

**Grade 7-8**

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## **HIS HOLINESS POPE TAWADROS II**



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



# We Are More Than Conquerors Through Him Who Loved Us

Table of Contents	Page
St. Mark Festival Anthem – We Are More Than Conquerors	2
“Yet in all these things we are more than conquerors...”	3
The Sacrifices of the Levitical law	7
Golden Words – The 7 Words on the Cross	10
Rites of the Procession of the Cross – 12 Stops	14
St. Shenouda the Archimandrite	17
Building Healthy Boundaries	19
Memorization	22
Coptic	24
Hymns & Rituals	30

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to find the material for the festival and  
for guidelines and information on the tests



# We Are More Than Conquerors Through Him Who Loved Us

## St. Mark Festival 2026 Anthem

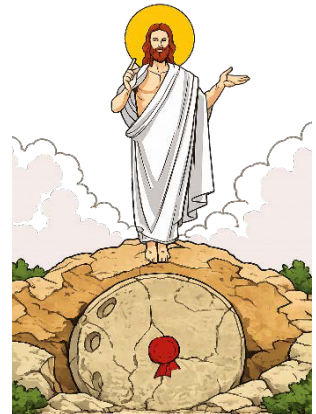
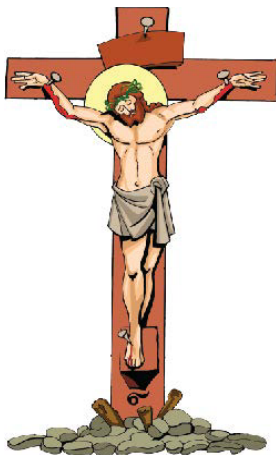
(The Cross is our salvation, a harbor in the raging sea  
The sign of love that reconciled heaven and earth eternally) x2

God showed His justice and grace  
And gave us His victory  
In the middle of the storm,  
The Cross lets us live peacefully

(The Cross is a doctrine of our Church  
Passed down through her history  
In her prayers and her rites  
On the Cross God showed His mercy) x2

Through it prophecies were fulfilled  
God loved us endlessly  
He redeemed us on the Cross  
Now we live eternally

("We are more than conquerors  
through Him who loved us") x2



# “Yet in all these things we are more than conquerors through Him who loved us.” (Romans 8:37)

Our Coptic Orthodox Church holds the Holy Cross in high esteem. Christianity and the Cross are inseparable. The Cross derives its power and dignity from our Lord Jesus Christ, who was crucified upon it. When we speak about the Cross, we are ultimately referring to the death of our Lord Jesus Christ, salvation, redemption, and the Resurrection.



Christianity was founded on the Cross and the Crucified. The Cross has 2 aspects:

1. **Joy:** In salvation, the Resurrection of Christ, and His victory over death for our sake.
2. **Suffering:** Endurance of hardships and sacrifice.

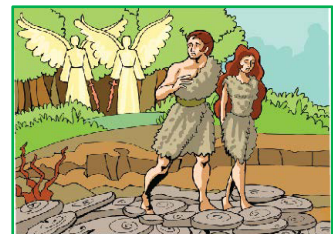
Thus, the Christian lives and experiences both.

“Looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.” (Hebrews 12:2)

## 1. The History of the Cross

Our Lord Jesus Christ’s death on the Cross was not incidental or by chance. From the very beginning, the Cross existed in the mind and plan of God, who in His foreknowledge knew that He would become incarnate in the fullness of time for our salvation. Through the Cross, God perfectly revealed His justice, love, and mercy, accomplishing salvation for Adam and all humanity. Thus, over the ages, God was preparing our minds for His act of redemption through His death on the Cross.

Even before humanity fully experienced the consequences of the fall, God gave the promise of redemption: “**And I will put enmity between you [the serpent representing Satan] and the woman, and between your seed and her Seed [our Lord Jesus Christ]; He shall bruise your head, and you shall bruise His heel.**” (Genesis 3:15).



Throughout the Old Testament, God prepared humanity for this saving work through prophecies, symbolic persons (types of Christ such as Abel, Melchizedek, Jacob, Joseph, Moses, Joshua, Job, and Jonah), and symbols (such as the Old Testament offerings).



In the fullness of time, our Lord Jesus Christ became incarnate and endured suffering for our sake, attaining salvation and redemption for humanity through His death on the Cross.

The sacrifice on the Cross does not need to be repeated; it is unlimited in power and sufficient for all humanity until the end of time. “**By that will we have been sanctified through the offering of the body of Jesus Christ once for all.**” (Hebrews 10:10).



## 2. The Cross in the Doctrine of the Church

When God commanded Adam and Eve not to eat from the tree of the knowledge of good and evil, they disobeyed and ate, thus falling into sin. They became deserving of death, for **“the wages of sin is death” (Romans 6:23)**. As a result:

1. Adam and Eve fell under the sentence of death
2. Their nature became corrupt
3. Humanity, as a whole, inherited the original sin and the corruption of its nature

Our God is merciful and just. In His mercy and love for Adam, He could not allow him to die. In His justice, He could not simply forgive Adam. **“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 2:17)**. Even if Adam and Eve were forgiven, what of their corrupted nature? This nature would continue to produce sin, and Adam would fall again into death.

Thus, we needed redemption, for humanity had fallen under the sentence of death and corruption because of sin. In His justice and mercy, God accomplished salvation through our Lord Jesus Christ, who entered death on our behalf to defeat it and grant us life.

### **Characteristics of the Savior:**

1. **He must be human** – It is man who sinned.
2. **He must be able to die** – The wages of sin is death.
3. **He must be unlimited** – Adam’s sin is unlimited, as it is directed against the infinite God.
4. **He must be without sin**

The only One in whom all these qualifications could be fulfilled is God incarnate - our Lord Jesus Christ.

Through His Resurrection, He gave us eternal life and renewed our corrupted nature.

## 3. The Cross for our Salvation: Why did God choose the Cross specifically to save us?

### 1. To remove the curse from us

**“Cursed is the ground for your sake; In toil you shall eat of it. All the days of your life. Both thorns and thistles it shall bring forth for you, and you shall eat the herb of the field. In the sweat of your face you shall eat bread Till you return to the ground, For out of it you were taken; For dust you are, And to dust you shall return.” (Genesis 3: 17-19)**

Historically, crucifixion was considered a method of death that was cursed in its nature.

**“For he who is hanged is accursed of God.” (Deuteronomy 21:23)**

Therefore, God willed to be crucified instead of us, to carry the curse on our behalf. Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, **“Cursed is everyone who hangs on a tree”**) (Galatians 3:13)

### 2. To bear the sentence of death on our behalf

Four types of death:

1. **Physical death** – corruption entered human nature.
2. **Spiritual death** – separation from God.
3. **Moral (relational) death** – as we were brought down from the glory of fellowship with God in the Garden of Eden and were driven out to a land of misery and humiliation.
4. **Eternal death** – eternal destruction in hell.

### **3. To shed His blood for us**

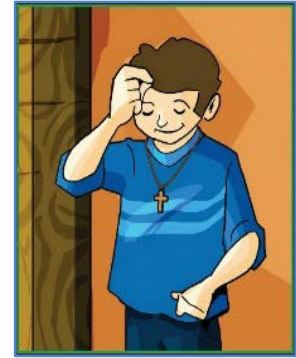
**“Without shedding of blood there is no remission.” (Hebrews 9:22)** The Cross involved the shedding of Christ’s blood from His head (crowned with thorns), from His body (due to the scourging), from His side (pierced with a spear), and from His hands and feet pierced with nails.



