



BE
Faithful



Grade 7-8

Corrected Edition

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HIS HOLINESS POPE TAWADROS II



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



Be Faithful

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



Be Faithful

St. Mark's Festival 2021 Anthem

**God wants us to be always faithful
He came to us and showed the way
Firm in faith and in church graceful
Living His words everyday**

**We praise Him with all our senses
Focus on the eternal goal
Partake of the sacraments
Giving life to our souls**

**We hold on to our Lord's promise
He will give us the crown of life**



Faithful All the Time

“Be faithful until death, and I will give you the crown of life” (Revelation 2:10)

Faithfulness is a virtue most beloved by people of various denominations and religions, to the extent that it is used as a measure of moral behavior by people of different nations and cultures. If the world values faithfulness and relies on it to determine the competency of others, how much more should we as Christians value faithfulness? As Christians, we must be faithful in all aspects of our lives. This is one of the many ways that we thank God and show our gratitude, by being honest in what we are given.

St. Polycarp was faithful to the Lord until the end of his life. He rejected the emperor’s promises and threats to deny his faith in the Lord Jesus Christ and said, “I lived 86 years with Christ in joy and love; how do you expect me to forsake Him now?”

1. Faithful in Your Spirituality

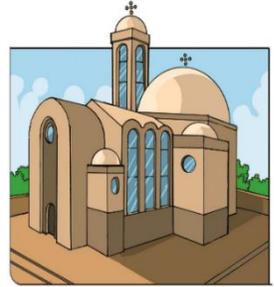
We must be faithful in our spiritual life and relationship with God. This means participating in the means of salvation regularly.

- **Participate in the Church Sacraments:** Holy Eucharist and Repentance and Confession.
- **Attend the Liturgical Prayers:** This is not only the Holy Liturgy, but also Vespers Praise, Vespers, Midnight Prayers and Praises, and Matins. We praise and glorify God’s name, thanking Him for everything He has given up and we offer our supplications.
- **Read the Holy Bible:** To grow in our relationship with God we need to listen to His word. Knowing what God wants us to do allows us to know Him better.
- **Pray and Fast:** Prayers are the second half of the communication duo. We learn what God wants from us by reading His word and we speak to Him and ask for His help through prayer. Daniel was faithful in his usual prayers even though he knew he would be put into the lions’ den. Our Lord taught us that prayers are accompanied by fasting when He said, **“That kind can come out by nothing but prayer and fasting.” (Mark 9:29)**
- **Attend Spiritual Meetings:** By attending Sunday School and Youth Meetings you are allowing yourself to grow in the knowledge of God under guidance from a servant and with your friends. Using this to encourage others and to ask questions will help in your spiritual life.
- **Read Spiritual Books:** When we read spiritual books written by the Church Fathers and holy men of God, we are able to better understand the scriptures and the mysteries of the Church.

By constantly striving to grow spiritually, you are being faithful with your spiritual life.

2. Faithful in Your Church

Our Church is filled with a rich history in the Coptic language, hymns, saints, rites, and Traditions. We must be faithful in this great gift we were given by keeping it alive.



- **Participate in Church Activities:**

Partake of the rites and unique aspects of the Coptic Church.

- Learn the Coptic language
- Learn the hymns of the Church
- Read about the lives of the saints and learn from their virtues
- Participate in the Church fasting periods
- Attend special occasions in the Church like Holy Pascha Week, Koiahk, etc.

- **Being Steadfast in the Church Doctrine:**

We must know and abide by our faith and teach it to those coming after us. Defending our faith against wrong teachings allows the faith to continue unchanged for generations to come. This is how we are faithful in our church, by keeping it orthodox.

St. Athanasius the Apostolic teaches us to defend our faith and be steadfast in it even if the whole world is against us. He defended the Orthodox faith against the Arian Heresy. Because of St. Athanasius and many saints of our Church, we can live the faith that was given to us by our Lord Jesus Christ Himself. We must continue to do the same for the future church.



3. Faithful in Your Talents

God created each one of us and gave us a mission on earth. It is our responsibility to figure out our role to benefit ourselves, our families, our church, and our community. Use the talents given to you by God for the glory of His name. Talents can be anything: time, school, work, art, music, sports, etc. An important idea to keep in mind is that we must use our talents for the benefit of ourselves and others.

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

King David was a musician who was faithful with his talents. With the guidance of the Holy Spirit, he wrote the psalms that we still use today in our prayers and that includes many prophecies about the Lord Jesus Christ.



4. Faithful in Your Relationships

The Holy Bible gives us many commandments to love and respect our family and friends. We are also commanded to keep healthy relationships that bring us closer to God. We should be faithful in our family by obeying our parents and being kind to our siblings. St. Demiana gave us a great example of faithfulness in the family when she prevented her father from leaving the faith and convinced him to repent and return to Christ.

Being faithful to your friends means you strive to be a good influence on your friends, encouraging each other to attend church and to have Godly fun together.

**“He who walks with wise men will be wise, but the companion of fools will be destroyed.”
(Proverbs 13:20).**

When we surround ourselves with friends who, like yourself, are striving to grow in their relationship with God, you are challenging and leading each other on a good path. We must also do that for others.



The Last Judge

Samuel: Judge, Prophet and Priest – 1 Samuel 1-4

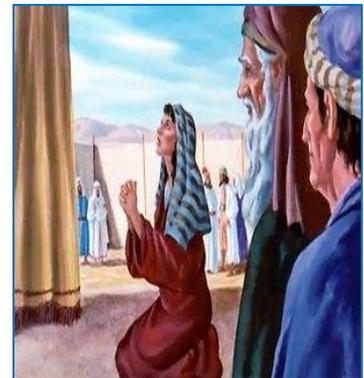
Who was Samuel?

- Means “God has heard”.
- Tribe: Levi and he was a Nazirite “dedicated to the Lord”.
- His life: Born 1070 B.C. and departed 1012 B.C.
- Judge: The last judge over Israel.
- Prophet
- Priest: He became the high priest after Eli’s death.

A **judge** is a leader appointed by God to deliver His people from the control of the people who reigned over them. A **prophet** is a messenger; they receive a message from God to deliver it to His people. A **priest** collects the prayer of people and delivers it to God. They also offer acceptable sacrifices to God and intercede to His people.

The story of Samuel goes back to his miraculous birth as his mother Hannah was barren. Elkanah, the father of Samuel was a Levite who lived in Ephraim who had two wives: Hannah and Peninnah. Hannah, who Elkanah loved was barren (had no children) but Peninnah had children. Whenever Elkanah went to the Tabernacle of Covenant, he used to give Hannah a double portion as a way of comforting her. **“And her rival also provoked her severely, to make her miserable, because the Lord had closed her womb.” (1 Samuel 1:6)** Hannah was crying and didn’t want to eat. Elkanah tried to comfort Hannah by asking her “Why do you weep? Why do you not eat? And why is your heart grieved?”

