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*First Section*  
*Preparation Materials*

## 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 Christ.

#### 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 cheerful.. 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:

- Students at this age needs to be involved in the lessons, teachers will do well to keep an interactive lesson plan every Sunday. *Even if students can make abstractions, they learn best when activities are active, hands-on, and related to personal experiences.*

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 (30 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 colleting 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.**



### 3. THEMES AND SUBJECTS OF GRADES 6-8

	<u>Theme</u>	<u>Faith</u>	<u>Scriptures</u>	<u>Church</u>	<u>Virtues</u>	<u>Spiritual Life</u>
6th Grade	<i>God Gave us His Word and His Spirit</i>	The Holy Spirit	The books of the Bible & The book of Acts	Chrismation	Protecting life Responsibility	Working with the Holy Spirit
7th Grade	<i>Christ our Light</i>	Remission of sins	Joshua Judges Ruth	Eucharist Confession Unction of the sick	Discerning the spirits	Spiritual warfare
8th Grade	<i>The Father give us the kingdom</i>	Christ kingdom has no end	1st, 2nd Kings & Gospel of Mathew	Mysteries with crowns	service	Fear of God

## CHARACTERISTICS OF SIXTH 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 ELEVEN -YEAR-OLD

#### PHYSICAL DEVELOPMENT

- Vast appetite for food, physical activity, and talking
- Growth spurt of early adolescence for some girls, may feel awkward and clumsy
- Girls ahead of guys in physical maturity; boys' big growth spurt may not start until 14; Boys worry if they are ever going to grow
- Wide differences among individuals in rate of development
- Curious about opposite sex; girls usually interested first
- Tiredness; need for more sleep
- Often uncomfortable with questions and observations about how much they have grown and physical changes
- Increased need for personal hygiene

#### SOCIAL AND EMOTIONAL DEVELOPMENT

- Less overt affection and attention shown to parents, with occasional rudeness; tests limits
- Impulsive, unaware
- Focus on self, alternating between high expectations and poor self-concept
- Have tendency to return to childish behavior, particularly when stressed
- Experience extremes of emotions
- Inclusive/exclusion; height of cliques, seek to belong, discovery of telephone
- Experimenting with behavior, roles, appearance, self-image
- Difficulty with decisions but need to be able to make some choices for themselves
- Demand privileges, but may avoid responsibilities
- Feel unique; believe that no one else has ever felt the way they do; suffered so much, or been so misunderstood

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## INTELLECTUAL DEVELOPMENT

- Mostly interested in present, limited thoughts of the future
- **Intellectual interests expand**
- Increased ability to de-center and see world from various perspectives
- Development of ideals and selection of role models
- May experiment with dangerous risk-taking behaviors
- **Even if students can make abstractions, they learn best when activities are active, hands-on, and related to personal experiences**
- Concerned with rules, standards of behavior and fairness, especially for themselves
- **Do not distinguish between what they are thinking and what others may be thinking; assume that every other person is as concerned with their behavior and appearance as they are better at planning than carrying out the plan**

## THE TWELVE -YEAR-OLD

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### PHYSICAL DEVELOPMENT

- High energy, but much rest needed
- Growth spurts; girls ahead of boys; wide differences among individuals in rates of development
- Physical activities and sports valued
- Eating patterns change, over-concern for dieting
- Feel awkward and may worry about body
- Increased need for personal hygiene

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### SOCIAL AND EMOTIONAL DEVELOPMENT

- Struggle with sense of identity
- Moodiness
- Can be enthusiastic at some times; lethargic at other times
- Friendships with both sexes are important
- Complain that parents interfere with independence
- More likely to express feelings by actions than words
- Peer vocabulary (slang) important
- Less overt affection and attention shown to parents, with occasional rudeness; test limits
- Impulsive, unaware
- Experience extremes of emotions
- Inclusion/exclusion; height of cliques, seek to belong, discovery of telephone
- Experimenting with behavior, roles, appearance, self-image
- Difficulty with decisions but need to be able to make some choices for themselves

- Demand privileges, but may avoid responsibilities
- Feel unique; believe that no one else has ever felt the way they do; suffered so much, or been so misunderstood

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## INTELLECTUAL DEVELOPMENT

- Hormonal and physical demands of puberty may cause slowing of rate of cognitive development during early adolescence
- **Increased ability to think abstract in intellectual pursuits**
- **Learn best when involved in activities that are active, hands-on, and related to real life**
- **Concerned with rules, standards of behavior and fairness, especially for themselves**
- Lack of understanding of cause and effect as well as feelings of omnipotence and invulnerability ("It can't happen to me.") can lead to dangerous risk-taking behaviors--smoking, drugs, drinking, etc.
- Mostly interested in present, limited thoughts of future
- May show emerging ability in a particular skill or content area
- **Show improved abilities to use speech for self-expression**
- **High interest in current events, politics, social justice; also pop culture, materialism**
- More consistent evidence of conscience
- Idealistic; may offer "ideal" solutions to complex problems
- Development of ideals and selection of role models
- **May question parents' religious beliefs, political beliefs, and other values**

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



## 5. YEARLY CALENDAR

Month	Action	Notes
<b>September</b>	Prepare for Unit I & II Prepare for Parent's Meeting Feast of Nyrouz 9/11 Feast of the Cross 9/27	
<b>October</b>	Parents meeting	
<b>November</b>	Prepare for Advent Advent and Kiahk (fast starts 11/25) Thanksgiving (4th Thursday in November) Prepare for Unit III & IV	
<b>December</b>	Prepare for the Feast of Holy Nativity Prepare for Holy Theophany	
<b>January</b>	Holy Nativity 1/7 Holy Theophany 1/19 Prepare for Unit V & VI	
<b>February</b>	Jonah's Fast (movable)	
<b>March</b>	Lent (movable)	
<b>April</b>	Holy Week and Holy Resurrection (movable) Prepare for Unit VII & Summer	
<b>May</b>	Feast of St. Mark 5/8	
<b>June</b>	Holy Ascension (movable) Pentecost (movable) Apostles' Fast (movable beginning) Prepare for Unit VIII	
<b>July</b>	Feast of the Apostles 7/12	
<b>August</b>	Fast of St. Mary's 8/7-8/21 Holy Transfiguration feast 8/19 Feast of St Mary 8/22 Inventory of the year	

**SCHEDULE OF SERVANTS AND LESSONS: SEPTEMBER TO FEBRUARY**

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

**SCHEDULE OF SERVANTS AND LESSONS: MARCH TO AUGUST**

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

Theological Background

*Second Section*

*Core Materials*

*God Gives Us His Word  
and His Spirit*

In this grade the focus is on the Word of God and the Holy Spirit who -as the Church fathers said- are the two arms of God that embraces the whole creation. The Word of God is His only Son as well as the written Word. The students in this year's curriculum would study the overview of the books of the Bible. During the study of the holy scriptures, they would be exposed to the source, the writers, the main events and persons of each of the books and the place of the Word of God in the church as well as in the individual lives of the believers. The Students will also study the work and fellowship of the Holy Spirit through the Church life and Mysteries, the personal and communal gifts, the virtues and the fruits of the Spirit. The students will also learn the various ways to "ignite" the life of the Spirit in them and what it means to be lead by the Spirit. Because the sixth grade is recognized as a transitional year from elementary to middle school, this year's curriculum starts with a short unit on the life of students as a life of a steward.

**UNIT 1: STUDENTS ARE STEWARDS (3 LESSONS)**

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**Purpose:** In this unit the sixth graders are to examine their current vocation as students and to better understand their role as stewards of time and talents. Teachers should explore the common misconceptions and obstacles that hinder their stewardship.

1. Nehemiah - a model of stewardship
2. Managing time and Resources
3. Overcoming Obstacles

**UNIT 2: GOD GIVE US HIS WORD (11 LESSONS)**

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**Purpose:** This unit would be the place in the curriculum where the students learn the overarching themes and the mainline subjects of the Bible. It is the study of the holy books, their writers, the main themes and persons. because of the intellectual characteristics of this age, this big task should be broken onto smaller objectives. In each lesson the students should work in groups to study and construct genealogy lines, maps, history line as well as search for archeological discoveries. The Students should get comfortable navigating through the books of the Bible and learn how to find verses. They also will learn finding Christ and the church in the old testament.

1. Definitions and overview
2. Finding Books and verses - introduction to the journey
3. The Old Testament - Pentateuch
4. The Old Testament - History
5. The Old Testament - History
6. The Old Testament - Prophets
7. The Old Testament - Poetry
8. The New Testament - Gospels and Acts
9. The New Testament - Pauline Letters
10. The New Testament - Catholic Letters and Revelation
11. Unit Review

### **UNIT 3: LIVING PRAYER**

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12. Prayer as communing with the Holy Trinity
13. Prayer as sacrifice and offering
14. Life of Prayer
15. Prayer helpers
16. Unit Review

### **UNIT 4: THE BOOK OF ACTS (8 LESSONS)**

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#### **Purpose:**

17. Overview and summary
18. Pentecost
19. St Peter
20. St Paul
21. St Paul first Journey
22. St Paul second Journey
23. St Paul third Journey and Martyrdom of Sts Peter Paul
24. Unit Review

### **UNIT 5: GOD GIVES US HIS SPIRIT**

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#### **Purpose:**

25. Work of the Holy Spirit in Old and New Testament
26. Symbols of the Holy Spirit

27. The Holy Spirit and the Church
28. The Holy Spirit in my Life
29. The Holy Spirit in my Life
30. How to be filled by the Spirit
31. Unit Review

#### **UNIT V: SEASONAL AND ACTIVITY LESSONS. (14 LESSONS)**

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32. The feast of Nyrouz
33. The feast of the Holy Cross:
34. The month of Kiahk
35. The Holy Nativity
36. The Holy Theophany
37. The Holy Lent
38. The Holy Lent
39. The Holy week of Pascha
40. The Holy week of Pascha
41. The Holy Resurrection
42. The Holy Fifty days
43. The Holy Ascension and Pentecost
44. The fast and feast of the holy apostles
45. The Feast of Holy Transfiguration
46. The feast of the Holy Theotokos

*Unit 1: Students are stewards*

**Purpose:** In this unit the sixth graders are to examine their current vocation as students and to better understand their role as stewards of time and talents. Teachers should explore the common misconceptions and obstacles that hinder their stewardship.

**Lesson 1:** Nehemiah - a Model of stewardship

**Lesson 2:** Managing time and Resources

**Lesson 3:** Overcoming Obstacles



## Unit I: Students are Stewards

**Purpose:** In this unit the sixth graders are to examine their current vocation as students and to better understand their role as stewards of time and talents. Teachers should explore the common misconceptions and obstacles that hinder their stewardship.

### 1. NEHEMIAH A MODEL OF STEWARDSHIP

#### SERVANT PREPARATION:

#### VERSE & REFERENCES:

##### Nehemiah 1

*"The words of Nehemiah the son of Hachaliah. It came to pass in the month of Chislev, in the twentieth year, as I was in Shushan the citadel, 2that Hanani one of my brethren came with men from Judah; and I asked them concerning the Jews who had escaped, who had survived the captivity, and concerning Jerusalem. 3And they said to me, "The survivors who are left from the captivity in the province are there in great distress and reproach. The wall of Jerusalem is also broken down, and its gates are burned with fire." 4So it was, when I heard these words, that I sat down and wept, and mourned for many days; I was fasting and praying before the God of heaven. 5And I said: "I pray, LORD God of heaven, O great and awesome God, You who keep Your covenant and mercy with those who love You and observe Your commandments, 6please let Your ear be attentive and Your eyes open, that You may hear the prayer of Your servant which I pray before You now, day and night, for the children of Israel Your servants, and confess the sins of the children of Israel which we have sinned against You. Both my father's house and I have sinned. 7We have acted very corruptly against You, and have not kept the commandments, the statutes, nor the ordinances which You commanded Your servant Moses. 8Remember, I pray, the word that You commanded Your servant Moses, saying, "If you are unfaithful, I will scatter you among the nations; 9but if you return to Me, and keep My commandments and do them, though some of you were cast out to the farthest part of the heavens, yet I will gather them from there, and bring them to the place which I have chosen as a dwelling for My name.' 10Now these are Your servants and Your people, whom You have redeemed by Your great power, and by Your strong hand. 11O Lord, I pray, please let Your ear be attentive to the prayer of Your servant, and to the prayer of Your servants who desire to fear Your name; and let Your servant prosper this day, I pray, and grant him mercy in the sight of this man." For I was the king's cupbearer."*

##### Nehemiah 2

*"And it came to pass in the month of Nisan, in the twentieth year of King Artaxerxes, when wine was before him, that I took the wine and gave it to the king. Now I had never been sad in his presence before. 2Therefore the king said to me, "Why is your face sad, since you are not sick? This is nothing but sorrow of heart." So I became dreadfully afraid, 3and said to the king, "May the king*

live forever! Why should my face not be sad, when the city, the place of my fathers' tombs, lies waste, and its gates are burned with fire?" 4Then the king said to me, "What do you request?" So I prayed to the God of heaven. 5And I said to the king, "If it pleases the king, and if your servant has found favor in your sight, I ask that you send me to Judah, to the city of my fathers' tombs, that I may rebuild it." 6Then the king said to me (the queen also sitting beside him), "How long will your journey be? And when will you return?" So it pleased the king to send me; and I set him a time. 7Furthermore I said to the king, "If it pleases the king, let letters be given to me for the governors of the region beyond the River, that they must permit me to pass through till I come to Judah, 8and a letter to Asaph the keeper of the king's forest, that he must give me timber to make beams for the gates of the citadel which pertains to the temple, for the city wall, and for the house that I will occupy." And the king granted them to me according to the good hand of my God upon me. 9Then I went to the governors in the region beyond the River, and gave them the king's letters. Now the king had sent captains of the army and horsemen with me. 10When Sanballat the Horonite and Tobiah the Ammonite official heard of it, they were deeply disturbed that a man had come to seek the well-being of the children of Israel. **Nehemiah Views the Wall of Jerusalem** 11So I came to Jerusalem and was there three days. 12Then I arose in the night, I and a few men with me; I told no one what my God had put in my heart to do at Jerusalem; nor was there any animal with me, except the one on which I rode. 13And I went out by night through the Valley Gate to the Serpent Well and the Refuse Gate, and viewed the walls of Jerusalem which were broken down and its gates which were burned with fire. 14Then I went on to the Fountain Gate and to the King's Pool, but there was no room for the animal under me to pass. 15So I went up in the night by the valley, and viewed the wall; then I turned back and entered by the Valley Gate, and so returned. 16And the officials did not know where I had gone or what I had done; I had not yet told the Jews, the priests, the nobles, the officials, or the others who did the work. 17Then I said to them, "You see the distress that we are in, how Jerusalem lies waste, and its gates are burned with fire. Come and let us build the wall of Jerusalem, that we may no longer be a reproach." 18And I told them of the hand of my God which had been good upon me, and also of the king's words that he had spoken to me. So they said, "Let us rise up and build." Then they set their hands to this good work. 19But when Sanballat the Horonite, Tobiah the Ammonite official, and Geshem the Arab heard of it, they laughed at us and despised us, and said, "What is this thing that you are doing? Will you rebel against the king?" 20So I answered them, and said to them, "**The God of heaven Himself will prosper us; therefore we His servants will arise and build**, but you have no heritage or right or memorial in Jerusalem."

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#### CHURCH FATHERS:

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#### REFLECTION:

Middle school is recognized by most authorities as a crucial period in a student's life. They are at the point where schoolwork is becoming more difficult, and their grades are being counted on their official transcript. Class-work is also becoming more involved and abstract, and students are being asked to use their brains in ways analytical and intuitive that they may not have yet been called on to develop. Because this period in their life marks their passage into the adult world of practical knowledge, reasoning, and career study, it is important that they cultivate an effective method of

learning and reviewing information that allows them to truly understand. It is the true Christ like stewardship attitude that makes this transition possible. One of the dangers at this period is the development of an attitude of apathy or carelessness and slowly use all energy and intelligence to get away with the least work possible leading to disappointments and subsequently to lose one's way even with God.

**PRAYER:**

*"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:**

*Steward, Stewardship*

**OBJECTIVES**

<b>Faith:</b>	For God has not given us a spirit of fear, but of power and of love and of a sound mind.
<b>Moral:</b>	We have a stewardship from God - Studying and Learning
<b>Spiritual:</b>	We first ask for grace in prayer to complete out tasks

## INTRODUCTION:

Summarize Nehemiah 1 and 2

Highlighting

1. The prayer,
2. The examination of the task needed and
3. The obstacles
4. The trust in God to accomplish it

## LESSON BODY:

*Stewardship:*

*1: the office, duties, and obligations of a steward*

*2: the conducting, supervising, or managing of something ; especially : the careful and responsible management of something entrusted to one's care <stewardship of our natural resources>*

*Stewardship: An ethic that embodies responsible planning and management of resources.*

What does it mean to be a good student? It means that God entrusted us with our life, our time and our mind?

Why do I need to study?

Why can't I just do the homework?

What if I just don't like my teacher or the subject?

I've had a long day at school, I just want to watch tv and relax when I get home

First we have to think, what is our goal in studying, is it

1. so I can tell my mom I finished so I can start watching tv, playing video games or talking on the phone?
2. so that I can just get a good grade on the next test and get an A on my report card (other rewards stemming from that)
3. or is it so that I can understand and master the subject so that I can build on my knowledge year after year

It is obvious that the goal of studying is for us to master the subject, to truly learn the material and not just memorize to recite it later.

We all want to be successful, but we should also know that it won't just happen in a blink of an eye. It is hard work, and without the right attitude, we won't go too far.

We are all in agreement!

How do I get there? How do I study effectively and efficiently? Where should I study?

Do you know how to study? <http://www.wikihow.com/Study>

**1. Make things interesting:**

*Logical arguments will not give you motivation to study. Thinking that if I study hard and get into a good university and get a good job etc, will not interest you. Love what you do. Try to find the beauty of every subject, and most importantly try to link it with the events of your life. This linking may be conscious (ie. performing chemical reactions, physical experiments or manual mathematics calculations in order to prove a formula) or unconscious (eg. You go to the park and look at the leaves. Then you think to yourself, Hmm, let me review the parts of the leaf we learned in bio class last week). Even though this might not sound the most ideal method for theoretical subjects such as English, use your creativity to make stuff up. For example try to write a story with all subjects starting with S, all objects starting with O, and no verbs containing V.*

**2. Manage your time:**

*Make a weekly schedule and devote a certain amount of time per day to studying. This will also improve your grades. That amount will vary depending on whether you're in high school or college, and also varies by field of study.*

**3. Study in 20-50 minute chunks:**

*It takes time for your brain to form new long-term memories, and you can't just keep studying flat out. Take 5-10 minute breaks minimum and do something physically active to get your blood flowing and make you more alert. Do a few jumping jacks, run around your house, play with the dog, whatever it takes. Do just enough to get yourself pumped, but not worn out.*

**4. Make enough time in your schedule to get enough sleep:**

*Think of it this way: If you sleep only 4-5 hours, you'll probably need to double your study time in order to be as effective as if you'd gotten 7-9 hours of sleep. Study more and sleep less? That doesn't sound like a very good deal. Get a good night's sleep every night and you'll be making the best of your study time. If you end up a little sleep deprived despite your best efforts, take a*

*short nap (20 minutes) before studying. Then do some physical activity (like you would do during a break) right before you start.*

**5. Keep you Bible and Agpeya on top of your other books so you start with them.**

**6. Find a good Study spot:**

*You should feel comfortable, but not so comfortable that you risk falling asleep--a bed isn't a very good study spot when you're tired! The place where you study should be relatively quiet (traffic outside your window and quiet library conversations are fine, but interrupting siblings and music blasting in the next room are not).*

- *As far as music is concerned, that's up to you. Some people prefer silence, others prefer music in the background. If you belong to the latter group, stick to instrumental music (music that has no words like classical, soundtrack, trance, baroque ) and that you're already familiar with (not something that's bound to distract you)--otherwise, your brain will "multi-task" and not be able to retain information as well*
- *Having the television on while you study is generally a bad idea. It can distract you a lot and suck all of the things you've studied out by making you focused on the show that is on*

**7. Clear your mind.**

*If you've got a lot on your mind take a moment to write yourself some notes about what you're thinking about before you start studying. This will help to clear your mind and focus all your thoughts on your work*

**8. Snack smart while you study:**

*Have your snacks prepared when you begin a study session--don't wait till you get hungry and go rummaging for food. Avoid any snacks or drinks that will give you a rush of energy, because with every rush comes a crash in which all the information you studied is lost to an intense desire to sleep. Focus on "slow release" carbohydrates, which not only give you a steady stream of energy, but they also boost serotonin, a brain chemical that makes you feel good.*

**9. Rewrite your notes at home:**

*When you're in class, emphasize recording over understanding or neatness when you take notes. That doesn't mean you shouldn't try to understand or organize your notes at all; just don't waste time doing something in class that you can figure out or neaten up at home. Consider your in-class notes a "rough draft" of sorts. Rewrite your notes as soon after the class as possible, while the material is fresh in your mind so that you can fill in any gaps completely from memory. The process of rewriting your notes is a more active approach to studying.. it engages your mind in a way that just reading the notes doesn't.*

- *You may find it easier to keep two notebooks--one for your "rough draft" notes, and another for your rewritten notes.*

- *Some people type their notes, but others find that handwriting enhances their ability to remember the notes.*
- *The more paraphrasing you do, the better. Same goes for drawing. If you're studying anatomy, for example, "re-draw" the system you're studying from memory.*

**10. Learn the most important facts first:**

*Don't just read the material from beginning to end, stopping to memorize each new fact as you come to it. New information is acquired much more easily when you can relate it to material that you already know*

**11. Make Flash Cards:**

*Traditionally, this is done with index cards, but you can also download computer programs that cut down on space and the cost of index cards. You can also just use a regular piece of paper folded (vertically) in half. Put the questions on the side you can see when the paper is folded; unfold it to see the answers inside. Keep quizzing yourself until you get all the answers right reliably. Remember: "Repetition is the mother of skill."*

**12. If your textbook has a vocabulary section, a glossary, or a list of terms, make sure that you understand these completely:**

*You don't have to memorize them, but whenever there is an important concept in a particular field, there is usually a special term to refer to it. Learn these terms, and be able to use them easily, and you will have gone a long way towards mastering the subject itself. (Besides, teachers frequently draw from these lists as a quick and easy way to make up test questions!)*

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PLAN AND MATERIALS:

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CONCLUSION:

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REVIEW QUESTIONS:

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VERSE TO REMEMBER:

*"For God has not given us a spirit of fear, but of power and of love and of a sound mind." 2 Timothy 1:7*

## HOME ACTIVITY AND DAILY READINGS

Send home the following note:

Middle school is recognized by most authorities as a crucial period in a student's life. They are at the point where schoolwork is becoming more difficult, and their grades are being counted on their official transcript. Class-work is also becoming more involved and abstract, and students are being asked to use their brains in ways analytical and intuitive that they may not have yet been called on to develop. Because this period in their life marks their passage into the adult world of practical knowledge, reasoning, and career study, it is important that they cultivate an effective method of learning and reviewing information that allows them to truly understand. It is the true Christ like stewardship attitude that makes this transition possible. One of the dangers at this period is the development of an attitude of apathy or carelessness and slowly use all energy and intelligence to get away with the least work possible leading to disappointments and subsequently to lose one's way even with God.



## Unit I: Students are Stewards

**Purpose:** in this unit the sixth graders are to examine their current vocation as students and to better understand their role as stewards of time and talents. Teachers should explore the common misconceptions and obstacles that hinder their stewardship.

### 2. STUDYING AS STEWARDSHIP - OBSTACLES

#### SERVANT PREPARATION:

#### VERSE & REFERENCES:

Review the Story of Nehemiah (Nehemiah 1-2)

#### CHURCH FATHERS:

#### REFLECTION:

Middle school is recognized by most authorities as a crucial period in a student's life. They are at the point where schoolwork is becoming more difficult, and their grades are being counted on their official transcript. Class-work is also becoming more involved and abstract, and students are being asked to use their brains in ways analytical and intuitive that they may not have yet been called on to develop. Because this period in their life marks their passage into the adult world of practical knowledge, reasoning, and career study, it is important that they cultivate an effective method of learning and reviewing information that allows them to truly understand. It is the true Christ like stewardship attitude that makes this transition possible. One of the dangers at this period is the development of an attitude of apathy or carelessness and slowly use all energy and intelligence to get away with the least work possible leading to disappointments and subsequently to lose one's way even with God.

#### PRAYER:

#### LESSON PREPARATION

## VOCABULARY:

*Steward, Stewardship*

## OBJECTIVES

<b>Faith:</b>	For God has not given us a spirit of fear, but of power and of love and of a sound mind.
<b>Moral:</b>	We have a stewardship from God - Studying and Learning
<b>Spiritual:</b>	We first ask for grace in prayer to complete out tasks

## INTRODUCTION:

**Review previous lesson**

## LESSON BODY:

**Do you have a problem in your studies/preparing? Expose the problems:**

Lack of skill of how to study

Loss of goals

Lack of motivation

Procrastination

**How to memorize?**

**1. Make associations:**

*The most effective way to retain information is to "tie" it to existing information that's already lodged in your mind*

a. *Use mnemonics (memory aids). Rearrange the information is a sequence that's meaningful to you. For example, if one wants to remember the notes of the treble clef lines in music, remember the mnemonic Every Good Boy Deserves Fudge = E, G, B, D, F. It's much easier to remember a sentence than a series of random letters. You can also build a memory palace or Roman room to memorize lists like the thirteen original colonies in America, in chronological order. If the list is short, link the items together using an image in your mind.*

b. *Organize the information with a mind map. The end result of mapping should be a web-like structure of words and ideas that are somehow related in the writer's mind*

- c. *Use visualization skills. Construct a movie in your mind that illustrates the concept you're trying to remember, and play it several times over. Imagine every little detail. Use your senses--how does it smell? look? feel? sound? taste?*
- d. *Make a study sheet. Try and condense the information you will need into one sheet, or two if absolutely necessary. Bring it around with you and look at it whenever you have downtime during the days leading up to the test. If you type it up onto the computer, you can get a lot more control over your layout by changing font sizes, margin spaces, etc.*

TIPS:

- *Don't rush through your work.*
- *Making a study note or sheet can help you organize your notes and you know what to study for your test.*
- *Make sure you are getting enough sleep. Before a big test or exam you should aim for eight hours of sleep.*
- *Reading key points aloud in different accents can help you remember them - you really focus on the words as you have to think about how to pronounce them. Strange, but it works!*
- *Don't spend all your time decorating your study area- no doodling*
- *When making summaries, use different colors. The brain remembers information easily with color.*
- *The more you go over your notes, the easier it would be to remember. Don't try to memorize it; just read it.*
- *Listen to music. Some people feel that calm, relaxing music helps them because it soothes the mind, causing them to be less stressed and take more information in the brain.*
- *Make sure the music you may or may not listen to while studying is not loud, harsh or makes you want to hum, or sing! Try something light or gentle like classical or maybe just instrumental: violin, guitar, harp and piano.*
- *Try not to just memorize whatever you have learned. Understand it and say/write the answer in your own words, and try to teach the material to friends or to an imaginary audience.*
- *Study the most challenging subjects first. Tackle them when you're most alert.*
- *Pay attention in class. Sit where you are able to see and hear what is going on.*
- *Make sure your studying area is tidy.*
- *Try to stop being distracted. Resist the urge to go on Vine, Twitter, Facebook or texting. This way, you can manage your time efficiently and get work done faster which leaves more time for sleep.*
- *Keep electronics that are unnecessary in another room, another floor of the house or kept hidden out of sight. Take as much time as you need to work on studying but work in chunks. As a reward, you can spend a little amount of time on the unnecessary hidden electronics.*
- *Have only one subject open at a time. You might get distracted by what you'll need to study next.*

PLAN AND MATERIALS:

CONCLUSION:

REVIEW QUESTIONS:

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VERSE TO REMEMBER:

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*"The God of heaven Himself will prosper us; therefore we His servants will arise and build"*  
Nehemiah 2:20

### HOME ACTIVITY AND DAILY READINGS

Teaching Kids Not to Procrastinate: 10 Tips for Success:

- Reward, don't punish.
- Have realistic expectations. Don't expect too much.
- Change your parenting technique as your child gets older. (Don't be stern with a 12-year-old in the same way you would be with a 3-year-old.)
- Give your child choice and responsibility. Don't always tell your child what to do.
- Model positive, self-regulatory behavior. Teach goal setting, breaking down tasks, and monitoring progress.
- Be understanding of your child who is still trying to find his or her identity.
- Let your child fail or learn the consequences of his or her actions: don't rescue your child.
- Help make your child's tasks concrete.
- Recognize that procrastination is not laziness; people who procrastinate are generally very busy doing things they're not supposed to be doing.
- Remember that procrastination is learned behavior.





*Unit 2: God give us His Word ( lessons)*

**Introduction:** This unit is the place in the curriculum where the students learn the overarching themes and the mainline subjects of the Bible. It is the study of the holy books, their writers, the main themes and persons. Because of the intellectual characteristics of this age, this big task should be broken onto smaller objectives. In each lesson the students should work in groups to study and construct genealogy lines, maps, history line as well as search for archeological discoveries. The Students should get comfortable navigating through the books of the Bible and learn how to find verses. They also will learn to find Christ and the church in the Old Testament.

Lesson 3: Finding Books and verses - **introduction** to the journey

Lesson 4: The Old Testament – Pentateuch (1)

Lesson 5: The Old Testament – Pentateuch (2)

Lesson 6: The Old Testament - History (1)

Lesson 7: The Old Testament - History (2)

Lesson 8: The Old Testament - History (3)

Lesson 9: The Old Testament - History (4)

Lesson 10: The Old Testament - Prophets

Lesson 11: The Old Testament - Wisdom and Poetry

Lesson 12: Old Testament Review

Lesson 13: The New Testament - Gospels and Acts

Lesson 14: The New Testament - Pauline Letters

Lesson 15: The New Testament - Catholic Letters and Revelation

Lesson 16: New Testament Review

## Unit II: God gives us His Word

**Purpose:** This unit is the place in the curriculum where the students learn the overarching themes and the mainline subjects of the Bible. It is the study of the holy books, their writers, the main themes and persons.

### 3. BIBLE: DIFINITIONS AND OVERVIEW

#### SEVANT PREPARATION

##### HOW TO TEACH THIS UNIT:

- Because of the six graders intellectual characteristics (page 14,15). Prepare your students by giving them the vision of this unit before you start.
- Spell out the targets of the unit ahead of time in clear objectives. Give a sense of partnership between teachers and students in reaching these goals. Write the goals on one corner of the board or hang a big card with the objectives on it.
- Things to prepare the class with: Bibles, Posters of Biblical charts and maps, and second canonical books. Internet access to look up places and archeological finds. Keep the goals of the lesson on the white board, so the students can have a visual reference of what is required at all times. A clock to keep time might be helpful.
- Teachers should memorize the summary of each book and the number of chapters with the main divisions before teaching. Teachers would need to give a very brief summary of the Events before they ask the participation of their students. The student involvement should be very clear and limited to the time allowed.
- Each student shall bring their Bibles with them to class in a special case. Additional bibles should be available in the class
- Explain that we have 13 lessons in this unit and in each lesson we should follow a simple format:
  1. *An introduction to the lesson to spell out what goals we have for this lesson and how to do it, a brief summary of the story - 15 minutes*
  2. *Breakup into groups of three or four and get the work accomplished - 30 minutes*
  3. *Reconvene to show and evaluate what we have accomplished - 15 minutes*
- Distribute materials: Bibles, hand-outs, highlighters, and explain the use.
- Teachers should be close to their students in their search and help them focus to finish the lesson's goals. This should be done without taking over the whole process.
- The whole process should be done in an excited and encouraging atmosphere.



## SERVANT MEMORIZATION:

### Revelation of God:

God revealed Himself to His people gradually through direct communication and through the life events of specific individuals. His Words and Actions were passed from generation to generation by word of mouth (oral Tradition) before they were written down in books (The Bible)

The Church kept God's revelation in both forms: **A.** The Bible & **B.** the Tradition.

The Church is who can explain to us the Bible through the Holy Tradition.

### Bible = Books

Bible comes from the Greek word biblios = book, or Biblia = books. The Bible is a library of books. There are 73 books in the Coptic Orthodox Bible. The Bible is made of 2 collections: the Old and the New Testament. The Bible of the Coptic Orthodox church contains 46 books, while the Protestant and Jewish collection contain 39 Books.

**The Old Testament** books are grouped into 4 groups: **1.**The 5 Books of Moses **2.**The 16 Historical books **3.**The 6 Major Prophets & 12 Minor Prophets and **4.**The 7 wisdom / Poetry books.

The Old Testament books were written in Hebrew language and translated into Greek about 300 years before Christ. the translation was done in Alexandria, Egypt by 70 scholars that is why it is called the translation of the 70 (Septuagint in Greek). The Orthodox and the Catholic Church used the Septuagint translation since the beginning of the church.

**The New Testament** books are 27 in number. They were written in Greek language.

### The Bible contains one story

Although it is written by more than 40 people over more than 1000 years, the Bible contains the story of our salvation. The central person in all the books of the Bible is our Lord Jesus Christ. The Old Testament Books foretold of His coming and His work. The New Testament told of His birth, mission, suffering, Resurrection, Ascension and foretold His second coming.

### Covenant

Family bonds. Covenant can be understood in contrast with a contract

#### **Covenant**

Family bond

Exchange of Persons

When broken, a curse is incurred

Requires an oath and sign

#### **Contract**

legal binding agreement

Exchange of goods

when broken, there will be loss of goods

Does not require an oath nor a sign

### Inspiration

#### **2 Peter 1:21**

*"21for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit."*

#### **2 Timothy 3:16,17**

*" 16All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, 17that the man of God may be complete, thoroughly equipped for every good work."*

The True Authorship of the Bible belongs to God. God moved the writers to write in their own style and characters to write His own Words in their different styles and guarded them from error.

*How to lookup a verse in the Bible?*

Each book of the Bible is divided into Chapters. Each chapter is divided into verses. A biblical Reference would be written like this: The book name (like Luke) first, then chapter number (1,2,3..) followed by a colon(:) then finally the verse number (1,2,3..) or two numbers for the range of the passage (2-12). Sometimes the name of the book is abbreviated: John becomes Jn., Matthew becomes Matt.

## LESSON PREPARATION

### SONG

The books of the Bible song practice

### VOCABULARY

Revelation of God

Bible

Inspiration

### LESSON OBJECTIVES

1. Introduction to the Unit
2. God is the Author of the Bible. Therefore, we venerate the Bible
3. The Place of the Bible in Church and personal lives
4. How to look up a verse in the Bible, Bible books

### INTRODUCTION

*"Today we are about to start a unit on the Bible. We are going to take a journey through the Holy Scriptures. In this journey we are going to visit different places and time periods and learn about different people and cultures. Most of all we will learn about God's care and love of His family on earth through the events and actions. We shall do this together, which mean that this journey will include hands-on work and group planning and discussions. We shall use maps, family trees, and pictures of archeological findings (remains of old cultures). You will be helped and provided with the needed resources."*

Write or print the goals of the Bible Unit to be posted in the class:

1. Memorize the Bible Books in Order
2. Know the different groups of books within the Bible
3. Know the main events and persons in each book
4. Know the main story that make the Bible One - Covenants + family line

**Archeology:** *The dead sea scrolls online (5 minutes from the "YouTube" like the National Geographic documentary on the Dead Sea scrolls)*

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#### LESSON BODY

- Introduce the vocabulary and the definitions of:
  - + Revelation
  - + Bible
  - + Inspiration
  - + The Bible contains one story
  - + Looking up verses in the Bible
  - + Practice:

**Try to lookup:** *Genesis 3:15, John 3:16, Jeremiah 31:31, 1Cor. 13:8, Isa. 7:14*

---

#### REVIEW QUESTIONS

Q. What is the meaning of the word "Bible"?

A. *Greek for books*

Q. What are the 2 main sections of the Bible?

A. *Old Testament and New Testament*

Q. How many books are there in the Old Testament?

A. *46 books*

Q. How many books are there in the New Testament?

A. *27 books*

Q. Can you name the 4 main groups of books in the Old Testament?

A. *the 4 main groups of old Testament books are:*

1. *The 5 books of Moses*
2. *The 16 books of history*
3. *The 18 books of prophecy*

4. *The 7 books of Wisdom and poetry*

Q. What is the Bible about?

A. *Contains the written revelation of God. It contains one true story.*

Q. Who wrote the Bible?

A. *It is God who inspired more than 40 human writers.*

---

VERSE TO REMEMBER

**2 Timothy 3:16** " *16All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, 17that the man of God may be complete, thoroughly equipped for every good work.*"

HOME ACTIVITY - MEMORIZATION

Students to memorize the list of books of the Bible and the divisions into groups. They would memorize 2Timothy 3:16,17

## Unit II: God gives us His Word

**Purpose:** This unit is the place in the curriculum where the students learn the overarching themes and the mainline subjects of the Bible. It is the study of the holy books, their writers, the main themes and persons.

### 4. BIBLE: THE 5 BOOKS OF MOSES- PENTATEUCH 1: GENESIS

#### SERVANT PREPARATION

#### The 5 Books of Moses Pentateuch - Torah

The first group of books in the old Testament are the 5 books of Moses known as the Pentateuch: Genesis, Exodus, Leviticus, Numbers and Deuteronomy. The narrative of the story of salvation is found in the 3 books Genesis, Exodus and Numbers, while the book of Leviticus and Deuteronomy are books of laws and commandments and contains very little history. This group is called the "**Torah**" or "**The books of the Law**".

#### SERVANT MEMORIZATION:

##### 1. Genesis: 50 Chapters

It is the book of the beginnings, The word Genesis comes from a Greek word that means origin, birth, source or beginning. In this book, Moses recorded the beginning of:

1. The creation:
2. The fall and the beginning of Nations:
3. The covenant relationships that God has with His people: Adam, Noah, Abraham
4. The book ends with the family of Abraham In Egypt

Start by asking them to pay attention to the summary of events and ask them to stop and ask questions when they need to. Make three columns on the board and ask them to help you fill the table the heading of the three tables should be: Major events, Important Persons & Patriarchs, Covenants.

