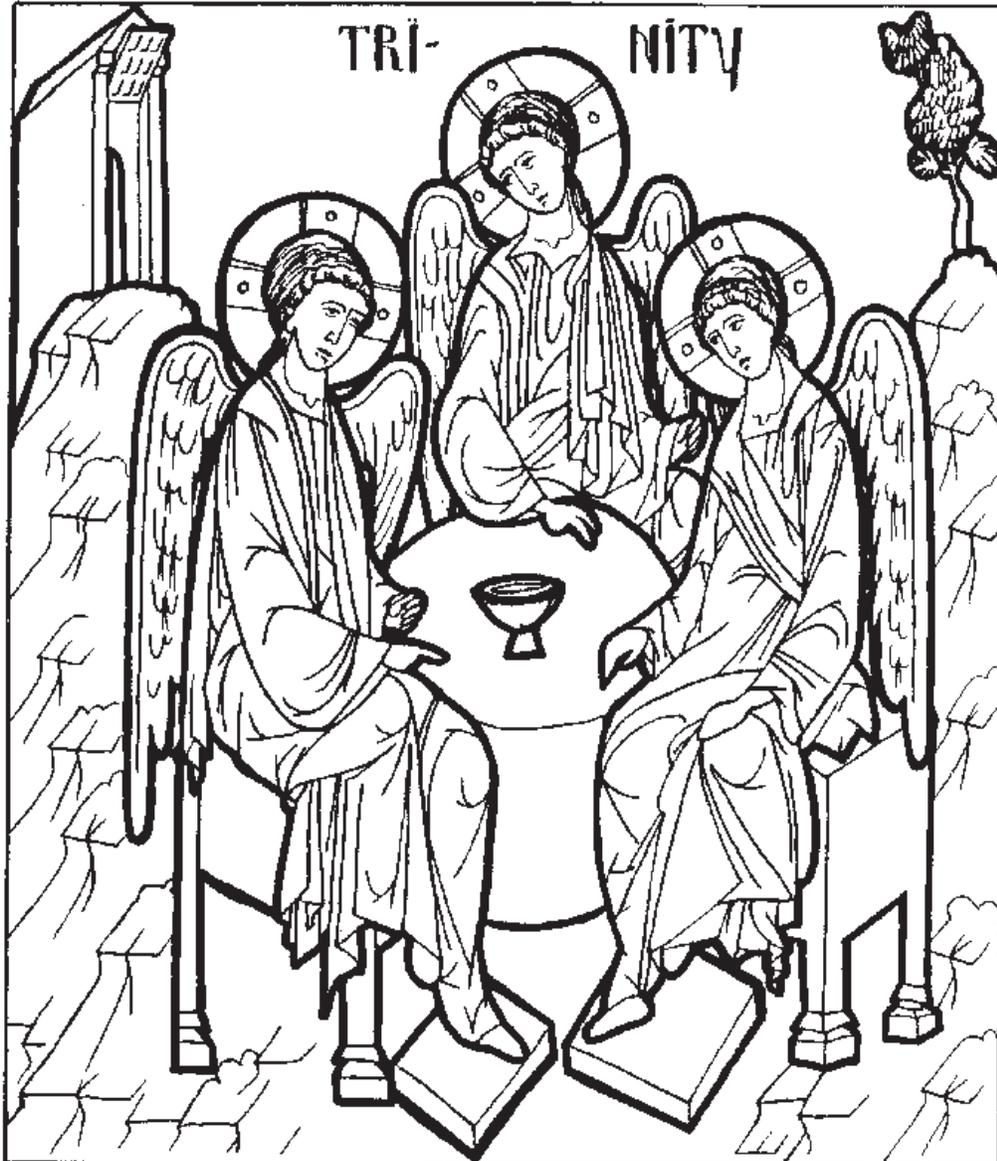


Building A Life of Faith Through Prayer

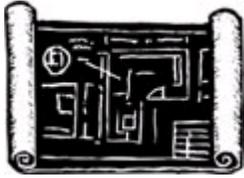


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Faith



Camp St. Raphael 2007



The Blueprint for Life

Day One

The Foundation of the Heart

It is no accident that we begin our lessons on constructing a heart turned toward God with the Holy Trinity. God is the beginning and the end (Alpha and Omega). He is the source of all things. We are made in His very image, and our every inspiration and aspiration comes from Him. Whenever we make the sign of the cross, we are recognizing all three persons, and proclaiming to the world the truth that God is One, by asking His blessing. This simple and single gesture is our agreement to the fact that God is three distinct persons, yet one God.

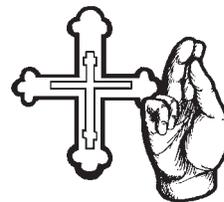
What does God Say...

⁴⁵A good man out of the good treasure of his heart brings forth good; and an evil man out of the evil ⁴⁶treasure of his heart brings forth evil. For out of the abundance of the heart his mouth speaks.

^{46c}“But why do you call Me ‘Lord, Lord,’ and not do the things which I say? ⁴⁷Whoever comes to Me, and hears My sayings and does them, I will show you whom he is like: ⁴⁸He is like a man building a house, who dug deep and laid the foundation on the rock. And when the flood arose, the stream beat vehemently against that house, and could not shake it, for it was ⁴⁹‘founded on the rock.’ ⁴⁹But he who heard and did nothing is like a man who built a house on the earth without a foundation, against which the stream beat vehemently; and immediately it ⁵⁰‘fell. And the ruin of that house was great.’” *Luke 6:45-49*

Memory Verse

“Peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.” *John 14:27*



A Prayer to The All-Holy Trinity

The Father is my hope; the Son is my refuge; the Holy Spirit is my protector. O All-holy Trinity, glory to You.

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy God, visit and heal our infirmities for thy Name's sake. Amen

Wisdom from the Saints: Gregory the Wonderworker

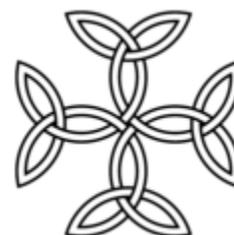
“There is one God. . . . There is a perfect Trinity, in glory and eternity and sovereignty, neither divided nor estranged. Wherefore there is nothing either created or in servitude in the Trinity; nor anything super-induced, as if at some former period it was non-existent, and at some later period it was introduced. And thus neither was the Son ever wanting to the Father, nor the Spirit to the Son; but without variation and without change, the same Trinity abides ever” (Declaration of Faith [A.D. 265]).

The Holy Trinity

The Perfect Beginning

St. Patrick

Saint Patrick was born near a river. Sometimes pirates came to the river on ships. They would take children away to sell them as slaves. This is what happened to Patrick when he was young. The pirates took him to the country of Ireland. There he was put to work as a shepherd.



Patrick prayed when he was alone on the mountain. He loved to feel close to God. For a long time there in Ireland, he learned to pray very often during the day and night. He also learned to speak the language of the Irish people.

One night, Patrick had a special kind of dream. He dreamed that he would soon go away on a boat. Because of a long, long way to the place water at the edge of the land. on a ship that took him to

Patrick went to a worked and prayed. He spent special dreams while he lived dreams, the children of Ire-return and teach them about

Later, Patrick became a to Ireland to teach the people everyone kindly. He helped happy. The people loved to lis-could speak their own language.



this dream, he started walking where ships were sitting in the And there he was able to get Gaul, which is in France. monestary where he studied, 18 years there. He had more in the monestary. In his land were calling to him to God.

bishop. He decided to go back about Jesus Christ. He treated those who were poor or un-ten to Patrick, because he

There were some people who did not want to hear about Jesus Christ. They did not want to be told that they should love other people more. They were very mean to Patrick. They tried to tell others not to listen to him.

But Patrick's long years of praying on the mountain had made him strong. He didn't give up, and he didn't hate the people who were mean to him. He kept loving people. He kept telling them about Jesus Christ.

One day, he saw a Druid priest, named Lochru practicing sorcery. Lochru was famous for being very powerful. The devil made him float several feet off the ground, and the people were impressed. Immediately, Patrick fell to his knees and began to pray, and suddenly all of Lochru's power left him! The people knew that the God of Patrick was the one true God. *from the OCA website. By Sophie Kolumzin*



St. Andrei Rublev

Andrei was born near Moscow. When he was young, he went to live and study at a monastery. It was a very famous monastery called Holy Trinity. The abbot of the monastery was St. Sergius. Andrei studied many things at the monastery, but his favorite study was about icons.

