



GRADE
9-12

His Holiness Pope Tawadros II



**118th Pope of Alexandria and
Patriarch of the See of Saint Mark**



Come Unto Me

Table of Contents

	Page
St Mark's Festival Anthem- <i>I Want to See You!</i>	2
Come Unto Me, Abide in Me, Rejoice in Me	3
The Epistle to the Philippians	5
The Liturgy	8
Why? and How?	14
Knowing Yourself	17
The Book of Habakkuk	19
Two on the Road	21
Prayer	24
Memorization	29
Coptic	31
Hymns & Rituals	39



St. Mark's Festival 2013 Anthem

I Want to See You!

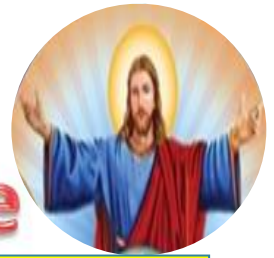
In the tribulation I call upon You.
In every situation You put me through.
Hold my hand, Hold my hand,
I want to see You!

In the temptations I feel You.
As a revelation, near and true.
Give me faith, Give me faith,
I want to see You!

"Call upon Me in the day of trouble;
I will deliver you.
Call upon Me in the day of trouble;
you shall glorify Me"

My God is near! My God is here!
In my heart, I praise You!
In my heart, I praise You!

Come Unto Me, Abide In Me, Rejoice in Me



**Our Lord Jesus Christ is the key to our joy and the solution to all our problems.
Our Lord Jesus Christ is the foundation of our hope in all situations.**

1. Come Unto Me

a. Come unto Christ:

Burdens can be: our sins, our daily problems, our worries and anxiety. Christ is the source of rest!
“Come to Me, all you who labor and are heavy laden, and I will give you rest” Matthew 11:28.

b. Come unto the Savior:

Our Lord Jesus Christ is the only one who can save us from our sins and our feelings of guilt,
“And she will bring forth a Son, and you shall call His name JESUS, for He will save His people from their sins” Matthew 1:21. With His Precious Blood, He forgives our sins. “If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness” 1 John 1:9.

c. Come unto the Lover of Sinners:

When the Pharisees judged Him for sitting with the tax collectors and sinners, He rebuked them: “When Jesus heard it, He said to them, “Those who are well have no need of a physician, but those who are sick. I did not come to call the righteous, but sinners, to repentance” Mark 2:17.
He loves you despite your weakness, sins, and bad habits.

d. Come unto the Giver of Rest:

Our Lord Jesus Christ feels our burdens and has compassion.
“In all their affliction He was afflicted, and the Angel of His Presence saved them; in His love and in His pity He redeemed them; and He bore them and carried them all the days of old” Isaiah 63:9.
We remember how He looked unto the oppression of His people and came down to deliver them
“And the LORD said: ‘I have surely seen the oppression of My people who are in Egypt, and have heard their cry because of their taskmasters, for I know their sorrows” Exodus 3:7.

e. Come unto the Eternal Reward:

“Now in my prosperity I said, ‘I shall never be moved” Psalm 30:6.
Earthly treasures are temporary; like money and possessions, they all end with the end of the world. The Lord Jesus Christ is the true treasure. In Him we have the heavenly kingdom, the eternal reward.
“By knowledge the rooms are filled with all precious and pleasant riches” Proverbs 24:4.

2. Abide in Me

a. **Abide in Christ:**

-By participating in Eucharist, constant prayer and repentance, and spiritual reading and gatherings

b. **Abide in Faith**

-Know who Christ is, the elements of our faith in Him, and the proof of His Divinity

c. **Abide in Good Works**

-Know the difference between the works of the law and the works of Grace, which is the work of the Holy Spirit in us

-Know the concept of the importance of the works for salvation in the Orthodox faith

"But do you want to know, O foolish man, that faith without works is dead?" James 2:20 and

"But someone will say, 'You have faith, and I have works.' Show me your faith without your works, and I will show you my faith by my works" James 2:18.

d. **Abide in a Way of Salvation**

-Take care of your own salvation and understand the importance of salvation

"The harvest is past, the summer is ended, and we are not saved!" Jeremiah 8:20

"For what will it profit a man, if he gains the whole world, and loses his own soul?" Mark 8:36

-The saints are a great example for the struggle of their own salvation

e. **Abide in the Orthodox Doctrine**

-Know what Orthodox means

-Know that there are two groups of Orthodox churches

-What are the main characteristics of Orthodoxy?

-Living inside the church is a guarantee to abide in Orthodoxy and not go astray to other teachings

3. Rejoice in Me

a. **Rejoice in Christ:** He is the redeemer, companion, closer than a brother, unlimited, and fulfills the needs of our heart

b. **Rejoice with Love:** *"Now hope does not disappoint, because the love of God has been poured out in our hearts by the Holy Spirit who was given to us" Romans 5:5.* Love is the way to joy. It is a way of giving rather than selfishness, which leads to sadness.

c. **Rejoice with Service:** Serving is a way to show my love to Christ who loves me and taught me to love all and serve all. There are different ways to serve that we can read about in Romans 12.

d. **Rejoice in Others:** In serving others, I serve Christ Himself. We can see this in the story of Anba Pishoy. It's a chance to show my love and to give in serving and to learn to endure and to gain virtues.

e. **Rejoice in the Eternal Reward:** The Lord promised us the kingdom where He will take us in His Second Coming. But first we must prepare to attain the joys of His Kingdom. We can read about it in the book of Revelations, 1 Thessalonians 4, and 1 Corinthians 15.

The Epistle to the Philippians

Saint Paul wrote the Book of Philippians. On his second missionary journey, A.D. 50-51, St. Paul founded the church in Philippi, the first church in Europe. He made two brief visits there on his third missionary journey.

St. Paul may have written Philippians while he was under house arrest in Rome around A.D. 61-63. While under house arrest, he was free to receive visitors and to correspond by letter.

During St. Paul's second missionary trip, and in response to a vision from God, St. Paul journeyed from Troas (Turkey) to Macedonia (Greece) to establish the first church in Europe in the city of Philippi (Acts 16:6-12). This city was named for the father of Alexander the Great, Philip II of Macedonia. The city of Philippi was in a strategic location and of great importance to Rome; therefore, their people were given special privileges from Rome and developed a sense of pride. The early church there was mostly people of Gentile origin but contained a mixture of races, cultures, and social classes.

The church in Philippi was noted for its generosity in support of the apostolic ministry. The apostle St. Paul wrote this letter of gratitude to Philippi and expressed his great joy in what God was accomplishing through them.

The most prominent theme of this Epistle is the joy received from serving our Lord Jesus Christ. Although St. Paul was in prison when he wrote this letter, the overall tone is that of gratitude to the Philippians and God. He was able to see God working through his afflictions. Another theme is the Philippians' active involvement in St. Paul's ministry. By supporting St. Paul, they became partners with him preaching to others about our Lord Jesus Christ

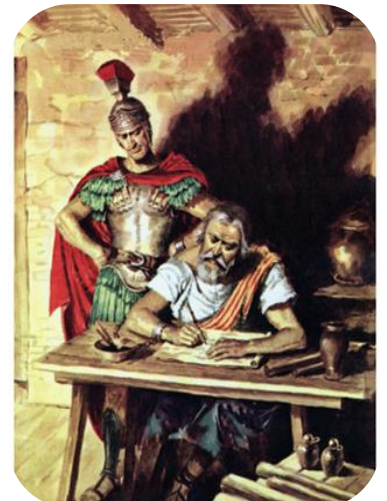
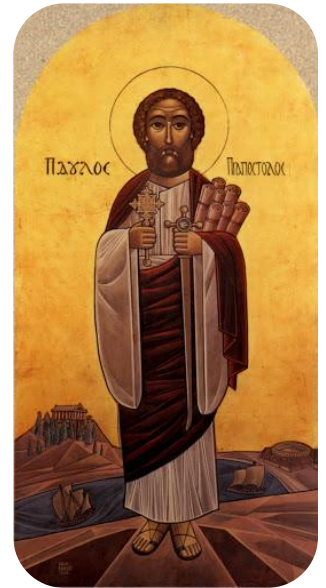
Chapter 1 -Philippians 1:1-11 ~ Greetings & Prayer

St. Paul begins his letters by announcing the author and readers, a declaration of God's grace and peace, and thanks offered to God because of the readers. St. Paul reveals his great love and concern for the Philippians, and he prays for them continually. He is also convinced with an unshaken confidence that the Lord does not merely start a wonderful work in and among us, but He will finish what He has started. Paul writes, "[being confident of this very thing, that he who has begun a good work in you will complete it until the day of Jesus Christ](#)" (Phil 1:6). The ministry in which the Philippians participated continues up to the present, and it will continue until Christ returns.

What role do you think you play in God's ministry?

Philippians 1:12-30 ~ Biography of Paul

St. Paul's imprisonment in Rome furthered the gospel in two ways. First, the palace guard consisted of several thousand highly trained, elite soldiers of the Roman Empire, and they took turns watching St. Paul, essentially chained to him. They had no other choice but to listen to him preach the gospel. Second, St. Paul had many visitors who came to see him in Rome; they too heard the gospel. St. Paul believed his imprisonment was the sovereign will of God to further his ministry. In addition, through St. Paul's example, the Roman Christians were emboldened by St. Paul's courage and were able to proclaim the message about Jesus Christ without fear.



St. Paul writes, “As always, so now also Christ will be magnified in my body, whether by life or by death. For to me, to live is Christ, and to die is gain” (Phil 1:20, 21). He relied on the Holy Spirit to magnify Christ in him whether by his life or his death. For St. Paul, there was no difference between life and death as long as that life or death magnified, glorified, and exalted Christ before others. Also, St. Paul reveals that Christ’s life cannot be distinguished from the lives of His followers, and upon death, they would “gain” by being with Christ. **In what ways was St. Paul’s life similar to our Lord Jesus Christ’s life?**

Chapter 2- Philippians 2:1-11 ~ Unity through Humility

“Let nothing be done through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself. Let each of you look out not only for his own interests, but also for the interests of others” (Phil 2:3, 4). Pride should not be a Christian’s motivation even if it is to preach the Word of God. Paul goes on to recount the perfect example of humility that we find in the incarnation, life, and death of our Lord Jesus Christ (Phil 2:5-11).



“When someone who has the power to think great thoughts humbles himself, that one is humble. But when his humility comes from impotence that is not what you would call humility... It is humility of a greater sort to refrain from ‘seizing’ power, to be ‘obedient to death.’”

St. John Chrysostom

“The Son humbled Himself, taking the form of a slave. But meanwhile He remained above any slavery because He had no stain of sin.”

St. Augustine

Philippians 2:12-18 ~ Strive for Obedience

St. Paul encourages the Philippians to obey as they have always done and to “work out” their salvation. It is important to note that he does not tell them to “work for” their salvation, as salvation is given by grace and through faith. He also asks them to do everything without complaining or disputing so that they may become “blameless and harmless, children of God.”

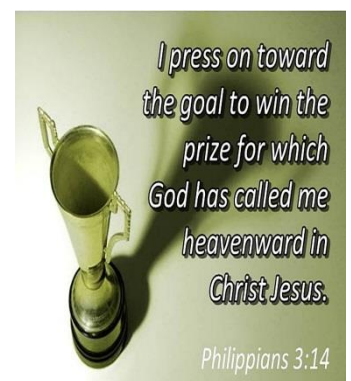
How can we stop ourselves from complaining?

Philippians 2:19-30 ~ Apostolic Support for Philippi

In the remainder of the chapter, St. Paul portrays how the leadership and the laity in the early Church worked together. He tells the Philippians that he will be sending Timothy to them soon. Timothy had served faithfully with Paul for many years and also cared greatly for the Philippians. He goes on to highly praise Epaphroditus, who was initially sent from Philippi to give a gift to Paul, for his work and ministry even during his great illness.

Chapter 3- Philippians 3:1-21 ~ All for Christ

St. Paul warns the Philippians to beware of the heretics. He tells them not to listen to those who believe that the only way to salvation and becoming Christian is through the Old Law of Moses that required circumcision. Paul goes on to remind them that he upheld the Jewish law to the point that he persecuted the church, but he realized that those things that he thought were important were unimportant when he was confronted by the risen Lord Jesus Christ. He writes, “But what things were gain to me, these I have counted loss for Christ” (Phil 3:7). Paul tells the Philippians that he does not look back but continues to, “press toward the goal for the prize of the upward call of God in Christ Jesus” (Phil 3:14). He reminds them that their citizenship is in heaven where they will be conformed from humiliation to exaltation through the Lord Jesus Christ





“So the law served as a ladder. Note that when a person has gone up a ladder, he no longer needs it. Yet he does not despise it but gives it thanks, because it is due to the ladder that he is in the state of no longer needing it... It is not the law that is a privation but apostasy from Christ through adherence to the law.

