

Mahragan Alkeraza 2014



BEMY Witness

English Edition Gr 7-8

Be My Witness... Be My Witness...



H.H. Pope Tawadros II
Pope of Alexandria &
Patriarch of the See of St. Mark



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Be My Witness... Be My Witness...



INTRODUCTION

Mahragan Alkeraza 2014

As we celebrated the conclusion of last year's Mahragan with the distribution of the trophies for the first, second and third place winners, we were grateful for God's blessings for a successful 2013 Mahragan. His Holiness Pope Tawadros II said during the Awards Ceremony in Egypt, "I am happy to see the activities of the Youth Bishopric, I am glad that our beautiful Church that is 2000 years old is full of young youth and I am proud to see the creative work and achievements of the youth."

We were also blessed to see that the Churches in Upper Egypt participated despite the sad and cruel events their Churches were subjected to last year. Last year, in addition to the usual participation from Egypt and Sudan, we had a great worldwide participation from 192 Churches representing more than 20 countries and 8 languages.

The theme for Mahragan 2014 is **"You shall be witnesses to Me"** (Acts 1:8). This year, God is asking each one of us to be His witness.

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

Be My Witness...



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

✠ My best wishes for a happy
Festival

✠ Bishop Mousa



Be My Witness... Be My Witness...



BE MY WITNESSES (ACTS 1:8)

There are two types of witnesses described in the Bible:

1. Eyewitnesses

An “eyewitness” is someone who saw an event happen and can give a firsthand description of it.

For example, in 1 John 1:3, it says: “We proclaim to you what we have seen and heard, so that you also may have fellowship with us. And our fellowship is with the Father and with his Son, Jesus Christ.”

This verse acknowledges that the disciples were witnesses for our Lord Jesus, as they lived with Him when He served and ministered to the Jews, and they saw Him suffer, watched His crucifixion and saw Him after He resurrected. He also appeared to them several times after His resurrection, and they witnessed His ascension into heaven.

The disciples also witnessed the work of the Holy Spirit, which descended upon them, just as Jesus promised. Many were threatened by the disciples’ evangelism, and the disciples faced many hardships; they were regarded as “These who have turned the world upside down” (Acts 17:6). However, by sharing everything they had witnessed, despite the disapproval and persecution they faced, they spread the message of salvation that Christ had given us all over the world.

2. Witnessing by faith

Christians believe what the fathers of the Church, the Apostles, witnessed and preached in their ministry. The authenticity of the Apostles’ mission and the spread of Christianity is supported by the sayings of the Church fathers and findings of contemporary scholars

The Jews had been waiting for a saviour to save them from the corruption of sin and its consequence, death, and give them eternal life. This is mentioned in Isaiah 64:1: "Oh, that You would rend the heavens! That You would come down."

Witnessing for Christ

A person can be a witness for Christ through his behaviour; a faithful heart that lets God govern his life demonstrates the love of Christ through his thoughts and actions.

St. Paul commanded us to do this saying, "That Christ may dwell in your hearts through faith" (Ephesians 3:17).

This message is also given in Colossians 1:27: "To them God willed to make known what are the riches of the glory of this mystery among the Gentiles: which is Christ in you, the hope of glory." Christ dwelling in us gives us hope because He has granted us salvation and the promise of eternal life.

"Salvation = deliverance from sin, and what sin did to mankind.

The "ancestral sin" = the natural sin people are born with, which was inherited from Adam.

The "personal sin" = the sins that people commit every day.

1. The ancestral sin

Mankind is delivered from the ancestral sin through baptism; as Christ died and resurrected, believers die with their ancestral sin and are born again, purified.

Romans 6:3-4 teaches about baptism: "Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life."



The important facts to remember from this passage are:

- a. The importance of baptism: To renew our life from the ancestral sin.
- b. The ritual of baptism: Where one must be fully immersed in water, just as a body is fully immersed in burial.
- c. The water in baptism is cleansing, just as renewal through baptism is cleansing and gives new life. Immersion into dust is done after death comes; resurrection is eternal.
- d. After baptism, one is born again through the work of the Holy Spirit.

2. The Personal Sin

Renewal through baptism does not prevent someone from committing sin afterwards, otherwise this would take away man's free will.

"Do not lie to one another, since you have put off the old man with his deeds, and have put on the new man who is renewed in knowledge according to the image of Him who created him" (Colossians 3:9-10).

The nature of man is renewed through baptism. A man's body is renewed as he dies and resurrects with Christ.

"The inward man is being renewed day by day" (2 Corinthians 4:16).

The life of a man is renewed through continuous repentance.

With repentance comes confession before a priest, as John 20:22-23 teaches: "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.'"

"I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven" (Matthew 16:19).

Be My Witness...





In order for one to be freed from sin, they ought to repent in their heart and verbally to a priest, to receive absolution. When repentance is true, the Holy Spirit bears fruit in one's life: "love, joy, peace, long suffering, kindness, goodness, faithfulness, gentleness, self-control" (Galatians 5:22-23). The fruit of the Spirit is essential to the life of a believer; it should be apparent in their behaviour and demonstrate true Christianity to the world.

There are different ways to bear witness for Christ:

1. Witnessing for Christ on a personal level

"Let your light so shine before men, that they may see your good works and glorify your Father in heaven" (Matthew 5:16).

"That your progress may be evident to all" (1Timothy 4:15).

When someone works on their personal relationship with Christ, they are becoming a witness for Him. The first step is to fight against temptation and avoid sinful lusts. It is also important to fast and pray. When one fasts, he denies his body from enjoying certain foods, and focuses on watching and praying without ceasing. This is a time to admit one's sins and return to the Father's house.

Living this kind of life brings people closer to the way the martyrs lived.

"I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service" (Romans 12:1).

"For you were bought at a price; therefore glorify God in your body and in your spirit, which are God's" (1Corinthians 6:20).

