



# BE *Faithful*



## Grade 9-12



## **HIS HOLINESS POPE TAWADROS II**



**118<sup>TH</sup> POPE OF ALEXANDRIA AND  
PATRIARCH OF THE SEE OF SAINT MARK**



# *Be Faithful*

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Visit the St. Mark Festival's website at [www.smfsus.org](http://www.smfsus.org)  
to find the material for the festival and  
for guidelines and information on the tests





## *Be Faithful*

### St. Mark's Festival 2021 Anthem

God wants us to be always faithful  
He came to us and showed the way  
Firm in faith and in church graceful  
Living His words everyday

We praise Him with all our senses  
Focus on the eternal goal  
Partake of the sacraments  
Giving life to our souls

We hold on to our Lord's promise  
He will give us the crown of life



# Faithful All the Time

“Be faithful until death, and I will give you the crown of life” (Revelation 2:10)

Faithfulness is a virtue most beloved by people of various denominations and religions, to the extent that it is used as a measure of moral behavior by people of different nations and cultures. If the world values faithfulness and relies on it to determine the competency of others, how much more should we as Christians value faithfulness? As Christians, we must be faithful in all aspects of our lives. This is one of the many ways that we thank God and show our gratitude, by being honest in what we are given.

St. Polycarp was faithful to the Lord until the end of his life. He rejected the emperor's promises and threats to deny his faith in the Lord Jesus Christ and said, “I lived 86 years with Christ in joy and love; how do you expect me to forsake Him now?”

## 1. Faithful in Your Spirituality

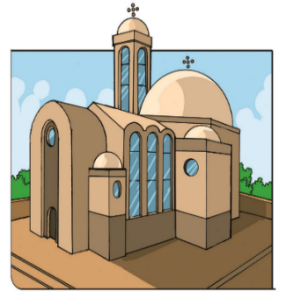
**We must be faithful in our spiritual life and relationship with God. This means participating in the means of salvation regularly.**

- **Participate in the Church Sacraments:** Holy Eucharist and Repentance and Confession.
- **Attend the Liturgical Prayers:** This is not only the Holy Liturgy, but also Vespers Praise, Vespers, Midnight Prayers and Praises, and Matins. We praise and glorify God's name, thanking Him for everything He has given up and we offer our supplications.
- **Read the Holy Bible:** To grow in our relationship with God we need to listen to His word. Knowing what God wants us to do allows us to know Him better.
- **Pray and Fast:** Prayers are the second half of the communication duo. We learn what God wants from us by reading His word and we speak to Him and ask for His help through prayer. Daniel was faithful in his usual prayers even though he knew he would be put into the lions' den. Our Lord taught us that prayers are accompanied by fasting when He said, **“That kind can come out by nothing but prayer and fasting.” (Mark 9:29)**
- **Attend Spiritual Meetings:** By attending Sunday School and Youth Meetings you are allowing yourself to grow in the knowledge of God under guidance from a servant and with your friends. Using this to encourage others and to ask questions will help in your spiritual life.
- **Read Spiritual Books:** When we read spiritual books written by the Church Fathers and holy men of God, we are able to better understand the scriptures and the mysteries of the Church.

**By constantly striving to grow spiritually, you are being faithful with your spiritual life.**

## **2. Faithful in Your Church**

Our Church is filled with a rich history in the Coptic language, hymns, saints, rites, and Traditions. We must be faithful in this great gift we were given by keeping it alive.



- **Participate in Church Activities:**

Partake of the rites and unique aspects of the Coptic Church.

- Learn the Coptic language
- Learn the hymns of the Church
- Read about the lives of the saints and learn from their virtues
- Participate in the Church fasting periods
- Attend special occasions in the Church like Holy Pascha Week, Koiahk, etc.

- **Being Steadfast in the Church Doctrine:**

We must know and abide by our faith and teach it to those coming after us. Defending our faith against wrong teachings allows the faith to continue unchanged for generations to come. This is how we are faithful in our church, by keeping it orthodox.

St. Athanasius the Apostolic teaches us to defend our faith and be steadfast in it even if the whole world is against us. He defended the Orthodox faith against the Arian Heresy. Because of St. Athanasius and many saints of our Church, we can live the faith that was given to us by our Lord Jesus Christ Himself. We must continue to do the same for the future church.



### **3. Faithful in Your Talents**

God created each one of us and gave us a mission on earth. It is our responsibility to figure out our role to benefit ourselves, our families, our church, and our community. Use the talents given to you by God for the glory of His name. Talents can be anything: time, school, work, art, music, sports, etc. An important idea to keep in mind is that we must use our talents for the benefit of ourselves and others.

**“Do not neglect the gift that is in you.” (1 Timothy 4:14).**

King David was a musician who was faithful with his talents. With the guidance of the Holy Spirit, he wrote the psalms that we still use today in our prayers and that includes many prophecies about the Lord Jesus Christ.



### **4. Faithful in Your Relationships**

The Holy Bible gives us many commandments to love and respect our family and friends. We are also commanded to keep healthy relationships that bring us closer to God. We should be faithful in our family by obeying our parents and being kind to our siblings. St. Demiana gave us a great example of faithfulness in the family when she prevented her father from leaving the faith and convinced him to repent and return to Christ.

Being faithful to your friends means you strive to be a good influence on your friends, encouraging each other to attend church and to have Godly fun together.

**“He who walks with wise men will be wise, but the companion of fools will be destroyed.”  
(Proverbs 13:20).**

When we surround ourselves with friends who, like yourself, are striving to grow in their relationship with God, you are challenging and leading each other on a good path. We must also do that for others.



# Coptic Monasticism

One of the Coptic Church's greatest contributions to the Christian civilization is Monasticism. Founded in Egypt, on Egyptian land, by Egyptian men and women who loved the Lord so much they decided to forsake everything for His sake, they became an inspiration to the whole Christian world and a seed for the monastic life all over the world.

## Historical Background

'Monasticism' (Greek Monachos, Monos, alone) is a life of asceticism which consists of **solitude, poverty, worship, contemplation, and purity of heart with elements of manual labor.**

The monastic movement started in the 3<sup>rd</sup> century in a solitude form and developed during the 4<sup>th</sup> century into communal life following the example of St. Anthony (251-356 AD).

Monasticism is not a goal in itself and does not guarantee salvation. However, it is a response to the divine love, a calling to a life of consecration and dedication, and a venue by which one can exercise and grow in self-control. **"But I discipline my body and bring it into subjection, lest, when I have preached to others, I myself should become disqualified." (1 Corinthians 9:27)**

Undoubtedly, the various monastic forms were not planned by the Church! But rather, it was initiated by individuals who longed to the life of solitude for the sake of the Lord. Some documented asceticism practices were as early as the 1<sup>st</sup> century in Egypt. Men preferred to leave their homes and live in simple huts or tombs outside the cities. Women lived together in houses to assist one another spiritually. St. Anthony started the life of solitude in a tomb and then in a mountain cave for 20 years. Later, that area became the first location for the monastic movement.

