



.....So that you surely

Rejoice!



Seventh & Eighth Grades





## **H.H. Pope Tawadros II**

Pope of Alexandria &  
Patriarch of the See of St. Mark



## **H.G. Bishop Saraphim**

Bishop of the Diocese of Ohio,  
Michigan, and Indiana



We hope all of you will participate in KERAZA activities this year, and encourage everyone you know to join us in one of the greatest annual events, presented by our mother church, the Coptic Orthodox Church.

God bless the efforts of all who participated in the coordination of the Mahragan activities and all the participants.

✠  
My best wishes for a happy  
Festival  
✠  
Bishop Mousa



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# REJOICE IN THE LORD ALWAYS

The sensual joy is a joy in the lusts of the flesh, like Solomon when he rejoiced in all his pleasures and riches. As for the spiritual joy, the Holy Bible says about it, "Rejoice in the Lord always..." (Phil 4:4).

## **Sensual Joy**

You read about Solomon's joy in (Ecclesiastes 2) and you wouldn't find the name of the Lord at all! It is joy with the gardens and orchards, with herds, gold, silver and female singers, etc., not with his spirit nor in his communion with God. It is just a sensual joy, vanity and grasping for the wind. Therefore, in matters of joy, we should differentiate between many expressions such as pleasures (which relate to the flesh and the senses), joy and happiness (some relate to the senses and others to the spirit).

Christ's Disciples sometimes fell in sensual happiness. The seventy returned with joy after being sent to preach and said to the Lord, "Even the demons are subject to us in Your name" (Luke 10:17). The Lord rebuked them for this sensual joy and said to them, "Do not rejoice in this, that the spirits are subject to you, but rejoice rather because your names are written in heaven" (Luke 10:20). And so the Lord differentiated between the two types of joy: rebuked for one and called for the other.

## **Spiritual Joy**

You rejoice because you have known God. You rejoice because you have a relationship and a fellowship with God. You rejoice because the Spirit of God dwells in you and guides you. You rejoice because you have tasted the kingdom of heaven on earth. You rejoice for the victory of your spirit who has been set free by God (John 8:36). You rejoice because you were able to lead people to God.

The disciples rejoiced when they saw the Lord and the Magi when they saw the star of nativity. The disciples were filled with joy when they saw the Lord after resurrection. "Then the disciples were glad when they saw the Lord" (John 20:20). The Holy Bible has explained to us the joy of the shepherds when the angel proclaimed to them the salvation, "Behold, I bring you good tidings of great joy...for there is born to you this day in the City of David a Savior" (Luke 2:11).

## **Rejoicing in Gifts vs. Fruits of the Spirit**

Another example is the joy and boasting of some in the gift of tongues. It is rejoicing in something that glorifies one before people and lifts him up!! He wants to be exalted on account of God's gifts. It was better to care about the purity of his heart, filling it with the fruit of the spirit. The Apostle said about that, "Though I speak with the tongues of men and of angels, but have not love, I have become as sounding brass or a clanging cymbal" (1 Cor 13:1).





Therefore, rejoice in the fruit of the spirit more than rejoicing in the gifts. "The fruit of the spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, gentleness, self-control" (Galatians 5:22-23). These will lead you to the kingdom while the gifts, signs and revelations may not...! The Lord says, "Many will say to Me in that day, "Lord, Lord, have we not prophesied in Your name, cast out demons in Your name and done many wonders in Your name?" And then I will declare to them, "I never knew you, depart from me you who practice lawlessness!" (Mt 7:22, 23).

It was said about St. John the Baptist that he never performed one sign (John 10:41). In spite of that, the Lord witnessed for him and said, "Among those born of women there has not risen one greater than John the Baptist" (Matthew 11:11). When John's birth was announced to Zachariah, it was said about him, "He will also be filled with the Holy Spirit, even from his mother's womb" (Lk 1:15). Do not rejoice then in signs. The holy and true joyfulness is derived from the fruits of the spirit (Galatians 5: 23). St. Paul the Apostle feared because of the many revelations and disclosures of knowledge. Because they are dangerous and may cause his heart to exalt. Therefore he said, "And lest I should be exalted above measure by the abundance of revelations, a thorn in the flesh was given to me, a messenger of Satan to buffet me, lest I should be exalted above measure" (2 Cor 12:7). And he prayed three times that God may take away this blow, but his prayers about this matter were not accepted. The one who rejoices in receiving the gift of signs and miracles is still within the level of the sensual joy. As for the spiritual joy, it is rejoicing in the Lord and not in His gifts and the greatness that they bring

### **Suffering versus Vainglory**

The mother of the two Apostles, James and John, fell in the same vain, sensual joy. She came to the Lord asking from him to grant that her sons may sit, one on His right hand the other on the left, in His kingdom (Matthew 20:20-21). However, the Lord did not want this joy to be in greatness, but that her sons would have joy in partaking suffering with Christ. So He said to them, "Are you able to drink the cup that I am about to drink, and be baptized with the baptism that I am baptised with?" (Matthew 20:22). The Lord answered the request of this saint and her son (James) was the first amongst the twelve Apostles to be martyred, (Acts 12:2) and he sat at the right hand of the Lord!

Rejoicing in pain is truly part of the spiritual joy. Therefore after the Disciples were imprisoned and flogged, the Holy Bible says about them, "...They departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His name" (Act 5:41).





And St Paul the Apostle says: "Therefore I take pleasure in infirmities, in reproaches, in needs, in persecutions, in distresses for Christ's sake" (2 Cor 12:10)... And so was the joy of the saints, the martyrs and the confessors when they faced torment and death. It is a spiritual joy.

The righteous rejoice over temptations and reproach (James 1); "My brethren, count it all joy when you fall into various trials" so that I rejoice over tribulations. Perhaps one of the outstanding examples is that about the great saint whose five sons were slaughtered on her lap while she was encouraging them to be martyred, in order to rejoice with the Lord in His kingdom.

### **Joy of repentance**

The Father said, "It was right that we should make merry and be glad, for your brother was dead and is alive again" (Luke 15:32). The joy of repentance of a sinner is in Heaven and on earth! When the Good Shepherd found the lost sheep, "He lays it on his shoulders rejoicing" (Luke 15:5). He also says, "There will be more joy in Heaven over one sinner who repents..." (Luke 15:7). The widow also rejoiced when she found her lost coin and called all her neighbors to rejoice with her. The righteous rejoiced over the fruits of their holy toil, "Those who sow in tears reap in joy" (Psalm 126:5).

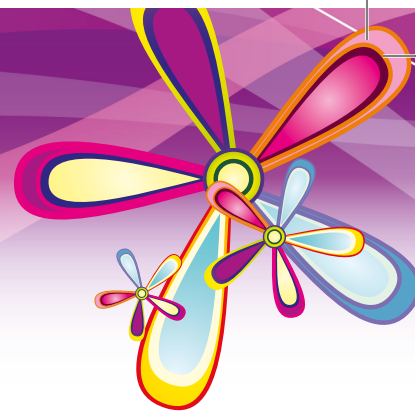
### **Greatest Joy**

We rejoice in the Church, the dwelling of the Lord. "I was glad when they said to me 'Let us go to the House of the Lord'" (Psalm 122:1), "There is a river whose streams shall make glad the City of God." (Psalm 46:4). Finally, the greatest joy is that of the Kingdom, "Enter into the joy of your Lord" (Matthew 25:21). This is the ultimate joy, where we rejoice in the Lord and in His company. Although we have not reached His Kingdom yet, we rejoice while waiting in hope. As the Apostle says, "Rejoice in hope." (Romans 12:12)

*This article is adopted and edited from the book of Spiritual Man by the Late Pope Shenouda III*



# The Presence of Joy



The word 'Elijah' means (Jehovah is my God), this prophet's mission was characterized by courage with zeal for the sake of the Lord his God. He lived in Israel (the Northern kingdom); he was called 'the Tishbite', on account of that he was probably born in "Tishbi". As though, by his name, he testifies that he would worship no one but God, who sent him to bring the souls back to Him, and works through him. When he fell in despair and wished death to himself, God embraced him. Ultimately, Elijah found joy again in the presence of his Lord and Comforter.

## Chapter 17: Sustenance of Elijah the Tishbite

### **Elijah's Prophecy Concerning the Drought (1):**

Having reached the lowest level of corruption, the king and his people were in need of something to shake their life to reconsider their position, and to perceive the extent of the inner spiritual drought.

### **Elijah Sustained by the Ravens (2-7):**

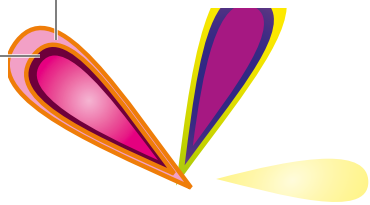
*"Then the word of the Lord came to him, saying. 'Get away from here and turn eastward, and hide by the Brook ...'"* (2, 3). By a divine command, Elijah had to hide himself until the period of chastisement is over; not to protect him from Ahab and Jezebel, from whom God is capable of protect him; but rather to give them and the rest of the people a chance to think seriously about repentance, lest they might put pressure on Elijah to return the waters; instead of seeking mercy from God. The Lord commanded him to hide himself for three and a half years; after which he had to go back and encounter the king. Those years were not meant to be without work; but rather a period of prayer and meditation, that would grant the prophet an increasing strength to support him in his coming mission.

Amid the drought, in that barren wilderness, God provided him with water from the spring and with food brought to him by the snatching ravens. God would never forget His church; and would never disregard a hungry soul.

God sustained Elijah with fresh bread and meat twice a day; when the priests of Baal who "used to eat at the table of Jezebel" (1 kings 18: 19) went hungry because of the drought. As to the sustenance of Elijah by the ravens that are used to snatching, particularly in a time of drought, bore a confirmation that God would make nature work to the account of His believers, even if it entails breaking its laws.







God sustained Elijah in the morning and in the evening, and did not let him worry about tomorrow. As the little raven cannot carry more than tiny pieces of bread and meat, yet Elijah was thankful to God for His gift. Although his food, most probably, was not from the earth (5-7), he actually walked 40 days, sustained by that little food he got (5). "Elijah, the man of God, had no bread to eat, but it seems that he did not fail, for he did not search for any, for he was rich with God" (St. Ambrose).

*"And it happened after a while that the Brook dried up, because there had been no rain in the land" (7).* There will be time when the brooks of this world will dry up; for nature, with all its possibilities, has limits to stop at. The river of Elijah dried up, for there was no rain for some time; whereas whoever lifts his eyes up to heaven, he will find a fountain of living water.

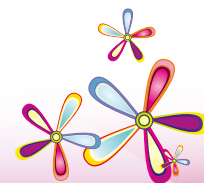
### **Elijah Sustained by the Widow of Zarephath (8-16):**

*"Then the word of the Lord came to him, saying: 'Arise, go to Zarephath, which belongs to Sidon, and dwell there. See, I have commanded a widow there to provide for you... 'I have commanded a widow there to provide for you" (8-9).* Sending Elijah to that gentile widow was not only a sign of God's care for His children, but of His care for the Gentile (non-Jewish) woman to receive Elijah in her house, to bless what she had. God did not send Elijah to be sustained by a rich man in Sidon, nor to its king, but to a poor widow. She is a symbol of the church of the New Covenant, that opens her heart to the Lord Christ.

*"So he arose and went to Zarephath, and when he came to the gate of the city, indeed a widow was there, gathering sticks. And he called to her and said, 'Please bring me a little water in a cup, that I may drink. And as she was going to get it, he called to her and said, 'Please bring me a morsel of bread in your hand. Then she said, 'As the Lord your God lives, I do not have bread, only a handful of flour in a bun, and a little oil in a jar; and see, I am gathering a couple of sticks that I may go in and prepare it for myself and my son, that we may eat it and die'" (10-12).* It is obvious that the famine was not only on the land of Israel, but covered the neighboring lands of Tyre and Sidon as well. The widow did not say: 'As the Lord my God lives', but said, "As the Lord your God lives." Which was a touch of faith in the living God of Elijah.

*"And Elijah said to her, 'Do not fear, go and do as you have said, but make me small cake from it first, and bring it to me, and afterwards make some for yourself and your son. For thus says the Lord God of Israel: 'The bin of flour shall not be used up, nor the jar of oil run dry, until the day the Lord sends rain on the earth.. So she went away and did according to the word of Elijah. And she, and he, and her household ate for many days" (13-15).*

She responded without debating with him (10). Having delivered her life with content into the hands of God, She did not complain from the toughness of life, nor from the famine. She was characterized by generosity and love of giving. Despite perceiving from the prophet's attire, that he is an Israeli prophet; a stranger to her, Yet she did not hesitate to go get water for him to drink.



### **Elijah Raises the Son of the Widow from the Dead (17-24):**

*"Now it happened after these things that the son of the woman who owned the house became sick. And his sickness was so serious that there was no breath left in him" (17).*

As the widow of Zarephath represented the church of the New Covenant that comes from the Gentiles, her son who died represents every human soul in the world, and her work is to present these dead souls to the Lord Christ the Grantor of the resurrection.

*"So she said to Elijah: 'What have I to do with you, O man of God? Have you come to me to bring my sin to remembrance, and to kill my son?'" (18).*

It seems that the death of her child was so sudden, that she had no chance to tell Elijah about his sickness, while he was in the upper room, but talked to him after he had already died in her bosom. She feared that the death of her son was caused by a sin she had committed toward God and His prophet. "But we should know that death is not for punishment; For the saints have been submitted to it; and even the Lord of all saints – Jesus Christ – died" (The laws of the apostles).

*"And he said to her, 'Give me your son'. So he took him out of her arms and carried him to the upper room where he was staying, and laid him on his bed. Then he cried out to the Lord and said, 'O Lord my God, have you also brought tragedy on the widow with whom I lodge, by killing her son?'"(20).* By those words spoken to God by the prophet Elijah, he meant the following:

- To confirm that both life and death are allowed by God
- That he bears a kind of compassionate fatherhood toward the dead child
- That what happened was not the fruit of sin committed by the widow or her son.

*"Then he stretched himself out on the child three times, and cried out to the Lord and said, 'O Lord my God, I pray, let this child's soul come back to him'" (21).* Why did he stretch himself on the child? We shall not enjoy the new resurrected life, unless we get in touch with the One resurrected from the dead. There has to be a practical spiritual touch. That is why, even in healing the sick, the Lord Christ used to stretch His hand and touch them to heal them (Matthew 9: 25; Luke 7: 14).

*"Then the Lord heard the voice of Elijah, and the soul of the child came back to him, and he revived. And Elijah took the child and brought him down from the upper room into the house, and gave him to his mother; and Elijah said, 'See, your son lives'" (22, 23).* It seems that the widow could not believe her own eyes; could not believe that her child who died is restored to life. And finally, raising the widow's son from the dead, opens the door of hope before the people, not to despair because of the death of sin and corruption; And proclaims God's longing to set every soul up to rejoice and enjoy life.



*"Then the woman said to Elijah, 'Now by this I know that you are a man of God, and that the word of the Lord in your mouth is the truth' (24). This chapter reveals the person of the prophet Elijah as a symbol of the Lord Christ -- "the Resurrection". From the first instants of her encounter with Elijah, the widow dealt with him as a man of God; preferred him to her son and herself; hence the lord blessed her flour and oil. Now, having raised her son from the dead, she became sure that he is a man of God, and that what he utters of the words of the Lord are the truth; She proclaimed her faith in the divine truth.*

## **Chapter 18: A Fire from Heaven**

### **A Divine Call to Elijah to Present Himself to King Ahab:**

*"Now it came to pass after many days that the word of the Lord came to Elijah, in the third year, saying, 'Go present yourself to Ahab, and I will send rain on the earth'" (1). The call for Elijah to present himself to Ahab was to give the latter another chance to repent, by stirring up the people against the priests of Baal, to kill them; beside a strong touch of hope, when God sends rain on the face of the earth.*

*"So Elijah went to present himself to Ahab; and there was a severe famine in Samaria" (2). Having got the divine command, Elijah departed at once to encounter Ahab, without discussing with the Lord how he could protect himself against that wicked king, and his blood-thirsty wife. He went and saw with his own eyes the extent of the famine that dwelt upon Israel during his absence away from the people.*

### **Elijah Encounters Obadiah:**

*"And Ahab had called Obadiah, who was in charge of his house (Now Obadiah feared the Lord greatly)" (3)*

The extent of famine that dwelt upon the people because of the drought, seen by Elijah; revealed, as well, a more serious famine in their hearts and souls, having forsaken God and worshiped the Baal. While the people were suffering a devastating hunger, the king must have imported wheat from Egypt for himself and the royal household, and to feed his animals, hence, he sought from Obadiah who was in charge of his house to partake in searching for sources of water in the valleys. For him, his animals were far more important than his people. As for the queen she was only preoccupied, even during famine, with killing the prophets of the Lord (13).