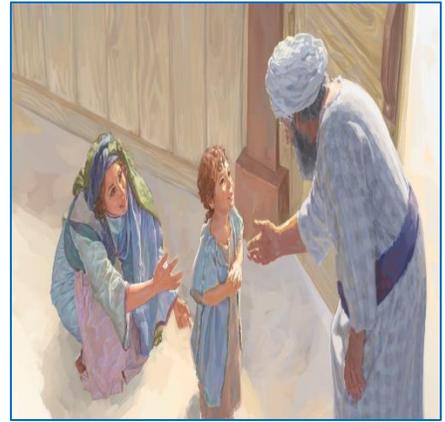
Hannah went to pray and made a vow to the Lord **“O Lord of hosts, if You will indeed look on the affliction of Your maidservant and remember me, and not forget Your maid servant, but will give Your maidservant a male child, then I will give him to the Lord all the days of his life, and no razor shall come upon his head.” (1 Samuel 1:11)** Eli the priest thought she was drunk because she was praying and moving her lips without talking. Hannah explained to Eli that she was **“a woman of sorrowful spirit.” (1 Samuel 1:15)** Eli the priest blessed her and prayed for her that God may grant her petition. Then Hannah went and ate and was no longer sad.



We learn:

1. When we pray to God, we should share our feelings and afflictions.
2. Our prayer should be deep and with faith.
3. Just as Hannah respected Eli even though he thought she was drunk, we should respect the men of God.

Hannah conceived and bore a son and called him Samuel **“Because I have asked for him from the Lord.” (1 Samuel 1:20)** When Hannah weaned the boy, she took him up to the house of the Lord with sacrifices. They brought the child to Eli the priest and fulfilled her vow: **“Therefore I also have lent him to the Lord; as long as he lives he shall be lent to the Lord.” (1 Samuel 1:28)**



We learn:

1. To fulfill our vows.
2. Remember the Lord who gave us what we asked for.

Hannah praised and gave thanks to God for granting her request. Hannah’s glorification for God reminds us of St. Mary’s Gloria in the first chapter of St Luke’s gospel **“My soul magnifies the Lord.” (Luke 1:46)** She listed the reasons why she was joyful:

- Finally, she could smile in front of her enemies (all those who boasted and bragged over her because she was barren, mainly Peninnah).
- Remind all people that blessings come from God who makes the barren a mother of 7 (1 Samuel 2:5) (later Hannah had 5 more kids).
- God is in control. Elkanah and Hannah returned to their home leaving the young boy Samuel to serve in the house of the Lord.

We learn:

1. We should not boast or be arrogant over others because of a blessing God gave to us.
2. To be sensitive if we find someone who lacks a gift or a talent we have because it’s from the Lord. He/she may have other gifts or talents that I may not have.
3. We should build others up, not make them feel like they are missing something.
4. God may take the blessing away from us because we are putting others down with it.

The two sons of Eli, Hophni and Phinehas, who were also priests, were corrupt. They used to steal meat from people by force and the result was **“Therefore the sin of the young men was very great before the Lord, for men abhorred the offering of the Lord.” (1 Samuel 2:17)** The people despised the offering to the Lord.

Samuel ministered to the Lord in the tabernacle wearing a linen ephod (priest clothes) that his mother Hannah made for him and used to bring him a new one every year. Eli the priest was pleased with Samuel; he blessed Samuel’s parents for God to give them descendants **“for the loan that was given to the Lord” (1 Sam 2:20)**. Here, Samuel is the loan.

Eli became old and his sons became eviler. Eli heard about all the transgressions they did against God as priests and people complained to Eli about his sons. They even **“lay with the women who assembled at the door of the tabernacle of meeting.” (1 Samuel 2:22)** Eli tried to talk with his sons but he wasn’t firm with them nor did he try to stop them in any way. At the same time, the child Samuel **“grew in stature, and in favor both with the Lord and men.” (1 Samuel 2:26)**

A man of God came to Eli, rebuking him about the evil actions of his sons as a last warning. The man of God reminded Eli first about how God saved them from slavery in Egypt and how He chose his father Aaron and all his sons to be priests. Because his sons didn't honor God, the man of God pronounced a discipline against Eli's offspring. But God promised to raise up a faithful priest.

We learn:

1. To be honest and careful in our service to God from the harsh discipline and punishment given to Eli for the transgressions of his sons and his negligence in raising them and punishing them. It's a great honor to serve God but at the same time, if we take it lightly, God wouldn't be pleased with us and we collect for ourselves the wrath of God.

Samuel lived close by the tent of Eli the priest to hurry and serve him if he asked because Eli was old and couldn't see. The Lord called Samuel and Samuel thought Eli was the one who called him but when he went to Eli, he told him to go and lie down. This happened three times. Finally, Eli recognized that it was the Lord who was calling Samuel. Eli told Samuel that if he heard the voice again, to say **“Speak, Lord, for Your servant hears.” (1 Samuel 3:9)** The Lord appeared to Samuel and that is one of the visible appearances of the incarnated Lord in the Old Testament. Samuel received his first prophecy (as a prophet) about the discipline for Eli the priest and his sons.



We learn:

1. God gave a warning first and when there was no repentance, punishment was announced.
2. The Lord talked to Samuel because he had a clean heart and not to Eli the priest.
3. Samuel obeyed Eli the priest even though he saw his weakness and he never despised him.

Later, Israel went into war against the Philistines without asking the Lord. Israel was defeated and about four thousand men were killed. The elders of Israel thought, without consulting the Lord, to bring the ark of the covenant of the Lord to save them from the hands of the Philistines. The Philistines were afraid when they heard the shouting of the Israelites, as they remembered the plagues that struck the Egyptians. The Philistines fought hard so that they wouldn't become servants to Israel. Israel was defeated again and thirty thousand were killed including Hophni and Phinehas, the sons of Eli. The ark of covenant was captured.

A man of Benjamin left the battle and ran to bring the news to Eli the priest who was worried about the ark of covenant. When Eli heard that his two sons were killed and the ark of covenant was captured, he fell off his seat backward and his neck was broken and he died. Phinehas' wife who was pregnant, gave birth and died when she heard the news about her husband, father-in-law, and the capture of the ark of covenant. The boy was named “Ichabod”, which means “the glory has departed from Israel.”

We learn:

1. Shallow worship is not accepted from the Lord.
2. Real repentance is the way to God's blessings.
3. We should ask God's guidance before any step we take in our lives.

Samuel the faithful became the spiritual leader who led God's people to repentance, the priest who offered their sacrifices to God, and the judge who settled their problems according to God's law.

The Third Epistle of St. John

This is a one-chapter epistle written by St. John the Beloved from Ephesus at the end of the first decade. Three servants were mentioned in the epistle. Two were praised: Gaius and Demetrius, and one was rejected: Diotrephes.

Gaius: was a servant sent by St. John. Gaius was praised for three reasons:

- a. **He walks in the truth (3 John 1:3):** The brethren testified of the truth in him. St. John was joyful to hear that the servants he sent (called them his children) walk in truth.
- b. **He is faithful (3 John 1:5):** In whatever he does to the brethren or strangers (those whom he never knew before). Gaius used to help the preachers of the Gospel in the name of Jesus Christ by hosting them and providing food and expenses so that they could spread the word of God.
- c. **He provides with love (3 John 1:6):** He sent the brethren on their journey “in a manner worthy of God”. As those preachers who serve without wages, Gaius provided their needs. St. John encouraged receiving and helping them in order to become “fellow workers for the truth”.