## Principles of Monasticism

**Christian monasticism was founded based on the following Biblical principles:**

**Celibacy:** The monastic must live a life of purity and celibacy. The ascetic life looks to the human body as a sacred temple. Having chosen to live a celibate lifestyle does not contradict recognizing marriage as a sacred sacrament. **"But I say to the unmarried and to the widows: It is good for them if they remain even as I am;" (1 Corinthians 7:8)**

**"But I want you to be without care. He who is unmarried cares for the things of the Lord—how he may please the Lord. But he who is married cares about the things of the world—how he may please his wife." (1 Corinthians 7:32-33)**

**Poverty (by choice):** **"And everyone who has left houses or brothers or sisters or father or mother or wife or children or lands, for My name's sake, shall receive a hundredfold, and inherit eternal life." (Matthew 19:29)**

**Obedience:** **"Obey those who rule over you, and be submissive, for they watch out for your souls, as those who must give account. Let them do so with joy and not with grief, for that would be unprofitable for you." (Hebrews 13:17)**

**The life of  
our Lord  
Jesus Christ  
was the perfect  
example for  
implementing  
these principles!**





**Solitude: “And when He had sent them away, He departed to the mountain to pray.” (Mark 6:46)**

### **Flourishment of Monasticism**

Later, the monastic movement flourished in many parts of Egypt. Many of the areas visited by the Holy Family were locations for monastic communities.

- 3 main communities in Western desert (Wadi El-Natron)
- Scetis: Under St. Macarius (4<sup>th</sup> Century)
- Nitrea and Kellia: Under St. Amoun (4<sup>th</sup> – mid 5<sup>th</sup> centuries)
- 5 monastic communities in Upper Egypt



### **The Monastic Movement’s Support Throughout the Church’s History**

**These monastic communities had great influence on the history of the universal Church generally and the Coptic Church in particular due to the following factors:**

- Many of the monastic communities were close to Alexandria, attracting many visitors and pilgrims. The pilgrims who visited the monasteries learned the Coptic canons, wrote about their experience, and delivered them to their countries which helped establish monastic movements in many other regions outside of Egypt (i.e. St. John Cassian, Peladius).
- The fathers the monks had a role in theological discussions and defended the faith during the ecumenical councils in the 4<sup>th</sup> and 5<sup>th</sup> centuries (i.e. St. Anthony and St. Shenouda the Archimandrite).
- The monastic communities also offered shelter for the patriarchs at times of persecution.
- Many of the bishops and patriarchs were chosen from among the fathers the monks.
- The Holy Myron is prepared in the monasteries.

### **Schools of Monasticism**

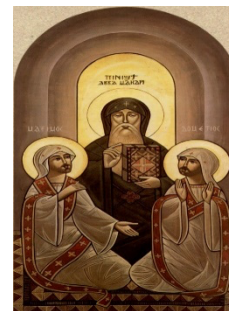
**1. Antonian system:** This system is the earliest system used in the monastic era. Inspired by the life of **St. Anthony** and the anchorites who were before him, the anchorites or hermits live in complete seclusion under the guidance of a spiritual father. They only go to a nearby monastery or community to get food or water.

**2. Coenobitic system:** [*pronounced se-no-bait-ic*] Established by **St. Pachomius** (290 – 348 A.D.) When he established the first monastery (320 A.D.), St. Pachomius established a monastery where the monks live, pray, and work together; living a communal lifestyle. He established various constitutions and guidelines for the monks to live by under the guidance of an abbot. Hundreds of monks lived in his monastery. This system is also called **Koinonia**, the Greek word meaning communal.

- Later, St. Pachomius established more monasteries and nunneries for women. According to Palladius, by the time of St. Pachomius’ departure, these monasteries had over 3,000 monks!
- These constitutions were translated by Palladius to Greek and by St. Jerome to Latin.
- By 420 A.D. this number grew to 7,000 monks and nuns and moved out of Egypt into Palestine, Judea, Syria, North Africa, and eventually Western Europe. St. Basil visited his monasteries and was profoundly impressed.
- St. Basil and St. Benedict drew from the Pachomian Rules in setting forth their own monastic canons.

**3. Anchoritism system:** Adapted by **St. Shenouda the Archimandrite** (333-451 A.D.) and **St. Macarius** combining both the Antonian and Pachomian systems.

- Through this system, the monk population increased and the monasteries were also helping the surrounding communities within the monastery; there were churches, schools, cells, storehouses, etc.
- Coenobitism was not mandatory and solitude was encouraged in this system.



### Women's Monastic Movement

The monastic movement was not exclusive to men only; women also were drawn to the ascetic life and the monastic lifestyle. The women's monastic movement started early in Church history and passed through many stages:

**1. Living ascetic life at home:** As we see in 1 Corinthians 7

**2. 'House of virgins' under the Church supervision:** Started by **Pope Demetrius's wife** and later lead by many other prominent women (i.e. St. Anthony's sister, St. Amoun's wife, etc).



**3. Nunneries (Convents) under monastic rules:** The first monastic community in the world for women was founded by **St. Syncletica**. Later, a nunnery was established by **St. Pachomius** in upper Egypt. Many foreign abbesses went to Egypt like St. Melania the Great (374 A.D.) and St. Melania (418 A.D.).

### Coptic Monasticism Abroad

The Coptic monastic movement did not stop at the borders of Egypt but rather spread out to the whole world through the following means:

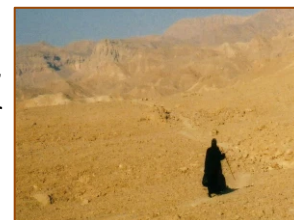
**1. St. Anthony's Biography:**

'Vita Antoni' which was written by St. Athanasius, rapidly spread all over the world.

**2. Pilgrims and Ascetics:**

Those who travelled across the world to visit Egypt, visited the monasteries, met with the hermit fathers, and documented their experiences to deliver it.

- Palladius wrote "Paradise of the Holy Fathers"
- St. John Cassian wrote "Institutes" and "Conferences".
- St. Jerome, St. Basil, St. Gregory of Nyssa, St. Gregory the Wonderworker, and St. Hilary of Poitier also documented their experiences.



**3. Coptic Monks:**

Many monks were sent by their Abbots to establish monasteries abroad.

## Influence of Monasticism

Monasticism has a multitude of positive influences on the Church generally and the believers specifically.

1. **Spiritual influence:** Our fathers and mothers, the monks and nuns give us a good example in faithfulness to the Lord Jesus Christ, repentance, virtues, etc. They also pray day and night for the Church, community, and the whole world.
2. **Doctrinal influence:** By defending the faith against heresies through their participation in the ecumenical councils and other theological dialogues. Monks were tortured or killed protecting the faith like St. Samuel the Confessor, and the martyrs, the forty-nine elder priests of Shiheet. Many of the monks travelled abroad to preach Christianity and serve various communities.
3. **Religious studies:** The monasteries are home to thousands of ancient manuscripts which we learn from and provide a living proof of the authenticity and soundness of our faith. They are also home of many theologians, researchers, and scholars who continue to educate and enrich our knowledge.
4. **Social influence:** Many monasteries offer various services to their surrounding communities.



