



Grade 7-8

*Continue in what
you have learned*

HIS HOLINESS POPE TAWADROS II



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

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Acknowledgments

We would like to extend our deepest gratitude
to the Diocese of the Southern United States,
and their St. Mark Festival Ministry.

Their generosity has been
key in the formation of this resource.

We pray that this effort continues
to unite us all in Christ's love and
contributes to the growth of
the Coptic Orthodox Church in the United States.



Continue In What You Have Learned

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St. Mark Festival 2025 Anthem

**(Our faith from the beginning
Was established by our God
Preached by the Apostles
And preserved by our fathers) X2**

**A steadfast tree of faith
Rooted in history
Pure and watered with God's word
Rites and Liturgy
Rites and Liturgy**

**I am firm
I am firm in faith and doctrine
My Church origins are patristic
Orthodox like my forefathers
Heroes of the Coptic Church**

**Mark, Athanasius, Dioscorus
And many pillars of faith
Though many heresies arise
We'll stay firm in the true faith**

(You're rooted in the Church

Remember what you learned) X2

Continue in What You Have Learned

2 Timothy 3:14

St. Paul wrote to his disciple, St. Timothy, saying, “Continue in the things which you have learned and been assured of, knowing from whom you have learned them” (2 Timothy 3:14)

St. Paul advised St. Timothy about the importance of striving with a spirit of strength, not one of hopelessness, to preserve the sound faith. He encouraged him to refute heresies with firmness, but also with meekness and love.

This is the theme of St. Mark Festival this year: there will always be resistance to the work of God. The devil will always resist the truth, but our reassurance is in the promise of our Lord Jesus Christ:

“The gates of Hades shall not prevail against the Church.” (Matthew 16:18)



I. One Faith, Sound Teaching

a. **Why preserve the faith?**

- This is the faith that our Lord Jesus Christ established, and the apostles preached. It was preserved by the Church living it and handing it down pure and sound from generation to generation.
- Our Church has kept the faith unchanged, as it was handed down to us through the Holy Bible, the writings of the Church Fathers, and the Canons of the Ecumenical Councils. It is recorded in Church Tradition.

b. **Characteristics of an Orthodox Believer:**

- **Filled with Christ:**
Knows Him intellectually, understanding that He is one of the Holy Trinity; abides in Him through the Eucharist; and has a relationship with Him through prayers.
- **Filled with the Holy Bible:**
Faithfully knows God’s message to stand against all the wrong teachings that we come across every day.
- **Filled with the Holy Orthodox Church:**
The congregation of *believers (one doctrine)*, gathered in the *sanctified* house of God (*rite*), led by the *clergy (Sacrament)*, in the presence of *angels and saints (tradition and role models)*.
- **Filled with the Church Fathers:**
Knows their lives and righteousness, follows their example and teachings.
- **Integrated:**
In the community, and not isolated.



II. Resources of the Coptic Orthodox Teaching

- a. **The Holy Bible:** The Holy Bible is the foundation of all Church teachings. No teaching may contradict it; every teaching must align with the Scriptures.
- b. **Church Tradition:** The rites of the Church and teachings of the Fathers have been handed down from generation to generation, as they received it from the Lord Jesus Christ Himself. It is through Tradition that we received the Holy Bible.
- c. **Liturgy:** The Liturgy is a trusted resource like the canons of the Ecumenical Councils. We pray what we believe and do not teach anything different.



In the Divine Liturgy, we declare our faith in the Trinity, the incarnation of the Only Begotten Son of God, His redemption of humanity, His death on the Cross and His resurrection, His ascension into Heaven, and sending us the Holy Spirit, the Second Coming, and eternal life.

We also proclaim our belief in the Sacraments and the work of the Holy Spirit in us, that St. Mary is the Theotokos, and our belief in the intercession of the saints.

- d. **Biography and Teachings of Church Fathers:** The Church Fathers explained and taught the sound faith as agreed upon by the Church. Their lives and writings continue to guide us today.
- e. **Canons of the Ecumenical Councils:** These are decisions unanimously agreed upon in the council.

III. Abiding in the Sound Faith and Handing It Down to Generations

- a. **Our Lord Jesus Christ established the Church on the rock of the Orthodox faith:**
 - "On this rock I will build My church" (Matthew 16:18)
 - He instructed His apostles to care for His people: "Tend My sheep" (John 21:16)
 - And to preserve the faith and teach it to everyone: "Teaching them to observe all things that I have commanded you" (Matthew 28:20)
- b. **Our Coptic Orthodox Church firmly rejects any teaching that differs from the true faith:**

"But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let them be accursed." (Galatians 1:8)



IV. Why and How to Reject Heresies and Wrong Teachings

a. **Why Reject Heresies:**

Our Lord Jesus Christ warned us of the false prophets who are “ravenous wolves” (Matthew 7:15).

Throughout the ages, the Church convened councils to refute heresies and to separate heretics when they insisted on their wrong teachings.

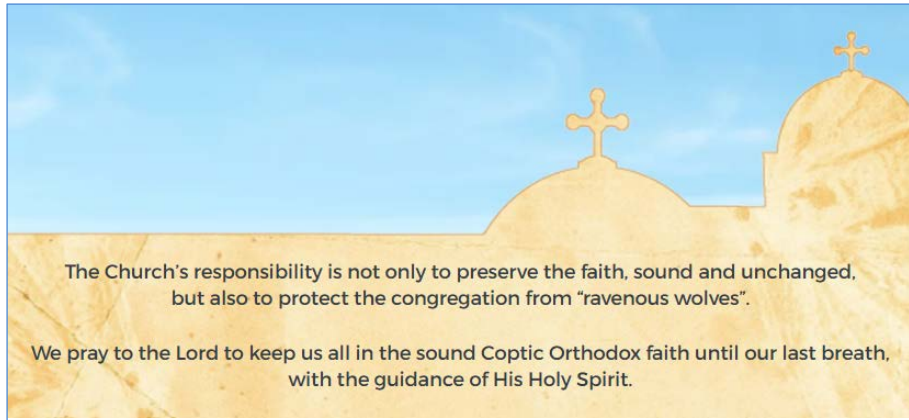
We honor the heroes of the faith who participated in keeping the true faith sound, such as St. Athanasius, St. Cyril, St. Dioscorus, St. Samuel the Confessor, and others.



We, too, should follow in their footsteps, remaining faithful in keeping the true faith, pure and unchanged, just as we received it.

b. **How the Church Handles Heresies:**

- **Warning:** “warn those who are unruly.” (1 Thessalonians 5:14)
- **Avoidance:** “Note those who cause divisions... and avoid them.” (Romans 16:17)
“From such withdraw yourself.” (1 Timothy 6:5)
- **Rebuke:** “Rebuke them sharply.” (Titus 1:13-14)
- **Separation:** “Put away from yourselves the evil person.” (1 Corinthians 5:13)



The Church's responsibility is not only to preserve the faith, sound and unchanged, but also to protect the congregation from “ravenous wolves”.

We pray to the Lord to keep us all in the sound Coptic Orthodox faith until our last breath, with the guidance of His Holy Spirit.

The Inheritance of My Fathers

1 Kings 17-22

The First Book of Kings is a continuation of the Second Book of Samuel. It tells the story of the kings over a period of about 100 years, starting from the end of David's life, followed by his son Solomon taking over the kingdom, and continuing until Ahab, king of Israel, and Jehoshaphat, king of Judah, around 1000 B.C..

The Purpose of the Book

The Book tells us the story of many kings who faced similar circumstances. Some walked in the way of the Lord, holding firm to His commandments and teachings, while many others turned away from His commandments, led the people astray, and contributed to the collapse of the kingdom. It teaches us that man has the freedom to choose either to be firm in spiritual teachings or to blame circumstances. Circumstances should not be an obstacle to hold on to God's commandments.

- It is not just a historical narrative of the kings' wars and deeds, but a spiritual look at historical events. The writer was inspired by God, who preserves those who hold fast to His commandments. We see that those who rely on Him are protected.
- The reason for the kingdom's collapse was the kings' pride, which is the reason for every division, split, and conflict within the church.
- The journey mentions the sins of the good kings without concealing the good deeds of the evil kings.

After a glorious period for Israel under the reign of King David then King Solomon, David's descendants failed to maintain the unity of the kingdom, and the people began to drift away from God.



God sends His prophets to warn the kings and the people, urging them to repent. However, only a few of the kings of Judah repented, while all the kings of the kingdom of Israel continued in their corruption.

Writer of the Book: Most likely the prophet Jeremiah, who quoted from the writings of the prophet Gad and the prophet Nathan.

Sections of the Book: The Book consists of 22 chapters and is divided into 3 parts:

1. Chapters 1–11

Begins with the story of Solomon, his coronation as king after the death of his father David, and continues until the end of his reign (**the united kingdom**).

2. Chapters 12–16

The kingdom splits after Solomon into the **Northern Kingdom**, which consists of 10 tribes under the leadership of Jeroboam son of Nebat, and the **Southern Kingdom**, led by Rehoboam son of Solomon. The Southern Kingdom consists of the tribes of **Judah and Benjamin**, with **Jerusalem** as its capital (**the divided kingdom**).

We will study the third part of the book (Chapters 17–22).

3. Chapters 17–22

The story of **the prophet Elijah** and **the kings of the Northern Kingdom**.

Chapter 17: Elijah the Great Prophet

Elijah means "My God is Yahweh"

God sent the prophet Elijah at this critical time. His presence coincided with the reign of King Ahab. Elijah was one of the greatest prophets of Israel. The Lord had prepared him spiritually during this time of great deterioration. Elijah told King Ahab: **"There shall not be dew nor rain these years except at my word."** (1 Kings 17:1)

This was because the people in their delusion believed that Baal, their idol, was the one who gave them rain and crops.

God arranged for ravens to bring Elijah bread and meat morning and evening, which is against the ravens' nature. He drank from the brook until it dried up because there was no rain. Then the Lord commanded him to go to Zarephath in Sidon. Elijah went there and met a widow who fed him. Her flour and oil didn't run out because of her faith. Despite being a Gentile, she was faithful in carrying out God's commandments.



Elijah asked the widow to bake him a cake first and then bake another one for herself and her son after. The woman acted as Elijah told her. Elijah, the widow and her household ate for many days during the time of famine.

The verse **"We ought to obey God rather than men"** (Acts 5:29) reminds us to trust God even when it's hard. Obeying God brings blessing, even when it doesn't make sense to us.

Later, the widow's son became ill and died. Elijah prayed to God for the boy to return to life and God heard him. **"The word of the Lord in your mouth is truth."** (1 Kings 17:24)

Elijah did not write a book of prophecy, but he was honored greatly. He was present at the Transfiguration of the Lord on Mount Tabor and ascended to heaven in a chariot of fire.

Chapter 18: The Confrontation Between Elijah and the Prophets of Baal

The Lord called Elijah to appear before Ahab after three years of no rain because God wanted to end the punishment and send rain upon the earth.

During that time, Jezebel had killed the prophets of the Lord. She took advantage of Elijah's disappearance and the lack of rain to try to please her gods. Perhaps the killing of the prophets was one of the reasons behind the drought and famine. God preserved a group of faithful people. Obadiah, who was responsible for King Ahab's affairs, feared the Lord greatly. At that time, there were 100 prophets, and Obadiah hid them in two caves and provided them with bread and water.

Ahab summoned Obadiah and asked him to search for springs and valleys to save the horses from dying. They split up and searched separately. During the search, Obadiah met Elijah. Elijah asked Obadiah to tell Ahab that he had found Elijah. But Obadiah was afraid that if he told Ahab and Elijah disappeared, he would be killed. Elijah assured him that he would come to see Ahab.

Mount Carmel:

Elijah asked Ahab to gather all the people of Israel on Mount Carmel, along with the 450 prophets of Baal and the 400 prophets of Asherah who ate at Jezebel's table.

Elijah came forward and asked the people: "How long will you falter between two opinions? If the Lord is God, follow Him; but if Baal, follow him." But the people said nothing.



Then Elijah asked the prophets of Baal to cut a bull and place it on the wood without setting it on fire, and Elijah would do the same. Then they will pray, and the god who answers with fire, is the true God. The people agreed. The prophets of Baal prepared their sacrifice and called on Baal from morning till noon. But there was no response.

At noon, Elijah repaired the altar of the Lord that Ahab had broken. He took 12 stones according to the number of the tribes and made a trench around the altar. He cut the bull into pieces and put it on the wood. Then he asked for four pots of water to be poured over the offering and the wood. This was repeated three times until the water ran down and filled the trench around the altar. Elijah prayed to the Lord. The fire of the Lord fell, burned the offering, the wood, the stones, the dust, and even licked up the water in the trench.

