

GRADE 9-12

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



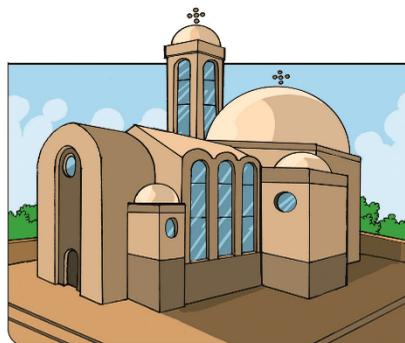
TAKE HEED

St. Mark's Festival 2017 Anthem

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

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

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





*“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:**

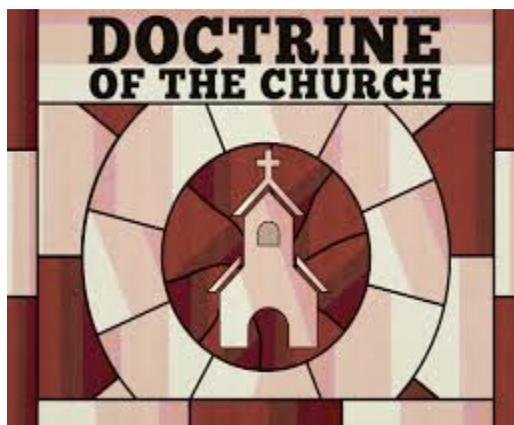
1. LEARN the sound teaching:

- “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.

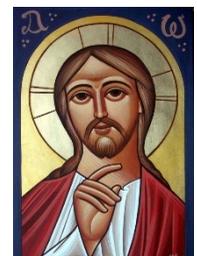
In the New Testament, we read **“Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,” Matthew 28:19**



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:

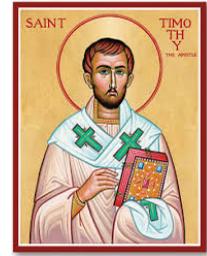
In _____ during his second _____. **Read the following verses to help you get the answer. (2 Timothy 1:8, 2 Timothy 1:1, 2 Timothy 2:9)** This epistle is considered _____ written by St. Paul in his second prison. (2 Timothy 4:6) This epistle is one of the _____ epistles written by St. Paul to the shepherds. 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)















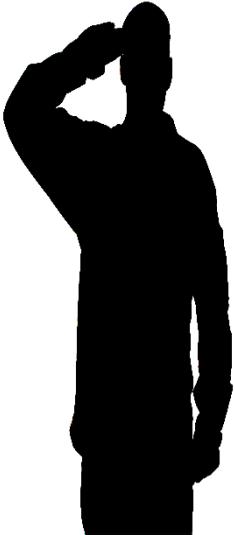


Chapter 2: Spiritual warfare

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)

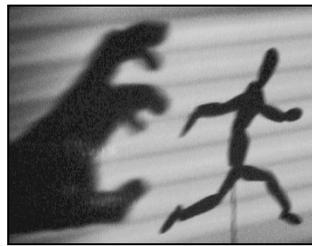
7. Find the verse of these 7 qualities that St. Paul advised St. Timothy (verses 22-26)

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:



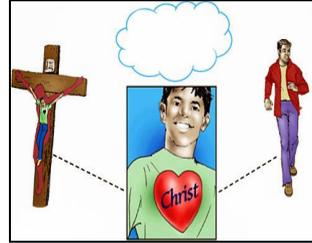














Chapter 3: Resisting Heretics

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. _____

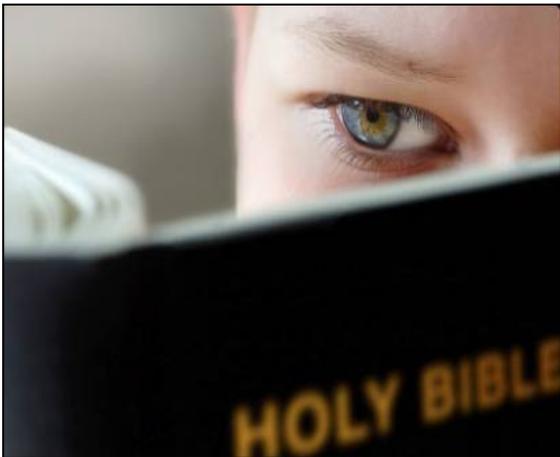
3- Mention 5 things in which St. Timothy followed his teacher St. Paul.

- 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

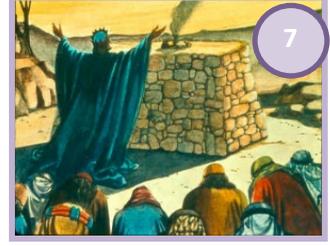
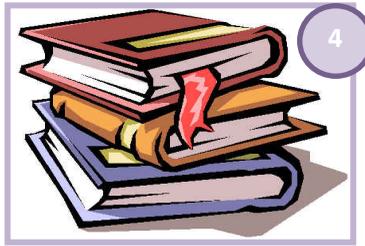
1. Are these pictures related to the chapter? If yes, write the verse that indicates that:



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. _____

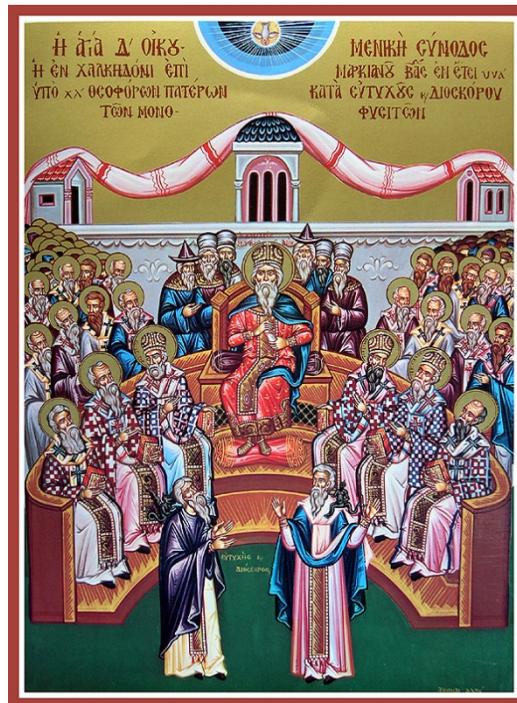
4. _____

Keeping the Faith

Our Coptic Orthodox Church, which was established by St. Mark the apostle in Egypt, brought out great people who defended the faith all over the world. Throughout all the councils, they obeyed the verse, **“Hold fast what you have, that no one may take your crown.” (Revelation 3:11)**

WHAT ARE THE COUNCILS?

Kinds of Councils:	
Provincial Councils:	These are the councils where the bishop of a specific diocese meets with the priests and deacons to manage their affairs. All the councils in the first three centuries were provincial councils.
General Councils:	These are councils where the bishops meet, led by the Patriarch. An example of this is the Synod meetings of the Coptic Church, led by His Holiness Pope Tawadros II.
Ecumenical Councils:	These are the councils where the bishops of all churches in the world meet to discuss issues that arise due to heresies that might cause schisms in the Church. For a council to be considered ecumenical, most bishops from all over the world must be represented. Only three councils have met these criteria: Council of Nicaea, Council of Constantinople, and the First Council of Ephesus. All the churches in the world recognize these councils and are governed by their rules.



1. Council of Nicaea 325 A.D.:

- Convened by Emperor Constantine, and attended by 318 Bishops.
- Pope Alexandros attended the council as the Pope of Alexandria, and with him was St. Athanasius
- St. Athanasius stood against Arius who claimed that the Lord Jesus Christ was created. He proved the Divinity of Christ using verses from the Holy Bible.
- The council resulted in excommunication of Arius and writing the Orthodox Creed until the words "His kingdom has no end".

2. Council of Constantinople 381 A.D.:

By the end of the 4th century the Arian heresy had died, but some new heresies started to appear in the church. This led Emperor Theodosius the Great to call the second Ecumenical Council to protect the faith. One of the most famous heretics at that time was Macedonius, an archbishop of Constantinople. He denied that the Holy Spirit was fully Divine, saying that He was a created being.



150 church fathers, including Pope Timothy of Alexandria, attended. After the fathers tried convincing Macedonius of his false beliefs and his continual refusal to accept the correct faith, they excommunicated him and his followers. They also added another paragraph to the Nicene Creed starting with **“Yes, we believe in the Holy Spirit”** and concludes the Creed as we profess it today.

3. First Council of Ephesus 431 A.D.:

Nestorius, the bishop of Constantinople, in his fight against Arius’ heresy, refused to honor St. Mary, the mother of the Lord Jesus Christ, with the traditional title of **Theotokos (Mother of God)**. He claimed that the one born from Mary is not the Logos Himself, but merely the “man” in whom the eternal Logos of God came to dwell. Saint Cyril, Pope of Alexandria, forcefully rejected the teaching of Nestorius, and he sent him many letters explaining and proving the true faith. Nestorius and his followers refused to listen to Saint Cyril’s appeals for repentance.



Therefore, in 431, in the city of Ephesus, a Church council was summoned by Emperor Theodosius II to resolve the issue. Nestorius was condemned by Saint Cyril and the 200 hundred bishops who attended the council. The council affirmed the authenticity of the title “Theotokos” to the Virgin Mary and that she indeed gave birth to the incarnated Logos of God. They added the introduction of the Creed, **“We exalt you the mother of the True light...”**.



The Church is the house of God. It is the place where we meet with Him, His angels, and His saints. We are proud of our Coptic Church because she is the Church of doctrine, rituals and love. We are an apostolic church, it calls us to be on the path to Christian salvation.

The Coptic youth are called to be a generation who will have understanding of the doctrine, live the rituals, love the hymns and praises, and be diligent in prayer all the time.

1ST: UNDERSTANDING THE DOCTRINE:

The word "orthodox" literally means "the straightway." The Orthodox person is one who does not deviate from the true faith. We know that the Church has fought to defend the Christian faith in the Councils, which were later called ecumenical, and because of these councils, the right faith spread to the entire world.

Councils have representatives of Bishops and Patriarchs from all over the world. It is worthy to note that most of these councils' heroes were from the Church of Alexandria (the Coptic Church). St. Athanasius was the hero in the first **Ecumenical Council** against Arius. In the third Council, it was St. Cyril, Patriarch of Alexandria and the pillar of faith, who defended the faith against Nestorius.