## Coptic Monasticism Then and Now

- The Coptic Church now includes thousands of monks and nuns, including those who live in monasteries outside of Egypt, such as North America, Europe, and Africa.
- In the 4<sup>th</sup> and 5<sup>th</sup> centuries, the number of monks and nuns increased significantly. Sadly, the number began to decline during the Persian invasion and demolition of monasteries as well as the poor conditions in the country due to political unrest. Most of the monasteries were destroyed and their inhabitants deserted, except for only a few. In the 11<sup>th</sup> and 12<sup>th</sup> centuries, conditions improved slightly. Then, in the dark ages between the 14<sup>th</sup> and 18<sup>th</sup> centuries, monasticism suffered a setback; the number of monks fell to only a few dozen in the entire church.
- Monasticism began again during the days of Pope Cyril IV, until the beginning of the 20<sup>th</sup> century. Their number reached about 150 monks in the Wadi al-Natrun region.
- Then the Coptic monasticism finally witnessed a great renaissance in the days of the departed Pope Cyril VI and flourished in the days of His Holiness Pope Shenouda III, who remained predominantly monastic in his teachings and behavior, despite leaving his life at the monastery for his pastoral work for more than 40 years.

## Choosing the Monastic Life

The idea begins when one is concerned about their own salvation more than anything. Their own salvation is the most important and pressing issue in their life. They find themselves unable to live an exemplary life according to God's commandments while living among others in the world, they then head towards one of the monasteries to live a life of solitude. The guidance of the father of confession is essential during the initial period of evaluation whether the monastic life is suitable for an individual or not. This experience is also supported by experienced spiritual guides who can guide the individual seeking the monastic life. The monastic life also must include some sort of work; therefore, the work of the hand was a fundamental pillar of the monk's actions from the beginning.



# Be in Control

**“A man without self-control is like a city broken into and left without walls” (Proverbs 25:28)**

## Why is control important?

We all like being in control (i.e., we eat what we want, when we want, and how we want). We like our life to go the way we like it. As human beings, our flesh is driven by its physical desires for food, lust, fame, praise, etc. St. Paul describes the struggle to obtain and maintain such desires as an ongoing war between the flesh and the spirit. When we allow our desires to control us, we become similar to animals, driven by instinct and desire with no dominance or control over our actions. But we must learn to subject our flesh with all its desires to the leadership of the spirit.



## Self-control:

Self-control is dominance over any desires. It is an important virtue that is essential for our strive to purity.

**“A man without self-control is like a city broken into and left without walls.” (Proverbs 25: 28)** King Solomon teaches us that a man without self-control is like a city broken into and left without protection; if we leave our soul and spirit without self-control, Satan can easily enter and spoil our lives.

## What should I control? How?

When God created man, He created him perfect, pure, and in His image. But man chose to disobey God's command and ate from the tree. Man's disobedience was due to lack of self-control. Solomon the King says, **"he who rules his spirit [is better] than he who takes a city."** (Proverbs 16:32)

1. **Control your senses:** Your senses are the door to your mind. Guard this door to prevent impure thoughts from entering. When you are exposed to impurity accidentally, pray and try to forget about it. Thinking or acting upon these unintentional things is a sin and you must repent about it. We must be careful in this world full of sin.

**Your senses do not only bring you momentary thoughts, but these thoughts live in your mind and can affect how you act.**

### Fill in the Blank:

- “Also do not take to heart \_\_\_\_\_ say, lest \_\_\_\_\_ your servant cursing you.” (Ecclesiastes 7:21).

- "But I say to you that whoever \_\_\_\_\_ at a woman to lust for her has already committed \_\_\_\_\_ with her in his \_\_\_\_\_." (Matthew 5:28).

- 2. Control your thoughts:** Our thoughts affect the way we act. Every action a person takes starts out as a simple thought. Therefore, if the thoughts we accumulate in our mind are filled with the impurity that comes from our secular life, we will eventually destroy ourselves. But the opposite is also true. Remember, our thoughts are a battle with the devil. The devil will fill our minds with suspicions, anxiety, rebellion, and lust in order to imprison us. We will be judged for both our actions and thoughts on judgement day.

**Plant a thought, reap an act... Plant an act, reap a habit... Plant a habit, reap a behavior... Plant a behavior, reap a character... Plant a character, reap eternity.**

**It is important to know how to control your thoughts:**

- **Purity of thought:** Always keep your thoughts positive and pure. Steer away from any places, social media sites, or friends that could lead you to impure thoughts!
- **Reject bad thoughts:** If a bad thought enters your mind; simply reject it. Do not dwell on the impure thoughts that enter. Dwelling on such thoughts makes it harder to get rid of them than if you had simply rejected it in the first place.

We are not always responsible for the initial thoughts we get. This is due to our exposure of sin regularly, whether on the street, at school, or on social media. However, you are responsible for your response to such exposure and whether you choose to investigate; further nurturing that thought. “You can’t prevent birds from flying over your head, but you can prevent them from building a nest.”
- **Repeat God’s words all the time:** The devil will always try to guide our thoughts to be impure. Therefore, we must sanctify our thoughts by the word of God. **“But his delight is in the law of the Lord, and in His law, he meditates day and night.” (Psalm 1:2)** If you are attacked with a bad thought, recite a psalm or a prayer inaudibly to keep your mind busy with holy things. The darkness will not overcome your mind if the light of God’s word is in there.
- **Be careful with emptiness:** The empty mind is the devil’s workplace. You have to keep your mind occupied with beneficial things at all times. Keep busy with prayer, reading the Holy Bible, and hymns. Other beneficial things are school, sports, and hobbies.
- **Reveal your thoughts:** Always reveal your thoughts to your father of confession. Including any thoughts of judging, hatred, lust, etc. Revealing your thoughts will help you to get rid of them.

**3. Control your emotions:** Controlling your emotions prevents you from acting hastily whenever you are angry, lustful, etc. To successfully control your emotions, work on getting rid of the source of this feeling to prevent an unwanted response.

**Take the proper steps to work on your self-control.**

**Say no to lust and sin and work on turning your impure thoughts into pure and positive thoughts.**

**Conclusion:** Having self-control allows us to gain a heavenly and eternal reward, rather than follow our desires for temporary pleasure. Self-control encompasses everything. A spiritual person controls themselves and does not allow excessive rest or pleasure to control their relationships, emotions, and time.



# Faithful in Your Talents

## Daily Agenda

**“See then that you walk circumspectly, not as fools but as wise, redeeming the time, because the days are evil.” (Ephesians 5: 15-16)**

A talent is a gift or chance given to us by God. We are all given different talents, but one talent we are all granted is time. Each one of us is given 24 hours in the day to use as we wish. As with any gift from God, we must be faithful in how we use it.

Did you know that an average person sleeps 8 hours a day? That’s 1/3 of their life. Compared to our eternal life in heaven, our days on earth are numbered. With that in mind, it is important to learn how to spend our time wisely. Time is the greatest talent God has given us. As a faithful steward of your time, you must assess your time, abilities, responsibilities, and priorities.



### How can we redeem the time?

In the Epistle to the Ephesians, St. Paul says: **“See then that you walk circumspectly, not as fools but as wise, redeeming the time, because the days are evil.” (Ephesians 5:15-16)**. Redeeming the time can be understood as taking advantage of the moment. Do not focus on what happened in the past or what can happen in the future. We must live spiritually in the here and now, redeeming the time with adherence to heeding the will of God in our lives. With attentiveness, faithfulness, and wholeness, we need to savor each and every moment God has given unto us and make it worthy of His gift.

