phlebitis. They hooked a speaker from the great Cathedral to his bedroom at his request because he could not bear not being able to perform liturgy daily as before. One day the head mother of one of the convents (monasteries for nuns) wanted to speak to him on the phone, but the staff wouldn't give out his private number. Anba Kyrillos appeared to her in a vision, gave her the number and comforted her. She did not call, but later on she was blessed by seeing him and was rendered speechless when Anba Kyrillos asked her the reason she did not call on his private line. Our Father Papa Ava Kyrillos departed on March 9, 1971. Initially, they buried him under the Altar in the Great Cathedral in Cairo. But when his successor, H.H. Pope Shenouda III read his will, he had to follow his wishes and move his holy body to the desert south west of Alexandria, to the Monastery of Saint Mina which was re-established and immensely expanded by Pope Kyrillos to honour his patron saint, St. Mina of Mariout.

May the prayers and intercessions of the Blessed Virgin Mary, Mother of God, and of Pope Saint Kyrillos VI and his patron Saint, St. Mina the martyr and miracle-maker of Mariout be with us. Glory be to God forever. Amen.



The Pope, President Abdel Nasser, and Emperor Haile Selassie of Ethiopia on the inauguration of the new Cathedral of Saint Mark. President Anwar El-Sadat, who succeeded Gamal Abdel Nasser in 1970, is also seen (leftmost). Photographed on June 25, 1968.

Emmanuel - God is with Us
God Gave Us the Church

Unit VI: Weeks of Lent

Purpose: This unit helps the fourth grader to fully participate in the Lenten Season. It explores the themes of the Lenten weeks and the concepts of fasting, prayer, repentance and reconciliation. It reviews and builds up on the repentance unit of the third grade to further develop the concepts of sin, temptation, repentance and salvation

Unit Objectives:

1. Introduce the Lenten fast as the time of seeking the Kingdom of God.
2. Review the theme of repentance from last year
3. Memorize the **themes** main **hymns** of the Lenten weeks
4. Prepare for the Holy week

Lessons:

26. The weeks of Lent (seeking the Kingdom of God)
27. The Temptation on the mount
28. The Prodigal son
29. The Samaritan woman
30. The Paralytic by the pool
31. The man born Blind
32. Palm Sunday (coming of the kingdom) - preparing for the Palm procession

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26. THE WEEKS OF LENT (SEEKING THE KINGDOM OF GOD)

SERVANT PREPARATION:

VERSE & REFERENCES:

Matthew 6:19-32

¹⁹"Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal; ²⁰but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. ²¹For where your treasure is, there your heart will be also.

²²"The lamp of the body is the eye. If therefore your eye is good, your whole body will be full of light.

²³But if your eye is bad, your whole body will be full of darkness. If therefore the light that is in you is darkness, how great *is* that darkness!

²⁴"No one can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon. ²⁵"Therefore I say to you, do not worry about your life, what you will eat or what you will drink; nor about your body, what you will put on. Is not life more than food and the body more than clothing? ²⁶Look at the birds of the air, for they neither sow nor reap nor gather into barns; yet your heavenly Father feeds them. Are you not of more value than they? ²⁷Which of you by worrying can add one cubit to his stature?

²⁸"So why do you worry about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin; ²⁹and yet I say to you that even Solomon in all his glory was not arrayed like one of these. ³⁰Now if God so clothes the grass of the field, which today is, and tomorrow is thrown into the oven, *will He* not much more *clothe* you, O you of little faith?

³¹"Therefore do not worry, saying, "What shall we eat?' or "What shall we drink?' or "What shall we wear?'" ³²For after all these things the Gentiles seek. For your heavenly Father knows that you need all these things. ³³But seek first the kingdom of God and His righteousness, and all these things shall be added to you.

CHURCH FATHERS:

4. For together with what had been said, He puts also yet another reason for feeling confidence about such things, saying, "*Seek ye the kingdom of Heaven, and all these things shall be added unto you.*"

Thus when He had set the soul free from anxiety, then He made mention also of Heaven. For indeed He came to do away with the old things, and to call us to a greater country. Therefore He did all, to deliver us from things unnecessary, and from our affection for the earth. For this cause He mentioned the heathens also, saying that "*the Gentiles seek after these things;*" they whose whole labor is for the present life, who have no regard for the things to come, nor any thought of Heaven. But to you not these

present are the chief things, but other than these. For we were not born for this end, that we should eat and drink and be clothed, but that we might please God, and attain unto the good things to come. Therefore as things here are secondary in our labor, so also in our prayers let them be secondary. Therefore He also said, *“Seek ye the kingdom of Heaven, and all these things shall be added unto you.”* And He said not, *“shall be given,”* but *“shall be added,”* that you might learn, that the things present are no great part of His gifts, compared with the greatness of the things to come. Accordingly, He doth not bid us so much as ask for them, but while we ask for other things, to have confidence, as though these also were added to those. Seek then the things to come, and you wilt receive the things present also; seek not the things that are seen, and you shall surely attain unto them. Yea, for it is unworthy of you to approach thy Lord for such things. And you, who ought to spend all your zeal and your care for those unspeakable blessings, you greatly disgrace yourself by consuming it on the desire of transitory things. *“How then?”* says one, *“did He not bid us ask for bread?”* Nay, He added, *“daily,”* and to this again, *“this day,”* which same thing in fact He does here also. For He said not, *“Take no thought,”* but, *“Take no thought for the morrow,”* at the same time both affording us liberty, and fastening our soul on those things that are more necessary to us. For to this end also He bid us ask even those, not as though God needed reminding by us, but that we might learn that by His help we accomplish whatever we do accomplish, and that we might be made more His own by our continual prayer for these things. Do you see how by this again He would persuade them, that they shall surely receive the things present? For He that bestows the greater, much more will He give the less. *“For not for this end,”* said He, *“did I tell you not to take thought nor to ask, that ye should suffer distress, and go about naked, but in order that ye might be in abundance of these things also:”* and this, you see, was suited above all things to attract them to Him. So that like as in almsgiving, when deterring them from making a display to men, he won upon them chiefly by promising to furnish them with it more liberally; — *“for thy Father,”* said He, *“who sees in secret, shall reward you openly;”* — even so here also, in drawing them off from seeking these things, this is His persuasive topic, that He promises to bestow it on them, not seeking it, in greater abundance. Thus, to this end, said He, do I bid you not seek, not that you may not receive, but that you may receive plentifully; that you may receive in the fashion that becomes you, with the profit which you ought, to have; that you may not, by taking thought, and distracting yourself in anxiety about these, render yourself unworthy both of these, and of the things spiritual; that you may not undergo unnecessary distress, and again fall away from that which is set before thee.

REFLECTION:

The Lenten season is the season of seeking the Kingdom of God. It is the time of coming together to church to be re-oriented. The theme of the first week defines the journey of Lent and the requirements for this journey. Our Lord in Matthew 6:19-32, describes the cross roads that demands a choice at the very beginning of the journey. The choices that we need to make at the very first step.

PRAYER:

O Lord and Master of my life! Take from me the spirit of sloth, faint-heartedness, lust of power, and idle talk. But give rather the spirit of chastity, humility, patience, and love to Thy servant. Yea, O Lord and

King! Grant me to see my own errors and not to judge my brother; For Thou art blessed unto ages of ages. Amen - **St Ephraim the Syrian**

LESSON PREPARATION

SONG:

Fasting and prayer shame Satan,
Love is the foundation of all growth,

Ascetism defeats his evil plots,
Humility quenches his fires.

He said, "Do not worry about tomorrow,
Seek first the Kingdom of God,

Tomorrow will worry about itself,
And all these will be added to you."

Give alms to the orphans,
Be confirmed in the faith,

Partake with them in the inheritance,
Labor with the ten talents.