Amid such an ugly atmosphere: an angry nature, a selfish king, an idol worshipping, wicked, and blood-thirsty queen, wicked people, escapees priests and Levites; and helpless prophets, there were a very few individuals who remained faithful to the Lord; among whom was Obadiah, who was in charge of the king's house, and feared the Lord. He hid a hundred prophet of the Lord in caves, and fed them with bread and water (13). We should not marvel that the evil Ahab had chosen such a godly man to trust in his faithfulness to be in charge of his house; As in every generation there have been such faithful men, who feared the Lord, for God to use, even in the darkest times.

The Lord did not commit us to retreat from the wicked world. In His farewell prayer the Lord Christ said to the Father: "I do not pray that You should take them (His disciples) out of the world, but that You should keep them from the evil one" (John 17: 15). Although Obadiah did not talk to the king and the queen about the fear of the Lord, yet he did so through his faithfulness and his living spiritual behavior. The word 'Obadiah' means (the servant of Jehovah).

*"For so it was, while Jezebel massacred the prophets of the Lord, that Obadiah had taken one hundred prophets and hidden them, fifty to a cave, and had fed them with bread and water" (4).* While many of the people had nothing to eat or water to drink because of the famine, God sustained them through Obadiah, who was in charge of the king's house.

*"And Ahab had said to Obadiah, 'Go into the land, to all the springs of water, and to all the brooks; perhaps we will find grass to keep the horses and mules alive, so that we will not have to kill any livestock'. So they divided the land between them to explore it. Ahab went one way by himself, and Obadiah went another way by himself. Now, as Obadiah was on his way, suddenly Elijah met him, and he recognized him, and fell on his face, and said, 'Is that you, my Lord Elijah?' And he answered him, 'It is I. go tell your master, Elijah is here'" (5-8)* This encounter was not by chance, but by a divine ordinance. God who commanded Elijah to go and present himself to Ahab, is the One who sent Obadiah to encounter with Elijah; and opened up his eyes to recognize Elijah. *"Then he said, 'How have I sinned, that you are delivering your servant into the hand of Ahab to kill me?" (9).* Knowing how extensively Ahab tried to search for Elijah; perceiving that the king's heart would never change, to return to the living God, and is not be worthy to encounter the prophet Elijah; And knowing that the Spirit of the Lord moves Elijah from one place to another; and may carry him away from that evil king to a far country; and the king would, therefore, surely kill him for not putting Elijah under arrest to bring him over to him, Obadiah begged to be relieved of that assignment, which would probably cost him his life.

*"As the Lord your God lives, there is no nation or kingdom where my master has not sent someone to hunt for you; and when they said, 'He is not here', he took an oath from the kingdom or nation that they could not find you" (10).* Ahab very seriously searched for Elijah, not only within Israel, but in the surrounding nations; not to present repentance and to return to the Lord, but to apply pressure on him to seek the return of rain, to put an end to the famine. Then Elijah said, 'As the Lord of hosts lives, before whom I stand, I will surely present myself to him today. So Obadiah went to meet Ahab, and told him, and Ahab went to meet Elijah" (16).

### **Elijah Encounters Ahab:**

Ahab sent Obadiah to search for water; And now Obadiah came back to tell him that he found Elijah, by whose prayer he carries the keys of heaven to stop the rain, or to let it fall. *"Then it happened when Ahab saw Elijah, that Ahab said to him, 'Is that you, O troubler of Israel?'"*



*And he answered, 'I have not troubled Israel, but you and your father's house have, in that you have forsaken the commandment of the Lord, and you have followed the Baals" (18).*

Ahab accused him of being the troubler of Israel, to which Elijah courageously and strongly reversed it against the king and his father's house. Indeed, "The righteous is as bold as a lion" (Proverb 28: 1). Elijah stood before the king, as a lion stands before a bleeding unclean dog; although one of them was clothed in a royal robe and the other was clothed in sheep skin. Which of the two was more honorable?

### **Elijah Encounters the People:**

*"And Elijah came to all the people, and said, 'How long will you falter between two opinions? If the Lord is God, follow Him; but if Baal, then follow him'. But the people answered him not a word" (21)*

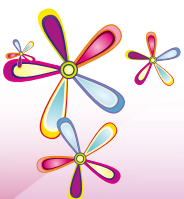
Having been taught to believe that Baal had the authority over rain and fire, the prophet Elijah intended to demonstrate to them otherwise. "Then Elijah said to the people, 'I alone am left a prophet of the Lord, but Baal's prophets are 450 men. Therefore let them give us two bulls, and let them choose one bull for themselves, cut it in pieces, and lay it on the wood, but put no fire under it; and I will prepare the other bull, and lay it on the wood, but put no fire under it" (22, 23).

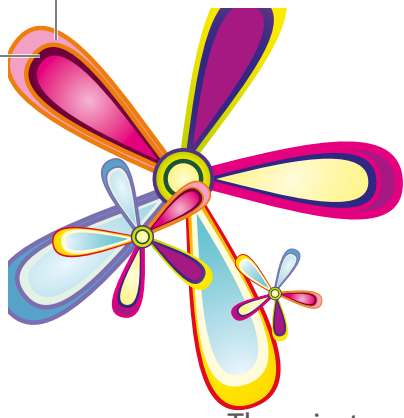
### **Elijah Encounters the Priests of Baal:**

*"Then you call on the names of your gods, and I will call on the name of the Lord, and the God who answers by fire, He is God. So all the people answered and said, 'It is well spoken'"(24).*

As Baal was Apollo, the god of fire, believed by his followers to have authority over fire, and to him thunder, lightning, and rain belong, Elijah intended to present his case through what the Baal-worshippers believed. "So they took the bull that was given them, and they prepared it, and called on the name of Baal from morning even till noon, saying, 'O Baal, hear us'. But there was no voice, no one answered. And they leaped about the altar which they had made" (25, 26). The prophets of Baal used every way to provoke their god to move, they called his name, screamed, by dancing around him, in an attempt to please him, and they even cut their own bodies with knives and lances. "And so it was, at noon that Elijah mocked them and said, 'Cry aloud, for he is a god, either he is meditating, or he is busy, or he is on a journey, or perhaps he is sleeping, and must be awakened" (27).

*"And it was so, when midday was past that they prophesied until the time of the offering of the evening sacrifice. But there was no voice, and no one answered, no one paid attention". Then Elijah said to all the people, 'Come near to me'. So all the people came near to him. And he repaired the altar of the Lord that was broken down" (29, 30)... And he put the wood in order, cut the bull in pieces, and laid it on the wood, and said, 'Fill four water pots with water, and pour it on the burnt sacrifice and on the wood'" (33).*





The priest secretly set fire in the gaps underground, which would move up through the tubes to ignite the wood on the altar; to give a false impression to the simple worshipers that fire miraculously came and consumed the sacrifice. That is why the prophet Elijah insisted on pouring water enough to fill the trenches all around the altar, to give no chance to any doubt that the fire that comes down to consume the sacrifice is from the Lord.

*"Hear me, O Lord, hear me, that this people may know that You are the Lord God, and that You have turned their hearts back to You again. Then the fire of the Lord fell and consumed the burnt sacrifice, the wood, the stones, and the dust, and it licked up the water that was in the trench" (37,38).*

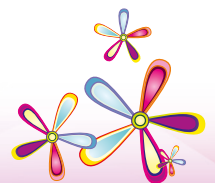
Contrary to its nature, the fire fell from above and did not come up from below; as normally, the fire always starts from below, then the flames spread up; but here it started from above then its flames went gradually down. The fire consumed the sacrifice first before spreading to the wood below; for all to perceive that it is a fire coming from above; and that the sacrifice was not consumed by the burning wood. Consumption of the sacrifice is a sign of God's acceptance, and of His pleasure of an offering presented from a pure heart.

#### **Killing the Priests of Baal:**

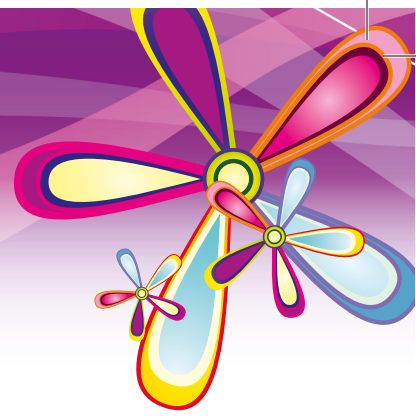
*"Now, when all the people saw it they fell on their faces, and they said, 'The Lord, He is God! The Lord, He is God' And Elijah said to them, 'Seize the prophets of Baal! Do not let one of them escape! So they seized them, and Elijah brought them down to the Brook ... and executed them there" (39, 40).* When the people confessed that the Lord is God, Elijah demanded from them to proclaim their rejection of idol-worship by following the law through killing the idol-worshippers and their provokers (Deuteronomy 13: 1-11; 2-3; 13: 3); He demanded the execution of the priests of Baal, to put an end to their deception of the simple people.

#### **Elijah's Request for Rain:**

*"So Ahab went up to eat and drink; and Elijah went up to the top of Carmel; then he bowed down on the ground, and put his face between his knees" (42).* The prophet Elijah did not take pride in himself; but rather set forth to seek from God to grant rain to the earth. While requesting from the king to go eat and drink, he set forth to pray; for the men of God seek comfort for the others, when they themselves practice strife. *"Now it happened in the meantime that the sky became black with clouds and wind, and there was a heavy rain. So Ahab rode away ... Then the hand of the Lord came upon Elijah; and he girded up his loins, and ran ahead of Ahab" (45, 46).*



## CHAPTER 19 : GOD APPEARS TO ELIJAH



### **Elijah Escapes:**

*"Ahab told Jezebel all that Elijah had done, also how he had executed all the prophets with the sword. Then Jezebel sent a messenger to Elijah, saying, 'So let the gods do to me, and more also, if I do not make your life as the life of one of them by tomorrow about this time'" (1-2).* Jezebel sent to Elijah to threaten him. She probably feared that the people, having seen how Elijah, by his prayer, brought down fire from heaven, and brought the rain back, might ask him to become their spiritual leader, and the law-maker of the kingdom. *"And when he saw that, he arose and ran for his life" (3).* Elijah did not escape for fear from Jezebel and her evil, as much as for the sake of his life with the Lord; He went a day's journey into the wilderness, and prayed that he might die. He felt the need for divine help; because of the violent resistance against the worship of God.

*"But he himself went a day's journey into the wilderness, and came and sat down under a ... tree; and he prayed that he might die, and said, 'It is enough; Now, Lord, take my life, for I am no better than my fathers'"(4).* He felt that he was no more able to offer something good to his people; for he has offered all he had. He was passing through a period of despair and bitterness, for things were going in a way contrary to what he hoped for. He wished for the return of the king and his people to God; and feeling that he could not achieve that, he counted himself of no more value. He wished to die in the wilderness, in a holy land, and not in a land defiled by idol-worship. This shows us how prophets go through weak and tough times likes us. Nevertheless, God doesn't leave him but embraces him and grants him joy His presence.

### **An Angel Supports Elijah:**

*Then as he lay and slept under a broom tree, suddenly an angel touched him and said to him, 'Arise and eat'"(5).* Being in need of divine help to support his bitter soul because of feeling failure, and his tired and hungry body, God sent to him an angel to provide him with the necessities. Elijah desired to sleep and never to awake, for Jezebel had destroyed his soul; but he was awakened by a touch of the angel, to perceive that he is the object of God's care; and should not, therefore, get disturbed.

*"And the angel of the Lord came back the second time and touched him, and said, Arise and eat, because the journey is too great for you. "So he arose, ate, and drank, and he went in the strength of that food forty days and forty nights as far as Horeb, the mountain of God" (7-8).* He was led by the Spirit to Mount Horeb, where the prophet Moses received the law of God. The angel provided him with a single cake and a jar of water, he stayed in their strength forty days and forty nights without food or drink; he fasted forty days like the prophet Moses.



### **The Lord Appears to Elijah:**

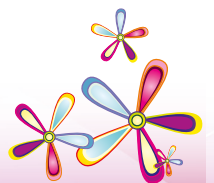
*"And there he went into a cave, and spent the night in that place; and behold, the word of the Lord came to him, and said to him, 'What are you doing here Elijah?' "So he said, 'I have been very zealous for the Lord God of hosts; for the children of Israel have forsaken Your covenant, torn down Your altars, and killed Your prophets with the sword. I alone am left; and they seek to take my life'" (9-10).* He responded to the question of the Lord, by saying that he has been very zealous for the glory of the Lord God of hosts; but he is broken down by despair, for seeing no one faithfully worship the Lord other than himself. He counted all the years of his ministry as nothing, as they did not give fruit to a single person.

*"And after the earthquake a fire, but the Lord was not in the fire; and after the fire a still small voice" (12).* St. Irenaeus confirmed that we see God – unseen to us face to face – through His works with us, *".. as it was said to Elijah: "Go out and stand on the mountain before the Lord, and behold ..." (11).* And according to St. Augustine, we see God through our brethren saying, *"Although you cannot see God, but it is your right to see Him through your love for your neighbor; and looking at the source of this love, you can see God as much as you can.*

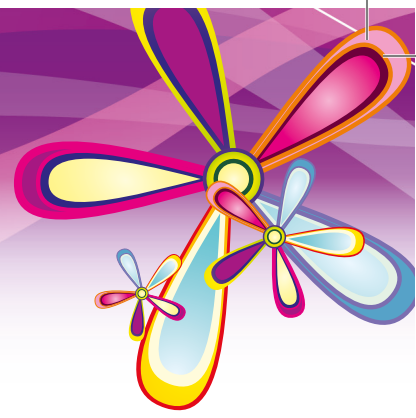
*"So it was, when Elijah heard it, that he wrapped his face in his mantle, and went out and stood in the entrance of the cave. And suddenly a voice came to him, and said, 'What are you doing here Elijah?'" (13).* Elijah wrapped his face in his mantle, for fear of looking at the glory of God, whose splendor his eyes cannot endure to look at. Elijah probably was ashamed to look at God, having got in touch with His exalted might and works. Covering the face was a sign of respect and reverence. When God repeated His question: *"What are you doing here Elijah?"*, it is as though God is saying to him: *'Why should you despair? Was it because I did not punish the wicked?' "So he said, 'I have been very zealous for the Lord God of hosts, because the children of Israel have forsaken Your covenant, torn down Your altars, and killed Your prophets with the sword. I alone am left, and they seek to take my life'" (14).* Elijah's soul was embittered by the evil that came upon Israel; however, God had a plan to chastise Israel, God sent someone from outside (Syria); and someone from inside (Jahu); and someone to complete the mission of Elijah (the prophet Elisha).

### **Anointment of Hazel and Jahu Kings:**

*"Then the Lord said to him, 'Go, return on your way to the wilderness of Damascus; and when you arrive, anoint Hazael as king over Syria (Aram)" (15).* God commanded Elijah to go to Damascus to anoint Hazael as a king over Aram; as though he is telling him: *If the people had not learned their lesson through chastisement by famine and drought for as long as three and a half years; I am, anointing Hazael as a king over Aram, to chastise them, hoping that they may forsake idol-worship. "Also you shall anoint Jahu ... as king over Israel. And Elisha ... , you shall anoint as prophet in your place" (16).* There is no doubt that Elijah's heart was comforted when the Lord called him to anoint Elisha a prophet in his place; for the living minister rejoices in the extension of his ministry after his departure from this world.







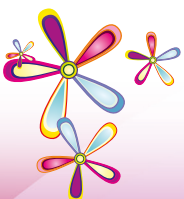
### **Elisha's Discipleship to Elijah:**

*"So he departed from there and found Elisha ... who was plowing with twelve yoke of oxen before him, and he was with the twelfth. Then Elijah passed by him and threw his mantle on him" (19).* Elijah did not feel jealousy that Elisha would take his place, but, on the contrary, he joyfully came to anoint him. Throwing the mantle refers to a transfer of the spirit of prophecy and authority to him. Up to this very day, the Coptic bishop and the senior priests help the newly anointed priest or deacon to put on his holy attire, directly after his anointment, which bears the sense of fatherhood of the bishop or the senior priest toward the newly anointed priest or deacon.

*"And he left the oxen and ran after Elijah, and said, 'Please let me kiss my father and my mother, and then I will follow you'; and he said to him, 'Go back again, for what have I done to you?'" (20).* Elijah, not content with such a delay, said to Elisha; "Go back again, what have I done to you?". As though he says to him: 'I am not the one who called you to ministry, it is God who did; Why, then, do you postpone it? You can go back, not just to say farewell to your parents, but even to stay with them and with your land'. He said so, probably to confirm to him that the call is not compulsory; for God does not force anyone to minister to Him. "Obedience to Christ demands from us, therefore, not to postpone it even for a moment, even if the situation seems to be of utmost importance" (St. John Chrysostom).