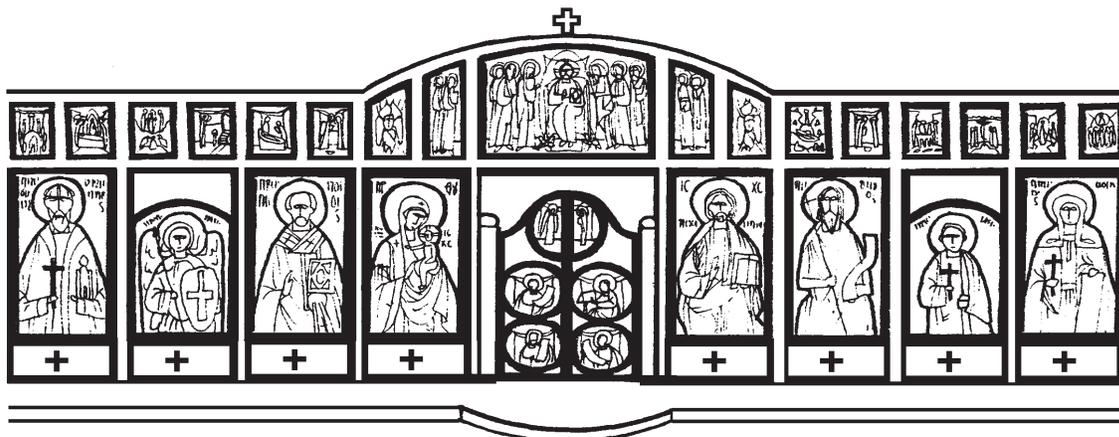
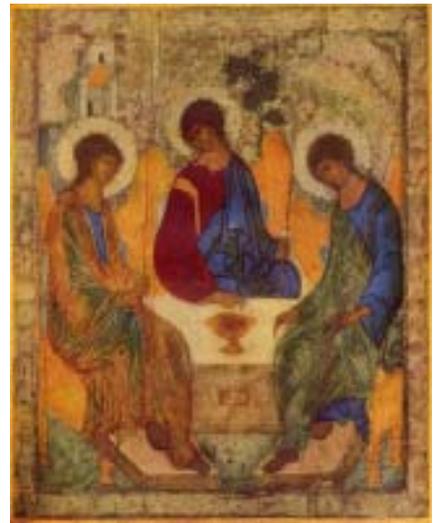
When he was old enough, Andrei decided to become a monk. The abbot gave him a blessing, to go to a new monastery to become a monk and to study iconography. Andrei always loved the monastery of his youth. He had learned many things there, a love for the Holy Trinity, chief among them.

Andrei drew very close to God. Through his prayers, the Holy Spirit taught Andrei how to write icons. Andrei was guided by two earthly teachers, Theophanes, the Greek and a fellow monk named Daniel. Andrei and Daniel worked and prayed together. They became good friends. They wrote icons and painted frescoes in the Cathedral of the Annunciation in Moscow. Theophanes was so pleased with their work, that he sent them to the Dormition Cathedral in Vladimir to paint frescoes and to write icons.

Andrei and Daniel made such a great team, that they were asked to do the iconography for the Holy Trinity chapel at the monastery where Andrei grew up. The chapel and much of the monastery had been destroyed by soldiers.

Andrei was very excited to go back to the Holy Trinity monastery. He wanted to write an icon for its chapel that would really teach about the love of the Holy Trinity. He fasted and he prayed. The Holy Spirit worked in him to write the most beautiful icon ever! To this day, Andrei's icon is the best teacher about the Holy Trinity. Theologians still study and write about it. And all of the Orthodox love to pray with it to God most High!

After Andrei died, his friend Daniel, had a special dream. In the dream, Daniel saw Andrei glorified in the Heavenly Kingdom. In 1988, the whole church recognized that Andrei Rublev was indeed a Saint of the most Holy Orthodox Church! The Church proclaimed that only a saint of the Church could have written such a beautiful and truth-full icon.



God is the Boss--Kh. Gigi Shadid

**When you make the sign of the Cross,
You remember that God is the Boss.**

You say hallow my thoughts and cleanse my heart,

Take the heavy weight off of my shoulders.

Watch my hands as they go,

Up and down, to and from,

Hallow my thoughts and cleanse my heart,

Take the heavy weight off of my shoulders.

Three for the Trinity,

Two for the natures of Christ,

Fully God and fully man,

Now wouldn't you say that was nice?

When you make the sign of the Cross,

You remember that God is the Boss.

You say hallow my thoughts and cleanse my heart,

Take the heavy weight off of my shoulders.

Questions

1) What is the Theology (message) behind crossing ourselves?

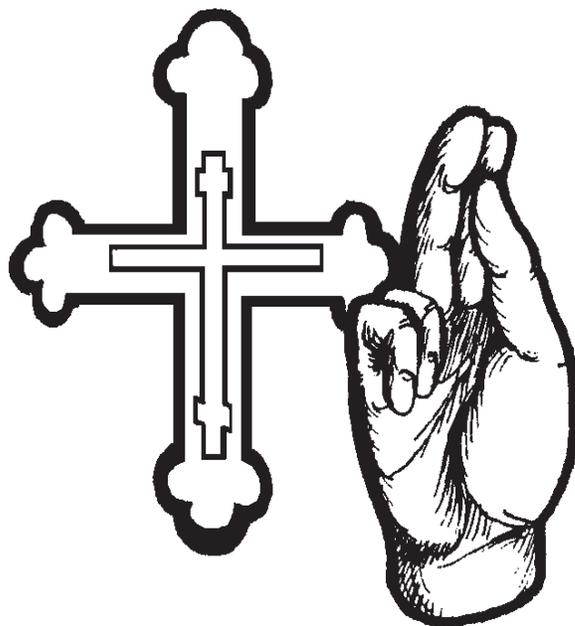
2) How did St. Patrick rely on God during his time as a slave? How is it evident that he live this way for the rest of his life? How do you know?

3) How did St. Andrei rely on God during his time as a slave? How is it evident that he live this way for the rest of his life? How do you know?

4) The Church proclaimed that "only a Saint of the Church could have written such a beautiful icon." Do you agree or disagree? Why or why not?

5) What evidence is there in your life that you rely on God?

6) Are You teaching the Trinity to others with your life? How do your actions prove or disprove this?





The Blueprint for Life

Day Two

The Frame of the Heart

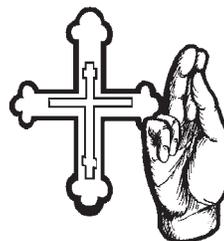
We continue to build our heart today with a study of the Liturgy. The Divine Liturgy is the framework for our heart. Everything that we believe is spoken and prayed during the Liturgy. We are able to stand in the world because of our connection to God. This connection is both physical, in that we have God inside of us, and spiritual, in that we have a relationship with God, whom we cannot see. The more time we spend with God, the stronger our heart will grow. Our life in the Liturgy really is our life's true work!

What does God Say...

²⁶And as they were eating, Jesus took bread, ^εblessed and broke it, and gave it to the disciples and said, "Take, eat; this is My body." ²⁷Then He took the cup, and gave thanks, and gave it to them, saying, "Drink from it, all of you. ²⁸For this is My blood of the ^εnew covenant, which is shed for many for the remission of sins. ²⁹But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom."³⁰And when they had sung a hymn, they went out to the Mount of Olives. *Matthew 26:26-30*

Memory Verse

"Thou wilt keep him in perfect peace, whose mind is stayed on Thee." *Isaiah 26:3*



Prayers Before Receiving Communion

I believe and confess, Lord, that You are truly the Christ, the Son of the living God, who came into the world to save sinners, of whom I am the first. I also believe that this is truly Your pure Body and that this is truly Your precious Blood. Therefore, I pray to You, have mercy upon me, and forgive my transgressions, voluntary and involuntary, in word and deed, known and unknown. And make me worthy without condemnation to partake of Your pure Mysteries for the forgiveness of sins and for eternal life. Amen

Of thy Mystic Supper, O Son of God, accept me today as a communicant; for I will not speak of thy Mystery to thine enemies, neither will I give thee a kiss as did Judas; but like the thief will I confess thee: Remember me, O Lord, in thy Kingdom. Not unto judgment nor unto condemnation be my partaking of thy Holy Mysteries, O Lord, but unto the healing of soul and body.