Crowns are prepared for the victorious,
Eternal punishment is for the apostate,

In the place of grace, they shall wear them,
Unceasing worms comparable to serpents.

Do not be double-tongued,
Do not be hypocritical,

Do not break the laws,
For the works of the sinners will shame them.

Refrain:

*Blessed are those who have mercy,
The Holy Spirit will fill their hearts,*

*Who give to the poor and fast and pray,
The Son will show them mercy on Judgment Day.*

VOCABULARY:

Lent: *The great Fasting of the church*

Kingdom of God: *Is where God is the only King*

Consecrate: *dedicated to God*

Sinner: *Someone who disobeys God by breaking God's commandments*

Repenting: *Turning away from sin and turning toward God*

OBJECTIVES:

Unit Objectives

1. Introduce the Lenten fast as the time of seeking the Kingdom of God.
2. Review the theme of repentance from last year
3. Memorize the themes & main hymns of the Lenten weeks
4. Prepare for the Holy week

Lesson Objective:

1. What is the kingdom of God
2. How to find the kingdom
3. Journey of Lent: what the Church does and what we do.

INTRODUCTION:

Read with the students Matthew 6:19-32.

Ask them to find 2 things that He wanted us to **NOT** do and two things that He wanted us to do. Let them write these two things as posters for the class in Lent.

LESSON BODY:

Ask the students to find why did our Lord asked us these things?

To free us to seek the kingdom

What other things that might cause us to be distracted today? Let them think of other things

Games, friends, internet...

What is the Kingdom of God?

Is where God is the only King. When the first commandment become real life to me.

How can I enter the kingdom?

When I have our Lord Jesus in my heart always, by reading the gospels, praying and fasting.

I also come to church to take His body and blood regularly in Lent (Sunday and one more day during the week. It might also mean setting with myself daily to examine myself against the commandments of God and prepare myself for confession at the beginning of Lent and maybe also at the end before the Holy week.

We read certain gospels in the Lent that shows our Lord love and care for us in a very special way

First Sunday: The Gospel of the Kingdom

Second Sunday: The Temptation

Third Sunday: The Prodigal son

Fourth Sunday: The Samaritan woman

Fifths Sunday: The Paralytic

Sixth Sunday: The man born blind

PLAN AND MATERIALS:

- **Poster making:** of the definition of the kingdom, the : things we need to do and the things we need to stop doing during Lent and of the Themes of the weeks of Lent

CONCLUSION:

Lent is a special Time that we find the kingdom of God in our heart. A time of Prayer, repentance and detachment. A time for self examination. We fast as our Lord did in the desert.

REVIEW QUESTIONS:

Q: Why Lent is a special time?

A: *Because we fast in it with our Lord.*

Q:

A:

Q:

A:

Q:

A:

Q:

A:

VERSE TO REMEMBER:

Matthew 6:33

"But seek first the kingdom of God and His righteousness, and all these things shall be added to you"

HOME ACTIVITY AND DAILY READINGS

- Have students memorize the Gospel themes of the Holy Lent .
- Students will also sit down and examine themselves against the Ten Commandments using the **Ten Commandments Examination Sheet**.
- Parents to come to one liturgy during the week in Lent

Unit VI: Weeks of Lent

Purpose: This unit helps the fourth grader to fully participate in the Lenten Season. It explores the themes of the Lenten weeks and the concepts of fasting, prayer, repentance and reconciliation. It reviews and builds up on the repentance unit of the third grade to further develop the concepts of sin, temptation, repentance and salvation

27. THE TEMPTATION ON THE MOUNT

SERVANT PREPARATION:

VERSE & REFERENCES:

Matthew 4 : 1-11

Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. ²And when He had fasted forty days and forty nights, afterward He was hungry. ³Now when the tempter came to Him, he said, "If You are the Son of God, command that these stones become bread." ⁴But He answered and said, "It is written, "Man shall not live by bread alone, but by every word that proceeds from the mouth of God."

⁵Then the devil took Him up into the holy city, set Him on the pinnacle of the temple, ⁶and said to Him, "If You are the Son of God, throw Yourself down. For it is written: " He shall give His angels charge over you," and, " In *their* hands they shall bear you up, Lest you dash your foot against a stone." ⁷Jesus said to him, "It is written again, "You shall not tempt the LORD your God."

⁸Again, the devil took Him up on an exceedingly high mountain, and showed Him all the kingdoms of the world and their glory. ⁹And he said to Him, "All these things I will give You if You will fall down and worship me." ¹⁰Then Jesus said to him, "Away with you, Satan! For it is written, "You shall worship the LORD your God, and Him only you shall serve."

¹¹Then the devil left Him, and behold, angels came and ministered to Him.

CHURCH FATHERS:

St. Cyril of Alexandria commentary on St Luke's Gospel

THE blessed prophets, when speaking of the Only-begotten Word of God,----of Him Who is equal unto God in glory, and the sharer of His throne, and radiant in perfect equality unto Him,----lead us to the persuasion that He was manifested as a Savior and Deliverer for those upon earth, by saying, "Arise, O Lord, help me." He arose therefore and helped, having taken the form of a slave, and being made in the likeness of men: for so did He as one of us set Himself as an avenger in our stead, against that murderous and rebellious serpent, who had brought sin upon us, and thereby had caused corruption and death to reign over the dwellers upon earth, that we by His means, and in Him, might gain the victory, whereas of old we were vanquished, and fallen in Adam.

Come therefore and let us praise the Lord, and sing psalms unto God our Savior: let us trample Satan under foot; let us raise the shout of victory over him now he is thrown and fallen: let us exult over the crafty reptile, caught in an inextricable snare: let us too say of him in the words of the prophet Jeremiah,

"How is the hammer of all the earth broken and beaten small! Thou art found and hast been taken, because you stood against the Lord." For of old, that is before the time of the advent of Christ the Savior of all, the universal enemy had somewhat grand and terrible notions about himself: for he boastfully exulted over the infirmity of the inhabitants of the earth, saying, "I will hold the world in my hand as a nest, and as eggs that are left I will take it up: and no one shall escape from me or speak against me." And in very truth there was no one of those upon earth who could rise up against his power; but the Son rose up against him, and contended with him, having been made like unto us. And therefore, as I said, human nature, as victorious in Him, wins the crown. And this in old time the Son Himself proclaimed, where by one of the holy prophets He thus addresses Satan; "Behold, I am against thee, O corrupting mountain, that corrupt the whole earth."

Come therefore and let us see what the blessed Evangelist says, when Christ was now going to battle in our behalf with him who corrupted the whole earth. "But Jesus being full of the Holy Spirit, returned from the Jordan." Here behold, I pray, man's nature anointed with the grace of the Holy Ghost in Christ as the Firstfruits, and crowned with the highest honors. For of old indeed the God of all promised, saying, "it shall come to pass in those days, that I will pour out of My Spirit upon all flesh." And the promise is fulfilled for us in Christ first. And whereas of those in old time who without restraint gave way to fleshly lust, God somewhere said, "My Spirit shall not dwell in these men, because they are flesh:" now because all things have become new in Christ, and we are enriched with the regeneration that is by water and Spirit;---for no longer are we children of flesh and blood, but rather call God our Father;---therefore it is, and very justly, that as being now in honor, and possessing the glorious privilege of adoption, we have been made partakers of the divine nature by the communication of the Holy Spirit. But He Who is the Firstborn among us, when He became so among many brethren, and yielded Himself to emptiness, was the first to receive the Spirit, although Himself the Giver of the Spirit, that this dignity, and the grace of fellowship with the Holy Spirit might reach us by His means. Something like this Paul also teaches us, where speaking both of Him and us, he says, "*For both He that sanctifies, and they that are sanctified, are all of One: for which reason He is not ashamed to call them His brethren, saying, I will declare Thy name to My brethren.*" For as being in no degree ashamed to call us brethren, whose likeness He took, therefore, having transferred to Himself our poverty, He is sanctified with us, although Himself the Sanctifier of all creation; that you might not see Him refusing the measure of human nature, Who consented for the salvation and life of all to become man.

