

GRADE 7-8

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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

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



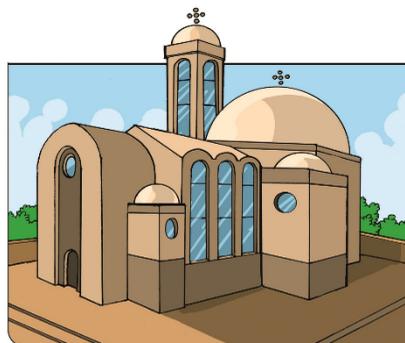
TAKE HEED

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)





*“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

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:**

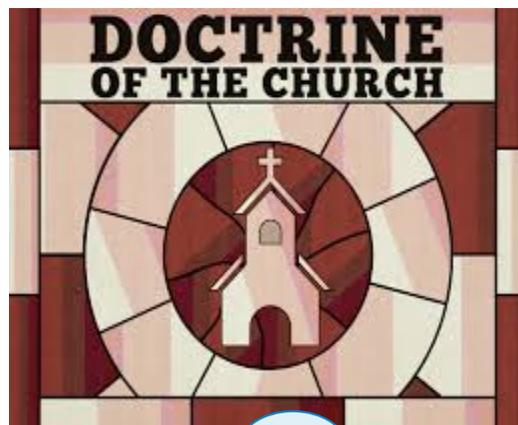
1. **LEARN** the sound teaching:

- “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**

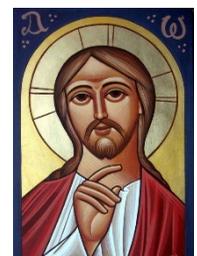


2. **In the church tradition received from the early fathers,** we learn about the doctrine. For example:
 - The doctrine of the Theotokos (Mother of God), which was challenged by Nestor when he called to separate the divinity of our Lord Jesus Christ from His humanity.
 - Our faith that we are the children 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.**

Study of the 2nd Epistle to St. Timothy

A Good Soldier of the Lord Jesus Christ

Timothy means **worship the Lord**. To know the writer and the receiver of the Epistle, read the following verses and fill in the provided spaces.

Verse	Sender	Receiver
2 Timothy 1:1		
2 Timothy 1:2		
Colossians 1:1		
Acts 9: 1-22		
Acts 16:3		
1 Corinthians 4:17		
1 Timothy 1:3		

Time of writing:

The Epistle was written in the year 67

Place of writing:

In _____ during his second _____. **Read the following verses to help you get the answer. (2 Timothy 1:8, 2 Timothy 1:1, 2 Timothy 2:9)** This epistle is considered _____ written by St. Paul in his second prison. (2 Timothy 4:6) This epistle is one of the _____ epistles written by St. Paul to the shepherds. It includes guidance for the shepherds to keep the sound faith. Part of the epistle was written to Timothy to encourage him in his preaching

Objectives:

- 1- St. Paul wrote this epistle from his second imprisonment to St. Timothy and the Church of Ephesus as an encouragement to endure hardships
- 2- Spiritual struggle and holding to the sound faith
- 3- St. Paul, expecting his near departure from the world, wrote to send his love, greetings and guidance to Timothy, his beloved disciple



Chapter 1: Faith and Encouraging Others:

The epistle opening	Verses 1-2
St. Paul encourages Timothy	Verses 3-7
The servant's faith	Verses 8-12
St. Paul's disciples support him	Verses 15-17

1. Read the chapter and write the verse that matches the meaning:

While St. Paul was imprisoned and awaiting martyrdom, he had faith that God had called him for this service and enduring the pain. His preaching is according to God's will.	
St. Paul was enduring this suffering waiting for the promise of eternal life	
St. Timothy was the dearest disciple to St. Paul's heart	
St. Paul was praying for peace and mercy for St. Timothy and the Church of Ephesus	
St. Paul remembers St. Timothy in his prayers day and night	
St. Paul worshipped God with a pure heart; even while he was persecuting the Christians he thought it was pleasing to God.	
St. Paul reminds St. Timothy of the Sacrament of Priesthood he received by laying his hands on St. Timothy.	
Write the verse that mentions the Sacrament of Priesthood	
Write the verse that mentions the prayers for the departed	
Write the verse that mentions the prayers for others	

2. Select the characters that were mentioned in the chapter 1 and write the verse:

1. Eunice		6. Lois	
2. Hermogenes		7. Dimas	
3. Onesiphorus		8. Luke	
4. Silas		9. Aquila	
5. Priscilla		10. Phygellus	

3. Write a verse from the chapter that best describes the pictures (Hint: What God did not give us, and what He gave us instead)

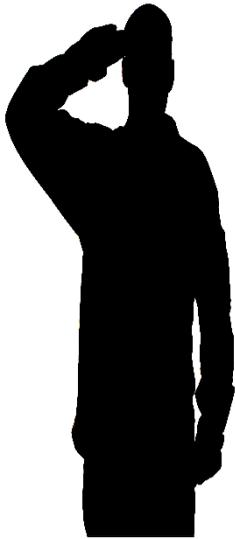


Chapter 2: Spiritual warfare

Spiritual warfare

Verses 1-13

St. Paul describes the spiritual struggle using three similes: soldier, athlete, and sower



Soldier

Earthly soldier	Spiritual soldier
Fights wars and endures hardships to satisfy the king	Endures hardships happily and joyfully to serve the Lord
The soldier thinks about nothing but fighting in the army	He doesn't get distracted by earthly things because his goal is to serve the Lord Jesus Christ
The soldier has specific clothes	He is dressed in appropriate clothes
The soldier sings the national anthem during the war	He sings the song of victory during the war against Satan and death. "This is a faithful saying: For if we died with Him, we shall also live with Him. If we endure, we shall also reign with Him. If we deny Him, He also will deny us. If we are faithless, He remains faithful; He cannot deny Himself."



Athlete

Sports athlete	Spiritual athlete
Follows certain practices	Follows the Church teachings and the guidance of his father of confession
Has a coach to guide him	Has a spiritual father (real coach)
Follows the rules of the game	Should have a spiritual cannon to achieve his success
Practices daily and abstains from eating certain types of food to achieve his success	He needs to continue in practice; if he stops for a while, he gets used to laziness



Sower

Earthly sower	Spiritual sower
It takes him a long time to get the harvest. He performs several different processes that ends in harvesting	He must be patient as God might send him assistance after a long while

Values and qualities of the servant:

- 1- Honest
- 2- Efficient
- 3- Has the ability to teach



4. Figure out the repeated meaning in the following verses:

“But shun profane and idle babblings, for they will increase to more ungodliness.” Verse 16

“Nevertheless, the solid foundation of God stands, having this seal: ‘The Lord knows those who are His,’ and, ‘Let everyone who names the name of Christ depart from iniquity.’” Verse 19

“But avoid foolish and ignorant disputes, knowing that they generate strife” Verse 23

5. Summarize the advice of St. Paul to his disciple from the chapter:

Verse 14:

Verse 16:

Verse 23:

6. Find in this chapter the advice of St. Paul to St. Timothy through the following verses:

- 1- Joseph and the wife of Potiphar, “But it happened about this time, when Joseph went into the house to do his work, and none of the men of the house was inside, that she caught him by his garment, saying ‘Lie with me.’ But he left his garment in her hand, and fled and ran outside. And so it was when she saw that he had left his garment in her hand, and fled and ran outside,” (Genesis 39:11-13)
- 2- “Create in me a clean heart, O God, and renew a steadfast spirit within me.” (Psalm 51:10)
- 3- “Blessed are the pure in heart, for they shall see God.” (Matthew 5:8)
- 4- “Therefore, my brothers, having now sustained brief sorrow, have been brought under the covenant of eternal life.” (2 Maccabees 7:36)

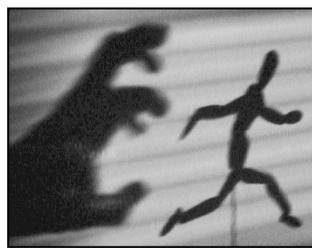
7. Find the verse of these 7 qualities that St. Paul advised St. Timothy (verses 22-26)

1.	Avoid youthful lust whether it's done by thinking or looking	
2.	St. Paul encourages his disciple to do good and righteous deeds, seek peace, maintain good relations, and call on the lord with a pure heart.	
3.	Avoid unnecessary discussions as they lead to quarrels and clashes.	
4.	Encouraging sinners to repent instead of quarrelling with them.	
5.	Timothy the Bishop should be able to teach.	
6.	Being patient in hardships	
7.	Correcting those who deviate from the right faith calmly and kindly to return them to God	

8. Write the correct verse that describes the picture:



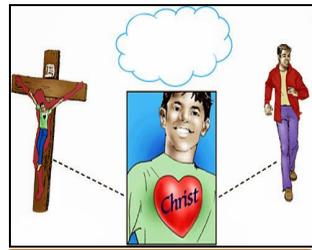














Chapter 3: Resisting Heretics

1- Mention 10 qualities of people in the last days.