#### Summary of Genesis

*50 Chapters 4 Events, 4 Patriarchs (and 13 persons), 3 Covenants*

**1** God created everything seen and unseen(Chapter 1) and created us humans in a very special way and God blessed Humans in a covenant (**I**) and placed our great grandparents; Adam and Eve in the paradise (chapter 2). **2** God gave them a commandment to keep but the devil using the serpent tricked them and they disobeyed God and lost the paradise (chapter 3) . God gave them a promise

to save them (Genesis 3:15). That promise was fulfilled by God sending His Son. They had many children, the first born killed his younger brother (chapter 4). The third brother whose name was Seth knew God and continued Adam's line that carried the covenant blessing (chapter 5). When the other descendants of Adam became too many, they lost their relationship with God totally and became very wicked. One of the persons in that line was Enoch who was very close to God and made sure that his family stay very close to God. God took him and he was not to be found. **3** In the time of his great grandson God told Noah to build an ark before God sent a flood (chapters 6-9) that cleansed the earth from the wickedness. God renewed His covenant (**II**) with the human race through Noah's children when they came out of the Ark. Noah had three sons: Shem, Ham and Japheth and from them all the humans that exist today came (chapter 10). **4** Shortly after the flood was over, people build a great tower and was very proud, God gave them different languages and they became many nations (chapter 11) . From the line of Shem the firstborn came Abraham (chapter 12) who believed God's promises and left his land and his family and travelled to a land that God promised to give him. God promised Abraham three blessings (chapter 12) : many descendants, the land and a great name. God upgraded the promises to a covenant (**III**) (chapter 15), with circumcision as a sign. These promises were fulfilled in our Lord Jesus Christ who came from Abraham's line. Abraham was called the **first Patriarch** (father of fathers) who had Isaac miraculously at old age. Isaac became the **second Patriarch** (chapters 21 to 28) . Isaac had a son whose name was Jacob who became the **third patriarch** (chapters 25 to 50). Jacob had 12 sons. One of them was Joseph (the **fourth patriarch**) whom his brothers envied because his father favored him. They sold him as a slave. Joseph ended up saving Egypt from the greatest famine and becoming the second man. The book of Genesis ends with the family of Jacob in Egypt, where both Jacob and Joseph dies.

## LESSON PREPARATION

### SONG

The books of the Bible song

### VOCABULARY

Pentateuch

Torah

### INTRODUCTION - CONNECTION POINT

Re-introduce the Bible unit: "Today we continue our studying of the books of the Bible. We are going on a journey through the Holy Scriptures. In this journey we are going to visit different places and time periods and learn about different people and cultures. Most of all we will learn about God's care and love of His family on earth through the events and actions. We shall do this

together, which mean that this journey will include hands-on work and group planning and discussions. We shall use maps, family trees, and pictures of archeological findings (remains of old cultures). You will be helped and provided with the needed resources."

Write or print the goals of the Bible Unit to be posted in the class:

1. Memorize the Bible Books in Order
2. Know the different groups of books within the Bible
3. Know the main events and persons in each book
4. Know the main story that make the Bible One - Covenants + family line

---

## OBJECTIVES

1. To Memorize the names of the 5 books of Moses
2. Memorize the 4 main events and the 4 Patriarchs in Genesis
3. Know the story through the 3 covenants in Genesis with the signs and the promises (focus on Abraham)
4. To construct a family line

---

## LESSON BODY

- Review briefly the previous lesson
- Introduce the 5 Books of Moses and focus on Genesis:  
Genesis summary and outline: tell the story then write the outline:

### 4 EVENTS

1. Creation: Covenant with creation  
The creation of the universe. **chapter 1**  
The creation of Adam and Eve in the Garden of Eden **chapter 2**
2. The Fall: **chapter 3**  
Cain and Abel **chapter 4**  
Adam's family line **chapter 5**
3. Flood: **chapters 6-9**  
Table of Nations (Noah's family line) **chapter 10**
4. Nations  
The tower of Babel and the family tree of Abraham **chapter 11**  
\*help the students focus their search on the first 11 chapters looking at the New King James titles

### 4 PATRIARCHS -ONE FAMILY LINE

Abraham: Genesis **12** to Genesis **25**

Isaac: Genesis 21 - Genesis 28

Jacob: Genesis 25 - Genesis 50

Joseph: Genesis 37 - Genesis 50

\* teachers to help students remember the chapter orders by the following: *note that Abraham takes from 12 to the middle of Genesis (25th chapter of 50) while Jacob and Joseph takes from 25 to the end. Isaac overlaps Abraham and Joseph overlaps Jacob*

### 3 COVENANTS - ONE STORY

With Adam *Genesis 1:28*

*"27So God created man in His own image; in 3the image of God He created him; male and female He created them. 28Then God blessed them, and God said to them, "Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth."*

With Noah *Genesis 9: 8-17.*

The sign was the rainbow

With Abraham *Genesis 12: 1-3,7*

The three promises: Blessing by: Nations, Name, Land

Genesis 17: 3-12 The three promises are upgraded to a covenant with a sign:  
circumcision

\* students will be given verses and will be asked to fill in the covenant/promises/signs

- The handouts have "*fill-in the spaces*" pages. The teachers should help the groups fill in the missing information.
- Use a map to show the suggested places from Genesis

---

#### REVIEW QUESTIONS

Q. What are the five books of Moses?

A. *Genesis, Exodus, Leviticus, Numbers and Deuteronomy*

Q. What is the content of Genesis?

A. *4 Events, 4 Patriarchs and 3 covenants*

Q. What blessings God promised Abraham with?

A. *Many descendants, great name and Land*

Q. Who are the 4 Patriarchs?

A. *Abraham, Isaac, Jacob and Joseph*

Q. What are the 4 Events?

A. *Creation, Fall, Flood, Tower of Babel leading to Nations*



Q. What was the covenant sign that God asked Abraham to make?

A. *Circumcision*

---

VERSE TO REMEMBER

**Genesis 17: 4** *"As for Me, behold, My covenant is with you, and you shall be a father of many nations."*

HOME CTIVITY AND READING

Students to memorize the list of bible books and read Genesis 15, 17 and 22

## Unit II: God gives us His Word

**Purpose:** This unit would be the place in the curriculum where the students learn the overarching themes and the mainline subjects of the Bible. It is the study of the holy books, their writers, the main themes and persons.

### 5. BIBLE: THE 5 BOOKS OF MOSES 2: EXODUS, LEVETICUS, NUMBERS, DEUTERONOMY

#### SERVANTS PREPARATION

#### Summary of

**Exodus (40 chapters) , Leviticus (27 chapters) , Numbers (36 chapters) and Deuteronomy (32 chapters)**

**(teacher to memorize):**

*Exodus is a Greek word means to "Exit", "depart" or "get out". The book of Exodus (40 chapters) **A**. begins with the fourth generation of the family of Jacob in slavery in Egypt, where the Egyptian killed all the male babies of the Israelites (Jacob's family)(chapter 1). **A1** God saves Moses as a child and prepare him to lead His people out of Egypt (chapter 2). **A2** After 40 years God called him from a burning bush sent him back to Egypt to get God's family (who are Jacob and Abraham family also) because God made a covenant with Abraham to save his descendants (chapter 3,4) . Moses went back and confronted a very hard hearted pharaoh who refused to let God's people leave (chapter 5-7). **A3** God sent 10 plagues on Egypt (chapters 8-12). The last plague was the death of all the firstborn males of Egypt, where God instituted the Passover and lead the people out of Egypt (chapter 12). God asked that the firstborn males of Israel be consecrated to Him (chapter 13). God split the red sea and lead them through it where the Egyptian army got drowned (chapter 14), they sang a song to the Lord (chapter15) which we sing as the first Ode in Tasbeha. **B1** In the desert God provided the bread from heaven (chapter 16) and Water from a rock (chapter 17). Moses' appointed Judges to help him in leadership (chapter 18). **B2** Moses prepared the people (chapter 19) to meet with God who gave them the Ten Commandment (chapter 20) and other laws (chapter 21-23). The people affirm the covenant (chapter 24). God made two tablets and wrote the 10 commandments on them and ordered Moses to build the Tabernacle (chapters 25-31). **B3** the people made a golden calf to worship (chapter 32). God tells Moses and the people to leave the mountain and go to the promise land (chapter 33) Moses made new tablets and God wrote on them the 10 Commandments (chapter 34). The Tabernacle was built (chapter 35-40).*

### **Leviticus (27 Chapters)**

- *Leviticus comes from the name Levi (the priestly tribe), meaning the book is an instructional book for the priestly tribe. This book is the handbook of the priest.*
- *The Main Persons: Aaron and his sons*
- *It is divided into **Two parts**:*
  1. *From 1-17 ceremonial duties in the Tabernacle.*
  2. *From 18-27 the priests duties in teaching the people rules of sanctity "Malachi 2:7".*

### **Numbers (36 chapters)**

*starts in the desert with God telling Moses to take a census of all the Israelite males 20 years and older, who would inherit the promised land (chapter 1). God told Moses to count the firstborn males and exchange them by the Levites for the priestly work (chapter 3). Israel sent 12 spies into the promised land and when they refused to enter they start a 40 year journey in the desert (chapters 13-14) until all the generation that came out of Egypt perished. A new census was done before entering the promised land to count all males 20 years and older (chapter 26).*

*\*Students to look up the first and second census; first census in the first chapter of the book of Numbers (verses 1-3) and the second census is in chapter 26 (verses 1,2)*

### **Deuteronomy (34 chapters)**

- *The name of the Book comes from the Greek word that means "second Law". It includes Moses final speeches to the Israelites before they enter the promise land. It includes 3 speeches and addressed to the whole nation from the plains of Moab. Moses died at the end of the book (chapter 34).*
  - *Can be divided into three portions:*
    1. *First Sermon: chapters 1-4*
    2. *Second Sermon: chapters 4-27*
    3. *Third Sermon: chapters 27-34*
- \* Students to find the 10 commandments in Deuteronomy chapter 5*

## LESSON PREPARATION

### SONG

Bible books song

### VOCABULARY

Exodus

Leviticus

Numbers

Deuteronomy

---

## OBJECTIVES

1. To Memorize the names of the 5 books of Moses
2. Memorize the Main events and the divisions of the 4 books
3. Know the Covenant at Sinai
4. To continue the family line, be familiar with the map of the area

---

## INTRODUCTION - CONNECTION POINT

"We continue our studying of the books of the Bible. We are going on a journey through the Holy Scriptures. In this journey we are going to visit different places and time periods and learn about different people and cultures. Most of all we will learn about God's care and love of His family on earth through the events and actions. We shall do this together, which mean that this journey will include hands-on work and group planning and discussions. We shall use maps, family trees, and pictures of archeological findings (remains of old cultures). You will be helped and provided with the needed resources."

The goals of the Bible Unit to be posted in the class:

1. Memorize the Bible Books in Order
2. Know the different groups of books within the Bible
3. Know the main events and persons in each book
4. Know the main story that make the Bible One - Covenants + family line

---

## LESSON BODY

- Introduce the names of the books and their meanings
- Tell the summary and write the outline
- Show the map and Egypt, Sinai and the promised land
- Find the covenant in Exodus 24:1-8
- Let the students find the ten commandments in both Exodus 20 and Deuteronomy 5

---

## REVIEW QUESTIONS

Q. What are the five books of Moses?

A. *Genesis, Exodus, Leviticus, Numbers ad Deuteronomy.*

Q. What are the contents of the 5 books of Moses?

A. *Genesis: 4 Events, 4 Patriarchs, 3 covenants*

*Exodus: 1.Before and 2.after the Exodus*

*Leviticus: Priests handbook: 1.Tabernacle Ceremonial laws and 2.Teaching purification*

*Numbers: 2 censuses: the first generation and the second generation*

*Deuteronomy: 3 speeches of Moses*

Q. Where can you find the covenant with Israel in Exodus?

A. *Chapter 19-33*

Q. Where can you find the ten commandments?

A. *Exodus 20 and Deuteronomy 5*

---

#### VERSE TO REMEMBER

*Exodus 20:2 " And God spoke all these words, saying: 2"I am the LORD your God, who brought you out of the land of Egypt, out of the house of bondage."*

#### HOME ACTIVITY AND MEMORIZATION

Students to memorize the list of books and their groups. To read Exodus 19, 20, 24, 31

## Unit II: God gives us His Word

**Purpose:** This unit would be the place in the curriculum where the students learn the overarching themes and the mainline subjects of the Bible. It is the study of the holy books, their writers, the main themes and persons.

### 6. BOOKS OF HISTORY 1: JOSHUA, JUDGES, RUTH

#### SERVANTS PREPARATION

#### SERVANT MEMORIZATION

#### Introduction to the Historical Books (books from Joshua-2<sup>nd</sup> Maccabees are known as the Historical Books)

Major events covered by these books are:

1. The settlement of the people in the Promise Land
2. The transition from rule by judges to rule by kings
3. David's anointing as king of the United Kingdom
4. The division of the nation into Northern and Southern Factions
5. The destruction of the Northern Kingdom
6. The exile and return of the Southern Kingdom

\*Teachers to review the book order of the 16 books of History; these books cover a period of 1000 years.

#### JOSHUA (24 chapters)

The first of the historical books and the link between the Pentateuch and the remainder of Israel's history, where we have the fulfillment of the promise given to Abraham under the leadership of Joshua. The leader of the heavenly army commanded Joshua to lead the people to cross the Jordan (*chapter 1*) and gave him the divine plan to take the first city (Jericho) in the promised land. Joshua sent 2 spies who hides in Rahab's house and made an oath to save her and her house (*chapter 2*). The plan was to have the priests carry the Ark of the covenant (the most holy object) and the army silently go before them once every day for six days. On the seventh day they circled seven times, the priests blow the trumpets and the people shouted. The wall tumbled down and the army went in and took the city. Jericho was the first city conquered in the promised land (*chapter 6*). The conquest continued and followed by the settlement of the people in the promised land.

Persons: *Joshua, Rahab*

24 chapters made of two parts

- 1- Conquest of Canaan (Chapters 1-13) chapter 6 contains the famous story of Jericho
- 2- Settlement in Canaan (Chapters 13-24)

\*Students to find the story of *Rahab* (Chapter 2) and how her story is related to the story of the fall of Jericho (chapter 6)

\*Teachers to have a map of the Land of Canaan (to show the place that was crossed and where Jericho was)

### **Judges (21 chapters)**

The book of Judges describe a dark period in the history of the Israelites

The name of the book means “the people who will deliver.” The book shows the Israelites in a disobedience and idolaters state. There are 7 cycles in the book. Each cycle starts with disobedience followed by discipline through oppressing neighbors leading people to cry and return to God, a ‘deliverer/Judge’ is then sent by God to deliver them followed by a period of calmness that leads people once again to forget about God and once again the cycle repeats. The first Judge is Joshua and the last Judge is Samuel. This period covers 325 years.

Names of Judges: Othniel, Ehud, Shamgar, Deborah, Barak, Gideon, Tola, Jair, Jephthah, Ibzan, Elon, Abdon, Samson. there are 13 judges listed, we will only focus on Deborah, Barak, Gideon, Samson

### **Ruth (4 chapters)**

Story of love, devotion and redemption set in the distressing context of the period of the judges; it represents a Moabite widow who forsakes her pagan heritage in order to cling to her Israelite mother in-law, the people and the God of Israel. Because of Ruth’s faithfulness in a time of national faithlessness God rewards her by giving her a new husband, a son and a privileged position in the ancestral line of King David and Christ. The story brings in the concept of the redeemer\*.

\***Redeemer:** (Hebrew: go’el) has many nuances in the Old Testament. The word came originally from the realm of family law. It was the duty of the go’el (next of kin) to vindicate a family member whose “justice” was threatened or violated. If the family member was forced to sell property for some reason , the redeemer was obligated to buy it and keep it in the family if at all possible. (teachers to explain the Boaz is the redeemer as he was a relative of Naomi who married Ruth and redeemed the land which was supposed to be lost and kept it for the family.

## LESSON PREPARATION

### SONG

The books of the Bible song

### VOCABULARY

Judges

Redeemer

### OBJECTIVES

1. Memorize the List of the history books
2. Know the main content of each book
3. Continue the family line and be familiar with the map

### CONNECTION POINT

"We continue our studying of the books of the Bible. We are going on a journey through the Holy Scriptures. In this journey we are going to visit different places and time periods and learn about different people and cultures. Most of all we will learn about God's care and love of His family on earth through the events and actions. We shall do this together, which mean that this journey will include hands-on work and group planning and discussions. We shall use maps, family trees, and pictures of archeological findings (remains of old cultures). You will be helped and provided with the needed resources."

The goals of the Bible Unit to be posted in the class:

1. Memorize the Bible Books in Order
2. Know the different groups of books within the Bible
3. Know the main events and persons in each book
4. Know the main story that make the Bible One - Covenants + family line

### INTRODUCTION

- Introduction of the Historical books

### LESSON BODY

- Review the list of the 16 historical books
- Tell the students that the focus of this lesson is on the first three: Joshua, Judges and Ruth
- Give the summary of the three books and the definition of the redeemer



- Watch 5 minutes from the Jericho documentary (Jericho unearthed)
- Show map of the promised land and place Ruth in the family line

---

#### REVIEW QUESTIONS

Q. List the names of the sixteen books of History

A. *Joshua, Judges, Ruth, 1st and 2nd Samuel, 1st & 2nd Kings, 1st & 2nd Chronicles, Ezra, Nehemiah, Esther, Judith, Tobit, 1st and 2nd Maccabees*

Q. What are the contents of Joshua, Ruth and Judges

A. *Joshua contains the conquest and the settlement in the promised land. Ruth is the story of the sincere love of Ruth the great grandmother of king David. The book of Judges tell the history of Israel after the conquest and before the kings - during the rule of the judges.*

Q. How was Jericho conquered?

A. *When the Israelites believed the plan of God and circled the city with the priest seven days*

Q. How many cycles are in the book of Judges? describe them.

A. *Seven. Each cycle starts with disobedience followed by discipline through oppressing neighbors leading people to cry and return to God, a 'deliverer/Judge' is then sent by God to deliver them followed by a period of calmness that leads people once again forget about God and once again the cycle repeats.*

Q. Name three Judges?

A. *Deborah, Gideon, Samson*

---

#### VERSE TO REMEMBER

**Joshua 24:15** *"But as for me and my house, we will serve the LORD."*

#### HOME ACTIVITY AND MEMORIZATION

Memorize the books of the Bible and the main groups. update the family line

## Unit II: God gives us His Word

**Purpose:** This unit would be the place in the curriculum where the students learn the overarching themes and the mainline subjects of the Bible. It is the study of the holy books, their writers, the main themes and persons.

### 7. BOOKS OF HISTORY 2: 1,2 SAMUEL, 1 KINGS, 1 & 2 CHRONICLES

#### SERVANT PREPARATION

#### SERVANT MEMORIZATION

#### Introduction to the Historical Books (books from Joshua-2<sup>nd</sup> Maccabees are known as the Historical Books)

Major events covered by these books are:

1. The settlement of the people in the Promise Land and their wandering
2. The transition from rule by judges to rule by kings
3. David's anointing as king of the United Kingdom
4. The division of the nation into Northern and Southern Factions
5. The destruction of the Northern Kingdom
6. The exile and return of the Southern Kingdom

\*Teachers to review the book order of the books of History; these books cover a period of 1000 years

#### First Samuel (31 chapters)

Hanna has no children and prayed to God for a child (*chapter 1*) and promised God to give God the child as servant all his life. Samuel was born and Hanna gave him to Eli to live in the Temple and serve with the high priest. God spoke to Samuel and was established as the first prophet after Moses (*chapter 3*). Samuel lead the people for many years until the people asked for a king and Samuel anointed Saul as the first king of Israel (*chapter 10*). Saul disobeyed God and was rejected from kingship (*chapter 15*). God sent Samuel to anoint David as the new king for Israel (*chapter 16*). When David killed Goliath and became a national hero (*chapter 17*), Saul envied David and wanted to kill him. David fled to the philistines. Saul continued to fail and eventually consults a medium on the night of His suicide (*chapter 31*).

Outline of 1 Samuel: (31 chapters) 4 leaders and 3 national leadership transitions

1. The judgeship of Eli - childhood of Samuel (chapter 1-3)
2. The judgeship of Samuel (chapter 4-7)
3. The Leadership of king Saul (chapter 8-15)

#### 4. The Kingship of David (chapter 15-31)

##### **Second Samuel (24 chapters)**

After David knew of the death of king Saul (*chapter 1*), He reigned in Hebron (*chapter 2*) then in Jerusalem after concurring it (*chapter 5*). He brought the Ark of the covenant to Jerusalem (*chapter 6*). David asked God to build a Temple for God but God said it would be David's son who would build it and makes a Covenant with David (*chapter 7*). David commits adultery and murder (*chapter 11*) David confessed his sin and Nathan the prophet tells David of the consequences of his sins (*chapters 12*) and trouble begins in his house (*chapter 13*), then in his kingdom (*chapter 14 - 24*). The book ends with king David numbering the people and bringing a curse on Israel (*chapter 24*).

Outline of second Samuel: (*24 chapters*)

1. The Triumph of David (chapter 1-10)
2. The Transgression of David (chapter 11)
3. The Troubles of David (chapters 12-24)

The books of 1Kings & 2Kings and 1Chronicles and 2Chronicles cover the same historical period from different perspectives.

These 4 books can be divided into the history of:

1. The united kingdom under David, Solomon and Rehoboam: 1Kings: (1-11), 1Chronicles (all 29 chapters), 2Chronicles (1-10)
2. The divided kingdom: 1Kings: (12-22) 2Kings (25 chapters), 2Chronicles (11-36)

##### **The united kingdom: 1st Kings (1-11) 1st and 2nd Chronicles (chapters 1-9)**

1st Chronicles starts with the lists of genealogies (*chapter 1-9*) then the reign of David (*chapter 10-30*). 1st Kings starts with the reign of Solomon (*chapter 1*) leading to the decline of Solomon and his death (*chapter 11*). 2nd Chronicles starts with the beginning of Solomon reign (*chapter 1*) through the Preparation (*chapter 2*), construction (*chapter 3*) and dedication of the Temple (*chapter 5-7*). Solomon glorious reign and death (*chapters 8-9*)

#### LESSON PREPARATION

##### SONG

The books of the Bible song

##### VOCABULARY

United kingdom

kings

## Chronicles

---

### OBJECTIVES

1. Memorize the List of the history books
2. Know the main content of each book
3. Continue the family line and be familiar with the map

---

### CONNECTION POINT

"We continue our studying of the books of the Bible. We are going on a journey through the Holy Scriptures. In this journey we are going to visit different places and time periods and learn about different people and cultures. Most of all we will learn about God's care and love of His family on earth through the events and actions. We shall do this together, which mean that this journey will include hands-on work and group planning and discussions. We shall use maps, family trees, and pictures of archeological findings (remains of old cultures). You will be helped and provided with the needed resources."

The goals of the Bible Unit to be posted in the class:

1. Memorize the Bible Books in Order
2. Know the different groups of books within the Bible
3. Know the main events and persons in each book
4. Know the main story that make the Bible One - Covenants + family line

---

### LESSON BODY

- list the books of history and the meaning of the names: kings, chronicles, united kingdom
- Give a summary of the books: 1st and 2nd Samuel, 1st Chronicles
- Give a summary of the books: 1st kings (1-11) and 2nd Chronicles (1-9)
- Show a diagram of the Temple of Solomon
- Continue the family line

---

### REVIEW QUESTIONS

Q. List the names of the sixteen books of History

A. *Joshua, Judges, Ruth, 1st and 2nd Samuel, 1st & 2nd Kings, 1st & 2nd Chronicles, Ezra, Nehemiah, Esther, Judith, Tobit, 1st and 2nd Maccabees.*

Q. What is the main story of the book of 1st Chronicles?

A. *The genealogies of Israel and the history of the reign of king David.*

Q. What is the content of 1st kings (chapters 1-11)?

A. *The reign of king Solomon*

Q. What is the content of 2nd Chronicles?

A. *2nd Chronicles starts with the beginning of Solomon reign (chapter 1) through the Preparation (chapter 2), construction (chapter 3) and dedication of the Temple (chapter 5-7). Solomon glorious reign and death (chapters 8-9)*

Q. *Where in the Bible; can we find the story of David and Goliath?*

A. *first Samuel 17*

Q. Where in the Bible can we find the dedication of the Temple of Solomon?

A. *Second Chronicles chapter 7*

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#### VERSE TO REMEMBER

**2nd Samuel 7: 12,13** " *I will set up your seed after you, who will come from your body, and I will establish his kingdom.13He shall build a house for My name, and I will establish the throne of his kingdom forever.*"

#### HOME ACTIVITY AND READINGS

**The covenant with David:**

read second Samuel 7 and the **Consecration of the Temple:** 2nd Chronicle 7

Memorize the book names and the contents

## Unit II: God gives us His Word

**Purpose:** This unit would be the place in the curriculum where the students learn the overarching themes and the mainline subjects of the Bible. It is the study of the holy books, their writers, the main themes and persons.

### 7. BOOKS OF HISTORY 3: 2<sup>ND</sup> CHRONICLES, 1<sup>ST</sup> & 2<sup>ND</sup> KINGS

#### SERVANT PREPARATION

#### Summary of

**The divided Kingdom:** 2<sup>nd</sup> Chronicles (*36 chapters*), 1<sup>st</sup> Kings (*22 chapters*), 2<sup>nd</sup> Kings (*25 chapters*).

#### *David*

#### *Solomon*

**Rehoboam:** *The Revolt Against Rehoboam (2<sup>nd</sup> Chronicles 10)* . After the death of Solomon, the 10 northern tribes complained to his son Rehoboam about the unfairness of the tax systems. They complained that they were paying higher taxes than the tribe of the king (Judah). Rehoboam asked advise from 2 groups the elders and the younger. The older told him to listen to the people. The younger (his childhood friends) told him to be harsh with the people. He listened to the young friends advise. The people revolted under the leadership of Jeroboam who took 10 tribes and started the kingdom of the north (Israel). All the kings of the north were evil kings. This was a fulfillment of a prophecy given to Solomon when his heart turned from the Lord.

**Abijah:** Son of Rehoboam

**Asa:** Son of Abijah

#### **Jehoshaphat:**

*Strength:* Righteous king

*Weakness:* befriended Ahab (Jezebel's husband, an evil king of the north kingdom) and had his son marry Ahab & Jezebel's daughter (Athalia) bringing evil to the kingdom of Judah.

**Jehoram:** Evil king. The husband of Athalia. Killed all his brothers (learned assassination from his wife). Elijah wrote him a letter of warning. He got sick and died in pain

**Ahazia:** Evil king. The son of Athalia. His mother advised him of evil. He was killed in Israel while visiting the king of the north. When Athalia heard of the death of her son Ahazia she ordered the killing of all the royal line. She killed all her grand children. Jehohashabeath, the sister of Ahazia (most probably from another mother) took Joash (one of the sons of Ahazia her brother) and hid

him in her bedroom. She was the wife of Jehoiada the high priest. They lived in the house of God and their they hid him. Athalia reigned for six years.

**Joash:** Jehoiada the high priest (Joash aunt's husband) brought him out and made him a king and ordered the death of Athalia. When Jehoiada the high priest died, the princes of Judah got corrupted (the effect of Athalia). His cousin, Zachariah (son of Jehoiada the high priest) rebuked the princes for worshipping idols. So they conspired against him, and at the command of the king they stoned him with stones in the court of the house of the LORD. Thus Joash the king did not remember the kindness which Jehoiada (Zachariah's father) had done to him, but killed his son; and as he died, he said, "The LORD look on *it*, and repay!". Joash was killed by the hands of his servants.

**Amaziah:** Son of Joash

**Uzziah:**

*Strength:* He did what was right and Godly

*Weakness:* A proud man who wanted to do everything even the priestly service of burning incense (only for priests to do). The priests rebuked him for attempting to burn incense. Uzziah became furious; and he *had* a censer in his hand to burn incense. And while he was angry with the priests, leprosy broke out on his forehead, before the priests in the house of the LORD, beside the incense altar. And Azariah the chief priest and all the priests looked at him, and there, on his forehead, he *was* leprosy; so they thrust him out of that place. Indeed he also hurried to get out, because the LORD had struck him. King Uzziah was a leper until the day of his death. He dwelt in an isolated house, because he was a leper the rest of his life

**Jotham:**

*Strength:* He did what was right and godly, according to all that his father Uzziah had done

*Weakness:* (although he did not enter the temple of the Lord all the days of his life)

**Ahaz:** The king to whom Isaiah gave the oracle of Emanuel. He worshiped idols

**Hezekiah:**

*Strength:* The righteous king who made a reformation. During his time Sennacherib the king of Assyria destroyed the northern kingdom (720 BC) then besieged Jerusalem and reproached the name of the Lord. The angel of the Lord killed one hundred and eighty five thousand of the army. Sennacherib was killed by the hands of his sons. Hezekiah got sick and Isaiah told him to prepare to die. Hezekiah prayed earnestly and was given a sign - the dial returned 10 degrees backwards.

*Weakness:* Hezekiah showed all his treasures to the ambassadors of the king of Babylon.

**Manasseh:**

*Weakness:* The king that did the most evil in Judah: he killed Isaiah the prophet, he promoted the worship of Idols and desecrated the Temple of the Lord by building altars for all the host of heaven

in the two courts of the house of the LORD. Also he made his son pass through the fire, practiced soothsaying, used witchcraft, and consulted spiritists and mediums. He did much evil in the sight of the LORD, to provoke *Him* to anger. He even set a carved image of Asherah that he had made, in the house of the Lord.

*Strength:* But he repented at the end.

**Amon:** Son of Manasseh

**Josiah:** A very righteous king who made a great reform and tried very hard to correct all the wrong that his grandfather Manasseh had done. During his reforms, the priests found the Torah of Moses hidden in the Temple. He died wounded in Her-Megiddo before completing his reform. He could not undo what Manasseh had done.

**Jehoahaz:** Son of Josiah. Pharaoh Necho king of Egypt took him captive to Egypt

**Jehoiakim:** The second son of Josiah. He was made king by the king of Egypt in place of his brother

**Jehoiakin:** The son of Jehoiakim, Nebuchadnezzar king of Babylon took him to Babylon with many captives and spoils from Jerusalem. He lived in Babylon and was treated honorably by the king of Babylon.

**Metanaia:** The third son of Josiah. Nebuchadnezzar king of Babylon made him a king over Judea after taking his nephew Jehoiakin (who was the legitimate heir to throne) to Babylon. Nebuchadnezzar changed his name to Zedekiah (the truthful). Zedekiah after swearing an oath by God to Nebuchadnezzar, he repelled against him. Then Nebuchadnezzar besieged Jerusalem. Then the city wall was broken through, and all the men of war fled at night. And *the king* went by way of the plain. But the army of the Chaldeans pursued the king, and they overtook him in the plains of Jericho. All his army was scattered from him. So they took the king and brought him up to the king of Babylon at Riblah, and they pronounced judgment on him. Then they killed the sons of Zedekiah before his eyes, put out the eyes of Zedekiah, bound him with bronze fetters, and took him to Babylon. (550 BC) He was the last king of Judah in the old testament.

### **The kings of Israel (Northern Kingdom)**

The Kings of Israel were all evil. Most famous out of them is king Ahab and his wife Jezebel (daughter of king Sidon). In the time of Ahab, Elijah the prophet appeared in Israel.

## LESSON PREPARATION

### SONG



## Bible books song

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### VOCABULARY

Northern Kingdom\ Israel

Southern Kingdom\ Judah

Chronicles

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### OBJECTIVES

1. To Memorize the names of history books of the Bible
2. Memorize the Main events and the divisions of the history books
3. Know the Covenant with king David
4. To continue the family line, be familiar with the map of the area

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### INTRODUCTION - CONNECTION POINT

"We continue our studying of the books of the Bible. We are going on a journey through the Holy Scriptures. In this lesson we will study the kingdom of David after Solomon.

The goals of the Bible Unit to be posted in the class:

1. Memorize the Bible Books in Order
2. Know the different groups of books within the Bible
3. Know the main events and persons in each book
4. Know the main story that make the Bible One - Covenants + family line

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### LESSON BODY

- Review the list of the books of history and the meaning of the names: kings, chronicles, united kingdom
- Continue the family line: let the students construct the family line of the kings of Judah from the NKJ bible chapter headings - guide them. This will familiarize them with their names.
- Give a summary of the books: 1st kings (12-22), 2nd kings (all 25) and 2nd Chronicles (10-36)
- Here is a way to entice students to keep focused with this lesson: make a copy of the following 2 pages handout , let each have a copy and ask them to complete the spaces with the names of the kings as you tell them the story:

## Kings of Judah during the Divided Kingdom

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The beginning of the division starts after **Solomon's son** \_\_\_\_\_<sup>1</sup> received bad advice. After Solomon died the people (who were later the 10 northern tribes) complained to \_\_\_\_\_ that they were paying higher \_\_\_\_\_. **Rehoboam**, asked advice from the \_\_\_\_\_ elders and \_\_\_\_\_ his \_\_\_\_\_ young \_\_\_\_\_ friends. \_\_\_\_\_ advised him to be harsh with the people (the complainers). The people then rebelled with Jeroboam as their leader who took 10 tribes and started the kingdom of the north (division).

This was a fulfillment of a prophecy to \_\_\_\_\_ when his heart turned from the Lord.

\_\_\_\_\_<sup>2</sup> and \_\_\_\_\_<sup>3</sup> were the next two kings after Rehoboam (\_\_\_\_\_ of Solomon)

Then comes a **righteous** king with a very cool name \_\_\_\_\_<sup>4</sup>. His weakness was that he became friends with **Ahab** (who was an evil king of the north, married to Jezebel). **Jehoshaphat's** son \_\_\_\_\_<sup>5</sup> married Ahab and Jezebel's evil daughter \_\_\_\_\_, who brought \_\_\_\_\_ to the Kingdom from now forward.

**Jehoram** after listening to **Athalia** his wife, killed all his brothers. Right after, he got sick and died ☹️. Of course after him, his son \_\_\_\_\_<sup>6</sup> ruled the kingdom, and still took advice from his evil mother \_\_\_\_\_. He went to go visit the king of the north and was killed there. When Athalia heard of this (went crazy again) she ordered the killing of all her grandchildren. Ahazia's sister (Jehoashabeath- also a cool name) heard of this and took **Joash** and hid him in her \_\_\_\_\_, then they hid him in the house of God. Her husband was the high priest named Jehoiada. ☹️ Unfortunately, Athalia ruled for 6 years. Jehoiada ordered the death of Athalia and made \_\_\_\_\_<sup>7</sup> king ☺️. During Athalia's reign the kingdom was corrupted ☹️ and the nobles were worshiping idols. Zachariah, Joash's cousin rebuked them during Joash's rule. The nobles hated Zachariah for this and poisoned Joash against him. Joash did not remember what \_\_\_\_\_'s father (the high priest) did for him and ordered the stoning of Zachariah ☹️.

Zachariah said "the Lord look on it, and repay." Joash was then killed by the hands of his own servants. Amaziah<sup>8</sup> the son of Joash ruled next.

Then another **righteous** king ruled, his name was \_\_\_\_\_<sup>9</sup>. **Uzziah** did what was good and right but he was a proud man. This led him to burn \_\_\_\_\_ (even though he was not a priest and was told not to). Because he was told not to, and didn't it anyways, leprosy broke out on his forehead, so he was pushed out of the \_\_\_\_\_. He was a leper until he \_\_\_\_\_. While Uzziah was still alive his son \_\_\_\_\_<sup>10</sup> ruled. **Jotham** was a **righteous** man although he never entered in to the temple until he died.

The next king was \_\_\_\_\_<sup>11</sup>. He was the king whom Isaiah gave the oracle of Emmanuel. This king however **worshiped idols** ☹️

\_\_\_\_\_<sup>12</sup> the king came next. He was a **righteous** king who made a reformation. During his time the Assyrians destroyed the northern kingdom.

After **Hezekiah**, the next king's name was \_\_\_\_\_<sup>13</sup>. He was the most evil in Judah ☹️. He killed \_\_\_\_\_ the prophet, promoted worship of idols and dishonored the temple ☹️. Also, taught his son \_\_\_\_\_<sup>14</sup> evil as well. Even though he did loads of evil things, he repented at the end 😊

After Amon, came **Josiah**<sup>15</sup> who was a very **righteous** king who tried to correct all the evil doings of his \_\_\_\_\_ Manasseh. During his reform, the priests found the \_\_\_\_\_ (written by Moses) hidden in the temple.

Then came **Jehoahaz**<sup>16</sup> and then \_\_\_\_\_<sup>17</sup> the second son of Josiah who was made king by the king of Egypt after his brother was taken as a slave in Egypt.

The son of **Jehoiakim, Jehoiakin**<sup>18</sup> lived in Babylon and was treated well. When Nebuchadnezzar defeated Egypt, he took and brought third son of Josiah \_\_\_\_\_<sup>19</sup> into the throne of Judea and changed his name to Zedekiah in exchange of taking his nephew Jehoiakin to Babylon (Chronicles 36). Zedekiah is the last king of Judah in the Old Testament.

## REVIEW QUESTIONS

Q. How was the Davidic kingdom divided?

A. *After the death of Solomon, the 10 northern tribes complained to his son Rehoboam about the unfairness of the tax systems. They complained that they were paying higher taxes than the tribe of the king (Judah). Rehoboam asked advise from 2 groups the elders and the younger. The older told him to listen to the people. The younger (his childhood friends) told him to be harsh with the people. He listened to the young friends advise. The people revolted under the leadership of Jeroboam who took 10 tribes and started the kingdom of the north (Israel). All the kings of the north were evil kings.*

Q. Why was the kingdom divided?

A. *11Therefore the LORD said to Solomon, "Because you have done this, and have not kept My covenant and My statutes, which I have commanded you, I will surely tear the kingdom away from you and give it to your servant. 12Nevertheless I will not do it in your days, for the sake of your father David; I will tear it out of the hand of your son. 13However I will not tear away the whole kingdom; I will give one tribe to your son for the sake of My servant David, and for the sake of Jerusalem which I have chosen."*

Q. Who is the king that:

1. Killed Zachariah the priest not remembering the good that his father did to him
2. During his time the Assyrian destroyed the northern kingdom (720 BC)
3. Did the most evil but repented at the end
4. Tried very hard to correct the evil of his grandfather but could not
5. Was a good king except for his friendship with Ahab and Jezebel
6. In his time the kingdom was taken and he witnessed the death of his children
7. He was a good man but proud enough to perform priestly duties
8. Never entered the Temple
9. Refused to listen to the wise older counselors and lost 10 tribes
10. Evil king of the Northern kingdom who was in the time of Elijah the prophet

A.

1. *Joash*
2. *Hezekiah*
3. *Manasseh*
4. *Josiah*
5. *Jehoshaphat*
6. *Metanaiah or Zedakiah*
7. *Uzziah*

8. *Jotham*
9. *Rehoboam*
10. *Ahab*

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VERSE TO REMEMBER

**1st kings 11:11**

"Therefore the LORD said to Solomon, "Because you have done this, and have not kept My covenant and My statutes, which I have commanded you, I will surely tear the kingdom away from you and give it to your servant."

HOME ACTIVITY - READING

Read 2nd Chronicles: 10-36

## Unit II: God gives us His Word

**Purpose:** This unit would be the place in the curriculum where the students learn the overarching themes and the mainline subjects of the Bible. It is the study of the holy books, their writers, the main themes and persons.