When therefore the wise Evangelist says of Him, "But Jesus being full of the Spirit returned from the Jordan," be not offended, nor err from the mark in thy inward thoughts, and wander from the doctrine of the truth, as to the way and manner in which the Word, Who is God, was sanctified: but rather understand the wisdom of the economy, by reason of which also He is the object of our admiration. For He was made flesh and became man, not to avoid whatever belongs to man's estate, and despise our poverty, but that we might be enriched with what is His, by His having been made like unto us in every particular, sin only excepted. He is sanctified therefore as man, but sanctifies as God: for being by nature God, He was made man.

"He was led therefore, it says, in the Spirit in the wilderness forty days, being tempted of the devil." What therefore is the meaning of the word led? It signifies not so much that He was conducted to or in the direction of that place, as that He dwelt and continued there. For we are ourselves also accustomed to say of anyone who lives religiously, So and so, whoever it may be, is a well-conducted person. And we give the title of Teacher, not to signify, according to the literal interpretation, that they actually lead and conduct boys, but that they take care of them, and well and laudably train them, educating and teaching them to conduct themselves with propriety.

He dwelt therefore in the wilderness in the Spirit, that is spiritually; for He fasted, granting no food whatsoever to the necessities of the body. But to this I imagine someone may immediately object; 'And what harm then did it do Jesus to be constantly dwelling in cities? And in what way could it benefit Him to choose to inhabit the wilderness? For there is no good thing of which He is in want. And why too did He also fast? What necessity was there for Him to labor, Who knows not what it is to feel the rising of any depraved desire? For we adopt the practice of fasting as a very useful expedient, by which to mortify pleasures, and buffet the law of sin that is in our members, and to completely get rid of those emotions which lead on to fleshly lust. But what need had Christ of fasting? For He it is by Whom the Father slays the sin in the flesh. And knowing this, the divine Paul wrote, "For as to the powerlessness of the law, by reason of its weakness because of the flesh, God having sent His Son in the likeness of sinful flesh, and because of sin, condemned the sin in the flesh, that the righteousness of the law may be fulfilled in us, who walk not in the flesh, but in the Spirit." He therefore, who even in us miserable beings mortifies the motions of the flesh, and has abolished sin, what fasting could He need in ought that concerns Himself? He is holy: undefiled by nature: wholly pure, and without blemish. He cannot experience even the shadow of a change. Why therefore did He make His abode in the wilderness, and fast, and endure, being tempted?' The type has regard to us, my beloved: He sets before us His acts as our example, and establishes a model of the better and more admirable mode of life practiced among us, I mean, that of the holy monks. For whence was it possible for men on earth to know that the habit of dwelling in deserts was useful for them, and highly advantageous for salvation? For they retire from waves and storms as it were; from the utter turmoil, and vain distractions of this world, and so to speak like the blessed Joseph, they strip off and give back to the world all that belongs to it. And something like this the wise Paul too says of those who are wont so to live. "But those who are Jesus Christ's have crucified the flesh with its affections and lusts." And he shows to those who choose this mode of life that abstinence is necessary, of which the fruit is fasting and the power of endurance, and of abstaining from or taking but little food. For so will Satan, when he tempts, be overcome.

But observe this especially: that he was first baptized and filled with the Holy Spirit, and withdrew into the wilderness, and made abstinence, that is, fasting, as it were His armor; and being thus equipped, when Satan drew near, and He had overcome him, He has so set before us Himself as our pattern. You therefore too must first put on the armor of God, and the shield of faith, and the helmet of salvation. You too must first be clothed with power from on high, must be made, that is, partaker of the Holy Spirit by means of precious baptism, and then may you undertake to lead the life well beloved and honorable with God: then with spiritual courage you shall take for your habitation the deserts: then you shall keep holy fast, and mortify pleasures, and vanquish Satan when he tempts. In Christ therefore have we gained all things.

Lo! He appears among the combatants, Who as God bestows the prize: among those who wear the chaplet of victory is He Who crowns the heads of the saints. Let us behold therefore the skillfulness of His wrestling; how He overthrows the devil's wickedness. When forty days had been spent in fasting, "He afterwards hungered." But it is He, Who gives food to the hungry, and is Himself the bread that came down from heaven, and gives life to the world, as being That whereby all things consist. But because, on the other hand, it was necessary that He Who refused not our poverty should withdraw from nothing whatsoever that belongs to man's condition, He consented for His flesh to require its natural supplies; and hence the words, "He hungered." It was not however till He had fasted sufficiently, and by His Godlike power had kept His flesh un-wasted, though abstaining from meat and drink, that scarcely at length He permitted it to feel its natural sensations: for it says, that He hungered. And for what reason? That skillfully by means of the two, He Who is at once God and Man, might be recognized as such in one and the same person, both as superior to us in His divine nature, and in His human nature as our equal.

4:3. *And the devil said unto him.*

Then the devil drew near to tempt Him; expecting that the feeling of hunger would aid him in his innate wickedness: for oftentimes he prevails over us by taking our infirmities to aid his plots and enterprises. He thought that He would readily jump at the wish of seeing bread ready for His use: and therefore he said, "If Thou be the Son of God, bid this stone become bread." He approaches Him therefore as an ordinary man, and as one of the saints: yet he had a suspicion, that possibly He might be the Christ. In what way then did he wish to learn this? He considered, that to change the nature of anything into that which it was not, would be the act and deed of a divine power: for it is God Who makes these things and transforms them: if therefore, says he, this be done, certainly it is He Who is looked for as the subverter of my power: but if He refuse to work this change, I have to do with a man, and cast away my fear, and am delivered from my danger. And therefore it was that Christ, knowing the monster's artifice, neither made the change, nor said that He was either unable or unwilling to make it, but rather shakes him off as importunate and officious, saying that "man shall not live by bread alone;" by which He means, that if God grant a man the power, he can subsist without eating, and live as Moses and Elias, who by the Word of the Lord passed forty days without taking food. If therefore it is possible to live without bread, why should I make the stone bread? But He purposely does not say, I cannot, that He may not deny His own power: nor does He say, I can; lest the other, knowing that He is God, to Whom alone such things are possible, should depart from Him.

And observe, I pray, how the nature of man in Christ casts off the faults of Adam's gluttony: by eating we were conquered in Adam, by abstinence we conquered in Christ.

By the food that springs up from the earth our earthly body is supported, and seeks for its sustenance that which is of the same kind with it: but the rational soul is nourished unto spiritual healthiness by the Word of God. For the food that the earth supplies nourishes the body that is akin to it: but that from above and from heaven strengthens the spirit. The food of the soul is the Word that cometh from God, even the spiritual bread which strengthens man's heart, according to what is sung in the Book of Psalms. And such also we affirm to be the nature of the food of the holy angels.

4:5. *He showed Him all the kingdoms of the world.*

But O you malignant, and wicked, and accursed being, how did you dare to show the Lord all the kingdoms of the whole creation, and say, "All these are mine? Now therefore if you will fall down and worship me, I will give them Thee." How do you promise that which is not yours? Who made you heir of God's kingdom? Who made you lord of all under heaven? You have seized these things by fraud. Restore them therefore to the incarnate Son, the Lord of all. Hear what the prophet Isaiah says respecting thee; "Hath it been prepared for thee also to reign? a deep gulf, fire, and brimstone, and wood laid in order; the anger of the Lord as a gulf burning with brimstone." How then do you, whose lot is the inextinguishable flame, promise to the King of all that which is His own? Did you think to have Him as your worshipper at Whom all things tremble, while the Seraphim, and all the angelical powers hymn His glory? It is written, "You shall worship the Lord your God, and Him only you shall serve." Seasonably He made mention of this commandment, striking as it were his very heart. For before His advent, Satan had deceived all under heaven, and was himself everywhere worshipped: but the law of God, ejecting him from the dominion he had usurped by fraud, has commanded men to worship Him only Who by nature and in truth is God, and to offer service to Him alone.

