



COPTIC ORTHODOX DIOCESE
OF THE SOUTHERN
UNITED STATES

Grade 5 & 6

ST. MARK'S FESTIVAL 2010

COPTIC ORTHODOX DIOCESE OF THE SOUTHERN UNITED STATES

HISTORY
BIBLE STUDY
COPTIC DOGMAS
SAINTS
HYMNS
RITUALS

FAITHFUL ALL THE TIME



**His Holiness Pope Shenouda III
Pope of Alexandria**



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Be Faithful

Be faithful, God is your example
as before, on earth He lived



Have true faith, firm as a tree
even strong winds cannot lift



I live the sacraments, my church teachings
and I praise God in all I do

Self controlling, thoughts eternal
I live by God's word, yes I do



Be faithful, God is your example



My Salvation Is In My Bible

The Holy Bible is God's message to us. When you read the Bible, you're listening to what God has to tell you. It would not be enough to read without understanding. If there is something you don't understand when you're reading the Bible, try to understand it. Pray to God and ask Him to guide you.

It was said about St. Timothy:

“And 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

When you pray for understanding for what you read in the Bible, God will send you the explanation through your parents or your Sunday school servant, just like God sent Philip to help the Ethiopian Eunuch understand.



Philip and the Eunuch - Acts 8:26-40

An angel spoke to Philip saying arise and go to the road between Jerusalem and Gaza. When Philip went to the place the angel told him, he found an Ethiopian man who came up to Jerusalem to worship. He was a eunuch of great authority under Candace the queen of Ethiopia, and he was in charge of her treasury. He was sitting in his chariot reading the book of Isaiah the prophet. Philip ran to him and asked him if he understands what he was reading. He answered him and said that he can't unless someone guides him, and he invited Philip to sit with him in the chariot.

He was reading the part:

**“He was led as a sheep to the slaughter;
And as a lamb before its shearer is silent,
So He opened not His mouth.”**

Isaiah 53:7

The eunuch asked Philip who Isaiah was talking about, of himself or of someone else. Philip then started preaching about Jesus to him; His teachings, His crucifixion and resurrection, and how He did all of this for our salvation.



As they went on their way, they came to some water; so the eunuch said: *“What stops me from being baptized?”* The apostle answered him and said: *“If you believe with all your heart, you may.”*

He said:

“I believe that Jesus Christ is the Son of God.”

So they both went down from the chariot into the water and Philip baptized him and he became Christian.

“He who believes and is baptized will be saved.” Mark 16:16

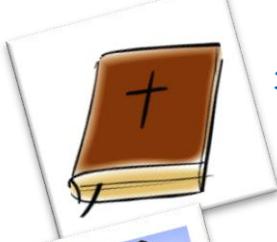
When they came out of the water, the Spirit of the Lord took Philip away and the eunuch did not see him anymore and he went on his way rejoiced for becoming Christian.

The eunuch’s faithfulness and desire to understand the Scriptures is what made God reward him.

- ❖ Everyone should have their own Holy Bible that they read every day.
- ❖ Mark the verses you don’t understand and make sure you ask someone for help.
- ❖ Mark the verses that you like and memorize them.



Faithfulness In Reading The Bible



1. You should have your own personal Holy Bible.



2. Read it every day. Choose a quiet time and place to be able to concentrate and understand what you read.

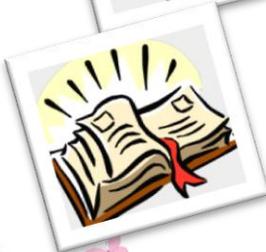


3. Pray before reading your Bible, and ask God for help understanding as Samuel the Prophet said:

“Speak, Lord, for Your servant hears.” 1 Samuel 3:9



3. Choose a verse you like and memorize it. You can write it in a separate notebook and that way, you learn a new verse every day.



4. When you are reading a certain book, read the chapters in order to be able to understand.

5. Pray after reading the Bible and ask God for help practicing what you read.



“There is great hope for the greatest sinner that reads the Bible; and there is great danger awaiting the greatest saint who does not read the Bible.”



The Bible is divided into the Old Testament and the New Testament; the Old Testament has 46 books including the Deuterocanonical books that were omitted by the Protestants, and the New Testament has 27 books.

They total 66 books excluding the Deuterocanonicals.

Old Testament

| Pentateuchs | History | Poetry | Major Prophets | Minor Prophets |
|-------------|--------------|-----------------|----------------|----------------|
| 5 | 12 | 5 | 5 | 12 |
| Genesis | Joshua | Job | Isaiah | Hosea |
| Exodus | Judges | Psalms | Jeremiah | Joel |
| Leviticus | Ruth | Proverbs | Lamentations | Amos |
| Numbers | 1 Samuel | Ecclesiastes | Ezekiel | Obadiah |
| Deuteronomy | 2 Samuel | Song of Solomon | Daniel | Jonah |
| | 1 Kings | | | Micah |
| | 2 Kings | | | Nahum |
| | 1 Chronicles | | | Habakkuk |
| | 2 Chronicles | | | Zephaniah |
| | Ezra | | | Haggai |
| | Nehemiah | | | Zechariah |
| | Esther | | | Malachi |

New Testament

| Gospels | Acts | Pauline Epistles | Catholic Epistles | Revelation |
|----------|----------|------------------|-------------------|------------|
| 4 | 1 | 14 | 7 | 1 |
| Matthew | Acts | Romans | James | Revelation |
| Mark | | 1 Corinthians | 1 Peter | |
| Luke | | 2 Corinthians | 2 Peter | |
| John | | Galatians | 1 John | |
| | | Ephesians | 2 John | |
| | | Philippians | 3 John | |
| | | Colossians | Jude | |
| | | 1 Thessalonians | | |
| | | 2 Thessalonians | | |
| | | 1 Timothy | | |
| | | 2 Timothy | | |
| | | Titus | | |
| | | Philemon | | |
| | | Hebrews | | |

Three in One

We as Christians believe in one God, and strongly declare it in:

The Creed

We pray the Creed in every church prayer and we start it saying:

“Truly we believe in one God....”