### **4. Making the Sign of the Cross**

When we make the sign of the Cross, we do so in the name of the Father, the Son, and the Holy Spirit - one God. Amen. In this, we declare:

1. **The doctrine of the Holy Trinity:** 3 Hypostases, 1 God.
2. **The doctrine of the incarnation and redemption:** In signing the Cross using our first 3 fingers from our forehead to our chest (God the Son coming from heaven and being born of St. Mary) and from our left to our right shoulder (being transferred from darkness to light through the work of salvation).
3. **God’s love for us, as He died for our sake on the Cross:** **“Who for the joy that was set before Him endured the cross” (Hebrews 12:2)**
4. **Recall our sins which Christ carried on the Cross:** **“Who Himself bore our sins in His own body on the tree” (1 Peter 2:24)**
5. **Our belonging to Him who was Crucified for us:** We openly confess our faith- boasting in the Cross of our Lord Jesus Christ. **“God forbid that I should boast except in the cross of our Lord Jesus Christ” (Galatians 6:14)**
6. **Our faith in the spiritual blessings of the new covenant through the cross of our Savior:** **“For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God” (1 Corinthians 1:18)**



### **5. The Cross in the Rites of the Church**

The cross is always used throughout the Church rites. We begin every prayer with the sign of the cross, and it is used in all the sacraments and liturgical prayers. In the Church's architecture, the cross is one of the 3 shapes used, and crosses are placed on the church domes. We also wear a cross around our necks, sign it with our hands, and make the sign of the cross over our food and drink for God’s blessing. It is also a source of blessing in the hands of the clergy.

**Feasts of the Cross:** The Church celebrates 2 feasts of the Cross, in addition to its focus on the Cross during Holy Week.

1. **On Thout 17 (September 27):** Consecration of the Church of the Resurrection in Jerusalem.
2. **On Paremhotep 10 (March 19):** Discovery of the Holy Cross by St. Queen Helen in 326 AD.

In the Feast of the Cross doxology, we proclaim our faith in the Cross as a sign of redemption and reconciliation with God.

**“Hail to you, O Cross, the weapon of victory...  
Hail to you, O Cross, the sign of salvation.”**



## 6. Blessings of the Cross

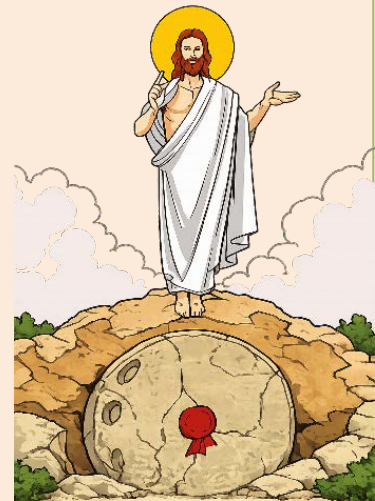
1. **Forgiveness:** **“Without shedding of blood there is no remission.” (Hebrews 9:22).**  
Through the Lord Jesus Christ’s sacrifice on the Cross, our sins are forgiven.
2. **Purification:** **“The blood of Jesus Christ His Son cleanses us from all sin.” (1 John 1:7).**  
Through the Cross, our past sins are forgiven, and our current hearts are purified.
3. **Sanctification:** That is, consecration, dedication, and setting the person apart.  
**“You are the temple of God, and the Spirit of God dwells in you” (1 Corinthians 3:16).**  
God dwells within us and sanctifies us from the inside.
4. **Abiding in Him:** **“He who eats My flesh and drinks My blood abides in Me” (John 6:56).**  
Abiding in the Lord Jesus Christ provides us with spiritual stability and growth.  
We gain strength to overcome sin.
5. **Eternal Life:** **“Whoever eats My flesh and drinks My blood has eternal life” (John 6:54)**

The Cross of the Lord Jesus Christ brought salvation and victory for humanity.

Through the Cross, Christ opened Paradise again, defeated Satan and the power of death, and granted believers eternal life through union with Him.

Christ’s suffering was not weakness, but the means by which He conquered evil and freed humanity.

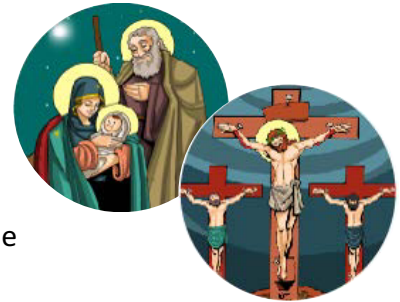
We, as Christians, ought to live spiritually crucified lives by rejecting sinful desires and remaining faithful to God.



# The Sacrifices of the Levitical Law

The Cross was not merely a momentary concept that arose solely at the moment of the crucifixion; rather, it existed in the mind of God from all eternity. And when the fullness of time arrived—marked by the Incarnation of the Son, the Word—the concept of redemption was fully revealed upon the Cross through the crucifixion of our Good Savior.

The events of the Crucifixion and Redemption took place after many ages during which the human mind was prepared to receive God Incarnate—born of the Virgin Mary—and to comprehend the meaning of redemption. Throughout these ages, dating back to the Old Testament, there existed numerous signs and symbols pointing to the Cross and the Redemption.



**The Old Testament sacrifices are considered among the most significant symbols** pointing to the events of the Crucifixion and Redemption.

The Sacrifices are specifically addressed in the Book of Leviticus, as it is here that God expounds upon the laws pertaining to the priests and the Levites; indeed, the Jewish people refer to this book as the "**Law of the Priests.**" It constitutes the **third book** of the Torah—or the Law— (the Five Books of Moses)

## Who are the Levites?

The Levites are the descendants of the Tribe of Levi, the son of Jacob, whom God designated to administer the priestly laws; indeed, the priesthood of the Old Covenant came to be known as the Levitical Priesthood

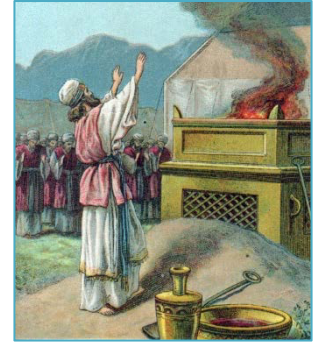
## The Book of Leviticus

- It is one of the **five books of Moses**, known collectively as the **Torah** or the Law
- The author is the **Prophet Moses**
- It is the book that sets forth all the rites and rituals pertaining to the priesthood and the offerings of the people, as well as the rituals that the people must observe in their worship of God
- The first seven chapters of the Book of Leviticus expand in detail the laws and rites of the sacrifices
- The entire Book of Leviticus points powerfully to the Person of the Lord Jesus Christ— to Him be the glory—and to His sacrifice: that singular, continuous, and enduring sacrifice offered for the redemption of the human race
- Thus, every sacrifice, offering, or ritual practice within this book symbolizes our Lord Jesus Christ and His propitiatory sacrifice

## The idea behind the sacrifices

The concept of the sacrifice revolves around **an innocent animal dying on behalf of a guilty human**. Thus, when the guilty individual approaches the entrance of the Tabernacle of Meeting, bringing with him the sacrifice—the animal—he experiences the following:

1. He recognizes and acknowledges his sin
2. His acknowledgment that, because of his sin, he deserves death: **"For the wages of sin is death" (Romans 6:23)**
3. He grieved the heart of God
4. His Acknowledgment of the Principle of Redemption: The individual presenting the sacrifice places his hand upon its head and confesses his sins; thereby, the sins are transferred onto the sacrifice
  - In other words, an innocent soul redeems another soul that deserves death—for **"without the shedding of blood there is no remission" (Hebrews 9:22)**
  - Thus, the innocent soul bears the sin and is consequently regarded as the **sin-bearer**, serving as a foreshadowing of the Lord Jesus Christ, **"who Himself bore our sins in His own body on the tree" (1 Peter 2:24)**



## The goal of offering the sacrifices includes three aspects:

1. Atonement for sin
2. Purification from all impurity
3. Obtaining forgiveness

The Sacrifices and Offerings in the Book of Leviticus			
#	Sacrifice	Reference	Symbolism
1	<b>Burnt</b>	Leviticus 1	Obedience of the Son
2	<b>Grain</b>	Leviticus 2	Incarnation of the Son
3	<b>Peace</b>	Leviticus 3	Thanksgiving offering
4	<b>Sin</b>	Leviticus 4 & 7	Bearing our sins
5	<b>Trespass</b>	Leviticus 5 & 7	Sins directed towards God

## Rites of offering the sacrifices

- Presenting it at the door of the Tabernacle of Meeting
- Laying of hands on the sacrifices' head
- Preparing for the offering
- The slaughtering
- Sprinkling of blood
- Burning of the sacrifice
  - All or some depending on the type of Sacrifice

## Animals used for the sacrifices

### Herd animals (large livestock)

- Bulls (young bulls/oxen)
- Cows/oxen



### Flock animals (small livestock)

- Sheep
- Goats



### Birds

- Turtledoves
- Young pigeons (doves) -  
(for those who could not afford livestock)



## General rules for the Offerings

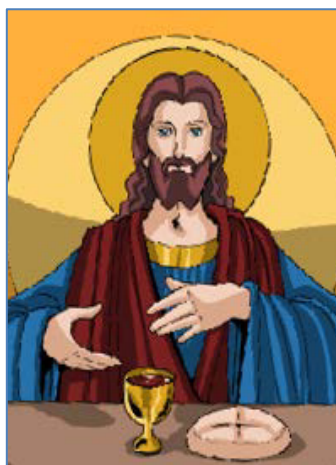
- All sacrifices are offered to the Lord at the entrance door of the Tabernacle of Meeting
  - Signifying that without blood, there is no entry into the Holy Places
- The priest first sprinkles the blood of the sacrifice all around the Altar of Burnt Offering, upon the wall of the altar, and at its base
  - Signifying that the worship to which it points is founded upon blood
- The blood and fat of sacrifices must not be eaten
  - They belong to the Lord

### IMPORTANT NOTE

The daily shedding of blood demonstrates its futility, **"For it is not possible that the blood of bulls and goats could take away sins" (Hebrews 10:4)**, and necessitates a Living Sacrifice offered **once for all**, which is the sacrifice of Christ **"Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption" (Hebrews 9:12)**.

There is no drawing near to God, acceptance of worship, or entry into the Holy Place except through reconciliation by blood, the sacrifice, offered by the priest himself.

There is no entry to the bosom of the Father, nor eternal rest, except through the blood of our Lord Jesus Christ: **"The blood of Jesus Christ His Son cleanses us from all sin" (1 John 1:7)**.



# Golden Words: The 7 Words on the Cross

The crucifixion of our Lord Jesus Christ is considered the foundational and central event in Christianity, representing the pinnacle of God's plan for humanity's salvation. Despite the pain of the Cross and His suffering, the Lord Jesus Christ spoke seven phrases, known as the "Seven Words," which were recorded in the four Gospels. These words were characterized by giving. While on the Cross—in a state of weakness, pain, and humiliation—He was still giving.



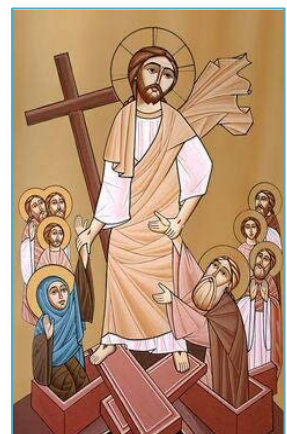
## He gave:

1. **To His crucifiers:** forgiveness.
2. **To the right-hand thief:** Paradise.
3. **To the Virgin Mary:** a spiritual son, care, and concern.
4. **To St. John the Beloved:** a spiritual mother, and he received the blessing of the Holy Virgin in his home.
5. **To the Father:** the fulfillment of redemption and reconciliation for humanity.
6. **To humanity:** atonement and redemption.
7. **To us:** assurance that He had accomplished the work of salvation.

He gave to everyone. He who had given no one anything except goodness bore our sins in His body on the Cross, but He was offered nothing but bitterness and vinegar. He descended from His throne for our sake and took **"the form of a bondservant, and coming in the likeness of men"** (Philippians 2:7). Although He spoke little during the trials, torture, and mockery, and silence often prevailed over Him, He spoke when it was time to speak—for our sake, for our benefit, and for our salvation. Each word carried a sign, a purpose, and a meaning.

## The seven words indicate:

1. **He is a Priest:** interceding for those who crucified Him.
2. **He is a King:** granting the right-hand thief a share in His kingdom.
3. **He is a Shepherd:** caring for His Church.
4. **He is a Teacher:** proving that He is the awaited Messiah foretold by the prophets.
5. **He is the Lord** who pays the price of redemption.
6. The declaration of **joy** through accomplishing redemption.
7. He declared His **victory** and the **defeat of Satan**.



## The Seven Words of Christ on the Cross

### 1. “Father, forgive them, for they do not know what they do.” (Luke 23:34)

The Lord Jesus Christ displayed unlimited love, mercy, and forgiveness. Despite the cruelty, injustice, and oppression He endured, though He was innocent, the Lord Jesus offered forgiveness to His crucifiers. His death was meant to reconcile sinful humanity with the Holy God.

In forgiving His crucifiers, the Lord Jesus Christ gave us a practical example to carry out His commandments. He had previously said: **“Love your enemies, do good to those who hate you, bless those who curse you, and pray for those who spitefully use you” (Luke 6:27–28)**. He prayed for His crucifiers while hanging on the Cross and in the depths of pain, asking forgiveness and mercy for them. This prayer extends in its effect to every sinner who desires repentance, not only those present during Christ’s crucifixion.

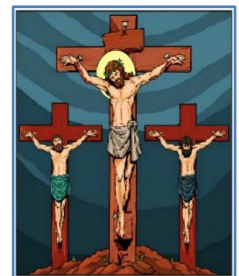
The Lord Jesus Christ has forgiven us so that we, too, may forgive others and enjoy the blessing of forgiveness. As we say in the Lord’s prayer, **“Forgive us our trespasses, as we forgive those who trespass against us...”**

Our Lord Jesus Christ offered salvation to the whole world, but those who benefit from this gift of grace are those who accept it, offer repentance and receive the Sacraments; who follow the Lord and are filled with the Holy Spirit. A great example is St. Longinus, who pierced the side of Christ with a spear during the crucifixion, and who later believed in Christ. St. Paul is another example of one who persecuted the church until Christ appeared to him.