"The body is not for sexual immorality but for the Lord, and the Lord for the body" (1 Corinthians 6:13). A person who keeps in mind what St. Paul said lives in true repentance, and is continuously seeking God's grace. He makes himself a temple for the Holy Spirit, which will be sanctified and his senses will be blessed. This can be achieved through honesty, perseverance and discernment, to avoid the temptations of the body and be a witness to the life of a Christian.

2. Witnessing for Christ in our families

“As for me and my house, we will serve the Lord” (Joshua 24:15).

The true Christian shares their Christian values with their household; they behave with love and service and set a good Christian example in everything they do. Christian families first share loving, strong relationships with each other. A good Christian household is built on a strong, lasting Christian marriage. Every member of the house should bear witness for Christ through their love, faith, selflessness and unity.

3. Witnessing for Christ in the community

An ambassador is a representative of his country and his job is to develop good communication with the host country. His behaviour however stands out, as he represents the one who sent him.

People do not always agree with Christian values. It is important for a Christian to be careful not to mix his values with those of this world, especially those that stem from materialism, lack of discipline and atheism. A Christian who compromises his values could end up losing them.

“Therefore do not be partakers with them... Walk as children of light” (Ephesians 5: 7-8). A witness for Christ does not conform to the perverse things that dominate the world, which bear no fruit. A Christian does not steal with those who steal, or be negligent with those who are negligent. They should instead resist and warn their brethren against sin, with love without pride, and with a message of hope. There are so many ways to bear witness for Christ, especially to those who do not share His values. It is important to be ready to bear witness at all costs. This can be done by demonstrating the life of a true Christian, which should be full of kindness, love and constant service.

“Let your light so shine before men, that they may see your good works and glorify your Father in heaven”(Matthew 5:16).

Be My Witness... Be My Witness...



Witnesses in the Banquet

"The kingdom of heaven is like a certain king who arranged a marriage for his son, and sent out his servants to call those who were invited to the wedding; and they were not willing to come". For many are called, but few are chosen" (Matthew 22:2-3,14).

The Kingdom of Heaven is for every man who opens his heart to the Lord Jesus. The throne of God and His angels can also be accessed through the Church which is the Lord's house and his dwelling place, where His people can come, worship and enjoy God's presence and worship.

The king is God, the Father; the Son is Jesus. Who was incarnated and became flesh to come give us redemption. His bride is the Church, which is made up of people who love Him.

"The banquet" is a reference to the sacrifice that must be done to atone for our sins. In the Old Testament, animal sacrifices were made however, our Lord Jesus was the ultimate sacrifice, for all sins past, present and future.

Those who refuse to attend the banquet are those who do not believe that Christ is our Saviour. At the time when this verse was spoken, this was referring to the Jews who denied that Jesus is the Messiah. The new invitees are the gentiles who believed in His redemption and wanted to attend the banquet and be saved by His Body and Blood.

Also, those who attend the banquet must wear the wedding clothes. This symbolizes being ready for the banquet by repenting.

The opportunity to attend this banquet is offered to us daily; it is called the Divine Liturgy, where God's people can partake in the Sacrament of Communion. The bread and wine used in Communion become His Holy Body and Blood through the work of the Holy Spirit. The Holy Spirit also works in us when we repent and come with a ready heart to participate in the banquet; by this, we are sanctified.

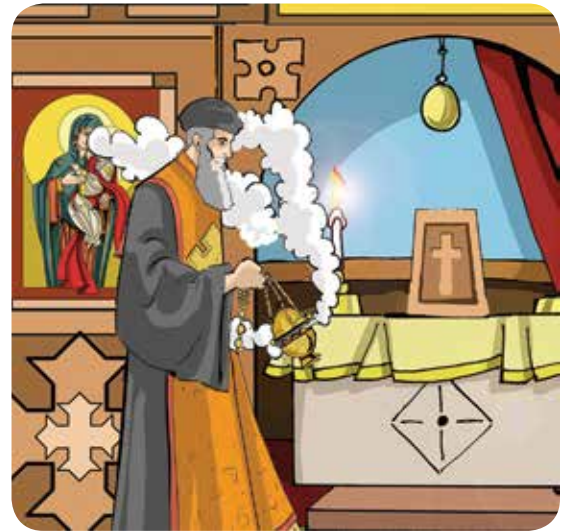
The Preparation for the Banquet

Because of the importance of the banquet, attendees must prepare and be ready ahead of time. This can be done through the following:

a. The raising of incense during vesper prayers and midnight praises for the King are done the night before to prepare for the banquet on the following day.

b. The raising of incense during the prime prayer: this is the last step in preparation, as it is done at the first hour, before the Liturgy begins. The importance of preparing for the banquet is emphasized by Proverbs 8:17, where the King said, "I love those who love me, and those who seek me diligently will find me."

These prayers, hymns and readings are done to prepare the attendee spiritually to meet the King.



"My heart is steadfast, O God, my heart is steadfast; I will sing and give praise" (Psalms 57:7).

The banquet, or Liturgy, is done the same way every time and in every church. Attendees should appreciate every aspect of it and engage in every step, as the Holy Spirit will work within us each time.

"His mouth is most sweet, Yes, he is altogether lovely" (Songs of Solomon 5:16).



The Main Parts of the Banquet

The Liturgy can be broken into two main sections:

The Liturgy of the Catechumens:

Those who believe in our Lord Jesus Christ but have not been baptized can attend the prayers and readings of the Liturgy, but they may not partake in Holy Communion.

The Liturgy of the Believers:

Those who believe in our Lord Jesus Christ who have been baptized in His name and have repented may partake in Holy Communion.

There are three main parts in the Liturgy of the Catechumens:

1. The Psalm Prayers

The liturgy starts by reading psalms from the Agpeya, which was put together by our Church fathers.

St. Paul said: "Speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Ephesians 5:19).