The Sign of the Cross:

When we make the sign of the cross we say:

*“In the name of the Father and the Son
and the Holy Spirit, one God. Amen”*

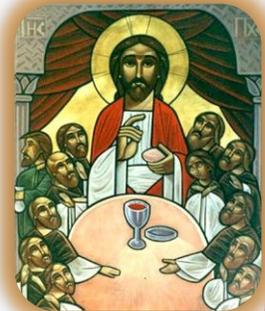


We say **in the name** and not in the names; and at the end we say **one God**.
This emphasizes that we believe in one God

Hymns and Prayers

One example is the response to Asomen that we sing during
Holy Communion saying:

*“Three in one and one in three,
the Father and the Son and
the Holy Spirit.”*



One God with three hypostases in the Holy Bible

The Annunciation



The annunciation of the birth of Christ to the Virgin Mary by Archangel Gabriel when he appeared to her and said:

“The Holy Spirit will come upon you, and the power of the Highest will overshadow you: therefore also that holy one who is to be born of you will be called the Son of God.”

Luke 1:35

Here we can see the role of the Father, the Son, and the Holy Spirit in the incarnation and salvation.

Feast of the Theophany

The baptism of our Lord Jesus Christ, in which we can clearly see the Holy Trinity; the Father and the Son and the Holy Spirit. For Christ the Son was standing in the Jordan River; the Father was heard saying this is my beloved son; and the Holy Spirit appeared descending like a dove.

Therefore, it is called the *Feast of the Theophany*.

“And, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.”

Matthew 3:16-17



In the Old Testament

This verse in the Old Testament shows the dogma of the Trinity.

“And God said; Let us make man in our image, after our likeness.”

Genesis 1:26

Here we see that God is talking in the plural form, uniting the three hypostases in one God.

Activity

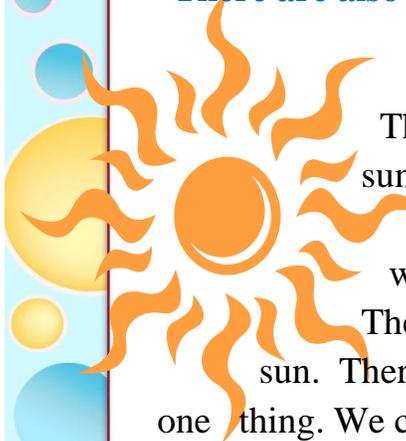
Write down the following verses, which prove that we have one God with three hypostases, the Father, and the Son, and the Holy Spirit:

Matthew 28:19

2 Corinthians 12:14

There are also some symbols that help explain the dogma of the Trinity.

The Sun

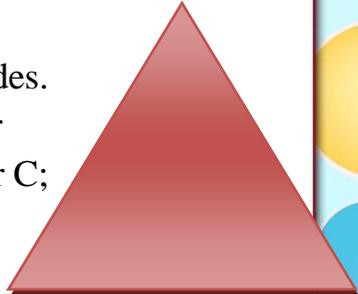


The sun consists of the sun itself, the sunlight, and the heat of the sun. When we are talking about the sunlight, or the heat, we just use the word sun. We say the sun is coming in through the window, or we say let's stand in the sun for some warmth.

These three things; the sun, its light, and its heat are one thing: the sun. Therefore, we can say that the sun is three in one, and the three are one thing. We can, then, say that the Father is God, the Son is God, and the Holy Spirit is God.

The Triangle

Imagine an equilateral triangle. It has 3 corners and 3 equal sides. Corner A is not corner B and is not corner C. However, corner A cannot form a triangle separately without corner B or corner C; and at the same time, A is the triangle, B is the triangle, and C is the triangle.



How can we relate this to the Trinity?

The Father = the Son = the Holy Spirit. In the same manner as the example of the triangle; the Father is not the Son and is not the Holy Spirit. The Father cannot be separated from the Son and cannot be separated from the Holy Spirit.

The Father is God, the Son is God, and the Holy Spirit is God because God is one in essence.

"The Father is God, the Son is God, and the Holy Spirit is God; not three Gods but one God." St. Severus of Antioch

Our Lord Jesus Christ also confirms the dogma of the Trinity Himself when He says in the gospel of St. John

"I am in the Father and the Father in Me." John 14:10

St. John also confirms it in his first epistle saying

"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." 1 John 5:7

Activity

1. Unscramble the words to find out how this verse proves that God is one.

I And there Now is God even
besides see no I that Me am
He

Deuteronomy 32: _____

2. If asked is Christ God or the Son of God? What would your answer be?

St. Theodora and St. Didymus

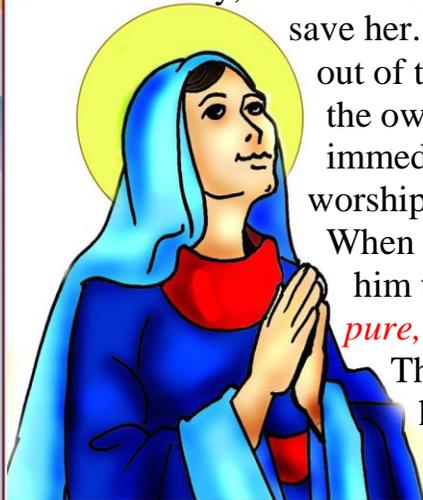
St. Theodora was born in Alexandria to Christian parents who taught her how to be a true Christian and love God with all her heart. When she was grown, she vowed celibacy, which means she decided not to get married and live all her life for Jesus Christ. She refused all the men who wanted to marry her. One of them was angry, so he went and told the governor that she is a Christian, he called her into his palace.