### 8. BOOKS OF HISTORY 4: POST EXILIC BOOKS OF ESTHER, EZRA, , NEHemiah, TOBIT, JUDITH 1<sup>ST</sup> & 2<sup>ND</sup> MACCABEES

#### SERVANT PREPARATION

#### Summary of

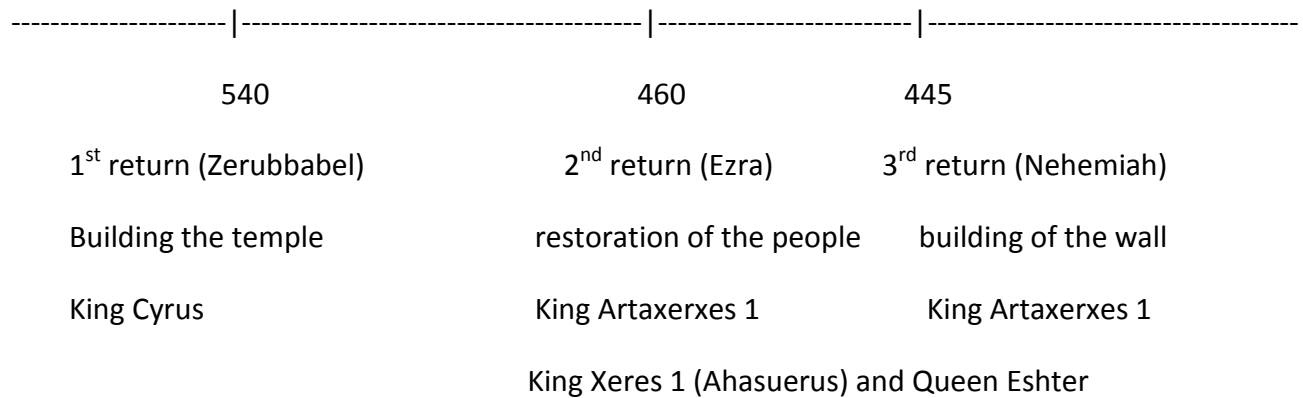
**Exile and Return: Esther(10 chapters), Tobit(14 chapters), Judith(16 chapter), Ezra(10 chapters), Nehemiah(13 chapters), 1<sup>st</sup> Maccabees(16 chapters), 2<sup>nd</sup> Maccabees(15 chapters).**

There are 6 main kingdoms or nations that took over Israel in history

1. Egyptian at the time of Moses, the Israelites were slaves to the Egyptians.
2. The Assyrian Kingdom and during this time Israel was divided into Judah and Israel and the Israel nation was completely wiped out.
3. The Babylonian kingdom that was started by king Nebuchadnezzar and one of the famous stories in the bible we hear about was Daniel and his friends taken to the Babylon
4. The Persian Kingdom and this is the period we'll be talking about today where Ezra, Nehemiah, and Esther took place.
5. The Greek Kingdom where 1<sup>st</sup> and 2<sup>nd</sup> Maccabees took place. A famous Greek leader was Alexander the great that we hear about in history.
6. The Roman Kingdom which started 27 years before Christ and during Christ's life on earth, Israel was under the Roman empire.

If you remember the dream of Nebuchadnezzar that Daniel interpreted it for him about a statue of a man. The head of this statue represented the Babylonian Kingdom, the arms and chest represented the Persian/Medes kingdom, the waist and hips represented the Greek kingdom and the legs represented the Roman kingdom. Then came the stone that destroyed all these kingdoms and became a very large kingdom as a symbol of Christ that his kingdom is an everlasting kingdom.

If we look at the graph below we see the timeline of the book of Ezra, Nehemiah, and Esther



So as you see from the above diagram is that the return of the Israelites back to Jerusalem happened over 3 times and many chose not to go back. At the time of the Persian Kingdom their main belief was to accept all religions as one so many Jews fell into this belief and gave up the things that God asked them to do to separate them from other nations. So many started marrying from other nationalities, giving up the Sabbath and the circumcision. So purification of the people and rebuilding of the temple was very important at the time.

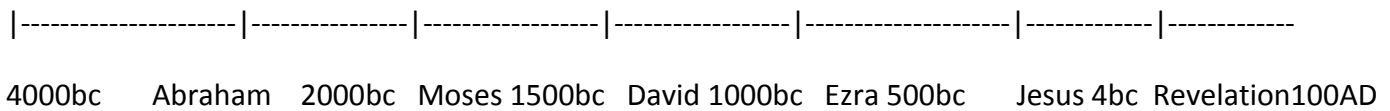
In the book of Ezra, it is believed that he was the writer. Ezra was a priest and he led the second return of the Israelites to Jerusalem. The first one was led by Zerubbabel who went back to build the temple. As you see from the chart Zerubbabel was at the time of Cyrus the Persian king who was known to be moderate and allowed the Jews to go back unlike the kings in the Babylonian Kingdom. Zerubbabel was a descendant of David and many thought that he'll be their future king. The second return was led by Ezra the priest and his calling was the spiritual and moral rebuilding of the people. By the way interestingly enough Ezra lived at the time of Buddha in India, and Socrates in Greece. So as you see there were many other religions and beliefs that could have had a negative influence on the Jews.

In the book of Nehemiah, the 3<sup>rd</sup> return happened under the leadership of Nehemiah to rebuild the wall of the city of Jerusalem. This book was written by Nehemiah. Nehemiah was the cupbearer of the king and at that time this was quite a prestigious position, it was more like a personal advisor of the king more than a butler by today's standards. Eventually the king made him governor over Judah. The book of Nehemiah describes historical events which occurred 400 years before the coming of Christ. The book of Nehemiah shows God's faithfulness to his people that in spite of all the hardships they faced from their enemies to stop their work in building the walls of the city, with God's help they finished the building of the wall in 52 days. Even their enemies admitted that this is the work of God. One of the most beautiful parts of the book of Nehemiah is the covenant renewal ceremony in which the people commit themselves to God and promise Him to separate themselves from the pagans and follow His commandments.

1<sup>st</sup> Maccabees happened at the time of the Greek Kingdom. Antiochus Epiphanes invaded Israel and truly defiled the temple. He allowed the pagans to offer their sacrifices inside the temple. He tried to abolish the Jewish religion in every way. He would kill anyone who observes the Sabbath or gets circumcised or practice the Jewish religion in any way. The Maccabees family ( a father and his 3 sons ) were very zealous Jews who gathered an army and fought the Greeks and kicked them out of Israel. Interestingly enough this is the celebration of Hanukkah that the Jews celebrate till that day. At that time the Jews had enough oil for the Menorah in the temple for one day and sent people out of the city to get more oil but that was very difficult because the city was surrounded by the Greeks and at that time God allowed the Menorah to be lit up for 8 continuous days which was a miracle and as we mentioned the Jews celebrate that till this day.

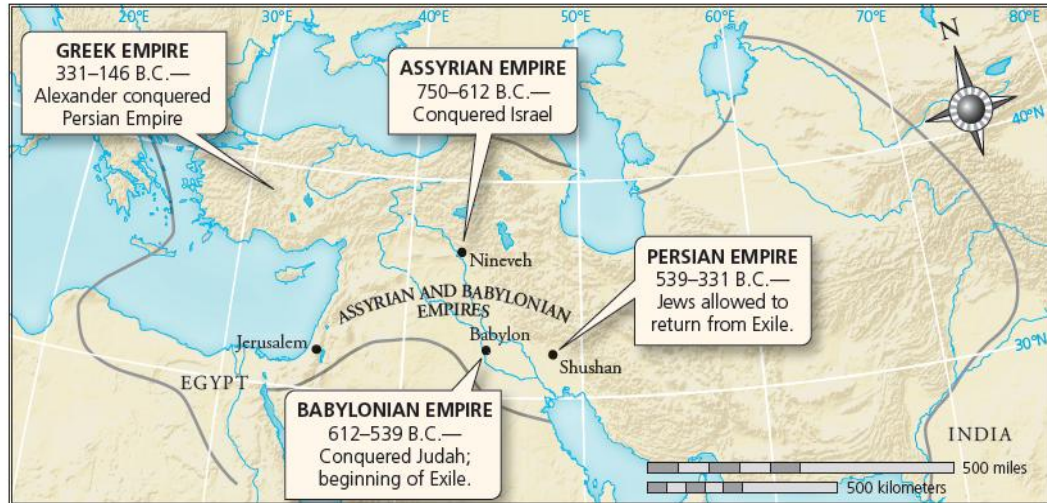
2<sup>nd</sup> Maccabees talks about Jewish martyrs and honors them, also has prayers for the dead, talks about resurrection from the dead and intercession of the saints. First and second Maccabees are the last historical books of the Bible.

Another diagram to review is the one below





## SUCCESSION OF FOUR WORLD EMPIRES



© GeoNova

## THE ROMAN EMPIRE IN NEW TESTAMENT TIMES



© GeoNova

## LESSON PREPARATION

### SONG

Bible books song

### VOCABULARY

### OBJECTIVES

1. To Memorize the names of history books of the Bible
2. Memorize the Main events and the divisions of the history books
3. Know the Covenant with king David
4. To continue the family line, be familiar with the map of the area

### INTRODUCTION - CONNECTION POINT

"We continue our studying of the books of the Bible. We are going on a journey through the Holy Scriptures. In this journey we are going to visit different places and time periods and learn about different people and cultures. Most of all we will learn about God's care and love of His family on earth through the events and actions. We shall do this together, which mean that this journey will include hands-on work and group planning and discussions. We shall use maps, family trees, and pictures of archeological findings (remains of old cultures). You will be helped and provided with the needed resources."

The goals of the Bible Unit to be posted in the class:

1. Memorize the Bible Books in Order
2. Know the different groups of books within the Bible
3. Know the main events and persons in each book
4. Know the main story that make the Bible One - Covenants + family line

## **Unit II: God gives us His Word**

**Purpose:** This unit would be the place in the curriculum where the students learn the overarching themes and the mainline subjects of the Bible. It is the study of the holy books, their writers, the main themes and persons.

### **9. PROPHETS BEFORE AND AFTER THE EXILE**

#### **SERVANT PREPARATION**

##### **Introduction to the prophetic Books:**

The prophets are messengers of God who confronted the people of God when they acted against the Covenant with YAWH. They called the people to repentance. There was a long list of prophets in Israel. The list started with Moses, the prophet. Moses is the most important prophet, whom God first called and instructed. Moses was the greatest of the old testament prophets and his experience as a prophet became the model for all the other prophets to be measured.

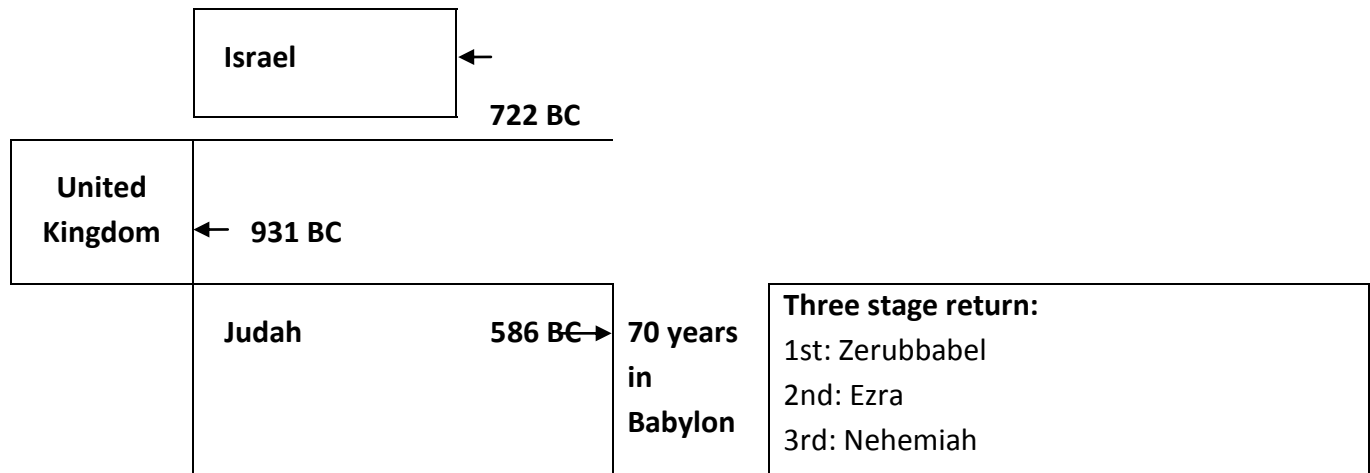
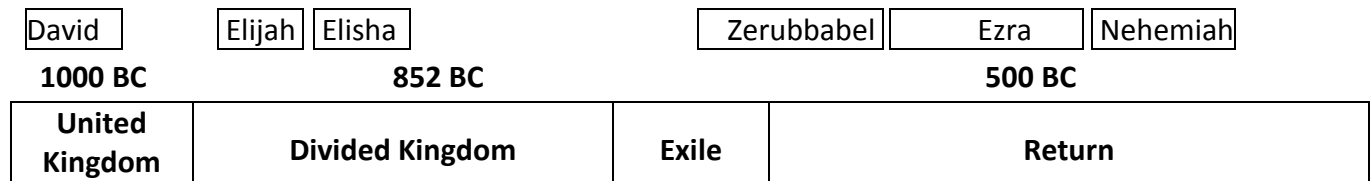
Characteristics of the relationship between the Lord and His prophets:

1. The authority of the Lord over both the prophets and their hearers
2. The obedience of the prophets (even to death sometimes)
3. The authority of the prophets as representatives of the sovereign God
4. The requirement of the hearers to chose between covenant obedience or disobedience
5. The report of the prophet back to God in the form of prayer.

The prophetic books are written in the style of Hebrew poetry. The prophets used poetry for different reasons:

1. Poetry speaks powerfully to the will and the emotions
2. Poetry with its symbolism and imagery better conveys the wonders of God and His character
3. Poetry can speak about meaning of the future events without the need to describe all the details involved

Prophets wrote in the period between 750 B.C. to 500 B.C.



PROPHETS BEFORE THE EXILE		EXILE PROPHETS	PROPHETS AFTER THE EXILE
<b>To Israel:</b> Amos Hosea  <b>To Nineveh:</b> Jonah Nahum  <b>To Edom:</b> Obadiah	<b>To Judah:</b> Joel Isaiah Micah Zephaniah Jeremiah Habakkuk Lamentation	<b>To Jews in Babylon:</b> Daniel Ezekiel	<b>To remnant after returning:</b> Haggai Zachariah Malachi

**LESSON PREPARATION**

**SONG**  
 The Bible books song

## VOCABULARY

**Prophet:** one who speaks for another. Hebrew “nabi” from “nabu” to call Either proclaiming a message from God or the prophet is the messenger. The prophet acts and speaks on behalf of God. Moses called Nabi which means prophet while nebia was used for leadership of two women Miriam and Deborah. During the time of Samuel term was being applied to special Israelite society (Elijah)

**Repent:** Key word is Hebrew verb “shub” which means to turn. One meaning is turning away from loyalty to the God of the covenant to some other loyalty or God-story. Another meaning is to turn around or turn to the covenant relationship with Yahweh also meaning repentance.

**Covenantal Lawsuits:** Are initiated by God against His people when they broke the Covenant. The prophet would pronounce the “lawsuit” which typically included: 1.A summon, 2.Accusation. 3.Pronouncement of Judgment. 4.Description of the coming punishment. 5.Promise of restoration.

**Son of Man:** Daniel 7 introduces an important title of our Lord. The original Aramaic, *bar ‘anash*, literally means “ a son of man.” Our Lord in his confrontation with the high priest identify himself as the son of man that would come on the clouds of heaven. likewise, at the time of His ascension, the angels told the disciples that He would come again on the clouds.

## OBJECTIVES

1. Memorize the List of the Major (6) and Minor Prophets (12)
2. Know the overall mission of the prophets
3. know the timing of the different prophets in relation to the Exile

## CONNECTION POINT

"We continue our studying of the books of the Bible. We are going on a journey through the Holy Scriptures. In this journey we are going to visit different places and time periods and learn about different people and cultures. Most of all we will learn about God's care and love of His family on earth through the events and actions. We shall do this together, which mean that this journey will include hands-on work and group planning and discussions. We shall use maps, family trees, and pictures of archeological findings (remains of old cultures). You will be helped and provided with the needed resources."

The goals of the Bible Unit to be posted in the class:

1. Memorize the Bible Books in Order
2. Know the different groups of books within the Bible

3. Know the main events and persons in each book
4. Know the main story that make the Bible One - Covenants + family line

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## LESSON BODY

1. Introduce the Books of the prophets
2. Help the students learn the lists of the prophets (major and minor, pre-exilic, exilic and post-exilic)
3. Explain the definitions of prophet, repent, covenantal lawsuit, son of man.

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## CONCLUSION

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### REVIEW QUESTIONS

Q. What is a prophet?

A. *one who speaks for another. Hebrew "nabi" from "nabu" to call Either proclaiming a message from God or the prophet is the messenger. The prophet acts and speaks on behalf of God.*

Q. What is repentance?

A. *Repent: Key word is Hebrew verb "shub" which means to turn. One meaning is turning away from loyalty to the God of the covenant to some other loyalty or God-story. Another meaning is to turn around or turn to the covenant relationship with Yahweh also meaning repentance.*

Q. Name three pre-exilic prophets?

A. *Isaiah, Micah, Zephaniah, Jeremiah, Habakkuk*

Q. In what style did the prophets write? and why?

A. *The prophetic books are written in the style of Hebrew poetry. The prophets used poetry for different reasons:*

1. *Poetry speaks powerfully to the will and the emotions*
2. *Poetry with its symbolism and imagery better conveys the wonders of God and His character*
3. *Poetry can speak about meaning of the future events without the need to describe all the details involved*

Q. Who are the exilic prophets?

A. *Daniel, Ezekiel*

Q. Who is the greatest prophet of the old testament?

A. *Haggai, Zachariah, Malachi*

## Unit II: God gives us His Word

**Purpose:** This unit would be the place in the curriculum where the students learn the overarching themes and the mainline subjects of the Bible. It is the study of the holy books, their writers, the main themes and persons.

### 10. WISDOM AND POETRY BOOKS

#### SERVANT PREPARATION

##### Summary

The Poetry Books

The Poetry books are

1. Job
2. Psalms
3. Proverbs
4. Ecclesiastes
5. Song of Solomon
6. Wisdom of Solomon (Canonical book)
7. Wisdom of Sirach (Canonical book)

The purpose of these books is to provide guidance for moral behavior and everyday living but yet centered around God unlike the other cultures at the time who had writings about morals but not God centered.

#### 1. Job

Job was written at the time of Abraham. Job was a gentile living in the land of Uz (which is Northern Arabia). We don't know who wrote the book. Job a book written as a classic examination of evil and human suffering. The book of Job tells the story of a rich man who loses everything he owns and all his children and get stricken by severe physical illness and wrestles throughout the book with the question why? It starts with a debate between Satan and God telling God that Job obeys you because you blessed him with many blessings and if you take these blessings away from

him, he will not follow you. Then it goes through 3 cycles of debate between Job and his friends where his friends at some point his friends explain his suffering that it is for God to purify him and at another point blaming him that God allowed all this because of his sins. In fact both of Satan's and his friends arguments are false and do not completely answer the question of why God allowed suffering. At the end of Job's story, God restores to him double of everything he lost and gives him as many children as he had and even though it does not give us a full answer to the question of why does the righteous suffer? Because of our limited nature we will never fully understand God yet Job at the end realizes the love and care of God and learns to trust his will in his life. Through his difficult time he was able to have a personal experience with God and said the beautiful famous verse " I have heard of you by the hearing of the ear but now my eye sees You" Job 42:5.

## **2. Psalms**

The largest book of the bible. Even though we always think that David wrote all of it but that is not true, it is the book with the most number of authors but David wrote most of them. It was used as the temple hymnbook and the book of psalms means the book of praises. There are many topics that the psalms cover and also it covers a full range of human experiences like being happy, sad, scared,...etc. Some psalms are thanksgiving psalms to praise God, others were lament psalms to speak about the desperation that us humans go through and our need for God's deliverance, others talk about God as our earthly and heavenly king, and others are called pilgrimage psalms that the Jews used to sing as they travel to Jerusalem to celebrate their Jewish feasts ...etc. Also in many of the psalms we see prophecies about Christ such as specifics about his crucifixion.

## **3. Proverbs**

Written by King Solomon and gives advice to the people in how to deal successfully with the practical affairs of life and a lot of advice for the home how kids should deal with their parents and the how parents to deal with their kids. It also talks about wisdom and foolishness but not by the world's standards of intelligence and unintelligence but rather by God's standard describing the wise as someone who fears the Lord and the fool as the one who trusts in himself and believes that there is no God. We refer to Christ as the wisdom because he is the path to the truth and has all the hidden treasures to wisdom and truth.

## **4. Ecclesiastes**

Ecclesiastes means the one who addresses an assembly. It records an intense search for the meaning and satisfaction in life on this earth. It is written by king Solomon near the end of his life where he realizes in spite of his power ,fame, riches, having multiple wives and concubines that all the glory in this world is vanity but then ends the book on a positive note stating that there will be judgment and eternal life. Many of the difficult question which king Solomon poses about the meaning of this life would be answered only in Jesus Christ who is the only one that can provide our life with joy , fulfillment and wisdom.



## 5. **Song of Solomon**

This is also written by King Solomon as a poem, love song, and his wedding of a shepherdess (the Shulmaite) . The book is arranged as scenes in a drama with 3 main speakers : the bride, the king, and the chorus. It is a symbolic book describing the relationship between God and Israel in the old testament and between Christ and the church in the new testament.

## 6. **The wisdom of Solomon**

This is a canonical book. Is written by Solomon and is the same idea as the proverbs giving moral advice and talking about wisdom

## 7. **Wisdom of Sirach**

This is a canonical book. Is written by a Jewish scribe whose name is Joshua (Jesus) the son of Sirach. It is also ethical teachings like Proverbs and talks about all conditions of life , advice and instruction (maybe we can read few verses)

## LESSON PREPARATION

### OBJECTIVES

1. Memorize the List of the books of wisdom
2. Know the writer, the main content of each book

### LESSON BODY

## Unit II: God gives us His Word

**Purpose:** This unit would be the place in the curriculum where the students learn the overarching themes and the mainline subjects of the Bible. It is the study of the holy books, their writers, the main themes and persons.

### 11. OLD TESTAMENT UNIT REVIEW

#### Main points about the Bible

God Revealed himself through direct communication and life events and stories of special individuals

The Church kept God's word through the bible and the tradition

The word **Bible** comes from the **Greek word Biblios** meaning **Book**

Old Testament: 46 books

New Testament: 27 books

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Total 73\* books

Note: \* the protestant bible has only 39 books in the old testament

The Old Testament was translated from Hebrew to Greek in Alexandria in Egypt and that is called the **Septuagint** translation.

#### **The Old Testament consists of:**

1. **Pentateuch**- 5 books of Moses or Torah another name for them
2. **Historical**- 16 books
3. **Prophets**- 6 major and 12 minor prophets (major because the length of their books is longer not because they are more important than the minor prophets)
4. **Wisdom and Poetry books**- 7

The main story and theme of the bible is our salvation. Covenant= family bond

#### **Pentateuch (5 books)**

The 5 books written by Moses which are: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

#### **Genesis (50 chapters)**

##### **Content:**

- 4 Patriarchs

- Abraham, Isaac, Jacob, and Joseph
- Covenants done in Genesis
  - **Covenant** with Adam: **Promise** be fruitful and multiply, **Sign** was the Sabbath
  - **Covenant** with Noah, **Promise** was not to flood the earth again, **Sign** was the rainbow
  - **Covenant** with Abraham, **Promise** was Great Name, Nation and Land and **Sign** was circumcision
- 4 main events
  - Creation, fall, flood, tower of Babel.

#### **Family line in Genesis**

Adam—Seth—Enoch—Methuselah—Noah—Abraham—Isaac—Jacob - Judah, Levi, Joseph, Benjamin

#### **Important facts to remember:**

1. Enoch did not die
2. Methuselah was the man that lived the longest on earth
3. Levi is the father of the tribe that produced all the priests in Israel
4. Judah is the father of the tribe that produced all the kings in Israel

#### **Exodus (40 Chapters)** Exodus means to exit

##### **Content:**

1. Before the Exodus:
  - a. Preparing a leader (Exodus 1-2)
  - b. Burning Bush- Sending a leader (Exodus 3 -7)- Moses was 80 yrs old
  - c. Getting the people out (Exodus 8-15)
    - i. 10 Plagues (7-11)
    - ii. Cross of the Red Sea (14)
2. After the Exodus:
  - a. On the way to meet God (Exodus 16-18)
  - b. Meeting God and establishing the Covenant (Exodus 19-33)
    - i. 10 commandments (20)
    - ii. Golden Calf (32)
  - c. After meeting God (Exodus 34-40)
    - i. 10 Commandments on new tablets (34)
    - ii. Presentation and Building of Tabernacle (35-40)

**Leviticus** comes from Levi (the tribe of priests) and it has the instructional book for the priests

##### **Content:**

1. Tabernacle Ceremonial laws and 2. Teaching purification

Remember that God in the wilderness after the disobedience of the Israelites he replaced the first born male with the Levites. The first born male used to act as the priest of their house but that was replaced by the Levites due to their disobedience and following other Gods.

**Numbers Content:** 2 census: the 1<sup>st</sup> generation and the 2<sup>nd</sup> generation

**Deuteronomy** Greek word meaning “Second Law”

**Content:**

3 speeches of Moses and ends with the death of Moses

Remember the **10 commandments** are in **Deuteronomy 5 and Exodus 20.**

**Historical Books (16 books)**

Joshua, Judges, Ruth, 1<sup>st</sup> & 2<sup>nd</sup> Samuel, 1<sup>st</sup> and 2<sup>nd</sup> Kings, 1<sup>st</sup> and 2<sup>nd</sup> Chronicles, Ezra, Nehemiah, Esther, Judith, Tobit, 1<sup>st</sup> & 2<sup>nd</sup> Maccabees.

- Occurred over a period of 1000 years

**Major topics in historical books:**

- Settlement in the promise land (Canaan)
- Transition from rule of Judges to Kings
- Division of Nation to Northern and Southern
- Destruction of the Northern Kingdom
- Exile and Return of the Southern Kingdom

**Joshua**: means Savior

**Content:**

Chapter 1: Crossing the Jordan river

Chapter 2: Spies in Jericho and Rahab helping them

Chapter 6: Jericho conquered

- The Israelites went 13 times around Jericho before conquering it (once daily for 6 days then 7 times on the 7<sup>th</sup> day)

**Judges**: means people who will deliver

**Content:**

7 cycles, each cycle starting with disobedience followed by discipline then repentance then God's deliverance and then the cycle starts again

There were 13 judges, The first one is Joshua and the last one is Samuel

Main Judges we mentioned in this Unit are: Deborah, Barak, Gideon, Samson, and Samuel

- Deborah and Barak won the war against Sisera
- Gideon is the judge that God asked to go fight the Midianites but he asked for signs from God first.
- Samson is the strongest man in history who fought the Philistines but ended marrying a philistine woman Delilah and that was the cause of his downfall.

**Ruth**

Was a gentile but was married to an Israelite. It is a story of her love and faithfulness to her mother in Law. She left her family, land, and religion to take care of her mother in law. Because of Ruth's faithfulness in a time of national faithlessness God rewards her by giving her a new husband, a son and a privileged position in the ancestral line of King David and Christ. The story brings in the concept of the redeemer (Boaz).

**1<sup>st</sup> & 2<sup>nd</sup> Samuel**

Talks about 2 Judges and 2 kings: 2 Judges are Eli and Samuel and 2 kings are Saul and David  
1<sup>st</sup> Samuel Ch 16 David is anointed , Ch 17 David fights Goliath

**1<sup>st</sup> & 2<sup>nd</sup> Kings and 1<sup>st</sup> & 2<sup>nd</sup> chronicles**

Cover the same time periods of the united kingdom (under Kings David and Solomon) and the divided kingdom

- United Kingdom is covered in 1<sup>st</sup> kings, 1<sup>st</sup> chronicles, 2<sup>nd</sup> chronicles
- Divided Kingdom is covered in 1<sup>st</sup> kings, 2<sup>nd</sup> kings, 2<sup>nd</sup> chronicles.

**Important facts to remember:**

1. 1<sup>st</sup> Chronicles has the genealogies of Israel and reign of King David
2. 2<sup>nd</sup> Chronicles has King Solomon's reign (ch1), also the preparation, construction and dedication of the Temple (ch 2-7), dedication of the Temple in Chapter 7.

## The Divided Kingdom

Israel (North)

Judah (South): Kings of Judah (19) Chart attached in the back

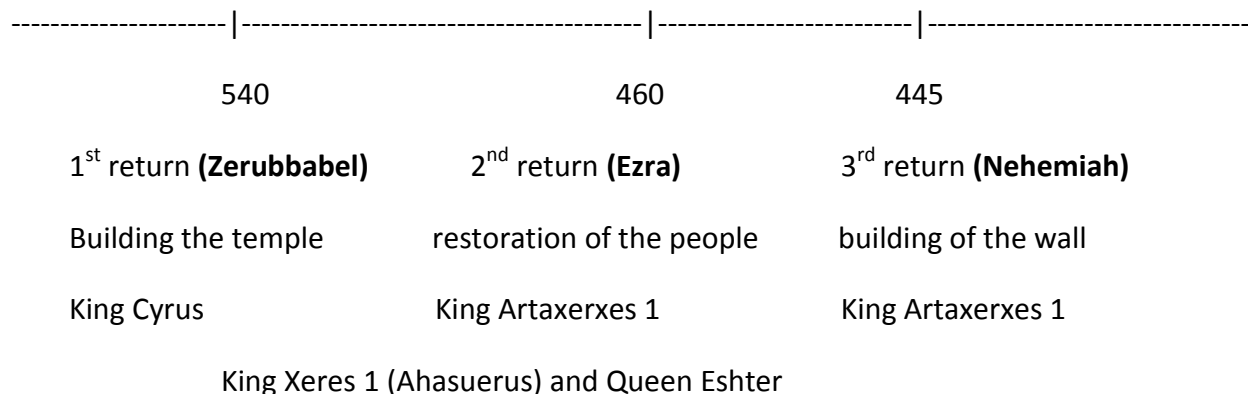
Exile and Return: Esther, Tobit, Judith, Ezra, Nehemiah, 1<sup>st</sup> Maccabees, 2<sup>nd</sup> Maccabees

There are **6 main kingdoms** or nations that took over Israel in history

7. **Egyptian** at the time of Moses, the Israelites were slaves to the Egyptians. This is not considered a kingdom but rather a nation that the Israelites were enslaved to.
8. **The Assyrian Kingdom** and during this time Israel was divided into Judah and Israel and the Israel nation was completely wiped out.
9. **The Babylonian kingdom** that was started by king Nebuchadnezzar and one of the famous stories in the bible we hear about was Daniel and his friends taken to the Babylon
10. **The Persian Kingdom** and this is the period we'll be talking about today where Ezra, Nehemiah, and Esther took place.
11. **The Greek Kingdom** where 1<sup>st</sup> and 2<sup>nd</sup> Maccabees took place. A famous Greek leader was Alexander the great that we hear about in history.
12. **The Roman Kingdom** which started 27 years before Christ and during Christ's life on earth, Israel was under the Roman empire.

**Dream of Nebuchadnezzar** that Daniel interpreted for him: a statue of a man. The head of this statue represented the Babylonian Kingdom, the arms and chest represented the Persian/Medes kingdom, the waist and hips represented the Greek kingdom and the legs represented the Roman kingdom. Then came the stone that destroyed all these kingdoms and became a very large kingdom as a symbol of Christ that his kingdom is an everlasting kingdom.

If we look at the graph below we see the timeline of the book of **Ezra, Nehemiah, and Esther**



The diagram above shows the return of the Israelites back to Jerusalem over 3 times, many chose not to go back. At the time of the Persian Kingdom their main belief was to accept all religions as one so many Jews fell into this belief and gave up the things that God asked them to do to separate them from other nations. So many started marrying from other nationalities, giving up the Sabbath and the circumcision. So purification of the people and rebuilding of the temple was very important at the time.

**1<sup>st</sup> return was led by Zerubbabel: to build the temple** (Zerubbabel was from the tribe of Judah and many Jews were hoping that he'll be their king)

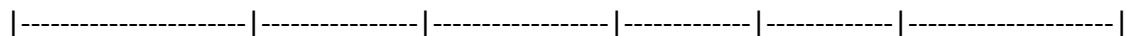
**2<sup>nd</sup> return was led by Ezra: to build the people spiritually.** Ezra was a priest

**3<sup>rd</sup> return was led by Nehemiah: to build the walls of Jerusalem.** The walls were built in 52 days which was miraculous especially because they had a lot of enemies trying to stop their work. One of the most beautiful parts in the book of Nehemiah is the Covenant Renewal Ceremony where the people committed themselves to following God.

**1<sup>st</sup> Maccabees happened at the time of the Greek Kingdom.** Antiochan Epiphanes invaded Israel and truly defiled the temple. He allowed the pagans to offer their sacrifices inside the temple. He tried to abolish the Jewish religion in every way. He would kill anyone who observes the Sabbath or gets circumcised or practice the Jewish religion in any way. The Maccabees family ( a father and his 3 sons ) were very zealous Jews who gathered an army and fought the Greeks and kicked them out of Israel. Interestingly enough this is the celebration of Hanukkah that the Jews celebrate till that day. At that time the Jews had enough oil for the Menorah in the temple for one day and sent people out of the city to get more oil but that was very difficult because the city was surrounded by the Greeks and at that time God allowed the Menorah to be lit up for 8 continuous days which was a miracle and as we mentioned the Jews celebrate that till this day.

**2<sup>nd</sup> Maccabees talks about Jewish martyrs and honors them,** also has prayers for the dead, talks about resurrection from the dead and intercession of the saints.

Another diagram to review is the one below



Adam 4000bc Abraham 2000bc Moses 1500bc David 1000bc Ezra 500bc Jesus 4bc Revelation 100AD

**Judith** is one of the second canonical books. Judith was a very beautiful holy woman who was a young widow and who was known in town to live a very holy life and was spending most of her time in fastings and prayers . She went to the high priest and told him about her plan and the high

priest approved her plan and sent her on her way. She went to Holofernes telling him that she know that he is going to win the war and that she will help him to take over Israel. He believed her and made a big celebration in which he got drunk and as every body left and he and Judith were the only one left in his tent, she took his sword and killed him and carried his head back to Israel. The next day when his army found that their leader was dead they were very scared and confused and ran away.

### **Prophets (6 Major and 12 Minor)**

- Prophet: is a messenger from God
  - Called by God to send message to people who have Gone astray from worshipping God and need to be led back to repentance
- Repentance: is to turn the other way or to go back
- We call them major and minor by the length of their books not because some are more important than others.
- The books of the prophets were written in a poetry style because the poetry is powerful and it speaks to the emotions.
- The most important prophet was Moses and was an example for all the prophets to follow his path.



David

Elijah

Elisha

Zerubbabel

Ezra

Nehemiah

1000 BC

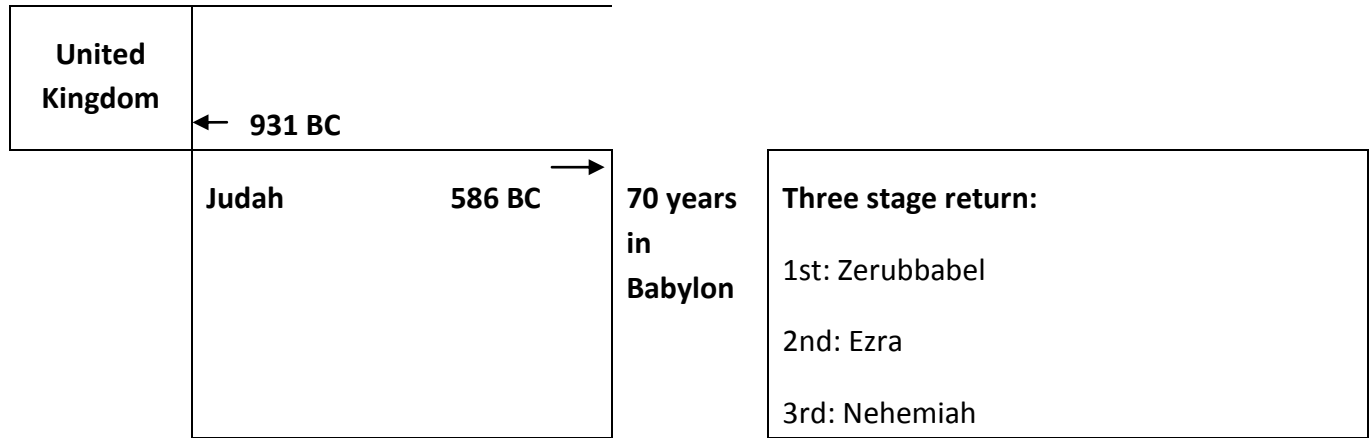
852 BC

500 BC

<b>United Kingdom</b>	<b>Divided Kingdom</b>	<b>Exile</b>	<b>Return</b>
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722 BC



Prophets before the Exile		EXILE PROPHETS	PROPHETS AFTER THE EXILE
<b>To Israel:</b> Amos Hosea  <b>To Nineveh:</b> Jonah Nahum  <b>To Edom:</b> Obadiah	<b>To Judah:</b> Joel Isaiah Micah Zephaniah Jeremiah Habakkuk Lamentation	<b>To Jews in Babylon:</b> Daniel Ezekiel Baruch	<b>To remnant after returning:</b> Haggai Zachariah Malachi

**Wisdom and Poetry Books: Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon, Wisdom of Solomon, Wisdom of Sirach:** *The purpose of these books is to provide guidance for moral behavior and everyday living but yet centered around God, unlike the other cultures at the time who had writings about morals but not God centered.*

**Job:** The book of Job was written at the time of Abraham. Job was a gentile living in the land of Uz (which is Northern Arabia). The book is written as a classic examination of evil and human suffering. It tells the story of a rich man who loses everything he owns and his children, yet God restores everything back to him and more. Even though it does not give us a full answer to the question of why does the righteous suffer?

Because of our limited nature we will never fully understand God yet Job at the end realizes the love and care of God and learns to trust his will in his life. Through his difficult time he was able to have a personal experience with God and said the beautiful famous verse “ I have heard of you by the hearing of the ear but now my eye sees You” Job 42:5.

**Psalms:** The largest book of the bible. Even though we always think that David wrote all of it that is not true, it is the book with the most number of authors, but David wrote most of them. It was used as the temple hymnbook and the book of psalms means the book of praises. Some psalms were called **psalms of Ascent** that the Jews used to sing as they travel to Jerusalem to celebrate their feasts, others were for thanksgiving, lamentation, and prophesies about specific events like Christ’s crucifixion.

**Proverbs:** Written by King Solomon and gives advice to the people in how to deal successfully with the practical affairs of life especially for parents and children. It also talks about wisdom and foolishness by God’s standards.

**Ecclesiastes:** Ecclesiastes means the one who addresses an assembly. It records an intense search for the meaning and satisfaction in life on this earth. It is written by king Solomon near the end of his life where he realizes in spite of his power, fame, riches, having multiple wives and concubines that all the glory in this world is vanity but then ends the book on a positive note stating that there will be judgment and eternal life. Many of the difficult question which king Solomon poses about the meaning of this life would be answered only in Jesus Christ who is the only one that can provide our life with joy , fulfillment and wisdom.

