

**COLLEGE**  
*Hold fast what you have*  
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**His Holiness Pope Tawadros II**



**118<sup>th</sup> Pope of Alexandria and  
Patriarch of the See of Saint Mark**



# Hold fast what you have

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[www.smfsus.org](http://www.smfsus.org)  
to find the material for the festival and for  
guidelines and information on the tests



## St. Mark's Festival 2015 Anthem

# Hold fast what you have

**Hold fast what you have,  
That no one may take your crown,  
Hold fast what you have  
What you have hold fast**

Grains of Wheat we sure are planted  
Here on earth we live and die,  
Deep in heart are always chanted,  
God's own promises we live by  
Grains of Wheat we're humbly waiting  
For God's rain to bless our land  
We bring fruits as we were told,  
Thirty, sixty 'n' a hundred fold

**Hold fast what you have,  
That no one may take your crown,  
Hold fast what you have  
What you have hold fast**

Grains of Wheat the days are counted,  
Here on earth we live and die,  
Enemy is growling out your doors,  
Give no slumber to your eyes  
Narrow is the gate, broken is the road,  
Where we're marching carrying a load,  
Upwards far above the skies,  
Keep your treasure and your heart

**Hold fast what you have,  
That no one may take your crown,  
Hold fast what you have  
What you have hold fast**

# Hold fast what you have

This year's theme is **"hold fast what you have" (Revelation 3:11)**. The Lord gave St. John the Beloved this advice when He sent His angel to him on the island of Patmos where he was exiled and saw the revelation.

The Lord gave him this revelation for many reasons:

- 1) **To know the necessity of the hardships of this world**
- 2) **To know the benefits from these hardships in holding unto the faith**
- 3) **To be assured of the final victory for the Lord and His Church over all the powers of evil through all generations**

The church has faced a lot of hardships from the Jews, the pagan Roman Empire, the Greek philosophers, from different people and religions but it was always victorious at the end through God who loved her.

No matter what hardships we endure on our way to the kingdom of heaven, it will by no mean be comparable to the glory and joy that awaits us there. We pray to God to help us be steadfast in Him and complete our struggle to the end!

## THE SECRET FOR VICTORY

The secret for the victory of the Holy Church is the Lord Jesus Himself.

He is the one to whom our teacher St. Paul said:

**"We are more than conquerors through Him who loved us"  
(Romans 8:37)**

**Therefore we have a great deal to hold onto in the Holy Church:**

1. **Hold onto Your Faith:** The Holy Church has been a hero in fighting against all the heresies that Satan and the heretics have directed toward her and toward the Christian faith in the early centuries.

**Arius:** against the divinity of the Son

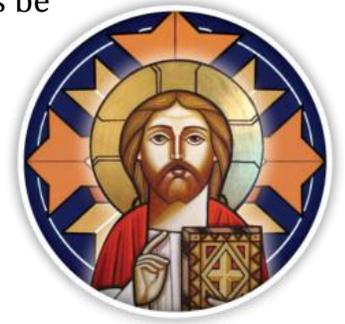
**Macedonius:** against the divinity of the Holy Spirit

**Nestorius:** against the natural union in the Lord

--And many more who were broken in front of the solidness of the Christian faith.--

**Eutyches:** against the mystery of the Incarnation

**Sabellius:** against the humanity of Christ which is united with His divinity



The Nicene Creed defined for us, with straight-forward words, the divinity of the Lord, the mystery of incarnation and salvation, His death, resurrection, ascension into the heaven and His sitting at the right hand of the Father after He had done for us an everlasting salvation.

The Creed also tells us about God the Father, the Pantocrator, the creator of Heaven and Earth and how He was manifested to us through the incarnation of His Son. And after we have only been hearing about Him through the prophets, we now can see Him incarnated. **"The Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth" (John 1:14)**



The Creed also tells about the Holy Spirit, the Lord, and the Giver of Life, who proceeds from the Father and ascended upon the apostles on the day of the Pentecost like tongues of fire sitting on each one of them. **The Holy Spirit is in all of the Church Sacraments to convict us, heal us, and give us gifts.**

**2. Hold onto Your Holy Bible:** The Holy Bible is the word of God to men. It contains books, characters, events, and beneficial lessons to men across the generations.

**It is important that our study of the Holy Bible becomes a way of life so we can be faithful witnesses to Christ in the Church and in the world.**

**3. Hold onto Your Doctrine:** Believing in God, no matter what you think of it, is always connected to the true doctrine. The doctrine which teaches us the “mystery of the church”: the union of the head –Christ- with the body –the Church.

**Therefore the orthodox way of thinking and living is a must!**

**4. Hold onto Your Spirituality:** Our Lord Jesus Christ has given us through baptism the garments of righteousness. For this reason, we wear white clothes and a red girdle when we are newly baptized, as a symbol of purification and renewal by the blood of Christ the Savior.

The baptistery, according to the Holy Tradition, should be located on the southwest area of the church. It should be a room with an entrance from the outside and another into the church. The newly baptized, after he had denounced Satan and proclaimed his faith in Christ would:

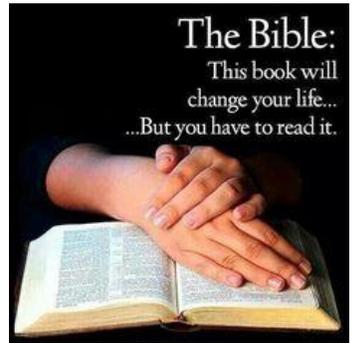
**a) Move from the west to the east; from darkness to light**

**b) Move from the south to the north; from the place of dishonor to the place of honor**

And the life of the believer becomes spiritual and holy since they live by the sacraments, the Holy Bible and prayer. **“But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control.” Galatians 5:22-23**

**5. Hold onto Your Moral Values:** Whoever is renewed by the Spirit and walks by the Spirit should live a virtuous life daily. But this needs spiritual strive and guidance from the father of confession and daily spiritual exercises for a man to get used to holding himself accountable: before a sin, during a sin and after a sin. Therefore none of us should be negligent about the “little foxes” (Song of Songs 2:15) who come in from the smallest holes in the wall and after it has eaten and gotten fat it can’t get out from the wall-protected field anymore. So it stays in the field hiding and eating till it becomes a danger to the field and the owner of the field. That is why we should pay great attention to our daily behavior, according to the commandment of the apostle to **“Have regard for good things in the sight of all men” (Romans 12:17)**. Here the apostle tells us that to have regard for good things in the sight of all men, not only inside the church. This good behavior will be a way of preaching the teachings of our Lord Jesus Christ.

**“That they may see your good works and glorify your Father in heaven.” Matthew 5:16**



# Hold Fast to Your Faith

## The 1<sup>st</sup> Epistle to St. Timothy

*Test questions will include readings from the Epistle of 1 Timothy as well as this article.*

### Who is St. Timothy?

St. Timothy was born in the city of Lystra (in present day Turkey). His father was Greek and his mother, a Jewish Christian (Acts 16). He met St. Paul first in Lystra. He became a disciple of St. Paul who invited him to join him on his travel. St. Paul circumcised him in order to be accepted by the Jews. He followed him in his travels, and shared his labors.

St. Paul ordained him a bishop over the city of Ephesus and the neighboring cities. St. Timothy preached there and converted many to the Christian faith and baptized them.

St. Paul wrote two epistles to St. Timothy: the first of which was in 65 A.D., and the second was shortly before 67 A.D., urging him, **"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 Tim. 4:16)**. He also wrote to him about the qualifications of a bishop, priest, deacon, and the widows.

He cautioned him also about false prophets and commanded him not to lay his hand on anyone in haste, but only after thorough examinations and testing. St. Paul called Timothy his son and his beloved.

St. Timothy shepherded the flock of Christ extremely well, and he illuminated minds by his teachings, instructions, and reproaches. He continued to rebuke the Jews and the Greeks, therefore they envied him and congregated against him and started beating him until he was martyred in the city of Ephesus.



### Connect the fact with the corresponding verse from the Holy Bible.

St. Timothy's circumcision	1 Timothy 1:3
St. Paul considered St. Timothy as his son	1 Timothy 1:1
St. Paul ordained him bishop of Ephesus	Acts 16:3
St. Timothy was a young man	1 Timothy 12:4
St. Paul wrote this epistle	1 Corinthians 4:17

## Read Chapter 1: Warnings!

St. Paul tells St. Timothy to remain in Ephesus to oppose the false teachings that deviate from the sound doctrine and causing disputes rather than edification. Thus, they lead people astray. St. Paul makes it clear that the commandment is based on love. Sound teaching brings about love from a pure heart, right conscience and sincere faith. Unlike false teachings that bring disputes.

St. Paul talks about the Old Testament laws and how they should be used for their true purpose. The law was made for the unrighteous to realize their wickedness and search for Christ who will lead them as a savior and give them the righteous life and raise them above the law. Christ came to save everyone even the people who commit the greatest sins.



St. Paul talks about himself and remembers his own sins. He recalls how he has persecuted the church, but out of ignorance. Therefore, God has mercy on him and transformed him into a servant and preacher and gracefully gave him the gifts and fruit of the Holy Spirit.