So when it leads us away from Christ, it is a loss.

When it leads us to Him, no longer so.” St. John Chrysostom

Chapter 4- Philippians 4:1-9 ~ Be United, Joyful, and in Prayer

St. Paul asks them to put aside disagreements and to, “**Rejoice in the Lord always. Again I will say, rejoice!**” (Phil 4:4). He asks them not to worry but to let their prayers be known to God who will give them peace.

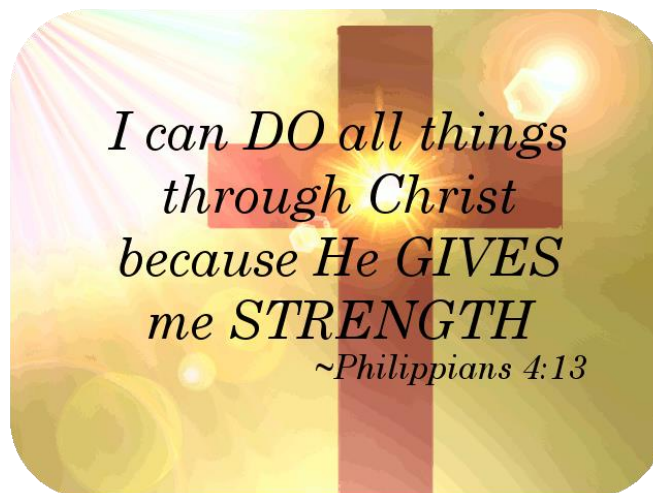
St. Paul shows them how to renew their minds so that they do not conform to the evil habits of this world (Rom 12:2). He tells them, “**Finally, brethren, whatever things are true, whatever things are noble, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there is any virtue and if there is anything praiseworthy – meditate on these things**” (Phil 4:8).

Give examples of things that are true, noble, just, pure, lovely, of good report, have virtue, or are praiseworthy upon which you can meditate.

Philippians 4:10-20 ~ Philippians Generosity

St. Paul thanks the Philippians for their gifts and tells them that God will reward them by meeting all of their needs. He says that their gift is “**an acceptable sacrifice, well pleasing to God**” (Phil 4:18). Although St. Paul is thankful, he is very careful to reiterate that he is not in need but content. This is the secret to happiness. “**Not that I speak in regard to need, for I have learned in whatever state I am, to be content: I know how to be abased, and I know how to abound. Everywhere and in all things I have learned both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ who strengthens me**” (Phil 4:11-13). Notice how St. Paul gives the glory to Christ in whom he finds his strength!

How can we find strength in Christ?



The Holy Liturgy



Know – Understand – Live: The Holy Liturgy is the root of unity of worship and prayer in the church. During the Holy Liturgy, the Holy Spirit and the Angels come down from Heaven, and the bread and wine are turned into the Body and Blood of our Lord Jesus Christ

Know: The Liturgies used in our church:
the Liturgy of St. Basil, the Liturgy of St. Gregory and the Liturgy of St. Cyril.

Understand: During the Liturgy, the bread and wine are consecrated and become the Holy Body and Blood of the Lord.

Live: What can you do to benefit from the Holy Liturgy?

- ❖ Come to church early
- ❖ Participate in the prayer
- ❖ Stand in a quiet place in the church in order to follow the prayers and not get distracted by people around you.
- ❖ Use the prayer books and concentrate and contemplate the meanings of the prayer.

The Liturgy is a union with heaven. Time in the Liturgy is time spent in heaven.

The Liturgy is made up of 10 parts:

1. The Raising of Incense.
2. The Offering of the Lamb
3. The Readings
4. The Prayer of Reconciliation
5. The Anaphora ("Lift up your hearts")
6. The Consecration
7. The Litanies
8. The Commemoration of the Saints
9. The Fraction
10. The Prayer of Submission and Communion

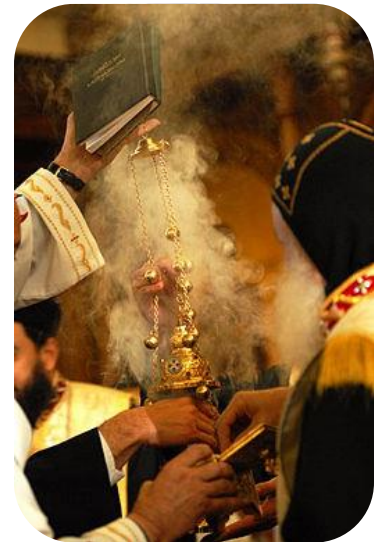
1. The Raising of Incense: It is an introduction to the Liturgy because it includes different prayers offering thanks, praises, and asking for the blessing of the Lord. Every Liturgy must have the Raising of Incense of Vespers and Matins (*Except in the Liturgies during the Great Lent, excluding Sundays. It does not include Vespers because the Liturgies end late.*)

Activity: Match the verse with the corresponding prayers from the Liturgy:

Revelations 4:11	1 Timothy 3:16	1 Timothy 2: 1 -2	Revelations 5:8	Psalm 119:105	Matthew 5:24
Revelations 6:11	Hebrews 11:40	Isaiah 6:3	John 6:56	Matthew 26:26-28	1 Corinthians 11:26
The Great Mystery of Godliness	You Proclaim My Death	He gave Himself for us	Guidance on the Road	Preparation by Repentance	Meet and Right
The Commemoration of the Saints	Unity with God	Holy Kiss	The Incense	Consecration of the Offerings	
	Prayer for the President and Army		The Praise of the Cherubim		

Know: The Prayers of Raising of Incense includes:

- **Thanksgiving Prayer:** The church begins all the prayers with it. In either vespers or matins, the church offers thanks to God for all His works.
- **The Mystery of Incense:** The priest puts five spoons of incense and says: *"In the name of the Father, the Son and the Holy Spirit."* This signifies that the incense is consecrated for the Trinity. The five spoons refer to 5 men in the Old Testament who offered acceptable offerings to the Lord: Abel, Noah, Melchizedek, Aaron, and Zachariah.
- **The Prayer of Efnoti Nai Nai (Have Mercy):** In this prayer, the priest asks for God's mercy, and the people respond saying Kyrie Eleison three times.
- **The Litany of the Gospel:** In it, the Psalm and Gospel are read.
- **The Small Litanies:** The priest prays the five small Litanies: peace, fathers, the place, the waters, and congregation.
- **The Absolution:** The priest reads the absolution and dismisses the people after the benediction.



Understand: The priest processes around the Altar, and this symbolizes the preaching of the Trinity in the four corners of the world. In the procession of the priest, he turns counterclockwise. This means that there is no relationship between time and eternity, and our relationship during the prayers of the Liturgy is with heaven.

Live: The incense is a declaration of the presence of God. Therefore we say, *"Glory to the Father, the Son, and the Holy Spirit,"* while the priest circles raising the incense. During this time, we should put our head down and offer repentance and confession and ask for the Lord's forgiveness.

2. The Offering of the Lamb: The church stresses its relationship with Christ, the Lamb. We pray the Psalms before the Offering of the Lamb because they represent prophecies about the incarnation of Christ. The church prays the prayers of the third and sixth hours on the days of feasts, Saturday, and Sundays but on the days of the fast, the church also includes the ninth hour. In the Great Lent and Nineveh's Fast, the church also includes the prayers of the eleventh and twelfth hours.

The priest examines the offerings to choose the best one. While choosing the Lamb, the priest lays his hands on the oblations in the shape of the cross and says, *"The Lord chooses for Himself a Lamb without blemish."*



Know: The number of holy breads to be chosen must be an odd number 3, 5, 7, etc. Ask your servant why.

Understand: The priest chooses the Lamb while facing the congregation, and this declares that no one is worthy to face God. But there is an intercessor between us and God the Father, which is His Son who offered His life on behalf of us all for the remission of our sins.

Live: While confessing our sins, we place our hope in Christ; and at this point we can do nothing but beg for mercy and therefore we chant *"Kyrie Eleison."* While offering the Lamb, it's time for offering repentance, so raise your heart asking for forgiveness and asking for God's mercy.



Understand: The priest wets his fingers with water then washes the Lamb from top to bottom, representing the baptism of our Lord Jesus Christ where He was submerged in the water by the hands of John the Baptist. Then the Priest says, “*Glory and Honor,*” while standing at the door of the Altar, then processes around the Altar. He, then, places the Lamb in the *Paten* (tray) and with it the *chalice* (cup), then they are both covered with the *Prosphorine* (large napkin), representing the death and burial of Christ after His crucifixion.

Do you know the meaning of the word *despotikon*? Ask your servant.

3. The Readings: The readings are a guide for us to understand our position towards God and His place in our lives allowing us to achieve our goal.

Know: The readings are called the *Liturgy of the Catechumens* because it is the educational part of the Liturgy. The church has five different readings in the Liturgy. A portion from the:

1. Epistles of St. Paul, called the Pauline Epistles
2. Catholic Epistles, which include the Epistles of James, Peter I & II, John I, II & III and Jude.
3. Book of Acts, called the Praxis
4. Synaxarium, the Chronicle of the Saints. *Synaxarium* means the news or biography.
5. Psalms and Gospels

What is the meaning of the words Praxis, Katamaros and Spasmos?

Understand: During the Pauline Epistle, the priest processes around the church but during the Catholic Epistle he processes only in the first rows. Do you know why? Ask your servant.

Live: At the end of the Liturgy the priest says, “*The holies for the holy.*” How will we obtain holiness without the work of His word in us? The words of the Holy Bible require our **acceptance and full submission to God** giving Him our heart and examining our thoughts and deeds in its light. When the priest processes around the church with incense, it is a call for repentance and to accept the word of God with purity and holiness.

4. The Prayer of Reconciliation (the Holy Kiss):

Know: We are created according to God’s image and are able to love. So if one is unable to repent and reconcile with God, he won’t be able to offer true love. Sin makes us lose the ability to love; therefore, offering the kiss of love is a true act of repentance.



Understand: Why does the priest raise the *Prosphorine*?

The Priest raises the *Prosphorine* to declare the resurrection. It was manifested in us by our reconciliation with God through repentance and with others through the Holy Kiss.

Live: “Therefore if you bring your gift to the altar, and there remember that your brother has something against you, leave your gift there before the altar, and go your way. First be reconciled to your brother, and then come and offer your gift.” (Matthew 5:23-24). This means that we should reconcile with others and love others as we have reconciled with God.

The priest prays the Prayer of Reconciliation offering thanks to God in two parts:

Part I: Contemplation of God's creation without corruption then the fall of man by the deception of the devil; therefore, the Liturgy starts by the Prayer of Reconciliation as a symbol of our reconciliation with God before partaking of Communion.

Part II: When the priest asks for the Lord to fill his and our hearts of His heavenly peace. Therefore, the deacon proclaims, *"Greet one another with a holy kiss."* This is said so the church would be one mind and one heart to get ready for partaking of the Holy Communion.

The priest, then, starts out by saying, *"The Love of God the Father, be with you all,"* meaning that the love of God will dwell in us if we love one another.



**We don't pray the Prayer of Reconciliation on Covenant Thursday because it signifies that the true reconciliation was obtained only by the crucifixion, which will happen on Good Friday.*

5. The Anaphora (Raising of our Hearts): When we start praying on the bread and wine, the priest and the people start to pray for one another. The congregation prays: *"And with your spirit,"* meaning that we are also praying for the priest. We get ready to raise our hearts to heaven. Therefore, the church proclaims the reconciliation of God with His people in Jesus Christ, and we respond by reconciling with one another. What does the word *Anaphora* mean? Ask your servant.



Know: Here everyone is to raise their hearts and answer all together, *"We have them with the Lord."* Then the priest answers, *"Let us give thanks to the Lord"* for His grace that allowed us to stand in His presence. Then the people answer, *"It is meet and right"* because He is worthy of all thanks and praise.

Live: If you truly present your heart to God, you must thank Him by proclaiming *"meet and right"* because this is truly the grace from Him.

Understand: Then the priest raises his arms and prays *"Agiros"* making the sign of the cross three times: the first on himself, the second on the deacons, and the third on the people.

When the priest asks the people to lift up their hearts, they feel that they are in heaven and start praising like the angels saying, *"Holy, Holy, Holy."* We praise the Lord because He was incarnated for us, crucified, buried, rose from the dead, ascended to heaven, and will return to judge us according to our deeds.

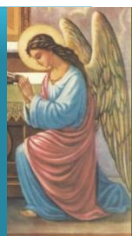
Live: Praise and thank God for all His works with you because we reconcile with Him through repentance, with our brethren through love. We raised our hearts and thoughts to heaven, so we can become a part of the heavenly choir singing and proclaiming, *"Holy, Holy, Holy."*

-What is the difference between the word *"holy"* and the word *"saint"*? Ask your Servant.

