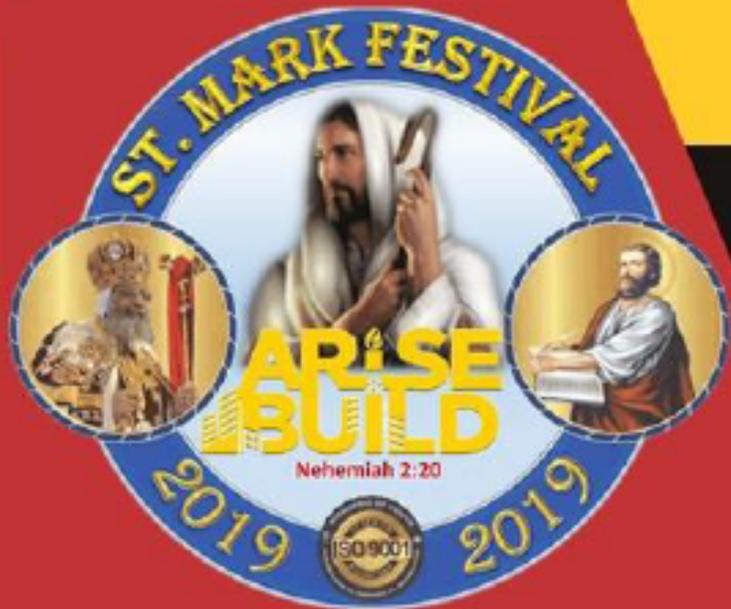




ARISE and BUILD

Neh 2:20

High 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

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:

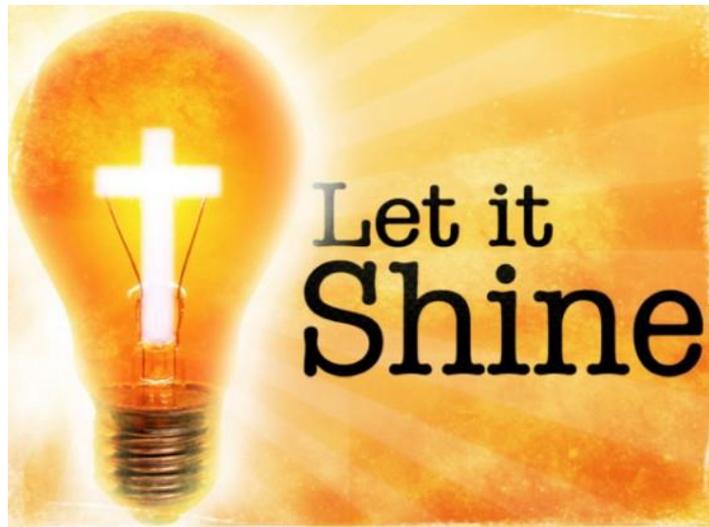
After we arise, we need to start building ourselves....

- **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:

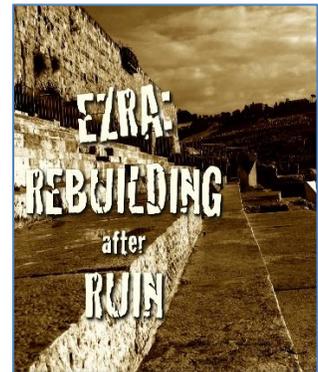
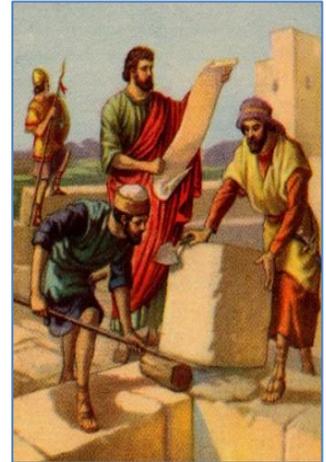
"Let your light so shine before men, that they may see your good works and glorify your Father in heaven." Matthew 5:16



The Book of Ezra

Introduction:

- The name "Ezra" means '**God is my helper**'.
- Ezra wrote this book along with the Chronicles books and Psalm 119.
- Ezra was a priestly descendant born in captivity, so he was not able to perform priesthood. However, he was a scribe who studied, practiced, and taught the Law of the Lord.
- The Book of Ezra was written around the year 457 B.C. in Babylon and Jerusalem.
- Cyrus the Persian King overthrew Babylon in 539 B.C. and issued his decree allowing the Jews to return in 538 B.C.
- The return occurred in 3 groups, Zerubbabel led the 1st group, Ezra the 2nd, and Nehemiah the 3rd.
- The Book extends the history of 80 years: from King Cyrus' decree to the Jews, until the building of the Temple.
- The Book of Ezra is divided into two parts:
 - **Chapters 1-6:** The return under the leadership of **Zerubbabel**.
 - The restoration of the Temple of God
 - **Chapters 6-10:** The return under the leadership of **Ezra**.
 - The reformation of the people of God.



Why did King Cyrus allow the Israelites to return to Jerusalem and build the Temple?