Wisdom from the Saints: St. John Crysostom

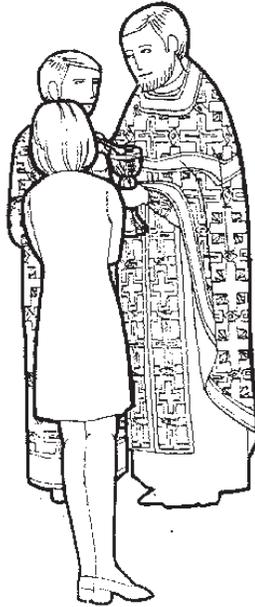
"And since we are speaking of this Body, whoever among us shall partake of this Body and drink of this Blood, let them bear in mind that in nothing does it differ from that Body which sits on high, Which is adored by the Angels, seated close to the Unclouded Glory: it is of This we taste." *on Ephesians 1: 15-20*

The Holy Eucharist: Uniting our Heart with God

Introduction

The very word for liturgy in Greek means the “work of the people”. Our work is prayer in several forms. Thanksgiving, praise, petition, confession, and finally, communion. It is during the Divine Liturgy that we are actually united with God in a most intimate fashion. When we enter the Church, we leave this world and enter into the next. We are lifted up and drawn into the Holy Presence of God. And this is so in *reality*, not just because we hope, believe or wish it to be true. God, the Father, Son and Holy Spirit is really there with us. In fact, the host of Heaven are there, too--singing, chanting and praying with us.

We are joined in a mysterious way both to God, Himself, and to all of Heaven. When we receive the Body and Blood of Christ, we are joined mystically to God. Christ’s blood flows through our veins, and we become part of His body. Our prayers extend across the whole of creation, on earth and in Heaven, independent of physical space and nature. They are also independent of time. Our prayers are joined to those of all that have gone before us, and all those to come. We are like a link in a chain that extends back to the beginning and forward to the second coming. This is why the Fathers describe our time in Liturgy as a foretaste of Heaven.



Not only do we become united with God, but we are truly in His presence. We are surrounded and filled with God through our prayers and participation in the mystery of Holy Communion. Listen to the words of Fr. Anthony Coniaris: “At the Liturgy, we cannot help but practice the presence of God. We are bathed in God’s presence. We are present as Jesus teaches. We are present at the Last Supper. We are present at the Crucifixion. We are present at the Resurrection. And, we take that presence with us as we leave the Church.” To be bathed in God’s presence is to be fully immersed into the union with God. We are spiritually enlivened by our participation in the Liturgy. Fr. Coniaris concludes that “it is no wonder that those who cease to participate in the liturgy die spiritually. They re dead to God and His presence. Those who maintain their connection to God

through the liturgy experience the fullness of God’s presence in their lives.” That is, they remain united to God always and everywhere. This is the framework of our heart--our house for God.

Our Saints for today are St. John Chrysostom and St. Gregory the Dialogist. Both Saints went to school, studied hard. They were both raised in strong Orthodox Christian homes. In fact, they had friends and family members who also were Saints! They could have lived very well and happily

as laymen, but God's call was strong, and they chose to become Priests. Both loved to pray! So much so that they wrote many prayers, hymns and sermons. The ideas for these beautiful words came from their relationship with God. The more they prayed, the more they read and meditated on the scriptures, and the more they participated in the Liturgical life of the Church, the more beautiful thoughts came to them to share! We can still enjoy their work today! And more, we can build up the walls of our hearts strong and sure by participating in the Liturgy often.

Saint John Chrysostom

St. John, called "Chrysostom" or "Golden Mouth", was born in Antioch, the city where the followers of Christ were first called Christians, in 347. After completing his education, he entered the practice of law and then, in his early twenties, became a catechumen. After three years of preparation he was baptized-an event that was the turning point of his life, leading to a complete renunciation of his former ways, even to the point of almost continual silence, so as to avoid the temptation to indulge in gossip or slander.

Becoming a monk, Chrysostom preached every Sunday, and sometimes two or three times during the week. When he was not preaching to great multitudes, he composed commentaries on Scripture. But in 397 he was chosen Patriarch of Constantinople, became involved in some of the important theological controversies of his day, and suffered unfair exile. He bore all this patiently and meekly. On September



14, 407, St. John Chrysostom (then in exile) received Holy Communion while wearing his white baptismal garment and spoke these last words: "Glory be to God for all things. Amen." Almost immediately after his death he was hailed as a saint by the Christians of his time. For his defense of the Orthodox faith and his profound interpretations of Scripture, he is known as one of the great "Three Hierarchs" of the Church, together

with his older contemporaries, St. Basil the Great and St. Gregory the Theologian (their memory is celebrated together on January 30). He edited and handed down the text of the Divine Liturgy, which is still known by his name.

Troparion to St. John Chrysostom (Tone 8)

Grace like a flame shining forth from thy mouth has illumined the universe, and disclosed to the world treasures of poverty and shown us the height of humility. And as by thine own words thou teachest us, Father John Chrysostom, so intercede with the Word, Christ our God, to save our souls.

St. Gregory the Dialogist

This Father of the Church was born in Rome around 540 A.D. It was said that his education was that of a "saint among saints" because his mother, Sylvia, and all four aunts all became saints. At the age of 30 he served as prefect of the city of Rome-an important civil responsibility-but in the year 574 he underwent a total

conversion of life, sold his estates, and used the money for the Church. As his biographer wrote: "He who had been wont to go about the city clad in silk and jewels now was clad in a worthless garment and serving at the altar of the Lord."

After serving for some years as a representative of the Church of Rome in Constantinople, where he became well acquainted with the life of the Eastern Church, in 590 he was elected bishop of the city of Rome, and from this great position was able to greatly expand the missionary activities of the Church, including the sending of a mission to England under St. Augustine of Canterbury. In spite of constant ill health, his 14 years as Pope of Rome were extraordinarily fruitful and energetic.

As bishop of Rome, he promoted the evangelization of England through Saint Augustine, writing to him and to other of his clergy on practical matters of pastoral care, concerns that prevail in most of his writings. These can be broadly divided into two groups: the *Homilies* and *The Dialogues*. Thanks to the latter, wherein Saint Gregory sets forth the lives and virtues of the Italian saints, he is also known as "The Dialogist."

When he died on March 12, 604, he left behind a body of writings consisting of the celebrated "*Dialogues*" on the saints of Italy, a renowned handbook of "*Pastoral Care*", homilies on the Gospels and on the book of Job, as well as letters, prayers, hymns, and sermons. He carefully preserved and handed down the Church's liturgical tradition; to this day in the Orthodox Church the liturgy of the Presanctified

Gifts (celebrated on weekdays of Great Lent) bears his name, and the ancient liturgical chant of the West is still known as "Gregorian Chant". *from www.orthodox.net*

Troparion for St. Gregory (tone 4)

Receiving divine grace from God on high, O glorious Gregory, And strengthened with its power, You willed to walk in the path of the Gospel, O most blessed one. Therefore you have received from Christ the reward of your labors! Entreat him that he may save our souls!



Questions

- 1) What does leiturgia mean?
- 2) How do we "work" in Liturgy?
- 3) How is Liturgy both the anchor of our faith and the fulfillment of our faith?
- 4) How do the lives of St. John and St. Gregory show us that we cannot be just "Sunday Christians"?
- 5) Of what affect on us is our life Monday-Saturday? How does the Church help us to stay on the path?
- 6) The Fathers have said that life in the Church is all about relationships. Of what relationships were they speaking?
- 7) Did St. John and St. Gregory have a strong relationship with God? With those around them? How can you tell?
- 8) How is Your relationship God? With those around you?

LAST SUPPER



Help Us--Kh. Gigi Shadid

Help us, Save us, Have Mercy on us
And keep us O God by Thy grace.