-Why does the priest put incense in the censor when he says, *"He was incarnated and became man"*?



**"As if every person, indeed, went to heaven;
and is standing by the throne of God,
flies with the Seraphim and sings the Holy song."
St. John Chrysostom**





All the powers of heaven come to sing this new song, the altar is filled with angels,
so how dare you, Christian, come to the offering
without the proper respect. The church is heaven indeed."
(St. John Chrysostom.)



6. The Consecration: The consecration is the most important part of the Liturgy.

Know: In it the Holy Spirit descends on the offering and transforms it into the Blood and Body of our Lord Jesus Christ. In it we remember how our Lord gives us His Body and Blood every day on the altar. The priest prays inaudibly and proclaims the transformation of the bread and wine to the Body and Blood of our Lord. The candles are lit around the altar during the sanctification of the bread and wine declaring that the true light has shined on the offering. He calls for the Holy Spirit while kneeling because, it is the Lord Himself who instituted this mystery and He is the one who sends His Spirit onto the offering.

Understand: Here the priest points to the sacrifice while having his hands covered with the napkins and says: *"He instituted for us this great mystery of godliness."* When the deacon proclaims, *"Worship God in fear and trembling,"* the priest asks the Holy Spirit to join and transform the bread and wine into the Body and Blood of our Lord Jesus Christ. Then he makes the sign of the cross on the bread and says *"He gave thanks... He blessed it... and sanctified it."* Then he puts his hand at the edge of the Chalice and makes the sign of the cross three times and says, *"He gave thanks... He blessed it... and sanctified it."* Each time the people answer saying, *"Amen."* What does the statement *"Do this in remembrance of Me"* mean? Ask your servant.



7. The Litanies: Litany means request or supplication.

Know: The Litanies are supplications for many things, as we share one body; we offer supplication for the unity of heart. We pray for our loved ones placing their needs in the presence of the Lord. We ask for the unity of the church, the safety of our Patriarch, the priests, and servants. We pray for the widows and orphans, strangers and guests, the sick and travelers. We also pray for those who are suffering, the president, and the soldiers (Ephesians 2:1-2).

The priest prays the seven small litanies: Litany of peace, the fathers, the priests, the mercy, the place, the waters or plants or the heavens, and oblations.

Live: Through these supplications, we live in love which is full of care for others' needs. No one can stand in the presence of God alone, but we all ask for one another as we are all members of one body.

8. The Commemoration of the Saints: Unity with the Victorious Church.

Know: After the litanies, the priest prays the Commemoration of the Saints. It includes the fathers of the church; then he mentions the names of our beloved who passed away. The Commemoration of the Saints is the presence of the whole Catholic Church, not only the living but also the ones who passed away. In it we unite with the victorious church, we ask for their prayers, and we pray for them.

Understand: On Covenant Thursday, we do not pray the Commemoration of the Saints, why?

"It is fit that we pray for the believers who passed away and to offer a mysterious sacrifice, so God would have compassion on them." (St. Cyril the Pillar of Faith).

Live: During the Commemoration of the Saints, keep quiet and stand to keep your concentration. Contemplate on some of the characteristics of those saints and ask for their intercession. Pray for those who passed away, so that God would give rest to their souls.

Pray that you, too, be purified, so that you would be filled with the spirit of love and be freed from all selfishness.

9. The Fraction:

Know: The prayer of the Fraction is offering thanksgiving to God for all His blessings, giving us His Holy Body and precious Blood. Then we offer praises for Him to grant us the purity of heart, the soul, and the body, so we can partake of His Holies. There are many types of Fraction Prayers. There are ones that pertain to the feasts like St. Mary, the angels, the fasts, and more that pertain to other church occasions, in addition to the annual fraction prayers.

Understand: The priest breaks the body into 12 pieces around the *despotikon*, (The four central squares form the *despotikon* (the bread of the Lord)) representing the passions of Christ. The priest, then, smears the Body with the Blood in the shape of a cross and this represents that our Lord was immersed in the passions. It also resembles the blood that came out of His side as He was speared on the cross.



Live: During the Fraction, contemplate on the passion of Christ for you. Think about the suffering and the pain He endured for you. Remember that all of this was for your sins, and pray saying: *"Lord forgive me for I am a sinner."*

10. Prayers of Submission and Communion:

Know: The deacon proclaims, *"Bow down your heads to the Lord."* Then the people answer *"Before you O Lord."* This is a moment of repentance, and it prepares you to receive the absolution from the priest. When the priest reads the absolution, we have to give repentance. Then the deacon proclaims, *"Let us attend in the fear of God."* The priest then answers *"Peace be with you all,"* and the people would answer, *"And with your spirit."* Then the priest proclaims, *"The Holies for the Holy."* And the people answer, *"One is the Holy Father, One is the Holy Son, One is the Holy Spirit."* By this the people are proclaiming that we are not holy, we are sinners and unworthy, and no one but God the Trinity is holy. Then the priest says the final confession and each time the people answer, *"Amen."* Then the deacon says, *"Pray for the worthy communion of the Immaculate, Heavenly, and Holy Mysteries. Lord have mercy."*



Understand: The Eucharist is a sanctification of the material creation to regain its original image. It is a declaration of God's presence and proof of His love and care for man who is created in His own image.

Live: Now we all line up as if we're all going to heaven with our mouth open resembling the manger that received God incarnate. It is truly a moment of joy and sanctification. Offer praises of joy as a soul that was sanctified by the Blood of Christ.

"One should not prevent himself from partaking of Communion daily because in it healing for the soul." (St. Augustine).

Summary:

1. We proclaim that God is in our midst despite the fact that we are sinners. (Raising of Incense in Vespers and Matins)
2. The Lamb of God gave himself for our sake (The Offering of the Lamb).
3. He gave us His word to guide and purify us (The Readings).
4. Reconcile with your brethren (The Prayer of Reconciliation) because as long as we are reconciled with God, we have to be reconciled with one another.
5. We raise our hearts to live in heaven (The Anaphora).
6. He presents His body to us so we could be in His body (The Consecration) and as long as we are His body...
7. We also have unity with one another (The Litanies).
8. We will also have unity with our brethren in heaven (the commemoration of the saints).
9. We also have unity in His passions that He endured for us (The Fraction).
10. And finally, we take Communion, we take His Body and Blood so He will always be in us. And we also would have unity with our brethren because we are members in His body. Communion makes us one in Him and with our brethren.

Why? and How?



These two questions might cross your mind if you were about to start a task. If you don't know what the purpose of the task is, your question will be "Why?" However, if you don't know the right way of doing it, then your question will be "How?"

Let us discuss the three different things our Lord Jesus Christ asks from us, **come unto Me, abide in Me, and rejoice in Me**, and answer the two questions about each of them: why and how?

Find these verses, Sirach 24:26, Isaiah 55:1, Mark 6:31. What is the common request in these verses?

I. Come unto Me:

Our Lord Jesus Christ wants us to be with Him.

"Look to Me, and be saved, all you ends of the earth!" Isaiah 45:22

In spite of all the wonders that God did for His people in the Old Testament from leaving Egypt to coming into the Promised Land, they were not attentive to His presence; so He says to them: "**Look to Me.**"

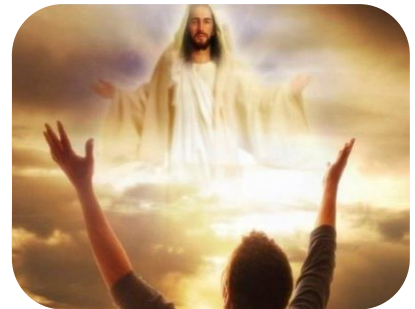
"Look to Me" means to give God more of your attention, more of your time, more of your emotions.



Why does our Lord Jesus Christ want us to come to Him asking each one personally?

1- He loves me: He wants me to enjoy this loving company with Him. Although we know this, we don't always feel this personal love to each of us. Find these verses: they show God's personal love to each of us. Malachi 1:2, John 13:34, John 15:9, John 15:12

2- He wants to give to me: He gives with generosity. Nothing neither a person nor the whole world can give can compare to what our Lord Jesus Christ gives us. Find God's different gifts to His children in these verses: Luke 11:3, Luke 12:32, John 15:11, John 14:27



**We all have gifts in this world and in eternity.
For this reason, the church keeps inviting us to come to our Lord!**

How can I answer this calling? If you can't come to the Lord as a saint who carries the fruit of the Holy Spirit, then you can come to Him as a sinner who needs His mercy. Never give up, just come to Him. He always welcomes you.

All you have to do is to find time for God in your day. Come back to Him after every fall remembering His saying, "Look to Me, and be saved, all you ends of the earth!" (Isaiah 45:22).

"Therefore say to them, 'Thus says the Lord of Hosts: Return to Me, says the Lord of Hosts, and I will return to you.'" (Zechariah 1:3)

All you have to do is always look to Christ, always come back to Christ, no matter how bad the sin may be. **He never stops calling "Come unto Me."**

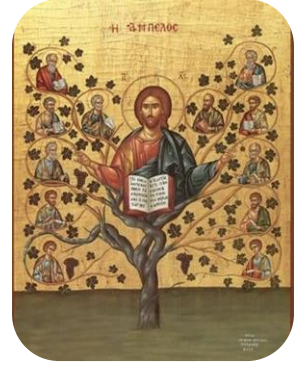
II- Abide in Me:

Why? Because unless we abide in Him, we will not bear fruit. We cannot bear fruits of ourselves; we have to abide in the vine.

“Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me.” John 15:4

“If anyone does not abide in Me, he is cast out as a branch and is withered; and they gather them and throw them into the fire, and they are burned.” John 15:6

How? To abide in Christ means that He has to be my predominant interest and desire. It means that I choose to follow Him in all aspects of my life. Then I become a living branch connected to the source of life and getting constant energy.



This life in Christ needs to be an internal relationship between us and God, as well as a practical way of living and membership in the Church. We become members of the Church through the sacrament of baptism and become living branches in the vine of the Lord Jesus Christ. When we separate ourselves by sin, God gives us the gift of repentance, so we can reconnect to the vine. We get our constant energy through the sacrament of Communion: “He who eats My flesh and drinks My blood abides in Me, and I in him” (John 6:56).



A vine does not bear fruit except through its branches. Our Lord Jesus Christ chose to work in the world through us; we are the branches that bear fruit. **God wants you to be a fruit-bearing branch every day.** We bear the fruit of the Holy Spirit: “But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control” (Galatians 5:22).

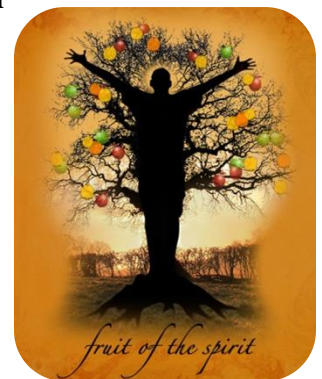
The purpose of abiding in the vine is to bear fruit for God in the world to glorify our Lord Jesus Christ. “By this My Father is glorified, that you bear much fruit; so you will be My disciples” (John 15:8).

How can the fruit grow inside of us?

The fruit grows through a **strong personal relationship with God** through prayer and studying His word and obeying it, as well as partaking of the Lord’s Body and Blood, and loving and serving people around us.

***Important note:** The fruit of the Spirit does not grow in a moment. The fruit goes through different stages of growing before it is ripe. Most of us are now in this growing stage. A holy life also grows gradually. A growth that is slow but doubtless. Growth in my relationship with my Lord Jesus Christ is quiet, steady, and stable.

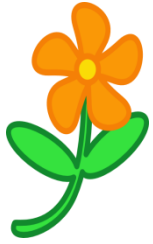
Ask yourself a question: Do I sow for the Spirit or for the body? What kind of friends do I surround myself with? How do I use my time? What is my main interest that prevails over my thoughts?



Remember: The fruit of the Spirit is not a result of personal effort, but the work of the Holy Spirit in my life. What I need to do is place myself in His presence and invite Him into my life. “For it is God who works in you, both to will and to do for His good pleasure” (Philippians 2:13).

III- Rejoice in Me:

Why the joy?



“Do not sorrow, for the **joy** of the Lord is your strength.” Nehemiah 8:10

“The Lord has done great things for us, and we are **glad**.” Psalm 126:3

“But rather **rejoice** because your names are written in heaven.” Luke 10:20

“**Rejoice** in the Lord always. Again I will say, **rejoice**!” Philippians 4:4

“So you shall **rejoice** in every good thing which the Lord your God has given to you and your house, you and the Levite and the stranger who is among you.” Deuteronomy 26:11

We rejoice because:

1. The Lord is Almighty and the Lover of Mankind.
2. The Lord cares about all our needs and gives us all things.
3. We put our sins and concerns at His cross, and He carries our burdens.
4. He saves us from our enemies, seen and unseen, and turns evil into good and our troubles into blessings.
5. The joy in the Lord gives us strength in our spiritual struggle.
6. He enlightens our darkness.



