

# ST. JOHN

September 1992

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### St. John Coptic Orthodox Church

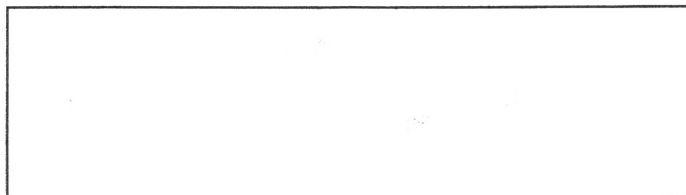
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In the Occasion of  
the New Coptic Year 1709

**A NEW YEAR PRAYER**

By

H.H.Pope Shenouda III

Lord, make it a blessed year.....  
A pure year to please You.....  
A year in which Your Spirit prevails  
and joins in working with us.....

Hold our hands and guide our  
thoughts from the beginning of the  
year till its end.....

Let this year be Yours to glorify You  
It is a new year, spotless; let us not  
tarnish it with our sins or impurities.

Lord be with us in every work we  
intend to do this year.....  
Silent we will be and You do  
everything.....

Let us rejoice in all Your deeds, and  
say with the apostle John:

*"All things were made through Him,  
and without Him nothing was made  
that was made" (Jn. 1:3).....*

Let this year O Lord, be a happy year  
Put a smile on each face and gladden  
every heart.....

Let Your grace emerge in our trials  
and help those who are tempted.....

Grant us quietness and peace of mind

Give those who are in need, cure the  
sick and console the grieved.....

We do not ask You, O Lord, only for  
ourselves, but for the whole world..

You created people to rejoice in You,  
so make them know You to taste the  
true happiness.....



We ask You for the Church, Your  
mission, that Your word may reach  
every heart.....

We ask You for our Country, for the  
world's peace that Your Kingdom  
may widely spread.....

Let it be a fruitful year, and full of  
Your goodness.....

Every day and every hour has its own  
work. Do not allow a futile moment..  
Fill our life with activity, work, and  
good fruits.....

Grant us the blessing of a productive  
and holy toil.....

Let the Communion of the Holy Spirit  
be with us in all our works.....

We thank you, God, for you have  
kept us till this hour and granted us  
this new year, that we may bless and  
glorify Your Holy Name..... Amen.



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# The Cross In The Symbols of The Old Testament Sinking Wood & Floating Iron !

By  
Fr. Augustinos Hanna

In the occasion of the Feast of the Cross, I would like to present one of the amazing types and symbols of the cross in the Old Testament.

It is a strange story of a miracle which happened, 2700 years ago in the time of Elisha the prophet, about the floating ax head.

We read in 2 Kings 6:1-7, that *"the sons of the prophets said to Elisha, 'See now, the place where we dwell with you is too small for us. Please let us go to the Jordan, and let every man take a beam from there, and let us make there a place where we may dwell.' And he answered, 'Go.'" Then one said please consent to go with your servants." And he answered, "I will go."*

*So he went with them. And when they came to the Jordan, they cut down trees.*

*But as one was cutting down a tree, the iron ax head fell into the water; and he cried out and said. "Alas, master! For it was borrowed." And the man of God said, "Where did it fall? And he showed him the place. So he cut off a stick, and threw it in there and he made the iron float. Therefore, he said, "Pick it up for yourself." So he reached out his hand and took it."*

This short story is a real miracle which shows us the power of the cross in our every day life. Let us note these five points:

1. **"It was borrowed"**: This borrowed ax refers to the human soul or spirit which is borrowed from God, and God will regain it when we die. The Scriptures say that, *"The dust will return to the earth as it was. And the spirit will return to God who gave it."* (Ecc. 12:7).

So, we must know that we are just

borrowers, not owners, of our souls and we have to keep our soul clean and be always ready to return it holy and fruitful to the Lord who gave it to us without blemish, or else we have to give account of it.

2. **"Alas, master"**: It was wise of this man to go directly to the man of God, Elisha, crying out to him and complaining of his problem and confessing that he lost his borrowed ax in his negligence. He showed sorrow and remorse. This is the sacrament of confession, when we go to the priest and confess our sins and admit that we lost our soul by our negligence, seeking guidance and forgiveness.

3. **"Where did it fall?"**: Elisha's question was the same, which the Lord Jesus asked someone in the Book of Revelation *"Remember therefore from where you have fallen; and repent."* (Rev. 2:5).

The physician asks his patient about the symptoms of his disease and the place of pain in order to diagnose and give the remedy. Was the cause of the fall, neglecting the word of God, the church, the prayers, and the communion? Was it the bad friends? Was it denying Christ, or allowing the small foxes to spoil the vines? We must indicate honestly, the place and reasons of our fall for this is necessary to get healed.