### 2. “Today you will be with Me in Paradise.” (Luke 23:43)

Our Lord Jesus Christ said this to the right-hand thief when he confessed his faith in Him.

Trust that God hears your cry in the hour of distress and gives you more than you ask. He is the Savior and Lord, capable of granting eternal life to those who believe in Him, regardless of their sins or past circumstances. He came to seek and save that which was lost, and He is still ready even now to bring to perfection everyone who comes to Him in faith and repentance.



The Church has become accustomed to calling the repentant thief “the right-hand thief.” Through his repentance and faith in the Lord Jesus Christ, he was placed among the sheep on the right hand and left the place of the other thief who was mocking (Matthew 25:33).

The right-hand thief was the only one who defended the Lord Jesus Christ while the disciples fled. Therefore, we should never despise anyone, for it is possible that they may enter Paradise before us.

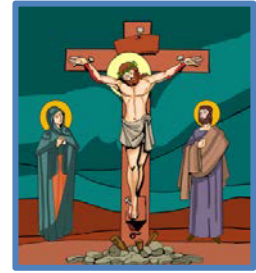
With one short but focused phrase, the thief obtained everything. He became an example of the power of repentance and the forgiveness and mercy of the Lord Jesus Christ. His prayer became a source of meditation, and the whole Church repeats his prayer: **“Remember me, O Lord, when You come into Your kingdom.”**

This thief truly deserved the kingdom because what he did was remarkable:

- He confessed the Lord Jesus Christ as Lord, saying: **“Lord, remember me.”**
- He confessed Him as King, saying: **“When You come into Your kingdom.”**
- He confessed Him as Savior capable of taking him to Paradise.

### 3. “Woman, behold your son!’ Then He said to the disciple, ‘Behold your mother!’” (John 19:26-27)

Our Lord Jesus Christ cares for everyone. It is natural for a person in pain to become the focus of others’ attention. But the Lord Jesus Christ, in His pain, was concerned with others. The Lord Jesus Christ cared for the Holy Virgin Mary, who was deeply grieved, and in His care for her, He taught us to:



1. Speak with St. Mary, the Theotokos, and seek her intercession
2. Properly comfort the sorrowful and those in mourning
3. Do not neglect our own family and relatives in our focus on serving the Lord and our greater family (the Church). **“But if anyone does not provide for his own, and especially for those of his household, he has denied the faith and is worse than an unbeliever.” (1 Timothy 5:8)**
4. Understand the spiritual sonship and the honor of the Holy Virgin for our fathers, the apostles.
5. Be a community and have a strong relationship with the Body of Christ (the Church). We learn here the importance of caring for one another with special love as members of one spiritual family whose head is the Lord Jesus Christ.

The Lord Jesus Christ entrusted His mother to His beloved disciple St. John, making her a mother to the apostles, to all believers, and to everyone who believes in the Lord Jesus Christ, besides being the Virgin Mother of God (Theotokos).

### 4. “My God, My God, why have You forsaken Me?” (Matthew 27:46; Mark 15:34)

In His pain for the sake of our salvation, our Lord Jesus Christ was praying on the Cross: **“My God, My God, why have You forsaken Me?”** as written in Psalm 22.



This statement does **not** mean a separation of the divine nature of the Lord Jesus Christ from His human nature. **“Truly, I believe that His divinity parted not from His humanity for a single moment, nor a twinkling of an eye.”** – (Confession in the Divine Liturgy)

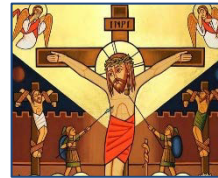
It also does not mean that the Father forsook the Son. Rather, it means that the Father permitted Him to suffer and to bear the consequences of sin on our behalf.

Our Lord Jesus Christ willingly accepted suffering for our salvation. By truly suffering in the flesh, our Lord Jesus Christ accomplished redemption, defeated death, and granted us life.

His loud cry proclaimed His triumph, for through death He defeated death. This victorious cry shook the devil and overthrew his kingdom.

## 5. "I thirst." (John 19:28)

**Spiritually:** He thirsted for the salvation of humanity, just as He said to the Samaritan woman, "Give Me a drink." He did not mean ordinary water, but rather He thirsted for the salvation of the Samaritan woman and her people.



**Physically:** He was thirsty, and He already knew they would give Him vinegar mixed with gall. He wanted this so that the prophecies concerning Him would be fulfilled: **"And for My thirst they gave Me vinegar to drink" (Psalm 69:21).**

## 6. "It is finished." (John 19:30)

The Lord Jesus Christ announced the completion of His mission of salvation for humanity through His atoning death on the Cross. Divine justice was fulfilled, and the Lord Jesus achieved complete victory and granted the gift of eternal life to everyone who believes in Him. The prophecies were fulfilled as His redemptive work was complete.

1. He reconciled heaven and earth
2. He completed the work of salvation for all, and the seed of the woman (the Lord Jesus Christ) crushed the serpent's head upon the wood of the Cross (Genesis 3:15).

The phrase **"It is finished"** is a cry of joy and victory. The Lord, who was able to purchase us at a price, established His spiritual kingdom and destroyed the kingdom of Satan, who had been called **"the ruler of this world" (John 12:31).**

## 7. "Father, into Your hands I commit My spirit." (Luke 23:46)

The Lord Jesus Christ died in the flesh. He took our place, we who deserved death. Yet on the third day, He rose victorious over death, and through His resurrection, He gave us the hope of resurrection.

**"Into Your hands I commit My spirit" (Luke 23:46)** means that He places His spirit in the hands of the Father and not in the hand of another (the evil one), for **"the ruler of this world is coming, and he has nothing in Me" (John 14:30).** He gave up His spirit by His authority and willingly surrendered His spirit by His own will. **"I have power to lay it down, and I have power to take it again" (John 10:18).**

The seven words of our Lord Jesus Christ on the Cross reveal the immeasurable depth of His divine love, mercy, and redeeming sacrifice. In each saying, the Lord manifested forgiveness, hope, compassion, victory, and salvation, transforming the Cross from an instrument of shame and suffering into the throne of redemption and the source of eternal life.



These final sayings were not merely words spoken in pain, but living commandments and promises that continue to guide the life of every Christian in repentance, faith, and love.

# Rites of the Procession of the Cross - 12 Steps

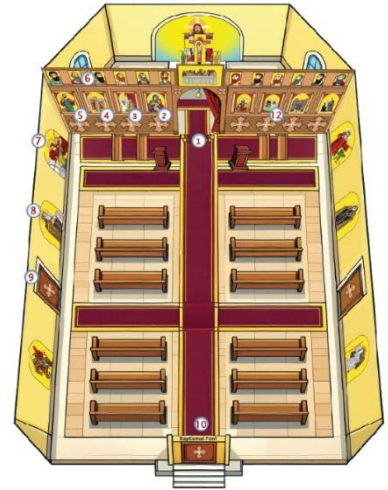
Our Coptic Orthodox Church honors the Cross because it is the means by which heaven and earth were reconciled, as it was the way by which our Lord Jesus Christ died for us to restore humanity and deliver us from the captivity of the enemy (Satan).

