

College and Graduates

WWW.SMFSUS.ORG

HIS HOLINESS POPE TAWADROS II



**118TH POPE OF ALEXANDRIA AND
PATRIARCH OF THE SEE OF SAINT MARK**



TAKE HEED

“Take heed to yourself and to the doctrine.”

1 Timothy 4:16

	Page
Table of Contents St Mark’s Festival Anthem - Take Heed	2
Take Heed	3
Study of the Book of Nehemiah	8
“They are not of this world”	10
A journey to the inside	13
Holiness	15
Youth and their Spiritual Life	17
Memorization	20
Coptic	22
Hymns & Rituals	30

Visit the St. Mark Festival's website at www.smfsus.org
to find the material for the festival and
for guidelines and information on the tests



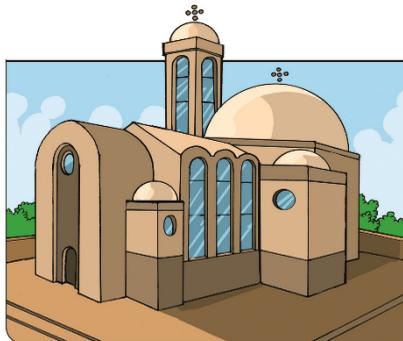
TAKE HEED

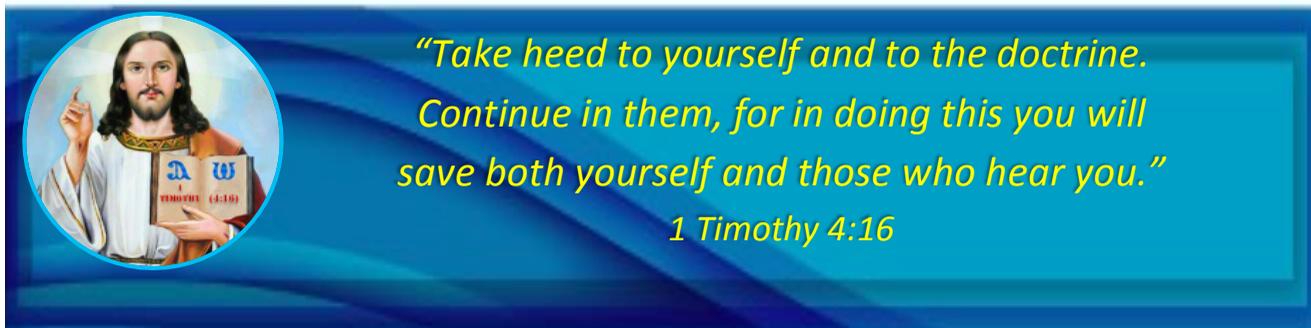
St. Mark's Festival 2017 Anthem

On the rock your faith is standing
Do not ever be hesitating
Your Church is always building
Not a day her teachings changing

If the whole world is against you
Shout out loud like St. Athanasius
I'm also against the whole world
Even against a million Arius

Watch yourself through your life
Be a true bright light to the world
To inherit Eternal Life
Watch yourself and the doctrine (x3)





1ST: TAKE HEED TO YOURSELF:

This verse, recommended by St. Paul to his disciple, St. Timothy, is a way of life. By **'Take heed'**, St. Paul refers to the continuous focus and in-depth examination of our lives, and not to take matters in a shallow manner. 'Yourself' does not only refer to the 'psyche', it includes:

1. Instincts:	The body, hunger, thirst, fear, love of life, love of possessions, etc...
2. Emotions:	The human relations, the emotions which bond us to one another within a family, church, and society.
3. Habits:	Which we have formed since a young age: eating, drinking, talking, and all the behaviors we live by, from the time we wake up till the time we go to sleep
4. Paths of Life:	What each one of us pursues in life; one may be concerned with collecting money, while another may be more concerned with expanding his/her social network. Another person may be interested in fulfilling his/her spiritual needs, while another may be seeking establishing social relationships within a family, the church, and/or society.



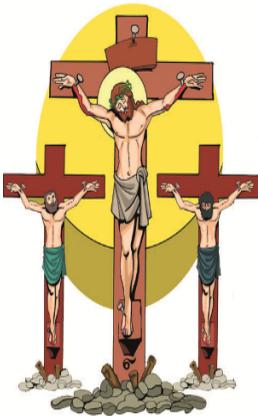
A wise person should walk in life with the full awareness and understanding of what goes on within himself/herself and within the surrounding environment. Our internal self refers to the wants, needs, and wishes of our hearts (mind).

- Do we desire what pertains to the kingdom of heaven, or what pertains to this earthly life such as the materialistic matters?
- Do we seek a relationship with God, the angels, and heavenly hosts, or seek more the earthly relationships with other humans on earth?



A wise person ought to ask himself/herself these questions regularly:

- What do we desire from this life?
- Do we desire a good job, owning a luxurious car, fulfilling the needs and wants of our physical body?
 - Do we desire forming many superficial friendships, which may be wasting away our time and focus?
- Do we carefully choose our friends and whom we associate ourselves with?
- Do our friends guide us to unhealthy and destructive habits such as smoking and other risky behaviors?
- Do they guide us to live an unclean and defiled life?
- Do they guide us to fulfill the earthly desires and possession of materialistic matters? Or do they guide us to get closer to God?



The Lord spoke to us through His Holy word and said, **“For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.” (John 3:16)**

This verse teaches us that God: Loves us, saved us when He was incarnated **“who Himself bore our sins in His own body on the tree” (1 Peter 2:24)**, and gave us salvation through the Holy Sacraments and the membership within His holy church.



This is how precious we are in the sight of God. We can take heed for ourselves by living within the church, in communion with the other members of the body of Christ, being firm in faith, and practicing the sacraments.

2ND: AND TO THE DOCTRINE:

The Lord commands us to not only have spiritual vigil, but also doctrinal vigil. This concern with the right doctrine is what would lead us to ensure that we are following the right teachings which our fathers the apostles have handed to us. **The concern with the right doctrine should lead us to:**

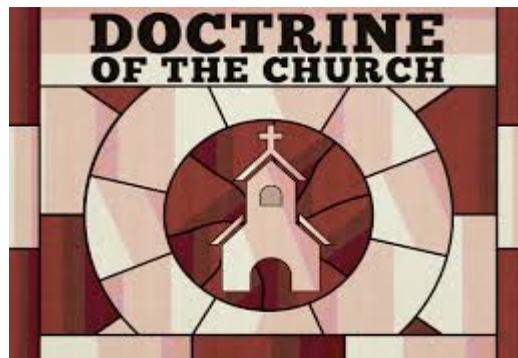
1. **LEARN** the sound teaching:

- “yet you obeyed from the heart that form of doctrine to which you were delivered.” Romans 6:17
- “And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also.” 2 Timothy 2:2
- It is the pure, spiritual, sacramental, applied, and orthodox teaching, which we have received from the church fathers. “But you, beloved, building yourselves up on your most holy faith,” Jude 1:20 For this, it was said of the early church fathers and the holy apostles that they “And they continued steadfastly in the apostles’ doctrine and fellowship, in the breaking of bread, and in prayers.” Acts 2:42



2. **LIVE** according to the sound teaching:

- “Hear instruction and be wise, and do not disdain it.” Proverbs 8:33
- “He who keeps instruction is in the way of life, but he who refuses correction goes astray.” Proverbs 10:17
- “Till I come, give attention to reading, to exhortation, to doctrine.” 1 Timothy 4:13
- “Take heed to yourself and to the doctrine. Continue in them, for in doing this you will save both yourself and those who hear you.” 1 Timothy 4:16
- “But as for you, speak the things which are proper for sound doctrine” Titus 2:1
- “If anyone comes to you and does not bring this doctrine, do not receive him into your house nor greet him;” 2 John 1:10



3. **KEEP** the sound teaching:

Let the teaching be always biblical, according to those taught to us by the holy apostles and our church fathers. We hold those teachings sound with the rites, orthodox rituals, and history of our beloved church, which we ought to receive and hand to the next generations with honesty.