1. _____ 2. _____ 3. _____ 4. _____
5. _____ 6. _____ 7. _____ 8. _____
9. _____ 10. _____

2- Mention the names of 2 people who resisted Moses.

1. _____ 2. _____

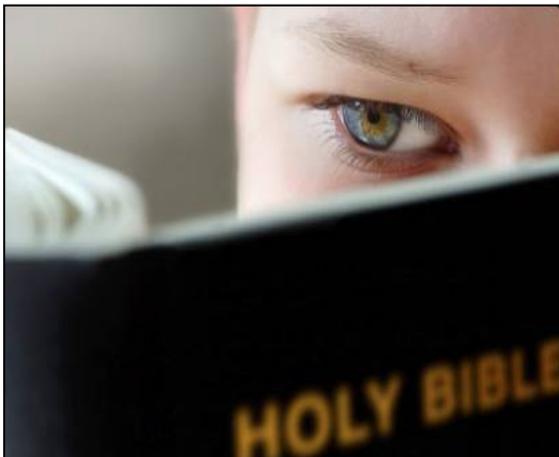
3- Mention 5 things in which St. Timothy followed his teacher St. Paul.

1. _____ 2. _____ 3. _____
4. _____ 5. _____

4- What are the benefits of the Holy Bible?

5- What are the advices of St. Paul to his disciple?

6- Comment on the following picture using verses from this chapter.



7. Read the following verses, which represent positive qualities, and try to figure out their corresponding negative qualities from the chapter:

Verse	Positive qualities	Negative qualities
“A new commandment I give to you, that you love one another; as I have loved you, that you also love one another.” (John 13:34)		
“For the love of money is a root of all kinds of evil.” (1 Timothy 6:10)		
“The fear of the Lord is to hate evil; pride and arrogance and the evil way and the perverse mouth I hate.” (Proverbs 8:13)		
“Therefore I say to you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven men.” (Matthew 12:31)		
“Honor your father and your mother, that your days may be long upon the land which the Lord your God is giving you.” (Exodus 20:12)		
“Be anxious for nothing, but in everything by prayer and supplication with thanksgiving, let your requests be made known to God.” (Philippians 4:6)		
“And the world is passing away, and the lust of it; but he who does the will of God abides forever.” (1 John 2:17)		
“Blessed are the merciful, for they shall obtain mercy.” (Matthew 5:7)		
“Now godliness with contentment is great gain.” (1 Timothy 6:6)		
“A faithful witness does not lie, but a false witness will utter lies.” (Proverbs 14:5)		
“You shall do no injustice in judgment, in measurement of length, weight or volume.” (Leviticus 19:35)		
“And be kind to one another, tender hearted, forgiving one another, even as God in Christ forgave you.” (Ephesians 4:32)		
“Therefore we also pray always for you that our God would count you worthy of this calling, and fulfil all the good pleasure of His goodness and the work of faith with power.” (2 Thessalonians 1:11)		
“You shall not steal, nor deal falsely, nor lie to one another.” (Leviticus 19:11)		
“My soul shall make its boast in the Lord; the humble shall hear of it and be glad.” (Psalm 34:2)		
“You shall love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind.” (Luke 10:27)		
“You have purified your souls in obeying the truth through the Spirit in sincere love of the brethren, love one another fervently with a pure heart.” (1 Peter 1:22)		

8. In verse 5, St. Paul advises his disciple to turn away from such people, the heretics and wicked ones, so he would not get affected by them. What about you? What do you need to turn away from?

9. And in verse 6, St. Paul is talking about the heretics who try to spread the wrong teachings. How did St. Paul describe them in verses 6-9?

10. Find the verse in the chapter that shows the importance of church tradition and discipleship.

11. St. Paul clarifies the importance of the word of God in the Holy Bible: Verses 13-17

12. Lists the words that give the meaning of the following:

1- The sermons and epistles sent by St. Paul to Timothy	
2- Practical application of the doctrine	
3- His goal in life is to love the Lord Jesus Christ and eternal life	
4- His faith and holding unto the Lord Jesus Christ	
5- Preaching people especially those resisting the truth	
6- Shown to everyone	
7- Enduring troubles	
8- There will be persecution of the faithful	

Chapter 4: Names and Events

1. Are these pictures related to the chapter? If yes, write the verse that indicates that:



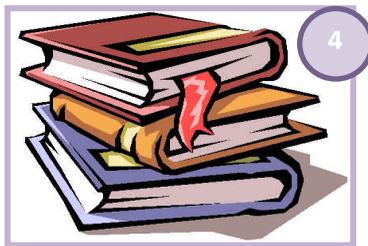
1. _____



2. _____



3. _____



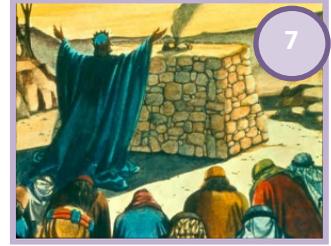
4. _____



5. _____



6. _____



7. _____

2.

Who am I?

1- Christians were persecuted and St. Paul was arrested and I loved the present world so I left St. Paul in Rome and went to Thessalonica.	
2- I am one of St. Paul's disciples, but I left him.	
3- I am one of St. Paul's disciples and he sent me an epistle. He sent me to serve in Dalmatia.	
4- I accompanied St. Paul in most of his journeys. I served him during his last imprisonment in Rome. I wrote a Gospel and the book of Acts.	
5- I accompanied St. Paul in his first preaching journey, however I didn't join the second. St. Paul had a dispute with my uncle. So, my uncle took me with him, but after his departure from this world I went to preach in North Africa and Egypt. My uncle is St. Barnabas and St. Paul asked St. Timothy to bring me with him.	
6- I am one of St. Paul's disciples. I was with him in the first prison in Rome, but he sent me to Ephesus to lead the church instead of St. Timothy, whom he wanted to go to Rome.	
7- I resisted St. Paul and stirred up people against him, however he didn't repay me and let God handle it.	
8- We were so attached to St. Paul. We had the same profession of making tents.	
9- I helped St. Paul in his service, then I departed this world. St. Paul asked St. Timothy to greet my household.	

3. St. Paul sent his final preaching advices in verses (1-5). What are they?

1. _____

2. _____

3. _____

4. _____

Deaconesses

DOES THE CHURCH NEED DEACONESSES?

Yes, the church does need deaconesses and it is important to mention that being a deaconess is not a rank of priesthood, since a woman cannot become a priest. The Bishop does not ordain her by putting his hand on her like a deacon. However, she stands in front of the altar and the Bishop prays on her using a prayer from the Canons of the Apostles.

WHAT IS THEIR ROLE IN THE CHURCH?

The Duties of a deaconess include:

- Helping the priest baptize women
- Asking about and teaching young girls and women in Sunday School
- Examples from church history: The Deaconess Olympias and Phoebe



WHO ARE DEACONESSES OLYMPIAS AND PHOEBE?...



The Deaconess Olympias:

Saint Olympias became known in church history thanks to her spiritual Father Saint John Chrysostom. He met her after being ordained bishop and saw how much she really loved the poor along with her dedication to prayer and worship.

Saint Olympias was from a wealthy family; her grandfather was the Governor of Constantinople. She was born around the year 368 A.D. She became an orphan when she was a child and was raised by her uncle, a righteous Christian man, who was close to Saint Gregory Nazianzen. Saint Olympias grew up in a luxurious environment. Saint John Chrysostom praised her in one of his letters saying, "it was not easy for someone like her to practice asceticism from her youth despite her riches"

When Emperor Theodosius wanted her to marry one of his relatives, she refused. He ordered all her possessions to be confiscated until she reached the age of 30 years. So, she wrote a letter to the Emperor thanking him for taking away the responsibility of managing her possessions. She continued to say that it would make her happier if he gave them to the poor. She then went and stayed four years in the East and came back living a life of worship and asceticism. The Emperor was surprised and he returned all her possessions to do with them as she pleased.