### What is considered optimal use of your time?

As teens and young adults, your priority is your spiritual life, schoolwork, and social life. Having a spiritually focused life is crucial; the goals of our life should incorporate becoming more focused on developing Godly habits in our life. However, this doesn’t take away from the importance of your schoolwork and social life. **“As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God.” (1 Peter 4:10)** With our spiritual life, it is still important to work hard in school and achieve academic and career goals. Many saints in the church were well educated and had careers that not only financially supported them when needed, but were also useful in spiritual matters. St. Peter, St. James, and St. John were fishermen, St. Paul was a tentmaker, and St. Luke was a physician. Our Lord Jesus Christ Himself was a carpenter. By having a successful career, we are using the talents God granted us for the glory of His name. To be good stewards of the gift of time, we must manage our time between our spiritual life, school, family, and social life. We must use our talents and time wisely.

## How do you make optimal use of your time?

1. **Take time to plan ahead and create a To-Do list:** Learn to spend time in planning for your future and to achieve your goals. Create a weekly or daily plan for your classes, assignments, gatherings, Sunday School, and Liturgy. When you organize your plans, you are able to see what tasks need to be done when to complete your to-do list. This will help minimize procrastination.
2. **Start a daily routine:** Having structure in your day allows you to work more effectively.
3. **Set your priorities:** At the beginning of each day, decide which tasks need to be done first and which can be delayed. By prioritizing what you need to do, you are ensured to minimize procrastination on crucial tasks.
4. **Set a deadline for each task:** Set a time for how long a task should take and abide by a schedule that allows you to finish by the deadline. Be realistic.
5. **Concentrate:** When working on a task, don't think about all the other things you need to do. By setting specific times for a task, you are ensuring that you complete it.
6. **Reward yourself:** After finishing a task, reward yourself with a break or a snack. Clear your head and enjoy your accomplishment. This will encourage you to keep going.
7. **Have a healthy sleep schedule:** Sleeping too much is not good for you, in regard to health or achieving your goals. But don't sacrifice your sleep to work extra. By having a balanced sleep schedule and planning ahead, you'll be able to complete your tasks during the day and get good sleep for the next day.
8. **Start:** Be sure that after following all these steps, you are ready to start. You will be tempted to not work but by making realistic goals and following through with it, you'll accomplish what you want.
9. **Take time to rest:** This means taking breaks and sleeping well. Do not drain yourself of energy by powering through and finishing as many tasks in as little time as possible. By doing so, you are not producing the best work possible and you're not taking care of yourself mentally. Taking a break is not a waste of time.



**Remember, we are all given the same 24 hours in a day.  
What makes a person more accomplished is not because they have an advantage  
on time, but rather, that they make optimal use of the time they have.**

### **Beware of the thieves of time:**

Temptation will always arise. There is always something better to do than to sit down and study or get up early in the morning to pray. Be aware of the temptations that often lead you to waste time. If you can identify such as that distracts you, then you can work on avoiding it. Some of these distractions include:

1. **Excessive phone use:** Instagram, TikTok, Snapchat, etc.
2. **Daydreaming and impure thoughts**
3. **Excessive computer use:** This concerns computer use that is not for school purposes (online shopping, Netflix, games).
4. **Excessive TV watching:** This includes Netflix, YouTube, and all online streaming apps.
5. **Spending too much unbeneficial time with friends:** Having a social life and going out with your friends is good but spending too much time outside the house and disregarding the responsibilities you have is not.
6. **Excessive sleep:** This leads to lack of motivation, laziness, and depression. Having a good sleep schedule is important.
7. **Depression:** You may not always find motivation to do certain tasks, and this may lead you to feeling despair.
8. **Lack of organization:** Organizing your day saves time and effort. You spend less time worrying about when you'll be doing something, and you just do it.



# Mormonism

## Introduction:

Mormon beliefs are quite different from the Orthodox or any traditional Christian beliefs. We believe in following the teachings of our Lord Jesus Christ as stated in the Scripture, which was passed to the Apostles, to the Church Fathers, and now to us. Mormon beliefs contradict much of Scripture, which has been preserved from the beginning regarding our creation and hope for salvation. Therefore, it is imperative to understand the true Christian doctrine, dogma, and faith of the Coptic Church so that we are faithful all the time.

## Background:

The Mormon Church, officially known as the Church of Latter-Day Saints (LDS), is the fastest growing and most successful in the United States and perhaps the world.

Mormons promote family values, clean living, and a commitment to Christ-like living. But this church's religious beliefs and teachings are of another Christ.

The Mormon Church was founded by Joseph Smith Jr. in 1830, 10 years after he received his 1<sup>st</sup> revelation in 1820. The church was founded during the period of religious revival known as the Second Great Awakening. When Joseph was only 14 years old, living in upstate New York, he had a vision where he was visited by 2 "persons" whom he believed were the Father and the Son. When asked which denomination he should join, they responded with *"None, they are all wrong and corrupt"*.

Three years later, he had another vision, this time visited by an angel "Moroni", who told him of a book written on golden plates by former inhabitants of the continent that contained the *"fullness of the everlasting gospel."* At the age of 21, he found these plates and began translating them using "seer" stones (an occult divination technique he had honed with his dad when hunting for treasure).

By 1830, Smith had published the **Book of Mormon**. For the next 10 years, he continued to receive revelation which would become his additional inspired scripture. They are: **D&C (Doctrines & Covenants)** and **The PGP (The Pearl of Great Price)**. These 3 books are the Mormon Church's Sacred texts/works.

To understand Mormonism, we need to look at their sacred texts and consider where they came from. The church claims to believe in the Bible, *"insofar as it is correctly translated"* (The 8th Article of Faith).

### **Who is Mormon?**

In the Book of Mormon, we learn that there were 2 great civilizations that are descendants of an Israelite named Lehi, who made his way from the Middle East to the Americas around 600 B.C. These 2 nations, the Nephites and Lamanites, were enemies. **Mormon**, a Nephite prophet and commander, records the story of his people; this is what was to become the Book of Mormon. Mormon gave these plates to his son, Moroni, before being mortally wounded. Moroni added more to the book and eventually sealed and hid them in 421 A.D. The golden plates were “uncovered” by Joseph Smith Jr. when Moroni appeared to him and showed him where they were hidden.

There are no manuscripts for the Book of Mormon to be studied as Moroni came back and took the gold plates. Mormons must accept all based solely on Joseph Smith Jr.’s word.

