

Raising Daughters to be Church Pillars

Raising Holy Daughters in the Midst of an Unholy World

The environment that your daughter lives in is contradictory to the divine spiritual principals. Unfortunately, so many girls feed on such environment so simplistically and naively gradually losing their virtues on the short and long terms. But, you as a mother (or church servant serving girls) ought to help young girls to overcome this culture of selfishness, sin and confusion that constitute their environment in order to live a holy life according to the heart of God and become sources of joy and glory to God, pillars in church, and fruitful trees for God, their families and society at large.

Here is some advice to help in raising up holy daughters in the midst of an unholy world.

1. Raising Children is a Battle of Alertness and Vigilance

Spiritual education is a battle not a picnic. First of all, it requires not giving in while allowing your daughter to feed on the prevailing destructive culture that dominates and domineers people's thoughts and life. Strive to invest more time and effort possible to train your daughter to overcome this wrong style of life first and foremost by presenting to her the divine truths revealed by God in the person of Jesus Christ.

2. Motherhood is an Investment

Motherhood is a God granted gift and energy that needs to be invested and utilized to its optimal size. Get to know and familiarize yourself with this gift in order to influence your daughter effectively offering her primarily a model of faith manifested in love. Regularly discuss with her the basics of a holy life as presented in the Holy Bible and practiced by the Blessed Virgin Mary, the saints and martyrs. It is assumed that you yourself are already familiar with the teachings of the Holy Bible, a reader of the biographies of the saints, satiated with the work of grace walking in the likeness of St. Timothy's mother and grandmother whom St. Paul mentioned reminding Timothy of their virtues . *"when I call to remembrance the genuine faith that is in you, which dwelt first in your grandmother Lois and your mother Eunice, and I am persuaded is in you also"* (2 Timothy 1:5).

3. A Communal Life at Home

Among the wrong practices in our societies is selfishness and individualism. In the firm belief that the only way to express their love is through objects, some mothers might indulge their daughters granting them all their desires regardless of the family's economic situation, the futility of objects and the educational ramifications therein. Mothers would do so hoping to spare their daughters shame, derision or

belittling from friends and neighbors. However, such manner of raising kids is far from the life of righteousness and sanctification and very close to selfishness and self centeredness especially when bragging about daughters and their material possessions. It is necessary to raise your daughter in a communal manner in order to increase an awareness of the economical situation of the family. Even if the economical status is wealthy, affluence should be controlled with understanding and conviction. Training your daughter in a communal life will benefit her in her future life when she becomes a wife and mother.

4. Exterior Influences

It is important to verify external influences and their effects on your daughter. Get to know her friends from genders, their beliefs, principles, and manner of life they embrace. Help your daughter get rid of any negative impacts she encounters and encourage her to build new friendships because any friendship that is incompatible with purity, chastity and self control is capable of turning your and your daughter's life irretrievably upside down. One major pseudo intimate friend and permanent resident is the internet. The use of any electronic gadget should be monitored and what is read and watched either on TV or the internet must be monitored and rationed. Encourage discussing and critiquing what your daughter reads and in love, review the moral principals offered therein which might conflict with your Christian orthodox beliefs. Befriend your daughter and gain her trust so that she may become open with you.

5. Against Conformity

Encourage your daughter to stand firm against the tendency to conform to current trends and to think carefully and wisely before following the existing moral and social surrounding precepts. Teach your daughter, what Jesus Christ had taught His disciples, to live in the world without allowing the world to live in her *"If you were of the world, the world would love its own. Yet because you are not of the world, but I chose you out of the world, therefore the world hates you"* (John 15:19). and to constantly seek change through renewal of her mind in order to discover God's will. *"And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God"* (Romans 12:2). Through explanation, teach her why God had laid down the moral foundations of distinguishing between good and evil, to enable her to discern the world's polluted beliefs expressed in the so called theory of relativism prevailing rampantly among youths and which consider sin and vice as mere different styles of life.