The basis of the Coptic Orthodox teaching:

Our Orthodox Doctrine did not come out of nothing, but they are rather rooted in basic pillars across the ages and that is due to:

1. **Its biblical roots:** There is not a single doctrine within our church that does not have biblical roots within the old and new testaments (e.g. Baptism):



In the Old testament, we read **“all were baptized into Moses in the cloud and in the sea,” 1 Corinthians 10:2**

The crossing of Israel through the Red Sea after its split, with the water forming an impregnable wall along their right and left sides and a cloud shadowing over them.

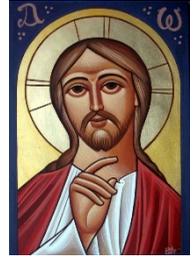
In the New Testament, we read **“Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,” Matthew 28:19**



2. **In the church tradition received from the early fathers**, we learn about the doctrine. For example:
 - The doctrine of the Theotokos (Mother of God), which was challenged by Nestor when he called to separate the divinity of our Lord Jesus Christ from His humanity.
 - Our faith that we are the children of God through ‘adoption’ while the Lord Jesus Christ is the One and Only Son of God “in truth and by nature.”
3. **Among the sayings of the early church fathers....** St. Augustine said, **“I accept the Holy Bible, handed down to me by the church, as interpreted by the fathers, and I witness it being lived by the saints.”**

4. In the Holy Creed:

- We believe in One God
- We believe in the Holy Trinity, one in essence and one in divinity
- We believe in one catholic (Universal) and apostolic church
- We look for the resurrection of the dead
- And the life of the age to come



Our Coptic Orthodox doctrine is at the utmost level of precision in its literature and teachings from the fathers. They are not subject to the whims of time, nor place, nor human.

Our Coptic Orthodox Doctrine teaches us the following:

1. **The proper principles of the Christian faith...** one God - the Holy Trinity - the Holy Church - Resurrection - the life of the age to come.
2. **The Orthodox faith**, as our fathers handed it to us, along with the continuous remembrance of their biographies.
3. **The daily behavior**, which is witnessing to Christ, seen by the exemplary acts of the saints.

Conclusion:

It is important then that a man takes heed for himself/herself, through:

1. Daily examining of oneself *"take heed to yourself."*
2. Regular screening of oneself through the periodic confession, and to receive from the father of confession the "absolution and solution". The absolution is from our sins, and the solution is to the problems of life.
3. Belonging to a church group meeting regularly (youth group). Being part of the fellowship of the holy Church, we become live and active members.
4. Learning the right teachings of the church.



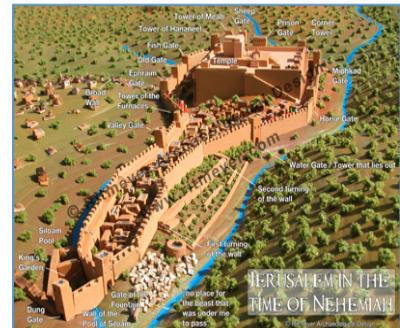
**May the Lord give us this holy life to get closer to Him through His grace
and live with Him in His kingdom.**

A Study of the Book of Nehemiah

Chapter 12

This chapter takes us through a joyful journey where the whole congregation of Israel returns to their home in Jerusalem. They are celebrating the dedications and the start of rebuilding the walls of the city to protect it.

One of the major parts of this chapter are the doors/gates of the city. The Book of Nehemiah mentions **13 gates for the city** and most of them are mentioned in this chapter as he is describing the joyful celebration.



1: The Sheep Gate

The sheep for the sacrifice were brought into the city through this gate. This was the first gate mentioned for the city. This gate is a symbol of the Lord Jesus Christ, our True Sacrifice.

2: The Fish Gate

The fishermen from Galilee entered Jerusalem with their fish through this gate. For us this has a powerful meaning: after we accept the Lord Jesus Christ in our hearts, we must now be as fishermen, bringing people to the city of God with us. It signifies the time of the apostles.

3: The Old Gate

This is probably one of the original gates that survived the captivity since it was only mentioned here in this chapter. This gate symbolizes the old and authentic faith and wisdom of our fathers.... their wisdom and perseverance in the books of the Holy Bible and Doctrine. To enter the city and be fulfilled, we must pass by the Old Gate.

4: The Valley Gate

This gate is separated by a very long distance between it and the next gate nearest it. For us, this symbolizes the growth in the spiritual life, for God will not allow many hardships to beginners in spiritual life lest they become afraid of the way. **"But God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it."** 1 Corinthians 10:13

5: The Refuse Gate

This was the gate where the garbage and anything refused from the city was to be brought out from and be burnt at the valley of Hinnom. In our lives this gate is for our sins to be taken away after we partake of the mystery of repentance and confession.

6: The Fountain Gate

It is located right next to the fountain of Siloam, which was used for purification before the entrance into the city and before approaching the temple. For after we go through the refuse gate and burn our sins, we need to get washed, restore the image of God in us, and approach the Holy City again.

7: The Water Gate

This gate is in the east part of the city. It represents the word of God, which is our living water. Through this gate, we can reach the fountain of the water to be refreshed. God's word cleanses us like water. **"You are already clean because of the word which I have spoken to you." John 15:3**

8: The Horse Gate

From this gate, the army used to go in and out of the city. For as long as we live, we fight in our spiritual life, for **"we do not war according to the flesh. For the weapons of our warfare are not carnal but mighty in God for pulling down strongholds"** (2 Cor. 10:3-4)

9: The Eastern Gate

The Eastern Gate is the symbol gate for the second coming of Christ. For it faces the east and it is where the sun rays enter the city. It faces the Mount of Olives from where Christ is prophesied to come back according to the prophecy of Zechariah.

10: The Gate of the Prison

It is also called the gate of examination because the King would go through this gate to examine his army and make sure they are always ready for war. This is a symbol of God, the Just Judge, who searches the hearts and minds. It reminds us to always be ready to stand before His judgment seat.

11: The Tower of Hundred

It was simply called this because its height was 100 feet and it was one of the highest points in the city. It was in the north side of the city looking to the east and it symbolizes the fullness of the journey with Christ and His call for us to be perfect.

12: The Tower of Hananel

This high tower, which is in the north side also, but facing the west. It symbolizes God's love and kindness towards us as it literally means "the kindness of God."

13: The Tower of the Ovens

This tower is in the west side of the city and it had the biggest oven in the city. Every day in the morning, the whole city would wake up to the smell of the fresh bread baked there. The bread, of course, symbolizes the Lord Jesus Christ The Bread of Life.