**Song of Solomon:** This is also written by King Solomon as a poem, love song, and his wedding of a shepherdess (the Shulmaite). The book is arranged as scenes in a drama with 3 main speakers: the bride, the king, and the chorus. It is a symbolic book describing the relationship between God and Israel in the old testament and between Christ and the church in the new testament.

**The Wisdom of Solomon:** This is a canonical book. Is written by Solomon and is the same idea as the proverbs giving moral advice and talking about wisdom

**Wisdom of Sirach:** This is a canonical book. Is written by a Jewish scribe whose name is Joshua (Jesus) the son of Sirach. It is also ethical teachings like Proverbs and talks about all conditions of life , advice and instruction.

Questions for the Bible Unit:

1. The bible comes from the Greek word----- meaning-----
2. The church kept God's word through the ----- and the -----
3. Old testament has -----books (how many in the protestant bible-----)
4. New testament has -----books (how many in the protestant bible-----)
5. The old testament was translated from Hebrew to Greek in Alexandria and that was called the ----- translation
6. What's another name for the books of Moses-----
7. How many are the books of Moses
8. How many are the Historical books
9. How many are the prophetic books (how many major and how many minor)
10. How many Wisdom/Poetry books
11. The main story and theme of the bible is our -----
12. Covenant means-----
13. What are the 5 books written by Moses
14. How many chapters is Genesis
15. Who are the 4 Patriarchs in Genesis
16. What is the promise in the covenant with Adam and what is the sign
17. What is the promise in the covenant with Noah and what is the sign
18. What is the promise in the covenant with Abraham (3) and what is the sign
19. What are the 4 main events in Genesis
20. Tell me the most important people in the family line from Adam to Jacob
21. Who was the man in the old testament that did not die
22. Who was the man in the old testament that lived the longest
23. What is the name of Jacob's son that started the tribe that produced all the priests in Israel
24. What is the name of Jacob's son that started the tribe that produced the Kings in Israel
25. What is the meaning of Exodus and how many chapters does it have?
26. Which book has the instructional book for the priests?
27. Which book in the bible has the first and second census?
28. Which book has the 3 speeches of Moses and ends with Moses death?
29. There are 2 places in the old testament that you can find the 10 commandments, mention one (extra 100 points for the other one)
30. How long was the period that the historical books covered?
31. Recite the 14 historical books?
32. What are the 6 major topics in order that the historical books cover?
33. What is the meaning of Joshua?
34. How many times did the Israelites went around Jericho?
35. What is the meaning of Judges?

36. How many cycles of disobedience followed by discipline then repentance that we see in Judges?
37. How Many judges?
38. What is the name of the first Judge and the last Judge?
39. Give 4 names of Judges?
40. Who was the Judge that God asked to fight against the Midianites and he asked for signs from God?
41. Who was the Judge that fought against Sisera?
42. Who was the Judge that was the strongest man in history?
43. Who was the gentile that was faithful to her mother in Law and became the great grandmother of King David and eventually Christ?
44. 1<sup>st</sup>/2<sup>nd</sup> Samuel talks about 2 judges and 2 kings, who are they?
45. 1<sup>st</sup>/2<sup>nd</sup> Kings and 1<sup>st</sup> and 2<sup>nd</sup> Chronicles over the same period , which period was it?
46. Which book has the genealogies of Israel and the reign of King David?
47. Dedication of the temple is in which chapter and which book?
48. Which chapter of Samuel 1 was David anointed king and which chapter did he fought Goliath?
49. Nebuchadnezzar was a king in which Kingdom?
50. The books of Ezra, Nehemiah and Esther took place in which Kingdom?
51. The books of 1<sup>st</sup> and 2<sup>nd</sup> Maccabees took place in which kingdom?
52. Which Kingdom was in control of Israel when Christ was living on earth?
53. *In the dream of Nebuchadnezzar, tell what each part of the body represented which kingdom : the head, the arms and chest, the waist and hips, the legs and the stone.*
54. *Ezra , Nehemiah and Zerubbabel were around how many years before Christ?*
55. *The return of the Israelites to Jerusalem happened over how many times?*
56. *The first return was led by who and what was its purpose?*
57. *The second return was led by who and what was its purpose?*
58. *The third return was led by who and what was its purpose?*
59. *What is the name of the Jewish feast where the oil of the Menorah in the temple stayed lit for 8 days by a miracle and was mentioned in 1<sup>st</sup> Maccabees?*
60. *What is the main theme of 2<sup>nd</sup> Maccabees?*
61. *How long did Adam live before Christ?*
62. *How long did Abraham live before Christ?*
63. *How Long did Moses live before Christ?*
64. *How Long did David live before Christ?*
65. *How long did Ezra live before Christ?*
66. *Who was the heroine that killed Holofernes the head of the Assyrian army and saved Judah?*
67. *Why do we call the prophets major and minor?*
68. *What is the meaning of prophet?*
69. *What it the meaning of repentance?*
70. *What style are the books of the prophets written in and why?*
71. *Who was the most important prophet?*

72. Give 2 names of prophets before the Exile?
73. Give 2 names of prophets during the exile?
74. Give 2 names of prophets after the exile?
75. Which book talks about human suffering?
76. What is the book in the old testament that has the most number of authors?
77. What are psalms of Ascent?
78. Which book was written by King Solomon to give advice to parents and kids and talks about wisdom and foolishness?
79. Which book was written by king Solomon at the end of his life?
80. Which book was written by king Solomon that talks about the love between Christ and the church?
81. Which book was written by a Jewish scribe named Joshua and has ethical teachings?4
82. Which was the Northern Kingdom and which was the Southern Kingdom in Israel?
83. Who were the first 2 kings in Israel?
84. Which King that in his time Israel was divided to the Northern and Southern Kingdoms?
85. Which king was righteous but befriended king Ahab?
86. Which king married Athalia , King Ahab's daughter?
87. Which King was 8 yo when he reigned?
88. Which King got arrogant and tried to burn incense instead of the priest and was struck with leprosy?
89. Which king was righteous but never entered the temple?
90. Which king was given the Oracle of Emmanuel by Isiah?
91. Which King asked God to prolong his life so God prolonged it by 15 years)
92. Which king was evil and killed Isiah by sawing him into half?
93. Which King was righteous and at his time the priests found the Torah written by Moses?
94. Which king was the last king of Judah and his eyes got plucked by the Assyrians?

*God Gives us His Word and His Spirit*

UNIT : PRAYER AIM

**Purpose:** In this unit the concepts and practice of prayers are examined. Our Lord, the holy apostles, the saints and the Church Tradition - all encourage us to develop a life of continuous prayer. It is basic understanding that prayer is the most fundamental way to be filled with the Holy Spirit.

*This Unit objectives: As much as we can,*

- 1. Grasping the goal of prayer*
- 2. Learning from our Lord and the Saints how to pray*
- 3. Knowing the obstacles to prayer and how to overcome them*
- 4. Learning about the nature of prayer life and its development*

This unit lessons:

Lesson 13: [Prayer Aim](#)

Lesson 14: [Prayer Rule, The definition](#)

Lesson 15: [Prayer Rule, The practice](#)

Lesson 16: [Prayer types](#)

Lesson 17: [Prayer obstacles](#)

Lesson 18: [Communal prayers](#)

Lesson 19: [Life of Prayer](#)

Lesson 20: Unit [Review](#)

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## 12. PRAYER AIM

### SERVANT PREPARATION:

#### VERSE & REFERENCES:

The Holy Trinity and Prayer

#### **1 John 1:3**

"3That which we have seen and heard we declare to you, that you also may have fellowship with us; and truly our fellowship *is* with the Father and with His Son Jesus Christ."

#### **John 17:3**

"3And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent."

#### **Romans 8:26**

"26Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered. 27Now He who searches the hearts knows what the mind of the Spirit *is*, because He makes intercession for the saints according to *the will of God*."

#### CHURCH FATHERS:

#### **St Cyril of Alexandria Commentary on St Luke's Gospel chapter 11: Sermon LXXI**

11:2. Upon, "*Our Father, Who art in heaven*"

OUR Lord Jesus Christ counted the insatiate desire of learning as worthy of all praise, thus saying: "Blessed are they that hunger and thirst after righteousness, for they shall be satisfied." For it is right constantly to hunger and thirst after those things, by means of which a man becomes a warm lover of saintly glories, and earnest in every good work. And to all who are thus minded, Christ reveals the way by which they can accomplish their desire. But serviceable is it above all things besides for the religious to salvation, that they know how to pray, and offer not supplications displeasing to Almighty God. For as the wise Paul wrote to us, "We know not what to pray for as we ought." Let us therefore draw near to Christ, the Giver of wisdom, and say, "Teach us to pray." Let us be like the holy apostles, who above all other things asked of Him this profitable and saving lesson.



Now at our last meeting we heard the gospel read, which says of Christ, the Savior of us all, that "it came to pass, that as He was in a certain place praying by Himself." And we addressed you, explaining as well as we could the dispensation, by reason of which Christ prayed: and when we had carried our argument to this point, we reserved the rest for some fitting occasion. This has now arrived, and is present. Let us then proceed to what follows; for the Savior said, "When you pray, say, Our Father." And another of the holy evangelists adds, "who is in heaven."

O boundless liberality! O incomparable gentleness, and that befits Him alone! He bestows upon us His own glory: He raises slaves to the dignity of freedom: He crowns man's estate with such honor as surpasses the power of nature: He brings that to pass which was spoken of old by the voice of the Psalmist: "I said, You are gods: and all of you children of the Most High." For lo! He rescues us from the measure of slavery, bestowing upon us by His grace that which by nature we possessed not: and permits us to call God Father, as being admitted to the rank of sons. Of Him have we received this, together with all our other privileges: and the wise John the Evangelist witnesses thereto, thus writing of Him: "He came to His own, and His own received Him not: but to all who received Him He gave power to become the sons of God, even to those who believe in His Name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." For we have been fashioned to the sonship by that birth which is spiritually wrought in us, "not by corruptible seed, but rather by the living and abiding Word of God, as Scripture says. "By willing it He fathered us by the Word of truth, that we might be a kind of first-fruits of His creatures;" for so one of the holy apostles declares. And Christ Himself, in a certain place, clearly explained the manner of this birth by declaring; "Verily I say to you, that unless a man be born of water and Spirit, he cannot enter the kingdom of God." Or rather,----for to you it is right to speak even of those things that are mysterious,----He Himself became both the way and the door, and the cause of a grace being bestowed upon us thus glorious and worthy of our gaining by having taken upon Him our likeness. For although in that He is perceived to be, and is God, He is free, yet He took the form of a slave, that He might bestow upon us those things which are His, and enrich the slave with His own excellencies. For He alone is by nature free, because He alone is Son of the Father, even of Him Who is supreme above all, and rules over all, and Who is by nature and truly free. For whatsoever has been brought into existence bows the neck of slavery to Him Who created it. For the Psalmist sings to Him, saying, that "all things are Your slaves:" but inasmuch as in the dispensation He transferred to Himself what was ours, He has given us what was His. And most wise Paul, the minister of His mysteries, is our proof, thus writing: "That when He was rich, He made Himself poor, that we by His poverty might be rich." For our things, by which is meant the condition of human nature, is poverty to God the Word: while it is wealth to human nature to receive what things are His. And of these one is the dignity of freedom,----a gift peculiarly befitting those who have been called to sonship. And this, as I mentioned, is also His gift: for He said to us, "And call no man your Father on earth: for One is your Father, Who is in heaven: and you all are brethren." And again, He Himself too, from His infinite love to mankind, is not ashamed to call us brethren, thus saying; "I will preach Your name to My brethren." For because He became like to us, we thereby have gained brotherhood with Him.

He commands us therefore to take boldness, and say in our prayers, "Our Father." We children of earth and slaves, and subject by the law of nature to Him Who created us, call Him Who is in heaven Father. And most fittingly He makes those who pray understand this also: that if we call God Father, and have been counted worthy of so distinguished an honor, must we not necessarily lead holy and thoroughly blameless lives, and so behave as is pleasing to our Father, and neither

think nor say anything unworthy or unfit for the freedom that has been bestowed upon us? And so one of the holy apostles spoke: "If you call Him Father, Who without respect of persons judges according to every man's work, let your conversation during the time of your sojourning be in fear." For it is a most serious thing to grieve and provoke a father, by turning aside to those things which are not right. How do earthly fathers act, or what is their feeling towards their sons? When they see them willing to conform themselves to their wishes, and choosing that course of conduct which is pleasing to them, they love and honor them; they open to them their house; they multiply their presents of whatsoever they wish, and acknowledge them as their heirs. But if they are disobedient, and intractable, having no respect for the laws of nature, and indifferent to that affection which is implanted in us, they drive them from their house, and deem them unworthy of any honor, or indulgence, or love: they even refuse to acknowledge them as sons, and do not write them as their heirs.

Mount now, I pray, from things as they are with us to those that transcend us. You call God Father: honor Him with ready obedience: yield submission as that which is His due: live so as He pleases: show not yourself harsh or proud, but, on the contrary, tractable and submissive, and ready without delay to follow His directions, so that He may honor you in return, and appoint you fellow-heir with Him Who is the Son by nature, For if "He gave Him for us, how will He not with Him also give us all things," according to the expression of the blessed Paul. But if you have no regard for yourself, and therefore heed not the bounteous gift that is bestowed, you are proved to be bold, and, so to speak, without salt, loving pleasure more than you love the Father. Fear, therefore, lest of you also God say that which was spoken of the Israelites by the word of Isaiah; "Hear, O heavens; and give ear, O earth, for the Lord has spoken: I have begotten and brought up children, but they have rejected Me." Heavy in every way, my beloved, is the guilt of those who rebel; and most wicked the crime of rejecting (God). Very wisely therefore, as I said, does the Savior of all grant us to call God Father, that we, well knowing that we are sons of God, may behave in a manner worthy of Him Who has thus honoured us; for so He will receive the supplications which we offer in Christ: by Whom and with Whom to God the Father be praise and dominion, with the Holy Ghost, for ever and ever, Amen.

#### REFLECTION:

The Gospel and the letters of the Apostles speak to us about prayer as the most basic mean to have a fellowship with the Holy Trinity. St. John in his gospel and letter tells us that we experience eternal life by "knowing" the Father and the Son. "Knowing" here means experiencing - having a fellowship and a direct interaction. A person might ask how this is possible, since we have no physical experience of God. Many people ask how can I love someone that I don't see?

St. Paul tells us that it is the Holy Spirit who lives in us and helps us to start and maintain our communication with the Father and the Son. It is the work of the Holy Spirit in our hearts that gives us that exact same experience, as if we have seen the Father and the Son.

#### LESSON PREPARATION:

## OBJECTIVES

**Unit objectives:** *As much as we can,*

1. *Grasping the goal of prayer*
2. *Learning from our Lord and the Saints how to pray*
3. *Knowing the obstacles to prayer and how to overcome them*
4. *Learning about the nature of prayer life and its development*

**Lesson objective:** *this lesson focuses on unit objective #1*

1. Putting prayer in relation to life in the Holy Trinity
2. Highlighting the Holy Spirit as both Goal and means to true prayer

## INTRODUCTION:

Explain to the students that we are starting a unit on Prayer. Write the objectives of the unit on the board.

The servant should tell a story of a relative who they've loved dearly and respected. Describe the person to the students, and mention his virtues and wisdom. At the end of the story, ask the students if they can think of having a relationship with this person without actually ever seeing them. Ask them to be honest about their answers (they should reply "No").

Ask the students if this reasoning applies to our relationship with God the Father and our Lord Jesus Christ.

## LESSON BODY:

Ask the students to read the story of Cornelius in the book of Acts, chapter 10. Use the outline below to lead the discussion.

First introduce the identity of Cornelius as a Gentile - a centurion in the Italian Regiment - who did not know Christ or any god, and did not accept any religion. His service to the Roman state was his livelihood, and he lived a prestigious and comfortable lifestyle - as did all ranking officers of the Roman army.

Next ask one student to read Acts 10, verses 1. After pausing, ask another student to read verse 2: *"a devout man and one who feared God with all his household, who gave alms generously to the people, and prayed to God always."*

Ask the students how Cornelius knew God, and why he gave generously and prayed to God always with his household, if he was only a Gentile and a member of the Italian Regiment of the Roman Army. He spent his life fighting wars and leading soldiers all throughout the Mediterranean world, not studying religions. Could he have heard or seen something along his travels that motivated him to act in this way? Allow the students to brainstorm for a good guess.

The next student should read the following verse: *About the ninth hour of the day (3pm) he saw clearly in a vision an angel of God coming in and saying to him, "Cornelius!"*

After pausing, ask the next student to read the conversation between the angel and Cornelius, through verse 6.

Then explain to the students how Cornelius sent two of his servants and a devout soldier to find Peter in Joppa. Then describe to the students where St. Peter was staying at this time, and how he was praying on a housetop at noon. Ask the students why St. Peter went up to the housetop to pray. Let the students brainstorm.

Then continue with reading from verses 10-16 describing the vision seen by St. Peter. Explain "falling into a trance" - a degree of unconsciousness. Then explain how St. Peter wondered about the meaning of the vision. Then explain to the students how Cornelius' servants asked St. Peter to go with them to the house of Cornelius, and how St. Peter realized the meaning of the vision - that God wanted to tell him not to object going to Cornelius because God accepts the Gentiles after the cross.

Then ask the students to take turns reading from verse 24 till verse 43. Explain to the students how St. Peter spoke of the mission of Christ and His Cross and Resurrection, and how the remembrance of Christ's sacrifice and resurrection brought the Holy Spirit on those who were listening eagerly. This means that in our relationship to God, we start by being eager to have fellowship with God through Christ. Our eagerness will be supported and rewarded by the Holy Spirit, who the Father will send in the name of Christ, to establish the relationship between Him and the believer.

Then a servant should carefully and slowly read through verse 46, dramatizing the descent of the Holy Spirit and the joy and excitement of the speaking of tongues and magnifying God that moment.

Also to inform the students that our church has prayers for the Father, for the Son and for the Holy Spirit and to give examples. For example Our Father is for the Father, thanksgiving prayer is for the Son, the 6<sup>th</sup> hour litanies is for the Son and so on.

Also to explain that when we pray to the Father, we pray to Him through the intercession of His Son Jesus Christ and when we pray to the Son, we can pray to Him using the intercessions of the saints.

Although we don't see the Father, nor His Son Jesus Christ our Lord, yet we can still have a strong and fulfilling relationship with Them by the Holy Spirit. We eagerly seek the relationship from all

our hearts, and God responds by sending the Holy Spirit when we remember Christ's sacrifice and resurrection.

### **Story "Straight A's"**

What would Jesus do?

I asked myself the question. But I didn't like the answer.

I'd wanted desperately to get straight A's this quarter. I'd studied hard from the beginning. Now it was test week, and I had a major test each day. I planned an intense review the night before each and felt confident of the coveted straight A's until...until the Denneys telephoned.

Mr. and Mrs. Denney begged me to go to a rock and gem exhibition on Thursday evening. The Denneys were an elderly couple who had been very kind to me. But I didn't want to go. Especially not any evening this week. Definitely not Thursday. The biology exam was Friday morning, and biology was my hardest subject. If I went to the rock and gem show, there'd be no time left for review. But when I asked "What would Jesus do?" I sensed that He would go. Dreams of straight A's collapsed into a nightmare. Each evening – until Thursday- I reviewed the subject for the next day's final. Thursday evening I went to the rock and gem show. On my way home a small voice whispered, you could review biology rather than spend your evening quiet time with God. Another voice reminded me, "Seek ye first the kingdom God, and his righteousness..." (Matthew 6:33).

A battle raged. "God wouldn't mind..."

"Seek ye first..."

"Just this once?"

"Seek ye first..."

On my knees after Bible study I pleaded, "Please, God, don't let me worry. I really wanted an A. I've studied hard all quarter. I planned to review this evening But I did what I thought You wanted me to do. Please help me do well on my test tomorrow, if that's Your will."

I fell asleep quickly.

When the alarm jangled me awake, I immediately remembered a dream I'd had during the night. In the dream I sat in the biology classroom. The teacher stood and said, "put your books away. Get out your paper and pencils. It's time for the biology test." Books swished shut and thudded into desks. Papers shuffled. Then silence. The teacher continued, "I'm going to do something different today. I'm going to write your test on the board."

That certainly is different, I thought in the dream. He never writes our tests on the blackboard. He strode to the board and wrote, filling the wide blackboard with four rows of questions. And now that I was awake I still saw each question clearly, as if it were etched in my mind.

Again that morning, I was tempted to review biology rather than spend my usual quiet time with God. "Seek ye first..., seek ye first..., seek ye first...", conscience encouraged. I chose time with God. The only time left for review was on the twenty-minute ride to school. Where do I start? I wondered.

There were a few questions on the test in my dream that I don't know the answers to, I thought. I might as well start there.

I looked up those answers, finding the last one just as we arrived at school.

When the biology class began, the teacher stood and said, “Put your books away. Get out your paper and pencils. It’s time for the biology test.” His tone and inflections sounded strangely familiar. Books swished shut and thudded into desks. Papers shuffled. Then silence. The teacher continued, “I’m going to do something different today. I’m going to write your test on the board.” Chills raced down my spine as he strode to the blackboard and began writing. Question number one on the board was the same as in the dream! The second question was question was identical too. And the rest. Each question on the board—wording, spacing, punctuation, every detail – was a perfect replica of the test in the dream!

I got 100 percent on that test. But I received something far greater than straight A’s. I felt overwhelmed by God’s care for me. But I’d only glimpsed His care and power.

A little later the teacher mentioned, “I’ve been so busy lately that I didn’t get to write the biology exam until after I got to school this morning.”

My eyes popped open wide. “when did you get to school?” I asked.

“Eight –thirty,” he answered matter-of-factly.

The chills raced down my spine again. I’d wakened before 7:00.

### **Developing a Life of prayer/ The role of the Holy spirit**

-The essence of prayer is lifting our hearts and minds to God showing that we seek Him first.

#### **-What prayer is NOT**

1. prayer is not a chore, it is an awesome privilege to be invited to stand in the presence of the God of the universe yet call him father (Jews and Muslims can’t do that)
2. Prayer is not a fast mumbling of words like parrots. It is a personal dialogue with God, a fellowship with the Holy Trinity. Knowing and experiencing a living relationship with God the father, and His Son Jesus Christ. But how can I love or experience someone I don’t see: St Paul tells us it is the Holy Spirit who lives in us and helps us to start and maintain our communication with the father and the Son. This is His work. He teaches us to pray according to God’s will. It is possible to call God “father only after Jesus Christ the sinless lamb of God broke our enmity and separation from God by His death on the cross paying the price for our sins. We can only approach the father through the son.
3. prayer is not about me “please God give me this or that” God is not some sort of a Genie or Santa.
4. Prayer is not a hurried two words before going to bed. It is a commitment and a discipline just like fasting.

#### **Conclusion:**

Although we do not see the father nor His son Jesus Christ our Lord, yet we can still have a strong fulfilling relationship with them by the Holy Spirit.

Why pray? Jesus said “watch and pray lest you fall into temptation” Mt 26:41

Jesus said “without me you can do nothing”

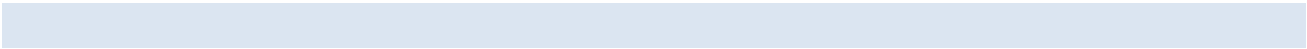
Our enemies are : the world, the flesh, and the devil

Prayer fortifies us against their constant assaults . We fight them in the name of Jesus.

**VERSE TO REMEMBER:**

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And you will seek me and find me when you search for me with all your heart (Jer 29:13)  
*"whom having not seen you love. Though now you do not see Him, yet believing, you rejoice with joy inexpressible and full of glory" (1 Peter 1:8)*



## UNIT : LIFE OF PRAYER

**Purpose:** In this unit the concepts and practice of prayers are examined. Our Lord, the holy apostles, the saints and the Church Tradition - all encourage us to develop a life of continuous prayer. It is basic understanding that prayer is the most fundamental way to be filled with the Holy Spirit.

### 13. PRAYER RULE, THE DEFINITION

#### SERVANT PREPARATION:

##### VERSE & REFERENCES:

###### **Daniel 6:10**

*"Now when Daniel knew that the writing was signed, he went home. And in his upper room, with his windows open toward Jerusalem, he knelt down on his knees three times that day, and prayed and gave thanks before his God, as was his **custom** since early days."*

###### **Mark 1:35**

*"Now in the morning, having risen a long while before daylight, He went out and departed to a solitary place; and there He prayed."*

###### **Matthew 6:6**

*"6But you, when you pray, go into your room, and when you have shut your door, pray to your Father who is in the secret place; and your Father who sees in secret will reward you openly."*

##### CHURCH FATHERS:

St Cyril of Alexandria Commentary on St Luke's gospel chapter 18 - SERMON CXIX.

*18:1-8. And He spoke a parable to them, to the intent that men ought always to pray, and must not grow weary; saying, There was in a certain city a judge, who feared not God, neither felt shame at man. And there was a widow in that city, and she came to him and said, Avenge me of my adversary. And he would not for a time: but afterwards he said within himself Though I fear not God, and have no reverence for man, yet because this widow wearies me, I will avenge her, lest finally she annoy me by her coming. And the Lord said, Hear what the unjust judge says. And shall not God avenge His elect, who cry unto Him day and night, and He is longsuffering towards them? I tell you that He will avenge them speedily. Nevertheless, when the Son of man comes, shall He find faith upon the earth?*



THE fountain of every blessing is Christ; "Who of God was also made unto us wisdom:" for in Him we are made wise, and filled with spiritual gifts. Now anyone who is right-minded will affirm that the knowledge of those things by means of which we may prosper in every method of saintly excellence of life, and advance in virtue, is God's gift, and one well worthy of our winning. And we find one who asked it of God, saying, "Show me Your ways, O Lord: and teach me Your paths." Now the paths which lead those onward to an uncorrupt life, who eagerly advance therein, are indeed numerous; but one, which especially benefits those who practice it, is prayer: and the Savior was Himself careful to teach us by the parable now set before us, that we must make diligent use of it. "For He spoke, it says, a parable unto them, to the intent that men ought always to pray, and must not grow weary."

For it is, I affirm, the duty of those who set apart their lives for His service, not to be sluggish in their prayers, nor again to consider it as a hard and laborious duty: but rather to rejoice, because of the freedom of access granted them by God; for He would have us converse with Him as sons with a father. Is not this then a privilege worthy of being valued by us most highly? For suppose that some one of those possessed of great earthly power were easy of access to us, and were to permit us to converse with him with full license, should we not consider it as a reason for extraordinary rejoicing? What possible doubt can there be of this? When therefore God permits us each one to offer our addresses unto Him for whatever we wish, and has set before those who fear Him an honor so truly great and worthy of their gaining, let all slothfulness cease that would lead men to an injurious silence therein; and rather let us draw near with praises, and rejoicing that we have been commanded to converse with the Lord and God of all, having Christ as our Mediator, who with God the Father grants us the accomplishment of our supplications. For the blessed Paul somewhere writes, "Grace be unto you, and peace, from God our Father, and from our Lord Jesus Christ." And He somewhere Himself said to the holy apostles, "Hitherto you have asked nothing in My Name: ask, and it shall be given unto you." For He is our Mediator, our Propitiation, our Comforter, and the Bestower of every request, it is our duty therefore to "pray without ceasing," according to the words of the blessed Paul, as well knowing, and being thoroughly assured, that He Whom we supplicate is able to accomplish all things. "For let a man, it says, ask in faith, in nothing divided: for he who is divided is like a wave of the sea, troubled and blown about by the wind. For let not, it says, that man think that he will receive anything of the Lord." For he that is divided is really guilty of mockery: for if you do not believe that He will incline unto you, and gladden you, and fulfill your request, do not draw near to Him at all, lest you be found an accuser of the Almighty, in that you foolishly art divided. We must avoid therefore so base a malady.

But that God will incline His ear to those who offer Him their prayers, not carelessly nor negligently, but with earnestness and constancy, the present parable assures us. For if the constant coining of the oppressed widow prevailed upon the unjust judge, who feared not God, neither had any shame at men, so that even against his will he granted her redress, how shall not He Who loves mercy, and

hates iniquity, and Who |553 ever gives His helping hand to them that love Him, accept those who draw near to Him day and night, and avenge them as being His elect?

But come now, and let us examine who it is that offend against them: for the examination of this question will beget much that is of profit to all who are well taught. For very many, and those of various classes, offend against the saints. For the holy ministers and teachers, who rightly divide the word of truth, are assailed by all who are the truth's enemies; men ignorant of the sacred doctrines, and estranged from all uprightness, who walk in the crooked path, remote from the straight and royal road. Such are the impure and polluted gangs of heretics, whom one may justly call the gates of destruction, the snares of hell, the pitfalls of the devil, the slough of destruction. These bring persecutions and distresses upon such as walk uprightly in the faith; and just as men drunk with wine, and unable to stand, take hold often of those near them, that they may not fall to the earth alone, so also those, as being lame and halt, often bring to ruin with them those who are not steadfast. Against such men must all who are known of God make supplications, imitating the holy apostles, who, calling out against the wickedness of the Jews, said, "And now, Lord, behold their threatening, and grant unto Your servants that with freedom of speech they may declare Your word."

But perchance someone will say, 'But lo! Christ somewhere said to the holy apostles, "Love your enemies: pray for them who use you despitefully:" how then can we cry out against them, without despising the divine command?' To this we answer, Shall we then pray that boldness and power may be given them by God, that they may more strenuously attack those who praise His doings, not permitting them to teach, and resisting the glory of Him to Whom we address the supplication? But how would not this be thorough folly? Whenever therefore offences are committed by any against us personally, let us immediately even count it our glory to be forgiving towards them, and full of mutual love; and imitating the holy fathers, even though they smite and scorn us, yes, even though they inflict violence upon us of every kind, let us free them from all blame, and be superior both to wrath and vexation. Such glorying becomes the saints, and is pleasing to God.

But when any sin against the glory of God, heaping up wars and distresses against those who are the ministers of the divine message, then indeed let us at once draw near unto God, beseeching His aid, and crying out against those who resist His glory: just as also the mighty Moses did; for he said, "Arise, O Lord, and let Your enemies be scattered, and let all those who hate Your Name flee away." And the prayer also uttered by the holy apostles shows, that it is not without advantage for the success of the divine message for the hand, so to speak, of the persecutors to be weakened. "For behold, they say, their threatenings," that is, prove their opposition to be in vain, and grant unto "Your servants, that with freedom of speech they may speak Your word."

But that men would make merchandize of the word of uprightness, and prevail on many to abandon a sound faith, involving them in the inventions of devilish error, and "belching forth, as Scripture says, things out of their own hearts, and not out of the mouth of the Lord," He foretold,

saying, "When the Son of man comes, shall He find faith upon the earth?" It escaped not His knowledge: how could it, seeing that He is God Who knows all things? He tells us then, to use his own words, that "the love of many will grow cold," and that "in the latter times some shall depart from a correct and blameless faith, going after seducing spirits, and giving heed to the false words of men who are seared in mind." Against whom we draw near unto God as faithful servants, praying Him that their wickedness, and their attempts against His glory, may be brought to no effect.

And others also there are who wrong the servants of God, and whom we may without sin attack in prayer. And who again are these? They are the evil and opposing powers, and Satan the adversary of us all, who fiercely resists those who would live well; who casts into the pitfalls of wickedness whoever slumbers; who plants in us the seeds of every sin. For with his satellites he presses upon us furiously. And on this account the Psalmist called out against them, saying, "How long set you yourselves against man? and you slay all of you, as it were a leaning wall, and a bowing fence." For just as a wall that already leans on one side, and a fence that bows over as having been loosened, readily fall when any one pushes against them, so also the mind of man, by reason of its own great inclination of itself to the love of worldly pleasures, readily falls into them whenever anyone draws and entices it thereto. And this is Satan's business: and therefore we say in our prayers to Him Who is able to save, and to drive away from us that wicked being, "Avenge me of my adversary." And this the Only-begotten Word of God has indeed done by having become Man: for He has ejected from his tyranny over us the ruler of this world, and has delivered and saved us, and put us under the yoke of His kingdom.

Excellent therefore is it to make request by constant prayer; for Christ will receive our supplications, and fulfill our petitions: by Whom and with Whom, to God the Father, be praise and dominion, with the Holy Spirit, forever and ever, Amen.

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#### REFLECTION:

For orthodox Christians, Prayer is at the core of their life. As a community, we ought to inspire and teach one another the art of praying by example and by words. This is primarily the job of the mother, and ought to be helped by the father of confession and Sunday school teachers. The effective teacher of prayer is the one who has the practice and speak out of experience and love. Life of prayer is an expression of generous self donation to the Holy Trinity who love us and give us without measure.

**Prayer rule - *Theophan the Recluse (edited)***

A **prayer rule** is the outline, a plan, of a daily routine for prayer. The rule should first specify the places and times of prayer and then continue with the specific prayers to be said in an outline of the sequence of these prayers.

A prayer rule for one who is on the path of a God-pleasing life and may include memorizing the Psalms. It may include replacing long prayers with short ones and the use of a prayer rope. It may not be static.

It is good to have a prayer rule on account of our weakness so that on the one hand one does not give in to laziness, yet on the other hand restrain any enthusiasm to its proper level. The greatest practitioners of prayer kept a prayer rule. They would always begin with established prayers, and if during the course of these a prayer started on its own, they would put aside the others and pray that prayer. If this is what the great practitioners of prayer did, all the more reason for us to do so. Without established prayers, we would not know how to pray at all and would be left entirely without prayer.

However, one does not have to do many prayers. It is better to perform a small number of prayers properly than to hurry through a large number of prayers, because it is difficult to maintain the heat of prayerful zeal when prayers are performed to excess.

Consider morning and evening prayers as set out in the prayer books to be entirely sufficient as a start. Try each time to carry them out with full attention and corresponding feelings. To be more successful at this, spend a little free time at reading over all the prayers separately. Think them over and feel them, so that when they are recited following a prayer rule, the holy thoughts and feelings that are contained in them are recognized. Prayer does not mean just reciting prayers, but that their content is assimilated within ourselves, and that they are pronounced as if they came from our minds and hearts.

After having considered and felt the prayers, work at memorizing them so as not to fumble through the prayer book and with the light when it is time to pray. Also, neither be distracted by anything while praying, so as to maintain a thoughtful petition toward God. See what a great help this is. Keeping your prayer book with you at all times and in all places is of great significance.

Being thus prepared, stand carefully at prayer be to keep one's mind from drifting and your feeling from coldness and indifference. Exert yourself in every way to keep your attention and to spark warmth of feeling. After having recited each prayer, make prostrations, as many as you like. Accompany by a prayer for any necessity that you feel, or by the usual short prayer. While prayer time will lengthen a little, its power will be increased. Pray a little longer on your own, especially at the end of your prayers, asking forgiveness for unintentional straying of the mind, and placing yourself in God's hands for the entire day.

Also maintain prayerful attention toward God throughout the day. For this there is remembrance of God; and for remembrance of God, there are short prayers. It is good, very good, to memorize several psalms and recite them with concentration while working or between tasks, doing this sometimes instead of short prayers. This is one of the most ancient Christian customs, mentioned by and included in the rules of St. Bakhomios and St. Anthony.

After spending the day in this manner, pray more diligently and with more concentration in the evening. Increase your prostrations and petitions to God, and after you have placed yourself in Divine hands once again, go to bed with a short prayer on your lips and fall asleep with it or recite some psalm.

Which psalms should be memorized? Memorize the ones that strike your heart as you are reading them. Each person will find different psalms to be more effective for oneself. Begin with *Have mercy on me, O God* (Psalm 50); then *Bless the Lord, O my soul* (Psalm 102); and *Praise the Lord, O my Soul* (Psalm 145)... There are also the psalms... *The Lord is my shepherd* (Psalm 22); *The earth is the Lord's, and the fullness thereof* (Psalm 23); *I believed, wherefore I spoke* (Psalm 115); *O God, be attentive unto helping me* (Psalm 69). There are the psalms of the hours, and the like. Read the Agpeya and select.

After having memorized all of these, you will always be fully armed with prayer. When some disturbing thought occurs, rush to fall down before the Lord with either a short prayer or one of the psalms, especially *O God, be attentive unto helping me*, and the disturbing cloud will immediately disperse.

There, everything on the subject of a prayer rule. Remember that all these are aids, and the most important thing is standing before God with the mind in the heart with devotion and heartfelt prostration to Him.

Another thought is to limit the entire prayer rule just to prostrations with short prayers and prayer in your own words. Stand and make prostrations, saying Lord have mercy, or some other prayer, expressing your need or giving praise and thanks to God. Establish either a number of prayers, or a time-limit for prayer, or do both, so that you do not become lazy.

This is necessary, because there is a certain incomprehensible peculiarity about us. When, for example, we go about some outward activity, the hours pass as if they were a minute. When standing at prayer, however, hardly have a few minutes gone by, and it seems that we have been praying for an extremely long time. This thought does not cause harm when we perform prayer according to an established rule; but when somebody prays and is just making prostrations with short prayers, it presents a great temptation. This can put a halt to prayer that has barely begun, leaving the false assurance that it has been done properly. Thus, the good practitioners of prayer came up with prayer ropes so that they would not be subject to this self-deception. Prayer ropes are suggested for use by those who desire to pray using their own prayers, not prayers from a

prayer book. They are used as follows: Say *Lord Jesus Christ, have mercy on me a sinner*, and move one bead between your fingers. Repeat the prayer again and move another bead, and so on. Make a prostration during each repetition of the prayer, either a partial one from the waist or a full one to the ground, as you prefer; or, for small beads, make a prostration from the waist, and for large ones, a full one to the ground. The rule in all of this consists in having a definite number of prayer repetitions with prostrations to which are added other prayers in your own words. When deciding on the number of prostrations and prayers, establish a time limit, so that you do not deceive yourself as to haste when you perform them. If haste creeps in, you can fill up the time by making more prostrations.

How many prostrations should be done for each prayer is set down at the end of the Psalter with sequences in two categories, one for diligent people and the other for lazy or busy people.

After reading this, do not think I am driving you into a monastery. I first heard about praying with a prayer rope from a lay person, not a monk. Many lay people and monastic pray in this way. It should be suitable for you, too. When you are praying with prayers that you have memorized and they do not move you, you may pray that day using the prayer rope, and do the memorized prayers another day. Thus, things will go better.

Repeating once again, the essence of prayer is the lifting of the mind and heart to God; these little rules are an aid. We cannot get by without them because of our weakness.

## LESSON PREPARATION

### OBJECTIVES

**Unit objectives:** *As much as we can,*

1. *Grasping the goal of prayer*
2. *Learning from our Lord and the Saints how to pray*
3. *Knowing the obstacles to prayer and how to overcome them*
4. *Learning about the nature of prayer life and its development*

**Lesson Objective:** *Unit objective #2*

1. *The need to have a prayer rule*
2. *What is a prayer rule: "the where" and "the when"*

### INTRODUCTION:

Ask the students to read Daniel 6 - they can take turns in reading

Let them try to summarize the story and come up with certain conclusions:

Ask questions like: Why do you think Daniel got in trouble? Why verse 10 starts with: *"10 Now when Daniel knew that the writing was signed..."*? and what do you think our Lord felt about what he did? how do you know?