- Cyrus was set king by divine allowance (Isaiah 45:1)
- God counted him worthy of the mission as a tool to chastise the Babylonians, to liberate Israel, and to build the Temple of God.
- He did not just allow the Jews to return but he also exhorted them to do so.
- He urged his people to help with provisions to build the Temple of the Lord.
- He gave orders that the vessels of the Lord's house taken by King Nebuchadnezzar be returned to Jerusalem.
- This shows that God the Almighty is in control of everything.

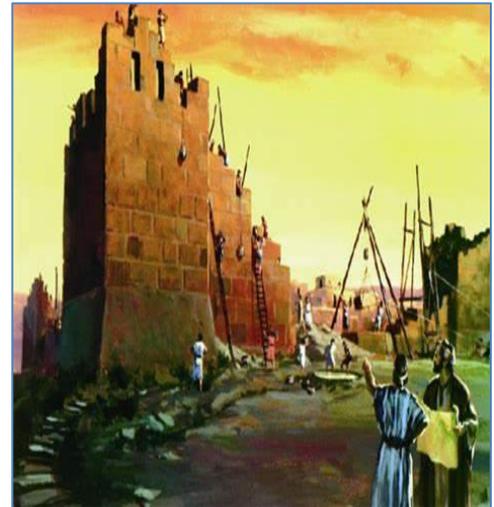


Chapter 2:

- The names of those who returned to Jerusalem are recorded. This is significant to the repentant who returns to the Church, whose names will not be blotted out from the Book of Life (Revelation 3:5).
- Zerubbabel, a descendant of the kings of Judah, was the leader of the first group to return.
- His name means 'born in Babylon', land of captivity. He is a symbol of the Lord Jesus Christ who was born in this world for us.
- We see the unity of the people who thought about building an altar for the Lord before thinking about building houses for themselves (Ezra 3:1-3).
- They kept the Feast of the Tabernacle and offered the daily burnt offerings. God wanted to instill in their hearts that His worship should be the focus of their lives.
- When they laid the foundation of the Temple, they praised the Lord while building it.

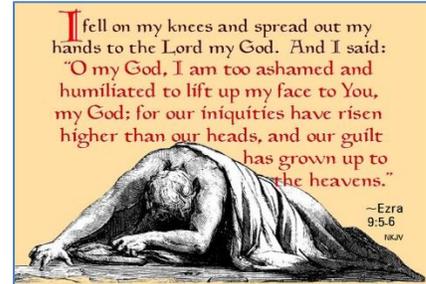
Chapter 4:

- Their enemies oppose the building of the Temple.
- Deception: Their enemies offered to be partners in building so that they might have it in their power to delay it; but they were refused (Ezra 4:1-3).
- Feelings of terror, fear, provocation and despair
- Claiming to the king of Persia that this is a rebellion. They were successful in convincing the king to cease the building for 15 years, until the days of King Darius.
- Encouraging sin: marrying pagan wives to corrupt their holiness.
- As the devil stirs the wicked up against the divine work; God sends His godly men to support them. God sends 2 prophets, Haggai and Zachariah, to renew and encourage the will of the people to work, through the word of God and remind them of the divine promises.
- When we hold fast to the word of God, His eyes will be upon us (Ezra 5:3-7); the work would succeed and prosper (Ezra 6:14).
- King Darius was so impressed by their courage that he asked them to pray for him and his children.
- It took 4 years to complete the building (520-516 B.C.) and it was dedicated with great rejoicing. The work began with a mixture of bitter shouts and screams (Ezra 3:8-13) and ended with gladness (Ezra 6:16-22).
- The Temple of Zerubbabel was simple, not as great as that of Solomon. The elders who were present were sad, they felt the new temple was not being built with the same effort, and not as beautiful. But the rest of the people thanked God for His work with them.



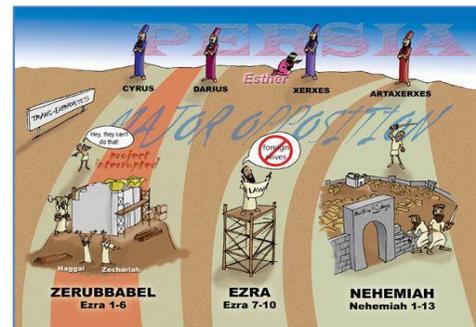
The Second Return - The Reformation of the People:

- Ezra arrived in Jerusalem to find that the people had fallen into sin; and his role was to restore them to the Lord.
- Although Ezra was a gifted man, he was unable to work without the Hand of the Lord upon him (Ezra 7:6, Ezra 8:18).
- Returning to Jerusalem, Ezra found out the situation was worse than his expectations.
- In bitterness Ezra tore off his garments, plucked the hairs of his beard, and humiliated himself before God, confessing the sins of the people, counting himself as a sinner with them.
- He gave them a warning (Ezra 9:10-15); proclaimed the word of God to them, which they disobeyed; they did not benefit from the chastisement; and there was no other way except the more bitter punishment.
- Confession should be done with the perception of the awe of the word of the Lord (Ezra 9:14, Ezra 10:3, Isaiah 66:2); so that the believer would enjoy a contrite heart.
- Not all the people obeyed (Ezra 10:15); but those who did, publicly confessed their sins; offered sacrifices, and forsook their pagan wives. Though it was very painful to do, it was the only way to enjoy purity; there is no easy way to deal with sin.
- By that the Book of Ezra ended by building the House of the Lord in the people's hearts through confession, and practical true repentance



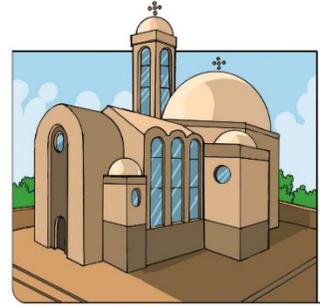
Why did God allow the return to Jerusalem in 3 groups?