At the end of the chapter, St. Paul mentions Hymenaeus and Alexander who deviated from sound doctrine. St. Paul talks about delivering them to Satan (disciplining them) in order to repent and return to the sound teaching.

### Chapter 1 Activity:

**Write the verses from Chapter 1 that go with each sentence:**

1. St. Paul emphasizes that the service that he does is from God.

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2. In the litany of the Gospel, we say “For You are the life of us all, the hope of us all, and the salvation of us all.”

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### Questions for discussion:

3. What is the meaning of “*a true son in the faith*”? (Verse 2)

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4. How did St. Paul describe love in verse 5?

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5. How can our love be that way?

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6. Match the verses from the Book of St. Timothy with the verses on the right.

**1 Timothy 1:7**

**1 Timothy 1:8**

**1 Timothy 1:9**

James 3:1, Romans 3:21

Romans 10:4

Matthew 9:13, Romans 7:7

7. St. Paul thanks God who trusted his faithfulness and strengthened him and called him for service even though he is not worthy because of his previous sins:

1 \_\_\_\_\_ 2 \_\_\_\_\_ 3 \_\_\_\_\_

8. Who are Hymenaeus and Alexander? (2 Timothy 2:17, 2 Timothy 4:14)

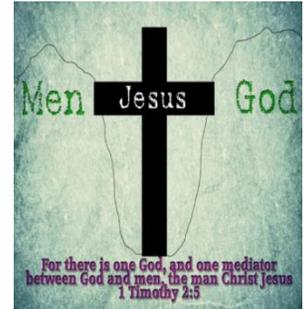
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### Read Chapter 2: Faithfulness in Prayer

St. Paul says that prayers are needed for fighting the wrong teaching and defending the sound doctrine. St. Paul teaches us to pray for all men, especially for leaders that God guides them to lead wisely that we may live in peace.

St. Paul talks about God's desire for all men to be saved, so He sent His true Son to save us. Christ is the only mediator between man and God by covering our sins and redeeming us.

St. Paul gives instructions for men and women on how they should worship and what their different roles are in the church.



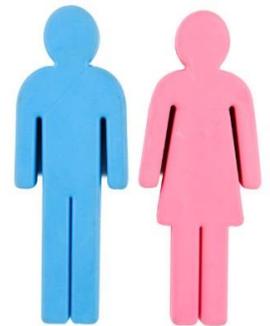
### Chapter 2 Activity:

1. Who is the only Mediator between God and men? Write the verse.

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2. Which of these were St. Paul's advices for men and which for women?

- |  |     |       |
|--|-----|-------|
| - <b>Adorn themselves in modest apparel</b>      | men | women |
| - <b>Without wrath</b>                           | men | women |
| - <b>With propriety and moderation</b>           | men | women |
| - <b>No costly clothing</b>                      | men | women |
| - <b>Lifting up holy hands</b>                   | men | women |
| - <b>Not with braided hair or gold or pearls</b> | men | women |
| - <b>No doubting</b>                             | men | women |
| - <b>Professing godliness with good works</b>    | men | women |
| - <b>In silence with all submission</b>          | men | women |



### Chapter 3: Qualifications for Bishops and Deacons

In this chapter, St. Paul highlights the main qualifications of a bishop and a deacon. The servant of God has to have certain qualifications. St. Paul covers many:

- **Their desire** – should be for good works
- **Their attitude** – hospitable, temperate, not violent
- **Their discipline** – abstaining from wine, demonstrate self-control and good behavior
- **Their ability** to teach and their spiritual maturity, their reputation and their faith.

St. Paul ends the chapter by describing the church as the pillar and ground of the truth. By abiding in the church, we understand the truth.

#### Activity for chapter 3

1. Read verses 1-13 and write the characteristics of bishops and deacons in the appropriate box

Bishop	Deacon

2. Write down the desired characteristics of deaconesses or priests wives as described by St. Paul (v. 11). \_\_\_\_\_

3. In verse 15, St. Paul described the church as:

- a. \_\_\_\_\_
- b. \_\_\_\_\_
- c. \_\_\_\_\_

4. Match the parts of the verse in 1 Timothy 3:16 to its explanation:

Verse: 1 Timothy 3:16
“And without controversy great is the mystery of godliness”
“God was manifested in the flesh, Justified in the Spirit”
“Seen by angels”
“Preached among the Gentiles”
“Believed on in the world”
“Received up in glory”

Explanations
Every nation believed in Him
Ascended to the heavenly glory
The Second Hypostasis was incarnate and became a man
Christ the Savior was preached among the Gentiles not just the Jews
The Holy Spirit testified to His righteousness
The angels saw Him with us in His incarnation

### Read Chapter 4: Duty of the Bishop

St. Paul warns St. Timothy about people departing from the faith and how they will deceive others to follow their way. St. Paul mentions that these people will forbid others to get married (This is not what God intended. God sanctified marriage) and to abstain from foods (God created everything good, nothing is unclean).

Here we have to differentiate between false spiritualism and self-control in fasting. When we fast, our purpose is to promote godliness and control ourselves in order to nourish our spirit. We do not abstain from food because it is unclean, but to focus on nourishing the spirit not torturing the body. St. Paul continues by saying that God has created these for us and they should be done in holiness.

St. Paul also tells St. Timothy that bodily exercise (those directed toward self-righteousness and hypocrisy) does not profit much, but what is important and profitable is the spiritual exercise (those directed toward godliness). Train yourself to godliness.

Finally, St. Paul gives St. Timothy some general instructions. “Let no one despise your youth” - conduct yourself in a manner that will be a good example to others. He wants St. Timothy to **“be an example to the believers in word, in conduct, in love, in spirit, in faith, in purity” (1 Timothy 4:12)**. He does not want St. Timothy to be discouraged, but to hold fast what he has regarding the faith and doctrine.

### Activity for chapter 4

1. Read 1 Timothy 4:1; find the words that mean the following:

- Leave/deny the faith: \_\_\_\_\_
- The Holy Spirit informs the prophets of future events: \_\_\_\_\_
- The time between the ascension of Christ to His second coming: \_\_\_\_\_
- He has false teachers who spread misleading teachings: \_\_\_\_\_

2. How did St. Paul describe false teachers? Verse 2-3

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3. Connect the sayings of St. Paul to its meaning

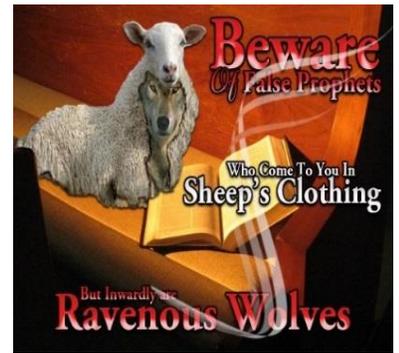
<b>Sayings of St. Paul</b>
Let no one despise your youth
Be an example to the believers in word
In conduct
In love
In spirit
In faith
In purity
Give attention to reading
To exhortation
Take heed to yourself

<b>Meanings</b>
His speech and actions should be free from all evil desire
Reading the Holy Bible gives him a message to present to the people
Preserve the faith
God's words will be on his lips
A servant should teach and watch himself before teaching others
His love is for everyone especially those who offend him
Early in his service, St. Timothy was a youth so St. Paul is encouraging him; he has the power of Christ
His spirituality shows in his worship and conduct
His conduct is Christian according to the commandments of God
The true teaching of the principles of Christian faith

## Read Chapter 5: Pastoral Care

As a bishop, St. Timothy is a father to his congregation and they are his responsibility. St. Paul gives him instructions on how to deal with all, men and women, young and old. He gives him instructions regarding the widows and ministering to them.

He gives him instructions pertaining to priests and ordinations. He also tells him how to deal with someone who sins, and how to take care of his health.



### Activity for chapter 5:

1. What were St. Paul's recommendations to St. Timothy about each of these groups of people?

Widows: \_\_\_\_\_

Elders: \_\_\_\_\_

2. In 1 Timothy 5, find the verses that give these meanings:

	"For we hear that there are some who walk among you in a disorderly manner, not working at all but are busybodies." 2 Thessalonians 3:11
	"You shall rise before the gray headed and honor the presence of an old man, and fear your God." Leviticus 19:32
	"For if a man does not know how to rule his own house, how will he take care of the church of God?" 1 Timothy 3:5
	"You shall not muzzle an ox while it treads out the grain." Deuteronomy 25:4
	"Whoever is deserving of death on the testimony of two or three witnesses; he shall not be put to death on the testimony of one witness." Deuteronomy 17:6
	"And remain in the same house, eating and drinking such things as they give, for the laborer is worthy of his wages." Luke 10:7

## Read Chapter 6: Pastoral Care and Final Notes

In this chapter, St. Paul gives instructions to St. Timothy as a bishop regarding other matters; slavery, false teachers, the good fight of faith, and the rich. St. Paul concludes his epistle with a final exhortation to St. Timothy.

Christianity does not support slavery, but St. Paul is saying that if the system allows for this unfortunate reality, then let us deal with it in a Christian way. Let slaves present themselves as godly people, demonstrating Christian behavior that they may even bring others to faith. In the same manner, if they have believing masters, they should not take advantage of them.