When the people saw this, they fell on their faces and shouted, "**The Lord, He is God! The Lord, He is God!**" Then Elijah ordered them to seize the prophets of Baal, and none of them escaped.

The Lord had given Ahab many opportunities to repent: first through the drought and famine, and the second time through the miracle of fire and rain, and the lastly when he was saved from the Syrians. But he wasted all those opportunities.

Chapter 19: Elijah's Depression

Ahab told Jezebel, his wife, everything that had happened on Mount Carmel. In response, Jezebel sent a message to Elijah, that she would kill him.

Elijah fled to Beersheba, and instead of seeking God's protection, he ran in fear. This was his first sin. God then asked Elijah twice, "What are you doing here, Elijah?"

The second sin when Elijah asked God to take his life because he felt alone and afraid.

God then told Elijah to stand in His presence on the mountain. There was a powerful wind, followed by an earthquake, and then a fire, but God was not in any of these. After all that, there came a gentle whisper, and in that quiet moment, Elijah heard the voice of God.

The Call of Elisha:

After this, Elijah found Elisha plowing with twelve pairs of oxen. Elijah threw his mantle on him as a sign that Elisha was chosen to be his disciple.

Elisha asked if he could go to kiss his parents. Then he slaughtered his oxen, cooked them to feed the people, then followed Elijah and served him. Elisha was one of the 7,000 people who did not bow to Baal.

It is important to run to God in times of trouble, not away from Him. He will support and comfort the faithful soul.

Chapter 20: God is Glorified Through Elijah

God sent many warnings and miracles to encourage King Ahab to repent. Eventually, Ben-Hadad, the king of Syria, along with 32 allied kings, horses, and chariots, besieged Samaria.

Ben-Hadad demanded to take all the silver, gold, wives, and children of the king of Israel. King Ahab agreed at first, saying, "I and all that I have are yours," but the elders of Israel advised against this. Ben-Hadad became angry and threatened to take everything in the city, even the dust.



God loved Ahab. Despite King Ahab's wickedness, God sent him a prophet who helped him win the battle against Ben Hadad. King Ahab chose 232 young officers of the provinces. They went out at noon while the King of Syria was eating and drinking in his tent.

God gave Israel a great victory! The Syrians fled, and Ben Hadad escaped on his horse.

Elijah the prophet warned the king of Israel that the king of Syria would return to fight him again in a year and should be prepared. **"Let not the one who puts on his armor boast like the one who takes it off" (1 Kings 20:11)**

Ben-Hadad's advisors claimed Israel's God was only strong in the hills. They suggested fighting on the plains instead and reorganized their army.

Ben-Hadad agreed to fight them in the plains and changed his army. He removed the kings and put captains instead.

The children of Israel looked like two small flocks of goats, while the Syrians filled the land. Once again, God supported the King of Israel in his battle against the Syrians, for God is the Lord of both hills and valleys. The children of Israel killed 100,000 Syrian soldiers in one day. The rest fled to the city of Aphek, where a wall fell on 27,000 of them.

However, Ahab disobeyed God again. Instead of destroying Ben-Hadad as commanded, he made a treaty and let him go.

A prophet disguised himself and approached Ahab with a message from the Lord. He revealed the king's mistake and condemned him for letting go of the man God had determined to destroy.

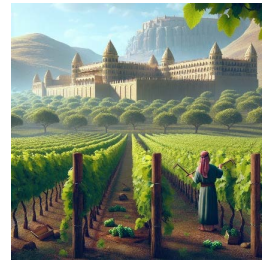
Ahab returned home angry and refused to repent.

Chapter 21: Naboth's Vineyard

King Ahab returned troubled after his victory because God warned him about the consequences of releasing the King of Syria. He went to his palace in Jezreel and there he saw a beautiful vineyard that belonged to Naboth.

King Ahab desired the vineyard, however Naboth refused to give it to him because it was the inheritance of his fathers. Ahab was very upset, he laid in his bed and refused to eat.

Jezebel asked why he was upset. When he told her about the vineyard, she promised to get the vineyard for him. She wrote letters in Ahab's name, sealed them with his seal, and sent them to the elders and nobles of the city where Naboth lived. In the letters, she instructed them to proclaim a fast and seat Naboth in a place of honor, then bring two scoundrels to testify falsely that he had blasphemed God and the king. Then they would stone him to death.



After Naboth's death, Ahab took possession of the vineyard.

Naboth is a symbol of the Lord Jesus Christ who was falsely accused even though He was completely innocent.

The word of the Lord came to Elijah to go to Ahab, who was in Naboth's vineyard, and speak to him. Elijah asked, "Have you murdered and also taken possession?" The Lord said: "In the place where the dogs licked the blood of Naboth, dogs shall lick your blood as well."

Ahab said to Elijah, "Have you found me, O my enemy?" Elijah replied strongly telling Ahab that God would bring disaster upon him just as He punished the evil kings before him. Jezebel would also be punished, along with all his descendants, for they had not followed the command of the Lord and His teachings but instead followed idols.

When Ahab heard Elijah's words, he tore his clothes and repented before God. Because of Ahab's humility and repentance, even though it was temporary, God delayed the punishment until his son's time.

Chapter 22: The End of Ahab

The Lord gave Ahab a chance of three full years to repent, but he did not. Instead, he planned to take back Ramoth Gilead from Syria by force. He was encouraged by 400 prophets of Baal who fled from Elijah.

Jehoshaphat, king of Judah, visited Ahab, king of Israel. Ahab asked him to join him to get back Ramoth Gilead. Jehoshaphat agreed but he hesitated and said, **"Please inquire for the word of the Lord today"**.

Ahab gathered the 400 prophets and asked them if he should fight for Ramoth or refrain. They told him to go, **"for the Lord will deliver it into the hand of the king"**.

But Jehoshaphat doubted them and asked, **"Is there not still a prophet of the Lord here, that we may inquire of him?"**

Ahab said that there was still one man whose name was Micaiah, the son of Imlah, but he had never prophesied good concerning him. Ahab called for Micaiah who stood courageously before the kings and said that he could see all Israel scattered on the mountains, like the sheep that have no shepherd. This meant that Ahab would die in battle, and Ahab understood that, so he ordered that Micaiah be imprisoned.

Despite the presence of a true prophet, Ahab chose to believe lies. Fearing that the prophet's words would come true, he disguised himself as an ordinary soldier and removed his royal robe. However, Ahab could not escape God's judgment; he was struck by an arrow and died near Ramoth, just as Micaiah prophesied.

"I do nothing of Myself, but as My Father taught Me, I speak these things"
(John 8:28)



Fall and Rise

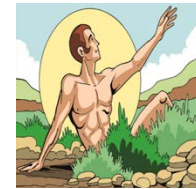
1. God Creates Man:

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

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

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

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



2. He Gives Him the Commandment:

God loved man so much that He also gave him free will—the ability to choose what he wants. God told Adam to eat from any of the trees in Eden, except the tree of the knowledge of good and evil. God could have prevented Adam from eating from the tree, but since God created Adam with free will, He left him to choose to do what he wants.

“Of every tree of the garden you may freely eat, but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.” (Genesis 2:16-17)



3. Man Disobeys the Commandment:

Unfortunately, Adam and Eve ate from the tree. They misused their freedom when they listened to the serpent and disobeyed God.



4. Humanity Falls:

Adam and Eve sinned, and all of mankind now carries the same sin. We inherited the original sin since we’re all in Adam. Adam and Eve and their sons received death because of sin, **“For the wages of sin is death” (Romans 6:23)**. Death here means that they will no longer live with God.

Sin also destroyed our pure nature. Adam was cast out of the Garden of Eden, and all humanity with him. As a result, man inherited the sin of Adam as well as the corrupted nature.



The sentence of death had to be removed, and our corrupted nature had to be renewed.

5. Incarnation:

Our Coptic Orthodox Church believes that our Lord Jesus Christ is the incarnate Word of God. **He is fully divine and fully human in one nature.**

The Holy Liturgy tells the story of the creation of man, his fall through the envy of the devil, God's care, and sending the prophets. It tells of the incarnation of our Lord Jesus Christ, His crucifixion, death, resurrection on the third day, His ascension to heaven, sending His Holy Spirit, and establishing His Church.

In His incarnation, He took the nature of man. **"He resembled us in everything, except for sin, alone."** (Liturgy of St. Gregory)



6. Salvation:

Our Lord was incarnate to save us from the sentence of death and the corrupted nature.

He had to die for us to save us from death:

"while we were still sinners, Christ died for us" (Romans 5:8).



His Holy Blood shed for us cleanses us:

"and the blood of Jesus Christ His Son cleanses us from all sin" (1 John 1:7).

Characteristics of the Redeemer:

1. **Must be human:** Man is the one who sinned.
2. **Must die on behalf of man:** **"for the wages of sin is death" (Romans 6:23).**
3. **Must be unlimited:** The sin of Adam was against the unlimited God.
4. **Must have no sin:** If he is a sinner, then he will need someone else to save him.
5. **Must be a creator:** To be able to renew the corrupt nature of man.

Our Lord Jesus Christ granted us that the work of redemption would continue through the Sacrament of Eucharist, in which we receive the blessings of forgiveness, purification, sanctification, abiding in Him, and eternal life.



Katamarus



With the guidance of the Holy Spirit, our holy Fathers specified readings for each day of the year. These readings offer us a strong and rich spiritual meal. This meal aims to direct us in the way of the Lord. It also reveals to us the nature of the Church, its depth, its approach, its theological thought and its purpose for the salvation of men.

First: The Liturgical Readings

The liturgical readings are considered an integral part of the Church's worship. They are read in the first part of the Holy Liturgy which is called the **Liturgy of the Word**.

Through the readings, the Church shows her children God's love and His work of salvation, along with the necessity of commitment to faith, repentance, and spiritual struggle in order to be worthy of receiving this redemption.

In this way, we may become ready for the joyful eternity that awaits us, and the kingdom prepared for us since the foundation of the world.

The Holy Liturgy has 10 readings (9 from the Holy Bible):

1. **Vespers Psalm** – from the Book of Psalms
2. **Vespers Gospel** – from the 4 Gospels
3. **Matins Psalm** – from the Book of Psalms
4. **Matins Gospel** – from the 4 Gospels
5. **Pauline Epistle** – from the 14 Epistles of St. Paul
6. **Catholic Epistle** – from the 7 Catholic Epistles
7. **Praxis** – from the Book of Acts of the Apostles
8. **Synaxarion** – shows how the Holy Bible was lived out by the saints, who serve as good role models for us to imitate. By reflecting on the end of their lives, we are inspired to follow their faith and works.
9. **Liturgy Psalm** – from the Book of Psalms
10. **Liturgy Gospel** – from the 4 Gospels



Second: The Katamarus Books

“**Katamarus**” is a Greek word, ‘kata’ means “according to,” and ‘meros’ means “part.” It is a book that contains the liturgical readings throughout the year; and it is a two-part book, Coptic and English.

All the books of Katamarus compose one unit which is very carefully arranged by the Fathers of the Church. The primary goal of these readings is to imprint upon the mind of the believer the image of the greatest event of every believer: the **Incarnation and Redemption**, which reveals God's immense love for humanity and His divine care.



The liturgical readings follow a general spiritual and divine structure and reflect a deep theological philosophy. These readings are organized across 4 books:

1. **Annual (Rotating) Katamarus:** Includes readings for both Weekdays and Sundays, with separate readings for each.
2. **Great Lent Katamarus:** Includes the readings of the Great Lent.
3. **Holy Pascha Katamarus:** Includes the readings of the Holy Pascha.
4. **Holy Fifty Days Katamarus:** Includes the readings from the Glorious Feast of Resurrection until the Feast of Pentecost.

We can split the liturgical readings into two sections, **Annual Sundays Readings and Annual Weekdays Reading**. Each section will highlight an aspect of the nature of the Church.

1st: Annual Sundays Readings:

The liturgical readings during Sundays show the work of the Holy Trinity in the Church and they take the believer on a divine spiritual integral journey. This journey highlights the unceasing work of God towards the Church and humanity.

2nd: Annual Weekdays Readings

The Church has arranged the liturgical readings during the weekdays to be based on the Synaxarion of the day (the saint's biography of the day, or a feast celebrated, such as the Lord's Feasts, Feasts of St. Mary, the angels, and saints).