- God did not want to force the people to return to Him. He made repentance available and left it up to the free will of man to return to Him.
- He chose 3 different leaders:
 - **Zerubbabel**, a descendant of King David, a symbol of Christ the King of Kings
 - **Ezra**, the priest, a symbol of Christ the Great Archpriest
 - **Nehemiah**, the faithful, a symbol of the faithfulness of the Lord Jesus Christ
- Each group had a role:
 - The first to build the altar and temple
 - The second to keep the feasts and worship
 - The third to build the walls
 - But all three had to continue inner reformation



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.



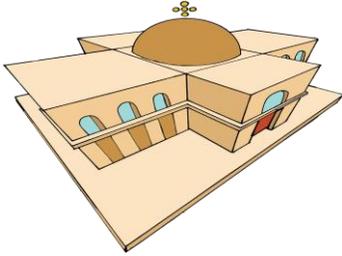
The Church in the Old Testament:

- 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)**

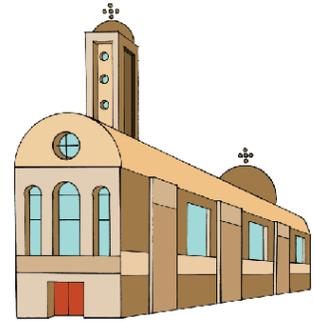
The Church in the New Testament:

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.

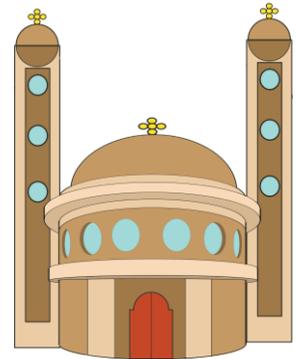


A cross: Our Lord Jesus Christ died for us on the Cross to save us so we can go to Heaven. The Church is the way to heaven.



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.

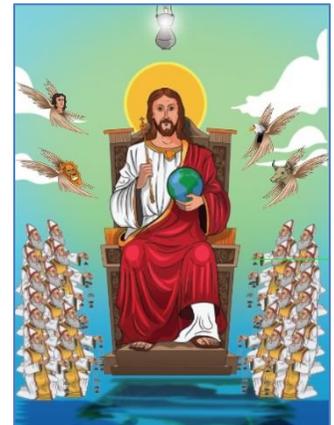
Facing the East: Our Lord Jesus Christ is the Sun of Righteousness (**Malachi 4:2**) and the sun rises from the east. Therefore, we face the east when we pray.



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**

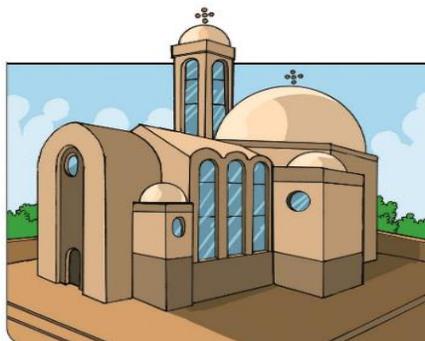
2. **Genesis 28:17**

3. **Revelation 19:7**

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

5. **1 Timothy 3:5**

6. **2 Corinthians 6:16**



Striving and Grace

I- What is striving?

“To make great efforts to achieve or obtain something”. In our spiritual life it means to fight against sin. Striving comes with the grace of God that supports us.

Read these verses about the importance of striving in our life:

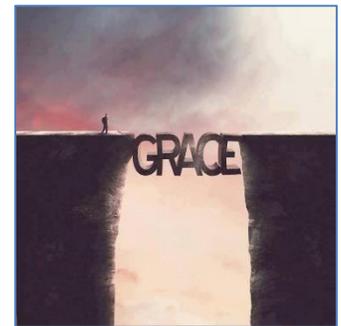
Genesis 3:17, Proverbs 14:23, Luke 13:24, 2 Peter 3:14, Proverbs 12:27, Romans 12:11, Acts 26:7, 1 Corinthians 9:25, 2 Timothy 2:5

II- What is grace?

Grace is a gift from God. It is His blessing in our life as Christians who live by His will, and His commandments.

Can we be lazy because we have God's grace?

Certainly not! God's grace plays a role in our life; and we as Christians have a role to strive and respond to this grace. When He sees us trying, He gives us from His grace.