St. Paul instructs St. Timothy on how to react if false teachers arise. He gives the reasons behind false teaching and the results that come from it. He tells him to withdraw himself from such people.

He begins to discuss how greed can lead to selfishness and lusts because rich people use their wealth for pleasure and not for godliness in helping others. He warns St. Timothy about these issues and to not hold fast to riches, but to spirituality. He tells him to **“flee these things and pursue righteousness, godliness, faith, love, patience gentleness” (1 Timothy 6:11).**

He concludes the Epistle by commanding St. Timothy to **“guard what was committed to his trust and to keep this commandment without spot, blameless until Our Lord Jesus Christ’s appearing.” (1 Timothy 6: 14, 20)**



**Activity for chapter 6:**

1. What is the true teaching? What is the wrong teaching? Verses 3-5

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2. In verse 6, \_\_\_\_\_ + \_\_\_\_\_ = **GREAT GAIN**

3. In 1 Timothy 6, find the verses that give these meanings:

\_\_\_\_\_ "Naked I came from my mother's womb, and naked shall I return there." Job 1:21

\_\_\_\_\_ "Let your conduct be without covetousness; be content with such things as you have, For He Himself has said, "I will never leave you not forsake you" Hebrews 13:5

4. What does St. Paul recommend in verse 12?

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5. What were St. Paul's commandments to the rich?

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# Hold Fast to Your Sacraments

## THE CHRISTIAN CONCEPT OF MARRIAGE

**Marriage Is a Holy Sacrament**—a Holy Mystery: It is the work of the Holy Spirit in uniting two persons into one. This was the first of the Ten Commandments that was experienced before the Law was actually given. God always intended for Marriage to be between one man and one woman, without separation or interference or circumstances.



*“And the Lord God caused a deep sleep to fall on Adam, and he slept; and He took one of his ribs, and closed up the flesh in its place. Then the rib which the Lord God had taken from man He made into a woman, and He brought her to the man. And Adam said: “This is now bone of my bones And flesh of my flesh; She shall be called Woman, Because she was taken out of Man.” Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh” (Genesis 2:21-24).*

**Goals of a Christian Marriage:** There are five distinct goals of a Christian marriage.

1. The first is the **union of spiritual love**. This union far surpasses all the other elements of marriage. The ceremony is the beginning step unto a life-long journey of spiritual growth with a spouse.
2. The second goal of a Christian marriage is **cooperation in life**. St. John Chrysostom writes a contemplation regarding which blessings are most important by citing the Holy Book of Sirach, which asserts, *“a wife and husband who live in harmony.”*<sup>1</sup> Spouse must live in harmony and cooperation with one another to fill their entire household with the same mind, heart, and approach in order to enjoy their lives together and also deal with any hardships and challenges.
3. The third goal of a Christian marriage is **salvation of the soul**. Marriage is as much a vocation as is monasticism. St. John Chrysostom offers great spiritual and practical advice for how husbands and wives ought to treat each other, and says, *“If your marriage is like this, your perfection will rival the holiest of monks.”*<sup>2</sup>
4. The fourth goal of a Christian marriage is **continuity of human life**. This goal, St. John Chrysostom refers to as the *“mystery of love”*:

*“They come to be made into one body. See the mystery of love! If the two do not become one, they cannot increase; they can increase only by decreasing! How great is the strength of unity! God’s ingenuity in the beginning divided one flesh into two; but He wanted to show that it remained one even after its division, so He made it impossible for either half to procreate without the other. Now do you see how great a Mystery marriage is? From one man, Adam, He made Ever; then He reunited these two into one, so that their children would be produced from a single source. Likewise, husband and wife are not two, but one; if he is the head*

<sup>1</sup> Sirach 25:1. St. John Chrysostom: *On Marriage and Family Life. Holy 20 on Ephesians 5:22-33.*

<sup>2</sup> St. John Chrysostom: *On Marriage and Family Life. Holy 20 on Ephesians 5:22-33.*

*and she is the body, how can they be two? She was made from his side, so they are two halves of one organism. God calls her his 'helper' to demonstrate their unity, and He honors the unity of husband and wife above that of child and parents."*<sup>3</sup>

5. The fifth goal of a Christian marriage is **creation of more saints**. Child rearing by parents that are united by the characteristics below will produce and raise faithful and virtuous children.

**Characteristics of a Christian Marriage** There are four unique characteristics of a Christian marriage.

The first is that it is monogamous—only one partner—one man and one woman throughout one's lifetime.

The second characteristic of a Christian marriage is the essence of oneness in spirit, mind, feelings, and will. They are differentiated and independent, but united spiritually and share the same spiritual goals.

The third characteristic of a Christian marriage is continuity. Marriage is valued. Divorce is not a sought-after solution. When ongoing disputes and there is trouble in the marriage, divorce does not emerge as the way out.

The fourth characteristic of a Christian marriage is fruitfulness: virtues, children, and service. The home and all the family are oriented toward a wholesome and simple life fruitful in every way.

### **The Optimum Choice of a Life Partner**

Choosing a life partner encompasses the existence of four relevant attributes. Why this person and not someone else defines these attributes. You cannot say, this person is good enough, but what I do not really approve, I will change. It does not work this way. You must first have a mature perspective of the optimum choice of a life partner. All the superficialities must be set aside.

The first attribute is **instinct**. There is a certain instinct that makes you gravitate toward this person—the families are likeminded, you share things in common, and are especially spiritually compatible.

The second attribute is **emotions**. You share certain sentiments about things. You have a similar value system.

The third attribute is **intellect**. You have similar interests and appreciate your differences.

The fourth attribute is **spirit**. You have the same fervent spirit toward God and your relationship with God, the Church, and the importance of service.

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<sup>3</sup> St. John Chrysostom. *On Marriage and Family Life. Homily 12 on Colossians 4:18.*

## PERSONAL GROWTH: MENTAL HEALTH



**What is mental health?** Most people can easily describe good and bad physical health, but formulating a thorough description of mental health is not easy. For many years, especially in the Middle Eastern cultures, a stigma loomed over the topic of mental health. People often treated individuals with mental health issues as though their illness was a form of demon possession.

Not until approximately twenty years ago, with the vision of His Grace Bishop Youssef of the Coptic Orthodox Diocese of the Southern United States, did mental health and counseling address these unfair socially ingrained stigmas that finally educated our culture on mental health and helped it to achieve a positive platform for developing a better understanding and how to provide service and treatment to individuals and their families. We all face many challenges. The ability to deal with life's challenges defines good mental health. His Grace Bishop Youssef addressed many of these issues in various lectures, articles, and interviews, and developed programs to implement counseling services throughout the diocese.

Mental health like physical health combines the influences of nature and nurture. Some factors are hereditary. Some factors are a result of chemical imbalances. Some factors are related to dietary and nutritional issues, hormonal issues, known and unknown illnesses, and many other instigating stimuli. From the perspective of nurture, causes may be a result of faulty parenting, weak emotional health, negative social experiences, or trauma.

Indications of good mental health include the following list. Naturally, the absence of good mental health is poor mental health, which is the opposite of the following:

- Happiness
- Equilibrium
- Acceptance of Oneself
- Acceptance of Others
- Social Competence
- Realistic Goals
- Emotional Independence
- Cognitive Independence

**Happiness:** Joy is actually one of the key elements of the fruit of the Spirit.<sup>4</sup> Happiness sprouts from this fruit and is expressed in one's life experiences. Joy of heart is not a temporary feeling of euphoria. Joy is inner dimension that is experience in an ongoing pervasive outlook in life.

**Equilibrium:** This means balance. We must have a balance in life. That does not mean that your social life needs the same amount of attention as your spiritual life, but that you ought to have a healthy portion of spiritual, social, and personal time. It is like a well balanced-meal. Your hearty meat/poultry/fish portion is full of nutrition, your vegetables are your personal time, know yourself; and your social time is like the side dishes.

**Acceptance of Oneself:** When the Lord taught us in the commandments to love our neighbors as ourselves, He was referring to this kind of acceptance not a self-serving selfish attitude. We all have many faults. We ought to change the ones that we can. On the other hand, there are some things we cannot change. Thus, acceptance of ourselves is important in order to have the ability to accept others.

**Acceptance of Others:** The parable of the Good Samaritan illustrated this characteristic very well. Though there had been century long feuds between these two cultures, the Good Samaritan did not allow their differences to dictate what the right thing to do was. He took action, and accepted this poor fellow as he is, and made it clear that he ought to be taken care of to complete recovery.

**Social Competence:** This is an ability to connect and empathize with others. This is also etiquette, manners, and having a sense of duty. Good mental health presents as a differentiated individual, yet as humans, we are still uniquely interdependent.

*"Who then is Paul, and who is Apollos, but ministers through whom you believed, as the Lord gave to each one? I planted, Apollos watered, but God gave the increase. So then neither he who plants is anything, nor he who waters, but God who gives the increase. Now he who plants and he who waters are one, and each one will receive his own reward according to his own labor.*

*For we are God's fellow workers; you are God's field, you are God's building. According to the grace of God which was given to me, as a wise master builder I have laid the foundation, and another builds on it. But let each one take heed how he builds on it."<sup>5</sup>*

**Realistic Goals:** When setting a goal, it ought to be realistic and attainable; otherwise, you will experience frustration and insecurity. Setting realistic goals helps us to experience small successes that will encourage and empower us to keep striving for improvement.