Diotrephes: was an unfaithful servant whose actions were rejected because of these reasons:

- a. **He loved to have preeminence (3 John 1:9):** He didn't follow St. John's instructions and didn't accept the brethren.
- b. **He used malicious words against St. John (3 John 1:10):** He forbid those who wanted to accept Christ and help the brethren from doing so and put them out of the church.

Demetrius: was another servant who was praised (3 John 1:12): Not only had the brethren testified well about Demetrius but St. John himself as well.

- St. John encourages us to be faithful in all what we do as many faithful saints, martyrs and righteous people who walk in the truth and not to be unfaithful like the evil who don't know God.
- As we are faithful in everything we do, we should also be mindful to bring others closer to Christ through our actions and words.
- The meaning of a true Christian is to imitate Christ. When we imitate Him and become conscious of our everyday actions, others will be encouraged to also seek Christ.

*“Beloved, do not imitate what is evil, but what is good.
He who does good is of God,
but he who does evil has not seen God.” (3 John 1:11)*

The Beginning of Denominations

After the Ascension of our Lord Jesus Christ, the Apostles preached everywhere as the Lord commanded them and the Church spread all over the world. The Church fathers held onto the true faith and the Church was in unity for many years.



The Church was one, with one faith. However, many heresies happened throughout history that caused schisms and separations in the Church. It all started at the Council of Chalcedon. That's how the denominations began.

Up until the year 451 A.D., the Christian faith remained one. Even after multiple heresies, 3 councils were held, and the entire Church agreed on the correct faith and rejected heresies while excommunicating anyone who followed them.

These 3 ecumenical councils were:

1. **Council of Nicaea, 325 A.D.**
2. **Council of Constantinople, 381 A.D.**
3. **Council of Ephesus, 431 A.D.**



Council	Nicaea	Constantinople	Ephesus
Heretic	Arius	Macedonius	Nestorius
Wrong Teaching	Christ is not divine	Holy Spirit is less than Father & Son	St. Mary is not the Mother of God
Outcome	½ of the Creed	Other ½ of Creed	Intro to Creed

****All heretics and their followers were excommunicated after each council****

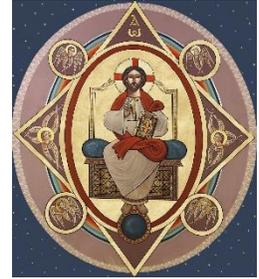
The Council of Chalcedon – the first split

The split of the Christian Church happened after the Council of Ephesus. In 451 A.D., a council was called named the **Council of Chalcedon**. The churches were divided into two groups:

1. **Chalcedonian Churches** led by the Church of Rome who believed that Christ has two natures: divine and human.
2. **Non-Chalcedonian Churches** led by the Coptic Church of Alexandria who believed that Christ has one nature; the two natures (divine and human) were made one nature of the Incarnate Son of God, fully human and fully divine. As we hear in the Liturgy of St. Basil:

“His divinity parted not from His humanity for a single moment nor a twinkling of an eye...” Also,

“This is the life-giving Flesh that Your only-begotten Son, Our Lord, God, and Savior Jesus Christ, took from our Lady, the Lady of us all, the holy Theotokos, Saint Mary. He made It one with His divinity without mingling, without confusion, and without alteration.” – Confession Prayer, Liturgy of St. Basil



This council caused the Church to split into Chalcedonian and Non-Chalcedonian Churches. The Non-Chalcedonian Churches consist of our Coptic Church as well as the Armenian, Syrian, Ethiopian, Eritrean, and Malankara Indian Churches, also known as the Oriental Orthodox Churches. This means that we are in full communion with each other, so we can fully participate in the Rites and Sacraments of these churches.

The Great Schism of 1054

In the 11th Century, the Chalcedonian churches split again; the Catholic churches following the church of Rome, and the Roman Orthodox churches following Constantinople.

The Protestant Reformation

In the sixteenth century, there was another split between the Roman Catholic Church and the Protestants. This split was led by a man named Martin Luther. Instead of one separate church forming, thousands of denominations formed, each having their own beliefs and doctrines.

Our Orthodox faith is the only faith that has remained unchanged throughout history. Even though many rituals evolved from the time of our Lord Jesus Christ, the doctrine has never been touched. That is why the word “orthodox” means “right/straight opinion.” Our faith is the original faith that has been passed down since the time of the apostles.



The Coptic Orthodox has held on to the true unchanged faith as received since the time of our Lord Jesus Christ.

“Hold fast what you have, that no one may take your crown.”
(Revelation 3:11)



Faithful in the Church

The Iconostasis

The word “iconostasis” comes from a Greek origin and means “a place where icons stand”. Even though the function of the iconostasis is to hold the icons, it contains many meanings and reminds us of the great love God has for us by sending down His only begotten Son to open the boundary between Heaven and Earth. The icons on the Iconostasis remind us of how faithful the disciples and the saints were living on Earth.



Structure of the Iconostasis:

- The Iconostasis separates the Nave of the Church from the Sanctuary, which contains the altar in the very front of the Church. It is usually made from wood or marble and holds all the Icons.
- Even though the Iconostasis is right in between the Nave and the Sanctuary, it is not a veil. In the Old Testament, a veil was placed in the temple which did not allow any person (except a High Priest) to enter the Holy of Holies.

Through the Cross, Our Lord Jesus Christ gave us all salvation and the separation between heaven and earth was forever broken.

- Instead of blocking us from entering the Sanctuary, the Iconostasis reminds us to separate materialistic from spiritual things.

The Icons:

The Church has set a specific order for the Icons to be placed on the iconostasis



(From the right side of the Royal Door)-

Icon of our Lord Jesus Christ:



Our Lord Jesus Christ is the Pantocrator, which means “Almighty”. Usually, He is holding a page from the Gospel which says, “I am the Good Shepherd.” The only way to Heaven is through our Lord Jesus Christ, who is the Way, the Truth, and the Life.

Icon of St. John the Baptist:



St. John the Baptist is known as the “Forerunner.” This means that he came to prepare a way for our Lord Christ. He also had the great blessing of baptizing our Lord in the Jordan River. Our Lord Jesus said, **“I say to you, among those born of women there is not a greater prophet than John the Baptist” (Luke 7:28)**

Icon of the Church Patron Saint:



The patron saint is the saint that the church is named after. We name churches after saints for their blessings and for them to be known as the intercessor of the Church. They can be any saint recognized by the church, from St. Rebekah and her five children to St. Stephen the first martyr!

Icons of Saints and Martyrs:



The icons of saints and martyrs placed around the church remind us of their virtues and their continued faithfulness to Christ while living in this world. A martyr is one who has given up their life for Christ.

(From the left side of the Royal Door)-

Icon of the Holy Virgin St. Mary:



The Holy Virgin St. Mary is the Theotokos. Theotokos is a Greek word that means “mother of God.” We venerate St. Mary because she is the second heaven and God dwelt inside of her womb. She is the Queen, who sits at the right hand of the King, Our Lord Christ.

