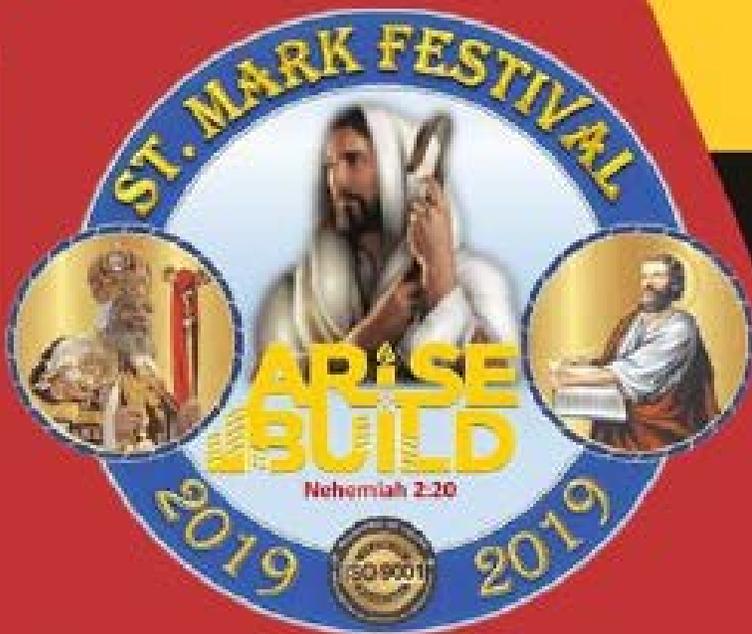




ARISE and BUILD

Neh 2:20

MIDDLE SCHOOL



HIS HOLINESS POPE TAWADROS II



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



Arise and Build

**“The God of heaven Himself will prosper us;
therefore we His servants will arise and build” Nehemiah 2:20**

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



Arise and Build

**“The God of heaven Himself will prosper us;
therefore we His servants will arise and build” Nehemiah 2:20**

St. Mark's Festival 2019 Anthem

**In God's strength we'll rise and build
The whole world with light we'll fill** (x 2)

We will build
Our kindness, goodness, and our hope
Like an oak
Our faith has roots that reach deep down
And mighty boughs
Monks and saints and martyrs crowned

**Our Church is built by rising prayer
Under Christ's care** (x 2)
**He's the rock, the cornerstone
Our firm foundation that never fails**

He'll prosper us
And we will arise and build

Arise and Build

"The God of heaven Himself will prosper us;
therefore we His servants will arise and build." Nehemiah 2:20

1- Arise:

Sin destroys us physically and spiritually, depriving us of eternal life. Repentance is the resurrection from sin. Repentance is a spiritual awakening and decision to return to the Lord Jesus Christ and the Church.

Repentance and Confession in our Church



- The true inner feeling of **REGRET** about the sin and knowing that it's a spiritual death and separation from God
- The **INTENT AND DECISION TO LEAVE** the sin which shows in the spiritual strive against it.
- **CONFESSION** to a priest as our Lord Jesus Christ said, "**Whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.**" **Matthew 18:18**, then partaking of the Holy Eucharist

Successful Repentance:

- **IMMEDIATE**.... "**Behold, now is the accepted time; behold, now is the day of salvation.**" **2 Corinthians 6:2**
- **DECISIVE**... "**I will arise and go to my father.**" **Luke 15:18**
- **INCLUSIVE** of all the aspects of man: thoughts, senses, heart, will, and works
- **CONTINUOUS**... renewal of the mind and a rise after every sin
- **FRUITFUL**... by doing righteous works, "**bear fruits worthy of repentance.**" **Matthew 3:8**



2- Build:

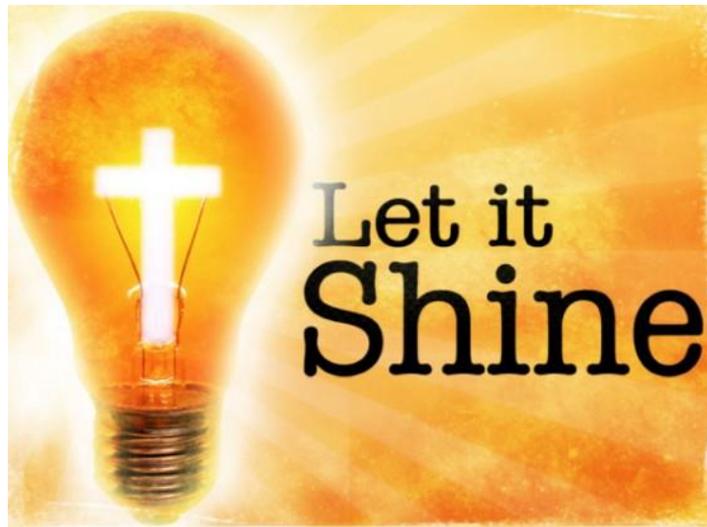
After we arise, we need to start building ourselves....

- **THE BODY** ... "For no one ever hated his own flesh, but nourishes and cherishes it." Ephesians 5:29
- **THE SOUL**... when satisfied by the Lord Jesus Christ, will reject the corrupt offers of the devil and the world.
- **THE MIND**... the presence in the church, and the active participation in service will fill the mind with holy thoughts.
- **THE SPIRIT**... with prayers and fasts, the sacraments and membership in the body of Christ.
- Holy social **RELATIONSHIPS**... in the family, church, and community.



This is how we arise and build ourselves in all aspects and have a positive influence on our communities by service, being a good role model and live the teachings of our Lord Jesus Christ when He said:

"Let your light so shine before men, that they may see your good works and glorify your Father in heaven." Matthew 5:16



The Blessing in the Life of Haggai

Haggai the Prophet

- Haggai in Hebrew means “*festive*.” It is said he was given this name because he was born on a feast day.
- He was born in Babylon, the land of captivity. Later, he went up to Judah with Zerubbabel in the first return in 536 B.C.
- Haggai, Zachariah, and Malachi are considered the after-captivity prophets.
- He performed his prophetic works in the year 520 B.C. in the second year of the reign of King Darius.
- He started his prophetic works two months before Zachariah the prophet, and they were very close friends, and shared the same goals in their prophetic work.
- He prophesied for 3 months and 24 days.