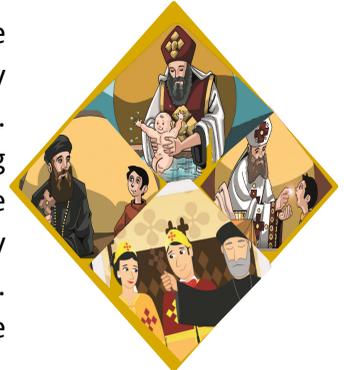


The Orthodox person's beliefs are firm and known to everyone:

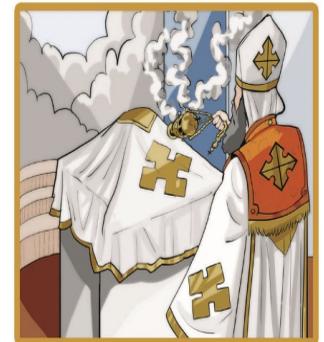
a) **Orthodox Faith:** The Orthodox person lives by the Orthodox Creed. He starts his day confessing it and ends his day with the same confession. He believes in the full incarnation story, that the Lord Jesus Christ shared with us an actual body that He took from the Theotokos, and He saved us from sin. Because of this Creed, the Orthodox person also believes in one holy church which is the Body of Christ. In this Church, everyone is invited to the faith which roots in the apostles' faith.



b) **Orthodox Sacraments:** The Orthodox person starts his everlasting life, here on earth, with the birth from **the Baptism**, his **Confirmation** with the Holy Chrism (Myron), and continues it in the life of **Repentance and Confession**. For his nourishments, he depends on the Body and Blood of Christ during **Communion**. He enjoys the life of discipleship and forgiveness under the guidance of the priest. He marries his partner through the divine mystery and becomes one with his partner in the Sacrament of **Matrimony**. Whenever he is sick or weary, he goes to church where the prayers of the **Unction of the Sick**.



c) **Orthodox Liturgy:** All the Orthodox services revolve around the altar. We believe that this altar is rational and heavenly and not just stone like in the Old Testament. Around the altar is the incense, which are the prayers of the saints. The altar represents the faith that was extended to us from the first patriarchs, Abraham, Isaac and Jacob. The liturgy therefore is an open book in which the faith is represented to all the people. It is a heavenly celebration of God among His people. The liturgy is the base of the faith and a continual review for the doctrine. **The liturgy teaches prayer, repentance, humility, and holiness.**



d) **Orthodox Fasting:** In the Orthodox concept, fasting means to abstain from food for a certain amount of time and then eating, modestly, from the products of the earth and not of animals. Fasting is not a rule for the Christians, but they voluntarily give up the desire of food to be able to connect more with God through the spirit. Fasting is refreshment to the soul, according to the orthodox belief, not a punishment of the body as some may believe. And there are two kinds of fasting in the Church: a **personal one** and a **communal one**. Each has its benefits and they work together to make our lives better with Christ.

Is the communal fasting an invention of the Orthodox church or is it in the Holy Bible? Read these references..... Esther 4, Jonah 3, Nehemiah 9:1, Ezra 8:21, Joel 2:12-17, Acts 13:2-3, Acts 27:21

2ND: LIVING THE RITUALS:

Our faith comes to life in our rituals. For example, we believe in the **Trinity**: The Father, the Son, and the Holy Spirit, so the church always teaches us to make the sign of the Cross in which we confess the Holy Trinity. It is a very simple way to always remember the incarnation of our Savior, who left the Father's bosom in heaven, and came to the Virgin's womb, which was purified by the Holy Spirit.



Where did we get the Church rituals?

And the answer is very simple: **The Holy Bible** and the **Church tradition**, passed on to us by the holy apostles and the early fathers of the Church. Other sources for the rituals are the **Canons** of the Holy Church, the teachings of the apostles, better known as the **Didache**, and the **writings** of the early fathers of the church.

The use of the rituals confirms that our God is a God of order. It connects us with the early church and with each other. It also preserves the doctrine of the church and makes it easy to teach to future generations.



3RD: LOVING THE CHURCH HYMNS AND PRAISES:

David, the prophet and king of Israel, said in the Psalm **“Blessed are the people who know the joyful sound! They walk, O Lord, in the light of Your countenance. In Your name they rejoice all day long, and in Your righteousness they are exalted.” (Psalm 89:15-16)**

The hymns and praises of the Church is a very distinct characteristic of an Orthodox person. It is very important to note here that memorizing the church hymns is not a requirement to enter heaven, but the more you get to know of the hymns and love them, the more enjoyment you will have in the Church. We are not required to know and memorize the hymns, but do not waste an opportunity where you can get to learn one so you can share in the offering of praise with the church.



“Why are the church hymns so long?”, we are often asked. One of the reasons the Church hymns are long is to give the person praying and the one listening time to meditate on the words and the music. So, when you find yourself in the presence of a hymn you don’t know, do not waste this time by wondering in useless thoughts and daydreaming, but look to the words and think about them. Think about how they fit during this time and, if you like music, meditate upon the choice of music for this hymn. **The hymns tunes change in our prayers depending on the season of the Church, Kiahk tune - Joyful tune - Hosanna tune - Great Lent tune - Pascha Week tune - Annual tune.**

4TH: DILIGENT IN PRAYER ALL THE TIME:

The personal and unscripted prayer between the person and his Creator is very important to develop the relationship between them. And as important as personal prayer, so is communal prayer. That is why the early Church fathers put together the Hourly Prayer Book (The Agpeya), with the guidance of the Holy Spirit, for all of us to pray together and still be praying personally.

The use of psalms in prayer is a biblical teaching, and when we pray with psalms, we talk to God using His words. We find in the hours of the Agpeya selected psalms that befits our spiritual needs and our warfare. And every hour of the Agpeya has a time of day and reminds us of the events of the life of our Lord Jesus Christ.



Therefore, as an Orthodox, I understand the doctrine, I live the rituals, I love hymns and praises, and am diligent in prayer all the time.

Knowledge



God gave us a brain so that we may gain knowledge. And a person can destroy his life if he doesn't pursue knowledge. Therefore, God said in the Book of Hosea the prophet "**My people are destroyed for lack of knowledge**" (Hosea 4:6). God wants us to gain the knowledge that will benefit us and the people around us. However, man's problem became that he just wanted to gain knowledge, for the sake of being knowledgeable, even if this knowledge would destroy him.