In this case, your life and deeds need to conform precisely to the teachings of the word of God and the virtues of the saints. If, for one reason or the other, you find your behavior counter to your beliefs; do not delay or be ashamed to apologize before your daughter admitting your mistake and desire to change so that she may not imitate your behavior. Ask God to help you live according to the Gospel of Jesus Christ *"Only let your conduct be worthy of the gospel of Christ, so that whether I come and see you or am absent, I may hear of your affairs, that you stand fast in one spirit, with one mind striving together for the faith of the gospel"* (Philippians 1:27).

6. Self value and Efficiency in Christ

Teach your daughter her true value, clarifying to her that the world's self measuring scale does not befit true believers. Your daughter should understand that her value is extended from the

supernatural grace bestowed on her by Christ who, through His incarnation, adopted us to His Father, taking away our old nature and replacing it with His new one making us His brethren and the human soul His bride. Jesus Christ has freely granted us such a great glory and bountiful grace. When these precepts become anchored in your daughter's heart and mind, she will strive to guard against defiling this great gift of the Holy Spirit whom she has received in Myron, Confirmation and will have Him ignited in her every time she receives the Holy Eucharist. She will certainly get to understand that the divine beauty given to her is within her and gets openly manifested through her manner, looks, movements and poses. Therefore it is necessary for her to know that her true value and beauty do not sprout from externally applied artificial aids because God cares most for the internal, and her value is expressed not through actions nor through what people say about her or think of her (because what concerns her most is God's opinion and her conscience). Inform your daughter that God's most correct scale and standards measure her stature and statute granted to her through Jesus Christ.

7. Sex False Myths

Expel all the widely exchanged myths concerning sex. Understand that you are to be her sole source of information and explanation. Strive to provide her with the most exact truths. Expel from her mind the lies woven around premarital sex or fables that allegedly legitimate, encourage and allow premarital sex under various excuses or hopes for future marriage. Premarital sex results in a lot of incurable especially psychological damage. Talk to your daughters about the refine life of purity and chastity and its importance for the safety of her future marriage. Enlighten her about the sacredness of her body entrusted to her by God and in which the Holy Spirit dwells. Any rumors about immoral conduct might ruin her chances of finding a good spouse who would trust her. Teach your daughter that purity and chastity are not confined to the sexual act only but include any unnecessary physical touches. Encourage her to vow to preserve her purity to God till marriage and to encourage her friends to do so. Inform her that sex is a beautiful gift from God to be enjoyed within the blessed framework of marriage and propagation. Any misuse or abuse of this gift would be detrimental and of long term damage. (to be continued)

The Ghalilaon Oil

1. This oil is for anointing prior to immersion in the baptismal water. The closest Greek synonym of the term "galilaon" is "good olive" or "pure olive". However, "Oil of Joy" is the expression used by the Coptic orthodox church as indicated in the manuscript 253 titled "Concerning the Holy Ghalileon, the Oil of Joy". This manuscript, dating back to the year 1264, is found in the Coptic Museum and addresses the Liturgy of the Ghalileon.

2. The “oil of joy” is the oil used for anointing prior to baptism. It is also an old tradition in the Coptic rituals dating back to the third century. This anointing is administered right before the Liturgy of the Water sanctification and right after the renouncing of Satan and acceptance of Jesus and assertion of the Christian faith before the bishop or priest conducting the baptism ritual.
3. In the book “The Apostolic Rituals”, this anointing is referred to as the “mystical oil”. It is written “This oil is blessed by the priest for the forgiveness of sins and in preparation for baptism. This anointing was specifically for expelling any evil spirits, if any, from the baptized.” It is written in the book that “after the vow, the bishop or priest prays over the oil calling upon ‘the name of God who has no beginning, the Father of Jesus Christ, the king over all beings that He may sanctify the oil in the name of Jesus and impart to this oil a spiritual grace and effective power so that whoever gets anointed by it gets delivered from all ungodliness and impurity and becomes worthy of baptism.”
4. “The Church’s Hierarchy” by Dionysius Areopagita refers to this anointing saying, “the priests carry the anointing oil.”