**Emotional Independence:** Emotional health is another key component to good mental health. Are you resilient? Are you able to bounce back from setbacks? Emotional health helps us to repent and not to fall into despair regardless of the sin. Knowing that God is willing to accept us and forgive us, so long as we are sincere in our repentance should give us courage to continue to strive regardless of embarrassment, hardship, or failure. Repentance and trust in God is success.

**Cognitive Independence:** Independent thinkers do not challenge authority, but can be broad-minded thinkers. They know how to keep the solid elements without compromise on the fundamental doctrine. These people are critical thinkers who also possess the virtue of obedience. They can differentiate between being naïve followers and true discipleship to a spiritual leader.

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<sup>4</sup> Galatians 5:22-23.

<sup>5</sup> 1 Corinthians 3:5-10.

# APOLOGETICS: 7 EVIDENCES OF THE EXISTENCE OF GOD

Let us explore 7 evidences of the existence of God.

## 1) CHRIST REVEALED GOD'S EXISTENCE TO US

Imagine me, the writer of this article, walking around and saying the following to you:

- Yes, I was born in a barn, but I tell you, I actually wasn't. I've existed forever.
- I haven't really done anything that notable for thirty years, but you should leave your job and follow my words carefully, and follow me around.
- Thanks for following me. Now let me reveal more. Remember that story about manna that fell from heaven? That's me. You have to feed on me (that's the actual phrase from the Bible, by the way, that Christ used: "he who feeds on Me will live because of Me" [John 6:57]).
- Don't believe me? Watch as I heal this person, make that person's eyes appear when he didn't have any, make this food multiply, tell you what you are thinking before you speak a word.
- Oh, and watch as I raise that guy who has been dead for four days. If you walk around with me, and believe that I am who I say that I am, and eat my flesh and drink my blood, you will become immortal, like me. Because I am not only able to give life, I am Life itself. I am the source of life. The only source.
- And if it isn't clear already, I am God.
- I see you are all looking at me funny, but I'll prove it to you. I'm going to get arrested, be killed like a criminal, but I'll be back! Just give me 3 days.

The way Christ lived his life, the things he did, and the things he said, there are only one of three conclusions that a reasonable person can make. Christ is:

- 1) A Liar
- 2) A Lunatic
- 3) God

Christ proved that he was "the image of the invisible God" (Colossians 1:15) in whom "dwells all the fullness of the Godhead bodily" (Colossians 2:9). The first witnesses of this—the disciples and others—were sure of this fact, and nothing—not even death—separated them from proclaiming their witness: that God exists!

Some may say, well the disciples were lying. Think about it: the disciples forsook God when He was on the cross, and they were hiding, and what would change them from being cowards to bold witnesses outwardly expressing what they knew would likely lead to their early deaths! Christ's resurrection. It confirmed all that He said, and is the foundation of their witness.

## Atheism

The belief there was once absolutely nothing. And nothing happened to the nothing until the nothing magically exploded (for no reason), creating everything and everywhere. Then a bunch of the exploded everything magically rearranged itself (for no reason whatsoever), into self-replicating bits which then turned into dinosaurs.

And they mock your beliefs.

Thus, Christ is the best evidence of God's existence, because no man fulfilled the prophecies of Scripture, performed so many wonders, showed His ability to conquer death, and all the while proclaimed that He was the Son of God. The resurrection proved that Christ was neither a liar nor a lunatic, but was actually LORD.

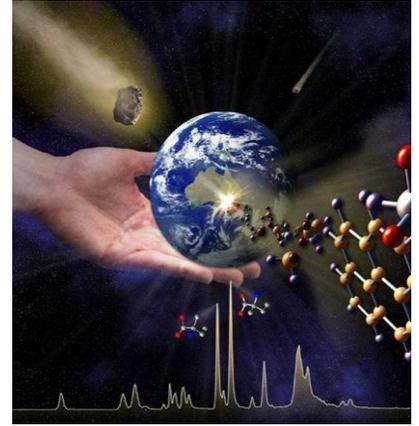
Here are 6 other evidences of God from the words of the Thrice Blessed Pope Shenouda III:

## 2) THE EXISTENCE OF LIFE

The question is: how was life found on the earth?

According to scientists, there was a time when the earth was part of the solar system, at a burning temperature degree, that does not allow human, animal or plant life. So where did life come from? Who created it? And how?

Atheists and other scientists have been confounded at the existence of life. Here is not only meant the life of advanced mammals such as man, but even the life of a creature as small as an ant, or any insect that sets foot on the face of the earth. The existence of any one of those insects proves the existence of God.



The existence of one living cell, of plasma, proves the existence of God, because there is no other interpretation.

Life is a fairly new concept on earth. Before, the earth was a burning mass, where life was not possible. Then, life came about with the cooling of the earth's crust. The burning center of the earth, from where volcanoes and hot eruptions come, is not fit for life.

So how did life start on earth after the crust of the earth cooled down?

Normally, rigid lifeless matter could not have created life. Therefore, the puzzle remains in front of scientists! The only solution is that God, in His supreme power, was the One who created life. A living being has to come forth from another being. And however the scientists try to bring any of their imaginary hypotheses, they remain hypotheses, never achieving scientific status.

Next on our list is the existence of matter.

### 3) The Existence of Matter

By this we mean rigid nature and whatever matter it contains.

Matter did not create itself. The expression, itself, does not make sense, for how can it create itself, when it is non-existent? How can it have the power to create, before it is created? The hypothesis is impossible. Therefore, the only possibility is that someone must have created it. Who is that but God?



It did not exist by change, as is alleged by some!

Chance does not create things. The word "chance" is a non-scientific and illogical word. It needs a definition. So what is chance? What are its powers? And does chance have characteristics such as the capability to create?

We also cannot say that matter or nature is eternal. It is impossible for matter to be eternal, because being eternal proves power, whereas matter is weak.

It changes from one state to another: water changes to water vapor, and it could freeze, and turn to ice; wood can burn and turn into coal, or change into smoke and disappear in the atmosphere.

Many forms of matter are compounded: and a compound is the combination of two or more elements, and it may dissolve, and return to its former constituents. Nature, then, is changeable, and inconsistency shows weakness, and therefore it cannot be a source of creating new matter. Therefore rigid nature, devoid of thinking, cannot be capable of creating.

A general question to pose is: what is meant by the word "nature"? Is it rigid matter? Is it the mountains, the rivers, the earth, and the atmosphere? If so, then it cannot create humans because the non-living cannot create something living, and the non-thinking cannot create the thinking being.

So has human nature created man? This is not logical, because man did not have any nature capable of creating him before he came to existence.

Or does the word "nature" tell of a huge power that is inconceivable? If so, then maybe this inconceivable power is God, and has been called "nature" by some. Then the difference would only be an utter of name calling, and not of essence.

All the atheists, who said that nature created the universe, did not provide a clear meaning to the kind of nature they meant.

The next point to prove the existence of God is Man.

#### 4) THE EXISTENCE OF MAN

Man is this marvelous being that possesses a mind, a soul, a conscience, and a will; and cannot be brought into existence, with all his wisdom and emotions; his high principles, loving truth and justice, and aspiring towards holiness and perfection? There must have been another being who has a much elevated power to create man, another being who possesses ultimate wisdom, power and will to enable Him to create man. This is God.

This is especially amazing when we consider the complex features of man. It is enough to mention man's fingerprints, or pitch of voice.

There may be tens of millions of humans coexisting in one country, and each of them has an individual fingerprint that differentiates him/her from another's.

Who is this who can draw fingerprints that are individualized for each person? These lines change from one person to another, amongst thousands of millions on one continent like Asia, or Africa. This is marvelous!

The Creator of all of that must be someone with limitless power.

And what we said about the man's fingerprint, also applies to the pitch of voice. If a person calls you on the phone, you recognize the voice and call him/her by name, even though you do not see him/her, thus recognizing his/her individualized voice.

God's unlimited power is demonstrated in the formation of man with the variety and complexity of parts, each having its own unique function.

The brain, for example, has centers for sight, hearing, movement, memory, and understanding, etc., so that if one of these centers are destroyed, a person loses his power to work this center forever! How many scientists around the world can create a brain, or even one center in the brain? This can only be accomplished by God.

We would run short of time, if we talk about every system in man's human body, the harmonious cooperation of these systems and the psychological factors that affect the body.

This brings us to the next item to prove the existence of God.



## 5) THE STRUCTURE OF THE UNIVERSE

If you see a bunch of stones laying somewhere, you might say that they were found there by chance. However, if you see a number of those stones, arranged beside and above each other to form rooms, halls, with doors to divide them, and windows to look out of them, then you would say that that was definitely the work of an engineer or builder who would have put them together.

It is the same thing with the universe in its structure. God must have organized it so well that philosophers have called Him "The Greatest Engineer."