4. **"He cut off a stick, and threw it there"**: This wooden stick is a symbol to the cross. It defied the laws of gravity and sank into the deep waters of the Jordan and made the iron ax float! The Lord Jesus descended into hades through the cross, to save our souls from the dirt of sin and death. The cross of the Lord has the power to change our lives, and does miracles ! The Divine solution of the fall is in the cross.

5. **The iron floated!** That iron ax refers to the stony heart of man and to his stubbornness. But the power of the cross is greater than our sins. The cross can make us defy the gravity of the earth, and its lusts and temptations, and live a holy life inside a dirty atmosphere and bad surroundings.

Jesus said, *"And I, if I am lifted up from the earth (on the cross), will draw all peoples to Myself."* (Jn. 12:32). So, the cross can make us float over the waves of the world, and with the cross we overcome the world.

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# CHRISTIAN SYMBOLS

By  
Fr. Augustinos Hanna

## 1. The Peacock Symbol of Resurrection



The image of the peacock was a favorite ornament from the first century. It was a symbol of the Resurrection, taken from the peacock's annual moulting and renewal of its beautiful tail feathers. St. Augustine speaks of this bird as a symbol of immortality from the general opinion of his time that the flesh of the peacock was in part or entirely incorruptible. For this reason this symbol is used in cemeteries to accompany the Good Shepherd. In a cemetery this emblem is found standing on a globe, probably symbolizing the winged soul rising above the earth after death.

The image of a peacock appearing in sacred Christian places reminds the faithful of their great eternity, the wealthy treasure of their destination in the name of Jesus Christ. Thus it encourages the faithful to sacrifice the pleasures of the present life in order to gain the everlasting life.

## 2. The Fish - Cryptographic Creed



The fish is used as a symbol of scriptural derivation denoting the people who are saved in Christ. St. Matthew recorded the saying of the Lord that "the kingdom of heaven is like a net which was thrown into the seas and gathered fish of every kind." (Matt 13:47) And again the Lord Jesus said to Peter, "Put out into the deep and let down your nets for a catch" (Lk 5:4). After the miraculous catching of fish, Jesus said to him "Do not be afraid; henceforth, you will be catching men." (Lk 5:10).

The fish representing the believer also is frequently represented more on the hook of the gospel of fishermen than in the net of the Church. In catacombs bread and fish are the emblems of earlier Agapae (love-feast).

Up to today in case of death - at many places - the people serve bread and fish and honeycomb to those gathering after the burial

of their beloved one to revive the tradition that Jesus ate fish and honeycomb after His resurrection (Lk. 24:42,43).

IX (-)YS (I-CH-TH-Y-S) is the Greek equivalent for fish. These initials constitute the phrase "Jesus Christ, Son of God, Savior," which is a creed of faith in itself. The image of a fish, or the Greek word i-ch-th-y-s (fish), itself was the most popular symbol from the very beginning of the Christian era.

St. Clement of Alexandria, a Christian writer of the 3rd century, recommends the use of the symbol on seals and rings without giving an explanation of its import. In time of persecution such symbols with a deep but hidden meaning were natural representations of the Lord, because they attracted little notice from the non-Christian world. The anagram of the fish was the main symbol of the belief in Jesus Christ - a confession of faith and, at the same time, an emblem of recognition among the Christians. Later - after the time of persecution- the symbol of the fish yielded its place to the Cross, the obvious sign of full confession of Jesus Christ.

The fish anagram, or the image of fish, found in sacred places reminds us of the steadfastness of our fathers, the first Christians who kept the faith intact in the midst of so many dangerous circumstances.



## 3. The Holy Lamb - Innocent Victim

The image of the Holy Lamb is taken from the prophecy of Isaiah (53:7); quoted in Acts 8:32): "As a sheep led to the slaughter or a lamb before its shearer is dumb, so he opens not his mouth." The meaning of this scriptural reading was ascribed to Jesus Christ as the Holy Lamb.

The Lamb denotes the sacrificial Victim by which God offered the highest ransom for the salvation of man. Jesus is both the victim and the sacrificer. The Holy Lamb reminds the faithful of the person of Christ on the cross for their salvation. On the Cross the human race was restored and the kingdom of God reopened its gates to admit the faithful in the name and ransom of the crucified Lamb.

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In the Old Testament, the blood of the Passover's lamb was to be *"a sign for you; when I see the blood I will pass over you and no plague shall fall upon you to destroy you"* (Exod 12:7). The incident itself was a prophecy for the new creation, the New Testament, where the logical Lamb, the Son of God, was crucified, with whose Blood the believers' sins will be washed off.

In the Orthodox Church the Divine Liturgy is a sacred act of the real sacrifice of the Holy Lamb, Jesus Christ, to be commemorated eternally. Thus the Lord is believed ever-present in His Church in the sacrificial act of the Liturgy, *"till He comes again"* (1 Cor. 11:26).