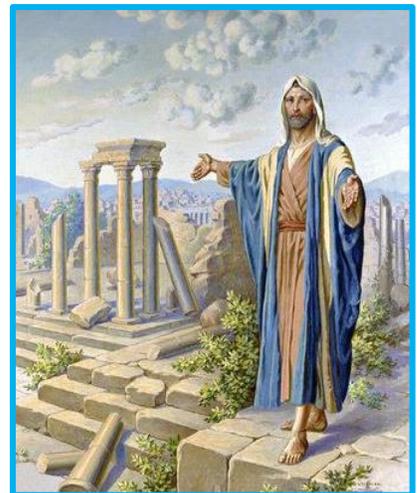
Zerubbabel

- Zerubbabel means “born in Babylon”.
- Zerubbabel symbolizes our Lord Jesus Christ.
- He was from the descendants of David, just as our Lord Jesus Christ.
- He was a ruler over God’s people after captivity, just as our Lord Jesus Christ is our ruler after He freed us from the captivity of sin (crucifixion).

Introduction to the Book:

The Book of Haggai is a book from the Old Testament, it has only two chapters.

As the people started neglecting the temple and started to focus on their own lives, Haggai warned them that the blessings will depart from them and urged them to work. He spoke with simplicity about God being first in everyone’s life. We must prioritize Him before our personal lives, directing our focus to the new house which is in the Christ Jesus to come.



First Prophecy:

- The prophet reveals the beginning of his prophetic work and in Haggai 2:20 the prophet reveals the last of his work.
- The word “hand” in this book means “strength.” It is a metaphor that illustrates that the prophetic Word of God is like a spiritual sword given to destroy evil, and the prophets must reveal it without fear or doubt.
- He urges the people to rebuild the House of the Lord.
- He rebuked the people for rebuilding their own houses and neglecting the House of the Lord warning them that the blessings will be taken away if they did not heed and obey.
- God called the people **“This people” (Haggai 1:2)** and not “My people” because they have sinned against Him, and when people sin against Him, He doesn’t call them His.
- The Spirit stirred the people and everyone started to work together in one spirit and one accord. A message of unity for everyone to gather together and partake of the blessing.
- **“Consider your ways...” (Haggai 1:5)** Meaning examine your hearts and repent. What is keeping you away from the Lord?
- **“Go up to the mountains...” (Haggai 1:8)** The mountains did not descend for the people but they went up for it, and so will heaven be. We must work for our eternal salvation, we must rise, and head to the mountain.
- **“Build the temple, that I may take pleasure in it and be glorified...” (Haggai 1:8)** God is inviting the people to work in His house, He does not force them to do anything. This shows us the free will that God has given us. Credit is given to the people for building God’s house, even though God is the true builder.



Second Prophecy:

- The prophecy was told in the 12th day on the 7th month.
- He told the people about the new altar that He will establish.
- That day was a festive day for the people of the nation, and it was a double message that the people shouldn't only rejoice because of the feast but also the blessing of building God's house.
- He encouraged the people as the war of despair started regarding the old temple. The elders who were present witnessed the old temple that was built by Solomon and destroyed by Nebuchadnezzar. They were sad, they felt the new temple was not being built with the same effort, and not as beautiful.
- The elders were turning the joyous event of building God's house into despair and mourning. It is a symbol of what the devil plants inside of us at the moments of joy, as we build God's house inside our hearts every day. By His dwelling in us He establishes the inner-peace.
- **"I am with you says the Lord" (Haggai 1:13).** God encourages the people and assures them that He is with them because they haven't neglected Him.
- **"The glory of this latter temple shall be greater than the former,' says the Lord of hosts" (Haggai 2:9).** The first temple was fancy in its architecture, but the second temple built by Zerubbabel, the Lord refers to it as His own body, which is the Church. Also, the second temple was used by our Lord Jesus Christ in His service on earth which shows its importance and its meaning.



Third Prophecy:

- God asks them for the purity of their hearts.
- He confirms that neglecting God will cost them the huge blessing of building His temple.
- He confirms that God does not want the work or offerings if they are offered with an impure or an unpeaceful heart; it counts as unclean.
- Building God’s House is important, but it is more important to have a heart that is ready to build it. Even though the altar is established for the purification of our hearts, our Lord Jesus Christ does not accept the altar as a house for Himself if we are not offering our hearts as inner altars for the Lord to dwell in.
- **“Now, ask the priests concerning the law” (Haggai 2:11).** The Lord confirms here that they must be free of sin, and to learn the law from the priests. Priests are a blessing for us, to teach and guide us.

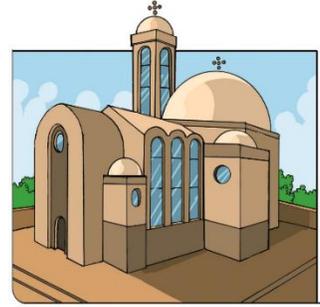


Fourth Prophecy:

- Zerubbabel chosen for the work.
- God speaks to Zerubbabel who is from the descendants of David. God blesses him and comforts his heart that He will destroy the Gentile kingdoms. It assures us that no matter what problem we face, we will get through it because we have God in everything we do.
- He confirms to the people that God establishes Himself into their hearts, and their lives.
- Throughout this book the Lord declares His unity with us in His Son so that we become as a signet ring in His hand and that He chose us as beloved to Himself.
- This book calls for rebuilding the House of the Lord after the captivity, it is a symbol of establishing the House of the Lord in our heart through the water of Baptism. We are renewed by the water of Baptism, just like the temple was risen and renewed by God.