Let us give as our first example the laws of the galaxy: by this we mean the marvelous system that connects the suns and the moons, the system which organizes the directions taken by the stars, and the huge numbers of their satellites and meteors.

The earth itself turns around once every day, resulting in day and night. It also turns around the sun once every year, resulting in the four seasons. This system does not change, and has been in place for thousands of years, since these heavenly orbits have been created, and laws were put to organize them.

This is the reason the study of the universe is taught in the colleges that teach theology; the universe proves the existence of God. As well, medicine is taught in those colleges, for the same reason.

The law of the universe is also observed in the relationship between the moon and the earth, from which resulted the series of shapes of the moon from crescent to a full moon. This is what makes us appreciate the words of the psalmist:

***"The heavens are telling the glory of God; and the firmament proclaims His handiwork" (Ps. 19:1).***

The organization created by God is not limited to heaven and its constituents only, but also includes things that pertain to the temperature, pressure, winds, and rain. These factors are different from one country to another, yet they are harmonious and organized, so they have the best effects in the fields of agriculture and plants.

What a marvelous example we get from examining bees and their production!

A bee is only an insect but it works in an astonishingly organized fashion, as if it were in an organized army, whether that bee is the queen bee or the workers. The product is the sweet honey to which is attributed so many nutritious benefits, especially that honey produced by the queen bees, known as "Royal Jelly," and sold in pharmacies.

The bee in its extreme organization proves the existence of God, and so does its sweet nutritious product.

Another way to prove the existence of God is miracles.

## 6) MIRACLES

Miracles are not against the mind; they transcend what the mind knows.

They are called miracles because the human mind is unable to understand or interpret them. The only interpretation for them is the unlimited power of God, mentioned in the Bible as "With men it is impossible, but not with God; for all things are possible with God" (Mk. 10:27); or as Job put it, "I know that You can do all things, and that no purpose of Yours can be thwarted" (Job 42:2).

Miracles are not limited to what has been related in the Holy Bible. They are found in our practical life, especially to the saints.

If no miracles happened in your life, or to any of your relatives or acquaintances, then read about them in those books that have registered some of the miracles that happened in our days, or in the lives of saints that lived before us. Some of these may be Abba Abraam, Bishop of Fayoum, or Abba Sarabamon, Abou Tarha, or any of the miracles that recur on the days commemorating these saints. These commemorations confirm faith in your hearts.

The next point to prove the existence of God is common belief.

## 7) COMMON BELIEF

The belief that God exists is common among all nations, even to atheists. They have faith in the existence of godliness, but err in their knowledge of WHO IS GOD.

They have gone as far as to believe in the existence of many gods. Some of them believe in a god for every quality by which godliness is known. They even know that they need to offer prayer, sacrifices, and oblations to God.

Belief in God is implanted even in children. If you talk to a child about God, he/she does not ask you who He is; and if you tell him/her not to do something or else God will be angry, he/she will not argue with you.

A child's instincts tell him/her about the existence of God, and this faith does not waiver in the child's heart or mind, except with doubts that come to him/her from outside factors. That could be in the form of temptation from the devil or someone's thoughts, when the child grows up and is old enough to start doubting.

In fact, atheism has many reasons, not all religious.

In communist countries, the reason for atheism is the faulty political upbringing, the pressure on the part of the government, as well as the fear on the part of the people. Once fear is removed, with the elimination of the political pressure, tens of millions in Russia, Romania, Poland and other countries accepted the faith; or they professed the faith that they would not allege earlier out of fear of their governments.

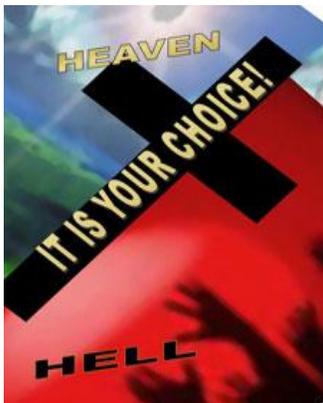
Another kind of atheism is Marxism. This has been described by some authors as refusing God but not denying the existence of God.

Economic problems and the poverty of which many people suffer, in contrast with the life of luxury and lavishness, has convinced those atheists that God lives in an ivory tower not caring for the suffering of the poor, toiling class. Therefore, they refused God, and called religion the "opiate of the masses", in an attempt to anesthetize them, so that they do not feel the misery in their lives.

Another kind of atheism is that of existentialists who want to wallow in the enjoyment of their sinful desires forbidden to them by God.

They state that "it is better that God does not exist, so that we may exist!" By this they mean that the only way they can exist is satisfying their sinful passions. They even made fun of Our Lord's Prayer by saying, "Our Father Who is in Heaven," yes, may He remain in heaven, and leave the earth to us.

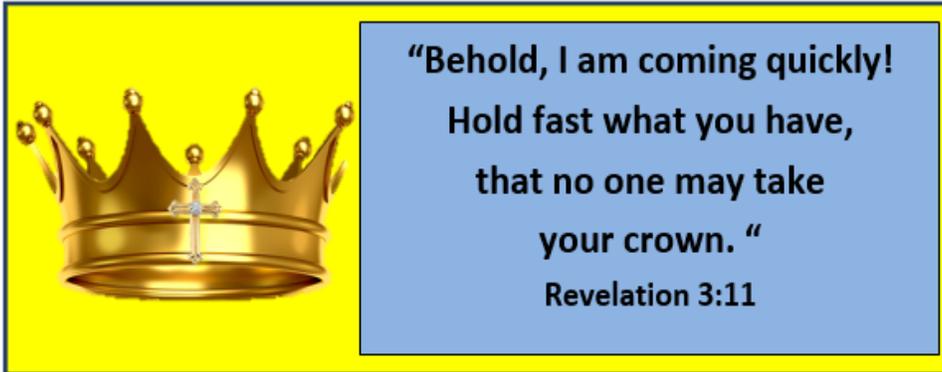
Thus it is a belief that is not built on solid grounds, but on running after their own cravings.



Finally, I would like to tell you this story. One day a believer and an atheist met. The atheist told the believer: "How would you feel if, after death, you discovered that there is no heaven or hell, no reward or punishment, after you have spend your life in prayer, fasting and abstinence in vain?" The believer answered: "I will lose nothing, because I find pleasure in spiritual life. But how would you feel if, after death, you discovered that there is a reward and punishment, heaven and hell?"

# Memorization

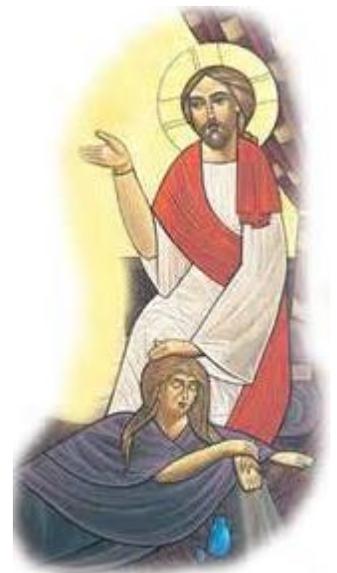
1.



## 2. From the Agpeya—Second Watch of the Midnight Hour

### THE HOLY GOSPEL ACCORDING TO ST. LUKE (CH. 7:36-50)

Then one of the Pharisees asked Him to eat with him. And He went unto the Pharisee's house, and sat down to eat. And, behold, a woman in the city, who was a sinner, when she knew that Jesus sat to eat in the Pharisee's house, brought an alabaster box of ointment, and stood at His feet behind Him weeping, and began to wash His feet with tears, and wiped them with the hairs of her head, and kissed His feet, and anointed them with the ointment. Now when the Pharisee who had invited Him saw this, he spoke within himself, saying “This man, if He were a prophet, would have known who and what manner of woman this is who touch Him: for she is a sinner.” And Jesus answered and said to him, “Simon, I have something to say to you.” And he said, “Master, say it.” “There was a certain creditor who had two debtors: one owed five hundred denarii, and the other fifty. And when they had nothing to pay, he freely forgave them both. Tell me therefore, which of them will love him more?” Simon answered and said, “I suppose that he, to whom he forgave more.” And He said unto him, “You have rightly judged.” And He turned to the woman, and said unto Simon, “Do you see this woman? I entered into your house; you gave Me no water for My feet: but she has washed My feet with tears, and wiped them with the hairs of her head. You gave Me no kiss: but this woman since the time I came in has not ceased to kiss My feet. My head with oil you did not anoint: but this woman has anointed My feet with ointment. Therefore I say unto you, ‘Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loves little.’” And He said unto her, “Your sins are forgiven.” And they who sat to eat with Him began to say within themselves, “Who is this who forgives sins also?” And He said to the woman, “Your faith has saved you; go in peace.”



Glory to God forever. Amen.

