



# COLLEGE & GRADUATES

*You shall be  
witnesses To Me*

**His Holiness Pope Tawadros II**



**118<sup>th</sup> Pope of Alexandria and  
Patriarch of the See of Saint Mark**



# You Shall Be Witnesses to Me

## Table of Contents

	Page
<b>St Mark's Festival Anthem- <i>God's Witness</i></b>	2
You Will Be My Witnesses	3
How can I be a witness for Christ? – St. Ignatius	5
A Witness of the Church – St. Athanasius	7
The Faith of the Church – Baptism & Chrismation	14
A Witness in the Family – St. Euphemia	17
A Witness in the Community – Aquila & Priscilla	18
A Witness in Society – Apologetics- Is God Really Known?	19
Dogma, Rituals, & Liturgical Rites – Ritual of the Raising of Incense	22
<b>Memorization</b>	23
<b>Coptic</b>	24
<b>Hymns &amp; Rituals</b>	32



## St. Mark's Festival 2014 Anthem

# God's Witness

God has called me to be His witness,  
Showing love, peace and forgiveness,  
In peril, famine or death,  
By God's grace my heart is fearless

My Church leads me in God's way,  
With live examples every day,  
Surrounded by a cloud of witnesses,  
Let's lift up our hearts to pray

O Lord, help me to testify,  
Your Holy Name to glorify,  
If you find in me a weakness,  
My heart is Yours to purify

# You Will Be My Witnesses

To **WITNESS** something means that you have to have seen it with your eyes, not just heard it from someone. There are 2 types of witnessing:

1. **Seeing with Your Physical Eyes:** The Apostles saw the Lord Jesus and witnessed about Him, as St. John says:

“That which we have seen and heard we declare to you, that you also may have fellowship with us.” 1 John 1:3



Our fathers the Apostles lived at the time when our Lord Jesus Christ was on earth, and lived with Him as His disciples the whole time of His service until His sufferings, death, resurrection, appearances, His promise to send the Holy Spirit, and the fulfillment of this promise. Then they went to preach all over the world.

2. **Witnessing by Faith:** This means that we believe the preaching of the Apostles—trusting their honesty. This is also supported by the mind since the history, artifacts, manuscripts, and fathers' sayings, all witness to the truth in the preaching of the Apostles, and the quick spread of Christianity. It was a desire for the Jews and the Gentiles equally; the Jews were shouting with Isaiah the Prophet: “Oh, that You would rend the heavens! That You would come down!” Isaiah 64:1, and the Gentiles were shouting with the philosophers awaiting the savior of humanity to save it from its corruption and death, and bring it to eternal existence.

## WHAT DOES WITNESSING FOR CHRIST MEAN?

When one shows with his actions that he is a witness for Christ, and faith fills his heart, and he knows that the Lord is watching all his life; people start to see the Lord Christ in him: in his thoughts, feelings, senses, and behavior. St. Paul the Apostle teaches us, saying: “That Christ may dwell in your hearts through faith.” Ephesians 3:17 and also says: “Christ in you, the hope of glory.” Colossians 1:27



**Then Christ dwelling in us becomes a reason for salvation, and a promise of eternal glory.**

## WHERE CAN I WITNESS FOR CHRIST?

1- **Personally—In my private life:** “That they may see your good works” (Matthew 5:16)  
“That your progress may be evident to all.” (1 Timothy 4:15)

Stand against sin the way martyrs did. When you deprive yourself with joy from the pleasure of sin, when you subdue the flesh to watch and pray with joy, and when you enslave the body to kneel down, raise your hands to heaven, and desire to return into the Father’s bosom—regretting wasted time in sin, then you are on the way of witnessing like the martyrs. St. Paul teaches us saying:

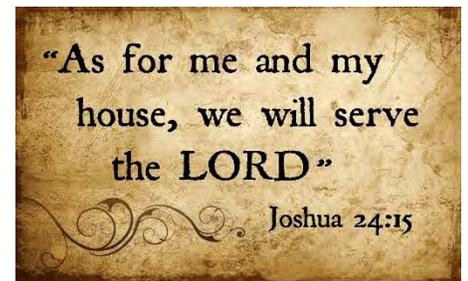
*“I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service”*(Romans 12:1).