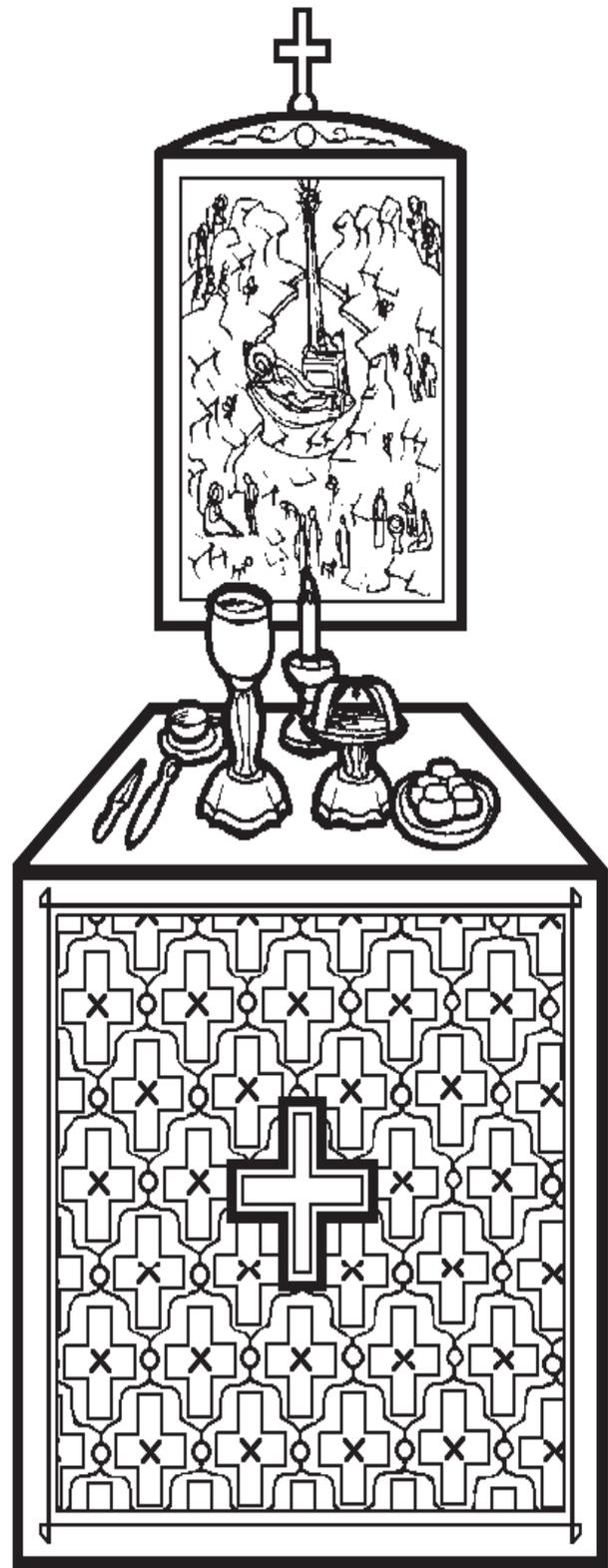
**Litugy is work of the people of God,
To Him do we offer our praises and
laud, singin'**

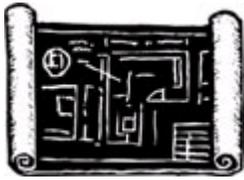
Help us, Save us, Have Mercy on us
And keep us O God by Thy grace.

**We praise Thee, We bless Thee,
We worship Thee Lord,
The life that You give
We could never afford, singin'**

Help us, Save us, Have Mercy on us
And keep us O God by Thy grace.

Help us, Save us, Have Mercy on us
And keep us O God by Thy grace.





The Blueprint for Life

Day Three



The Walls of the Heart

Once the framework of a building has gone up, the solid walls and insulation are installed. And so it was for the Apostles. They had learned all that they knew directly from Jesus. His charge to them was to live the Faith everyday and to teach it to all the world unchanged. They could not do this mighty work alone, and that is why the Holy Spirit was sent to them. Not like in the Old Testament, where the Spirit would descend and rest on a prophet for a time, no, this time the Spirit came to live inside God's people. And the Church, faithful to the blueprint that Christ had given to the Apostles, grew one heart at a time.

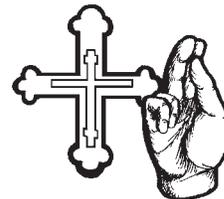
What Does God Say...

⁴²And they continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread, and in prayers. ⁴³Then fear came upon every soul, and many wonders and signs were done through the apostles. ⁴⁴Now all who believed were together, and had all things in common, ⁴⁵and sold their possessions and goods, and divided them among all, as anyone had need.

⁴⁶So continuing daily with one accord in the temple, and breaking bread from house to house, they ate their food with gladness and simplicity of heart, ⁴⁷praising God and having favor with all the people. And the Lord added ^εto the church daily those who were being saved. *Acts 2:42-47*

Memory Verse

"My Presence shall go with thee, and I will give thee rest." *Exodus 33:14*



O Heavenly King

O heavenly King, O Comforter, the Spirit of truth, who art in all places and fillest all things; Treasury of good things and Giver of life: Come and dwell in us and cleanse us from every stain, and save our souls, O gracious Lord.

Troparion of the Feast of Pentecost

Blessed art Thou, O Christ our God, Who hast revealed the fishermen as most wise, having sent upon them the Holy Spirit, and through them Thou hast fished the universe, O Lover of Mankind, glory to Thee.

Wisdom from the Saints-St. Irenaeus

"For the Church, although dispersed throughout the whole world even to the ends of the earth, has received from the apostles and from their disciples the faith in one God, the Father Almighty . . . and in one Jesus Christ, the Son of God, who became flesh for our salvation; and in the Holy Spirit" (*Against Heresies 1:10:1 [A.D. 189]*).



Pentecost: Spreading the Love of God to All People

Jesus Sends the Holy Spirit

After Jesus Christ ascended into heaven, the disciples went back to Jerusalem. They stayed there all together, and some of the women and Mary, the mother of Jesus Christ, were with them. They were all waiting for the Comforter that Jesus had promised them.

One day Peter stood up and said: "Let us choose someone who was with us from the day that Jesus Christ was baptized until His death. Let us make him one of the Twelve to replace Judas, who betrayed our Lord." The other disciples agreed. They chose two names among those of Jesus' friends who had always been with Him. They prayed and asked God to show, which one of the two He wanted to be chosen. Then they drew lots, and the good lot was drawn by a man called Matthias. From that day on Matthias became one of the twelve apostles in the place of Judas. "Apostle" is the name given to Jesus' twelve closest friends and disciples. In Greek it means *"one who is sent."*

A great holiday was approaching. The city of Jerusalem was crowded with people who had come there for the holiday. The twelve apostles and Mary, the mother of Jesus, were all together in the upper room of their house. Suddenly there came a sound from heaven, as if a mighty wind were rushing through the entire house. A flame of fire ap-

peared over the head of each one of the apostles. And through these flames of fire a great and mysterious strength came down on them. This was the Comforter, God the Holy Spirit, entering into the disciples.

Suddenly the apostles felt that they had become quite different from what they had been before. They knew now what they had to say to people about the things Jesus had taught them. They knew how to say these things so that people would believe them.

Many people who were in Jerusalem for the holiday, heard the rushing noise made by the wind. They gathered before the house. They had come from many different countries and spoke many different languages. Then they heard the apostles speaking to them in their own languages and telling them the story of Jesus Christ,



who was the Savior promised from olden days. The Apostle Peter told the people how He was crucified and arose from the dead and ascended into heaven and how He had promised that a special Comforter, God the Holy Spirit, would come down to His disciples and give them special strength and wisdom.

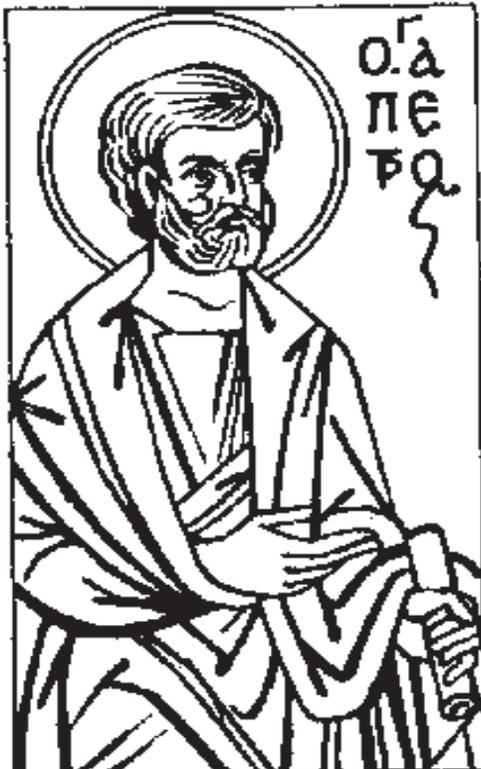
The people who listened to Peter believed him and said: "What shall we do then?" Peter said: "Be sorry for all the bad things you have done. Come and be baptized in the name of Jesus Christ and receive the gift of the Holy Spirit." *from the OCA website. By Sophie Koulomzin*

St. Peter the Apostle

This great man of the Church was born in Bethsaida, in Galilee. He and his brother Andrew were fishermen, as their father Jonah was. They were poor, and did not have much schooling.