The Church

In Greek the word church is “*ἐκκλησία*”, it means a place of gathering and joy. Church is a building sanctified to be the House of God. The Church is where those who believe in the Lord Jesus Christ gather around His Body and Blood. The Church is like being in heaven on earth.



The Building of the Church:

From the beginning of creation, God gave His people places and ways to worship Him and have a relationship with Him. The building of the Church has evolved over the years as man's understanding and spirituality changed.

In the Old Testament it began with the Garden of Eden, then the altar and Bethel, to the Tabernacle, then the Temple until we reached the Church in the New Testament.



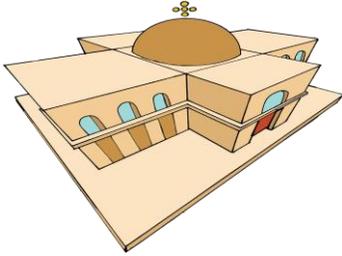
The Church in the Old Testament:

- The Garden of Eden is considered the first Church. Adam and Eve were created and were in constant communication with God in the Garden of Eden. **(Genesis 2:8-3:24)**
- Noah's Ark saved him and his family; just like the Church that saves us. **“There is no salvation for man if he's outside the Church.” (St. Cyprian)**
- The altar was the place God dwells and the place of our communication with God. **(Genesis 3:21)**
- When Jacob dreamt about the ladder to heaven, he woke up and said, **“This is none other than the house of God.” (Genesis 28:17)**
- Jacob’s dream is a picture of heaven, the way the Church is built is very similar to that image.
- The Tabernacle was built according to all that God showed Moses to be God's dwelling among His people **(Exodus 25:9)**. The Tabernacle travelled with the people as a symbol that we are strangers in the world and we strive to attain heaven, our eternal home.
- The Scriptures themselves are the inspiration for the Temple. As Solomon the wise said: **“You have commanded me to build a temple upon Your Holy mount...a resemblance of the holy tabernacle, which You have prepared from the beginning” (Wisdom of Solomon 9:8)**

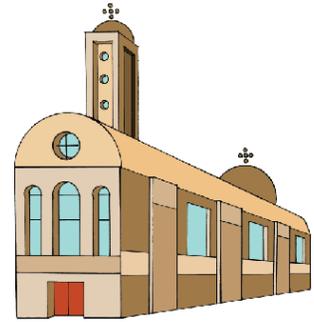
The Church in the New Testament:

Shapes of the Church:

A ship (An ark): The Church protects us from any danger. The shape of the ship reminds us of Noah's ark where the people were saved from the flood, likewise the Church can protect and save us.

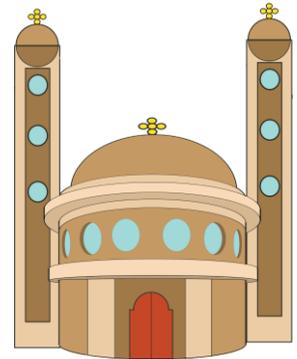


A cross: Our Lord Jesus Christ died for us on the Cross to save us so we can go to Heaven. The Church is the way to heaven.



A circle: It refers to the eternal nature of the Church, as being endless with no beginning and no end, just like our Lord Jesus Christ.

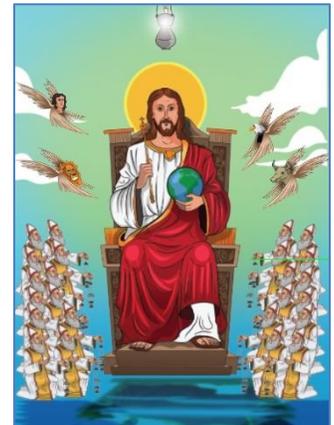
Facing the East: Our Lord Jesus Christ is the Sun of Righteousness (**Malachi 4:2**) and the sun rises from the east. Therefore, we face the east when we pray.



Understanding the Rites of the Church Building:

The Sanctuary:

- The **Sanctuary** is elevated by several steps, it is the holiest place in the Church.
- In the east part of the Church, inside the Sanctuary is the **Niche**, "**The Bosom of the Father**". It is a semi-circular wall with the icon of the Lord Jesus Christ on His throne, the four incorporeal creatures, and the 24 priests offering incense. It represents Heaven, where the Lord Jesus Christ and the Heavenly beings dwell. There are seven steps leading up to the icon as a symbol of the seven orders of priesthood.
- The **Altar** is in the center, behind the iconostasis. On top of the Altar is the **Throne**, where the chalice (cup) is placed inside.
- The location of the Altar symbolizes the Ark of the Covenant, which was placed in the Holy of Holies in the Tabernacle and the Temple (**2 Ch. 5:7**).
- Just as the Ark of the Covenant was a special place of meeting between God and man (**Ex. 25:22**), so is the Altar where we receive **the Sacrament of the Eucharist**.
- Our Orthodox Church teaches us to prostrate (bow down) before the Sanctuary when we enter the Church, thanking God for His mercy to allow us to come to Him.



The Iconostasis:

- The iconostasis lies between the Sanctuary and the chancel (where the deacons stand).
- It represents one of the most important architectural features of the Orthodox Church. It confirms our relationship with Heaven and the saints.
- It can be made of wood, bricks or marble.
- It has icons of our Lord Jesus Christ, angels, the disciples, and saints. When we look at the iconostas we should direct our eyes to heaven and remember the Victorious Church and their unity with us, the Striving Church.
- On top of the iconostasis is an icon of the Last Supper and the Crucifix.
- The iconostasis has three doors, **the Royal Door** is in the center, it is the entrance to the main sanctuary used by clergy members only. There are two other doors, one on each side of the iconostasis for the side sanctuaries.



The Nave: The nave is separated from the sanctuary by the iconostasis and steps. The nave gets its name from the Latin “navies,” meaning a ship. It is usually divided into two parts:

1. The chancel, or chorus of deacons.
2. The chorus of believers, or the nave of the Church.

The Lectern: “The place of the Gospel”. It is the place where the priest and the readers stand to read the liturgical readings and the Holy Gospel.