#### 4. The Vine - Symbol of Communion

The Vine is the most ancient subject of Christian Art, and one of the foremost of the symbols chosen by our Lord Himself from the natural environment around Him - as the ancient vines on Mount Olive still remind the traveler.

One could find vines in tombs and catacombs and especially later in the Iconostasion of the Churches' veils, in paintings, carvings and sculpture.

The Vine symbolizes the Person of Christ and the union of the faithful with Him. This symbol derives from His words: *"I am the true Vine, you are the branches... abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me, for apart from Me you can do nothing"* (Jn 15).

Also the symbol of the Vine, usually with grapes, has a eucharistic meaning. It represents the Holy Communion, the highest Act left for the faithful to partake in and keep in communion with the Lord. Emblematic of this are ears of corn, or wheat, combined with grape-bearing symbols.

In the Orthodox concept, the KOINQONIA, that is, the mystical union of the faithful with Christ, is attained by faith, devotion, love and other sacred acts of the obedient soul, and especially by partaking of the Holy Communion with pure heart and conscience.

We believe that in the Holy Communion both the real Body and the real Blood of Jesus Christ are given to the partaker. *"This is My blood of the new covenant, which is shed for many for the remission of sins."* (Matt 26:28). To partake properly of the Holy Communion is a duty for spiritual nutrition and a privilege for the absolution of sins.



#### 5. The Ship - the Church Militant

A Sailing Ship is a symbol of the Church of Christ. It denotes courage, order and destiny. Its crew are the members of the Church and the captain is the Lord Jesus Christ. They fight against huge waves and storms of persecution in the past and of religious and moral apathy in the present.

The ship symbolizes the church in its struggle with the non-Christian world. To fight the wind and waves of the voyage of life requires team-work and order. Obedience to the master of the ship and faithfulness to the accuracy of the work are virtues which bring the ship to its destiny.

The voyage of the ship is pre-determined. It is not sailing blindly as a prey of the elements of nature. Its destiny is predestined, and it is great.

That is why the Church is likened with, and designed as the Ark, because she used to transport the faithful crew from the cradle to eternity. St. Paul also used this analogy when he told his disciple Timothy: *"to have faith and a good conscience, which some having rejected, concerning the faith have suffered shipwreck."* (1 Tim 1:19).



#### 6. The Anchor - Symbol of Hope

The Anchor is a symbol of hope. It is taken from the life of the sailor for whom the anchor is the hope and the sole resource. Apostle Paul refers to the anchor and adopts it as a symbol of hope, saying that we have hope as *"an anchor of the soul, both sure and steadfast."* (Heb 6:19).

The anchor is found with reference to the stormy ocean of human life, to the fierce blasts of persecution, temptations and tribulations. It is a symbol of the hope by which the Church stood firm in the midst of the surrounding storms.

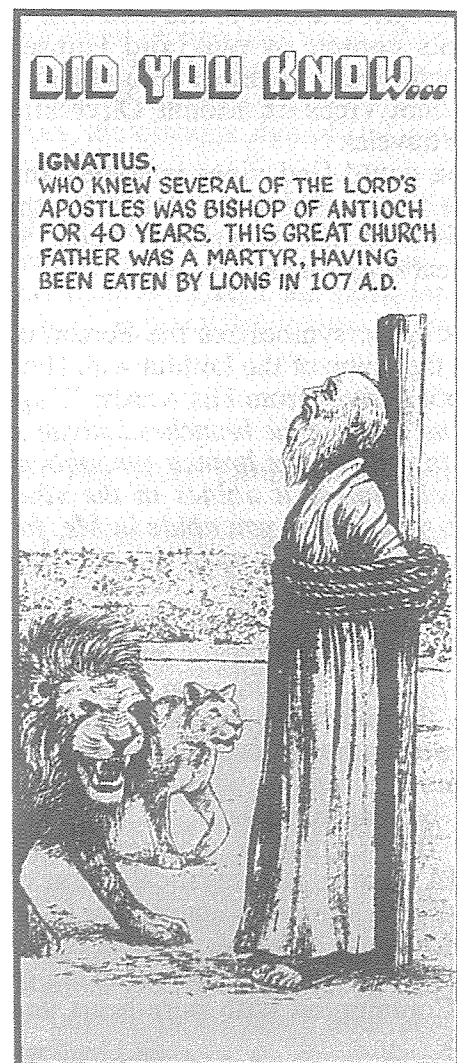
## From The Coptic Encyclopedia:

**DIONYSIUS THE GREAT**, fourteenth patriarch of the See of Saint Mark (247–264),

In an epistle to Fabius, bishop of Antioch, Dionysius recounted specific incidents depicting the horrible tortures to which the faithful were subjected at Alexandria during the persecutions of Decius. An elderly person by the name of Metras, who refused to obey his captors and worship their idols, was beaten, and his face and eyes were poked with sharp styli. He was dragged outside the city and stoned to death. A Christian woman by the name of Quinta was taken to a temple and ordered to pay homage to an idol. When she refused, they dragged her on the cobbled streets of the metropolis, beat her body against millstones, flogged her, and took her to the same place as Metras outside the city, where they stoned her to death. The houses of the faithful were plundered and their precious contents were ruined and set ablaze. The streets were strewn with broken articles and looked like a battleground. A certain Paul of Alexandria was murdered and received the martyr's crown with joy. Others followed willingly. Only a few recanted to escape a fearful fate. An aged virgin by the name of Apollonia had her bones fractured, her teeth broken, and was threatened with burning in a blazing fire. She responded by praying, and then zealously jumped into the fire and was burned alive. A man by the name of Serapion was arrested and tortured, his bones broken, and he was finally thrown from the top of a high building into the street.

All those who refused to render homage to the idols were systematically dragged, tortured, and burned alive. All this went on incessantly, day and night, without respite. A certain Julianus, who was old, arthritic, and unable to stand on his feet or walk, was taken with two Christians for torture. One of the two men recanted to escape the agony of torture and was spared. The other, named Cronin, remained in the faith. He and Julianus, with much reviling and beating, were carried on two camels through the city. In the end both were thrown into the blazing fire outside Alexandria, within sight of the populace. A military bystander who chided the mob for their behavior was seized, tried, and decapitated. A Libyan by the name of Macarius was also burned alive. A certain Epimachus and Alexander, who remained long in chains, were tortured by severe flogging and had their skin scraped by a sharp implement before they were thrown into the fire. Four women, including a chaste virgin by the name of Ammonarium, were tried before the prefect and severely tortured. A very famous old woman by the name of Mercuria,

and another called Dionysia, who was a mother of numerous children and who defied the prefect and refused to bow to the idols, were all put to the sword and died, along with others. A company of three men and a youngster by the name of Dioscorus were tried. The men were killed, while the prefect tried to lure the boy and set him free in anticipation of getting him to recant. The boy did not recant, but simply awaited his turn for torture. An old man by the name of Theophilus, who stood trembling before the court, was almost frightened into lapsing, just as a group of legionaries named Ammon, Zenon, Ptolemy, and Anginus stormed the court shouting that they were Christians. The prefect was taken by surprise and fled from what looked like imminent danger, while the captives in court were saved. Numerous Christians were cut to pieces by infuriated pagans in the cities and the villages. One such was Iskhiron, who worked for a pagan governor and refused to bow to the idols and was instantly killed by his master. Many Christians fled to the wilderness and either perished from hunger and thirst or were taken captive by the fierce nomads.



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# THE BIBLE AND SCIENCE

By

H. G. Bishop Paula of Tanta



The agreement between science and the Bible is clear with regard to the history of the earth.

*"Then God said, 'Let the waters under the heavens be gathered together into one place.'"* (Genesis 1:9). Did it really happen? Did the waters gather together into one place?

Our knowledge about seas and oceans were few and slight. It depended on the slow motion of the primitive sailing ships till the science of building steamers was developed and man dared to cross the seas and oceans.

Christopher Columbus reached America in 1492. He was followed by Magellan in 1480-1521 A.D., who sailed around the world. Then came the planes and the space ships to prove the truth of the Holy Bible. As we know, Moses saw only the Red Sea and the Mediterranean and it was before the Suez Canal.

## \* PLANTS:

God said, *"Let the earth bring forth grass, the herbs that yield seeds, and the fruit trees that yield fruit according to its kind, whose seed is in itself on the earth, and it was so."*

God created the earth specifically for man. He began to prepare it and it happened in the following steps:

1. The separation of the earth from the flaming body.
2. The appearance of the earth and the gathering together of the waters into one place.
3. Disappearance of vapours to enable light to penetrate.

4. The plant began to appear.

But why had we the plant in this stage? Although it was the main source of food for both man and beast, but mainly for the following reasons:

1. **Plant was the main food for man,** and it was the only food permitted as it is clear from these verses. Genesis 1:29; And God said:

*"See, I have given you every herb that yields seeds which is on the face of the earth and every tree whose fruits yields fruits, to you it shall be your food."*

2. Genesis 1:30; *"Also every beast of the earth, to every bird of the air, to everything that creeps on the earth in which there is life, I have given every green herb for food" and it was so."*

3. **To renew the air:** After the earth became stable, the proportion of the oxygen became steady. After the creation of plants and animals, how could life be possible now that the oxygen was exposed to changed into harmful gases and vapours?

There was a need for a big laboratory to produce oxygen on a very large scale to keep its proportion in the air to enable life to go on. Every green plant and every green cell was a laboratory able to produce oxygen by the help of light and the green material in the plant (chlorophyll). This agrees with the verse in Psalm 104:4 which says, "He causes the grass to grow for the cattle and vegetation for the service of man."