Named Simon when he was born, he was called Simon by everyone as he was growing up. But one wonderful day, our Lord Jesus Christ looked at this strong, active man. Jesus said, "You are Simon the son of Jonah; you shall be called Cephas." Cephas is the same name as Peter, and from that day the fisherman was called Peter by everyone. Peter became the Lord's faithful follower.

In John 21:15-19, we read: ¹⁵So when they had eaten breakfast, Jesus said to Simon Peter, "Simon, son of Jonah, do you love Me more than these?" He said to Him, "Yes, Lord; You know that I love You." He said to him, "Feed My lambs." ¹⁶He said to him again a second time, "Simon, son of Jonah, do you love Me?" He said to Him, "Yes, Lord; You know that I love You." He said to him, "Tend My sheep." ¹⁷He said to him the third time, "Simon, son of Jonah, do you love Me?" Peter was grieved because He said to him the third time, "Do you love Me?" And he said to Him, "Lord, You know all things; You know that I love You." Jesus said to him, "Feed My sheep. ¹⁸Most assuredly, I say to you, when you were younger, you girded yourself and walked where you wished; but when you are old, you will stretch out your hands, and another will gird you and carry you where you do not wish." ¹⁹This He spoke, signifying by what death he would glorify God. And when He had spoken this, He said to him, "Follow Me."



Acts 9:32-43 tells this story of Peter's work tending and feeding God's sheep. "Now it came to pass, as Peter went through all parts of the country, that he also came down to the saints who dwelt in Lydda. ³³There he found a certain man named Aeneas, who had been bedridden

eight years and was paralyzed. ³⁴And Peter said to him, "Aeneas, Jesus the Christ heals you. Arise and make your bed." Then he arose immediately. ³⁵So all who dwelt at Lydda and Sharon saw him and turned to the Lord."

³⁶"At Joppa there was a certain disciple named Tabitha, which is translated Dorcas. This woman was full of good works and charitable deeds which she did. ³⁷But it happened in those days that she became sick and died. When they had washed her, they laid *her* in an upper room. ³⁸And since Lydda was near Joppa, and the disciples had heard that Peter was there, they sent two men to him, imploring *him* not to delay in coming to them. ³⁹Then Peter arose and went with them. When he had come, they brought *him* to the upper room. And all the widows stood by him weeping, showing the tunics and garments which Dorcas had made while she was with them. ⁴⁰But Peter put them all out, and knelt down and prayed. And turning to the body he said, "Tabitha, arise." And she opened her eyes, and when she saw Peter she sat up. ⁴¹Then he gave her *his* hand and lifted her up; and when he had called the saints and widows, he presented her alive. ⁴²And it became known throughout all Joppa, and many believed on the Lord. ⁴³So it was that he stayed many days in Joppa with Simon, a tanner."

Peter spent the rest of his life preaching in Judea, Antioch, and certain parts of Asia, and finally came to Rome, where he was crucified upside down by Nero, about the year 66. *adapted from GOARCH site-lives of Saints.*

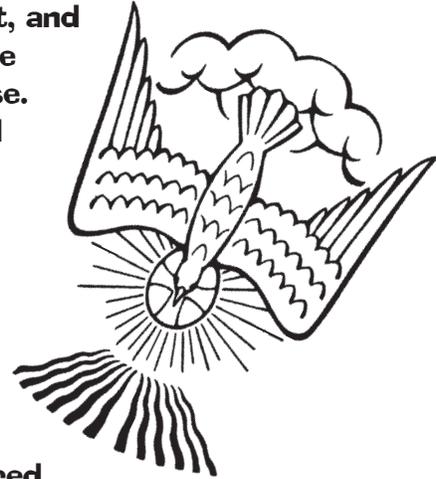
St. Paul The Apostle

St. Paul's significance in the history of Christianity can hardly be underestimated: a tireless missionary, the first interpreter of the Good News of Jesus Christ to the Gentile world, and the author of more New Testament books than any other writer.

St. Paul made three journeys preaching the Gospel. On the second journey, Paul travels as far west as Greece. In Phillipi, Acts 16:25-34 tells the story of Paul teaching his fellow prisoners in the Phillipian jail. ²⁵"But at midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them. ²⁶Suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened and everyone's chains were loosed. ²⁷And the keeper of the prison, awaking from sleep and seeing the prison doors open, supposing the prisoners had fled, drew his sword and was about to kill himself. ²⁸But Paul called with a loud voice, saying, "Do yourself no harm, for we are all here. ²⁹Then he called for a light, ran in, and fell down trembling before Paul and



Silas. ³⁰And he brought them out and said, "Sirs, what must I do to be saved? So they said, "Believe on the Lord Jesus Christ, and you will be saved, you and your household." ³²Then they spoke the word of the Lord to him and to all who were in his house. ³³And he took them the same hour of the night and washed their stripes. And immediately he and all his family were baptized. ³⁴Now when he had brought them into his house, he set food before them; and he rejoiced, having believed in God with all his household. ⁵And when it was day, the magistrates sent the officers, saying, "Let those men go." ⁶So the keeper of the prison reported these words to Paul, saying, "The magistrates have sent to let you go. Now therefore depart, and go in peace.



During his thirty-year ministry as an apostle Paul suffered many things for the sake of the Gospel. Paul describes in second letter to the Church in Corinth some of what he endured to preach the Good News of Jesus risen from the dead: "Five times I have received from the Jews the forty lashes minus one. Three times I was beaten with rods. Once I received a stoning. Three times I was shipwrecked. For a night and a day I was adrift at sea. On frequent journeys, I was in danger from rivers, from bandits, from my own people, from Gentiles, in danger in the city, in danger in the wilderness, in danger at sea, in danger from false brethren; in toil and hardship, through many a sleepless night, hungry and thirsty, often without food, cold and naked. And, besides other things, I am under daily pressure because of my anxiety for all the churches" (2 Cor 11:24-29).

The apostle Paul was executed in Rome during the persecution of the emperor and madman, Nero. Nero's persecution of Christians lasted for four years, from 64 to 68AD. It was also during this persecution that the apostle Peter was executed. As a Roman citizen entitled to a quick death, Paul was beheaded. *from www.stpaulsirvine.org*

Questions

- 1) What is Pentecost?
- 2) What happened at Pentecost?
- 3) How were the lives of Apostles Peter and Paul changed by the Holy Spirit?
- 4) What is the difference between God being around us and God being inside us?
- 5) How is Your life changed by the Holy Spirit?
- 6) Are you living like God is around you or inside of you?

Peter on the Water--Kh. Gigi Shadid

"Do not be afraid," I tell you,

"Do not be afraid.

Keep your eyes on Me,

And you will never sink!" (Chorus)

"Thou hast fashioned me, my Lord," the
clay cries to the Potter,

Peter said unto the Master, "Bid me to
come to You on the water."

Chorus

When Peter saw the might wind,

In fear he cried, "Lord save me!

Truly You're the Son of God,

Restore the faith You gave me."

Chorus

"Thou hast fashioned me, my Lord," the
clay cries to the Potter,

Peter said unto the Master, "Bid me to
come to You on the water."