How can I find joy?

- ❖ It is definitely not in riches and earthly possessions. The true joy is in the Lord, in His mercy.
- ❖ God’s care and plans for us are the source of our joy. The joy that comes from the Lord is our strength. This joy is really the presence of God Himself in His church and in our hearts. He establishes His kingdom in us and becomes all in all.

“For our hearts shall rejoice in Him, because we have trusted in His Holy name.” Psalm 33:21

- ❖ The joy of the world is temporary, but the joy of the Lord turns our lives into a delightful paradise.



Knowing Yourself

We all have a mental picture of who we are, how we look, what we're good at, and what our weaknesses might be. We develop this picture over time, starting when we're very young. The term **self-image** is used to refer to a person's mental picture of oneself. A lot of our self-image is based on interactions we have with other people and our life experiences. This mental picture (our self-image) contributes to our **self-esteem**.



Self-esteem is all about how much we feel valued, loved, accepted, and thought well of by others — and how much we value, love, and accept ourselves. People with healthy self-esteem are able to feel good about themselves, appreciate their own worth, and take pride in their abilities, skills, and accomplishments. People with low self-esteem may feel as if no one will like them or accept them or that they can't do well in anything.

We all experience problems with self-esteem at certain times in our lives — especially during our youth when we're figuring out who we are and where we fit in the world. The good news is that, because everyone's self-image changes over time, self-esteem is not fixed for life. So if you feel that your self-esteem isn't all it could be, you can improve it.

Symptoms of Low Self-Esteem:

- Fear and Anxiety:** experience fear & anxiety often
- Depression:** feeling hopeless about their situation and future
- Hypersensitivity:** feel inadequate; automatically think others see them in the same way.
- Lack of Assertiveness:** fearful to say or do something if it may upset others and instead become passive.
- Self-Sabotaging:** Unable or unwilling to take charge of their lives, floating through life taking what comes their way. Rely on others for direction in their life or try to please others to be liked.

The way we feel about ourselves has a huge effect on the way we treat ourselves and others, and on the choices we make!

How to Boost Your Self-Esteem:

- Spend time with people who like you and care about you.
- Ignore (and stay away from) people who put you down or treat you badly.
- Do things that you enjoy or that make you feel good.
- Do things you are good at.
- Reward yourself for your successes. Success should be measured not so much by the position that one has reached in life as by the obstacles which one has overcome while trying to succeed,

"Blessed is the man who endures temptation; for when he has been approved, he will receive the crown of life which the Lord has promised to those who love Him" (James 1:12).

- Develop your talents.
- Be your own best friend—treat yourself well and do things that are good for you.
- Make good choices for yourself, and don't let others make your choices for you.
- Take responsibility for yourself, your choices, and your actions.
- Always do what you believe is right.
- Respect other people and treat them right.
- Set goals and work to achieve them.
- Be true to yourself and your values. Every human being is intended to have a character of his own; to be what no other is, and to do what no other can do. *"For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them" (Ephesians 2:10).*

With self-esteem, it is important to remember each and every person is important. We are responsible for our thoughts and feelings. There is a difference between self-esteem and pride. **Self-esteem** involves growth and change for the improvement of the person. Self-esteem involves being capable of change. Everyone is worthwhile. Everyone is a child of God. It is impossible for a man to despair who remembers that His Helper is omnipotent.

"I lift up my eyes to the hills—from whence comes my help?
My help comes from the Lord..." (Psalm 121:1-2)

The LORD shall preserve you from all evil;
He shall preserve your soul." (Psalm 121:7)

Pride makes us self-righteous which is dangerous because it can lead to sin. It causes us to be hateful and bitter towards others and keeps us from wanting to learn anything from God for our life. Don't allow pride in your achievements cut you off from God. Your achievements are because of God!

"The Pharisee stood and prayed thus with himself, 'God, I thank You that I am not like other men—extortioners, unjust, adulterers, or even as this tax collector. I fast twice a week; I give tithes of all that I possess.' And the tax collector, standing afar off, would not so much as raise his eyes to heaven, but beat his breast, saying, 'God, be merciful to me a sinner!' I tell you, this man went down to his house justified rather than the other; for everyone who exalts himself will be humbled, and he who humbles himself will be exalted." Luke 18:11-14



Developing Skills to Improve Self-Esteem: Like improving any skill, it takes time and practice.

1) We must have a sense of Purpose. This purpose comes from a true understanding of God and His Word. Our understanding of God allows us to understand who we are and why we are here on this earth. St. Paul talked about his purpose: "Yet indeed I also count all things loss for the excellence of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them as rubbish, that I may gain Christ and be found in Him" (Philippians 3:8-9).

2) We must have a sense of Belonging. The sense of belonging is essential to our well-being as people. Our belonging to a family, friends or school gives us the self-confidence that we belong and are accepted in our environment. St. Paul had a sense of belonging to God through Jesus Christ, "I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me, and gave Himself for me" (Galatians 2:20).

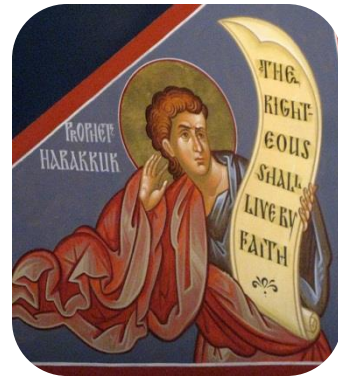
3) We must have a sense of Competence. By that, we all must feel significant! Our competence grows as we think better of ourselves, which in turn changes our outlook on life. Solomon wrote: "For as he thinks in his heart, so is he" (Proverbs 23:7). Therefore, have full confidence that you can do a lot, if your mind is focused to God. Always remember, "I can do all things through Christ who strengthens me" (Philippians 4:13).

4) We must have a sense of Worth. By this we mean a good self-worth. Christ has given us the greatest feeling of self-worth when He gave Himself up for me and you to give us our sense of worth. If He did not feel that you and I are worth this great sacrifice and this honored blood, He would not have done it: "You were bought at a price, do not become slaves of men" (1 Corinthians 7:23).

How we think and feel about ourselves will determine how we get along
with others and ourselves in this world.

The Book of Habakkuk

Habakkuk is one of the 12 Minor Prophets. His name is an unusual Hebrew name derived from the verb “habaq” which means “embrace.” Thus, Habakkuk likely means “one who embraces,” as he chose to embrace God regardless of the injustice around him. He prophesied in Judah during the time of King Manasseh, about six hundred years before Christ. This was during the fall of Nineveh and the rise of Babylon. He was a contemporary of the Prophets Nahum, Jeremiah, Daniel, and Zephaniah.



When: The date is about 605 B.C. during the weakening and collapse of the Southern Kingdom of Judah but before the arrival of the Babylonians, also known as Chaldeans, and the Babylonian exile. During this time, it appeared as though the wicked were prevailing both inside and outside of Judah. Habakkuk cried out against the injustice that he saw all around him.

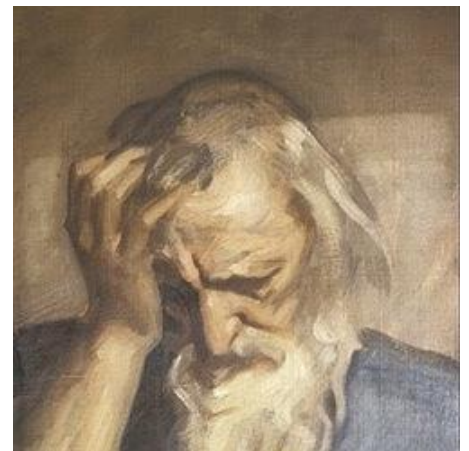
Background: Our Orthodox tradition tells us that Habakkuk was the prophet who was miraculously transported to Babylon and who visited and ministered to Daniel in the lions’ den. He died at a great old age, and his relics were recovered in the fourth century during the reign of Theodosius the Great.

Before the Babylonians destroyed Jerusalem in 587 B.C., the people of Judah were living a life of wealth and luxury, and the society was on the verge of collapse. The rich were greedy and disregarded the needs of the poor, the widows, and the orphans. In addition, the judges were completely corrupt.

Themes: Habakkuk agonizes over the wickedness and oppression that are widespread in Judah while he believes that God is doing nothing about it. He becomes even more confused when he learns that God will use the Babylonians to judge Judah, when the Babylonians were even more wicked and ruthless. In the end, he learns to trust in the Lord and to believe that God will make all things right and just in the end.

Chapter 1 & 2 Habakkuk 1:1-11 ~ First Complaint

Habakkuk describes the burden, or prophetic oracle, he saw as he laments the seeming silence of God in response to the rampant injustice and violence. He asks the Lord, “How long, O Lord, shall I cry out to You, and You will not hear me?” (Hab 1:2). “How long?” is a common question among the Old Testament prophets and the psalmists when God appears silent, remote, and powerless. God’s answer was beyond belief. He would rise up the Chaldeans, also known as Babylonians, to inflict judgment upon Judah. The Chaldeans were evil, ungodly people who would violently punish Israel. Although the Chaldeans were instruments of God’s wrath upon Judah, they would still answer to God for their crimes against humanity.



We read in Revelations, “And they cried with a loud voice, saying, ‘How long, O Lord, holy and true, until You judge and avenge our blood on those who dwell on the earth?’ Then a white robe was given to each of them; and it was said to them that they should rest a little while longer, until both the number of their fellow servants and their brethren, who would be killed as they were, was completed” (Rev 6:10,11).

What other examples in the Bible show how the Lord uses ungodly people to accomplish His purposes?

Habakkuk 1:12-2:20 ~ Second Complaint

God responds by asking Habakkuk to wait patiently and to know, “The righteous shall live by My faith” (Hab 2:4). God then goes on to caution against arrogant greed, violence, and faith in idols. “Woe to him who takes advantage of evil gain for his own house, so that he may set his nest on high, that he may be delivered from the hand of evil” (Hab 2:9). Man often seeks relentlessly for material possessions and money in an attempt to protect himself from misfortune. The Bible tells us that this type of wealth is false security because there is no security other than in God.

Give examples from current events of people who have falsely put their faith in money and material possessions for their security.

“Woe to him who builds a city with bloodshed, who establishes a city by wrongdoing. Are not these things from the Lord Almighty?” (Hab 2:12, 13). A city built by bloodshed and conquest will ultimately be destroyed. Only the city built with righteousness will endure.

“What benefit is a graven image, since men carve it? They have formed it into a molten image, a false image. For the one who made the thing trusts in that which is formed by him, to make idols that cannot speak. But the Lord is in His holy temple; let all the earth be reverent before Him” (Hab 2:18, 20). Idolatry begins with deception, encourages deception, and calls for a commitment to deception. The mystery of God is best honored with silence.

What are modern day idols?

Chapter 3 Habakkuk 3:1-19 ~ Habakkuk's Prayer

Although in the beginning of his book Habakkuk questions God, he ends with a beautiful psalm of praise. His praise focuses on the person of God, the power of God, and the plan of God. While Habakkuk should be in great despair knowing the immediate future of destruction, he finds hope in God's divine purposes and past redemptive work.

Habakkuk concludes with, “Yet I will glory in the Lord; I will rejoice in God my Savior. The Lord God is my strength; He will direct my feet to the end; He will set me upon high places, So to conquer by His song” (Hab 3:18, 19). God will strengthen those who trust in him and will give those who live by faith great confidence.

Nations are often given to greed, power, idolatry, and to immorality. Often, people treat each other without regard to human dignity. It may appear that the ruthless and most evil people are the ones who succeed. However, according to Habakkuk, the Lord remains sovereign and will eventually judge each person. While people may be lured into wickedness through power and success, a glorious future awaits those who wait on the Lord and submit to His will.

In Habakkuk's prayer of praise, there are two references to the incarnation of Jesus Christ. Are you able to identify them?

Two on the Road of Life



On the road of life, you will have relationships. Those relationships will influence your future and even your eternity. Who will you meet on the road of life?

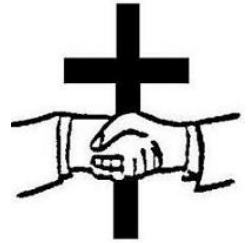
Discuss with your servant: How could we control our relationships and behavior to insure a good future and win our eternity? How can we have balanced relationships where we don't lose anyone but also not allow anyone to harm us?

Our relationships with our friends: Your choice of friends today will affect your future. This is what the Holy Bible says: **"He who walks with wise men will be wise, but the companion of fools will be destroyed"** (Proverbs 13:20).