She was 17 years of age at the time when this happened. The governor told her to worship the idols but she refused saying: *“I love the Lord Jesus, and will never worship anyone but Him.”* He then told her that he can marry her and make her a princess, but she answered him saying:

“My real bridegroom is Jesus Christ who is in heaven; I will never marry anyone or worship the idols no matter what happens.” The governor became furious and ordered her to be put in a house for sin. She kept praying to God to protect her and keep her body pure. God heard her prayers and sent her Didymus, a brave Christian soldier, to save her. When he



heard her story, he went into the house where she was and told her that he came to save her. He gave her his soldier outfit, and she was able to walk out of the house wearing it. Didymus stayed in her place until the owners found out it was him. The governor's soldiers immediately took Didymus to prison; and when he refused to worship the idols, the governor ordered him to be beheaded.



When Theodora found out, she followed him where they took him to be martyred and said: *“I escaped to keep my body pure, but I will not escape and lose the crown of martyrdom.”*

Then the soldiers captured her and the governor ordered her to be beheaded with Didymus. They both received the crown of martyrdom together on the same day.

This story shows us:

- ❖ The importance of keeping our bodies pure because our bodies are a gift from God, we should keep it pure and use it for serving God. For the verse says:

“The king's daughter is all glorious within.”

Psalm 44:13

- ❖ To be brave in our faith just like St. Theodora and St. Didymus.

This is how we can be faithful in our talents.

God gave us many gifts and talents. We each have different ones, some are big and some are small, some are obvious and some are not. However, they are all important.

Activity

Fill in the blanks using the words below.



“Having then _____ differing according to the grace that is given to us, let us use them: if _____ let us _____ in proportion to our _____.” Romans 12:6

“Do not _____ the gift that is in you, which was _____ to you by prophecy, with the laying on of the _____ of the eldership.” 1 Timothy 4:14

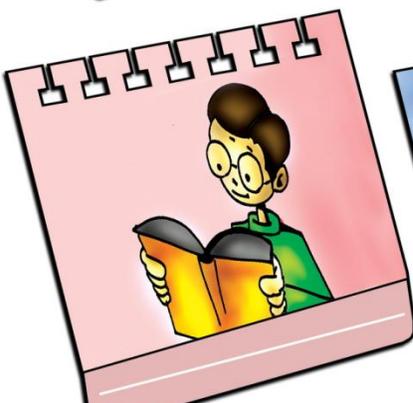
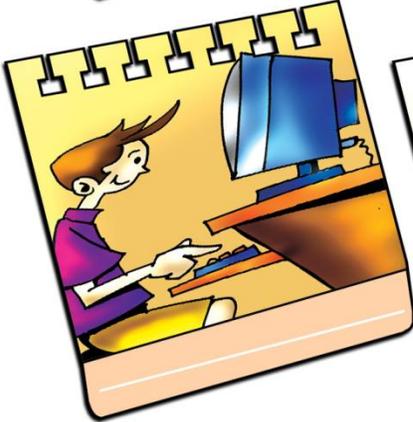
“Then he who had received the one _____ came and said, ‘Lord, I knew you to be a hard man, _____ where thou have not sown, and _____ where you have not scattered seed. ‘And I was _____, and went and hid thy talent in the ground. Look, there you have what is yours. ‘But his lord answered and said to him, ‘You wicked and _____ servant, you knew that I reap where I have not _____, and gather where I have not scattered seed. So you ought to have _____ my money with the bankers, and at my coming I would have received back my own with interest. Therefore take the talent from him, and give it to him who has _____ talents. For to everyone who has _____ will be given, and he will have _____: but from him who does not have, even what he has will be taken away.’” Matthew 25:24-29

“As each one has _____ a gift, minister it to one another, as good _____ of the manifold grace of God.” 1 Peter 4:10

How can you apply these verses in your life?

Activity

Write down the talent/gift each picture represents.
Do you have one of these talents?



Write down what talent you have and how you can improve it.

Faithful With My Family

Our church teaches us to be faithful with our families. Being faithful with our family means we have to love and serve each other, our parents and siblings; and we have to put others before ourselves; as the Bible teaches us:

♥ **“Be kindly affectionate to one another with brotherly love; in honor preferring one another.”** ♥

Romans 12:10

We can also see the good results of faithfulness within the family in the stories of saints like the story of:

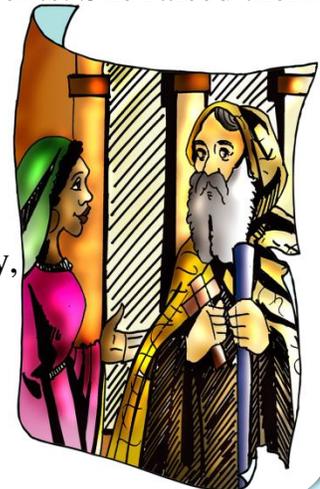
St. Theophilus, the 23rd Pope of Alexandria and his sister

St. Theophilus and his sister lived in Memphis with their parents who were Christians and taught their children how to love God and love their family from a young age.



When the parents departed to Heaven, the children lived with their Ethiopian baby sitter in Alexandria. This woman was also faithful in her love to the children and made sure they lived a Christian life as they lived with their parents. She raised them in God’s love and always took them to church.

One day, when they were at St. Mary’s Cathedral, Pope Athanasius noticed them. After he finished the Holy Liturgy, he went to speak to them and found out about their story.



Pope Athanasius took the little boy to live with him and sent the girl to a convent nearby. He took the boy as his disciple and taught him all the church teachings; and the girl was also raised in a true Christian environment at the convent.

They were both faithful in their love to God and always obeyed His commandments, and they also were faithful in their love for each other.

This love brought good fruits when they grew; Theophilus became the 23rd pope of Alexandria, and his sister married and had a son who later became Pope Cyril the 24th pope of Alexandria.



