



GRADE
6-7-8

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
A Story of a Nation	5
From the Beginning	11
The Journey of Life	13
Communication Skills	16
U-Turn	18
The Epistle of James	21
The 1 st Book of Samuel	26
Use Your Time Wisely	31
Memorization	33
Coptic	35
Hymns & Rituals	40



St. Mark's Festival 2013 Anthem

I Want to See You!

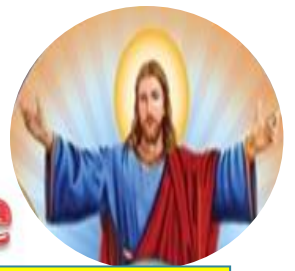
In the tribulation I call upon You.
In every situation You put me through.
Hold my hand, Hold my hand,
I want to see You!

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.

A Story of a Nation



Have you ever felt lost and forgotten?

“Why do you say, O Jacob, and speak, O Israel:

‘My way is hidden from the LORD,

and my just claim is passed over by my God’?” Isaiah 40:27.

Let’s find out what our Savior says about this in Isaiah 40:31

“But those who wait on the LORD shall renew their strength;

they shall mount up with wings like eagles, they shall run and not be weary,

they shall walk and not faint” Isaiah 40:31.

Kings

This is the story of the Jewish nation since their arrival into the Promised Land. They stayed as one nation until the reign of King Solomon. However, King Solomon did not keep the Lord’s commandments and built altars for the idols, married foreign wives, and built altars for them to worship their own gods.

This angered God, for he strayed from the God of Israel and disobeyed him.

“Therefore the LORD said to Solomon, ‘Because you have done this, and have not

kept My covenant and My statutes, which I have commanded you,

I will surely tear the kingdom away from you and give it to your servant.

Nevertheless I will not do it in your days, for the sake of your father David;

I will tear it out of the hand of your son.”

1 Kings 11:11-12.



After King Solomon died, his son Rehoboam became king. He refused to listen to the elders but instead listened to friends of his own age. He was harsh with his people, and the result was that the kingdom was divided into two, the Northern and Southern Kingdom.

The Northern Kingdom called Israel, included 10 tribes, under the leadership of **Jeroboam** and

The Southern Kingdom called Judah, included 2 tribes Judah and Benjamin, under the leadership of **Rehoboam**.

The Northern Kingdom has Samaria as its capital and the Southern Kingdom has Jerusalem as its capital.

The Northern Kingdom Israel

King Jeroboam did evil in the eyes of the Lord and made the people sin. All the kings that ruled over the Kingdom of Israel were from different families, and they went astray from the commandments of God and His laws and worshipped idols. Therefore, the Lord delivered them to the hands of their enemies, and they were taken captives by Shalmaneser, King of Assyria, in the year 722 BC.

The Southern Kingdom Judah

The Southern Kingdom Judah was ruled only by the house of David, all their kings were from the tribes of Judah, and it remained this way until the Babylonian captivity. Due to the fact that the temple was in Jerusalem, they remained the same, worshipping God. However, there were some kings that were evil and caused the people to sin and worship idols.

Despite the captivity of Assyria to the Northern Kingdom Israel, the Kingdom of Judah did not learn their lesson but thought that God would not deliver them to captivity. They assumed that, even though they were doing evil things, they were from the children of David and the temple and altar were in Jerusalem. At that time the prophet Jeremiah preached to the people of Judah to repent, but they did not listen to him. So he told them that God will allow their enemies, the Babylonians, to defeat them. Indeed, King Nebuchadnezzar took over the city, destroyed the temple that King Solomon built and took all the people to Babylon. This is how the Kingdom of Judah ended: the whole country was taken over, and nothing was left in Jerusalem other than the poor. Those who went to Babylon became slaves to Nebuchadnezzar.

The prophecy of Jeremiah came true! 200 years before their captivity, Jeremiah prophesied that their captivity would be 70 years. After the 70 years passed, Cyrus the King of Persia reigned, and he allowed the people to return to Jerusalem and rebuild the temple.

Cyrus, King of Persia wrote a decree in the year 538 B.C....

- 1. People are free to return to their town Jerusalem**
- 2. The temple can be rebuilt, and they will be given enough money**



The people returned in three separate incidents each time there was a different leader, Zerubbabel, Ezra the priest and scribe, and Nehemiah.

The Jews cried to God just like the Psalm says...

*"By the rivers of Babylon,
There we sat down, yea, we wept
When we remembered Zion."
Psalm 137:1*



They felt sorrowful for being away from the Altar of God in the Holy City, and this captivity was a result of their sin. The compassionate God is present everywhere, even in the land of captivity. In the midst of captivity, He sent prophets and saints, such as Daniel the prophet, the three young youths, Zerubbabel, Ezra, Nehemiah and others. He allowed miracles to happen, such as the story of Daniel in the lions' den and the three young youths in the fiery furnace. This is our God. Even though we may leave Him and bring Him sorrow with our sins, He does not leave us, but shows others that He is our God and cares for us.

Why does God allow the humiliation of His children?

In the story of the captivity, we see that ...

1. God disciplines His people by showing them the difference between living with Him in peace as God's children and living under the yolk of slavery, so that they may return to Him with all their hearts and minds.
2. God reveals Himself to the people that do not know Him. Through the Israelites, the pagan kings of Persia, Cyrus, Darius, and Artaxerxes confessed that He is the true God.

In the captivity, the Lord stirred the spirit of King Cyrus so that he made a decree to all the Jews in his kingdom that they can all return to Jerusalem to build the house of the Lord.

God is always the one who starts by doing good for the life of man.
He visits us with His grace just like He visited King Cyrus.

**This call for the Jews to return to
Jerusalem is like God's call
for us to leave sin and repent!**



It was a test for them since ...

1. They were used to living in Babylon
2. The journey to Jerusalem was long and hard
3. They got married to the daughters of Babylon and had children
4. Jerusalem was unknown to that generation. All they knew it was a desolate place; that's why many of them preferred to stay in Babylon or delayed their return.

King Cyrus gave them all they needed for the trip even from his personal belongings.

**"... With three rows of heavy stones and one row of new timber.
Let the expenses be paid from the king's treasury." Ezra 6:4**

❖ This is a call from the Lord Jesus Christ for every soul that is captive to sin that He will provide for him.

**""Come!" And let him who hears say, "Come!" And let him who thirsts come.
Whoever desires, let him take the water of life freely." Revelations 22:17**

❖ He is not just going to give us only His gifts but also Himself!

**"For God so loved the world that He gave His only begotten Son, that whoever
believes in Him should not perish but have everlasting life." John 3:16**

**"He who did not spare His own Son, but delivered Him up for us all, how shall
He not with Him also freely give us all things?" Romans 8:32**



The Leaders

1. ZERUBBABEL: Zerubbabel means 'born in Babylon.' Sheshbazzar, the prince of Judah's name means 'joy in tribulation.' This reflects the joy they had in their hearts because of their fulfillment of the promises of God despite their hardships they faced in Babylon.

He was known for his leadership, and he was a ruler over the Jews. When it was time for them to return to Jerusalem they faced some problems...

1. The place was far, and the road was not safe.
2. Many people were going back, about 50,000 people.
3. Their enemies were trying to convince them that there was no point in going back.

**The hardest part in doing anything is starting it.
Let's learn to start strong and stay in the path no matter how hard it seems to be—
BE PERSISTENT!!**

Zerubbabel did not ask for any help but said ...

**"For I was ashamed to request of the king an escort of soldiers and horsemen to help us against the enemy on the road, because we had spoken to the king, saying,
"The hand of our God is upon all those for good who seek Him, but His power and His wrath are against all those who forsake Him." Ezra 8:22**

There was a big difference between their condition on their way to and from Babylon.
On their way there, there were tribulations, and they returned with joy!

**The steps of the Israelites going back to Jerusalem are the same steps
for the soul to return back to the Lord:**

1. Withdrawal:

- Withdrawal from evil
- Withdrawal, leaving behind foreign wives

2. Caution:

- Take caution that not to start a job and not complete it
- Take cautious and wise steps to guarantee persistence continually

3. Holiness:

- They did not touch anything unclean. They did not take idols with them or take any evil memories that reminded them of the sin.
 - For envy, gossip and lust, all make worship unacceptable and service unjust
 - Leaving sin is not enough. Leave the sin and sanctify the soul, heart and the whole self

4. Divine Guidance:

**"For you shall not go out with haste, nor go by flight;
for the LORD will go before you, and the God of Israel will be your rear guard." Isaiah 52:12**

-For if God asks us to keep a commandment, He first gives us the grace to do so. He asked them to leave Babylon and at the same time guaranteed their protection.



Our Lord Jesus Christ freed us and paid His blood
as the price for our freedom. All we have to do is stand fast!

**“Stand fast therefore in the liberty by which Christ has made us free,
and do not be entangled again with a yoke of bondage.” Galatians 5:1**

The people were happy with their return and built an altar and praised God!
Do we experience this joy when we pray, read the Bible, and take Communion?

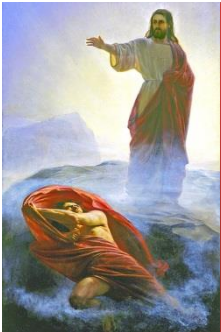
**“A merry heart does good, like medicine,
but a broken spirit dries the bones.” Proverbs 17:22**

The biggest obstacle that will affect your life and relationship with God
is fear and worry and not trusting His promises.

The first thing they did when they returned was build an altar for the Lord,
bring offerings, and celebrate and keep the commandments.
The Lord should have first place in everything in our lives!!

Tribulations:

- ♦They built the altar and started building the temple. However some people rose up against them trying to discourage the people from building the temple.
- ♦They got preoccupied building their own houses, and their enemies went and told King Artaxerxes that if they rebuild Jerusalem, they will stop giving the king money. So the king ordered to stop the building.



Does this mean the devil has the authority to stop the work of God?
He definitely does not have the authority, unless you give him the chance!
The people were more concerned about building their own houses rather than building the House of God. But God visited His people and sent them two prophets, Haggai and Zechariah. These prophets encouraged the people to finish the work, and the temple was consecrated with great joy.

2. EZRA: Ezra is a Hebrew name meaning ‘help.’ His job was to help the people remember the law of God that they had forgotten. Seventy-nine years after Zerubbabel, Ezra led another group of captives (around 1,500 people) and took them to Jerusalem. Ezra put it in his heart to teach the people to obey the law of God and teach it to Israel to repair the souls of those returning from captivity and the people that were married to foreigners.

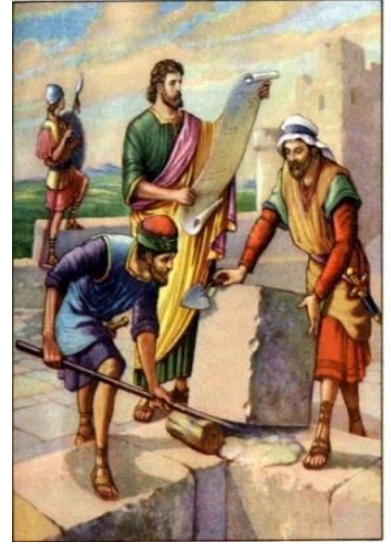


He was a priest and a scribe. He wrote Kings 1 & 2 and the Book of Ezra and Psalm 119 from the Book of Psalms. He was unable to practice his job as a priest because he was in captivity where there was no altar. He kept busy studying the law of God that he loved with all his heart and prepared to teach it to the people.

He did not just write the books but also studied and explained them. He placed laws for the people according to the Law of Moses. He collected the books of the Old Testament and classified them into three groups, the Law, the Prophets and the Holy Books.

Ezra was a counselor for King Artaxerxes and gained his trust. This is why the emperor allowed him to go back to Jerusalem and gave them money to build the temple. He read the law to the people and because of that the people repented from betraying God. They confessed their sins and made a covenant with the Lord to change their life. There was happiness and joy because their hearts were with God.