There are **55 different daily readings**, which are repeated on similar occasions. These readings are carefully chosen to show that the saint or feast celebrated is indeed a living gospel and an example to follow in their love to Christ and obeying His commandments.



3rd: The Organization of the Readings

1- The Lord's Feasts: each feast has a specific reading

a. Major Feasts of the Lord:

Annunciation – 29th of Paremhotep (April 7)
Nativity – 29th of Koiahk (January 7)
Epiphany/Theophany - 11th of Tobe (January 19)
Palm Sunday
Resurrection
Ascension
Pentecost



b. Minor Feasts of the Lord: each feast has a specific reading

Circumcision – 6th of Tobe (January 14)
Wedding at Cana of Galilee – 13th of Tobe (January 21)
Presentation of the Lord in the Temple – 8th of Meshir (February 15)
Covenant Thursday
Thomas Sunday
Entrance of the Lord into Egypt – 24th of Pashons (June 1)
Transfiguration – 13th of Mesore (August 19)



2- Feasts of St. Mary, the Mother of God: all have the same Gospel reading: [Luke 1:36-56](#)

- Her birth – 1st of Pashons (May 9)
- Her entry into the temple – 3rd of Koiahk (December 12)
- Her departure – 21st of Tobe (January 29)
- Consecration of the first church in her name – 21st of Paone (June 28)
- Revealing of the assumption of her body – 16th of Mesore (August 22)



3- Archangel Michael: 12th of Hathor (June 19): [Matthew 13:23-43](#)

4- Prophets: [Matthew 23:14-26](#) – This Gospel reading is repeated 20 times throughout the year on the commemorations of different prophets.

Examples:

- Moses the Prophet – 8th of Thooout (September 18)
- Isaiah the Prophet – 6th of Thooout (September 16)
- Hezekiah the King – 4th of Mesore (August 10)



5- The 12 Disciples: [Matthew 10:1-15](#)

Examples:

- Martyrdom of St. Peter and St. Paul – 5th of Epep (July 12)
- Martyrdom of St. Philip the Apostle – 18th of Hathor (November 27)
- Martyrdom of St. Andrew the Apostle - 4th of Koiahk (December 13)



6- The 70 Apostles: [Luke 10:1-20](#)

Examples:

- a. Martyrdom of St. Stephen the 1st Martyr – 1st of Tobe (January 9)
- b. Martyrdom of St. Timon the Apostle – 26th of Paope (November 5)
- c. Martyrdom of Aristopoulus the Apostle – 19th of Paremhotep (March 28)



7- Martyrs- divided into 6 groups:

- a. Prince of Martyrs
- b. Martyrs of the Coptic Church: [Luke 11:53 – Luke 12:12](#)

Examples:

- i. St. Mina the wonder worker – 15th of Hathor (November 24)
- ii. Saints Apakir and John – 6th of Meshir (February 13)
- iii. St. Abanoub – 24th of Epep (July 31)
- c. Martyrs of the Eastern Church
- d. Dismembered Martyrs
- e. Groups of Martyrs of the Eastern Church
- f. Martyrs of the One Church



8- Patriarchs- divided into 2 groups:

- a. Patriarchs of the Coptic Church: [Matthew 16:13-19](#)

Examples:

- i. Martyrdom of St. Peter the Seal of Martyrs and the 17th Patriarch– 29th of Hathor (December 8)
- ii. Departure of Pope Aghathon, the 39th Patriarch– 16th of Paope (October 26)
- iii. Departure of Pope Theophilus, the 23rd Patriarch – 18th of Paope (October 28)

- b. Patriarchs of the One (Catholic) Church: [John 10:1-16](#)

There are 16 including:

- i. St. John Chrysostom, Patriarch of Constantinople – 17th of Hathor (November 26)
- ii. St. Severus of Antioch – 14th of Meshir (February 21)
- iii. Pope Cyril I, Patriarch of Alexandria – 3rd of Epep (July 10)



9- Monks: [Luke 12:32-44](#)

Examples:

- a. Departure of St. Anthony – 22nd of Tobe (January 30)
- b. Departure of St. Hilarion – 24th of Paope (November 3)
- c. Departure of Abba Isaac – 19th of Pashons (May 27)



10- The Virgins: [Matthew 25:1-13](#)

Examples:

- a. Martyrdom of Saints Pistis, Helpis, Agape and their mother Sophia – 30th of Tobe (Feb. 7)
- b. Departure of St. Sarah – 15th of Paremhotepe (March 24)
- c. Departure of St. Theopista – 20th of Thoout (September 30)

**Our Church gives us a nourishing spiritual meal each day by reminding us of the saints,
so we can follow their righteous lives and follow their example.**



St. Severus of Antioch

The Life of St. Severus of Antioch

St. Severus was born in the year 459 A.D. in Asia Minor to wealthy Christian parents.

After the death of their father, his mother sent him and his two brothers to Alexandria to receive an education in philosophy, as well as in the Greek and Latin languages.

Later, St. Severus went to Beirut to study law. He did very well in his studies and eventually returned to his hometown to work as a lawyer.

Alongside his academic success, St. Severus grew spiritually. He fasted every day and spent most of his nights in church.

He then decided to visit Jerusalem, and there he began to have a strong desire for service and monasticism.

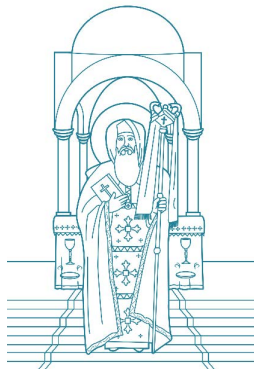
He went to the monastery of St. Lawendius in Palestine and became a monk in the year 488 A.D. at the age of 29. He lived alone in the desert, dedicating all his time to worship and spiritual studies.

He later had to go to the monastery of St. Romanus in Palestine to stay there because of his illness. He was still hardworking in everything he did despite his sickness and encouraged the monks to also work hard.

Many monks predicted that he will be a protector of the Orthodox faith and the Church.

He became well known in all places. Many priests and monks came asking questions about the Holy Bible and doctrine.

He built a monastery in Palestine with the money he inherited from his parents and attracted many to the monastic life.



St. Severus Protects the Faith

St. Severus refused to let the Orthodox faith be changed by all the heresies that were spreading at that time. He came out of his monastic seclusion to protect the faith.

- He wrote many letters in response to the wrong teachings spread by some heretics
- He showed strong opposition to the heresies and wrong teachings.
- He resisted any teaching that was not from the Orthodox faith, like the Council of Chalcedon.



In the year 512 A.D., St. Severus became a Patriarch of Antioch.

**"And the things that you have heard from me among many witnesses,
commit these to faithful men who will be able to teach others also."
(2 Timothy 2:2)**

He sent a letter to the Patriarch of Alexandria explaining and confirming his Orthodox faith, which he had received from the Apostles. He also explained his rejection of the heresies. St. Severus faced many persecutions because of his faith.

Persecutions and Exile

The Roman emperor Justinian, who was in agreement with the Council of Chalcedon, persecuted all who did not agree with it. He sent for St. Severus and tried to convince him to give up his faith. When St. Severus refused, the emperor began persecuting him.

To escape the persecution, St. Severus fled to Egypt, where he lived for 20 years (except for a brief period when he traveled to Constantinople). While in Egypt, he continued to care for his flock, sending them letters to strengthen their faith.

The emperor who ruled after Justinian also tried to convince St. Severus to leave the Orthodox faith, but he refused. For this reason, Empress Theodora who was Orthodox in faith, urged St. Severus to escape. He returned to Egypt and stayed there until he departed.

He stood firm in Orthodox faith because he believed it was every Christian's duty to preserve the pure faith. The Holy Bible was his reference, and he rejected any teaching that strayed from it.

Miracles and Humility

God worked many miracles through the prayers of St. Severus. Out of humility, he often hid his identity and lived as a simple monk.

One day, he went to pray the Divine Liturgy in a monastery. When the serving priest began the Prayer of Reconciliation, the Holy Bread disappeared from the altar. The priest cried and thought this was because of his sins. An angel of the Lord appeared to him and told him that it is not proper for him to offer the sacrifice when a patriarch is present. The angel pointed to St. Severus. The priest asked St. Severus to pray the Liturgy. As soon as St. Severus entered the sanctuary, the Holy Bread reappeared, and they continued the prayers.

Legacy and Departure

St. Severus left many writings and teachings about many aspects of the faith, such as the nature of God, Christ's relationship with the Church, and the Holy Sacraments.

He also translated many Syrian and Greek texts into Coptic, which helped spread the true faith.

St. Severus gave us an example to follow. He stayed firm in faith and defended the truth. Like St. Severus, we are called to know and be firm in our Orthodox faith, to preserve it, and to lead others in love, peace, and service.

Pope Severus departed in the Lord in Egypt on the 14th day of Meshir in the year 538 A.D. He was buried in a monastery west of Alexandria.

Our Coptic Church commemorates him in the Divine Liturgy and celebrates 3 feasts for him:

1. His coming to Egypt on the 2nd of Paope (October 12)
2. His departure on the 14th of Meshir (February 21)
3. His burial in the monastery on the 10th of Koiahk (December 19)

May the prayers of St. Severus be with us all. Amen.



Artificial Intelligence – Good or Evil?



In November 2022, **ChatGPT (Chat Generative Pre-trained Transformer)** was launched by OpenAI (an AI research and deployment company) and made available to the public. Although it was not the first General AI Platform (nor would it be the last), it took the world by storm; it made the technology accessible to a larger audience and for a variety of applications.

What is Artificial Intelligence?

Artificial Intelligence is a field of Computer Science that aims to mimic human intelligence, such as visual perception, speech recognition, decision-making, and translation between languages. There are several fields of study within the umbrella of Artificial Intelligence.

An **AI Agent** is a system that can use information gathered from its environment (through various sensors) and reason about that information, make a plan based on its goals, and execute the plan. An AI Agent may use a language model to translate that plan or execution to a human-readable output.



ChatGPT and similar AI Agents use **Large Language Models (LLM)** such as OpenAI's GPT-4, Google's PaLM, and Meta's LLaMA. These models aim to achieve general-purpose language and conversation, and thus they are trained on billions of lines of text. The **training** involves reading the text and establishing statistical relationships between words and sentences. Then, the model can be used to generate text by taking an input text and repeatedly predicting the next word or phrase based on highest probability.

Applications

Natural Language Processing (NLP): Google Translate (to translate text contextually from one language to another), Grammarly (to analyze and adjust grammar and tone in text like an email).

Computer Vision: To quickly process images for a variety of applications.

- Surveillance Cameras (to identify humans, cars, or animals)
- Self-Driving Cars (to identify humans, cars, road signs, traffic lights and patterns, etc. as well as navigation)
- Facial Recognition (for security purposes or identification)
- Agriculture (identify defects, and sort produce by shape, size, color, ripeness, etc.)
- Healthcare (to analyze medical imaging results like X-Rays, CT scans, MRIs, and Ultrasounds to help detect conditions. To analyze large volumes of medical imagery and search for patterns among patients with similar diagnoses)



Games and Puzzles: Playing strategic games like chess, generating unique games and puzzles

Travel: Suggesting hotels, rental cars, flights, etc. based on a number of factors. Navigation from point A to point B in the least amount of time, or with the least amount of tolls, or to avoid traffic, or to “take the scenic route,” etc.

Personalization: Targeted Advertising (based on preferences and interests), Personalized Shopping Experiences, Personalized Learning Experiences

Artificial Intelligence as a Tool

Technology is not inherently good or evil, but rather it is a tool. A tool can be used for good or evil.

“No one would deny that he who has learned to practice an art for right purposes can also abuse it for wrong ones, so we say that the faculty of thought and conception was implanted by God in human nature for good, but, with those who abuse it as an instrument of discovery, it frequently becomes the handmaid of pernicious inventions.” – St. Gregory of Nyssa (Answer to Eunomius’ Second Book)

To understand how to use this tool, we must first understand the tool.

What is Intelligence?

HH Pope Shenouda III, in the final chapter of his book Ten Concepts focuses on “The Concept of Knowledge.” HH describes several kinds of knowledge like:

Sensuous Knowledge:

Knowledge that comes through the senses (sight, touch, smell, hearing)

Knowledge from Other Sources:

Knowledge that comes from books, videos, audio, and other media.

Knowledge of God’s Words and Commandments:

St. Paul wrote to his disciple St. Timothy: “from childhood you have known the Holy Scriptures which are able to make you wise for salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work.” (2 Timothy 3:15-16) This is the knowledge of wisdom and discernment.

