



Rejoice



Grade 3-4

HIS HOLINESS POPE TAWADROS II



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



Rejoice

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

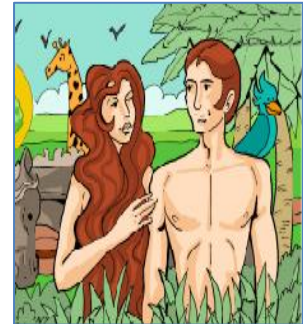
My Joy Comes From the Lord

Rite of the Sacrament of Holy Matrimony

Learning about the Rite of the Sacrament of Holy Matrimony teaches us its importance and that true joy comes from our Lord Jesus Christ.

Holy Matrimony (marriage) is one of the **7 sacraments** in the Coptic Church. It is a relationship between God, the groom, and his bride.

From the beginning of creation, God created the world and everything in it because He loves us and wants us to live happily. After everything was created, He created man. **“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)** God made humans to rule over the creation and He blessed them saying, **“Be fruitful and multiply; fill the earth and subdue it” (Genesis 1:28).**



In the **Old Testament**, God blessed **Noah and his family** after the flood. He blessed **Abraham and Sarah** and gave them Isaac in their old age. He blessed **Isaac with Rebecca** as his wife and gave them their sons, Jacob and Esau.



Also, in the **New Testament**, our Lord Jesus Christ blessed the **wedding at Cana of Galilee** by attending with St. Mary and some of His disciples.

When a man and a woman decide to get married, they come to the church and the priest prays for them and the Holy Spirit blesses them in the **Sacrament of Holy Matrimony**. This is the true joy that God wants for us.



“Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one” (Genesis 2:24)

Here is what happens in the Sacrament of Holy Matrimony:

In the beginning, the bridegroom receives his bride at the door of the church. The deacons walk in front of them singing joyful hymns.



When they arrive at the altar, the priest takes the rings and ties them with a red ribbon in a knot (a sign that God is their third partner in the relationship).

Then the priest starts the prayers announcing their marriage with 3 blessings saying, **“In the name of the Father, the Son and the Holy Spirit.”** This is so that the Holy Trinity would bless the bride and groom and be with them.

With each blessing, he ties a knot in the ribbon with the rings; this means that the Christian marriage cannot be broken.

After that, the priest prays the **Thanksgiving Prayer**, and all the responses are sung in a joyful tune.

After that comes **The Prayer of the Vestments**, where the priest places a robe on the groom and the bride. The groom will be the spiritual leader of the family, and the bride will lead the family and raise their children.



There are specific readings that are read:

The Pauline Epistle - Ephesians 5:22-6:3

The Psalm and Gospel - Psalm 19:5-6, Matthew 19:1-6

The readings discuss the role of the husband and the wife in the family, and the relationship between them: as Christ loves the Church, the husband also loves his wife. As the Church submits to Christ, the wife also submits to her husband.

“And the two shall become one flesh. So then, they are no longer two but one flesh. Therefore what God has joined together, let not man separate.”
(Matthew 19:5-6)



During that reading, the priest places the **rings** on their fingers.

After that, the priest prays **12 litanies** asking for God’s blessing for the bride and groom. Just as He blessed Adam, Abraham, Isaac, Jacob, and Joseph with their wives; and as He blessed the wedding at Cana of Galilee.

The priest prays on the **oil** that will be used to anoint the bride and groom and asks for the blessing of the Holy Spirit in their small church at their home.

He then puts **crowns** on their heads. This is why weddings are also called the **Crowning Ceremony**. He crowns them and blesses them in the name of the Father, the Son, and the Holy Spirit with their heads joined together.



After that, the priest joins the hands of the bride with the groom’s and gives the **commands** to each of them.

They kneel in front of the altar with a handkerchief covering their joined hands and promise to live according to God’s commandments.

In the Sacrament of Matrimony, the priest prays for the bride and groom and the Holy Spirit comes upon them, uniting them in one body.

Their house becomes a small church that God dwells in and fills with joy.





The Crowning Ceremony

Put the events of the Crowning Ceremony in order.



The priest puts crowns on their head. _____



The priest places rings on their fingers. _____



They kneel in front of the altar. _____



The priest places a robe on the bride and groom. _____



They enter the church.

Find the verses and fill in the blanks.

"Wives, _____ to your own husbands, as to the Lord." (Ephesians 5:22)

"Husbands, _____ your wives, just as Christ also loved the church and gave Himself for her" (Ephesians 5:25)

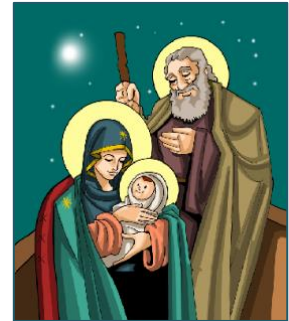
"For this reason a man shall leave his father and mother and be _____ to his wife, and the two shall become one flesh." (Ephesians 5:31)

My Joy is in His House

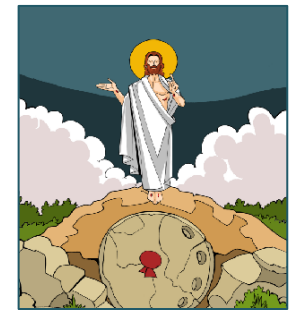
The Sundays of the Holy 50 Days

Learning about the Sundays of the Holy 50 Days teaches us how to live in true joy.