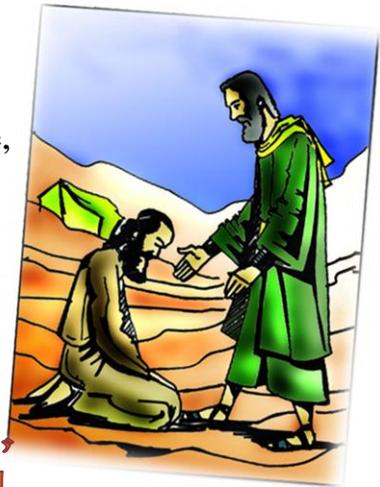
Jacob Makes Peace with Esau Genesis 33:1-4

We can also see the faithful family's love in the story of Jacob and his brother Esau, which teaches us that even if we disagree with our siblings, we still love each other

Jacob was going to meet his brother Esau and brought him a lot of gifts. When they saw each other at a distance, they both kneeled in front of each other and greeted each other warmly. Esau forgot about all the disagreements with his brother and was just very happy to see him.

"But Esau ran to meet him, and embraced him, and fell on his neck and kissed him and they wept."

Genesis 33:4



Activity

Complete each family using the names below.

| | | | | |
|-------------------------|------------------------|----------------------|-------------------------|----------------------|
| <p>Abraham's Family</p> | <p>Eli's Family</p> | <p>Moses' Family</p> | <p>Timothy's Family</p> | <p>Noah's Family</p> |
| <p>Jacob's Family</p> | <p>Ananias' Family</p> | <p>Ruth's Family</p> | <p>Esther's Family</p> | <p>Your Family</p> |

How did each family show faithfulness in their love to each other?

Abraham's Family

Eli's Family

Moses' Family

Timothy's Family

Noah's Family

Jacob's Family

Ananias' Family

Ruth's Family

Esther's Family

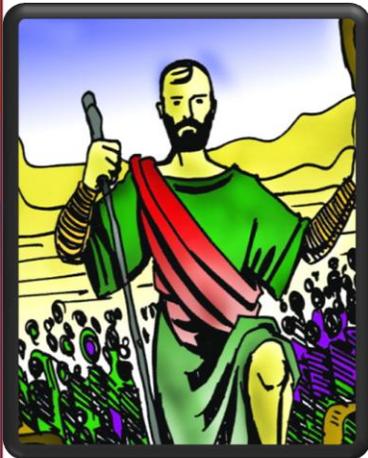
Your Family

**“A faithful man will abound with blessings,
but he who hastens to be rich will
not go unpunished.” Proverbs 28:20**

This verse teaches us that God rejoices when we take care of what He gives us, and presents us with many more gifts and blessings. We are sinning when we take something that is not ours; this is what happened to Achan in the Old Testament.

A Greedy Man!!

The Sin of Achan, the son of Carmi – (Joshua chapter 7)



After the death of Moses, God chose Joshua, his disciple, to lead the Israelites. God told them to fight and enter many towns until they enter the Promised Land. The Israelites always won every war they entered under Joshua’s leadership. However, one time, they lost their war in Ai. Although the people in this city were less than the Israelites, they were able to kill 36 of them and defeat them.

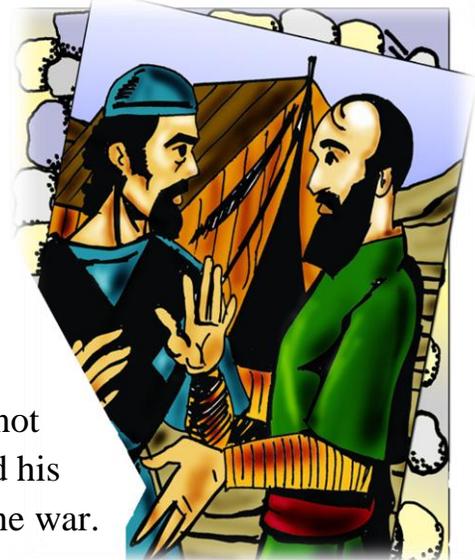
The Israelites were saddened by this, and Joshua and all the elders of Israel gathered to pray at the Arc of the Covenant and ask God about the reason they were defeated. Then God revealed to him that someone was unfaithful and stole things that didn’t belong to him, and the He will not be with the Israelites until they separate this sinful man from among them.



God told Joshua who the sinner was; it was Achan the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah.

Joshua went to Achan and told him to glorify the Lord and confess his sin. Achan confessed that he took an expensive garment and some gold and silver and hid them in his tent.

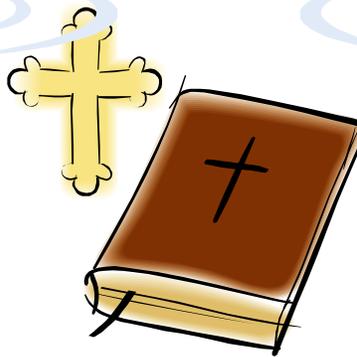
It doesn't matter whether Achan stole a few things or many things because these things were not his. He was not faithful in what he was given, and his unfaithfulness is what caused his people to lose the war.



If we are faithful with our talents, the Lord would be talking to us when He says:

**“Well done, good and faithful servant;
you were faithful over a few things,
I will make you ruler over many things.
Enter into the joy of your lord.”**

Matthew 25:21



Memorization

Psalm 1

From the Agbeya prayer of the first hour

Blessed is the man who has not walked in the counsel of the ungodly, and has not stood in the way of the sinners, and has not sat in the seat of the evil men. But his will is in the law of the Lord; and in His law he shall meditate day and night. He shall be like the tree which is planted by the streams of water, which shall yield its fruit in its due season, and its leaf shall not scatter, and in everything he does he prospers. Not so are the ungodly, not so; but rather they are like the chaff which the wind scatters upon the face of the earth. Therefore the ungodly shall not stand in judgment, not the sinners in the council of the righteous. For the Lord knows the way of the righteous; but the way of the ungodly shall perish.