The Bible used the words "green" and the expression "to serve man". The green is the chlorophyll that helps produce the oxygen necessary for life and thus was the service the plants offered to man. This shows that the Bible is not a human book, but a Divine revelation.

## \* ENERGY:

Man needs different sources of energy. In cold weather he needs heat. In darkness he needs light. He needs energy for transport. What are the sources of energy?

Before the creation of man, God created the plants which were stored in the earth and became a source of energy in the form of wood, coal and petrol.

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# WHO IS THE DEVIL?

By  
**Fr. Augustinos**

Many People ask seriously: Who is the devil (or satan), is he a real personality ? Does he really exist? Does he have several names? What is his history? What are his picture(s), power, work and characteristics?

Why didn't God destroy him immediately, rather than setting him free to fight Him and attack His believers? What is his warfare like, and how can we know his temptations, tricks, lies and snares? What is the number of demons...do they have a chance to get saved? Finally, how can we overcome the devil and his demons?

The answers to these questions in detail, need a book and not just an article in a magazine. But we will try to give a brief Biblical answers in more than one article.

**Q. Who is the devil (Satan), and is he a real existing personality?**

A. The English word, devil, is used to translate two different Greek words with different meanings, *diabolos*, which means "the accuser", satan (e.g. John 8:44) , and *daimonion*, "demon" one of the numerous evil spirits believed to infest the world and to be the cause of many disasters, especially physical and mental illness.

According to the Bible Dictionary, Satan is the name given in the Scriptures to the evil power that stands in opposition to God, but which in the

end is always subject to His will.

The story of the devil is written in the Bible, sometimes in a symbolic way, and other times in clear, express historical language.

## + In The Old Testament :

(1) In **Isaiah 14:12-15**, we read: "*How you are fallen from heaven, O Lucifer, son of the morning! How you are cut down to the ground, you who weadkened the nations! For you have said in your heart: I will ascend into heaven, I will exalt my throne above the stars of God; I will also sit on the mount of the congregation on the farthest sides of the north; I will ascend above the heights of the clouds, I will be like the most high.' Yet you shall be brought down to Sheol, to the lowest depths of the pit....*"

(2) In the Book of **Ezekiel 28:12**, "*You were the seal of perfection, full of wisdom and perfect in beauty. You were in Eden, the garden of God; every precious stone was your covering...You were the anointed cherub who covers; I established you; You were on the holy mountain of God; You walked back and forth in the midst of the fiery stones. You were perfect in your ways from the day you were created, till iniquity was found in you...you became filled with violence within, and you sinned. Therefore I cast you as a profane thing out of the mountain of God; and I destroyed you, O covering cherub...Your heart was lifted up because of your beauty; you corrupted your wisdom for the sake of your splendor, I cast you to the ground... You defiled your sanctuaries by the multitude of your iniquities, and I turned you to ashes upon the earth. In the sight of all who saw you. You have become a horror, and shall be no more forever.*"



In the New Testament:

- (1) The Lord Jesus said: "I saw Satan fall like lightning from heaven." (Lk. 10:18)
- (2) In the gospel of St. John, Jesus said to the Jews: *"You are of your father the devil, and the desires of your father you want to do. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he speaks a lie, he speaks from his own resources, for he is a liar and the father of it."* (Jn. 8:44)
- (3) *"For if God did not spare the angels who sinned, but cast them down to hell and delivered them into chains of darkness, to be reserved for judgment..."* (2 Peter 2:4)
- (4) *"And the angels who did not keep their proper domain, but left their own habitation, He has reserved in everlasting chains under darkness for the judgment of the great day."* (Jude 6)
- (5) *"And a war broke out in heaven; Michael and his angels fought against the dragon; and the dragon and his angels fought, but they did not prevail, nor was a place found for them in heaven any longer. So the great dragon was cast out, that serpent of old called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his angels were cast out with him. (Revelation 12:7-9)*

# The Coptic Year

The Coptic Year has 13 thirteen months, 12 months with 30 days each, and one month having 5 days, or 6 if it is a leap year.

The thirteen Coptic months are:

Toot - Babah - Hatour - Kiahk -  
Toubah - Amsheer - Baramhat - Baramodah -  
Bashans - Baounah - Abib - Misra -  
and El - Nasie.

The Coptic year starts on the 11th of September (The Nayrouz Feast - Feast of the Martyrs).