On days that are not part of a fast, Saturdays, Sundays and the Lord's feasts, the psalms of the third and sixth hours of the Agpeya are read. We add psalms from the ninth hour of the Agpeya on days of a fast, as well as Wednesdays and Fridays. During Jonah's fast, the Great Lent, the fast for the Nativity and the fast before Epiphany, we add psalms from the vespers and compline prayers in the Agpeya. Participating in these prayers is a good time for attendees to speak to God and ask for sanctification.



2. The Offering of the Oblation Bread

The priest washes his hands 3 times before the offering of the oblation, and asks the Lord to



purify his mind and his heart before beginning the Holy Liturgy:

"I will wash my hands in innocence; So I will go about Your altar, O Lord" (Psalm 26:6).

The oblation bread should be leavened with yeast. Yeast represents sin; once the yeast is put into the furnace, its effect stops. Similarly, as Jesus carried all the sins of mankind and was crucified, he took away man's sins and saved man from its consequence, which is death.



Pure refined flour represents Christ's purity. There is no salt added to the bread because Jesus said that we are "the salt of the earth" (Matthew 5:13).

"Behold! The Lamb of God who takes away the sin of the world!" (John 1:29).

The number of oblation breads, or 'korban,' chosen for the offering must be an odd number, to symbolize the presence of Christ among His disciples.

Believers should bow their heads in prayer and ask for repentance and the cleansing of their hearts and senses. "Kyrie Eleison," which means "Lord have mercy," is said 41 times during the raising of the Lamb. They should also pray and ask for supplication from the saints of the Church.

During this time, the priest examines the korbans and chooses the perfect one, symbolizing that Jesus was the perfect Lamb. The priest then sprinkles water on it, symbolizing the baptism of Jesus. The priest then wraps it with linen, which symbolizes the Nativity of Jesus, when he was swaddled in cloth and laid in a manger. Linen cloth was also used to wrap the Holy Body of Jesus for His burial.

Next, the priest puts the chosen korban over the Cross, symbolizing our Lord Jesus being crucified for our sins. After that, the priest raises the korban up, and glorifies the Trinity saying,



"Glory and honour, honour and glory, to the All-Holy Trinity, the Father, the Son, and the Holy Spirit."

A procession of the Lamb is then done around the altar in honour of the Trinity, salvation and the invitation for every person on earth to be saved.

The priest then continues saying "Peace and edification to the one Holy Catholic and Apostolic church of God". The congregation rejoices in the Holy Spirit and power of the Trinity and says, "Allelulia. This is the day that the Lord has made, let us rejoice and be glad in it. O Lord save us, O Lord straightens our ways. Blessed is He who comes in the name of the Lord. Allelulia!"

The priest then does the sign of the Cross, and blesses the oblation bread and wine to declare the work of the trinity in our salvation. Thus, the congregation says "Glory to the Father..." and prays the Prayer of Thanksgiving to express their gratitude for salvation. The congregation then bows down and asks for absolution, by the grace of the Holy Spirit.

"May Your servants the ministers of this day..." This refers to all believers, the priests, deacons and congregation. "...be absolved by the All Holy Trinity, the Father and the Son and the Holy Spirit, and by the One Only Holy Catholic and Apostolic Church, the twelve apostles, and by the beholder-of-God, the evangelist, Saint Mark the Apostle and martyr..."

3. The Readings

The congregation and the deacons together start praying and asking for the intercessions of St. Mary, the Apostles and the saints.

The hymns "Hiten ni" and "Tai Shori" are then sung as the priest raises the incense using the golden censor. The coal united with the fire is a symbol of the virgin St. Mary who carried Christ, the incarnated Logos, in her womb.

In the meantime, the priest prays inaudibly saying, "Our Lord, accept the incense from our sinful hands, as a sweet aroma, and forgive us our sins". He then walks around the altar 3 times, with a deacon



walking opposite to him holding up the Cross and the Bible, and prays three long litanies for the Church, the Fathers and the congregation.

“You are already clean because of the word which I have spoken to you” (John 15:3). This is an important teaching from our Fathers the Apostles. During the readings, the priest prays and asks the Holy Spirit to work in our hearts and help us so that we can hear, understand and live with God’s commandments.

The readings can be summarized as follows:

a. The Pauline

All the readings of the liturgy are written in a book called the “Katameros”. First, the epistles of St. Paul are read. In these, St. Paul speaks about the grace of salvation. The Pauline reading is concluded by saying: “The grace of God the Father be with you all, Amen.”

To honour the missions of St. Paul among the gentiles, the priest does a procession around the Church, raises incense and prays for the congregation to be blessed and embrace the power of salvation. During this time, the priest walks around the Church taking prayers and requests from members of the congregation. He subsequently puts them on the altar, so that these prayers go up with the incense to the golden altar in heaven.



b. The Catholicon

The Catholic Epistles are then read. They highlight the importance of a positive attitude, as the Lord’s grace and salvation gives us hope. This reading is ended by saying, “Do not love the world, nor the things which are in the world. The world shall pass away and all its desires; but he who does the will of God shall abide forever. Amen” (1 John 2:15-17).



c. The Praxis

This is a reading from the Acts of the Apostles, which talks about the Church and the work of the Holy Spirit. Before this reading begins, the ranks and holiness of the saints are recognized. The reading is ended by saying, "The Word of the Lord shall grow, multiply, be mighty, and be confirmed in the Holy Church of God. Amen."

d. The Synexarium

Each synexarium commemorates a saint or a martyr that is an icon to the Church. Their works through the Holy Spirit by which they inherited the Kingdom of Heaven are important to our Church's history. The congregation is encouraged to learn from them the power of faith in God.

"Remember those who rule over you, who have spoken the word of God to you, whose faith follow, considering the outcome of their conduct" (Hebrews 13:7).

e. The Psalm and the Gospel

The priest introduces these readings by asking the congregation to hear the word of God and work diligently to obey it by saying, "Many prophets and righteous men have desired to see the things which you see, and have not seen them, and to hear the things which you hear, and have not heard them. But blessed are your eyes for they see and your ears for they hear. May we be worthy to hear and to act according to Your Holy Gospels through the prayers of your saints."