Knowing Others:

This applies to friendship, family relationships, and other social interactions. You ought to know and be aware of differing personalities and characters, as well as mental disabilities and illnesses, to know best how to deal with each person.

“The fact is that all knowledge that comes to your mind will affect your senses and feelings and relationships with others; it will affect and influence your subconscious in the form of suspicions, thoughts, dreams, memories. It will extend within you and outside to a great extent, and you may not be able to stop it.” – HH Pope Shenouda III (Ten Concepts)



What is Artificial?

To which types of knowledge would you expect an AI Agent to have access?

Knowledge from Other Sources: This is the primary type of knowledge in Large Language Models like ChatGPT. It is fed from multitudes of books, websites, and other media to train its models. This includes websites like the entirety of Wikipedia!

Sensuous Knowledge: An AI Agent like a self-driving car will have access to several cameras, microphones, and other types of sensors. Processing the data that comes from those sensors requires a great deal of effort on the part of the AI Agent.

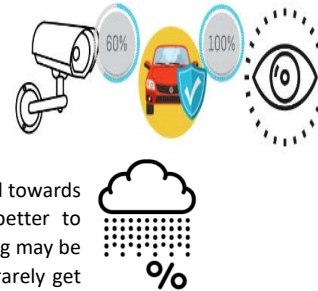


An AI Agent cannot discern good and evil, right and wrong; does not and cannot know God; cannot relate to people or understand emotions. This is what makes it “Artificial.” It is incomparable to Human Intelligence.

Dangers of Artificial Intelligence

AI Can NEVER be Certain

- AI Agents operate in the realm of probability. And probability is never 100%. Some Agents may reveal their confidence level with the results they give. For example, a security camera may identify a car with 60% confidence, but the human eye can easily see that it is a car.
- Sometimes, to combat the lack of certainty, a model's errors may be biased in a certain direction. For example, cancer tests may be biased towards false positives as opposed to false negatives (i.e. it would be better to misdiagnose than to leave a cancer untreated). Or weather forecasting may be biased towards bad weather rather than good weather (i.e. people rarely get upset when you say it will rain and it doesn't, but not the opposite).



AI Can be Manipulated by the Creator or Manager of the AI

- As mentioned above, AI Agents primarily rely on knowledge from various media sources. The creator or manager of the AI Agent makes decisions regarding which sources to include in the process of training the model. So, if a model is trained in media that leans in a particular direction politically or socially, then the Agent using that model will seem to “lean” that way. An AI Agent can also be programmed to respond in a specific way to specific queries.
- In late 2017, Amazon's Alexa product was in the news for reporting that Jesus Christ “is a fictional character” and that Mohammed is “a very wise prophet.” In 2018, Google's Google Home product was in the news for being able to identify religious figures like Allah, Brahman, Krishna, Moses, and Joseph Smith, but not Jesus Christ (instead responding with “here are some results from the web.”)



AI Can be Manipulated by Input

- There is a field of study called “Adversarial AI” in which inputs are created to manipulate AI Agents.
- For example, an AI Agent may identify an image of a panda as a Panda. But when noise is introduced into the image, such that it still looks like a panda to the human eye, the AI will identify it as a gibbon. Or an image that is identified as a pig, but with added noise (invisible to the human eye), the AI identifies it as an airliner.
- It has been shown that modifying a Stop Sign in a specific way can fool an AI Agent into thinking it is a Speed Limit sign, or that wearing specific clothing (i.e. something with an Adversarial Patch) can fool an AI Agent into not recognizing you as a person.



AI Can (and Will) Lie to You

- In April 2023, Snapchat’s “My AI” product was famously in the news for lying about whether it had access to your location.
- In June 2023, a lawyer and his firm were issued sanctions because they used ChatGPT to find case citations, and did not review them; they were all fake, fabricated by ChatGPT.

AI Can Manipulate You

- AI Virtual Assistants simulate human interaction (e.g. mimic human voice, facial expressions, body language) and can create the illusion of a personal relationship.
- Deepfake videos, images and audio are highly realistic simulations of people saying or doing things that they never did.
- AI is used to limit what information you have access to (e.g. on social media) and can ensure that only information that reinforces certain beliefs is prevalent, creating an echo chamber. For example, Social Media Companies have been accused of using AI for these purposes to nefariously manipulate elections.

AI Has a Fingerprint

- In January 2023, some college students used ChatGPT to write their essays for a Philosophy class. The professor felt that the essays were “really well-written wrong”, and it raised a red flag for him. He ran it through OpenAI’s ChatGPT detector and the results said it was 99% likely the essay had been AI-generated. The students failed the class.



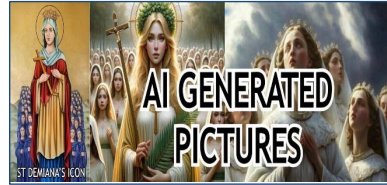
Inappropriate Uses of AI

Cheating & Plagiarism: Requesting an AI Agent to write an essay for you (even if you’re planning to edit it afterwards) or asking an AI Agent to solve math or science problems for homework or an exam. Requesting answers or solutions to exam questions from an AI Agent.

Cyberbullying: Using AI to harass, intimidate or bully others online

Fabricating Data or Sources: Requesting an AI Agent to generate fake data, sources or references to support your own material.

In the Church: A new trend has risen in the last several years of using AI Image Generators to generate images of saints, but these images go against the Spirit of the Church and Her iconography. The images feature saints depicted with inappropriate societal standards of beauty not befitting to their holiness (e.g. St. Mary without a veil, the Lord Jesus Christ with a teeth-bearing grin, saints wearing form-fitting dresses or gowns, etc.). They are also be used to depict a verse from Scripture in a literal way which is not compatible with the interpretation of the Church and Her Tradition. And then these images are distributed across social media.



Appropriate Uses of AI

Educational Support: Using an AI Agent to help clarify concepts, to ask questions or seek explanations on topics you are studying. This is different from using AI to cheat or plagiarize.

Writing Assistance: An AI Agent can help fix your grammar or give you writing advice on material that you have written yourself. Note that this can be considered cheating in some contexts (e.g. a writing class).

Learning New Subjects: Ask questions about various topics for self-learning.

Finding Sources: Requesting an AI Agent for relevant sources to a certain topic, and then exploring, reading, and analyzing those sources on your own.

Language Practice: Engaging with an AI Agent to practice learning a foreign language, ask for translations, improve your proficiency, etc.

In the Church: There is high potential for usage of AI within the Church. For example, an AI Agent may be used to transcribe audio or video sermons or lectures. Then, another Agent can take those transcriptions and translate them to a different language. The lectures and sermons of HH Pope Shenouda and other prominent figures in the Coptic Church can be made available to an English-speaking congregation!



There is also potential to develop new technologies in the field of AI for the benefit and edification of the Church and Her faithful. For example, some Coptic Students at Williams College developed a model for translating from Coptic (Bohairic or Sahidic dialects) to and from other languages (English, Arabic, French, German, Dutch). A student at Saddler College, for his Capstone Project, trained a model on Scripture and the writings of the Church Fathers in English and Greek. This allowed him to develop a semantic search application in English and Greek for the Fathers of the Church.

It is part of your role as a member of society to understand these technologies and how to use them. And it is part of your role as an Orthodox Christian to be faithful and honest in your usage of technology, and in “whatever you do, do all to the glory of God.” (1 Corinthians 10:31)



Memorization

11th Hour:

Psalm 119:

In my own affliction I cried to You, O Lord, and You heard me. O Lord, You shall deliver my soul from unjust lips, and from a deceitful tongue. What should be given to you, and what should be added to you, O crafty tongue?! The weapons of the mighty are sharpened with coals of the desert! Woe to me, that my sojourning is prolonged; I have lived among the dwellings of Kedar. My soul has long been a sojourner; I was peaceable among those who hated peace; when I spoke to them, they warred against me without a cause. ALLELULA.

Gospel:

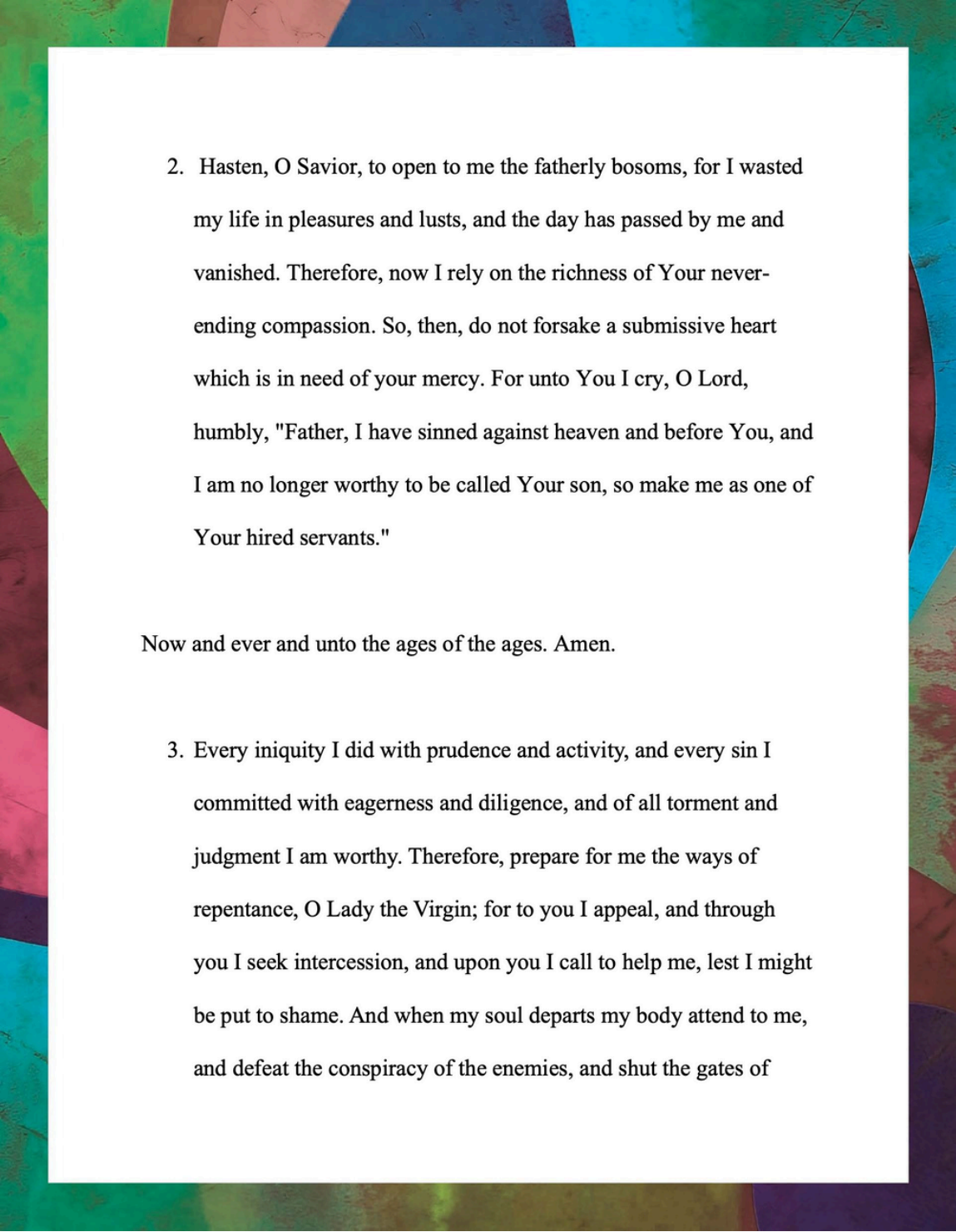
And He arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they requested Him concerning her. And He stood over her, and rebuked the fever; and it left her, and immediately she arose and served them.

When the sun was setting, all those who had any sick 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.

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."

Glory to the Father, and to the Son, and to the Holy Spirit.

An abstract border with various colors including green, blue, red, and purple, surrounding the central text area.

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."

Now and ever and unto the ages of the ages. Amen.

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.

Now and ever and unto the ages of the ages. Amen.