We celebrate the Cross with a procession 3 times annually: during the 2 feasts of the Cross (celebrated on Thout 17 (September 27) and Paremhotep 10 (March 19)) and Palm Sunday. During this procession, the deacon carries the Holy Cross, decorated with flowers, while the chorus of deacons follows, processing around the church, and the priests offer incense.

## Rites of the Procession

The procession begins by processing inside the altar. Following that, the priests and deacons stand before the sanctuary door - this is the first stop in the procession. The Procession consists of 12 Stations, further divided into 3 main categories: "The Story of Salvation & Servants of the Salvation", "Icons of Salvation", and "The Sanctuary of the Church". At each stop, a psalm is chanted, followed by the Gospel, and finally the Gospel Response with an additional verse for the Cross.

**"Through His Cross, and His holy Resurrection,  
He restored man once again to the Paradise."**



The Gospel readings speak of the saint of the icon, the theme/story of the icon, or of the Kingdom of the new Covenant, which the Lord Jesus Christ established through His salvation in His death on the Cross and His Resurrection.

## The 12 Stations

### **Group 1: The Story of Salvation & Servants of Salvation**

*This group focuses on God, the Father, St. Mary, and the Archangels*

#### **1. Before the Main Sanctuary**

- Psalm 104: 4; 138: 1-2 → **"Who makes His angels spirits, His ministers a flame of fire... I will worship toward Your holy temple."**
- Gospel from John 1: 43-51 → **"...You shall see heaven open, and the angels of God ascending and descending upon the Son of Man." (V.51)**
- Heaven could not be opened except through the Cross and the Crucified One. The Sanctuary symbolizes heaven, and its door is the gate of heaven. Thus, at the main sanctuary, the Church teaches us that the Cross is the key to the gate of heaven.

#### **2. Before the Icon of St. Mary the Mother of God**

- Psalm 87: 3, 5, 7 → **"...And the Most High Himself shall establish her forever."**
- Gospel from Luke 1: 38-56 → The Visitation of St. Mary to St. Elizabeth
- St. Mary the Theotokos has a prominent role in the story of salvation. Additionally, she endured the cross of submission and obedience.



### 3. Before the Icon of Archangel Gabriel

- Psalm 34: 7-8 → **“The angel of the Lord encamps all around those who fear Him, and delivers them...”**
- Gospel from Luke 1: 26-38 → The Annunciation of Archangel Gabriel to St. Mary
- Archangel Gabriel brought the good news to St. Mary regarding the incarnation of our Lord Jesus Christ for our salvation through death on the Cross.



### 4. Before the Icon of Archangel Michael

- Psalm 103: 20-21 → **“Bless the Lord, you His angels, who excel in strength, who do His word, heeding the voice of His word...”**
- Gospel from Matthew 13: 44-52 → Parables concerning the kingdom of heaven. He who carries the cross and leaves behind the temptations and desires of this world to gain the heavenly reward and treasure is like the man who sold all he had to obtain the treasure hidden in the field (V.44).
- Archangel Michael proclaimed the holy Resurrection of the Lord when the stone was rolled away from the tomb.



### Group 2: Icons of Salvation

*This group focuses on **martyrs** (St. Mark, the apostles, St. George the Prince of Martyrs), and **saints** (St. Anthony). **“And they overcame him by the blood of the Lamb and by the word of their testimony, and they did not love their lives to the death.” (Revelation 12: 11).***

### 5. Before the Icon of St. Mark

- Psalm 68: 1-12 → **“The Lord gave the word; Great was the company of those who proclaimed it...”**
- Gospel from Luke 10: 1-12 → Appointing and sending the 70 apostles.
- Those who carried the cross of the service with its hardships. St. Mark, the evangelist, is an example of those who carried the cross of the ministry to deliver the gospel of salvation to us.



### 6. Before the Icon of the Apostles

- Psalm 19: 3-4 → **“There is no speech nor language where their voice is not heard. Their line has gone out through all the earth, and their words to the end of the world.”**
- Gospel from Matthew 10: 1-8 → **“And as you go, preach, saying ‘The kingdom of heaven is at hand.’” (V.7)**
- Our fathers the apostles carried the cross of preaching to witness to our Lord Jesus Christ and through their message of salvation, many believed throughout the whole world.



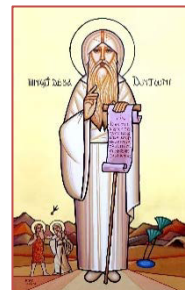
### 7. Before the Icon of Any Martyr (typically St. George or St. Mina)

- Psalm 97: 11-12 → **“Light is sown for the righteous, and gladness for the upright in heart...”**
- Gospel from Luke 21: 12-19 → **“But before all these things, they will lay their hands on you and persecute you, delivering you up to the synagogues and prison...and they will put some of you to death.”**
- At this station, the Cross represents sacrifice, endurance, suffering, and persecution for the sake of Christ. The martyrs carried this cross faithfully and unto death.



## 8. Before the Icon of Any Saint (typically St. Anthony)

- Psalm 68: 35, 3 → **“The God of Israel is He who gives strength and power to His people.”**
- Gospel from Matthew 16: 24-28 → **“If anyone desires to come after Me, let him deny himself, and take up his cross, and follow Me... For what profit is it to a man if he gains the whole world, and loses his own soul?...”**
- As St. Anthony, he who takes up the cross of self-denial, ascetic struggle, and sacrifice of worldly desires, gains his soul.



## Group 3: Concerning the Church

*The holy Church is the means of salvation. Therefore, in the church, we see many symbols and means connected to salvation. These stations focus on how the Church guides believers into salvation through her sacraments, worship, and holy life.*

## 9. Before the Northern Door

- Psalm 84: 1-2 → **“How lovely is Your tabernacle, O Lord of hosts!”**
- Gospel from Luke 13: 22-30 → **“Strive to enter through the narrow gate...”** (V. 24)
- At the church door we remember that the Cross is the narrow gate. If we desire to enter the Kingdom, we must enter through it. Spiritually, this means accepting the way of repentance, struggle, self-denial, and carrying the cross.



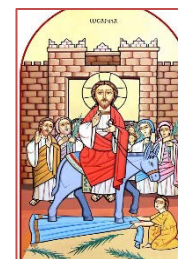
## 10. Before the Immersion Font (The Baptismal Room)

- Psalm 29: 3-4 → **“The voice of the Lord is over the waters...”**
- Gospel from Matthew 3: 13-17 → The baptism of our Lord Jesus Christ by St. John the Baptist
- Through baptism, we die and rise with Christ, are cleansed from sin, and put on the new man, through the work of salvation accomplished by the Cross.



## 11. Before the Southern Door

- Psalm 118: 19-20 → **“Open to me the gates of righteousness; I will go through them, and I will praise the Lord. This is the gate of the Lord, through which the righteous shall enter.”**
- Gospel from Matthew 21: 1-11 → Our Lord Jesus Christ’s entry into Jerusalem on Palm Sunday
- The Cross here is seen as the royal procession and throne of the King. Through the Cross, Christ opens for us the gates of righteousness so that the faithful may enter into the heavenly Jerusalem and the eternal Kingdom.



## 12. Before the Icon of St. John the Baptist

- Psalm 52: 8-9 → **“But I am like a green olive tree in the house of God...”**
- Gospel from Luke 7: 28-35 → **“there is not a greater prophet than John the Baptist...”**
- We are called to prepare the way of the Lord in our hearts. St. John’s life points toward the Cross through self-denial, repentance, and witnessing to Christ, the Lamb of God who takes away the sin of the world.