Since the beginning of creation, being with God was the true source of joy for all human beings. When sin became present, man separated from God and we needed someone to save us from sin and its consequences. God fulfilled His promise and became man by being born of the Holy Virgin St. Mary and He saved us through His death on the Cross.



Early Sunday morning, 3 days after the Lord Jesus Christ was crucified on the Cross, He resurrected and defeated death by the power of His divinity. He appeared to many people for 40 days until the day He ascended into heaven. 10 days after His ascension into heaven He sent us the Holy Spirit, the Paraclete, to be with us and give us joy.



To have this true joy, we must be filled with the Holy Spirit. We are filled with the Holy Spirit by practicing the means of grace: partaking of the Holy Communion, praying, fasting, reading the Holy Bible, and doing all the works that keep us close to God.

This true joy cannot be found in other things away from God. Our Orthodox Church helps us keep this joy through the Rites of the Holy 50 Days after His resurrection.



First Sunday: Thomas Sunday (Sunday of Faith) (John 20:19-31)

In the evening of Resurrection Sunday, our Lord Jesus Christ appeared to His disciples while they were praying in the upper room:



“Then the disciples were glad when they saw the Lord” (John 20:20).

At the time, St. Thomas was not with them. The disciples told him that the Lord Jesus Christ appeared to them, but St. Thomas did not believe them. For this reason, the Lord Jesus Christ appeared to the disciples again on the following Sunday (the first Sunday after the Resurrection) when St. Thomas was with them.

The Lord Jesus Christ said to St. Thomas, **“Reach your finger here, and look at My hands, and reach your hand here, and put it into My side. Do not be unbelieving, but believing” (John 20:27).**

St. Thomas answered and said, **“My Lord and my God,”** then the Lord said to him, **“Thomas because you have seen Me, you have believed. Blessed are those who have not seen and yet have believed” (John 20:29).**

The church calls this day **“Thomas Sunday”** and the **“Sunday of Faith”** because we rejoice and have faith that our Lord Jesus Christ conquered death by His death and has resurrected to give us eternal life.

Second Sunday: Christ is the Bread of Life (John 6:54-58)

We learn how to abide in our Lord Jesus Christ, our source of joy, when we partake of His holy Body and Blood in the Divine Liturgy.

“He who eats My flesh and drinks My blood abides in Me, and I in him.” (John 6:56)



Our joy and fulfillment come from the Lord:

“I am the living bread which came down from heaven.” (John 6:51)

Third Sunday: Christ is the Living Water (John 4:1-42)

We are filled with the Lord Jesus Christ, the living bread and the living water.

The third Sunday's Gospel reading in the Holy 50 Days is about the Samaritan woman and her conversation with the Lord Jesus Christ.



He explained to her that He is the living water, and he told her, **“Whoever drinks of this water will thirst again, but whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a fountain of water springing up into everlasting life”** (John 4:13-14).

The Samaritan woman believed and found true joy in our Lord Christ. She even told others about Him.

Fourth Sunday: Christ is the Light of our Life (John 12:35-43)

After sin, man lived in darkness for so long. When our Lord Christ saved us on the Cross, He renewed our nature and we returned to the light. He is our light.

“While you have the light, believe in the light, that you may become sons of light.” (John 12:36)



Resurrection brings us joy and we live in the light because we are children of Light.

Fifth Sunday: Christ is the Way (John 16:23-33)

On our journey through the Holy 50 Days, our goal is to reach eternal joy to live with our Lord Jesus Christ in heaven. Our Lord Jesus Christ Himself came to show us the right path. **“I am the way, the truth, and the life.”** (John 14:6)

This is the Sunday before the ascension of our Lord Jesus Christ to heaven to prepare a place for us, so we can live with Him.

Sixth Sunday: Christ Conquered the World (John 16:23-33)

In this week's Gospel reading, our Lord Jesus Christ tells us,
"I have overcome the world" (John 16:33).

Our Lord Jesus Christ defeated the devil by His death and Resurrection. He granted us power over the devil through our belief in our Lord Jesus Christ.

"This is the victory that has overcome the world – our faith."
(1 John 5:4-5)



Seventh Sunday: Feast of Pentecost (The Descent of the Holy Spirit)
(John 15:26, 16:1-15)

Our Lord Jesus Christ promised His disciples that after His resurrection He will not leave them alone. He promised to send the Holy Spirit to strengthen them, support them and help them preach the name of the Lord to the whole world and said:

"But you shall receive power when the Holy Spirit has come upon you" (Acts 1:8).