4:9. *If Thou be the Son of God, cast Thyself down hence.*

The third temptation which the devil employs is that of vain-glory, saying, "Cast yourself down hence," as a proof of Your divinity. But neither did he make Him fall by means of vanity, but himself in this also shot wide of the mark. For He answers, "It is said, you shall not tempt the Lord your God." For God grants not His aid to those who tempt Him, but to those who believe in Him: nor ought we, because He deigns us

mercy, therefore to make a vain display. Moreover, Christ never gave a sign to those who tempted Him: "for a wicked generation, He said, seek after a sign, and a sign shall not be given it." And let Satan now when tempting hear the same. We therefore won the victory in Christ: and he who conquered in Adam went away ashamed, that we might have him under our feet; for Christ as Conqueror handed on to us also the power to conquer, saying, "Behold I have granted you to tread upon serpents, and scorpions, and all the power of the enemy."

4:10. *For it is written, that He shall give His angels charge concerning Thee to guard Thee.*

But see how maliciously he endeavors by the use of the Scriptures to humble the glory of the Lord, as if in need of angelic aid; and as though it would stumble, did not the angels help it. For the application of the Psalm refers not to Christ, nor does the Sovereign need angels. As for the pinnacle, it was a very lofty building, erected at the side of the temple.

Some however wrongly refer the Psalm to the person of the Lord, and taking the versos together thus read; "Because Thou, O Lord, art my hope, Thou has made the Most High Thy refuge." They say therefore that the Lord had as His refuge the Most High, even the Father Who is in heaven. And their pretext for such a way of understanding it is, that Satan so took the verses, saying, "If Thou be the Son of God, cast Thyself down: for it is written, that He shall give His angels charge concerning Thee." For Satan being false and a deceiver, applies what is said of us to the person of Christ the Savior of us all. But we do not understand it in Satan's fashion; though if the Arians have so understood it, there is no cause for astonishment: for they follow their own father, "who is a liar, and the truth is not in him," according to the Savior's words. For if the truth be as they say, and we have made Christ our help, and He has the Father for His refuge, then have we fled to one Who Himself has need of aid, and call Him our Savior Who is saved by another. This cannot be: Heaven forbid. We say therefore to those who are wont so to think, Ye tell us another of your errors: ye are travelling out of the royal and straight path: you are falling into thorns and pitfalls: ye have wandered from the truth. The Son is in all things equal to the Father: the mark and impress of His substance: the Most High, as also the Father is Most High.

Satan then made use of these verses, as though the Savior were a common man. For being entirely darkness, and having his mind blinded, he understood not the force of what was said, that the psalm is spoken in the person of every just man who is aided by the Highest, even the God of heaven. And besides this, He knew not that the Word being God, was made man, and was Himself now being tempted in accordance with the plan of salvation. He therefore, as I said, supposed the words were spoken as of a common man, or even as of one of the holy prophets. But it is monstrous for us, who accurately know the mystery, and believe that He is God and the Son of God, and that for our sakes He became man like unto us, to imagine that the verses were spoken of Him. To say then, "Thou hast made the Most High thy refuge," befits not the person of the Savior. For He is Himself the Most High: the refuge of all: the hope of all: the all-powerful right hand of the Father: and whosoever has made Him his defense, no evil shall approach him. For He shall command the angels, who are ministering spirits, to guard the just. For just as our fathers in the flesh, when they see the path rough and impassable, catch up their infants in their hands, lest perchance their tender feet should be hurt, being as yet unable to walk over the hard road, so also the rational powers do not permit those, who are as yet unable to labor, and whose understanding is still childish, to toil beyond their strength, but snatch them out of every temptation.

REFLECTION:

The temptation in the wilderness is the battle between the Holy Spirit and the prince of this world. He showed us the proper preparation for victory is by fasting. The weapons of the devil are: lust of the eye,

lust of the flesh and pride of life. Our weapons are fasting, prayer, the Word of God and solitude. We are more than victorious because of Him who won victory and defeated our enemy beforehand.

PRAYER: THE PRAYER OF REPENTANCE

"How long, O LORD? Will You forget me forever?

How long will You hide Your face from me?

²How long shall I take counsel in my soul, *Having* sorrow in my heart daily?

How long will my enemy be exalted over me?

³Consider *and* hear me, O LORD my God; Enlighten my eyes, Lest I sleep the *sleep of* death;

⁴Lest my enemy say, "I have prevailed against him"; *Lest* those who trouble me rejoice when I am moved.

⁵But I have trusted in Your mercy; My heart shall rejoice in Your salvation.

⁶I will sing to the LORD, Because He has dealt bountifully with me." Psalm 13

LESSON PREPARATION:

SONG:

VOCABULARY:

Sin: *The breaking of the commandments of God - saying no to God*

Temptation: *Idea or desire to break God's commandments - the idea or desire to say no to God*

OBJECTIVES

Unit Objectives:

1. Introduce the Lenten fast as the time of seeking the Kingdom of God.
2. Review the theme of repentance from last year
3. Memorize the themes main hymns of the Lenten weeks
4. Prepare for the Holy week

Lesson Objective:

1. Review definitions of sin and temptation
2. We need fasting, the Word of God and the Holy Spirit to fight the temptations of the devil
3. Review self exam from third grade and prepare for confession

INTRODUCTION:

- Read with the students Matthew 4:1-11 and let them tell the story in their own words.

LESSON BODY:

- Define sin and temptation and what is the difference
- Ask the students how can a person be filled with the Holy Spirit?
Sacraments of confession, the Eucharist and prayers.
- How can we overcome the temptation of the devil:
Fasting, The Holy Spirit and the Word of God: I get filled with the Holy Spirit by the Eucharist and prayer. I fight the devil with fasting and the Word of God (which means that I need to really know the Word of God.
I fight the devil by not allowing him to tempt me and by examining myself for any sign of disobedience to God's commandments.
- Review the Ten Commandments and sermon on the mount self Examination sheets.

Sermon on the Mount	Fruit of the Spirit	Example
Blessed are the Poor in Spirit, for theirs is the kingdom of heaven.	Love	I should not be bossy, judgmental, or tell people what to do.
Blessed are those who mourn, for they shall be comforted.	Goodness and Joy	I feel sad when I am away from God.
Blessed are the meek, for they shall inherit the earth.	Gentleness	I use my inside or soft voice and when speaking rather than an outside or a loud voice. A loud voice is harsh and shows a desire to control.
Blessed are those who hunger and thirst for Righteousness, for they shall be filled.	Goodness and Faithful	I need to have a REAL relationship with God.
Blessed are the merciful, for they shall obtain mercy.	Kindness and Love	I need to show kindness to all especially to those who need it the most.
Blessed are the pure in heart, for they shall see God.	Self-control	I need to control my senses and make sure all that I say, see, hear, and do is pleasing to God.
Blessed are the peacemakers, for they shall be called sons of God.	Peace	I should not take part in gossip.
Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven. Blessed are you when they revile you, 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.	Longsuffering	I pray for those who hurt me.

CONCLUSION

Our Lord was tempted by the devil, but He defeated the devil by fasting, prayer and the Word of God. In holy Lent we examine ourselves by the commandments, we fight temptation by the Holy Spirit, Whom fills us by prayers and communion. We also fight temptation by fasting and the Word of God. during the holy lent, we examine our hearts and minds by the commandments.

REVIEW QUESTIONS:

Q: How do we examine ourselves?