## Litanies

1. Give me, O Lord, many fountains of tears, as You gave, in the past, the sinful woman. Make me worthy to wash Your Feet which liberated me from the path of straying, and to offer you a precious fragrant oil, and gain, through repentance, a pure life, so that I may hear that voice full of joy: "Your faith has saved you."
2. When I realize my many wicked deeds, and the thought of that awesome judgment comes to my heart, a tremble takes hold of me, and I take refuge in You, O God, the Lover of mankind. So do not turn away Your face from me, I entreat You, Who alone are without sin. Grant humbleness to my poor soul before the end comes, and save me.
3. The Heavens bless you, O full of grace, the Bride who was never married. And we, too, glorify your incomprehensible giving birth. O Mother of God (*Theotokos*), the mother of mercy and salvation, intercede for the salvation of our souls.
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 Mother of God (*Theotokos*), you are the gate of heaven; open for us the gate of mercy.





ⲙⲟϥⲣⲓ

hi

ⲙⲟϥⲣⲓ ⲡⲉⲙⲙⲏⲃ

Hi Sayedna

ⲙⲟϥⲣⲓ ⲡⲉⲙⲓⲱⲧ

Hi Abouna

ⲟϥϭⲁⲓ

Bye

ⲟϥϭⲁⲓ  
ⲃⲉⲛ ⲡⲃⲟⲓⲥ



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 “**ⲡⲥⲮⲬ**” and “**ⲈⲮⲬ**” would be pronounced “psikee” and “evkee”.

# Tenses: Present, Past, Future

## I, We

		Present Tense	Future Tense	Past Tense	Negative Past Tense
1st Person	I	†ϙ̀ληλ I pray	†ναϙ̀ληλ I will pray	αιϙ̀ληλ I prayed	ὐπιϙ̀ληλ I did not pray
	We	τενϙ̀ληλ We pray	τενναϙ̀ληλ We will pray	ανϙ̀ληλ We prayed	ὐπενϙ̀ληλ We did not pray

## You (M., F., Pl.)

		Present Tense	Future Tense	Past Tense	Negative Past Tense
2nd person	You (s.m.)	κϙ̀ληλ You pray	χναϙ̀ληλ You will pray	ακϙ̀ληλ You prayed	ὐπεκϙ̀ληλ You did not pray
	You (s.f.)	τεϙ̀ληλ You pray	τεραϙ̀ληλ You will pray	αρεϙ̀ληλ You prayed	ὐπεϙ̀ληλ You did not pray
	You (pl.)	τετενϙ̀ληλ You pray	τετενναϙ̀ληλ You will pray	αρετενϙ̀ληλ You prayed	ὐπετενϙ̀ληλ You did not pray

## He, She, They

		Present Tense	Future Tense	Past Tense	Negative Past Tense
3rd person	He	εϙ̀ληλ He prays	εναϙ̀ληλ He will pray	αϙ̀ληλ He prayed	ὐπεϙ̀ληλ He did not pray
	She	ςϙ̀ληλ She prays	ςναϙ̀ληλ She will pray	αςϙ̀ληλ She prayed	ὐπεςϙ̀ληλ She did not pray
	They	σεϙ̀ληλ They pray	σεναϙ̀ληλ They will pray	αϙ̀ληλ They prayed	ὐποϙ̀ληλ They did not pray

Negative Present and Future tenses are formed by

**ΔΝ** or **Ἰ...ΔΝ**

Examples

Present **σεῦληλ ΔΝ** or **Ἰσεῦληλ ΔΝ**

Future **σενάῦληλ ΔΝ** or **Ἰσενάῦληλ ΔΝ**

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

†ḅω to teach

βἰḅω to learn

† to give

βἰ to take, receive

οῦωῦτ to worship

ῥεπḅοτ to give thanks

ἶ to come

σω† to save, redeem

ḅοοῦ to bless, praise

ḅωσ to sing, chant

σωοῦν to know

ναḅ† to believe

ḅεωσι to sit down

ḅεῖḅεῖ to snore

ωῦ to read

ḅḅαι to write

οῦωω to eat

σω to drink

## Conversations

νοῦρι Hi

οῦḅαι Bye

ῥεπḅοτ Thanks

ῥοον ḅαι 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	ⲁ̅	Alpha	α	Alpha	ا	Alef	א	Aleph
2	ϥⲛⲁⲩ	ⲃ̅	Veeta	β	Beta	ب	Baa	ב	Beth
3	ϣⲟⲙⲧ	Ⲅ̅	Gamma	γ	Gamma	ج	Geem	ג	Gimel
4	ϥⲧⲟⲩ	ⲅ̅	Delta	δ	Delta	د	Dal	ד	Daleth
5	ϥⲓⲟⲩ	Ⲇ̅	Ey	ε	Epsilon	ه	Haa	ה	He
6	ϥⲟⲟⲩ	Ⲉ̅	So-o	?	?	و	Waw	ו	Waw
7	ϣⲁϣϥ	ⲉ̅	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	Ⲉ	ϣⲟⲙⲧ ϣⲉ	30	ⲗ	ⲙⲁⲡ	3	Ⲅ	ϣⲟⲙⲧ
400	Ⲋ	ϥⲧⲟⲩ ϣⲉ	40	ⲙ	ϥⲙⲉ	4	ⲗ	ϥⲧⲟⲩ
500	Ⲇ	ϥⲧⲱⲩ ϣⲉ	50	ⲛ	ⲧⲉβⲓ	5	ⲉ	ϥⲧⲱⲩ
600	Ⲙ	ϥϥⲟⲟⲩ ϣⲉ	60	ⲗ	ϥⲉ	6	Ⲉ	ϥϥⲟⲟⲩ
700	Ⲕ	ϣⲁⲣⲣⲥ ϣⲉ	70	ⲟ	ϣⲃⲉ	7	ⲗ	ϣⲁⲣⲣⲥ
800	Ⲡ	ϣⲙⲏⲏ ϣⲉ	80	ⲡ	ϥⲁⲙⲛⲉ	8	ⲏ	ϣⲙⲏⲏ
900	Ⲕ	ϣⲓⲧ ϣⲉ	90	ϥ	ⲡⲓϥⲧⲁⲩ	9	ⲟ	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	ϥⲙⲉ	4	ϥⲧⲟⲩ
500	ϥⲧⲱⲩ ϣⲉ	50	ⲧⲉβⲓ	5	ϥⲧⲱⲩ
600	ϥϥⲟⲟⲩ ϣⲉ	60	ϥⲉ	6	ϥϥⲟⲟⲩ
700	ϣⲁⲣⲣⲥ ϣⲉ	70	ϣⲃⲉ	7	ϣⲁⲣⲣⲥ
800	ϣⲙⲏⲏ ϣⲉ	80	ϥⲁⲙⲛⲉ	8	ϣⲙⲏⲏ
900	ϣⲓⲧ ϣⲉ	90	ⲡⲓϥⲧⲁⲩ	9	ϣⲓⲧ

How to write and read numbers		
12	ⲙⲏⲧ ϫⲛⲁⲩ	ⲓⲃ̄
24	ϫⲟⲩⲧ ϣⲧⲟⲩ	ⲕⲁ̄
49	ϩⲙⲉ ϣⲓⲧ	ⲙⲑ̄
50	ⲧⲉⲃⲓ	ⲛ̄
72	ϣ̄ⲃⲉ ϫⲛⲁⲩ	ⲟⲃ̄
100	ϣⲉ	ⲑ̄
111	ϣⲉ ⲙⲏⲧ ⲟⲩⲁⲓ	ⲑⲓⲁ̄
318	ϣⲟⲙⲧ ϣⲉ ⲙⲏⲧ ϣ̄ⲙⲏⲏ	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	ⲑⲓⲟⲩⲁⲓ	ⲑⲓⲉⲗⲟⲟⲩ ⲏⲧⲉ ⲏ̄ⲃⲟⲓϥ (Coptic) ⲕⲩⲣⲓⲁⲕⲏ (Greek) (means the day of the Lord.)
Monday	ⲑⲓϫⲛⲁⲩ	
Tuesday	ⲑⲓϣⲟⲙⲧ	
Wednesday	ⲑⲓϣⲧⲟⲩ	
Thursday	ⲑⲓⲧⲓⲟⲩ	
Friday	ⲑⲓϥⲟⲟⲩ	ⲑⲓⲉⲗⲟⲟⲩ ⲏⲧⲉ ⲑⲓϥⲟⲃⲧ (Coptic) ⲑⲁⲣⲁⲥⲕⲉⲩⲏ (Greek) (means the day of preparation.)
Saturday	ⲑⲓϣⲁⲣⲣⲓ	ⲑⲓϥⲁⲃⲃⲁⲧⲟⲏ (in Hebrew means rest).