Saint Olympias then went to Saint Nectarios, Bishop of Constantinople, asking to dedicate her life to serving the Lord; he ordained her as a deaconess. Under the guidance of her teacher, Saint John Chrysostom, Saint Olympias built a home for young girls and widows who wished to serve the Lord.

Characteristics of the Deaconess Olympias:

- Responsible
- Mature
- Wise
- Gentle with the poor
- Limitless in her giving





The Deaconess Phoebe, servant at the church of Cenchrea:

The name Phoebe means bright. She was originally a gentile who was later baptized and became Christian. She was the only woman who was called “our sister” by St. Paul in his epistle to the Romans. He presented her to the believers in Rome describing her with three characteristics: **sister, servant, and his helper** – “**she has been a helper of many and of myself also.**” (Romans 16:2).

Sister	Demonstrates the spiritual closeness in Christ of all the believers at that time.
Servant	Being called a servant exhibits her close relationship with the church of Cenchrea.
Helper	A clear description of her role with Saint Paul and others.

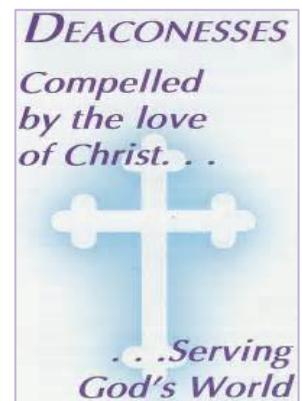
Service in the early church was not only for men, but there were several women who also helped, like the Deaconess Phoebe. When Saint Paul sent his greetings, he mentioned all the services including those of Cenchrea saying,

*“I commend to you Phoebe our **sister**,
 who is a **servant** of the church in Cenchrea,
 that you may receive her in the Lord in a manner worthy of the saints,
 and assist her in whatever business she has need of you;
 for indeed she has been a **helper** of many and of myself also.”*
 (Romans 16: 1-2).

Saint Paul referred to Phoebe as Deaconess, meaning she practiced the duties of a female deacon. This confirms the fact that the duties of deaconesses were to serve women in general, which is stated in the Apostles’ Canon.

Deaconess Phoebe is celebrated on the 3rd of September according to the calendar of the Greek church.

In 1992, The Holy Synod placed a rite to ordain celibate women, consecrated to the Lord’s service, to organize their life and service. This new task would also require their ordination into this life and be promoted into **subdeacon** and **deacon**. The consecrated is then required to read the oath for each level.



Study of the Book of Joshua

It is good for the youth to be wise teachers, for they too will become wise.

Joshua the son of Nun is a great example of such a person.

JOSHUA

Name: Joshua son of Nun. Joshua is a Hebrew word meaning “God Saves” and it is the same name as “Jesus” in the Hebrew language.

Original Name: Hoshea (Numbers 13:8), but Moses the prophet changed it to Joshua.

Tribe: Ephraim. He is the 11th great-grandson of Joseph.

Date and Place of Birth: Born in Egypt and left with the Exodus to the wilderness. He became the disciple of Moses the Prophet and was always with him.

Brief history: He was appointed by Moses as a leader for the people in the first battle after the Exodus, which was against the Amalekites (Exodus 17: 8-13). He was also one of the twelve spies that went to Canaan and one of the only two that came back with an encouraging report, esteeming from his faith, and became worthy to enter the Promised Land (Numbers 14: 7-9).

Accomplishments: Led the people to cross the Jordan River and entered with them into the Promised Land. He then divided the land between the tribes of Israel.

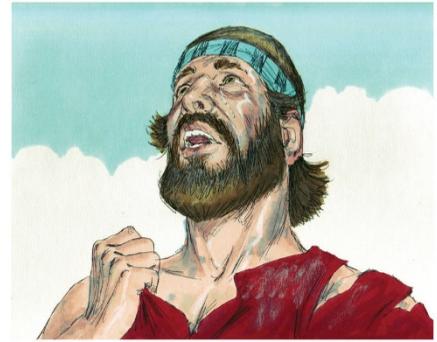
Joshua departed at 110 years of age.



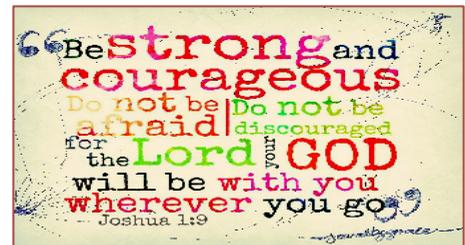
Chapter 1

- 1) Moses was the person to whom God would speak to. And after his death the word of God did not stop, but was extended to his disciple Joshua.

“Moses My servant is dead”: Sometimes we can think that God’s work is dependent upon certain people and we may ask “who can ever come and replace Moses and be like him?!” But God will continue in His work because He is the hidden worker in us, even if He uses people to do the work.



- 2) Joshua gave the Israelites a promise: God will give them the promised Land (out of His goodness), but they will have to work hard to receive it. This shows the importance of our strife with the work of Grace.
- 3) Even though God is the True Leader, He doesn’t eliminate the human factor. He asked Joshua to divide the land between the tribes and to prepare the people to cross into the land and own it.
- 4) God comforted Joshua saying **“No man shall be able to stand before you all the days of your life; as I was with Moses, so I will be with you. I will not leave you nor forsake you. Be strong and of good courage” (Jos 1:5-6)**. Joshua, as Moses’ disciple, saw how God was with Moses. He witnessed the numerous times God worked miracles by the hand of Moses (the manna and quail, water from the rock...). So God was comforting him and telling him that He will never leave him alone, exactly like He was with Moses because **“Jesus Christ is the same yesterday, today, and forever” (Hebrews 13:8)**.
- 5) God commanded Joshua to be strong and to work according to the Law that God gave to his teacher Moses. He commanded him never to leave the Law, but to memorize it and repeat it day and night. Because when the word of God is in us all the time, we can do anything.



- 6) The Jordan River represents death. It is as if God is telling us “Don’t be scared of death...death will not swallow you...cross over death and I will give you victory over it and you will reach eternal life.” Therefore no one can enter heaven without dying first, exactly like no one from the Israelites could have entered the Promised Land without crossing the Jordan.

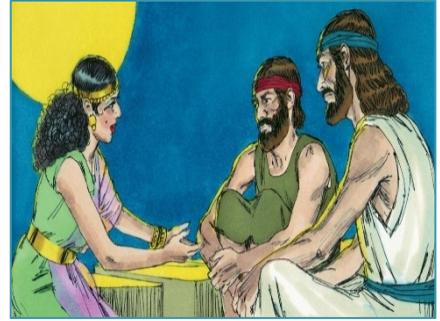
Joshua, therefore, represents Christ who was victorious over death (by death He trampled death). The Israelites crossed over two waters: the Red Sea with Moses and the Jordan River with Joshua. We too crossover the “waters” twice: first, during baptism, we crossover from the darkness to the light, while our second time is when we crossover from this world to reach heaven.

We learn from this chapter:

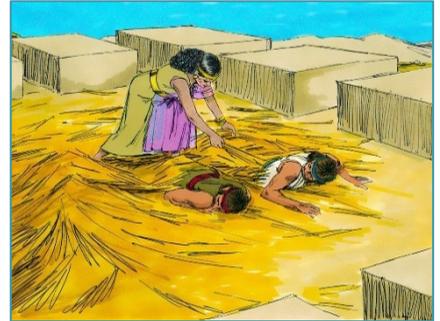
- 1) God is our success and strength. As long as we want to walk with Him, He will be always there ready to help us.
- 2) To hold unto God’s word and always repeat it and work according to it.
- 3) To walk in the path of our holy fathers, the saints, who came before us.

Chapter 2: God's acceptance of the Gentiles

1) Joshua sent two spies to Jericho (a symbol of the Lord Christ sending His disciples to preach) and there they met with Rahab. She was an idol worshipper, but repented and told the spies that she heard of their God who saved His people, split the Red Sea for them, and made them victorious over their enemies. Rahab, by her faith, became a symbol of the gentiles entering the faith. For God doesn't reject the gentiles, but He rejects their sins.