*“For you were bought at a price; therefore glorify God in your body and in your spirit, which are God’s”* (1 Corinthians 6:20).

If we focus on and follow what St. Paul says: *“Now the body is not for sexual immorality but for the Lord, and the Lord for the body,”* 1 Corinthians 6:13, and live the life of true repentance and constant request for grace every day, we become temples of the Holy Spirit. Our bodies and senses get sanctified. This is possible through faithfulness, diligence, and circumspection.

2- **In the family:** *“But as for me and my house, we will serve the Lord”*(Joshua 24:15)

A Christian house is truly Christian in behavior, love, service, and a good example in everything. The Christian family is a witness to Christ in the love between its members; the love that unites them in one being. What is required of Christian families now is to witness to Christ dwelling in them through love and unity, not troubles, or differences, or hateful selfishness.



3- **In Social Settings:** Be an ambassador for the Lord Christ in my society.

The ambassador has to be:

- ❖ A representative of his country
- ❖ Interactive with the society
- ❖ Different in his behavior to represent who sent him

Every day, we meet people with different principles. Principles were violently shaken and mixed, and the moral and religious values have fainted due to freedom and materialism.

*“Therefore do not be partakers with them... Walk as children of light.”* Ephesians 5:7, 8

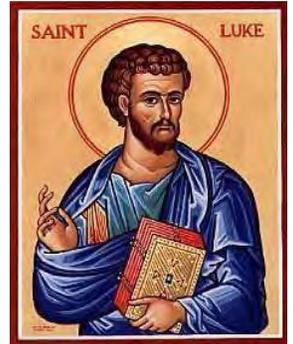
Let us be witnesses in the face of the deviations affecting the world, and not be part of the unfruitful works of darkness; but instead, we should rebuke it in love and humility. Thus, we witness for Christ in front of others with our holy life, meekness, love, service, and kind words.

**“Let your light so shine before men.” Matthew 5:16**

# How can I be a witness for Christ?

## THE HOLY BOOK OF ACTS

**St. Luke, the Evangelist, is one of the four writers** who wrote one of the accounts of the Holy Gospel. By profession, he was a physician who later accompanied the Apostle St. Paul on his travels and cared for his physical and medical needs. The only Gentile amongst the four evangelist-writers, St. Luke incorporates deliberate detail and attention to the outcasts and persons of non-Jewish heritage. The only passage throughout all of the New Testament where we become acquainted with the verbal statements made by St. Mary, the Blessed Mother, are in the Holy Gospel according to St. Luke, Chapter 1. Thus, his insight and perception are gleaned in his unique interviewing skills. Having spent significant time in the presence of St. Mary, the first portrait of the Blessed Virgin is attributed to the artist, St. Luke.



**Chapter 1:** This chapter prepares the written foundation of the organization of the Church by our Lord Jesus Christ. Before His ascension, He assembled His disciples and apostles in that great upper room, which is the home of St. Mark the Evangelist, and instructed them not to depart from Jerusalem until the fulfillment of the promise of the coming of the Holy Spirit. St. Peter, who was of Jewish descent, understood the significance of the number 12, and thus, took leadership in this first, “unofficial council” to explain the Holy Scripture and the relevance of acquiring another disciple to replace Judas Iscariot, who betrayed the Lord. The tradition of casting lots was performed and the lot fell upon Matthias. Likewise, the tradition of having councils for establishing church policies and procedures was evident in the first days of the church, in the New Testament and in the tradition of the Old Testament.

**The Significance of Tradition in the Holy Book of Acts:** This profound book provides a brief overview of 28 chapters of events that took place in the early church. St. Luke selects synopsis of discussions, councils, persecutions, conversions, martyrdoms, and disputes to demonstrate how methodical the church is; the apostles were to preserve the doctrine and tradition of the church. The transformation of the church was not designed to abolish Old Testament traditions, but to fully understand it in the light of Christ. An example of this is the tradition and rites of circumcision. This practice was significant in the Old Testament. However, the Holy Sacrament of Baptism replaced it because it was the exceedingly more superior rite to which circumcision eluded (Genesis 17:7).