### **Beliefs:**

#### **What are some of the Mormon church beliefs?**

1. Mormons claim that “total” apostasy also known as “The Great Apostasy” (abandonment of the true Christian religious belief because Christianity died) overcame the church following apostolic times, and that the Mormon Church (founded in 1830) is the “restored church.” The message of the gospel, the true Bible, the sacraments, everything was lost and God decided to restart Christianity through Joseph Smith.
2. They believe God the Father has not always been the Supreme Being of the universe. Mormons claim that God the Father was once a man and that he then progressed to godhood (that is, He is now an exalted immortal man with a flesh-and-bone body). God was created by another God who was created by another God and so forth infinitely. An infinite regression.
3. Mormons believe that the Trinity consists not of three persons in one God but rather of three distinct gods. According to Mormonism, there are potentially many thousands of gods besides these who attained godhood by righteous living.
4. Mormons believe that humans, like God the Father, can go through a process of exaltation to godhood and become gods of their own universe and populate their own galaxy.
5. Mormons believe that Jesus Christ was the firstborn spirit-child of the Heavenly Father and a Heavenly Mother (by God the Father and a Goddess Mother; this is not Saint Mary, but an unknown Heavenly Mother of all human spirits). Jesus then progressed to a god in the spirit world. Jesus’ **incarnation**, on earth, was the result of a physical relationship between God the Father and St. Mary. They believe Jesus is the brother of Lucifer and that we also were procreated, in pre-existence, before the creation of the world by God the Father and the Heavenly Mother.



6. Mormons believe that God gives to (virtually) everyone a general salvation to immortal life in one of the 3 heavenly kingdoms, which is how they understand salvation by grace. They believe that most people will end up in one of three kingdoms of glory (1 of 3 heavens), depending on one's level of faithfulness. Belief in Christ, or even in God, is not necessary to obtain immortality in one of these three kingdoms, and therefore only the most spiritually perverse will go to hell. The 3 heavens are called the **Telestial Kingdom**, the **Terrestrial Kingdom**, and the **Celestial Kingdom**. Belief in Christ is necessary *only* to obtain passage to the highest, Celestial kingdom—for which not only faith but participation in Mormon temple rituals and obedience to its “laws of the gospel” are prerequisites.
7. Mormons believe there are 4 sources of divinely inspired words:
- The Bible (Old and New Testaments)**— if it is translated correctly.
  - The Book of Mormon** – translated by Joseph Smith Jr. and termed by Mormons the “*Most correct of any book on earth.*”
  - Doctrines and Covenants** – containing a collection of modern revelation (has 13 key doctrines not found anywhere in the Book of Mormon and laden with prophecies by Joseph Smith that never came true.
  - The Pearl of Great Price** – clarifies doctrines and teachings that were lost from the Bible.

### How to answer Mormons and refute their beliefs?

When discussing the Bible with anyone who believes it is corrupted, it is always important to know the support for how it has been preserved throughout the ages. There are over 5,700 manuscript pieces and copies of the original Greek New Testament; there are over 19,000 early translations in other languages. If one were to stack all the documents of the New Testament, it would measure over 1 mile high. One can go through the documents, manuscripts, early translations and be able to get back to the original text of the New Testament and to its authors.



We, Christians, believe our Lord Jesus Christ who says His words are everlasting.

**“Heaven and earth will pass away, but My words will by no means pass away.” (Matthew 24:35) & (Luke 21:33)**

**“The grass withers, the flower fades,  
But the word of our God stands forever.” (Isaiah 40:8)**

**“Your word, O LORD, is everlasting; it is firmly fixed in the heavens.”  
(Psalm 118:89)**

Next, one must ask about the different versions of the Book of Mormon – there has been 4,000 versions since the original published version in 1830; the text by Joseph Smith differs from what is in the Book of Mormon today. Substantial changes and doctrinal changes have been made. Why were Mormon's and Moroni's words changed if they were preserved on golden plates for 1400 years without any change?

**Mormon beliefs and the true Orthodox faith response to them:**

Mormon beliefs	Christian Orthodox beliefs
<p>“The Great Apostasy”: according to Joseph Smith, the Christian church died after the Apostles.</p>	<p>“And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it.” (Matthew 16:18)</p> <p>“I found it necessary to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the saints.” (Jude 1:3)</p>
<p>God was created and was not always the Supreme Being.</p>	<p>“Before Me there was no God formed, Nor shall there be after Me.” (Isaiah 43:10)</p> <p>“I am the Alpha and the Omega, <i>the</i> Beginning and <i>the</i> End, the First and the Last.” (Revelation 22:13)</p>
<p>God is 3 persons and 3 gods.</p>	<p><b>We believe in One Trinitarian God (3 persons, 1 essence).</b></p> <p>“Go therefore and make disciples of all the nations, baptizing them <u>in the name</u> of the Father and of the Son and of the Holy Spirit.” (Matthew 28:19) (Notice, how it is “in the name” (singular), not names)</p> <p>“Hear O Israel: The Lord our God, The Lord is One.” (Deuteronomy 6:4)</p>
<p>Jesus was the first born of many spirit children from God the Father and a goddess Mother.</p>	<p><b>Who is our Lord Jesus Christ?</b> <b>He is God, not a god, not conceived in a spiritual realm with a mother and a father.</b></p> <p>“In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God.” (John 1:1-2)</p> <p>“Jesus Christ is the same yesterday, today, and forever. Do not be carried about with various and strange doctrines.” (Hebrews 13:8-9)</p>
<p>There are 3 different heavens for virtually everyone.</p>	<p><b>There is only one way to the Father, not 3 different heavens for virtually everyone whether they are believers or not.</b></p> <p>“I am the way, the truth, and the life. No one comes to the Father except through Me.” (John 14:6)</p>

# Faithful in Your Relationships

## The Epistle to Philemon

This epistle is one of the 14 written by St. Paul the Apostle. St. Paul's epistles are commonly structured to address a problem or concern within a church or with a group of people. Unlike all the other epistles, the epistle to Philemon is a personal letter of intercession written to a fellow Christian named Philemon. This epistle reveals Christian love, forgiveness, faithfulness, and real fatherhood of the ministers of Christ.

### The Epistle

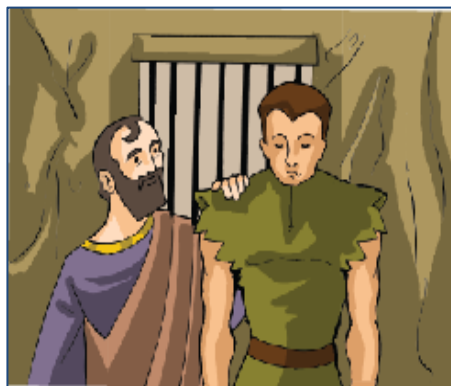
St. Paul wrote this epistle near the end of his first Roman imprisonment. There are 3 other epistles that St. Paul wrote in prison: to the Ephesians, to the Philippians, and to the Colossians. The epistle was a letter from St. Paul to Philemon asking him to accept Onesimus; not as a slave but a brother.



### What happened?

Philemon was a member of the Church of Colossae. He may have met St. Paul in Ephesus, where he believed and was baptized. He was a rich man and had a slave named Onesimus. Onesimus robbed Philemon, his master and escaped to Rome where he met St. Paul and believed.

When St. Paul saw the sincerity of his repentance, he deemed it necessary that Onesimus return to his master and seek forgiveness. However, this was a difficult and dangerous action for Onesimus to take during this time because a master had the right to kill or severely punish his slave if they escape, as an example for other slaves. Despite this, St. Paul wanted Onesimus to return what he stole and apologize.



### Philemon's Love and Faith (V. 1-7)

St. Paul begins the letter by greeting Philemon and then speaking of his great love and faith. **"For we have great joy and consolation in your love, because the hearts of the saints have been refreshed by you, brother."** (Philemon 1:7) We can see the love St. Paul has for Philemon as he calls him brother.