As the gates started with the Sheep Gate, the sacrificed Christ, it ended with the Tower of Ovens, the Bread of Life, who gave us the food to unite with Him, and live in Him, and by Him.

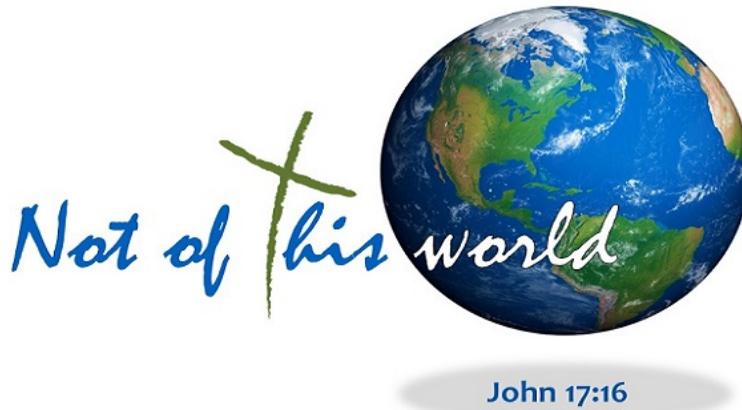
"He who feeds on Me will live because of Me." John 6:57
"For in Him we live and move and have our being." Acts 17:28

“They are not of this world”

We are ambassadors for the Lord Jesus Christ on Earth, proclaiming the message of heaven.

Our Lord gave us 5 principles about our relationship to the world:

1. **We are not of the world:** "They are not of the world, just as I am not of the world." (John 17:16) We are different from the rest of the people because we look to the heavenly kingdom.
2. **We shall remain in the world:** "I do not pray that You should take them out of the world, but that You should keep them from the evil one." (John 17:15). I am not from the world, but I will remain in the world; otherwise, all Christians would have left the world and become monks and nuns, but most people are called to marry, have children, and live in the world.
3. **Our message to the world:** "So Jesus said to them again, "Peace to you! As the Father has sent Me, I also send you." (John 20:21). Everyone has a valuable role and mission in the world.
4. **We don't love the things in the world:** "Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him." (1 John 2:15). We hear this verse in the Liturgy of the Word at the end of the Catholic epistle. It means that we shall not like the things of the world. The world, here, doesn't mean people.
5. **We will love all the people in the world:** We do not love things that are in the world, but we love all the people who are in the world.

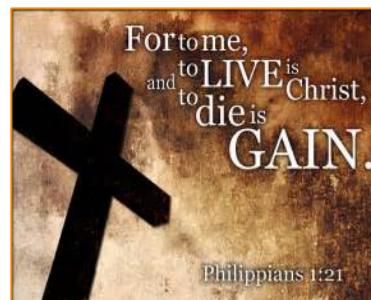


When we talk about youth and awareness, we find that they need to have **Christian, church, cultural and national awareness.**

FIRST: I AM CHRISTIAN:

It is the most important thing because I have no life except in Christ and I have no eternity except in Christ. Therefore, you can take my life, but you can't take Christ from me, because if I lost Christ, I would lose my salvation and eternity. Hence, the first awareness we must have as a Coptic Orthodox youth is the Christian awareness which includes:

a) **Knowing Christ:** Christ is my life **“for to me, to live is Christ.” (Philippians 1:21).** My life without Christ is nothing. Therefore, the Christian person is willing to surrender himself to death for Christ.



- We believe in one God. We believe in the Holy Trinity: The Father, the Son, and the Holy Spirit.
- We believe that the Son incarnated for my sake, died on the cross on my behalf, He rose from the dead for me, and ascended into the heavens for me.
- He gave me the Church and the Holy Sacraments. He will take me to His kingdom to live with Him forever if I live with His grace, practice the spiritual means, and live the life that He gave me. This is OUR Christ.

b) **Filled with Christ:** Anyone can search, study, and know who Christ is and was as a historical figure, but we know Him and have a personal relationship with Him.

- **Speak and hear him:** We speak to Him through prayers and hear Him through the Gospel. And not only that, but I will eat and unite with Him through Communion.

c) **Unite with him:** in Eucharist: **“He who eats My flesh and drinks My blood abides in Me, and I in him.” (John 6:56).**

SECOND: I AM COPTIC ORTHODOX:

I know my faith and my doctrine. We believe in the Sacraments, we believe in the intercession of the saints. We also believe in the importance of tradition handed down to us from the apostles through the church fathers.



I know the rituals of my church and their meaning for they teach me the doctrine.

THIRD: I AM KNOWLEDGEABLE:

Cultural awareness in the sense that we have a mind that works, understands, concludes, and makes decisions.

- a) **Biblical knowledge:** I must study my Holy Bible; it is the constitution of my life which enlightens my mind, as the bible says: **"The entrance of Your words gives light; It gives understanding to the simple."** (Psalm 119:130).
- b) **Church knowledge:** I know the doctrine, rituals, and history.
- c) **General knowledge:** To be aware of the world around you.



FOURTH: I AM AN AMBASSADOR, SALT, AND LIGHT:

- **Salt:** **"You are the salt of the earth"** (Matthew 5:13), that keeps from spoiling.
- **Light:** **"You are the light of the world"** (Matthew 5:14), enlightening those who walk in the darkness of sin.
- **Ambassador:** **"Now then, we are ambassadors for Christ, as though God were pleading through us."** (2 Corinthians 5:20)



I have a free will:

God created us free, but freedom is the responsibility to choose between good and evil, holiness and sin. Therefore, we need to always remember to **"Examine everything, hold on to good..."** This requires us to seek discernment and the grace of God for us to choose the edifying and leave the destructive.

A Journey to the Inside

St. Paul prays for us that we may have our **“whole spirit, soul, and body be preserved blameless at the coming of our Lord Jesus Christ” (1 Thessalonians 5:23)**. And we pray, at every liturgy, that God may **“Purify our souls, our bodies, our spirits, our hearts, our eyes, our understanding, our thoughts, and our consciences.”**

1: TAKE HEED TO THE HEART/WILL:

- God created the heart, or will of man, to naturally lean towards what is good and towards God, but over time the heart starts to get corrupted and leaves God.
- A person grows towards perfection when he can control his will.
- That is why our Lord tells us that **“out of the abundance of the heart the mouth speaks” (Matthew 12:34)** and it, the heart, is the only thing that He wants us to give Him - **“My son, give me your heart” (Proverbs 23:26)**.
- A spiritual heart is pure, honest, simple, contrite, and trusts in God. So, always ask for God's will in your life.
- Always remember the longer we are in sin, the weaker the will.



2: TAKE HEED TO THE THOUGHTS:

- Thoughts and feelings are closely connected. That is why we need to pay close attention to our thoughts; they can lead us toward purity or towards destruction.
- Pay attention to your senses for they are the door to our thoughts:
 - Examine your old thoughts and what is in the bottom of your heart and cleanse them
 - Fill your mind with memorizing verses, hymns, and the pure pictures of the saints



3: TAKE HEED TO THE FEELINGS:

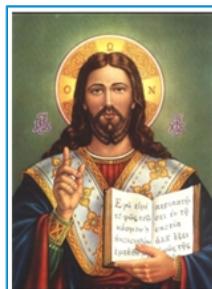
- Feelings are the results of thoughts. For us to start guarding our feelings, we must examine our thoughts.
- Don't shut or repress your feelings, but deal with them and with the thoughts that started them.
- Don't deny your feelings, but nourish the positive ones in a righteous way that will let you grow in love, in giving, and in patience.