### **The Holy Book of Acts in the Divine Liturgy**

**Praxis (Acts):** During the reading of a chapter from the Holy Book of Acts in the Divine Liturgy, the priest only censes the frontal areas of the church, but does not re-enter the sanctuary, acknowledging that the apostles did not return to Jerusalem having been martyred in the locations of their last missions.

During the Divine Liturgy on the **Feast of the Pentecost**, the third hour of the Agpeya is prayed without the litanies, which are later prayed following the reading of the Praxis (Acts). After the litanies and the congregation responses, the hymn, “**Πνευμα**” [translated The Spirit], of the descent of the Holy Spirit is then chanted.

## PiEpnevma Hymn

The Spirit of Comfort came down upon the apostles on the feast of Pentecost,  
and they spoke in many tongues.

It came to pass when the days of Pentecost were completed  
that all twelve apostles were gathered together.

The Spirit of Comfort came down from heaven resting upon each one,  
and they spoke in many tongues.

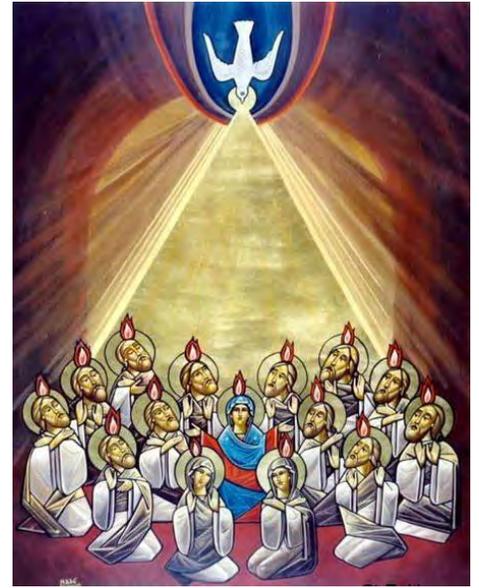
A great fear occurred:  
a voice from heaven filled the place where Christ's disciples were  
gathered.

They appeared to them: like tongues of fire:  
and separated upon each one: of the honorable disciples.

The Holy Spirit filled the twelve disciples and they spoke in many  
tongues:  
by the command of the Holy Spirit.

To the end of ages, O the tongue of incense.  
To the end of ages, O tongue of gold,  
O the successor of Saint Mark the Apostle  
Pope Abba (...) the high priest.

*(Service of the Deacons. First Edition, 2010)*

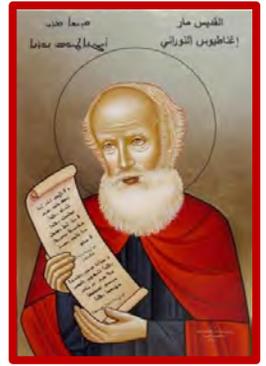


All believers are commissioned to be witnesses to our Lord Jesus Christ. This role is not by one's own might or wit. **“But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Mein Jerusalem, and in all Judea and Samaria, and to the end of the earth” (Acts 1:8).** It is the Holy Spirit who will bestow power upon the believers to witness for Christ. Thus, being called “Christian” requires power. It is not easy to be Christian. It requires a divine power to love, forgive, obey, submit, and accept poverty, persecution, and martyrdom in the name of Christ.

The theme for the entire Holy Book of Acts is: **“You Shall Be Witnesses To Me” (Acts 1:8).**

# A Witness for Christ

## The Epistle of St. Ignatius, Bishop of Antioch, and a witness for Jesus Christ, to Polycarp, Bishop of the Church of the Smyrnaeans (Shorter Version)



*St. Ignatius, who is also called Theophorus, to Polycarp, Bishop of the Church of the Smyrnaeans, or rather, who has, as his own bishop, God the Father, and the Lord Jesus Christ: [wishes] abundance of happiness.*

**CHAPTER I-COMMENDATION AND EXHORTATION:** HAVING obtained good proof that your mind is fixed in God as upon an immoveable rock, I loudly glorify [His name] that I have been thought worthy [to behold] your blameless face, which may I ever enjoy in God! I entreat you, by the grace with which you are clothed, to press forward in your course, and to exhort all that they may be saved. Maintain your position with all care, both in the flesh and spirit. Have a regard to preserve unity, than which nothing is better. Bear with all, even as the Lord does with you. Support all in love, as also you do. Give yourself to prayer without ceasing. Implore additional understanding to what you already have. Be watchful, possessing a sleepless spirit. Speak to every man separately, as God enables you. Bear the infirmities of all, as being a perfect athlete [in the Christian life]: where the labor is great, the gain is all the more.