"but grow in the grace and knowledge of our Lord and Savior Jesus Christ." (2 Peter 3:18)

Activity: Read these verses to know the characteristics of the grace of God:

Sirach 40:17

Acts 20:32

Ephesians 2:7

Ephesians 2:8

2 Timothy 2:1

III- Why do we have a role?

God provided mankind with understanding and free will; for this reason, man must have a role in his salvation.

God does not expect the same from the irrational creation because rain, wind, and mountains, are not gifted with free will.

“He who created us without our help will not save us without our consent.” - Saint Augustine

IV- Striving and grace work together:

- Man cannot be saved by his works alone. Our Lord Jesus Christ said: **"for without Me you can do nothing." (John 15:5)**
- Man cannot be saved by God's grace alone either if he is not willing or doesn't strive for salvation.
- Do not lay in laziness relying solely on God to save you without doing your role
- While Joshua was leading the army in the war against Amalek (striving), Moses raised his hands in prayers to God for help (grace). (Exodus 17:11)
- Neither Joshua's work alone nor Moses' prayer alone allowed Israel to conquer. Striving and grace are both needed for salvation. **"Knowing that your labor is not in vain in the Lord." (1 Corinthians 15:58)**
- When you pray asking for God's grace, you are striving. Strive to do all you can, and rest assured that the grace of God will do what you cannot.
- When you strive in prayer, God grants you grace to strive and endure even more.

V- Communion of the Holy Spirit: 2 Corinthians 13:14

- The Holy Spirit is able to save man solely, but He will not if the will of man does not want this salvation.
- God does not want to force man to do good, otherwise we wouldn't have any evil doers on earth.
- Grace also will not stop the will of man if he rejects it. **"Do not quench the Spirit" (1 Thessalonians 5:19)**
- Grace is a weapon given to us by God and our role is to use it in our spiritual warfare.
- This is the communion of the Holy Spirit; grace alone is not enough if man doesn't work for his own salvation. **"Faith without works is dead." (James 2:20)**



Biblical Examples of Strive and Grace:

Example 1: Elisha and the jar of oil (2 Kings 4:1-6)

We see works and grace working together. The woman offered all that she had "nothing but a jar of oil". Her efforts also show in borrowing vessels. The grace of God is apparent in that the oil filled all the vessels.

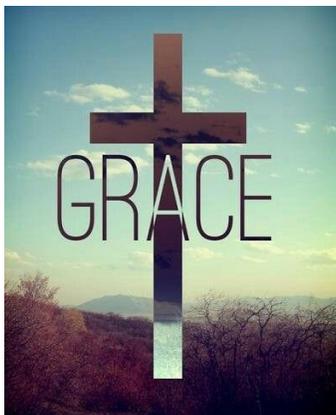
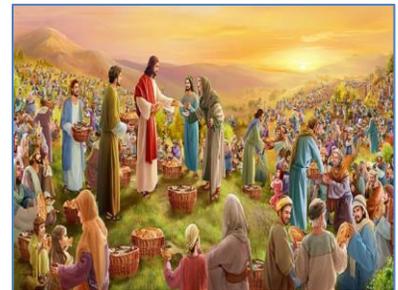


Example 2: Raising Lazarus from the dead (John 11:33-44)

The Lord asked the people to take away the stone. This is the small human role and God will do what man can't do, raising the dead man.

Example 3: Feeding the 5,000 people (Luke 9:10-18)

The Lord asked the disciples to "give them something to eat". He was able to feed the people without the 5 loaves and 2 fish, but He wanted them to perform their human role. His grace rewarded their small effort with abundance.



Example 4: St. Paul to the Corinthians (1 Corinthians 3:6-9)

"I planted, Apollos watered, but God gave the increase". (1 Corinthians 3:6) St. Paul and Apollos both worked but God alone is the one who can make the change. God gives the fruit of the Holy Spirit as a free gift. The sowing and the planting (striving) are important, but God is the one that makes it grow (grace). All are important!

**God's grace in our life is a blessing that enriches our lives.
The more effort we spend in asking of Him, the more He gives us.**

St. Pachomius, Father of the Koinonia

St. Pachomius is considered the father of the spiritual communal monastic life (Cenobitic life). He was the first to start a monastery consisting of a group of monks living together in community.



St. Pachomius' Early Life:

St. Pachomius was born around the year 290 A.D. in Thebes (Luxor). His parents were pagans who gave him an excellent secular education. They tried to make him worship the idols, but he refused; from his youth he had a good character, and he was prudent and sensible.

He was recruited in the Roman army. While on his way to subdue a revolt against the emperor they rested in the city of Latopolis (Esna).

The people living in this city generously offered all the soldiers food and drink. The soldiers were really surprised at how generous they were. The people were Christians and they told them the Lord taught them to love and care for everybody. He decided to become a Christian if he returned safely.



St. Pachomius returned and was baptized. His heart was inflamed with the desire for consecration. He went to the saint Anba Balamon who accepted him. He stayed in obedience and submission to him for years and mastered well the ways of the monastic life.

St. Pachomius' Monastic Life:

- One day, the angel of the Lord appeared to him and commanded him to establish the system of monastic communal life. St. Pachomius told Anba Balamon of this, and he was exceedingly happy and blessed the project.