3. NEHEMIAH: His name means ‘the kindness of God.’ He was the king’s cup bearer. After returning to Jerusalem with Ezra, he found out there weren’t any walls surrounding Jerusalem, and he was upset and wanted to rebuild the city. He wrote the book of Nehemiah. He was a cupbearer for King Artaxerxes, and the king loved and trusted him. When he heard about the people who returned to Jerusalem and how they weren’t safe without the walls which were the protection of the city, he cried and prayed and fasted and asked the king to return to Jerusalem. He stayed there for 12 years working in an environment of hardship from inside and outside, but he stood fast until the walls were built.



What we learn from Nehemiah?

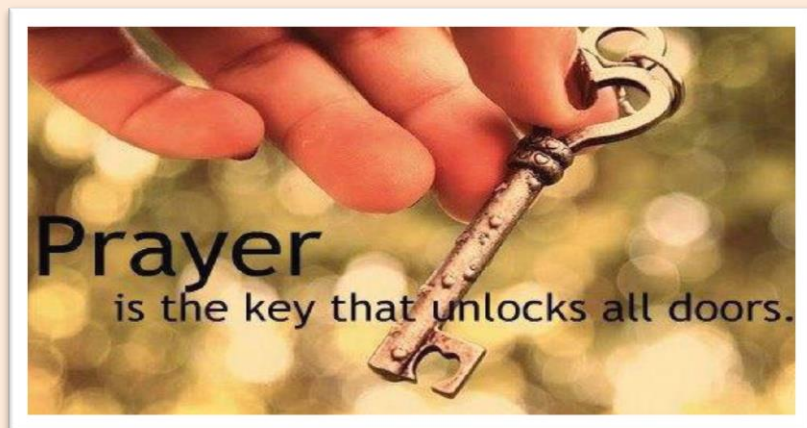
1. **Prayer**— as Nehemiah said and did....

“So it was, when I heard these words, that I sat down and wept, and mourned for many days; I was fasting and praying before the God of heaven.” Nehemiah 1:4

Prayer changes the heart of man and is a true key for success and leadership!

2. **Holy Zeal**— this passion for God allowed him to leave his place of comfort in a palace and go to a city that was destroyed where the walls were burned down and rebuild them.

3. **Faith**— despite hardships he faced, he was a good and wise leader, relying on God and pleasing Him. His faith always allowed him to confront these hardships.





From The Beginning

From the beginning, God loved man—even before He created him—and the proof is that He prepared all the other creatures for him before He created man. He created man differently than all the other creatures. Man is the only creature whom God breathed a breath of life from His mouth.

“And the LORD God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living being.” Genesis 2:7

Because of God’s love for man, He created him in His image.

“So God created man in His own image; in the image of God He created him; male and female He created them.” Genesis 1:27

God loved man so much that He also gave him free will, the ability to choose what he wants. God told Adam to eat from any of the trees in Eden, except the tree of knowledge of good and evil. God could have prevented Adam from eating from the tree, but since God created Adam with a free will, He left him to choose, to do what he wants. He listened to the serpent instead of God. This is why God carried out the punishment that He told them

“for in the day that you eat of it you shall surely die” (Genesis 2:17).

Adam, Eve and all their children after them were sentenced to death.



What does this death sentence mean?

- 1- They were separated from God, just like a lamp that is unplugged can’t give light because there isn’t any electricity powering that lamp.
- 2- Because of the sin, their nature became impure, like when someone eats poisoned food. It harms him, and medicine is needed to cure him or he’ll die.



We are descendants of Adam and Eve. We inherited the tainted nature from them, just as a father who has inherited a genetic disease will also pass it to his children. Sin is in our nature, and so we deserve death. That’s why we have to come back and live with God. We must remove the punishment of death and renew our nature to have our life back with God, the life we lost when we were separated from Him. We must cure the disease that decayed the nature of man.

Why did God sentence Adam and Eve to death? Why couldn’t God just forgive them out of love?

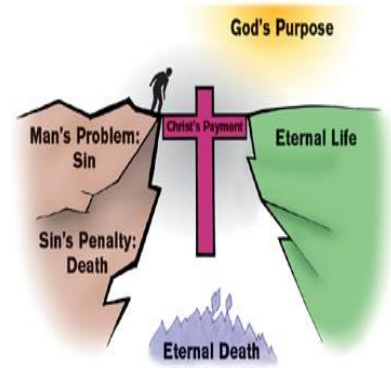
God definitely loves us. He chose to redeem us Himself. But don’t forget that God is also fair, not only merciful and loving. If He just forgave Adam, then He would not be fair because He warned Adam and told him that the price of sin is death. Did Adam listen? No, Adam and Eve sinned!

Why didn’t God let man die and just create a new one?

God loves man so much! God is Adam’s Father; He loves him and could not let him die. He created man in His own image. God loves man so much that He was incarnated, died, and redeemed us. He wants to save us from the death sentence and returns to us the life we lost when we separated from Him. He wants us to unite with Him, and then we will have new life!

IMPORTANT POINTS

1. God loves us; this is why He created us in His own image.
2. When we sinned, we were separated from God and punished by death.
3. That sin was the reason that our nature became corrupt and needed to be renewed.
4. We are Adam and Eve's descendants, so we inherited everything from them.
5. God loves us; He could not create a new man after the sin of Adam and Eve.
6. God is just and fair, so He could not forgive their sin without giving them a cure for their bad nature.



The Redeemer

**Someone had to die instead of man to redeem man which means to save us and carry our debt.
Can anyone redeem man? What are the characteristics of the Redeemer?**

1. He must be a man because man sinned. The redeemer cannot be an angel.
2. He must die to apply the death sentence of Adam and Eve, the penalty of sin.
3. He must be without sin. If he is a sinner, he would need someone to save him first.
4. He must be unlimited. He must save everyone from the beginning starting with Adam till the last person on Earth.
5. He must be the Creator, who can renew the corrupt nature back to its original form before sin.
6. He must be more powerful than death and defeat it.

The only one who has all the characteristics to be the Redeemer is God!

How could God be a man and die?



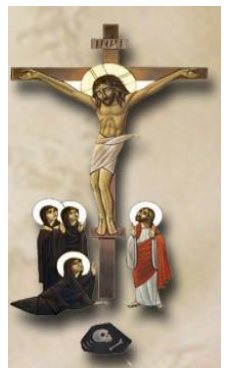
He had to come to earth, be incarnated (take a body) and become man like us, and then die. God was incarnated to redeem us and carry our debt.

If someone has a debt and owes a lot of money and he is unable to repay it, a rich man could pay off all his debts.

Our Lord Jesus Christ was crucified on the cross and died in our place, carrying all our sins which we have done, do, and will do on the cross.

Not all of us are worthy of being saved. Our sins will not be forgiven unless we are baptized. If we sin we must repent, confess, and receive

Holy Communion, which is the Body and Blood of Jesus Christ.



Crucifixion and redemption were on God's mind a very long time ago. That is why there are many symbols of God's redemption for the whole world in the Old Testament, before God became incarnate and redeemed us.

The Journey of Life



THE IMPORTANCE OF PRAISE:

1. Praising is the work of the angels and saints all the time around the throne of God in heaven: ***"The heavens declare the glory of God; and the firmament shows His handiwork" Psalm 19:1.*** Also, we (the struggling church on earth) join them (the victorious church in heaven) in this work because we are all one body in Christ.
2. Praising has a miraculous ability to change evil habits and sanctify the thoughts and the senses.
3. Praising is the way to transfer the Christian dogma throughout generations.
4. Praising is the way to fight the evil spirit and triumph over him.

THE ELEMENTS OF THE MIDNIGHT PRAISES AND THEIR ORDER:

Now we will learn about the elements of praises and their order, so we could do as commanded in the Holy Bible, ***"I will pray with the spirit, and I will also pray with the understanding" 1 Corinthians 14:15.*** Then we can enjoy the unity with the heavenly hosts in praising our Lord Jesus Christ.

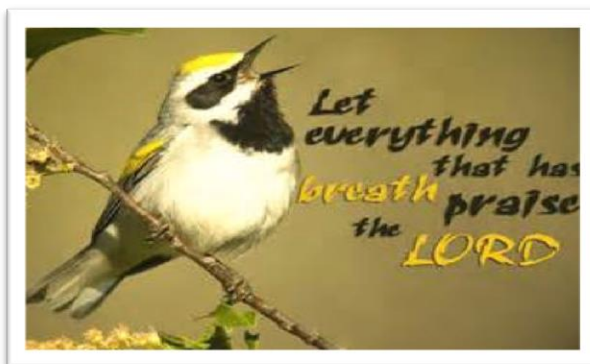
- ❖ **The Passage "Ten Thino":** With it we start the Midnight Praises, and it is sung using a beautiful tune that starts quietly then increases in the joyous pitch. It means "Arise, O children of the light, let us praise the Lord of hosts." It is an invitation extended to us from the church to leave the laziness and sleep and arise to praise our Savior for granting us life.
- ❖ **The First Canticle (Hoos):** (In Coptic, *hoos* means "praise," and in the Midnight Praises, there are four canticles. The canticle is always a biblical script.) The First Canticle is the praise of Moses the Prophet and his sister Miriam and the children of Israel (Exodus 15) after their salvation from the slavery of Pharaoh by crossing the Red Sea. It is the praise of triumph and defeat, and the church placed it as the First Hoos because Pharaoh and his soldiers who enslaved the Israelites represent the devil and his soldiers. As Moses saved the children of Israel and crossed the Red Sea with them, the Lord Jesus Christ saved us through His cross, as we cross with Him from death to life in baptism which is the first sacrament and the key to heaven.
- ❖ **Lobsh of the First Canticle:** (*Lobsh* is a Coptic word meaning "explanation," and it is said after the first and second canticles.)



On weekdays (except Sunday), after the reading of the Gospel according to St. Luke (Luke 2:29), we sing the 7th, 8th, and 9th parts of the Sunday Theotokia since they are talking about the incarnation of our Lord. The salvation of the people of Israel from Pharaoh is a symbol of the salvation of humanity from Satan through the incarnation of our Lord, God and Savior Jesus Christ.



- ❖ **The Second Canticle (Psalm 135):** It is a praise of joy with salvation and victory. We offer praise and thanksgiving to our good Savior for His mercy and goodness. This canticle is composed of 28 verses, and the reply of each verse is *je pefnai shop shaeneh (His mercy endures forever)*.
- ❖ **Lobsh of the Second Canticle:** We express our gratitude and thank our Lord who granted us salvation.
- ❖ **The Third Canticle (Continuation of Daniel 3):** Even after the defeat of the devil by the cross, the devil does not stop fighting the children of God. He wanted to burn the three young youths alive in the pit of fire, and he also wants to burn us in the fire of his temptations. As the Lord saved the three young youths from the pit of fire, He will also save us from the devil's temptations and give us victory and triumph. Our Lord appears in front of us as He did in the pit of fire with the three young youths. Therefore, we praise with them and invite all the creation to praise Him.
- ❖ **The Psali of the Three Young Youths (Arepsaleen):** "O, sing unto Him who was crucified, buried and resurrected for us." This glorification is arranged according to the Greek alphabet, in it we remember the work of the Lord with the three youths in the pit of fire, and it is sung directly after the Third Canticle.
- ❖ **The Glorification of the Three Young Youths (Ten oweeh Enthok):** This is said directly after the previous Psali, and it is a part of the prayer of Azariah, one of the three youths. Azariah prayed it alone in the pit of fire as mentioned in the continuation of Daniel 3:24-45 after the Third Canticle and before the Commemoration of the Saints.
- ❖ **The Commemoration of the Saints:** Those who triumphed over the lusts of the world, Satan and his temptations through the power of God became saints and role models. So we ask for their intercession and prayer, as they joined the angels in the life of heaven, to help us complete our struggle and be transferred to the victorious church in heaven.
- ❖ **Doxologies:** (A Greek word meaning "glorification") In it, we glorify St. Mary, the angels, and the multitudes of saints so that the Lord would answer our prayers on their behalf. We give them the respect and blessing, so they may have sympathy with us and aid us with their prayers on our behalf. The doxologies are also sung during the Raising of Incense of Vespers and Matins. The doxology for the feasts and fasts are sung before St. Mary's doxology and then followed by the other doxologies in order.
- ❖ **The Fourth Canticle (Psalms 148, 149, 150):** In Psalm 148, we invite nature including all the creation to praise its Great Creator. In the Psalms 149 and 150, we invite all humanity to glorify and praise the Lord. That way, the entire universe would participate in praising and glorifying our Holy God. The creation that has a mind, such as the angels and humans, and the creations that does not have a mind, such as the planets and the stars.