The Holy Bible mentions many people that had friendships. There is one whose friendship saved his life (1 Samuel 19). There is another whose friendships caused his destruction (1 Kings 12).

Friendship is a relationship between two or more people that is characterized by love and serenity and filled with harmony. Therefore, it is important to make sure of the following before choosing a friend:

1. You have to choose someone who is compatible with you. Make sure that your friend is close to your age, environment, and education.
2. Look for someone who has common goals, hobbies, and plans.
3. Do not neglect your parents' opinion about your friends.
4. Obey God in ending any friendships that does not please Him because your friends can lead you to heaven (or away from it!).
5. Start friendships yourself. Do not wait for others to like you but be the one who initiates friendship with others.



Avoid codependence in friendship. Discuss with your servant.

Therefore you have to **choose your friends wisely**.

In your opinion, what are the characteristics of a successful friendship?

1. **Giving has to be from both sides.** Giving from one person leads to the loss of the giver, and this leads to codependence. In the Old Testament, one of the feasts celebrated was the feast of Purim mentioned in Esther 9:19.
2. **Being there in the time of hardship.** During hardships, this is the most important time for your friends to be there, like the friends of Job (Job 2:11-13).
3. **There are levels of friendship.** It is wrong to get close to others at the same level by opening up to everyone and sharing our deepest secrets. Our Lord Jesus Christ had 12 disciples, but only one of them leaned on His bosom.
4. **There are conditions to friendship.** One of which is to not harm the individual or delay one's relationship with our Lord Jesus Christ. If the Lord commanded us to cut our hand if it makes us sin (Mark 9:43), He meant in this verse to get away from anyone who would make us sin.
5. **Friendship has to be with someone of the same sex.** Since friendship is sharing one's feelings; if it happens between the sexes, it can lead to unwanted relationships that will not please God. The Lord asked Moses to "Let every man ask from his neighbor and every woman from her neighbor."
6. **No friendship with the unbelievers.** The unbelievers have principles that do not coincide with the teachings of our Lord; therefore they may affect our decision-making and way of thinking. Our teacher St. Paul says, "Do not be unequally yoked together with unbelievers" (2 Corinthians 6:14).



How would you react in the following situations?

- A friend of yours starts using profanity.
- A friend of yours feels that you should dress in a revealing way to gain attention.
- A friend asks you to come with him/her to a party.
- You are fasting on a Friday and your friends decide to go eat ice cream.

Show me your friends,
and I will tell you who you are.



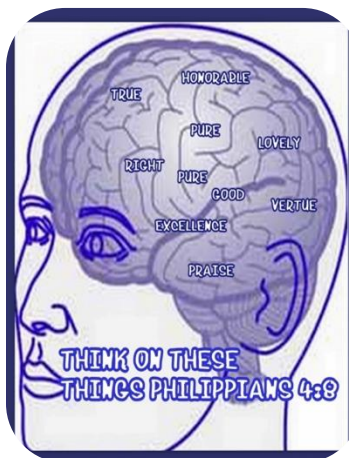
Find the following verses that explain the principals
of successful friendships from the Book of Joshua Ben Sirach
(Sirach 19:7-10) (Sirach 19:13-18) (Sirach 22:25) (Sirach 22:26-27) (Sirach 27:24-76)

What do you think about meeting friends using social media and other websites? Discuss with your servant.

Dealing with the opposite sex: Since the beginning, God did not want to separate between the sexes, but He allowed them to partake in common duties (Gen 1:28-30). In the family, the sexes deal together naturally, therefore dealing with the opposite sex should be a natural thing and should not be viewed as something strange. Since there are benefits of dealing with the opposite sex, there are also conditions. So, if we want to get the benefits, we need to know the conditions.

Conditions for dealing with the opposite sex:

1. **Socially:** It has to be in a group without placing more emphasis or attention to one particular person. It has to be equal to all as much as possible.
2. **Treating all with respect:** It must be based on respect to all without ruining the friendship by joking inappropriately or seeking attention by inappropriate attire or conduct.
3. **Having limits:** There must be limits to the time spent. There are also place limitations. Also, there are topic limitations. There are topics that may not be discussed with your friends of the opposite sex, but the topics must be general topics of common interest.
4. **In a Christian way:** The Christian way of dealing with the opposite sex is characterized by the simple look in which we view everyone as the image of God. The way we talk should be holy and our conversations may not be full of profanities or attention-seeking or pretending to be someone that you are not. Be respectful when dealing with the opposite sex and avoid joking with your hands (touching). Avoid being loud or pretending you are someone else.



“Finally, brethren, whatever things are **true**, whatever things are **noble**, whatever things are **just**, whatever things are **pure**, whatever things are **lovely**, whatever things are of **good report**, if there is any **virtue** and if there is anything **praiseworthy**—meditate on these things.” (Philippians 4:8)

The Influence of the Media:

Read the following study: Parents of 61% of children who watch television have no rules about what they watch. The parents reported that they only watch with their children 5% of the time. In one year, the average child spends 900 hours at school and 1,500 hours watching television. Profanity is used every six minutes on television and every one minute on cable channels. Even the advertisements now contain a lot of sexual clips according to one of the foundations that insures that the image of females is good on television. Television shows and films now have become like fast food. One push on the remote allows you to be part of the show, as if what you watch is what life revolves around. What do you think about the study? What is the reason for television's popularity, and what are the results? Discuss with your servant.



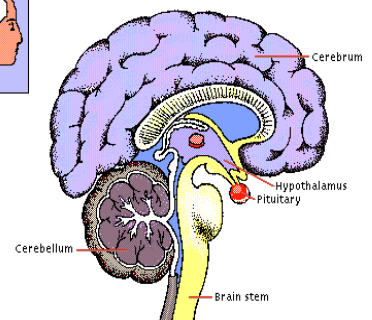
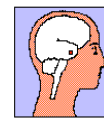
1. **The vast availability:** Media is readily available via the radio, television, internet, and newspapers.
2. **Media uses multiple senses:** the eyes to see, the ears to hear, and the fingers to feel the keyboard.
3. **Cheap memberships:** Many are able to access movies, shows, and newspapers at a cheap membership fee, few hours of time, low electricity fees and monthly internet fees.
4. **Media moves the soul:** drama, comedy, or action films speak to the soul and moves one's emotions.
(The answer is to use the master gland—you will learn this later on)



Activity: Collect some material from the media. (**Television** (shows and advertisement), **Internet websites** (Face book), **Advertisement** (in newspapers or the internet))

Discuss: What do you think about the ads that you found? Do you like them or not? Take note of the date and places shows are showed (why do you think they chose this place and date). What is the ad's main theme? (How was the idea displayed for you to accept it as a viewer?) Rate the advertisement from 1-10 (10 as most appealing to you).

The Master Gland: Discuss with your servant. The Master Gland is the gland that takes over the work of all the other glands in order to insure that they secrete the appropriate amount of hormones. This gland is called the **Pituitary Gland**. This gland is only geared towards the body but since we are made of body and spirit, there is a similar gland that, when working properly, keeps the balance of the whole being. This gland is called **spiritual ability and discrimination**. These are some of the Biblical principles that the master gland operates with:



**All things are lawful for me, but not all things are helpful;
all things are lawful for me, but not all things edify. (1 Corinthians 10:23)**

Questions for discussion: What are the positive influences of the media? What are your decisions towards the media? What are the principles you plan on using when dealing with the media?

I Have Not Tasted Anything Like it



Have you tasted prayer yet or do you still stand at the outer peel of a tasty fruit, while giving the excuse that the peel is too thick and that it is hard to taste the beauty of prayer.



“When praying, become one with the words.” (St. Augustine)

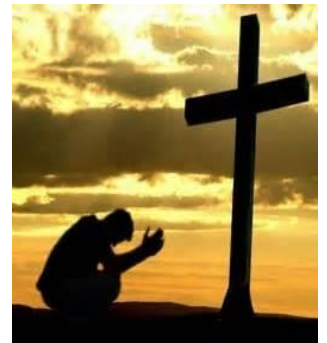
I. **What is prayer?** What is the resemblance between prayer and the following three things?

Define prayer symbolically compared to each of these—

1. **The umbilical cord:** Prayer is _____
2. **Jacob’s Ladder:** Prayer is _____
3. **The Mountain of Moses:** prayer is _____

Why don’t I meet with Him?

It was a view he saw every day, but this time it left a strong impression that time will never erase. This time he did not just look but also had a deep thought. This person was a villager and, every day at sunset, he used to see the neighbor’s camels kneeling in front of their owner as the owner lifts off their heavy loads at the end of the day. This time he thought to himself: “I too, like the camels, carry heavy loads; loads of worries... Why don’t I do like the camels do? Why don’t I meet my owner who bought me with His precious blood? Why don’t I kneel in front of Him, so He could lift those loads off me? Why don’t I meet with Him every day, so He could comfort me? **This is Prayer, a meeting with my Lord and King.**



“I don’t mean only the prayer of the tongue, but I want to praise You with all my being; to You I offer praises with my voice, and others with my deeds and life.”



“You have to struggle in prayer to unite your inner thoughts with its words.” (St. John El-Daragy)

Prayer is simply a friendly conversation with God... Just like the body needs air and food, our souls need their Creator. The meeting with God does not require going to a certain physical place to find Him. It requires shutting the outer senses and starting an inner conversation with Him.

Application 1: Rate each sentence from 1-10 as to how it relates to the meaning of prayer.

	1	2	3	4	5	6	7	8	9	10
1. A withering flower meeting the sunlight.										
2. A soldier attending morning training.										
3. An engaged couple spending a long time together.										
4. An employee signing in and out.										
5. A living creature taking a breath.										
6. Someone opening his refrigerator when he’s hungry.										
7. A mother training her child to brush his teeth daily.										

Application 2: Why do you pray? Check your reasons for prayer.

1. ☐ I got used to praying daily before going to bed since I was young.
2. ☐ When I don't pray, I feel that something is missing from my day.
3. ☐ How do I love Him, if I don't talk to Him?
4. ☐ Honestly, I need a lot of materialistic things.
5. ☐ So God won't get mad at me.
6. ☐ Of course it is a Biblical commandment.
7. ☐ Because I know the power of prayer.

"Grant me to hear Your voice, to learn to look forward to meeting You. Teach me to prepare what allows me to see You."

Then in your opinion,
why do we pray?
(Discuss with your servant)

"God does not ask for words but a heart."



When you meet someone who talks about God through a personal relationship, be certain that the secret is the long and continuous time he spends in prayer.

II. **How should you pray?**

1. Many people do not pray unless they need something. How would you feel about your friend if he only calls to ask you to do something for him?
 - a. You will end your relationship with him
 - b. You will confront him about this
 - c. You will give him what he needs, but you will not get too close to him.
 - d. You will always love him regardless of how long he continues to do this.



2. Write five different examples of materialistic things that most people pray for:

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

3. What are three reasons the Lord Jesus Christ told us not to place priority on materialistic things using one example from the first question? (Matthew 6:26)

1. _____
2. _____
3. _____

4. What do you think?: How would you describe a man who only asks God for material needs and keeps asking for it without even asking for peace from God and only prays about this request?

III. **What do you say in prayer?**

1. You should first understand the importance of what you are about to do, then pray:
 - A. What do You want to tell me, O Lord?... I wish You'd speak in my heart
 - B. As for me, this is what I need to tell You.
 - C. Stay quiet for few minutes and look at an Icon of the Lord Jesus
2. Divide the time of prayer into different sections according to the order God wants us to follow
 - A. Praise
 - B. Give thanks
 - C. Ask for repentance and forgiveness
 - D. Ask for the spiritual then the material needs
 - E. Pray for others

**Remember: "The more we pray, the more we develop eagerness to pray more.
This eagerness will grow in us more as we pray."**

"Pray, and prayer itself will teach you to pray." (St. Mark the Hermit)

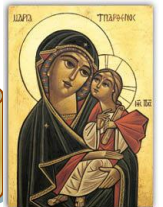
Activity: Find verses that contain praise, thanksgiving, and asking for forgiveness and repentance.

1. **Praise:** In it, we praise God for all His qualities and the way He deals with us. The prayers of the Agpeya and praises will help us do this:
 - ❖ “Who is like the LORD our God, Who dwells on high” (Psalm 113:5)
 - ❖ “LORD, who is like you” (Psalm 35:10).
 - ❖ “Let my soul live, and it shall praise You” (Psalm 119:175).
 - ❖ “Gather in me all my senses to praise and glorify my Lord Jesus” (Monday Psali).