4: TAKE HEED TO THE BODY:

- The body is not just the hands and feet, but it is the power that moves us towards God and others.
- Our bodies were perfectly created by God, but it is more susceptible to sin because of its close connection to earth.
- That is why St. Paul urges us to **“not present [our] members as instruments of unrighteousness to sin, but present [ourselves] to God as being alive from the dead, and [our] members as instruments of righteousness.” (Romans 6:13)**
- **How do we direct our bodies towards righteousness?**
 - Use your body in prayer (i.e. metanoias, crossing yourself)
 - Honor your body and nourish it in the correct manner (exercise, fasting, and eating healthy)

Use your body as an instrument to achieve the will of God



Holiness

“Be Holy, for I am Holy.” (1 Peter 1:16)

Does that mean we are being asked to never fall into sin?

- No. No one is infallible but God. It doesn't matter how holy that person gets.
- It is written **“For a righteous man may fall seven times and rise again” (Proverbs 24:16)**
- Also, **“If we say that we have no sin, we deceive ourselves, and the truth is not in us” (1 John 1:8)**

1: UNDERSTANDING HOLINESS

- Holiness is not to be without sin, but to fight against sin with all your power....to try to remove it from your heart.
 - The goal of a life of holiness is to consecrate our lives to God; to give our heart to Him.
 - That is why St. John, the Beloved, tells us in his epistle **“My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous. And He Himself is the propitiation for our sins, and not for ours only but also for the whole world.” (1 John 2:1-2)**
- 
- So, all that is asked of us is to fight and strive against sin. The occurrence of sin is inevitable, but we have an Advocate that is always ready to forgive us if we just offer a sincere repentance.
 - Holiness then is: strife against sin with the power of God, and conquering it with help from Him. It is refusing sin from all our heart when we sanctify our whole being to God.
 - In baptism, we are renewed and born again. And with the Holy Myron, we are sanctified a temple of the Holy Spirit. **“Do you not know that you are the temple of God and that the Spirit of God dwells in you?” (1 Corinthians 3:16)**

2: DIFFERENCE BETWEEN GOD'S HOLINESS AND OURS

- There is a significant difference between God, who is Holy or All-Holy, and our strife towards holiness.
- God's Holiness is His infallibility; literally, He cannot fall.
- Holiness for man however, is limited. Man is trying to be like God and to be qualified to be a partaker of the **“inheritance of the saints in the light.” (Colossians 1:12)**

3: CHALLENGES IN THE LIFE OF HOLINESS

- **The Body:** Not that the body is a sin, but we mean the lust of the flesh that works against the holiness of the spirit. St. Paul teaches us that these lusts are not only sensual, but he lists some forms of this lust in his epistle to the Galatians - **“adultery, fornication, and uncleanness”** and he continues to list some that we might not think of as lust, like **“envy, murders, drunkenness, revelries”** (Gal 5:19,21).

That is why the Church teaches us to fast and control the body. Not with a purpose of weakening the body or so we can feel that fasting becomes our goal, but for fasting to be a way to control and subdue the body under the spirit.

- **The World:** This does not mean the people, but the sin that dwells in this world: **“For all that is in the world—the lust of the flesh, the lust of the eyes, and the pride of life—is not of the Father but is of the world.”** (1 John 2:16). And as much as this sin has grown in the world we know that we have victory in Christ, as St. John teaches us in his epistle **“For whatever is born of God overcomes the world. And this is the victory that has overcome the world—our faith.”** (1 John 5:4) Those born of God need to be filled with God's love and to know that **“desire fails. For man goes to his eternal home”** (Ecclesiastics 12:5).
- **Satan:** He is the “tempter” (Matt 4:3). He fell from the heaven when he became proud and wanted to put his throne above God’s throne and was cast to earth. But as much as he tries to make us fall, we know that **“the God of peace will crush Satan under your feet shortly.”** (Romans 16:20)

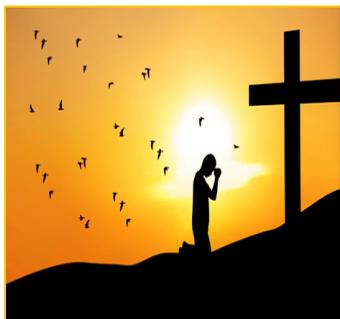
4: ELEMENTS OF HOLINESS:

- **Spiritual fullness:** Through the many spiritual means of grace that the church offers to us, such as: **confession, prayer, communion, reading the Bible and spiritual books, and fasting.**
- **Taking Heed:** Paying attention to what we see and hear and the friendships we have.
- **Fighting sin with all our might,** which may include sometimes to run away from sin as St. Paul instructs St. Timothy to **“Flee also youthful lusts”** (2 Tim 2:22). For negotiating with sin is the shortest way to fall in it.
- **Hope in Christ:** No matter what we do, we eventually will fall. Despite that, we cannot lose hope, but we must run back to Him in a spirit of repentance and He will accept us.

“Considering their outcome” (Hebrews 13:7)

This verse reminds us to study the lives of saints who lived the life of holiness and overcame the body, the world, and Satan. It also reminds us to be aware of "the end" for a person can start a holy life, but then leave it and not conquer. For this reason, it is important to watch for yourself and have a spiritual father to guide you.

Youth and their Spiritual Life



THE SPIRITUAL LIFE: It is a constant path towards God and a perpetual progress towards perfection. Therefore, it requires diligence.

THE SPIRITUAL PERSON: Works with diligence and with all his effort to achieve his goal. He does not allow any other care in the world to stop him... **"we have left all and followed You."** (Mark 10:28)

FIRST: SUPPORTS/PILLARS FOR THE SPIRITUAL LIFE

1. The Spiritual Father: He has an essential role in our spiritual life:

- a. **The heart where we can rest:** Whenever we are worried or anxious about a sin or worry, we find his loving heart where we can rest.
- b. **The enlightened mind that guides us:** The Holy Spirit is the main factor in repentance and confession. The priest places himself and the confessor in front of the Holy Spirit to receive guidance for any problem, question, or situation.
- c. **The priest absolves:** Our Lord Jesus Christ gave the apostles the authority to loose or bind - **"Assuredly, I say to you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven."** (Matthew 18:18).



2. The Spiritual Canon:

- a. The human body leans towards laziness, and the spirit towards God. These two different natures result in a constant struggle, **"For the flesh lusts against the Spirit, and the Spirit against the flesh..."** (Galatians 5:17). Therefore, the spiritual person needs a spiritual routine that he or she must follow.
- b. **Control the body:** If we let our body follow its desires, our spirit will suffer very quickly.

3. The Spiritual Environment:

- a. The Church plays a vital role in shaping the person; it should be spiritual and inviting.

SECOND: SPIRITUAL STRUGGLE

The spiritual struggle is continuous and results in growth and is based on four factors:

1. Honest Intention:

A person should be interested in their salvation and honestly want to work toward their salvation.