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#### LESSON BODY:

Read Daniel 6: (let the students take turn to read passages)

- *Prepare cards with a question and reference to the passage where the answer would be found:*
  1. What was Daniel's job and what did his place in the kingdom cost him? Daniel 6:1-5
  2. What was the plan to get rid of Daniel? Daniel 6:6-9
  3. What was Daniel's response? what do you know of Daniel prayer life from that? Daniel 6:10
  4. What happened after that? Daniel 6:11-24
  5. How this incident affected the king? Daniel 6:25-end
  6. What do you think God wanted to tell us in this story? Specifically about prayer life?

Daniel had a "PRAYER RULE" and he stuck to it even when he knew that it would be very dangerous, His enemies knew about his prayer rule and wanted to use it to destroy him. God showed that Daniel's prayer rule was pleasing to Him and brought him out of the lion's den by a miracle. This was done so you and I worship God likewise with a prayer rule that we do not abandon even if it was risky.

Christ was the perfect example of a prayer life. The Gospel teaches us that Christ often went alone to the mountain to pray to God the Father. Even Christ, the Son of God, prayed daily - and for many hours - to God the Father. Christ wanted to teach us the importance of prayer - that without reserving enough time to pray to God daily, we can never live as His children. Christ began His days by praying to God early before the sun rose, and then late after everyone went to bed: *"Now in the morning, having risen a long while before daylight, He went out and departed to a solitary place; and there He prayed."*

In this series of lessons, we as a class shall try to find what is a prayer rule and how we should each of us find his/her prayer rule. For that reason we shall ask ourselves the following questions:

- 1. Where should I pray?**
- 2. When should I pray? and for how long?**
- 3. What should I pray? and how I should do it?**

A prayer rule is the outline, a plan, of a daily routine for prayer. The rule should first specify the places and times of prayer and then continue with the specific prayers to be said in an outline of the sequence of these prayers.

- 1. Let us start with the first question? Where?**

Did Daniel pray in a special place? yes

Do you have a prayer corner in your room or house? what is a prayer corner? discuss the need for a place where there is an icon, cross, Bible, Agpeya, psalms, etc;.. ask about their prayer corners and if they need an icon of Christ, St Mary plus their patron saint.

This week we are going to start as a group building our prayer rule. We can help each other committing to the place and time.

Prepare a spiritual notebook (a few pages of small size paper that contains their daily commitment to prayer and bible reading). This is aimed at developing the habit of prayer and reading.

### A Story from Fr Mikhail Ibrahim's life

This is a story about Fr Mikhail Ibrahim before he became a priest to show how strict he was about his prayer rule.

During his tenure as a clerk in the Department of Ministry in Bilbis, one Saturday an auditor had warned that he would perform an inspection of the office's records the next morning. He requested the chief of police to inform every department administrator and clerk, of which Mikhail was one, to prepare the records for the inspection which was to take place at 8am the next morning.

At the requested time on Sunday morning, the chief of police and the inspectors and clerks of the department were present but Mikhail was not. Instead he went to church in accordance with his custom. When the auditor, a brigadier general by rank, asked about him, he was informed that Mikhail had gone to church. The former asked, "Was he not warned yesterday of my coming?" The chief of police replied, "Yes, I warned him myself." And thus the auditor became extremely angry, and sent a messenger to summon Mikhail from church. The messenger returned reporting, "Mikhail is praying, he cannot come." The auditor sent a second and third messenger, yet Mikhail would not return. The auditor grew more and more angry, and his voice could be heard throughout the office building where the inspection was taking place. By 10am that morning Mikhail returned to his workplace. As was his custom, on his way he visited the Christians who had failed to attend church that morning, asked about their wellbeing and gave them from the Eulogia which he received in church. He did all this with a degree of calmness, assurance and inner peace despite his knowledge that the high ranking auditor, who had summoned him several times, awaited him at the office. He entered his office signing himself, his desk, and his records with the cross. And then he carried his books and records to his desk, where the auditor was waiting, and greeted him with his usual calm voice. The auditor shouted back, "I send for you several times. Why did you not return?" Mikhail replied, "I was in the presence of the great King, and he did not dismiss me until now. Please, do not be upset. You may punish me with any measure you see fit." Then again the auditor shouted at him, "Do you really know God? If you really knew God, you



would render unto Caesar what is Caesar's, and unto God what is God's." Mikhail smiled and his face lit with joy. He answered, "Sir, you know what is to give Caesar what is Caesar's, and to God what is God's. Today belongs to God, not to Caesar." The auditor became increasingly angry at him and said, "How dare you speak with me in such a manner!" He then rushed into the supervisor's office, who was meanwhile listening to their entire conversation. And as he was about to use the telephone to call the district governor to initiate discipline proceedings for Mikhail, the supervisor prevented him from using the phone (despite his lower rank) saying, "Do not use the office telephone to discipline Mikhail. If you wish to call the governor, go elsewhere." The auditor refused and felt insulted. He then requested for a car to be brought for him that he might travel to see the district governor. The supervisor also refused to supply him a car, and said, "you are able to leave and rent your own car." Immediately the auditor took his own car and went to meet with the district governor. He had become quite upset with the insults brought upon him by Mikhail, and the way he was treated. But the governor defended Mikhail stating that it was he who had given Mikhail permission to attend church every Sunday until 10 am, and thereafter to return to his workplace. He continued "I wish all workers were like Mikhail in his honesty, purity of conduct and righteousness." After a short while the auditor returned to the ministry offices and the conflict between him and the supervisor ensued in the presence of the district governor. The latter desired to arrive at a compromise to satisfy all parties so he decided to transfer Mikhail to another ministry office without any further discipline. But this action did not satisfy the supervisor. He thus made an appeal for Mikhail to stay at his current position since his work was the most accurate of all. After all the auditor tried but failed to find an error in any of Mikhail's files. Yet Mikhail was a peacemaker, requesting his supervisor to accept the transfer order. He stated, "I do not wish to be a cause for quarrel or disagreement." He was moved to Hehya where God used him to be a great cause of blessing for others.

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#### CONCLUSION:

Our Lord and His saints all had a Prayer Rule.

Prayer Rule means committing oneself to a daily routine of prayer three times a day. Morning and Evening at set place (prayer corner) and times.

Each of us is going to fill the spiritual notebook with our daily commitments.

#### VERSE TO REMEMBER:

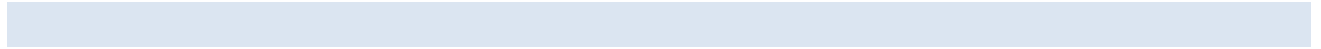
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##### **Daniel 6:10**

*"Now when Daniel knew that the writing was signed, he went home. And in his upper room, with his windows open toward Jerusalem, he knelt down on his knees three times that day, and prayed and gave thanks before his God, as was his **custom** since early days."*

#### HOME ACTIVITY AND DAILY READINGS

**Keep the Spiritual notebook and work on it to help developing a true vision of developing my Prayer Rule. bring the note book to my father of confession to include in my self exam.**



## UNIT : LIFE OF PRAYER

**Purpose:** In this unit the concepts and practice of prayers are examined. Our Lord, the holy apostles, the saints and the Church Tradition - all encourage us to develop a life of continuous prayer. It is basic understanding that prayer is the most fundamental way to be filled with the Holy Spirit.

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## 14. PRAYER RULE: THE PRACTICE

### SERVANT PREPARATION

#### VERSE & REFERENCES:

##### **Luke 18:1-8**

*"Then He spoke a parable to them, that men always ought to pray and not lose heart. saying: There was in a certain city a judge who did not fear God nor regard man. Now there was a widow in that city; and she came to him, saying, 'Get justice for me from my adversary.' And he would not for a while; but afterward he said within himself, 'Though I do not fear God nor regard man, yet because this widow troubles me I will avenge her, lest by her continual coming she weary me.'" Then the Lord said, "Hear what the unjust judge said. And shall God not avenge His own elect who cry out day and night to Him, though He bears long with them? I tell you that He will avenge them speedily. Nevertheless, when the Son of Man comes, will He really find faith on the earth?"*

##### **Psalm 5:3**

*"3My voice You shall hear in the morning, O LORD; In the morning I will direct it to You, And I will look up."*

#### CHURCH FATHERS:

A small but always persistent discipline is a great force, for a soft drop falling persistently hollows out hard rock. Abba Isaac the Syrian: *"If you are careful to train your mind never to wander, it will stay by you even at meal times. But if you allow it to stray freely, then you will never have it beside you." "I would prefer to speak five words with my understanding (1 Corinthians 14:19) and so on, says the mighty practitioner of great and high prayer. But prayer of this sort is foreign to infant souls, and so because of our imperfection we need quantity as well as quality in the words of our prayer. The former making a way for the latter, in accordance with the saying about giving prayer to him who prays resolutely, albeit, impurely, and laboriously. St John Climacus. Do not seek, while still a beginner to pray without distraction and so stop praying to cleanse your thoughts first,*

rather persevere in prayer and out of perseverance and labor, thoughts will be cleansed and distractions will withdraw. Abba Isaac the Syrian: "*Toil, God will be your helper. take care to fulfill your prayer rule. if you begin to fulfill it, soon, very soon, you will see the fruits of your labor. Strive to experience the sweetness of pure prayer. once experienced, pure prayer will draw you on and enliven your spiritual life, beckoning, more attentive, more difficult and ever deepening prayer.*"  
Bishop Theophan the Recluse

#### REFLECTION:

**ABOUNA I THINK THIS REFLECTION SHOULD BE IN PRAYER AIM STARTING NEXT YEAR OR IN THE LAST LESSON, GROWTH IN PRAYER, BUT THIS YEAR B/C WE HAVE NOT USED IT MAY BE WE SHOULD KEEP IT IN THIS LESSON**

#### **From Fr Coniaris writings on Prayer (edited)**

Praying is like speaking to a friend. One does not speak to an imaginary friend. One can speak usefully only to a friend who is real, to someone with whom one can be face to face. We can address only someone to whom one can be face to face. We can address only someone to whom we can open our hearts. Who is listening.

John Dewey the philosopher through his research concluded that the best way of education and to learn about something is by direct experience. Faith is not something that is intellectually understood but rather is something that must be experienced. We cannot say we know someone or we trust someone when we know them only superficially. And so our knowledge of God does not come from books but rather from a close relationship and having experienced Him.

So how do we experience God. We experience God by speaking to him everyday, turning to Him for guidance and strength, by reading His personal love letter the Holy Bible and by receiving the Eucharist. It is also by being connected with Christ in His body, the church, and through the sacraments esp. the Eucharist as mentioned. We need both private prayer at home and communal prayer in church. The one feeds the other. (be careful because the evangelicals have separated the personal from the communal. They only focus on the personal)

My father in confession has told me to imagine God being with you every where you go and to have conversations with Him throughout the day about everything in my life.

A monk in the eastern orthodox church said "Every person has to discover for himself the secret of Jesus. And even if we learn from others who Jesus is, it is only by an intensely personal experience that we shall come to know who Jesus is"

God wants us to be simple in our prayers. To tell him everything and simply. He understands our weakness and standing at the door knocking. We just need to open the door and let Him know that we need Him. God would never force himself on us.

Prayer is personal. It is a dialogue between 2 people who love each other. This is why David in his psalms is so personal

“my soul clings to you” ps 62:9

As a deer longs for the springs of water, so my soul longs for you, O God Ps 121:1

I will love you , O God my strength Ps 16:2

And that’s why every church prayer we should make it personal. In the liturgy I am not just listening to prayers but rather praying with it as if I wrote these prayers, same with the agpeya,... and so on. A Buddhist convert to Orthodoxy testified on how personal the prayers of an Orthodox service were to him “every word of the hymn or service seemed to be directed at me Every verse about being lost and confused and put upon by life’s circumstances was read for me. I was found by Love but still lost. I left every evening feeling that everything that had been sung or chanted was what I would have said, if I could have said anything as beautiful and true. I let the choir sing my praises and the reader chant my love”

Then he concluded with “ and I am finally home. God, for some unknown reason, loves me. Me! I know this is true. He loves me as me-with a name, my name. God knows my name! God knows my heart and brain and fat and muscle, and He loves me. God knows my every thought and fear and pain, and He still accepts me. That is the most incredible reality possible.”

Prayer is personal so bring God in every emotion and circumstance: when angry ask Him to help you and give you patience, when alone ask Him to be with you, when anxious ask Him to calm you down and take the anxiety away and so on.

An ingenious teenager, tired of reading bedtime stories to his little sister, decided to record several of her favorite stories on tape. He told her, “Now you can hear your stories anytime you want. Isn’t that great?” She looked at the machine for a moment and then replied, “No. It hasn’t got a lap.” We all need a lap. We all need the closeness of relationship. We all need to know we are loved deeply and personally. A daily, personal relationship with Jesus enables us to sit on His lap each day.

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## OBJECTIVES

Unit objectives: As much as we can,

1. Grasping the goal of prayer
2. Learning from our Lord and the Saints how to pray
3. Knowing the obstacles to prayer and how to overcome them
4. Learning about the nature of prayer life and its development

## LESSON PREPARATION

### 2. The second question is when?

Ask them from their reading of Daniel how many times Daniel prayed every day? Three times. What times do you think most suitable for prayer and why? early morning, evening and mid-day : *"16As for me, I will call upon God, And the LORD shall save me. 17Evening and morning and at noon I will pray, and cry aloud, And He shall hear my voice."* Psalm 55:16,17 Consider morning and evening prayers as set out in the prayer books to be entirely sufficient as a start. Try each time to carry them out with full attention and corresponding feelings. At noon, make a short prayer or a psalm to ask for help to complete the day.

**How long should we pray for?** This needs guidance in the beginning. First we decide what to pray, then we put all our sincere efforts (mind, heart, will - soul and body), then we find out how long it took us. We keep that time as our standard. We should not rush prayers for any reason nor should we start with long prayers because of our enthusiasm. It is good to have a prayer rule on account of our weakness so that on the one hand one does not give in to laziness, yet on the other hand restrain any enthusiasm to its proper level.

### 3. What should I pray?

A prayer rule may include memorizing the Psalms. It may include replacing long prayers with short ones and the use of a prayer rope. It may not be static.

The greatest practitioners of prayer kept a prayer rule. They would always begin with established prayers, and if during the course of these a prayer started on its own, they would put aside the others and pray that prayer. If this is what the great practitioners of prayer did, all the more reason for us to do so. Without established prayers, we would not know how to pray at all and would be left entirely without prayer.

However, one does not have to do many prayers. It is better to perform a small number of prayers properly than to hurry through a large number of prayers, because it is difficult to maintain the heat of prayerful zeal when prayers are performed to excess.

At this point, distribute Agpeya to each of them and point them first to the **first hour** and then to **11th/12th** hours and give them some time to look through the psalms with the intent of finding two psalms they like or seems to *"speak for them"*. It might be easier to read some psalms together as a group. Preselect the relatively short easy psalms before class from each of the hours.

Ask each of them to write the verses they liked the most, and the verses they could not understand. let them write why they liked this particular psalm. Let them write their feelings in a card. Discuss their findings as a group if they want. If any of them wants to keep it private ask if they would like to share it with the teacher only.

After we have picked two psalms for morning and two for night and considered them our own psalms we ask of them to explain what they understood the psalm to say in each verse. Explain that prayer does not mean just reciting prayers, but that their content is assimilated within ourselves, and that they are pronounced as if they came from our minds and hearts. So we

need to think them over and feel them, so that when they are recited following a prayer rule, the holy thoughts and feelings that are contained in them are recognized.

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CONCLUSION

VERSE TO REMEMBER:

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HOME ACTIVITY-DAILY READINGS

## Unit : life of Prayer

**Purpose:** In this unit the concepts and practice of prayers are examined. Our Lord, the holy apostles, the saints and the Church Tradition - all encourage us to develop a life of continuous prayer. It is basic understanding that prayer is the most fundamental way to be filled with the Holy Spirit.

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## 15. PRAYER TYPES

### SERVANT PREPARATION

#### VERSE & REFERENCES:

*"We praise You, we bless You, we thank You, O Lord. And supplicate You, O our God."*  
Institution Prayer, St Basil Liturgy

#### **Luke 17:11-19**

"Now it happened as He went to Jerusalem that He passed through the midst of Samaria and Galilee. Then as He entered a certain village, there met Him ten men who were lepers, who stood afar off. And they lifted up *their* voices and said, "Jesus, Master, have mercy on us!" So when He saw *them*, He said to them, "Go, show yourselves to the priests." And so it was that as they went, they were cleansed. And one of them, when he saw that he was healed, returned, and with a loud voice glorified God, and fell down on *his* face at His feet, giving Him thanks. And he was a Samaritan. So Jesus answered and said, "Were there not ten cleansed? But where *are* the nine? 18Were there not any found who returned to give glory to God except this foreigner?" And He said to him, "Arise, go your way. Your faith has made you well."

#### **Blessing: Psalm 103:1-5**

*" Bless the LORD, O my soul; And all that is within me, bless His holy name! Bless the LORD, O my soul, And forget not all His benefits: Who forgives all your iniquities, Who heals all your diseases, Who redeems your life from destruction, Who crowns you with loving-kindness and tender mercies, Who satisfies your mouth with good things, So that your youth is renewed like the eagle's."*

#### **Daniel 2:1-23 Praise, Blessing, confessing**

#### **Daniel 9:1-19 Confessing**

#### **Nehemiah 9: Confessing**

#### **Genesis 18, John 4: Intercession**

### LESSON PREPARATION



## SONG:

"Amen, Amen, Amen, Your death O' Lord we **proclaim**. Your holy resurrection and ascension to the heavens we **confess**, we **praise** you, we **bless** you, we **thank** you O Lord and we **entreat** you O our God."

## VOCABULARY:

**Thanksgiving:** Is the fundamental prayer of the church (the Eucharist). We thank God for everything, concerning everything and at all times.

**Blessing:** The prayer of blessing is man's response to God's gifts: because God blesses, the human heart can in return bless the One who is the source of every blessing.

**Petition:** The prayer of requests, asking, entreating and supplications.

**Intercession:** Asking on behalf of others.

**Praise:** Doxology: is the prayer that recognizes God for who he is. It is stimulated by recognizing God's works. Praise is often given for the work of creation and of salvation.

**Confession:** It is admitting to one's unfaithfulness in return to God's faithfulness.

## OBJECTIVES

**Unit objectives: As much as we can,**

1. Grasping the goal of prayer
2. Learning from our Lord and the Saints how to pray
3. Knowing the obstacles to prayer and how to overcome them
4. Learning about the nature of prayer life and its development

**Lesson Objective:**

1. Recognize the different types of prayer
2. Help the students recognize the roots of prayer types in their hearts.
3. Find the different elements of prayer in their prayer rule.

## INTRODUCTION:

When we pray in our bedrooms, or with our families or in the church our prayers usually include one or more of the 6 following types:

1. Thanksgiving
2. Blessing
3. Praise
4. Petition
5. Intercession
6. Confession

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LESSON BODY:

1. Thanksgiving
2. Blessing
3. Petition
4. Confession
5. Intercession
6. Praise

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CONCLUSION

VERSE TO REMEMBER:

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HOME ACTIVITY-DAILY READINGS

## Unit : life of Prayer

**Purpose:** In this unit the concepts and practice of prayers are examined. Our Lord, the holy apostles, the saints and the Church Tradition - all encourage us to develop a life of continuous prayer. It is basic understanding that prayer is the most fundamental way to be filled with the Holy Spirit.

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## 16. PRAYER OBSTACLES

### SERVANT PREPARATION

#### REFLECTION:

#### **Reasons we give for not praying:**

1. I don't feel the presence of God
2. I get too distracted
3. I don't feel like praying
4. I don't have time

#### **A summary of the above article:**

#### **1. I don't feel the presence of God**

Realize that God is never absent , His promise to us is “ I am with you always to the very end of the age” (Matt 28:20). Sometimes we separate ourselves from God b/c of our sin and sometimes it is good for us to experience God's absence b/c it makes us seek Him more and it also makes us realize how miserable our life is without God.

#### **2. Distractions**

How frustrating it is when you talk to someone who is distracted. We do the same thing with God. Distractions will come but our fault is when we welcome it and not take any action regarding that. We have to realize that it is by the grace of God that distractions will be stopped but we do have a role in it. We'll talk in much more detail later on on how to fight distractions but in this article , they suggest not to rush your prayers and say it audibly.

#### **3. I don't feel like praying**

Some people would say if you don't feel like praying , you should not pray but this will lead you to stopping praying altogether. St Macarius the great advices that you have to force yourself and the more you pray the easier it gets and it will not always be without reward

but at some point you'll feel the sweetness of the Lord and be rewarded in your prayers. Also another way is to think of all the things you're thankful for to God and start your prayer with this and this will give you the desire to talk to Him.

God is fire which inflames the heart so if we feel in our hearts coldness which is from the devil, then let us pray to the Lord for he came to warm our hearts with perfect love and in the face of His warmth, the coldness will flee away (St Seraphim of Sarov)

#### **4. I don't have time**

A story was told about a very important business man who used to go his office every morning and spend an hour in praying before he starts working. One day his secretary showed him the schedule of the day how packed with meetings and important things to do thinking that he'll have to skip his prayer hour that morning but his response was "I need to spend 2 hours today with the Lord to be able to accomplish all this."

Another story is told about mother Theresa, at some point she felt that the people needing help in Kalkutta were too numerous yet she only had few sisters to help her so in order to be able to help all these people she decided with the other sisters that they will start praying the liturgy one hour a day to be able to get help from the Lord to help all those people.

This is the mentality we should have, is when we give the Lord our time, He blesses it like he blessed the 5 loaves and 2 fish and gives us efficiency and grace in everything else we do.

#### **5. I don't feel I benefit from praying:**

Sometimes we don't realize that we are benefitting from prayers but just by keeping ourselves close to God through prayers, it purifies us and protects us. A story was told about a monk who went to his spiritual father stating that he is trying to read his bible everyday but yet does not understand what he is reading. His spiritual father gave him a dirty basket made of weaved palm leaves and asked him to go fill it with water and come back. Out of obedience the monk did that but by the time he brought it back to his spiritual father it was empty. His spiritual father kept asking him to repeat this day after day and then told him "look at the basket what do you see?" the monk said "It is clean" and then his spiritual father answered that this is what God's word does to us. Keeping ourselves close to God's word, it makes us pure.

All of the above reasons are a result of our sinfulness and not seriousness about God and that's why it is important to keep praying and not yield to the devil.

## **Distractions in Praying (some advice from orthodox fathers)**

+St Ignatius states that if you're distracted pray audibly

+St Theophan the recluse: when you're distracted use Jesus prayer or short prayers and recite them unceasingly. Jesus prayer "Lord Jesus Christ son of God have mercy on me the sinner" it keeps the mind on God and disperse other irrelevant thoughts. It also makes the mind focused on one thing and gives warmth to the heart. The fathers call the person who persist and fight back "the athlete of prayer"

+some fathers say that we get distracted because we listen to idle talk and then we remember it as we pray so avoid listening and engaging in idle talk

+also when you're distracted ask God to help you. When Peter was sinking he said "Lord help me" and the bible says "Jesus immediately reached out his hand and caught him" Matt 14:31

+Use a prayer rope to help you focus

+one of the fathers said "be like the spider showing you the way and order of silence of the heart. The spider stops and kills small flies while sitting in the middle of its web, you too keep the silence of your soul and never seize to kill the children of Babylon"

+As you can't live without food and drink, it is impossible for your soul to be spiritual or get rid of sin without guarding of the mind and purity of the heart so be alert to every thought that comes to you. Guard your mind, as soon as you notice a bad thought call on Christ.

+A brother asked his father "my thoughts are always turned to lust and my soul is tormented by it, what should I do" and his wise father told him "the activity of the demon is to suggest and suggestions are not sins but it's up to you to welcome them or not. So when this happens do not argue with them but rise pray, kneel down and say "Son of God have mercy on me"

Same with us arguing with the thoughts is the worst thing we can do but when we use Jesus prayer it does 2 things, it turns our attention away from the evil thought and it also turns our attention to Christ.

+ remember that prayer introduces the faithful to the battle ground for the heard so do not be discouraged by distractions but rather turn to God for help.

## LESSON BODY:

Divide the kids in 2 groups and give each group a rope that is tied in a complicated way and ask each group to try to untie it and the winner group is the one that unties it faster. Or you can use any puzzle and have them try to solve it in 2 groups. Then ask them what was their motivation to do such a hard job. some may say because they wanted to win and some may say because it was fun. then start saying that today we'll talk about prayer obstacles, see how we can get over them and remember at the end of the lesson to stress that our love for christ is what will make us persist and fight in our prayer life.

after that have this lesson as a discussion. It would be good if they sit in a circle and you or one of them write the points on the board and start asking what are the obstacles that prevent us from praying and also the obstacles that prevent us from having a good prayer. discuss each point and use your reflection above as your guide. also stress very much the obstacle of distraction in praying and use what the fathers said to help us get rid of it after asking their opinion on how to fight this. make sure to discuss that while we are praying we should get rid of all distraction esp. our phone and make sure to be in a closed quite place inducive of praying.

## **Unit : life of Prayer**

**Purpose:** In this unit the concepts and practice of prayers are examined. Our Lord, the holy apostles, the saints and the Church Tradition - all encourage us to develop a life of continuous prayer. It is basic understanding that prayer is the most fundamental way to be filled with the Holy Spirit.

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## **17. COMMUNAL PRAYER**

### **A. Family Prayer**

### **B. Liturgical Prayer:**

- 1. Raising of incense**
- 2. Praises**
- 3. Eucharist**
- 4. Mysteries of the church**

## **SERVANT PREPARATION**

Some comments from Fr Coniaris on the Liturgy:

+ The Eucharist is a personal encounter with the living Christ. This is where we meet Him and invite Him to our soul.

+The Eucharist is a divine blood transfusion. God transfuses His own precious, sacred, royal and life giving blood into our blood stream to give us new life, new strength and royal dignity.

+ We fast before taking communion without eating or drinking same as one would not spoil their appetite before a special meal. The same way we sharpen our spiritual appetite for Christ through such fasting.

+ We need to make sure that we seek forgiveness from those we have hurt before we take communion as well as forgive anyone who wronged us.

+ The most wonderful thing about man is that he was created to contain God. The miracle of miracles is that we were made to be a temple of God, His tabernacle.

+ If we allow God to enter, He slowly changes us and we say "I live, yet not I, but Christ lives in me."  
Gal 2:20

+ The liturgy is “heaven on earth”. In it we participate mysteriously in the heavenly liturgy that is taking place constantly in heaven (we become partakers of this divine nature).

+ The liturgy is a wedding where Christ is the bridegroom and the church is the bride.

+ The first part of the liturgy is “the liturgy of the word”. Christ comes to us as the Logos (the word of God); this is where we say all the readings. The second part of the liturgy is “the liturgy of the faithful” where Christ comes to us as Lamb of God who takes away the sins of the world. So Christ is speaking to us and uniting Himself with us.

+ Before taking communion we are realizing this awesome privilege that me the sinner will contain Christ and as I approach his body and blood I ask Him to allow me like he allowed the sinful woman to touch Him and ask Him to heal my sins like He healed the woman with bleeding that touched His garments. It is very beautiful and important to make sure to pray the prayer before communion “I am not worthy master and Lord that you should enter under the roof of my house...”

+ We need to be “plugged in” Jesus. Some people know God but do not experience God. Plugged in means exactly like a lamp plugged in the outlet and cannot give light unless it is plugged in the outlet because electricity is the source of its light. We are the same way, we need to be plugged into the outlet who is God. We do this through baptism, repentance, and the Eucharist and then the greatest miracle happens is that “We are united with God”.

+ The liturgy is a communal encounter with God but also a personal encounter with God.

## LESSON PREPARATION

### INTRODUCTION

In all the previous lessons we talked about prayers and we focused more on my personal prayer but today we’re talking about communal prayer, praying with the rest of the church congregation and we mainly will focus on praying the liturgy.

### LESSON BODY

Notice that in the liturgy, you’ll see the 6 types of prayers we talked about before:

1. Thanksgiving
2. Blessing
3. Praise
4. Confession



5. Petition
6. Intercession

**Give the offertory as an example:**

In the Liturgy the priest offers the bread and wine in the offertory prayer and as he is doing that we are offering our thanksgiving, praise and repentance. This is the time where we thank the Lord for all what happened to us during the week, the good and bad and offer it in thanksgiving to Him. It is also the time where we gather all our sins of the week, repent for them and bring our repentance as an offering to the Lord. By the way, Christ came to earth to gather us and offer us to the Father, so we share in this work by offering ourselves through Christ to the father.

**Activity:**

Divide the St. Basil Anaphora prayer into the following 4 parts and print it out on paper. Make as many copies as many as there are group members:

1. Reconciliation - ***Petition for peace***
2. Meet and Right & Agios - ***Praise***
3. Institution - Anamnesis - Epiclesis - ***Petition for the acceptance of our offerings and the gift of the Holy Spirit.***
4. Litanies, Commemoration, Fraction and post fraction - ***intercession and confession.***

Divide the class into 4 groups:

Give each group a part of the liturgy to study and let them answer the following questions together:

1. What is the type of prayer in this part (Thanksgiving, Blessing, Praise, Confession, Petition or intercession)
2. What can we do in this part of the Liturgy as active participants: ***let them describe feelings and thoughts***
3. Write a prayer that you would pray in this part.

How do I prepare myself before the liturgy. I sit by myself the night before the liturgy or I can do that during the vespers and think of all the things that happened during the week that I need to

thank the Lord for. Even the bad things because God uses the bad and good for our benefit “all things work for the good for those who love God.” Also I sit with myself and think of all the things I need to repent for and if you need to talk to abouna about a certain sin the day before you take communion. Then I offer this repentance during the liturgy.

#### HOME ACTIVITY-DAILY READINGS

Prepare a prayer list for the liturgy: what to give thanks for, what to confess, to praise, to bless etc.

## Unit : life of Prayer

**Purpose:** In this unit the concepts and practice of prayers are examined. Our Lord, the holy apostles, the saints and the Church Tradition - all encourage us to develop a life of continuous prayer. It is basic understanding that prayer is the most fundamental way to be filled with the Holy Spirit.

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### 18. LIFE OF PRAYER

1. Growing in prayer life
2. Obstacles and setbacks

#### SERVANT PREPARATION

VERSE & REFERENCES:

CHURCH FATHERS:

#### **THEOPHAN THE RECLUSE, ON PRAYER, HOMILY 1**

Written by Theophan the Recluse.



DELIVERED 21 NOVEMBER, 1864

On the feast day of the Entrance into the Temple of the Most-holy Theotokos, I find it timely to give you instruction in prayer - the main work of the temple. A temple is a place of prayer and arena of prayer's development. For us, entry into the temple is entry into a prayerful spirit. The Lord has the kindness to call our hearts His temple, where we enter mentally and stand before Him, ascending to Him like the fragrant smoke of incense. We are going to study how to attain this state.

Gathering in the temple, you pray, of course. And in praying here, you surely ought not abandon prayer at home. Therefore, it would be extraneous to speak to you about our duty to pray, when you already pray. But I do not think that it is extraneous in any way to give you two or three rules about HOW to pray, if not in the way of teaching, then simply as a reminder. The work of prayer is the first work in Christian life. If in everyday affairs the saying: "live and learn" is true, then so much more it applies to prayer, which never stops and which has no limit.

Let me recall a wise custom of the ancient Holy Fathers: when greeting each other, they did not ask about health or anything else, but rather about prayer, saying "How is your prayer?" The activity of prayer was considered by them to be a sign of the spiritual life, and they called it the breath of the spirit. If the body has breath, it lives; if breathing stops, life comes to an end. So it is with the spirit. If there is prayer, the soul lives; without prayer, there is no spiritual life.

However, not every act of prayer is prayer. Standing at home before your icons, or here in church, and venerating them is not yet prayer, but the "equipment" of prayer. Reading prayers either by heart or from a book, or hearing someone else read them is not yet prayer, but only a tool or method for obtaining and awakening prayer. Prayer itself is the piercing of our hearts by pious feelings towards God, one after another – feelings of humility, submission, gratitude, doxology, forgiveness, heart-felt prostration, brokenness, conformity to the will of God, etc. All of our effort should be directed so that during our prayers, these feelings and feelings like them should fill our souls, so that the heart would not be empty when the lips are reading the prayers, or when the ears hear and the body bows in prostrations, but that there would be some qualitative feeling, some striving toward God. When these feelings are present, our praying is prayer, and when they are absent, it is not yet prayer.

It seems that nothing should be simpler and more natural for us than prayer and our hearts' striving for God. But in fact it is not always like this for everyone. One must awaken and strengthen a prayerful spirit in oneself, that is one must bring up a prayerful spirit. The first means to this is to read or to hear prayers said. Pray as you should, and you will certainly awaken and strengthen the ascent of your heart to God and you will come into a spirit of prayer.

In our prayer books, there are prayers of the Holy Fathers - Ephraim the Syrian, Makarios the Egyptian, Basil the Great, John Chrysostom, and other great men of prayer. Being filled with the spirit of prayer, they were able to put that living spirit into words, and handed it down to us. When one enters into these prayers with attention and effort, then that great and prayerful spirit will in turn enter into him. He will taste the power of prayer. We must pray so that our mind and heart receive the content of the prayers that we read. In this way the act of praying becomes a font of true prayer in us. I will give here three very simple instructions: 1. always begin praying with at least a little preparation; 2. do not pray carelessly, but with attention and feeling; and 3. do not go on to ordinary work immediately after prayer.

Even if prayer is common for us, it always demands preparation. What is more common for those who can read and write than reading and writing? However, sitting down to read or write, we do not immediately begin, but we calm ourselves before beginning, at least to the point that we can

read or write in a peaceful state. Even more so preparation for the work of prayer is necessary before praying, especially when what we have been doing before praying is of a totally different nature from prayer.

Thus, going to pray, in the morning or in the evening, stand for a moment, or sit, or walk, and strive in this time to focus your thoughts, casting off from them all earthly activities and objects. Then call to mind the One to Whom you are praying, Who He is and who you are, as you begin this prayerful petition to Him. From this, awaken in your soul the feeling of humility and reverent awe of standing before God in your heart. As you stand piously before God, all of this preparation may seem small and insignificant, but it is not small in meaning. This is the beginning of prayer and a good beginning is half the work.

Having stood up in your heart, now stand before your icons, make a few prostrations, and begin with the usual prayers: "Glory to Thee, our God, glory to Thee. O Heavenly King...", and so on. Do not read hurriedly; pay attention to every word and let the meaning of each word enter into your heart. Accompany your words with prostrations. With this effort, the reading of prayers becomes pleasant to God and fruit-bearing. Pay attention to every word, and let the sense of each word enter into your heart; understand what you are reading and feel what you are understanding. No other rules are necessary. These two – understanding and feeling – have the effect of making prayer fitting, and fruitful. For example, you read: "cleanse us from every stain" - feel your stain, desire cleanliness, and ask it from the Lord with hope. You read: "forgive us our debts as we forgive our debtors" - forgive all in your soul, and having forgiven everyone everything in your heart, ask for forgiveness for yourself from the Lord. You read: "Thy will be done" - completely give up your own will to the Lord in your heart, and honestly be prepared to meet everything that the Lord is well-pleased to send to to you with a good heart. If you read each verse of your prayers in this way, then you will be truly praying.

In order to facilitate the development of true prayer, take these steps: 1) keep a prayer rule according to the blessing of your spiritual father - not more than you can read unhurriedly on a normal day; 2) before you pray, in your free time become familiar with the prayer in your rule, fully take in each word and feel it, so that you would know in advance what should be in your soul as you read. It will be even better if you learn the prayers by heart. When you do this, then all of your prayers will be easy for you to remember and feel. There is only one final difficulty: your thoughts will always stray to other subjects, therefore: 3) you must struggle to keep your attention focused on the words of your prayer, knowing in advance that your mind will wander.

When your mind does wander during prayer, bring it back. When it wanders again, bring it back again. Each and every time that you read a prayer while your thoughts are wandering (and consequently you read it without attention and feeling,) then do not fail to read it again. Even if your mind wanders several times in the same place, read it again and again until you read it all the way through with understanding and feeling. In this way, you will overcome this difficulty so that the next time, perhaps, it will not come up again, or if it does return, it will be weaker. This is how one must act when the mind wanders. On the other hand it may happen that a particular word or phrase might act so strongly on the soul, that the soul no longer wants to continue with the prayer,

and even though the lips continue praying, the mind keeps wandering back to that place which first acted on it. In this case: 4) stop, do not read further, but stand with attention and feeling in that place, and use the prayer in that place and the feelings engendered by it to feed your soul. Do not hurry to get yourself out of this state. If time cannot wait, it is better to leave your rule unfinished than to disturb this prayerful state. Maybe this feeling will stay with you all day like your guardian Angel! This sort of grace-filled action on the soul during prayer means that the spirit of prayer is becoming internalized, and consequently, maintaining this state is the most hopeful means of raising up and strengthening a spirit of prayer in your heart.

Finally, when you finish your prayers, do not immediately go off to any sort of work, but remain and think at least a little about what you have just finished and what now lies before you. If some feeling was given to you during prayer, keep it after you pray. If you completed your prayer rule in the true spirit of prayer, then you will not wish to quickly go about other work; this is a property of prayer. Thus our ancestors said when they returned from Constantinople: "he who has tasted sweet things does not desire bitter things". So it is with each person who has prayed well during his prayers. One should recognize that tasting this sweetness of prayer is the very goal of praying, and if praying leads to a prayerful spirit, then it is exactly through such a tasting.

If you will follow these few rules, then you will quickly see the fruit of prayerful labor. And he who fulfills them already without this instruction, of course, is already tasting this fruit. All praying leaves prayer in the soul - continual prayer in this manner gives it root, and patience in this work establishes a prayerful spirit. May God grant this to you by the prayers of our All-pure Mistress, the Theotokos!

I have given you initial basic instruction in the ways of raising up in yourselves a prayerful spirit, that is, how to pray in a way appropriate to the meaning of prayer - at home in the morning and the evening, and here in the temple. But this is not yet everything. Tomorrow, if God helps, I will teach you a second method. Amen.

*Translated from the Russian by Rev. Fr. Michael van Opstall – January 2007*

## **THEOPHAN THE RECLUSE, ON PRAYER, HOMILY 2**

Written by Theophan the Recluse.



DELIVERED 22 NOVEMBER, 1864

Yesterday I showed you one method of establishing a prayerful spirit in yourselves [see homily 1], namely, how to pray in a way which corresponds to the meaning of the prayers. But this is only the beginning of the art (science) of prayer and it is necessary to go further. Consider the study of language, for example. First one studies words and phrases from books. But this is not sufficient, one must go further, and truly reach the point where he can correctly form phrases in the given language without the aid of the textbook. It is the same in the work of prayer. We get used to praying with prayer books, praying using prepared prayers given to us by the Lord and the Holy Fathers who were successful in prayer. But we should not stop at that, we need to continue on, and having accustomed ourselves to making petition to God for help with our minds and hearts, we must attempt to ascend to Him. We must strive to reach the point where our soul by itself begins speaking, so to speak, in a prayerful conversation with God and by itself ascends to Him and opens itself to Him and confesses what is in it and what it desires.