Before the reading of the Gospel, the priest raises incense and prays. The priest, carrying the censor and the deacon, holding a Cross and the gospel, then go around the alter. This





symbolizes the spread of the Word and the message of salvation through the Cross to the whole world.

The priest then says, "Stand in the fear of God and listen to the Holy Gospel," then prays different inaudible prayers as a deacon reads the gospel. During the reading of the Gospel, two deacons, standing on each side of the reader, carry lit candles.

To fully benefit from this banquet, one must be attentive to each word and stand in reverence and humility.

When the glory of God filled the mountain all the people were getting ready, they were washing themselves and sanctifying themselves in preparation because the Holy God was speaking to Moses (Exodus 19). It is very important to prepare ourselves in a way worthy of the house of God "Holiness adorns Your house, O Lord, forever" (Psalm 93:5).

The reading of the Bible is sometimes followed by a sermon. This marks the end of the Liturgy of the Catechumens and the beginning of the Liturgy of the Believers.

There are nine main parts in the Liturgy of the Believers:

1. The Unity of Faith

It is important to read the creed before partaking in Holy Communion, as it is an accurate proclamation of the Coptic Christian faith.

2. The Reconciliation

The priest stands in front of the altar with uncovered hands to emphasize the purity of mankind before sin was introduced. He tells the story of the fall of man and the salvation we have received through Jesus Christ.





The priest then holds a linen handkerchief, folded into a triangle, and puts it in front of his face. This represents sin, which estranged mankind from God and became an obstacle in the relationship. He then prays the prayer of Reconciliation. This prayer refers to our reconciliation with God through Jesus Christ and our reconciliation with one another before taking communion.

3. The Holy Kiss

“Fill our hearts with Your peace. Cleanse us from all blemish, all guile, all hypocrisy, all malice and the remembrance of evil entailing death. And make us all worthy, O our Master, to greet one another with a holy kiss... that without falling into condemnation, we may partake of Your Immortal and heavenly gift”



The Holy Spirit teaches us to remove any division between man and God and between each other. The congregation prays for a heart of reconciliation, so that we may repent and reconcile with God, and reconcile with one another. By this, we become worthy to partake in the Holy Communion.

The congregation then sings saying, “Through the intercession of the Mother of God, Saint Mary, O Lord grant us the forgiveness of our sins. We worship You, O Christ, with Your good Father and the Holy Spirit, for You have come and saved us. A mercy of peace, a sacrifice of praise”.

As the priest says, “Lift up your heart...”, the repenting hearts



of the congregation should be lifted, after being freed from sin through God's grace. As the priest says "The Lord be with you all," the congregation is invited to join the heavenly hosts in praising God's throne. The congregation's response when the priest says, "Give thanks to the Lord" is, "Worthy and right." This is to acknowledge that the greatness of God is worthy of praise and gratitude, as He is the Creator of heaven and earth and all that is within.

"Who is worshipped by all the Holy powers, before Whom stand the angels, the archangels, the principalities, the authorities, the thrones, the dominions, and the powers." The congregation stands in reverence, as they are in the presence of the angels, the Cherubim and the Seraphim.

4. The Story of Salvation (Anaphora)

The priest explains the story of salvation, starting with how mankind disobeyed God's commandments through the deception of the serpent, which led to our exile from the Paradise of joy. To save us, God was incarnated and became Man, to give us teachings and to be crucified in our place for the sake of our salvation. He rose from the dead on the third day, and He will come again to judge the living and the dead, each one according to his deeds. To this, the congregation replies, "According to your mercy O Lord and not according to our sins."

5. Sanctification

This is the most important part of the liturgy: the bread and wine are transformed into the Body and Blood of our Lord through the work of the Holy Spirit.

We recall the Last Supper, when Jesus gave His people the Sacrament of Holy Communion. The Lord took the disciples to the Upper Room; He gave thanks, took the bread, blessed and broke it, and gave it to the disciples saying, "Take, eat; this is My Body." He then took the cup, filled with wine, gave thanks and gave it to them saying, "Drink from it, all of you. For this is My Blood of the new covenant, which is shed for many for the remission of sins" (Matthew 26:26-28).



After reading this, the priest makes the sign of the Cross 3 times on the bread and wine, and the deacon holding the candle says “Amen” each time. Afterwards, the deacon says, “Worship God in fear and trembling”.

6. The Litanies, The Commemoration of the Saints and The Diptych

After the descent of the Holy Spirit, and the certain of presence of our Lord Jesus on the altar, the priest and the congregation take this opportunity to raise prayers and supplications through several litanies. These include prayers for peace, the fathers of the Church, mercy, the waters and air of heavens and oblations. During these prayers the congregation responds “Lord have Mercy.”

The priest then prays the Diptych which is a prayer for the departed. In this prayer he reads the names of those who departed in the faith; the congregation acknowledges their desire to join them in the Kingdom of Heaven as the priest says, “Lead us to Your kingdom.”



7. The Fraction

The priest breaks the Holy Body in the shape of a cross, as a reference to His suffering. During this time, he prays the fraction prayer, which can be different depending on the occasion.

Finally, all attendees pray the Lord’s prayer: “Our Father...”

Afterwards, the deacon says, “Bow your heads to the Lord,” and the congregation obeys and confesses their sins. The





priest prays the absolution for the remission of their sins, and says, "Accept the repentance of Your servants ... If we have sinned against You either by word or by deeds, pardon and forgive us, as a good and Lover of mankind; God, absolve us and absolve all Your people from every sin".

After receiving absolution, the congregation raises their heads joyfully and prays, "Lord have mercy, Lord have mercy, Lord have mercy."

8. The Confession

The priest and the congregation declare their faith, that this is the true Body and Blood of Christ given for the remission of our sins. The deacon confirms this by saying "Amen, Amen, Amen, I believe, I believe, I believe that this is so in truth Amen."