WHAT ARE THE SOURCES OF KNOWLEDGE?

1. Sensory: This is the knowledge you gain through your senses.

2. Experimental: This is the kind of knowledge you gain by study and conclusion.

3. Revelation: When God reveals to His saints whatever He wishes them to know by means of the Holy Spirit. This is the knowledge spoken about by Isaiah the prophet "The Spirit of wisdom and understanding...the Spirit of knowledge and of the fear of the Lord." (Isaiah 11)

4. Conversational/ means of others: The knowledge by simply reading a book, speaking to others, or watching the news and documentaries, etc.

5. Satanic: This is the knowledge that Satan throws into people's thoughts like he did with Adam and Eve. He uses different means to plant these thoughts in us, either by dreams or false news that will disturb us. Sometimes he even uses true news that has no benefit to us, but its intention is to make us think badly about something.

Examples of beneficial knowledge:

- 1) Knowledge of God:** this does not mean to know about God, but to know Him. To know Him, on a personal level, because this is the way to get near to Him. Many people confuse knowing of God and of His existence to knowing Him personally and having a personal relationship with Him. Those who live in sin know of God, but if they knew Him personally, they wouldn't sin.
- 2) Knowledge of the Holy Bible:** to know the word of God and His commandments. This is the knowledge spoken by St. Paul when he wrote to St. Timothy saying, "**that from childhood you have known the Holy Scriptures, which are able to make you wise for salvation through faith which is in Christ Jesus.**" (2 Timothy 3:15)
- 3) Knowledge of Yourself:** this is very important as you get to know your purpose in life and how to fulfill it.

Examples of harmful knowledge:

- 1) **Knowledge of unbeneficial subjects:** With today's technology, it is easy to know anything about any subject. Sometimes we choose to know about a specific subject that will add nothing to our well beings. This kind of knowledge is harmful as it uses space in our brain that otherwise can be used for our benefit instead.
- 2) **Knowledge of things that will change our view towards something/someone:** An example of this is hearing someone using inappropriate language. This can change our view towards them.
- 3) **Knowledge that leads to doubt:** It is very easy for doubt to enter man's mind, but it is extremely difficult to get this doubt out. That is why we need to be very careful when we investigate important facts and make sure to choose our sources wisely because once doubt enters the hearts, it will take great effort from us to get back on the right track.
- 4) **Gossip:** transferring of harmful knowledge between people can be hard to remove from our thoughts.
- 5) **Knowledge that is beyond our current level:** Many people have gone astray because they were determined to understand some theological facts that were above comprehension. It is very important to search for the knowledge that will lead you to your salvation.

The knowledge we have affects our thoughts, senses, and feelings and might affect our relationships. For this reason, we need to use our mind to get knowledge that is from God and that is beneficial to us and others.

And now that we know of the good and bad knowledge, it is very important to talk about two of the most important virtues related to knowledge in the Christian life:

A) The virtue of discernment: To be able to judge between what is good for me and what is bad is not something a person can achieve by reading spiritual books or just having worldly wisdom. Discernment, therefore, is a gift from God to those who have put in their heart to please God and live for Him and be a witness to Him in all that they do.



These are things we need in order to gain the virtue of discernment:

- Being with God and asking for His guidance in all we do
- Listening to God's voice by reading the Holy Bible
- Benefiting from the wisdom of God's people by reading spiritual books

Discernment helps us to follow everything from God and not follow any teaching.

"Test all things; hold fast what is good." 1 Thessalonians 5:21

B) The virtue of discipleship: When Solomon the Wise, the King of Israel, wanted to direct the youth into the knowledge of God, he advised them to **"lean not on your own understanding" (Proverbs 3:5)**. To acknowledge that you need guidance is a very important virtue in your life. Not only does it keep us from being prideful, but it also ensures that your decisions are reviewed by someone else that cares about you and has your best interest in mind.

It is important for each of us to have an experienced spiritual person to be our spiritual guide who will lead us on our way to heaven and to learn from the experiences of saints. **"Ask your father, and he will show you; Your elders, and they will tell you." (Deuteronomy 32:7)**



St. Peter links faith and knowledge together in a beautiful way when he says: **"giving all diligence, add to your faith virtue, to virtue knowledge, to knowledge self-control" (2 Peter 1:5-6)**.

Therefore, St. Peter is plainly saying, for us to increase and grow our faith, we need knowledge, but as knowledge protects that faith, self-control is needed to protect this knowledge. For if our knowledge is not protected, then our faith will not be protected either. That is why it is very important when we start searching for answers about anything, especially about our faith, evaluate the credibility of our sources and have guidance in our way.

Memorization

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

1 Timothy 4:16

2. Matthew 6:1-15

Do Good to Please God

“Take heed that you do not do your charitable deeds before men, to be seen by them. Otherwise you have no reward from your Father in heaven. ²Therefore, when you do a charitable deed, do not sound a trumpet before you as the hypocrites do in the synagogues and in the streets, that they may have glory from men. Assuredly, I say to you, they have their reward. ³But when you do a charitable deed, do not let your left hand know what your right hand is doing, ⁴that your charitable deed may be in secret; and your Father who sees in secret will Himself reward you openly.

The Model Prayer

⁵“And when you pray, you shall not be like the hypocrites. For they love to pray standing in the synagogues and on the corners of the streets, that they may be seen by men. Assuredly, I say to you, they have their reward. ⁶But you, when you pray, go into your room, and when you have shut your door, pray to your Father who *is* in the secret *place*; and your Father who sees in secret will reward you openly. ⁷And when you pray, do not use vain repetitions as the heathen *do*. For they think that they will be heard for their many words.