- ❖ **Psali:** (A Greek word meaning “hymn” or “glorification” to our Lord Jesus Christ.) The praise of “My Lord Jesus Christ.” In it we say the name of the Lord who is a great refuge against all the temptations of the enemy.

Every time you say the name of our Lord Jesus Christ,
it is like carrying a sword to attack the enemy.



There are 2 kinds of Psalis—Adam and Batos:

- **Adam:** used on Sunday, Monday, and Tuesday; and has a short tune
- **Batos:** used on Wednesday, Thursday, Friday, and Saturday; and has a longer tune

There are Psalis for each day; in addition, there are Psalis for different occasions.

- ❖ **Theotokia:** (comes from the Greek word *Theotokos*) It is a glorification for St. Mary the mother of God. It comes directly after the Psali to glorify St. Mary and the mystery of incarnation that came through her. We remember the prophecies that talked about incarnation and the symbols of St. Mary the mother of God. There are seven Theotokias in the Psalmody book, and they are sung using the Batos or Adam tune according to the day.



- ❖ **Defnar:** The story of the saint of the day sung in a hymnal tune.
- ❖ **The Conclusion of the Theotokias:** It creates in us the feeling of repentance, confession and trust in the mercy of God (Adam), and also in the (Batos) the waiting for the second coming of the Lord and our eagerness for the eternal life and the end of life on earth.
- ❖ **Conclusion:** Then we say the conclusion of the praises (*Ephnoti Nai Nan*) seeking the mercies of God and we say the prayer of *Kyrie Eleison* (Lord have mercy) 41 times.

**Then in the Divine Liturgy, we are united with our Lord Jesus Christ
in the Eucharist and rejoice for allowing us to partake of Him.**



Praising is like a journey from earth to heaven
in which we go up one step at a time
until we reach our goal.

It gives us a taste of eternity which is the joy
we feel with our Lord Jesus Christ.

**When you fix your eyes on the glories of heaven,
you will not look back at earthly glories.**

**“I will sing to the LORD as long as I live;
I will sing praise to my God while I have my being.
May my meditation be sweet to Him;
I will be glad in the LORD.”**

Psalm 104:33-34

Communication Skills

“Let every man be swift to hear,
slow to speak, slow to wrath.” James 1:19



WHAT IS COMMUNICATION?

Communication is sending and receiving: information, feelings, and ideas from one person to the other for the benefit of both from each other's experiences. Communication is effective when both ends send and receive the message clearly.

WHAT IS THE PURPOSE OF COMMUNICATION?

- Providing information
- Sharing feelings
- Persuasion
- Interaction
- Motivating others
- Entertainment

ELEMENTS OF COMMUNICATION:

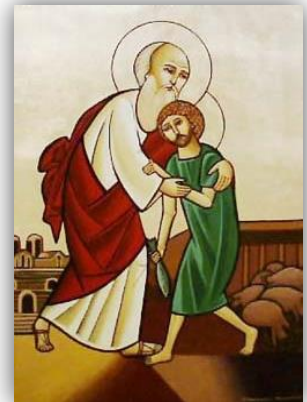
- **Sender/Speaker:** the person giving the information
- **Receiver/Listener:** the person who receives the message
- **Message:** the information transferred
- **Feedback:** the reaction of the receiver

Read the story of our Lord Jesus Christ meeting with the Samaritan woman at the well in John 4:1-42 and find the elements of good communication in this meeting.



TYPES OF COMMUNICATION:

- **Internal:** with oneself like the Prodigal Son
“But when he came to himself, he said, ‘How many of my father’s hired servants have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say to him, “Father, I have sinned against heaven and before you, and I am no longer worthy to be called your son. Make me like one of your hired servants.”’” Luke 15:17-19
- **External:** with other people around us
this happens in our daily life like the conversation between the Lord Jesus Christ and the Samaritan woman, Zacchaeus, Nicodemus...



What is another example of external communication from the Holy Bible?

GENERAL REQUIREMENTS OF COMMUNICATION:

■ THE SPEAKER:

- Show interest in the listener
- Use a language that would be understood and appreciated by the listener
- Take into account the feelings of the listener
- Choose the right time and place to speak
- Understand the nature of the listener



■ THE LISTENER:

- Must show interest in what they hear,
- Must summarize what they heard, assure the speaker that he/she is understood
- Must not be quick to give an opinion until they listen and the speaker finishes what they want to say
- Must not be distracted (e.g.: being on a cell phone)
- Must not interrupt



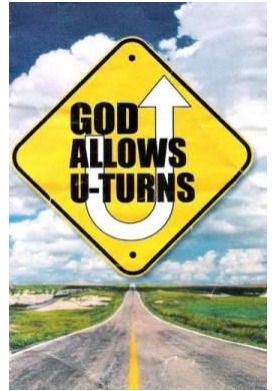
OBSTACLES OF COMMUNICATION:

- Lack of interest in the other person
- Body language is not consistent with spoken words
- Previous judgment on others. For example, you might have a negative background about the person you are talking to, so you would make assumptions and that hinders good communication
- Different goals between the speaker and listener
- Using a language that is not understandable to the listener
- Personal differences, such as way of thinking or culture
- Lack of trust, meaning that the listener does not trust the speaker
- Indifference of either party



U-Turn

“Return to me, and I will return to you.” Malachi 3:7



What is Repentance?

When people sin, they are separating themselves from God. When people repent, they are returning to God. Repentance is the heart's desire not to go any further away from God. Repentance is an important part in beginning a relationship with God. The most important thing about repentance is that without repentance there is no salvation.

“God loves us, and through repentance He wants us to enjoy His love.” H.H. Pope Shenouda III

True repentance has four conditions:

1. A contrite heart and remorse for previous sins: Before you leave the sin, there is a desire for repentance. Admitting the sin is the first step. Someone may decide not to repent because they enjoy sin, and they don't wish to leave their sinful ways. Another person, through God's grace, wishes to change and leave the sin for the fear of God. The next step is actually leaving sin.

“It is the contrite heart returning to God. It is the bent knees, weeping eyes, and the broken hearts. It is the mother of tears, contrition and humility because repentance gives birth to all of these... It breaks the sinner's pride softening his hard heart and leading him into the life of humility.” St. Isaac

2. Steadfast intention to improve: Repentance is part of our daily lives. Everyone sins; repentance is something that we constantly need to do. When you repent, there is a steadfast intention to improve, to not only leave the actual sin, but to remove the love of sin from your heart. Repentance should continue until you hate the sin with all your heart, and this hatred of sin comes from your repentance. God will change your feelings toward sin, purifying your thoughts.

“If we say that we have no sin, we deceive ourselves, and the truth is not in us.” 1 John 1:8

3. Strong faith in Christ and hope in His love to forgive: True repentance should be because of our love for God, not the fear of punishment. We should aim for spiritual healing in order to receive God's grace of forgiveness and gain eternal life.

“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.

4. Verbal confession of sins before the priest: The priest is there to listen, to give advice, to encourage us and to monitor our progress in repentance. When you sit with your father of confession, forget your relationship to him and talk to him as if you were talking to God. Confess all your sins, sins of deed, thought or feelings. Make sure you are honest in your confession; remember you are really confessing to God through a priest. Listen carefully to your father of confession and accept his advice.

“So Jesus said to them again, ‘Peace to you! As the Father has sent Me, I also send you.’ And when He had said this, He breathed on them, and said to them, ‘Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained.’” John 20:21-23

Repentance is to make a U-turn and return to the arms of the love of our Lord Jesus Christ. Even the saints repented their lives of sin and returned to Christ and never returned to the life of sin again. Through repentance, they have become the greatest saints of the Church, such as St. Augustine, St Arsenius, and St. Moses.

Three Steps of the Sacrament of Repentance and Confession

Before Confession, During Confession and After Confession



Before Confession: You should confess every month or month and a half maximum. Waiting any longer may cause you to be careless and forget the sins you committed.

- ❖ First sit with yourself and examine yourself carefully and the sins that you have committed. Start with a short prayer asking God to reveal your sins.
- ❖ Pray privately before God, telling God every sin, and ask for forgiveness and power from God to leave these sins.
- ❖ If you have sinned against someone, you should apologize to them.



During Confession: Sit with your father of confession, in all honesty, without embarrassment and without giving excuses to yourself or blaming others.

- ❖ Confess all the sins and mistakes you committed
- ❖ Discuss thoughts or feelings that you have had, so your father of confession can help you distinguish the good from the bad.
- ❖ Ask questions about your spiritual life, so your father of confession can guide you.
- ❖ When you finish confessing, your father of confession will provide you with advice and certain spiritual exercises, and you will receive absolution and forgiveness of your sins from the mouth of the priest.



After confession:

- ❖ Pray and thank God for your repentance
- ❖ Ask God to help you to accept the advice of your father of confession and ask God to help you not to repeat your sins again.
- ❖ Once absolution is granted from the priest, you can now receive the Holy Communion, so you may be cleansed of your sins by the Blood of Christ.

“The Blood of Jesus Christ His Son cleanses us from all sin.”

1 John 1:7



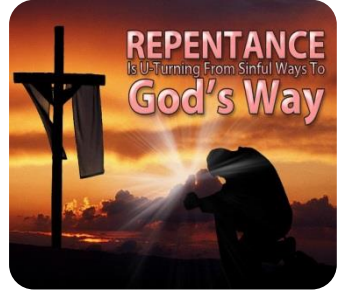
If you repeat the same sin again, repeat the process of repentance again.

God will rejoice in your repentance every time.

This is the love of our Lord Jesus Christ!!

Features of Repentance:

- **Quick/Immediate:** We should not procrastinate when it comes to repentance.
“And do this, knowing the time, that now it is high time to awake out of sleep; for now our salvation is nearer than when we first believed.” Romans 13:11
- **Decisive:** We should do it without hesitation.
- **Comprehensive:** We should include all aspects of life and soul:
 - ❖ Repentance of the mind from all deviation
 - ❖ Repentance of the senses from using them in a wrong way
 - ❖ Repentance of the heart from all negative feelings
 - ❖ Repentance of the will from all bad intentions and useless ways
 - ❖ Repentance of the deeds from all negative actions or behaviors that do not glorify God
 - ❖ Repentance of the steps and staying on the path to the kingdom of heaven.
- **Continuous:** Repentance in the Orthodox faith is a lifelong process. Even if we keep sinning, we have to keep washing ourselves from our sins.
“Jesus said to him, ‘He who is bathed needs only to wash his feet, but is completely clean; and you are clean, but not all of you’” John 13:10.



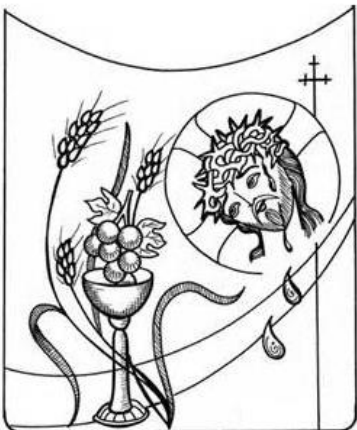
How to Live Repentance

Discuss with your servant how you can apply these ideas in your life:

- Leaving the place of sin, just as the Prodigal Son left the place where he lived in sin
- Examining/evaluating myself: what negative characteristics to get rid of and what positives to acquire and nurture in myself.
- Confession to a priest for the sin to be forgiven by God who has the power to forgive sins.
“So David said to Nathan, ‘I have sinned against the LORD. ‘And Nathan said to David, ‘The LORD also has put away your sin; you shall not die.’” 2 Samuel 12:13

“And I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.” Matthew 16:19

“I say to you that likewise there will be more joy in heaven over one sinner who repents than over ninety-nine just persons who need no repentance.” Luke 15:7



The Sacrament of Repentance and Confession is the gate to the entrance into heaven after receiving the forgiveness of sins and receiving the Holy Communion. We cannot be united with Christ in communion unless we offer repentance and confession.