9. Holy Communion

This is the moment that all the invitees in the banquet have been waiting and preparing for. They proceed in reverence, chanting songs of joy and praise to partake in Holy Communion.

After the Liturgy, the attendees go and tell their friends how they enjoyed the Liturgy and presence with the King. We witness for Him saying, "Come and see" (John 1:46).





The Book of Joshua

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

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

Tribe: Ephraim.

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

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

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

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

Chapter 1

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

Be My Witness...





Key Points:

1. The Lord appointed Joshua, son of Nun, to lead His people after Moses' death. Moses was not permitted to enter the Promised Land because he disobeyed God in Numbers 20: 8-12. God instructed him to speak to the rock and let it bring forth water, however, Moses struck the rock twice instead.
2. Moses symbolizes the Law that cannot save. Joshua was appointed to lead the people into the Promise Land. This symbolizes the new covenant for salvation and admission to the Kingdom of Heaven through the death and resurrection of Christ.
3. The Lord promised the Hebrews that every place that the sole of their foot will tread upon shall be given to them.
4. The Lord asked Joshua to divide the land. Joshua then started to prepare the people for the crossing of the Jordan River to inherit the Promised Land. God said that this land extended from the wilderness and Lebanon to the Euphrates river; this was acquired by the kingdoms of David and Solomon.
5. The Lord promised Joshua that "No man shall be able to stand before you all the days of your life; as I was with Moses, so I will be with you. I will not leave you nor forsake you. Be strong and of good courage" (Joshua 1:5-6).
6. The Lord commanded Joshua to be courageous, observe all the laws that Moses commanded unto him and not stray from it. Joshua was instructed to not let the Book of Law depart from his mouth, and that he should meditate in it day and night, for whenever the Word of God is within us, we can do all things.

Chapter 2

Summary: Joshua sends two spies.

Key Points:

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

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

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

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

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

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



6. The spies, which were God's children, escaped from the King of Jericho and hid in the mountain. The mountain is a symbol of Jesus, who protects His children from the guile of the devil.

Chapter 3

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

Key Points:

1. Joshua prepared God's people to cross the Jordan River and enter the Promised Land. They woke up early and set off from Acacia Grove, came to the shore of the Jordan and stayed for 3 days.

Why 3 days?

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

b- The number 3 also symbolizes the Holy Trinity; during Baptism, one is immersed 3 times in the name of the Holy Trinity. The crossing of the Jordan River is a symbol of Baptism.

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

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

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

Be My Witness...





Chapter 4

Summary: Entering the Promised Land.

Key Points:

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

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

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

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

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

Chapter 5

Summary: Circumcision at Gilgal.

Key Points:

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

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

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

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

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

Chapter 6

Summary: The Ark of Covenant amidst of the people.

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

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

3. The Lord instructed Joshua to order his people to walk around the walls of the city, with the Ark in their midst, once every day for 6 days, and to march around it 7 times on the 7th day. On the 7th day the people shouted, and the walls fell without being touched.



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

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

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

Chapter 7

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

Key Points:

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

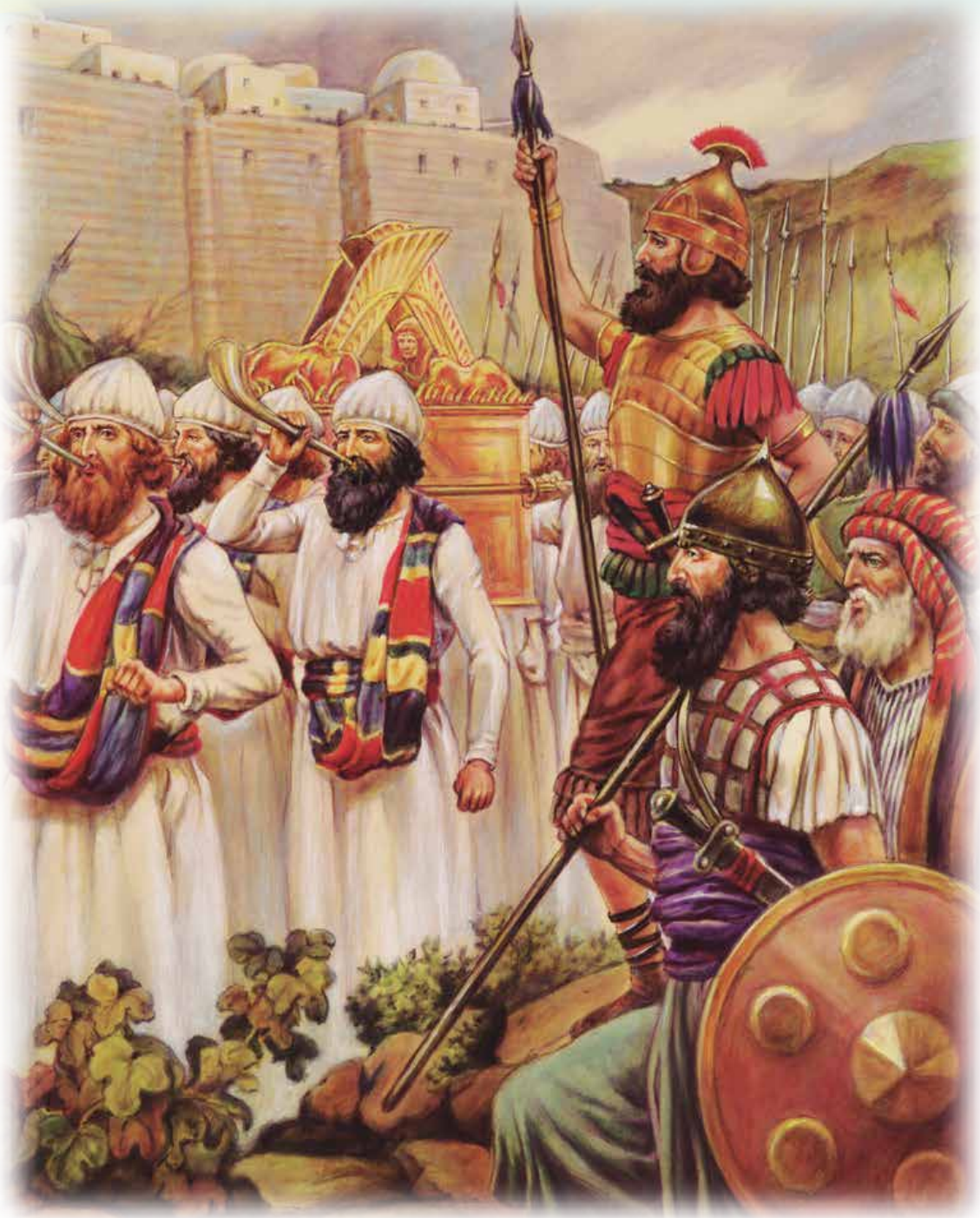
2. The people who defeated the great city of Jericho subsequently underestimated the difficulty of defeating the small city of Ai. Sometimes, small sins are underestimated.