This day is filled with joy because it is the day when our Church was born and we received the Holy Spirit who lives in us through the Sacraments.

The Feast of Pentecost is one of the 7 Major Feasts of the Lord Jesus Christ.





Activity

The Holy 50 days

Each Sunday during the Holy 50 Days teaches us a special lesson.

List the theme and event of each Sunday

Sunday	Theme	Lesson
1 st		
2 nd		
3 rd		
4 th		
5 th		
6 th		
7 th		

My Joy is Living His Commandments

Parable of the Sower

Matthew 13:1-23, Mark 4:1-12, Luke 8:4-15

The Parable of the Sower teaches us that the word of God (The Holy Bible) is the source of our joy.

When our Lord Jesus Christ lived on Earth, He used parables to teach us spiritual lessons. He used the **Parable of the Sower** to teach us the importance of always listening to His word and not letting anything take us away from it, so we can always be joyful.

This is the parable:

A man went out to sow seeds. As he sowed them, some seeds fell by the wayside, some fell on stony ground, some fell among thorns, and some fell on good ground.

- The **sower** is our Lord Jesus Christ.
- The **seeds** are His word.
- The different types of **soil** are each one of us.

Our Lord Jesus Christ wanted to teach us that when we hear His word, we have a role to listen and live by it. Doing this will bring us closer to Him and keep us joyful because His word is the source of our joy.



Our Lord Jesus Christ teaches us the different people when hearing His word.

- 1. Seeds that fell by the wayside:** Birds came and ate them. They represent the people who listen to the word of God but refuse to obey it or keep it in their heart. The devil comes and snatches the word of our Lord Jesus Christ from their hearts very easily.



They are just like those who have the Holy Bible at home and know they should be reading it daily, but don't. We should not be like the seeds that fell by the wayside.

- 2. Seeds that fell on stony places:** They sprang up but dried as soon as the sun came out because they had no depth in the earth. They represent people that are superficial and do not care about how they are inside, but instead only care about appearing good to others.



They are just like those who, although they do not understand it, read the Bible regularly, just to put a checkmark for reading the Holy Bible. We should not be like the seeds that fell on stony places, but we should have roots and be firm in God's word. We read with understanding and ask someone to help us when we don't understand something.

- 3. Seed that fell among thorns:** The thorns sprang up and choked them and did not allow them to grow. They represent the people who listen to God's word and want to obey it but get so busy with life and problems that they forget His teachings.



They are just like those who read the Holy Bible with understanding for a few days but then get too busy with other things that keep them from reading the Holy Bible daily.

4. **Seeds that fell on good ground:** They grew and gave a lot of fruit: thirty, sixty, and a hundredfold. They represent the people who hear the word of God and accept it with joy.



They are just like those who love to read the Holy Bible every day with understanding and obey it. They encourage everyone around them to love the Lord Jesus Christ and read His word continuously.

The word of the Lord will be fruitful in them with many fruits because they knew how to read God's word and benefit from it.



How can I understand and obey the word of God?

Find a quiet place: Read the Holy Bible in a quiet place so that you can focus and understand it.

Start with prayer: Make the sign of the cross and pray, saying: **“Speak O lord for your servant hears.”** Ask God to give you an understanding of every word you read and help you to learn and obey it.



Read with understanding: If something is hard to understand, ask your parents or servants. You can also look at Holy Bible interpretation books written by the church fathers.

Find the treasures: The Holy Bible is full of treasures that God gives us. Look for a commandment, a teaching, or a promise from God in your reading.



Memorize His words: Have a special notebook and write down a verse to memorize and repeat during the day. Make the Holy Bible your friend.

End with prayer: Just as we started with prayer, we end with prayer so that we can live everything we read. **This gives us true joy.**



“Your word was to me the joy and rejoicing of my heart” (Jeremiah 15:16)



Parable of the Sower

Fill in the blanks and find the answers in the wordsearch.

1. The Lord Jesus Christ used _____ to teach us spiritual messages.
2. The _____ represents the Lord Jesus Christ.
3. The seeds that fell by the wayside were eaten by _____.
4. We should have _____ and be firm in God's word.
5. We read with _____.
6. Seeds that fell on good ground represent the people who hear the word of God and accept it with _____.
7. Those who love to read the Holy Bible, read every day with understanding and _____ it.

I I P D Y O J D H R
S X S T B X B U A C
O L B B T I V E J O
W C V W R Q U F Y I
E M V D H L J C A F
R Z S T O O R B W I
U U P E N J P M L J
B N W V J Q B E J R
G C A W K Q I T U U
P A R A B L E S B F



My Joy Stays with Me When I am with the Lord

Deborah the Judge and Prophetess

Judges 4:1-17

This story of Deborah the judge and prophetess teaches us that by living with our Lord Jesus Christ, we have joy.