The Epistle of James

The Epistle of James offers instruction for those experiencing problems. The people that St. James is addressing are experiencing persecution, economic injustice, poverty, apostasy, and fragmentations within the Church. St. James attempts to rekindle true living faith and encourages repentance, patience, and self-control. St. James also teaches the harmony of both faith and works. St. James is telling the people that works are a natural result of faith and to get their lives on board with what they believe.

Chapter 1:

“My brethren, count it all joy when you fall into various trials, knowing that the testing of your faith produces patience. But let patience have its perfect work, that you may be perfect and complete, lacking nothing.” James 1:2-4

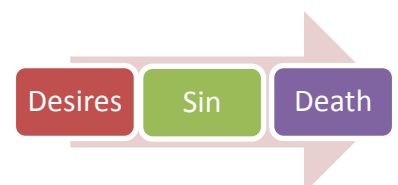
Trials: Outward circumstances faced by all believers—conflicts, sufferings, and troubles. Trials are not pleasant and can cause a lot of sadness, but we should consider them opportunities for rejoicing. They improve and purify our faith, producing patience and endurance. Patience includes the idea of standing fast under pressure, with a staying power that turns hardships into opportunity. The trials of this world occur with the permission of God; to become angry with the circumstances is to become angry with God. The Godly reactions to trials are joy and perseverance. It is through these trials that our true hearts are revealed. Trials are food for our faith, which must be continually fed in order to grow.

James 1:5-11 ~ Wisdom for Trials St. James is encouraging us to find faith in a relationship with God, through prayer. Through true, faithful prayer, we should request knowledge, understanding, and correct judgment to deal with life's trials. The wisdom of God does not necessarily get us out of the “trouble” we are experiencing, but it is insight on how to learn from the troubles and difficulties and realize the blessing. Firm loyalty to God and confidence in Him are essential elements of faithful prayer. The pursuit of worldly riches is useless. Those who are poor will be tempted to be envious and bitter; the rich will be tempted to be greedy and arrogant. Both will lose their salvation. The rich man should always trust the Lord, not himself or his money. However, the poor who remain steadfast in their faith will have the most in the Kingdom of Heaven. In addition, the poor should find glory in the fact that God has allowed them to experience difficult circumstances because these circumstances will perfect their character and faith.

How can we endure difficulties in life?

1. By obtaining heavenly wisdom
2. By obtaining humility
3. By realizing that the world will pass away

James 1:12-18 ~ Temptations (Inward) God does not tempt us. He would never purposely lead a person to commit sin because that would go against His nature. We are tempted when we are drawn away from God by our desires, our own sinful passions that attract us until we sin. We fall into temptations because we allow ourselves to do so. God does not cause us to be tempted or to fall into these temptations. Sin grows and ultimately brings death; separation from God spiritually and physically.



“Just as the world has to pass through winter before the spring comes and the flowers bloom, so a man must go through many temptations before he can inherit the prize of eternal life. For as Paul said: ‘Through many tribulations we must enter the kingdom of God’” (Acts 14:22). Temptations come in three ways, by persuasion, by attraction, and by consent. Satan persuades, the flesh is attracted, and the mind consents.

God provides for our salvation through His grace. He brings us out of our sinful nature through baptism, by which we become children of God. We are the preeminent creatures made in the image of God and consecrated to God, as were the “first fruits” in the Old Testament.

James 1:19-27 ~ The Corrective: Hear and Do As children of God, we must be swift to hear, slow to speak, and slow to anger. We must also uproot the seeds of evil and plant the seeds of the Word of God. Finally, we must restrain our tongues, be merciful to others, and be unspotted from the world.

“Often I have talked and regretted it, but I have never regretted being silent.” St. Arsenius

St. James warns us against uncontrolled anger that leads us to be unfair, rude, and cruel when we deal with others. We should not mistake this behavior as the judgment of God. However, for us to be in the “righteousness of God,” we must have tolerance, kindness and controlled passions.

Righteousness of God: To be in the “right way” of God and to adhere to His moral principles

-“The role of anger is to fight against the demons.”

-“Turbid anger is calmed by the singing of the psalms, by patience, and by almsgiving.”

-“But he who looks into the perfect law of liberty and continues in it, and is not a forgetful hearer but a doer of the work, this one will be blessed in what he does” (James 1:25). “The perfect law of liberty” refers to the Jewish notion that “freedom” is found in obedience to the Law. St. James applies this principle to Jesus Christ’s law, “You shall love your neighbor as yourself” (James 2:8). It is our Lord Jesus Christ’s love that frees us from our sins and allows us to love others.

St. James goes on to emphasize the essential relationship between faith and works and provides three examples:

1. **Mastery over speech:** What proceeds out of the mouth flows from the heart, for sooner or later our tongue will reveal the quality of our faith in God.
2. **Ministry to the needy:** Faithful Christians must be the guardians of the poor, especially of those orphans and widows who have lost their natural guardians.
3. **Moral purity in thought and deed:** A traditional indicator of a working faith. “Let us make haste to wash away through fasting the filth of our transgressions, and through acts of mercy and compassion to the needy, let us enter into the bridal chamber of the Bridegroom Christ, who grants to us great mercy” (Vespers, week before Lent).

Chapter 2: James 2:1-13 ~ The Law of Love St. James warns us against judging others by the earthly standards of rank, wealth, achievements, and appearance. In addition, a person's dignity and worth come from God, not from fellow humans.

Favoring the rich over the poor is an example of fainthearted faith that comes from unjustly judging and showing partiality, or favoritism. God is not partial, or does not favor, anyone. **"For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life"** (John 3:16). The salvation and grace of God is for all. However, the poor are more likely to repent and renounce this world for the sake of the Kingdom of Heaven because they see the emptiness of earthly things. These are poor people who are rich in faith. On the other hand, the rich take pride in earthly possessions which give them their rank among worldly men. Let us remember that in these verses, St. James is referring to the prideful rich man, as evidenced by his jewelry and fine apparel, and not the rich man in general.

Again, we see the "law of liberty," referred to here as "the royal law." **"You shall love your neighbor as yourself"** (James 2:8). It is the second greatest commandment of Christ. Showing partiality is committing a sin and is not in keeping with "the whole law." Therefore, by showing partiality, we become guilty of "the whole law." God does not allow partial obedience. We cannot pick and choose which laws we want to follow. The whole Divine law must be accepted as God's will for His people.

We are asked to show mercy, so we will not be judged mercilessly.

"Mercy triumphs over judgment" (James 2:13).

During the Holy Great Lent, we sing: "Blessed are those who have mercy, who give to the poor and fast and pray. The Holy Spirit will fill their hearts. The Son will show them mercy on Judgment Day."



James 2:14-26 ~ Faith that Works **"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).

"Is our teaching weak? If you are Christian, believe in Christ. If you believe in Him, show me your faith by your works." St. John Chrysostom

Faith that saves is a "complete" faith, one that trusts and lives with God. Therefore, complete faith is both faith and works. **"You will know them by their fruits"** (Matthew 7:16). Let us not forget that God will reward us according to our deeds (Matthew 16:27). Even demons have faith and tremble before the living God. Their faith does not lead them to love, submission, and obedience but to hatred, rebellion, and disobedience. Living faith evolves over time through works with eventual fulfillment of God's promises.

"Those who believe but who do not fear God are even worse than the devils. And those who believe and tremble but who do not practice what they preach are just like the devils." Hilary of Arles

"For as the body without the spirit is dead, so faith without works is dead also." (James 2:26)

**Faith produces works,
and works makes faith perfect and complete.**



Chapter 3

James 3:1-12 ~ The Work of Faith: Controlling What We Say St. James does not give the warning about judgment to others before applying it to himself first. He tells us that teachers will stand before the judgment seat of Christ and be judged more strictly than others. A position of leadership or influence means a greater responsibility. Also, dead faith without works can drive one to appear in the form of a teacher who talks and rebukes others without any inner remorse. Likewise, in the Divine Liturgy, the priest prays for his sins before he concerns himself with the sins of others.

What we say reveals who and what we are. If we can control what we say, we can control what we do. Only by the work of the Holy Spirit within us that can bring the tongue under control.

“Out of the same mouth proceed blessing and cursing.
My brethren, these things ought not to be so.” James 3:10

James 3:13-18 ~ Godly Counsel St. James warns us about counseling others. He tells us if we are truly wise and understanding, let us show this wisdom with good conduct. We should refrain from counseling others with our “wisdom” that can be rooted in pride and sinful passions.

“Now the fruit of righteousness is sown in peace by those who make peace.” James 3:18

Chapter 4: James 4:1-10 ~ Lack of Faith and Works: Quarrels in the Church

Wars and fights in the Church are another example of the result of faith without works. These disputes come from worldly desires and passions, like pride, that cause disruption in the body of Christ. Similarly, when we ask for things that arise from selfish desires, our prayers will not be answered. We are told, “Do you not know that friendship with the world is enmity with God”? James 4:4. We cannot serve, or love, two Gods. We must choose between God and the world.



What are some choices that you make on a daily basis that require you to choose between God and the world?

“Or do you think that the Scripture says in vain, ‘The Spirit who dwells in us yearns jealously’? But He gives more grace. Therefore He says: ‘God resists the proud, but gives grace to the humble.’” James 4:5-6

How can we conquer pride and self-seeking pleasures?

1. Stop praying for self-centered pleasures.
2. Renounce the world and build a friendship with God.
3. Yield to the Holy Spirit who dwells in us through Chrismation.
4. Be humble, recognizing that God resists the proud.
5. Resist Satan and submit to God.
6. Approach God in worship; purify our hearts and hands through repentance in preparation for worship.
7. Never laugh off God’s call to mourn for sin. No sin is funny, and we should laugh at neither our own sins nor the sins of others.



“Humble yourselves in the sight of the Lord, and He will lift you up.” James 4:10

What have you asked from God in prayer that He has not given to you?
Why do you think these prayers have gone unanswered?

“Whatever you ask from the Father in My Name, He will grant you.’ The name of the Son is ‘Jesus,’ or Savior. Whoever asks in the name of the Savior is the one who asks for His salvation. So let us review our requests to see whether they are in the name of ‘Jesus,’ that is, matters pertaining to our salvation. Do you request a field, a garment, material gifts, or do you ‘Seek first the kingdom of God and His righteousness?’” St. Gregory

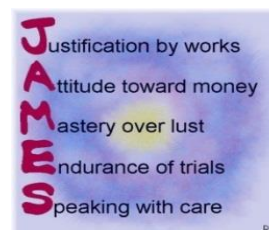
James 4:11, 12 ~ Criticizing Others When we criticize others, it is another example of pride that becomes evident in what we say, a proud proclamation of the law in the manner of judging. It is a lack of faith combined with evil works that is an offense to the person and God. God’s will is to love others with humility and mercy, even if they are in the wrong.

James 4:13-17 ~ Being Overly Confident True faith is to completely depend upon God and to seek ways to do good works. We should begin all that we do and say with, “If God wills...” When we plan as if we know what will happen tomorrow, we exhibit arrogance. Let us neither boast nor be arrogant; “God resists the proud” (James 4:6). It is not wrong to plan, but it is wrong to not put God at the center of the plan.

Finally, St. James also warns against the sin of omission. We typically think of a sin as something we do. However, equally sinful is not doing what we know is right.