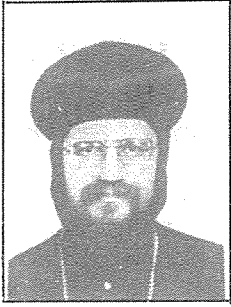
The Coptic Calendar and its parallel

1. Toot .....Sept. 11 - Oct. 10
2. Babah.....Oct. 11 - Nov. 9
3. Hatour.....Nov. 10 - Dec. 9
4. Kiahk.....Dec. 10 - Jan. 8
5. Toubah.....Jan. 9 - Feb. 8
6. Amsheer.....Feb. 9 - Mar. 9
7. Baramhat.....Mar. 10 - Apr. 8
8. Baramodah.....Apr. 9 - May 8
9. Bashans.....May 9 - June 7
10. Baounah..... June 8 - July 7
11. Abib.....July 8 - Aug. 6
12. Misra.....Aug. 7 - Sept. 5
13. El-Nasie.....Sept. 6 - Sept. 10

## Meetings Schedule

1. Sunday English Liturgy 8:30 - 11:00 A.M
2. Sunday Arabic Liturgy 8:00 - 11:30 A.M.
3. Wednesday & Friday Liturgies 8 - 10 A.M
4. Saturday Vespers, and Bible Study from 7:30 - 9:00 P.M. then confessions and Tasbeha.
5. The English youth meeting: Saturday after the Vespers.

6. The Arabic youth meeting: Friday 8-9:30 P.M.
7. The deacon's meeting: Friday 6- 7:30 P.M
8. The youth and Sunday school teachers' meeting: Sunday after the Liturgy from 12:30-1:30 P.M.
9. The Church Board meeting: The first Thursday of every month.



By

H. G. Bishop Serapion

Serving the poor constitutes a fundamental dimension in the church diakonia. Our Lord Jesus cared for the poor and preferred to live as one of them. He was born from a simple poor Virgin, and had no place to lean His head against. He had chosen His disciples from amongst the poor labouring fishermen. When the wealthy young man asked Jesus what he would do to inherit the Kingdom of heaven, the Lord told him, *"You lack one thing; go, sell what you have and give it to the poor, and you will have treasure in heaven, and come follow Me"* (Mark 10:21). Jesus gave warning to those who rely on their money, and also warned against becoming enslaved to it.

The Lord Jesus had emphasized the importance of serving the needy and set such service as one criteria for the Lord's last judgment on man. Moreover, he had considered such help as a service personally rendered to Himself "you did it to Me." (Matt. 25: 40).

The Church followed the same steps of Jesus Christ caring for the poor (see Acts 2:44, 45 & 4:34,35). The apostles had endowed a special rank to those who served the poor. They were called deacons. *"Therefore, brethren, pick out from among you seven men of good reputation, full of the Holy Spirit and wisdom, whom we may appoint over this business"* (Acts 6:3).

The Church history demonstrates how the Church care for the poor has never ceased, and how her great people were distinguished by their unique caring for the poor, like St. Serapion who sold his cloak, Bible and even himself as a slave and gave the price to the poor!

### How the poor can be served?

#### (1) By living like the poor:

All those who cared for the poor, had lived like them. Our Lord Jesus was poor and He was so close to the poor. St. Paul's hands served his necessities. He said about himself, *"living in poverty while enriching many"*. St. Serapion was a simple man who owned nothing and St. Avram set an example for the life of asceticism.

The rich man could not give anything to Lazarus the poor, lying in front of his castle, because there was a gap between two types of life. A rich man can not truly serve the poor as long as he clings to luxurious and selfish life, and does not give him love along with his money.

Serving the poor calls us to bow, and abandon the feelings of superiority. Thus the social work in the Church will always be imperfect as long as it is thought of, as nothing but an office work.

#### (2) To respect the poor:

One may pity the poor person in such a way that hurts his feelings. Respecting the poor means we should consider every person who seeks help is honest until the contrary is proved. It also means that we are actually serving the Lord in the person of the poor.

Respecting the poor demands to tolerate his faults, and to show him our love before offering him our money or service. It also means we should orient him, or else he might become a professional beggar.

#### (3) To remedy the causes of poverty::

The poor is not only in need for temporary solutions, but also for the remedy which eradicates the roots of his misery and hardships. We may provide hand outs that meet temporary or acute need, but what is next.

Hence, if the services offered by the Social Welfare office take care of the needs in the short run, the comprehensive development programs provide much more lasting solutions. The financial assistance to a poor family might enable it to overcome a passing crisis, while the training services may open new ways for the employment of the family members so that they might not come back seeking help. The hungry need food but they also need to learn how to get it. There is a proverb that says: **"Instead of giving the hungry a fish teach him how to fish"**.

HOW TO SERVE THE POOR

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# TYPOLGY

By

Fr. Augustinos R. Hanna

Typology is the science of studying types and symbols in the Bible. The Holy Bible is full of such types, symbols, examples, and miniatures. These types, could be figures, personalities, objects, as well as events. There are wonderful Bible stories, given to us by God Himself, that convey to us a hidden meaning. They are true stories. They not only tell us what happened long ago, this in itself would be quite interesting; but many Old Testament scenes teach us something about future, and prophecies, and mainly about the Lord Jesus Christ, His great love and redemption. These hidden pictures are called Types.