*"So Elisha turned back from him, and took a yoke of oxen and slaughtered them and boiled their flesh, using the oxen's equipment, and gave it to the people, and they ate. Then he arose and followed Elijah, and served him" (21).* Elisha turned back from him, not to think about accepting the call or rejecting it, but instantly slaughtered a yoke of oxen, and used the wooden equipment as fuel to boil their flesh, and gave it to the people to eat.

*This lesson was adopted from the patristic commentary of Kings I (chapters 17,18,19) by Father Tadros Malaty*



# Reforming and Rejoicing: The Life of Habib Girgis



*"Our teacher Archdeacon Habib Girgis, pioneer of religious education in our generation, started his life in an age that was almost void of religious education and knowledge. "The earth was without form, and void, and darkness was on the face of the deep," as the Book of Genesis describes. Then, God said, "Let there be light," and there was light. And the light was Habib Girgis." - His Holiness Pope Shenouda III*

## **Early Life**

Unfortunately, little is known about Habib's childhood and upbringing, and his own writings mention nothing of that period of his life. His father died when Habib was only six years old. Habib's mother continued raising her children in a Christian manner. She enrolled Habib in the Great Coptic School in Cairo, where he excelled and completed both his elementary and secondary schooling.

## **A Student**

The Coptic Orthodox Seminary in Cairo, established in 1893 by Pope Kyrillos V, would become central to the life and work of Habib Girgis. He was among the first students to enroll. During his first four years there, the seminary had no teacher of theology. The educational level of most incoming students was minimal, and the curriculum was inadequate. Nevertheless, being a young man thirsty for learning, Girgis read extensively in the Patriarchal Library. To a large extent he educated himself, as well as gaining much knowledge from Father Philotheos (Filutha'us), the erudite Coptic preacher of his day. As a result, Girgis was soon placed at the top of his class. For this reason, and because of the continuing shortage of theology instructors, he was appointed to teach religion at the seminary on a temporary basis while still in his final year of study. He graduated shortly thereafter and, having shown great potential and success as an instructor, was promptly appointed to a full-time position, teaching theology and homiletics (the art of preaching).

While still a student at the seminary, Habib Girgis delivered an impressive two-part lecture over two successive Sundays at the Great Coptic School. The owner and editor-in-chief of a famous newspaper attended both lectures and was so impressed by the bright young preacher that he sought his permission to publish and distribute thousands of copies of his lecture. Girgis began the lecture by asking, "Is there among us anyone who is capable of responding to those who ask him about his religion and why he is a Christian? I am sure that most of us do not have an answer, except to say that we were born from Christian parents and hence we are Christians." He aimed to enlighten his listeners by starting with the basic doctrine of the Christian faith and to ignite their interest in learning more. Girgis gave a long discourse on the mission of the disciples, who became the instruments of the Holy Spirit although they were merely ignorant fishermen. He detailed the persecution suffered by the Church under Roman rulers in the early centuries of Christianity in Egypt, the era of the great martyrs. In order to inspire his listeners and move them to act to return the Church to its former glory.





The conclusion of the lecture stirred the conscience of his listeners: "Why do we find the state of our people so deteriorated to this extent after this ... honor? Isn't this due to our negligence of duty toward our religion ...?".

Girgis gave another important address, this time in the presence of Pope Kyrillos V, who was so impressed that he remained standing throughout the lecture. Girgis later recalled: "I cannot forget to mention here the joy that the late pope expressed, when he stood for a full hour".

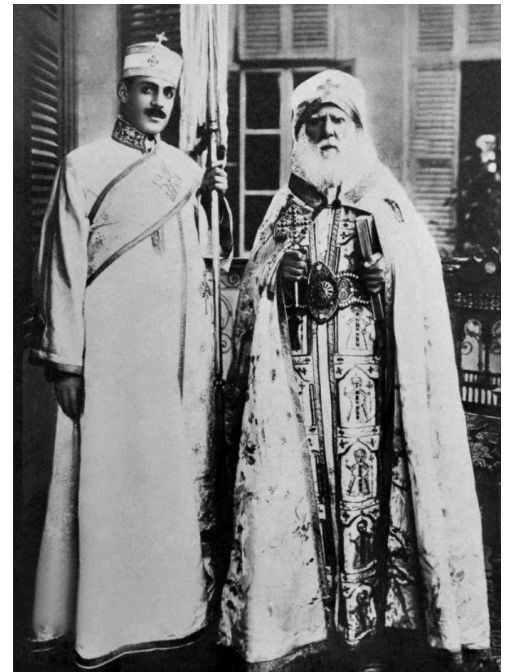
### **Coptic Societies**

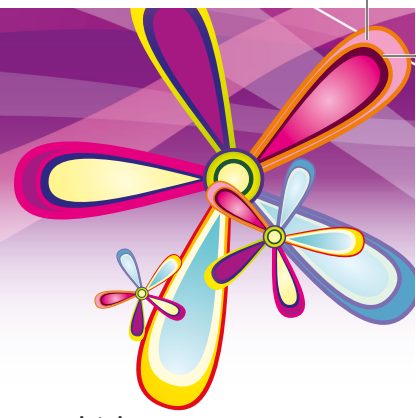
Early in his career, Girgis was instrumental in setting up several Coptic societies. He established the Society of Love, which had branches in most areas of rural Egypt. Girgis focused the work of the society in Cairo on serving Coptic youth and teaching the Christian faith to students at government schools. To educate girls living in poverty, the society set up a small school for this purpose that operated at no cost to the students. Since there were not enough churches to serve all of Egypt's Coptic community, the societies took on an essential work of spreading the faith among Copts, establishing schools for boys and girls, building infirmaries and hospitals, and alleviating poverty. Girgis would regularly send students from the seminary to preach to those societies.

### **A Dean**

Habib Girgis went on to earn the trust of Pope Kyrillos V, who appointed him as his personal archdeacon and disciple. Then he appointed Girgis as dean of the Coptic Orthodox Seminary, a position he would hold for the rest of his life.

He toiled to develop it, adding to its infrastructure and rebuilding its interior. He brought the best teachers and added subjects he saw as necessary to qualify students to become responsible priests and bishops. Physicians, engineers, accountants, businessmen, teachers and graduates in the sciences, commerce and literature all joined the Clerical School, enriching the quality of its education.





Among the students who graduated from the school at this time were some who later became bishops or priests, such as Pope Shenouda III . After a special program had been put in place by Girgis, the first batch of students graduated from the day section of the Clerical School. It consisted of (Bishop Samuel, the general bishop of services), (Arch-Priest Salib Sorial), and Deacon Yassa Hanna.

### **Sunday school**

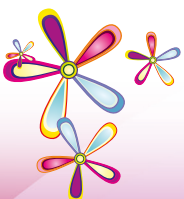
Girgis felt strongly about the Coptic Church's need to attend to the younger generation and their upbringing. Through the Sunday Schools, Girgis believed, young people would be brought up according to the principles of Christianity and get to know their religious duties. He thought that "some boys and girls are brought up indifferent to religious matters. They grow up knowing very little about their spiritual duties." It was this situation that he was determined to remedy.

Another reason for the foundation of the schools was to make up for the lack of study of the Christian religion in public and private schools at the time. Despite the efforts of adding Christian studies to the curriculum of public schools, the tutoring was not adequate because the teachers were not professional. At the time, Coptic teachers of other subjects were assigned the task of teaching Christian studies. Some students also largely ignored the subject since it was extra-curricula.

The idea of the Sunday schools then began to spread in and around Cairo with the support of Pope Kyrillos V. Girgis sought the help of educated young people to teach the children their lessons. Girgis' own publications were the seed of the curriculum. Classes were established to prepare servants to serve in the schools, and as time went by these classes became a part of every church in the country.

### **An Author**

Girgis began teaching religion to children. He published a simple catechism (curriculum with basics of Christian faith) that marked the beginning of his mission to establish Coptic Sunday Schools throughout Egypt. Even as a young man, Girgis was willing to devote his life to educating his fellow Copts and defending Orthodoxy. He feared that the attempts of Western missionaries to convert the Copts to Catholicism and Protestantism would ultimately lead to the disappearance of Egypt's rich Coptic tradition. This led him to travel to Upper Egypt to give a series of lectures in the churches. His lectures gave a defense of Orthodox doctrine and were published as *The Orthodox Rock*, one of Girgis' most important books.



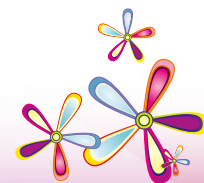
The written word played a significant role in Girgis' life, and he began writing early in his career. He published several books. His two great theological works, *The Orthodox Rock* and *The Seven Sacraments of the Church*, have been reprinted several times. Girgis served on the committee of four that produced a critical edition of the four Gospels. He was chief editor of *The Vine*, a religious journal that he published at his own expense. *The Vine* represented the first effort in centuries to revive Coptic patristic ( church fathers) theology and to publish literary treasures from the Patriarchal Library for everyone to read.

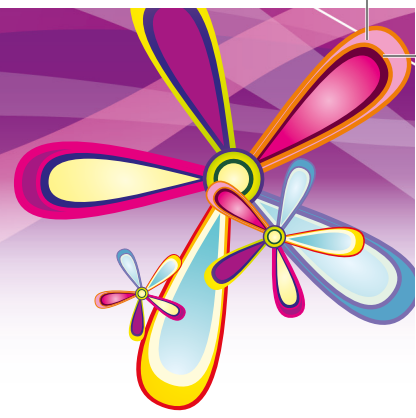
Girgis was a man of wide reading, well versed in French and English. A person with such a wide range of skills and talents was rare in the Coptic Church of that day, and perhaps even in Egypt in general. Girgis' combination of skill and hard work enabled him to achieve much in education and church reform. Perhaps he spread himself too thinly, but he carried the banner of education and Church reform at a time when society was tearing at the very fabric of Coptic identity.

Contemporaries described him as meek, simple, and kind-hearted, but he also was an eloquent speaker. As a leader, he involved both students and colleagues in his vision, yet did so with an authoritative voice that was respected in Coptic circles. His opinions and advice were highly valued. Girgis opened his home to young people , so that they could learn from that wise teacher. Although he preferred to retire early, he would spend time in the evening talking with his disciples for their benefit.

Girgis was a staunch Orthodox believer, yet he had a deep appreciation for modern methods of education. He adopted and adapted many of these methods as part of his Coptic educational reforms, including the education of girls and women and across both urban and rural areas. Moreover, he strongly believed that no man should be ordained to the priesthood without first completing formal theological studies. This point is key to understanding Girgis' life and mission: he believed that an enlightened priesthood and an educated laity (congregation) could work together in harmony to preserve Coptic faith and culture.

Girgis was both fair and compassionate in his dealings with people, and never bore a grudge toward those who resisted his efforts at educational reform. An example of Girgis' sense of fairness concerns two preachers who ministered together. One of this pair published three derogatory articles against Girgis. A student of Girgis, wrote an article in response. However, Girgis tore it up and refused to let it appear in print, saying to Basil, "Didn't you preach about St. Paul's words that say, 'If your enemy hungers, feed him, if he thirsts, give him a drink; for in so doing you will heap coals of fire on his head!'" (Rom 12.20). The second preacher then came to ask Girgis for a raise in his salary; indeed Girgis' granted both preachers should receive the same raise. When the preacher who had attacked Girgis witnessed his love and generosity toward him, he was embarrassed and full of remorse, and came to beg Girgis for forgiveness.





## Departure

The death of Habib Girgis on August 21, 1951, deeply affected both Copts and Muslims. The Church had lost one of its most revered sons- an eloquent teacher, a visionary, an educational pioneer, and a loyal servant of the Coptic Orthodox Church. His contributions to the Church had long been noted. His pious life was officially recognized when the Coptic Orthodox Holy Synod canonized Archdeacon Habib Girgis as a saint of the Church.

## Points to Ponder:

- The passion St Habib Girgis has shown in service kindles the flames in our heart to follow his footsteps and serve our church from our hearts.
- Habib Girgis did not criticize the darkness but he lit a candle to illuminate the church. He went around all Egypt educating Christians about their beliefs and inspiring them to live a life of virtues.
- While despair could easily trap and cripple us, we should be clothed with the firm hope of Haibib Girgis in God’s work and His ability to transform our lives and churches.
- At a very young age, he started his own reading at the Patriarchate library. While being a student, he became an instructor in the Seminary. Hence, we should not despise our youth and aspire to be involved and impact our church.
- The story of Habib highlights the importance of learning and education in our church life. We should be like the lighthouse, spreading the light of knowledge of Christ across the span of darkness.

In one of the magazines, Habib wrote an article entitled “Where to find joy?”, he said that joy does not come in the form of money, fame, education or physical pleasure. Joy, he wrote, comes through faith, virtue, work, and performing duties selflessly.

*This lesson was adopted from the book Habib Girgis: Coptic Orthodox Educator and a Light in the Darkness by Bishop Suriel*





# Rejoicing Tongue

*Midnight praises are prayed over night throughout the year, as if the church is “watching” until dawn that one may come in contact with the dawn of eternity, in which the sun never sets, because the Lord Jesus, the true Light and the Sun of righteousness, will be its Sunlight.*

## Midnight Praises

### Midnight Prayers:

It begins with the Agpeya midnight prayers, where we read the Gospel of the Virgins who lit their lamps with oil (Matthew 25: 1-13) followed by the Gospel of the sinful woman’s repentance for the love of Christ (Luke 7:36-50), then finally, the servants who are waiting and watching for the coming of their master with their burning lamps (Luke 12: 32-64).

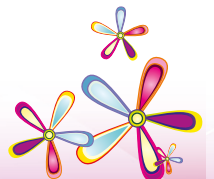
### Arise O Children of the Light:


The praises begin with the hymn “Ten Theno” or “Arise O children of the Light, let us praise the Lord of hosts,” that reveals to us the mystery of staying watchful. Watching is standing in the light of Christ to praise the Lord of Hosts. In the light of Christ, He reveals Himself to us, so we praise Him. The watchful ones who light their lamps, will meet and enter with the Groom when the voice cries out saying, “Behold, the bridegroom is coming; go out to meet him!” ( Matthew 25:6).

The word “watch” is one of the most repeated words in the Gospels. Watching is a spiritual enjoyment that would be difficult to get used to outside of the praises of the church. Watching, while praising and glorifying with the saints, is training to be in the presence of God and preparation to meet with the heavenly Groom. At the beginning, watching is a heavy task that eventually ends with the love of Christ and His grace, thus, becoming an enjoyable practice that the person pursues with diligence.

### The First Hoos:

It is the praise of Moses the Prophet after crossing the Red Sea (Exodus 15), “Let us praise the Lord for with Glory He is glorified... “The Red Sea was a symbol of baptism that was a barrier between Pharaoh and his soldiers, and the crossing people with their God to the wilderness. The church with the crossing of her children through baptism, is now in the wilderness of the world chanting the praise of victory and salvation (the hymns of Moses). The church sings it everyday, until the consummation (perfection) of the victory in eternity. “They sing the song of Moses, the servant of God, and the song of the Lamb, saying, “ And I saw ... those who have the victory ... standing on the sea of glass, having harps of God. They sing the song of Moses ... saying: Great and marvelous are Your works, Lord God Almighty!” (Revelation 15: 1-4).





The church today sings a hymn of victory while it crosses the sea of this world, an assurance of its victory and elevation of its spirit in the unseen battle between the devil. It is a confirmation of the power of God within it, and a declaration of its mockery of the devil, who sank like lead in the deep sea of baptism.

### **The Second Hoos:**

Psalm 135 "O give thanks to the Lord for He is good. His mercy endures forever." It is a praise of thanksgiving that the church presents to God for His love for us. He saved us when He crossed with us the sea of death, and He raised us, carried us in the wilderness, and strengthened us with His Body, Blood and His love, and guides us with His Holy Spirit that lives within us. This Spirit takes from Christ and gives us.

We thank Him because He tolerates our bodily weaknesses, and the weakness of our nature, and washes our feet from the filth of the world, with repentance and confession, and takes us from glory to glory.

### **The Third Hoos:**

This is the praise of the three youths in the fiery furnace (prayer of Azariah in the Septuagint Version). When the king cast the three youths in the fiery furnace; even though the fire did not go out, yet it did not cause any harm to them. The king realized that there was a fourth person walking with them in the furnace, and this person was the Son of God.