A: *By the Word of God*

Q: What part of the Word of God that help us examine our hearts?

A: *The 10 Commandments and the sermon on the mount*

Q: What is temptation?

A: *The idea or the desire to say no to God*

Q: What is sin?

A: *Sin is breaking God's commandments or saying no to God*

Q: How do we fight temptation?

A: *Prayer, fasting and the Word of God.*

VERSE TO REMEMBER:

"Man shall not live by bread alone, but by every word that proceeds from the mouth of God." Matthew 4:4

HOME ACTIVITY-DAILY READINGS

Have the children examine themselves against the Sermon on the Mount using the **Sermon on the Mount examination Sheet**

Have the children review Psalm 50

Sermon on the Mount Examination Sheet

Blessed are the poor in spirit,

Do I feel that I need God?

Do I boss people around?

Do I think I am better than others or that I know better than others?

Blessed are those who mourn,

Am I sad when I am far away from God?

Blessed are the meek,

Do I use a gentle voice?

Do I use my inside voice?

Am I kind and caring to others?

Blessed are those who hunger and thirst for righteousness,

Do I want to learn about God and do I want to get to know God?

Do I want to have a real relationship with God?

Do I just put on a show on Sundays that I am a good Christian and ignore God throughout the week?

Blessed are the merciful,

Do I show care to people who hurt?

Do I forgive?

Am I kind and caring to those who no one else is kind and caring to?

Blessed are the pure in heart,

Do I control my senses and make sure that I what I say, see, do and hear is pleasing to God?

Blessed are the peacemakers,

Do I feel peace in my heart?

Do I take part in gossip or spreading rumors?

Blessed are those who are persecuted for righteousness' sake, "Blessed are you when they revile and persecute you, and say all kinds of evil against you falsely for My sake.

Do I get angry when people make fun of me for going to church?

Does it bother me when I am fasting and my friends at school are not?

Am I ready to be singled out for Christ and for my relationship with Him?

Unit VI: Weeks of Lent

Purpose: This unit helps the fourth grader to fully participate in the Lenten Season. It explores the themes of the Lenten weeks and the concepts of fasting, prayer, repentance and reconciliation. It reviews and builds up on the repentance unit of the third grade to further develop the concepts of sin, temptation, repentance and salvation

27. THE PRODIGAL SON

SERVANT PREPARATION

VERSE & REFERENCES:

Luke 19:1-10

¹⁰Likewise, I say to you, there is joy in the presence of the angels of God over one sinner who repents."
¹¹Then He said: "A certain man had two sons. ¹²And the younger of them said to *his* father, "Father, give me the portion of goods that falls *to me.*' So he divided to them *his* livelihood. ¹³And not many days after, the younger son gathered all together, journeyed to a far country, and there wasted his possessions with prodigal living. ¹⁴But when he had spent all, there arose a severe famine in that land, and he began to be in want. ¹⁵Then he went and joined himself to a citizen of that country, and he sent him into his fields to feed swine. ¹⁶And he would gladly have filled his stomach with the pods that the swine ate, and no one gave him *anything.* ¹⁷"But when he came to himself, he said, "How many of my father's hired servants have bread enough and to spare, and I perish with hunger! ¹⁸I will arise and go to my father, and will say to him, "Father, I have sinned against heaven and before you, ¹⁹and I am no longer worthy to be called your son. Make me like one of your hired servants.'" ²⁰And he arose and came to his father. still a great way off, his father saw him and had compassion, and ran and fell on his neck and kissed him. ²¹And the son said to him, "Father, I have sinned against heaven and in your sight, and am no longer worthy to be called your son.'" ²²But the father said to his servants, "Bring out the best robe and put *it* on him, and put a ring on his hand and sandals on *his* feet. ²³And bring the fatted calf here and kill *it,* and let us eat and be merry; ²⁴for this my son was dead and is alive again; he was lost and is found.'" And they began to be merry.
²⁵"Now his older son was in the field. And as he came and drew near to the house, he heard music and dancing. ²⁶So he called one of the servants and asked what these things meant. ²⁷And he said to him, "Your brother has come, and because he has received him safe and sound, your father has killed the fatted calf.'" ²⁸But he was angry and would not go in. Therefore his father came out and pleaded with him. ²⁹So he answered and said to *his* father, "Lo, these many years I have been serving you; I never transgressed your commandment at any time; and yet you never gave me a young goat, that I might make merry with my friends. ³⁰But as soon as this son of yours came, who has devoured your livelihood with harlots, you killed the fatted calf for him.'" ³¹And he said to him, "Son, you are always with me, and all that I have is yours. ³²It was right that we should make merry and be glad, for your brother was dead and is alive again, and was lost and is found.'"

CHURCH FATHERS:

St. Ambrose on Repentance Book 2 CHAPTER 3

Explanation of the parable of the Prodigal Son, in which St. Ambrose applies it to refute the teaching of the Novatians, proving that reconciliation ought not to be refused to the greatest offender upon suitable proof of repentance.

13. AND the Apostle does not contradict the plain teaching of Christ, Who set forth, as a comparison of a repentant sinner, one going to a foreign country after receiving all his substance from his father, wasted it in riotous living, and later, when feeding upon husks, longed for his father's bread and then gained the robe, the ring, the shoes, and the slaying of the calf, which is a likeness of the Passion of the Lord, whereby we receive forgiveness.

14. Well is it said that he went into a foreign country who is cut off from the sacred altar, for this is to be separated from that Jerusalem which is in heaven, from the citizenship and home of the saints. For which reason the Apostle says: "Therefore now ye are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God."

15. "And," it is said, "wasted his substance." Rightly, for he whose faith halts in bringing forth good works does consume it. For, "faith is the substance of things hoped for, the evidence of things not seen." And faith is a good substance, the inheritance of our hope.

16. And no wonder if he was perishing for hunger, who lacked the divine nourishment, impelled by the want of which he says: "I will arise and go to my father, and will say unto him: Father, I have sinned against heaven, and before thee." Do you not see it plainly declared to us, that we are urged to prayer for the sake of gaining the sacrament? and do you wish to take away that for the sake of which penance is undertaken? Deprive the pilot of the hope of reaching port, and he will wander uncertainly here and there on the waves. Take away the crown from the athlete, and he will fail and lie on the course. Take from the fisher the power of catching his booty, and he will cease to cast the nets. How, then, can he, who suffers hunger in his soul, pray more earnestly to God, if he has no hope of the heavenly food?

17. "I have sinned," he says, "against heaven, and before thee." He confesses what is clearly a sin unto death, that you may not think that anyone doing penance is rightly shut out from pardon. For he who has sinned against heaven has sinned either against the kingdom of heaven, or against his own soul, which is a sin unto death, and against God, to Whom alone is said: "Against Thee only have I sinned, and done evil before Thee."

18. So quickly does he gain forgiveness, that, as he is coming, and is still a great way off, his father meets him, gives him a kiss, which is the sign of sacred peace; orders the robe to be brought forth, which is the marriage garment, which if anyone have not, he is shut out from the marriage feast; places the ring on his hand, which is the pledge of faith and the seal of the Holy Spirit; orders the shoes to be brought out, for he who is about to celebrate the Lord's Passover, about to feast on the Lamb, ought to have his feet protected against all attacks of spiritual wild beasts and the bite of the serpent; bids the calf to be slain, for "Christ our Passover hath been sacrificed." For as often as we receive the Blood of the Lord, we proclaim the death of the Lord. As, then, He was once slain for all, so whenever forgiveness of sins is granted, we receive the Sacrament of His Body, that through His Blood there may be remission of sins.

19. Therefore most evidently are we bidden by the teaching of the Lord to confer again the grace of the heavenly sacrament on those guilty even of the greatest sins, if they with open confession bear the penance due to their sin.

St Cyril commentary on St Luke 15:32 SERMON CVII.