2) The king of Jericho learned about the presence of the two spies and he sent his soldiers to find them. Rahab hid the spies over her roof till the king's soldiers went away. Just as Joshua sent the spies to Jericho, so did our Savior when he sent the apostles to the gentiles. And as Rahab accepted the spies and hid them, so did the gentiles with the faith of the Apostles when they accepted it (hid it) in their hearts.



3) Rahab was certain (faithful) that the Israelites will be victorious over her people. That's why she asked for the safety of her household when they do conquer the city. The spies promised that they will save her family only if she puts a scarlet cord on her window and that the members of her household don't go out during the war. The scarlet cord was a direct symbol to the blood of Christ, which was shed for us, and is the same thing that happened to the people of Israel on the night of their Exodus from Egypt, when they put the blood on their doors. Also, only the people inside the house were saved, for there is no salvation outside the Church and her sacraments.

4) Rahab was not selfish to only think about her salvation, but she asked for the safety of her household and it was given to her.



We learn from this chapter:

- 1) There is no salvation without the blood of Christ through faith and works (Rahab believed and worked to save the spies).
- 2) There is no salvation outside of the Church who Christ saved with His own blood.
- 3) There is no selfishness in Christianity, but a desire for all to know the Way to the Lord.

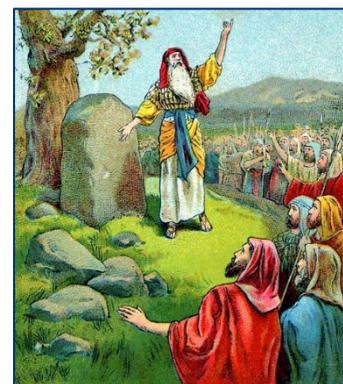
Chapter 3: Joshua does what Moses did



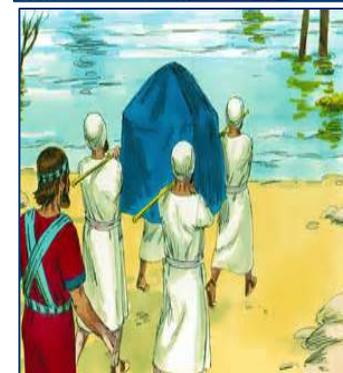
1) Joshua and the congregation got ready to cross the Jordan River and enter the Promised Land. They woke up early to go to the banks of the Jordan; there they stayed for 3 days for sanctification to be ready to enter the land, which they had been longing to enter, after so many years in the wilderness.

2) Joshua asked the people to be sanctified before they cross the Jordan. The same thing applies to baptism; the parents, or the catechumens, should confess and pray before their child is baptized.

3) The Church teaches us to receive the teaching and the faith from those who were before us; our Church is a Church of discipleship. For whatever Moses received from God, he delivered to Joshua. And Joshua did not hesitate to ask the people to sanctify themselves by repentance, washing with water, and to keep away from anything that defiles. And in the New Testament, the Lord Jesus Christ asked us to **“be holy” (1 Peter 1:16)**.



4) The presence of the Ark of the Covenant symbolizes the presence of God in the midst of His people leading them to victory. The ark also points to God’s commandments because it had, inside of it, the two tablets of the law. The ark was always leading the people when they were walking and it was carried by the priests when they were crossing over. We too, if we want to arrive to the promised land (the heavenly Jerusalem), we must walk behind the Ark of the Covenant and what it contains, the teachings (the Holy Bible), and then we cross over the Jordan (e.g. die to every sin as we have once died through baptism).



We learn from this chapter:

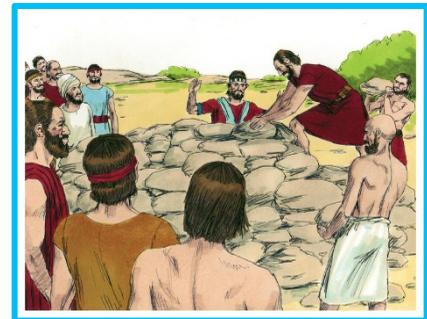
To obey and apply the commandments of God in the Holy Bible and the guidance of our spiritual fathers.

Chapter 4: The Great Crossing

1) Joshua led the people, while abiding with all the commandments and Law of Moses, in addition to all that the Lord had ordered him to do. The priests stayed in the middle of the Jordan till everything was done according to the commandment of the Lord.



2) Joshua chose 12 men, one from each tribe, and ordered them to carry a rock each from the middle of the Jordan to be set outside. So when the children, of future generations, would ask their parents about these stones, they would tell them the story of the crossing and how the Lord dried up the water with a mighty hand.



In the first crossing, the sign was blood (Exodus 12:26), while the second crossing, the sign was the rocks (Joshua 4:6-7).

This is the same reason why we have icons hung in front of us in the Church. So when children ask their parents about them, they would tell them the stories of these saints and how they were victorious by the help of God.

3) The people hurried to cross the river. Some may have had a little faith so they hurried before the water would come back. But these people, when they saw the miracle, their faith was strengthened. Some hurried in obedience to Joshua's commandment and others hurried because they were longing to enter the land. This is exactly what happens with us. Some of us may hurry back to repentance because we are scared from hell and death, but we would discover in our hurry that God loves us so much and our faith will become stronger. Others will hurry to repentance because of obedience or longing for the heavenly Jerusalem. These people will increase in purity even more. The point is, we all need to hurry, with no delay, all the days of our lives towards repentance till we cross over this world in peace.

We notice here that the priests did not pass till all the congregation had passed first. This is true fatherhood. They started the crossing and they ended it after making sure everyone was

4) The Israelites crossed the river to the promised land on the 10th day of the 1st month, which was the period for celebrating the Passover. The crossing had to happen through the Passover lamb. And as the Passover lamb is a symbol of Christ and His salvation, so there is no paradise without Him and His Cross.



Chapter 5: The Sanctification of the Senses

- 1) The kings of the gentiles (the Amorites and the Canaanites) heard about how the Lord dried up the Jordan River for the Israelites to cross. Their hearts melted inside of them.
- 2) The Lord commanded Joshua to circumcise all the congregation. All the males that came out of Egypt died and did not enter the promised land because of their continuous grumbling against God. Their children, however, were never circumcised because they were born in the wilderness. God wanted to reestablish the covenant of circumcision, after the crossing, as a symbol of the sanctification after we cross over to Him.
- 3) The people of Israel celebrated the Passover on the 14th day. They celebrated only after circumcision. In the same manner, only the people who are baptized can partake of the Communion.

The Israelites crossed over the Jordan on the 10th day of the month, which is the day the lamb is to be chosen to be put under observation until the 14th day. God planned that the people should cross the Jordan on the Passover. This is because they are entering into the freedom of the glory of the children of God, which can only be done through the crucified Christ.



- 4) When the people entered the promised land, the Manna stopped coming down for them and they started eating from the harvest of the land. It was unacceptable to eat of the food of the wilderness after entering the promised land. This is the same with us when we grow in our spiritual life; we should make sure that we are feeding our spirits appropriately.



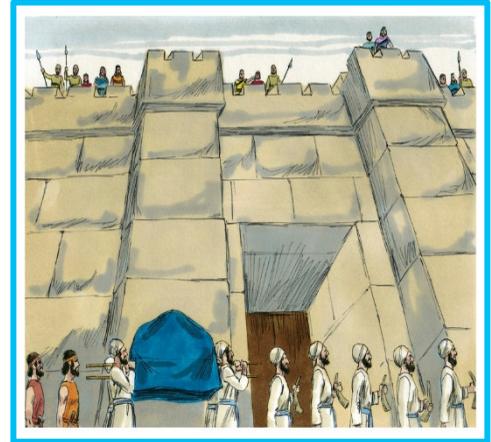
Before the first crossing (exodus from Egypt), the Israelites had the Passover, but they ate it again after the second crossing. This is a symbol of communion, which is necessary to help us fight and overcome our sins. We need communion after we get over the sin to confirm us and to help us grow in our spiritual life.



- 5) Joshua had to take over the city of Jericho to complete his crossover and it was a heavily fortified city. God, therefore, appeared to him to strengthen him. We know that this was an apparition of Christ in the Old Testament and not just an angel because:
 - a. When Joshua worshipped Him, He accepted it whereas an angel doesn't accept worshipping (Revelation 22:8).
 - b. He told Joshua **"Take your sandal off your foot, for the place where you stand is holy"** (Joshua 5:15). This is the same sentence that the Lord told Moses from the burning bush.