The Baptistry:

- The Baptistry is the birthplace of a “new” Christian.
- The Baptistry should be built at the northwest side of the Church (left side of entrance). While the altar faces the east, the Baptistry is built at the west, so it transports those who are in the west of our Lord Jesus Christ, to His east where He dwells.

Bethlehem: The place where the holy bread is made is called Bethlehem and it refers to the birth of our Lord Jesus Christ in the manger in Bethlehem of Judea. It is usually in an area of the Church separate from the main prayer area.

The Church is full of heavenly symbols and spiritual messages to remind everyone of the story of salvation, offered by the Lord Jesus Christ and through the Church.

Activity: What does the Holy Bible say about the Church in these verses:

1. **Acts 20:28**

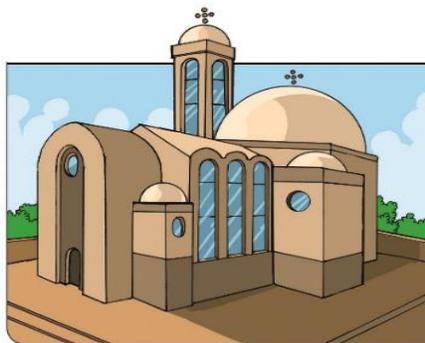
2. **Genesis 28:17**

3. **Revelation 19:7**

4. **1 Peter 5:2-3**

5. **1 Timothy 3:5**

6. **2 Corinthians 6:16**



The Foundation of the Church

- ❖ The Church of the New Testament began on the **Feast of the Pentecost**. After 50 days of the Resurrection of the Lord Jesus Christ, the Holy Spirit descended upon the disciples.
- ❖ The first Christians were from among humble groups of fishermen and simple people. The Lord told them to **“Go into all the world and preach the gospel to every creature.” (Mark 16:15)**
- ❖ Christianity did not invade the world with violence or weapons, but with faith, love, humility, and the great sacrifice of the Lord Jesus Christ on the Cross for mankind.
- ❖ The 12 disciples and the 70 apostles preached everywhere in the world known at that time. They preached in: **North Africa, Asia minor, Europe, and India.** They established the apostolic thrones in many essential and significant places.



I- The Apostolic Thrones in the First Era of Christianity:

Jerusalem, Antioch and Alexandria were all given the thrones for their geographical location, and their cultures. They were the source for spreading the Word of God to the surrounding countries. The apostles went on missionary trips to preach and then returned to Jerusalem, Antioch and Alexandria.

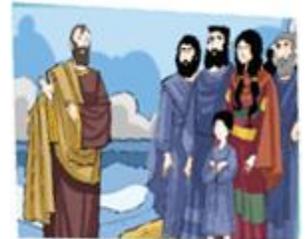
1. The Church of Jerusalem:

- Jerusalem is the center of Judaism and the home of the Jews all over the world.
- Christianity was born by the descending of the Holy Spirit upon the disciples in Jerusalem.
- The Church was established in the house of St. Mark, in the upper room, and it was the center of preaching for all the apostles in the beginning of their apostolic work.
- St. James the Apostle was the first Bishop of Jerusalem and leader of the Council of Jerusalem.
- Jerusalem was the first city to taste the beauty of the Lord Jesus Christ, and it was blessed by His Blood which was shed for mankind.
- The apostolic work started in Jerusalem, and the city was blessed by the blood of the martyrs, such as St. Stephen the deacon, the first martyr.
- Jerusalem was considered the mother church, but it did not remain due to its destruction in 70 A.D.



2. The Church of Antioch (Syria):

- The Church of Antioch is the closest church to Jerusalem, and it is the commercial capital of the Roman Empire.
- It is located between the two continents Asia and Europe.
- St. Barnabas was the first to preach there, followed by St. Paul.
- The Church's responsibility was to provide support for the evangelists departing from there.
- The Church of Antioch was the first church to be established in a land of Gentiles.
- The term "Christians" was first introduced in the Church of Antioch.
- St. Peter arrived in the Church after the Council of Jerusalem, and it became the center of St. Paul's missionary trips.



3. The Church of Alexandria:

- The city of Alexandria was considered the second most important city under the Roman Empire after Rome. It was the most authentic city from a cultural, and knowledgeable perspective.
- It had the school of Alexandria, the largest scientific and philosophical center in the pagan world, and it was known for its famous library of valuable books and manuscripts.
- The city was inhabited by so many nationalities including Egyptians, Greeks, Romans, Jews. The schools in the city taught Greek and Roman pagan philosophies.
- The Church was established by St. Mark the Apostle, who wrote the Gospel of St. Mark.



***After the first Apostolic Era, the Church of Constantinople and the Church of Rome were considered locations for Apostolic thrones. There was a total of 5 Apostolic thrones by that time.**

II- St. Mark and the Establishment of the Church of Alexandria (The Church of Egypt):

- In the first century, St. Mark preached in the land of Egypt during the reign of Emperor Nero. This was about 20 years after the Ascension of the Lord Jesus Christ to Heaven.
- The Coptic (Also known as Egyptian) Church was called the Church of St. Mark in honor of his blessed soul and work done for the Church.
- St. Mark is the first of 118 patriarchs of the Coptic Church, and all the patriarchs are called *“Successors of St. Mark”*.
- The Universal Church remained in unity until 451 when the Council of Chalcedon took place. The Council of Chalcedon caused a big schism within the Church and was divided into two groups, Chalcedonian and non-Chalcedonian.
- The non-Chalcedonian churches, under the leadership of the Coptic Church believe in one nature of our Lord Jesus Christ. His humanity and His divinity are united in one nature of the Incarnate God. **“He made it one with His divinity without mingling, without confusion, and without alteration...” -Liturgy of St. Basil**
- The Chalcedonian churches, under the leadership of the Church of Rome, believe that Christ has two natures even after the unification.
- In the 11th century there was a division among the western churches. Some churches followed the Church of Rome and they were called *“Catholics”* and other churches followed Constantinople, and they were called *“Roman Orthodox”*.