"The little foxes that spoil the vines" (Song of Song 2:15).

The small foxes enter the vineyard without the owner noticing, and they destroy the entire farm. One may not realize that a small sin can cause big problems.

3. Joshua fell on his face to the ground and cried to the Lord for all his people. Joshua is a symbol of Christ, who intercedes for His people before God.

Be My Witness...





4. The Lord told Joshua about the cause of the defeat, but He did not reveal to him who did it so that Achan could have the chance to repent.

5. Achan confessed that he took a precious cloth, and some gold and silver and buried them in his tent. He, his family and livestock were then stoned by their people.

Chapter 8

Summary: The Fall of Ai

Key Points:

1. The Lord told Joshua not to be afraid, and that He will deliver Ai to his hands.
2. He divided his army into two groups; one group was to hide outside the city and the other was to attack the city. When the people of Ai went after the group that attacked, they will run away and the group hidden outside in ambush would rise and seize the city.
3. The signal for the ambushing group to enter the city was Joshua stretching out his spear towards it. This action represents the incarnation of our Lord, and the spear is a symbol of the Cross, by which the Lord was able to destroy the kingdom of Satan, which is represented in this story by the city of Ai. The fire that burned down the city is a symbol of the work of the Holy Spirit.
4. Joshua hung the king of Ai on a tree until evening, and then threw his body at the city entrance. This symbolizes the following:
 - Redemption and salvation on the Cross.
 - Jesus trampling on Satan.
5. Joshua built an altar and the people offered sacrifices there, as it is written in the Book of the Law of Moses. He then divided the people into two groups; one stood in front of Mount

Gerizim (mountain of blessings) and the second group stood in front of Mount Ebal (the mountain of curse). This was according to Moses' commandment in Deuteronomy 27:11-26.

6. Joshua subsequently read the entire Book of the Law that included both blessings and curses. This showed the importance of reading and following God's Word at all times.

Chapters 9 and 10

Summary: The Treaty with the Gibeonites.

Key Points:

1. For the second time, Joshua and his men made the same mistake of making decisions without asking the Lord, and relying on their own wisdom. They started a discussion with the Gibeonites without consulting God.
2. The Gibeonites heard about all the work of God with His people, and they were afraid. They then deceived Joshua and succeeded to make a treaty with him which protected themselves.
3. Rahab had faith, and only wanted to protect her family. Through love and trust in God, she became one of His people. The Gibeonites, on the other hand, deceived Joshua and were saved. However, they were cursed to become slaves among God's people.
4. When the Gibeonites, who represent mankind, made a treaty with Joshua, who represents Jesus, the five kings of the Amorites, who represent Satan, rose against them and began a war. Joshua then interfered to save them because they were under his protection.
5. The Gibeonites, being woodcutters and water carriers, did not prevent Joshua from helping them. The message here is that even the weak and the lowly are under God's care.
6. During the war, God asked Joshua and his people to go to war, and He helped them by casting hailstones on their enemies. This is a display of the continuing work of God's grace as mankind struggles.

Be My Witness... Be My Witness...



7. As the sun was setting and the day was coming to an end, the victory over the five kings was still not completed. Joshua prayed that the sun would stand still over Gideon until the end of the battle. God listened to Joshua, and the sun stood and did not hasten to go down for about a whole day.

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

Chapter 20

Summary: The Cities of Refuge

Key Points:

1. Before the crossing of the river, two and a half tribes inherited the land east of the Jordan River. After the crossing, the rest of the tribes inherited the land in Canaan, which was west of the Jordan River.
2. According to the Law, the penalty of murder was death. However, if a person killed someone unintentionally, God gave him a chance to be saved by escaping into one of the cities of refuge.
3. The Lord ordered a man who killed unintentionally to declare his case before the elders of the city. If they confirmed that the killing was by accident, they would accept him into the city, give him a place to live so that the relative of the victim can't kill him.
4. If the man goes outside the city, he is in danger of death. He is safe as long as he stays inside the city of refuge.
5. When the High Priest dies, he will be free to leave the city safely.



6. The Lord appointed six cities of refuge: three east of Jordan River, symbolizing the Church in the Old Testament, and three west of Jordan River, symbolizing the Church in the New Testament. The three cities on each side represent how the Trinity is man's refuge at all times.

7. All roads leading to the cities of refuge were made easy to find and walk through, so that they could be accessible from anywhere. The roads were broad (9 meters wide) and had big signs that said, "Refuge".

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

Chapter 24

Summary: Joshua is a Symbol of Christ

1. Joshua gathered his people, the elders and the judges and told them that the Lord was with them all along, from the time He promised the land to Abraham and his descendants until they reached the "land of milk and honey".

2. Joshua explained to them that the reason for their victory was that they were with the Lord, loving Him and keeping His commandments. He warned them that if they strayed from the Lord, He will deliver them to the hands of their enemies. The choice was up to them.