- They went to Tabennisi and built a monastery. Anba Balamon blessed the foundations of the monastery and predicted its future glory, soon after Anba Balamon departed to the Lord. An angel of the Lord clothed with the Holy Eskeem (string of plaited leather with crosses) appeared to St. Pachomius and gave him the guidelines of the communal monastic life.

- With God's grace many joined the monastery, 10 monasteries were established by St. Pachomius.
- His brother John became a monk under St. Pachomius guidance and helped him to establish the monasteries.
- His sister went to St. Pachomius, he encouraged her on the monastic life and built her a convent east of the Nile River that housed about 300 nuns.

The Communal Monastic Life:

- St. Pachomius introduced the communal monastic life having all the monasteries under one system of manual labor, certain times for communal prayers and as of fasting, the monks ate twice a day.
- He was the father of all the monasteries and appointed an Abbot in each monastery.
- He visited the monasteries and their monks regularly to oversee their affairs.
- He allowed the solitary life for those who desired it, opening the doors of the cenobitic monasteries to non-Egyptians.

The Blessings of St. Pachomius' Life:

- He lived in submission to God for many years, and he mastered well the ways of the monastic life.
- St. Pachomius was known for his meekness and humility. When he thought that Pope Athanasius wanted to ordain him priest, he fled. When the Pope assured him that he only wanted his blessing, St. Pachomius returned and received him with great joy.
- St. Pachomius taught his spiritual children to avoid judging others, and he himself feared to judge anyone even in thought.
- St. Pachomius showed great love for his spiritual children. He visited them and cared for their spiritual life.

St. Pachomius' Departure:

He remained the father of the Cenobitic monasteries until the spread of the plague in Egypt. He visited monks ill with the plague to minister to them. St. Pachomius fell ill with the plague himself. When the time of his departure drew near, he called the monks, strengthened their faith, and appointed St. Petronius to be head of the monasteries after him. He departed in peace around the year 348 A.D.

Our Coptic Church commemorates the departure of St. Pachomius on the 14th day of the Coptic month of Pashons (May 22). May his prayers be with us all. Amen.



Becoming Who You Are

Factors that Shape the Human Personality



I- What is personality?

- Personality is a collection of features and traits, interests, skills and hobbies that define a person, they make them unique and determine their goals, values, habits and interests.
- Personality is shaped through the interaction of the human being with their environment and community.
- Personality can be affected by several factors, these factors include:
 - Home, family and neighborhood
 - Society and culture
 - Friends
 - Education
 - Media and modern communication channels
 - Church and our involvement in it
- The interaction between all these factors and the response of the person result in the individual personalities we meet.
- However, personalities can be adjusted to take away the negative traits and build positive traits.

II- Factors that affect the shaping of your personality:

1. Home/Family:

- Humans are social beings that live in families, societies and have relationships.
- Family is the environment that a person grows in from childhood and has a big influence on determining a person's values and behaviors.
- Therefore, in most cases, a healthy personality will be the result of a healthy family.



Activity:

What are some examples of the positive/negative effects of family on individuals from the Holy Bible?

2 Kings 21:1-3

2 Kings 21:22-26

2 Kings 22:1-2

Memorization

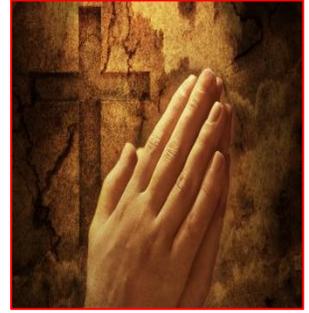
**1. “The God of heaven Himself will prosper us;
therefore we His servants will arise and build” Nehemiah 2:20**

2. Litanies of the Second Watch of the Midnight Prayer-

- a. Give me, O Lord, many fountains of tears, as You gave, in the past, the sinful woman. Make me worthy to wash Your feet which liberated me from the path of straying, and to offer you a precious fragrant oil, and gain, through repentance, a pure life, so that I may hear that voice full of joy: “Your faith has saved you.”
- b. When I realize my many wicked deeds, and the thought of that awesome judgment comes to my heart, a tremble takes hold of me, and I take refuge in You, O God, the Lover of Mankind. So do not turn away Your face from me, I entreat You, who alone are without sin. Grant humbleness to my poor soul before the end comes, and save me.
- c. The heavens bless you, O full of grace, the Bride who was never married. And we, too, glorify your incomprehensible giving birth. O Theotokos, the mother of mercy and salvation, intercede for the salvation of our souls.
- d. O heavenly King, the Comforter, the Spirit of truth, who is present in all places and fills all, the treasury of good things and the Life-Giver, graciously come, and dwell in us and purify us from all defilement, O Good One, and save our souls.
- e. Just as You were with Your disciples, O Savior, and gave them peace, graciously come also and be with us, and grant us Your peace, and save us, and deliver our souls.
- f. Whenever we stand in Your holy sanctuary, we are considered standing in heaven. O Theotokos, you are the gate of heaven; open for us the gate of mercy.