After the children of Israel (God's people) left the land of Egypt, they settled in the Promised Land. They began to leave God and worship idols, and this certainly put them in danger. They would lose their peace and joy, and their enemies would enslave them. They would repent and cry to God. He had mercy on them and would send them a judge to save them from slavery. But unfortunately, as soon as the danger went away they would return to their old ways.



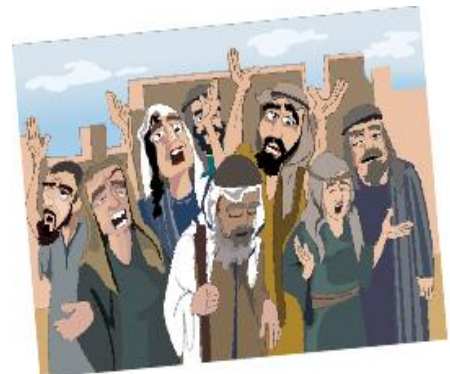
This cycle kept repeating for over 400 years. This is the period of the rule of the judges, when **“everyone did what was right in his own eyes”** (Judges 17:6).

The judge was a person chosen by God to lead the people and save them from slavery. There could be more than one judge at the same time through whom God spoke to the people.

Because the people of Israel were away from God, they became enslaved to the Canaanites and they were living in humiliation.

Jabin, the king of Canaan, had a chief of the army named Sisera (his name means loss of joy).

Sisera was known for his strength and power, and Jabin enslaved the people of Israel for 20 years. They repented their sins and returned to God. They cried out to the Lord to save them from the slavery of Jabin, king of Canaan, and Sisera, the commander of his army.



God sent them a judge to save them, and that judge was Deborah. Our Lord works with all of us, man or woman; each one of us has a role. Deborah played a very important role.

Deborah was the fourth judge of the children of Israel, her name means “a bee”. She used to sit under a palm tree that was known by her name. It was called “the palm of Deborah.”

Since Deborah was living with our Lord and clinging to Him even though the people were lost and far from Him, she was able to live in peace and joy.



She wanted the people to return to God and the people would go to her so that she could rule among them.

When Deborah saw the humiliation of God’s people at the hands of Jabin, she sent to Barak from the tribe of Naphtali. She told him that our Lord commanded him to take ten thousand men from Naphtali and Zebulun and go to Mount Tabor. She told him that God will help him defeat Sisera and his army to deliver the people from slavery.

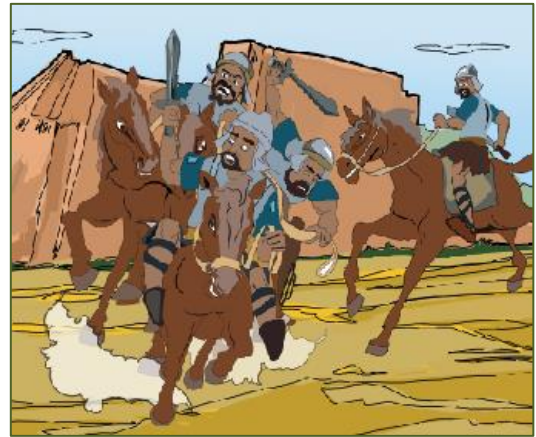
Barak agreed on one condition: that Deborah goes with him. Even though Barak was a strong man, but comparing his army to Sisera’s; his was very small. Sisera’s was very large with many chariots, cavalry, and war machines. If Deborah didn’t go with him, then he wouldn’t go. Deborah agreed but said that the victory will not be his alone, but a woman would share it with him (she was not talking about herself, but another).

Deborah was not afraid of the war but rejoiced because she felt God was supporting them. She said to Barak with all faith, **“Today is the day God gave Sisera into your hand.”** She told him that their victory is because God fights for them. Deborah had great faith because she was close to the Lord. Barak and Deborah went with ten thousand men to fight Sisera and his army.

Sisera prepared his army which numbered 900 chariots of iron. Despite his strength and the small number of those with Barak, God fought for them. God disturbed Sisera and his army who began to flee; they left their chariots and ran on their feet. God sent heavy rain, hail, and snow (Judges 5:20-22), so they lost their strength and were defeated. Sisera also left his chariot and fled on his feet.



Sisera went to find a place to hide. He entered the tent of a woman named Jael and was killed at her hands. Thus the prophecy of Deborah was fulfilled about the end of Sisera being at the hands of a woman, and the promise of our Lord to save his people was fulfilled.



Deborah and Barak sang a song of victory to thank our Lord. They did not forget the Lord.

**We should always remember to thank God and glorify Him
in times of victory and joy.**

**“For our heart shall rejoice in Him,
because we have trusted in His holy name.” (Psalm 33:21)**





Activity

Deborah the Judge and Prophetess

Read the Book of Judges chapters 2-5 and answer the questions.