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. O God, 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 in everything, 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
Ⲁⲁ	Alpha	A (as in Art)
Ⲉⲉ	Ei	E (as in pen)
Ⲍⲍ	Zeta	Z
Ⲑⲑ	Iota (Yota)	I or Y (as in sit or yam)
Ⲕⲕ	Kappa (Kabba)	K
Ⲙⲙ	Mei	M
Ⲏⲏ	Nei	N
Ⲑⲑ	O	Short O (as in look or book)
Ⲑⲑ	Tav	T

Examples:

ⲀⲎⲐⲕ	Anok	I
ⲀⲎⲐⲏ	Anon	We
ⲌⲁⲌ	Zaz	Asphodel (plant)
ⲎⲁⲎ	Nan	us
Ⲕⲉ (ⲕⲁⲓ)	Ke	And (Greek)
Ⲑⲑⲧⲉ	Tote	Then

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

Ⲙⲟⲓ		Give (v)
Ⲏⲁⲕ		Your /To you
ⲕⲁⲧⲁ		According
Ⲏⲉⲙ		And (Coptic)
Ⲏⲙ		Who
Ⲍⲉ		Truly
Ⲏⲁⲓ ⲎⲁⲎ		Have mercy on us
Ⲑⲁⲓⲟ		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
Σσ	Sima (sigma)	S

Examples:

ΑΒΒα	Avva	Father
ΑΒρααμ	Abra-am	Abraham
Ισαακ	Isa-ac	Isaac
Νεννοβι	Nen-Novi	Our sins
Μαρε	Mare	Let or may
Ναι νηι	Nai Nee	Have mercy on me
Σαβε	Sa-ve	Wise

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

Τηρε		All
Μισαηλ		Mishael
Αζαριας		Azaria
Σε		Yes
Μασις		Messiah
Ανανιας		Hananiah
Παν		Every
Πεβιακ		The servants

* Some sources state that Β should also be pronounced 'V' when followed by the letters Β, ϣ or ϣ̣.

Examples: ΑΒΒα (avva), ϣιβ̣ϣ̣ (Shivti), εβϣι (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"> Sh if followed by e-vowel (ε, ι, η) Kh everywhere else
Ττ	Ti (Tee)	Ti or Tee (as in Teepee)

Examples:

ΣΙΩΝ	Si-oan	Zion
ΑΙΣΩΡΕΥ	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
ΜΕΤΟΧΟΣ		Sharing in
ΡΩΜΙ		Human/man/people
ΣΩΤΩΤ		You have saved
ΖΗΛΩΤΕ		Zealot
ΚΑΤ		To know or understand

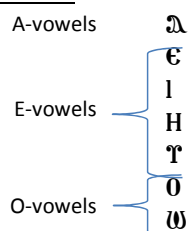
Lesson 4: Vowels and the vowel point

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

Special Two-letter vowels:

Vowel	Pronunciation
ⲟⲑ	oo/ou as in shoot or root
ⲗⲑ	av
ⲉⲑ	ev

All single vowels:



Coptic Curriculum

Examples:

ⲡⲁⲙⲁⲩ		My mother
Ⲓⲥⲟⲩⲥ		Jesus
Ⲭⲟⲩ		Glory
ⲛⲧⲉ		Of
ⲕⲟⲓⲛⲱⲛⲓⲁ		Communal Life
ⲛⲟⲩⲉⲥⲱⲟⲩ		Lost or astray
Ⲉⲕⲉⲁⲟⲩⲱⲟⲛ		You open
Ⲉⲩⲭⲏ *		Pray (Greek)
ⲕⲩⲣⲓⲟⲥ		Lord
ⲡⲏⲣⲟⲩ		All
ⲥⲓⲙⲟⲩ		Praise
ⲛⲥⲟⲩⲧ ⲛⲓⲃⲉⲛ		At every time (at all times)
ⲣⲱⲟⲩ		Mouths
ⲛⲓⲥⲁⲃⲉⲩ		The wise people
ⲕⲥⲓⲙⲁⲣⲱⲟⲩⲧ		Blessed are you
ⲧⲟⲓⲕⲟⲛⲟⲙⲓⲁ		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.

- ⲕⲉ ⲛⲧⲏ ⲕⲉ ⲁⲓ ⲕⲉ ⲓⲥ ⲧⲟⲩⲥ ⲉ̀ⲱⲛⲁⲥ ⲧⲱⲛ ⲉ̀ⲱⲛⲱⲛ ⲁⲙⲉⲛ.
- Ⲭⲉⲣⲉ ⲛⲉ Ⲭⲁⲣⲓⲁ ⲭⲁⲣⲓⲥ ⲧⲟⲩ ⲁⲗⲛⲏⲓⲁ (Daniel)
- Ⲉⲩ ⲟⲩⲧⲱⲥ ⲧⲉⲛⲥⲓⲙⲟⲩ ⲉ̀ⲣⲟⲕ: Ⲉⲩ ⲟⲩⲧⲱⲥ ⲧⲉⲛⲧⲱⲟⲩ ⲛⲁⲕ.
- ⲁⲥⲉⲣⲃⲟⲕⲓ ⲁⲥⲓⲙⲓⲥⲓ ⲭⲱⲣⲓⲥ ⲥⲧⲛⲟⲩⲥⲓⲁ.
- Ⲉⲩⲭⲁⲣⲓⲥⲧⲏⲥⲱⲙⲉⲛ ⲧⲱ ⲕⲩⲣⲓⲱ.

Lesson 5: Letters similar to Greek (part 1)

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

Examples:

Ⲛⲉⲑⲙⲙⲓ		Truth
Ⲅⲉⲃⲉ		Because of
ⲁⲓⲕⲉⲟⲛ		Just/right
ⲡⲓⲥⲧⲟⲥ		Faithful
ⲑⲱⲟⲩⲧ		Gather
ⲛⲓⲫⲏⲟⲩⲧ		The heavens
ⲁⲓⲁⲕⲟⲛⲟⲥ		Deacon
ⲫⲏⲟⲩⲧ		God (Coptic)
ⲡⲟⲩⲣⲟ		The king/ O king
ⲡⲁⲭⲙⲓ		Snow
ⲡⲏⲑⲣⲟⲛⲟⲥ		The thrones
ⲁⲱⲣⲟⲛ		Gift
ⲑⲉⲟⲩ		God (Greek)
ⲁⲗⲁⲩⲁ		David

** Some sources state that the letter **Θ** is pronounced as T when the letter before it is **Ⲅ**, **ⲧ** or **ⲱ**.

Examples: Ⲛⲁⲧⲑⲓⲁⲥ (Mattias) and ⲡⲣⲟⲥⲉⲩⲗⲁⲥⲑⲉ (Pros-ev-xaste), ⲱⲩⲉⲩ (eshteh)

Coptic Curriculum

Homework:

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

1. ἄνω ἔμωη τας καρδίας. ἔχομεν πρὸς τον Κύριον
2. Πύκτες κέ ἡμέρε ρω πέ: φωσκε σκοτος κέ ἀστράπε
3. Ἰρηνη πασι. Κέ τω πνεύματι σοῦ
4. Παί ναν Φνοῦ† Φιωτ Ππαντοκρατωρ. Παί ναν Φνοῦ† πενσωτηρ
5. Σταῆντε μετὰ φόβου Θεοῦ

Lesson 6: Letters similar to Greek (part 2)

Letter	Name	Pronunciation
Λλ	Lavla (Lola, Lambda)	L
Σς	Ghamma	1. G as in Go when followed by e vowel 2. N when followed by Σ or ϣ 3. Gh (ϣ) (as in oghnia) everywhere else
Ξξ	Exi	X
Ψψ	Epsi	PS (as in Psalmody)

Examples:

Προσευχασθε		Pray (Greek)
Κυριε ελεησον		Lord have mercy
Πιεροψαλτης		The Psalmist (hymist)
Πιαςσελος		The angels
Αγαθος		Good
Αγιος		Holy
Πεκυονοσενης		Your only-begotten
Αξιος		Worthy
Πιεζογcia		The authorities
Αλληλογria		Alleluia
Ευλοσγτος		Blessed
Αριψαλιν		O sing
Ψυχος		Coolness
πιαθλοφορος		Struggle-mantled/ struggle-bearer

Coptic Curriculum

Homework:

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

1. Ḳṣ̅ṁ̅ṛ̅ṱ̅ ḁ̅ḷ̅ḥ̅ṱ̅: ḡḡ Π̅ε̅κ̅ι̅ṱ̅ ḡ̅ḁ̅ḡ̅ḥ̅ṱ̅: ḡḡ Π̅ῐ̅ḡ̅ḡ̅ṱ̅ḁ̅ ḡṱ̅ḁ̅ḡ̅ḅ̅
2. Ἰ κα̅θ̅ḡ̅ḡ̅ḡ̅ ḁ̅ḡḁ̅ṱ̅ḡ̅: Ἰc ḁ̅ḡḁ̅ṱ̅ḁ̅ ḅ̅ḷ̅ḡ̅ḡ̅ḁ̅ḡ̅.
3. ḁ̅ḡṱ̅ḁ̅ ḁ̅ḡṱ̅ḁ̅ ḁ̅ḡṱ̅ḁ̅ Ḳ̅ḡ̅ḡ̅ḁ̅ ḡḁ̅ḁ̅ḡ̅: ḡ̅ḷ̅ḡ̅ḡ̅ ḡ̅ ṱ̅ḡ̅ḡ̅ḡ̅ḁ̅ ḡḡ ḡ̅ ḡ̅ ḡ̅ḁ̅ ḁ̅ḡṱ̅ḁ̅ ḡṱ̅ ḁ̅ḡ̅ḡ̅.
4. ḁ̅ḡ̅ḁ̅ ḡ̅ḁ̅ḡ̅ ḡ̅ḡ̅ḁ̅ ḡ̅ḡ̅ḁ̅ḡ̅ḡ̅. ḁ̅ḡ̅ḁ̅ ḁ̅ḅ̅ḁ̅ ḡ̅ḡ̅ḁ̅ ḡ̅ḁ̅ḡ̅ḡ̅ḁ̅ḁ̅.
5. Π̅ḡ̅ḡ̅ḡ̅ḡ̅ḁ̅ḡ̅ ḡ̅ḡ̅ḡ̅ ḡ̅ḁ̅ḡ̅ ḡ̅ḡ̅ḁ̅ ḁ̅ḡ̅ḡ̅ ḡ̅ḡ̅ḡ̅ ḡ̅ḡ̅ḡ̅ ḡ̅ ḡ̅ḡ̅ḁ̅ ḡ̅ḡ̅ḁ̅ ḡ̅ḡ̅ḁ̅ ḡ̅ḡ̅ḁ̅ ḡ̅ḡ̅ḁ̅ḡ̅ḡ̅: Ḳ̅ḡ̅ḡ̅ ḡ̅ḡ̅ḡ̅ḡ̅.
6. ḁ̅ḡ̅ḁ̅ Π̅ḁ̅ḡ̅ ḡḡ ḡ̅ḁ̅ ḡ̅ḡ̅ḁ̅ḡ̅ḡ̅: Ḳḡ ḡ̅ḡ̅ ḡḡ ḁ̅ ḡḡ ḡ̅ ḡ̅ḡ̅ḁ̅ ḡ̅ḡ̅ ḡ̅ḡ̅ḁ̅ ḁ̅ḡ̅.
6. Ḳ̅ḡ̅ḡ̅ḡ̅ ḡ̅ḁ̅ ḡ̅ḡ̅ḁ̅ ḡ̅ḡ̅ ḁ̅ḡ̅ḁ̅ḡ̅ḡ̅ ḡ̅ḁ̅ ḁ̅ḡ̅ḁ̅ ḡ̅ḁ̅ḡ̅ḁ̅ḁ̅ḡ̅ḡ̅

Lesson 7: Ancient Egyptian Letters (part 1)

Letter	Name	Pronunciation
Ⲫⲟ	Shai (Shy)	Sh as in short
Ⲣⲓ	Fai	F
Ⲭⲁ	Khai	Kh (خ) as in Khalifa

Examples:

Ⲫⲟⲗⲏⲗ		Pray (Coptic)
ⲁⲓⲱⲉⲛⲁⲓ		He ascended
Ⲭⲉⲛ		In
ⲥⲛⲟⲓ		Blood
Ⲣⲓⲱⲟⲩⲣⲏ		The censer
ⲁⲓⲓⲱⲧⲓ		He saved
ⲡⲉⲛⲥⲁⲃ		Our teacher
ⲡⲱⲛⲃ		The Life