**JOIN THE CONVERSATION .....***Chapter One:* St. Ignatius commends and encourages St. Polycarp on continuing his ministry in Christ's holy name. He implores him to **preserve unity, support all in love, and pursue ceaseless prayers.** *Thus, this is a witness to Christ at home and with our co-servants.*

**CHAPTER II-EXHORTATIONS:** If you love the good disciples, no thanks are due to you on that account; but rather seek by meekness to subdue the more troublesome. Every kind of wound is not healed with the same plaster. Mitigate violent attacks [of disease] by gentle applications. Be in all things "wise as a serpent, and harmless as a dove." For this purpose you are composed of both flesh and spirit, that you may deal tenderly with those [evils] that present themselves visibly before you. And as respects those that are not seen, pray that [God] would reveal them unto you, in order that you may be wanting in nothing, but may abound in every gift. The times call for you, as pilots do for the winds, and as on tossed with tempest seeks for the haven, so that both you [and those under your care] may attain to God. Be sober as an athlete of God: the prize set before you is immortality and eternal life, of which you are also persuaded. In all things may my soul be for thing, and my bonds also, which you have loved.

**JOIN THE CONVERSATION .....***Chapter Two:* **Service to difficult persons, outcasts, and those who are hurt is imperative,** more than to the good and easy disciples. *Thus, this is a witness to Christ in our workplace, schools and colleges, with our neighbors, and all who need to know Christ through us.*

**CHAPTER III—EXHORTATIONS:** Let not those who seem worthy of credit, but teach strange doctrines, fill you with apprehension. Stand firm, as does an anvil which is beaten. It is the part of a noble athlete to be wounded, and yet to conquer. And especially, we ought to bear all things for the sake of God, that He also may bear with us. Be ever becoming more zealous than what you are. Weigh carefully the times. Look for Him who is above all time, eternal and invisible, yet who became visible for our sakes; impalpable and impassible, yet who became passible on our account; and who in every kind of way suffered for our sakes.

**JOIN THE CONVERSATION .....***Chapter Three: Remain alert and vigilant to protect the doctrine and the true faith* so that no heresy enters into our beloved church. *Thus, this is a witness to Christ in our faith.*

**CHAPTER IV—EXHORTATIONS:** Let not widows be neglected. Be, after the Lord, their protector and friend. Let nothing be done without thy consent; neither do anything without the approval of God, which indeed you do not, inasmuch as you are steadfast. Let your assembling together be of frequent occurrence: seek after all by name. Do not despise either male or female slaves, yet neither let them be puffed up with conceit, but rather let them submit themselves the more, for the glory of God, that they may obtain from God a better liberty. Let them not long to be set free [from slavery] at the public expense, that they be not found slaves to their own desires.

**JOIN THE CONVERSATION .....***Chapter Four: The care of widows* is not to be neglected. **The elderly are to be respected.** *Thus, this is a witness to Christ in the family.*

**CHAPTER V-THE DUTIES OF HUSBANDS AND WIVES:** Flee evil arts; but all the more discourse in public regarding them. Speak to my sisters, that they love the Lord, and be satisfied with their husbands both in the flesh and spirit. In like manner also, exhort my brethren, in the name of Jesus Christ, that they love their wives, even as the Lord the Church. If anyone can continue in a state of purity, to the honor of Him who is Lord of the flesh, let him so remain without boasting. If he begins to boast, he is undone; and if he reckon himself greater than the bishop, he is ruined. But it becomes both men and women who marry, to form their union with the approval of the bishop that their marriage may be according to God, and not after their own lust. Let all things be done to the honor of God.