ἸΝ ΤῆΣ ΟΝΟΜΑΤΙ ΤΟΥ ΠΑΤΕΡΟΣ

In the Name of the Father

ΚΑΙ ΤΟΥ ΥΙΟΥ

and the Son

ΚΑΙ ΤΟΥ ΑΓΙΟΥ ΠΝΕΥΜΑΤΟΣ

and the Holy Spirit

Ο ΜΟΝΟΥ ΘεΟΥ Ἀμήν

One God Amen

ΠΑΤΕΡ ἡΜΩΝ ὁ ὢΝ ἐν τοῖς οὐρανόσιν

Our Father who art in Heaven

ἄξιόν ἡμῶν εἶπαι ἡ χάρις σου ὁ Θεός ὁ ὡς ἐπιθέμεθα

Make us worthy to say thankfully



ΠΑΤΕΡ ἡΜΩΝ ὁ ὢΝ ἐν τοῖς οὐρανόσιν

Our father who art in heaven

ἁγιασθεῖς τὸ ὄνομα σου Κύριε Πάτερ

Hallowed be Thy name

ἁγιασθεῖς τὸ ὄνομα σου

Thy kingdom come

ὡς ἐστὶν ἐν οὐρανῷ

Thy will be done

ὡς ἐστὶν ἐν οὐρανῷ ὡς ἐστὶν ἐν οὐρανῷ

On earth as it is in heaven

δὸς ἡμῖν σήμερον τὸ ἄρτον ἡμῶν ὡς καὶ ἄρτον

Give us this day our daily bread

καὶ ἄφεσιν τῶν ἁμαρτιῶν ἡμῶν ὡς καὶ ἄφεσιν

And forgive us our trespasses

ὡς ἡμεῖς ἀφίμεθα

As we forgive

τοῖς ἁμαρτοῦργοις ὡς καὶ ἡμεῖς

those who trespass against us

καὶ μὴ ἰσθῆσαι ἡμᾶς ἐν πειρασμῷ

And lead us not into temptation

ἀλλὰ ῥυθίμας ἡμᾶς ἀπὸ τοῦ πονηροῦ

But deliver us from the evil one

ἐν Κυρίῳ Ἰησοῦ τῷ Κυρίῳ ἡμῶν

In Christ Jesus our Lord

ὅτι ἡ δύναμις

For Thine is

τῆς βασιλείας σου καὶ τῆς δυνάμεως καὶ τῆς δόξης

the kingdom, the power and the glory,

εἰς πάντοτε Ἀμήν

forever, Amen

# Hymns & Rituals



## 1. Greek Hymn for the Resurrection

**Rites:** The hymn **Ἰὸν σὺνα** (We believers) is among many Greek hymns that can be chanted during the Resurrection procession. The Resurrection procession takes place after the reading of the Acts in the Liturgy of the Word from the Glorious Resurrection Feast until the Feast of Pentecost. On Pentecost, the procession takes place during Matins before the Gospel Reading.

We believers hymn and worship the Logos,  
without beginning with the Father and the Spirit,  
having been born of a virgin for our salvation,  
for He appeared in the flesh  
to ascend the Cross.  
He persevered unto death  
and raised the dead through  
His glorious Resurrection.

Ἰὸν σὺναναρχὸν λόγον Πατρι  
κε Πνευματι:  
τον εκπάρθενου τεχθέντα ἰς  
σωτηρίαν ἡμῶν:  
ἀνυμνήσωμεν πίστι κε  
ἠροσκύνησωμεν:  
ὅτι ἠγλοκήσε σάρκι:  
ἀνελεῖν ἐν τῷ σταυρῷ:  
κε θανάτον ἠπομῖνε:  
κε ἐσίρε τους τεθενω  
τας ἐν τῇ ἐνδοξῷ ἀναστάσι  
αὐτοῦ.

## 2. The Praise of the Resurrection

**Rites:** This hymns is chanted after the hymn **Ἰενοῦ** (Arise O Children of the Light) during the Midnight Praise. It is said beginning from the Resurrection Feast, and throughout the Holy Fifty Days. Afterwards, it is chanted only on the Sunday Psalmody until the end of Hathor.

We look at the Resurrection of Christ, and we  
worship the Holy Jesus Christ our Lord who  
alone is without sin. We bow down to Your  
Cross, O Christ, and we praise and glorify Your  
Resurrection. For you are our God and we  
know none but You, and after Your name we  
are called. Glory be to the Father, and the Son  
and the Holy Spirit.

Ἰενοῦ ἐτῆ ἀναστάσις ἠ Πιχρίστος:  
οὐος τενοῦωστ ἠ φηθεοῦαβ ἠς Πχς  
Πενός: φηετοι ἠαθνοβι ἠμανατq.  
Ἰενοῦωστ ἠ πεκῆσταυρος ὠ Πχς:  
τενωος τενηῶου ἠ τεκαῆ ἀναστάσις: κε  
ἠθοκ γαρ πε Πεννοῦτ:  
οὐος ἠ τενωοῦν ἠ κεοῦαἰ ἀν ἐβηλ  
ἐροκ: οὐος ἠ πεκρῆν σεμοῦτ ἐρον.  
Δοξα Πατρι κε Ἰω κε ἠσῖω  
Πνευματι.

Come all you believers, let us bow down to  
the Resurrection of Christ. Behold, through  
His Cross, joy has entered into the whole  
world. Let us bless the Lord continually, and  
glorify His Resurrection. For He was patient  
and destroyed death by His death. Now and  
forever and unto the ages of all ages, Amen.

Διωῖνι τηροῦ νηπιστος: ἠ τενοῦωστ  
ἠ τῆ ἀναστάσις ἠ Πχς: κε ρηππε  
ἐβωλῆιτεν περῆσταυρος: ἀῖι ἠ κε  
φραῶι ἐδοῦν ἐπικοςμος τηρq.  
Μαρεῆςμον ἐ Πος ἠ σῆου νιβεν: οὐος  
ἠ τενηῶου ἠ τεκαῆ ἀναστάσις: κε  
αφερῆυπομονῖν: οὐος ἀφδομδεμ  
ἠ φμοῦ ριτεν περῆμον. Κε νῦν κε ἠι  
κε ἰς τους ἐῶνας των ἐῶνων Διμῆν.

All joy befits you, O Mother of God. For through you, Adam returned to Paradise, and Eve gained grace to replace her sadness. Through you, she gained freedom once more as well as eternal salvation. And we too, let us glorify you as a treasure of the Resurrection. Hail to the Sealed Treasure through which we were given life. Hail to her who gave birth to Christ, our God who gave us life through His Resurrection. Blessed are you, O Lord, teach me Your statutes.

The angelic hosts were amazed when they saw You counted among the dead, yet You destroyed the power of death, O Savior. You raised Adam with You and freed him from Hades. Blessed are you, O Lord, teach me Your statutes.

Why did you mix fragrant oil, weeping and mourning with each other, O disciples of the Lord? The luminous angel at the tomb said to the women carrying the spices, "Look and be aware that the Savior has risen from the dead." Blessed are you, O Lord, teach me Your statutes.

The women rushed very early to Your tomb carrying fragrant oil while crying. But the angel stood before them saying, "The time of weeping is over, do not weep, but preach the Resurrection to the apostles." Blessed are you, O Lord, teach me Your statutes.

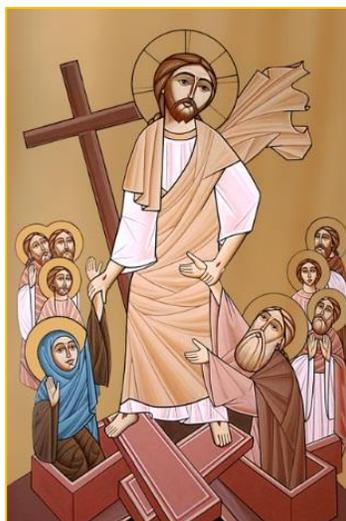
Μιραση τηρον σετωμι ερο  
 ω̄ϥθεο̄τοκος: κε εβοληιτοϋ̄ αῡτας̄θο  
 η̄λλαμ επιπαραδισος: ε̄ᾱσ̄β̄ι  
 η̄νο̄σο̄λσε̄λ η̄νε̄ εν̄ᾱ: ε̄ψ̄μα  
 η̄πε̄σο̄κᾱρ̄η̄ρη̄τ: ε̄ᾱσ̄β̄ι η̄τ̄ε̄λε̄ν̄θε̄ριᾱ  
 η̄κε̄σο̄π: ε̄ο̄β̄η̄τ̄ νε̄μ̄ π̄ιο̄ν̄χ̄αῑ η̄ε̄ω̄ν̄ιο̄ν.  
 Δ̄νο̄ν̄ δε̄ ζω̄ν̄ μᾱρε̄ν̄τ̄ω̄ον̄ νε̄: ζω̄σ̄  
 ο̄ν̄ᾱλο̄ η̄τε̄ τ̄ᾱνᾱσ̄τᾱσῑς: κε̄ χ̄ε̄ρε̄  
 π̄ιο̄ν̄σᾱν̄ρο̄ς̄ ε̄τ̄το̄β̄: ε̄τ̄ᾱνε̄ρ̄ᾱπο̄λε̄ν̄ῑν  
 η̄π̄ιο̄ν̄σ̄ ε̄βο̄λ̄η̄ῑτο̄τ̄η̄: χ̄ε̄ρε̄ θ̄η̄ε̄τᾱσ̄μ̄ῑσῑ  
 η̄ᾱν̄ η̄π̄χ̄ς̄ Π̄ε̄ν̄νο̄ν̄τ̄: ο̄νο̄ς̄ ᾱρ̄τ̄ η̄ᾱν̄  
 η̄π̄ιο̄ν̄σ̄ ε̄βο̄λ̄η̄ῑτε̄ν̄ τε̄ρ̄ᾱνᾱσ̄τᾱσῑς.  
 Κ̄ε̄μᾱρ̄ω̄ον̄τ̄ Π̄β̄ο̄ῑς̄ μᾱτ̄σᾱβο̄ι  
 ε̄νε̄κ̄μ̄ε̄θ̄μ̄η̄ι.