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

- Ⲣⲓⲱⲟⲩⲣⲏ ⲛⲏⲟⲩⲃ ⲧⲉ ⲧⲓⲡⲁⲣⲑⲉⲛⲟⲥ: ⲡⲉⲥⲁⲣⲱⲙⲁⲧⲁ ⲡⲉ ⲡⲉⲛⲥⲱⲧⲣⲏ: ⲁⲥⲙⲓⲥⲓ ⲛⲙⲟⲓ ⲁⲓⲓⲱⲧⲓ ⲛⲙⲟⲩ: ⲟⲩⲟⲩ (ou-oh) ⲁⲓⲓⲱⲧⲓ ⲛⲉⲛⲛⲟⲩⲃ ⲛⲁⲛ ⲉⲃⲟⲗ.
- Ⲑⲱⲱⲧ ⲛⲓⲉⲧⲁⲥⲥⲉⲗⲓⲟⲛ ⲛⲧⲉ Ⲓⲏⲥⲟⲩⲥ ⲡⲓⲭⲣⲓⲥⲟⲥ ⲡⲓⲱⲣⲓ ⲛⲉⲩⲛⲟⲧⲓ ⲉⲧⲟⲛⲃ
- ⲡⲓⲛⲓⲱⲧⲓ ⲁⲃⲃⲁ ⲁⲛⲧⲱⲛⲓ: ⲛⲉⲙ ⲡⲓⲑⲙⲏ ⲁⲃⲃⲁ ⲡⲁⲧⲗⲉ: ⲛⲉⲙ ⲡⲓⲱⲟⲩⲧ ⲉⲑⲟⲧⲁⲃ Ⲱⲁⲕⲁⲣⲓⲟⲥ: ⲁⲃⲃⲁ Ⲓⲱⲁⲛⲛⲏⲥ ⲡⲓⲕⲟⲗⲟⲃⲟⲥ: ⲁⲃⲃⲁ ⲡⲓⲱⲟⲩ ⲁⲃⲃⲁ ⲡⲁⲧⲗⲉ: ⲛⲉⲛⲓⲟⲧⲓ ⲉⲑⲟⲧⲁⲃ ⲛⲣⲱⲙⲉⲟⲥ Ⲱⲁⲓⲱⲙⲟⲥ ⲛⲉⲙ ⲁⲱⲉⲧⲓⲟⲥ: ⲁⲃⲃⲁ Ⲱⲱⲥⲏ: ⲁⲃⲃⲁ Ⲓⲱⲁⲛⲛⲏⲥ Ⲱⲁⲙⲏ: ⲁⲃⲃⲁ ⲁⲗⲁⲛⲏⲗ: ⲁⲃⲃⲁ Ⲓⲥⲓⲁⲱⲣⲟⲥ ⲁⲃⲃⲁ ⲡⲁⲃⲱⲙ: ⲁⲃⲃⲁ Ⲱⲉⲛⲟⲧⲓ: ⲕⲉ ⲁⲃⲃⲁ ⲡⲁⲩⲛⲟⲧⲓ: ⲁⲃⲃⲁ ⲡⲁⲣⲥⲱⲙⲁ: ⲁⲃⲃⲁ Ⲥⲉⲓ (Teji).
- ⲉⲣⲉ ⲡⲟⲧⲥⲙⲟⲧⲓ ⲉⲑⲟⲧⲁⲃ ⲱⲱⲡⲓ ⲛⲉⲙⲁⲛ ⲁⲙⲏ. ⲁⲟⲗⲁ ⲥⲓ ⲕⲧⲣⲓⲉ: ⲕⲧⲣⲓⲉ ⲉⲗⲉⲛⲥⲟⲛ: ⲕⲧⲣⲓⲉ ⲉⲗⲉⲛⲥⲟⲛ: ⲕⲧⲣⲓⲉ ⲉⲧⲗⲟⲥⲓⲟⲛ: ⲕⲧⲣⲓⲉ ⲁⲛⲁⲡⲁⲧⲥⲟⲛ: ⲁⲙⲏ.
- ⲉⲧⲁⲓⲕⲏⲏ ⲁⲛ ⲉⲓⲟⲓ ⲛⲏⲟⲩⲧⲓ: ⲁⲓⲓⲱⲧⲓ ⲛⲉⲩⲱⲣⲓ ⲛⲣⲱⲙ: ⲁⲗⲗⲁ ⲛⲉⲑⲟⲓ ⲡⲉ ⲉⲩⲛⲟⲧⲓ ⲛⲙⲏ: ⲁⲓⲓⲱⲧⲓ ⲟⲩⲟⲩ (ou-oh) ⲁⲓⲓⲱⲧⲓ ⲛⲙⲟⲩ

Lesson 8: Ancient Egyptian Letters (part 2)

Letter	Name	Pronunciation
ⲪⲪ	Hori	H
ⲬⲬ	Jinja	J when followed by e vowels (ε, ι, η) G (as in Go) everywhere else
ⲬⲪ	Cheema	Ch as in choice or church

Examples:

Ⲫⲓⲗⲉⲛ		On, upon, over
Ⲫⲏⲧ		(n) Heart
Ⲡⲃⲟⲓϥ		Lord
Ⲡⲣⲁⲗⲓ		Spoke
Ⲡⲃⲓϥ		The highest
ⲧⲉⲕⲗⲓⲣⲏⲏⲏ		Your peace
Ⲙⲉⲛⲗⲏⲧ		Have compassion
Ⲡⲓⲧⲱⲃⲗ		The prayers (Coptic)
Ⲙⲁⲣⲟⲩⲃⲁϥ		Let them exalt him
Ⲡⲃⲃⲁ ⲧⲉⲗⲓ		St. Rouis

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

- Ⲡ Ⲡⲉⲛⲃⲟⲓϥ ⲓⲛϥⲟⲩϥ Ⲡⲓⲭⲣⲓϥⲟϥ ⲉⲣⲏⲏϥⲧⲉⲩⲓⲛ ⲉ̀ⲣⲏⲓ ⲉ̀ϥⲱⲏ ⲏ̀ⲗⲙⲉ ⲏ̀ⲗⲟⲟⲩⲧ ⲛⲉⲙ ⲗⲙⲉ ⲏ̀ϥⲱⲣⲗ ⲱⲗ
ⲏ̀ⲧⲉϥ ⲥⲱⲧⲉⲛ ⲃⲉⲛ ⲛⲉⲛⲏⲟⲃⲓ
- Ⲫⲓⲧⲉⲛ ⲏⲓⲡⲣⲉϥⲃⲓⲁ ⲏ̀ⲧⲉ ⲧⲏⲉⲟⲧⲟⲕⲟϥ ⲉⲃⲟⲩⲁⲃ Ⲙⲁⲣⲓⲁ: Ⲡⲃⲟⲓϥ ⲁⲣⲓⲗⲙⲟⲧ ⲛⲁⲛ ⲙⲡⲓⲭⲱ ⲉ̀ⲃⲟⲗ ⲏ̀ⲧⲉ
ⲛⲉⲛⲏⲟⲃⲓ
- Ⲡⲗⲗⲏⲗⲟⲩⲓⲁ Ⲭⲁⲓ ⲛⲉ ⲛⲓⲉⲗⲟⲟⲩⲧ ⲉ̀ⲧⲁ Ⲡⲃⲟⲓϥ ⲃⲁⲙⲓⲟϥ: ⲙⲁⲣⲉⲛⲃⲉⲗⲏⲗ ⲏ̀ⲧⲉⲛⲟⲧⲏⲟϥ ⲙⲙⲟⲛ ⲏ̀ⲃⲏⲧϥ: ⲱ
Ⲡⲃⲟⲓϥ ⲉ̀ⲕⲉⲛⲁⲗⲙⲉⲛ: ⲱ Ⲡⲃⲟⲓϥ ⲉ̀ⲕⲉϥⲟⲩⲧⲉⲛ ⲛⲉⲛⲙⲱⲓⲧ: ϥ̀ϥⲙⲁⲣⲱⲟⲩⲧ ⲏ̀ϥⲉ ⲱⲏⲉⲃⲏⲏⲏⲟⲧ ⲃⲉⲛ ⲱⲣⲁⲛ
ⲙⲠⲃⲟⲓϥ: ⲁⲗⲗⲏⲗⲟⲩⲓⲁ.
- ⲕ̀ϥⲙⲁⲣⲱⲟⲩⲧ Ⲡⲃⲟⲓϥ Ⲭⲏⲟⲩⲧ ⲏ̀ⲧⲉ ⲛⲉⲛⲓⲟⲧ: ⲕ̀ⲉⲣⲗⲟⲩⲧ ⲥⲙⲁⲣⲱⲟⲩⲧ ⲕ̀ⲉⲣⲗⲟⲩⲧ ⲃⲓϥ ⲱⲗ ⲏⲓⲉⲛⲉⲗ.
ϥ̀ϥⲙⲁⲣⲱⲟⲩⲧ ⲏ̀ϥⲉ ⲛⲓⲣⲁⲛ ⲉⲃⲟⲩⲁⲃ ⲏ̀ⲧⲉ ⲛⲉⲕⲱⲟⲩ: ϥ̀ⲉⲣⲗⲟⲩⲧ ⲥⲙⲁⲣⲱⲟⲩⲧ ϥ̀ⲉⲣⲗⲟⲩⲧ ⲃⲓϥ ⲱⲗ ⲏⲓⲉⲛⲉⲗ.

5. Ἀλλήλοῖα Ἰε φμενὶ νὸτρωμι εἰεὸτῶνη, νακ ἐβὼλ Πῶοις: οτοῖ, πῶωπ ἵτε ὀτμενὶ
εἰεεργαὶ νακ. Πιῶτσια νιπρὸσφορα ὡποτ ἐροκ: ἀλλήλοῖα.
6. Ἀκβὶ τῆχαρις ἡλῶτςης: ἡμετοτῆβ ἵτε ἡελχιεδεκ: ἡμετῆελλο ἵτε Ιακωβ: πινοχ ἡὰβ
ἵτε ἡαθοναλα: πικα ἡ ετῶππ ἵτε Δαβὶδ: ἡσοφια ἵτε Σολομων: Πιπνετμα
ἡπαρακλῆτον φῆεταῖ ἐξεν νιὰποστολὸς.
7. Ἀρπῆρεσβετῖν ἐῖρη ἔχων ὡ τενῶοις ἡνῆβ τηρεν ἡθεὸτοκος ἡαρια ἡμαρ ἡπενσωτηρ
ἡτεῖχα νενοβὶ ναν ἐβὼλ.

Lesson 9: Abbreviations

original	abbreviation	English
Ιησοϥϥ	Ιηϥ̅	Jesus
Πιχριστοϥ	Πχϥ̅	Christ
ϫ̅νοϥ̅ⲥ	ϫ̅ⲥ	God
ⲡⲛⲉϣⲙⲁ	ⲡⲛⲁ̅	spirit
ⲉⲑⲟⲩⲁⲃ	ⲉⲑⲩ̅	Holy
ⲡⲃⲟⲓϥ	Πⲟϥ̅	Lord
ⲓⲉⲣⲟϥⲁⲗⲏⲙ	ⲓⲗⲏⲙ̅	Jerusalem
ⲑⲉⲟϥ	ⲑⲥ̅	God (Gk)
Ϯⲓⲟϥ	Ϯⲥ̅	Son (Gk)
ⲁⲗⲗⲏⲗⲟⲩⲓⲁ	ⲁⲗ̅	Hallelujah (Heb)

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

Ⲭⲉ ⲡⲉⲛⲓⲱⲧ ⲉⲧⲃⲉⲛ ⲛⲓⲫⲏⲟⲩⲓ ⲙⲁⲣⲉϥⲧⲟⲩⲃⲟ ⲛⲭⲉ ⲡⲉⲕⲣⲁⲛ: ⲙⲁⲣⲉϥⲓ ⲛⲭⲉ ⲧⲉⲕⲙⲉⲧⲟⲩⲣⲟ ⲡⲉⲧⲉⲗⲛⲁⲕ
 ⲙⲁⲣⲉϥϥⲱⲡⲓ ⲙⲉⲣⲏⲧⲓ ⲃⲉⲛ ⲧⲉ ⲛⲉⲙ ⲑⲓⲗⲉⲛ ⲡⲓⲕⲁⲗⲓ: ⲡⲉⲛⲱⲓⲕ ⲛⲧⲉ ⲣⲁϥⲧⲓ ⲙⲏⲓϥ ⲛⲁⲛ ⲙⲫⲟⲟⲩ ⲟⲩⲟⲗ
 ϫⲁ ⲛⲏⲉⲧⲉⲣⲟⲛ ⲛⲁⲛ ⲉⲃⲟⲗ: ⲙⲉⲣⲏⲧⲓ ⲑⲱⲛ ⲛⲧⲉⲛϫⲱ ⲉⲃⲟⲗ ⲛⲛⲏⲉⲧⲉ ⲟⲩⲟⲛ ⲛⲧⲁⲛ ⲉⲣⲱⲟⲩ: ⲟⲩⲟⲗ
 ⲙⲡⲉⲣⲉⲛⲧⲉⲛ ⲉⲃⲟⲩⲏ ⲉⲡⲓⲣⲁϥⲙⲟϥ ⲁⲗⲗⲁ ⲛⲁⲑⲙⲉⲛ ⲉⲃⲟⲗ ⲑⲁ ⲡⲓⲡⲉⲧⲑⲱⲟⲩ. ⲃⲉⲛ ⲡⲭⲥ ⲓⲛϥ̅ ⲡⲉⲛⲟϥ̅:
 ϫⲉ ⲑⲱⲕ ⲧⲉ ⲧⲙⲉⲧⲟⲩⲣⲟ ⲛⲉⲙ ⲧⲭⲟⲙ ⲛⲉⲙ ⲡⲓⲱⲟⲩ ϥⲁ ⲉⲛⲉⲗ ⲁⲙⲏⲛ.