The Beginning of the Protestant Church:

- In the 16th century, Martin Luther protested the Catholic Church, and he called that movement *“The Reformation”* which means proper rebuilding.
- The movement started from Germany and protested some of the Roman Church’s doctrines and teachings. These groups of people were called the *“Protestants.”*
- So many divisions occurred in the Protestant Church and led to many other denominations until the present day.

III- The Spreading of the Coptic Orthodox Church in the World:

- His Holiness Pope Cyril VI, the 116th Pope of our Coptic Church had a huge role in spreading the faith in other continents. He served the Church faithfully during his papacy.
- During St. Cyril's papacy new churches were established in **Australia, Canada, United States, Kuwait, Lebanon and other places.**
- His Holiness appointed a Metropolitan over the Diocese of Ethiopia as requested by its people.
- His Holiness Pope Shenouda III followed the same footsteps in his papacy, and the Church grew and spread in all the world.
- In 1987, His Holiness Pope Shenouda III went on his first visit to the churches in the lands of immigration. This trip was called "The 100 days trip".
- He continued these visits annually, consecrated many churches, and met with the priests to check on them and their communities.
- The priests also travelled to Egypt to meet His Holiness and be blessed by his knowledge and guidance.
- The Church excelled in greatness under the papacy of His Holiness Pope Shenouda III.
- The Church still excels today under the papacy of His Holiness Pope Tawadros II. May the Lord Jesus Christ keep him for many years and peaceful times.



H.H. Pope Cyril VI,
116th Pope



H.H. Pope Shenouda III,
117th Pope



H.H. Tawadros II,
118th Pope

St. Shenouda the Archimandrite

The Journey of the Archimandrite

St. Shenouda's Early Life:

St. Shenouda was born in 333 A.D in a village in Akhmeem in Egypt. His parents were righteous people and raised him in the fear of God and love of the Church. He was very righteous, dedicated to the Church and the readings of the Holy Bible. When St. Shenouda grew up, his father entrusted him with the care of the sheep. He tended to the sheep, gave his food to the shepherds, and spent his day fasting.

His uncle St. Pigol was the abbot of a monastery. His father took St. Shenouda to be blessed by his uncle and visit the blessed monastery. When St. Pigol saw him, he laid St. Shenouda's hands on his own head and said, "**You bless me, my child, for you will be a father for many people.**" And from that moment, it was known what St. Shenouda's future will be. Many fathers in the monastery saw the hands of this young man illuminating while he was praying.

St. Shenouda's Monastic Life:

He stayed in the monastery from a young age until he was ordained a monk. His uncle dressed him with the Holy Eskeem (string of plaited leather with crosses) and knew in his heart that he would be a father for many people.



He was later entrusted with the training of the new monks. Around 383 A.D., he was chosen by his fellow monks to succeed his uncle as the abbot of the monastery. One day the monks heard a voice from heaven saying, "**Shenouda has become the Archimandrite**". He dedicated himself to worship and intense asceticism.

He is known to be one of the most effective monks to practice communal monasticism after St. Pachomius. He was firm in his leadership. The monks followed his teachings and were dedicated to prayers, fasting, praises, working, and following God's commandments in fear and love.

He was very focused in his studies regarding the Holy Bible and he always encouraged the monks to memorize it. He loved the Coptic language and was very educated and knowledgeable in it. It was written about him from one of the known writers outside of the Church that he is one of the most influential people in the history of the Coptic Church.

He fought idol worshippers and destroyed their temples. He fought the evil tricks and magic that were becoming popular among the city. He was determined in building new churches.

He cared for the needy, hungry, the persecuted, and the oppressed. He accompanied the oppressed to the leaders to get them their rights.

St. Shenouda the Archimandrite:

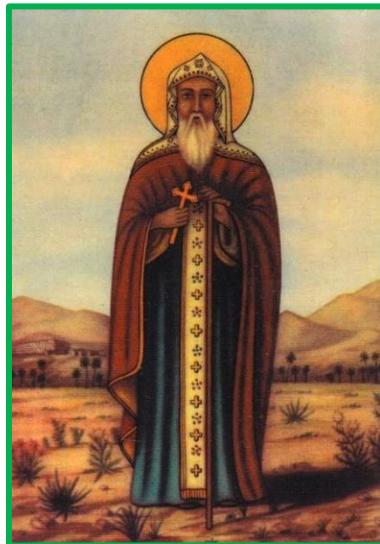
St. Shenouda was known as the Archimandrite because he lived the life of solitude for many years and would seek it every now and then in his service. He was given that title because he exceeded in his greatness and was a great help for young monks by encouraging them to pursue the monastic life.

The Blessings of St. Shenouda's Life:

- St. Shenouda lived for 118 years, he departed in 451 AD.
- He served as an abbot for monasteries and convents for 66 years.
- He was a father for 4000 monks and 1800 nuns.
- He attended many councils, and attended the Ecumenical Council of Ephesus with His Holiness Pope Cyril I in 431 A.D.
- His work against Nestorius the heretic and his heresy were very effective, as he proved him wrong regarding the nature of our Lord Jesus Christ.
- He was called "The Prophet Saint" by His Holiness Pope Cyril I.
- Our Church commemorates him twice a year:
 - His departure on the 7th of the Coptic Month of Epep (July 14)
 - The consecration of his church on the 1st day of the Coptic month of Koiahk (December 10)



**“On the festive and happy moments, utter the name Jesus.
On the sad and hardship moments, utter the name Jesus.
On the laughing moments, always utter the name Jesus.”**
– sayings of St. Shenouda the Archimandrite



The Holy Bible

Is everything in the Holy Bible true?