### The Plea for Onesimus (V. 8-16)

St. Paul goes on to appeal on behalf of Onesimus. He informs Philemon that Onesimus is now a believer saying that he would've liked Onesimus to stay with him to minister but without Philemon's consent he did nothing.

**In this part of the epistle there are many things we see**

1. **Onesimus' new character:** Onesimus is now described as profitable, which is actually the meaning of his name. St. Paul wants to tell Philemon that Onesimus is now worthy. He is saying that the Onesimus he is sending to him now is not who Philemon knew before.
2. **Wisdom in dealing with Philemon:** Philemon was affected by his runaway slave. At the same time, St. Paul was explaining to Philemon that Christian brotherhood was above all social and class distinctions. **"For perhaps he departed for a while for this purpose, that you might receive him forever, no longer as a slave but more than a slave- a beloved brother, especially to me but how much more to you, both in the flesh and in the Lord."** (Philemon 1: 15-16)
3. **Doing good should be a choice not a command:** St. Paul seeks forgiveness from Philemon towards Onesimus, but he is not forcing him. **"But without your consent I wanted to do nothing, that your good deed might not be by compulsion, as it were, but voluntary."** (Philemon 1: 14)

### Philemon's Obedience Encouraged (V. 17-25)

St. Paul encourages Philemon to receive and forgive Onesimus. He also promises to repay whatever Onesimus owes Philemon but reminds Philemon that he owes him his life because he preached to him. St. Paul is sure Philemon will obey, saying **"Having confidence in your obedience, I write to you, knowing that you will do even more than I say."** (Philemon 1:21)

**Interceding for others:** Intercession is not just for the saints in heaven to intercede on our behalf before God. We also as children of God must be peacemakers and intercede for others when needed. St. Paul's whole purpose for writing this epistle was to intercede on behalf of Onesimus to Philemon. We learn from this to intercede for others and be peacemakers, ourselves.

## Faithfulness in Relationships

There are 3 relationships that are the focus of this epistle: between Philemon and Onesimus, between St. Paul and Philemon, and between St. Paul and Onesimus.

- 1. Philemon and Onesimus:** They had a master/slave relationship. Onesimus was taken over by temptation and stole from his master and ran away. Even though we do not have slavery today, we can still see this as an example for us. We must be faithful in our relationships with those who teach and lead us (i.e., a teacher, a boss, a servant, Abouna, the Bishop, etc.).
- 2. St. Paul and Philemon:** St. Paul showed Philemon, twice, that a saved soul is much more valuable than any amount of money. The first time was when St. Paul appealed to Philemon on accept Onesimus, despite the possessions he stole from him, as a brother rather than a slave. St. Paul then goes on to say: **“But if he has wronged you or owes anything, put that on my account. I, Paul, am writing with my own hand. I will repay—not to mention to you that you owe me even your own self besides.” (Philemon 1:18-19)** Here St. Paul is reminding Philemon that he owes him his life because St. Paul is the reason Philemon became a Christian. St. Paul says that whatever Onesimus owes, he will pay but he also explains to Philemon that no money can amount to what Philemon owes him for the eternal life granted to him by St. Paul’s preaching.
- 3. St. Paul and Onesimus:** Similar to St. Paul and Philemon, this is also a servant/student relationship. With St. Paul and Onesimus however, we learn the importance of intercessions and reconciliation. St. Paul did not have to send Onesimus back to Philemon as he mentioned. However, he wanted Philemon to forgive and accept Onesimus and he wanted Onesimus to seek forgiveness for his sins toward his master. St. Paul cared for the salvation of Onesimus’ soul and seeking forgiveness was critical for that. He took all the steps he could have taken while being in chains to guarantee the safety and salvation of Onesimus.



# Memorization

## **I. Verses on Faithfulness:**

“Be faithful until death, and I will give you the crown of life.”

Revelation 2:10

"He who is faithful in what is least is faithful also in much."

Luke 16:10

## **II. Third Watch of the Midnight Hour of the Agpeya The Gospel according to St. Luke (Luke 12:32-64)**

“Do not fear, little flock, for it is your Father's good pleasure to give you the kingdom. Sell what you have, and give alms; provide yourselves money bags which do not grow old, a treasure in the heavens that does not fail, where no thief approaches, nor moth corrupts. For where your treasure is, there your heart will be also. Let your loins be girded, and your lamps burning. And you yourselves be like men who wait for their master, when he will return from the wedding, that when he comes and knocks, they may open to him immediately. Blessed are those servants, whom their master, when he comes will find them watching. Assuredly I say to you, that he shall gird himself, and have them sit down to eat, and will come and serve them. And if he shall come in the second watch, or come in the third watch, and finds them so, blessed are those servants. But know this, that if the master of the house had known what hour the thief would come, he would have watched, and not have allowed his house to be broken into. You therefore be ready also, for the Son of Man is coming at an hour when you do not think.”

Then Peter said to Him, “Lord, do you speak this parable only to us, or to all people?” And the Lord said, “Who then is that faithful and wise steward, whom his master will make ruler over his household, to give them their portion of food in due season? Blessed is that servant, whom his master when he comes will find so doing. Truly I say to you, that he will make him ruler over all that he has. But if that servant says in his heart, ‘My master is delaying his coming,’ and begins to beat the menservants and maidens, and to eat and drink, and be drunk, the master of that servant will come in a day when he is not looking for him, and at an hour when he is not aware, and will cut him in two, and appoint him his portion with the unbelievers.”

**Glory be to God forever. Amen.**

### III. Litanies of the Third Watch of the Midnight Hour of the Agpeya

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

### IV. Sayings of the Fathers

“These three things God requires of all the baptized: right faith in the heart, truth on the tongue, temperance in the body.” - **St. Gregory the Theologian**

“Vigilance, self-knowledge and discernment; these are the guides of the soul.”  
- **Abba Poemen**



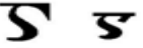
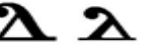

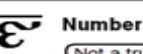













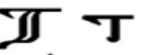
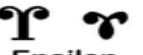
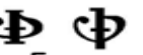


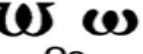









# Coptic



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

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



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** **o** yo      **o** **ɪ** oy      **ɪ** **ɔ** yo-      **ɔ** **ɪ** o-y

<b>ɪ</b> <b>ʌ</b> <b>ʌ</b>	Mirror	<b>ʌ</b> <b>ɪ</b> <b>ʌ</b> <b>ɪ</b>	Grow, Increase
<b>ɪ</b> <b>ɛ</b>	Or	<b>ɪ</b> <b>ɔ</b> <b>ɪ</b>	Wash
<b>ɪ</b> <b>o</b> <b>ʌ</b>	Sea	( <b>ϕ</b> <b>ɪ</b> <b>o</b> <b>ʌ</b>	The Sea)
<b>ɪ</b> <b>ɔ</b> <b>ɟ</b>	Father	( <b>ϕ</b> <b>ɪ</b> <b>ɔ</b> <b>ɟ</b>	The Father)
<b>ɔ</b> <b>ɪ</b> <b>ɰ</b>	Bread	( <b>π</b> <b>ɪ</b> <b>ɔ</b> <b>ɪ</b> <b>ɰ</b>	The Bread)