I HEAR one of the holy prophets trying to win unto repentance those who are far from God, and saying, "Return, O Israel, to the Lord your God: for you have become weak in your iniquity. Take with you words, and return to the Lord our God." What sort of words then did he, under the influence of the Spirit, command them to take with them? Or were they not such as become those who wish to repent; such namely, as would appease God, Who is gentle, and loves mercy. For He even said by one of the holy prophets, "Return you returning children, and I will heal your breaches." And yet again by the voice of Ezekiel, "Return you altogether from your wickedness's, O house of Israel. Cast away from you all your iniquities which you have committed, that they be not to you for a punishment of iniquity. For I have no pleasure in the death of the sinner, as that he should turn from his evil way and live." And the same truth Christ here also teaches us, by this most beautifully composed parable, which I will now to the best of my ability endeavor to discuss, briefly gathering up its broad statements, and explaining and defending the ideas which it contains. What then is the object of the parable? Let us examine the occasion which led to it; for so we shall learn the truth. The blessed Luke therefore had himself said a little before of Christ the Savior of us all, "And all the publicans and sinners drew near unto Him to hear Him. And the Pharisees and Scribes murmured saying, This man receives sinners and eats " with them." As therefore the Pharisees and Scribes made this outcry at His gentleness and love to man, and wickedly and impiously blamed Him for receiving and teaching men whose lives were impure, Christ very necessarily set before them the present parable, to show them clearly this very thing, that the God of all requires even him who is thoroughly steadfast, and firm, and who knows how to live holily, and has attained to the highest praise for sobriety of conduct, to be earnest in following His will, so that when any are called unto repentance, even if they be men highly blamable, he must rejoice rather, and not give way to an unloving vexation on their account.

For we also sometimes experience something of this sort. For some there are who live a perfectly honorable and consistent life, practicing every kind of virtuous action, and abstaining from everything disapproved by the law of God, and crowning themselves with perfect praises in the sight of God and of men: while another is perhaps weak and trodden down, and humbled unto every kind of wickedness, guilty of base deeds, loving impurity, given to covetousness, and stained with all evil. And yet such a one often in old age turns unto God, and asks the forgiveness of his former offences: he prays for mercy, and putting away from him his readiness to fall into sin, sets his affection on virtuous deeds. Or even perhaps when about to close his mortal life, he is admitted to divine baptism, and puts away his offences, God being merciful unto him. And perhaps sometimes persons are indignant at this, and even say, 'This man, who has been guilty of such and such actions, and has spoken such and such words, has not paid unto the judge the retribution of his conduct, but has been counted worthy of a grace thus noble and admirable: he has been inscribed among the sons of God, and honored with the glory of the saints.' Such complaints men sometimes give utterance too from an empty narrowness of mind, not conforming to the purpose of the universal Father. For He greatly rejoices when He sees those who were lost obtaining salvation, and raises them up again to that which they were in the beginning, giving them the dress of freedom, and adorning them with the chief robe, and putting a ring upon their hand, even the orderly behavior which is pleasing to God and suitable to the free.

It is our duty, therefore, to conform ourselves to that which God wills: for He heals those who are sick; He raises those who are fallen; He gives a helping hand to those who have stumbled; He brings back him who has wandered; He forms anew unto a praiseworthy and blameless life those who were wallowing in the mire of sin; He seeks those who were lost; He raises as from the dead those who had suffered the spiritual death. Let us also rejoice: let us, in company with the holy angels, praise Him as being good, and loving unto men; as gentle, and not remembering evil. For if such is our state of mind, Christ will receive

us, by Whom and with Whom, to God the Father be praise and dominion with the Holy Spirit, forever and ever, Amen.

REFLECTION:

Seeking material possessions causes us to stray away from God. When we stray away from God it is easier for us to disobey God and break His commandments. We need to realize that material possessions do not satisfy. We ought to feel sad when we are far away from God and realize that we will feel His love only when we are in His bosom. We need strive to stay on the path leading to God, seeking a true relationship with God to be satisfied.

PRAYER: THE PRAYER BEFORE CONFESSION

Holy Father, who desires the repentance of sinners, promising to accept them back; look, now, O Lord, at my sinful soul who for I have erred and lost my way in the valley of transgressions for many years, and am embittered and wretched for being removed from the fountain of my salvation. Yet now I come to You, asking to be cleansed from all defilement and filth. Do not reject me but accept me. Look at me with compassion and deal with me mercifully and I will be cleansed and saved; or whether Do not neglect me lest I perish. Grant me grace that I may approach You with faith and hope to confess my trespasses and despise them. Let You Holy Spirit reprove me for my sins. Enlighten my heart that I may realize my sins, my mistakes, and my straying; grant me determination to forsake evil that I may be established in Your commandments and live for the glory of Your Holy Name. Amen.

LESSON PREPARATION

SONG:

I sought After You (Review last week's sections and add 1 new section)

Turn away Your face, from all of my sins, my Lord Jesus, help me.

Blot out O God, all my iniquities, my Lord Jesus Christ, help me.

You know my thoughts, and You search my reins, my Lord Jesus, help me.

Create in me, a clean heart, my Lord Jesus Christ, help me.

Your Holy Spirit, do not take away from me, my Lord Jesus, help me.
Incline Your ears, make haste and hear me, my Lord Jesus Christ, help me.

Set before me a law, in the way of Your justice, my Lord Jesus, help me.
Your kingdom O my God, is an eternal kingdom, my Lord Jesus Christ, help me.

VOCABULARY:

Prodigal: *Wasteful*

OBJECTIVES

Faith:	God awaits our return to Him
Liturgical:	The sinner returns to God and to the Church
Moral:	Sin is against heaven
Spiritual:	We feel God's love when we are close to Him

INTRODUCTION:

Has anyone here ever seen pigs at the zoo? What do they smell like? Is it nice and neat where they live? What about their food – would you ever feel like you want to eat their food? Today, we are going to hear a story about a boy who got so hungry, that he would have eaten the pigs' food.

LESSON BODY:

Read Luke 15:11-39

Our Lord Jesus Christ told this story to His disciples to show how God the Father loves us and when we feel His love: (have the students read the story from their bibles) then you can summarize:

A certain man had two sons, an older one and a younger one. The younger of them said to his father, "Father, give me the portion of goods that falls to me." (What he meant was that he wanted his inheritance. An inheritance is what parents leave for their children when they die. But this son asked his father to have his inheritance early, so he could take the money and go do what he wanted with it.)

So the father divided to them his money. And soon after, the younger son gathered all his things together, journeyed to a far country, and there wasted his possessions with **prodigal** (wasteful) living. He spent all his money wastefully and on nothing beneficial. Everything his father had given him, he threw

away without caring for it. But when he had spent all, there arose a severe famine in that land, and he began to be in want. Then he went and joined himself to a citizen of that country, and he sent him into his fields to feed swine. And he would gladly have filled his stomach with the pods that the swine ate, and no one gave him anything. This is how hungry he was. Could you imagine wanting to eat pigs' food? This younger son was so hungry, he would have eaten from their food.

But he started to spend some time alone with himself, thinking about his situation. And when he came to himself, he said, "How many of my father's hired servants have bread enough and to spare, and I perish with hunger! He started to remember what it was like in his father's house and how nice it was there. And he compared it to the situation he was in now, and how miserable he was. He realized the difference, for it was a huge difference. He continued, "I will arise and go to my father, and will say to him, "Father, I have sinned against heaven and before you, and I am no longer worthy to be called your son. Make me like one of your hired servants." Look at how sorry he felt for what he had done. He wanted to have his father make him a *servant* in his house. These feelings came to him when he started to be alone and reflect on the decisions he had made.