1. The children of Israel returned and did evil in the sight of the Lord. What was the result of that? (Judges 2:4) _____

2. What did the children of Israel do? (Judges 4:3) _____

3. Who is the woman? (Judges 4:4-5) _____

4. Who is her husband? (Judges 4:4-5) _____

5. What is she doing? (Judges 4:4-5) _____

6. Who is the leader? What did the woman ask him? (Judges 4:6-7)

7. Did he agree or not? What was his only condition? (Judges 4:8-9)

8. What did God do with His people? (Judges 4:13-14)

9. Where did this evil leader escape? Whose tent is this? (Judges 4:11, 4:17)

10. What is this woman singing? (Judges 5) _____



My Joy Shows In My Behavior

St. Cyril the Pillar of Faith

Synaxarion of the 3rd day of the Coptic Month of Epep (July 10)

Learning about Pope Cyril the Pillar of Faith teaches us about a hero who defended the faith and brought joy to everyone.

Pope Cyril the First was born into a family that loved our Lord Jesus Christ very much. His uncle was Pope Theophilus, the 23rd Pope and he took great care of Pope Cyril.

Pope Theophilus sent him to study at the Theological School of Alexandria (the largest center of education at the time). He sent him to the monastery of St. Macarius the Great in the wilderness of Scetis, to become a disciple at the hands of St. Serapion, who was the disciple of St. Anthony.



He stayed there for 5 years learning and studying the Holy Bible. God gave him grace and a great understanding so that he could memorize any book right away.

After he spent time at the monastery, Pope Theophilus ordained him a deacon, then a priest. He entrusted him with preaching, despite his young age, because of his knowledge, understanding, and ability to explain the Holy Bible. He was loved by all: priests, scholars, and congregation.

After the departure of Pope Theophilus,
Pope Cyril was chosen to be the 24th Patriarch.
He shepherded and cared for his people.



Pope Cyril had a sound understanding of theology (the study of God) and refuted the Nestorian heresy.

The Nestorian Heresy:

Nestorius denied the one nature of the Lord Jesus Christ, he instead separated the divinity of the Lord Jesus Christ from His humanity.

This means he believed that when the Lord Jesus Christ performs miracles, He is only God, and when He suffers, feels hungry, thirsty, is crucified, and dies, He is only human. This is incorrect!



Nestorius refused to call the Virgin St. Mary the “Theotokos” (Mother of God). Nestorius began to spread his wrong teachings among the people of Constantinople. They refused his teachings and they refused to change the teachings that they have received from the fathers.

When Pope Cyril heard this, he was upset. He sent letters to all the churches explaining the wrong teachings of Nestorius. He sent Nestorius many letters as well to explain his wrong teaching:



- 1. Through verses of the Holy Bible that confirm the divinity of our Lord Jesus Christ:**

“Great is the mystery of godliness: God was manifested in the flesh” (1 Timothy 3:16), and “Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel” (Matthew 1:23).

- 2. Through the teachings of the church fathers:** The word Theotokos (Mother of God) was used by Pope Athanasius, Pope Theophilus, and all the fathers in their description of the Virgin St. Mary, to prove the validity of the title to Nestorius. **Explaining to him: that our Lord Jesus Christ’s divinity is united with His humanity without mingling, confusion, or alteration (The Confession of the Divine Liturgy).**



He likened it to the unity of fire and iron. When the hot iron is hammered to shape it, you’re hammering the iron and not the fire, although the fire is united with the iron - without mixing. Fire will still retain its nature and iron will retain its nature, like divinity uniting with humanity.



Pope Cyril proclaimed to Nestorius the true Orthodox faith which is:

The one nature of “God Incarnate”: His divinity united with His humanity without mingling, without confusion or alteration.

Divine Nature: Our Lord Jesus Christ is God.

Human Nature: Our Lord Jesus Christ was incarnate (He took a body from St. Mary).

His divinity did not part from His humanity for a single moment nor for a twinkle of an eye. Thus, the Lord Jesus Christ is God and human, meaning He has all human qualities and all the qualities of God.

Nestorius was so stubborn that he rejected the letters of Pope Cyril, but Pope Cyril was patient and kept trying with love. He sent him messengers to try to convince him and explain to him the Orthodox doctrine but he refused to meet them.

After much effort and because of the spread of Nestorius’ false teachings, an Ecumenical Council (Worldwide Council) took place to discuss the heresy. The Council of Ephesus in 431 AD, was attended by 200 Bishops and was led by Pope Cyril of Alexandria.