In the road to Emmaus the Lord Jesus gave two of His disciples, the first and the greatest Bible study they have ever heard. *"He expounded unto them in all the Scriptures the things concerning Himself."* (Luke 24:27) After a little while, the same first Sunday of His glorious resurrection, He completed the lesson in the upper room and showed to His apostles that :

*"all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning Me. Then opened He their understanding, that they might understand the Scriptures."* ( Lk. 24:44,45).

The passages which He explained with such tender words and matchless power, so that their hearts burned within them as He was speaking, would not merely be the direct promises of His coming, but would include the hidden pictures and types which reveal why He must die.

Through many years of Bible study, I have always found that no subjects are of such interest to all sorts of audiences; like the hidden pictures of the Old Testament. It is a thrilling experience to tell these stories to some who have never before seen their meaning, and then, as you gradually unfold these typical teaching, to see their faces lighting with enjoyment and surprise, "I see it now! Why did I never discover it before?"

To speak about abstract theology is impossible with such an audience but by the help of these wonderful stories, the most ignorant may learn something *"concerning Himself."*

There is much danger in the present day of neglecting the Old Testament and confining both reading and study to the New Testament. The famous words of St. Augustine are too often forgotten:

*"The New is in the Old concealed, The Old is by the New revealed"*

There are many passages in the New Testament that are not understood, because we are not sufficiently familiar with the Old Testament. "All Scripture is given by inspiration of God" -this includes the Old Testament - and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Timothy 3:16).

The study of the Types is a certain antidote for error and doubt. It corrects our views on so many subjects, and proves that the Scriptures are indeed, the inspired Word of God.

The Bible's Types, refer originally to the Lord Jesus Christ and His coming, salvation, redemption, His sacrifice on the cross, resurrection, and His kingdom.

Some types indicate to the Holy Trinity, or to the Holy Spirit, or to the church of Christ, and to the holy sacraments like baptism and communion and to the Virgin Mary. Some Types are even about the Devil's fall.

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**The Types of the Old Testament are divided into three major categories:**

**1- INDIVIDUALS:**

Some persons and figures give a hidden, but clear picture or miniature about the Lord Jesus Christ, like Adam, Abel, Noah, Melchizedek, Isaac, Joseph, Moses, Joshua, Boaz, Job, David, Solomon, Elisha, and Jonah.

**2- OBJECTS :**

The Old Testament is full of many objects or articles that compose amazing types to Christ, His work and kingdom, such as:

- \* the garments of skin, the tree of life and the seed of the woman (Gen. 3).
- \* The seed of Abraham (Gen. 12 & 22), the seed of David (Ps. 132:11), and the Royal seed which Pharaoh, and Athaliah and Herod could not destroy (Ex. 2 & Chr. 22:10 & Matt. 2:16-18).
- \* The Ark (Gen. 6-9), and the rainbow sign of covenant (Gen. 9:14)
- \* The bread and wine (Gen. 14:18)
- \* The ladder of Jacob (Gen. 28), the wrestling angel (Gen. 32)
- \* The lion of Judah (Gen. 49:9 & Rev. 5:5)
- \* The Passover lamb (Ex. 12), the four bloody sacrifices (Lev. 1-7), the grain offering (Lev. 2)
- \* The pillar of cloud and fire (Ex. 14)
- \* The green tree of Marah, the twelve springs of water and the seventy palm trees in Elim (Ex. 15)
- \* The Manna in the wilderness (Ex. 16), the stricken rock at Horeb (Ex. 17)
- \* The Tabernacle (Ex. 25-40)
- \* The brazen serpent (Num. 21), the star of Jacob and the scepter of Israel (Num. 24:17)
- \* The cities of refuge (Deut. 4:41 & 19:1)
- \* The rock of ages (Deut. 32:4 & 15 & 18)
- \* The cleft of the rock (Ex. 33:21-22)
- \* The Urim and the Thummim (Deut. 33:8)
- \* The scarlet cord of Rehab (Josh. 2)
- \* Elisha's stick and the floating iron ax head (2 Kings 6:1-7)
- \* The great image of Nebuchadnezzar (Dan. 2).