3. Joshua's household set a good example: "But as for me and my house, we will serve the Lord" (Joshua 24:15).

4. The people promised Joshua that they would worship the Lord. Joshua took a large stone, and set it up as a symbol of what the Israelites promised. He died at the age of 110 years full of love for God and His people.

Be My Witness...





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

False Witnesses

In the year 325 A.D, at Nicea, King Constantine came to his palace, worried about an upcoming event. He asked the palace manager to call the chief cook, a kind man. The cook came immediately, wondering why the king was so worried.

The Chief Cook: At your service, your Majesty, I see you are worried. May I asked why is my lord worried?

The King: You have a short period to prepare a great banquet.

The Chief Cook: Yes, your Majesty. How many people will attend, so I can prepare the required quantities.

The King: About 318 people.

The Chief: Do not worry, your Majesty. I will prepare the banquet in time. My staff and I will do our best to make it a great and marvellous banquet, worthy of your honourable guests. But, your Majesty, is this the reason for your anxiety?

The King: How good is your heart that feels the other's needs! Yes, I am not only worried about this. I am also sad about what is in Alexandria regarding our faith.

The Chief Cook: Your Majesty, we are far away from them... Is it possible that my lord could explain what is happening regarding our faith? Is there any danger?

The King: This happened a long time ago in 302 – 311AD, during the papacy of Pope Peter, the 17th pope of Alexandria. But it still presents a great danger to our Christian faith. A priest named Arius has been spreading false teachings. Although he was a believer, and a strong witness who attracted many to our faith, this did not last long. Satan started to put strange ideas in his head, he gave in to these ideas, and this affected his faith.



The Chief Cook: Lord have mercy and save us! How, my Lord? What led Arius to become a tool in Satan's hand?

Now, the chief cook started to remember what he had learned about Adam and Eve, who were deceived by Satan, sinned and were exiled from paradise. Since then, Satan has been using his power to deceive as many of the children of God as possible, knowing that God has a plan to restore man through salvation. He started spreading the worship of idols, and tempting people to disobey God's commandments. He also worked with different governors and rulers to persecute Christians, to put pressure on them to give up their faith. Diocletian killed thousands of Christians, destroyed numerous Churches and burnt their books. His era was called "The Era of Martyrdom". Soon after, Satan realized that persecution strengthened Christian faith and made it spread. So, he changed his plan and started to spread false teachings and heresies. The Orthodox Church fought many heresies, and is like a tree planted by the water stream and gives fruits in due season, and her leaves do not wither.

The King: Arius was a teacher in the Church, but he believed and taught that the Lord Jesus, who became man like us, was less than God the Father, and was not of equal essence. He used verses from the Bible and put them in the wrong context to prove his teaching.

The Chief Cook: This is a heresy, your Majesty! Who is this Arius? Of course the people of Alexandria did not listen to him! And of course the bishops and priests explained to the people the errors of these teachings, and the danger of these ideas to the faith... Right?

The King: Indeed, this is what they did. But the devil tempted Arius' thoughts, and he arrogantly denied the right teachings. So, they had to excommunicate him. As Proverbs 16:18 says, 'Pride goes before destruction, And a haughty spirit before a fall.'

The Chief Cook: Is this how this subject ended? This is a sad ending! After he was a witness for the faith, he gave himself to the devil and denied the faith! May the Lord have mercy on us!

The King: But Arius did not stop there. Arius used all his God-given talents and used them against his faith. He put all his false teachings in songs and hymns and was spreading them among the people. Unfortunately many people followed him.

The Chief Cook: Do you think what happened is Pope Peter's fault, for leaving him to spread his heresy among the people without taking any action?

The King: Pope Peter did all that he could do to protect the faith. Before his departure, he called his disciples, Archilaous and Alexandros, and told them about a strange dream he had. He saw the Lord Jesus wearing a torn robe. Feeling very sad, he asked Him, 'My Lord, who tore Your robe? The Lord replied, 'Arius has torn My robe, because he separated Me from My Father.' Because of this vision, he commanded his disciples not to accept Arius into the Church, to refuse all his false teachings and to enlighten the believers' minds with the right biblical teachings.

As I felt the responsibility of keeping the faith we received from the saintly apostles, I sent a special invitation to Pope Alexandaros and to all the bishops around the world to hold a Holy Synod to address Arius' false teachings.

The Chief Cook: May God keep you for the Church and for the glory of His kingdom. Excuse me, your Majesty, as I have to leave. But before I go, are there any preparations other than the banquet that you want me to prepare for your honourable guests?

The King: Yes, everyone should pray for God's help and for the Holy Spirit to work with us as we fight Arius' teachings; especially since they have been complaining that the fathers of Alexandria have been unjust towards him.

The Chief Cook: Indeed, your Majesty, prayer is the door to Heaven. We will share in these prayers as we prepare for the banquet.

The chief cook then left to gather all his helpers to start the preparation for the banquet.

The Chief Cook: We must work hard, with one heart. We want this banquet to be great and worthy of the honorable guests who will attend.

Cook's Assistant: Why are all those people coming from all over the world?

The Chief Cook: Let's us start working and I will answer all your questions in the meantime.



The assistant was very worried after hearing the story. Out of curiosity, he went and stood at one of the rear doors where the Synod was being held and tried to listen to what was going on. They were starting the first session. The king greeted everyone with love and respect. What grabbed his attention the most was the respectful manner of the fathers.

They were all standing uniformly, asking for God's mercy and His presence among them, to teach, guide and strengthen them through the Holy Spirit. It was touching to see King Constantine kissing the wounds that the fathers bore from persecution. The king bowed before a father who lost his eyes as he was defending his faith.

They read Matthew 13-16, where the Lord asked His disciples "Who do men say that I, the Son of Man, am?" Simon Peter answered and said, "You are the Christ, the Son of the living God." They discussed the blessing Jesus gave St. Peter for his answer.

They continued reading about the importance of building a Church on a strong foundation of faith about the divinity of Christ. They also read the binding authority that Christ gave to His disciples, which was to be passed on to their successors from generation to generation, to shepherd His flock in truth and righteousness.