**Through the stations of the procession of the Cross, the Church presents to us the meaning of the Cross, how its witnesses (the martyrs) carried it, and how they (the saints) were sanctified through it. Thus, our attention is directed toward the Cross and salvation.**

# St. Shenouda the Archimandrite

## The Journey of the Archimandrite

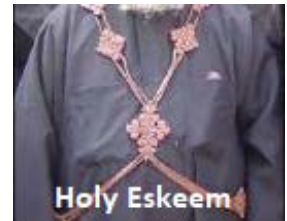
### St. Shenouda's Early Life:

St. Shenouda was born in 333 A.D. in a village in Akhmeem, Egypt. His parents were righteous people and raised him in the fear of God and love of the Church. He was very righteous, dedicated to the Church and the readings of the Holy Bible. When St. Shenouda grew up, his father entrusted him with the care of the sheep. He tended to the sheep, gave his food to the shepherds, and spent his day fasting.

His uncle, St. Pigol, was the abbot of a monastery. His father took St. Shenouda to be blessed by his uncle and visit the blessed monastery. When St. Pigol saw him, he placed St. Shenouda's hands on his own head and said, "**You bless me, my child, for you will be a father for many people.**" From that moment, it was known what St. Shenouda's future would be. Many fathers in the monastery saw the hands of this young man illuminating while he was praying.

### St. Shenouda's Monastic Life:

He stayed in the monastery from a young age until he was ordained a monk. His uncle dressed him in the Holy Eskeem (a string of plaited leather with crosses) and knew in his heart that he would be a father for many people.



He was later entrusted with the training of the new monks. Around 383 A.D., he was chosen by his fellow monks to succeed his uncle as the abbot of the monastery. One day, the monks heard a voice from heaven saying, "**Shenouda has become the Archimandrite**". He dedicated himself to worship and intense asceticism.

He is known to be one of the most effective monks to practice communal monasticism after St. Pachomius. He was firm in his leadership. The monks followed his teachings and were dedicated to prayers, fasting, praises, work, and following God's commandments in fear and love.

He was very focused in his studies regarding the Holy Bible, and he always encouraged the monks to memorize it. He loved the Coptic language and was very educated and knowledgeable in it. It was written about him by one of the well-known writers outside of the Church that he is one of the most influential people in the history of the Coptic Church.

He fought idol worshippers and destroyed their temples. He fought the evil tricks and magic that were becoming popular in the city. He was determined to build new churches.

He cared for the needy, the hungry, the persecuted, and the oppressed. He accompanied the oppressed to the leaders to help them get their rights.



### St. Shenouda the Archimandrite:

St. Shenouda was known as the Archimandrite because he lived the life of solitude for many years and would seek it every now and then in his service. He was given that title because he exceeded in greatness and was a great help to young monks by encouraging them to pursue the monastic life.

### The Blessings of St. Shenouda's Life:

- St. Shenouda lived for 118 years; he departed in 451 A.D.
- He served as an abbot for monasteries and convents for 66 years.
- He was a father to 4,000 monks and 1,800 nuns.
- He attended many councils, including the Ecumenical Council of Ephesus with His Holiness Pope Cyril I in 431 A.D.
- His work against Nestorius the heretic and his heresy was very effective, as he proved him wrong regarding the nature of our Lord Jesus Christ.
- He was called "The Prophet Saint" by His Holiness Pope Cyril I.
- Our Church commemorates him twice a year:
  - His departure on the 7<sup>th</sup> of the Coptic Month of Epep (July 14)
  - The consecration of his church on the 1<sup>st</sup> day of the Coptic month of Koiahk (December 10)



St. Shenouda's life was a living example of carrying the Cross of our Lord Jesus Christ. He denied himself through fasting, prayer, asceticism, and a life of sacrifice for God and others. He endured hardships, spiritual struggles, and opposition with courage and faith, choosing the narrow path of the Cross.

Through his love for Christ, service to the needy, defense of the Orthodox faith, and dedication to holiness, St. Shenouda teaches us that carrying the Cross is not only in words, but in a life of self-denial, obedience, perseverance, and love for God.

# Building Healthy Boundaries

Boundaries are the rules and principles a person sets that determine what is acceptable and unacceptable in relationships.

**Boundaries are vital as they provide protection and safety from:**

1. Harm: psychological, physical, and emotional
2. Destructive thoughts/ideas: spiritually and doctrinally
3. Going astray
4. Pressure from others
5. **Protection of my eternity**

The boundaries in your life cannot be set by anyone except you.

Boundaries help with maturity and the growth of discernment.



## The Biblical Examples on Boundaries

### A. God Set Boundaries in the Old Testament

1. **Boundaries regarding fasting:** “Yes, and the Lord God commanded Adam, saying, ‘From every tree of the garden you may eat freely; 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)
2. **Boundaries in dealing with others:** “Honor your father and your mother, that your days may be long upon the land which the Lord your God is giving you. You shall not kill. You shall not commit adultery. You shall not steal. You shall not bear false witness against your neighbor. You shall not covet your neighbor’s house; you shall not covet your neighbor’s wife, nor his servant, nor his maidservant, nor his ox, nor his donkey, nor anything that is your neighbor’s.” (Exodus 20: 12-17)

### B. The Lord Jesus Christ Set Boundaries

1. **Boundaries of touch:** “But Jesus said, ‘Somebody touched Me, for I perceived power going out from Me.’” (Luke 8:45)  
“Do not cling to Me, for I have not yet ascended to My Father.” (John 20:17)
2. **Boundaries against violence:** “If I have spoken evil, bear witness of the evil; but if well, why do you strike Me?” (John 18:23)  
“Then Jesus said to him, ‘Put your sword in its place.’” (Matthew 26:52)
3. **Obedience to the Commandments:** “We ought to obey God rather than men.” (Acts 5:29)
4. **Respecting laws:** “Render therefore to Caesar the things that are Caesar’s, and to God the things that are God’s.” (Mark 12:17)

### C. St. Paul Set Boundaries

1. **We ought to obey God rather than man:** “For do I now persuade men, or God? Or do I seek to please men? For if I still pleased men, I would not be a bondservant of Christ.” (Galatians 1:10)
2. **Boundaries in dealing with unbelievers:** “Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness?” (2 Corinthians 6:14)

## Types of Boundaries

Boundaries should be appropriately set in a variety of aspects of our lives. We will discuss proper boundaries for privacy, responsibilities, emotions, time, our bodies, communication, intellect and mindset.

It's important to know that when setting boundaries, if one is too lenient, they risk people intruding and overstepping their limit. On the other hand, if one is too harsh or closed off, they risk distancing themselves from others. There's a "sweet spot" when forming boundaries, and this is what we aim to form – healthy boundaries.