The church sings this Hoos with a joyful tune, revealing to us these wonderful meanings:

The fire of the world is necessary for the trial of the church, however, God is within the furnace, turning the fire into dew.

Inner peace does not mean the elimination of pain and trials from us but rather that God is with us in the fire.

The Christian trial is not resolved because it passes, but by the passing of God through it with us, with Him carrying the cross with us, and His continuous presence with us. When Stephen was stoned, he beheld the Son of Man sitting at the right hand of Glory (Acts 7:55).

### **The Commemoration of Saints:**

The church on earth and in heaven is joined by the same goal, the same Spirit, and membership of one Body. We are waiting to meet together with God on the cloud, so that we are always with God (1 Thessalonians 4:17). There is a connection of love and fellowship between the One church, the heavenlies visit the earthly ones through prayer. The earthly ones demonstrate their longing for them through prayer.





They are not separated by what is called death, for it is a departure and passing over from earth to heaven.

The saints are the cloud of witnesses (Heb 12:1) that we have in heaven asking on our behalf day and night. The souls under the altar in heaven (Rev 6:9), pray on behalf of the persecuted and the afflicted for the name of Christ. The 144 thousand virgins (Rev 14:3-5) ask on behalf of those who yearn for the life of chastity and holiness in Christ. The victorious on the sea of glass (Rev 15:2) pray on behalf of the youth resisting until blood against sin (Heb 12:4).

The commemoration is like Transfiguration on the high mountain of God, when the Lord Christ was transfigured between Moses and Elijah (Church in Heaven). Below them on the mountain (Church on earth) were Peter, Jacob and John, saying to the Lord "It is good for us to be here" (Matt 17:4). Transfiguration is not but a prayer where God is joined with His saints, not limited by time or location. It is eternity on earth!

### **The Fourth Hoos (Psalms 148, 149, 150):**

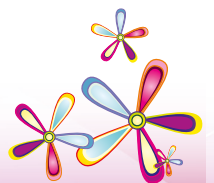
The fourth Hoos is composed of Psalms 148-150, all about praises. Praising is the continuous work of the angels in heaven, and the works of His saints, His animal creations and His plants. God is glorified in an incomparable way in His saints, hence, we sing "Praise God in all His saints."

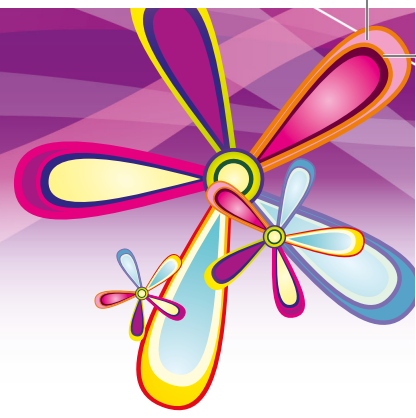
### **The Psali**

Psali is a coptic song about the name of Jesus:

- Monday Psali: "Everyone who says, "My Lord Jesus," is likened to a sword, casting down the enemy."
- Tuesday Psali: " That I may speak, with meager (insufficient) honor, about Your holy, and blessed name."
- Wednesday Psali: "Which is the sweet name full of glory, of our Lord Jesus Christ."
- Thursday Psali: Many verses begin with, "O my Lord Jesus Christ, who..."
- Friday Psali: Many verses begin with, "Our Lord Jesus Christ gave a sign (the cross) to His servants"
- Saturday Psali: Every verse ends with "O my Lord Jesus Christ, my Good Savior"
- Sunday Psali: Every verse ends with "My Lord Jesus Christ, help me"

With this, we discover that the Coptic praise is a conversation with the name of salvation, the name of Jesus Christ and not just a regular praise. The Coptic fathers truly highlighted the reciting of the name Christ for the salvation of man, so it became the revolving center of their worship. Indeed it became their breath, "For there is no other name under heaven given among men by which we must be saved" (Acts 4:12).





## The Mystery of Incarnation (The Theotokias)

The word "Theotokia" is derived from Theotokos (the bearer of God or Mother of God). Theotokias are praises about the mystery of incarnation and the Theotokos. The person of St. Mary, the Mother of God, has great importance in the mystery of incarnation. We cannot taste, live or attain the blessing of the mystery of incarnation until we realize the divine union of the divine nature and the human one in the Divine "lab": the womb of St. Mary. The mystery of incarnation is the foundation of the other Christian mysteries. That is why the prophets in the Old Testament, with the guidance of the Holy Spirit, shed light and prophesied about the Virgin.

Theotokias discuss the symbols of St. Mary in the Old Testament and present to us several deep meanings:

- **The Holy of Holies:** is separated from the rest of the tabernacle, is anointed and sanctified for the dwelling of God in it. Here, the Virgin shows us how to be united with God, through separation from sin and purifying our heart and dedicating it for God.
- **The Ark overlaid with Gold:** the ark is made from wood and overlaid with Gold, so the wood does not decay, referring to the purity of the Virgin Mary while the gold is a symbol of divinity. Accordingly, we should put this before our eyes that our purity is a divine blessing tied with the presence of God within us.
- **The Covering of the Ark with the Golden Cherubim:** this reminds us with what the Angel said to St Mary, "The power of the most high will overshadow you" (Luke 1:35). This reveals the depth of God's care for us, who overshadows us with His protection.
- **The Golden Pot where the Manna was hidden:** if the golden pot was honored in the Old Testament by putting the manna in it, then the Virgin by giving her body to Christ received greater honor, for she carried the true Manna (Jesus Christ) and presented Him to us, that whoever eats of Him lives forever.
- **The Golden Lampstand that carries the True Light:** it was a symbol of Virgin Mary, because she carried the True Light that enlightens every man that comes into the world. Likewise, the church or any of its members becomes a lampstand when they present Christ to the world by their good deeds.





- **The Golden censer:** St. Mary was like the censer who bore the burning coal of the divinity without being burnt. In Psalm 141, the censer's incense was likened to the prayers. We may experience the presence of God amongst us through prayer.
- **The Rod of Aaron which Blossomed:** was a symbol of the Virgin's pregnancy without the seed of man.
- **The Holy Flower of Incense:** was a symbol of the Virgin whose fragrance filled the whole universe.

### **How should we praise in Church?**

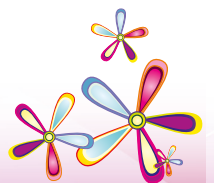
Despite the magnificence of our heritage, we ruin it when our worship becomes merely a ritual (routine). This is evident in the following

Many race to memorize hymns so they can boast before the people in the church, they do not stay in the church unless their voices are noticed in the church. In reality, the hymns are a personal enjoyment and are a path of worship and the spiritual elevation to become comparable to the angels.

The loud voices in the church during the praises is not in likeness of the angels, but it is a way the devil tricks us so we lose the serenity of the hymn and its magnificence. The hymns and praises are prayers, and how do we stand for prayer? We stand in reverence, but during the hymns, it goes away.

Worship should involve the senses, from raising our hands, heart and mind (focusing on meaning), and the tunes that portray the depth of our souls more than what words can explain. Indeed, the true praise is the one where the church becomes a portion of heaven.

*This lesson was adapted from an article about "Praises" by the Late Father Pishoy Kamel*



# Return of Joy



We pray the vespers or the 11<sup>th</sup> hour of Agpeya to commemorate the coming down of the body of Christ from the wood of the cross. The Lord commands us to pray with understanding. Let's dig deep into parts of the 11th hour.

## **PSALM 119**

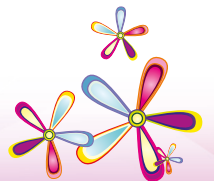
*I lifted up my eyes to the mountains, from where my help shall come. My help shall come from the Lord, who made the heaven and the earth. He will not let your foot be moved; and your keeper will not slumber. Behold, He who keeps Israel shall not slumber nor sleep. The Lord shall keep you: the Lord shall cast a shelter upon your right hand. The sun shall not burn you by day, neither the moon by night. The Lord shall preserve you from every evil: the Lord shall keep your soul. The Lord shall keep your coming in and your going out, from this time and forever. ALLELUIA*


During hardships, we raise our eyes towards the unshakable rock, our Lord Jesus. As the mountains are so high and mighty, so is our Refuge. If our help comes from the Creator of heaven and earth, we should not be worried. As the mountains do not move, God will keep us firm in face of all life storms. Many times, we feel God is not watching us, but David is reminding us that God does not slumber, there is not a moment where He does not watch over us. The Lord promises He shall keep us, shall overshadow us under his wings and shelter us from all the floods of this world. He shall guard us from the snares of Satan by day and by night. Many times, we feel lonely walking in this world; however, our God is always with us, in our going in and going out, from this time and forever.

Practical application: Remind yourself every time you leave the house or walk into it, that Christ is walking with you. Every time you see a great mountain, meditate on how strong and unshakable it is, remembering that your Creator is also.

## **GOSPEL**

*And He arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they requested Him concerning her. And He stood over her, and rebuked the fever; and it left her: and immediately she arose and served them. When the sun was setting, all those who had any sicknesses with diverse diseases brought them unto Him; and He laid His hands on every one of them, and healed them. And devils also came out of many, crying out, and saying, "You are Christ, the Son of God!" And He, rebuking them, did not allow them to speak: for they knew that He was Christ.*





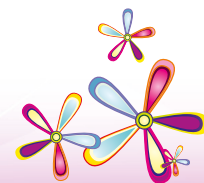
The fever of Simon's wife's mother resembles the severity of our sin. The church fathers always regarded sin as a disease where Christ is the Only and True physician. Come, therefore, present your sins that has stricken you down, to Christ. Ask him to rebuke it, for He alone can remove the burden of sin off your shoulders. He alone can raise you up from the bed of your weaknesses. As the weight is removed, the tongue becomes filled with joy and the overflowing love is translated into a life of service. Our beautiful church reminds us that the sun-setting is a time of healing. A time where we bow our heads down to Christ so He can lay His hand on us and heal every one of us. The healing of Christ is individualized and very personal. Why didn't Christ allow the devils to reveal His identity as the Son of God? Only the angels and righteous people should proclaim the good news of the salvation of the Lord of hosts.

### **Litanies**

*1. If the righteous one is scarcely saved, where shall I, the sinner, appear? The burden and heat of the day I did not endure because of the weakness of my humanity. But, O merciful God, count me with the fellows of the eleventh hour. For, behold, in iniquities I was conceived, and in sins my mother bore me. Therefore, I do not dare to lift up my eyes to Heaven; but rather, I rely on the abundance of Your mercy and love for mankind, crying out and saying, "God, forgive me, a sinner, and have mercy on me."*

If the righteous is saved through the endurance of sincere and difficult struggles, what can we do, we, the weak and sinful (1 Peter 4:8). We couldn't even bear the heat of temptations and lusts of the day. Yet, we come to his mercy, asking him to consider us as one of the laborers of the 11 th hour. The Master rewarded the 11 th hour laborers as those of the first hour (Matthew 9:20), to encourage us to come to him all the time and in any state. A perfect example of the fellows of the 11 th hour is the right-hand thief, that lived all his life in sin but repented when Christ was crucified. Knowing our unworthiness, let us stand at a distance like the tax collector, not daring to lift up our eyes towards heaven. Let us rely on the multitude of his love and mercy, and cry out saying, God forgive me a sinner (Luke 14:8).

*2. Hasten, O Savior, to open to me the fatherly bosoms, for I wasted my life in pleasures and lusts, and the day has passed by me and vanished. Therefore, now I rely on the richness of Your never ending compassion. So, then, do not forsake a submissive heart which is in need of your mercy. For unto You I cry, O Lord, humbly, "Father, I have sinned against Heaven and before You, and I am no longer worthy to be called Your son, so make me as one of Your hired servants."*





Lord, we have wasted our life in pleasures and lusts just like the younger son who wasted his possessions in prodigal living(Luke 14). Just like how he knew his father will not reject him, we run back to you from our sins knowing that when you see us, you will have compassion on us. The sin has brought us so low, and in need for your mercy to forgive us and clean us. As we cry out with him confessing our sins, clothe us with the first robe, the robe of purity.

*3. Every iniquity I did with prudence and activity, and every sin I committed with eagerness and diligence, and of all torment and judgment I am worthy. Therefore, prepare for me the ways of repentance, O Lady the Virgin; for to you I appeal, and through you I seek intercession, and upon you I call to help me, lest I might be put to shame. And when my soul departs my body attend to me, and defeat the conspiracy of the enemies, and shut the gates of Hades, lest they might swallow my soul, O you, blameless bride of the true Bridegroom.*

“You are inexcusable, O man” (Romans 2:1). We admit that we deserve your discipline, O lord as we have willingly sinned against You. We pray to you O Mary, our mother to pray for our sake so God might make us pure and blameless brides ready for the eternal union in His second coming.

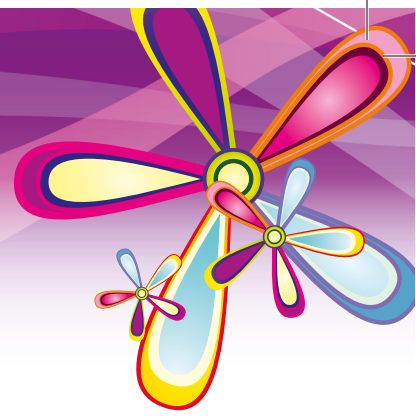
### **Absolution**

*We thank You, our compassionate king, for You have granted us to pass this day in peace, and brought us to the evening thankfully, and made us worthy to behold daylight until evening. Lord, accept our glorification which is offered now, and save us from the trickeries of the adversary, and abolish all the snares which are set against us. Grant us, in this coming night, peace without pain, or anxiety, or unrest, or illusion; so that we may pass it in peace and chastity, and rise up for praises and prayers. And thus, at all times and everywhere, we glorify Your holy name, together with the Father, who is incomprehensible and without beginning, and the Holy Spirit, the Life-Giver, Who is in one essence with You, now and at all times, and unto the ages of all ages. Amen.*

We thank you O our King for you allowed us to pass this day in peace. Lord, we pray to accept our prayers offered to You now and rescue us from the snares of the enemy and break all the traps that are set up by the enemies for us. Many have troubles falling asleep; therefore, grant us O Lord, peace of mind and heart, so we may pass the night in purity and rise to praise your loving kindness. Help us O Lord to exalt Your name with Your Father, that has no beginning, the One who cannot be fully comprehended, and the Holy Spirit that gives us life. We worship the Holy Trinity, who have one Divine essence from the beginning, now and forever.



# Memorization



## Psalm 119

I lifted up my eyes to the mountains, from where my help shall come. My help shall come from the Lord, who made the heaven and the earth. He will not let your foot be moved; and your keeper will not slumber. Behold, He who keeps Israel shall not slumber nor sleep. The Lord shall keep you: the Lord shall cast a shelter upon your right hand. The sun shall not burn you by day, neither the moon by night. The Lord shall preserve you from every evil: the Lord shall keep your soul. The Lord shall keep your coming in and your going out, from this time and forever. ALLELUIA.

## The Holy Gospel According tot St. Luke (Ch. 4: 38-41)

And He arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they requested Him concerning her. And He stood over her, and rebuked the fever; and it left her: and immediately she arose and served them.

When the sun was setting, all those who had any sicknesses with diverse diseases brought them unto Him; and He laid His hands on every one of them, and healed them. And devils also came out of many, crying out, and saying, "You are Christ, the Son of God!" And He, rebuking them, did not allow them to speak: for they knew that He was Christ.

Glory to God forever. Amen.



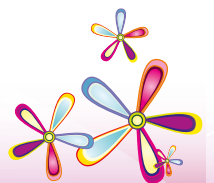


### **Litanies of the 11th Hour**

1. If the righteous one is scarcely saved, where shall I, the sinner, appear? The burden and heat of the day I did not endure because of the weakness of my humanity. But, O merciful God, count me with the fellows of the eleventh hour. For, behold, in iniquities I was conceived, and in sins my mother bore me. Therefore, I do not dare to lift up my eyes to Heaven; but rather, I rely on the abundance of Your mercy and love for mankind, crying out and saying, "God, forgive me, a sinner, and have mercy on me."

2. Hasten, O Savior, to open to me the fatherly bosoms, for I wasted my life in pleasures and lusts, and the day has passed by me and vanished. Therefore, now I rely on the richness of Your never-ending compassion. So, then, do not forsake a submissive heart which is in need of your mercy. For unto You I cry, O Lord, humbly, "Father, I have sinned against Heaven and before You, and I am no longer worthy to be called Your son, so make me as one of Your hired servants."