They also read few passages from the Gospel of John. They concluded with the Lord's Prayer, and continued with the rest of the Synod's sessions.

They called Arius to confess his faith in front of all the attendees; he was very disrespectful to the revered fathers, and started blaspheming.

Arius: There was a time when God the Father was present without the Son. This means that the Lord Christ is less than God the Father in divinity. He is not equal in essence with the Father, for He is human like us. He declared this when He said, "for My Father is greater than I" (John 14:28).

The Assistant (talking to himself): How can this be? How can Christ not be equal to the Father in His essence?

While he was contemplating, a powerful voice attracted the attention of all the attendees.

The Assistant (talking to himself): Who is this young man who is accompanying Pope Alexandros? He is about 20 years old, yet the Pope trusts him. I heard him saying that his name is Athanasius.

Athanasius: Arius you are blaspheming! My fathers, excuse me for interfering, for I am the youngest among you, but I could not keep silent as this blasphemer denies the divinity of our Lord and Savior, Jesus Christ. God, the Logos, was incarnated for our salvation. If He is not the incarnated God, how could He redeem us? What about His death, His Cross, His resurrection, His ascension and His promise that He will come again, to judge the world?

Arius still argued insisting on his false teaching.

Athanasius: Our Lord Jesus said, 'My Father is greater than I' in John 14:28, as the incarnated Son who took the form of the slave. He became like us in everything except for our sinful nature. It is not right to take a verse out of its context! Our Lord Jesus also spoke in that same chapter about His divinity, being equal with the Father. "He who has seen Me, has seen the Father... I am in the Father, and the Father in Me" (John 14:9-11).

This brave deacon continued to defend the right teachings regarding the divinity of Christ, and used many verses from both the Old and the New Testament to support his argument.

The Assistant: Although he is young, he is able to defend the faith! I have truly benefitted from attending this session of enlightenment. It was amazing to see the Holy fathers sign the Creed, which was to be declared by all believers.

'We believe in one God, God the Father the Pantocrator... Yes, we believe in one Lord Jesus Christ, the Only-Begotten Son of God, begotten of the Father before all ages.' This confirms that Jesus is eternal, and was always a part of the Trinity.

'Yes, we believe in the Holy Spirit, the Lord, the Life-Giver, Who proceeds from the Father, Who with the Father and the Son is worshipped and glorified.'

Be My Witness... Be My Witness...



It is very difficult to see Arius arrogantly denying the true teachings. By the Holy Spirit, the fathers realized the danger of his sayings. Thus, they excommunicated him and all his followers from the church.

Some witnesses do not bear witness for their faith in truth. Every generation has many heretics. At the same time, every generation has strong youth like Athanasius, who deserved to be called "the defender of the faith". We ask our Lord to help his people be faithful and honest witnesses throughout all generations.



Witnesses on the Road

Witnessing for Christ does not require special gifts, education, money or skills. All it requires is true faith in Jesus Christ, it requires a fruitful faith.

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

St. Verena

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

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

The emperor became angry at St. Maurice because he refused to worship the idols, so he killed him along with some members of his group, and they received the crown of martyrdom. St. Verena supported the rest of the group and encouraged them to stand fast for their faith.

Mission and Service

There were some Coptic virgins within the group who used to attend to those who were sick. Among them was St. Verena, who worked as a nurse. After the martyrdom of the members of her troupe, she did not go back to Egypt, but stayed and continued to worship God and preach Christianity to the pagans.

She also taught them the rules of hygiene and how to treat diseases using natural herbs. She used to visit the tombs of the martyrs. Many people thought that St. Verena was St. Maurice's

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

The Saint Honoured

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

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

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

A Pioneer and a Leader: St. Archdeacon Habib Guirguis

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

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

Be My Witness... Be My Witness...



A Leader

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

An Innovator

He established Sunday school throughout the whole country. He helped instituted the Theological Seminary and established many charitable organizations. He issued El-Karma magazine, the Sunday school magazine, many theological books and wrote many of the Church's songs and poems.

The Patriot

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

A Saint

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



Memorization

Psalm 19

(Psalm 19 in Agpeya, Psalm 20 in Bible)

May the Lord answer you in the day of trouble; May the name of the God of Jacob defend you; May He send you help from the sanctuary, and strengthen you out of Zion; May He remember all your offerings, and accept your burnt sacrifice. May He grant you according to your heart's desire, and fulfill all your purpose. We will rejoice in your salvation, and in the name of our God we will set up our banners! May the Lord fulfill all your petitions. Now I know that the Lord saves His anointed; He will answer

Psalm 22

(Psalm 22 in Agpeya, Psalm 23 in Bible)

The Lord is my shepherd; I shall not want. He makes me to lie down in green pastures; He leads me beside the still waters. He restores my soul; He leads me in the paths of righteousness For His name's sake. Even though I walk through the valley of the shadow of death, I will fear no evil; For You are with me; Your rod and

Your staff, they comfort me. You prepare a table before me in the presence of my enemies; You anoint my head with oil; My cup runs over. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord Forever. Alleluia

John. 14: 26-15:4

(Gospel of the Third Hour in Agpeya)

But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you. Peace I leave with you, my peace I give to you; not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid. You have heard Me say to you, 'I am going away and coming back to you.' If you loved Me, you would rejoice because I said, 'I am going to the Father,' for My Father is greater than I. And now I have told you before it comes, that when it does come to pass, you may believe. I will no longer talk much with you, for the ruler of this world is coming, and He has nothing in Me. But that the world may know that I love the Father, and as the Father gave Me commandment, so I do. Arise, let us go from here. I am the true vine, and My Father is the vinedresser. Every branch in Me that does not bear fruit He takes away; and every branch that bears fruit He prunes, that it may bear more fruit. You are already clean because of the word which I have spoken to you. Abide in Me, and I in you. Glory be to God Forever. Amen.

Be My Witness... Be My Witness...



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Be My Witness...

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