The soul must be taught how to ascend to God and open itself to Him. I will briefly instruct you how one should proceed in order to succeed in this art.

The skill of praying with piety, attention, and feeling according to a prayer book itself leads to this higher level. In the same way that water flows out of a bowl that is overfilled, so the soul which is filled with holy feelings by prayer begins by itself to spill out its prayer to God. But when pursuing this goal, there are particular steps which each person on this path must take.

Why is it, you ask, that one can pray for so many years with a prayer book, and still not have prayer in his heart? I think the reason is that people only spend a little time lifting themselves up to God when they complete their prayer rule, and in other times, they do not remember God. For example, they finish their morning prayers, and think that their relation to God is fulfilled by them; then the whole day passes in work, and such a person does not attend to God. Then in the evening, the thought returns to him that he must quickly stand at prayer and complete his evening rule. In this case, it happens that even if the Lord grants a person spiritual feelings at the time of the morning prayer, the bustle and business of the day drowns them out. As a result, it happens that one does not often feel like praying, and cannot get control of himself even to soften his heart a little bit. In such an atmosphere, prayer develops and ripens poorly. This problem (is it not ubiquitous?) needs to be corrected, that is, one must ensure that the soul does not only make petition to God when standing in prayer, but during the whole day, as much as possible, one must unceasingly ascend to Him and remain with Him.

In order to begin this task, one must first, during the course of the day, cry out to God more often, even if only with a few words, according to need and the work of the day. Beginning anything, for example, say "Bless, O Lord!" When you finish something, say, "Glory to Thee, O Lord", and not only with your lips, but with feeling in your heart. If passions arise, say, "Save me, O Lord, I am perishing." If the darkness of disturbing thoughts comes up, cry out: "Lead my soul out of prison." If dishonest deeds present themselves and sin leads you to them, pray, "Set me, O Lord, in the way", or "do not give up my feet to stumbling." If sin takes hold of you and leads you to despair, cry out with the voice of the publican, "God, be merciful to me, a sinner." Do this in every circumstance, or simply say often, "Lord, have mercy", "Most Holy Theotokos save us", "Holy Angel, my guardian,

protect me", or other such words. Say such prayers as often as possible, always making the effort for them come from your heart, as if squeezed out of it. When we do this, we will frequently ascend to God in our hearts, making frequent petitions and prayers. Such increased frequency will bring about the habit of mental conversation with God.

But in order for the soul to begin crying out in this way, one must first teach the soul to ascribe everything to the glory of God, all of its works, whether great and small. This is the second way of teaching the soul to turn to God more often during the day, for if we apply ourselves to fulfill the apostolic commandment, that is, do all things for the glory of God, even "if we eat or drink" ([1 Cor 10.31](#)), then we will ceaselessly remember God in all that we do. Our remembrance of God will be accomplished not simply, but with care, so that in no case we would act wrongly and offend God by any deed. This will help us to turn to God with fear, prayerfully asking for help and understanding. Since we are almost always doing something, we will always be turning to God in prayer. Consequently, the art of raising up the heart in unceasing prayer to God will develop within our souls.

In order for the soul to do all things as they should be done, that is to the glory of God, one must prepare from the early morning, from the very beginning of the day, before "a man goes forth unto his work, and unto his labors until evening" ([Ps. 103](#)). This inclination leads to the contemplation of God, and this the third way of teaching the soul to turn frequently to God. Contemplation of God is the pious reflection on divine properties and actions, and about our necessary response to them. It means to reflect on God's goodness, righteous judgment, wisdom, omnipotence, omnipresence, knowledge of all things, about creation and industry, about the working of Salvation in our Lord Jesus Christ, about grace and the word of God, about the holy mysteries and about the Kingdom of Heaven. If you start to reflect on any one of these things, your soul will immediately be filled with pious feeling toward God. Consider, for example, the goodness of God, and you will see that you are surrounded by God's mercies, both physical and spiritual, and that you would have to be a stone not to fall down before God pouring out feelings of thanksgiving. Consider the omnipresence of God, and you will understand that you are always before God, and God is before you, and thus you cannot avoid being filled with pious fear. Consider the knowledge God has of all things, and you will realize, that nothing inside of you is hidden from the eye of God, and will set yourself to be strictly attentive to the movements of your heart and mind, in order not to offend the all-seeing God in any way. Consider the righteousness of God, and you will believe that not one evil deed remains unpunished. As a result you will firmly set yourself to cleansing all of your sins in a heartfelt way before God with brokenness and repentance. Thus, whatever property or action of God on which you reflect, that reflection will fill your soul with pious feelings and inclinations towards God. It will align all of your human substance towards God, and it is therefore the most direct means of teaching the soul to ascend to God. The most useful and comfortable time for this is morning, when the soul is not yet burdened with many worries and work issues. Specifically, the best time is after morning prayers. Finish your prayers, sit down, and with thoughts cleansed by prayer, begin to think now about one divine aspect, and tomorrow about another, and incline your soul to this aspect. "Come", says St. Dimitri of Rostov, "come, holy contemplation of God, and let us immerse ourselves in contemplation of the great works of God", and he passed mentally through the works of providence and creation, or the miracles of our Lord and Savior, or



His sufferings, or something else, and warmed up his heart, and began to pour out his soul in prayer. Everyone can do the same. The work is small; one only needs desire and resolve, but the fruits are many.

Here are three means, other than the prayer rule, by which one can teach the soul to ascend prayerfully to God: first, dedicate some time in the morning to the contemplation of God; second, turn every action to the glory of God, and third, often turn to God with short prayers. When contemplation of God goes well in the morning, it leaves a deep inclination toward thinking about God. Thinking about God makes the soul carefully order all of its actions, interior and exterior, and turn them to the glory of God. At the same time, this sets up a state in the soul that it often will be moved by prayerful cries to God. These three: contemplation of God, doing all to the glory of God, and frequent short prayers are the most active weapons of mental prayer and prayer of the heart. Each of them raises the soul to God. He who decides to practice these quickly attains the habit of ascending to God in his heart. The labor put into these leads to the heights. The higher one ascends on a mountain, the freer and easier he breathes. Thus it is also here: the more one does these exercises, the higher his soul ascends, and the higher the soul ascends, the more freely prayer can act in it. Our soul by nature is the abode of the higher divine world. Our soul should always be in this world by thoughts and feelings of the heart. But the baggage of worldly thoughts and passions leads and pulls the soul down. These methods separate the soul little by little from the earth, and then completely pull it away. When they have completely pulled the soul from the earth, then the soul lives in its own region, and will happily live on high. Here in heart and mind, and later in actual substance it will be vouchsafed to be before the face of God in the choirs of the angels and the saints. May God grant this to all of you through his grace. Amen.

*Translated from the Russian by Rev. Fr. Michael van Opstall – January 2007*

### **THEOPHAN THE RECLUSE, ON PRAYER, HOMILY 3**

Written by Theophan the Recluse.



DELIVERED 29 NOVEMBER, 1864

I have explained to you briefly two aspects or two levels of prayer, namely: prayer which is read, when we pray to God with the prayers of others, and one's mental prayer, where we ascend mentally to God through contemplation of God, dedicating all to God, and often crying out to Him

from our hearts.<sup>{footnote}</sup>See the previous two homilies in this series: homily 1 and homily 2.<sup>{/footnote}</sup>

But this is still not all. There is a third aspect or level of prayer, which makes up true prayer, and for which the first two aspects are only preparation. This is the unceasing turning of the mind and heart to God, accompanied by interior warmth or burning of the spirit. This is the limit to which prayer should aspire, and the goal which every prayerful laborer should have in mind, so that he does not work uselessly in the work of prayer.

Remember how the Word of God talks about prayer: "Be vigilant and pray," says the Lord ([{bible}Matt 26.41{/bible}](#)). "Be sober and bold," teaches the apostle Peter ([{bible}1 Pet 5.8{/bible}](#)). "Be patient in prayer, and be bold in it" ([{bible}Col 4.2{/bible}](#)). "Pray without ceasing" ([{bible}1 Thess 5.17{/bible}](#)). "Pray with all prayer and petition at all times in the spirit" ([{bible}Eph 6.18{/bible}](#)), the apostle Paul commands, explaining in other places the reason to be this way. "Because", he says, "our life is hidden with Christ in God, and because the Spirit of God lives in us, in which we cry, 'Abba, Father'." ([{bible}1 Cor 3.16{/bible}](#)) From these instructions and commands it is impossible not to see that prayer is not something done once, and in an interrupted way, but is a state of the spirit, constant and unceasing, just like our breathing and heartbeat.

I will explain this to you by examples. The sun is in the middle, and all of our planets go around it, all are drawn in toward it, and all turn some side of themselves towards it. What the sun is in the material world, God is in the spiritual world - the rational sun. Bring your thoughts to heaven, and what will you see there? Angels, who, according to the word of the Lord, ever see the face of their heavenly Father. All bodiless spirits and all saints in heaven and turned towards God, all direct their mental eyes toward Him, and do not wish to turn away from Him, because of the ineffable blessedness which flows from this vision of the face of God. But what the Angels and saints do in the heavens, we should learn to do on earth: get used to the angelic, unceasing standing before God in our hearts. Only he who reaches this state is a true man of prayer. How can we attain this great good thing?

I will answer this briefly as follows: one must labor in prayer without hesitation, zealously, hopefully, trying to obtain a burning spirit through sober attention to God, as if it were the promised land. Work in prayer, and praying about everything, pray even more about this limit of prayer - a burning spirit - and you will truly attain that which you seek. We are assured of this by St. Makarios of Egypt, who labored and tasted the fruit of prayer. "If", he says, "you do not have prayer, work at prayer, and the Lord, seeing your labor, and seeing how you are patient in the labor and wholeheartedly desire this good thing, will grant you this prayer (CONVERSATION 19)". The labor has this as its only end. When the fire is kindled, about which the Lord speaks: "I have come to bring fire upon the earth, and what is it to Me if it were already kindled?" ([{bible}Luke 12.49{/bible}](#)) - then the work comes to an end. Prayer becomes easier and freer.

Do not think that we are talking about something very lofty which is an unattainable state for living people. No. It truly is a lofty state, but attainable by all. Does not everyone at some time feel warmth in their hearts in prayer, when the soul separates itself from all things and deeply enters

into itself and prays hotly to God? This movement of the prayerful spirit, although it was once only temporary, must be made into a constant state, and it will reach the limits of prayer.

The means to this, as I have said, is the work of prayer. When one rubs two sticks together, they warm up and catch fire. Similarly, when the soul is rubbed in the work of prayer, it eventually leads to prayerful fire. The work of prayer consists of a proper completion of the two types of prayer of which I have already spoken, namely - pious, attentive, and feeling completion of our usual prayers, and then training of the soul to frequently ascend to God through divine contemplation, turning of all things to the glory of God, and frequent crying to God from the heart. We pray in the morning and the evening: there is a great distance between them. If we only turn to God at these times, then even if we pray whole-heartedly, during the day or night, everything will fall apart, and when it is time again to pray, the soul will feel cold and empty, as before. One can pray again whole-heartedly, but if you become cold and fall apart again, what use is it? This is just building and destroying, building and destroying; it is only labor. If now we resolve not only to pray with attention and feeling in the morning and the evening, but also to spend every day in contemplation of God, doing all things to the glory of God, and frequently calling to God from our hearts with short words of prayer, then this long period between morning and evening prayers and from evening to morning prayers will be filled with frequent turnings to God and pure prayerful actions. Although this prayer is not yet unceasing, it is still prayer repeated very frequently, and the more often it is repeated, the closer it comes to being constant. All of this work is towards this final and necessary goal. For if we resolve to do this work every day, without fail, without hesitation, look, what will become of our souls?

The fear of God is born from divine contemplation. For the fear of God is in and of itself the attainment of pious thought and the perception of God's eternal perfection and action. From turning all of our works to the glory of God, we obtain a constant remembrance of God, or in other words, walking before God. Walking before God consists of doing nothing without remembering that you are in the presence of God. Finally, from frequent calling out to God, or from frequent pious movements toward God in our hearts we will constantly call upon the name of God with warmth and love. When these three things: the fear of God, the remembrance of God, or walking before God, and this turning of the heart toward God with love (loving repetition of the sweet name of the Lord in the heart) then certainly the spiritual fire of which I spoke earlier will catch in the heart, and it will bring with it profound peace, constant sobriety, and living boldness. At that point, a man enters into that state where he needs no longer to desire anything greater or unnecessary on earth, and which is truly the beginning of the blessed state which awaits all in the future. Here, in fact, that which the apostle said is fulfilled: "our life is hidden with Christ in God" ([Col 3.3](#)).

Add these three things to your prayerful work. They are at the same time the reward for labor and the key to the hidden temple of the Kingdom of Heaven. Having opened the doors, go inside, approach the foot of the throne of God and you will be vouchsafed a good word and an embrace from the heavenly Father, and from the depth of your being you will say: "O Lord, O Lord! Who is like Thee?" Pray about this in your work of prayer, and let each one cry out, "when will I come and appear before Thy face, O Lord? My face has sought Thee; I seek, O Lord, Thy face."

I will briefly answer him who wants to know how these three things: fear of God, remembrance of God, and this loving, constant calling on the name of God, are perfected: begin to seek them, and the work itself will teach you how to find its perfection. Hold to only one law: cast aside everything that gets in the way of these things, and earnestly seek out that which aids them. The work itself will teach you how to tell which things are which. I add to this only the following instruction:

When you begin to be contained in your heart as you are contained in your body, surrounded by warmth on all sides, or when you begin to conduct yourself as you conduct yourself around some important person, that is, with fear and attention so that you would not offend him, regardless of your desire to walk and act freely, or if you see, that your soul is beginning to remain with the Lord as a wife with her beloved husband, then know, that the Visitor of our souls is near, at the doors, and He will enter in and feast with you within yourself.

And these few signs, I think, are enough for zealous seekers. All of this is said only with the goal that those of you who pray wholeheartedly would know the limit of prayer, and having worked only a little and obtained only a little you would not think that you have obtained everything. Do not weaken your labor because of this, and thus put a limit on your further progress in the steps of prayer. Just as markers are placed on the sides of large roads so that those passing by them would know how far they have gone and how far remains, so in the spiritual life there are certain signs which indicate the degree of perfection of a life, which are also there, so that those who are zealous for perfection do not stop halfway and deprive themselves of the fruits of their labor, because they know how far they have come and how far remains to go. The fruit may be only a few turns away.

I conclude my word with the serious prayer, that the Lord would give you reason in all things, that you may become a perfect man, in the measure of the age of the fullness of Christ. Amen.

{footnotes/}

*Translated from the Russian by Rev. Fr. Michael van Opstall – January 2007*

## **THEOPHAN THE RECLUSE, ON PRAYER, HOMILY 4**

Written by Theophan the Recluse.



DELIVERED 20 DECEMBER, 1864

Three times I have spoken to you about prayer<sup>{footnote}</sup>See the preceding homilies: 1, 2, and 3.<sup>{/footnote}</sup>: about how to read prayers with attention, about how to ascend to God mentally and in your heart, and how to stand constantly before God with a burning spirit. The Lord instructed us in various degrees and types of prayer, so that each, according to his strength, could be a partaker in the goodness of prayer. For the work of prayer is a great work. It is, as I have said, the testimony of the spiritual life, and also the food of the spiritual life. Therefore one must work towards perfection in prayer more than all other things.

I have reminded you how to succeed in each type of prayer. Now I want to remind you, as a warning, that it is difficult, if not impossible, to succeed in prayer, if we do not at the same time work on other virtues.

If we compare prayer to a perfume, and the soul to a bottle for perfume, then we will understand that as perfume does not keep its fragrance in a container full of holes, also the soul cannot continue to pray if there is a lack of virtue. If we compare someone who prays to the whole body, then we see the following lesson: as it is impossible for a man without legs to walk, even if the rest of his body is healthy, so it is impossible to approach God, or reach God in prayer, without active virtue. Look in the apostolic teachings, and you will see that in them prayer does not stand alone, but together with a whole host of virtues. For example, the apostle Paul arms a Christian in spiritual battle and dresses him in the full armor of God. Look at what this is: The belt is truth, the armor is righteousness, the shoes are the gospel of peace, the shield is faith, the helmet is hope, the sword is the word of God (<sup>{bible}</sup>Eph 6.14-17<sup>{/bible}</sup>). Such weapons! After all of this he places his warrior in prayer as if in some sort of fortress: "pray at all times in the spirit with all sorts of prayer and petition" (<sup>{bible}</sup>Eph 6.18<sup>{/bible}</sup>). It is, of course, possible for prayer alone to defeat all enemies, but in order to be strong in prayer, one must be successful in faith, hope, truth, righteousness, and all the rest. In another place, the same apostle adorns the soul with bridal clothing as the bride of Christ, saying, "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfection. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (<sup>{bible}</sup>Col 3.12-16<sup>{/bible}</sup>). In many other places in the word of God, prayer is bound up tightly with all the other virtues, as their queen, after which they all strive, and which draws all of them after itself, or even better, as their fragrant flower. As it is necessary for a flower to be covered with leaves as well as having a stem, branches and root, in order to attract attention, it is also necessary for prayer to be accompanied by other good spiritual inclinations and labors in order to blossom like a flower in the soul; faith is the root, active love is like a stem and branches, and labors of a spiritual-physical nature are like leaves. When such a holy tree is planted in the soul, then in the morning, and in the evening, and during the course of the day, according to its state, the flowers of prayer will freely blossom and fill all of our inner chambers with fragrance.

I remind you of all of this, so that no one would think: "I labor in prayer, and that is enough". No one must work and be zealous for all things together, both praying and working at all the virtues. It is true that it is impossible to succeed in virtues without prayer, but it is also necessary to work at the virtues while praying, so that the prayer can show its cooperation in these virtues. In order to succeed in prayer, one must pray, but the labor of prayer should be used as the means to virtues. One must be concerned about all things, and always strive to be on the right side. The same thing happens in a clock. A clock works properly and shows the correct time only when all of the gears and other parts inside are complete and in their correct place, and joined together properly. This is the same in our inner spiritual mechanism: the striving of the soul will be true like an arrow, directed straight toward God, when all other parts of the soul are whole and are established in their correct places, so to speak, put in place by virtue.

I will teach you what sort of virtues should surround your prayer, or what sort of prayerful, virtuous life a Christian should plant in himself, not in my own words, but in the words of the holy hierarch Dimitri of Rostov, who briefly lists these things in the following instructions (from CHRISTIAN SPIRITUAL INSTRUCTION, part 1, p. 288):

1. When you wake up, let your first thought be about God, your first word be a prayer to God your creator and keeper of your life, Who is always able to give life or destroy it, who can strike with illness and heal, and who can save or destroy.
2. Bow and give thanks to God Who raised you from sleep, and Who did not allow you to perish in your sins, but with long-suffering awaited your repentance.
3. Make a start for better things, saying with the Psalmist: "I said, now I have made a beginning" ([Ps. 76.11](#)) For no one completes the path to heaven except he who makes a good beginning everyday.
4. From the morning pray like the Seraphim, act like the Cherubim, and be surrounded with angels.
5. Do not waste time any longer. Do only those things which are necessary.
6. In all deeds and words, keep your mind in God; do not write anything in your mind except Christ, and let no image touch your pure heart except the pure image of Christ our God and Savior.
7. Awaken yourself to the love of God in all things, whenever you are able, especially say to yourself with the Psalmist: "in my meditation a fire was kindled" ([Ps. 38.4](#)).
8. You desire to love God, Whose visitation you always see and gaze upon with your interior eyes, therefore turn away from all evil deeds, words, and thoughts. Do, say, and think all things honorably, humbly, and with the fear of a son.
9. Let meekness with praise and humility with honor be together.

10. Let your words be quiet, humble, honorable, and useful. Let silence decide the words that you say. From henceforth, let no empty or rotten word escape your lips.

11. If something funny happens, allow yourself only a smile, and this not often.

12. You will fall into prodigality through anger, wrath, and arguing: keep yourself moderate in anger.

13. Always observe moderation in eating and drinking.

14. Be condescending in all things, and God will bless you, and people will praise you.

15. You must pray about your death, which is the end of all things.

See what sort of wonderful life is taught to the praying Christian. It is true that in one place we have spoken more about prayer, that is, of mental and heart-felt turning to God, but in another place, other virtues have been mentioned, and yet without all of them together, it is impossible to get a foothold in prayer. Let everyone strive in knowledge: standing in prayer and exercising is according to your instruction. How can you stand to pray if you are weighed down with intemperance, or carried away with anger, or if you do not stand in peace, or you are distracted by work and lack of attention and so on? If we are to avoid these things, then we are to strive to attain the opposite: that is, virtue. For this reason, St. John of the Ladder speaks of prayer, saying that it is the mother and the daughter of virtues.

Hearing this, some might say, "what great demands! What a heavy burden! Where can I ever find time and the strength?" But be strong, brethren! Very little is necessary, and one must only take up one thing: zeal for God and salvation in Him in your soul. By its nature, the soul has much good in it and it is only misdirected into all evil things. As soon as zeal for salvation and the pleasing of God is born in one's soul, all of the goodness gathers around this zeal, and immediately no small amount of good appears in the soul. Then zeal, strengthened by the grace of God, with the help of this initial good, begins to find more goodness, and enriches itself with it, and all begins to grow by degrees. Zeal itself has the beginnings of prayer already. It is fed at first by natural virtue, and then begins to feed on the works of virtue that it engendered, and grows and becomes strong, and blossoms and begins to sing and hymn God with a harmonious and prayerful song in the heart.

May the Lord help you succeed in this. Amen.

{footnotes/}

*Translated from the Russian by Rev. Fr. Michael van Opstall – January 2007*

**Life of Prayer (From St Theophan the Recluse, 4homilies on prayer)**

Prayer was called the mother of virtues and it is the hardest one to attain. The ancient Holy fathers when they greeted each other, they would not ask about health or other things but would ask “How is your prayer life”. To them it is the sign of the spiritual life and they called it “the breath of the spirit”. Without prayer there is no spiritual life.

By the way the church fathers say that standing before an icon or reading from a prayer book is not a prayer. Prayer is the movement of the heart with holy feelings, feelings of humility, thankfulness, forgiveness, repentance,...etc before the Lord is true prayer. So why do we read from the agpeya, we do that to stimulate these feelings in us.

### **First Step: Beginning to pray, reading prayer**

So the first step in prayer is to read or listen to prayers but the key thing is to do it with attention and effort. Attention and effort to understand what you are saying and to feel it inside. Pray with these prayers, so if you're reading a psalm don't feel it's the words of King David but rather your own words. Prepare for prayer, do not enter into prayers directly from your busy day but rather sit or stand or walk for a moment to focus your thoughts, may be standing before an icon or a cross or may be make few prostrations asking the Lord to help you focus as well as it gives you the sense of awe that you're standing in front of our mighty God.

Also included in the first step is to keep a prayer rule that you've agreed on with your spiritual father. When you start your prayer if you find that your mind is wondering, bring it back. Our church fathers tell us to repeat the passage that our mind wondered in but this time with attention. If a word or phrase touches you stop there and enjoy that experience, “it is better to leave the rule unfinished than to disturb this prayerful state.”

When you finish your prayers, do not immediately go off back to your work or play but remain and think a little about your prayer and what now lies before you, our church fathers say “ He who has tasted sweet things does not desire bitter things.” So when you taste the sweetness of prayer, your desire for earthy things will diminish.

### **Second step: Mental prayer**

This is when our soul is speaking to the Lord in a prayerful conversation. When you do the first step right you naturally go into the second step. The same way when the water flows out of a bowl that is overfilled, so the soul when it is filled by holy feelings by prayer begins to spill prayer from itself to God.

So people ask that they have been using the agpeya for years but still do not have prayer in their heart. Fr Theophan tells us that it is because people only spend a little time lifting themselves up to God when they complete their prayer rule and do not remember God throughout the day.



Another important thing to help us feel close to God and pray naturally to Him is to have multiple short prayer throughout the day. Bring Him in everything you do and see His help in everything. Start and finish the day with Him. If you have an exam seek His help. If the devil is fighting you with a bad thought cry out to Him to help you. And so on.

The other thing that helps us to be in constant closeness and communication with the Lord is to do everything for His glory. And also contemplate on Him and his works throughout the day. Contemplate on all the good things that the Lord has given you, contemplate on his might in all the creation around you, contemplate on Him as a pantocrator (in control of everything),... Also be sensitive to seeing God in everything. He is constantly sending messages but we are not getting them. The more you pray, the more you'll be able to hear and discern the voice of God.

Prayer is a sword in our hands. Imagine if you are in a den of hungry lions and the only way to keep them away to protect yourself is by holding a sword to scare them. You'll be very attentive and awake and making sure that you're holding this sword at all times. This is the same way with Satan, Satan is like a roaring lion and we have to be alert and fight him with prayers.

St Theophan says the best time to pray is in the morning before you get tired and your mind gets busy with too many things. He tells us that if you practice the above things (filling your day with short prayers, doing everything for the glory of God and contemplating on God always) the more free your prayer will become, he compares it to someone ascending a mountain, the higher one ascends the freer and easier he breathes

### **Step 3 Unceasing Prayer**

When one rubs two sticks together, they warm up and catch fire. Similarly, when the soul is rubbed in the work of prayer, it eventually leads to prayerful fire.

Like you charge your phone daily prayer is what gives you this charge for the day.

When we pray in the morning and evening, there is a great distance between them. Because there is a long time in between, it makes us cold and empty in between. So get in the habit of saying short prayers throughout the day, contemplate on God often, do everything for His glory as mentioned before. This way the spiritual fire catches in the heart and bring profound peace.

Be "plugged in Jesus". Some people know God but do not experience Him. Plugged in means exactly like a lamp plugged in the outlet and cannot give light unless it is pulgged in because electricity is the source of its light, we are the same way. We need to be plugged into the outlet who is God. Frequent prayers keep us plugged in Jesus. (Fr Coniaris)

#### **Step 4 A life of Prayer**

It is difficult, if not impossible, to succeed in prayer, if we do not at the same time work on other virtues.

As it is necessary for a flower to be covered with leaves as well as having a stem, branches and root, in order to attract attention, it is also necessary for prayer to be accompanied by other good spiritual labors. Faith is the root, active love is like a stem and branches, and labors of a spiritual-physical nature are like leaves.

It is true that it is impossible to succeed in virtues without prayer, but it is also necessary to work at the virtues while praying, so that the prayer can show its cooperation in these virtues. How can you stand to pray if you are weighed down with anger, or if you are not at peace with other people,...etc

St John of the Ladder speaks of prayer saying that prayer is the mother and the daughter of virtues.

You may feel burdened that this is a big job but very little is necessary. The one thing you need is zeal for God and for your salvation. Zeal to please Him and to save your soul. Once there is zeal in us, all the goodness gathers around it.

Also, It is really important to know that prayers is our biggest weapon to solving the hardest problems. This is a story about Fr Mikhail Ibrahim to show this. This is how he dealt with every problem.

H.H. Pope Shenouda III asked Fr. Mikhail to join the Clerical Council to help with family problems. One day he sat in the presence of a Bishop, the head of the Council, and some priests to discuss a dispute between a married couple. None of those present could find any solution to the problem. The presiding bishop asked Fr. Mikhail, "Why don't you tell us what you think Fr. Mikhail?" since he was silent. Fr. Mikhail responded, "Your Grace, let us pray." The Bishop responded, "We prayed prior to this meeting." Fr. Mikhail answered, "Yes, but we did not pray for this problem." They all stood to pray in the presence of the disputing couple and the Bishop asked Fr. Mikhail to pray. After the prayer ended the spirit of peace filled the couple and they hugged in front of all those who were present and dropped their complaint. One of those who was present joked with Fr. Mikhail saying, "You should have mentioned this suggestion from the beginning, Fr. Mikhail. It would have relieved us."

## UNIT : LIFE OF PRAYER

Purpose: In this unit the concepts and practice of prayers are examined. Our Lord, the holy apostles, the saints and the Church Tradition - all encourage us to develop a life of continuous prayer. It is basic understanding that prayer is the most fundamental way to be filled with the Holy Spirit.

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## 19. UNIT REVIEW

## *Sixth Grade Curriculum*

### UNIT IV: THE BOOK OF ACTS

**Purpose:** The book of Acts is the "*Gospel of the Holy Spirit*". In the book of Acts we find a record of the actions of the Holy Spirit in the Church of the Apostles. The study of Acts is a great tool to learn the how the Holy Spirit act on us and through us to witness for Christ.

**Lesson 20:** introduction to acts and Pentecost.

**Lesson 21:** witness in Jerusalem (Acts 1-8:5)

**Lesson 22:** ST Peter

**Lesson 23:** witness in Judea and Samaria (Acts 8.5-13:1)

**Lesson 24:** Paul's conversion, 1s missionary trip and the Jerusalem council

**Lesson 25:** 2<sup>nd</sup> and 3<sup>rd</sup> missionary trips

**Lesson 26:** Paul's trials and trip to Rome. His martyrdom.

## Unit IV: Book of Acts - The work of the Holy Spirit

**Purpose:** The book of Acts is the "*Gospel of the Holy Spirit*". In the book of Acts we find a record of the actions of the Holy Spirit in the Church of the Apostles. The study of Acts is a great tool to learn the how the Holy Spirit act on us and through us to witness for Christ

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### 20. INTRODUCTION TO ACTS

- The book of acts is written by St Luke and this is the second book that St Luke writes (the first one is the gospel of St Luke). Both books are written to a friend with the name Theophilus to "provide an early account of Christ's life and the early church."
- Note that St Luke was a companion to St Paul on many of his journeys as when we see the word "we" in the stories of Acts and he also was with St Paul during his imprisonment in Rome.
- This is the only book that gives us the story from the ascension to the epistles and is the most read book in the Liturgy because as you know when we read the gospel for example we're reading one chapter from 4 different books.
- We call the book of Acts "the Great commission" because it starts with Jesus ascension to heaven and telling his disciples that he will be sending them the Holy Spirit and for them to go witness to Him in Jerusalem, Judea, Samaria and the rest of the earth "You shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth" (Acts 1:8). So we divide the book of Acts into 3 parts, The church as it started in Jerusalem, then spreading to Judea and Samaria, then to the rest of the Roman empire (rest of the world).
  1. Part 1: the church in Jerusalem (Acts 1-8)
  2. Part 2: the church in Judea and Samaria (Acts 8-13)
  3. Part 3: the church in the Roman Empire (the rest of the world) (Acts 8-28)
- The book of Acts ends by St Paul being under house arrest in Rome where he was allowed to have visitors but does not mention his martyrdom.
- Each part of the book focuses on a key personality and a significant phase in the expansion of the gospel as mentioned
  1. Part 1 : St Peter (but also St Stephen) , spread of the gospel in Jerusalem
  2. Part 2: ST Philip, spread of the gospel to Judea and Samaria
  3. Part 3: ST Paul, spread of the gospel to the whole world.
- Throughout the book, the emphasis is on the work of the Holy Spirit in spreading the gospel through the apostles.
- As you know that Jesus chose 12 disciples but Judas was lost and lost "his office" that Christ has appointed to him so in the early church the apostles had to fill this empty office.

They chose 2 holy men Joseph(also named Barsabas) and Mathias. They prayed and cast their lots and God's choice was Mathias. This shows us that the offices in the church are not appointed by men but by God and is laid down by Christ himself. The apostles cannot decide on their own that they will fill his place by 3 people for example, they had to follow what Christ laid down for them. This is an important difference between our church and other churches. We follow the order that was laid down by Christ himself and we make sure not to come up with new rules other than what Christ had laid down either Himself or through his apostles.

**Four orders of the church**: the new testament teaches us that there are 4 orders to the church that are necessary to the proper functioning of the body of Christ. These are all visible in St Paul's first letter to St Timothy.

1. **Laity**: the people and from the laity the other three orders emerge
2. **Deacons**: literally means servants. They are ordained to serve the church. At first the apostles were doing the work of the deacons and then when the workload increased so they ordained 7 deacons to do the work of the church.
3. **Presbyters**: meaning elders and it is used in a shorter form as we name it priest. St Paul appointed "elders in every church".
4. **Bishops**: is the overseer of the congregation and the clergy in a given area. A leader of the elders. For example ST James was the first bishop of Jerusalem, Peter was the first bishop of Antioch and later first bishop of Rome. The bishop is an icon of Jesus Christ "He is the shepherd and overseer".

-Christ stayed with his disciples 40 days from resurrection to ascension and when he went up , he promised to send the Holy Spirit. 10 days after the ascension, the Holy spirit came upon the apostles which we'll go over in more detail in the next lesson. The 40 days that Christ spent with his disciples is when they received the oral tradition from Him and that's how we learned to do most of the things we are doing in the church today, like the liturgy, church order, ...etc .

## Unit IV: Book of Acts - The work of the Holy Spirit

**Purpose:** The book of Acts is the "*Gospel of the Holy Spirit*". In the book of Acts we find a record of the actions of the Holy Spirit in the Church of the Apostles. The study of Acts is a great tool to learn the how the Holy Spirit act on us and through us to witness for Christ

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### 21. WITNESS IN JERUSALEM (ACTS1-8:5)

- The first part of the book of acts covers from Jesus Ascension to the establishment of the church in Jerusalem.
- As we mentioned in the last lesson that the office of Judas was filled by Mathias.
- As we mentioned in the last lesson Jesus stayed with the apostles 40 days teaching them a lot of things that were not mentioned in the bible and this is what we call the oral tradition. Things like the liturgy, church organization, church ritual and prayers....etc. Jesus promised them that he will be sending them the Holy Spirit who will guide them in their spiritual life and give them power to witness for Him and asked them not to leave Jerusalem until they receive the Holy Spirit, "For You shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth." (Acts 1:8). 10 days after Jesus ascension, the apostles were gathering in the upper room praying and the Holy Spirit came in the form of a mighty rushing wind and was seen as tongues of fire on each apostle's head and they began to speak in tongues. This same day was also a Jewish feast called Pentecost or Feast of the weeks where the Jews celebrate the completion of the barley harvest so there were many Jews living in different countries and cities and were gathering in Jerusalem for the feast of Pentecost. People were amazed seeing the apostles speaking their language then Peter stood and preached about Christ proving Him with verses from the old testament and on that day 3 thousand men were baptized just by a sermon from ST Peter; that's how the Holy Spirit was and is very powerful. Notice how the Holy Spirit changed the apostles from people who were scared from the authorities and hiding in the upper room to very courageous people talking about their faith in public.
- The people in the first church were very close. They shared everything together and whoever had possessions would sell it and give the money to the apostles to give it according to the different needs. One of those people was Barnabas who sold his land and later went with ST Paul on his first missionary trip.
- In the early church as the number was increasing and the services were increasing some group of people felt that their widows were not getting enough attention and food so the 12 disciples decided to ordain 7 deacons to take care of these things so that they can focus

on preaching the word of God. The seven deacons ordained were Stephen, Philip, Prochorus, Nicanor, Timon, Parmenas and Nicolas.

-Then we see the story of Peter and John healing the lame man at the Temple.

-Also can go over the story of Ananias and Sapphira and how in the early church it was very important to set the authority of the apostles for the people to believe in their mighty God. (abouna may be you can explain this part better)

-The apostles continued to preach and perform miracles and more and more people were added to the church daily. Definitely Satan is not going to stop fighting the church and the high priest and his aids felt that this is a threat to them as more and more people are following the apostles so he caught some of the apostles and put them in prison but the angel of the Lord released them with the doors locked and the next day they were preaching in the temple again.

- Again the devil arose to fight the church and some Jews falsely accused Stephen the deacon that they heard him speaking blasphemous things about Moses and God. Remember Moses was the most important prophet to the Jews so this was a big accusation that can deserve death. Stephen preached an amazing sermon in chapter 7 explaining to them the Jewish history from the time of Abraham to their present time proving to them how the old testament has prophesied about the coming of Christ and telling them how their ancestors have resisted and killed the prophets and that's what they also did with Jesus. The Jews got very mad and started stoning him until he died. The bible tells us how his face was shining asking Christ to receive his spirit and asked for God to forgive his persecutors before his death imitating his Lord on the cross.



## Unit IV: Book of Acts - The work of the Holy Spirit

**Purpose:** The book of Acts is the "*Gospel of the Holy Spirit*". In the book of Acts we find a record of the actions of the Holy Spirit in the Church of the Apostles. The study of Acts is a great tool to learn the how the Holy Spirit act on us and through us to witness for Christ

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### 22. LESSON 3 ST PETER

-The first part of Acts as we mentioned focused on the church in Jerusalem, the second part focuses on the church spreading to Samaria and Judea and the third part focuses on the church spreading to the rest of the world.

-St Peter was the prominent figure in the first part when he gave a sermon on the day of Pentecost and 3000 men believed.

-St Peter was a fisherman from the city of Bethsaida and the region of Galilee. Jesus picked him with his brother Andrew to be fishers of men.

-St Peter was one of the 12 disciples and was one of the 3 closest disciples to Jesus who attended certain incidents that the other disciples did not attend like the Transfiguration and also when Jesus rose Jairus daughter. Peter had a leadership personality, always was fast to speak, and was known for his hot temper. He was also very emotional. When Jesus wanted to wash the disciples feet, he initially refused and when Jesus asked what the disciples thought of Him, he was quick to answer "you are the son of God". Also when Jesus was fortelling that the disciples will leave Him , he was quick to say that he would die for Christ's sake.

-St Peter was a married man and his wife accompanied him on many of his missionary trips.

- We all know that Peter denied Jesus 3 times but had a very powerful repentance and Christ accepted him and asked him 3 times to take care of his sheep.

- In the book of acts also there is the beautiful story of Cornelius who was a gentile but a very Holy man to whom the angel appeared asking him to call for ST Peter who was in the city of Joppa. At that time St Peter was praying at night on the housetop and saw a vision of a big sheet coming down from heaven full of many animals clean and unclean according to the Jewish beliefs and God told him to kill and eat which was against the Jewish religion to eat an unclean animal. This was God's message to Peter that Christ came for all Jews and non Jews. Peter understood the message and went and preached to Cornelius and his family and baptized them.

-Also in the book of Acts we see the story of Herod the King who at first killed St James the disciple (who was the first bishop of Jerusalem and the oldest of all the disciples). When Herod saw that this pleased the Jews, he proceeded to seize Peter and place him in prison.

The Christians were very disturbed about the persecution to the church and were gathered in one house praying for the delivery of ST Peter. An angel appeared to ST Peter and took him out of prison. St Peter went to the house of the believers and knocked on the door. A girl in the house heard his voice and out of her happiness and confusion did not open the door but rather went to tell her family and it was a great consolation for them to see St Peter again.

-Many miracles were done on the hands of ST Peter. The bible tells us that his shadow when it fell on a sick person, it healed that person. We all know about the miracle of healing the lame man at the temple by St Peter and ST John. Also the bible tells us about him healing Aeneas in Lydda who was paralyzed for 8 years. He also at Joppa arose Tabitha (also named Dorcas) from the dead. Tabitha was a woman that was very loved by all people and used to sew garments but then got very sick and died, her friends called for St Peter who prayed for her and she rose and was alive again. This was a cause of many people converting to Christianity. We also see how God gave him respect and authority amongst the people as we see in the story of Ananias and Sapphira.