**3- EVENTS :**

There are many events in the O.T. that portray Christ's life and redemptive work, such as :

- \* The hovering of the Spirit of God over the face of the waters as a type of baptism (Gen. 1:2).
- \* God clothing Adam and Eve in skin coats, as a symbol to His sacrifice (Gen. 3: 21).
- \* Abel's offering (Gen. 4).
- \* The salvation of Noah from judgment in the Ark (1 Peter 3:18).
- \* The weary dove and the fresh olive leaf. (Gen. 8:10).
- \* Melchizedek, the priest and king of peace, gives Abraham bread and wine as a symbol to the body and blood of Christ in the communion (Gen. 14:18 see also Ps. 110:4 & Heb. 7).
- \* The offering of Isaac (Gen. 22), and his wedding (Gen. 24), symbols of Jesus' love and sacrifice.
- \* Feeding the children of Israel with the manna in the wilderness (Exo. 16 & John 6:49-51).
- \* Crossing the Red Sea and the victory of God's people over Pharaoh (Exo. 14 & 1 Cor. 10:1-4).
- \* Changing the bitter water into sweet in Marah (Exo. 15).
- \* Conquering Amalek by holding up Moses' hands along with Joshua's fighting as a symbol of the cross, grace and struggle (Exo. 17). \* Moses fasting forty days before taking the ten commandments in Sinai Mountain.
- \* The two clean birds' sacrifice of cleansing the leper (Lev. 14). \* The day of atonement and the scapegoat (Lev. 16). \* The feasts of Passover, Pentecost and tabernacles (Lev. 23).
- \* The Tabernacle and its service (Exodus 25-40).
- \* The brazen serpent. (Num. 21 & John 3:14). \* The sabbath year, the year of Jubilee, the red heifer sacrifice.
- \* The Messianic prophet who comes from the midst of Israel (Deut. 18:18).
- \* Crossing the Jordan river by Joshua (Josh. 3). \* The covenant angel who has the Wonderful



- name announcing the birth of Samson (Judges 13).
- \* The marriage of Boaz- the kinsman redeemer- and Ruth (Ruth 4).
  - \* David prevailing over Goliath (1 Sam 16). \* David honors Mephibosheth (2 Sam 9).
  - \* David weeping on the Mount of Olives (2 Sam 15).
  - \* Solomon the wise king builds the great temple (1 Kings 6-9).
  - \* Zerubbabel typifies Christ in restoring his people from captivity. \* Nehemiah portrays Christ in His ministry and restoration.
  - \* Job's personality, suffering and questions about the redeemer and mediator.
  - \* In Proverbs 8 & 9 & 30 Christ is personified and seen in His wisdom, mighty power.
  - \* In the Song of Songs, Christ is the real and heavenly bridegroom of the church and human soul.
  - \* The coal which the Seraphim picked up from the alter and touched the lips of Isaiah and took away his sin, after his confession, portrays the Holy Body and Blood of Christ in the Eucharist (Isa. 6).
  - \* The branch of righteousness -in Jeremiah - and the new covenant is Jesus Christ.
  - \* Ezekiel depicts the Messiah as a tender twig that becomes a stately cedar on a lofty mountain, and as the true shepherd and the new David who will deliver and feed His flock.
  - \* In Daniel, Christ is the Great Stone who will crush the kingdoms of this world, and the Son of Man coming on the clouds who is given dominion and glory and a kingdom that all the nations should worship Him (Dan 7:13,14), also the coming Messiah who will be cut off (Dan 9).
  - \* Jonah is the only prophet that Jesus likened to Himself expressly, as a type of the death, burial, and resurrection of Christ.. \* In Zechariah, Christ is portrayed in His two advents, the Stone with seven eyes, the humble king of peace, riding on a donkey and a colt, and the pierced one (Zech. 3,9, 10).
  - \* And finally, in Malachi, Christ is symbolized as the Sun of righteousness with healing in His wings, the messenger of the covenant who will purify the temple and the sons of Levi.

## CHURCH NEWS

### 1. The Papal Visit:

H.H. Pope Shenouda III will visit L. A. for five days. He will start, Sunday Sept. 20, by praying the Holy Liturgy and Consecrating the new Church of Archangel Michael in Orange County in the morning. He might give a sermon for the leaders of the youth and Sunday Schools in the evening.

It is also expected that H.H. will give a lecture on "Comparative Theology" in our Seminary on the evening of Tuesday the 22nd.. For those who are not students and want to attend the lecture, there is a fee of \$ 25.00 to be paid to the Seminary's registrar, Mr. Ramsy Iskandar.

There will be a luncheon reception held in honor of H.H. the Pope, Tuesday, September 22 at the Biltmore Hotel, 506 S. Grand, downtown Los Angeles. Members \$ 28.00 guests \$38.00.

The Pope will spend his last two days in a Clergy Conference at a retreat area with four Bishops and 65 priests from U.S. and Canada, Sept. 23, 24. The priests will serve the Liturgy at St. John's Wednesday, Sept. 23rd from 7 - 9 A.M., then move by buss to the convention.

Those who like to have the blessing of receiving one or more of the guest-priests at their homes or wait them in the airport, must give us their names to arrange everything with them, and their help will be greatly appreciated.

### Welcome Bishop Youstos:

2. H.G. Bishop Yostus arrived from Egypt for the first time after his ordination as a bishop of St. Antony Monstary on the Red Sea. H. G. accepted to give us the blessing of Praying the Liturgy at St. John's, on Sunday Sept. 27.