Icon of the Annunciation:

The Icon of the Annunciation is when Archangel Gabriel announced to St. Mary the good news that she will have a child and He will be the savior of the world. **The Annunciation is one of the 7 Major Feasts of the Lord.**



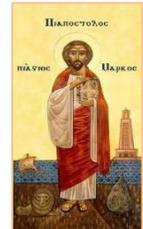
Icon of Archangel Michael:



Archangel Michael is known as the head of the Archangels. He opened the door of the tomb after the Lord Jesus Christ resurrected and is often shown defeating the devil in his icon.

Icon of St. Mark the Evangelist:

St. Mark is a very beloved saint in our Coptic church because he brought Christianity to Egypt. He is the first pope, and we commemorate his martyrdom on the 30th of Paopi (May 8).



Directly above the Royal Door, we find an **icon of the Last Supper**. The Last Supper was when Christ instituted the Sacrament of the Eucharist and reminds us that our Lord Jesus Christ is the High Priest.

Next to the Icon of the Last Supper, we can find **icons of the 12 disciples**; 6 on each side. This tells us that the Church is an Apostolic Church. Above the Last Supper Icon, there is a **Cross** with the Holy Virgin St. Mary and St. John the Beloved standing on each side.

Symbolism of the Iconostasis:

The Iconostasis represents many things:

- Declares the reconciliation between heaven and earth after the resurrection of our Lord Jesus Christ. No longer are we separated but have a chance at eternal life with Him through grace and works.
- We are constantly reminded of the victorious church (heaven) when we look at the iconostasis and their faithfulness and diligence strengthen the struggling church (us here on earth).
- It reminds us of the Church as a symbol of the Heavenly Jerusalem. The Church is our heaven on earth.

Faithful in Your Relationships

Family and Friends

The Holy Bible talks about a unique concept of faithfulness, "faithfulness in love," in the book of Wisdom (one of the Deuterocanonical Books) saying "**Those who are faithful in love will rest in Him.**" (Wisdom 3:9) When we hear love, family members and friends come to our mind, as St. John says in his first epistle "**If someone says, "I love God," and hates his brother, he is a liar; for he who does not love his brother whom he has seen, how can he love God whom he has not seen?"** (1 John 4:20)

1. Be faithful in your family:

A. Parents:

The salvation of every father and mother is directly related to the salvation of his or her children. We find Biblical examples of parents whom the Lord punished because they neglected their duty in raising their children (Eli the priest) and others who were praised for raising their kids in a godly way (Timothy's mother and grandmother). We should thank God for giving us godly parents who raise us in the Church and teach us to fear Him.



The Lord commanded us to:

Obey our parents: "**Children, obey your parents in the Lord, for this is right. "Honor your father and mother,"** which is the first commandment with promise: "**that it may be well with you and you may live long on the earth.**" (Ephesians 6:1-3).

Respect our parents: "**The eye that mocks his father, and scorns obedience to his mother, the ravens of the valley will pick it out, and the young eagles will eat it.**" (Proverbs 30:17).

Not to rebel against our parents: "**And he who strikes his father or his mother shall surely be put to death...and he who curses his father or his mother shall surely be put to death.**" (Exodus 21:15,17)

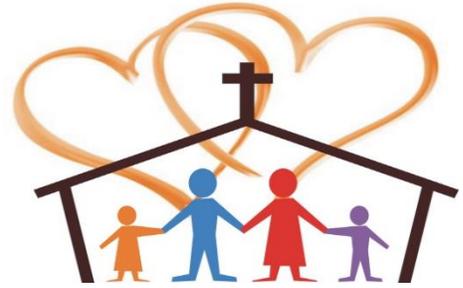
We should appreciate how much our parents labor to provide for us, not only by words but by showing our love and care for them and sharing some responsibilities and chores around the house.

However, sometimes we have problems dealing with our parents, which mostly are misunderstandings and doubts of their love for us. The following are some examples of what we might be feeling towards our parents and the truth about them.

Feelings associated with dealing with parents	The truth
My parents expect a lot from me	Your parents love you and wish the best for you.
My parents do not understand me	Your parents have more experience in life than you
My parents never encourage me like my friends	Your parents care for you more than your friends
My parents love my siblings more than me.	Your parents love you all the same and want to raise you in the fear of God

B. Siblings:

Brothers and sisters can be best friends but in many cases are bitter enemies. The Holy Bible teaches us how to deal with our siblings **“Be kindly affectionate to one another with brotherly love, in honor giving preference to one another”**. (Romans 12:10)



Sometimes the devil entices us to replace the love with sibling rivalry (contention). The following are some reasons for contention and strife between siblings with Biblical examples:

- **Selfishness:** Mainly because of lack of love. We encounter it when having to share limited resources. We need to learn how to resolve conflicts without being hostile through negotiation and compromise.

Biblical example: Jacob and Esau: **“But Jacob said, “Sell me your birthright as of this day.” (Genesis 25:31)**. Jacob was selfish in taking advantage of his brother’s need and Esau was irresponsible concerning the God-given blessing of birthright.

- **Jealousy and Competition:** Jealousy of a sibling’s talents, friends, appearance, grades, family privileges, parental attention, etc. The only way to stop jealousy is love.

Biblical example: Joseph’s brothers were jealous of him and their hate went to the extent of killing/selling him, **“Then they said to one another, “Look, this dreamer is coming!” (Genesis 37:19)**

- **Unhealthy comparison:** Comparisons in academic achievements, physical look, and athletic abilities are unhealthy and not right because, simply, God created every one of us with different talents and abilities. We need to recognize the uniqueness in how God created us.

Biblical example: Cain and Abel **“Now Cain talked with Abel his brother; and ... that Cain rose up against Abel his brother and killed him.” (Genesis 4:8)**

- **Desire of attention:** Strife between siblings, even in teens, is often a means of manipulating the parents. It may reach that siblings would tacitly agree to bug their parents until they get a response, even if it is an angry reaction. We need to learn how to develop a friendship with our parents.

Biblical example: Abimelech and his brothers (69), **“Remember that I am your own flesh and bone...Then he went to his father’s house at Ophrah and killed his brothers” (Judges 9:2, 5).**

If we are faithful in our dealing with our family members (parents and siblings), we will enjoy a healthy and godly relationship with our parents; and also will save ourselves and our siblings contention and strife and will keep them as the people who love us the most dearly.

2. Be faithful to your friends

Friendship plays a great role in our lives, especially in our youth. It is a natural part of growing up. Everyone needs friends. Faithful friendships are a blessing, but there also are some friendships that can bring us down, the Holy Bible says, **“He who walks with wise men will be wise, but the companion of fools will be destroyed”**. (Proverbs 13:20)



We can grow closer to Christ and learn many lessons or get in trouble because of friends. We need to know about the types of friends we may find and how to be a faithful friend to others.

Types of friendships:

- **Acquaintances:**
Friends at school, activities, family friends, or even on your sports teams. Not a very deep friendship; mostly a superficial relationship and meet perhaps every day. You don't really talk to this person on a personal level.
- **Harmful Friendships:**
Usually wants to take from you all the time. When they do give, it is wrong advice that goes against your conscience, faith, and onto the wrong path. An example is Rehoboam, who took the advice of the young men instead of the elders
- **Faithful Friendships:**
Challenge each other to do good. Show loyalty, sacrifice, and persevere in the friendship **“Greater love has no one than this, than to lay down one's life for his friends.”** (John 15:13).