-St Peter was the first bishop of Antioch (Syria), he was a bishop there for 7 years. He also is considered the first bishop of Rome and as you know for the Catholics, St Peter is their favorite and most important saint.

-St Peter wrote 2 epistles (first and second epistle of Peter). The first one was written from Rome to his children in Asia Minor (currently Turkey). He heard that his children are being persecuted and wrote it to encourage them, the topic was "Rejoice in sharing the suffering of Christ". The second epistle was written from Rome during his imprisonment and the topic was "True knowledge versus false knowledge"

-St Peter died on the same day as ST Paul in Rome when Rome was under the reign of Nero who was very vicious with the Christians. This was in the year 64AD on October 13<sup>th</sup>. The story goes that St Peter was fleeing Rome to avoid execution and saw Jesus in a vision, Jesus told him in the vision that He was going to Rome to be crucified again. Peter understood and went back to Rome to accept Martyrdom. His sentence was to be crucified but he asked to be crucified upside down as he felt that he is unworthy to die the same death as his master. His body is buried under the Basilica of ST Peter beneath the high altar in Rome. May his blessings and prayers be with us all amen.

## Unit IV: Book of Acts - The work of the Holy Spirit

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### 23. WITNESS IN JUDEA AND SAMARIA

After Stephen's death, a great persecution arose against the church at Jerusalem so the Christians started spreading to all the regions of Judea and Samaria except for the apostles. Note that Saul (St Paul later) was attending ST Stephen martyrdom consenting to it and after that was entering every Christian house and dragging men and women and taking them to prison.

#### **St Philip**

St Philip was one of the 70 apostles and one of the 7 deacons, he also was an eyewitness to Jesus Christ. He went to Samaria and preached there and performed many miracles. The people in Samaria accepted him with joy and baptized them. Later on Peter and John came and laid hands on the people of Samaria to receive the Holy Spirit. There was a man named Simon who was a sorcerer and used to amaze people with his magic but when he saw St Philip, he himself believed and got baptized. When Simon saw Peter and John laying hands and giving the Holy Spirit, he offered them money to get this same power and be able to give the Holy Spirit to people. Peter got angry at him telling him that his heart is not in the right place and Simon repented and asked for forgiveness.

The angel of the Lord spoke to Philip asking him to go meet an Ethiopian man and preach to him. This man was an Ethiopian Eunuch who was an important figure and had charge over all the Queen's treasury. He was on his way to Jerusalem to worship and was reading the book of Isaiah. Philip found him reading prophecies about the Christ and not understanding what he was reading. So he started explaining to him the prophecies and the eunuch asked to be baptized in the river then the spirit took Philip to Azotus and the eunuch saw him no more.

St Philip was a father to 4 daughters who preached the gospel with him and who were prophetesses. Acts tells us how St Paul visited them at some point. Also as we mentioned St Philip spread the gospel to the Samaritans, to the Jews but also later on went to Asia Minor (Turkey) and spread the gospel there. He died a natural death (was not martyred).

#### **St Paul**

St Paul was a Jew who also had Roman citizenship that he inherited from his dad, so he had dual citizenship. He was a devout Jew and a Pharisee (a teacher of the law). He was from

the tribe of Benjamin. He was originally from a city called Tarsus (a city in Turkey). Tarsus was a big city known to be one of the largest trade centers on the Mediterranean sea. He was born between 5BC and 5AD so very close to Christ's birth which was around 4BC. He was very knowledgeable, he learned Judaism under Gamaliel who was one of the most noted rabbis in history. He was in the Hillel school which was noted for giving their students a balanced education and exposure to classical literature, philosophy and ethics. St Paul worked in tent making.

St Paul had 2 names Saul (his Jewish name) and Paul (his Roman name). It was not uncommon to have 2 names at that time as we see with many of the disciples. He used his Roman name Paul in his missionary trips because he was mostly preaching to the gentiles and so wanted to put them at ease and make them feel like he is one of them.

St Paul was very passionate about Judaism and was very much against Christianity. At Stephen's martyrdom, he was present and approving. He used to drag Christians out of their homes and put them in prison. He later in his epistles confessed how he "persecuted the church of God beyond measure."

He was on a mission to go to the city of Damascus to capture and persecute Christians when he saw a great light that blinded him and heard Christ asking him "Saul Saul why are you persecuting me?" Saul at that point was ready to change and Christ asked him to go to Ananias who will teach him the right path. Note that Christ could have taught him everything and healed his blindness Himself but he wanted to emphasize the importance of priesthood in teaching and healing through the sacraments. Ananias healed his blindness as we know, taught him about Christianity. Paul started immediately preaching Christ in the synagogues. When he went back to Jerusalem, the disciples were scared of him but Barnabas (the encourager) reassured them of Paul's authentic faith.

At this point it may be good to tell the kids that God reaches us in different ways but it is up to us to respond or not. St Paul could have accepted Christ or could have rejected Him preferring all the worldly glory that he was living in. Maybe God approaches us in a different way, maybe by seeing someone our age that is sick, we can ignore it or it can be a life altering experience to us to focus on what is truly important which is our spiritual life with Christ.

## Unit IV: Book of Acts - The work of the Holy Spirit

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### 24. WITNESS TO THE END OF THE WORLD (1<sup>ST</sup> MISSIONARY TRIP & JERUSALEM COUNCIL)

Herod the king started persecuting the church and killed James (the oldest of the 12 disciples and also in prison but the angel of the Lord got him out of prison and the Christians were so happy to see him back. Herod continued in his arrogance and one day he sat on his throne and gave an oration and people kept shouting "the voice of God and not of a man." And immediately the angel of the Lord struck him and was eaten by worms and died"

#### **1<sup>st</sup> missionary trip (Acts 13-14):** (make sure to show places on the map)

In Antioch (which is Syria now) Paul and Silas as well as other Christians were living there and had started a church. The Holy Spirit asked for Paul and Barnabas to go on a mission trip (By the way Barnabas was known as the encourager b/c he used to encourage people around him). St John the beloved joined them for part of this missionary trip  
Have the map ready and go over each place they visited and say the events happening in each place.

Antioch (Syria) -----to -----Cyprus-----to -----Paphos(Turkey)-----to-----Antioch(Syria)-----  
to-----Iconium(Turkey)-----to----- Lystra (Turkey)-----to-----Antioch(Syria)

**In Paphos:** They found a false prophet and sorcerer named Bar- Jesus , he was a Jew and was with Sergius the governor who was an intelligent man. Sergius the governor called to hear St Paul and St Barnabas but Bar-Jesus stood against them. St Paul got upset at him and told him "you keep perverting people away from the way of truth and you shall be blind" and sure he became blind and Sergius the governor believed in Christ .

**In Antioch**(Syria) back to Antioch , Paul started preaching in the synagogue trying to convince the Jews from the old testament and many Jews believed but then the gentiles asked him to speak to them the next Sabbath and almost the whole city came to listen to him and many many gentiles were converted. This made the Jews mad and started being against Paul and Barnabas and expelled them so Paul shook the dust from his feet and left

**In Lystra** (Turkey): St Paul met a crippled man and healed him. When the people saw that, they cried out saying “The gods have come down to us in the likeness of men” They called Barnabas “Zeus” and Paul “Hermes” and started bringing oxen to sacrifice to them but Paul and Barnabas tore their clothes and told them to stop b/c they are just mere men like them and started preaching Christ to them. But few days later Jews came from other cities and persuaded the multitudes turning them against Paul so they started stoning Paul and dragged him out of the city thinking that he is dead but some Christians came and got him and then he left the city.

At the end of St Paul’s first missionary trip they went back to Antioch

### **The Jerusalem Council**

Some Jewish men who converted to Christianity were telling the gentiles who converted to Christianity that they have to be circumcised in order to be Christians. St Paul and St Barnabas did not agree with them so the disciples met for a council in Jerusalem and discussed the matter and they decided through the guidance of the Holy Spirit that the gentiles do not need to be circumcised to be Christians.

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### 25. WITNESS TO THE END OF THE WORLD (ST PAUL'S 2<sup>ND</sup> & 3<sup>RD</sup> MISSIONARY TRIPS)

Paul was getting ready to go on his second missionary trip but Barnabas wanted to take Mark with them but Paul disagreed because Mark was with them previously and left them so he did not want to take Mark with them. When they could not agree Paul took Silas on his trip and Barnabas took Mark

#### **2<sup>nd</sup> Missionary Trip (Acts 15-18)**

Antioch---to ----Derbe & Lystra (Turkey)----to---- Macedonia (Greece)----to---- Troas(Greece)-----to-----Phillippi( Macedonia, Greece)-----to -----Thessalonica(Greece)-----to-----Berea(Greece)-----to-----Athens(Greece)-----to -----Corinth(Greece)-----to ----- Antioch(Greece)

**Derbe & Lystra**(Turkey): He met Timothy there and Timothy became St Paul's disciple.

**Troas(Greece)**: Then St Paul had a vision at night seeing a man from Macedonia telling him "Come over to Macedonia and Help us". ST Paul knew that this is the call of the Holy Spirit to go to Macedonia.

**Phillippi** (Greece): This is the first city in Macedonia. They were first met by a woman named Lydia who was a seller of purple and she was the first European believer and invited them to her house.

Few days later as St Paul and ST Silas were praying a slave girl possessed by a demon kept following them and yelling out "These men are the servants of the most high". This slave girl brought a lot of money to her masters by fortune-telling. St Paul got irritated and commanded the bad spirit to leave her so it left her but it made her masters mad b/c she cannot perform fortune telling any longer so they seized Paul and Silas and dragged them to the authorities accusing them of causing trouble in the city. They were beaten with rods then thrown in prison. In the middle of the night, there was an earthquake and all the doors opened. The prison keeper was sleeping and woke up by the earthquake, he thought that Paul and Silas fled away so he reached for his sword to kill himself. St Paul stopped him

saying that they were still there. The Jailer was so moved and asked “what can I do to be saved”, they preached to him. He took them home, washed their wounds and Paul and Silas preached and baptized him and his whole family. The next day, the orders came to let Paul and Silas go.

**Thessalonica & Berea**(Greece): they preached but then the Jews came and persuaded the multitudes against them and cast them out. Paul left Timothy and Silas in Berea.

**Athens**(Greece): St Paul was very saddened when he saw the city full of idols but then he came to a God called “the unknown God” so he started praising the Athenians of how religious they are and told them that he is coming to tell them about the unknown God and started preaching Christ from there. St Paul was very clever in talking to people at their level and from their culture.

**Corinth** (Greece): St Paul was a tent maker by profession. In Corinth he met Aquilla and his wife Priscilla who were also tent makers so he stayed with them and worked. He stayed there for a year and half and Timothy and Silas joined him there. The Jews again turned against him and brought him to their Governor Gallio who ignored what the Jews said. Then Paul after a while went back to Antioch.

### **3<sup>rd</sup> Missionary trip (Acts 18-21)**

Antioch (Syria)----to-----Galatia &Phrygia (Turkey) ----to----Ephesus(Turkey)----to---  
Macedonia(Greece)----to----Troas(Greece)-----to----Miletus(Greece)---to----Tyre(Lebanon)----  
Caesarea(Israel)

Note that the first missionary trip was in Asia (Syria and Turkey)Acts 13-14

The second missionary trip was mostly Europe (mainly Greece) Acts15-18

The third missionary trip was in Asia and Europe (Turkey, Greece and Lebanon) Acts 18-21

**Galatia &Phrygia** (Turkey): strengthening the disciples

**Ephesus** (Turkey): Paul stayed there for 3 years. He did many miracles that even his handkerchiefs and aprons were brought to sick people and healed them and to those who have evil spirits and left them. Many people believed and many magicians brought their books and burned them which were worth 50,000 pieces of silver. Now 3 sons of a Jewish high priest thought that by using the “Jesus name” they can remove evil spirit, probably they were doing it for money and went to people with evil spirits saying “We exorcise you by the Jesus whom Paul preaches” so the evil spirit answered and said “Jesus I know, and Paul I know; but who are you?” and the evil spirit leaped on them, overpowered them and they fled out the house naked and wounded.



Also in Ephesus there was a man named Demetrius who was a silversmith and made silver shrines for the Goddess Diana. He called all the workers of his occupation and warned them that the people are following Christ and leaving Goddess Diana and they will end up losing their jobs so they went and caused disturbance and chaos in the city and grabbed Paul's helpers to the theatre. Paul wanted to go talk to the people but his friends and the officials prevented him. Then a wise man named Alexander quieted down the people reassuring them that Paul and his followers are not talking against their Goddess Diana and warned them that by their uproar they may get in trouble with the authorities and dismissed the people.

**Macedonia**(Greece) : Paul spent 3months of ministry strengthening the disciples

**Troas**(Greece): Paul and the disciples gathered together to eat in one of the houses and it was late at night and Paul was speaking. A young man named Eutychus was sitting at one of the windows, fell asleep and fell off the window which was on the third floor. They went down and found him dead but Paul reassured them and prayed for him and healed him and they went up again and ate and talked till morning. They were very comforted by God's continuous work among them.

**Miletus** (Greece): Paul was going fast between the cities hoping to celebrate the feast of the Pentecost in Jerusalem. Remember that Pentecost is when the Holy Spirit descended on the disciples but it is also an old Jewish feast where they celebrate the wheat Harvest. This is a very moving part in Acts. Paul told them that he is on his way to Jerusalem and the Holy Spirit had showed him that he will be imprisoned and he probably will never get to see them again; He also told them how he served them with all his heart making sure that he tells them about the way of truth and instructed them to carry the faith and be good shepherds of God's flock "now I go bound in the spirit to Jerusalem, not knowing the things that will happen to me , except that the Holy Spirit testifies in every city saying that chains and tribulations await me; nor do I count my life dear to myself, so that I may finish my race with joy, and the ministry which I received from the Lord Jesus, to testify to the gospel of the grace of God". All the people cried and hugged him and he departed

**Tyre** (Lebanon): disciples asking Paul not to go to Jerusalem

**Caesarea**(Israel): Paul went to the house of Philip (remember Philip who converted the Eunuch to Christianity). Philip had 4 daughters who prophesied. Also there was a prophet with the name Agabus who took Paul's belt and bound his own hands and feet and said that this will happen to St Paul in Jerusalem. The people started crying and pleading with St Paul not to go to Jerusalem but St Paul felt that this is the will of God.

## Unit IV: Book of Acts - The work of the Holy Spirit

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### 26. PAUL'S TRIALS AND TRIP TO ROME, HIS MARTYRDOM

(Acts 21-28) In this lesson we'll see St Paul witnessing in:

1. Jerusalem (Israel)
2. Ceasarea (Israel)
3. Rome (Italy)

#### **1. St Paul witnessing in Jerusalem**

-St Paul went to the temple but Jews coming from Asia recognized him and stirred up the whole crowd to lay hands on him accusing him that he is teaching everywhere against the Jewish law and that he is defiling the temple. The whole city was in uproar, they dragged St Paul out of the Temple and they started beating him planning to kill him but the commander Lysias and his soldiers came and bound St Paul. St Paul asked the commander to permit him to speak to the people, he explained to them that he was a Pharisee that was very passionate about persecuting the Christians and told them about his trip to Damascus and how he converted and how Christ sent him to the gentiles to preach; once they heard that they tore their clothes and started getting angry again so the commander took Paul and was planning to scourge him (whip him) but St Paul told him that it is unlawful to scourge a Roman citizen without trying him first (remember St Paul had a dual citizenship, he was Jewish and Roman).

-The next day the commander gathered the chief priests, the Jews and St Paul to appear before each other. St Paul started talking about resurrection from the dead but the Jews were half Pharisees who believed in resurrection from the dead and half Sadducees who did not believe so the Jews started fighting against each other and the commander fearing for Paul's life, he took him from the crowd and put him in prison. Jesus appeared to St Paul saying "Be of good cheer, Paul; for as you have testified for Me in Jerusalem, so you must also bear witness in Rome."

-Now some Jews had an oath that they will not eat or drink until they kill St Paul. So they asked the commander to bring Paul the next day to discuss the matter but they had planned to kill him on the way. Paul's nephew heard about the plot and told St Paul. When the

commander heard about the plot, he sent ST Paul in the middle of the night with 270 soldiers and horsemen to governor Felix in Caesarea(in Israel) (if we can show them Jerusalem and Caesarea on the map at this point).

## **2. Paul witnessing in Ceasarea**

-After few days, the high priest Ananias arrived with the elders to talk to Felix the governor in Ceasarea. They started telling Felix how Paul defiled the temple and is causing division against the people but Paul defended himself very well showing that he did nothing to defile the temple or cause divisions. Felix left Paul in prison to please the Jews but he would call him from time to time to talk to him hoping that Paul would offer him a large sum of money, instead Paul talked to him about the faith which scared Felix.

-After 2 years Festus became the governor after Felix and the high priest tried to convince him to bring Paul to Jerusalem for trial hoping to assassinate ST Paul on his way to Jerusalem. When Festus asked St Paul if he would agree to go to Jerusalem, Paul answered saying that he is a Roman citizen and appealed to be tried in Rome in front of Caesar.

-Governor Festus was visited by King Agrippa and his wife Bernice. King Agrippa wanted to meet St Paul. St Paul started sharing with King Agrippa his conversion story and his faith in Christ and King Agrippa answered saying "you almost persuade me to become a Christian."

-St Paul was sent to Rome to be tried since he is a Roman citizen and he appealed to be tried in Rome. AT some point in the trip the weather was very bad and St Paul advised the centurion to stop the ship in a harbor but the centurion and the majority of the people on the ship disagreed but the wind got more vicious and they started throwing their cargo to lighten the ship. For many days the passengers were very scared and depressed and stopped eating but St Paul told them to eat and get stronger because God had told him that they will lose the ship but no one will die. As St Paul said , the ship started breaking and the soldiers wanted to kill the prisoners fearing that they will escape but the centurion commanded them not to because he wanted to save St Paul. Each person hung to a piece of wood until they got to Malta.

-In Malta the natives were very kind with them, they kindled fire for them. St Paul was gathering some sticks for the fire and a viper got hold of his hand and fastened on his hand. The natives told each other "no doubt this man is a murderer because even though he escaped the sea, yet justice did not allow him to live." But St Paul shook the viper off his hand and when the natives saw that he did not get harmed and did not swell and fall dead, they started thinking that he was a god. Also in Malta there was a leading citizen with the name Publius whose dad was sick with fever and dsysentry and St Paul prayed for him and healed him as well as many others with diseases on the island.

-After 3mo, they sailed on an Alexandrian ship (by the way ST Luke was with him on that trip b/c he would say "we"). The Ship took them to Rome.

## **3. St Paul witnessing in Rome**

St Paul stayed in Rome for 2 years and was dwelling by himself with the soldier who guarded him (under house arrest). He was allowed to see visitors. He continued to preach from his house arrest . St Paul wrote 14 epistles and 4 of them were written under house arrest in Rome : Ephesians, Phillipians, Colossians, and Philemon. He was martyred under the reign of Nero.

### **St Paul's Martyrdom**

St Paul and St Peter were martyred on the same day. St Peter was martyred by being crucified upside down and St Paul was martyred by cutting his head off after being tortured severely. As St Paul was walking with his executioner, he met a young woman who believed through him and who also was a kinswoman of the Emperor. She walked next to him crying and he comforted her and asked for her veil. He wrapped his head with her veil and asked her to go back. The executioner cut off his head and left it wrapped in the veil (St Paul's martyrdom was in 67 AD). The girl met the executioner on his way back and asked him about St Paul. He told her what happened and that St Paul's head is laying with the veil on it. She told him that she saw St Peter and St Paul just passing by her arrayed in the apparel of kings and had crowns decorated with jewels and that St Paul gave her the veil and she showed the soldier the veil who marveled and believed in the Lord Christ. May their blessing be with us Amen.

Notice that St Peter was sent as the apostle for the Jews and St Paul for the gentiles.

## Unit IV: Book of Acts - The work of the Holy Spirit

**Purpose:** The book of Acts is the "*Gospel of the Holy Spirit*". In the book of Acts we find a record of the actions of the Holy Spirit in the Church of the Apostles. The study of Acts is a great tool to learn the how the Holy Spirit act on us and through us to witness for Christ

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### 27. UNIT REVIEW

## *God Gives us His Word and His Spirit*

### UNIT : YES WE BELIEVE IN THE HOLY SPIRIT

**Purpose:** To introduce the Third person of the Holy Trinity as: The partner in the kingdom with the Father and the Son. The Giver and Maintainer of the Bible and the church Holy Tradition. He is the Giver of life to all Living things and the Giver of the supernatural life to the members of the church. He proceeds from the Father and takes all of what is Christ's and gives to us. He is the comforter that rebukes us, He prays in us and grant us to cry to God as children. He is the Sanctifier and Bestower of gifts from above. He is the Indwelling intercessor and the inspirer, the Lord the heavenly King.

#### ***This Unit objectives:***

- 1. To Learn Who is the Holy Spirit in relationship to the Holy trinity*
- 2. To Learn the work of the Holy Spirit in each of us*
- 3. To Learn the work of the Holy Spirit in the Church*
- 4. To Learn How to be filled with the Holy Spirit*

#### ***This Unit lessons:***

- Lesson 27: The Holy Spirit the Lord
- Lesson 28: The Holy Spirit builds the Church: Mysteries
- Lesson 29: The Holy Spirit builds the Church: Gifts of Service
- Lesson 30: The Fellowship of the Holy Spirit: gifts & Fruit.
- Lesson 31: Be filled with the Spirit
- Lesson 32: Unit Review

## Unit V : Yes we believe in the holy spirit

**Purpose:** To introduce the Third person of the Holy Trinity as: The partner in the kingdom with the Father and the Son. The giver and maintainer of the Bible and the church Holy Tradition. He is the Giver of life to all Living things and the Giver of the supernatural life to the members of the church. He proceeds from the Father and takes all of what is Christ's and gives to us. He is the comforter that rebukes us, He prays in us and grant us to cry to God as children. He is the Sanctifier and Bestower of gifts from above. He is the Indwelling intercessor and the inspirer, the Lord the heavenly King.

### 27. THE HOLY SPIRIT THE LORD

#### SERVANT PREPARATION:

#### VERSE & REFERENCES:

##### **1 John 5:6,7**

*"And it is the Spirit who bears witness, because the Spirit is truth. For there are three that bear witness in heaven: the Father, the Word, and the Holy Spirit; and these three are one."*

##### **Matthew 28:19**

*"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"*

##### **John 15: 26**

*"But when the Helper comes, whom I shall send to you from the Father, the Spirit of truth **who proceeds from the Father**, He will testify of Me."*

##### Matthew 10:19,20

*"But when they deliver you up, do not worry about how or what you should speak. For it will be given to you in that hour what you should speak; for it is not you who speak, but the **Spirit of your Father** who speaks in you."*

##### **Nicene - Constantinople Creed**

*"Yes we believe in the Holy Spirit, the Life-giver Lord, who proceeds from the Father, we worship and glorify Him together with the Father and the Son, who spoke in the prophets."*

##### **The Prayer of the Third hour**

*"O' Heavenly King, the Spirit of truth, the comforter, who is everywhere and fills everybody. You are the treasure of goodness and giver of life, we ask You to graciously come and dwell within us, purify us from iniquity and save our souls."*

#### CHURCH FATHERS:

**The Book of St. Basil, *On the Spirit*: CHAPTER 9 *Definitive conceptions about the Spirit which conform to the teaching of the Scriptures.***

22. LET us now investigate what are our common conceptions concerning the Spirit, as well those which have been gathered by us from Holy Scripture concerning It as those which we have received from the unwritten tradition of the Fathers. First of all we ask, who on hearing the titles of the Spirit is not lifted up in soul, who does not raise his conception to the supreme nature? It is called "Spirit of God," "Spirit of truth which proceed from the Father," "right Spirit," "a leading Spirit." Its proper and peculiar title is "Holy Spirit;" which is a name specially appropriate to everything that is incorporeal, purely immaterial, and indivisible. So our Lord, when teaching the woman who thought God to be an object of local worship that the incorporeal is incomprehensible, said "God is a spirit." On our hearing, then, of a spirit, it is impossible to form the idea of a nature circumscribed, subject to change and variation, or at all like the creature. We are compelled to advance in our conceptions to the highest, and to think of an intelligent essence, in power infinite, in magnitude unlimited, unmeasured by times or ages, generous of It's good gifts, to whom turn all things needing sanctification, after whom reach all things that live in virtue, as being watered by Its inspiration and helped on toward their natural and proper end; perfecting all other things, but Itself in nothing lacking; living not as needing restoration, but as Supplier of life; not growing by additions; but straightway full, self-established, omnipresent, origin of sanctification, light perceptible to the mind, supplying, as it were, through Itself, illumination to every faculty in the search for truth; by nature unapproachable, apprehended by reason of goodness, filling all things with Its power, but communicated only to the worthy; not shared in one measure, but distributing Its energy

according to "the proportion of faith;" in essence simple, in powers various, wholly present in each and being wholly everywhere; impassively divided, shared without loss of ceasing to be entire, after the likeness of the sunbeam, whose kindly light falls on him who enjoys it as though it shone for him alone, yet illumines land and sea and mingles with the air. So, too, is the Spirit to everyone who receives it, as though given to him alone, and yet It sends forth grace sufficient and full for all mankind, and is enjoyed by all who share It, according to the capacity, not of Its power, but of their nature.

23. Now the Spirit is not brought into intimate association with the soul by local approximation. How indeed could there be a corporeal approach to the incorporeal? This association results from the withdrawal of the passions which, coming afterwards gradually on the soul from its friendship to the flesh, have alienated it from its close relationship with God. Only then after a man is purified from the shame whose stain he took through his wickedness, and has come back again to his natural beauty, and as it were cleaning the Royal Image and restoring its ancient form, only thus is it possible for him to draw near to the Paraclete. And He, like the sun, will by the aid of your purified eye show you in Himself the image of the invisible, and in the blessed spectacle of the image you shall behold the unspeakable beauty of the archetype. Through His aid hearts are lifted up, the weak are held by the hand, and they who are advancing are brought to perfection. Shining upon those that are cleansed from every spot, He makes them spiritual by fellowship with Himself. Just as when a sunbeam falls on bright and transparent bodies, they themselves become brilliant too, and shed forth a fresh brightness from themselves, so souls wherein the Spirit dwells, illuminated by the Spirit, themselves become spiritual, and send forth their grace to others. Hence comes foreknowledge of the future, understanding of mysteries, apprehension of what is hidden,



distribution of good gifts, the heavenly citizenship, a place in the chorus of angels, joy without end, abiding in God, the being made like to God, and, highest of all, the being made God.

Such, then, to instance a few out of many, are the conceptions concerning the Holy Spirit, which we have been taught to hold concerning His greatness, His dignity, and His operations, by the oracles of the Spirit themselves.

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#### REFLECTION:

Our Lord spoke of the "another Comforter" who would stay with us forever. St Paul called all of us "the Temple of God and the Holy Spirit lives in us." The priestly blessing of the church signs the congregation with the cross in the " love of God the Father, the grace of the only begotten and the **fellowship of the Spirit**". Yet many people live ignorant of this great companion, and may go-on grieving and quenching the Spirit.

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#### LESSON PREPARATION:

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#### OBJECTIVES

*This Unit objectives:*

1. *To Learn Who is the Holy Spirit in relationship to the Holy trinity*
2. *To Learn the work of the Holy Spirit in the Church*
3. *To Learn the work of the Holy Spirit in each of us*
4. *To Learn How to be filled with the Holy Spirit*

***Lesson objective:***

3. The place of the Holy Spirit in the creed
4. The place of the Holy Spirit in us
5. The titles of the Holy Spirit
6. The Symbols of the Holy Spirit

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#### INTRODUCTION:

A story of the friend who cares while being ignored

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#### LESSON BODY:

**The Titles of the Holy Spirit:**

The Title	What it means	Where we find it
1. The Lord	Equality with the Father and the Son	The Creed
2. The Giver of Life	Brings Christ (the Life) to us	
3. The Heavenly King	He reigns in our Body (the Temple of God)	Litanies of the Third hour of Agpeya
4. The Comforter - Paraclete	His fruit are peace and joy	
5. The Spirit of Truth	He speaks to us of Christ ( the Truth)	
6. The Treasure of Goodness	He takes all that is Christ and gives us	
7. The Spirit of Sonship	In Him we can call God: our Father <i>Because he gives us the sonship of Christ</i>	

**The 6 Symbols of the Holy Spirit are:**

Symbol	What does it mean?	Where we find it
1. The Dove	Gentle - caring	Baptism of our Lord
2. The Water	Quenches thirst - Cleansing	Our Lord dialogue with the Samaritan woman
3. The Fire	Cleanses , Illuminates Guides - Energize and spreads	Pentecost Lead the Israelites by night
4. The Oil	Covers, blesses and fills	Anointment of priests and kings
5. The Wind	Drives and leads	Red sea Pentecost
6. The Cloud	Fills and obscures	lead the Israelites by day filled The Temple

**VERSE TO REMEMBER:**

*O' Heavenly King, the Spirit of truth, the comforter, who is everywhere and fills everybody.  
You  
are the treasure of goodness and giver of life, we ask You to graciously come and dwell  
within us, purify us from iniquity and save our souls.*

## UNIT : YES WE BELIEVE IN THE HOLY SPIRIT

**Purpose:** To introduce the Third person of the Holy Trinity as: The partner in the kingdom with the Father and the Son. The giver and maintainer of the Bible and the church Holy Tradition. He is the Giver of life to all Living things and the Giver of the supernatural life to the members of the church. He proceeds from the Father and takes all of what is Christ's and gives to us. He is the comforter that rebukes us, He prays in us and grant us to cry to God as children. He is the Sanctifier and Bestower of gifts from above. He is the Indwelling- intercessor and the inspirer, the Lord the heavenly King.

## 28. THE HOLY SPIRIT AND THE CHURCH: MYSTERIES: GIFTS OF THE INCARNATION

### SERVANT PREPARATION:

#### VERSE & REFERENCES:

##### **John 3:5**

*<sup>5</sup>Jesus answered, "Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God.*

##### **Galatians 3:27**

*<sup>27</sup>For as many of you as were baptized into Christ have put on Christ.*

##### **Acts 1:8**

*<sup>8</sup>But you shall receive power when the Holy Spirit has come upon you;*

##### **John 6:56**

*<sup>56</sup>He who eats My flesh and drinks My blood abides in Me, and I in him. <sup>57</sup>As the living Father sent Me, and I live because of the Father, so he who feeds on Me will live because of Me.*

##### **John 20:22,23**

*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."*

##### **James 5: 14,15**

*<sup>14</sup>Is anyone among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord. <sup>15</sup>And the prayer of faith will save the sick, and the Lord will raise him up. And if he has committed sins, he will be forgiven.*

##### **Ephesians: 5:31,32**

<sup>31</sup>"For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh." <sup>32</sup>This is a great mystery, but I speak concerning Christ and the church.

### **Acts 20:28**

<sup>28</sup>Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood.

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#### CHURCH FATHERS:

#### **St Cyril of Alexandria commentary on the Gospel of St John 19:32-37**

*32-37 The soldiers therefore came, and brake the legs of the first, and of the other which was crucified with Him: but when they came to Jesus, and saw that He was dead already, they brake not His Legs: howbeit, one of the soldiers with a spear pierced His Side, and straightway there came out blood and water. And he that hath seen hath borne witness, and his witness is true: and he knows that he said true, that ye also may believe. For these things came to pass, that the Scripture might be fulfilled, A bone of Him shall not be broken. And again another Scripture says, They shall look on Him Whom they pierced.*

In pursuance of the request of the Jews, men afflicted with a madness akin to their cruelty---I mean the soldiers of Pilate---break the legs of the two robbers, as they were still numbered among the living, intensifying the bitter pang of their last agony, and finally dispatching them by the most grievous act of violence. But when they found Jesus with His Head bowed down, and saw that He had already given up the ghost, they thought it lost labor to break His Legs; but, as they still had a faint suspicion that He might not be actually dead, they *with a spear pierced His Side*, which sent forth Blood, mingled with Water; God presenting us thereby with a type, as it were, and foreshadowing of the mystery of the Eucharist, and Holy Baptism. For Holy Baptism is of Christ, and Christ's institution; and the power of the mystery of the Eucharist grew up for us out of His Holy Flesh.

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#### REFLECTION:

In the Mysteries of the church, The Holy Spirit gives us the graces of Christ incarnation, i.e. His Life giving Body and His Sonship, His forgiveness and his healing, His sanctity and fathering love. In the Holy Mysteries, the Holy Spirit forms the Body of Christ, His church. It is from the rib of Adam that Eve was formed. Likewise from the side of Christ comes out the church.

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#### LESSON PREPARATION

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#### OBJECTIVES

*This Unit objectives:*

5. *To Learn Who is the Holy Spirit in relationship to the Holy trinity*
6. *To Learn the work of the Holy Spirit in the Church*
7. *To Learn the work of the Holy Spirit in each of us*
8. *To Learn How to be filled with the Holy Spirit*

**Lesson Objective:**

3. Know the 7 sacraments of the Church and How the Holy Spirit brings to us a grace from Christ's incarnation. The verses that point that out with their references.

**INTRODUCTION:**

We continue in our study of who is the Holy Spirit and His different actions. Today we look at His work in the church.

**The embryo metaphor:**

Where does the baby get her body from? she gets it from the body of her mother; from the mother's bones and flesh. The blood carry the elements to the womb of the mother, where the baby's body is formed. The baby is made to be like her mother in many ways, she may even have similar personality characteristics.

**LESSON BODY:**

We are made Christians by the mysteries of the church. The Holy Spirit takes what is belonging to Christ and gives them to us. In the Mysteries, the Holy spirit forms us to be members of Christ body.

Can you list the Mysteries (Sacraments) of the Church? what each gives us?

<b>Baptism</b>	To put-on Christ (making of the body members)	Galatians 3:27
<b>Chrismation</b>	To be filled with the Holy Spirit (the blood)	Acts1:8
<b>Confession</b>	To be forgiven (the cleaning system)	John 20: 22,23
<b>Eucharist</b>	To abide in Christ (the nourishment)	John 6:56,57
<b>Matrimony</b>	To be filled with Christ love to my family (to bind organs together)	Ephesians 5:31,32
<b>Unction of the sick</b>	To be healed and forgiven (the healing power)	James 5:14,15
<b>Priesthood</b>	To be filled with Christ love to the Church (the head)	Acts 20:28

**CONCLUSION:**

We become members of the body of Christ by the mysteries of the church. In the mysteries, the Holy Spirit builds the church as the body of Christ

**VERSE TO REMEMBER:**

**John 16:14**

*<sup>14</sup>He will glorify Me, for He will take of what is Mine and declare it to you.*

## Unit : Yes we believe in the Holy Spirit

**Purpose:** To introduce the Third person of the Holy Trinity as: The partner in the kingdom with the Father and the Son. The giver and maintainer of the Bible and the church Holy Tradition. He is the Giver of life to all Living things and the Giver of the supernatural life to the members of the church. He proceeds from the Father and takes all of what is Christ's and gives to us. He is the comforter that rebukes us, He prays in us and grant us to cry to God as children. He is the Sanctifier and Bestower of gifts from above. He is the Indwelling- intercessor and the inspirer, the Lord the heavenly King.

### 29. THE HOLY SPIRIT BUILDS THE CHURCH: GIFTS OF SERVICE

#### SERVANT PREPARATION:

#### VERSE & REFERENCES:

##### **Romans 12:4-8**

*4For as we have many members in one body, but all the members do not have the same function, 5so we, being many, are one body in Christ, and individually members of one another. 6Having then gifts differing according to the grace that is given to us, let us use them: if prophecy, let us prophesy in proportion to our faith; 7or ministry, let us use it in our ministering; he who teaches, in teaching; 8he who exhorts, in exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness.*

##### **Ephesians 4:15,16**

*11And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, 12for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, 13till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ; 14that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting, 15but, speaking the truth in love, may grow up in all things into Him who is the head--Christ-- 16from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love.*

##### **1 Corinthians 12:3-31**

*3Therefore I make known to you that no one speaking by the Spirit of God calls Jesus accursed, and no one can say that Jesus is Lord except by the Holy Spirit. 4There are diversities of gifts, but the same Spirit. 5There are differences of ministries, but the same Lord. 6And there are diversities of activities, but it is the same God who works all in all. 7But the manifestation of the Spirit is given to each one for the profit of all: 8for to one is given the word of wisdom through the Spirit, to another*

the word of knowledge through the same Spirit, <sup>9</sup>to another faith by the same Spirit, to another gifts of healings by the same Spirit, <sup>10</sup>to another the working of miracles, to another prophecy, to another discerning of spirits, to another different kinds of tongues, to another the interpretation of tongues. <sup>11</sup>But one and the same Spirit works all these things, distributing to each one individually as He wills. <sup>12</sup>For as the body is one and has many members, but all the members of that one body, being many, are one body, so also is Christ. <sup>13</sup>For by one Spirit we were all baptized into one body-- whether Jews or Greeks, whether slaves or free-- and have all been made to drink into one Spirit. <sup>14</sup>For in fact the body is not one member but many. <sup>15</sup>If the foot should say, "Because I am not a hand, I am not of the body," is it therefore not of the body? <sup>16</sup>And if the ear should say, "Because I am not an eye, I am not of the body," is it therefore not of the body? <sup>17</sup>If the whole body were an eye, where would be the hearing? If the whole were hearing, where would be the smelling? <sup>18</sup>But now God has set the members, each one of them, in the body just as He pleased. <sup>19</sup>And if they were all one member, where would the body be? <sup>20</sup>But now indeed there are many members, yet one body. <sup>21</sup>And the eye cannot say to the hand, "I have no need of you"; nor again the head to the feet, "I have no need of you." <sup>22</sup>No, much rather, those members of the body which seem to be weaker are necessary. <sup>23</sup>And those members of the body which we think to be less honorable, on these we bestow greater honor; and our unpresentable parts have greater modesty, <sup>24</sup>but our presentable parts have no need. But God composed the body, having given greater honor to that part which lacks it, <sup>25</sup>that there should be no schism in the body, but that the members should have the same care for one another. <sup>26</sup>And if one member suffers, all the members suffer with it; or if one member is honored, all the members rejoice with it. <sup>27</sup>Now you are the body of Christ, and members individually. <sup>28</sup>And God has appointed these in the church: first apostles, second prophets, third teachers, after that miracles, then gifts of healings, helps, administrations, varieties of tongues. <sup>29</sup>Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? <sup>30</sup>Do all have gifts of healings? Do all speak with tongues? Do all interpret? <sup>31</sup>But earnestly desire the best gifts. And yet I show you a more excellent way.