1. Νευ Βολ²θεν ρωοτ̄ ὑπὶ τῇ ἑτα²ρωοτ̄²θεν Πικε²λ̄ νευ πὶ ρῆ² ἡτε Κωσταντινο²πολ²ης νευ πὶ ²ε² ἡτε Εφε²ςος
2. ²ζ̄ ἡσο²π̄ ὑμ²η²νὶ ἐβο²λ̄ δ²εν πα²ρη²τ̄ τη²ρη² τ²η²ς² ἡ²ς²ο²ς² ἐπε²κρα²ν̄ Πο²ς̄ ὑ²πι²ε²π̄τη²ρη²
3. Δ²ρι²π²ρε²ς²βε²τι²ν̄ ἐ²ρ²η²ν̄ ἐ²χ²ων̄ νιο²τη²ς̄ ἡτε² τ̄²με²ο²μ²η²ν̄ πικ²λ̄ ὑ²π²ρε²ς²βε²τ²τε²ρος̄ ἡτε²ρη²χᾱ ν²ε²νο²β²ῑ ν²αν̄ ἐ²βο²λ̄
4. Δ²ρι²π²ρε²ς²βε²τι²ν̄ ἐ²ρ²η²ν̄ ἐ²χ²ων̄ ὡ² π²ρ²μ²λ̄ ἡ²ω² νευ π²ι²πα²ρ²θ²ε²νος̄ ἡ²ε²τα²ς²ς²ελ²ι²ς²της̄ ἡτε²ρη²χᾱ ν²ε²ν²νο²β²ῑ ν²αν̄ ἐ²βο²λ̄
5. Τ̄ω²β²ς̄ ὑ²Πο²ς̄ ἐ²ρ²η²ν̄ ἐ²χ²ων̄ π²ς̄ ε²ο²τ̄ Δ²β²β²ᾱ Ὑ²α²κα²ρῑ νευ νο²τ̄ω²η²ρῑ ἡ²ς²τα²τ²ρο²φο²ρος̄ ἡτε²ρη²χᾱ ν²ε²ν²νο²β²ῑ ν²αν̄ ἐ²βο²λ̄

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	ογ		ζαν

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

<u>Ογ</u> ωογ	<u>Α</u> glory
<u>Ογ</u> ταιο	<u>Α</u> honor
<u>Ογ</u> ζιρηνη	<u>Α</u> peace
<u>Ογ</u> κωτ	<u>Α</u> building
<u>ζαν</u> ελεγρι	Young men
<u>ζαν</u> ελλοι	Elders
<u>ζαν</u> παρθενος	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)
Πιψαλμος	The psalm (masculine)
`τυερι	The daughter (feminine)
†`υφερι	The friend (feminine)
`πταλβο	The healing (masculine)
`εμαγ	The mother (feminine)
νιπρεσβια	The prayers (plural)
νενητρι	The children (plural)

Exercise:

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

The men	___ ρωμι (masculine)
The daughters	___ θυγατρες (feminine)
The tongue	___ γλωσση (masculine)
Trees	___ δρυες (plural)
The hour	___ ωρα (feminine)
The censer	___ θυγατρις (feminine)
The brother	___ αδελφος (masculine)
The sister	___ αδελφη (feminine)
A woman	___ γυναικα
Fires	___ πυρ

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	ⲓⲁⲓ	This
Plural	ⲡⲁⲓ	These

- ❖ Demonstrative pronouns of the far form

Single masculine	ⲡⲏ or ⲡⲉ	That
Single feminine	ⲓⲏ or ⲓⲉ	That
Plural	ⲡⲏ or ⲡⲉ	Those

- ❖ Examples:

This censer (f)	ⲓⲁⲓ ⲩⲟⲩⲣⲏ
This day (m)	ⲡⲁⲓ ⲉⲃⲟⲟⲩ
This table (f)	ⲓⲁⲓ ⲧⲣⲁⲡⲉⲃⲁ
This place (m)	ⲡⲁⲓ ⲙⲁ
These gifts	ⲡⲁⲓ ⲁⲩⲱⲣⲟⲛ
That land (m)	ⲡⲉ ⲕⲁⲃⲓ
That woman (f)	ⲓⲉ Ⲓⲓⲙⲉ
Those things	ⲡⲏ ⲉⲧⲉⲣⲛⲟⲩⲣⲓ
Those who handle	ⲡⲏ ⲉⲧⲱⲱⲧ

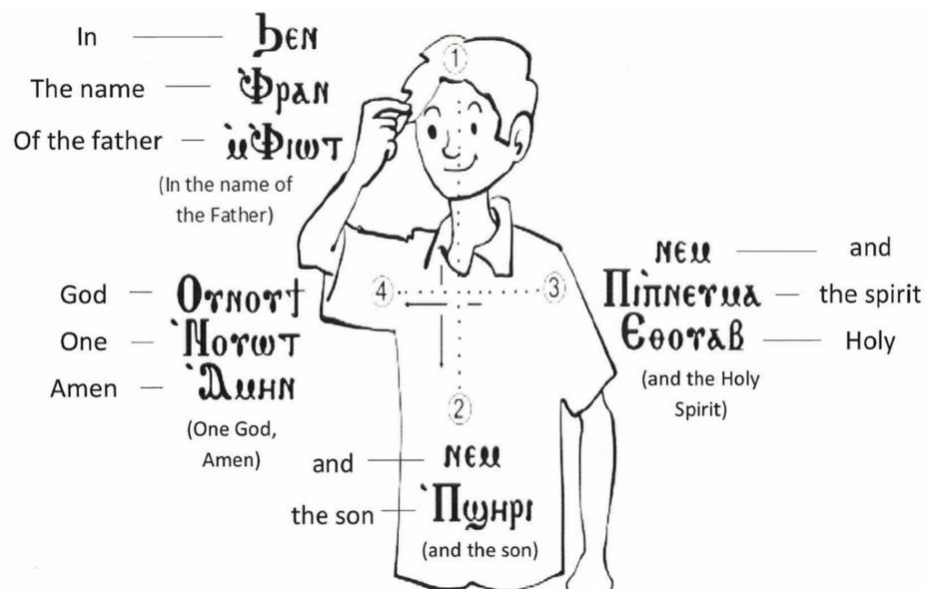
- ❖ Note how in the plural form no differentiation is made between male or female.

❖ 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.



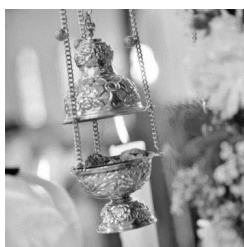
Coptic Vocabulary



ἀποστολος=Apostle



σωτηρ = Savior



ψογρι =Censer



ᾠληλ = Pray



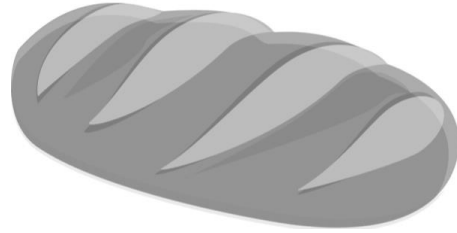
ἀφτωνϝ = He rose



διακον=Deacon



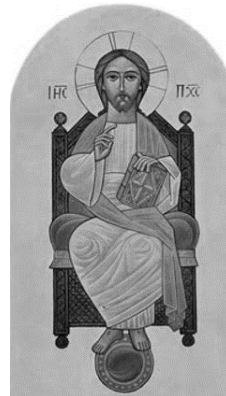
Οὐωινι=Light



πιωικ = The Bread



Ἰπαρθένος =The Virgin



Ἰφνοϋ = God

Coptic Curriculum

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

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7th and 8th Grade Hymns

1. Morning Doxology (alternating Coptic & English)

O true Light, that gives light, to every man, that comes into the world.	ΠΙΟΥΩΙΝΙ ἸΤΑΦΜΗ: ΦΗΕΤΕΡΟΥΩΙΝΙ: ἔρωμι ΝΙΒΕΝ: ΕΘΝΗΟΥ ἑΠΙΚΟΣΜΟΣ.
+ You came into the world, through Your love for mankind, and all the creation, rejoiced at Your coming.	+ ΔΚΙ ἑΠΙΚΟΣΜΟΥ: ΖΙΤΕΝ ΤΕΚΜΕΤΑΙΡΩΜΙ: ΔΤΚΤΗΣΙC ΤΗΡC: ΘΕΛΗΛ ΔΑ ΠΕΚΖΙΝΙ.
You have saved Adam, from deception, and delivered Eve, from the pangs of death.	ΔΚΩΤ ἸΔΔΑΜ: ΕΒΟΛ ΔΕΝ ΤΑΠΑΤΗ: ΑΚΕΡ ΕΥΑ ἸΡΕΜΖΕ: ΔΕΝ ΝΙΝΑΚΖΙ ἸΤΕ ΦΜΟΥ.
+ You gave unto us, the Spirit of sonship, we praise and bless You, with Your angels.	+ ΔΚΤ ΝΑΝ ἡΠΠΝΑ: ἸΤΕ ΤΜΕΤΩΗΡΙ: ΕΝΖΩC ΕΝCΜΟΥ ἔΡΟΚ: ΝΕΜ ΝΕΚΑΥΤΕΛΟC.
When the morning hour, comes upon us, O Christ our God, the true Light.	ΔΕΝ ΠΖΙΝΘΕΡΕΦΙ ΝΑΝ ΕΔΟΥΝ: ἸΧΕ ΦΝΑΥ ἸΨΩΡΠ: Ω ΠΧC ΠΕΝΝΟΥΤ: ΠΙΟΥΩΙΝΙ ἸΤΑΦΜΗ.
+ Let the thought of light, shine within us, and let not let the darkness, of pain cover us.	+ ΜΑΡΟΥΨΑΙ ἸΔΗΤΕΝ: ἸΧΕ ΝΙΛΟCΙCΜΟC ἸΤΕ ΠΙΟΥΩΙΝΙ: ΟΥΟZ ἡΠΕΝΘΕΡΕΦΟΒCΤΕΝ: ἸΧΕ ἸΧΑΚΙ ἸΝΠΑΘΟC.
That we may praise You, with understanding, proclaiming and saying, with David.	ΕΙΝΑ ἸΤΕΝΖΩC ἔΡΟΚ: ἸΝΟΗΤΟZ ΝΕΜ ΔΑΥΙΔ: ΕΝΩΨ ΟΥΔΗΚ: ΟΥΟZ ΕΝΧΩ ἡΜΟC.
+ "My eyes have reached, the morning watch, that I may meditate, upon all Your words."	+ ΧC ΑΥΕΡΨΩΡΠ ἡΦΟZ: ἸΧΕ ΝΑΦΑΛ ἡΦΝΑΥ ἸΨΩΡΠ: ἔΕΡΜΕΛΕΤΑΝ: ΔΕΝ ΝΕΚΑΧΙ ΤΗΡΟΥ:
Hear our voices, according to Your great mercy, save us O Lord our God, according to Your compassion.	CΩΤΕΜ ἔΤΕΝCΜΗ: ΚΑΤΑ ΠΕΚΝΙΨΤ ἸΝΑΙ: ΝΑΖΜΕΝ ΠΟC ΠΕΝΝΟΥΤ: ΚΑΤΑ ΝΕΚΜΕΤΨΕΝΖΗΤ.
+ O caring God, the Maker of all good things, who governs well, with His chosen ones.	+ ΦΤ ΠΙΦΑΙΡΩΟΥΨ: ἸΡΕΦΕΡΠΕΘΑΝΕΦ: ΠΙΡΕΦΕΡΟΙΚΟΝΟΥΜΙΝ: ἸΝΕΦCΩΤΠ ἸΚΑΛΩC.
The strong Governor for those, who take refuge in Him, who longs for the salvation, and deliverance of everyone.	ΠΙΡΕΦΕΡΖΕΜΙ ΕΤΧΟΡ: ἸΝΗΕΤΑΥΦΩΤ ΖΑΡΟΦ: ΦΡΕΦΒΨΩΨΩΩ ἸΤΕ ΟΥΟΝ ΝΙΒΕΝ: ΝΟΖΕΜ ἸΤΟΥΟΥΧΑΙ.
+ Through Your goodness, You provided us the night, grant us to pass, this day without sin.	+ ΔΕΝ ΤΕΚΜΕΤΧΡΗCΤΟC: ΑΚCΟΒΤ ΝΑΝ ἡΠΙΕΧΩΡΖ: ΑΡΙΕΜΟΥ ΝΑΝ ἡΠΑΙΕΖΟΥΟΥ: ΕΝΟΙ ἸΑΘΝΟΒΙ.