3. Sayings of the Fathers:

- “Your accumulated offences do not surpass the multitude of God's mercies: your wounds do not surpass the great Physician's skill”. —St. Cyril of Jerusalem (c. 315-386)
- “As no darkness can be seen by anyone surrounded by light, so no trivialities can capture the attention of anyone who has his eyes on Christ”. —St. Gregory of Nyssa (c. 330-c.395)
- “As for me, my charter is Jesus Christ, the inviolable charter is His cross and His death and resurrection, and faith through Him”. —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 Not a true letter 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	Τ τ tav T	Υ υ Epsilon V, I, (oo)	Φ φ Fey F
Χ χ Key K, Kh, Sh	Ψ ψ Epsee PS	Ω ω Oo Oo	Ϙ ϙ Shai SH	Ϡ ϡ Fai F	Ϣ ϣ Khai KH
	Ϟ ϟ Hori H	Ϡ ϡ Ganga G, J	Ϣ ϣ Cheema CH	Ϥ ϥ 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 Alphabets

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**

ночри

hi

ночри пенниѠ

Hi Sayedna

ночри пенноѠ

Hi Abouna

оѠѠаѠ



Bye

оѠѠаѠ
Ѡен ѠбоѠс

Bye
(in the Lord)

The possessive Pronouns (1)

	For s.m. nouns e.g. Father (ԹՄ)	For s.f. nouns e.g. Mother (ԱՆԿ)	For plural nouns e.g. Books (ՀՅԱ)
	Ա	Է	Ն
My	ԱԻԹՄ My father	ԷԱՆԿ My mother	ՆՀՅԱ My books
Our	ԱԵԻԹՄ Our father	ԷԵԱՆԿ Our mother	ՆԵՆՀՅԱ Our books

Practice with some words **MY OUR**

Masculine		Feminine		Plural	
ՈՒՄ	God	ԱՅԻ	Sister	ԱՆԿ	Mothers
ԽԻՆ	Bread	ՏՅԱ	Power	ԹՄ	Fathers
ՏԻՆ	Lord	ՍԵՐԻ	Daughter	ՎՈՒՄ	Brothers
ՏՅԱ	Book	ՆԱԿԻ	City	ԱՅԻ	Sisters
ՎՈՒ	Brother				

The possessive Pronouns (2)

	For s.m. nouns e.g. Father (ԹՄ)	For s.f. nouns e.g. Mother (ԱՆԿ)	For plural nouns e.g. Books (ՀՅԱ)
	Ա	Է	Ն
Your (s.m.)	ԱԵԻԹՄ Your father	ԷԵԱՆԿ Your mother	ՆԵԿՀՅԱ Your books
Your (s.f.)	ԱԵԻԹՄ Your father	ԷԵԱՆԿ Your mother	ՆԵԿՀՅԱ Your books
Your (pl.)	ԱԵՏԵԻԹՄ Your father	ԷԵՏԵԱՆԿ Your mother	ՆԵՏԵՆՀՅԱ Your books

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

Masculine	Feminine		Plural		
ՈՒՄ	God	ԱՅԻ	Sister	ԱՆԿ	Mothers
ԽԻՆ	Bread	ՏՅԱ	Power	ԹՄ	Fathers
ՏԻՆ	Lord	ՍԵՐԻ	Daughter	ՎՈՒՄ	Brothers
ՏՅԱ	Book	ՆԱԿԻ	City	ԱՅԻ	Sisters
ՎՈՒ	Brother				

The possessive Pronouns (3)

	For s.m. nouns e.g. Father (ԹՄ)	For s.f. nouns e.g. Mother (ԱՆԿ)	For plural nouns e.g. Books (ՀՅԱ)
	Ա	Է	Ն
His	ԱԵՎԹՄ His father	ԷՎԵԱՆԿ His mother	ՆԵՎՀՅԱ His books
Her	ԱԵԻԹՄ Her father	ԷԵԱՆԿ Her mother	ՆԵԿՀՅԱ Her books
Their	ՎՈՒԹՄ Their father	ՎՈՒՆԿ Their mother	ՎՈՒՀՅԱ Their books

Practice with some words **His Her Their**

Masculine		Feminine		Plural	
ՈՒՄ	God	ԱՅԻ	Sister	ԱՆԿ	Mothers
ԽԻՆ	Bread	ՏՅԱ	Power	ԹՄ	Fathers
ՏԻՆ	Lord	ՍԵՐԻ	Daughter	ՎՈՒՄ	Brothers
ՏՅԱ	Book	ՆԱԿԻ	City	ԱՅԻ	Sisters
ՎՈՒ	Brother				

Present Tense

	1 st person	2 nd person	3 rd person
(s.m.)	†	κ̂/(χ̂) you	ὅ̂ he
(s.f.)		τε̂ you	ς̂ she
(pl)	τε̂ν we	τε̂τε̂ν you	cê they

Negative of Present Tense

ἀν or ἢ...ἀν

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

	1 st person	2 nd person	3 rd person
(s.m.)	†ὕληλ I pray	κ̂ὕληλ You pray	ὅ̂ὕληλ He prays
(s.f.)		τε̂ὕληλ You pray	ς̂ὕληλ She prays
(pl)	τε̂νὕληλ We pray	τε̂τε̂νὕληλ You pray	cêὕληλ They pray