⁸“Therefore do not be like them. For your Father knows the things you have need of before you ask Him. ⁹In this manner, therefore, pray:

Our Father in heaven,
Hallowed be Your name.

¹⁰Your kingdom come.

Your will be done

On earth as *it is* in heaven.

¹¹Give us this day our daily bread.

¹²And forgive us our debts,

As we forgive our debtors.

¹³And do not lead us into temptation,

But deliver us from the evil one.

For Yours is the kingdom and the power and the glory forever. Amen.

¹⁴“For if you forgive men their trespasses, your heavenly Father will also forgive you.

¹⁵But if you do not forgive men their trespasses, neither will your Father forgive your trespasses.

2. Verses about the Word of God:

The beauty of God's Word:

"More to be desired are they than gold, Yea, than much fine gold;
Sweeter also than honey and the honeycomb." Psalm 19:10
"I will delight myself in Your statutes; I will not forget Your word." Psalm 119:16

Continuous reading of the Word of God:

"Oh, how I love Your law! It is my meditation all the day." Psalm 119:97
"I rejoice at Your word as one who finds great treasure." Psalm 119:162

Reading the Bible with understanding and prayer:

"Open my eyes, that I may see wondrous things from Your law." Psalm 119:18
"The words that I speak to you are spirit, and they are life" John 6:63

The Holy Bible is inspired by God:

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof,
for correction, for instruction in righteousness." 2 Timothy 3:16
"For prophecy never came by the will of man, but holy men of God spoke as they were
moved by the Holy Spirit." 2 Peter 1:21

The Word of God never perishes:

"For assuredly, I say to you, till heaven and earth pass away, one jot of one tittle will by no
means pass from the law till all is fulfilled." Matthew 5:18
"Heaven and earth will pass away, but My words will by no means pass away." Mark 13:31

3. Sayings of the Fathers:

1. "Repentance is a new pure heart, which God gives to the sinners to love him with" - Saint Augustine
2. "Let your prayer be completely simple. For both the publican and the prodigal son were reconciled to God by a single phrase" -St. John Climacus
3. "Thirst after Jesus, and He will satisfy you with His love" - St Isaac the Syrian
4. "For when we mind and think the same things and offer up the same prayers on behalf of each other, no place can separate us, but the Lord gathers and unites us together." -St Athanasius

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**

ночы

hi

ночы пенннв

Hi Sayedna

ночы пеніωт

Hi Abouna

оухай



Bye

оухай
ден п̄боис

Bye
(in the Lord)

The possessive Pronouns (1)

	For s.m. nouns e.g. Father (ἰῶ τ)	For s.f. nouns e.g. Mother (μᾶ τ)	For plural nouns e.g. Books (ζῶ μ)
	π	τ	η
My	π ἄ ἰ ῶ τ My father	τ ᾶ μ ᾶ τ My mother	η ἄ ζ ῶ μ My books
Our	π ἡ μ ῶ τ Our father	τ ῆ μ ᾶ τ Our mother	η ῆ μ ῶ μ Our books

Practice with some words **MY OUR**

Masculine	Feminine	Plural
νο τ† God	κο νη Sister	μᾶ τ Mothers
ω ικ Bread	ζ ου Power	ἰ ῶ† Fathers
δο ις Lord	υ ἔρι Daughter	ἀ νηοτ Brothers
ζ ωμ Book	βα κι City	κο νη Sisters
κο η Brother		

The possessive Pronouns (2)

	For s.m. nouns e.g. Father (ἰῶ τ)	For s.f. nouns e.g. Mother (μᾶ τ)	For plural nouns e.g. Books (ζῶ μ)
	π	τ	η
Your (s.m.)	π ἔ κ ἰῶ τ Your father	τ ἔ κ ᾶ τ Your mother	η ἔ κ ῶ μ Your books
Your (s.f.)	π ἔ ἰ ῶ τ Your father	τ ἔ μ ᾶ τ Your mother	η ἔ ζ ῶ μ Your books
Your (pl.)	π ἔ τ ῆ μ ῶ τ Your father	τ ἔ τ ῆ μ ᾶ τ Your mother	η ἔ τ ῆ μ ῶ μ Your books

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

Masculine	Feminine	Plural
νο τ† God	κο νη Sister	μᾶ τ Mothers
ω ικ Bread	ζ ου Power	ἰ ῶ† Fathers
δο ις Lord	υ ἔρι Daughter	ἀ νηοτ Brothers
ζ ωμ Book	βα κι City	κο νη Sisters
κο η Brother		

The possessive Pronouns (3)

	For s.m. nouns e.g. Father (ἰῶ τ)	For s.f. nouns e.g. Mother (μᾶ τ)	For plural nouns e.g. Books (ζῶ μ)
	π	τ	η
His	π ἔ φ ἰῶ τ His father	τ ἔ φ ᾶ τ His mother	η ἔ φ ῶ μ His books
Her	π ἔ κ ἰῶ τ Her father	τ ἔ κ ᾶ τ Her mother	η ἔ κ ῶ μ Her books
Their	π ο υ ῶ τ Their father	τ ο υ ᾶ τ Their mother	η ο υ ῶ μ Their books

Practice with some words **His Her Their**

Masculine	Feminine	Plural
νο τ† God	κο νη Sister	μᾶ τ Mothers
ω ικ Bread	ζ ου Power	ἰ ῶ† Fathers
δο ις Lord	υ ἔρι Daughter	ἀ νηοτ Brothers
ζ ωμ Book	βα κι City	κο νη Sisters
κο η Brother		

Present Tense

	1 st person	2 nd person	3 rd person
(s.m.)	†	κ̂/(χ̂) you	ḡ he
(s.f.)		†	ḥ she
(pl)	†ΕΝ we	†Ε†ΕΝ you	†Ε they