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

**oɪ** **ɪ** (owwi) such as in **ɲɪϕɲoɪɪ**  
**oɪ** **ʌ** (owwa) such as in **ɛθoɪʌβ**  
**oɪ** **ɲ** (owwee) such as in **oɪɲβ**

ночри

hi

ночри пеннинѢ

Hi Sayedna

ночри пеніѡѤ

Hi Abouna

оѣѡѡ



Bye

оѣѡѡ  
ѡен ꙗѡѡѡ

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	ፒ	π
My	πፈወጥ My father	ፒሀላፊ My mother	πጽሑፍ My books
Our	πፍወጥ Our father	ፒፍሀላፊ Our mother	πፍጽሑፍ Our books

Practice with some words **MY OUR**

Masculine	Feminine	Plural
ወጥ God	ሀላፊ Sister	ሀላፊ Mothers
ግድግዳ Bread	ግድግዳ Power	ወጥ Fathers
ፍጥረት Lord	ሀላፊ Daughter	ፍጥረት Brothers
ጽሑፍ Book	ፍጥረት City	ሀላፊ Sisters
ፍጥረት 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	ፒ	π
Your (s.m.)	πፍወጥ Your father	ፒፍሀላፊ Your mother	πፍጽሑፍ Your books
Your (s.f.)	πፍወጥ Your father	ፒፍሀላፊ Your mother	πፍጽሑፍ Your books
Your (pl.)	πፍፍወጥ Your father	ፒፍፍሀላፊ Your mother	πፍፍጽሑፍ Your books

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

Masculine	Feminine	Plural
ወጥ God	ሀላፊ Sister	ሀላፊ Mothers
ግድግዳ Bread	ግድግዳ Power	ወጥ Fathers
ፍጥረት Lord	ሀላፊ Daughter	ፍጥረት Brothers
ጽሑፍ Book	ፍጥረት City	ሀላፊ Sisters
ፍጥረት 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	ፒ	π
His	πፍወጥ His father	ፒፍሀላፊ His mother	πፍጽሑፍ His books
Her	πፍወጥ Her father	ፒፍሀላፊ Her mother	πፍጽሑፍ Her books
Their	πፍፍወጥ Their father	ፒፍፍሀላፊ Their mother	πፍፍጽሑፍ Their books

Practice with some words **His Her Their**

Masculine	Feminine	Plural
ወጥ God	ሀላፊ Sister	ሀላፊ Mothers
ግድግዳ Bread	ግድግዳ Power	ወጥ Fathers
ፍጥረት Lord	ሀላፊ Daughter	ፍጥረት Brothers
ጽሑፍ Book	ፍጥረት City	ሀላፊ Sisters
ፍጥረት Brother		

## Present Tense

	1 <sup>st</sup> person	2 <sup>nd</sup> person	3 <sup>rd</sup> person
(s.m.)	† I	Ḳ(Ḳ) you	Ḳ he
(s.f.)		ṬḲ you	Ḳ̄ she
(pl)	ṬḲṬ we	ṬḲṬṬ you	ḲḲ they

## Negative of Present Tense

**ḌṆ or Ḥ....ḌṆ**

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

	1 <sup>st</sup> person	2 <sup>nd</sup> person	3 <sup>rd</sup> person
(s.m.)	†ṬḲḲ I pray	ḲṬḲḲ You pray	ḲṬḲḲ He prays
(s.f.)		ṬḲṬḲḲ You pray	Ḳ̄ṬḲḲḲ She prays
(pl)	ṬḲṬṬḲḲ We pray	ṬḲṬṬḲḲḲḲ You pray	ḲḲṬḲḲḲ 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
ḲṬḲḲ They pray	ḲṬḲḲ ḌṆ They do not pray	ḤḲṬḲḲ ḌṆ They do not pray

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

ḲḲḲḲ	to know	ḲḲḲḲ	to sit down
ḲḲ	to read	ḲḲḲḲ	to snore
ḲḲḲ	to write	ḲḲḲḲ	to worship
†ḲḲḲ	to glorify	ḲḲḲ	to look at



ἸΝ Τῆς ὙΠΕΡΩΥΝΟΥ

In the Name of the Father

καὶ τοῦ Υἱοῦ

and the Son

καὶ τοῦ ἁγίου Πνεύματος

and the Holy Spirit

Ὁ Θεὸς Ὁ ΜΟΝΟΤΕΘΕΟΣ

One God Amen



ΠΑΤΕΡ Ὁ ὢΝ ΤΟΝ ΟὐΡΑΝΟΝ

Our Father who art in Heaven

ἌΓΙΤΕΝ ἡΜΕΙΣ ὅΤΙΣ ἸΝ ΤΟΙΣ ΟὐΡΑΝΟΙΣ

Make us worthy to say thankfully

ΠΑΤΕΡ Ὁ ὢΝ ΤΟΝ ΟὐΡΑΝΟΝ

Our father who art in heaven

ἁΓΙΟΝ ὩΣΤΙΝ Ὁ ΚΑΛΩΣ

Hallowed be Thy name

ἁΓΙΟΝ ὩΣΤΙΝ Ὁ ΒΑΣΙΛΕΥΣ

Thy kingdom come

ὩΣΤΙΝ ὡς Εἶναι

Thy will be done

ὡΣΤΙΝ ὡΣΤΙΝ ὡΣΤΙΝ ὡΣΤΙΝ

On earth as it is in heaven

ΔΕΙΞΕ ΤΗΜΑΣΤΗ ΜΗΜΕΝ

Give us this day our daily bread

ὡΣΤΙΝ ὡΣΤΙΝ ὡΣΤΙΝ

And forgive us our trespasses

ὡΣΤΙΝ ὡΣΤΙΝ ὡΣΤΙΝ

As we forgive

ὡΣΤΙΝ ὡΣΤΙΝ ὡΣΤΙΝ

those who trespass against us

ὡΣΤΙΝ ὡΣΤΙΝ ὡΣΤΙΝ

And lead us not into temptation

ΑΛΛΑ ΔΕΙΞΕ ΤΗΜΑΣΤΗ

But deliver us from the evil one

ἸΗΣΟΥΣ ΧΡΙΣΤΟΣ

In Christ Jesus our Lord

ὡΣΤΙΝ ὡΣΤΙΝ

For Thine is

τῆς ΒΑΣΙΛΕΥΣΤΕΤΟΣ

the kingdom, the power and the glory,

ὡΣΤΙΝ ὡΣΤΙΝ

forever, Amen



# Hymns & Rituals



## Χερε νε Παρια of the Midnight Praise

**Rites:** The hymn **Χερε νε Παρια** (*Hail to you Mary...*) is the beginning of the Seventh Part of the Sunday Theotokia. It is chanted every day in the Midnight Praise after the reading of the Gospel. On Sundays, the Gospel follows the first six parts of the Sunday Theotokia. On other days of the week, the Gospel follows the 1<sup>st</sup> Canticle.