Council’s decision: Condemned Nestorius and his followers as heretics

**The Church taught us the Introduction to the Orthodox Creed
(We exalt you the Mother of the true Light)
along with other hymns related to St. Mary as the Theotokos.**



Pope Cyril wanted everyone to know the Orthodox faith, so he wrote many writings:

- 1- Holy Bible commentaries
- 2- His letters against the faith of Nestorius
- 3- The Liturgy of St. Cyril

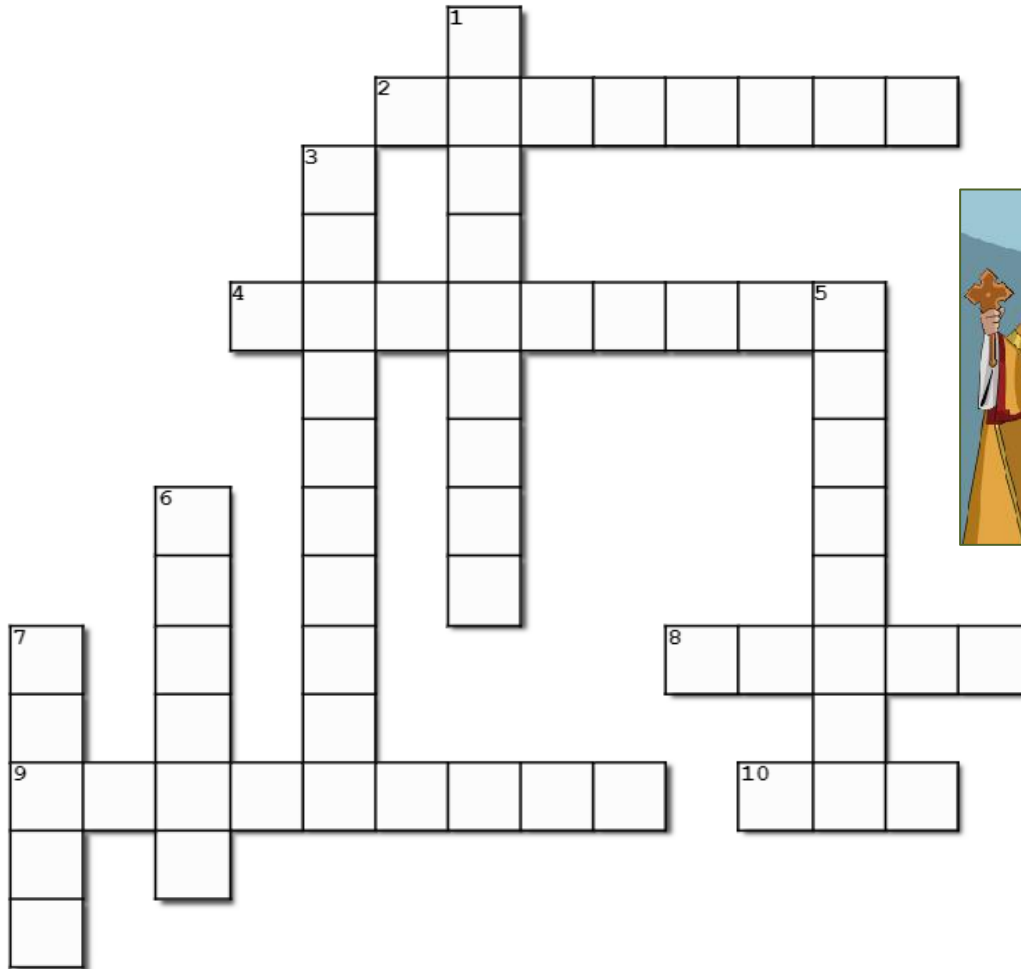
Pope Cyril is given the titles, **“The Lighted Lamp of the Orthodox Church”** and the **“Pillar of Faith”** for his role in defending the faith.

**The church commemorates his departure on the
3rd day of the Coptic month of Epip (July 10).
May his prayers be with us all.**



Pope Cyril

Complete the crossword puzzle.



Down

1. Mother of God
3. St. Cyril's uncle, Pope _____
5. He became his disciple.
6. Our Lord Jesus Christ is God
7. Our Lord Jesus Christ was Incarnate

Across

2. The study of God.
4. He denied the one nature of the Lord Jesus Christ.
8. He is given the title "Pillar of _____"
9. Where the Pope sent him.
10. The _____ nature of "God Incarnate"

Memorization

1. "so that you surely rejoice" (Deuteronomy 16:15)

2. Psalm 125 of the Eleventh Hour of the Agpeya (Vespers)-

When the Lord brought back the captivity of Zion,
we became as those who were comforted.

Then our mouth was filled with joy,
and our tongue with exultation.

Then they shall say among the Gentiles,
"The Lord has done great things among them."

The Lord has done great things for us,
we became joyful.

O Lord, You shall bring back our captivity,
as the streams in the south.

Those who sow in tears shall reap in joy.
They went on and wept as they were carrying their seeds,
but they shall surely come with exultation,
carrying their sheaves.

ALLELUIA.



Coptic



Our Lord spent about 4 years in Egypt as a baby. He spoke to the people in Egypt in their language, which was the Coptic language at that time.