Μιστρατῑᾱ η̄ᾱν̄σ̄ε̄λῑκο̄ν: αῡτω̄μ̄τ̄ δ̄ε̄ν̄  
 η̄π̄χ̄ῑη̄ρο̄ν̄η̄ᾱν̄ ε̄ρο̄κ: ε̄ᾱνο̄π̄κ̄ νε̄μ̄  
 η̄ῑρε̄ρ̄μ̄ω̄ον̄τ̄: ο̄νο̄ς̄ ᾱκ̄θ̄ο̄μ̄δ̄ε̄μ̄ η̄τ̄χο̄μ̄  
 η̄τε̄ ψ̄μ̄ο̄ν̄ ω̄ Π̄ῑσ̄ω̄τ̄η̄ρ: ο̄νο̄ς̄  
 ᾱκ̄το̄ν̄νο̄ς̄ Δ̄λᾱμ̄ νε̄μᾱκ: ο̄νο̄ς̄ ᾱκᾱῑϥ  
 η̄ρ̄ε̄μ̄ε̄ ε̄βο̄λ̄η̄σ̄ε̄ν̄ Δ̄μ̄ε̄ν̄τ̄: Κ̄ε̄μᾱρ̄ω̄ον̄τ̄  
 Π̄β̄ο̄ῑς̄ μᾱτ̄σᾱβο̄ι ε̄νε̄κ̄μ̄ε̄θ̄μ̄η̄ι.

Ε̄ο̄βε̄ο̄ν̄ η̄ῑσο̄χ̄ε̄ν̄ νε̄μ̄ η̄ῑνε̄ρ̄π̄ῑ νε̄μ̄  
 η̄ῑρ̄ῑμ̄ι: τε̄τε̄νε̄θ̄ω̄τ̄ η̄μ̄ω̄ον̄ νε̄μ̄  
 η̄νο̄ν̄ε̄ρ̄η̄ο̄ν̄: ω̄ η̄ῑμᾱθ̄η̄τ̄η̄ς̄ η̄τε̄ Π̄ο̄ς̄:  
 πε̄χε̄ π̄ιᾱσ̄σ̄ε̄λο̄ς̄ ε̄τ̄η̄ῑε̄β̄ρ̄η̄χ̄ ε̄βο̄λ̄:  
 δ̄ᾱτε̄ν̄ π̄ῑμ̄ε̄λ̄ᾱν̄ η̄η̄ῑζ̄ιο̄μ̄ῑ η̄ρ̄ᾱῑσο̄χ̄ε̄ν̄:  
 ᾱνᾱν̄ δε̄ η̄θ̄ω̄τε̄ν̄ ο̄νο̄ς̄ ᾱρ̄ῑε̄μ̄ι: κε̄  
 ᾱρ̄ο̄ζ̄ῑ ε̄ρᾱτ̄η̄ η̄νε̄ Π̄ῑσ̄ω̄τ̄η̄ρ: ο̄νο̄ς̄  
 ᾱρ̄τ̄ω̄ν̄η̄ϥ̄ ε̄βο̄λ̄η̄σ̄ε̄ν̄ η̄η̄ε̄θ̄μ̄ω̄ον̄τ̄:  
 Κ̄ε̄μᾱρ̄ω̄ον̄τ̄ Π̄β̄ο̄ῑς̄ μᾱτ̄σᾱβο̄ι  
 ε̄νε̄κ̄μ̄ε̄θ̄μ̄η̄ι.

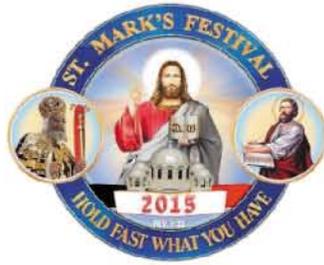
Η̄ω̄ο̄ρ̄π̄ ε̄μᾱω̄ ᾱν̄η̄ς̄ η̄μ̄ω̄ον̄  
 ε̄πε̄κ̄μ̄ε̄λ̄ᾱν̄ η̄νε̄ η̄ῑζ̄ιο̄μ̄ῑ η̄ρ̄ᾱῑσο̄χ̄ε̄ν̄  
 ε̄ν̄η̄ε̄ρ̄π̄ι: ᾱλλᾱ ᾱρ̄ο̄ζ̄ῑ ε̄ρᾱτ̄η̄ ρ̄ῑχ̄ω̄ον̄:  
 η̄νε̄ π̄ιᾱσ̄σ̄ε̄λο̄ς̄ ε̄ρ̄χ̄ω̄ η̄μ̄ο̄ς̄ η̄ω̄ον̄: κε̄  
 η̄σ̄χο̄ν̄ η̄π̄ῑρ̄ῑμ̄ῑ ᾱρ̄ε̄ρ̄ῑ η̄π̄ε̄ρ̄ρ̄ῑμ̄ι: ᾱλλᾱ  
 ᾱρ̄ῑζ̄ιο̄μ̄ω̄ η̄τ̄ᾱνᾱσ̄τᾱσῑς̄ η̄η̄ῑᾱπο̄σ̄το̄λο̄ς̄:  
 Κ̄ε̄μᾱρ̄ω̄ον̄τ̄ Π̄β̄ο̄ῑς̄ μᾱτ̄σᾱβο̄ι  
 ε̄νε̄κ̄μ̄ε̄θ̄μ̄η̄ι.

<p>The women came to Your tomb carrying fragrant oil and incense, O Savior. They heard the angel say to them, "Why do you seek the living among the dead." And He being God is risen from the tomb. Glory be to the Father, and the Son, and the Holy Spirit.</p>	<p>Νιζιομι ἠγαθοκοχεν ἀγί ἐπεκῆσαν νευ πιθεοινογχι ὠ Πισωτηρ: ογορ αυρωτεμ ἐπιαστρελορ ερχω ἠμορ νωου: κε εθεοφ τετεκωτ ἠσα φνετονδ νευ νιρεμωουτ: ογορ ἠθορ ζωρ νοτ ἀγτωνγ ἐβολ ζεν πιμζαν: Δοξα Πατρι κε Υἱω κε ἁγιω Πνευματι.</p>
<p>We worship the Father, and the Son and the Holy Spirit, one in essence. And we proclaim and say with the cherubim, "Holy, Holy, Holy are You O Lord." Now, and forever, and unto the age of all ages Amen.</p>	<p>Υενοωωτ ἠφιωτ νευ Πωηρι νευ Πιπνα εθν: ζεν τμετογαι ἠτε τουνια: ογορ ἠτενωω ἐβολ νευ Νιχερονβιμ: κε χογαν χογαν χογαν ἠθορ Πορ. Κε νην κε ἁι κε ιρ τογρ εωναρ των εωνων Δμην.</p>
<p>We worship the Father, and the Son and the Holy Spirit, one in essence. And we proclaim and say with the cherubim, "Holy, Holy, Holy are You O Lord." Now, and forever, and unto the age of all ages Amen.</p>	<p>Υενοωωτ ἠφιωτ νευ Πωηρι νευ Πιπνα εθν: ζεν τμετογαι ἠτε τουνια: ογορ ἠτενωω ἐβολ νευ Νιχερονβιμ: κε χογαν χογαν χογαν ἠθορ Πορ. Κε νην κε ἁι κε ιρ τογρ εωναρ των εωνων Δμην.</p>
<p>We worship the Father, and the Son and the Holy Spirit, one in essence. And we proclaim and say with the cherubim, "Holy, Holy, Holy are You O Lord." Now, and forever, and unto the age of all ages Amen.</p>	<p>Υενοωωτ ἠφιωτ νευ Πωηρι νευ Πιπνα εθν: ζεν τμετογαι ἠτε τουνια: ογορ ἠτενωω ἐβολ νευ Νιχερονβιμ: κε χογαν χογαν χογαν ἠθορ Πορ. Κε νην κε ἁι κε ιρ τογρ εωναρ των εωνων Δμην.</p>
<p>You gave birth, O Virgin, to the Giver of Life, and you saved Adam from sin. You gave joy to Eve instead of sorrow, and gave us life and salvation from corruption and alteration. You became our intercessor before God our Savior, who was incarnate of you.</p>	<p>Δρεμιρ ὠ τπαρθενορ ἠφρετ ἠπωνδ: ογορ ἀρενορεμ ἠΔλαμ ἐβολ ζεν φνοβι: ἀρετ ἠπογνογ ἠενα: ἠτπεβιὼ ἠπεκαζἠζητ: ογορ ἀρερεμωτ ναν ἠπωνδ νευ φνορεμ: ἐβολ ζεν ἠτακο νεμ ἠπιβτ: ἀρεωωπι ναν ἠνοπροστατηρ: ναρρεν Φτ πενρετρωτ: φνεταρβιταρξ ἐβολ ἠδἠτ.</p>





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*Hold fast what you have*

Visit the St. Mark Festival's website at

**[www.smfsus.org](http://www.smfsus.org)**

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