Find more verses to praise God in your prayer

2. **Give thanks:** We forget to thank God for all He has given us and then ask for more. Remember God’s gifts to you, at least the recent ones and thank Him from all your heart. *Write an example or a phrase of thanksgiving.*

(2 Corinthians 4:15) (1 Thessalonians 3:9) (Acts 1:3)
(2 Thessalonians 2:13) (Acts 4:6) (2 Timothy 1-3) (1 Thessalonians 5:18)
3. **Ask for repentance and forgiveness:** Prayer is a good source to offer repentance to God for your deeds, thoughts, and senses throughout the day.
4. **Request your spiritual then material needs:** Remember that the Lord Jesus Christ commanded us to ask from Him but He made the requests according to His will and joy of heart. Therefore, He invited us to seek first the kingdom of God. The meaning of the word “first” is that there should be second and third, etc. You have to know how to take from God what you want. He gives you first, the kingdom of heaven. Do not place anything else you need above this main gift (the kingdom of heaven).
5. **Pray for Others:** Do not be selfish in your prayer. However, always remember that you are responsible for many others. Translate your love to others by praying for them. Pray for the peace of the church, the priests, the Patriarch, your church, your father of confession, your family, friends, your servants, those who sinned against you, the sick, the sad, and those who have no one to mention them.”



“Don’t forget to ask for the intercession of St. Mary and the saints to help you with your prayers.”



Sitting with Him: Their relationship was not like any father-daughter relationship. They were friends, spending a long time together, and having long conversations. Suddenly, the father noticed a change. He noticed that his daughter was too busy and was no longer the way she used to be. The father was saddened but kept this to himself until it was his birthday. The daughter gave him a beautiful jacket made of wool that she made herself, and then the father understood the reason why she was different. ***What do you think the father said to her?***

**“If you stand in prayer, struggle to pray with feelings not just because it is a habit”
St. Mark the Hermit**

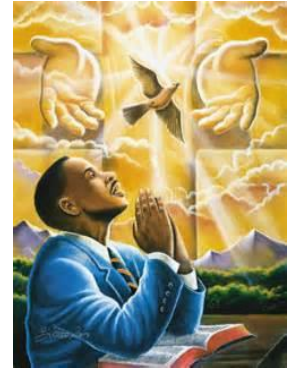
IV. **Obstacles of Prayer:**

1. **Luke 18:1**

- The first obstacle the Lord Jesus Christ warned us about is found in Luke 18:1.
- What is the opposite of this word... and why does He ask for this characteristic?
- How would you feel when you want to give a friend a book you wrote, but you don't feel eagerness from him to read it? He also shows you that he's not serious and does not want to read it.
- Find and memorize this verse (2 Peter 3:9).

- Daydreaming:** (lack of concentration) Sometimes, you may feel alarmed when you find that you cannot concentrate in prayer, so you get annoyed and leave prayer.

Know that the beginning of prayer is the most important moment in prayer. It is up to us to start a good prayer. It may be difficult, if not impossible, for someone to continue to pray long without losing concentration unless he was helped by the Grace of God. If you are unable to keep your concentration for a long time, do not despair because being unable to concentrate for a long time is a character of mankind.

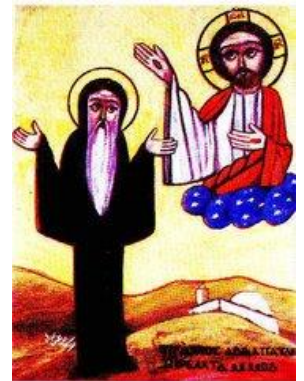


Follow the following steps:

- You should learn how to stand in front of God regardless of your weakness, and do not be afraid to reveal your true self in front of the Lord Jesus Christ.
- Try to pray whenever your thoughts are quiet, not right after conversations with people.

**“We won’t be judged for the movement of the shapes and thoughts in us,
but we find the grace if we do not agree with it and fight it.
We will be judged if we agree with it and give it a way into our thought.”**

- If you are praying alone, raise your voice and use a tune. This will help you concentrate.
- When we pray, we should train ourselves to speak each word clearly, with every word coming from the heart, and say the words of prayer in a way that would encourage us to continue praying.
- Reveal to God the thoughts that distract you during prayer, and ask for His assistance in it. Know that you cannot prevent the thoughts from your mind as much as you could control it and present it to God.
- Apathy and lack of desire: Sometimes we end our conversation with a friend because there is nothing to talk about, or we do not go to the doctor because we have no complaints. This too can be a reason why you end your prayer.



The Solution:

- Pay attention during your prayer:** It is very important to be attentive in prayer, without it there is no prayer. Concentrate on the fact that you are standing in front of God and that He is looking at you and awaits your presence.
- Discuss with God** a situation or an event from your day in your alone time with Him. Whether to thank Him...Ask for His help...Ask Him to protect you....Ask for others...and many other situations in life.
- Prepare your heart** by singing a song or a hymn you like, so you can enter the prayer mode.
- Raise your heart** in short prayer using verses or words of praise throughout the day to prepare yourself for your alone time with Him.

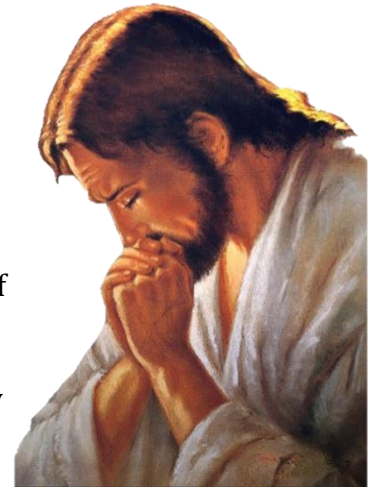
The Prayer of the Lord Jesus ...What is it and how do you pray this prayer?

How could we always pray?

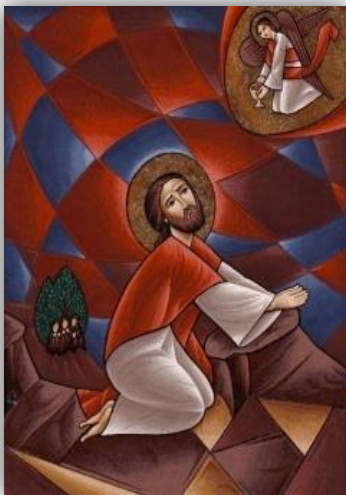
- ❖ “Men always ought to pray and not lose heart”
- ❖ We should learn to pray outside the times of prayer.

How are we going to spend the whole day in prayer?

- ❖ We should make all our words a continuous prayer by having moments of prayer throughout the day.
- ❖ We should learn to pray simply wherever we are, by words, by continuous prayer, maybe from words of the Holy Bible or by just looking at an icon of the Lord Jesus Christ, or talking to God about a situation we went through during the day. We deliver it to Christ through a short prayer.



You could pray using short and simple prayers throughout the day by raising your heart to God:



- ❖ Lord Jesus, reveal Yourself to me.
- ❖ Lord Jesus, show me your love and grace.
- ❖ Lord Jesus, I do not love You as much as I would like, show me how to love You more.
- ❖ You said: Seek My face, I seek Your face O Lord.
- ❖ Lord Jesus, help me offer true repentance that would please Your heart.
- ❖ Lord Jesus, teach me how to bear witness to You in front of my colleagues.
- ❖ Lord Jesus, I need Your peace that supersedes the entire mind.
- ❖ Lord Jesus, I thank You for covering my weaknesses and sins.

“Whenever you say my Lord Jesus, you are like a soldier carrying his sword to fight his enemy.”



The main purpose for the prayer of the Lord Jesus is to say:

- My Lord Jesus Christ, have mercy on me the sinner.
- My Lord Jesus Christ, help me.
- I praise You my Lord Jesus Christ.



Memorization

1.



“Come to Me, all you who labor and are heavy laden, and I will give you rest.”

Matthew 11:28

From the Agpeya-Prayers of the Third Watch of the Midnight Hour

2. PSALM 129 (from the Agpeya, Psalm 130 from the Holy Bible)

Out of the depths I have cried to You, O Lord. O Lord, hear my voice: let Your ears be attentive to the voice of my supplication. If You, O Lord, should mark iniquities, O Lord, who shall stand? For through You is forgiveness. For Your name's sake I have waited for You, O Lord. My soul has waited for Your law. My soul has hoped in the Lord, from the morning watch till night. From the morning watch, let Israel hope in the Lord. For with the Lord is mercy, and great is His redemption; and He shall redeem Israel from all his iniquities. ALLELUIA.

3. The Gospel according to St. Luke 12:32-64

“Do not fear, little flock; for it is your Father's good pleasure to give you the kingdom. Sell what you have, and give alms, provide yourselves money bags which do not grow old, a treasure in the heavens that does not fail, where no thief approaches, nor moth corrupts. For where your treasure is, there your heart will be also. Let your loins be girded, and your lamps burning; and you yourselves be like men who wait for their master, when he will return from the wedding; that when he comes and knocks, they may open to him immediately. Blessed are those servants, whom their master, when he comes will find them: Assuredly I say to you, that he shall gird himself, and have them sit down to eat, and will come and serve them. And if he shall come in the second watch, or come in the third watch, and finds them so, blessed are those servants. But know this that if the master of the house had known what hour the thief would come, he would have watched, and not have allowed his house to be broken into. You therefore be ready also: for the Son of Man is coming at an hour when you do not think.” Then Peter said to Him, “Lord, do you speak this parable only to us, or to all people?” And the Lord said, “Who then is that faithful and wise steward, whom his master will make ruler over his household, to give them their portion of food in due season? Blessed is that servant, whom his master when he comes will find so doing. Truly I say to you, that he will make him ruler over all that he has. But if that servant says in his heart, ‘My master is delaying his coming;’ and begins to beat the menservants and maidens, and to eat and drink, and be drunk; The master of that servant will come in a day when he is not looking for him, and at an hour when he is not aware, and will cut him in two, and appoint him his portion with the unbelievers.”

Glory be to God forever. Amen.

4. Litanies

1. With a compassionate eye, O Lord, look at my weakness, for shortly my life will end, and in my deeds I shall have no salvation. Therefore, I beseech, O Lord, with a merciful eye look at my weakness, my humility, my poverty and my sojourn, and save me.
2. As the Judge is present, take heed, O my soul, awake and consider that awesome hour; for in the Day of Judgment, there will be no mercy on those who were not merciful. Therefore, have compassion on me, O Savior, for You alone are the Lover of mankind.
3. O the reasonable gate of life, the honored *Theotokos*, deliver from hardships those who, in faith, take refuge in you, so that we might glorify your immaculate birth of Christ for the salvation of our souls.
4. O Heavenly King, the Comforter, the Spirit of truth, who is present in all places and fills all, the treasury of good things and the Life-Giver, graciously come, and dwell in us and purify us from all defilement, O Good One, and save our souls.
5. Just as You were with Your disciples, O Savior, and gave them peace, graciously come also and be with us, and grant us Your peace, and save us, and deliver our souls.
6. Whenever we stand in Your holy sanctuary, we are considered standing in heaven. O *Theotokos*, you are the gate of heaven, open for us the gate of mercy.



Coptic



Our Lord spent about 4 years in Egypt as a baby. He spoke to the people in Egypt in their language, which was the Coptic language at that time.

THE COPTIC ALPHABET

	Ⲁ Ⲁ Alpha A	Ⲃ Ⲃ Veeta B, V	Ⲅ Ⲅ Gamma G, N, Gh	Ⲇ Ⲇ Delta D, Th (the)	
Ⲉ Ⲉ Eyy E	Ⲑ Ⲑ Number 6 So-oo The number 6 <small>Not a true letter</small>	Ⲍ Ⲍ Zeeta Z	Ⲏ Ⲏ Eeta EE	Ⲑ Ⲑ Theeta TH (think), T	Ⲓ Ⲓ Yota I, Y
Ⲕ Ⲕ Kappa K	Ⲗ Ⲗ Lavla L	Ⲙ Ⲙ Mey M	Ⲛ Ⲛ Ney N	Ⲝ Ⲝ Eksee KS	Ⲟ Ⲟ O O
Ⲡ Ⲡ Pee P	Ⲣ Ⲣ ro R	Ⲥ Ⲥ seema S-Z	Ⲧ Ⲧ tav T	Ⲩ Ⲩ Epsilon V, I, (oo)	Ⲫ Ⲫ Fey F
Ⲭ Ⲭ Key K, Kh, Sh	Ⲯ Ⲯ Epsee PS	Ⲱ Ⲱ Oo Oo	Ⲳ Ⲳ Shai SH	Ⲵ Ⲵ Fai F	Ⲷ Ⲷ Khai KH
	Ⲹ Ⲹ Hori H	Ⲻ Ⲻ Ganga G, J	Ⲽ Ⲽ Cheema CH	Ⲿ Ⲿ Tee Tee	

The Coptic Alphabet has 32 letters

- 24 consonants
- 7 vowels (Ⲁ Ⲉ Ⲏ Ⲓ Ⲟ Ⲩ Ⲱ)
- 1 letter used only as a number (Ⲑ)

Origion of the Coptic Alphabet



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

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



Pronunciation

Pronunciation of the letter Keyy “X”

The letter is among the letters taken from the Greek Alphabet. In Greek, the sound of this letter is not among the sounds present in the Coptic pronunciation. But in Coptic words, it is always pronounced with the sound “k”.