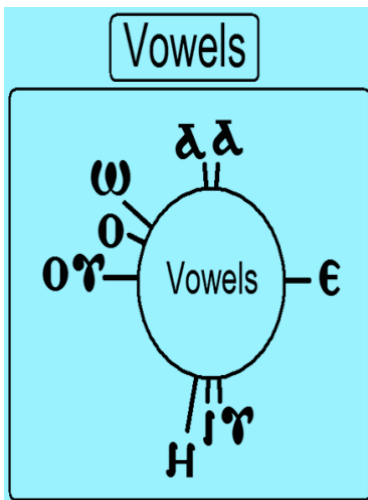
THE COPTIC ALPHABET

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

The Coptic Alphabet has 32 letters

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

Pronunciation



Some Consonants

Н К Т С Ч Р З
n k t s f r z

Practice

ч̄ᾱр	ч̄εр	ч̄ῑр	ч̄ῑ̄р
ч̄ωр	ч̄ο̄̄р	ч̄ηр	ч̄οр
к̄εт	к̄ᾱт	к̄ο̄̄т	р̄εч
р̄ᾱн	з̄ᾱк	з̄ηк	н̄ο̄̄н

Practice

т̄ο̄̄н	с̄ηн	н̄ω	н̄ο
с̄ᾱт	к̄ᾱт	з̄εн	ч̄εт
ч̄ηт	ч̄ᾱт	ч̄ο̄̄	т̄ᾱ
ч̄ῑн	с̄ῑн	н̄ᾱс	р̄ῑс

Practice

ΝΑΡ	ΝΟΥΡ	ΡΟΥΨ	ΡΕΝ
ΖΗΡ	ΡΑϞ	ΡΕϞ	ΡΟΥϞ
ΡΗϞ	ΡΩϞ	ϞΑΤΕϞ	ΝΑΝΕ
ΖΩΡ	ΖΟΥΡ	ϞΟΥ	ϞΟΥϞΟΥ

Jinkim ◌

When placed over a letter, it makes this letter a **separate syllable**.

When placed over a **consonant**, The letter will be pronounced as if there is an “e” before it.

ἦ will be pronounced “en”

ῆ will be pronounced “ef”

When placed over a **vowel**, the vowel will retain its pronunciation but as a separate syllable.

αῖ

θεῶτοκος

ἦτε

ῆου

ρεῦῆχηαι

ἔπισκοπος

ῶου

ночы

hi

ночы пенннв

Hi Sayedna

ночы пеніωт

Hi Abouna

ορχαι



Bye



ορχαι
ξεν πβοιc

Bye
(in the Lord)

ΘΕΝ ΦΡΑΝ ἈΦΙΩΤ	In the Name of the Father
ΝΕῤ ΠΩΗΡΙ	and the Son
ΝΕῤ ΠΙΠΝΕΥΜΑ ΕΘΟΥΑΒ	and the Holy Spirit
ΟΥΝΟΥΤ ἸΟΥΩΤ ἈΜΗΝ	One God Amen

 ἄΩ ΠΕ ΠΕΚΡΑΝ ?	What is your name ?
 ἄΩ ΠΕ ΠΕΡΑΝ ?	What is your name ?
ΠΑΡΑΝ ΠΕ .. My name is	

ΝΑΝΕ ΤΟΥΥΙ	Good morning
ΝΑΝΕ ΡΟΥΖΙ	Good evening
ΝΟΥΡΙ ΕΞΟΥΟΥ	Good day
ΝΟΥΡΙ ΕΧΩΡΖ	Good night

My Family (1)



ΠΑΙΩΤ

My father

ΤΑΜΑΥ

My mother

ΠΑΣΟΝ

My brother

ΤΑΣΩΝΙ

My sister

ἄλλεργιτ The beloved

My Family (2)



ΠΑΥΗΡΙ

My son

ΤΑΥΕΡΙ

My daughter

ΠΑΖΑΙ




My husband




ΤΑΐΣΙΩ

My wife

ՈՍՐԻ	Hi		
ՕՐՃԱԼ	Bye	ՔԱԼՈՒՄ	My Father
ՆԱՆԵ ԿՕՐԻ	Good Morning	ԿԱՄԱԿ	My mother
ՆԱՆԵ ՐՕՐՉԻ	Good Evening	ՔԵՆՆԻՅ	Sayedna
ՈՍՐԻ ԷՋՕՐԿ	Good day	ՔԵՆԻՈՒՄ	Abouna
ՈՍՐԻ ԷՃՕՐՉ	Good night		

ՈՍՐԻ ՔԵՆՆԻՅ ԸՄԵՆՐԻՄ
 ՈՍՐԻ ԿԱՄԱԿ ԸՄԵՆՐԻՄ
 ՕՐՃԱԼ ՔԱԼՈՒՄ ԸՄԵՆՐԻՄ
 ՕՐՃԱԼ ՔԱՉԱԼ ԸՄԵՆՐԻՄ
 ՆԱՆԵ ՐՕՐՉԻ ԿԱՇՈՆԻ ԸՄԵՆՐԻՄ

Indefinite article (a, an)		
 Masculine	oʻr	
 Feminine	orʻ	
 Plural	ʻalʻn	

Definite Article (The)		
 Masculine	πi	ḡ ḡ
 Feminine	†	† ḡ
 Plural	ni	(nen)