3. Every iniquity I did with prudence and activity, and every sin I committed with eagerness and diligence, and of all torment and judgement I am worthy. Therefore, prepare for me the ways of repentance, O Lady the Virgin; for to you I appeal, and through you I seek intercession, and upon you I call to help me, lest I might be put to shame. And when my soul departs my body attend to me, and defeat the conspiracy of the enemies, and shut the gates of Hades, lest they might swallow my soul, O you, blameless bride of the true Bridegroom.

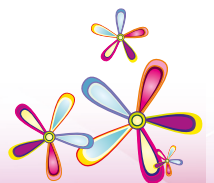
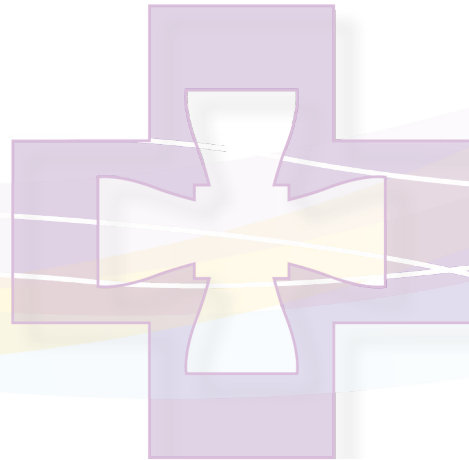






## **ABSOLUTION**

We thank You, our compassionate king, for You have granted us to pass this day in peace, and brought us to the evening thankfully, and made us worthy to behold daylight until evening. Lord, accept our glorification which is offered now, and save us from the trickeries of the adversary, and abolish all the snares which are set against us. Grant us, in this coming night, peace without pain, or anxiety, or unrest, or illusion; so that we may pass it in peace and chastity, and rise up for praises and prayers. And thus, at all times and everywhere, we glorify Your holy name, together with the Father, who is incomprehensible and without beginning, and the Holy Spirit, the Life-Giver, Who is in one essence with You, now and at all times, and unto the ages of all ages. Amen.



## Coptic Language & Hymns



## Lesson 1: Letters similar in look and sound to English Alphabet

Letter	Name	Pronunciation
Αα	Alpha	A (as in Art)
Εε	Ei	E (as in pen)
Ζζ	Zeta	Z
Ιι	Iota (Yota)	I or Y (as in sit or yam)
Κκ	Kappa (Kabba)	K
Μμ	Mei	M
Νν	Nei	N
Οο	O	Short O (as in look or book)
Ττ	Tav	T

### Examples:

ΑΝΟΚ	Anok	I
ΑΝΟΝ	Anon	We
Ζαζ	Zaz	Asphodel (plant)
Ναν	Nan	us
Κε (και)	Ke	And (Greek)
Τοτε	Tote	Then

### Homework: Pronounce each word/phrase out loud & write the pronunciation

Υοι		Give (v)
Νακ		Your /To you
Κατα		According
Μευ		And (Coptic)
Μιμ		Who
Ζε		Truly
Ναι ναν		Have mercy on us
Ταιο		Honor

## Lesson 2: Letters that sound different than English (part 1)

Letter	Name	Pronunciation
Ββ	Veta (beta)	V if followed by a vowel (except in names)* B everywhere else
Ηη	Eeta	EE (as in seek)
Ρρ	Rho	R
ϸϸ	Sima (sigma)	S

Examples:

ΑΒΒΑ	Avva	Father
ΑΒΡΑΑΜ	Abra-am	Abraham
ΙΣΑΑΚ	Isa-ac	Isaac
ΗΕΝΝΟΒΙ	Nen-Novii	Our sins
ΜΑΡΕ	Mare	Let or may
ΝΑΙ ΝΗ	Nai Nee	Have mercy on me
ΣΑΒΕ	Sa-ve	Wise

**Homework:** Pronounce each word/phrase out loud & write the pronunciation

ΤΗΡΣ		All
ΜΙΣΑΗΛ		Mishael
ΑΖΑΡΙΑΣ		Azaria
ΣΕ		Yes
ΜΑΣΙΑΣ		Messiah
ΑΝΑΝΙΑΣ		Hananiah
ΠΙΒΕΝ		Every
ΠΙΕΒΙΑΙΚ		The servants

\* Some sources state that Β should also be pronounced 'V' when followed by the letters β, υ or ϯ.

Examples: ΑΒΒΑ (avva), υβϯ (Shivti), εβυι (evshi)

### Lesson 3: Letters that sound different than English (part 2)

Letter	Name	Pronunciation
Ωω	Oa (Omega in Greek)	Long O (as in boat or board)
Χχ	Key (ki)	1. In words of Egyptian origin: K 2. In words of Greek origin: <ul style="list-style-type: none"> <li>• Sh if followed by e-vowel (ε, ι, η)</li> <li>• Kh everywhere else</li> </ul>
Ττ	Ti (Tee)	Ti or Tee (as in Teepee)

Examples:

ΣΙΩΝ	Si-oan	Zion
ΔΙΣΩΡΕΥ	Ai-soa-rem	I have strayed/ I have gone astray
ΚΩΤ	Koati	To turn or seek
ΧΕΡΕ	Shere	Hail
ΟΝΤΩΣ	On-toac	In Truth
ΙΩΑΝΝΗΣ	Yo-an-nees	John
ΣΩΤΗΡ	Soa-teer	Savior
ΣΩΤΕΥ	Soatem	Listen
ΧΗΜΙ	Kee-mi	Egypt
ΣΗΩΝ	See - oan	Sihon (king of Ammorites)
ΧΩΡΙΣ	Khoa-ris	without

**Homework:** Pronounce each word/phrase out loud & write the pronunciation

ΧΑΚΙ		Darkness
ΧΙΩΝ		Ice
ΧΩΛΕΥ		Hurry
ΥΕΤΟΧΟΣ		Sharing in
ΡΩΜΙ		Human/man/people
ΔΙΚΩΤ		You have saved
ΖΗΛΩΤΕ		Zealot
ΚΑΤ		To know or understand

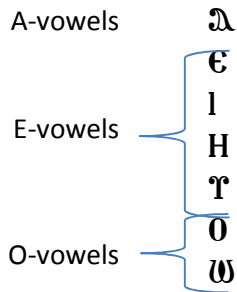
## Lesson 4: Vowels and the vowel point

New symbols	Name	Pronunciation
`	Jenkem	Vowel point: 1. Adds an 'e' sound if placed on a constant (example: c̣ is read as 'ES') 2. When placed over a vowel, generally either elongates or stresses the vowel (splits the word).
Ⲑⲣ	Epsilon	1. Pronounced V after ⲗ or ⲉ 2. Ⲑⲣ is pronounced oo as in shoot or root 3. ⲣ is pronounced as e or y everywhere else

### Special Two-letter vowels:

Vowel	Pronunciation
Ⲑⲣ	oo/ou as in shoot or root
ⲗⲣ	av
ⲉⲣ	ev

### All single vowels:



## Coptic Curriculum

Examples:

Ⲯⲁⲙⲁⲩ		My mother
ⲒⲥⲞⲨϢ		Jesus
Ⲭⲟⲩ		Glory
̀ⲎⲦⲈ		Of
ⲘⲞⲒⲬⲞⲨⲒⲆ		Communal Life
̀ⲎⲞⲩⲈϢⲬⲟⲩ		Lost or astray
ⲈⲕⲈⲗⲟⲩⲟⲬⲞⲨ		You open
Ⲉⲩⲭⲏ *		Pray (Greek)
ⲘⲩⲣⲓⲟϢ		Lord
Ⲯⲏⲣⲟⲩ		All
̀Ϣⲙⲟⲩ		Praise
̀ⲎϢⲞⲩⲟⲩ ⲒⲒⲐⲎ		At every time (at all times)
ⲣⲱⲟⲩ		Mouths
ⲒⲒϢⲁⲐⲈⲩ		The wise people
ⲘⲈⲩⲁⲣⲱⲟⲩⲦ		Blessed are you
ⲦⲟⲒⲘⲞⲨⲟⲙⲒⲆ		The Economy
ⲟⲩ-		Indefinite article

\* There are currently two acceptable ways to pronounce this word (Evshi and Evki)

Homework:

**Read** the following sentences out loud. **Underline** words you understand. **Circle** words that you don't know.

1. ⲘⲈ ⲒⲦⲏ ⲕⲈ ⲗⲒ ⲕⲈ ⲒϢ ⲦⲟⲩϢ ⲈⲱⲎⲁϢ ⲦⲱⲎ ⲈⲱⲎⲱⲎ ⲗⲙⲈⲎ.
2. ⲬⲈⲣⲈ ⲎⲈ ⲬⲁⲣⲒⲁ ⲭⲁⲣⲒϢ Ⲧⲟⲩ ⲗⲁⲎⲏⲒⲗ (Daniel)
3. ⲘⲈ ⲐⲎⲦⲱϢ ⲦⲈⲎϢⲙⲟⲩ ⲈⲣⲞⲕ: ⲘⲈ ⲐⲎⲦⲱϢ ⲦⲈⲎⲦⲱⲟⲩ Ⲏⲁⲕ.
4. ⲗⲈⲣⲐⲐⲞⲕⲒ ⲁϢⲙⲒϢⲒ ⲭⲱⲣⲒϢ ϢⲦⲎⲟⲩϢⲒⲆ.
5. ⲈⲩⲭⲁⲣⲒϢⲦⲏϢⲱⲙⲈⲎ Ⲧⲱ Ⲙⲩⲣⲓⲱ.

## Lesson 5: Letters similar to Greek (part 1)

Letter	Name	Pronunciation
ΔΔ	Delta	1. D in names as in <b>David</b> 2. Everywhere else, rough Th as in <b>The</b> or <b>There</b>
Θθ	Theta	Soft <b>Th</b> as in <b>Three</b> **
Ππ	Pi	P
Φφ	Fi	F or Ph as in phone

Examples:

Υεϥϣϣ		Truth
ϥϥβε		Because of
Δικεον		Just/right
Πιστος		Faithful
Θωουϥ		Gather
νιϥθουϣ		The heavens
Διακονος		Deacon
ϥθουϥ		God (Coptic)
Πουρο		The king/ O king
Παχνι		Snow
Πιθρονος		The thrones
Δωρον		Gift
Θεου		God (Greek)
Δαυιδ		David

\*\* Some sources state that the letter **θ** is pronounced as T when the letter before it is **ϥ, ϣ** or **ϣ**.

Examples: **Υατϥιδ** (Mattias) and **Προϥεϣαϥε** (Pros-ev-xaste), **ϣϥεϣ** (eshteh)



Homework:

**Read** the following sentences out loud. **Underline** words you understand. **Circle** words that you don't know.

1. Δνω ἔμων τας καρδιας. Εχομεν προς τον Κυριον
2. Πυκτες κε ημερε ρω πε: φωσκε σκotos κε αστραπε
3. Ιρηνη πασι. Κε τω πνευματι σου
4. Παι ναν Φνοϋτ Φιωτ Ππαντοκρατωρ. Παι ναν Φνοϋτ πενωτηρ
5. Σταθητε μετα φοβοϋ Θεου

## Lesson 6: Letters similar to Greek (part 2)

Letter	Name	Pronunciation
Λλ	Lavla (Lola, Lambda)	L
Ϛϛ	Ghamma	<ol style="list-style-type: none"> <li>1. G as in Go when followed by e vowel</li> <li>2. N when followed by Ϛ or ϛ</li> <li>3. Gh (ϥ) (as in oghnia) everywhere else</li> </ol>
Ϙϙ	Exi	X
Ϟϟ	Epsi	PS (as in Psalmody)

Examples:

Προσευχαοε		Pray (Greek)
Κυριε ελεησον		Lord have mercy
Πιερωψαλτης		The Psalmist (hymist)
Μιαστελοσ		The angels
Αγαθοσ		Good
Αγιος		Holy
Πεκμονοσενησ		Your only-begotten
Αξιος		Worthy
Μιεζογρια		The authorities
Αλληλογρια		Alleluia
Ευλοσθητοσ		Blessed
Αριψαλιν		O sing
Ψυχιοσ		Coolness
πιαθλοφοροσ		Struggle-mantled/ struggle-bearer

Homework:

**Read** the following sentences out loud. **Underline** words you understand. **Circle** words that you don't know.

1. Κῶαρωοῦτ ἄληθως: νεμ Πεκιωτ ἰάσαθος: νεμ Πίπνευμα εθοῦαβ
2. Ι καθημενι ἄναςθητε: Ις ἀνατολας βλεψατε.
3. ἄσιος ἄσιος ἄσιος Κυριος σαβαωθ: πλήρις ὁ οὐρανός κε ἡ γη της ἄσιας σου Δοζης.
4. Ἀξια ἴαγια Μαρια ἴπαρθενος. Ἀξιος Ἀββα Μαρκος πιαποστολος.
5. Προσευεζασθε ἵππερ των ἄσιων τιμιων Δωρων τοῦτων κε ἑσκιων ἡμων κε προσφεροντων: Κυριε ἐλεησον.
6. Δοξα Πατρι κε Υἱω κε ἄσιω Πνευματι: Κε νῦν κε ἀὶ κε ις τοῦς ἑῶνας των ἑῶνων αμην.
6. Σταθητε μετα Φοβοῦ Θεοῦ ἀκοῦσωμεν τοῦ ἄσιο εἰαγγελιοῦ

## Lesson 7: Ancient Egyptian Letters (part 1)

Letter	Name	Pronunciation
Ϡϣ	Shai (Shy)	Sh as in short
Ϣϣ	Fai	F
ϣϣ	Khai	Kh (خ) as in Khalifa

Examples:

Ϡϣⲗⲏⲗ		Pray (Coptic)
ⲁϣϣⲉⲛⲁϣ		He ascended
ϣⲉⲛ		In
ϣⲛⲟϣ		Blood
Ϡϣⲟⲩⲣⲏ		The censer
ⲁϣϣⲟⲩ		He saved
Ⲣⲉⲛϣⲁϣ		Our teacher
Ⲣⲟⲛϣ		The Life

**Homework:** **Read** the following sentences out loud. **Underline** words you understand. **Circle** words that you don't know.

1. Ϡϣⲟⲩⲣⲏ ⲏⲛⲟⲩⲃ ⲧⲉ ϣⲓⲡⲁⲣⲑⲉⲛⲟⲥ: ⲡⲉϣⲁⲣⲟⲩⲙⲁⲧⲁ ⲡⲉ ⲡⲉⲛϣⲟⲩⲣⲏ: ⲁϣⲙⲓϣⲓ ⲙⲓⲙⲟϣ ⲁϣϣⲟⲩ ϣⲓⲙⲟⲛ: ⲟⲩⲟϣ (ou-oh) ⲁϣϣⲁ ⲛⲉⲛⲛⲟⲃⲓ ⲛⲁⲛ ⲉⲃⲟⲗ.
2. Ⲑⲟⲩⲟⲩⲧ ⲙⲓⲡⲓⲉⲧⲁⲥⲥⲉⲗⲓⲟⲛ ⲏⲧⲉ Ⲓⲏϣⲟⲩϣ Ⲣⲓϣⲣⲓϣⲟⲥ Ⲣⲓⲟⲩⲣⲓ ⲙⲉⲑⲛⲟⲩⲧ ⲉⲧⲟⲛϣ
3. Ⲣⲓⲛⲓⲟⲩ ϣⲁⲃⲃⲁ ⲁⲛⲧⲟⲛⲓ: ⲛⲉⲙ ⲡⲓⲑⲙⲓ ⲁⲃⲃⲁ Ⲣⲁⲧⲗⲉ: ⲛⲉⲙ ⲡⲓⲟⲩⲙⲧ ⲉⲑⲟⲩⲁⲃ Ⲙⲁⲕⲁⲣⲓⲟⲥ: ⲁⲃⲃⲁ Ⲓⲟⲁⲛⲏⲏϣ ⲡⲓⲕⲟⲗⲟⲃⲟⲥ: ⲁⲃⲃⲁ Ⲣⲓⲟⲩⲙⲓ ⲁⲃⲃⲁ Ⲣⲁⲧⲗⲉ: ⲛⲉⲛⲓⲟⲩⲧ ⲉⲑⲟⲩⲁⲃ ⲏⲣⲟⲙⲉⲟⲥ Ⲙⲁⲗⲓⲙⲟⲥ ⲛⲉⲙ ⲁⲟⲙⲉⲧⲓⲟⲥ: ⲁⲃⲃⲁ Ⲙⲟⲥⲏ: ⲁⲃⲃⲁ Ⲓⲟⲁⲛⲏⲏϣ ϣⲁⲙⲏ: ⲁⲃⲃⲁ ⲁⲛⲓⲛⲓⲛⲗ: ⲁⲃⲃⲁ Ⲓⲓϣⲁⲟⲣⲟⲥ ⲁⲃⲃⲁ ⲡⲁϣⲟⲩⲙ: ⲁⲃⲃⲁ ϣⲉⲛⲟⲩⲧ: ⲕⲉ ⲁⲃⲃⲁ Ⲣⲁⲑⲛⲟⲩⲧ: ⲁⲃⲃⲁ Ⲣⲁⲣϣⲟⲙⲁ: ⲁⲃⲃⲁ Ϡⲉϣⲓ (Teji).
4. ⲉⲣⲉ ⲡⲟⲩϣⲟⲩⲧ ⲉⲑⲟⲩⲁⲃ ϣⲟⲡⲓ ⲛⲉⲙⲁⲛ ⲁⲙⲏ. ⲁⲟⲗⲁ ϣⲓ ⲕⲣⲓⲣⲓⲉ: ⲕⲣⲓⲣⲓⲉ ⲉⲗⲉⲏϣⲟⲛ: ⲕⲣⲓⲣⲓⲉ ⲉⲗⲉⲏϣⲟⲛ: ⲕⲣⲓⲣⲓⲉ ⲉⲧⲗⲟⲥⲓⲟⲛ: ⲕⲣⲓⲣⲓⲉ ⲁⲛⲁⲡⲁⲧⲟⲛ: ⲁⲙⲏ.
5. ⲉⲧⲁϣⲕⲏⲏ ⲁⲛ ⲉϣⲟⲓ ⲏⲑⲟⲩⲧ: ⲁϣⲓ ⲁϣϣⲟⲡⲓ ⲏⲟⲩⲣⲓ ⲏⲣⲟⲙⲓ: ⲁⲗⲗⲁ ⲏⲑⲟⲥ ⲡⲉ ϣⲉⲛⲟⲩⲧ ⲙⲓⲙⲓ: ⲁϣⲓ ⲟⲩⲟϣ (ou-oh) ⲁϣϣⲟⲩ ϣⲓⲙⲟⲛ