We should first note that Greek words found in the Coptic Liturgy are two kinds:

1. Pure Greek hymns included in the Coptic Liturgy to retain non-Coptic Christians in Egypt in the Coptic Church.
2. “Loan words” that became part of the Coptic Language. Like the Greek Loan words in the English language: e.g. deacon, martyr, psychic, etc.)

When trying to pronounce the Greek loan words in English, e.g. the loan word “deacon”, it is pronounced using the English way to pronounce it and not the original Greek pronunciation.

So when we pronounce Greek loan words in Coptic, we should use the Coptic way to pronounce them.

Therefore, the Greek loan words “ⲫⲩⲭⲏ” and “ⲉⲩⲭⲏ” would be pronounced “psi**k**ee” and “ev**k**ee”.

Tenses: Present,Past, Future

I, We

		Present Tense	Future Tense	Past Tense	Negative Past Tense
1st Person	I	† ῶ λῆλ I pray	† να ῶλῆλ I will pray	ᾶ ῶλῆλ I prayed	ὐ π ι ῶλῆλ I did not pray
	We	τε ν ῶλῆλ We pray	τε ν να ῶλῆλ We will pray	αν ῶλῆλ We prayed	ὐ π εν ῶλῆλ We did not pray

You (M.,F.,Pl.)

		Present Tense	Future Tense	Past Tense	Negative Past Tense
2nd person	You (s.m.)	ῶ λῆλ You pray	ῶ να ῶλῆλ You will pray	ᾶ ῶλῆλ You prayed	ὐ π ε ῶλῆλ You did not pray
	You (s.f.)	τε ῶλῆλ You pray	τε ρα ῶλῆλ You will pray	ᾶ ρε ῶλῆλ You prayed	ὐ π ε ῶλῆλ You did not pray
	You (pl.)	τε τε ν ῶλῆλ You pray	τε τε ν να ῶλῆλ You will pray	ᾶ ρε τε ν ῶλῆλ You prayed	ὐ π ε τε ν ῶλῆλ You did not pray

He, She, They

		Present Tense	Future Tense	Past Tense	Negative Past Tense
3rd person	He	ῶ λῆλ He prays	ῶ να ῶλῆλ He will pray	ᾶ ῶλῆλ He prayed	ὐ π ε ῶλῆλ He did not pray
	She	ῶ λῆλ She prays	ῶ να ῶλῆλ She will pray	ᾶ ῶλῆλ She prayed	ὐ π ε ῶλῆλ She did not pray
	They	ου ῶλῆλ They pray	ου να ῶλῆλ They will pray	ου ῶλῆλ They prayed	ὐ π ο ῶλῆλ They did not pray

Negative Present and Future tenses are formed by

አላ or **ሰ...አላ**

Examples

Present **ሮሮሃለላ አላ** or **ሰሮሮሃለላ አላ**

Future **ሮሮላሃለላ አላ** or **ሰሮሮላሃለላ አላ**

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

ተሮዬወ to teach

ከሮዬወ to learn

ተ to give

ከ to take, receive

ዐሃወሃ to worship

ሃይወዐ to give thanks

ሰ to come

ሮወተ to save, redeem

ሮዐዐ to bless, praise

ዐወሮ to sing, chant

ሮዐዐን to know

ሰአረተ to believe

ዐይዐር to sit down

ዐይዐይ to snore

ወሃ to read

ሮዐላ to write

ዐሃዐ to eat

ሮወ to drink

Conversations

ሰዐሃሰ Hi

ዐሃዐ Bye

ሃይወዐ Thanks

ዐዐሰ ዐላ You're welcome (for nothing)

Numbers

At the time of developing the Coptic Script, all known languages at that time were using their alphabets as numbers. (e.g. Copts, Greeks, Arabs, Hebrews)

	Coptic			Greek		Arabic		Hebrew	
1	ⲟⲩⲁⲓ	ⲁ̅	Alpha	α	Alpha	ا	Alef	א	Aleph
2	Ⲉⲛⲁⲩ	ⲃ̅	Veeta	β	Beta	ب	Baa	ב	Beth
3	ϣⲟⲙⲧ	Ⲅ̅	Gamma	γ	Gamma	ج	Geem	ג	Gimel
4	Ⲫⲧⲟⲩ	ⲅ̅	Delta	δ	Delta	د	Dal	ד	Daleth
5	ⲭⲓⲟⲩ	Ⲇ̅	Ey	ε	Epsilon	ه	Haa	ה	He
6	Ⲙⲟⲟⲩ	ⲇ̅	So-o	?	?	و	Waw	ו	Waw
7	ϣⲁϣϣ	Ⲉ̅	Zeeta	ζ	Zeta	ز	Zayn	ז	Zayin

Later on, the current numbering system (1,2,3...) was developed from the system used by **the Phoenician sailors**, where the number of angles in the figure indicated the number.

Phoenician Figures					
Number of Angles	1	2	3	4	5
Phoenician Figures					
Number of Angles	6	7	8	9	0

The Coptic Numbers
(at the time of writing most Coptic manuscripts)

100	ⲡ	ⲙⲉ	10	ⲓ	ⲙⲏⲧ	1	ⲁ	ⲟⲩⲁⲓ
200	Ⲅ	ⲥⲏⲁⲩⲧ ⲙⲉ	20	ⲕ	ⲭⲟⲩⲧ	2	ⲃ	ⲥⲏⲁⲩ
300	ⲥ	ⲙⲟⲙⲧ ⲙⲉ	30	ⲗ	ⲙⲁⲡ	3	Ⲅ	ⲙⲟⲙⲧ
400	ⲧ	ⲉⲧⲟⲩⲧ ⲙⲉ	40	ⲙ	ⲉⲙⲉ	4	ⲅ	ⲉⲧⲟⲩ
500	Ⲭ	ⲧⲓⲟⲩⲧ ⲙⲉ	50	Ⲏ	ⲧⲉⲃⲓ	5	Ⲇ	ⲧⲓⲟⲩ
600	ⲭ	ⲥⲟⲟⲩⲧ ⲙⲉ	60	ⲭ	ⲥⲉ	6	ⲇ	ⲥⲟⲟⲩ
700	Ⲯ	ⲙⲁⲙⲣⲉ ⲙⲉ	70	ⲟ	ⲙⲃⲉ	7	Ⲉ	ⲙⲁⲙⲣⲉ
800	ⲯ	ⲙⲙⲏⲏⲧ ⲙⲉ	80	ⲛ	ⲃⲁⲙⲏⲉ	8	Ⲩ	ⲙⲙⲏⲏⲧ
900	Ⲱ	ⲙⲓⲧⲧ ⲙⲉ	90	ⲣ	ⲡⲓⲥⲧⲁⲩ	9	ⲩ	ⲙⲓⲧⲧ

How to say the numbers in Coptic

100	ⲙⲉ	10	ⲙⲏⲧ	1	ⲟⲩⲁⲓ
200	ⲥⲏⲁⲩⲧ ⲙⲉ	20	ⲭⲟⲩⲧ	2	ⲥⲏⲁⲩ
300	ⲙⲟⲙⲧ ⲙⲉ	30	ⲙⲁⲡ	3	ⲙⲟⲙⲧ
400	ⲉⲧⲟⲩⲧ ⲙⲉ	40	ⲉⲙⲉ	4	ⲉⲧⲟⲩ
500	ⲧⲓⲟⲩⲧ ⲙⲉ	50	ⲧⲉⲃⲓ	5	ⲧⲓⲟⲩ
600	ⲥⲟⲟⲩⲧ ⲙⲉ	60	ⲥⲉ	6	ⲥⲟⲟⲩ
700	ⲙⲁⲙⲣⲉ ⲙⲉ	70	ⲙⲃⲉ	7	ⲙⲁⲙⲣⲉ
800	ⲙⲙⲏⲏⲧ ⲙⲉ	80	ⲃⲁⲙⲏⲉ	8	ⲙⲙⲏⲏⲧ
900	ⲙⲓⲧⲧ ⲙⲉ	90	ⲡⲓⲥⲧⲁⲩ	9	ⲙⲓⲧⲧ

How to write and read numbers		
12	ⲙⲏⲧ ⲥⲏⲁⲩ	ⲓⲃ
24	ϭⲟⲩⲧ ⲩⲧⲟⲩ	ⲕⲁ
49	ⲉⲙⲉ ⲫⲓⲧ	ⲙⲑ
50	ⲧⲉⲃⲓ	ⲛ
72	ϣⲃⲉ ⲥⲏⲁⲩ	ⲟⲃ
100	ϣⲉ	ⲑ̄
111	ϣⲉ ⲙⲏⲧ ⲟⲩⲁⲓ	ⲑ̄ⲓⲁ
318	ϣⲟⲙⲧ ϣⲉ ⲙⲏⲧ ϣⲙⲏⲏ	ⲧⲓⲏ
200	ⲥⲏⲁⲩ ϣⲉ	ⲥ̄
666	ϭⲟⲟⲩ ϣⲉ ϭⲉ ϭⲟⲟⲩ	ϭⲉϭ̄
969	ⲫⲓⲧ ϣⲉ ϭⲉ ⲫⲓⲧ	ϣⲉϭ̄

The Days of the week		
Day	Coptic	Other names
Sunday	ⲡⲓⲟⲩⲁⲓ	ⲡⲓⲉⲃⲟⲟⲩ ⲏⲧⲉ ⲡⲃⲟⲓϭ (Coptic) ⲕⲣⲓⲁⲕⲏ (Greek) (means the day of the Lord.)
Monday	ⲡⲓⲥⲏⲁⲩ	
Tuesday	ⲡⲓϣⲟⲙⲧ	
Wednesday	ⲡⲓⲩⲧⲟⲩ	
Thursday	ⲡⲓⲧⲓⲟⲩ	
Friday	ⲡⲓϭⲟⲟⲩ	ⲡⲓⲉⲃⲟⲟⲩ ⲏⲧⲉ ⲡⲓϭⲟⲃⲧ (Coptic) ⲡⲁⲣⲁϭⲕⲉⲩⲏ (Greek) (means the day of preparation.)
Saturday	ⲡⲓϣⲁⲩⲣⲓ	ⲡⲓϭⲁⲃⲃⲁⲧⲟⲏ (in Hebrew means rest).

ἸΝ Τῆς ὀνόματι τοῦ Πατρὸς

In the Name of the Father

καὶ τοῦ Υἱοῦ

and the Son

καὶ τοῦ ἁγίου Πνεύματος

and the Holy Spirit

Ὁ ὁ Θεὸς Ἄμήν

One God Amen



ἸΣΤΕ ΠΑΤΕΡ ὁ ἐν τοῖς οὐρανοῖς

Our Father who art in Heaven

ἀξιόλογον ἡμῶν τὸ ἔλεος ἵνα ὁμολογήσῃς

Make us worthy to say thankfully

ἸΣΤΕ ΠΑΤΕΡ ὁ ἐν τοῖς οὐρανοῖς

Our father who art in heaven

ἁγιαστέον τὸ ὄνομα σου

Hallowed be Thy name

ἡ βασιλεία σου ἐλθέτω

Thy kingdom come

ὡς ἐστὶν ἐν οὐρανῷ

Thy will be done

ὡς ἐστὶν ἐν οὐρανῷ

On earth as it is in heaven

δός ἡμῖν τὸ ἄρτον ἡμῶν τὸν ἡμέτερον

Give us this day our daily bread

ὡς ἡμεῖς ὡς καὶ ὁ Θεός

And forgive us our trespasses

ὡς ἐστὶν ἐν οὐρανῷ

As we forgive

τοῖς ἁμαρτωλοῖς ἡμῶν

those who trespass against us

καὶ μὴ ἐλθέτω ἡμεῖς ἐν πειρασμῷ

And lead us not into temptation

ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ ἐκείνου

But deliver us from the evil one

Ἰησοῦ τοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν

In Christ Jesus our Lord

ὡς ἐστὶν

For Thine is

ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα

the kingdom, the power and the glory,

εἰς τὸν αἰῶνα Ἄμήν

forever, Amen

Hymns & Rituals



1. Alleluia and Psalm 150 (Distribution for the Blessed Month of Koiahk)

During the distribution of the Holies (Body & Blood); Communion, the Psalm 150 is chanted with different tunes according to the season of the church.

During the Blessed Month of Koiahk, the Psalm is chanted in the Koiahk tune.