And he arose and came to his father. But when he was still a great way off, his father saw him and had compassion, and ran and fell on his neck and kissed him. Look at how much his father had missed him and was waiting for him to come back! And the son said to him, "Father, I have sinned against heaven and in your sight, and am no longer worthy to be called your son.' He made a confession to his father and said, "I have sinned." He knew that he had done something wrong. But the father said to his servants, "Bring out the best robe and put it on him, and put a ring on his hand and sandals on his feet. And bring the fatted calf here and kill it, and let us eat and be merry; for this my son was dead and is alive again; he was lost and is found.' And they began to be merry.

The Father gave him back everything and restored him to his place in the family. His father continued to love him (even though he left) and was willing to give him back everything, but the son could not eat until he came back to his father. Did the father in this story love his son? [yes, very much]. Could the son feel his father's love when he was outside the house? [no, that is when he was starving and eating pigs' food]. He could only feel his love when he returned back to him in the house.

Now this is a story that our Lord told to show us the relationship between us and our Father in Heaven, God. God is the father in the story, who has given us everything we need. The house in the story is the Church – God's house. And the feelings that the younger son felt are the same feelings that we feel: God continues to love us all the time, even when we leave Him, but if we are outside His house (His church), we will not be able to feel His love. If we are away from Him, we will not be able to feel Him taking care of us and loving us, just like the younger son couldn't feel his father's love when he was outside the house. We will feel God's love when we return back to Him.

How do we feel God's love? It is in our hearts – the work of the Holy Spirit in us. We will actually feel Him listening when we talk to Him, feel Him loving us when we turn to Him, and we will feel that we don't

need anything else in the world and that we never want to be away from Him. We will hear His voice in our hearts and we will know that He is always with us. And there is no better love than God's love.

Now we talked about how the father in the story is God and how God continues to love us no matter what. But this is also true with our parents. They don't stop loving us when we do something wrong, even though it may seem like they do. They just don't like the thing that we did. And they are unhappy. So it is important to also go to them and say sorry.

PLAN AND MATERIALS:

- **Idea:** Acting might be a good activity for this lesson- prepare a written script
- **Scrap book building**
- **Coloring:**

CONCLUSION

REVIEW QUESTIONS:

Q: Who is the father in the story?

A: *God is the father in the story*

Q: What was the younger son seeking?

A: *The younger son was seeking materials and possessions.*

Q: How do you think the younger son felt at first when he was away from his father's house?

A: *He felt happy at first, his material possessions satisfied him temporarily.*

Q: What do you think made the younger son's happiness vanish?

A: *The material possessions that he had disappeared and with them went his happiness too.*

Q: When do you think we feel God's love the most?

A: *When we are close to Him?*

Q: *When did the prodigal son feel his father's love the most? And when did he not?*

A: *He felt his father's love when he was in his father's house close to his father, in his bosom and he could not feel his father's love because he was so far away from him.*

Q: How do we feel God's love?

A: *When we are close to God, in His bosom. We also feel God's love by the work of the Holy Spirit with in us.*

Q: Do you think there is any other better love than God's love?

A: No, there is no better love than God's love

VERSE TO REMEMBER:

"I will arise and go to my father, and will say to him, "Father, I have sinned against heaven and before you, and I am no longer worthy to be called your son. Make me like one of your hired servants"" Luke 15:18-19.

HOME ACTIVITY-DAILY READINGS

Review Memorization: PSALM 50

Unit VI: Weeks of Lent

Purpose: This unit helps the fourth grader to fully participate in the Lenten Season. It explores the themes of the Lenten weeks and the concepts of fasting, prayer, repentance and reconciliation. It reviews and builds up on the repentance unit of the third grade to further develop the concepts of sin, temptation, repentance and salvation

28. THE SAMARITAN WOMAN

SERVANT PREPARATION

VERSE & REFERENCES:

CHURCH FATHERS:

REFLECTION:

PRAYER: THE PRAYER BEFORE CONFESSION

LESSON PREPARATION

SONG:

VOCABULARY:

Sin: *to break the commandments of God*

Temptation: *a thought or a feeling against the commandments of God*

Faith: *Trusting God*

OBJECTIVES

Faith:	
Liturgical:	
Moral:	
Spiritual:	

INTRODUCTION:

LESSON BODY:

PLAN AND MATERIALS:

- **Idea:**
- ***Scrap book building***
- ***Coloring:***

CONCLUSION

REVIEW QUESTIONS:

Q:

A:

Q:

A:

Q:

A:

Q:

A:

Q:

A:

VERSE TO REMEMBER:

HOME ACTIVITY-DAILY READINGS

Unit VI: Weeks of Lent

Purpose: This unit helps the fourth grader to fully participate in the Lenten Season. It explores the themes of the Lenten weeks and the concepts of fasting, prayer, repentance and reconciliation. It reviews and builds up on the repentance unit of the third grade to further develop the concepts of sin, temptation, repentance and salvation

29. THE PARALYRIC BY THE POOL

SERVANT PREPARATION

VERSE & REFERENCES:

CHURCH FATHERS:

REFLECTION:

PRAYER: THE PRAYER BEFORE CONFESSION

LESSON PREPARATION:

SONG:

VOCABULARY:

OBJECTIVES

Faith:	
Liturgical:	
Moral:	
Spiritual:	

INTRODUCTION:

LESSON BODY:

PLAN AND MATERIALS:

- **Idea:**
- ***Scrap book building***
- ***Coloring:***

CONCLUSION

REVIEW QUESTIONS:

Q:

A:

Q:

A:

Q:

A:

Q:

A:

Q:

A:

Q:

A:

VERSE TO REMEMBER:

HOME ACTIVITY-DAILY READINGS

Unit VII: Weeks of Lent

Purpose: This unit helps the fourth grader to fully participate in the Lenten Season. It explores the themes of the Lenten weeks and the concepts of fasting, prayer, repentance and reconciliation. It reviews and builds up on the repentance unit of the third grade to further develop the concepts of sin, temptation, repentance and salvation

30. THE MAN BORN BLIND

SERVANT PREPARATION

VERSE & REFERENCES:

CHURCH FATHERS:

REFLECTION:

PRAYER: THE PRAYER BEFORE CONFESSION

LESSON PREPARATION:

SONG:

VOCABULARY:

OBJECTIVES

Faith:	
Liturgical:	
Moral:	
Spiritual:	

INTRODUCTION:

LESSON BODY:

PLAN AND MATERIALS:

- **Idea:**
- ***Scrap book building***
- ***Coloring:***

CONCLUSION

REVIEW QUESTIONS:

Q:

A:

Q:

A:

Q:

A:

Q:

A:

Q:

A:

Q:

A:

VERSE TO REMEMBER:

HOME ACTIVITY-DAILY READINGS

Unit VI: Weeks of Lent

Purpose: This unit helps the fourth grader to fully participate in the Lenten Season. It explores the themes of the Lenten weeks and the concepts of fasting, prayer, repentance and reconciliation. It reviews and builds up on the repentance unit of the third grade to further develop the concepts of sin, temptation, repentance and salvation

31. PALM SUNDAY - PREPARING FOR PALM PROCESSION

SERVANT PREPARATION

VERSE & REFERENCES:

CHURCH FATHERS:

REFLECTION:

PRAYER: THE PRAYER BEFORE CONFESSION

LESSON PREPARATION:

SONG:

VOCABULARY:

OBJECTIVES

Faith:	
Liturgical:	
Moral:	
Spiritual:	

INTRODUCTION:

LESSON BODY:

PLAN AND MATERIALS:

- **Idea:**
- ***Scrap book building***
- ***Coloring:***

CONCLUSION

REVIEW QUESTIONS:

Q:

A:

Q:

A:

Q:

A:

Q:

A:

Q:

A:

Q:

A:

Third Section

Mini Reference

THE LITURGICAL CYCLE

- Every family has their own celebrations (for example: birthdays, anniversaries). The Church, as the family of God, comes to celebrate certain occasions.
- The church invites all of us to celebrate the important occasions that made our faith as one body
- What are the feasts we celebrate in general?
 - Feasts of the Lord- Major and Minor
 - A. Major Feasts :**
 1. Holy Nativity
 2. Holy Theophany
 3. Palm Sunday
 4. Covenant Thursday
 5. Holy Resurrection
 6. Holy Pentecost
 7. Holy Annunciation
 - B. Minor Feasts:**
 1. Presentation of the Lord into the Temple
 2. Circumcision
 3. Entry into Egypt
 4. Wedding of Cana of Galilee
 5. Holy Transfiguration
 6. Holy Ascension
 7. Thomas Sunday
 - In addition we celebrate the feasts of the saints on daily basis, except in the Holy fifty days, as we focus all our attention to the *Resurrected Lord*.
 - Fasting
 - A. **First Degree Fast:** Absolute restriction to meat & dairy & seafood; includes every –
 - Wednesday and Friday (*except during the 50 days after Resurrection*)
 - the Great Lent,
 - Baramoun days,
 - Jonah's Fast

B. **Second Degree Fast:** Absolute restriction to meat & dairy- seafood is allowed; includes:

- Advent,
- Fast of the Apostles,
- the Fast of St. Mary

- Moveable Feasts and Fasts

- Moving Feasts and Fasts (do not come on a fixed date every year)

1. Jonah's fast
2. Beginning of Holy Lent
3. Holy Week
4. Holy Resurrection
5. Holy Pentecost

1. The Sign of the Cross

In the Name of the Father, the Son, and the Holy Spirit, one God. Amen

2. Our Father

Our Father who art in Heaven

Hallowed by Thy name

Thy Kingdom come

Thy will be done

On Earth as it is in Heaven

Give us this day our daily bread

And forgive us our trespasses

As we forgive those who trespass against us

Lead us not into temptation

But deliver us from evil

Through Jesus Christ our Lord

For Thine is the Kingdom, the power and the glory forever and ever. Amen

3. Thanksgiving Prayer (section)

Let us give thanks to the beneficent and merciful God, the Father of our Lord, God and Savior, Jesus Christ, for He has covered us, helped us, guarded us, accepted us unto Him, spared us, supported us, and brought us to this hour. Let us also ask Him, the Lord our God, the Almighty, to guard us in all peace this holy day and all the days of our life.

O Master, Lord, God the Almighty, the Father of our Lord, God and Savior, Jesus Christ, we thank You for every condition, concerning every condition, and in every condition, for You have covered us, helped us, guarded us, accepted us unto You, spared us, supported us, and brought us to this hour.

4. Introduction to the creed

We exalt you, The Mother of the True Light. We Glory you, O saint, the Theotokos, for you brought for unto us the Savior of the Whole world; He came and saved our souls.

Glory to You our Master, our King, Christ the pride of the Apostles, the crown of the martyrs, the joy of the righteous, the firmness of the churches, the forgiveness of sins. We proclaim the Holy Trinity in One Godhead. We worship and glorify Him. Lord Have Mercy, Lord Have mercy, Lord Bless. Amen.

5. Liturgy Responses

- A. Lord have mercy: Kereye lieson

- B. Glory be the Father, and to the Son, and to the Holy Spirit, now and forever and to the age of all ages. Amen, Alleluia : Doxa patri ke eyou Ke Agiou Epnevmati Ke nin ke a-ee ke Ke yes tos e-onas Ton e-onon. Amen, Alleluia

- C. Peace be with you all: Irene Passe

- D. And with your spirit: Ke to pnevmati soo

- E. Alleluia. this is the day which the Lord has made, let us rejoice and be glad in it. O Lord save us, O Lord straighten our ways. Blessed is He who comes in the name of the Lord. Alleluia : Alleluia fai pe pi eho-oo eta ep Chois thamiof: maren thelil en ten oonof emmon enkhif: O Ep Chois ek-e nahmen: O Ep Chois ek-e sooten nen moit: Ef-esmaro-oot enje fi ethnioo khen ef raan em ep Chois: Alleluia

- F. Amen. Amen. Amen. Your death, O Lord, we proclaim. Your holy resurrection and ascension, we confess. We praise You, we bless You, we thank You, O Lord, and we entreat You, O our God.

- G. The golden censer is the Virgin, her aroma is our Savior. She gave birth to Him; He saved us and forgave us our sins.

Tee-shory ennob te ti-Parthenos, pes-aro-mata pe pen-Soteer, asmisi emmof, afsoti emmon, owoh ka nen-novi nan e-vol.

6. Seasonal Responses:

- A. Thok te ti gom nem bi ouh nem bi ezmouh nem bi amahi sha eneh. amin. Emanoel benouti pen oro.
+ thok te ti gom nem bi ouh nem bi ezmouh nem bi amahi sha eneh amin bashoice
essous bi ekhristos basotir en aghathos. (Tagom nem bi ezmoh bi ebchioce av shobe-niah av- soutiria efouaab).
+ thok te ti gom nem bi ouh nem bi ezmouh nem bi amahi sha eneh. Amin

To you is the power, and the glory, and blessing for ever amen. Emanuel our God and our king.

+ To you is the power, the glory, the majesty for ever amen. My Lord Jesus Christ my good Savior. (My strength, and my hymnal is the Lord and he became my holy salvation).

+ To you is the power, the glory, the majesty for ever amen.

- B. He ascended unto heaven and sent to us the Paraclete, The Spirit of Truth the comforter, Amine Alleluia

CREATIVE ACTIVITIES

Drawing and Art

- Album/CD covers
- Boxes (for art projects or collections)
- Flyers
- Greeting cards
- Mobiles
- Models from clay or dough
- Mosaics (construction paper, paper punch holes, Easter egg shells, seeds)
- Bulletin boards
- Christmas trees
- Collages (magazine pictures or odds and ends)
- Displays
- Banners
- Book jackets
- Booklets (bound with yarn or staples, accordion type)
- Bookmarks
- Doorknob hangers
- Dot pictures
- Finger paintings

- Fingerprint pictures from ink pads (details with felt-tipped pens)
- Movies
- Puppets
- Sculpture (wire, paper, aluminum, foil, clay)
- Sponge paintings
- Stained-glass windows
- Student-made storybooks
- Texts lettered on seashells, rocks
- Paper dolls
- Paper weight
- Photo albums with illustrations and captions
- Photo essays (magazine pictures or photos)
- Posters
- T-shirts
- Water pictures on the board
- Yarn-and-cloth pictures

Writing

- TV shows
- Web pages
- Paraphrases of Bible passages
- Poems
- Prayers
- Questions and answers
- Quizzes
- Reports
- Riddles
- Commercials
- Conversations
- Crossword puzzles
- Diaries
- Emails
- Interviews
- Letters
- Litanies
- Modern parables/stories
- Newspaper headlines/stories
- Skits
- Speeches
- Stories

Audiovisuals

- DVDs
- Flannel boards
- LCD projectors
- Maps
- Models
- Movies
- Multimedia shows
- Pictures
- Power-point presentations
- Bulletin boards
- CDs
-

- Chalk-talk
- Charts
- Computers
- Concrete aids
- Scrapbooks
- Slides
- Songs
- Transparencies
- Videocassettes or audiocassettes

Role-Playing and Dramatizing

- Cutouts on overhead projector
- Puppet shows
- Role-plays
- Dramatic reading/storytelling
- Gestures to songs
- Plays

- Trivia games
- Drawing games
- Icebreakers

- Skill games

Speaking and singing

- Panel discussions
- Questions and answers
- Singing
- Storytelling
- Discussions (small group/large group)
- Guest speakers
- Interviews
- Lectures

Playing games

- Board games
- Spelling bees
- Team games
- Quiz shows