The Holy Bible is not just words that talk about God, it is the true Word of God written by humans guided by the Holy Spirit for all mankind. The Holy Bible was written by almost 40 people, and its development took around 15 or 16 centuries to be fully adopted.

“Knowing this first, that no prophecy of Scripture is of any private interpretation, for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit” . (I Peter 20-21).



The Coptic Church uses 3 interpretations of the Holy Bible that are complementary to each other:

1. **Historical interpretation:** Signifies the date, time, and reality of an event taking place.
2. **Theophoric or Messianic interpretation:** The symbolism directed straight to our Lord Jesus Christ and our salvation. Theophoric comes from Theophany which is the appearance of God.
3. **Spiritual interpretation:** Disciplines, teaches, and directs our lives as Christians, as well as applying the spiritual fruits to be blessed and live a life of righteousness.

The Church believes in the holiness of the Old Testament. All the prophecies in the Old Testament about our Lord Jesus Christ were fulfilled in the New Testament.



Mythology:

In other religions throughout history their beliefs were based on mythology and mythological characters. The Church was questioned many times about mythology in the Old Testament, and the Church fathers defended the Word of God answering many questions and false accusations.

Some of the questions asked:

1. Are the 11 chapters of the beginning of the creation in the Book of Genesis real or mythological?

They are real, we believe in every story and every event of the Holy Bible as a real event that truly happened.

2. Are Adam and Eve real people?

Yes, Adam and Eve, as well as Noah and his sons are all real people and played a significant role in the history of mankind and the relationship of God with man. Some religions believe in the theory of evolution, and do not believe in the first human. They do not believe in what the Holy Bible says so they make up their own theories.

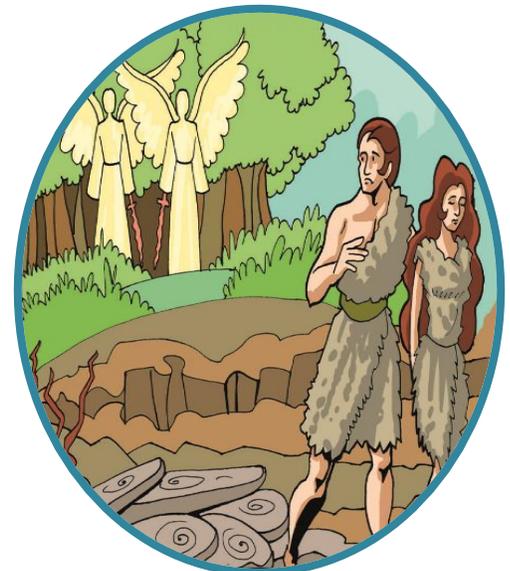


3. How can people have different skin color and unique features? How can we all be descendants of one man?

- Scientifically it is normal for a child to be born with different looks or features of their parents. It is medically proven to be normal for a child not to carry any of the looks, skin color, eye color, or medical diseases from the parents.
- Blood transfusion can be done from one human to another with the same type of blood, this proves the unity of mankind.

4. Is the Garden of Eden real?

- The Garden of Eden is a real place. **“The Lord God planted a garden eastward in Eden, and there He put the man whom He had formed”**. (Genesis 2:8)
- St. Irenaeus from the second century said, **“God prepared for him (Adam) a joyful life in a peaceful place. The Lord God prepared for him the most beautiful place on earth where there are trees, light, air, fruits, nutrients, and water. It was a complete place.”**
- Geographically the Garden of Eden is located between the two rivers (Euphrates and Tigris), known as Iraq now.



5. Is the story of Adam a myth?

- The Holy Bible tells us, **"For as in Adam all die, even so in Christ all shall be made alive". (1 Corinthians 15:22)** If Adam is not a real person, then there would be no need for the Lord Jesus Christ or salvation.
- St. Paul talks in his epistles about the first Adam and the second Adam (the Lord Jesus Christ). If Adam is a myth, then the Lord Jesus Christ is also a myth, making our faith imaginary.
- Our Lord Jesus Christ talked about Adam as a real person. **"Have you not read that He who made them at the beginning made them male and female". (Matthew 19:4)**
- Adam is mentioned in the genealogy of our Lord Jesus Christ. **"The son of Adam, the son of God". (Luke 3:38)**
- **"Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned". (Romans 5:12)**
- Finally, if we claim that Adam is not real, we destroy our Christian faith altogether. Why would the Lord Jesus Christ incarnate for a mythological person who didn't really exist? Therefore, the fall of Adam is real, or else the redemption and salvation would be of no value.



Memorization

**1. “The God of heaven Himself will prosper us;
therefore we His servants will arise and build” Nehemiah 2:20**

2. Litanies of the 9th Hour of the Agpeya

- a. O You, 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.
- b. 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.
- c. O You who was 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.
- d. 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 You, the Almighty One who endures all things, remember me, O Lord, when You come into Your kingdom.”
- e. 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.”
- f. 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.”

3. Sayings of the Fathers:

- ❖ "Make knowledge of the Scripture your love ... Live with them, meditate on them, make them the sole object of your knowledge and inquiries."—St. Jerome (347-420)
- ❖ "Let us remember the poor, and not forget kindness to strangers; above all, let us love God with all our soul, and might, and strength, and our neighbor as ourselves."—St. Athanasius (296-373)
- ❖ "It is not that I want merely to be called a Christian, but actually to be one. Yes, if I prove to be one, then I can have the name."—St. Ignatius of Antioch (c. 35 — c. 107)



Coptic



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

THE COPTIC ALPHABET

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

The Coptic Alphabet has 32 letters

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



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

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

Pronunciation

Pronunciation of the (**Ι**) next to another vowel

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

ΙΑ ya **ΑΙ** ay **ΙΕ** ye **ΕΙ** ey

ΙΟ yo **ΟΙ** oy **ΙΩ** yo- **ΩΙ** o-y

ΙΑΛ Mirror

ΑΙΑΙ Grow, Increase

ΙΕ Or

ΙΩΙ Wash

ΙΟΥ Sea

(**ΦΙΟΥ** The Sea)