Some masculine nouns		
kaʻzi Land	πikaʻzi the land	oʻrkaʻzi a land
ʻyhi Son	ḡʻyhi the son	oʻrʻyhi a son
ʻiʻt Father	ḡʻiʻt the father	oʻriʻt a father

Some feminine nouns		
ʻoni Sister	†ʻoni the sister	oʻrʻoni a sister
ḡe Heaven	†ḡe the heaven	oʻrḡe a heaven
ʻaʻr Mother	ḡʻaʻr the mother	oʻrʻaʻr a mother

Some plural nouns

ΜΑΤΕΡ Mothers	ΝΙΜΑΤΕΡ the mothers	ΣΑΝΜΑΤΕΡ mothers
ΦΗΟΥΙ Heavens	ΝΙΦΗΟΥΙ the heavens	ΣΑΝΦΗΟΥΙ Heavens

Some more masculine words

ΝΟΥΤ God	ΒΟΙΣ Lord
ΠΝΕΥΜΑ Spirit	ΑΓΓΕΛΟΣ Angel
ΩΙΚ Bread	ΩΟΥ Glory
ΧΩΜ Book	ΚΑΨ Pencil

Some more feminine words

ΣΩΝΙ Sister	ΒΩ Tree
ΧΟΥ Power	ΒΑΚΙ City
ΨΕΡΙ Daughter	ΜΕΤΟΥΡΟ Kingdom

Some more plural nouns

ΙΟΥΤ Fathers	ΜΑΤΕΡ Mothers
ΣΩΝΙ Sisters	ΕΝΗΟΥ Brothers
ΨΗΡΙ Sons	ΨΕΡΙ Daughters

ΧΕ ΠΕΝΙΩΤ ΕΤΘΕΝ ΝΙΦΗΟΥΙ
Our Father who art in Heaven

ἀΡΙΤΕΝ ἡμεῖς ἄξιός σε εὐχαριστοῦμεν
Make us worthy to say thankfully

ΧΕ ΠΕΝΙΩΤ ΕΤΘΕΝ ΝΙΦΗΟΥΙ

Our father who art in heaven

μαρεψτοῦβο ἡχε πεκραν

Hallowed be Thy name

μαρεσι ἡχε τεκμετοῦρο

Thy kingdom come

πετεθνακ μαρεψωπι

Thy will be done

ἠφρητ̄ σε τ̄φε ημε θιχεν πικαθι

On earth as it is in heaven

πενωικ ἡτε ρασῑ ημικ̄ ναν ἠφοοῦ

Give us this day our daily bread

οῦοθ̄ χᾱ ημετερον̄ ναν̄ ε̄βολ̄

And forgive us our trespasses

ἡφῆρη† ζωὴν ἡτένω ἐβόλ

As we forgive

ἡνήετε ὅσων ἡτάν ἐρωσ

those who trespass against us

ὅσοθ ἡπερεnten ἐδοτην ἐπιρασμοσ

And lead us not into temptation

ἀλλὰ ναθμεν ἐβόλθα πιπετρωσ

But deliver us from the evil one

δεσ πιχριστοσ Ἰησοσ πενβοισ

In Christ Jesus our Lord

χε θωκ τε

For Thine is

†μετοτρο νεμ †χου νεμ πιωσ

the kingdom, the power and the glory,

ψα ἐνεθ ἀμην

forever, Amen



Hymns & Rituals



ἮΝ ΦΡΑΝ

Rites: The hymn ἮΝ ΦΡΑΝ is chanted at the end of the Venerations for the Saints. We start and end all Venerations for saints with a glorification for God, the Holy Trinity: The Father, the Son and the Holy Spirit. In this hymn, we can say a “worthy” for the saints that we are venerating. We use the word ΔΞΙΑ for female saints and ΔΞΙΟC for male saints.

In the name of the Father, and the Son,
and the Holy Spirit,
the Holy and co-essential Trinity.

ἮΝ ΦΡΑΝ ὙΦΙΩΤ ΝΕΥ ΠΩΗΡΙ
ΝΕΥ ΠΙΠΝΕΥΜΑ ΕΘΟΥΑΒ
ΨΤΡΙΑC ΕΘΟΥΑΒ ΝΟΜΟΥCΙΟC.

Worthy, worthy, worthy is
Saint Mary the Virgin.

ΔΞΙΑ ΔΞΙΑ ΔΞΙΑ
ΤΑΞΙΑ ΜΑΡΙΑ ΤΠΑΡΘΕΝΟC.





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