Alleluia. Alleluia. Alleluia. Praise God, in all His saints. Alleluia.	Αλ: Αλ: Αλ: Συορ ἐφνοντ̄ δ̄εν νη̄θοοταβ̄ τηροτ̄ ἡταϋ. Αλληλοια.
Praise Him, in the firmament of His power. Alleluia.	Συορ ἐροϋ δ̄εν πιταχρο ἡτε τεϋχομ. Αλληλοια.
Praise Him, for His mighty acts. Alleluia.	Συορ ἐροϋ ἐ̄ρμη ριχεν τεϋμετχωρι. Αλληλοια.
Praise Him, according to His excellent greatness. Alleluia.	Συορ ἐροϋ κατα πᾱωαι ἡτε τεϋμετνιωτ̄. Αλληλοια.
Praise Him, with the sound of the trumpet. Alleluia.	Συορ ἐροϋ δ̄εν οὔ̄μ̄η ἡσαλπιστος. Αλληλοια.
Praise Him, with the psaltery and harp. Alleluia.	Συορ ἐροϋ δ̄εν οὔ̄ψαλτηριον̄ ν̄εμ οὔ̄κτοᾱρα. Αλληλοια.
Praise Him, with the timbrel and chorus. Alleluia.	Συορ ἐροϋ δ̄εν ρανκεμκεμ̄ ν̄εμ ρανχορος. Αλληλοια.
Praise Him, with stringed instruments and organs. Alleluia.	Συορ ἐροϋ δ̄εν ρανκαπ̄ ν̄εμ οὔ̄ορσανον̄. Αλληλοια.
Praise Him, with pleasant sounding cymbals. Alleluia.	Συορ ἐροϋ δ̄εν ρανκυβαλον̄ ἐνεσε τοὔ̄μ̄η. Αλληλοια.
Praise Him, with cymbals of joy. Alleluia.	Συορ ἐροϋ δ̄εν ρανκυβαλον̄ ἡτε οὔ̄ε̄ωληλον̄ι. Αλληλοια.
Let everything that has breath praise the name of the Lord our God. Alleluia.	Νιϋ̄ῑ ν̄ιβ̄εν̄ μαροὔ̄μ̄ορ̄ τηροτ̄ ἐ̄ραν̄ ἡΠ̄βοις Π̄εννοντ̄. Αλληλοια.
Glory be to the Father and the Son, and the Holy Spirit. Alleluia.	Δοξᾱ Πᾱτρῑ κε̄ Ῡῖω̄ κε̄ Δ̄σῑω̄ Π̄νευμᾱτι. Αλληλοια.
Now and forever and unto the age of all ages. Amen. Alleluia.	Κ̄ε̄ ν̄ην̄ κε̄ ἁ̄ῑ κε̄ ῑστο̄ῡς̄ ἐ̄ων̄ας̄ τ̄ων̄ ἐ̄ων̄ων̄ ἁ̄μ̄ην̄. Αλληλοια.
Alleluia. Alleluia. Glory be to our God. Alleluia.	Αλληλοια. Αλληλοια. Δοξᾱ cī ὁ̄θεος̄ ἡ̄μ̄ων̄. Αλληλοια.
Alleluia. Alleluia. Glory be to our God. Alleluia.	Αλληλοια. Αλληλοια. Π̄ῖω̄ν̄ φᾱ Π̄εννοντ̄ πε̄. Αλληλοια.

2. Greek Hymn for the Feast of the Nativity A Greek hymn chanted after the reading of the Praxis (Acts of the Apostles) on the Feast of the Nativity.

Today the Virgin gives birth to the Supreme Essence and the earth offers the manger to the Unapproachable.

**Η Παρθένος σήμερον τὸν ὑπεροῦσιον
τίκτι· κείνη τὸ σπνλεον τῷ ἀπρσί τῷ
πρῶσι.**

The angels with the shepherds glorify, and the wise men with the star journey, for to us is born a new Child, God before the ages.

Ἀγγελὶ μετὰ πίμενων λοξολογοῦσι· μᾶσι
 δε μετὰ ἀστερος ὀλιποροῦσι· δι' ἡμᾶς παρ
 ἐξεννηθῆν· πε δὴον νεον· ὀπρὸ εῶνων Θεός.

This is the praise that Moses the Prophet said when he crossed the Red Sea.

It is written in Exodus chapter 15. It is one of four Hooses (Canticles)

chanted during the Midnight Praise.

Then Moses and the children of Israel sang this song to the Lord, and spoke saying, “Let us sing to the Lord for He has triumphed gloriously.”

ԴՕՏԷ ազատ էիք Ասորհոյ եւ յաշար
 նկարահ էտա ջառն դէ Սօրոյ օրօջ աչոյ
 տօրոյ: քէ մարեանց էՍօրոյ: քէ ձեն օրօյ
 քար աղծօր:

+ The horse and its rider, He has thrown into the sea.
The Lord is my Strength and Song, and He has become
my Salvation.

**ՕՂԶԹՈ ՈՒՄ ՕՂԵԱՆԻԹՈ ԱՎԵՐԵԱՐՈՐ ԷՓԻՈՒՑ:
ՕՂԾՈՒԹՈՑ ՈՒՄ ՕՂՐԵՎՉԱԾՑ ԷՅՈՂ ԸՆԽԱՎՈՒ ԱՎՊՐԱՍԻ
ՈՒՈՒ ՆՕՂՇԱԾԻՐԻԱ.**

He is my God and I will glorify Him, my father's God
and I will exalt Him.

ՓԻՆԵՒԱՆՈՐԴԻՆԱԴՈՐՆԱԿ: ՓԻՆՔԱՐԻՆԱԴԱԿ.

+ The Lord is a Man of war, the Lord is His name.
Pharaoh's chariots and his army He has cast into the sea.

Πβοις πετδομδεμ ἡνιβωτς: Πβοις πε πεφραν:
 νιβερεβωογтς ἡτε Φαραὼ νем тегχομ тнрс
 асвербωογ εἶφιом.

His chosen captains also drowned in the Red Sea.

Ζανσωπ η̅ανανατης η̅τριστατης αχχολκορ
 ζεν φιοι η̅ωαρι.

+ The depths have covered them; they sank to the bottom like a stone.

Ազօծս ընրն չաօտ նչս քաւօտ: արաւսն ընրն
 էքէտառն անքրն յօրն:

Your right hand, O Lord, has become glorious in power. Your right hand, O Lord, has dashed the enemy in pieces.

Τεκονίαν Πβοίς αςβίωωρ ζεν ορχου: τεκχιζ
 νοτίαν Πανω† αςτακε νεκχαχι.

+ And in the greatness of Your excellence, You have
overthrown those who rose against You. You sent forth
Your wrath, it consumed them like stubble.

Եւն թափալ ի տէր քերօր ահօմ ծեմ ի նիւտ յօր ի նիւտ:
 ահօր արքա ի նիւտ քաջաւոր ահօր օմօր ի նիւտ
 ի նիւտ արքա.


And with the blast of Your nostrils the waters were gathered together, the flood stood upright like a heap, and the depths congealed in the heart of the sea.

ΕΒΟΛ ΖΙΤΕΝ ΠΙΠΝΕΥΜΑ ἸΤΕ ΠΕΚῪΒΟΝ ΑΥΘΟΙ ἘΡΑΤΥ
ἸΧΕ ΠΙΜΩΟΥ: ΑΥΘΙCΙ ἸΧΕ ΝΙΜΩΟΥ ἸΦΡΗ† ΝΟΥCΟΒΤ:
ΑΥΘΩC ἸΧΕ ΝΙΧΟΛ ΔΕΝ ΘῪΜΗ† ἸΦΙΟΜ.

+ The enemy said, “I will pursue, I will overtake, I will divide the spoil, my desire shall be satisfied on them, I will draw my sword, and my hand shall destroy them.”

Αφιος γαρ ἦνε πιαχι κε τναβοχινηανωλ:
 ἦτατσιο ἦταψγχι: ἦταδωτεβθεν τачиψι: ἦνε
 таχιχ εрβοис.

You blew with Your wind, the sea covered them, they sank like lead in the mighty waters.	Ἀκοῦωρπ ὑπεκῆνευμα αὐροῦσιν ἦχε φῖοιμ· αὐωμς ἐπеснт ὑφρητῆ νοῦτατз ден занμωот εῖοу.
+ Who is like You, O Lord, among the gods? Who is like You, glorified in His saints, amazing in glory, performing wonders?	Νιμ εἶτονι ὑμωκ ден нинотῆ Πβοις· нιμ εἶτονι ὑμωκ· ἐαῤῥωот наκ ден ннеθотаβ ἦтак· εἰεῤῥωφһи ὑμωк ден οὔωот· екiрi ἠεανῶφһи.
You stretched out Your right hand, the earth swallowed them. You, in Your mercy, have led forth the people who You have redeemed. You have guided them, in Your strength, to Your holy habitation.	Ἀκσοῦттен текоῦῖнаμ ἐβoλ αὐομκοῦ ἦχε πκαзi· ακῶιωиτ зαхωч ὑπεκλαос ден οὔμεθμнi· φαι ἐтаксоῦтпчi· ακῆχом нач ден текномῆ εῤμα ἡεμтон ἐφотаβ наκ.
+ The people will hear and be afraid; sorrow will take hold of the inhabitants of Palestine.	Ἀρσωтеμ ἦχε εἰανεθнос οὔοз αὐχωνт· εἰаннаκзi аῤῇ ἠннeῤῥωот ден Нiфῤλiстиμ.
Then the chiefs of Edom will be dismayed, the mighty men of Moab, trembling, will take hold of them.	Ἦοτε аῤицс ὑμωт ἦχε нιэһεμωн ἦте εἰωμ· ниархων ἦте Нимωλβиτнс οὔсөөртеῤ пе ἐтачῶитоῤ.
+ All the inhabitants of Canaan will melt away; fear and dread will fall on them.	Ἀῤβωλ ἐβoλ ἦχε οὔон нιβен еῤῥωот ден Хаанаи· аῤi ἐэри ἔхωот ἦχε οὔсөөртеῤ нем οὔзот.
By the greatness of Your arm, they will be as still as a stone, till Your people pass over, O Lord, till Your people pass over who You have purchased.	Ἦен πὰуай ἦте πεκῆφοи μαροῤεῤни· уатечсini ἦχε πεκλαос Πβοиς уатечсini ἦχε πεлаос φαι ἐтакῆфоч.
+ You will bring them in, and plant them in the mountain of Your inheritance, in the place, O Lord, which You have made for Your own dwelling.	Ἀнитоῤ ἐзoῤн тохoῤ эижен οὔтωот ἦте теκῆληροномiа· нем ἐзoῤн ἐπεкуануопи етсебтот· φαι ἐтакерзωб ἐроч Πβοиς.
Your sanctuary, O Lord, which Your hands have established, the Lord shall reign forever and ever.	Πεкуа εθотаβ Πβοиς φηῖεταῤсебтотч ἦχε некхиχ· Πβοиς екои нoῤро уа ἐнез нем iсжен пёнез οὔοз ἐти.
+ For the horses of Pharaoh went with his chariots and his horsemen into the sea.	Ἦе аῤi ἐзoῤн ἐφioμ ἦχε нiэωр ἦте Фараῶ нем нечвередωоῤтс нем нечбасiэθo.
And the Lord brought back the waters of the sea on them, but the children of Israel went on dry land in the midst of the sea.	Ἀ Πβοиς ен пимωот ἦте φioμ ἐэри ἔхωи· нeнуһи зe ὑΠиcраηλ наῤμωи ден петуоῤῶот ден θμнῆ ὑφioμ.
+ Then Miriam the prophetess, the sister of Aaron, took the timbrel in her hand, and all the women went out after her with timbrels and with praises.	Ἀсῶи зe нас ἦχε Уарiaμ ῆпрофһицс ῆсωни ἠἈаῤωн ὑпiкеμкем ден несхиχ· οὔοз аῤi ἐβoλ самензнс ἦχε нiэиои тһроῤ ден занкеμкем нем занзωс.
And Miriam answered them saying, “Let us sing to the Lord for He has triumphed gloriously.”	Ἀсерзһицс зe зαхωот ἦχε Уарiaμ есхω ὑμωс· χе марензωс ἐΠβοиς· χе ден οὔωот зар αῤῶиωот.
+ “The horse and its rider He has thrown into the sea. Let us sing to the Lord for He has triumphed gloriously.”	Οὔэθo нем οὔбасiэθo αῤвербωроῤ ἐφioμ· χе марензωс ἐΠβοиς· χе ден οὔωот зар αῤῶиωот.



Come unto me,
all ye that labour and
are heavy laden, and
I will give you rest.
Matthew 11:28



COME
UNTO
ME

ABIDE
IN ME

REJOICE
IN ME