2. The Struggle:

Whoever wants salvation must work towards it by resisting temptation, **“You have not yet resisted to bloodshed striving against sin.” (Hebrews 12:4).**

To be successful:

i. **Control the senses**

ii. **Review your relationships:** Do the people in our lives pose a threat to our salvation?

iii. **Constant resistance:** Don't give into sin. If it comes as a thought, push it away before it turns into action, which may turn into a habit. **“Flee from sins, as if from the face of a serpent. For if you approach them, they will take hold of you.” (Sirach 21:2).**

iv. If you fall into sin, don't give up!

- **“and the one who comes to Me I will by no means cast out.” (John 6:37).**

- **“For a righteous man may fall seven times and rise again, but the wicked shall fall by calamity.” (Proverbs 24:16)**

3. Spiritual satisfaction and Good Works

This is through the means of grace, **“A satisfied soul loathes the honeycomb” (Proverbs 27:7).**

The means of grace include:

1. **Prayer:** Continuous and fervent prayer that expresses what's in the person's heart by either the Agpeya or just a simple prayer.

2. **The Holy Bible:** It is the light, **“Your word is a lamp to my feet and a light to my path.” (Psalms 119:105).** It is also the bread, **“Man shall not live by bread alone, but by every word that proceeds from the mouth of God.” (Matthew 4:4).**

3. **Spiritual Meetings:** Gathers with others to get closer to God and learn more about Him.

4. **Spiritual books**

5. **Confessing regularly**

6. **Partaking in the Holy Communion regularly**

7. **Fasting:** Helps control the desires of the flesh to allow for the release of the spirit.



4. Watchfulness:

The Christian person knows the following: **“the devil walks about like a roaring lion, seeking whom he may devour.” (1 Peter 5:8)** As a result, God advised us saying, **“Hold fast what you have, that no one may take your crown.” (Revelation 3:11)**

THIRD: GOD'S GRACE

1. Justification:

After redeeming us, He justified us through His Grace by paying our debt on the cross.

Justified us: We are sinners and are indebted; Our Lord Jesus Christ is paying this debt for us, **“being justified freely by His grace through the redemption that is in Christ Jesus, whom God set forth as a propitiation” (Romans 3: 24-25).**



2. Salvation:

Our Lord Jesus Christ came and saved us from:

1. **Inherited sin:** we are saved through baptism and the holy Myron
2. **Our personal sins:** through repentance and confession
3. **Death:** which was our punishment
4. **The devil:** **“I saw Satan fall like lightning from heaven” (Luke 10:18).**

3. Sanctification:

This is obtained through the Sacrament of Confirmation, which sanctifies our:

- a. **Thoughts**
- b. **Senses**
- c. **Heart**
- d. **Will**
- e. **Actions**
- f. **Steps**



4. Glorification:

This is another blessing that God has given us, **“And the glory which You gave Me I have given them” (John 17:22).** **“To him who overcomes I will grant to sit with Me on My throne, as I also overcame and sat down with My Father on His throne.” (Revelations 3:21)**

We are glorified by:

- **Becoming His children** - **“Behold what manner of love the Father has bestowed on us, that we should be called children of God!” (1 John 3:1).** “Beloved, now we are children of God” (1 John 3:2).
- **Being likened to His Son** - **“He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren.” (Romans 8:29)**
- **Partaking in the nature of God** - **“by which have been given to us exceedingly great and precious promises, that through these you may be partakers of the divine nature, having escaped the corruption that is in the world through lust” (2 Peter 1:4).**
- **We will inherit the kingdom of God** - **“Do not fear, little flock, for it is your Father’s good pleasure to give you the kingdom.” (Luke 12:32)**

Memorization

1. "Take heed to yourself and to the doctrine."

1 Timothy 4:16

2. Gospel of the 1st Watch of the Midnight hour:

The Holy Gospel of St. Matthew (Matthew 25:1-13):

Then the kingdom of heaven shall be likened to ten virgins, who took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish.

Those who were foolish took their lamps, and took no oil with them.

But the wise took oil in their vessels with their lamps.

While the bridegroom was delayed, they all slumbered and slept.

And at midnight there was a cry made,

"Behold, the bridegroom is coming; arise and go out to meet him."

Then all those virgins arose, and trimmed their lamps.

And the foolish said unto the wise, "Give us of your oil, for our lamps are going out."

But the wise answered, saying, "No, lest there should not be enough for us and you, but go rather to those who sell, and buy for yourselves."

And while they went to buy, the bridegroom came, and those who were ready went in with him to the wedding, and the door was shut.

Afterward, the other virgins came also, saying, "Lord, Lord, open to us."

But he answered and said, "Verily I say unto you, I do not know you."

Watch therefore, for you know neither the day nor the hour in which the Son of Man is coming.

Glory be to God forever. Amen.



2. Litanies of the 1st Watch of the Midnight Hour:

1. Behold, the Bridegroom is coming at midnight, blessed is the servant whom He finds watching. But he whom He finds sleeping is unworthy of going with Him. Therefore, take heed, O my soul, that you may not fall into deep sleep, and then be cast out of the kingdom. But watch and cry out saying "Holy, Holy, Holy are You, O God, for the sake of the Theotokos (Mother of God), have mercy on us."
2. O my soul, be mindful of that awesome day, and wake up and light your lamp with the oil of joy, for you do not know when the voice will call upon you saying: "Behold, the Bridegroom is coming." So, take heed, my soul, not to fall asleep, lest you stand outside knocking like the five foolish virgins. But watch, entreating that you may meet Christ the Lord with rich oil, and He may grant you the wedding of His true and heavenly glory.
3. You are the rampart of our salvation, O Theotokos (Mother of God) the Virgin, the mighty and impregnable fortress. Abolish the counsel of the adversaries, and transform the sorrow of your servants into joy. Fortify our city, defend our governors, and intercede for the peace of the world, for you are our hope, O Theotokos (Mother of God).
4. O Heavenly King, the Comforter, the Spirit of truth, who is present in all places and fills all, the treasury of good things and the Life-Giver, graciously come, and dwell in us and purify us from all defilement, O Good One, and save our souls.
5. Just as You were with Your disciples, O Savior, and gave them peace, graciously come also and be with us, and grant us Your peace, and save us, and deliver our souls.
6. Whenever we stand in Your holy sanctuary, we are considered standing in heaven. O Theotokos (Mother of God), you are the gate of heaven; open for us the gate of mercy.



Coptic



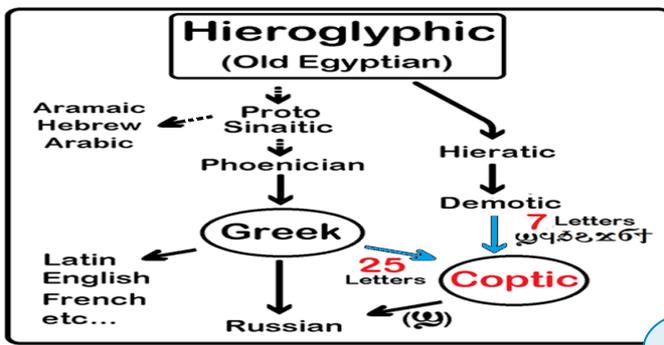
Our Lord spent about four years in Egypt as a baby. He spoke to the people of Egypt in their language, which was Coptic at that time.