Alleluia



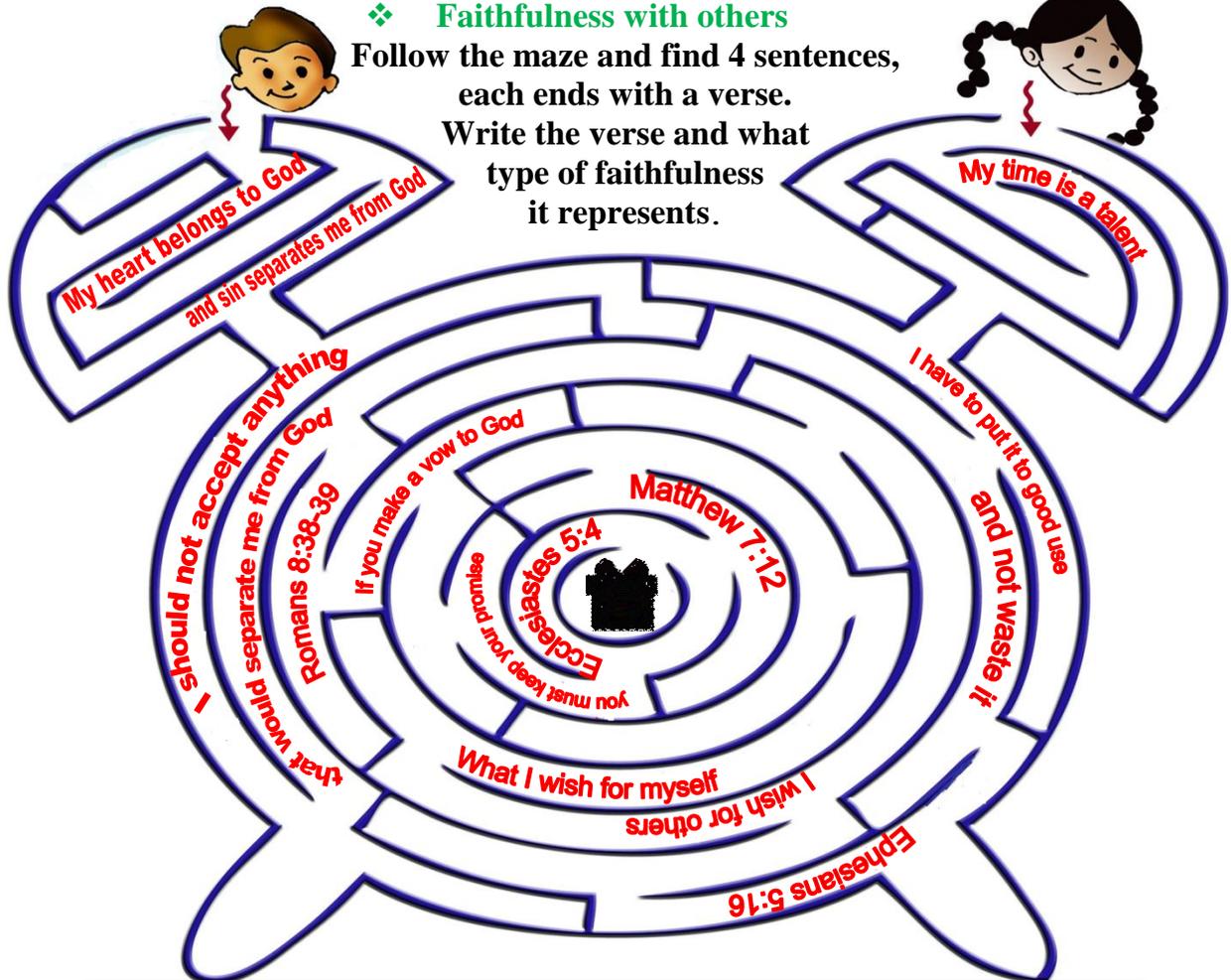
Activity

There are many types of faithfulness:

- ❖ Faithfulness with God
- ❖ Faithfulness with myself
- ❖ Faithfulness with others

Follow the maze and find 4 sentences, each ends with a verse.

Write the verse and what type of faithfulness it represents.



1. _____

Type of Faithfulness: _____

2. _____

Type of Faithfulness: _____

3. _____

Type of Faithfulness: _____

4. _____

Type of Faithfulness: _____

Coptic Language

Grade 5 and 6

Level 1

Part 1: Coptic Alphabet

Part 2: Definite and indefinite articles

Part 3: Paragraph for rule application and memorization (Our Father)

Level 2

Part 1: Definite and indefinite articles

Part 2: The pronoun “of”

Part 3: Verb to be

Part 4: Demonstrative pronouns for near objects

Part 5: A paragraph for rule application and memorization: allhloui`a vai pe pi`e\oou

Level 1

Part 1: Coptic Alphabet

Notes:

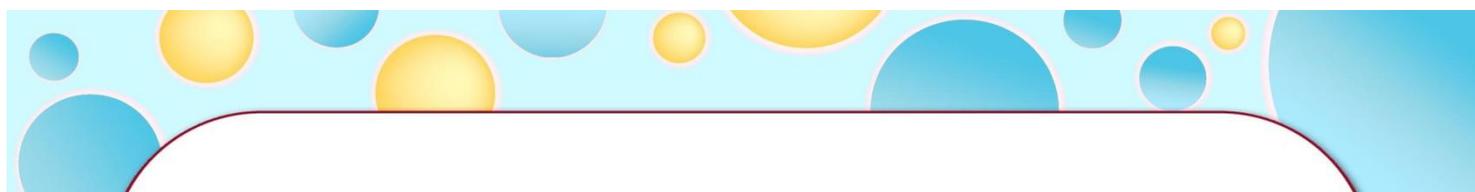
- The Coptic Language consists of 32 letters: 24 consonants, 7 vowels (a o w i u e h), and 1 letter only used as a number (,)
- The mark written (`) is called a jenkem. If used with a consonant, it is pronounced like a short e, and if used with a vowel, the vowel is pronounced separately.