Chapter 6: God is the reason of our victory

- 1) God used Jericho, in a very unique way, to make sure the people of Israel understood that the war they were going to fight is His and that all they needed to do is to have faith. The people did not even ask for an explanation about why they were going around the city; they just obeyed Joshua and went around the city for 6 days. On the seventh day, they obeyed again and went around the city 7 times till they were not even able to walk anymore. Then they listened to Joshua when he told them to shout because the Lord had given them the city and they did so without knowing how it would happen.



- 2) The fall of Jericho is a symbol of the fall of the kingdom of Satan. The fall required the work of the whole congregation to be in one spirit, for God to work through/in them. To win over Satan we, as a Church, must pray together and having Christ in our midst, in the Eucharist, will ensure our victory.
- 3) Joshua ordered the people of Israel not to take anything from the city for themselves. He ordered the two spies to go and get Rahab and all her household, according to the promise they made to her, before he ordered the city to be burned. She became a part of the congregation and the great grandmother of our Lord Jesus Christ.

Chapter 7: Honesty - Take heed to yourself

The Lord ordered the people not to take anything from the city of Jericho, but one man, Achan the son of Carmi, did not obey and took some things to himself. This was the reason the Israelites lost the war against the small city of Ai. For when one member of the congregation sins, the whole congregation will bear the consequences.

- 1) The people who just defeated the great city of Jericho were negligent against the small city of Ai and lost. The same thing happens with us when we become negligent in our spiritual lives and let “small” sins in. These are the foxes that God meant when He said, **“The little foxes that spoil the vines” (Song of Songs 2:15).**
- 2) Joshua was the one that went in front of the Lord and asked for forgiveness on behalf of his people. This is a symbol of our Lord Jesus Christ who became our intercessor before the Father at all times.
- 3) When God told Joshua about the reason they lost, He did not tell him the name of the traitor at first, to give him time to repent. Every time they drew a lot, Achan had a chance to repent.
- 4) The complete destruction of sin was needed; that’s why Achan and his household had to be stoned. This was to eradicate the source of evil from the congregation.

Compare between the prayers of Moses in Exodus 32:11-14 and Joshua’s in verses 6-9. Any similarities?

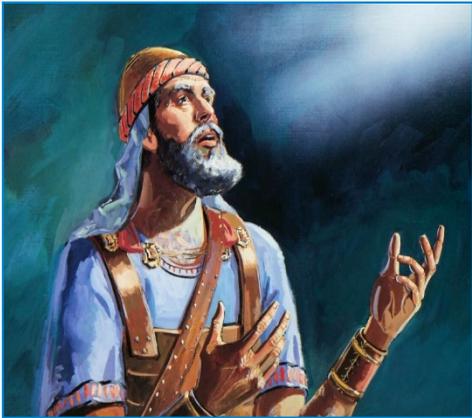
The Agpeya is the same thing! We use the words of the psalms, and the prayers of our fathers exactly like Joshua used the words of his teacher, Moses.

Chapter 8: Struggle + Grace = Victory

When Israel finally took out the sin from the midst of them, the Lord comforted Joshua and gave him a promise of victory.

- 1) The cross was used to symbolize the Cross of our Savior. For salvation comes only through the Cross. Through the cross, our Lord defeated Satan who no longer has power over us.
- 2) When Joshua built the altar, he built it according to the commandment given to Moses by the Lord (Exodus 20:25).
- 3) Joshua ordered the people to read the Law of the Lord together. For we always have to read and obey God's word.

Symbolism of Joshua to the Lord Jesus Christ

Joshua	Our Lord Jesus Christ
	
Meaning of his name: God saves	Meaning of his name: God saves
Led the people in crossing to the Promised Land	Leads us to the heavenly Jerusalem
Born in Egypt (the land of slavery) like his brothers	Born in this world and became like us in everything
The book ended with Joshua's death after the Lord had given the people the promised land	The Lord Jesus Christ died for us to allow us to enter the everlasting life
He led his people to victory	He leads us to win over sin and death
He was called "God's servant"	The Lord Jesus Christ emptied Himself and took the form of a servant
He sent two spies who made Rahab, the gentile, believe and be saved from death	The Lord Jesus Christ sent His disciples two-by-two to every city to save those who might believe.
God supported Joshua by the performing of many miracles	The Lord Jesus Christ performed many miracles as a proof of His Divinity
The book of Joshua is the book of the establishment of the Church of the Old Testament according to the promise of God to the Patriarchs.	The book of Acts is the establishment of the Church of the New Testament according to the promise of Our Lord Jesus Christ who established her by His Blood.

Discover Your Treasure

“Do not neglect the gift that is in you” (1 Timothy 4:14)

“Therefore every tree which does not bear good fruit is cut down and thrown into the fire”
(Matthew 3:10)

1: EVERYONE HAS TALENTS:

Who am I? Why did God create me? What does He want me to do?

God gives everyone different talents such as qualifications, abilities, time, etc..., according to our potential. He expects us to use them to benefit ourselves, our communities, and the entire humanity until He comes again.

It doesn't matter the number of talents we have; what matters is our faithfulness in using them wisely.

It is your responsibility to find out what your talents are. Otherwise, you would be living without a goal and will resort to non-edifying means to occupy your time.

2: WHAT IS A TALENT?

A talent is every gift... every chance... given to us from God. We must use it for His glory, the good of others, and for our own benefit. No one can claim not to have any talents; God gave talents to every human being.

3: TYPES OF TALENTS:

General Talents: a free divine gift given to all people such as...

1- Life:	“for to me, to live is Christ” (Philippians 1:21).
2- Time:	We are all given the gift of time, 24 hours a day. We can appreciate it and invest it wisely, or we can neglect and waste it. Be careful- your time is your life; it affects your eternity.
3- The body:	We must care for it and keep it healthy as a gift from God.
4- The mind:	guide it and nurture it with what will edify and enlighten it.
5- Emotions and feelings:	Discipline them to be used in a constructive and useful way.
6- Health:	it is a gift that sometimes is only appreciated by those who lack it. Do you look at your health as a gift from God? Care for your health and use it to serve others.

7- Being a Child of God:	Did you ever think to give thanks for being a member of the church of God? That you are God's child? The greatest gift is being God's children.
8- Personal Gifts:	Such as playing music... photography... drawing... acting... sculpture, singing... being sociable... poetry... writing... positivity in life, a peacefulness, being active, etc...

You have to discover your talents and invest it. Hiding the talents is not humility, but it is like the servant who buried his talent in the "parable of the talents."

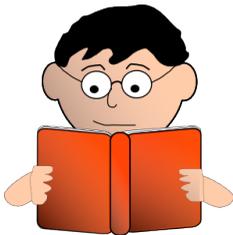
4: HOW TO DISCOVER YOUR TALENTS?



1. Examine and ask yourself:

You are the most capable of understanding yourself. So, know yourself and discover what's in you.

What do you like to do? How do people describe you? etc... Try something new to find out what you can do.



2. Read and research:

Reading opens your eyes to a lot of things; you can find out what fields interest you with reading and researching.



3. Ask others:

People around you can help you discover yourself. Ask those people around you whom you trust; those you know are experienced and who care for your well-being and listen to their guidance: your father of confession... your servant... your parents.... your brothers or sisters... your true and faithful friend...



4. Don't compare yourself to others:

Your talent is your very own special and unique talents. God can use your small talent to His Glory.



5. Develop your talent:

By learning and studying....by continuous practice and exercise.

Motive:	Means:	The Goal:
Faithfulness in using the gifts God gave you.	To work with God's grace ... for without God I can do nothing but "I can do all things through Christ who strengthens me" (Philippians 4:13).	Give glory to God in everything.

Activity: Read the parable (Matthew 25:14-30) and answer the following questions:

- 1- Why didn't God give each person equal talents? What did everyone do with his gift? Why?
- 2- What is the reward for the winner and the punishment for the one who did not use his talent?
- 3- What do each of these words signify (or is a symbol of)?

Who is the master? _____

Who are the slaves? _____

The talents... _____

He traveled _____

Memorization

1. “Take heed to yourself and to the doctrine.”

1 Timothy 4:16

2. Matthew 5:1-12: The Beatitudes

And seeing the multitudes, He went up on a mountain, and when He was seated His disciples came to Him. ² Then He opened His mouth and taught them, saying:

³ “Blessed *are* the poor in spirit,
For theirs is the kingdom of heaven.