Chorus

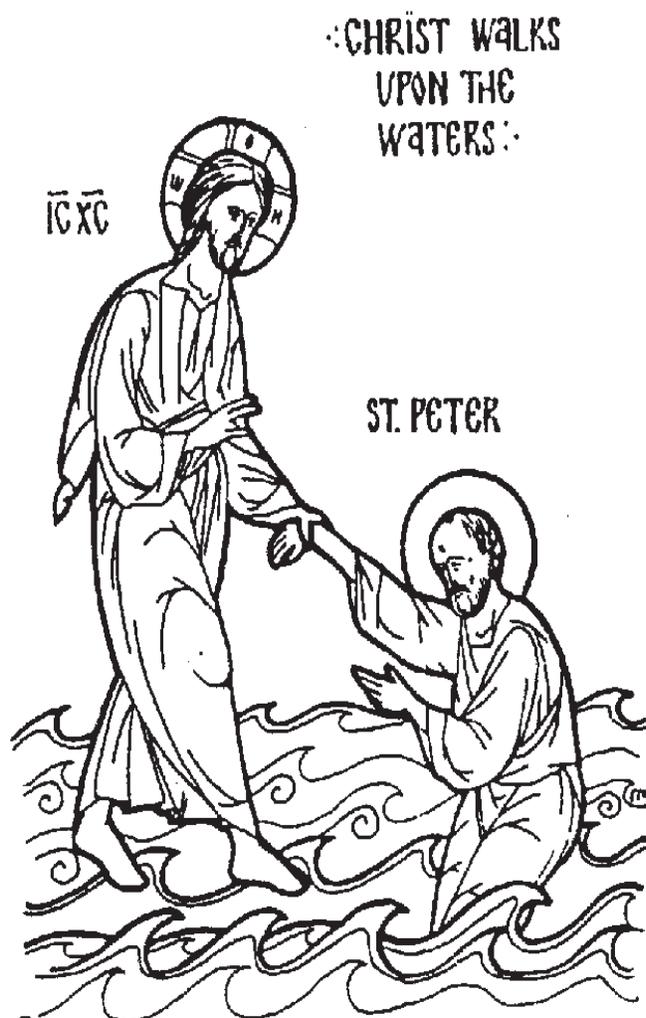
When Peter saw the might wind,

In fear he cried, "Lord save me!

Truly You're the Son of God,

Restore the faith You gave me."

Chorus





The Blueprint for Life

Day Four

The Roof of the Heart

The roof of a building is a protective covering for the structure and its contents. This is exactly the care and protection that our clergy give us. The Deacons, Priests and Bishops are spiritual guides for the building up of our hearts. We cannot be our own guide; for sometimes we would be too easy on ourselves, and sometimes we would be too harsh. We could never be sure, left on our own that God forgives us, and loves us. We need spiritual fathers to help us to grow. We need the protection of the clergy to preserve the Holy Orthodox Faith, unchanged forever.

What Does God Say...

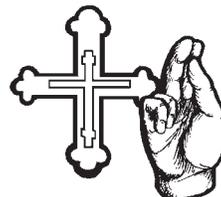
About a Deacon: ³Therefore, brethren, seek out from among you seven men of *good* reputation, full of the Holy Spirit and wisdom, whom we may appoint over this business; ⁴but we will give ourselves continually to prayer and to the ministry of the word." (*Acts 6:3-4*)

About a Priest: ²Shepherd the flock of God which is among you, serving as overseers, not by compulsion but ⁴willingly, not for dishonest gain but eagerly; ³nor as being lords over those entrusted to you, but being examples to the flock; (*1 Peter 5:2-3*)

About a Bishop: ⁷For a ⁴bishop must be blameless, as a steward of God, not self-willed, not quick-tempered, not given to wine, not violent, not greedy for money, ⁸but hospitable, a lover of what is good, sober-minded, just, holy, self-controlled, ⁹holding fast the faithful word as he has been taught, that he may be able, by sound doctrine, both to exhort and convict those who contradict. (*Titus 1:7-9*)

Memory Verse

"Rest in the Lord, and wait patiently for Him; fret not thyself." *Psalm 37:7*



A Prayer for the Clergy and People

Almighty and everlasting God, from whom cometh every good and perfect gift; Send down upon our Bishops, and other Clergy, and upon the Congregations committed to their charge, the healthful Spirit of thy grace; and, that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. Amen. *from St. Dunstan's Psalter*

The Wisdom of the Saints--St. John Chrysostom

"For transparent madness it is to despise so great a dignity, without which it is not possible to obtain either our own salvation, or the good things which have been promised to us. For if no one can enter into the kingdom of Heaven except he be regenerate through water and the Spirit, and he who does not eat the flesh of the Lord and drink His blood is excluded from eternal life, and if all these things are accomplished only by means of those holy hands, I mean the hands of the priest, how will any one, without these, be able to escape the fire of hell, or to win those crowns which are reserved for the victorious?" "*On the Priesthood.*" *St. John Chrysostom, N&PNF, First Series, Volume IX. p. 47*

The Clergy: The Sacred Priesthood

Preserving the Faith & Teaching Us to Pray

St. Stephen the Deacon

Our Lord Jesus Christ helped people every day. He told His good friends that they should help people, too. He also told them to teach everyone about Him.

Jesus told His friends, the apostles, to visit cities and towns. In these cities and towns, they could tell everyone about Him. They would share with people the things that Jesus Christ had taught them and shown them. They could tell everyone that Jesus wants them to have life forever in His Father's Kingdom.

The apostles knew many people who were sick, or poor, or hungry. They wanted to help these people. But they also needed to travel around to teach everyone about Jesus Christ and the Kingdom of God. So they asked for helpers to take care of the poor, hungry, and sick people. The first helper they found was Stephen. He gladly helped and served other people. He became a deacon of the Church in the city of Jerusalem. Stephen served food to the hungry, and cared for those who were sick or poor. Other deacons worked with Stephen, and the Church helped lots of people.

Stephen also told others about Jesus Christ. Most people were glad to hear his words. But some were angry. They said, "Why is Stephen telling us that we should love God more? Why does he want to change the way we live? We are good enough already!" They told others not to listen to Stephen.

But Stephen went on telling people about Jesus Christ. He knew that God's love is for everyone, even the people who were

so angry with him.

Stephen was a deacon. He was close to God, and he became a saint. Saint Stephen was a defender of the faith. *(From the OCA website lesson "Defenders of the Faith")*



St. Herman of Alaska

St. Herman came to Kodiak, Alaska in 1794 with seven other monks. They were bringing the Orthodox faith to the American continent. They worked very hard over the years, and many of the native Alaskan people were converted.

St. Herman was a gentle, quiet man. But he did not sit by and let other people be mistreated. He and the other monks found that workers for the Russian-American Company, which made its money in furs, was harsh and unfair toward its workers.

St. Herman and his brother monks protested strongly to the company's bosses. For this they were persecuted and threatened. In the year 1800, the head of the company told the monks they could no longer have any contact with the workers. The monks did not give up, and the workers always knew how much St. Herman and the others cared for them.

Of course, the workers were not well paid. But they collected money little by little, and they were able to give a beautiful gift to the cathedral in Sitka: the Icon of Our Lady of Sitka.

St. Herman helped those workers remember that God loved them, even in

their difficult times. He showed them what God's love is like in his own concern and care for them. St. Herman was their "champion."

We can remember how much God's love means when we look at the icon those workers gave to the cathedral, with their little bits of money and their great faith. *from the Orthodox Church in America at www.oca.org*



St. Raphael of Brooklyn, Bishop

St. Raphael (Hawaweeny), the first Orthodox bishop consecrated in the New World, was born in Beirut, on November 8, 1860, to pious Orthodox parents, Michael and Mariam Hawaweeny. Due to the violent persecution of the Christians of Damascus in July 1860, which saw the martyrdom of the Hawaweeny family's parish priest and hundreds of their neighbors, Michael and his pregnant wife Mariam fled from Damascus to Beirut. It was here that the future saint first saw the light of day. Indeed as the child's life unfolded, it was evident that he would have no continuing city in this world, but would seek the city, which is to come (Hebrews 13:14).

He received his primary and secondary education in the parochial schools of Damascus, and his first theological training at the Ecumenical Patriarchate's Theological School at Halki in Constantinople. He later studied at the Kiev Theological Academy in Imperial Russia, served as the Rector of the Metochion of the Patriarchate of Antioch in Moscow and taught at the Theological Academy of Kazan.

During this time, the Syro-Arab community in the United States was growing at an increasing rate. A Syrian Orthodox Benevolent Society was organized in New York City and the president, Dr. Ibrahim Arbeely, contacted St. Raphael, then a priest in Russia, about coming to the United States. In 1895 he came to the United States and was placed in charge of the entire Syrian Orthodox Mission. He was assigned to New York City and organized the parish, which later became St. Nicholas Cathedral in Brooklyn. He supervised the development of other Syrian communities, traveling widely through the United States



Troparion for St. Raphael,

Bishop of Brooklyn (Tone 3)

Rejoice, O Father Raphael, Adornment of the Holy Church! Thou art Champion of the true Faith, Seeker of the lost, Consolation of the oppressed, Father to orphans, and Friend of the poor, Peacemaker and Good Shepherd, Joy of all the Orthodox, Son of Antioch, Boast of America: Intercede with Christ God for us and for all who honor thee.