Present Tense	Negative of the present Tense	
†ὕληλ I pray	†ὕληλ ἀν I do not pray	ἢ†ὕληλ ἀν I do not pray
cêὕληλ They pray	cêὕληλ ἀν They do not pray	ἢcêὕληλ ἀν They do not pray

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

κωοῖν	to know	ζεῦσι	to sit down
ωϖ	to read	ζερδερ	to snore
ς̂δαι	to write	οῖωϖτ	to worship
†ωοῖ	to glorify	ναῖ	to look at

ἸΝ ΤῆΣ ὈΝΟΜΑΤὸΣ ΤΟῦ ΠΑΤΕΡΟΣ

In the Name of the Father

ΚΑΙ ΤΟῦ ΥἱΟῦ

and the Son

ΚΑΙ ΤΟῦ ἉΓΙΟΥ ΠΝΕΥΜΑΤΟΣ

and the Holy Spirit

ΤΟΝ ΜΟΝΟΝ ἌΛΗΘΙΝ

One God Amen



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

ἄξιόν ἡμῶν εἶπαι ὅτι

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 κράτη σου

Thy kingdom come

ὡς ἐστὶν ἐν οὐρανῷ

Thy will be done

ὡς ἐστὶν ἐν οὐρανῷ ὡς ἐστὶν ἐν γῆ

On earth as it is in heaven

δός ἡμῖν ἄρτον τὸν ἡμέτερον

Give us this day our daily bread

καὶ ἄφες ἡμῶν τὰ ἑσθλά

And forgive us our trespasses

ὡς ἡμεῖς ἀφίμεθα τοῖς ἄλλοις

As we forgive

τοῖς ἁμαρτανῶσι

those who trespass against us

καὶ μὴ ἐλθέσθαι ἡμᾶς ἐν πειρασμῷ

And lead us not into temptation

ἀλλὰ ῥῆσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ

But deliver us from the evil one

ἐν Ἰησοῦ Χριστῷ τῷ Κυρίῳ ἡμῶν

In Christ Jesus our Lord

ὅτι

For Thine is

τὸ κράτη, τὸ δόξα καὶ τὸ κράτος

the kingdom, the power and the glory,

εἰς τὸν αἰῶνα

forever, Amen

Hymns & Rituals



Matins Doxology for St. Mary

Rite: There are three standard year-round doxologies for the Virgin Saint Mary. One for Vespers Raising of Incense, one for the Midnight Praise, and one for the Matins Raising of Incense. In this Doxology, we examine some of the Old Testament analogies for the Virgin Mary and ask for her intercessions before our Lord Jesus Christ.