COPTIC Alphabet A - O

| Letter | Name | Pronunciation | Word | Meaning |
|------------|--------|--|------------|------------|
| A a | Alpha | Short a, as in the word “and” | ` Abot | Month |
| B b | Veta | v, if followed by a vowel | Bw\em | Response |
| | | b, if not followed by a vowel | Noub | Gold |
| G g | Ghamma | g, as in God, if followed by (e-h-i-u) | Genneoc | Brave |
| | | n, if followed by (g-k-x-[]) | ` Aggeli`a | News |
| | | gh, otherwise | Gravh | Book |
| D d | Delta | d, if used in a proper name | Danihl | Daniel |
| | | th, as in the word “this”, otherwise | Diakwn | Deacon |
| E e | Ei | Short e, as in the word “get” | Ek`klhci`a | Church |
| < , | Soo | Only used for the number 6 | <? `njwm | 6 books |
| Z z | Zita | z | Zwon | Animal |
| H h | Ita | Long e, as in the word “need” | Hrp | Wine |
| Q q | Theta | t, if it follows q or t | ` Cqinoufi | Incense |
| | | th, as in the word “thank”, otherwise | Qebio | Humbleness |
| I i | Iota | Short i | Iaro | River |
| K k | Kappa | k | Kemkem | Cymbal |
| L l | Lavla | l | Laoc | People |
| M m | Mi | m | Mwit | Path |
| N n | Ni | n | Nhctia | Fasting |
| { [| Ksi | ks (k+s) | {ecthc | Pitcher |
| O o | O | Long o, as in the word “Rome” | Omi | Dirt |

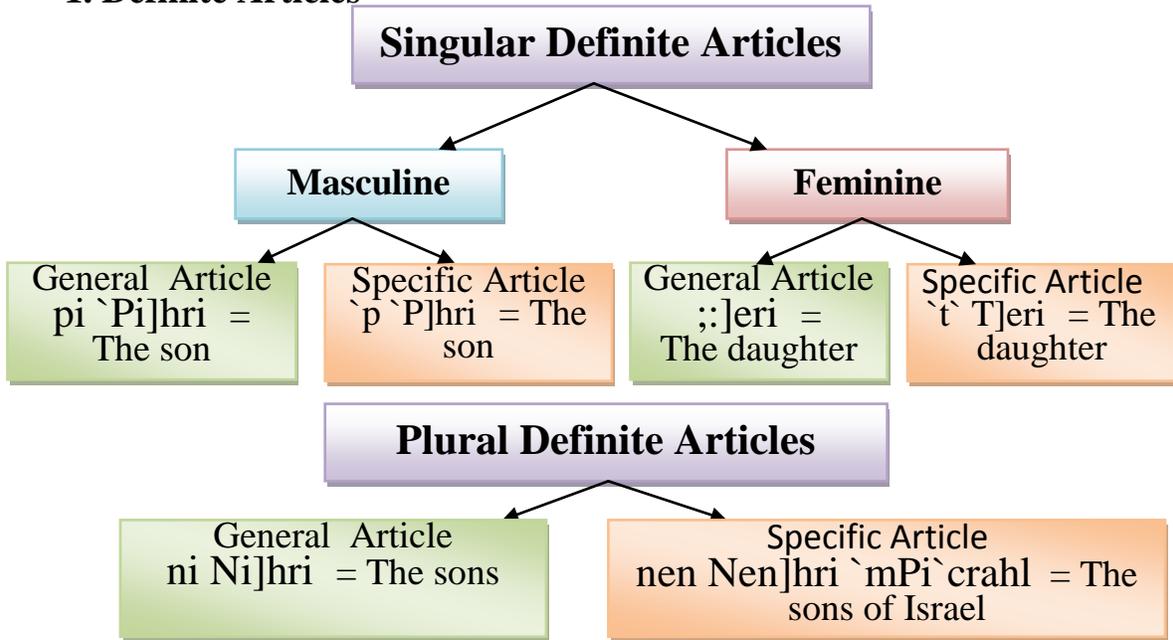
COPTIC Alphabet P - ;

| | | | | |
|------------|-----------|--|---------------|--------------|
| P p | Pi | P | Pictoc | Faith |
| R r | Ro | r | Raji | Joy |
| C c | Cima | s | ` Cnof | Blood |
| T t | Tav | t | Totc | Chair |
| U u | Epsilon | v, if it follows a or e | Euxh | Prayer |
| | | oo, as in the word "food" if it follows o | Ouhb | Priest |
| | | i, otherwise | Pulh | Door |
| V v | Phei | f | Varoc | Hole |
| X x | Kei | k, in Coptic words | ` Xlom | Crown |
| | | sh, in Greek words, if followed by e-h-i-u | Xiwn | Snow/Ice |
| | | kh, otherwise | ` Xrictoc | Christ |
| Y y | Psi | ps (p+s) | Yalthc | Psalmist |
| W w | Oo | Long O, as in the word "oil" | Wn' | Life |
| }] | Shai | sh | ` }bwt | Rod |
| F f | Fai | f | Fwte | Towel |
| ''' | Khai | kh | "hibi | Shadow |
| \ | Hori | h | or] | Heavy |
| J j | Ganga | j, if followed by e-h-i-u | Jebc | Coal |
| | | g, as in the word "God", otherwise | Jwbi | Paper |
| S s | Tchima | ch, as in the word "check" | ` Slil | Sacrifice |
| ; | Ti | ti (t+i) | ` Vnou; | God |



Part 2: Definite and Indefinite Articles

1. Definite Articles



- Notes:**

The specific articles are different in words beginning with b.i.l.m.n.o.r

| | | |
|----|---|----|
| ` | → | `v |
| p | → | q |
| `t | → | `q |

Example:

| | | | |
|--------|-------------|-------|------------|
| `pcon | The brother | viwt | The father |
| `tcwni | The sister | `qmau | The mother |