ΙΩΤ Father

(**ΦΙΩΤ** The Father)

ΩΙΚ Bread

(**ΠΩΙΚ** The Bread)

Pronunciation when the (**ΟΥ**)
is followed by another vowel

ΟΥΙ (owwi) such as in **ΝΙΦΗΟΥΙ**

ΟΥΑ (owwa) such as in **ΕΘΟΥΑΒ**

ΟΥΗ (owwee) such as in **ΟΥΗΒ**

ночы

hi

ночы пенннв

Hi Sayedna

ночы пеніот

Hi Abouna

оуѡа



Bye

оуѡа
ѡен ꙗбоис

Bye
(in the Lord)

The possessive Pronouns (1)

	For s.m. nouns e.g. Father (ԹՄ)	For s.f. nouns e.g. Mother (ՍՍԿ)	For plural nouns e.g. Books (ՀՅԱ)
	Ա	Է	Ո
My	ԱԹՄ My father	ԷՍՍԿ My mother	ՈՀՅԱ My books
Our	ԱԵԹՄ Our father	ԷԵՍՍԿ Our mother	ՈԵՆՀՅԱ Our books

Practice with some words **MY OUR**

Masculine		Feminine		Plural	
ՈՒՄ	God	ՍՈՒՆ	Sister	ՍՍԿ	Mothers
ՍԻՆ	Bread	ՀՅԱ	Power	ԹՄ	Fathers
ՆՈՒՆ	Lord	ՍԵՐ	Daughter	ՆՈՒՆ	Brothers
ՀՅԱ	Book	ՆԱԿ	City	ՍՈՒՆ	Sisters
ՆՈՒՆ	Brother				

The possessive Pronouns (2)

	For s.m. nouns e.g. Father (ԹՄ)	For s.f. nouns e.g. Mother (ՍՍԿ)	For plural nouns e.g. Books (ՀՅԱ)
	Ա	Է	Ո
Your (s.m.)	ԱԵԹՄ Your father	ԷԵՍՍԿ Your mother	ՈԵՆՀՅԱ Your books
Your (s.f.)	ԱԵԹՄ Your father	ԷԵՍՍԿ Your mother	ՈԵՆՀՅԱ Your books
Your (pl.)	ԱԵՆԹՄ Your father	ԷԵՆՍՍԿ Your mother	ՈԵՆՀՅԱ Your books

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

Masculine		Feminine		Plural	
ՈՒՄ	God	ՍՈՒՆ	Sister	ՍՍԿ	Mothers
ՍԻՆ	Bread	ՀՅԱ	Power	ԹՄ	Fathers
ՆՈՒՆ	Lord	ՍԵՐ	Daughter	ՆՈՒՆ	Brothers
ՀՅԱ	Book	ՆԱԿ	City	ՍՈՒՆ	Sisters
ՆՈՒՆ	Brother				

The possessive Pronouns (3)

	For s.m. nouns e.g. Father (ԹՄ)	For s.f. nouns e.g. Mother (ՍՍԿ)	For plural nouns e.g. Books (ՀՅԱ)
	Ա	Է	Ո
His	ԱԵՍԹՄ His father	ԷԵՍՍԿ His mother	ՈԵՆՀՅԱ His books
Her	ԱԵԹՄ Her father	ԷԵՍՍԿ Her mother	ՈԵՆՀՅԱ Her books
Their	ՍՅՄ Their father	ՏՅՍԿ Their mother	ՈՅՆՀՅԱ Their books

Practice with some words **His Her Their**

Masculine		Feminine		Plural	
ՈՒՄ	God	ՍՈՒՆ	Sister	ՍՍԿ	Mothers
ՍԻՆ	Bread	ՀՅԱ	Power	ԹՄ	Fathers
ՆՈՒՆ	Lord	ՍԵՐ	Daughter	ՆՈՒՆ	Brothers
ՀՅԱ	Book	ՆԱԿ	City	ՍՈՒՆ	Sisters
ՆՈՒՆ	Brother				

Present Tense

	1 st person	2 nd person	3 rd person
(s.m.)	†	κ̂/(χ̂) you	ὅ̂ he
(s.f.)		τε you	ς̂ she
(pl)	τεν we	τετεν you	ce they

Negative of Present Tense

αν̂ or ἢ...αν̂

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

	1 st person	2 nd person	3 rd person
(s.m.)	†ὠληλ I pray	κ̂ὠληλ You pray	ὅ̂ὠληλ He prays
(s.f.)		τεὠληλ You pray	ς̂ὠληλ She prays
(pl)	τενὠληλ We pray	τετενὠληλ You pray	ceὠληλ They pray

Present Tense	Negative of the present Tense	
†ὠληλ I pray	†ὠληλ αν̂ I do not pray	ἢ†ὠληλ αν̂ I do not pray
ceὠληλ They pray	ceὠληλ αν̂ They do not pray	ἢceὠληλ αν̂ They do not pray

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

κωορν	to know	ζεαι	to sit down
ωψ	to read	ζερδερ	to snore
ς̂δαι	to write	ορωψτ	to worship
†ωορ	to glorify	ναρ	to look at