Even if your friends do something wrong, you are willing to forgive them, lead them to repentance, and teach them in humility what is right, without hurting their feelings.

An example is Daniel and the three youth in exile in Babylon. Even though they were away from their people and their land, they supported each other to stay faithful and not to eat from the king's food presented to them. They also encouraged each other not to worship the statue of Nebuchadnezzar.

Jonathan and David also had a true friendship that was bound by their faith in God. No matter what happened they would always be friends. God had given David a true friend in Jonathan.

The Holy Bible guides us to choose faithful friends:

- A faithful friend can't be an unbeliever: **“I am a companion of all who fear You, and of those who keep Your precepts”** (Psalm 119:63).
- A true friend is involved with my problems and shares my burdens: **“Do not forsake your own friend or your father's friend”** (Proverbs 27:10).
- A faithful friend loves and accepts me: **“A friend loves at all times...”** (Proverbs 17:17).
- A faithful friend is truthful to me: **“Open rebuke is better than love carefully concealed.”** (Proverbs 27:5).
- A faithful friend does not ask their friends to participate in sin: **“A violent man entices his neighbor, and leads him in a way that is not good.”** (Proverbs 16:29).

We should be faithful friends and know how to choose faithful friends as the Holy Bible guided us; Patience, love, not self-seeking, being truthful to them, pushing them up closer to God and not pulling them down away from Him are all characteristics of faithful friends.

Memorization

I. Verses on Faithfulness:

“Be faithful until death, and I will give you the crown of life.”

Revelation 2:10

"He who is faithful in what is least is faithful also in much."

Luke 16:10

II. Gospel of the Second Watch of the Midnight Hour of the Agpeya Gospel according to St. Luke 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 those 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.

III. Litanies of the Second Watch of the Midnight Hour of the Agpeya

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 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 Theotokos, you are the gate of heaven; open for us the gate of mercy.

IV. Sayings of the Fathers

"Let us honor One only, and everyone will honor us; for if we despise One, that is God, everyone will despise us, and we will be lost."

- **St John the Short**

"If you desire salvation, do everything that leads you to it."

- **Abba Isidore the Priest**

Coptic



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

THE COPTIC ALPHABET

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

The Coptic Alphabet has 32 letters

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



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

Last **7** letters from Hieroglyphic through Hieratic and **Demotic**

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 пенниѠ

Hi Sayedna

ночри пенноѠ

Hi Abouna

оѠѠаѠ



Bye

оѠѠаѠ
Ѡен ѠбоѠс

Bye
(in the Lord)

The possessive Pronouns (1)

	For s.m. nouns e.g. Father (ԹՄ)	For s.f. nouns e.g. Mother (ԱՆԿ)	For plural nouns e.g. Books (ՀՅԱ)
	Ա	Է	Ո
My	Ա ԹՄ My father	Է ԱՆԿ My mother	Ո ՀՅԱ My books
Our	Ա ԵԹՄ Our father	Է ԵԱՆԿ Our mother	Ո ԵՀՅԱ Our books

Practice with some words **MY OUR**

Masculine		Feminine		Plural	
ՈՒԿ	God	ԱՆԻ	Sister	ԱՆԿ	Mothers
ՈՒԿ	Bread	ՀՅԱ	Power	ԹՄ	Fathers
ՆՈՐ	Lord	ՍԵՐԻ	Daughter	ՆՈՐՈՒԿ	Brothers
ՀՅԱ	Book	ՅԱԿԻ	City	ԱՆԻ	Sisters
ՈՒՆ	Brother				

The possessive Pronouns (2)

	For s.m. nouns e.g. Father (ԹՄ)	For s.f. nouns e.g. Mother (ԱՆԿ)	For plural nouns e.g. Books (ՀՅԱ)
	Ա	Է	Ո
Your (s.m.)	Ա ԵԹՄ Your father	Է ԵԱՆԿ Your mother	Ո ԵՀՅԱ Your books
Your (s.f.)	Ա ԵԹՄ Your father	Է ԵԱՆԿ Your mother	Ո ԵՀՅԱ Your books
Your (pl.)	Ա ԵԹԵԹՄ Your father	Է ԵԵԱՆԿ Your mother	Ո ԵԵՀՅԱ Your books

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

Masculine	Feminine	Plural
ՈՒԿ God	ԱՆԻ Sister	ԱՆԿ Mothers
ՈՒԿ Bread	ՀՅԱ Power	ԹՄ Fathers
ՆՈՐ Lord	ՍԵՐԻ Daughter	ՆՈՐՈՒԿ Brothers
ՀՅԱ Book	ՅԱԿԻ City	ԱՆԻ Sisters
ՈՒՆ Brother		

The possessive Pronouns (3)

	For s.m. nouns e.g. Father (ԹՄ)	For s.f. nouns e.g. Mother (ԱՆԿ)	For plural nouns e.g. Books (ՀՅԱ)
	Ա	Է	Ո
His	Ա ԵԳԹՄ His father	Է ԵԳԱՆԿ His mother	Ո ԵԳՀՅԱ His books
Her	Ա ԵԵԹՄ Her father	Է ԵԵԱՆԿ Her mother	Ո ԵԵՀՅԱ Her books
Their	Ո ՅԹՄ Their father	Է ՈՅԱՆԿ Their mother	Ո ՈՅՀՅԱ Their books

Practice with some words **His Her Their**

Masculine	Feminine	Plural
ՈՒԿ God	ԱՆԻ Sister	ԱՆԿ Mothers
ՈՒԿ Bread	ՀՅԱ Power	ԹՄ Fathers
ՆՈՐ Lord	ՍԵՐԻ Daughter	ՆՈՐՈՒԿ Brothers
ՀՅԱ Book	ՅԱԿԻ City	ԱՆԻ Sisters
ՈՒՆ Brother		

Present Tense

	1 st person	2 nd person	3 rd person
(s.m.)	†	κ̂/(χ̂) you	ὅ̂ he
(s.f.)		τε̂ you	ς̂ she
(pl)	τε̂ν we	τε̂τε̂ν you	cê they

Negative of Present Tense

ἀν or ἢ...ἀν

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

	1 st person	2 nd person	3 rd person
(s.m.)	†ὠ̂λε̂λε̂ I pray	κ̂ὠ̂λε̂λε̂ You pray	ὅ̂ὠ̂λε̂λε̂ He prays
(s.f.)		τε̂ὠ̂λε̂λε̂ You pray	ς̂ὠ̂λε̂λε̂ She prays
(pl)	τε̂νὠ̂λε̂λε̂ We pray	τε̂τε̂νὠ̂λε̂λε̂ You pray	cêὠ̂λε̂λε̂ They pray

Present Tense	Negative of the present Tense	
†ὠ̂λε̂λε̂ I pray	†ὠ̂λε̂λε̂ ἀν I do not pray	ἢ†ὠ̂λε̂λε̂ ἀν I do not pray
cêὠ̂λε̂λε̂ They pray	cêὠ̂λε̂λε̂ ἀν They do not pray	ἢcêὠ̂λε̂λε̂ ἀν They do not pray