THE COPTIC ALPHABET

✠	Α α Alpha A	Β β Veeta B, V	Γ γ Gamma G, N, Gh	Δ δ Delta D, Th (the)	✠
Ε ε Eyy E	Ϝ ϝ Number 6 So-oo Not a true letter The number 6	Ζ ζ Zeeta Z	Η η Eeta EE	Θ θ Theeta TH (think), T	Ι ι Yota I, Y
Κ κ Kappa K	Λ λ Lavla L	Μ μ Mey M	Ν ν Ney N	Ξ ξ Eksee KS	Ο ο O O
Π π Pee P	Ρ ρ ro R	Ϛ ϛ seema S-Z	Τ τ tav T	Υ υ Epsilon V, I, (oo)	Φ φ Fey F
Χ χ Key K, Kh, Sh	Ψ ψ Epsee PS	Ω ω Oo Oo	Ϙ ϙ Shai SH	Ϡ ϡ Fai F	Ϣ ϣ Khai KH
✠	Ϥ ϥ Hori H	Ϧ ϧ Ganga G, J	Ϩ ϩ Cheema CH	Ϫ ϫ Tee Tee	✠

The Coptic Alphabet has 32 letters

- 24 consonants
- 7 vowels (Α Ε Η Ι Ο Υ Ω)
- 1 letter used only as a number (Ϝ)



First 25 letters from Hieroglyphic through Proto-Sinaitic, Phoenician and Greek Alphabets

Last 7 letters from Hieroglyphic through Hieratic and Demotic

ⲛⲟϥⲣⲓ	hi
ⲛⲟϥⲣⲓ ⲡⲈⲚⲚⲏⲃ	Hi Sayedna
ⲛⲟϥⲣⲓ ⲡⲈⲚⲓⲱⲧ	Hi Abouna
ⲟϣϭⲓ	Bye
ⲟϣϭⲓ ⲃⲈⲚ ⲡⲃⲟⲓϥ	Bye (in the Lord)



Pronunciation

Pronunciation of the letter Key “ϭ”

The letter is among the letters taken from the Greek Alphabet. In Greek, the sound of this letter is not among the sounds present in the Coptic pronunciation. But in Coptic words, it is always pronounced with the sound “k”.

We should first note that Greek words found in the Coptic Liturgy are two kinds:

1. Pure Greek hymns included in the Coptic Liturgy to retain non-Coptic Christians in Egypt in the Coptic Church.
2. “Loan words” that became part of the Coptic Language. Like the Greek Loan words in the English language: e.g. deacon, martyr, psychic, etc.)

When trying to pronounce the Greek loan words in English, e.g. the loan word “deacon”, it is pronounced using the English way to pronounce it and not the original Greek pronunciation.

So when we pronounce Greek loan words in Coptic, we should use the Coptic way to pronounce them.

Therefore, the Greek loan words “**ⲡⲥⲓϭⲏ**” and “**ⲈⲚϭⲏ**” would be pronounced “psikee” and “evkee”.

Tenses: Present, Past, Future I, We

		Present Tense	Future Tense	Past Tense	Negative Past Tense
1 st Person	I	ἵψω ληλ I pray	ἵνα ψωληλ I will pray	ἔ ψωληλ I prayed	ὐ πιψωληλ I did not pray
	We	τε ψωληλ We pray	τε ναψωληλ We will pray	ἔ ψωληλ We prayed	ὐ πεψωληλ We did not pray

You (M., F., Pl.)

		Present Tense	Future Tense	Past Tense	Negative Past Tense
2 nd person	You (s.m.)	ἴ ψωληλ You pray	ἴ ναψωληλ You will pray	ἔ κψωληλ You prayed	ὐ πεκψωληλ You did not pray
	You (s.f.)	τε ψωληλ You pray	τε ραψωληλ You will pray	ἔ ρεψωληλ You prayed	ὐ πεψωληλ You did not pray
	You (pl.)	τε τεψωληλ You pray	τε τεναψωληλ You will pray	ἔ ρετεψωληλ You prayed	ὐ πετεψωληλ You did not pray

He, She, They

		Present Tense	Future Tense	Past Tense	Negative Past Tense
3 rd person	He	ἑ ψωληλ He prays	ἑ ναψωληλ He will pray	ἔ ψωληλ He prayed	ὐ πεψωληλ He did not pray
	She	ἑ ψωληλ She prays	ἑ ναψωληλ She will pray	ἔ ψωληλ She prayed	ὐ πεψωληλ She did not pray
	They	σε ψωληλ They pray	σε ναψωληλ They will pray	ἔ ψωληλ They prayed	ὐ ποψωληλ They did not pray

Negative Present and Future tenses are formed by

ΔΗ or **Ἰ...ΔΗ**

Examples

Present **CEΨΛΗΛ ΔΗ** or **ἸCEΨΛΗΛ ΔΗ**

Future **CEΝΔΨΛΗΛ ΔΗ** or **ἸCEΝΔΨΛΗΛ ΔΗ**

Practice Present, Future and Past tenses
and their negatives with the following verbs

†**ḶΒΩ** to teach

βἱḶΒΩ to learn

† to give

βἱ to take, receive

ΟΥΩΨΤ to worship

ΨΕΠḶΜΟΤ to give thanks

ἱ to come

CΩ† to save, redeem

ḶΜΟΥ to bless, praise

ḶΩC to sing, chant

CΩΟΥΝ to know

ΝΔḶ† to believe

ḶΕΜCἱ to sit down

ḶΕPḶΕP to snore

ΩΨ to read

ḶḶΔἱ to write

ΟΥΩΜ to eat

CΩ to drink

Conversations

ΝΟΥPἱ Hi

ΟΥΧΔἱ Bye

ΨΕΠḶΜΟΤ Thanks

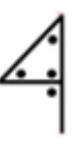
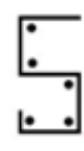
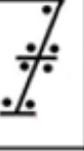
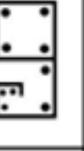
ḶΜΟΝ ḶΔἱ You're welcome (for nothing)

Numbers

At the time of developing the Coptic Script, all known languages at that time were using their alphabets as numbers. (e.g. Copts, Greeks, Arabs, Hebrews)

	Coptic			Greek		Arabic		Hebrew	
1	ⲟⲩⲁⲓ	ⲁ̄	Alpha	α	Alpha	ا	Alef	א	Aleph
2	ϥⲛⲁⲩ	ⲃ̄	Veeta	β	Beta	ب	Baa	ב	Beth
3	ϣⲟⲙⲧ	Ⲅ̄	Gamma	γ	Gamma	ج	Geem	ג	Gimel
4	ϥⲧⲟⲩ	ⲅ̄	Delta	δ	Delta	د	Dal	ד	Daleth
5	ϥⲓⲟⲩ	Ⲇ̄	Ey	ε	Epsilon	ه	Haa	ה	He
6	ϥⲟⲟⲩ	Ⲉ̄	So-o	?	?	و	Waw	ו	Waw
7	ϣⲁⲩⲩⲥ	ⲉ̄	Zeeta	ζ	Zeta	ز	Zayn	ז	Zayin

Later on, the current numbering system (1, 2, 3...) was developed from the system used by **the Phoenician sailors**, where the number of angles in the figure indicated the number.