⁴ Blessed *are* those who mourn,
For they shall be comforted.

⁵ Blessed *are* the meek,
For they shall inherit the earth.

⁶ Blessed *are* those who hunger and thirst for righteousness,
For they shall be filled.

⁷ Blessed *are* the merciful,
For they shall obtain mercy.

⁸ Blessed *are* the pure in heart,
For they shall see God.

⁹ Blessed *are* the peacemakers,
For they shall be called sons of God.

¹⁰ Blessed *are* those who are persecuted for righteousness’ sake,
For theirs is the kingdom of heaven.

¹¹ “Blessed are you when they revile and persecute you, and say all kinds of evil against you falsely for My sake. ¹² Rejoice and be exceedingly glad, for great *is* your reward in heaven, for so they persecuted the prophets who were before you.

2. Verses to prove the divinity of the Lord Jesus Christ:

Eternal:	"Most assuredly, I say to you, before Abraham was, I AM." John 8:58
	I am the Alpha and the Omega, <i>the</i> Beginning and <i>the</i> End, the First and the Last." Revelation 22:13
Present everywhere and all the time:	"I am with you always, even to the end of the age.' Amen" Matthew 28:20
	"For where two or three are gathered together in My name, I am there in the midst of them." Matthew 18:20
Knows everything:	"For Jesus knew from the beginning who they were who did not believe, and who would betray Him." John 6:64
	"I am He who searches the minds and hearts." Revelation 2:23
The Judge:	"And I will give to each one of you according to your works." Revelation 2:23
	"For the Son of Man will come in the glory of His Father with His angels, and then He will reward each according to his works." Matthew 16:27
Sinless:	"Who committed no sin, Nor was deceit found in His mouth." 1 Peter 2:22
	"Which of you convicts Me of sin? And if I tell the truth, why do you not believe Me?" John 8:46
Creator:	"All things were made through Him, and without Him nothing was made that was made." John 1:3
	"yet for us <i>there is</i> one God, the Father, of whom <i>are</i> all things, and we for Him; and one Lord Jesus Christ, through whom <i>are</i> all things, and through whom we <i>live</i> ." 1 Corinthians 8:6

3. Sayings of the Fathers:

1. "To deny yourself on earth, is to win yourself in heaven." -His Holiness Pope Shenouda III
2. "Let the eye of your soul be sleepless to guard yourself." -St. Basil the Great
3. "Do you wish your prayers to fly toward God? Give it two wings: fasting and almsgiving." - Saint Augustine
4. "It is necessary to have equal zeal for the love of virtue and the hatred of sin."- St. Basil the Great

Coptic



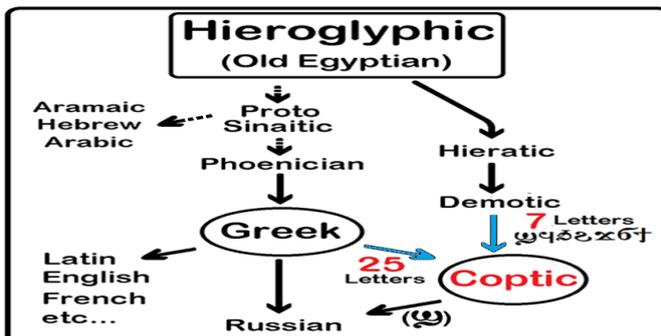
Our Lord spent about four years in Egypt as a baby. He spoke to the people of Egypt in their language, which was Coptic at that time.

THE COPTIC ALPHABET

	 Alpha A	 Veeta B, V	 Gamma G, N, Gh	 Delta D, Th (the)	
 Eyy E	 Number 6 So-oo Not a true letter The number 6	 Zeeta Z	 Eeta EE	 Theeta TH (think), T	 Yota I, Y
 Kappa K	 Lavla L	 Mey M	 Ney N	 Eksee KS	 O O
 Pee P	 ro R	 seema S-Z	 tav T	 Epsilon V, I, (oo)	 Fey F
 Key K, Kh, Sh	 Epsee PS	 Oo Oo	 Shai SH	 Fai F	 Khai KH
	 Hori H	 Ganga G, J	 Cheema CH	 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 (Ϟ)



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

Last 7 letters from Hieroglyphic through Hieratic and Demotic

Pronunciation

Pronunciation of the (**Ι**) next to another vowel

The (**Ι**) is pronounced “Y”
when it is either before or after
any other vowel

ΙΑ ya **ΑΙ** ay **ΙΕ** ye **ΕΙ** ey

ΙΟ yo **ΟΙ** oy **ΙΩ** yo- **ΩΙ** o-y

ΙΑΛ Mirror

ΑΙΑΙ Grow, Increase

ΙΕ Or

ΙΩΙ Wash

ΙΟΥ Sea

(**ΦΙΟΥ** The Sea)

ΙΩΤ Father

(**ΦΙΩΤ** The Father)

ΩΙΚ Bread

(**ΠΩΙΚ** The Bread)

Pronunciation when the (**ΟΥ**)
is followed by another vowel

ΟΥΙ (owwi) such as in **ΝΙΦΗΟΥΙ**

ΟΥΑ (owwa) such as in **ΕΘΟΥΑΒ**

ΟΥΗ (owwee) such as in **ΟΥΗΒ**

ночри

hi

ночри пенлих

Hi Sayedna

ночри пеніот

Hi Abouna

оухаи



Bye

оухаи
џен п̄боис

Bye
(in the Lord)

The possessive Pronouns (1)

	For s.m. nouns e.g. Father (ዐጥ)	For s.f. nouns e.g. Mother (ዓለሃ)	For plural nouns e.g. Books (ጸዐዐ)
	በ	ጥ	ዘ
My	በ ለዐጥ My father	ጥ ለዓለሃ My mother	ዘ ለጸዐዐ My books
Our	በ ዜበዐጥ Our father	ጥ ዜዓለሃ Our mother	ዘ ዜጸዐዐ Our books

The possessive Pronouns (2)

	For s.m. nouns e.g. Father (ዐጥ)	For s.f. nouns e.g. Mother (ዓለሃ)	For plural nouns e.g. Books (ጸዐዐ)
	በ	ጥ	ዘ
Your (s.m.)	በ ሩበዐጥ Your father	ጥ ሩዓለሃ Your mother	ዘ ሩጸዐዐ Your books
Your (s.f.)	በ ሩዐጥ Your father	ጥ ሩዓለሃ Your mother	ዘ ሩጸዐዐ Your books
Your (pl.)	በ ሩጥበዐጥ Your father	ጥ ሩጥዓለሃ Your mother	ዘ ሩጥጸዐዐ Your books

The possessive Pronouns (3)

	For s.m. nouns e.g. Father (ዐጥ)	For s.f. nouns e.g. Mother (ዓለሃ)	For plural nouns e.g. Books (ጸዐዐ)
	በ	ጥ	ዘ
His	በ ሩባዐጥ His father	ጥ ሩባዓለሃ His mother	ዘ ሩባጸዐዐ His books
Her	በ ሩዐጥ Her father	ጥ ሩዓለሃ Her mother	ዘ ሩጸዐዐ Her books
Their	በ ሩሃዐጥ Their father	ጥ ሩሃዓለሃ Their mother	ዘ ሩሃጸዐዐ Their books

Practice with some words **MY OUR**

Masculine	Feminine	Plural
በ ዐጥ† God	ሩ ዓለሃ Sister	ዘ ዓለሃ Mothers
ዐ ዘገግ Bread	ጸ ዐዐ Power	ዐ ጥ† Fathers
ቆ ዐገር Lord	ሣ ዩቦ Daughter	ሩ ክዘዐጥ Brothers
ጸ ዐዐ Book	ባ ልገብ City	ሩ ዓለሃ Sisters
ሩ ዐገግ Brother		

Practice with some words **Your (m) (f) (pl)**

Masculine	Feminine	Plural
በ ዐጥ† God	ሩ ዓለሃ Sister	ዘ ዓለሃ Mothers
ዐ ዘገግ Bread	ጸ ዐዐ Power	ዐ ጥ† Fathers
ቆ ዐገር Lord	ሣ ዩቦ Daughter	ሩ ክዘዐጥ Brothers
ጸ ዐዐ Book	ባ ልገብ City	ሩ ዓለሃ Sisters
ሩ ዐገግ Brother		