2. Indefinite Articles: ou for singular nouns, and \an for plural nouns

Example: Ourwmi = a man |anrwmi = men

| Sample words: | | | | | | | |
|---------------|---------------|--------|-------------|---------|----------|---------|-------------|
| ou]eri | A daughter | oumau | A mother | ou]hri | A son | oulaoc | A people |
| \an]eri | daughters | \anmau | mothers | \an]hri | sons | \anlaoc | peoples |
| ;]eri | The daughter | ;mau | The mother | pi]hri | The son | pilaoc | The people |
| `t]eri | The daughter | `qmau | The mother | `p]hri | The son | `vlaoc | The people |
| ni]eri | The daughters | nimau | The mothers | ni]hri | The sons | nilaoc | The peoples |

Part 3: A paragraph for memorization and rule application:

Our Father

| | |
|--|--|
| Ariten `nem`p]a `njoc `en ou]ep`\mot je | Make us worthy to say thankfully |
| peniwt et'en nivhou`i | Our Father who art in Heaven |
| mareftoubo `nje pekran | Hallowed be Thy name |
| marec`i `nje tekmetouro | Thy kingdom come |
| pete\nak maref]wpi | Thy will be done |
| `m`vrh; `en `tve nem \ijen pika i | On Earth as it is in Heaven |
| penwik `nte rac; mhif nan `mvoou | Give us this day our daily bread |
| ouo\ xa nhet`eron nan `ebol `m`vrh; \wn `ntenxw `ebol `nnh`ete ouon `ntan `erwou | And forgive us our trespasses as we forgive those who trespass against us |
| ouo`\mperenten `e'oun `epiracmoc alla na\men `ebol\ a pipet\wou | And lead us not into temptation but deliver us from evil |
| en Pi`xrioc Ihcouc Pensoic | In Christ Jesus our Lord |
| je qwk te ;metouro nem ;jom nem pi`wou]a `ene\ `amhn. | For thine is the kingdom, and the power and the glory forever amen. |

Level 2

Part 1: Definite and indefinite articles as above

Part 2: The pronoun “of”:

It can be separate or attached to the word.

| Separate: `nte | |
|-------------------|----------------------------------|
| Pijwm `nte Came\ | The book of Sameh (Sameh’s book) |
| ` Pjwm `nte Came\ | The book of Sameh (Sameh’s book) |

| Attached: `n / `m | |
|-------------------|----------------------------------|
| ` Pjwm `nCame\ | The book of Sameh (Sameh’s book) |

Notes:

- When using a general definite article (pi ;, or ni), the separate pronoun nte must be used. However, when using a specific article, `p-`v (masculine) `t-`q (feminine) or nen (plural); the separate or attached pronoun can be used.

| | |
|--------------------|-------------------------------------|
| Nenjwm `mMarkoc | The books of Marcus (Marcus’ books) |
| Nenjwm `nte Markoc | The books of Marcus (Marcus’ books) |
| Nijwm `nte Markoc | The books of Marcus (Marcus’ books) |

- `m is used instead of `n when used with words beginning with the following letters: b. m. p. v. y

| | |
|-----------------|-----------------------------------|
| ` Pjwm `mMarkoc | The book of Marcus (Marcus’ book) |
|-----------------|-----------------------------------|

Part 3: Verb to be:

Singular Masculine : pe = is

Singular Feminine: te = is

Plural: ne = are

Part 4: Demonstrative pronouns for near objects: (always separate)

Singular Masculine: vai = this

Singular Feminine: qai = this

Plural: nai = these

Example: vai pe pijwm = this is the book

Notes:

- When the word is defined with an article, verb to be is used before it.

Example:

| | |
|---------------|-----------------|
| Vai pe pirwmi | This is the man |
|---------------|-----------------|

However, when it is an indefinite word, verb to be is used after it.

Example:

| | |
|---------------|---------------|
| Vai ourwmi pe | This is a man |
|---------------|---------------|

Part 5: A paragraph for memorization and rule application:

| allhloui`a vai pe pi`e\ouu | |
|---|---|
| Allhloui`a vai pe pi`e\ouu `eta `` P soic qamiof | Alleluia, this is the day which the Lord has made |
| Marenqelhl`ntenounof`mmon `n`htf | Let us rejoice and be glad in it |
| `w `` Psoic ek`ena\men `w ` Psoic ek`ecouten nenmwit | O Lord, save us O Lord, straighten our ways |
| `F`cmarwout `nje vheqnhou `en `vran `m` Psoic. Allhloui`a | Blessed is He who comes in the name of the Lord. Alleluia |

Hymns and Praises

Grade 5 and 6

Level 1

1. Bwl `ebol from the liturgy of St.

Level 2

1. The response Wc perhn from

| | |
|--|--|
| Gregory | the liturgy of St. Basil |
| 2. Response to the prayer of reconciliation (liturgy of St. Gregory) iten ni`precbi`a | 2. The response Tenjou]t `ebol for vespers and matins |
| Choose 2 of the following: | Choose 2 of the following: |
| ❖ 2 Verses of the cymbals for the Feast of the Nativity (festive tune) + last verse Ihc? Pxc ? `ncaf (with use of cymbals and triangle) | ❖ Response to the praxis for the Feast of the Epiphany + the ending (with use of Cymbals and triangle) |
| ❖ Response to the praxis for the Feast of the Nativity + the ending (with use of Cymbals and triangle) | ❖ Ouran `n]ou]ou (the beginning) without the long tune + one verse of the perlex(refrain) with use of cymbals and triangle |
| ❖ Response to Psalm 150 in the festive tune for the Feast of the Nativity (medium tune) | ❖ 1 st Doxology for the Feast of the Nativity |
| Optional | |
| 1- All of the distribution hymn (Psalm 150) in the festive tune, without the Psalm + Long response of Psalm 150 for the Feast of the Epiphany (with use of cymbals and triangle) | |
| 2- Ouran `n]ou]ou + the complete first two verses of the perlex (with use of cymbals and triangle) | |
| 3- The Nativity hymn Pijinmici + 1 st verse of Gene qlion (with use of cymbals and triangle) | |

Rites

1. Bwl `ebol from the liturgy of St. Gregory

This hymn is sung after the diptych for the departed in the liturgy of St. Gregory and before the introduction to the Fraction. In this hymn, we ask God

to remit and forgive our sins, which we have committed willingly and unwillingly, knowingly and unknowingly, the hidden and the manifest.