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

κωο̂ρν	to know	ζε̂ου̂σι	to sit down
ω̂ϣ	to read	ζε̂ρ̂ζε̂ρ	to snore
ς̂δε̂ι	to write	ο̂ρ̂ω̂ϣ̂τ	to worship
†ω̂ο̂ρ	to glorify	να̂ρ	to look at

ἸΝ ΤῆΣ ΟΝΟΜΑΤΙ ΤῆΣ ΠΑΤΕΡΟΣ

In the Name of the Father

ΚΑΙ ΤῆΣ ΥΙΟΥ

and the Son

ΚΑΙ ΤῆΣ ἉΓΙΑΣ ΠΝΕΥΜΑΤΟΣ

and the Holy Spirit

ΜΟΝΟΘΕΟΥ ἈΜΗΝ

One God Amen



ΠΑΤΕΡ ἡΜΩΝ ὁ ὢΝ ἐν τοῖς οὐρανοῖς
Our Father who art in Heaven

ἄξιόν ἡμῶν εἶπαι ὁμολογῆσαι

Make us worthy to say thankfully

ΠΑΤΕΡ ἡΜΩΝ ὁ ὢΝ ἐν τοῖς οὐρανοῖς

Our father who art in heaven

ἁγιασθῆτω τὸ ὄνομα σου

Hallowed be Thy name

ἡ βασιλεία σου ἐλθέτω

Thy kingdom come

ὡς ἐστὶν ἐν οὐρανῷ

Thy will be done

ὡς ἐστὶν ἐν οὐρανῷ

On earth as it is in heaven

δός ἡμῖν ἄρτον ἡμῶν τὸν ἡμέτερον

Give us this day our daily bread

καὶ ἄφες ἡμῶν τὰ ἑσθλά

And forgive us our trespasses

ὡς ἡμεῖς ἀφίμεθα τοῖς ἄλλοις

As we forgive

τοῖς ἁμαρτοῦργοις ὡς ἡμεῖς

those who trespass against us

καὶ μὴ ἐπιβροῦν ἡμᾶς ἐν πειρασμῷ

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 ἡ δόξα σου

For Thine is

ἡ βασιλεία καὶ τὸ κράτος καὶ ἡ δόξα

the kingdom, the power and the glory,

εἰς τὸν αἰῶνα Ἀμήν

forever, Amen

Hymns & Rituals



Lobsh of the Second Canticle

Instructions: Chant the Lobsh of the Second Canticle with the first two verses in the long tune.

Rites: The word Lobsh means “explanation” and thus, the Lobsh of the Second Canticle is an explanation of the Second Canticle. The Second Canticle is taken from Psalm 135 and contains several praises of Thanksgiving to the Lord for all His work. “He made man in His image and His likeness that he may praise Him. Let us praise Him, exalt His name, and give thanks to Him; His mercy endures forever!”

Let us give thanks: unto Christ our God: with David the Prophet: and the holy Psalmist.	Μαρενοφωνε εβολ: μΠιχριστος Πεννοϋτ: νεμ πιεροψαλτης: δαυιδ πιπροφητης.
For He has made the heavens: and all its hosts: and established the earth: on the waters.	Χε αφθαμιο νηιφηνοι: νεμ νοϋδυναμικ: αφρικεντ μπικασι: εβρη ειχεν νιμωον.
These two great stars: the sun and the moon: He has made to enlighten: the firmament.	Μαι νιϋτ μφωστηρ: πιρη νεμ πιου: αφχαϋ ενεροϋωι: δεν πιττερεωμα.
He brought forth the winds: out of His treasure box: He breathed unto the trees: and they blossomed.	Αϋινη νθανοηον: εβολ δεν νεφδζωρ: αφνιϋι νσα νιϋϋην: ψαντοϋφρι εβολ.
He caused the rain to fall: upon the face of the earth: and it sprouted: and gave its fruit.	Αφρωον νοϋμοϋνηωον: ειχεν ηεο μπικασι: ψαντεφρωτ επρωι: ητεϋτ μπεφονταε.
He brought forth water: out of a rock: and gave it to His people: in the wilderness.	Αϋινη νοϋμωον: εβολδεν οϋπετρα: αφτσο μπεφλαοο: ηβρη ει ηψαφε.
He made man: in His image: and His likeness: that he may praise Him.	Αφθαμιο μπιρωι: κατα πεϋινη: νεμ τεφρικων: εορεφςμοϋ εροϋ.
Let us praise Him: and exalt His name: and give thanks to Him: His mercy endures forever.	Μαρενηωο εροϋ: τενβικι μπεφραν: τενοϋωνε ναϋ εβολ: χε πεφναι ωοπ ψα ενεε.
Through the prayers: of David the holy Psalmist: O Lord, grant us: the forgiveness of our sins.	Ειτεν νιεϋχη: ητε πιεροψαλτης δαυιδ: Πβοικ αριεμοτ ναν: μπιχω εβολ ητε νεννοβι.
Through the intercessions: of the Theotokos Saint Mary: O Lord grant us: the forgiveness of our sins.	Ειτεν νιπρεσβια: ητε θεοτοκοο εθουαβ Μαρια: Πβοικ αριεμοτ ναν: μπιχω εβολ ητε νεννοβι.
Through the intercessions: of the whole chorus of angels: O Lord grant us: the forgiveness of our sins.	Ειτεν νιπρεσβια: ητε ηχοροο τηρϋ ητε νιασυελοο: Πβοικ αριεμοτ ναν: μπιχω εβολ ητε νεννοβι.
Blessed are You indeed, with Your good Father, and the Holy Spirit, for You have come and saved us.	Κςμαρωοντ αληωοο: νεμ Πεκιωτ ηδγαθοοο: νεμ Πιπνεϋμα εθουαβ: χε ακι ακωτ μμον.

Group Hymn

The Third Canticle

Instructions: Chant the Third Canticle in the standard year-round tune. Record at least sixteen verses of the hymn.

Rites: A canticle is a hymn whose words come from Scripture. The Third Canticle is taken from the Book of Daniel Chapter 3 in the Orthodox Bible. When the three saintly youth were cast in the fire for refusing to worship the idols, the Lord quenched the fire, and it became as a mist for them. They sang together, as if with one voice, this praise.