Practice with some words **His Her Their**

Masculine	Feminine	Plural
በ ዐጥ† God	ሩ ዓለሃ Sister	ዘ ዓለሃ Mothers
ዐ ዘገግ Bread	ጸ ዐዐ Power	ዐ ጥ† Fathers
ቆ ዐገር Lord	ሣ ዩቦ Daughter	ሩ ክዘዐጥ Brothers
ጸ ዐዐ Book	ባ ልገብ City	ሩ ዓለሃ Sisters
ሩ ዐገግ Brother		

Present Tense

	1 st person	2 nd person	3 rd person
(s.m.)	†	κ̂(χ̂) you	ὅ̂ he
(s.f.)		τε you	ς̂ she
(pl)	τεν we	τετεν you	ce they

Negative of Present Tense ἀν or ἡ̂....ἀν

The Verb **ψ̂ληλ** (to pray) in the Present Tense

	1 st person	2 nd person	3 rd person
(s.m.)	†ψ̂ληλ I pray	κ̂ψ̂ληλ You pray	ὅ̂ψ̂ληλ He prays
(s.f.)		τεψ̂ληλ You pray	ς̂ψ̂ληλ She prays
(pl)	τενψ̂ληλ We pray	τετενψ̂ληλ You pray	ceψ̂ληλ They pray

Present Tense	Negative of the present Tense	
†ψ̂ληλ I pray	†ψ̂ληλ ἀν I do not pray	ἡ̂†ψ̂ληλ ἀν I do not pray
ceψ̂ληλ They pray	ceψ̂ληλ ἀν They do not pray	ἡ̂ceψ̂ληλ ἀν They do not pray

Practice the **present tense**
and the **negative of the present tense**
with these verbs

κωορν	to know	ζεασι	to sit down
ωψ	to read	ζερδερ	to snore
ς̂δα	to write	ορωψτ	to worship
†ωορ	to glorify	ναρ	to look at

ἸΝ ΤΩ ΟΝΟΜΑΤΙ ΤΟΥ ΠΑΤΕΡΟΣ

In the Name of the Father

ΚΑΙ ΤΟΥ ΥΙΟΥ

and the Son

ΚΑΙ ΤΟΥ ΑΓΙΟΥ ΠΝΕΥΜΑΤΟΣ

and the Holy Spirit

ΘΕΟΥ ΜΟΝΟΥ ΑΜΗΝ

One God Amen



ΟΥΡΑΝΩΝ ΕΣΤΙΝ Ο ΘΕΟΣ

Our Father who art in Heaven

ἵνα ἡμεῖς ἀξιωμακοῦμεν εὐχαριστῆσαι σοὶ

Make us worthy to say thankfully

ΟΥΡΑΝΩΝ ΕΣΤΙΝ Ο ΘΕΟΣ

Our father who art in heaven

ἁγιασθήτω τὸ ὄνομα σου

Hallowed be Thy name

ἁγιασθήτω τὸ κράτος σου

Thy kingdom come

ὡς ἐστὶν ἐν οὐρανῷ

Thy will be done

ὡς ἐστὶν ἐν οὐρανῷ

On earth as it is in heaven

δός μοι σήμερον τὸ ἄρτον ἡμῶν ἡμετέρον

Give us this day our daily bread

καὶ ἄφες ἡμῶν τὰ ἑσθλά

And forgive us our trespasses

ὡς ἡμεῖς ἀφίμεθα τοῖς ἁμαρτωλοῖς

As we forgive

τοῖς ἁμαρτωλοῖς ὅτι ἠμαρτάνουσιν ἡμῖν

those who trespass against us

καὶ μὴ ἰσθῆσαι ἡμᾶς εἰς πειρασμόν

And lead us not into temptation

ἀλλὰ ῥῆσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ

But deliver us from the evil one

ἐν ἰησοῦ χριστῷ τῷ κυρίῳ ἡμῶν

In Christ Jesus our Lord

ὅτι ἡμεῖς

For Thine is

τὸ κράτος καὶ ἡ δύναμις καὶ ἡ δόξα

the kingdom, the power and the glory,

εἰς πάντοτε ἁμήν

forever, Amen

Hymns & Rituals



1. Ερε ποιόντων – May their holy blessings...

Rites: The hymn “May their holy blessings...” is chanted during the Liturgy of the Faithful. The first part of the hymn “May their holy blessings be with us” is a response to the Commemoration of the Saints and requests the blessings of the saints. The second part of the hymn “Glory to you...” is a response to the Diptych and is a prayer for the Lord to repose the souls of those who have recently departed.

May their holy blessing be with us. Amen.	Ερε ποιόντων εσονται ωπι νεμαν: ἀμην.
Glory to You, O Lord. Lord have mercy. Lord have mercy. Lord, bless us. Lord, repose them. Amen.	Δοξα ci Κυριε: Κυριε ελεησον Κυριε ελεησον: Κυριε ενδοσησον Κυριε αναπαυσον: ἀμην.

2. Doxology for Great Lent Weekends

Rites: The word doxology means “a praise to God.” The Coptic Church has doxologies for every occasion (sometimes more than one doxology) and for every saint. The doxologies are chanted during Vespers and Prime Offering of Incense, and the Midnight Praises. The Doxology for the Great Lent Weekends focuses on God’s mercy. In it, we praise God in His mercy, contemplate on some examples of His mercy, and ask Him to have mercy upon us.

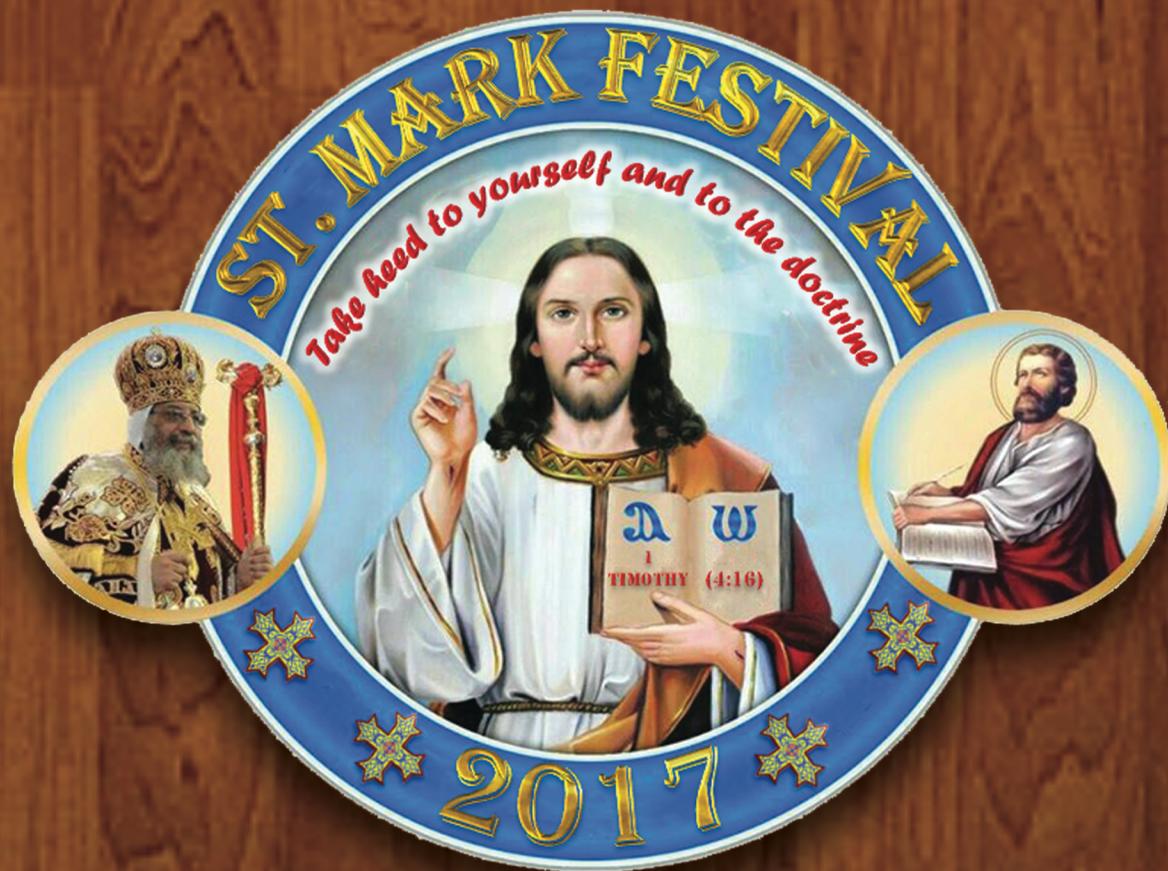
Your mercies O my Lord I will praise, forever and ever, and from generation to generation, I will declare Your truth out of my mouth.	Μεκναι ω Παβοιc ιηναρωc μμωov: ωα ενεc ιητε πιενεc: ovov icxen xovv ωα xovv: ιηναρω ιητεκμεθμη δεv ρωι.
My iniquities have covered my head, and have overburdened me, O God hear me sighs, and cast them away from me.	Μαλνομια αυβιcι ενταλφε: ovov αυερω ενρη ενωι: Φνονι cωτεμ επαγιαδου: ειογι μμωov εβολεαροι.
Make me like the publican, who has sinned against You, You had compassion upon him, and forgave him his sins.	Αριττ μφρηι μπιτελωνηc: φνεταφερνοβι εροκ: ακωενεητ ενρη ενωq: ακχα νεφνοβι ναq εβολ.
Make me like the adulteress, whom You have redeemed, You have saved and rescued her, for she pleased You.	Αριττ μφρηι ηιπορηι: θηετακωι μμοc εβολ: ακτοvνοc ακνοεμ μμοc: xe acpανακ μπεκμθo.
Make my like the thief, who was crucified upon Your right hand, he confessed to You, and likewise said.	Αριττ μφρηι μπιcονι: φνεταναωq ηca τεκοvιναμ: αφερομολοcιν μμοκ: μπαρηι ενω μμοc.
“Remember me O my Lord, remember me O my God, remember me O my King, when You come into Your kingdom.”	Χε αριπαμενι ω Παβοιc: αριπαμενι ω Πανovι: αριπαμενι ω Παovρο: ακωανι δεv τεκμετοvρο.