What are common sins of omission that youth commit today?

Chapter 5: James 5:1-6 ~ Warning to Rich Oppressors St. James describes in great detail the fate that awaits the unjust rich and how their wealth will condemn them. He is referring to those who have become rich unfairly by stealing, cheating, and taking advantage of others. These are the rich people whose passions are worldly, and their richness led them to become greedy and covetous.



For many youth today, they may not be “rich oppressors,” but they may seek other “riches” in an oppressive, or unfair, way. What are some of these “riches?”

James 5:7-12 ~ Encouragement to the Oppressed We should stop grumbling at each other, and we must not demand that life be “fair.” We must be patient and wait on the Lord, realizing that plants do not produce fruit overnight. Finally, we must not swear by God as a way of proclaiming proof of truthfulness. We should always be truthful, exhibiting integrity, as an evidence of our faith.

James 5:13-18 ~ The Work of Faith: Healing Salvation involves the whole person, body and soul. Therefore, the sacrament of the unction of the sick has a double purpose, the healing of the body and forgiveness of sins. Praying and oil are used in combination during the healing of the sick. The oil symbolizes not only the primary medicine of ancient times, but also the Holy Spirit in the Church. Notice that confession is a necessary component of this healing. It is also interesting to note that St. James writes, “Confess your sins to one another, and pray for one another, that you may be healed” James 5:16.

James 5:19, 20 ~ Restoration St. James tells us the importance of the work of faith in bringing back a fellow Christian who turns away from Christ.



The 1st Book of Samuel

At the beginning of 1 Samuel, the nation of Israel is corrupt and at a religious low point. Corruption could be found in the priesthood, and even Samuel's sons who served as judges in Beersheba were dishonest. With evil leaders, the people refused to listen to God's prophet Samuel and showed contempt for the word of God. The Israelites were very unhappy with the corrupt judges and desperately wanted to have a nation led by a "king" like the nations around them. At this time the surrounding great empires of the Middle East were becoming weak, and the Philistines were Israel's main threat.

The purpose of 1 Samuel is to:

1. Record the life of Samuel, Israel's last judge
2. Provide an official account of the rise of the monarchy during the time of Samuel
3. Record the reign and decline of Saul, the first king
4. Record the choice and preparation of David, Israel's greatest king

Chapter 1

1 Samuel 1:1-28 ~ The Birth of Samuel: Samuel was granted by God to Hannah, a virtuous and barren woman, as a fruit of her prayers and faith. Her husband Elkanah had two wives, Hannah and Peninnah. Elkanah used to take his family to Shiloh, the center of worship at the time, to worship and sacrifice. He loved Hannah very much and used to give her double portions of the offering to compensate for the fact that she had no children. Peninnah would flaunt the fact that she had children, and Hannah did not, making Hannah feel even worse. Hannah cried and vowed that if the Lord would grant her a male child, she would give him to the Lord. After praying so faithfully, she was no longer sad and experienced God's peace.



Why was it so important for Hannah and all women during that time to have a child?

The Lord answers Hannah's prayers and grants her a son Samuel. As she promised, once Samuel was weaned, she gives him to the Lord.

1 Samuel 2:1-36 ~ Hannah's Prayer, Eli's Wicked Sons, Samuel's Childhood Ministry: This chapter begins with Hannah's prayer when she rejoices in the Lord for having been given a son.

Read Hannah's prayer and compare it to the Virgin Mary's song in Luke 1:46-55.

Hannah then leaves Samuel with Eli the priest, as she promised to give the child to God. Samuel was a very small child at the time. Eli's sons were also priests, and they were found to be very corrupt. They dishonored God by taking their portion and more of the sacrifice before giving it up to God first. They were also rude and disrespectful to the worshipers and did not listen when they were told of their wrong doings. "Therefore the sin of the young men was very great before the Lord, for men abhorred the offering of the Lord" (1 Samuel 2:17). Even as a child, Samuel would minister to the Lord, and Hannah was blessed with three more sons and two daughters for her faithful prayers. **What other barren women in the Holy Bible had their prayers answered and bore children?**

Eli knew his sons Hophni and Phinehas were corrupt, and he warned them of divine judgment. However, he never truly rebuked them. In a way, he was favoring his sons above God by not enforcing God's commandments upon them. For this reason, a prophet came to tell Eli that his priestly family would be destroyed.

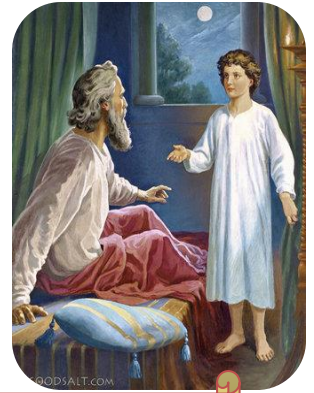
God would:

1. Remove the priesthood from his house
2. Remove the strength from his house; all his descendants would die in the flower of their age
3. Allow them to see the Ark of God captured by the Philistines
4. Make his descendants wish to die, but their wish would be denied
5. Have both of his sons die in the same day

Parents have a duty and are commanded by God to discipline their children.
Knowing this, will your response to your parents' discipline be any different?

Chapters 3 & 4

1 Samuel 3:1-21 ~ Samuel's First Prophecy: When Samuel was still a boy, he ministered to the Lord in front of Eli. God called Samuel at a time when there were few faithful people. Even the priests were not faithful. God called Samuel three times. Each time, Samuel responded, "Here I am." He went to Eli thinking that he had called him. By the third time, Eli knew that it was the Lord who was calling and told him to respond, "Speak Lord, for your servant hears." When the Lord spoke to Samuel, he revealed to him that he would judge the house of Eli because he did not restrain his son from their evil ways. Samuel revealed this to Eli when asked. From that time on, all of Israel would know that Samuel had been established as a prophet of the Lord.



"The path of obedience is the shortest of paths, yet it is the most difficult." St. John Climacus

"Whoever listens to his spiritual fathers is listening to the Lord." St. Anthony the Great

How would you respond if you heard the Lord call your name?

1 Samuel 4:1-22 ~ The Ark of God Captured; Death of Eli: Israel went out to battle against the Philistines, without sanctifying themselves or asking God's counsel. The Israelites were defeated by the Philistines. They asked why the Lord allowed them to be defeated and could not find a reason. Instead of repenting and returning to God, they carried the Ark of the Covenant from Shiloh to the battle with the two corrupt priests, Hophni and Phinehas, the sons of Eli the priest. They thought the Ark of the Covenant would protect them from their enemies, but it is God who protects. They were simply leaning on the formalities of worship but lacked true faith. The Holy Bible tells us that when the Ark of the Covenant came into camp, all the people of Israel shouted so loudly that the earth shook. Although they were very loud, their hearts were still without repentance. **How different is their response from Hannah's silent, faithful prayers?**

Do you take anything with you that represent the presence of God during stressful times, like an exam?

What can you do to make sure that you are truly relying on God and not the object?

The Ark was captured from them by the Philistines, symbolizing God's presence departing from them, a great tragedy for Israel. Hophni and Phinehas were killed. Thirty thousand soldiers were killed. The neck of Eli was broken, and he died on that day. Samuel's first prophecy is fulfilled, and the first step of God's judgment of the house of Eli comes to fruition.

Chapters 5 & 6

1 Samuel 5:1-12 ~ The Philistines and the Ark: God allowed the Philistines to capture the Ark of the Covenant to chastise His people and to make them realize that through their corruption they lost the dwelling of God in their midst. At the same time, God proclaimed His glory and might when Dagon, the god of the Philistines fell down before the Ark of the Covenant. Also, wherever the Ark was taken, the people would be plagued with tumors and destructive rats. After realizing these calamities were not coincidences, the Philistines decided to send the Ark of the Covenant back to the Israelites to avoid further casualties. The decision was a testimony to God's holiness and might. As the prophet Isaiah writes, **"I am the Lord, that is My name; and My glory I will not give to another"** (Isaiah 42:8).



1 Samuel 6:1-21 ~ The Ark Returned to Israel: The Ark remained with the pagan Philistines for seven months to confirm that what was happening to them was not a coincidence but a sign of God's wrath on them. Also, this period of time let the believers offer an honest repentance and truly yearn to enjoy the presence of the Ark of the Covenant in their midst again.



Chapters 7, 8, 9, & 10

1 Samuel 7:1-17 ~ Samuel Judges Israel: For 20 years Samuel had prepared the people of Israel for repentance. He told them, **"If you return to the Lord with all your hearts, then put away the foreign gods and the Ashtoreths from among you, and prepare your hearts for the Lord, and serve Him only; and He will deliver you from the hand of the Philistines"** (1 Samuel 7:3). The people did repent, and Samuel interceded on their behalf. Through prayer, fasting, and sacrifice offering to God, the Philistines were overcome, **"And the hand of the Lord was against the Philistines all the days of Samuel"** (1 Samuel 7:13). Samuel went on to judge Israel all the days of his life.

1 Samuel 8:1-10:27 ~ Israel Demands a King and God Grants Them Saul: When Samuel was old, he made his sons judges over Israel, but they were dishonest and corrupt. In addition, the people were preoccupied with the appearance of greatness and luxury of the kings of the surrounding Gentile nations. They wanted to have a king too. They used Samuel's old age and the perversion of his two sons to demand a king. Samuel was offended by the demand and felt as though the people were rejecting him. However, the Lord told Samuel, **"Heed the voice of the people in all that they say to you; for they have not rejected you, but they have rejected Me, that I should not reign over them"** (1 Samuel 8:7).

Give examples of things people request from God, but at the same time they may be rejecting Him.

Samuel warns the people of the harmful consequences that would come with a king, but the people still demand a king. As the people were persistent, God gives them Saul, a young and handsome man, to be their king. **"There was not a more handsome person than he among the children of Israel. From his shoulders upward he was taller than any of the people"** (1 Samuel 9:2). The Lord revealed to Samuel that Saul would be the king of Israel, and Samuel would anoint him king. **"So it was, when he had turned his back to go from Samuel, that God gave him another heart; and all those signs came to pass that day"** (1 Samuel 10:9).

When Saul was announced as the king, the people did not thank God. Also, some did not like him and did not bring him a present as was customary. Saul remained silent and spared the people from a revolt.

If you love the truth, you should love silence. This will make you shine in the Lord as the sun, and will save you from the deception of ignorance. Silence will unify you with God himself.” St. Isaac the Syrian

Chapters 11 & 12

1 Samuel 11:1-12:25 ~ Saul’s First Victory and Samuel’s Address at Saul’s Coronation: The people of Jabesh Gilead were going to be humiliated by the Ammonites, but they implored Saul for help. The Spirit of the Lord came upon Saul. He rallied all the people of Israel to help, and they defeated the Ammonites. That was a very good start to Saul’s reign, for which he deserved the renewal of his kingdom in Gilgal where everyone rejoiced.

Samuel gave a farewell address at Saul’s coronation. He addressed the people of Israel and asked them to testify before the Lord and His anointed to Samuel’s faithfulness to them and to the fact that he never defrauded, oppressed, or received any bribe from the hand of any of them. He also reminded them of the Lord’s blessings and reproached them for demanding a king. However, he opened a door of hope for them in the Lord who loves His people. His intention was to give the new king a lesson.

Chapters 13, 14, & 15

1 Samuel 13:1-15:35 ~ Saul’s Unlawful Sacrifice and Saul Rejected as King:

Saul was in combat with the Philistines, and the people of Israel were in great fear when they saw that they were in danger. Although Saul was the king, he was not a priest and should never carry out any priestly duties like offering a sacrifice. Samuel told Saul that he would meet him in seven days in Gilgal to give an offering to God. When Samuel was delayed, Saul offered a burnt offering to the Lord himself. As soon as he completed the burnt offering, Samuel arrived and saw what Saul had done. Samuel told him that what he did was wrong, **“You have not kept the commandment of the Lord your God, which He commanded you”** (1 Samuel 13:13). He went on to say, **“But now your kingdom shall not continue. The Lord has sought for Himself a man after His own heart, and the Lord has commanded him to be commander over His people, because you have not kept what the Lord commanded you”** (1 Samuel 13:14).