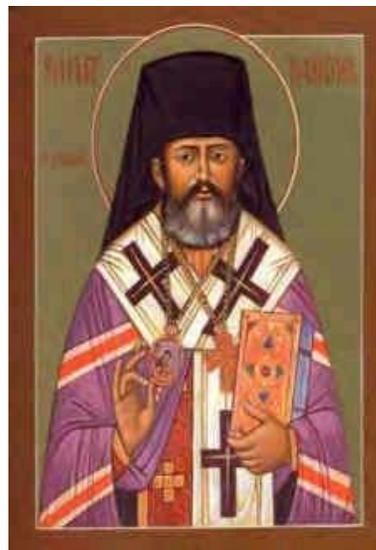
in 1896 to organize parishes. By 1898, St. Raphael published a large Arabic Service Book for use in his churches.

In 1898 St. Raphael was the ranking representative of the American Mission to greet St. Tikhon (Bellavin), the new diocesan bishop. At the Liturgy on December 15, 1898, he spoke of St. Tikhon's mission in his sermon. "He has been sent here to tend the flock of Christ—Russians, Slavs, Syro-Arabs, and Greeks—which is scattered across the entire North American continent." St. Tikhon recognized his qualities of leadership tempered by piety and wanted St. Raphael to be one of his vicar-bishops. The Holy Synod of Russian approved and he was consecrated bishop at St. Nicholas Cathedral in Brooklyn on March 13, 1904.

For the next sixteen years St. Raphael continued his work among the Syrian Orthodox and also helped St. Tikhon and his successors to administer the North American Mission. He consecrated the grounds of St. Tikhon's Monastery in South Canaan, Pennsylvania, the first Orthodox monastery in the New World. Author of many books, articles and translations of Greek liturgical books in to Arabic, he also founded the journal *al-Kalimat* in 1905 to spread the "word" to places he could not himself be. *Al-Kalimat*, now renamed *The Word*, is the official publication of the Antiochian Archdiocese. After twenty years of service in North America, at the age of 55, St. Raphael fell asleep in Christ on February 27, 1915. At the time of his repose, he administered thirty Syrian Orthodox congregations with 25,000 faithful.

St. Raphael's sacred relics were first interred in a crypt beneath the holy table at his St. Nicholas Cathedral (March 7, 1915), later buried in the Syrian Section of Brooklyn's Mt. Olivet Cemetery (April 2, 1922), and finally were taken to the Holy

Resurrection Cemetery at The Antiochian Village near Ligonier, Pennsylvania (August 15, 1988). His sanctity was officially proclaimed on March 29, 2000, and his glorification celebrated on May 29, 2000, at St. Tikhon's Monastery. *From the OCA website*



Questions

- 1) What is the job of a Deacon? How does this relate to the story of St. Stephen?
- 2) What is the job of a Priest? How does this relate to the story of St. Herman?
- 3) What is the job of a Bishop? How does this relate to the story of St. Raphael?
- 4) How are our lives affected by the clergy in our Church?
- 5) How would you describe our Bishop? What is our relationship with him?
- 6) How would our life in the Church be different if we had no Clergy? No Bishop?

Windows to Heaven--Kh. Gigi Shadid

Icons are windows to heaven, to heaven.

Icons are windows to heaven, to heaven.

“I” is for Image, *Eikona* said in Greek.

Icons surround us, if holy’s what you seek.

They are Windows to Heaven,

They all guide us to heaven.

***We venerate and honor them, but
worship only God!***

They are Windows to Heaven,

They all guide us to heaven.

***What’s good and pure and holy, and
true***

And shows the Word. (Chorus)



“C” is for Christ in whose image we are made,

“O” is for Orthodox, we use them as an aide.

Chorus

“N” is for Newness, “Behold I make things new” (Rev. 21:5)

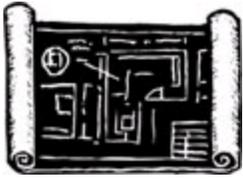
“S” is for Saints cuz they’re all in icons, too!

Chorus

Icons are windows to heaven, to heaven.

Icons are windows to heaven, to heaven.

Chorus



The Blueprint for Life

Day Five

The Furnishings of the Heart

Once the roof is on the building, it has a final shape and look from the outside. If it is a place where people will live, it is a house. It is not yet a home. A home needs people to live there, and some furnishings. In the Church, the laity are the people and their love for God and each other are the furnishings. Our heart, once built, must be furnished with love, for only then can we live and share our Faith. This is the purpose for which we were made and no other--to love God and our neighbor every day of our life. The Church helps us to do this by providing us the Sacraments, Tradition and the Clergy to support us. But we can do nothing apart from God. Our hearts must be built and maintained so as to always be soft and turned toward God. This is the ultimate freedom--to choose to have a close relationship with God.

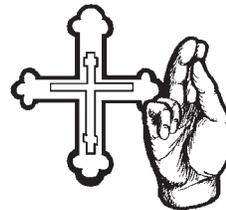
What Does God Say...

"But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of the darkness into His marvelous light." *1 Peter 2:9*

Hear what the Orthodox Study Bible says as a comment on this passage: "In baptism we are all anointed with grace as priests in the Kingdom of God; for the spiritual Kingdom is also the spiritual priesthood. Moreover, as the body of Christ, we have a priestly ministry to the world, fulfilling the very priesthood and intercession of the Lord Himself, so that to the whole universe we may proclaim the praises of Him who called us out of darkness into His marvelous light." *(pg553; 2:9)*

Memory Verse

"Come unto Me all ye that labor and are heavy laden, and I will give you rest." *Matthew 11:28*



Troparion to St. Artemius

By the command of the Most High, the sky was darkened with rain clouds, lightning flashed, threat'ning thunder clashed, and you gave up your soul into the hands of the Lord, O Artemius most wise. Now as you stand before the Throne of the Lord of All, you grant healing unfailingly to those who come to you with faith and love, and you pray to Christ our God that our souls may be saved.

The Wisdom of the Saints--St. Seraphim of Sarov

"When mind and heart are united in prayer and the soul is wholly concentrated in a single desire for God, then the heart grows warm and the light of Christ begins to shine and fills the inward man with peace and joy. We should thank the Lord for everything and give ourselves up to His will; we should also offer Him all our thoughts and words, and strive to make everything serve only His good pleasure."

The Laity: The royal priesthood

Living As One Body

Introduction

The laity comprises all lay persons collectively. This means any person who is not a member of the clergy or of any monastic order. In the Orthodox Church, the laity are the people of God and are responsible for preserving the integrity of the faith as much as the bishops. The example for this that is often given is that of bishops being refused entrance to their cities after the Council of Florence until they recanted of their signatures. The laity refused to accept that the Council's decisions were in accord with the Orthodox faith. It was the laity, led by St. Theodora who celebrated joyously along with the clergy when the Holy Icons were restored to the Church.

The laity are called to live by the same Christian moral standards as the clergy. They both are expected to participate in all the worship services and keep the various days and seasons of fasting and feasting. The clergy are the sacred priesthood, where the laity are among the royal priesthood. The clergy cannot conduct formal worship services without the participation of the laity, and the laity can not perform the same services without the clergy to lead them. Each play a very important role in the liturgical and administrative life of the Church.

St. Artemius of Verkola

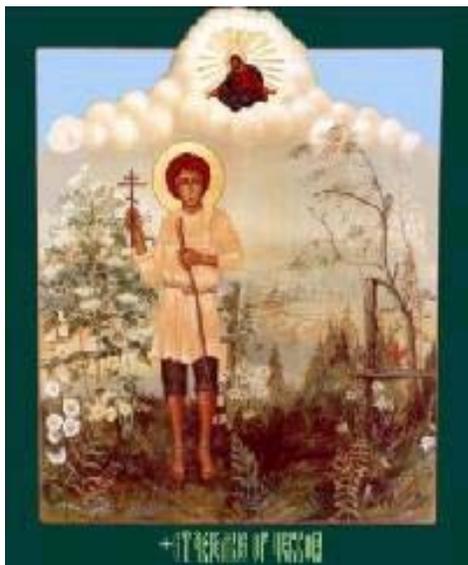
St. Artemius is a child saint of the Orthodox Church, often referred to as "the Righteous Child Wonderworker." He was

born in 1532 to Cosmas "the Lesser" and Apollinaria, peasants in the Russian village of Verkola. Cosmas and Apollinaria raised their son within a life of Christian piety, and at the early age of five his behavior was already based on Christian virtues. He was quiet, meek, God-fearing, and obedient to his parents. At the age of twelve, while helping his father till the fields, a sudden thunder storm broke overhead. Before he could move, Artemius

was struck dead by a bolt of lightning. The date was June 23, 1545. Superstition about the bad omen of such an untimely death kept Artemius from being granted a proper funeral and burial. Many years later, however, his body was discovered lying in a clearing covered only by tree branches. It was found not to have grown corrupt. In the Orthodox church, the miracle of a person's body not returning to dust is viewed as a one sign that the person lived a holy life in the sight of God.