What is the significance of anointing with the “oil of vowing” before going into the water of baptism?

Anointing with this oil refers to the spikenard with which the woman had anointed the Lord for his burial (John 19:38-42). The Coptic, Syrian and the old traditions of the church of Jerusalem agreed that anointing with this oil is planting into the new olive tree as well as a weapon against all the evil deeds of Satan, the enemy. The Coptic tradition exclusively offered the deepest meaning of this anointing as “renewal” to the body, soul and spirit through the revelation of Jesus Christ in order that He expels any evil spirit that might be found in the person to be baptized and remove any trace of sin and any confusion caused by Satan.

Sayings of the Church Fathers Concerning the Ghalilaon

- From the prayer book of St. Serapion, bishop of Thmuis 4th Century

Prayer for those about to receive Baptism:

“let us anoint with this oil all those men and women proceeding to receive this new divine birth asking the Lord Jesus Christ to grant them through this oil pure, confirming power making it effective in healing all traces of sin or satanic causes from their bodies and souls; granting them forgiveness through its special grace in order they perpetually live in righteousness and be renewed through this anointing, purified through baptism and enabled to defeat all the opposing attacking powers.”

- St. John Chrysostom (347-407)

“after the two covenants of rejection and acceptance; and after professing the ownership of Jesus Christ over you, the sign of the cross will be drawn on your foreheads....God anoints your foreheads and seals them with the sign of the cross. This oil is a mixture of olive oil and spikenard...that you may get to know that it is God himself, not man, Who anoints you by the priest’s hand. Listen to what the apostle St. Paul says *Now He who establishes us with you in*

Christ and has anointed us is God' (2 Corinthians 1:21). After all your body members are anointed, you will be safe. ”

- St Cyril of Jerusalem (315-368)

According to St. Cyril, a person in pursuit of baptism would strip off his clothes and get anointed with this oil over all the body starting from the head down to the feet. He says, “the participants, after having been cut off from the wild olive tree, would become an olive tree planted in Jesus Christ, grafted in the good olive tree.” St. Cyril calls this oil the olive of exorcism and also the mystic oil. St. Cyril believes that this oil has the power of expelling unseen evil forces. Thus, he confirms what had been written in the book “The Apostolic Rituals”, but he placed this anointing right after the proclamation of the faith and before the exorcising of the devil.

From the sayings of St. Cyril:

“after you have removed your clothes and got anointed starting at your head down to your feet with the oil of exorcism to remove the evil spirits, you become worthy of grafting in the good olive and partakers of the richness of the true olive. Thus, the oil of exorcism was a symbol of your partaking of the richness of Christ... Through calling upon God and prayer, this exorcising oil has gained this power not only to burn and expel all traces of sin but also to expel all unseen evil forces.”

- St. Ambrose

Compares this first anointing to the anointing oil given to wrestlers before entering the wrestling ring. He says, "so is it with you, when you come to be baptized and get anointed like a champion for Christ in order to fight against the world." St. John Chrysostom uses the same comparison saying, "those proceeding to be baptized will be anointed just like wrestles before entering the wrestling rings...The baptized individuals would be anointed all over their bodies to be able to fight in wars and become another creature.”

The Oil of Ghalileon in the Coptic Rituals

The book on baptism (current publication) states, "the priest anoints the individual's heart, chest, arms and hands with the sign of the cross using the holy oil while praying these words, 'I anoint you (so and so) with the oil of joy that opposes all the acts of the opposer so that you become planted in the joyous olive tree in the holy apostolic catholic church of God amen!'