Shortly thereafter, the Lord said that he would punish Amalek for what he had done to Israel. Saul was granted victory over Amalek, and he was commanded to utterly destroy all that Amalek had. He was not to spare any man or beast. However, Saul did not obey the commandment. Instead, he did not kill Agag, the king of Amalek, but he took him alive. He also spared many of the animals. The Lord told Samuel, **“I greatly regret that I have set up Saul as king, for he has turned back from following Me, and has not performed My commandment”** (1 Samuel 15:10). Samuel mourned for Saul, but told him that the Lord had rejected him from being king for his disobedience. After this, Samuel never saw Saul again, but he continued to mourn for him.

Chapters 16 & 17

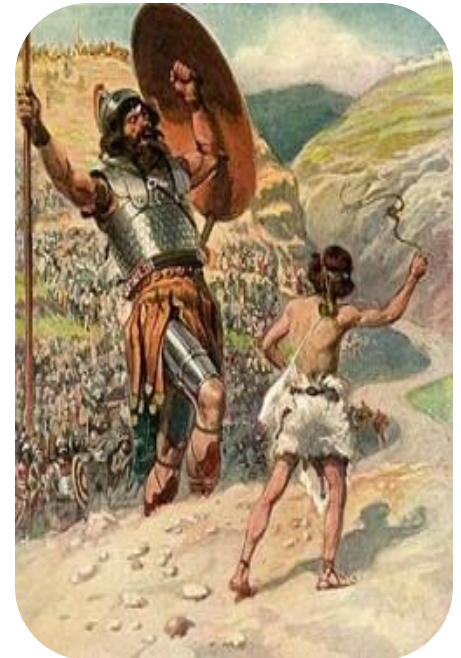
1 Samuel 16:1-17:58 ~ David Is Anointed King & David and Goliath: David's life as a king and a prophet takes up quite a bit of space in the Holy Bible, more than any other king or prophet. His life has been characterized by continuous growth through faithfulness in his youth, while in Saul's palace, and in his own kingdom. When he did fall into sin, he managed to rise by true repentance.

Although Samuel was very sad over Saul, the Lord ordered him to go to the house of Jesse where he would anoint the next king (after Saul). Jesse had all seven of his older sons pass before Samuel, but the Lord did not choose any of them. The Lord told Samuel, **"Do not look at his appearance or at his physical stature, because I have refused him. For the Lord does not see as man sees; for man looks at the outward appearance, but the Lord looks at the heart"** (1 Samuel 16:7). It was in fact the youngest of Jesse's sons David who was out "keeping the sheep" that the Lord had chosen, and Samuel anointed him as the next king of Israel. The Spirit of the Lord departed from Saul, and a distressing spirit troubled him. It was David and his harp playing that refreshed Saul.



The people of Israel had longed for a tall, strong, and handsome king like those of the other nations. Saul was the man they were granted, and he stood trembling before the mighty Goliath. However, God would be glorified by the shorter David who would use a simple sling to conquer Goliath in the name of the Lord of hosts. David told Goliath,

"You come to me with a sword, with a spear, and with a javelin. But I come to you in the name of the Lord of hosts, the God of the armies of Israel, whom you have defied. This day the Lord will deliver you into my hand, and I will strike you and take your head from you. And this day I will give the carcasses of the camp of the Philistines to the birds of the air and the wild beasts of the earth, that all the earth may know that there is a God in Israel. Then all this assembly shall know that the Lord does not save with the sword and spear; for the battle is the Lord's, and He will give you into our hands" (1 Samuel 17:45-47).



What lessons can we learn from David on how to overcome adversities against all odds? Why do you think David was victorious over Goliath?

Use Your Time Wisely!

"See then that you walk circumspectly, not as fools but as wise, redeeming the time, because the days are evil." Ephesians 5:15



Jar of Life

One day, an old professor stood before his class and started conducting an experiment.

The professor pulled out a big glass jar and gently placed it in front of him. Next, he pulled out from under the table a bag of stones, each the size of a tennis ball, and placed the stones one by one in the jar. He did so until there was no room to add another stone in the jar.

The professor asked, "Is the jar full?" The students replied, "Yes." The professor paused for a moment and said, "Really?" Once again, he reached under the table and pulled out a bag full of pebbles.

Carefully, the professor poured the pebbles in and slightly rattled the jar, allowing the pebbles to slip through the larger stones, until they settled at the bottom. Again, the professor lifted his gaze to his audience and asked, "Is the jar full?" At this point, they began to understand his intentions.

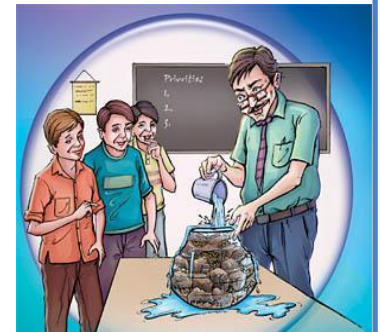
One replied, "Apparently not!" "Correct," said the old professor, now pulling out a bag of sand from under the table. Cautiously, the professor poured the sand into the jar. The sand filled up the spaces between the stones and the pebbles. Yet again, the professor asked, "Is the jar full?" Without hesitation, the entire group of students replied in unison, "NO!" "Correct," said the professor.

And, as was expected by the students, the professor reached for the pitcher of water that was on the table and poured water in the jar until it was absolutely full. The professor lifted his gaze once again and asked, "What great truth can we learn from this experiment?"

"The great truth that we can conclude from this experiment is: If we don't put all the larger stones in the jar first, we will never be able to fit all of them later."

"What are the large stones in your life? Firm faith! Love to others! Good deeds! Dreams for the future!

"What we must remember is that it is most important to include the larger stones in our lives because if we don't do so, we are likely to miss out on life altogether. If we give priority to the smaller things in life (pebbles & sand), our lives will be filled up with less important things, leaving little or no time for the things in our lives that are most important to us. Because of this, never forget to ask yourself, 'What are the Large Stones in my life?' And once you identify them, be sure to put them first in your 'Jar of Life.'"



****Make a list of what you do daily, and how much time you spend on each activity or task. ****

T (Time) **I** (Invest) **M** (Manage) **E** (Enjoy)

Time: It's an interval between events. Everyone is given the same amount of time for the day.

Invest: If you don't use the time, you lose it; it cannot be saved. You cannot buy more time. Where you invest your time reveals your priorities.

Manage: Make a to-do list and prioritize the list. Value your time and determine the start and finish time of each task. Try not to procrastinate and put off tasks for another day. Take care of it today!

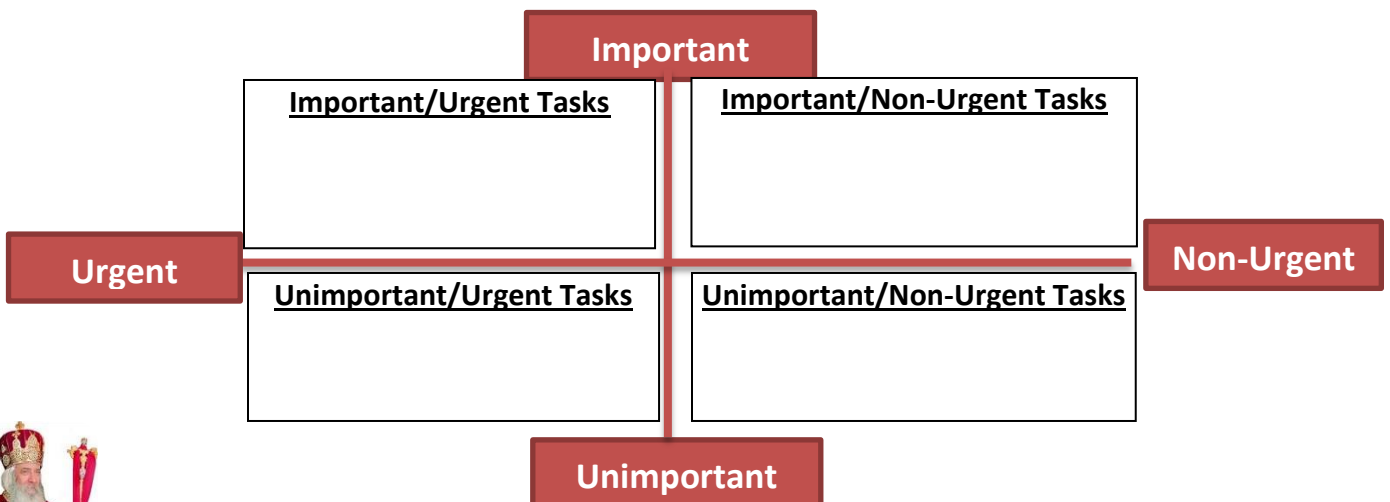
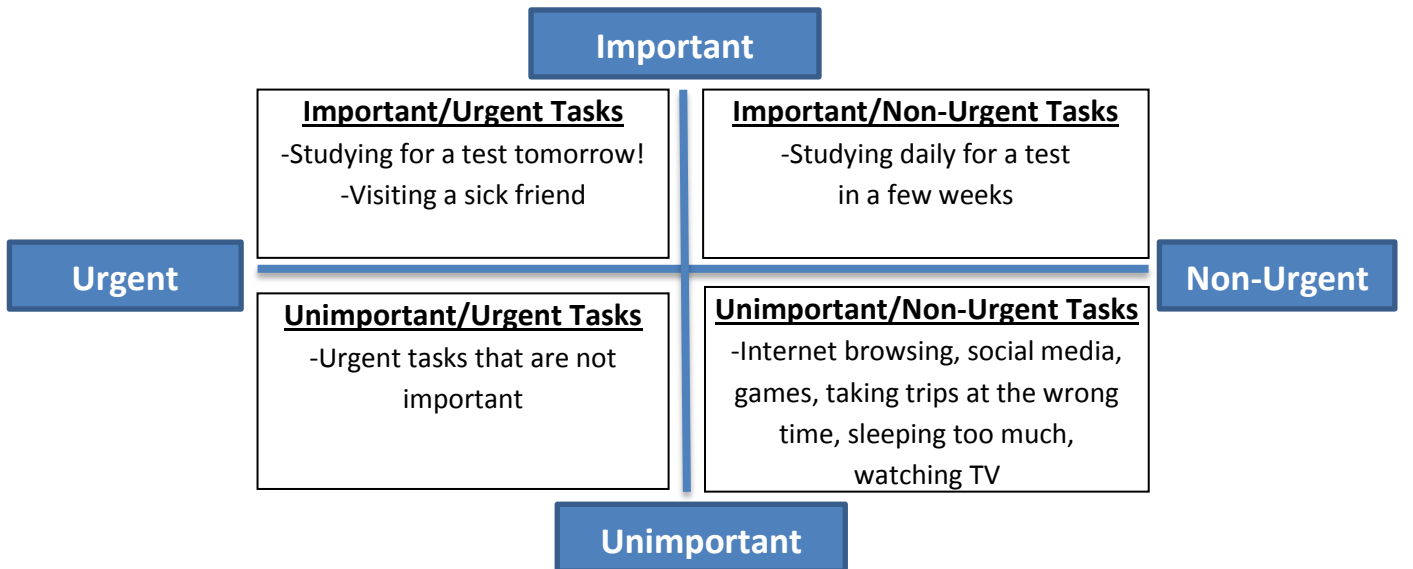
Enjoy: Enjoy the feeling of joy once a task that has been on your mind is completed.

The value of a person could be measured by how he or she values time. The more time you give to something, the more its importance and value to you becomes clear. If you want to know the values or priorities of a person, look at how he/she spends his or her time.