## Lesson 8: Ancient Egyptian Letters (part 2)

Letter	Name	Pronunciation
ϪϪ	Hori	H
ϫϫ	Jinja	J when followed by e vowels (ε, ι, η) G (as in <b>Go</b> ) everywhere else
ϪϪ	Cheema	Ch as in <b>choice</b> or <b>church</b>

Examples:

ϪΙΧΕΝ		On, upon, over
ϪΗΤ		(n) Heart
ΠῶοιϪ		Lord
ΔΥϪΑΧΙ		Spoke
ΠῶιϪι		The highest
ϫΕϪΙΡΗΝΗ		Your peace
ϫΕΝῶΗΤ		Have compassion
ΠΙΤῶῶ		The prayers (Coptic)
ΥαροῦῶαϪϪ		Let them exalt him
ΔΒΒα ϫεϪι		St. Rouis

Homework: **Read** the following sentences out loud. **Underline** words you understand. **Circle** words that you don't know.

1. Δ ΠενῶοιϪ ΙηϪοῦϪ ΠιχρῖϪοϪ ερῖηϪεῖϪιν εῖρηι εῖϪων ἵῶμε ἵῶοοῦτ νευ ἵμε ἵῶῶρῶ ῶα ἵτεϪ ῶῶτεν ῶεν νεῖνοβι
2. Ϫιτεν ἵῶρεῖβια ἵτε ϫεῶτοκοϪ εῶῶαβ Υαρια: ΠῶοιϪ ἀριῶμοτ ἵαν ἵπιχῶ εῖβῶλ ἵτε νεῖνοβι
3. Δλληλοῖα Φαι πε πιεῶοῦτ εῖτα ΠῶοιϪ θαμιοϪ: μαρεῖηληλ ἵτεῖνοῖνοϪ ἵμοι ἵῶητϪ: ἵ ΠῶοιϪ εκεῖναῶμεν: ἵ ΠῶοιϪ εκεῖοῖτεν νεῖμῶιτ: ἵῶμαρῶοῖτ ἵῶε φῖεῖηηοῖ ῶεν φῖραν ἵΠῶοιϪ: ἀλληλοῖα.
4. ῶῶμαρῶοῖτ ΠῶοιϪ Φῖνοῖτ ἵτε νεῖοῖτ: κερῶοῖ ῶμαρῶοῖτ κερῶοῖ ῶιϪ ῶα ἵεῖεῶ. ῶῶμαρῶοῖτ ἵῶε πιραν εῶῶαβ ἵτε πεῶῶοῖ: ῶερῶοῖ ῶμαρῶοῖτ ῶερῶοῖ ῶιϪ ῶα ἵεῖεῶ.

5. Ἀλληλοῖα ἄε φμεῖτὶ ἵὸτρωμὶ εἰεὸτῶνε, νακ ἔβολ Πῆοις: οτοε, ἵεωεπ ἵτε ὀτμεῖτὶ εἰεῖρωαι νακ. Πιῆτσια ἵπποροφρα ὡποπὸν ἔροκ: ἀλληλοῖα.
6. Ἀκβὶ τῆχαριε ἰωῶνε: τμετοῖνε ἵτε ἄελχιεδεκ: τμετῆελλο ἵτε Ιακωβ: πῆοε ἵὰε ἵτε ἄεοεαλα: πῆκατ ετρωπ ἵτε Δαῖτδ: τσοφῆα ἵτε Κολομω: Πῆπνεμα ἰπαρακλήτοη φῆεταεὶ ἔεεη ἵἀποστολοε.
7. Ἀῖπρεεβεῖτη ἔερη ἔεωη ἰτενεοῖε ἵηηε τῆρεη τῆεὸτοκοε ἄαῖα ἰμαρ ἰπενρωτη ἵτεεχα ἵενοβὶ ἵαη ἔβολ.

## Lesson 9: Abbreviations

original	abbreviation	English
Ιησοϥϥ	Ι̅η̅ϥ̅	Jesus
Πιχριστοϥ	Π̅χ̅ϥ̅	Christ
Φηοϥϥ	Φ̅ϥ̅	God
πνευμα	π̅η̅α̅	spirit
εθοϥαβ	ε̅θ̅ϥ̅	Holy
πβοιϥ	Π̅ο̅ϥ̅	Lord
ιεροσαλημ	Ι̅λ̅η̅μ̅	Jerusalem
θεοϥ	θ̅ϥ̅	God (Gk)
Υιοϥ	ϥ̅ϥ̅	Son (Gk)
αλληλοϥια	α̅λ̅	Hallelujah (Heb)

Homework: Read the following sentences out loud. **Underline** words you understand. **Circle** words that you don't know.

Χε πενωτ ετδεν νιφηοϥι μαρεϥτοϥβο ι̅χε πεκραν: μαρεϥι̅ ι̅χε τεκμετοϥρο πετεϥνακ  
μαρεϥωπι̅ μ̅φρηϥ̅ δ̅εν̅ τ̅φε̅ νεμ̅ ρι̅ζεν̅ πικαϥι: πενωικ̅ ι̅τε̅ ραϥ̅ϥ̅ μ̅ηιϥ̅ να̅ν̅ μ̅φοοϥ̅ οτοϥ  
χα̅ νη̅ε̅τε̅ρον̅ να̅ν̅ ε̅βο̅λ: μ̅φρηϥ̅ ρω̅ν̅ ι̅τε̅ν̅χω̅ ε̅βο̅λ̅ ι̅νη̅ε̅τε̅ οτο̅ν̅ ι̅ταν̅ ε̅ρω̅ϥ̅: οτοϥ  
μ̅πε̅ρε̅ν̅τε̅ν̅ ε̅δο̅τη̅ ε̅πι̅ρα̅ς̅μο̅ς̅ α̅λ̅λα̅ να̅ρ̅με̅ν̅ ε̅βο̅λ̅ ρα̅ πι̅πε̅τ̅ρω̅ϥ̅. δ̅εν̅ Π̅χ̅ϥ̅ Ι̅η̅ϥ̅ πε̅νο̅ς̅:  
ξε̅ θω̅κ̅ τε̅ ϥ̅με̅το̅ρο̅ νεμ̅ ϥ̅χομ̅ νεμ̅ πι̅ω̅ϥ̅ ω̅α̅ ε̅νε̅ρ̅ λ̅μ̅η̅ν̅.

## Coptic Curriculum

**Read** the following sentences out loud. **Underline** words you understand. **Circle** words that you don't know.

1. Πευ βολθεν ρωοτ̄ ὑπῑ τ̄ῑ η̄ ἐτᾱρωοτ̄θεν̄ Πικε̄ᾱ νεμ̄ πῑ ρ̄ν̄ ἵτε̄ Κωσταντινοπολις̄ νεμ̄  
πῑ σ̄ ἵτε̄ Εφεος̄
2. ζ̄ ἵσοπ̄ ὑμ̄η̄νῑ ἐβολ̄ θε̄ν πᾱρη̄τ̄ τη̄ρη̄ φ̄νᾱσο̄τ̄ ἐπεκρᾱν̄ Πο̄ς̄ ὑ̄πῑε̄πτη̄ρη̄
3. Δρῑπ̄ρε̄βε̄ν̄ῑν̄ ἐ̄ρ̄η̄ῑ ἐ̄χω̄ν̄ ν̄ιο̄νη̄β̄ ἵτε̄ φ̄με̄θ̄μη̄ πικ̄δ̄ ὑ̄π̄ρε̄β̄ν̄τε̄ρο̄ς̄ ἵτε̄ε̄χᾱ ν̄ε̄νο̄β̄ῑ ν̄ᾱν̄  
ἐβολ̄
4. Δρῑπ̄ρε̄βε̄ν̄ῑν̄ ἐ̄ρ̄η̄ῑ ἐ̄χω̄ν̄ ὠ̄ π̄ῑρ̄ᾱδ̄ ἵγω̄ νεμ̄ πῑπᾱρ̄θ̄ε̄νο̄ς̄ ἵνε̄τᾱστ̄ε̄λῑς̄τ̄η̄ς̄ ἵτε̄ε̄χᾱ ν̄ε̄ν̄νο̄β̄ῑ  
ν̄ᾱν̄ ἐβολ̄
5. Ίωβ̄ε̄ ὑ̄Πο̄ς̄ ἐ̄ρ̄η̄ῑ ἐ̄χω̄ν̄ π̄ῑς̄ ε̄ο̄τ̄ Δββᾱ Χᾱκᾱρῑ νεμ̄ νο̄τ̄ω̄μη̄ρῑ ἵς̄τᾱτρο̄φο̄ρο̄ς̄ ἵτε̄ε̄χᾱ  
ν̄ε̄ν̄νο̄β̄ῑ ν̄ᾱν̄ ἐβολ̄



**Lesson 10: Definite and Indefinite articles**

❖ Indefinite Articles:

- In English, there are two indefinite articles: **A & AN**. These articles are used to introduce or refer to a noun that is not specific such as:
  - This is **a** ball
  - **A** glory
- In Coptic, there two as summarized below:

	Singular Masculine	Singular Feminine	Plural
Indefinite article	οϣ		ϩαν

- When the word is singular such as ball, glory, cross we use the article οϣ whether its masculine or feminine
- When the word is plural such as heavens, martyrs, apostles we use the article ϩεν
- Examples:

<u>Ο</u> ϣωοϣ	<u>Α</u> glory
<u>Ο</u> ϣΤαιο	<u>Α</u> honor
<u>Ο</u> ϣϩιρηνη	<u>Α</u> peace
<u>Ο</u> ϣΚωτ	<u>Α</u> building
<u>ϩ</u> ανἑλϣιρι	Young men
<u>ϩ</u> ανἑλλοι	Elders
<u>ϩ</u> ανπαρῥενοϥ	Virgins

❖ Definite Articles

- However, when want to introduce a noun that is already defined or specific (i.e.THE), such as:
  - The boy
  - The ball
  - The church

- In Coptic, there are three definite articles summarized below:

	Singular Masculine	Singular Feminine	Plural
Definite Article	Πι/`Π/`φ	†/τ/`θ	ΝΙ/ΝΕΝ

- When the word is singular masculine we use one of the following:  
Πι/`Π/`φ
- When the word is singular feminine we use one of the following:  
†/τ/`θ
- When the word is plural, regardless of the gender, we use one of the following: ΝΙ/ΝΕΝ.
- You do not need to know the specific rules for each article, only know the difference between singular masculine, singular feminine, and plural.
- Examples:

ϕρη†	The likeness (masculine)
Πιψαλμοϑ	The psalm (masculine)
τϣερι	The daughter (feminine)
† ϣφερι	The friend (feminine)
πταλβο	The healing (masculine)
θμαγ	The mother (feminine)
Νιπρεϑβια	The prayers (plural)
ΝΕΝϣηρι	The children (plural)

**Exercise:**

**Place the correct definite or indefinite article in front of each word**

The men	_____ρωμι (masculine)
The daughters	_____υερι (feminine)
The tongue	_____ραν (masculine)
Trees	_____`υυην (plural)
The hour	_____αχη (feminine)
The censer	_____υογρη (feminine)
The brother	_____σον (masculine)
The sister	_____σωνε (feminine)
A woman	_____Σιμε
Fires	_____`χρωμ

## Lesson 11: Demonstrative Pronouns

- ❖ Demonstrative pronouns are used to point to something specific within a sentence. Pronouns can be specific to time or place.
- ❖ Demonstrative pronouns used to point to something near in time or distance: this, these
- ❖ Demonstrative pronouns used to point to something far in time or distance: that, those
- ❖ A few English examples:
  - This is a book.
  - These children are going to class.
  - That car is driving fast.
  - Those apples are delicious.

- ❖ In Coptic, the demonstrative pronouns exist in the near and far forms for the masculine and feminine forms.

- ❖ Demonstrative pronouns of the near form

Single masculine	ⲡⲁⲓ	This
Single feminine	Ⲛⲁⲓ	This
Plural	ⲡⲁⲓ	These

- ❖ Demonstrative pronouns of the far form

Single masculine	ⲡⲏ or ⲡⲉ	That
Single feminine	Ⲛⲏ or Ⲛⲉ	That
Plural	ⲡⲏ or ⲡⲉ	Those

- ❖ Examples:

This censer (f)	Ⲛⲁⲓ Ⲙⲟⲩⲣⲏ
This day (m)	ⲡⲁⲓ ⲉⲑⲟⲟⲩ
This table (f)	Ⲛⲁⲓ ⲧⲣⲁⲡⲉⲗⲁ
This place (m)	ⲡⲁⲓ ⲙⲁ
These gifts	ⲡⲁⲓ ⲗⲱⲣⲟⲛ
That land (m)	ⲡⲉ Ⲗⲁⲗⲓ
That woman (f)	Ⲛⲉ Ⲓⲓⲙⲉ
Those things	ⲡⲏ ⲉⲧⲉⲣⲛⲟⲩⲣⲓ
Those who handle	ⲡⲏ ⲉⲧⲱⲱⲧ

- ❖ Note how in the plural form no differentiation is made between male or female.

❖ Exercise:

This man	
This mother	
These priests	
That church	
Those deacons	
These censers	
That bread	
This virgin	

Footnote:

The near forms of the demonstrative pronouns exist in two forms. The one mentioned above is the absolute form which is used as a substantive (e.g. this is the day which the lord has made). The other form is the constructive form which is used immediately before the noun (e.g. this land). However, for our purposes we will only use absolute form.