ἸΝ ΤῆΣ ΟΝΟΜΑΤΟΣ ΤΟῦ ΠΑΤΕΡΟΣ

In the Name of the Father

ΚΑΙ ΤΟῦ ΥΙΟΥ

and the Son

ΚΑΙ ΤΟῦ ἉΓΙΟΥ ΠΝΕΥΜΑΤΟΣ

and the Holy Spirit

ΤΟῦ ΜΟΝΟΥ ΘΕΟΥ ἈΜΗΝ

One God Amen



ΧΕ ΠΑΤΗΡ Ὁ ὢΣΤΙΝ ἐν οὐρανῷ
Our Father who art in Heaven

ἄξιόν ἡμῶν εἶπαι ὁμολογῆσαι

Make us worthy to say thankfully

ΧΕ ΠΑΤΗΡ Ὁ ὢΣΤΙΝ ἐν οὐρανῷ

Our father who art in heaven

ἁγιασθῆτω τὸ ὄνομα σου

Hallowed be Thy name

ἁγιασθῆτω τὸ κράτος σου

Thy kingdom come

ὡς ἐστὶν ἐν οὐρανῷ

Thy will be done

ὡς ἐστὶν ἐν οὐρανῷ

On earth as it is in heaven

δός ἡμῖν ἄρτον τὸν ἡμετέριον

Give us this day our daily bread

καὶ ἄφες ἡμῶν τὰ ὀφλήματα

And forgive us our trespasses

ὡς ἡμεῖς ἀφίμεθα τοῖς ἁμαρτωλοῖς

As we forgive

τοῖς ἁμαρτωλοῖς ὅτι ἠμάρτησαν ἡμῖν

those who trespass against us

καὶ μὴ ἐλθέσθαι ἡμᾶς ἐν πειρασμῷ

And lead us not into temptation

ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ

But deliver us from the evil one

ἐν ἰσχυρῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν

In Christ Jesus our Lord

ὅτι ἡ ἐξουσία σου

For Thine is

τὸ κράτος καὶ ἡ δύναμις καὶ ἡ δόξα

the kingdom, the power and the glory,

εἰς τὸν αἰῶνα Ἀμήν

forever, Amen

Hymns & Rituals



Hymn of the Blessing

Rite: The Hymn of the Blessing is chanted while the priests and deacons put on their servants' vestments during the Liturgical Service. On feast days, the Hymn of Joy (Ποῦρο) is chanted first. After Ἰενοῦωψτ (the Hymn of Blessing), a hymn for the Virgin Saint Mary (Χερε Ἄρια Ἰοῦρω – Hail to Mary the Queen) may be chanted.

We worship the Father of the Light,
and His only-begotten Son,
and the Spirit, the Paraclete;
the Trinity, one in essence.

Ἰενοῦωψτ ἠφῖωτ ἵτε πιοῦωῖνι:
νεμ Πεφωρη ἠμονοσενης:
νεμ Πιπνευμα ἠπαρακλητον:
Ἰτριάς ἠομοοῦςιος.

Group Hymn

Doxology for the Resurrection Feast

Rite: The word Doxology means “A Praise to God.” On the Feast of the Resurrection and the Holy Fifty Days, the following Doxology is chanted. It commemorates the Resurrection of the Lord Jesus Christ for our salvation. The Doxology tells the events that happened at the gates of Hades at the Resurrection of Christ.

Then our mouths are filled with joy,
and our tongues with rejoicing,
for our Lord Jesus Christ,
is risen from the dead.

Ἰοῦτε ῥων ἀμους ἠραῶι:
οῦος πελάς ἕεν οὔεληλ:
χε Πενβοῖς Ἰησοῦς Πιχρίτος:
ἀφτωνῆ ἐβόλ ἕεν ἠθεῶωοντ.

He has abolished death by His might,
and made life shine upon us,
He is the one who has descended,
to the lower parts of the earth.

Ἀφκωρῆ ἠφμον ἕεν τεφχομ:
ἀφρεῖωνῆ ἐροῦωῖνι ἐρον:
ἠσοῆ οἠ φῆεταφῆεναῆ:
ἐῖμα εῖταπεσῆτ ἠπκασι.

The gatekeepers of Hades,
saw Him and were afraid,
He abolished the pangs of death,
for He was not held by them.

ἠἠμνοῦτ ἠτε ἠμεῖτ:
ἀφναῦ ἐροῆ ἀφερῆτ:
ἀφτακο ἠῖνινακῆι ἠφμον:
ἠποῦῶχεμχομ ἠἠμονι ἠμοῆ.

He has crushed the gates of brass,
and broke the bars of iron,
and brought out His chosen ones,
with rejoicing and with joy.

Ἀφῆουῆεμ ἠῆανπῆλη ἠῆμοῦτ:
ἀφκωῶ ἠῆανμοχλοῦς ἠβενῖπι:
ἀφῖνι ἠνεφῆωῖπ ἐβόλ:
ἕεν οῦοῦνοῆ νεμ οὔεληλ.

He lifted them up with Him,
into His place of rest,
and saved them for the sake of His name,
and revealed His power to them.

Ἀφόλοῦ ἐῖβῖσι νεμαῆ:
ἐῆοῦῖν ἐνεφῆἠνεμῖτον:
ἀφῆαῆμοῦ εῶβε πεφραν:
ἀφῶωνῆ ἠτεφχομ ἠωῶν ἐβόλ.

Therefore we are rich,
with perfect good things,
and in faith we sing, saying Alleluia.

Εῶβε φαι τεῖνοι ἠραῶδ:
ἕεν ἠἠῆαῶον εῖτηκ ἐβόλ:
ἕεν οῦῖαῆτ τενεφῆαῖν:
εῖχω ἠμοῆ χε ἀλληλοῖα.

Alleluia, Alleluia,
Alleluia, Alleluia,
Jesus Christ the King of glory,
is risen from the dead.

Ἀλληλοῖα ἀλληλοῖα:
ἀλληλοῖα ἀλληλοῖα:
Ἰησοῦς Πιχρίτος ἠοῦρο ἠτε ἠῶον:
ἀφτωνῆ ἐβόλ ἕεν ἠθεῶωοντ.

This is He to whom is due glory:
with His good Father:
and the Holy Spirit:
both now and forever.

Φαι ἐρε πῶοῦν εῖῖρεπῖ ναῆ:
νεμ Πεφῖωτ ἠῆῆαῶος:
νεμ Πιπνευμα εῶοῖαῖ:
ἠχῆν ἠῖοῦν νεμ ῶα ἐνεῆ.