Blessed are You, O Lord, God of our fathers: and exceedingly to be blessed, and exalted above all forever.	Κ̅ς̅μ̅α̅ρ̅ω̅ν̅τ̅ Π̅β̅ο̅ι̅ς̅ Φ̅ν̅ο̅ν̅†̅ ἤ̅τε̅ ν̅ε̅ν̅ι̅ο̅†̅: κ̅ε̅ρ̅ζ̅ο̅ν̅ὸ̅ ἰ̅μ̅α̅ρ̅ω̅ν̅τ̅ κ̅ε̅ρ̅ζ̅ο̅ν̅ὸ̅ β̅ι̅ς̅ι̅ ψ̅α̅ ν̅ι̅έ̅ν̅ε̅ζ̅.
Blessed is the holy name of Your glory: and exceedingly to be blessed, and exalted above all forever.	Ψ̅ς̅μ̅α̅ρ̅ω̅ν̅τ̅ ἡ̅ξε̅ π̅ι̅ρ̅α̅ν̅ ε̅θ̅ο̅ν̅α̅β̅ ἡ̅τε̅ π̅ε̅κ̅ῶ̅ν̅: ἰ̅ε̅ρ̅ζ̅ο̅ν̅ὸ̅ ἰ̅μ̅α̅ρ̅ω̅ν̅τ̅ ἰ̅ε̅ρ̅ζ̅ο̅ν̅ὸ̅ β̅ι̅ς̅ι̅ ψ̅α̅ ν̅ι̅έ̅ν̅ε̅ζ̅.
Blessed are You in the holy temple of Your glory: and exceedingly to be blessed, and exalted above all forever.	Κ̅ς̅μ̅α̅ρ̅ω̅ν̅τ̅ ᾗ̅εν̅ π̅ι̅ε̅ρ̅φ̅ε̅ι̅ ἡ̅τε̅ π̅ε̅κ̅ῶ̅ν̅ ε̅θ̅ο̅ν̅α̅β̅: κ̅ε̅ρ̅ζ̅ο̅ν̅ὸ̅ ἰ̅μ̅α̅ρ̅ω̅ν̅τ̅ κ̅ε̅ρ̅ζ̅ο̅ν̅ὸ̅ β̅ι̅ς̅ι̅ ψ̅α̅ ν̅ι̅έ̅ν̅ε̅ζ̅.
Blessed are You who beholds the depths and sits upon the cherubim: and exceedingly to be blessed, and exalted above all forever.	Κ̅ς̅μ̅α̅ρ̅ω̅ν̅τ̅ φ̅η̅ε̅θ̅α̅ν̅ ἔ̅ν̅ι̅ν̅ο̅ν̅ ε̅φ̅ῆ̅μ̅ι̅ ᾗ̅ξ̅εν̅ ν̅ι̅χ̅ε̅ρ̅ο̅ν̅β̅ι̅μ̅: κ̅ε̅ρ̅ζ̅ο̅ν̅ὸ̅ ἰ̅μ̅α̅ρ̅ω̅ν̅τ̅ κ̅ε̅ρ̅ζ̅ο̅ν̅ὸ̅ β̅ι̅ς̅ι̅ ψ̅α̅ ν̅ι̅έ̅ν̅ε̅ζ̅.
Blessed are You on the throne of Your kingdom: and exceedingly to be blessed, and exalted above all forever.	Κ̅ς̅μ̅α̅ρ̅ω̅ν̅τ̅ ᾗ̅ξ̅εν̅ π̅ι̅θ̅ρ̅ο̅ν̅ο̅ς̅ ἡ̅τε̅ τ̅ε̅κ̅μ̅ε̅τ̅ο̅ν̅ρ̅ο̅: κ̅ε̅ρ̅ζ̅ο̅ν̅ὸ̅ ἰ̅μ̅α̅ρ̅ω̅ν̅τ̅ κ̅ε̅ρ̅ζ̅ο̅ν̅ὸ̅ β̅ι̅ς̅ι̅ ψ̅α̅ ν̅ι̅έ̅ν̅ε̅ζ̅.
Blessed are You in the firmament of heaven: and exceedingly to be blessed, and exalted above all forever.	Κ̅ς̅μ̅α̅ρ̅ω̅ν̅τ̅ ᾗ̅εν̅ π̅ι̅ς̅τ̅ε̅ρ̅ε̅ῶ̅μα̅ ἡ̅τε̅ ἴ̅φ̅ε̅: κ̅ε̅ρ̅ζ̅ο̅ν̅ὸ̅ ἰ̅μ̅α̅ρ̅ω̅ν̅τ̅ κ̅ε̅ρ̅ζ̅ο̅ν̅ὸ̅ β̅ι̅ς̅ι̅ ψ̅α̅ ν̅ι̅έ̅ν̅ε̅ζ̅.
Bless the Lord, all you works of the Lord: praise Him and exalt Him above all forever.	Σ̅μ̅ο̅ν̅ ἔ̅Π̅β̅ο̅ι̅ς̅ ν̅ι̅ῶ̅β̅η̅ο̅ν̅ι̅ τ̅η̅ρ̅ο̅ν̅ ἡ̅τε̅ Π̅β̅ο̅ι̅ς̅: ᾗ̅ως̅ ἔ̅ρ̅ο̅ς̅ ἄ̅ρ̅ι̅ζ̅ο̅ν̅ὸ̅ β̅ᾶ̅ς̅ ψ̅α̅ ν̅ι̅έ̅ν̅ε̅ζ̅.
Bless the Lord, O heaven: praise Him and exalt Him above all forever.	Σ̅μ̅ο̅ν̅ ἔ̅Π̅β̅ο̅ι̅ς̅ ν̅ι̅φ̅η̅ο̅ν̅ι̅: ᾗ̅ως̅ ἔ̅ρ̅ο̅ς̅ ἄ̅ρ̅ι̅ζ̅ο̅ν̅ὸ̅ β̅ᾶ̅ς̅ ψ̅α̅ ν̅ι̅έ̅ν̅ε̅ζ̅.
Bless the Lord, all you angels of the Lord: praise Him and exalt Him above all forever.	Σ̅μ̅ο̅ν̅ ἔ̅Π̅β̅ο̅ι̅ς̅ ν̅ι̅α̅ν̅γ̅ε̅λ̅ο̅ς̅ τ̅η̅ρ̅ο̅ν̅ ἡ̅τε̅ Π̅β̅ο̅ι̅ς̅: ᾗ̅ως̅ ἔ̅ρ̅ο̅ς̅ ἄ̅ρ̅ι̅ζ̅ο̅ν̅ὸ̅ β̅ᾶ̅ς̅ ψ̅α̅ ν̅ι̅έ̅ν̅ε̅ζ̅.