Phoenician Figures					
Number of Angles	1	2	3	4	5
Phoenician Figures					
Number of Angles	6	7	8	9	0

The Coptic Numbers
(at the time of writing most Coptic manuscripts)

100	ⲡ	ϣⲉ	10	Ⲓ	ⲙⲏⲧ	1	ⲁ	ⲟⲩⲁⲓ
200	Ⲅ	ϥⲛⲁⲩ ϣⲉ	20	ⲕ	ϫⲟⲩⲧ	2	ⲃ	ϥⲛⲁⲩ
300	ⲥ	ϣⲟⲙⲧ ϣⲉ	30	ⲗ	ⲙⲁⲡ	3	Ⲅ	ϣⲟⲙⲧ
400	ⲧ	ϥⲧⲟⲩ ϣⲉ	40	Ⲙ	ϩⲙⲉ	4	ⲗ	ϥⲧⲟⲩ
500	Ⲩ	ϥⲧⲓⲟⲩ ϣⲉ	50	Ⲏ	ⲧⲉβⲓ	5	ⲉ	ϥⲧⲓⲟⲩ
600	Ⲭ	ϥϫⲟⲟⲩ ϣⲉ	60	Ⲛ	ϥⲉ	6	Ⲉ	ϥϫⲟⲟⲩ
700	Ⲯ	ϣⲁⲣⲥ ϣⲉ	70	ⲟ	ϣⲃⲉ	7	Ⲛ	ϣⲁⲣⲥ
800	Ⲗ	ϣⲙⲏⲏ ϣⲉ	80	ⲓ	ϩⲁⲙⲛⲉ	8	ⲏ	ϣⲙⲏⲏ
900	Ⲙ	ϣⲓⲧ ϣⲉ	90	ϥ	ⲡⲓϥⲧⲁⲩ	9	Ⲑ	ϣⲓⲧ

How to say the numbers in Coptic

100	ϣⲉ	10	ⲙⲏⲧ	1	ⲟⲩⲁⲓ
200	ϥⲛⲁⲩ ϣⲉ	20	ϫⲟⲩⲧ	2	ϥⲛⲁⲩ
300	ϣⲟⲙⲧ ϣⲉ	30	ⲙⲁⲡ	3	ϣⲟⲙⲧ
400	ϥⲧⲟⲩ ϣⲉ	40	ϩⲙⲉ	4	ϥⲧⲟⲩ
500	ϥⲧⲓⲟⲩ ϣⲉ	50	ⲧⲉβⲓ	5	ϥⲧⲓⲟⲩ
600	ϥϫⲟⲟⲩ ϣⲉ	60	ϥⲉ	6	ϥϫⲟⲟⲩ
700	ϣⲁⲣⲥ ϣⲉ	70	ϣⲃⲉ	7	ϣⲁⲣⲥ
800	ϣⲙⲏⲏ ϣⲉ	80	ϩⲁⲙⲛⲉ	8	ϣⲙⲏⲏ
900	ϣⲓⲧ ϣⲉ	90	ⲡⲓϥⲧⲁⲩ	9	ϣⲓⲧ

How to write and read numbers		
12	ⲙⲏⲧ ϫⲛⲁⲩ	ⲓⲃ̄
24	ϫⲟⲩⲧ ϣ̣ⲧⲟⲩ	ⲕⲗ̄
49	ϩⲙⲉ ϣⲓⲧ	ⲙⲑ̄
50	ⲧⲉⲃⲓ	ⲛ̄
72	ϣ̣ⲃⲉ ϫⲛⲁⲩ	ⲟⲃ̄
100	ϣⲉ	ⲣ̄
111	ϣⲉ ⲙⲏⲧ ⲟⲩⲁⲓ	ⲣⲓⲁ̄
318	ϣⲟⲙⲧ ϣⲉ ⲙⲏⲧ ϣ̣ⲙⲏⲛ	ⲧⲓⲏ̄
200	ϫⲛⲁⲩ ϣⲉ	ϥ̄
666	ϥⲟⲟⲩ ϣⲉ ϥⲉ ϥⲟⲟⲩ	ϫⲗⲉ̄
969	ϣⲓⲧ ϣⲉ ϥⲉ ϣⲓⲧ	ϣⲗⲑ̄

The Days of the week		
Day	Coptic	Other names
Sunday	ⲣⲓⲟⲩⲁⲓ	ⲡⲓⲉⲗⲟⲟⲩ ⲏ̣ⲧⲉ ⲏ̣ⲃⲟⲓϥ (Coptic) ⲕⲣⲓⲁⲕⲏ (Greek) (means the day of the Lord.)
Monday	ⲡⲓϫⲛⲁⲩ	
Tuesday	ⲡⲓϣⲟⲙⲧ	
Wednesday	ⲡⲓϣ̣ⲧⲟⲩ	
Thursday	ⲡⲓⲧ̣ⲓⲟⲩ	
Friday	ⲡⲓϥⲟⲟⲩ	ⲡⲓⲉⲗⲟⲟⲩ ⲏ̣ⲧⲉ ⲡⲓϥⲟⲃⲧⲓ (Coptic) ⲡⲁⲣⲁⲥⲕⲉⲩⲏ (Greek) (means the day of preparation.)
Saturday	ⲡⲓϣⲁⲩⲣⲣⲓ	ⲡⲓϥⲁⲃⲃⲁⲧⲟⲛ (in Hebrew means rest).

ἸΝ ΤΟ ὄΝΟΜΑ ΤΟΥ ΠΑΤΕΡΟΣ

In the Name of the Father

ΚΑΙ ΥΙΟΥ

and the Son

ΚΑΙ ἉΓΙΟΥ ΠΝΕΥΜΑΤΟΣ

and the Holy Spirit

Ο Ὁ ΘΕΟΣ ὉΝΟΜΑΤΟΣ

One God Amen



ΠΑΤΕΡ Ὁ ὄΝΟΜΑΤΟΣ ΤΟΝ ΟὐΡΑΝΩΝ

Our Father who art in Heaven

ἌΓΙΣΤΕΝ ἡΜΑΣ ἵνα ἄξιον ἴμεν εὐχαριστῆσαι

Make us worthy to say thankfully

ΠΑΤΕΡ Ὁ ὄΝΟΜΑΤΟΣ ΤΟΝ ΟὐΡΑΝΩΝ

Our father who art in heaven

ἁγιασθῆτω τὸ ὄΝΟΜΑ ΤΟΥ

Hallowed be Thy name

ἡΜΑΣ ἵνα ἔλθῃ ἡ ΒΑΣΙΛΕΙΑ ΤΟΥ

Thy kingdom come

ὡς ἔστιν ἐν οὐρανῷ

Thy will be done

ὡς ἐστὶν ἐν οὐρανῷ

On earth as it is in heaven

δός ἡΜΑΣ ἡΜΕΡΑΣ ἡΜΕΡΑΣ ἡΜΕΡΑΣ

Give us this day our daily bread

καὶ ἄφες ἡΜΑΣ τὰ ἁμαρτήματα ἡΜΕΣ

And forgive us our trespasses

ὡς ἡΜΕΙ ἀφίμεθα

As we forgive

τοὺς ἁμαρτάνους ἡΜΕΣ

those who trespass against us

καὶ μὴ ἰσθῆσαι ἡΜΑΣ εἰς πειρασμόν

And lead us not into temptation

ἀλλὰ ῥῆσαι ἡΜΑΣ ἀπὸ τοῦ κακοῦ

But deliver us from the evil one

ὄΝΟΜΑΤΟΣ ἸΗΣΟΥ ΧΡΙΣΤΟΥ

In Christ Jesus our Lord

ὡς ἔστιν

For Thine is

ἡ ΒΑΣΙΛΕΙΑ ΚΑΙ Τὸ ΚΡΑΤΟΣ ΚΑΙ Τὸ ΔΟΞΑΝ

the kingdom, the power and the glory,

εἰς τὸ ἀείναι

forever, Amen

2. Hymn of the Monks (ΠΙΝΙΩΤ)

Rites: In the Liturgy of Faithful, the prayer of the Commemoration of the Saints is a means for praying for and remembering those saints who departed. After the priest mentions the saints, the deacon remembers our fathers the departed patriarchs with the hymn **ΕΥΧΕΣ**. Then the deacon remembers our fathers the departed monks with the hymn **ΠΙΝΙΩΤ**. Finally, the priest remembers the names of any departed clergy or laity during the Diptych.