In 1648, a monastery was built and placed under Artemius' protection. His relics, as the earthly remains of a saint are referred to in official Church language, were enshrined there for veneration by the people. Over the centuries many miracles were attributed to these relics by people who have approached them with true faith in Christ. Sadly, in the summer of 1918, as the Bolsheviks began their savage persecution of the Orthodox Christian Church, St. Artemius' relics were among those destroyed. As Orthodox Christians we believe that God ultimately wins out over all evil. So though his earthly remains may have vanished, St. Artemius lives on eternally with God. As a sign of this victory, Philip Zimmerman, an iconographer living in Johnstown, PA, was granted a vision of St. Artemius. Phil was told to paint his icon "for all children." With the blessing of Fr. John Namie, the Director of the Antiochian Village at the time, a site was selected on which to build a rock shrine to house the finished icon. The shrine stands to the right of the entrance to the St. Ignatius Church. *from the Antiochian Village site.*



Saint Elizabeth the New Martyr

As a lovely young German princess who was the granddaughter of Queen Victoria of England, Elizabeth seemed to "have it all." She was considered to be one of the most beautiful women in Europe, and lived her life in splendid surroundings. But there was tragedy in her family—she lost her mother and a brother early in life, and she was well aware of those who were poor and suffering in the world. As wealthy and beautiful as she was, Elizabeth had a loving and tender heart. Elizabeth married the Russian Grand Duke Sergei, a cousin of Tsar Nicholas II. As his wife, she discovered and "fell in love with" the Orthodox faith. She sent letters to her Protestant grandmother, the Queen of England, explaining her decision to become Orthodox. She went to church regularly, and grew in her faith. Some years later, when her husband was brutally assassinated, that faith was her rock and support. She offered her husband's assassin her forgiveness, visiting his jail cell to urge him to pray and ask for God's mercy.

Later, Elizabeth became a nun and opened a monastery in Moscow to serve the most needy, ignored, and desperate people of the city's terrible slums. Among the monastery's activities were regular Sunday afternoon gatherings for poor working women. The women were invited to hear concerts or interesting speakers, and the nuns showed them love and respect, serving them tea and sweets.

As revolutionary fever grew in Russia, members of the royal family became targets for hatred and violence. Elizabeth continued her life of prayer, her work with the poor, and her deep and loving concern for Russia. But now, some of the revolution-

aries saw her as a German “alien” and an “enemy of the people” simply because of her birth as a royal person.

There is a lot we can say about this saint of the Church. But let’s take one story about her that tells us a lot about what it means to be a defender of the faith. It is something that happened at the very end of her life, after she had been threatened several times by the revolutionaries. They had come more than once to the monastery to arrest her, but turned away when she politely but firmly stood up to them.

Finally, though, she was taken away. Her companion, the nun Barbara, insisted on going with her, and later with some other royals they were killed in a terribly brutal way. They were thrown alive down a mine shaft, and large logs were thrown down on top of them to make sure they would die, if the fall had not already killed them.

Yet for many hours afterward, voices were heard coming from the mine shaft. They were singing hymns and prayers. The voices grew fainter as time went on, but the impression they left could never die: Even as a hideously painful death approaches, people can pray and show their faith in God and His promise of life forever in His Kingdom. *(Learn more about Saint Elizabeth in the book Ella’s Story, by Maria Tobias.*



Questions

- 1) What is the royal priesthood?
- 2) How is the royal priesthood different from the Sacred Priesthood? How is it the same?
- 3) What is the real job of the laity in the Orthodox Church?
- 4) What are some things that lay people do in our Churches?
- 5) How does the laity affect the spread of the Church?
- 6) How would our life in the Church be different if the Clergy had to do every job in the Church?
- 7) How does St. Artemios’ life reflect his royal priesthood?
- 8) How does St. Elizabeth’s life reflect her royal priesthood?
- 9) How does YOUR life reflect your royal priesthood?

Time to Go to Church--Kh. Gigi Shadid

It's time to go to Church!

Come inside with me and you will find--

**Stuff you can touch, smell, taste, hear
and see (chorus)**

First I cross myself then kiss the icons

Reverently with love,

And ask for prayers from the holy ones
above.

Then I walk, walk, walk, to the candles,

And hold one in my hand.

And with the help of my mom and dad I
place it in the sand,

And light it up!

And light it up!

The light of Christ is there.

And others come and light theirs, too

And offer up a prayer.

Chorus

I smell the incense from the censer,

See the smoke go up!

And taste communion, the body and blood

Of Christ in the Holy Cup---

Chorus

Hear the chanters chant, *Al-le-lu-i-u-i-a...*

And the choir sing, *Al-le-lu-i-u-i-a...*

And the priest preaching, *God loves you-i-u-i-
a...*

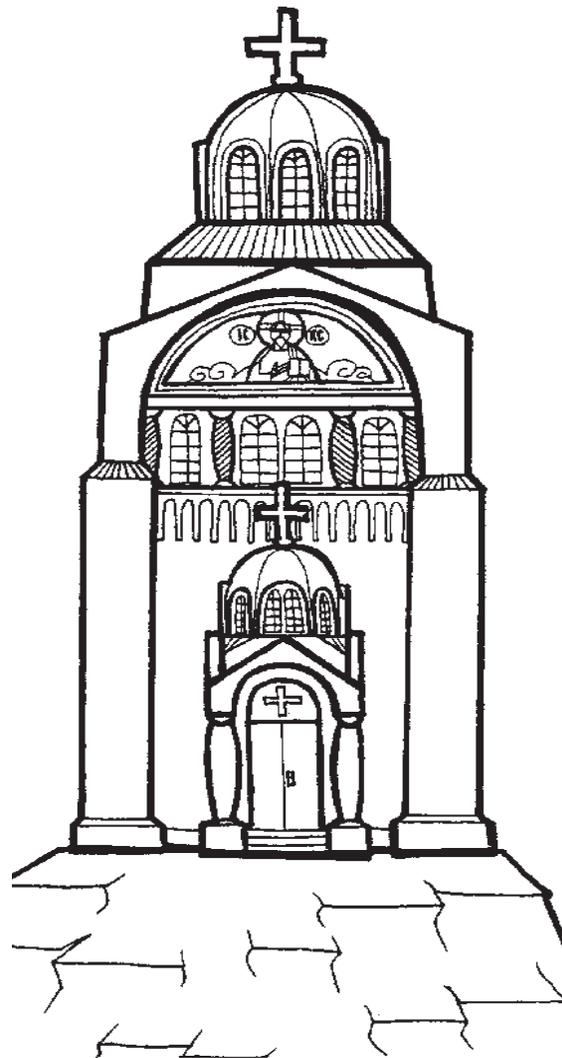
Glory to the King!

Hear the chanters chant, *Al-le-lu-i-u-i-a...*

And the choir sing, *Al-le-lu-i-u-i-a...*

And the priest preaching, *God loves you-i-u-i-
a...*

Glory to the King!



Autographs From My Friends At Camp St. Raphael

Troparion for St. Raphael, Bishop of Brooklyn (Tone 3)

Rejoice, O Father Raphael, Adornment of the Holy Church! Thou art Champion of the true Faith, Seeker of the lost, Consolation of the oppressed, Father to orphans, and Friend of the poor, Peacemaker and Good Shepherd, Joy of all the Orthodox, Son of Antioch, Boast of America: Intercede with Christ God for us and for all who honor thee.

Autographs From My Friends At Camp St. Raphael

**O give thanks unto the Lord for He is good Alleluia. For
His mercy endureth forever Alleulia.**