That we may be worthy, to lift up our hands, before You without anger, or evil thoughts.	<p>ΕΘΡΕΝΕΡΠΕΜΠΩΑ: ΕΨΑΙ ΗΝΕΝΧΙΧ ΕΠΩΩΙ: ЗАРОК ІПЕКІΘΟ: ΧΩΡΙC ΧΩΝΤ ΝΕΜ ΜΟΚΜΕΚ ΕΨΩΩΝ.</p>
+ At this dawn, make straight our coming in, and our going out, in the joy of Your protection.	<p>+ ΔΕΝ ΤΑΙ ΖΑΝΑΤΟΟΨΙΔΑ CΩΤΤΩΝ ΝΕΝΜΩΙΤ ΕΪΟΨΝ: ΝΕΜ ΝΕΝΜΩΙΤ ΕΒΟΛ: ΔΕΝ ΠΟΥΝΟΨ ΗΤΕ ΤΕΚΞΚΕΠΗ.</p>
That we may proclaim, Your righteousness daily, and praise Your power, with David the prophet.	<p>ΕΘΡΕΝΧΟ ΗΤΕΚΜΕΘΜΙ: ΗΕΖΟΟΨ ΝΙΒΕΝ: ΗΤΕΝΕΖΟC ΕΤΕΚΧΟΜ: ΝΕΜ ΔΑΥΙΔ ΠΙΠΡΟΦΗΤΗC.</p>
+ Saying "In Your peace, O Christ our Savior, we slept and arose, for we have hoped in You.	<p>+ ΧΕ ΔΕΝ ΤΕΚΕΙΡΗΝΗ: ΠΧC ΠΕΝCΩΡ: ΑΝΕΚΟΤ ΑΝΤΩΟΨΝ: ΧΕ ΑΝΕΡΕΖΕΛΠΙC ΕΡΟΚ</p>
Behold how beneficent, and how pleasant, it is for brethren, to dwell together in unity."	<p>ΘΗΠΠΕ ΟΥΠΕΘΑΝΕΨ: ΙΕ ΟΥΠΕΤΕΖΟΛΧ ΕΒΗΛ: ΕΠΤΜΑ† ΝΕΖΑΝCΗΝΟΨ: ΕΥΨΟΠ ΖΙ ΟΥΜΑ.</p>
+ United, in the true, evangelic love, like the Apostles.	<p>+ ΕΥΕΡCΥΜΦΩΝΗ: ΔΕΝ ΟΥΔΑΥΑΠΗ ΗΜΗ: ΝΕΦΑΥΓΕΛΙΚΗ: ΚΑΤΑ ΝΙΔΠΟCΤΟΛΟC.</p>
It is like the fragrant oil, on the head of Christ, running down the beard, down to the feet.	<p>ΜΦΡΗ† ΗΠΙCΟΧΕΝ: Ε†ΔΦΕ ΗΠΧC: ΕΨΗΝΟΨ ΕΧΕΝ ΤΜΟΡΤ: ΨΑ ΕΪΡΗΙ ΕΝΙΒΑΛΑΥΧ.</p>
+ That anoints every day, the elders, the children and young men, and the deacons.	<p>+ ΕΨΘΩΖC ΗΜΗΝΙ ΝΙΒΕΝ: ΝΙΔΕΛΛΟΙ ΝΕΜ ΝΙΛΩΟΨΙ: ΝΕΜ ΝΙΔΕΛΨΙΡΙ: ΝΕΜ ΝΙΔΙΑΚΟΝΙCΤΗC.</p>
Those whom the Holy Spirit, has attuned together, as a stringed instrument, always blessing God.	<p>ΗΑΙ ΕΤΑΨΕΖΟΤΠΟΥ ΕΥCΟΠ: ΗΧΕ ΠΙΨΝΕΥΜΑ ΕΘΟΥΑΒ: ΜΦΡΗ† ΝΟΘΚΥΑΡΑ: ΕΥCΜΟΨ ΕΦ† ΝCΗΟΨ ΝΙΒΕΝ</p>
+ By psalms and hymns, and spiritual songs, by day and by night, with an incessant heart.	<p>+ ΔΕΝ ΖΑΝΨΑΛΜΟC ΝΕΜ ΖΑΝΕΩC: ΝΕΜ ΖΑΝΕΩΔ ΗΨΝΕΥΜΑΤΙΚΟΝ: ΗΠΙΕΖΟΟΨ ΝΕΜ ΠΙΕΧΩΡΕ: ΔΕΝ ΟΥΖΗΤ ΝΑΤΧΑΡΩΨ.</p>

Midnight Praises:

2. 1st Canticle (English)

Then Moses and the children of Israel sang this song to the Lord and spoke saying, "I will sing to the Lord for He has triumphed gloriously."
+ The horse and its rider He has thrown into the sea. The Lord is my strength and song, and He has become my salvation.
He is my God and I will glorify Him, my father's God and I will exalt Him.
+ The Lord is a Man of war, the Lord is His name. Pharaoh's chariots and his army He has cast into the sea.
His chosen captains also drowned in the Red Sea.
+ The depths have covered them; they sank to the bottom as a stone.
Your right hand O Lord has become glorious in power. Your right hand O Lord has dashed the enemy in pieces.
+ 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.
And with the blast of Your nostrils the waters were gathered together, the flood stood upright like a heap, and the depths congealed in the heart of the sea.
+ The enemy said, "I will pursue, I will overtake, I will divide the spoil, my desire shall be satisfied upon them, I will draw my sword and my hand shall destroy them."
You blew with Your wind, the sea covered them, they sank like lead in the mighty waters.
+ Who is like You O Lord among the gods? Who is like You, glorified in His saints, amazing in glory, performing wonders.
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.
+ The people will hear and be afraid, sorrow will take hold of the inhabitants of Palestine.
Then the chiefs of Edom will be dismayed, the mighty men of Moab trembling will take hold of them.
+ All the inhabitants of Canaan will melt away, fear and dread will fall on them.
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.
+ 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

In Your sanctuary O Lord which Your hands have established, the Lord shall reign forever and ever.
+ For the horses of pharaoh went with his chariots and his horsemen into the sea.
And the Lord brought back the waters of the sea upon them, but the children of Israel went on dry land in the midst of the sea.
+ And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand, and all the women went out after her with timbrels and with praises.
And Miriam answered them saying, "Let us sing to the Lord, for He has triumphed gloriously."
+ The horse and its rider, He has thrown into the sea. "Let us sing to the Lord, for He has triumphed gloriously."

Advanced:

3. Entho Te Ti Shori:

<p>You are the censer made of pure gold, carrying the blessed and live coal.</p> <p>We worship You O Christ, with Your good Father, and the Holy Spirit, for You (have come) and saved us.</p>	<p>Ἡοο τε †ψοτηρη ἡνοτηβ ἡκαθαρος: ετqαι †α πιχεβς ἡχρωμ ετςμαρωοτ.</p> <p>Τενοτωψτ ἡμοκ ω Πχς: nem Πεκιωτ ἡαταθος: nem Πἡνευμα εθτ: χε ακι ακωτ ἡμον nαι nan.</p>	<p>N-tho te tee-shori ennob en-katharos, etfai kha pi-jeps enek-rom et-esmaro-ot.</p> <p>Tenosht emook-o pikhristos: nem pekiot enaghathos: nem piepnevma ethoab: je aki aksote emon. Nai nan.</p>
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4. Lobsh 1st Hoos:

<p>With the split, the waters of the sea split, and the very deep, became a walkway.</p>	<p>Ḑen oτψωτ αqψωτ: ἡχε πιμωοτ ἡτε πιμωοτ ἡτε φιομ: οτοε φνοτν ετψηκ: αqψωπι ἡουμα ἡμοψι.</p>	<p>Khen oo-shoat afshoat: enje pimoaoo ente efiom: oo-oh efnoon etsheek: afshoapi enooma emmoshi.</p>
<p>+ A hidden earth, was shone upon by the sun, and an untrodden road, was walked upon.</p>	<p>+ Ουκαει nαοοτωνε: αφρη ψαι ειχωq: οτμωιτ ἡαταcini: ατμοψι ειωτq.</p>	<p>Oo-kahi en-ath-oo-onh, a-ephri 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>Οτμωοτ εqβηλ εβολ: αqοει ερατq: †en oτεωβ ἡψφηρι: ἡπαρδλοxon.</p>	<p>Oomoa-oo efveel e'evoal: af-eohi e'eratf: khen oo-hoab en-esh-pheeri: emparathoxon.</p>
<p>+ Pharaoh and his chariots, were drowned, and the children of Israel, crossed the sea.</p>	<p>+ Φαραω nem meqεαρμα: ατωμc επεcητ: nemφηρι ἡΠισραηλ: ατερχινιορ ἡφιομ.</p>	<p>Pha-ra-oa nem mef-harma: avoams e'epeseet: nensheeri emPisrael: averjiniot em-ephiom.</p>
<p>And in front of them was, Moses the prophet praising, until he brought them, to the wilderness of Sinai.</p>	<p>Εναqεωc †αχωοτ πε: ἡχε Μωϋcηc πιπροφητηc: ψα ἡτεqβιτωτ εδοτν: ει ἡψαqε ἡCina.</p>	<p>E'Enafhoas khagoa-oo pe: enje Moy-sees pi-epropheetees: sha entfchitoo e'ekhoon: h-i epshafe enSina.</p>

+ And they were praising God, with this new psalmody, saying "Let us sing to the Lord, for He has triumphed gloriously."	+ Ε ναφθεως εΦνοϋ†: Ξ εν ταιθεωδη υβερι: Χ ε μαρεθεως ε Π οιc: Χ ε Ξ εν οϋωον γαρ αqβιωον.	E'Enafhoas ePhnootee: khi taihoathee emveri: je marenhoas e'ePshois: je khi oo-oa-oo ghar afchi-oaoo.
Through the prayers, of Moses the archprophet, O Lord grant us, the forgiveness of our sins.	Θ ιτεν νιεϋχη: Η τε Υ ωϋcηc Π ιαρχηπροφητης: Π οιc Α ριεμοτ Ν αν: Η πιχω εβθα Η τε Ν εννοβι.	Hiten ni-evshi, ente Moy-sees pi-arshi-epro-phae-tees: e'ePshois ari-ehmot nan: empikoa evol ente nennovi.
+ Through the intercessions, of the Mother of God Saint Mary, O Lord grant us, the forgiveness of our sins	+ Θ ιτεν Ν ιπρεcβια: Η τε Τ εοτοκος εθογab Μ αρια: Π οc Α ριεμοτ Ν αν Η πιχω εβθα Η τε Ν εννοβι.	Hiten ni-epresvia: ente tee-the'eotokos ethooab Maria: e'ePshois ari-ehmot nan: empikoa evol ente nennovi.
We worship You O Christ, with Your good Father, and the Holy Spirit, for You have (risen/come) and saved us.	Τ ενοϋωϋτ Ε μμοκ ο Π χc: Ν εμ Π εκιωτ Η αγθαος: Ν εμ Π ιπνεϋμα Ε θϋ: Χ ε (ακτωнк ακi) ακcω† Ε μμον Ν αι Ν αν.	Ten-oo-oasht emmok oa Pikhristos: nem Pekioat en-a-gha-thos: nep Piepnevma ethoab: je (aktoank/akei) aksoatee emmon.