Negative of Present Tense

ΑΝ or Ἰ...ΑΝ

The Verb ὠλῆλ (to pray) in the Present Tense

	1 st person	2 nd person	3 rd person
(s.m.)	†ὠλῆλ I pray	κ̂ὠλῆλ You pray	ḡὠλῆλ He prays
(s.f.)		†Εὠλῆλ You pray	ḥὠλῆλ She prays
(pl)	†ΕΝὠλῆλ We pray	†Ε†ΕΝὠλῆλ You pray	†Εὠλῆλ They pray

Present Tense	Negative of the present Tense	Practice the present tense and the negative of the present tense with these verbs
†ὠλῆλ I pray	†ὠλῆλ ΑΝ Ἰ†ὠλῆλ ΑΝ I do not pray I do not pray	κωοῖν to know ζεωσι to sit down
†Εὠλῆλ They pray	†Εὠλῆλ ΑΝ Ἰ†Εὠλῆλ ΑΝ They do not pray They do not pray	ωϖ to read ϑερϑερ to snore
		ḥῃαι to write οῖωϖτ to worship
		†ωοῖ to glorify ναῖ 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

Ο ΜΟΝΟΥ ΘΕΟΥ ΑΜΗΝ

One God Amen



ΠΑΤΗΡ ΗΜΩΝ ΟΥΡΑΝΩΝ
Our Father who art in Heaven

ἌΓΙΣΤΕ ΝΕΜΠΩΣ ἸΧΘΟΣ ἸΝ ΤΩ ΟΥΡΑΝΩ

Make us worthy to say thankfully

ΠΑΤΗΡ ΗΜΩΝ ΟΥΡΑΝΩΝ

Our father who art in heaven

ΜΑΡΕΥΤΟΥΒΟ ἸΧΘΟΣ ΠΕΚΡΑΝ

Hallowed be Thy name

ΜΑΡΕΣΙ ἸΧΘΟΣ ΤΕΚΜΕΤΟΥΡΟ

Thy kingdom come

ΠΕΤΕΣΝΑΚ ΜΑΡΕΥΩΠΙ

Thy will be done

ὡΣΤΕ ὡΣ ἸΝ ΤΩ ΟΥΡΑΝΩ

On earth as it is in heaven

ΔΕΙΧΝΕ ΜΗΝ ΗΜΑΣ ΤΗΝ ΗΜΕΡΑΝ ΤΗΝ ἸΜΕΡΑΝ

Give us this day our daily bread

ΟΥΡΑΝΩΝ ἸΧΘΟΣ ΜΗΜΕΤΕΡΟΝ ΗΜΑΣ ἸΧΘΟΣ

And forgive us our trespasses

ὡΣΤΕ ὡΣ ἸΝ ΤΩ ΟΥΡΑΝΩ

As we forgive

ΤΟΥΣ ἸΧΘΟΣ ΤΟΥΣ ἸΝ ΤΩ ΟΥΡΑΝΩ

those who trespass against us

ΟΥΡΑΝΩ ἸΧΘΟΣ ΜΗΜΕΤΕΡΟΝ ΗΜΑΣ ἸΧΘΟΣ

And lead us not into temptation

ΑΛΛΑ ΝΑΘΩΜΕΝ ἸΧΘΟΣ ΠΙΠΕΤΕΣΝΑΚ

But deliver us from the evil one

ἸΝ ΧΡΗΣΤΩ ΙΗΣΟΥ ΟΥΡΑΝΩ

In Christ Jesus our Lord

ὡΣΤΕ ὡΣ ἸΝ ΤΩ ΟΥΡΑΝΩ

For Thine is

ΔΕΙΧΝΕ ΜΗΝ ΗΜΑΣ ΤΗΝ ΗΜΕΡΑΝ ΤΗΝ ἸΜΕΡΑΝ

the kingdom, the power and the glory,

ὡΣΤΕ ὡΣ ἸΝ ΤΩ ΟΥΡΑΝΩ

forever, Amen

Hymns & Rituals



1. Psalm 150 for Great Lent Weekdays (With Long Introduction)

Rites: Throughout the year, during the Distribution of the Holy Mysteries, Psalm 150 is chanted. It has a standard year-round tune, a joyous tune, a tune for the month of Kiahk, a Hosanna tune (for Palm Sunday and the Feasts of the Cross), a tune for Great Lent Weekends, and a tune for Great Lent Weekdays. During the Great Lent Weekdays, the first part is chanted in a melismatic tune followed by the rest in the recitative tune for Great Lent Weekdays.