Type of Boundary	Intrusion	Distancing	Healthy
<b>Privacy</b>	I discuss every detail of my personal life with a stranger	I don't share any details about my personal life with a close friend	I build trust gradually with a friend
<b>Chores &amp; Household Tasks</b>	I help with everything, even tasks that I am not old enough to understand or properly do	I never help or do my chores. I prioritize my own rest and comfort	I have specific responsibilities that I do at certain times of the day/week
<b>Helping Others</b>	I prioritize others' needs and often forget about my own personal needs	I do not think about serving others. "I already have enough to do/worry about"	I help others as much as I can while also considering my own needs and abilities
<b>Distressed or Depressed Mood</b>	People must sympathize with me and share in my feelings	I keep my feelings to myself and tell no one when I'm having a hard time	I confide in someone who is experienced for guidance and advice
<b>Love</b>	I "fall in love" at first sight of someone. I engage in romantic actions or fantasies within myself	I do not allow myself to feel this emotion at all	I understand that love is a beautiful and conscious choice between two people. I prioritize my purity, and I know to seek guidance in this matter

Type of Boundary	Intrusion	Distancing	Healthy
<b>Time</b>	I spend all my time with my friends or on social media	My time belongs only to me	I organize my time according to my priorities
<b>Physical</b>	I consider any wrong touches or a stranger approaching me harmless	I stay silent because I'm afraid to speak	I politely object and set clear physical boundaries
<b>Communication</b>	My friends talk to me for hours whenever it is convenient for them ----- I accept a friend request from someone I do not know	I never answer a phone call from one of my friends or I take days to respond to messages	I answer communication as I see it and set clear limits to long communication when I have other obligations
<b>Trends/Fashion Experiences</b>	I must be like everyone else or they will think I'm too closed off	I refuse to entertain any new ideas that are unfamiliar to me	I choose what suits me and stay away from what does not suit me
<b>Obstacles to Decision Making</b>	People's opinions are important, and my decisions depend on them	I am afraid to make any decision and take responsibility	I seek advice from trustworthy and experienced people and decide according to my personality and circumstances

Therefore, for our lives to have meaning and distinction, we must draw boundaries for ourselves and others: our personality, our interests, and what we accept and do not accept. When setting healthy boundaries, consider clarity, expressing feelings, politeness, and a respectful manner.

God, in His great love, created humanity with free will and never forces Himself upon anyone, but lovingly invites each person to come to Him.

# Memorization

**1. “Yet in all these things we are more than conquerors through Him who loved us.” (Romans 8:37)**

**2. First Watch of the Midnight Hour of the Agpeya  
The Gospel according to St. Matthew (Matthew 25: 1-13)**

“Then the kingdom of heaven shall be likened to ten virgins, who took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. Those who were foolish took their lamps, and took no oil with them. But the wise took oil in their vessels with their lamps. While the bridegroom was delayed, they all slumbered and slept. And at midnight there was a cry made, “Behold, the bridegroom is coming; arise and go out to meet him.” Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, “Give us of your oil, for our lamps are going out.” But the wise answered, saying, “No, lest there should not be enough for us and you, but go rather to those who sell, and buy for yourselves.” And while they went to buy, the bridegroom came, and those who were ready went in with him to the wedding, and the door was shut. Afterward, the other virgins came also, saying, “Lord, Lord, open to us.” But he answered and said, “Verily I say unto you, I do not know you.” Watch therefore, for you know neither the day nor the hour in which the Son of Man is coming.”

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



### 3. Litanies of the First Watch of the Midnight Hour of the Agpeya

1. Behold, the Bridegroom is coming at midnight, blessed is the servant whom He finds watching. But he whom He finds sleeping is unworthy of going with Him. Therefore, take heed, O my soul, that you may not fall into deep sleep, and then be cast out of the kingdom. But watch and cry out, saying, "Holy, Holy, Holy are You, O God, for the sake of the Theotokos, have mercy on us."
2. O my soul, be mindful of that awesome day, and wake up and light your lamp with the oil of joy, for you do not know when the voice will call upon you, saying, "Behold, the Bridegroom is coming." So, take heed, my soul, not to fall asleep, lest you stand outside knocking like the five foolish virgins. But watch, entreating that you may meet Christ the Lord with rich oil, and He may grant you the wedding of His true and heavenly glory.
3. You are the rampart of our salvation, O Theotokos the Virgin, the mighty and impregnable fortress. Abolish the counsel of the adversaries, and transform the sorrow of your servants into joy. Fortify our city (monastery), defend our kings (governors), and intercede for the peace of the world, for you are our hope, O Theotokos.
4. O heavenly King, the Comforter, the Spirit of truth, who is present in all places and fills all, the treasury of good things and the Life-Giver, graciously come, and dwell in us and purify us from all defilement, O Good One, and save our souls.
5. Just as You were with Your disciples, O Savior, and gave them peace, graciously come also and be with us, and grant us Your peace, and save us, and deliver our souls.
6. Whenever we stand in Your holy sanctuary, we are considered standing in heaven.  
O Theotokos, you are

### IV. Sayings of the Church Fathers

1. By carrying the wood of his Cross himself, Christ revealed the sign of his victory.  
(St. Ephrem The Syrian)
2. In truth, Christ came and made firm the human race that had been disturbed, so that it may not be moved for all eternity. (St. Jerome)

# Coptic



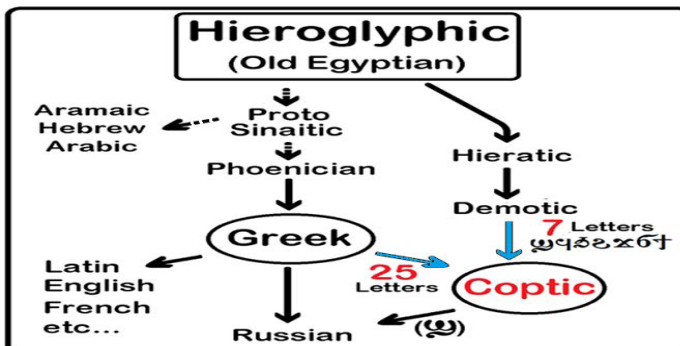
Our Lord spent about 4 years in Egypt as a baby. He spoke to the people in Egypt in their language, which was the Coptic language at that time.

## THE COPTIC ALPHABET

	<b>Α α</b> Alpha A	<b>Β β</b> Veeta B, V	<b>Γ γ</b> Gamma G, N, Gh	<b>Δ δ</b> Delta D, Th (the)	
<b>Ε ε</b> Eyy E	<b>Ϝ ϝ</b> Number 6 So-oo The number 6 <small>Not a true letter</small>	<b>Ζ ζ</b> Zeeta Z	<b>Η η</b> Eeta EE	<b>Θ θ</b> Theeta TH (think), T	<b>Ι ι</b> Yota I, Y
<b>Κ κ</b> Kappa K	<b>Λ λ</b> Lavla L	<b>Μ μ</b> Mey M	<b>Ν ν</b> Ney N	<b>Ξ ξ</b> Eksee KS	<b>Ο ο</b> O O
<b>Π π</b> Pee P	<b>Ρ ρ</b> ro R	<b>Ϛ ϛ</b> seema S-Z	<b>Τ τ</b> tav T	<b>Υ υ</b> Epsilon V, I, (oo)	<b>Φ φ</b> Fey F
<b>Χ χ</b> Key K, Kh, Sh	<b>Ψ ψ</b> Epsee PS	<b>Ω ω</b> Oo Oo	<b>Ϙ ϙ</b> Shai SH	<b>Ϡ ϡ</b> Fai F	<b>Ϣ ϣ</b> Khai KH
	<b>Ϥ ϥ</b> Hori H	<b>Ϧ ϧ</b> Ganga G, J	<b>Ϩ ϩ</b> Cheema CH	<b>Ϫ ϫ</b> Tee Tee	