Blessed are you O Mary: the wise and the chaste: the Second Tabernacle: the spiritual treasure.	ΩΟΥΝΙΑΪ ἡΘΟ ΜΑΡΙΑ: †ΣΑΒΗ ΟΥΟΣ ἸΣΕΜΝΕ: †ΜΑΖΕΝΟΥ† ἸΣΚΗΝΗ: ΠΙΑΖΟ ἸΠΝΕΥΜΑΤΙΚΟΝ.
The pure turtle-dove: who declared in our land: and brought to us: the Fruit of the Spirit.	†ΒΡΟΜΠΨΑΛ ἸΚΑΘΑΡΟΣ: ΘΗΕΤΑΣΜΟΥ† ΔΕΝ ΠΕΝΚΑΖΙ: ΟΥΟΣ ΔΑΦΙΡΙ ΝΑΝ ἘΒΟΛ: ἸΟΥΚΑΡΠΟΣ ἸΤΕ ΠΙΠΝΕΥΜΑ.
The Spirit of Consolation: came upon your Son: in the waters of the Jordan: of which Noah was a type.	ΠΙΠΝΕΥΜΑ ἸΠΑΡΑΚΛΗΤΟΝ: ΦΗΕΤΑΦΙ ἘΧΕΝ ΠΕΩΗΡΙ: ΖΙΧΕΝ ΝΙΜΩΟΥ ἸΤΕ ΠΙΠΟΡΔΑΝΗΣ: ΚΑΤΑ ἸΤΥΠΟΣ ἸΝΩΕ.
For that dove has proclaimed: glad tidings to us: the peace of God: for mankind.	†ΒΡΟΜΠΙ ΓΑΡ ἘΤΕ ἸΜΑΥ: ἸΘΟΣ ΔΑΖΙΩΕΝΝΟΥΦΙ ΝΑΝ: Ἰ†ΖΙΡΗΝΗ ἸΤΕ ΦΗΟΥ†: ΘΗΕΤΑΣΨΩΠΙ ΨΑ ΝΙΡΩΜΙ.
Likewise you O our hope: the spiritual turtle-dove: have brought mercy unto us: carrying Him in your womb.	ἸΘΟ ΖΩΙ ὦ ΤΕΝΖΕΛΠΙΣ: †ΒΡΟΜΠΨΑΛ ἸΝΟΗΤΕ: ἸΡΕΙΝΙ ἸΠΙΝΑΙ ΝΑΝ: ἸΡΕΦΑΙ ΔΑΡΟΦ ΔΕΝ ΤΕΝΕΧΙ.
He is Jesus: the begotten of the Father: He was born of you for us: setting free our race.	ΕΤΕ ΦΑΙ ΠΕ ἸΗΣΟΥΣ: ΠΙΜΙΣΙ ἘΒΟΛ ΔΕΝ ΦΙΩΤ: ΔΥΜΑΣΦ ΝΑΝ ἘΒΟΛ ἸΔΗ†: ΔΑΦΕΡ ΠΕΝΣΕΝΟΣ ἸΡΕΜΖΕ.
Therefore let us declare: first with our hearts: then also with our tongues: proclaiming and saying,	ΦΑΙ ΓΑΡ ΜΑΡΕΝΤΑΟΥΟΦ: ἘΒΟΛ ΔΕΝ ΠΕΝΖΗΤ ἸΨΟΡΠ: ΜΕΝΕΝΣΩΣ ΟΝ ΔΕΝ ΠΕΝΚΕΛΑΣ: ΕΝΩΨ ἘΒΟΛ ΕΝΧΩ ἸΜΟΣ.
“O our Lord Jesus Christ: make for Yourself within us: a temple of Your Holy Spirit: glorifying You.”	Χε ΠΕΝΒΟΙΣ ἸΗΣΟΥΣ ΠΙΧΡΙΣΤΟΣ: ΜΑΘΑΜΙΟ ΝΑΚ ἸΔΡΗ† ἸΔΗΤΕΝ: ἸΟΥΕΡΦΕΙ ἸΤΕ ΠΕΚἸΠΝΕΥΜΑ ἘΘΟΥΑΒ: ΕΥ†ΔΟΞΟΛΟΣΙΑ ΝΑΚ.
Hail to you, O Virgin: the right and true Queen: Hail to the pride of our race: who bore to us Immanuel.	Χερε νε ὦ †ΠΑΡΘΕΝΟΣ: †ΟΥΡΩ ἸΜΜΗ ἸΔΑΛΗΘΙΝΗ: Χερε ἸΨΟΥΨΟΥ ἸΤΕ ΠΕΝΣΕΝΟΣ: ἸΡΕΧΦΟ ΝΑΝ ἸΕΜΜΑΝΟΥΗΛ.
We ask you to remember us: O our faithful advocate: before our Lord Jesus Christ: that He may forgive us our sins.	†ΕΝ†ΖΟ ἸΡΙΠΕΝΜΕΥ†: ὦ †ΠΡΟΣΤΑΤΗΣ ἘΤΕΝΖΟΥ†: ΝΑΖΡΕΝ ΠΕΝΒΟΙΣ ἸΗΣΟΥΣ ΠΙΧΡΙΣΤΟΣ: ἸΤΕΦΧΑ ΝΕΝΝΟΒΙ ΝΑΝ ἘΒΟΛ.

Group Hymn

Verses of Cymbals for the Resurrection Feast

Rite: On the Feast of the Resurrection, the Verses of Cymbals begins with the first 10 verses of the Matins Praise (i.e. Morning Doxology) in the joyous tune, then the first three verses below in the joyous tune, then the verses for St. Mary in the year-round tune, then the verse for Archangel Michael (below) in the year-round tune and the Conclusion for Feasts (**Ἰησοῦς Πιχρίστος ἡσαῖ** – Jesus Christ is the same yesterday...). The same applies to the Second Day of the Resurrection.

During the Holy Fifty Days, the Verses of Cymbals begins with the first three verses below in the joyous tune, then the verses for St. Mary in the year-round tune, then the verse for Archangel Michael (below) in the year-round tune, then the rest of the verses concluding with the Conclusion for Feasts (**Ἰησοῦς Πιχρίστος ἡσαῖ** – Jesus Christ is the same yesterday...)

Christ our God: is risen from the dead: and He is the firstfruit of those who have fallen asleep.	Δ Πχς Πεννοῦτ: ἄνωγ ἐβόλ θεν νηθεμωοῦτ: ἡθορ πε ἴἀπαρχη: ἡτε νηεταγενκοτ.
Hail to His Resurrection: when He rose from the dead: in order to save us: from our sins.	Χερε τεφἀναστασις: ἐτασῆτωνγ ἐβόλ θεν νηθεμωοῦτ: ῥα ἡτεσρωτ ἡμον: ἐβόλ θεν νεννοβι.
Then He was placed in the tomb, according to the prophetic voices, on the third day: Christ rose from the dead.	Λοιπον ἀρχαῖ θεν πιμζαν: κατα νισμη ἡπροφητικον: θεν πιμαρ ῥομτ ἡεζοον: Πχς ἀνεστη εκ νεκρων.
Hail to Michael: the great Archangel: The Announcer of salvation: of the Resurrection.	Χερε Μιχαηλ: πινιωτ ἡαρχηαγγελοσ: πιχριμαν ἡοῦχαι: ἡτε ἴἀναστασις.