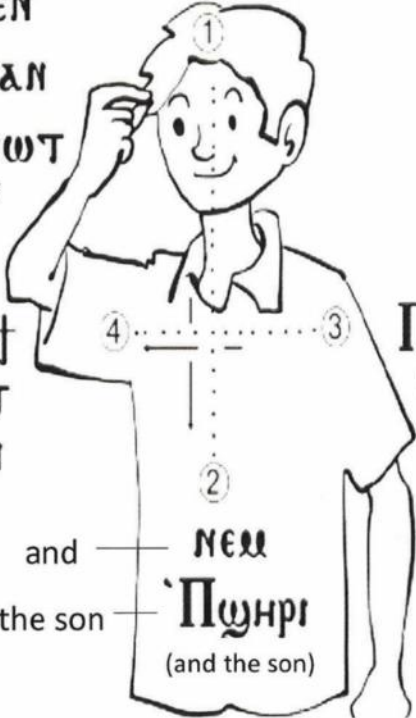
In — **ⲛⲉⲛ**  
The name — **Ⲫⲣⲁⲛ**  
Of the father — **ⲓⲫⲓⲱⲧ**  
(In the name of  
the Father)

God — **Ⲑⲧⲛⲟⲩⲧ**  
One — **ⲛⲟⲩⲱⲧ**  
Amen — **ⲁⲙⲛⲛ**  
(One God,  
Amen)

and  
the son

**ⲛⲉⲱ**  
**ⲛⲱⲛⲣⲓ**  
(and the son)

**ⲛⲉⲱ** — and  
**ⲛⲓⲛⲛⲉⲩⲱⲁ** — the spirit  
**Ⲉⲑⲟⲩⲁⲃ** — Holy  
(and the Holy  
Spirit)



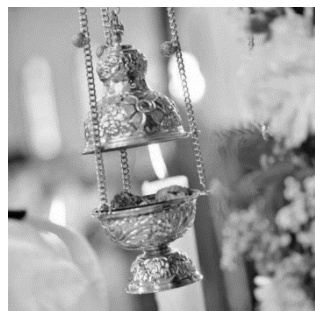
## Coptic Vocabulary



ἀποστολος=Apostle



σωτηρ = Savior



ψογρι =Censer



Ψληλ = Pray



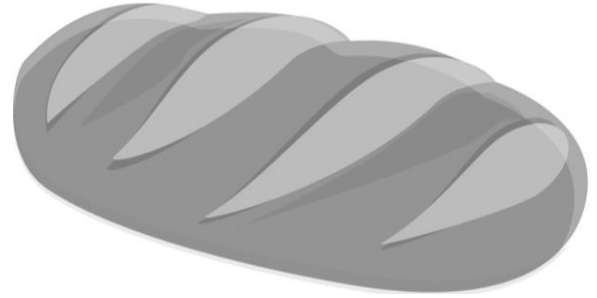
αψτωνϙ = He rose



Διακον=Deacon



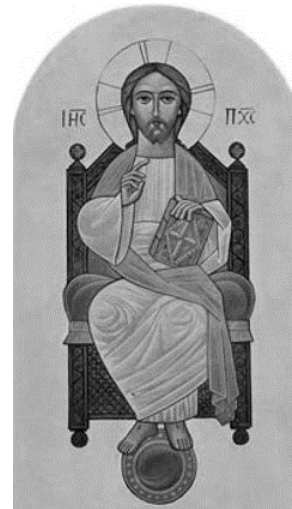
Οὐρανὸν=Light



πρωικ = The Bread



Ἰπαρθενος =The Virgin



Ἰφνορτ = God



## Coptic Curriculum

Adopted from St. Mary and St. Rous Coptic Orthodox Church, Memphis, TN

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Matins doxology for our Lord Jesus Christ (Alternating between Coptic and English):

O true Light, that gives light, to every man, that comes into the world.	Πιθῶνι νταφῶνι: φἠετέροῦνι: ἐρωμι νιβεν: εῶνηοτ ἐπικοςμος.	
+ You came into the world, through Your love for mankind, and all the creation, rejoiced at Your coming.	+ Δκι ἐπικοςμος: ζιτεν τεκμεταρωμι: ἀτῆτῆσις τἠρς: θεληλ δα πεκζῖνι.	
You have saved Adam, from deception, and delivered Eve, from the pangs of death.	Δκωτ νδδζαμ: εβολ δεν τᾶπατη: ἀκερ ἔτα ἠρεμζε: δεν νινακζι ἵτε φμοτ.	
+ You gave unto us, the Spirit of sonship, we praise and bless You, with Your angels.	+ Δκτ ναν ὑΠῖπνετμα: ἵτε τμετῶνρι: ενεωσ ενςμοτ ἐροκ: νεμ νεκαττελοσ.	
When the morning hour, comes upon us, O Christ our God, the true Light.	δεν πζινηρεσι ναν εδοτη: ἵξε φνατ ἠψωρπ: ω Πῖχριστοσ Πεννοττ: Πιοτῶνι νταφῶνι.	
+ Let the thought of light, shine within us, let not the darkness, of pain cover us.	+ Ὑροτῶνι νδῆτην: ἵξε νιλοσιςμοσ ἵτε πιωτῶνι: οσοσ ἠπενῶρεψζοβστην: ἵκε πζακι ἠνῖπαθοσ.	
That we may praise You, with understanding, proclaiming and saying, with David.	ζινα ντενεωσ ἐροκ: ἠνηοτσοσ νεμ ΔατῖΔ: ἐκωψ οτβηκ: οσοσ ενζω ἠμοσ.	
+ "My eyes have reached, the morning watch, that I might meditate, upon all Your words."	+ Χε ἀτερωορπ ἠφοσ: ἵξε ναβαλ ἠφνατ ἠψωρπ: ἐερμελεταν: δεν νεκσζι τἠροτ.	
Hear our voices, according to Your great mercy, save us O Lord our God, according to Your compassion.	σωτεμ ἐτενσῶν: κατα πεκνῶτ ἠῆαι: ναζμεν Πῶοις Πεννοττ: κατα νεκμετῶνεζητ.	
+ O caring God, the Maker of all good things, who governs well, with His chosen ones.	+ Φνοττ Πιεμρωοτῶ: ἠρερεπεῶνανετ: Πιρερεροικονομῖν: ἠνετῶτπ ἠκαλωσ.	
The strong Governor for those, who take refuge in Him, who longs for the salvation, and deliverance of everyone.	Πιρερερεμῖ ετχορ: ἠἠηετατῶτ εζροτ:	

	φρεσβιϋωωωτ ντε οτον νιβεν: νοξεμ ντοτοτσαϊ.	
+ Through Your goodness, You provided us the night, grant us to pass, this day without sin.	+ Ηεν τεκμετχρηστος: ακοβτ ναν υπιεχωρρ: αριθμοτ ναν υπαιεροοτ: ενοι ναθνοβι.	
That we may be worthy, to lift up our hands, before You without anger, or evil thoughts.	Εορενερπεμπωα: εϋαι νηνενχιζ επωω: εαροκ υπεκμοο: χωρικ ζωντ νεμ μοκμεκ εϋωωτ.	
+ At this dawn, make straight our coming in, and our going out, in the joy of Your protection.	+ Ηεν ταϊδανατοοτι: σοττων νεμνωιτ εδοτη: νεμ νεμνωιτ εβολ: δεν ποτνοϋ ντε τεκκεπη.	
That we may proclaim, Your righteousness daily, and praise Your power, with David the prophet.	Εορενζω ντεκμεομη: νεροοτ νιβεν: ντενζωσ ετεκζωμ: νεμ Δαυιδ πιπροφητης.	
+ Saying "In Your peace, O Christ our Savior, we slept and arose, for we have hoped in You.	+ Χε δεν τεκζιρηνη: Πιχριστος Πενσωτηρ: ανενκοτ αντωτη: ζε ανερζελιπς εροκ.	
Behold how beneficent, and how pleasant, it is for brethren, to dwell together in unity."	Ζηπιτε οπτεοηανεϋ: ιε οππετρωλζ εβηλ: επτματ νεανσνηοτ: εϋωοπ ρι ομα.	
+ United, in the true, evangelic love, like the Apostles.	+ Εγερστωφωνιν: δεν οταγαπη μμη: νεταγσελικη: κατα ναποστολοσ.	
It is like the fragrant oil, on the head of Christ, running down the beard, down to the feet.	Υφρητ υπικοζεν: ετλαφε υπιχριστος: εϋνηοτ εζεν τμορτ: ψα εδρη ενιδαλατζ.	
+ That anoints every day, the elders, the children and young men, and the deacons.	+ Εϋωωσ μμηνι νιβεν: νιδελλοϊ νεμ νιαλωτι: νεμ νιδελωρι: νεμ νιακονιστης.	
Those whom the Holy Spirit, has attuned together, as a stringed instrument, always blessing God.	Ηαι εταϋροτποτ ενσοπ: νζε Πιπνευμα εθοταβ: υφρητ νοτκτοαρα: ετμοτ εϋνοτ νχοτ νιβεν.	
+ By psalms and hymns, and spiritual songs, by day and by night, with an incessant heart.	+ Ηεν εανψαλιμοσ νεμ εανρωσ: νεμ εανρωλη υπνευματικον: υπιεροοτ νεμ πιεχωρρ: δεν ονρνητ νατχαρωϋ.	

## Midnight Praises:

1<sup>st</sup> Hōso (prayed in English)

Then Moses and the children of Israel sang this song to the Lord and spoke saying, "Let us sing to the Lord for He has triumphed gloriously."	ΤΟΤΕ ΑΡΧΩΣ ΝΖΕ ΜΟΥΣΗΣ ΝΕΜ ΝΕΜΟΥΗΡΙ ΩΠΙΣΡΑΗΛ ΕΤΑΙΣΩΔΗ ΝΤΕ ΠΘΟΙΣ ΟΤΟΣ ΑΡΧΟΣ ΕΘΡΟΤΖΟΣ: ΧΕ ΜΑΡΕΝΩΣ ΕΠΘΟΙΣ ΧΕ ΔΕΝ ΟΤΩΟΤ ΓΑΡ ΑΡΒΙΩΟΤ.	Tote aho <sub>s</sub> enje Moysis, nem nen-shiri empi <sub>s</sub> -rael e-tai hozi ente Ep <sub>s</sub> hois owoh afgous, ethro-gou <sub>s</sub> je marenho <sub>s</sub> , e-epshois, je khen ou-ow-ou gharafit-shi-o-ou.
+ The horse and its rider He has thrown into the sea. The Lord is my strength and song, and He has become my salvation.	+ ΟΥΓΘΟ ΝΕΜ ΟΥΒΑΙΣΘΟ ΑΡΒΕΡΒΩΟΤ ΕΦΙΟΥ. ΟΥΒΟΗΘΟΣ ΝΕΜ ΟΥΡΕΦΩΩΣ ΕΒΟΛ ΕΙΧΩ: ΑΡΧΩΠΙ ΝΗΙ ΝΟΤΩΤΗΡΙΑ.	Ou-etho nem ou-ct <sub>s</sub> ha- si-etho, af-vervo-row e-efyuom, ou-vo-etho <sub>s</sub> nem ou-ref-hov <sub>s</sub> , evol higoy afshopi ni-enosoti-reia.
He is my God and I will glorify Him, my father's God and I will exalt Him.	ΦΑΙ ΠΕ ΠΑΝΟΥΤ ΤΙΝΑ ΤΩΟΤ ΝΑΦ: ΦΝΟΥΤ ΜΠΑΩΤ ΤΙΝΑΒΑΦ.	pai pe pannout tina-ti-ov-ou naf, efn <sub>o</sub> uti empa-you, tina-cthasf.
+ The Lord is a Man of war, the Lord is His name. Pharaoh's chariots and his army He has cast into the sea.	+ ΠΘΟΙΣ ΠΕΤΔΟΥΔΕΜ ΗΝΒΩΤΣ: ΠΘΟΙΣ ΠΕ ΠΕΦΡΑΝ. ΝΙΒΕΡΕΒΩΟΤΣ ΝΤΕ ΦΑΡΑΩ ΝΕΜ ΤΕΦΧΟΥ ΤΗΡΣ ΑΡΒΕΡΒΩΟΤ ΕΦΙΟΥ.	Epshois pet-khom-khem enni-vot <sub>s</sub> Epshois, pe pefran ni-ve-ret <sub>s</sub> ho-ot <sub>s</sub> ente phara-ow nem tefgom tirs, af-ve <sub>r</sub> vow-rou e-efyuom.
His chosen captains also are drowned in the Red Sea.	ΖΑΝΩΤΠ ΝΑΝΑΒΑΤΗΣ ΝΤΡΙΣΤΑΤΗΣ ΑΡΧΟΛΚΟΤ ΔΕΝ ΦΙΟΥ ΝΨΑΡΙ.	Han <sub>s</sub> otp, en-ana <sub>v</sub> a-ti <sub>s</sub> , en-ctiris-tatis af golkou khen ephuom, enshari.
+ The depths have covered them; they sank to the bottom like a stone.	+ ΔΕΦΩΩΣ ΕΡΗΗ ΕΧΩΟΤ ΝΖΕ ΠΙΜΩΟΤ: ΑΥΩΩΣ ΕΡΗΗ ΕΠΕΤΩΗΚ ΜΦΡΗΤ ΝΟΤΩΝΙ.	Afho <sub>s</sub> , e-chri, ego-ou enje nimow-ou, av-oms, e-ekhri, e-pet-shik, emif-riti en-ou-owni.
Your right hand O Lord has become glorious in power. Your right hand O Lord has dashed the enemy in pieces.	ΤΕΚΟΥΝΑΜ ΠΘΟΙΣ ΑΣΒΙΩΟΤ ΔΕΝ ΟΤΧΟΥ. ΤΕΚΖΙΧ ΝΟΥΤΙΝΑΜ ΠΑΝΟΥΤ ΑΣΤΑΚΕ ΝΕΚΖΑΖΙ.	Tekou <sub>i</sub> -nam Ep <sub>s</sub> hois, asitshi-ow-ou, khen ou-gom, tek jig en-owi-nam pannouti astake nek-gaji.
+ And in the greatness of Your excellence, You have overthrown those who rose up against You, You sent forth your wrath, it consumed them like stubble.	+ ΔΕΝ ΠΑΨΑΙ ΝΤΕ ΠΕΚΩΟΤ: ΑΚΔΟΥΔΕΜ ΝΗΗΕΤ ΤΟΤΒΗΝ: ΑΚΟΤΩΡΠ ΜΠΕΚΧΩΝΤ: ΑΦΟΥΟΟΤ ΜΦΡΗΤ ΝΖΑΝΡΩΟΤΙ.	+Khen ep-ashai ente pek-ow-ou, ak-khom-khem enni-et ti-ovin, ak-ou-orp, empek-gownt, af-ou- omou, emif-riti enhan-rov-owi.
And with the blast of Your nostrils the waters were gathered together, the flood stood upright like a heap, and the depths were congealed in the heart of the sea.	ΕΒΟΛ ΕΙΤΕΝ ΠΙΠΝΕΤΙΑ ΝΤΕ ΠΕΚΕΜΒΟΝ ΑΦΟΖΙ ΕΡΑΤΦ ΝΖΕ ΠΙΜΩΟΤ: ΑΥΤΙΣΙ ΝΖΕ ΝΙΜΩΟΤ ΜΦΡΗΤ ΝΟΥΤΟΒΤ: ΑΥΩΩΣ ΝΖΕ ΝΙΧΟΛ ΔΕΝ ΘΩΗΤ ΜΦΙΟΥ.	Evol hiten pi-Ep <sub>s</sub> vm <sub>s</sub> ente pek-emvon af-ohi eratf enje pi-mowou, avitshisi enje nimowou, emifriti enou-sovt, avetshow <sub>s</sub> enje nigol, khen ethmiti emifyom.
+ The enemy said, "I will pursue, I will overtake, I will	+ ΔΕΦΩΣ ΓΑΡ ΝΖΕ ΠΙΧΑΧΙ: ΧΕ ΤΙΝΑΒΟΧΙ ΝΤΑΤΑΖΟ: ΝΤΑΦΩΥ	Afgo <sub>s</sub> ghar enje pi-gaje tina-ctshow-gi enta-taho,