What is the most valuable time for you? Which of these are big stones for you, which are pebbles, and which are sand? *Discuss with your friends and servants. Remember to learn from others.*

- Studying
- Being with friends
- Being in church
- Sports
- Watching TV
- Improving a talent or skill you have
- Being in the presence of God (praying and reading the Holy Bible)
- Socializing, with friends or through social media
- Being on the phone or chatting
- Social media
- Chores
- Studying
- Trips and hangouts
- Reading for knowledge
- Reading magazines

Think of the activities you did yesterday. Under which category do most of your activities belong?



“Time is a part of your life. He who wastes his time is wasting part of his life. God gave us the time for a purpose which is life itself.” His Holiness Pope Shenouda III

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—Prayer of the Ninth Hour

2. PSALM 110

I will confess You, O Lord, with my whole heart, in the council of the upright, and in their congregation. Great are the works of the Lord, examined are all His wills. Majesty and splendor are His works: and His righteousness endures forever and ever. He has made a remembrance of all His wonders: the Lord is merciful and compassionate. He has given food to those who fear Him: He shall remember His covenant forever. He has declared to His people the power of His works, to give them the inheritance of nations.

The works of His hands are truth and justice: all His commandments are faithful: established forever and ever, made in truth and uprightness. He sent redemption to His people: He commanded His covenant forever: holy and fearful is His name. The fear of the Lord is the beginning of wisdom, and understanding is good to all who do according to it. His praise endures forever and ever. ALLELUIA.

3. PSALM 112

Praise the Lord, O the servants, praise the name of the Lord. Let the name of the Lord be blessed, from now and forever. From the risings of the sun to its settings, praise the name of the Lord. The Lord is high above all the nations; upon the heavens is His glory.

Who is like the Lord our God? Who dwells in the high places, and looks upon the low things in heaven and on the earth: who lifts up a poor person from the earth, and raises up a needy person from the ash heap; to seat him with the princes, even with the princes of his people: who makes a barren woman in a house, rejoicing as a mother of children. ALLELUIA.

4. The Gospel according to St. Luke 9:10-17

“And the Apostles, when they had returned, told Him all that they had done. Then He took them, and went aside privately into a deserted place belonging to the city called Bethsaida. And the multitude, when they knew it, followed Him: and He received them, and spoke to them about the kingdom of God, and healed those who had need of healing.

And when the day began to wear away, the twelve came, and said to Him, “Send the multitude away, that they may go into the towns and country round about, and lodge, and get provisions: for we are here in a deserted place.”

But He said unto them, “You give them to eat.” And they said, “We have no more than five loaves and two fish; unless we go and buy food for all these people.” For they were about five thousand men. And He said to His disciples, “Make them sit down in groups of fifty.” And they did so, and made them all sit down.

Then He took the five loaves and the two fish, and looking up to heaven, He blessed them, and broke, and gave to the disciples to set before the multitude. And they ate, and were all filled, and twelve baskets of the remaining fragments were taken by them.” Glory be to God forever. Amen

5. Litanies

1. O, Who tasted death in the flesh in the ninth hour for our sake, we the sinners, put to death our carnal lusts, O Christ, our God, and deliver us. Let my supplication draw close before You, O Lord; according to Your word give me understanding. Let my petition come before Your presence; according to Your word revive me.

2. O, You who commended the spirit into the hands of the Father as You hung on the cross in the ninth hour and guided the Thief who was crucified with You into entering the Paradise, do not neglect me, O Good One, nor reject me, I, the lost one; but sanctify my soul and enlighten my understanding, and allow me to be a partaker of the grace of Your life-giving mysteries; that when I taste of Your benevolences, I offer You praise without lukewarmness, longing for Your splendor above all things, O Christ our Lord, and deliver us.

3. O, You who were born of the Virgin for our sake, and endured crucifixion, O Good One, and abolished death by Your death, and manifested resurrection by Your resurrection, O God, do not turn away from those whom You have created with Your own hands, but manifest, O Good One, Your love for mankind. Accept from Your mother an intercession on our behalf. Deliver, O Savior, a humble people. Do not leave us to the end, and do not forsake us forever. Do not break Your covenant, and do not take away from us your mercy, for the sake of Abraham, Your beloved, Isaac, Your servant, and Israel, Your saint.

4. When the Thief saw the Prince of Life hung on the cross, he said: “Had not the One Crucified with us been God Incarnate, the sun would not hide its rays, nor would the earth have quaked trembling. But O, the Almighty One who endures all things, remember me, O Lord, when You come into Your kingdom.”

5. O, You who accepted unto Him the confession of the Thief on the cross, accept us unto You, O Good One, we who deserve the sentence of death because of our sins. We all confess our sins with him, acknowledging Your Divinity, and cry out with him saying, “Remember us, O Lord, when You come into Your Kingdom.”

6. When the mother saw the Lamb and Shepherd, the Savior of the world, hung on the Cross, she said while weeping, “The world rejoices in receiving salvation, while my heart burns as I look at Your crucifixion which You are enduring for the sake of all, my Son and my God.”






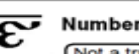














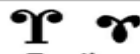













Coptic



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

THE COPTIC ALPHABET

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

The Coptic Alphabet has 32 letters

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

Origin 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 (ɪ) next to another vowel

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

ɪ ʌ ya **ʌ ɪ** ay **ɪ ɛ** ye **ɛ ɪ** ey
ɪ ɔ yo **ɔ ɪ** oy **ɪ ʊ** yo- **ʊ ɪ** o-y

ɪ ʌ ʌ	Mirror	ʌ ɪ ʌ ɪ	Grow, Increase
ɪ ɛ	Or	ɪ ʊ ɪ	Wash
ɪ ɔ ʌ	Sea	(ϕ ɪ ɔ ʌ	The Sea)
ɪ ʊ ɾ	Father	(ϕ ɪ ʊ ɾ	The Father)
ʊ ɪ ɰ	Bread	(π ɪ ʊ ɪ ɰ	The Bread)

Pronunciation when the (o ʊ)
is followed by another vowel

o ʊ ɪ (owwi) such as in **ɲ ɪ ϕ ɰ o ʊ ɪ**
o ʊ ʌ (owwa) such as in **ɛ θ o ʊ ʌ β**
o ʊ ɰ (owwee) such as in **o ʊ ɰ β**

ночри

hi

ночри пеннинѢ

Hi Sayedna

ночри пеніѡѤ

Hi Abouna

оѣѡѡ



Bye

оѣѡѡ
ѡен ꙗѡѡс

Bye
(in the Lord)

The possessive Pronouns (1)

	For s.m. nouns e.g. Father (ወጥ)	For s.f. nouns e.g. Mother (ሀላፊ)	For plural nouns e.g. Books (ጽሑፍ)
	π	ፓ	ፕ
My	ፓወጥ My father	ፓሀላፊ My mother	ፕጽሑፍ My books
Our	ፓፔፓወጥ Our father	ፓፔፓሀላፊ Our mother	ፕፕፕጽሑፍ Our books

Practice with some words MY OUR

Masculine	Feminine	Plural
ፖፖፓፓ God	ፖሀላፊ Sister	ሀላፊ Mothers
ወጥ Bread	ፖሀላፊ Power	ወጥ Fathers
ፖፖፓፓ Lord	ፖሀላፊ Daughter	ፖፖፓፓ Brothers
ፖሀላፊ Book	ፖሀላፊ City	ፖሀላፊ Sisters
ፖፖፓፓ Brother		

The possessive Pronouns (2)

	For s.m. nouns e.g. Father (ወጥ)	For s.f. nouns e.g. Mother (ሀላፊ)	For plural nouns e.g. Books (ጽሑፍ)
	π	ፓ	ፕ
Your (s.m.)	ፓፖፓወጥ Your father	ፓፖፓሀላፊ Your mother	ፕፖፓጽሑፍ Your books
Your (s.f.)	ፓፖፓወጥ Your father	ፓፖፓሀላፊ Your mother	ፕፖፓጽሑፍ Your books
Your (pl.)	ፓፓፓፓወጥ Your father	ፓፓፓፓሀላፊ Your mother	ፕፓፓፓጽሑፍ Your books

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

Masculine	Feminine	Plural
ፖፖፓፓ God	ፖሀላፊ Sister	ሀላፊ Mothers
ወጥ Bread	ፖሀላፊ Power	ወጥ Fathers
ፖፖፓፓ Lord	ፖሀላፊ Daughter	ፖፖፓፓ Brothers
ፖሀላፊ Book	ፖሀላፊ City	ፖሀላፊ Sisters
ፖፖፓፓ Brother		

The possessive Pronouns (3)

	For s.m. nouns e.g. Father (ወጥ)	For s.f. nouns e.g. Mother (ሀላፊ)	For plural nouns e.g. Books (ጽሑፍ)
	π	ፓ	ፕ
His	ፓፖፓወጥ His father	ፓፖፓሀላፊ His mother	ፕፖፓጽሑፍ His books
Her	ፓፖፓወጥ Her father	ፓፖፓሀላፊ Her mother	ፕፖፓጽሑፍ Her books
Their	ፓፖፓወጥ Their father	ፓፖፓሀላፊ Their mother	ፕፖፓጽሑፍ Their books

Practice with some words His Her Their

Masculine	Feminine	Plural
ፖፖፓፓ God	ፖሀላፊ Sister	ሀላፊ Mothers
ወጥ Bread	ፖሀላፊ Power	ወጥ Fathers
ፖፖፓፓ Lord	ፖሀላፊ Daughter	ፖፖፓፓ Brothers
ፖሀላፊ Book	ፖሀላፊ City	ፖሀላፊ Sisters
ፖፖፓፓ Brother		

Present Tense

	1 st person	2 nd person	3 rd person
(s.m.)	†	Ḳ(Ḳ) you	ḡ he
(s.f.)		ṬḲ you	ḥ she
(pl)	ṬḲṆ we	ṬḲṬḲṆ you	ḤḲ they

Negative of Present Tense

ḌṆ or Ḥ....ḌṆ

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

	1 st person	2 nd person	3 rd person
(s.m.)	†ṬḲḲ I pray	ḲṬḲḲ You pray	ḡṬḲḲ He prays
(s.f.)		ṬḲṬḲḲ You pray	ḥṬḲḲ She prays
(pl)	ṬḲṆṬḲḲ We pray	ṬḲṬḲṆṬḲḲ You pray	ḤṬḲḲ They pray

Present Tense	Negative of the present Tense	
†ṬḲḲ I pray	†ṬḲḲ ḌṆ I do not pray	Ḥ†ṬḲḲ ḌṆ I do not pray
ḤṬḲḲ They pray	ḤṬḲḲ ḌṆ They do not pray	ḤḤṬḲḲ ḌṆ They do not pray

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

ḤṬṬṆ	to know	ḤḲḲ	to sit down
ṬṬ	to read	ḤḲḲḲ	to snore
ḤḲ	to write	ṬṬṬṬ	to worship
†ṬṬ	to glorify	ḤḲ	to look at

ἸΝ ΤῆΣ ὀΝΟΜΑΤὸΣ τοῦ ΠΑΤΕΡΟΣ

In the Name of the Father

καὶ τοῦ Υἱοῦ

and the Son

καὶ τοῦ ἁγίου Πνεύματος

and the Holy Spirit

ὁ ὁ Θεὸς ὁ ὢν ἀμήν

One God Amen



ΠΑΤΕΡ ὁ ὢΣΤΙΝ ἐν τοῖς οὐρανοῖς

Our Father who art in Heaven

ἵνα ἡμεῖς ἀξίως σοὶ εὐχαριστήσωμεν

Make us worthy to say thankfully

ΠΑΤΕΡ ὁ ὢΣΤΙΝ ἐν τοῖς οὐρανοῖς

Our father who art in heaven

ἁγιασθήτω 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 τὸν ἄρτον ἡμῶν τὸν ἡμέτερον

Give us this day our daily bread

καὶ ἡμᾶς ἀφάρτων ἡμῶν

And forgive us our trespasses

ὡς ἡμεῖς ἀφάρτων ἡμῶν

As we forgive

τοῖς ἁμαρτωλοῖς ἡμῶν

those who trespass against us

καὶ μὴ ἵνα ἡμᾶς πειρασθῇς

And lead us not into temptation

ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ ἐχθροῦ

But deliver us from the evil one

ἐν ᾧ ὁ Χριστὸς Ἰησοῦς ὁ Κύριος

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,

ἀεὶ ἀμήν

forever, Amen

Hymns & Rituals



1. The Praxis (Acts) Response for the First Week of the Blessed Month of Koiahk

The Praxis (Acts) Response is chanted after the reading of the Catholic Epistle, before the reading of the Praxis (Acts of the Apostles).