For You O my Savior, have accepted his confession, You were compassionate to him, and sent him to Paradise.	Ν ΘΟΚ ΔΕ Ω ΠΑΣΩΤΗΡ: ΑΚΩΩΠ ΕΡΟΚ ΝΤΕΦΟΜΟΛΟΓΙΑ: ΑΚΩΕΝΖΗΤ ΕΞΡΗΙ ΕΧΩΦ: ΑΚΟΥΟΡΠΓ ΕΠΙΠΑΡΑΔΙΣΟΣ.
Likewise I the sinner, Jesus my True King and God, have compassion upon me, and make me as one of them.	Δ ΝΟΚ ΖΩ ΞΑ ΠΙΡΕΦΕΡΝΟΒΙ: ΙΗΣΟΥΣ ΠΑΝΟΥ† ΠΑΟΥΡΟ ΪΜΗΙ: ΨΑΝΑΞΘΗΚ ΕΞΡΗΙ ΕΧΩΙ: ΑΡΙΤΥΤ ΪΦΡΗ† ΝΟΥΑΙ ΪΝΑΙ.
For I know that You are Good, compassionate and patient, remember me in Your mercy, forever and ever.	Ψ ΨΩΟΥΝ ΧΕ ΝΘΟΚ ΟΥΑΞΑΘΟΣ: ΝΡΕΦΩΕΝΖΗΤ ΟΥΟΖ ΪΝΑΗΤ: ΑΡΙΠΑΜΕΥΙ ΞΕΝ ΠΕΚΝΑΙ: ΨΑ ΕΝΕΖ ΝΤΕ ΠΙΕΝΕΖ.
I ask You O my Lord Jesus, do not destroy me in Your anger, and likewise also in Your wrath, do not chasten me for my ignorance.	Ψ ΨΩΒΖ ΪΜΟΚ Ω ΠΑΒΟΙΣ ΙΗΣΟΥΣ: ΪΠΕΡΣΟΖΙ ΪΜΟΙ ΞΕΝ ΠΕΚΧΩΝΤ: ΟΥΔΕ ΟΝ ΞΕΝ ΠΕΚΪΒΟΝ: ΪΠΕΡ†ΣΒΩ ΝΤΑΜΕΤΑΤΕΜΙ.
For You do not desire the death of a sinner, rather he returns and lives, have pity upon my weakness, and do not look at me in anger.	Χ Ε ΧΟΥΩΨ ΪΦΜΟΥ ΑΝ ΪΠΙΡΕΦΕΡΝΟΒΙ: ΪΦΡΗ† ΝΤΕΦΚΟΥΤΦ ΟΥΟΖ ΝΤΕΦΩΝΞ: ΨΑΝΑΞΘΗΚ ΝΤΑΜΕΤΧΩΒ: ΪΠΕΡΣΟΜΣ ΕΡΟΙ ΞΕΝ ΟΥΪΒΟΝ.
I have sinned O Jesus my Lord, I have sinned O Jesus my God, O King do not count the sins, which I have committed.	Δ ΙΕΡΝΟΒΙ ΙΗΣΟΥΣ ΠΑΒΟΙΣ: ΔΙΕΡΝΟΒΙ ΙΗΣΟΥΣ ΠΑΝΟΥ†: ΠΑΟΥΡΟ ΪΠΕΡΩΠ ΕΡΟΙ: ΪΝΗΝΟΒΙ ΕΤΑΙΔΙΤΟΥ.

I ask You O my Savior, let Your mercies come to me, and save me from the troubles, that come to my soul.	Ἰτ̄ρο ἐροκ ὠ Πασωτηρ: μαρε νεκμεσθανητ ταροι: ἵτογνορεμ ἡμοι δ̄εν νιανασκη: ετ̄ ουβε ἐταψυχη.
Do not send me to the fire, for my ignorance like Sodom, and likewise do not destroy me, like Gomorrah.	Ἐπερι ἄρωμ ἐταμετατσωυν: ἡφρητ̄ ζωφ ἵσολωμ: ουδε ον ἡπερτακοι: ἡφρητ̄ ζωφ ἵγομορρα.
But O my Lord deal with me, like the people of Nineveh, those who have repented, and You forgave them their sins.	Ἀλλα Παβοις ἀριοῖ νεμη: ἡφρητ̄ ἡνιρεμ Νινεβη: ναι ἐταγεμεταοιν: ακχα νογνοβι νωον ἐβολ.
But may Your mercies, come unto me quickly, that I may proclaim with those people, with an unceasing voice.	Ἀλλα μαρε νεκμεσθανητ: ταροι Παβοις δ̄εν ουιης: ἵταωψ ἐβολ νεμ παιλαος: δ̄εν οῡςμη ἡατχαρω.
Wherefore I entreat You, O Lord God my Savior, do not judge me, I the weak and sinful.	Ε̄βε φαι τ̄τωβε ἡμοκ: Πβοις φνογτ̄ Πασωτηρ: ἡπερῑ ἡνογδαπ νεμη: ἄνοκ δ̄α πιχωβ ἡρεφερνοβι.
But rather absolve and remit, my many iniquities, as the Good One and Lover of Mankind, have mercy upon us according to Your great mercy.	Ἀλλα βωλ ἐβολ χω νηι ἐβολ: ἡναπαρᾶπτωμᾶ ετοψ: ζωσ ἀγαθος ογορ ἡμαιωμι: ναι νᾶν κατᾶ πεκνιωτ̄ ἡναι.

Group Hymn

3. Hymn of the Censer: Ἰαιψογρη	
Rites: There are three hymns of the censer which are said throughout the year after the Absolution of the Servants. The hymn Μοο τε τ̄ψογρη is chanted on weekdays of the Great Lent and during Jonah's fast. The hymn Ἰψογρη is chanted on weekends of the Great Lent and all other fasting weekdays, as well as the Feasts of the Cross. The hymn Ἰαιψογρη is chanted on all other days of the year.	
This censer of pure gold, bearing the aroma, is in the hands of Aaron the priest, offering up incense upon the altar.	Ἰαιψογρη ἡνογβ ἡκαθαρος ετ̄φαι δ̄α πιὰρωματᾶ ετ̄δ̄εν νενηχιχ ἡδ̄αρων πιονηβ εφταλε οῡςθοινογφι ἐπ̄ωωι ἐχεν πιμαῆερψωωγψι.



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