Hail to you Mary: the beautiful dove: who gave birth: to God the Word for us.	Χερε νε Παρια: †βρουπι εθνεσως: θηετασμιςι ναν: μφνον† πιλοσος.
You are the flower: of incense: that has blossomed: from the root of Jesse.	Μοο τε †ερηρι: ητε πιεθοινογχι: θηετασφιρι εβολ: δεσθ νογχι ηεσσε.
The rod of Aaron: which blossomed: without planting or watering: is a symbol of you.	Πιωβωτ ητε Ααρων: ετασφιρι εβολ: χωρις βο νεμ †σο: ροι ητηπος νε.
You who gave birth to Christ: our true God: without the seed of man: and remained a virgin.	Ω θηετασμεσ Πιχριστος: Πεννον† δεσθ ονμεσμη: αβνε επερμα ηρωμι: εσοι μπαρθενος.
Wherefore everyone: magnifies you: O my Lady the Mother of God: the ever-holy.	Εθε φαι ογον νιβεν: σεβιςι μμο: ταβοις †θεοτοκος: εθοναβ ησχογ νιβεν.
And we also pray: that we may win mercy: through your intercessions: with the Lover of Mankind.	Ανον ζωη τεστωβη: εθρεσψασηνι εγναι: ειτεσ νεπρεσβια: ητοτφ μπιμαρωμι.



## Group Hymn

### Conclusion of the Watos Theotokia

**Rites:** The Conclusion of the Watos Theotokia is chanted after the Wednesday, Thursday, Friday or Saturday Theotokia in the Vespers Praise and Midnight Praise. The word Theotokia means a hymn for St Mary, the Theotokos. The four aforementioned Theotokia are considered Watos because their verses consist of four lines per stanza and 7-8 syllables per line (in Coptic).

O our Lord, Jesus Christ: who carries the sin of the world: count us with Your sheep: who shall stand upon Your right.	Ω Πενβοις Ιησου Χριστου: φνετωλι μφνοβι μπικοςμος: οπτεν ζων νεμ νεκζηιβ: ναι ετσαοϋνιναμ μμοκ.
And in Your awesome: Second Coming: may we never hear with trembling: "I do not know you."	Ακωανι ζεν τεκμαζενοντ: μπαρονσια ετοι ηζοτ: μπενδρενσωτεμ ζεν οτσερτερ: χε τσωον ημωτεν αν.
Rather, may we be worthy: to hear Your tender voice: which is full of joy: proclaiming and saying.	Αλλα μαρενερηεμηψα ησωτεμ: ετςμ ηεμεζ ηραψι: ητε νεκμετψαναζεθη: εσωψ εβολ εχω μμοκ.
"Come unto me: O blessed of My Father: and inherit the life: that endures forever."	Χε αμωινι εαροι: μηετςμαρωντ ητε Παιωτ: αρικληρονομιν μπιωνε: εμην εβολ ψα εμεζ.
All the martyrs shall come: bearing their afflictions: and the righteous shall come: bearing all their virtues.	Σεναι ηχε νιμαρτυρος: ετqαι εα νονβασανος: σεναι ηχε νιδικεος: ετqαι εα νονπολητια.
The Son of God shall also come: in His and His Father's glory: to reward each one: according to his works.	Υναι ηχε Πωρι μφνοντ: ζεν πεqωον νεμ φα Πεqιωτ: ηναι μπιοναι πιοναι: κατα νεqεβνονι εταqαιτον.

O Christ the Logos of the Father: the only-begotten God: grant us Your peace: which is full of every joy.	ΠΙΧΡΙΣΤΟΣ ΠΙΛΟΣΟΣ ΗΝΤΕ ΦΙΩΤ: ΠΙΜΟΝΟΣΕΝΗΣ ΗΝΟΥΤ: ΕΚΕΤ ΝΑΝ ΗΤΕΚΖΙΡΗΝΗ: ΘΑΙ ΕΘΜΕΖ ΗΡΑΩΙ ΝΙΒΕΝ.
As You have given: to Your holy apostles: likewise say unto us: "My peace I give to you."	ΚΑΤΑ ΦΡΗΤ ΕΤΑΚΤΗΙΣ: ΗΝΕΚΑΣΙΟΣ ΗΑΠΟΣΤΟΛΟΣ: ΕΚΕΧΟΣ ΝΑΝ ΑΠΟΥΡΗΤ: ΧΕ ΤΑΖΙΡΗΝΗ ΤΤ ΑΜΟΣ ΝΩΤΕΝ.
"My peace which I have: taken from My Father: I leave unto you: from now and forever."	ΤΑΖΙΡΗΝΗ ΑΝΟΚ: ΘΗΕΤΑΙΒΙΤΣ ΖΙΤΕΝ ΠΑΙΩΤ: ΑΝΟΚ ΤΧΩ ΑΜΟΣ ΝΕΜΩΤΕΝ: ΙΧΕΝ ΤΝΟΥ ΝΕΜ ΨΑ ΕΝΕΖ.
O angel of this day: flying up to the heights with this hymn: remember us before the Lord: that He may forgive us our sins.	ΠΙΑΣΤΕΛΟΣ ΗΝΤΕ ΠΑΙΕΖΟΥΤ: ΕΤΖΗΛ ΕΠΒΙΣΙ ΝΕΜ ΠΑΙΖΥΜΝΟΣ: ΑΡΙΠΕΝΜΕΝΙ ΣΑ ΤΖΗ ΑΠΒΟΙΣ: ΗΝΤΕΡΧΑ ΝΕΝΝΟΒΙ ΝΑΝ ΕΒΟΛ.
The sick, O Lord heal them: those who slept, repose them: and all our brethren in distress: help us, my Lord, and all of them.	ΠΗΕΤΨΩΝΙ ΜΑΤΑΛΒΩΟΥ: ΝΗΕΤΑΥΕΝΚΟΥΤ ΠΒΟΙΣ ΜΑΜΤΟΝ ΝΩΟΥ: ΝΕΝΣΗΝΟΥ ΕΤΧΗ ΣΕΝ ΖΟΧΖΕΧ ΝΙΒΕΝ: ΠΑΒΟΙΣ ΑΡΙΒΟΗΘΙΝ ΕΡΟΝ ΝΕΜΩΟΥ.
May God bless us: and let us bless His holy name: and may His praise: be always on our lips.	ΕΦΕΣΜΟΥ ΕΡΟΝ ΗΧΕ ΦΗΟΥΤ: ΤΕΝΝΑΣΜΟΥ ΕΠΕΡΑΝ ΕΘΟΥΑΒ: ΗΣΗΟΥ ΝΙΒΕΝ ΕΡΕ ΠΕΦΣΜΟΥ: ΝΑΨΩΠΙ ΕΦΜΗΝ ΕΒΟΛ ΣΕΝ ΡΩΝ.
Blessed be the Father and the Son: and the Holy Spirit: the perfect Trinity: we worship Him and glorify Him.	ΧΕ ΕΣΜΑΡΩΟΥΤ ΗΧΕ ΦΙΩΤ ΝΕΜ ΠΩΗΡΙ: ΝΕΜ ΠΙΠΝΕΥΜΑ ΕΘΟΥΑΒ: ΨΤΡΙΑΣ ΕΤΧΗΚ ΕΒΟΛ: ΤΕΝΟΥΨΤ ΑΜΟΣ ΤΕΝΤΩΟΥ ΝΑΣ.





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