Alleluia.	ΑΛΛΗΛΟΥΙΑ.
Praise God in all His saints. Alleluia.	ΣΟΥ ΕΦΝΟΥΤ̄ ΣΕΝ ΝΗΣΘΟΥΑΒ ΤΗΡΟΥ ΝΤΑΡ: ΑΛΛΗΛΟΥΙΑ.
Refrain: <i>Jesus Christ fasted for us, forty days and forty nights.</i>	Α ΙΗΣΟΥΣ ΧΡΙΣΤΟΣ ΕΡΗΜΙΣΤΕΥΣΑΝ ΕΞΗΡΗ ΕΧΩΝ: ΗΜΕ ΗΞΟΥΣ ΝΕΜ ΞΜΕ ΗΞΩΡΕ
Praise Him, in the firmament of His power. Alleluia.	ΣΟΥ ΕΡΟΥ ΣΕΝ ΠΥΤΑΧΡΟ ΗΤΕ ΤΕΡΧΟΥ: ΑΛΛΗΛΟΥΙΑ.
Praise Him, for His mighty acts. Alleluia.	ΣΟΥ ΕΡΟΥ ΕΞΗΡΗ ΣΙΧΕΝ ΤΕΡΜΕΤΧΩΡΙ: ΑΛΛΗΛΟΥΙΑ.
Praise Him, according to the multitudes of His greatness. Alleluia.	ΣΟΥ ΕΡΟΥ ΚΑΤΑ ΠΑΨΑΙ ΗΤΕ ΤΕΡΜΕΤΝΙΨΤ̄: ΑΛΛΗΛΟΥΙΑ.
Praise Him, with the sound of the trumpet. Alleluia.	ΣΟΥ ΕΡΟΥ ΣΕΝ ΟΥΣΜΗ ΗΣΑΛΠΙΣΤΟΣ: ΑΛΛΗΛΟΥΙΑ.
Praise Him, with psaltery and harp. Alleluia.	ΣΟΥ ΕΡΟΥ ΣΕΝ ΟΥΨΑΛΤΗΡΙΟΝ ΝΕΜ ΟΥΚΥΘΑΡΑ: ΑΛΛΗΛΟΥΙΑ.
Praise Him, with timbrel and chorus. Alleluia.	ΣΟΥ ΕΡΟΥ ΣΕΝ ΖΑΝΚΕΜΚΕΜ ΝΕΜ ΖΑΝΧΟΡΟΣ: ΑΛΛΗΛΟΥΙΑ.
Praise Him, with strings and organs. Alleluia.	ΣΟΥ ΕΡΟΥ ΣΕΝ ΖΑΝΚΑΠ ΝΕΜ ΟΥΟΡΓΑΝΟΝ: ΑΛΛΗΛΟΥΙΑ.
Praise Him, with pleasant sounding cymbals. Alleluia.	ΣΟΥ ΕΡΟΥ ΣΕΝ ΖΑΝΚΥΜΒΑΛΟΝ ΕΝΕΣΕ ΤΟΥΣΜΗ: ΑΛΛΗΛΟΥΙΑ.
Praise Him, upon the cymbals of joy. Alleluia.	ΣΟΥ ΕΡΟΥ ΣΕΝ ΖΑΝΚΥΜΒΑΛΟΝ ΗΤΕ ΟΥΕΨΛΗΛΟΥΙ: ΑΛΛΗΛΟΥΙΑ.
Let everything that has breath praise the name of the Lord our God. Alleluia.	ΝΙΦΙ ΝΙΒΕΝ ΜΑΡΟΥΣΜΟΥ ΤΗΡΟΥ ΕΦΡΑΝ ΜΠΒΟΙΣ ΠΕΝΝΟΥΤ̄: ΑΛΛΗΛΟΥΙΑ.
Glory to the Father and to the Son and the Holy Spirit. Alleluia.	ΔΟΞΑ ΠΑΤΡΙ ΚΕ ΥΙΩ ΚΕ ΑΣΙΩ ΠΝΕΥΜΑΤΙ: ΑΛΛΗΛΟΥΙΑ.
Now and ever and unto the ages of the ages. Amen. Alleluia.	ΚΕ ΝΥΝ ΚΕ ΑΙ ΚΕ ΙΣΤΟΥΣ ΕΩΝΑΣ ΤΩΝ ΕΩΝΩΝ: ΑΜΗΝ ΑΛΛΗΛΟΥΙΑ.
Alleluia. Alleluia. Glory to You, our God. Alleluia.	ΑΛΛΗΛΟΥΙΑ: ΑΛΛΗΛΟΥΙΑ: ΔΟΞΑ ΣΙ Ο ΘΕΟΣ ΗΜΩΝ: ΑΛΛΗΛΟΥΙΑ.
Alleluia. Alleluia. Glory be to our God. Alleluia.	ΑΛΛΗΛΟΥΙΑ: ΑΛΛΗΛΟΥΙΑ: ΠΙΩΟΥ ΦΑ ΠΕΝΝΟΥΤ̄ ΠΕ: ΑΛΛΗΛΟΥΙΑ.
Jesus Christ the Son of God, hear us and have mercy upon us.	ΙΗΣΟΥΣ ΧΡΙΣΤΟΣ ΠΩΗΡΙ ΜΦΝΟΥΤ̄ ΩΤΕΜ ΕΡΟΝ ΟΥΟΖ ΝΑΙ ΝΑΝ.

2. Praxis Response for Standard Days

Rites: The Praxis Response is a hymn chanted in every liturgy before the reading of the Praxis (from the book of Acts). During standard, non-seasonal days, the response consists of the verse for St. Mary and can be followed by a verse for the saint of the day, and the verse for the patron saint of the church. There is also a long melismatic tune for the hymn that can be chanted if time permits.