2. Response to the prayer of reconciliation (liturgy of St. Gregory)

liten ni`precbi`a

This hymn is sung after the prayer of reconciliation in the liturgy of St. Gregory with its special tune. In it we ask for the intercession of the mother of God St. Mary, for the Lord to grant us the forgiveness of our sins

3. Two verses of the cymbals for the Feast of the Nativity (festive tune) + last verse Ihc? Pxc ? `ncaf

The verses of the cymbals usually follow the prayer of thanksgiving in the raising of incense in vespers and matins and in other prayers such as the beginning of the three liturgies of blessing of the water (Lakkan), the kneeling prayer, and funeral services.

The verses of the cymbals have an introduction that is Adam or Batos depending on the day of the week. The introduction is followed by the rest of the verses, some of which change depending on the occasion.

The tune of the verses is either standard (short) or festive (long)

There are 2 verses for the Feast of the Nativity that has the festive tune. They are talking about the virginal birth of Jesus Christ from St. Mary, and the blessing it gave to Bethlehem the city of the prophets in which Christ was born.

4. Response to the praxis for the Feast of the Nativity + the ending

The praxis is the reading from the Acts of the Apostles. The response of the praxis is read before its reading. It means: Hail to Bethlehem, the city of the prophets, in which Christ was born, the second Adam.

5. Response to psalm 150 in the festive tune for the Feast of the Nativity (medium tune)

It is repeated after each verse of Psalm 150 during communion and every occasion has a different response. This verse usually has the same tune as the psalm (short, medium or long). The verse for the Feast of the Nativity means Jesus Christ the son of God was born in Bethlehem.

6. The response Wc perhn from the liturgy of St. Basil

This response is prayed by the congregation after the diptych and before the Fraction prayer. In the diptych, the priest prays for those who departed in the faith, and for those who are living that God may protect them in their journey.

7. The response Tenjou]t `ebol for vespers and matins

This response is prayed after the doxologies, before the priest says V: nai nan. It is the end of the Creed, in which we declare that we are waiting for the second coming of our Lord.

8. Response to the praxis for the Feast of the Epiphany + the ending

This hymn is sung before the reading of the praxis in the Liturgy of the Feast of the Epiphany. It has one tune throughout the year, but the words vary depending on the occasion.

It tells of the voice that came down from heaven saying: This is My beloved Son in whom I am pleased, He has performed My will, obey Him, for He is the Giver of Life. Then it talks about John the Baptist saying: Hail to John, the great forerunner. Hail to the priest, the kinsman of Immanuel. It also shows the dogma of the Trinity.

9. Ouran `n]ou]ou (the beginning) without the long tune + 1 verse of the perlex

This hymn is sung after the reading of the Pauline epistle in the Liturgy of the blessing of the water in the Feast of the Epiphany, and after the response of the praxis in the feasts of St. John the Baptist (2 Tout, 30 Amshir, 2 Paona, 30 Paona) and on the Feast of the Epiphany.

It includes an introduction that talks about John the Baptist, the Great among the Saints. Then after the introduction we sing the perlex (refrain) which describes John the Baptist as great among the patriarchs and the prophets, and that he is greatest of all born of women.

10. 1st Doxology for the Feast of the Nativity

Doxology is a Greek word composed of two parts; the first means glory, and the second means blessing. Therefore, the meaning of the word doxology is glorification for the martyrs and saints.

There are two kinds of doxologies, the first one is Batos, which is used during the raising of incense of vespers and matins and it has 6 tunes (standard, Kiahk, festive, Great Lent for weekdays, Great Lent for Saturday and Sunday, and Palm Sunday tune).

The other kind of doxologies is Adam, and this is used in glorifications and sung to the same tune as ` Pouro, or in matins praises.

The Doxology of the Feast of the Nativity is sung in the raising of the incense of vespers and matins after the litany of the departed, and in the midnight praises after the commemoration of the Saints. It is describing the joy we get from the birth of Jesus Christ in Bethlehem from the Virgin Mary as told in the prophecies. Isaiah the

prophet proclaimed with a joyful voice “She will give birth to Emmanuel. Therefore, we are wealthy with perfect gifts by the birth of Jesus Christ.

This hymn emphasizes the incarnation and the Holy Trinity (Isaiah 7:14).

11. All of the distribution hymn (Psalm 150) in the festive tune, without the Psalm+ Long response of Psalm 150 for the Feast of the Epiphany

This is the beginning of the word Alleluia in psalm 150, the hymn sung during the Holy Communion, after the confession and the response Do [a ci kuri`e do [a ci.(Glory to You, O Lord, glory to You)

There are different tunes for all such as standard, Kiahk, Great Lent, and festive tunes. The response to Psalm 150 for the Feast of the Epiphany assure the Baptism of our Lord Jesus Christ in the Jordan (Matthew 13:6, Mark 1:9, Luke 3:21)

12. Ouran `n]ou]ou + the complete 1st two verses of the perlex

This hymn is sung after the reading of the Pauline epistle in the Liturgy of the blessing of the water in the Feast of the Epiphany, and after the response of the praxis in the feasts of St. John the Baptist (2 Tout, 30 Amshir, 2 Paona, 30 Paona) and on the Feast of the Epiphany.

It includes an introduction that talks about John the Baptist, the Great among the Saints. Then after the introduction we sing the perlex (refrain) which describes John the Baptist as great among the patriarchs and the prophets, and that he is greatest of all born of women.

13. The hymn of the Nativity Pijinmici + 1st verse of Gene qlion Pijinmici

It is also called the hymn of the Nativity and is sung after the reading of the praxis and the hymn ` H parqenoc and before Gene qlion and it is talking about the Virginal birth of Christ.

Gene qlion is the perlex (refrain) for Pijinmici. It is composed of 8