The Coptic Alphabet has 32 letters

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



First 25 letters from Hieroglyphic through Proto-Sinaitic, Phoenician and Greek Alphabets

Last 7 letters from Hieroglyphic through Hieratic and Demotic

## Pronunciation

Pronunciation of the ( **ι** ) next to another vowel

The ( **ι** ) is pronounced “Y”  
when it is either before or after  
any other vowel

**ια** ya    **αι** ay    **ιε** ye    **ει** ey

**ιο** yo    **οι** oy    **ιω** yo-    **ωι** o-y

**ιαλ**    Mirror

**αιαι**    Grow, Increase

**ιε**    Or

**ιω**    Wash

**ιοω**    Sea

( **φιωω**    The Sea )

**ιωτ**    Father

( **φιωτ**    The Father )

**ωικ**    Bread

( **πωικ**    The Bread )

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

**οιι**    (owwi) such as in **μιφιηοιι**

**οια**    (owwa) such as in **εθοιαβ**

**οιη**    (owwee) such as in **οιηβ**

ночы

hi

ночы пенннв

Hi Sayedna

ночы пеніωт

Hi Abouna

оуѡа



Bye

оуѡа  
ѡен п̄боис

Bye  
(in the Lord)

### The possessive Pronouns (1)

	For s.m. nouns e.g. Father ( <b>ἰῶ</b> τ)	For s.f. nouns e.g. Mother ( <b>μᾶ</b> τ)	For plural nouns e.g. Books ( <b>ζῶ</b> μ)
	<b>π</b>	<b>τ</b>	<b>η</b>
My	<b>πᾶ</b> ἰῶτ My father	<b>τᾶ</b> μᾶτ My mother	<b>ἡ</b> ζῶμ My books
Our	<b>πᾶ</b> νἰῶτ Our father	<b>τᾶ</b> νμᾶτ Our mother	<b>ἡ</b> νζῶμ Our books

### Practice with some words **MY OUR**

Masculine	Feminine	Plural
<b>νοῦ</b> † God	<b>κῶ</b> νι Sister	<b>μᾶ</b> τ Mothers
<b>ωἰ</b> κ Bread	<b>ζῶ</b> μ Power	<b>ἰῶ</b> † Fathers
<b>βοῖ</b> ς Lord	<b>υῖ</b> ερι Daughter	<b>ᾀ</b> κῆνοϑ Brothers
<b>ζῶ</b> μ Book	<b>βᾶ</b> κι City	<b>κῶ</b> νι Sisters
<b>κο</b> ν Brother		

### The possessive Pronouns (2)

	For s.m. nouns e.g. Father ( <b>ἰῶ</b> τ)	For s.f. nouns e.g. Mother ( <b>μᾶ</b> τ)	For plural nouns e.g. Books ( <b>ζῶ</b> μ)
	<b>π</b>	<b>τ</b>	<b>η</b>
Your (s.m.)	<b>πᾶ</b> νἰῶτ Your father	<b>τᾶ</b> νμᾶτ Your mother	<b>ἡ</b> νζῶμ Your books
Your (s.f.)	<b>πᾶ</b> νἰῶτ Your father	<b>τᾶ</b> νμᾶτ Your mother	<b>ἡ</b> νζῶμ Your books
Your (pl.)	<b>πᾶ</b> ντωνἰῶτ Your father	<b>τᾶ</b> ντωνμᾶτ Your mother	<b>ἡ</b> ντωνζῶμ Your books

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

Masculine	Feminine	Plural
<b>νοῦ</b> † God	<b>κῶ</b> νι Sister	<b>μᾶ</b> τ Mothers
<b>ωἰ</b> κ Bread	<b>ζῶ</b> μ Power	<b>ἰῶ</b> † Fathers
<b>βοῖ</b> ς Lord	<b>υῖ</b> ερι Daughter	<b>ᾀ</b> κῆνοϑ Brothers
<b>ζῶ</b> μ Book	<b>βᾶ</b> κι City	<b>κῶ</b> νι Sisters
<b>κο</b> ν Brother		

### The possessive Pronouns (3)

	For s.m. nouns e.g. Father ( <b>ἰῶ</b> τ)	For s.f. nouns e.g. Mother ( <b>μᾶ</b> τ)	For plural nouns e.g. Books ( <b>ζῶ</b> μ)
	<b>π</b>	<b>τ</b>	<b>η</b>
His	<b>πᾶ</b> ντωνἰῶτ His father	<b>τᾶ</b> ντωνμᾶτ His mother	<b>ἡ</b> ντωνζῶμ His books
Her	<b>πᾶ</b> ντωνἰῶτ Her father	<b>τᾶ</b> ντωνμᾶτ Her mother	<b>ἡ</b> ντωνζῶμ Her books
Their	<b>πο</b> υτωνἰῶτ Their father	<b>το</b> υτωνμᾶτ Their mother	<b>η</b> υτωνζῶμ Their books

### Practice with some words **His Her Their**

Masculine	Feminine	Plural
<b>νοῦ</b> † God	<b>κῶ</b> νι Sister	<b>μᾶ</b> τ Mothers
<b>ωἰ</b> κ Bread	<b>ζῶ</b> μ Power	<b>ἰῶ</b> † Fathers
<b>βοῖ</b> ς Lord	<b>υῖ</b> ερι Daughter	<b>ᾀ</b> κῆνοϑ Brothers
<b>ζῶ</b> μ Book	<b>βᾶ</b> κι City	<b>κῶ</b> νι Sisters
<b>κο</b> ν Brother		





# Hymns & Rituals



## The Hymn of the Cross – Φαί ἑτάφηνϛ

**Rite:** The hymn of the Cross (Φαί ἑτάφηνϛ) is a hymn about the Lord Jesus Christ's sacrifice on the Cross for our salvation. While this hymn is chanted, the priest raises incense in the church. It is chanted five times during the year:

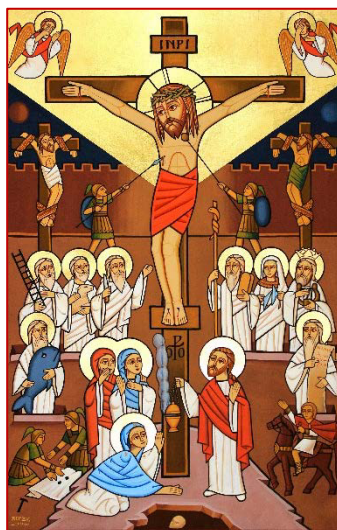
- 1<sup>st</sup> Hour of Covenant Thursday
- 6<sup>th</sup> Hour of Good Friday
- 9<sup>th</sup> Hour of Good Friday
- The Feast of the Cross in Thooout 17-19 (September 27-29)
- The Feast of the Cross in Paremhotep 10 (March 19)

This is He who offered Himself up,  
as an acceptable sacrifice, on the Cross,  
for the salvation of our race.

Φαί ἑτάφηνϛ ἐπῶωι ἰοῦοῦοια εςωηπ:  
εἰχεν πῖςταῦροϛ:  
εἰα ἰοῦοῦοια ἠπενσενοϛ.

His good Father smelled Him at the  
evening watch on Golgotha.

Δεφωλεμ ἐροφ ἰχε Πεφιωτ  
ἰὰσαθοϛ: ἠφἰναῦ ἰτε εἰαἰροῦοι:  
εἰχεν †οῦοῦοα.





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