divide the spoil, my desire shall be satisfied upon them, I will draw my sword and my hand shall destroy them."	ΝΕΛΑΝΩΛ: ΝΤΑΤΣΙΟ ΝΤΑΨΥΧΗ: ΝΤΑΔΩΤΕΒ ΔΕΝ ΤΑΧΨΙ ΝΤΕ ΤΑΞΙΖ ΕΡΒΟΙΣ.	entafosh enhan-showl, enta-etsio enta-epsishi enta khowtep, khen ta-sifi ente ta-jig er-chois.
You blew with Your wind, the sea covered them, they sank like lead in the mighty waters.	ΔΚΟΥΩΡΠ Μ ΠΕΚΠΝΕΥΜΑ: ΑΡΖΟΒΟΤ ΝΞΕ ΦΙΟΜ: ΑΥΩΜΣ ΕΠΕΧΗΤ ΜΨΡΗΨ ΝΟΥΤΑΤΣ ΔΕΝ ΖΑΝΜΩΟΥ ΕΥΟΥ.	Ak-ou-owrp empek-Epnevma afhob-sou enje efyom, av-oms epesit, emifriti, en-otatah khen han-mo-ou ev-oush.
+ Who is like You O Lord among the gods? Who is like You, glorified in His saints, amazing in glory, performing wonders?	+ ΝΙΜ ΕΤΟΝΙ ΜΜΟΚ ΔΕΝ ΝΙΝΟΥΨ ΠΒΟΙΣ. ΝΙΜ ΕΤΟΝΙ ΜΜΟΚ: ΕΑΥΨΩΟΥ ΝΑΚ ΔΕΝ ΝΗΘΟΥΑΒ ΝΤΑΚ: ΕΥΕΡΨΨΗΡΙ ΜΜΟΚ ΔΕΝ ΟΥΨΟΥ: ΕΚΙΡΙ ΝΕΛΑΨΨΗΡΙ.	Nim et-oni emmok khen nennouti Epsfois, nim et-ouni emmok, e-avati-ow-ou nak, khen ni-ethowab entak ev-er eshfiri emmok khen ou-ow-ou ek-eiri, enhanesh-firi.
You stretched out Your right hand, the earth swallowed them. You in Your mercy have led forth the people whom You have redeemed, You have guided them in Your strength, to Your holy habitation.	ΔΚΟΥΤΕΝ ΤΕΚΟΥΙΝΑΜ ΕΒΟΛ ΑΨΟΜΚΟΥ ΝΞΕ ΠΚΑΖΙ. ΔΚΒΙΜΩΨΤ ΔΑΧΨΨ ΜΠΕΚΛΑΟΣ ΔΕΝ ΟΥΜΕΘΜΙ ΦΑΙ ΕΤΑΚΨΟΥΠΨ: ΑΚΨΨΟΜ ΝΑΨ ΔΕΝ ΤΕΚΝΟΥΨ: ΕΥΜΑ ΝΕΥΤΟΝ ΕΨΟΥΑΒ ΝΑΚ.	Akso-ten tek-owi-nam evol af-omkou enje epkahi, akit-shimoit, kha-gowf empek-laos khen ou-methmi, fai eitaksout akti-gom naf, khen teknomti evma enemton ef-owap nak.
+ The people will hear and be afraid, sorrow will take hold of the inhabitants of Palestine.	+ ΑΥΨΩΤΕΜ ΝΞΕ ΖΑΝΕΘΝΟΣ ΟΥΨ ΑΥΨΩΝΤ: ΖΑΝΝΑΚΖΙ ΑΥΨΙ ΝΗΗΨΨΟΥΠ ΔΕΝ ΝΙΨΨΙΛΙΣΤΙΜ.	Av-sotem enje han-ethnos owoh afgownt, hannak-he, avichi enni-et-shop, khen nihilis-tim.
Then the chiefs of Edom will be dismayed, the mighty men of Moab trembling will take hold of them.	ΨΟΤΕ ΑΥΨΙΣ ΜΜΩΟΥ ΝΞΕ ΝΙΖΗΨΕΜΩΝ ΝΤΕ ΕΔΩΜ: ΝΙΑΡΧΩΝ ΝΤΕ ΝΙΜΨΔΒΙΨΗΣ ΟΥΨΕΡΨΕΡ ΠΕ ΕΤΑΨΨΙΤΟΥ.	Tote av-eis emmo-ou enje ni-hegomon ente Edom, ni-arkhon ente nimo- Avetees ou-ester-ter, petafit-shito.
+ All the inhabitants of Canaan will melt away, fear and dread will fall on them.	+ ΑΥΨΨΑΛ ΕΒΟΛ ΝΞΕ ΟΥΟΝ ΝΙΒΕΝ ΕΨΟΥΠ ΔΕΝ ΧΑΝΑΑΝ: ΑΨΙ ΕΨΡΗ ΕΧΨΩΟΥ ΝΞΕ ΟΥΨΕΡΨΕΡ ΝΕΜ ΟΥΨΟΥΨ.	Av-voul evol enje ou-on niven etshop khen Kanaan, af-e e-ehri e-gow-ou enje o-ester-ter, nem o-hoti.
By the greatness of Your arm they will be as still as stone, till Your people pass over O Lord, till Your people pass over whom You have purchased.	ΔΕΝ ΠΑΨΑΙ ΝΤΕ ΠΕΚΨΨΟΙ ΜΑΡΟΥΕΡΩΝΙ: ΨΑΤΕΨΨΙΝΙ ΝΞΕ ΠΕΚΛΑΟΣ ΠΒΟΙΣ: ΨΑΤΕΨΨΙΝΙ ΝΞΕ ΠΕΚΛΑΟΣ ΦΑΙ ΕΤΑΚΨΨΟΥΨ.	Khen ep-ash-ai ente pek-eg-foi, marou-erowni shatef-sini enje pek-laos Epsfois, shatef-cini enje pek-laos, fai etak-egfof.
+ You will bring them in and plant them in the mountain of Your inheritance, in the place O Lord, which You have made for Your own dwelling.	+ Δ ΝΙΤΟΥ ΕΔΟΥΨ ΤΟΨΟΥ ΨΙΧΕΝ ΟΥΨΨΟΥ ΝΤΕ ΤΕΚΚΛΗΡΟΝΟΜΑ: ΝΕΜ ΕΔΟΥΨ ΕΠΕΚΜΑΝΨΨΟΠΙ ΕΤΕΨΕΨΨΤ: ΦΑΙ ΕΤΑΚΕΡΨΨΑΒ ΕΡΟΥΨ ΠΒΟΙΣ.	Anitou e-khon, togou hijen outow-ou ente tek-ekli-ronomeia, nem ekhoun epekma-enshowpi etcevtowt, fai etak-erhowb erof Epsfois.

<p>Your sanctuary O Lord which Your hands have established, the Lord shall reign forever and ever.</p>	<p>Πεκμα εθωταβ Πβοικ  φηέτατσεβτωτq νξε νεκχιζ:  Πβοικ εκοι νοτρο ψα ενεε νεμ  ικxen πένεε οτοε ετι.</p>	<p>Pekma ethowab Epschois, fi-  etav-cev-towtf enje nek- jig,  Epschois ekoi en-owro sha  eneh nem yesjen ep- eneh  owoh eti.</p>
<p>+ For the horses of pharaoh went with his chariots and his horsemen into the sea.</p>	<p>+ Χε ατι εδοτη εφιου νξε  νιθωρ ντε φαρω νεμ  νεφβερεωοτc νεμ  νεφδασιεθο.</p>	<p>Je av-e ekhon, e-efyom  enje-ni-chthowr ente  pharaow, nem nef-ver-  etsho-ots, nem nef-  etshasi-eththo.</p>
<p>And the Lord brought back the waters of the sea on them, but the children of Israel went on dry land in the midst of the sea.</p>	<p>Α Πβοικ εν πιμωοτ ντε φιου  εβρη εχωοτ: νεμψηρι δε  υΠισραηλ νατμοψι δεν  πετψοτοοτ δεν εμητ υφιου.</p>	<p>A-Epschois en pi-mow-ou,  ente efyom e-ehri, egow- ou,  nenshiri ze empis-rael,  navmoshi khen pet-shou-  ow-ou, khen ethmiti  emifyom.</p>
<p>+ And Miriam the prophetess, the sister of Aaron, took the timbrel in her hand, and all the women went out after her with timbrels and with praises.</p>	<p>+ Δσβι δε ναc νξε Βαριαμ  τηπροφητης: τcωνι νδαρων:  υΠικεικεμ δεν νεκχιζ: οτοε  ατι εβοδ σαμενηc νξε νιζουμ  τηροτ δεν ζανκεικεμ νεμ  ζανηωc.</p>	<p>Asichi ze nas enje Mariam,  ti-cprofitees etsowni en-  Aarown, empi- kem-kem,  khen nes-jig owoh av-e evol,  samem- hees enje ni-  heyouni tiro, khen hankem-  kem nem han-hos.</p>
<p>And Miriam answered them saying, "Let us sing to the Lord, for He has triumphed gloriously."</p>	<p>Ασερητc δε ζαχωοτ νξε  Βαριαμ εcω υμοc: ze  μαρενηωc εΠβοικ: ze δεν  οτωοτ ζαρ αqβιωοτ.</p>	<p>As-er-hits ze kha-gow-ou  enje Marim esgow emmos,  je-marin-hos e- Epschois, je  khen ou-ow-ou gharafichi-  ow-ou.</p>
<p>+ The horse and its rider, He has thrown into the sea. "Let us sing to the Lord, for He has triumphed gloriously."</p>	<p>+ Ουεθο νεμ ουδασιεθο:  αφερβωροτ εφιου. Χε  μαρενηωc εΠβοικ: ze δεν  οτωοτ ζαρ αqβιωοτ.</p>	<p>Ow-ehtho nem ou-etsha- si-  ehtho, af-ver-vorou e-  ephuom, je marin-hos e-  Epschois, je khen ou-ow-ou  gharafichi-ow-ou.</p>

## Advanced:

### 5. Entho Te Ti Shori:

<p>You are the golden censer, carrying the blessed and live coal.</p>	<p>ἘΘ ΤΕ ΤΨΟΥΤΗ ἸΝΝΟΥΒ ἸΚΑΘΑΡΟΣ: ΕΤΦΑΙ ΚΑ ΠΙΧΕΒΣ ἸΧΡΩΜ ΕΤΣΜΑΡΩΟΥΤ.</p>	<p>Entho te ti-shori ennob en-katharos, etfai kha pi-jeps enek-rom et-esmaro-ot.</p>
<p>ν ship You O Christ, with γ od Father, and the Holy Spirit, for You have come and saved us. Have mercy upon us.</p>	<p>ΤΕΝΟΥΩΥΤ ἸΜΟΚ ὠ ΠΥΧΣ: ΝΕΜ ΠΕΚΙΩΤ ΝΑΓΑΘΟΣ: ΝΕΜ ΠΙΠΠΝΕΥΜΑ ΕΘΥ: ΧΕ ΑΚΙ ΑΚΩΥ ἸΜΟΝ. ΝΑΙ ΝΑΝ.</p>	<p>Tenosht emook-o pikhristos: nem pekiot enaghatos: nem piepnevma ethoab: je aki aksote emon. Nai nan.</p>

### 6. Lobsh 1<sup>st</sup> Hoos:

<p>With the split, the waters of the sea split, and the very deep, became a walkway.</p>	<p>ἪΕΝ ΟΥΨΟΥΤ ΑΨΨΟΥΤ: ΝΧΕ ΠΙΜΩΟΥ ἸΝΤΕ ΦΙΟΜ: ΟΥΟΖ ΦΝΟΥΝ ΕΥΨΗΚ: ΑΨΨΩΠΙ ΝΟΥΜΑ ἸΜΩΨΙ.</p>	<p>Khen o-shot afshot, enje pi-mo-oo ente efiom, owoh ef-noon et-sheek, af-shopi en-oma-emo-shi.</p>
<p>+ A hidden earth, was shone upon by the sun, and the untrodden road, was walked upon.</p>	<p>+ ΟΥΚΑΖΙ ΝΑΘΟΥΩΝΖ: ΑΦΗ ΨΑΙ ΖΙΧΩΥ: ΟΥΜΩΙΤ ΝΑΤΣΙΝΙ: ΑΥΜΩΨΙ ΖΙΩΤΥ.</p>	<p>Oo-kahi en-ath-oo-onh, a-efri shai hi-gof, oo-moit en-at-sini, av-moshi hei- iotf.</p>
<p>The flowing water, stood still, by a miraculous, act of wonder.</p>	<p>ΟΥΜΩΟΥ ΕΨΒΗΛ ΕΒΟΛ: ΑΨΟΖΙ ΕΡΑΤΥ: ἪΕΝ ΟΥΖΩΒ ΝΨΦΗΡΙ: ἸΠΑΡΑΖΟΞΟΝ.</p>	<p>Ou-mow-ou ef-vil evol, af-ohi e-ratf, khen ou-howb enishfiri, empara-zokson.</p>
<p>+ Pharaoh and his chariots, were drowned, and the children of Israel, crossed the sea.</p>	<p>+ ΦΑΡΑΩ ΝΕΜ ΝΕΨΑΡΜΑ: ΑΥΩΜΣ ΕΠΕΣΗΤ: ΝΕΝΨΗΡΙ ἸΠΙΣΡΑΗΛ: ΑΥΕΡΧΙΝΙΟΥ ἸΦΙΟΥ.</p>	<p>Phara-o nem nef-harma, av-owms e-pesit, nensheri empis-rael, av-er-gini-ior emifyom.</p>
<p>And in front of them was, Moses the prophet praising, until he brought them, to the wilderness of Sinai.</p>	<p>ΕΝΑΨΕΩΣ ἪΑΧΩΟΥ ΠΕ: ἸΧΕ ΥΩΥΣΗΣ ΠΙΠΡΟΦΗΤΗΣ: ΨΑ ἸΝΤΕΨΒΙΤΟΥ ΕΞΟΥΝ: ΖΙ ΠΨΑΨΕ ἸΣΙΝΑ.</p>	<p>Einav-hos khagow-ou pe, enje Moysis pipro-phitees, sha-entef-etshitou ekhon, he ep-shafi en-Sina.</p>
<p>+ And they were praising God, with this new psalmody, saying "Let us sing to the Lord, for He has triumphed gloriously."</p>	<p>+ ΕΝΑΨΕΩΣ ΕΦΝΟΥΤ: ἪΕΝ ΤΑΙΖΩΔΗ ἸΒΕΡΙ: ΧΕ ΜΑΡΕΝΩΣ ΕΠΒΟΙΣ: ΧΕ ἪΕΝ ΟΥΩΟΥ ΓΑΡ ΑΨΒΙΩΟΥ.</p>	<p>Einav-hos Efnouti, khen tai hoze emveri, je marin-hos Epshois, je khen ou- ow-ou gharafichi-ow-ou</p>
<p>Through the prayers, of Moses the archprophet, O Lord grant us, the forgiveness of our sins.</p>	<p>ΖΙΤΕΝ ΝΙΕΥΣΗ: ΝΤΕ ΥΩΥΣΗΣ ΠΑΡΧΗΠΡΟΦΗΤΗΣ: ΠΒΟΙΣ ΑΡΙΣΜΟΥ ΝΑΝ: ἸΠΥΧΩ ΕΒΟΛ ἸΝΤΕ ΝΕΝΝΟΒΙ.</p>	<p>Hiten ni-evshi, ente Moysis pi-arshi- eprofetees, Epshois ari- ehmot nan, empikow evol ente nennovi.</p>

<p>+ Through the intercessions, of the Mother of God Saint Mary, O Lord grant us, the forgiveness of our sins.</p>	<p>+ ΖΙΤΕΝ ΝΙΠΡΕΣΒΙΑ: ἜΝΤΕ      Θεοτοκος εθωαβ Μαρια:      Ἰβοις ἀριεμοτ ναν: ἔπιχω      ἐβολ ἔντε νεννοβι.</p>	<p>Hiten ni-epres-via, ente-ti-theotokos ethowab Maria, Epshois ari-ehmot nan, empikow evol ente nennovi.</p>
<p>We worship You O Christ, with Your good Father, and the Holy Spirit, for You have (risen/come) and saved us.</p>	<p>Τενοωσht ἔμοκ ὦ Πιχριστος:      νεμ Πεκιωτ ἠάγαθος: νεμ      Πιπνευμα εθωαβ: ζε      (ακτωνκ/ακι) ακω† ἔμοον.</p>	<p>Ten-ou-owsht emmok ow Pekhristos, nem Pekiot en-aghathos, nem pi-Epnevma ethowab, je (ak-ee) aksowti emmon.</p>

### Morning Doxology

This is prayed in the morning raising of incense ( Matins). It has many verses. WE will learn and focus on the verses "for the Lord Jesus Christ".

As the Sun shines and begins the day, we are reminded that our God is the True light and we ask him to shin over us and disperse the darkness of sorrow and confusion. In his Love for Mankind, he saved us and made us Children of the Light, He shines with his face on us so we may reflect His light of Joy to everyone around us. Our true unity in an evangelic love, like the apostles, is our proof of love for Christ. Our brotherly love is like fragrant oil ( precious perfume) with beautiful aroma ( smell) that fills the earth and attracts all to Christ and spreads joy everywhere.

### First Hoos

We sing the song of victory of the Israelite when they crossed the Red sea and passed from slavery to freedom. Similarly, we were liberated by our Risen Lord and were passed from the bitter bondage of Satan and acquired the glorious liberty of children of God. The verses describe the miraculous work of God in the crossing of the Red sea which is reflected and experienced in our daily spiritual life.

### Entho Ti

We sing this hymn in Great Lent while abouna is censeng. The wise Church enagages all our senses in worship, we sing about the censer, smell the incense, and see abouna censeng. In the Old Testament, the priest used to carry the burden of sins of the people and raise the incense in front of God that removes their sins away. The burning coal in the censer refers to Christ our righteousness We ought to examine ourselves, confess our sins and ask God to lift our sins as we see the incense rise up.

### Lobsh of First Hoos

Lobsh is a Coptic work meaning explanation. We sing this amazing melody with the spirit of victory being the sons of the Victorious King. WE are empowered because our God is the God of impossible and nothing stands against him. He will lead us in this world in triumph if we closely follow Him.



THE LORD  
YOUR  
GOD  
WILL BLESS YOU  
IN ALL YOUR PRODUCE  
and in all the work of your hands,  
SO THAT YOU SURELY  
Rejoice  
DEUTERONOMY 16:15



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