- Similarly, Ebn Kebor (1324) says “those to be baptized are to be anointed with the ghalileon oil on their hearts, arms, in front and back of their hearts, on their backs, and on the palm of their hands in the form of the cross while saying ‘I anoint you (so and so) with the oil of joy to expel all the works of the opposer and to graft you in the rich olive tree that is in the holy apostolic catholic church of God amen.”
- Pope Gabriel the VI was the first to mention the existence of thirty-six anointing signs with the Ghalilaon oil. He says, “..after praying the litanies comes the anointing thirty-six times with the Ghalilaon oil. It is called the exiling oil because it exiles the evil spirits from the body.” The oil bottle is held with a white cloth and the priest starts anointing from the head and continues in one motion without releasing his finger so that the thirty-

six anointing times continue all over the body connected in one stroke. This pattern is to be followed while anointing with the Myron oil as well.

- The book "The Lamplight Clarifying Service" (14th century) coincides with the transcript (193) found in the Coptic Museum (17th century) in that the anointing with the Ghalilaon oil is on six parts of the baptized person, i.e. the heart, arms, back, and palms of the hands.

But both the book "The Order of Rituals" (15th century) and transcript 192 found in the Coptic museum Cairo agree that anointing the body thirty-six times is an old Coptic tradition not known in other orthodox churches and is thought of as originating from the pharaohs who thought that the evil spirit had access to the human body through thirty-six outlets.

The Oil of Ghalilaon in Other Rituals

The Coptic ritual retained old traditions concerning the anointing with baptismal types of oil. In addition only priests are authorized to carry out these rituals; and there is no mention in the old Coptic deacon service transcripts of women involved in baptism rituals.

- The Ethiopian Ritual mentions that the anointing of women would be carried out by virgins.
- The Byzantine ritual postpones the anointing with the oil of vow to right before the pouring of the Myron oil onto the baptism water; i.e. right after the consecration of the baptism water (baptism liturgy) and the consecration of the oil. With little oil, the priest anoints in the shape of the cross.
- The Syrian and Maronian rituals practice anointing with the oil on the forehead after blessing the water and right before baptizing. In the Syrian ritual the oil is called the oil of joy as revealed in the style in which the ritual is conducted. The book of "Didascalia" or "The Teachings of the Apostles" clearly referring to the baptism of women when receiving the oil before going into the baptismal water says, "the bishop anoints the woman on her forehead three times with the sign of the cross. Then, he leaves the rest of the anointing to be carried out by the priests or deaconess according to the ethnicity of the woman to be baptized. After that, the bishop approaches the baptismal to pray the prayers of the blessings of the water."
- In the present Antiochian baptism rituals, there is no mention of 'bishop' nor 'deacon' since the rituals are carried out totally by the priest who first performs the anointing on the forehead three times. Then he proceeds to say the water blessing prayers, (which is quite long); and after that he finishes the anointing with the same oil. At the end of the 12th century, Patriarch Michael the Syrian (1199), saw no need any more for the service of the deaconess in carrying out the mystery of baptism because baptism was given to people at a young age. In addition, there were no more adult women coming for baptism.
- In the Armenian rituals, surprisingly, there is no mention of this anointing preceding Baptism. Although their tradition retained this oil consecrating ritual only, yet neither in the baptism rituals, nor in the current books prayers are found for the blessing of this oil

or anointing with it. Long after the 18th century, the prayers of blessings appeared once again among the prayers of blessings of the baptism water. The content of the prayers reveal the existence of some anointing with oil somehow sometime; but had fallen out and became unknown in the rituals. In this Armenian rituals, only bishops and priests have the right to anoint. Women, including deaconesses, have no right to partake in this ritual.

The Ghalilaon Oil Composition

It is composed of three elements:

1. Pure olive oil
2. Residues collected from the holy olive oil. The present mixture contains twenty-three substances form the Holy Myron oil.
3. Portion from the previous Ghalilaon oil

These three elements are mixed together and a special consecrating prayer is prayed over this mixture after praying over the Myron. The pope, along with the bishops, conduct the prayers.

In the past, kings and priests would be anointed with this “oil of joy” as God in the Holy Book of Exodus had commanded Moses to do. The present Myron has some of those elements in addition to the spikenard that were on the body of our Lord Jesus Christ. In this respect the Myron differs from the Ghalilaon.