CHURCH FATHERS:

### St John Chrysostom HOMILY 21 on ROMANS 12:4-8

***"For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another."***

AGAIN he uses the same example as he does to the Corinthians, and that to calm the same passion. For great is the power of the medicine, and the force of this illustration for the correcting of this disease of arrogance. Why (he means) dost you think highly of thyself? Or why again does another utterly despise himself? Are we not all one body, both great and small? When then we are in the total number but one, and members one of another, why dost you by your haughtiness separate yourself? Why do you put your brother to shame? For as he is a member of you, so are you also of him. And it is on this score that your claims to honor are so equal. For he has stated two things that might take down their haughty spirit: one that we are members one of another, not the small of the great only, but also the great of the small; and another, that we are all one body. Or rather there are three points, since he shows that the gift was one of grace. "Therefore be not high-minded." For it was given you of God; you did not take it, nor find it even. Hence too, when he touches upon the gifts, he does not say that one received more, and another less, but what?

*different.* For his words are, “having then gifts,” not less and greater, but, “differing.” And what if you art not appointed to the same office, still the body is the same. And beginning with gifts, he ends with a good deed; and so after mentioning prophecy, and ministry, and the like, he concludes with mercy, diligence, and succor. Since then it was likely that some would be virtuous, yet not have prophecy, he shows how that this too is a gift, and a much greater one than the other (as he shows in the Epistle to the Corinthians), and so much the greater, as that one has a reward, the other is devoid of a recompense. For the whole is matter of gift and grace. Wherefore he said,

**Verse 6.** *“Having then gifts differing according to the grace of God that is given unto us, whether prophecy, let us prophesy according to the proportion of faith.”*

Since then he had sufficiently comforted them, he wishes also to make them struggle with each other, and labor more in earnest, by showing that it is themselves that give the grounds for their receiving more or less. For he says indeed that it is given by God (as when he says, “according as God have dealt to every man the measure of faith;” and again, “according to the grace given unto us”) (Romans 12:3), that he may subdue the haughty. But he says also that the beginnings lie with themselves, to rouse the lethargic. And this he does in the Epistle to the Corinthians also, to produce both these emotions. For when he said, “covet earnestly the gifts,” (1 Corinthians 12:31), he shows that they were themselves the cause of the differences in what was given. But when he says, “Now all these things work one and the selfsame Spirit, dividing to every man in a separate or individual way, as he will”, he is proving that those who have received it ought not to be elated, so using every way open to him to allay their disorder. And this he does here also. And again, to rouse those who have fallen drowsy, he says, “Whether prophecy, let us prophesy according to the proportion of faith.” For though it is a grace, yet it is not poured forth at random, but framing its measure according to the recipients, it lets as much flow as it may find the vessel of faith that is brought to be capable of.

**Verse 7.** *“Or ministry, let us wait on our ministering.”*

Here he names a comprehensive thing. For the Apostleship even is called a ministry, and every spiritual work is a ministry. This is indeed a name of a peculiar office (viz. the diaconate); however, it is used in a general sense. “Or he that teaches, on teaching.” See with what indifference he places them, the little first and the great afterwards, again giving us the same lesson, not to be puffed up or elated.

**Verse 8.** *“Or he that exhorts, on exhortation.”*

And this is a species of teaching too. For “if ye have any word of exhortation,” it says, “speak unto the people.” (Acts 13:15.) Then to show that it is no great good to follow after virtue unless this is done with the proper rule, he proceeds, “He that gives”, “let him do it with simplicity.” For it is not enough to give, but we must do it with generosity also, for this constantly answers to the name of simplicity. Since even the virgins had oil, still, since they had not enough, they were cast out from everything. “He that defends” (A.V. rules), “with diligence;” for it is not enough to do undertake the defense. “He that shows mercy, with cheerfulness.” For it is not enough to show mercy, but it behooves us to do it with a largeness and an ungrudging spirit, or rather not with an ungrudging, but even with a cheerful and rejoicing one, for not grudging does not amount to rejoicing. And this same point, when he is writing to the Corinthians also, he insisted very strongly upon. For to rouse them to such largeness he said, “He that sows sparingly shall reap also sparingly, and he which sows bountifully shall reap also bountifully. (2 Corinthians 9:6.) But to correct their temper he added, “Not grudgingly or of necessity.” (ib. 7.) For both the shower of mercy ought to have, both un-grudgingness and pleasure. And why do you lament yourself of giving alms? Why do you grieve



at showing mercy, and lose the advantage of the good deed? For if you grieve you do not do mercy, but art cruel and inhuman. For if you grieve, how shall you be able to raise up him that is in sorrow? For it is much if he suspects no ill, even, when you are giving with joyfulness. For since nothing seems to men such a disgrace as to be receiving from others, unless by an exceedingly cheerful look you remove the suspicion, and show that you are receiving rather than giving, you will even cast down the receiver rather than raise him up. This is why he says, "He that show mercy, with cheerfulness." For who that is receiving a kingdom, is of sad countenance? Who that is receiving pardon for his sins continues of dejected look? Mind not then the expenditure of the money; but the increase that comes of that expenditure. For if he that sow rejoices though sowing with uncertainty of return, much more should he do so that farms the Heaven. For in this way, even though thou give but little, thou wilt be giving much; even as how much you give with a sad countenance, thou wilt have made thy much a little. Thus the widow outweighed many talents by the two mites, for her spirit was large. And how is it possible, it may be said, for one that dwells with poverty in the extreme, and empties forth his all, to do this with a ready mind? Ask the widow, and thou wilt hear the way, and wilt know that it is not poverty that makes narrow circumstances, but the temper of a man that effects both this and its opposite. For it is possible even in poverty to be munificent, and in riches to be niggardly. Hence in giving he looks for simplicity, and in showing mercy for cheerfulness, and in patronizing for diligence. For it is not with money only that he wishes us to render every assistance to those in want, but both with words, and deeds, and in person, and in every other way. And after mentioning the chief kind of aiding, that which lies in teaching, namely, and that of exhorting (for this is a more necessary kind, in that it nurtures the soul), he proceeds to that by way of money, and all other means; then to show how these may be practiced aright, he brings in the mother of them, love.

#### REFLECTION:

In The gifts of service the Holy Spirit grant the members of the church different gifts that complement each other. For the body has different members with different jobs. It is a unity of complementation and not of replication. These gifts are both simple and supernatural, but they all serve the body to build the kingdom of God. The most basic of all gifts is the ability of calling Jesus "Lord."

### LESSON PREPARATION

#### OBJECTIVES

*This Unit objectives:*

- 9. To Learn Who is the Holy Spirit in relationship to the Holy trinity*
- 10. To Learn the work of the Holy Spirit in the Church*
- 11. To Learn the work of the Holy Spirit in each of us*
- 12. To Learn How to be filled with the Holy Spirit*
- 13. Learning about the nature of prayer life and its development*

**Lesson Objective:**

4. Know the 7 sacraments of the Church and How the Holy Spirit brings to us a grace from Christ's incarnation. The verses that point that out with their references.
5. Know the metaphor of the body as it points out to the church, the body of Christ from Romans 12:4
6. Know the 7 simple gifts and the supernatural gifts

**INTRODUCTION:**

We continue in our study of who is the Holy Spirit and His different actions. Today we look at His work in the church.

How that we complement each other as the members of one body complement each other 1Corinth12:12

The Holy Spirit gives the church different gifts. Some are called simple because they are given always, but some are supernatural and are given occasionally.

The simple gifts are listed in Romans 12:6,7. The metaphor of thanksgiving dinner: Seven church members shared a thanksgiving dinner: a prophet, an exhorter, a teacher, a minister, a giver, a mercy giver and leader. The wind turned over the table cloth and the thanksgiving dinner was thrown on the floor. The prophet was unhappy and started to rebuke the group for their carelessness with God's gift of food while other people cannot get enough to eat. The exhorter tried to cheer the group up by suggesting that they can remove the portion of food that touched the floor and eat the rest. The teacher explained to the group why did they lose their dinner and the ways of preventing this from happening again. The minister asked them not to move and that he would clean the place and prepare a replacement dinner. The giver got his wallet and took out money and said to the group that this money is to buy a ready-made meal for the group. The mercy giver was saddened by the accident and told everyone that he is sorry for the disruption of their celebration. The leader asked everyone to help with their specific gifts; the minister to clean, the giver to get out some money..etc;

<b>Prophecy</b>	<b>Rebuke for sin (Word)</b>	<b>Cannot stand any wrong</b>
Ministry	Works of service	Cannot stand still
<b>Teaching</b>	<b>Explain and teach (Word)</b>	<b>Cannot stand obscurity</b>
<b>Exhorting</b>	<b>Encourage (Word)</b>	<b>Cannot stand despair</b>
Giving	Material giving	Cannot stand lack of things
Leading	Leads and discover gifts	Cannot stand chaos
Mercy giving	Sharing sorrows	Cannot stand sadness

The Holy Spirit gives **supernatural gifts like:**

**Gift of healing:** *to heal the sick*

**Miracles:** *like moving the mountain*

**Knowledge:** *to know secrets of hearts*

**Speaking in tongues:** *talking in a different language*

**Interpreting of tongues:** *to translate someone else's foreign language*

**Visions & Revelations:**

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**CONCLUSION:**

The Holy Spirit builds the body of Christ - the Church, by giving different gifts to every member.

**VERSE TO REMEMBER:**

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**Romans 12:4-8**

*4For as we have many members in one body, but all the members do not have the same function,  
5so we, being many, are one body in Christ, and individually members of one another.*

## Unit : Yes we believe in the holy spirit

**Purpose:** To introduce the Third person of the Holy Trinity as: The partner in the kingdom with the Father and the Son. The giver and maintainer of the Bible and the church Holy Tradition. He is the Giver of life to all Living things and the Giver of the supernatural life to the members of the church. He proceeds from the Father and takes all of what is Christ's and gives to us. He is the comforter that rebukes us, He prays in us and grant us to cry to God as children. He is the Sanctifier and Bestower of gifts from above. He is the Indwelling intercessor and the inspirer, the Lord the heavenly King.

### 30. THE FELLOWSHIP OF THE HOLY SPIRIT: GIFTS AND FRUIT

#### SERVANT PREPARATION

##### VERSE & REFERENCES:

###### Isaiah 11:2

*<sup>2</sup> The Spirit of the LORD shall rest upon Him, The Spirit of wisdom and understanding, The Spirit of counsel and might, The Spirit of knowledge and of the fear of the LORD.*

###### Ephesians 1:17-20

*"<sup>17</sup>that the God of our Lord Jesus Christ, the Father of glory, may give to you the **spirit of wisdom** and revelation in the **knowledge of Him**, <sup>18</sup>the eyes of your **understanding** being enlightened; that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, <sup>19</sup>and what is the exceeding greatness of His **power** toward us who believe, according to the working of His **mighty power**" <sup>20</sup>which He worked in Christ when He raised Him from the dead and seated Him at His right hand in the heavenly places,"*

###### Colossians 2:2,3

*"That their hearts may be encouraged, being knit together in love, and attaining to all riches of the full assurance of **understanding**, to the **knowledge** of the mystery of God, both of the Father and of Christ, in whom are hidden all the treasures of **wisdom** and **knowledge**."*

###### Galatians 5:22,23

*<sup>22</sup>But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, <sup>23</sup>gentleness, self-control. Against such there is no law.*

##### CHURCH FATHERS:

He says not, "the work of the Spirit," but, "the fruit of the Spirit." Is the soul, however, superfluous? the flesh and the Spirit are mentioned, but where is the soul? is he discoursing of beings without a soul? for if the things of the flesh be evil, and those of the Spirit good, the soul must be superfluous. By no means, for the mastery of the passions belongs to her, and concerns her; and

being placed amid vice and virtue, if she has used the body fitly, she has wrought it to be spiritual, but if she separate from the Spirit and give herself up to evil desires, she makes herself more earthly.

You observe throughout that his discourse does not relate to the substance of the flesh, but to the moral choice, which is or is not vicious. And why does he say, “the fruit of the Spirit?” it is because evil works originate in ourselves alone, and therefore he calls them “works,” but good works require not only our diligence but God’s loving kindness. He places first the root of these good things, and then proceeds to recount them, in these words, “Love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, temperance; against such there is no law.” For who would lay any command on him who has all things within himself, and who has love for the finished mistress of philosophy? As horses, who are compliant and do everything of their own accord, need not the lash, so neither does the soul, which by the Spirit has attained to excellence, need the admonitions of the Law. Here too he completely and strikingly casts out the Law, not as bad, but as inferior to the philosophy given by the Spirit.

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#### REFLECTION:

The Holy Spirit builds each of us by giving us all the gifts and fruit of Christ our Lord (His inner qualities). This inside work of the Holy Spirit is the fellowship of the Spirit with each of us.

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#### OBJECTIVES

*This Unit objectives:*

1. *To Learn Who is the Holy Spirit in relationship to the Holy trinity*
2. *To Learn the work of the Holy Spirit in the Church*
3. *To Learn the work of the Holy Spirit in each of us*
4. *To Learn How to be filled with the Holy Spirit*

Lesson Objective:

1. Learn the gifts and fruit of the Spirit as the inner qualities of Christ brought to us by the Holy Spirit

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### LESSON PREPARATION

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#### LESSON BODY

The metaphor of the tree:

Our Lord told us that a tree is known by its fruit. The Holy Spirit planted us as a branch in the Vineyard (Christ).

A Gardner who take care of a fruit tree (like apple) would have to till the ground, and fertilize it. He also have to clean around it and prune it. In due time -the season of fruits- the tree would bring fruit on its own.

1. Love
2. Joy
3. Peace
4. Long suffering
5. Gentleness
6. Goodness
7. faithfulness
8. Meekness
9. Self control

The gifts of the Holy Spirit to each of us are in Isaiah 11:2. They are Christ own inner qualities that the Holy Spirit gives us also.

They are 6 gifts: "**Wisdom Understand Knowledge Might Counsel Fear**" (reordered to be remembered)

1. **Wisdom:** *discerning the purpose of things*
2. **Understanding:** *The deep things of The Father and the Son*
3. **Counsel:** *good decision making*
4. **Might:** *To stand against temptations and in doing God's will*
5. **Knowledge:** *of the kingdom*
6. **The Fear of the LORD:** *to give God our highest respect and honor*

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## CONCLUSION

### VERSE TO REMEMBER:

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#### **Ephesians 1:17-20**

*"17that the God of our Lord Jesus Christ, the Father of glory, may give to you the spirit of wisdom and revelation in the knowledge of Him, 18the eyes of your understanding being enlightened; that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, 19and what is the exceeding greatness of His power toward us who believe, according to the working of His mighty power" 20which He worked in Christ when He raised Him from the dead and seated Him at His right hand in the heavenly places,"*

#### **Galatians 5:22,23**

*22But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, 23gentleness, self-control. Against such there is no law.*

HOME ACTIVITY-DAILY READINGS

## Unit : Yes we believe in the Holy Spirit

**Purpose:** To introduce the Third person of the Holy Trinity as: The partner in the kingdom with the Father and the Son. The giver and maintainer of the Bible and the church Holy Tradition. He is the Giver of life to all Living things and the Giver of the supernatural life to the members of the church. He proceeds from the Father and takes all of what is Christ's and gives to us. He is the comforter that rebukes us, He prays in us and grant us to cry to God as children. He is the Sanctifier and Bestower of gifts from above. He is the Indwelling intercessor and the inspirer, the Lord the heavenly King.

### 31. BE FILLED WITH THE SPIRIT

#### SERVANT PREPARATION

#### VERSE & REFERENCES:

##### **Ephesians 5:18**

*"And do not be drunk with wine, in which is dissipation; but be filled with the Spirit,"*

#### CHURCH FATHERS:

John Chrysostom commentary on the book of Acts:

#### LESSON PREPARATION

#### SONG:

#### VOCABULARY:

#### OBJECTIVES

*This Unit objectives:*

- 1. To Learn Who is the Holy Spirit in relationship to the Holy trinity*
- 2. To Learn the work of the Holy Spirit in each of us*
- 3. To Learn the work of the Holy Spirit in the Church*
- 4. To Learn How to be filled with the Holy Spirit*



## Lesson Objective:

1. Learning the means of grace
2. Learning obstacles to filling
3. Learning manifestation of filling

## INTRODUCTION:

- **Knowing that Cloud is a symbol of the Holy Spirit, introduce the lesson by telling the story of dedication of Solomon Temple in second Chronicles 7: 1-3**

*"<sup>11</sup>And it came to pass when the priests came out of the Most Holy Place (for all the priests who were present had sanctified themselves, without keeping to their divisions), <sup>12</sup>and the Levites who were the singers, all those of Asaph and Heman and Jeduthun, with their sons and their brethren, stood at the east end of the altar, clothed in white linen, having cymbals, stringed instruments and harps, and with them one hundred and twenty priests sounding with trumpets-- <sup>13</sup>indeed it came to pass, when the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the LORD, and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the LORD, saying:*

*" For He is good, For His mercy endures forever,"*

*that the house, the house of the LORD, was filled with a cloud, <sup>14</sup>so that the priests could not continue ministering because of the cloud; for the glory of the LORD filled the house of God." II CHRONICLES:5:11-14*

*"When Solomon had finished praying, fire came down from heaven and consumed the burnt offering and the sacrifices; and the glory of the LORD filled the temple. <sup>2</sup>And the priests could not enter the house of the LORD, because the glory of the LORD had filled the LORD's house. <sup>3</sup>When all the children of Israel saw how the fire came down, and the glory of the LORD on the temple, they bowed their faces to the ground on the pavement, and worshiped and praised the LORD, saying: " For He is good, For His mercy endures forever."*

- **Our Lord Christ spoke of His body as the Temple of the New Testament**

*"<sup>19</sup>Jesus answered and said to them, "Destroy this temple, and in three days I will raise it up."  
<sup>20</sup>Then the Jews said, "It has taken forty-six years to build this temple, and will You raise it up in three days?" <sup>21</sup>But He was speaking of the temple of His body. <sup>22</sup>Therefore, when He had risen from the dead, His disciples remembered that He had said this to them; and they believed the Scripture and the word which Jesus had said." John 2: 19-22*

- **St Paul called our bodies the Temple of God:**

*"<sup>16</sup>Do you not know that you are the temple of God and that the Spirit of God dwells in you? <sup>17</sup>If anyone defiles the temple of God, God will destroy him. For the temple of God is holy, which temple you are." 1 Corinthians 3:16-17*

## LESSON BODY:

1. It is only accomplished by faith.

a) It is a spiritual event and therefore will require faith based on the power and authority of God's Word.

b) We can experience the life of power with streams of living water flowing from us by remembering what the Bible says is required.

2. Experiencing the filling happens when we acknowledge our thirsty souls.

a) When we confess our sins.

b) We need to thank God that he has forgiven all our sins- past, present, and future because Christ died for us.

3. When, by faith, we welcome the fullness of the Holy Spirit for our lives.

a) We can do this because God's Word has told us that we need to be filled in Eph. 5:18.

b) He has promised He will always answer us when we pray according to His will. (1Jn. 5:14,15)

c) When we partake of His Body and His Blood we become a suitable vessel for His Spirit.

4. The result is spirit-filled results.

a) We no longer are content to just get by in our walk with God.

b) We thirst for more power, we want to get involved and be used by God.

c) We want to be tools.

A man went out walking and looking across a field at a house. There beside the house was what looked like a man pumping furiously at one of those hand pumps. As the man watched, the worker continued to pump at a tremendous rate; he seemed absolutely tireless, pumping on and on, up and down, without ever slowing in the slightest, much less stopping. Truly it was a remarkable sight, so the observer started to walk toward it. As he got closer, he could see it was not a man at the pump, but a wooden figure painted to look like a man. The arm that was pumping so rapidly was hinged at the elbow and the hand was wired to the pump handle. The water was pouring forth, but not because the figure was pumping it. You see, it was an artesian well, and the water was pumping the man!

When you see a man who is at work for God and producing results, recognize that it is the Holy Spirit working through him, not the man's efforts that are giving results. All he has to do-and all you have to do is keep your hand on the handle.

## CONCLUSION

VERSE TO REMEMBER:

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HOME ACTIVITY-DAILY READINGS

## Unit : Yes we believe in the holy spirit

**Purpose:** To introduce the Third person of the Holy Trinity as: The partner in the kingdom with the Father and the Son. The giver and maintainer of the Bible and the church Holy Tradition. He is the Giver of life to all Living things and the Giver of the supernatural life to the members of the church. He proceeds from the Father and takes all of what is Christ's and gives to us. He is the comforter that rebukes us, He prays in us and grant us to cry to God as children. He is the Sanctifier and Bestower of gifts from above. He is the Indwelling intercessor and the inspirer, the Lord the heavenly King.

### 32. UNIT REVIEW

#### SERVANT PREPARATION

VERSE & REFERENCES:

CHURCH FATHERS:

#### UNIT : YES WE BELIEVE IN THE HOLY SPIRIT

**Purpose:** To introduce the Third person of the Holy Trinity as: The partner in the kingdom with the Father and the Son. The giver and maintainer of the Bible and the church Holy Tradition. He is the Giver of life to all Living things and the Giver of the supernatural life to the members of the church. He proceeds from the Father and takes all of what is Christ's and gives to us. He is the comforter that rebukes us, He prays in us and grant us to cry to God as children. He is the Sanctifier and Bestower of gifts from above. He is the Indwelling intercessor and the inspirer, the Lord the heavenly King.

#### HOME ACTIVITY-DAILY READINGS

Prepare a prayer list for the liturgy: what to give thanks for, what to confess, to praise, to bless etc.

## Unit : Seasonal Unit

**Purpose:** To prepare and engage the students to the church life and liturgical cycle

### 2. THE FEAST OF THE CROSS- THE SHADOWS OF THE CROSS IN THE OLD TESTAMENT

#### SERVANT PREPARATION:

#### VERSE & REFERENCES:

**1. Jacob blesses the two sons of Joseph - Genesis 48: 8-19**

*"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, 16 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." 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."*

**2. The spreading out of Moses Hands Exodus 17:8-13**

*"8Now Amalek came and fought with Israel in Rephidim. 9And Moses said to Joshua, "Choose us some men and go out, fight with Amalek. Tomorrow I will stand on the top of the hill with the rod of God in my hand." 10So Joshua did as Moses said to him, and fought with Amalek. And Moses, Aaron, and Hur went up to the top of the hill. 11And so it was, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed. 12But Moses' hands became heavy; so they took a stone and put it under him, and he sat on it. And Aaron and Hur supported his*

hands, one on one side, and the other on the other side; and his hands were steady until the going down of the sun. 13So Joshua defeated Amalek and his people with the edge of the sword."

### 3. The Bronze Serpent - Numbers 21:4-9

"4Then they journeyed from Mount Hor by the Way of the Red Sea, to go around the land of Edom; and the soul of the people became very discouraged on the way. 5And the people spoke against God and against Moses: "Why have you brought us up out of Egypt to die in the wilderness? For there is no food and no water, and our soul loathes this worthless bread." 6So the LORD sent fiery serpents among the people, and they bit the people; and many of the people of Israel died. 7Therefore the people came to Moses, and said, "We have sinned, for we have spoken against the LORD and against you; pray to the LORD that He take away the serpents from us." So Moses prayed for the people. 8Then the LORD said to Moses, "Make a fiery serpent, and set it on a pole; and it shall be that everyone who is bitten, when he looks at it, shall live." 9So Moses made a bronze serpent, and put it on a pole; and so it was, if a serpent had bitten anyone, when he looked at the bronze serpent, he lived."

CHURCH FATHERS:

REFLECTION:

PRAYER:

## LESSON PREPARATION

SONG:

VOCABULARY:

OBJECTIVES

<b>Faith:</b>	We confess our faith when making the sign of the cross
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<b>Liturgical:</b>	We bless ourselves and everything with the Name of God and of the sign of the cross
<b>Moral:</b>	The cross is our power against evil and our healing from sin
<b>Spiritual:</b>	The cross is our blessing

## INTRODUCTION:

Introduce the lesson by telling the class about the feasts of the cross.

*"Because the feast of the appearance of the Honorable Cross, which is on the tenth of Baramhat, always comes during fasting, it was substituted by the fathers for the Seventeenth of Tute which is the day of consecration of its church."*

## LESSON BODY:

### **Read with the students each of the passages from the Bible**

1. Genesis 48:8-19. *After reading this passage divide the students into groups of threes and ask each group to act the scene of the blessing. When they are done ask them to share their thoughts and discoveries:*
  1. *How Jacob crossed his hands to bless His grandchildren*
  2. *How God the Father bless us by the sign of the Cross*
  3. *How Joseph presented his children to His Father to be blessed as our Lord Jesus present us to the Father to be blessed*
  
2. Exodus 17: 8-13. *After reading this passage, let them draw a sketch of the scene on the white board. Bring an icon of our Lord crucified and put it next to the sketch. Ask them to share their thoughts and questions about the similarities between both scenes:*
  1. *Moses posture was that of the cross*
  2. *God's power is in the cross and prayer*
  3. *We too could win our battles when we use the cross and prayers against sin*
  4. *What prayer did our Lord offer for us from the cross? "Forgive them" In the cross, our Lord asks the Father to forgive us.*
  
3. Numbers 21: 4-9. *After reading this passage discuss with the students whatever could be the meaning of the story. And how it is a shadow of the cross:*
  1. *In the Church the cross is placed at the top of the iconostasis for everyone to look at when they come-in*
  2. *In our homes we should have a cross in each room and especially in the bedroom to pray before it*
  3. *We are healed from sin's venom by looking at the cross*

4. *We ought to keep the cross before us at all times so we can be healed*

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PLAN AND MATERIALS:

***Prepare crosses for the students to carry in the procession and to take home after being placed under the altar for the feast liturgy.***

***They hang the cross in their bedroom or where they study so they can look at the cross often.***

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CONCLUSION:

REVIEW QUESTIONS:

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VERSE TO REMEMBER:

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*"For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God." 1 Corinthians 1:18*

HOME ACTIVITY AND DAILY READINGS

The consecrated cross should be placed where the student study and pray.



## Unit : Seasonal Unit

**Purpose:** To prepare the students for the church season

### 3. KIAHK

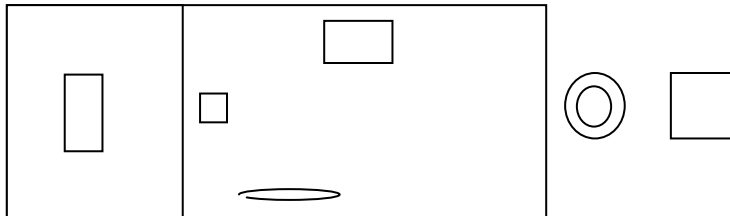
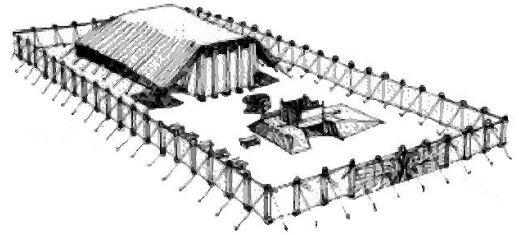
#### SERVANT PREPARATION

#### VERSE & REFERENCES:

##### **The Tabernacle**

The tabernacle was to provide a place where God might dwell among His people. The term *tabernacle* sometimes refers to the tent, including the Holy Place and the Most Holy Place, which was covered with embroidered curtains.

But in other places it refers to the entire complex, including the curtained court in which the tent stood.



##### **The First Part: *Tabernacle***

*Tabernacle Movie 2:15-3:20*

You are called righteous, O blessed one, among women, the second tabernacle

+ Which is called, the holy of holies, wherein are the tablets, of the covenant.

Whereupon is, the ten commandments, these which are written, by the finger of God.

+ They have directed us, to the Iota, the name of salvation, of Jesus Christ.

Who was incarnate, of you without change, and became the Mediator, of a new covenant.

+ Through the shedding, of His holy Blood, He purified the faithful, to be a justified people.

Wherefore everyone, magnifies you, O my Lady the Mother of God, the ever-holy.

+ And we too, hope to win mercy, through your intercessions, with the Lover of Mankind.

Who can speak of, the honor of the tabernacle, which Moses had made, on Mount Sinai.  
+ He made it with glory, as commanded by the Lord, according to the patterns, shown unto him.  
Therein Aaron, and his sons served, the example of the highest, in the shadow of the heavenly ones.  
+ They likened it to you, O Virgin Mary, the true tabernacle, wherein dwelt God.  
Wherefore we, magnify you befittingly, with prophetic, hymnology.  
+ For they spoke of you, with great honor, O holy city, of the great King.  
We entreat and pray, that we may win mercy, through your intercessions, with the Lover of Mankind.

### **The Second Part: *The Ark***

*Tabernacle Movie 14:30 - 15:47*

+ The ark overlaid, roundabout with gold, that was made, with wood that would not decay.  
It foretold the sign, of God the Word, who became man, without separation.  
+ One nature out of two, a holy divinity, co-essential with the Father, and incorruptible.  
A holy humanity, begotten without seed, co-essential with us, according to the Economy.  
+ This which He has taken, from you O undefiled, He made one with Him, as a hypostasis.  
Wherefore everyone, magnifies you, O my Lady the Mother of God, the ever-holy.  
+ And we too, hope to win mercy, through your intercessions, with the Lover of Mankind.  
All the souls together, of the children of Israel, brought offering unto, the tabernacle of the Lord.  
+ Gold and silver, and precious stone, purple and scarlet, and fine linen.  
And they made an ark, of wood that would not decay, overlaid with gold, within and without.  
+ You too O Mary, are clothed with the glory, of the divinity, within and without.  
For you have brought, unto God your Son, many people, through your purity.  
+ Wherefore we, magnify you befittingly, with prophetic, hymnology.  
For they spoke of you, with great honor, O holy city, of the great King.  
+ We entreat and pray, that we may win mercy, through your intercessions, with the Lover of Mankind.

### **The Third Part: *The Mercy Seat***

*Tabernacle Movie 15:47-16:39*

*or <http://www.youtube.com/watch?v=CjGJ2MSpauk>*

The mercy seat, was overshadowed by, the forged Cherubim, from all sides.  
+ Was a symbol of God the Word, who was incarnate, of you without change, O undefiled.  
He became the purification, of our sins, and the forgiveness, of our iniquities.  
+ Wherefore everyone, magnifies you, O my Lady the Mother of God, the ever-holy.  
And we too, hope to win mercy, through your intercessions, with the Lover of Mankind.  
+ The two golden Cherubim, continually covered, with their wings, the mercy seat.  
Overshadowing, the place of the holy, of the holies, in the second tabernacle.

+ You too O Mary, thousands of thousands, and myriads of myriads, overshadow you.  
Praising their Creator, who was in your womb, and took our likeness, without sin or alteration.  
+ Wherefore we, magnify you befittingly, with prophetic, hymnology.  
For they spoke of you, with great honor, O holy city, of the great King.  
+ We entreat and pray, that we may win mercy, through your intercessions, with the Lover of Mankind.

#### **The Fourth Part: *The Pot of Manna***

*Tabernacle Movie 16:40 - 18:10*

You are the pot, made of pure gold, wherein was hidden, the true Manna.  
+ The Bread of life, which came down from heaven, and gave life, unto the world.  
Wherefore everyone, magnifies you, O my Lady the Mother of God, the ever-holy.  
+ And we too, hope to win mercy, through your intercessions, with the Lover of Mankind.  
It befits you, to be called, the golden pot, where the manna was hidden.  
+ For that was kept, in the tabernacle, as a testimony, to the children of Israel.  
Of the good things, that the Lord God, did unto them, in the wilderness of Sinai.  
+ You too O Mary, have carried in your womb, the rational Manna, that came from the Father.  
You bore Him without blemish, He gave unto us, His honored Body and Blood, and we lived forever.  
+ Wherefore we, magnify you befittingly, with prophetic, hymnology.  
For they spoke of you, with great honor, O holy city, of the great King.  
+ We entreat and pray, that we may win mercy, through your intercessions, with the Lover of Mankind.

#### **The Fifth Part: *The Lamp stand***

*Tabernacle Movie 10:15-11:32*

You are the lamp-stand, made of pure gold, carrying, the ever-burning Lamp.  
+ That is the unapproachable, Light of the world, that proceeds from, the unapproachable Light.  
The true God, out of true God, who was incarnate, of you without change.  
+ By His appearing, He gave light to us, we who sit in the darkness, and in the shadow of death  
And He guided our feet, in the path of peace, through the communion, of His holy sacraments.  
+ Wherefore everyone, magnifies you, O my Lady the Mother of God, the ever-holy.  
And we too, hope to win mercy, through your intercessions, with the Lover of Mankind.  
+ All the ranks on high, cannot resemble you, O golden lamp-stand, that carries the true Light.  
That was made of, pure and elect gold, and was placed in, the tabernacle.  
+ That was made, by the hands of men, who brought oil for its lamps, by day and by night. He who dwells in your womb, O Virgin Mary, gives light to every man, who comes into the world.  
+ For He whom you have born, is the Sun of righteousness, and He has healed us, of all our sins.  
Wherefore we, magnify you befittingly, with prophetic, hymnology.

+ For they spoke of you, with great honor, O holy city, of the great King. We entreat and pray, that we may win mercy, through your intercessions, with the Lover of Mankind.

**The Sixth Part: *The Golden censer***

+ You are the censer, made of pure gold, carrying the blessed, and live coal.

That is taken, from the altar, to purge the sins, and take away the iniquities.

+ Which is God the Word, who took flesh from you, and offered Himself as incense, to God His Father.

Wherefore everyone, magnifies you, O my Lady the Mother of God, the ever-holy.

+ And we too, hope to win mercy, through your intercessions, with the Lover of Mankind.

Wherefore truly, I do not err, whenever I call you, the golden censer.

+ For therein, is offered, the choice incense, before the Holies.

Wherein God takes away, the sins of the people, through the burnt offerings, and the aroma of incense.

+ You too O Mary, have carried in your womb, the Invisible, Word of the Father.

He who offered Himself, as an acceptable sacrifice, upon the Cross, for the salvation of our race.

+ Wherefore we, magnify you befittingly, with prophetic, hymnology.

For they spoke of you, with great honor, O holy city, of the great King

+ We entreat and pray, that we may win mercy, through your intercessions, with the Lover of Mankind.

Lesson Preparation

Song:

Sunday Theotokia

Vocabulary:

Tabernacle

Ark of the Covenant

Lamp-stand

Pot of Manna

Table of show-bread

objectives

<b>Faith:</b>	St Mary is Theotokos
<b>Liturgical:</b>	Sunday Theotokia
<b>Moral:</b>	We are the new tablets of commandments
<b>Spiritual:</b>	We are the New Pot of manna and the new Tabernacle of God

## INTRODUCTION:

Introduce the Lesson:

*"As you all know we are in/approaching the month of Kiahk. We celebrate the virginal birth of our Lord from the holy Theotokos St Mary. In our church Tradition we cherish the Kiahk praises "seven and four" as the highlight of the month. We spend more time on Saturday night singing and remembering the approaching of the Holy birth of our Lord. The four, are the four houses and the seven are the seven pieces of the Theotokia song; one for each day of the week"*

## LESSON BODY:

You can start by showing a short (10 minutes) clip from the Tabernacle movie example

<http://www.youtube.com/watch?v=rUuUNdUrskA>

Divide The class into six groups and ask each group to take a piece of the Sunday Theotokia.

Ask them to think about the words and find the different ways St Mary is figured-out in the piece.

Ask them how St. Mary represented us as the model of all true Christian.

After they discuss, search and draw the articles of the Tabernacle, let them share with the class their drawings and their discoveries:

## Unit : Seasonal Unit

**Purpose:** This unit is the group of lessons that focuses on preparing the students for the church liturgical seasons, fasts and feasts.

### 4. HOLY NATIVITY

#### SERVANT PREPARATION

#### VERSE & REFERENCES

Fulfilled The prophecy	The Fulfillment
<p><b>1. The Seed of the Woman</b> <b>Genesis 3:15</b> 15 And I will put enmity Between you and the woman, And between your seed and her Seed; He shall bruise your head, And you shall bruise His heel."</p> <p><b>Will be born of a virgin</b> <b>Isaiah 7:14</b> "14Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel."</p>	<p>was born of a virgin: Saint Mary (Luke 1:26–31). Matthew 1:22, 23</p>
<p><b>2. Born in Bethlehem</b> <b>Micah 5:2</b> 2" But you, Bethlehem Ephrata, <i>Though</i> you are little among the thousands of Judah, <i>Yet</i> out of you shall come forth to Me The One to be Ruler in Israel, Whose goings forth <i>are</i> from of old, From everlasting."</p>	<p>Matthew 2:6</p>
<p><b>3. Will be an heir to the throne of David</b> <b>Isaiah 9:6-7</b> "6 For unto us a Child is born, Unto us a Son is given; And the government will be upon His shoulder. And His name will be called <b>Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace.</b> 7 Of the increase of His government and peace there will be no end, Upon the throne of David and over His kingdom, To order it and establish it with judgment and justice From that time forward, even forever."</p>	<p>was given the throne of His father David (Luke 1:32, 33).</p>
<p><b>4. King of the line of Jesse and His reign</b> <b>Isaiah 11:1</b></p>	

There shall come forth a Rod from the stem of Jesse, And a Branch shall grow out of his roots.	
<p><b>5. Will Be offered Gifts</b></p> <p><b>Psalm 72</b></p> <p>10The kings of Tarshish and of the isles Will bring presents; The kings of Sheba and Seba Will offer gifts. 11Yes, all kings shall fall down before Him; All nations shall serve Him. 12For He will deliver the needy when he cries, The poor also, and <i>him</i> who has no helper. 13He will spare the poor and needy, And will save the souls of the needy. 14He will redeem their life from oppression and violence; And precious shall be their blood in His sight. 15And He shall live; And the gold of Sheba will be given to Him;</p>	The visitors from the east who presented gifts: Matthew 2:1-12

## LESSON PREPARATION

### SONG:

#### **E-parthenos**

Today, the virgin bears Him who is transcendent, and the earth presents the cave to Him who is beyond reach. Angels, along with shepherds glorify Him. The Magi make their way to Him by a star. For a new child has been born for us, the God before all ages.\*

#### **Greek-English:**

E-parthenos see-meron ton e-perro-seyon tektee, ke ee-gee-to espe-leon to a-pro-seeto epro-sagi angeli meta pi-menon zoxo-loghosi, magi ze meta asteros ozi poro-see deemas ghar e-genee-thee peze-on neon o epro enon theos.

### OBJECTIVES

<b>Faith:</b>	Christ is born in Bethlehem
<b>Liturgical:</b>	Participating in the feast Liturgy
<b>Moral:</b>	We offer Him our sins and hearts
<b>Spiritual:</b>	Christ is born for us

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#### INTRODUCTION – CONNECTION POINT:

As we prepare for the Holy Nativity, Let us look at the prophecies that Foretold the coming of our Lord.

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#### LESSON BODY:

Divide the students to five groups

Distribute a printout that contains the references (*not the whole prophecies*) of the prophecies that relate to the Holy Nativity and the references of their fulfillments.

Let all search them from the Bible and write them in their printouts

Let each of the students consider the meaning of each of the prophecies and how they were fulfilled and discuss them with their group

Let each group present one of the five groups of prophecies and its fulfillment. Write all their findings on the board

Sum-up by reciting the findings and memorizing the verses and their references.