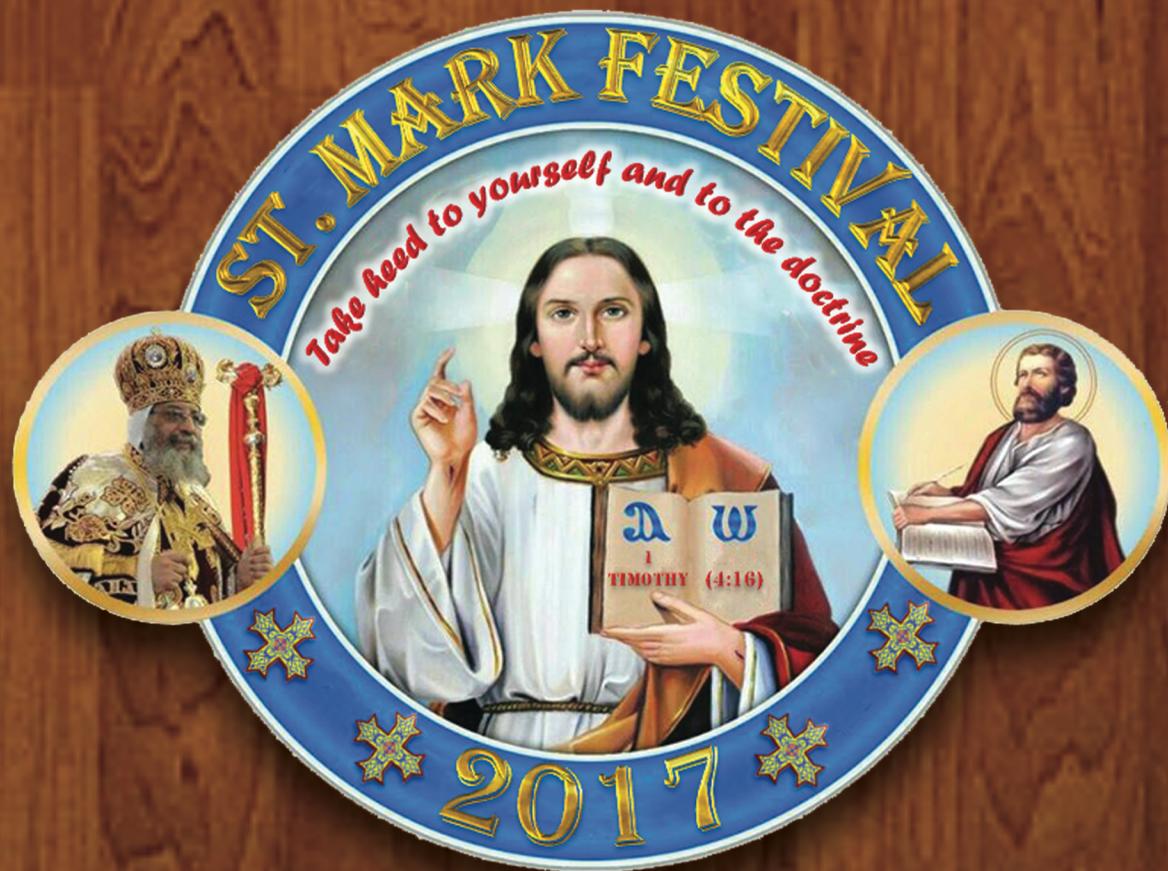
The great Abba Antony,
the righteous Abba Paul,
the three saints Abba Macarii,
Abba John the Short,
Abba Pishoy, Abba Paul,
our holy Roman fathers
Maximus and Dometius,
Abba Moses, Abba John Kama,
Abba Daniel, Abba Isidore,
Abba Pachom, Abba Shenoute,
and Abba Paphnoute,
Abba Parsoma, Abba Teji.

ΠΙΝΙΩΤ ΑΒΒΑ ΑΝΤΩΝΙ:
ΝΕΜ ΠΙΘΜΗ ΑΒΒΑ ΠΑΥΛΕ:
ΝΕΜ ΠΙΨΟΥΤ ΕΘΟΥΑΒ ΒΑΚΑΡΙΟΣ:
ΑΒΒΑ ΙΩΑΝΝΗΣ ΠΙΚΟΛΟΒΟΣ:
ΑΒΒΑ ΠΙΨΩΙ: ΑΒΒΑ ΠΑΥΛΕ:
ΝΕΝΙΟΤ ΕΘΟΥΑΒ ΗΡΩΜΕΟΣ
ΒΑΞΙΜΟΣ ΝΕΜ ΔΟΜΕΤΙΟΣ:
ΑΒΒΑ ΜΩΣΗ: ΑΒΒΑ ΙΩΑΝΝΗΣ ΧΑΜΗ:
ΑΒΒΑ ΔΑΝΙΗΛ: ΑΒΒΑ ΗΣΙΔΩΡΟΣ:
ΑΒΒΑ ΠΑΨΩΜ: ΑΒΒΑ ΨΕΝΟΥΤ:
ΚΕ ΑΒΒΑ ΠΑΦΝΟΥΤ:
ΑΒΒΑ ΠΑΡΣΩΜΑ: ΑΒΒΑ ΤΕΧΙ.

And all who have rightly taught the
word of truth: the orthodox bishops,
Priests, deacons, clergy, laity, and all
the Orthodox.
Amen.

ΚΕ ΠΑΝΤΩΝ ΤΩΝ ΟΡΘΩΣ
ΔΙΔΑΞΑΝΤΩΝ ΤΟΝ ΛΟΓΟΝ ΤΗΣ
ΑΛΗΘΕΙΑΣ: ΟΡΘΟΛΟΞΩΝ ΕΠΙΣΚΟΠΩΝ
ΠΡΕΣΒΥΤΕΡΩΝ ΔΙΑΚΟΝΩΝ
ΚΛΗΡΙΚΩΝ ΚΕ ΛΑΪΚΩΝ: ΚΕ
ΤΟΥΤΩΝ ΚΕ ΠΑΝΤΩΝ ΟΡΘΟΛΟΞΩΝ:
ΑΜΗΝ.





TO REORDER CALL SEVEN LINES, INC. (727) 422-8282 - EMAIL: INFO@7LINESDESIGN.COM

Visit the St. Mark Festival's website at

www.smfsus.org

to find the material for the festival and for guidelines and information on the tests