Bless the Lord, all you waters above the heaven: praise Him and exalt Him above all forever.	Συοὺ ἐπὶ ὅσις νιμῶν ἑθροῦ ἐτσα ἰψῶι ἠΐφε: ζῶς ἐροῦ ἀριζοῦνὸ βᾶσῦ ψᾶ νιένεζ.
Bless the Lord, all you powers of the Lord: praise Him and exalt Him above all forever.	Συοὺ ἐπὶ ὅσις νιχοῦ ἑθροῦ ἠτε Ἰβὸσις: ζῶς ἐροῦ ἀριζοῦνὸ βᾶσῦ ψᾶ νιένεζ.
Bless the Lord, O sun and moon: praise Him and exalt Him above all forever.	Συοὺ ἐπὶ ὅσις πηρὴ νειμ πηοῦ: ζῶς ἐροῦ ἀριζοῦνὸ βᾶσῦ ψᾶ νιένεζ.
Bless the Lord, all you stars of heaven: praise Him and exalt Him above all forever.	Συοὺ ἐπὶ ὅσις νισιοῦ ἑθροῦ ἠτε ἴφε: ζῶς ἐροῦ ἀριζοῦνὸ βᾶσῦ ψᾶ νιένεζ.
Bless the Lord, O you rain and dew: praise Him and exalt Him above all forever.	Συοὺ ἐπὶ ὅσις νιμοῦνηζῶν νειμ νηῶτ: ζῶς ἐροῦ ἀριζοῦνὸ βᾶσῦ ψᾶ νιένεζ.
Bless the Lord, O you clouds and winds: praise Him and exalt Him above all forever.	Συοὺ ἐπὶ ὅσις νιβῆπι νειμ νιθνοῦ: ζῶς ἐροῦ ἀριζοῦνὸ βᾶσῦ ψᾶ νιένεζ.
Bless the Lord, all you spirits: praise Him and exalt Him above all forever.	Συοὺ ἐπὶ ὅσις νηπνεῦμα ἑθροῦ: ζῶς ἐροῦ ἀριζοῦνὸ βᾶσῦ ψᾶ νιένεζ.
Bless the Lord, O fire and heat: praise Him and exalt Him above all forever.	Συοὺ ἐπὶ ὅσις πῆζρωμ νειμ πικαῦμα: ζῶς ἐροῦ ἀριζοῦνὸ βᾶσῦ ψᾶ νιένεζ.
Bless the Lord, O cold and heat: praise Him and exalt Him above all forever.	Συοὺ ἐπὶ ὅσις πῶχεβ νειμ πικαῦσῶν: ζῶς ἐροῦ ἀριζοῦνὸ βᾶσῦ ψᾶ νιένεζ.
Bless the Lord, O you dew and winds: praise Him and exalt Him above all forever.	Συοὺ ἐπὶ ὅσις νηῶτ νειμ νηιῖφι: ζῶς ἐροῦ ἀριζοῦνὸ βᾶσῦ ψᾶ νιένεζ.
Bless the Lord, O you nights and days: praise Him and exalt Him above all forever.	Συοὺ ἐπὶ ὅσις νιέχωρῦ νειμ νιέζοοῦν: ζῶς ἐροῦ ἀριζοῦνὸ βᾶσῦ ψᾶ νιένεζ.
Bless the Lord, O light and darkness: praise Him and exalt Him above all forever.	Συοὺ ἐπὶ ὅσις πιοῦῶνι νειμ πηζακι: ζῶς ἐροῦ ἀριζοῦνὸ βᾶσῦ ψᾶ νιένεζ.
Bless the Lord, O frost and cold: praise Him and exalt Him above all forever.	Συοὺ ἐπὶ ὅσις πηζαῦ νειμ πῶχεβ: ζῶς ἐροῦ ἀριζοῦνὸ βᾶσῦ ψᾶ νιένεζ.
Bless the Lord, O snow and ice: praise Him and exalt Him above all forever.	Συοὺ ἐπὶ ὅσις ἴπαχνη νειμ πηζιῶν: ζῶς ἐροῦ ἀριζοῦνὸ βᾶσῦ ψᾶ νιένεζ.
Bless the Lord, O you lightnings and clouds: praise Him and exalt Him above all forever.	Συοὺ ἐπὶ ὅσις νισεῖτεβρηχ νειμ νιβῆπι: ζῶς ἐροῦ ἀριζοῦνὸ βᾶσῦ ψᾶ νιένεζ.
Bless the Lord, all the earth: praise Him and exalt Him above all forever.	Συοὺ ἐπὶ ὅσις πικαῖζι ἑθροῦ: ζῶς ἐροῦ ἀριζοῦνὸ βᾶσῦ ψᾶ νιένεζ.
Bless the Lord, O you mountains and all hills: praise Him and exalt Him above all forever.	Συοὺ ἐπὶ ὅσις νηζῶν νειμ νηκαλαμφοῦ ἑθροῦ: ζῶς ἐροῦ ἀριζοῦνὸ βᾶσῦ ψᾶ νιένεζ.

Bless the Lord, all you things that spring upon the earth: praise Him and exalt Him above all forever.	Сμον ἔΠβ οἱς νιγηρον ετρηт зιχεν προ ἠπκαзи: зωс ἐροқ аριζонò б асқ ψα νιèνεз.
Bless the Lord, O you fountains: praise Him and exalt Him above all forever.	Сμον ἔΠβ οἱς νιμονμι: зωс ἐροқ аριζонò б асқ ψα νιèνεз.
Bless the Lord, O you seas and rivers: praise Him and exalt Him above all forever.	Сμον ἔΠβ οἱς νιαμαιοу нем ниарωον: зωс ἐροқ аριζонò б асқ ψα νιèνεз.
Bless the Lord, O you whales and all that moves in the waters: praise Him and exalt Him above all forever.	Сμον ἔΠβ οἱς νικηтос нем енχαι νιβен етким зен нимωон: зωс ἐροқ аριζонò б асқ ψα νιèνεз.
Bless the Lord, all you birds of the sky: praise Him and exalt Him above all forever.	Сμον ἔΠβ οἱς νιγαλα† тηρον нте †φε: зωс ἐροқ аριζонò б асқ ψα νιèνεз.
Bless the Lord, all you wild beasts and cattle: praise Him and exalt Him above all forever.	Сμον ἔΠβ οἱς νιθηριон нем νιτεβνωонι тηρον: зωс ἐροқ аριζонò б асқ ψα νιèνεз.
Bless the Lord, O you sons of men worship the Lord: praise Him and exalt Him above all forever.	Сμον ἔΠβ οἱς νιψηри нте νιρωμι онωψт ἠΠβ οἱс: зωс ἐροқ аριζонò б асқ ψα νιèνεз.
Bless the Lord, O Israel: praise Him and exalt Him above all forever.	Сμον ἔΠβ οἱс Πιсrahλ: зωс ἐροқ аριζонò б асқ ψα νιèνεз.
Bless the Lord, O you priests of the Lord: praise Him and exalt Him above all forever.	Сμον ἔΠβ οἱс νιογηβ нте Πβ οἱс: зωс ἐροқ аριζонò б асқ ψα νιèνεз.
Bless the Lord, O you servants of the Lord: praise Him and exalt Him above all forever.	Сμον ἔΠβ οἱс νιèβιαικ нте Πβ οἱс: зωс ἐροқ аριζонò б асқ ψα νιèνεз.
Bless the Lord, O you spirits and souls of the just: praise Him and exalt Him above all forever.	Сμον ἔΠβ οἱс νιπνευμα нем νιψυχη нте νιèμμι: зωс ἐροқ аριζонò б асқ ψα νιèνεз.
Bless the Lord, O you holy and humble of heart: praise Him and exalt Him above all forever.	Сμον ἔΠβ οἱс νιηθουαβ нем νιηтθевион† зен понзнт: зωс ἐροқ аριζонò б асқ ψα νιèνεз.
Bless the Lord, O Hananiah, Azariah, and Mishael: praise Him and exalt Him above all forever.	Сμον ἔΠβ οἱс Ананиас Азарιαс Мисаηλ: зωс ἐροқ аριζонò б асқ ψα νιèνεз.
Bless the Lord, O you who worship the Lord, the God of our fathers: praise Him and exalt Him above all forever.	Сμον ἔΠβ οἱс νιηтepceβecœ ἠΠβ οἱс φноу† нте νенио†: зωс ἐροқ аριζонò б асқ ψα νιèνεз.



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