This is the Praxis (Acts) response for the first week of the blessed month of Koiahk.

Hail to Gabriel, the great archangel. Hail to him who announced glad tidings to the Virgin Mary.

Χερε Σαβριηλ: πιγιωτ̐ ἡρχηαγγελος: χερε φη ἔταφρι ψεννοτ̐ι ἡΜαρια τ̐ Παρθενος.

Blessed are You indeed, with Your good Father and the Holy Spirit, for You have come and saved us. Have mercy on us.

Κ̐σμαρωοτ̐ ἄληθως: νεμ Πεκιωτ̐ ἡ̐σταθος: νεμ Π̐πνευμα ε̐θοταβ: χε ακ̐ι ακωτ̐ ἡμον και παν.

2. The Verses of Cymbals for the Feast of the Nativity in the Joyful Tune

The verses of cymbals are chanted after the prayer of Thanksgiving during the Raising of Incense Prayers (Vespers and Matins). They are chanted in either the annual or the joyful tune depending on the season. During the Feast of the Nativity, they are chanted in the joyful tune.

The virginal birth and spiritual pangs – a paradoxical wonder, according to the prophetic voices!

Π̐χινμ̐ιςι ἡπαρθενικον ο̐νοθ̐ ν̐νακ̐ρι ἡ̐πνευματικον ο̐γ̐ωφ̐ηρι ἡ̐αραδοζον κατα ν̐ς̐μη ἡ̐προφητικον.

Hail to Bethlehem, the city of the prophets, in which Christ was born, the second Adam.

Χερε Βηθλεεμ: ἔπολις ἡ̐̐προφητης: θεεταγμες Π̐̐χριστος ἡ̐̐ητης: πιμαθ̐ ε̐νατ̐ ἡ̐λλαμ.



3. The Introduction to the Midnight Praise (Tentheeno)


(Alternating Coptic and English starting with Coptic)

This is the first hymn chanted during the Midnight Praise. It is chanted before the First Canticle.

It is also the first prayer of the Midnight Prayer in the Holy Book of Hours

Arise, O children of the Light: let us praise the Lord of hosts.	ἮΝ ὁΝΝΟΥ ἑπὶ ὠινιῶν ἡντε ΠΙΟΥΙΝΙ ἡντε ὧς ἑΠΒΟΙΣ ἡντε ΝΙΧΟΜ.
+ That He may grant us the salvation of our souls.	ΘΟΠΩΣ ἡντε ἑρῶμοτ ἡαν ἡπσωτ ἡντε ΝΕΝΨΥΧΗ.
Whenever we stand before You in the flesh.	ἮΕΝ ἡχιν ὁρενὸρι ἑρατεν ἡπεκῶθο σωματικός.
+ Cast away from our minds the slumber of sleep.	ἈλΙΟΥΓΙ ἑβὼλ ἡτεν πεννοῦς ἡπιῶνιμ ἡντε τῆβωι.
Grant us sobriety, O Lord that we may know how to stand before You at times of prayer.	Ἦοι ἡαν ΠΒΟΙΣ ἡνομετρεῖ ἡντε ΘΟΠΩΣ ἡντε κατ' ἡντε ὧς ἑρατεν ἡπεκῶθο ἡ φῆατ ἡντε τ' ἡπροσεύχη.
+ And ascribe unto You the befitting glorification, and win the forgiveness of our many sins: <i>Glory be to You, O Lover of Mankind.</i>	ΟΥΟΖ ἡντε νοῦωρπ ἡακ ἑπὶ ὠι ἡτ' ὁζολοσία ἑτερῆρεπι: ΟΥΟΖ ἡντε ὠαῶνι ἑπῶ ἑβὼλ ἡντε ἡννοβιετω: ΔΟΞΑ CΙ ΦΙΛΑΝΘΡΩΠΕ.
Behold bless the Lord, O you servants of the Lord: <i>Glory be to You, O Lover of Mankind.</i>	ΘΗΠΠΕ ΔΕ ἑμοῦ ἑΠΒΟΙΣ ΝΙΕΒΙΑΙΚ ἡντε ΠΒΟΙΣ: ΔΟΞΑ CΙ ΦΙΛΑΝΘΡΩΠΕ.
+ You who stand in the house of the Lord, in the courts of the house of our God: <i>Glory be to You, O Lover of Mankind.</i>	ΠΗΕΤὸρι ἑρατοῦ ἡΕΝ ἡνι ἡΠΒΟΙΣ: ἡΕΝ ΝΙΑΥΛΗΟΥ ἡντε ἡνι ἡΠΕΝΝΟΥτ': ΔΟΞΑ CΙ ΦΙΛΑΝΘΡΩΠΕ.
By night, lift up your hands, O you saints, and bless the Lord: <i>Glory be to You, O Lover of Mankind.</i>	Πῆρῃ ἡΕΝ ΝΙΕΧΩΡῶ και ἡντε ἡντε ἑπὶ ὠι ΝΗΕΘΟΥΑΒ ἑμοῦ ἑΠΒΟΙΣ: ΔΟΞΑ CΙ ΦΙΛΑΝΘΡΩΠΕ.
+ The Lord bless you from Zion, Who made heaven and earth: <i>Glory be to You, O Lover of Mankind.</i>	ΠΒΟΙΣ ἑῤῥῆμοῦ ἑροκ ἑβὼλ ἡΕΝ CΙΩΝ ΦΗΕΤΑΦΘΑΜΙὸ ἡτ' ἑ ΝΕΜ ἡΚΑΒΙ: ΔΟΞΑ CΙ ΦΙΛΑΝΘΡΩΠΕ.
Let my cry come near before You, O Lord. Give me understanding according to Your word: <i>Glory be to You, O Lover of Mankind.</i>	ἮΑΡΕ ΠΑΤῆΟ ἡΩΝΤ ἡπεκῶθο ΠΒΟΙΣ: ΜΑΚΑΤ ΝΗ ΚΑΤΑ ΠΕΚCΑΧΙ: ΔΟΞΑ CΙ ΦΙΛΑΝΘΡΩΠΕ.
+ Let my supplication come before You. Deliver me according to Your word: <i>Glory be to You, O Lover of Mankind.</i>	ἑῤῥῆ ἑῤῥῆ ἡπεκῶθο ἡῤῥῆ ΠΑΔΖΙΩΜΑ: ΚΑΤΑ ΠΕΚCΑΧΙ ΜΑΤΑΝΘΟΙ: ΔΟΞΑ CΙ ΦΙΛΑΝΘΡΩΠΕ.
My lips shall utter praise, for You teach me Your statutes: <i>Glory be to You, O Lover of Mankind.</i>	ἑΡΕ ἡΑCΦΟΤΟΥ ΒΕΒΙ ἡΟΥCμοῦ ἑῤῥῆ ΠΑΚΩΑΝ ἡCΑΒΟΙ ἑΝΕΚΜΕΘΜΗ: ΔΟΞΑ CΙ ΦΙΛΑΝΘΡΩΠΕ.
+ My tongue shall speak of Your words, for all Your commandments are righteousness: <i>Glory be to You, O Lover of Mankind.</i>	ΠΑΛΑC ἑῤῥῆ ἡΕΝ ΝΕΚCΑΧΙ: ῤΕ ΝΕΚΕΝΤΟΛΗ ΤΗΡΟΥ ἡΑΝΜΕΘΜΗ ΝΕ: ΔΟΞΑ CΙ ΦΙΛΑΝΘΡΩΠΕ.

Let Your hand become my help, for I have chosen Your precepts: <i>Glory be to You, O Lover of Mankind.</i>	Ἦρεσσωπι ἦχε τεκχιχ ἐφῆναρμετ: χε νεκεντολῆ ἀιερέπιτμιν ἐρωτ: Δοξα ci φιλανῶρωπε.
+ I longed for Your salvation, O Lord, and Your law is my delight: <i>Glory be to You, O Lover of Mankind.</i>	Διδίωσσωτ ἡπεκοτχαῖ Πβοιc: οτορ πεκνομoc πε ταμελετη: Δοξα ci φιλανῶρωπε.
Let my soul live, and it shall praise You, and let Your judgments help me: <i>Glory be to You, O Lover of Mankind.</i>	Εςἐωνᾷ ἦχε ταψτχη οτορ εςἐςμοτ ἐροκ: οτορ νεκρᾱπ εὔερβοῆθιν ἐροι: Δοξα ci φιλανῶρωπε.
+ I have gone astray like a lost sheep: seek Your servant, for I do not forget Your commandments: <i>Glory be to You, O Lover of Mankind.</i>	Δισωρεμ ἡφρητ ἡοὔεσωτ ἐαττακο: κωτ ἡσαπεκβωκ χε νεκεντολῆ ἡπιερποτωβω: Δοξα ci φιλανῶρωπε.
Glory be to the Father and the Son, and the Holy Spirit: <i>Glory be to You, O Lover of Mankind.</i>	Δοξα Πατρι κε Υἱῷ κε ἁγίῳ Πνευματι: Δοξα ci φιλανῶρωπε.
+ Now, and forever, and unto the age of all ages Amen: <i>Glory be to You, O Lover of Mankind.</i>	Κε νῆν κε ἀὶ κειστοτc ἐῶναςτων ἐῶνων ἁμην: Δοξα ci φιλανῶρωπε.
Glory be to the Father and the Son and the Holy Spirit, now and forever and unto all ages, Amen: <i>Glory be to You, O Lover of Mankind.</i>	Πῶοτ ἡΦιωτ νεμ Πωηρι νεμ Πῖπνευμα εθοταβ: ιcχεν τῆνοτ νεμ ψα ἐνερ ἡτενιῆνερ τηροτ ἁμην: Δοξα ci φιλανῶρωπε.
+ Glory be to You, O Good One, the Lover of Mankind. Glory be to Your mother, the Virgin, and all Your saints: <i>Glory be to You, O Lover of Mankind.</i>	Πῶοτ νακ πιμairωμ ἡᾱταθοc: πῶοτ ἡτεκματ ἡπαρθενoc νεμ νηεθοταβ τηροτ ἡτακ: Δοξα ci φιλανῶρωπε.
Glory be to You, O Only-Begotten one. O Holy Trinity, have mercy upon us: <i>Glory be to You, O Lover of Mankind.</i>	Δοξα ci ὁμονοσενηc ἁγία Τριαc ἐλεῆσον ἡμαc: Δοξα ci φιλανῶρωπε.
+ Let God arise and let all His enemies be scattered, and let all that hate His Holy Name flee from before His face: <i>Glory be to You, O Lover of Mankind.</i>	Ἦρεττωνη ἦχε Φτ: μαροτχωρ ἐβολ ἦχε νετχαχι τηροτ: μαροτφωτ ἐβολ ᾱτῆρ ἡπερσο ἦχε οτορ νιβεν εθομocτ ἡπετραν εθοταβ: Δοξα ci φιλανῶρωπε.
As for Your people let them be blessed, a thousand thousand fold, and ten thousand ten thousand fold, doing Your will.	Πεκλαoc δε μαρεσσωπι ᾱεν πῖcμοτ ἐρᾱνανω ἡωο νεμ ρανῶβα ἡῶβαετῖρι ἡπεκοτωω.
+ O Lord, open my lips, and my mouth shall show forth Your praise.	Πβοιc εκἐλoτων ἡναcφοτοτ: οτορ ἐρε ρω χω ἡπεκcμοτ.



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