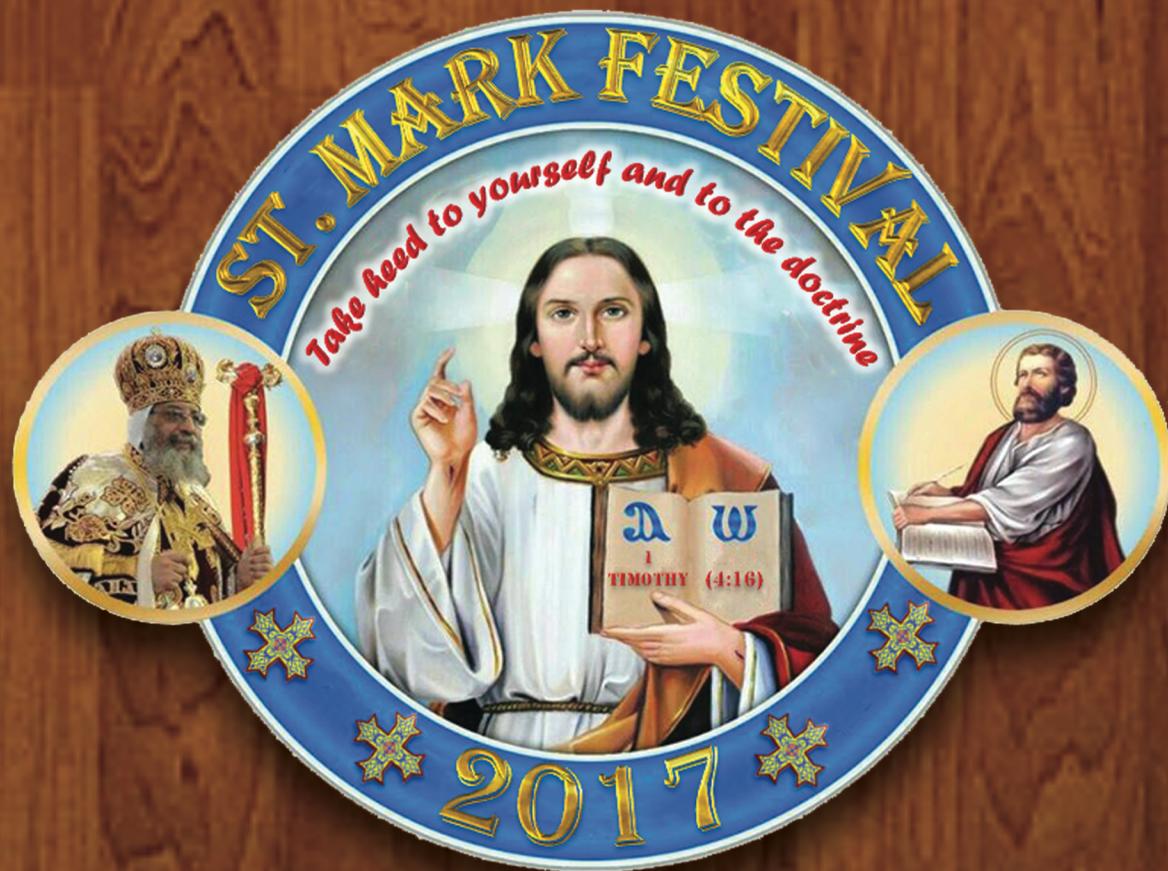
Hail to you O Mary, the fair dove, who has borne to us, God the Logos.	Χερε νε Μαρια: ἴβρουπι εσενεως: οηετασμιμι ναν: ἠφνονῆ πιλοσος.
Blessed are You indeed, with Your good Father, and the Holy Spirit, for You have come and saved us. Have mercy on us.	Κεμαρωντ ἀληθως: νεμ Πεκιωτ ἠαγαθος: νεμ Πιπνευμα εσογав: χε ακι ακωῆ ἠμον ναι ναν.

Group Hymn

3. Adam Aspasmos for Standard Days

Rites: The Adam Aspasmos is a hymn that is chanted after the Prayer of Reconciliation in any liturgy. There is an Adam Aspasmos for most fasts and feasts. The word aspasmos means “greeting” and refers, in this context, to the Reconciliation and the “greeting one another with the holy kiss.” The word Adam usually refers to the days Sunday, Monday and Tuesday (with Watos referring to Wednesday, Thursday, Friday and Saturday), but can also denote the structure of the hymn (as in this case). The tune of the Adam Aspasmos is an “Adam tune” and it can be chanted on any day of the week.

Rejoice, O Mary, handmaiden and mother, for the angels praise Him who is in your arms,	Ουνοη ἠμο Μαρια: ἴβωκι ογοη ἴμαγ: χε φηετ ζεν πεδμηρ: νιαγγελοη εεωω εροη.
and the cherubim worthily worship Him; the seraphim too, without ceasing.	Ογοη νιχερονβιμ: εεονωωτ ἠμοη ακιοη: νεμ νισεραφιμ: ζεν ουμεταγμογνηκ.
We have no boldness before our Lord Jesus Christ apart from your prayers and intercessions, O our Lady, the Lady of us all, the Theotokos.	ἠμον ἠταν ἠουπαρρησια: ζατεν Πενβοιη Ιησουη Πιχριητοη: χωριη νετωβη νεμ νεπρεσβια: ω τενβοιη ἠνηβ τηρεν ἴεδοτοκοη.
We ask You, O Son of God, to keep the life of our patriarch, Abba Tawadrous, the archpriest. Confirm him upon his throne.	ἴενἴηο εροη ω ἴιοη Θεοη: εερεκαρεη εἴωηδ ἠπενπατριαρχηη: αββα ἴαωαδροη παρχιερευη: ματαχροη ειχεν πεφερονοη.
And his partner in the liturgy, our holy righteous father, Abba Youssef, the bishop. Confirm him upon his throne.	Νεμ πεφκεωφηρ ἠλιγογρυηοη πενωτ εσογав ἠλικεοη αββα Ιωσηφ πιεπισκοποη ματαχροη ειχεν πεφερονοη.
That we may praise You with the cherubim and the seraphim, proclaiming and saying:	Ειμα ἠτενεωω εροη: νεμ νιχερονβιμ: νεμ νισεραφιμ: ενωω εβοη εηχω ἠμοη.
Holy, holy, holy, O Lord, the Pantocrator, heaven and earth are full of Your glory and Your honor.	Χε χογав χογав χογав: Πβοιη πιπαντοκρατωρ: ἴφε νεμ ἠκαζι μεη εβοη: ζεν πεκωον νεμ πεκταιο.



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