**JOIN THE CONVERSATION .....***Chapter Five: Husbands and wives have spiritual obligations* to one another (in the flesh and in the spirit) in order to live the true sacramental life of holy matrimony. The blessing of the bishop is essential for the couple desiring to marry so that their marriage is according to God's will. *Thus, this is a witness to Christ in marriage.*

**CHAPTER VI--THE DUTIES OF THE CHRISTIAN FLOCK:** Give heed to the bishop, that God also may give heed to you. My soul be for theirs that are submissive to the bishop, to the presbyters, and to the deacons, and may my portion be along with them in God! Labor together with one another; strive in company together; run together; suffer together; sleep together; and awake together, as the stewards, and associates, and servants of God. Please Him under whom you fight, and from whom you receive your wages. Let none of you be found a deserter. Let your baptism endure as your arms; your faith as your helmet; your love as your spear; your patience as a complete panoply. Let your works be the charge assigned to you, that you may receive a worthy recompense. Be long-suffering, therefore, with one another, in meekness, as God is towards you. May I have joy of you forever!

**JOIN THE CONVERSATION .....***Chapter Six: We must respect our beloved clergy, the bishops, priests, and deacons.* Let us be adorned and equipped with the tools of faith and love and grace. *Thus, this is a witness of Christ in our church.*

**CHAPTER VII--REQUEST THAT POLYCARP WOULD SEND A MESSENGER TO ANTIOCH:** Seeing that the Church which is at Antioch in Syria is, as report has informed me, at peace, through your prayers, I also am the more encouraged, resting without anxiety in God, if indeed by means of suffering I may attain to God, so that, through your prayers, I may be found a disciple [of Christ]. It is fitting, O Polycarp, most blessed in God, to assemble a very solemn council, and to elect one whom you greatly love, and know to be a man of activity, who may be designated the messenger of God; and to bestow on him this honor that he may go into Syria, and glorify your ever active love to the praise of Christ. A Christian has not power over himself, but must always be ready for the service of God. Now, this work is both God's and yours, when you shall have completed it to His glory. For I trust that, through grace, you are prepared for every good work pertaining to God. Knowing, therefore, your energetic love of the truth, I have exhorted you by this brief Epistle.

**JOIN THE CONVERSATION .....***Chapter Seven: Let us pray that God will send workers in His ministry. Thus, this is a witness to Christ in the ministry of the clergy and the servants of Christ.*

**CHAPTER VIII.--LET OTHER CHURCHES ALSO SEND TO ANTIOCH:** Inasmuch as I have not been able to write to all the Churches, because I must suddenly sail from Troas to Neapolis, as the will [of the emperor] enjoins, [I beg that] you, as being acquainted with the purpose of God, will write to the adjacent Churches, that they also may act in like manner, such as are able to do so sending messengers, and the others transmitting letters through those persons who are sent by you, that you may be glorified by a work which shall be remembered for ever, as indeed you are worthy to be. I salute all by name, and in particular the wife of Epitropus, with all her house and children. I salute Attalus, my beloved. I salute him who shall be deemed worthy to go [from you] into Syria. Grace shall be with him forever, and with Polycarp that sends him. I pray for your happiness forever in our God, Jesus Christ, by whom continue in the unity and under the protection of God, I salute Alice, my dearly beloved. Farewell in the Lord.

**JOIN THE CONVERSATION .....***Chapter Eight: Let us pray for the mission of the holy Coptic Orthodox Church throughout the world. Thus, this is a witness to Christ throughout the world.*



St. Ignatius demonstrates the benefit of learning from the wisdom of the fathers. As Orthodox Christians, we place tremendous value on the discourses of the early Christians fathers who helped guide the early church and protected her theological doctrine and leadership in Christendom. The Holy Tradition tells us that it was St. Ignatius whom the Lord Jesus Christ brought to the forefront before His blessed disciples to teach them that the greatest in heaven is a child.

*"Assuredly, I say to you, unless you are converted and become as little children, you will by no means enter the kingdom of heaven"  
(Matthew 18:3).*

Thus, St. Ignatius was amongst a special group of individuals who had witnessed the Lord and witnessed to the Lord at a very early age.

# A Witness of the Church

## St. Athanasius the Apostolic—20<sup>th</sup> Pope of Alexandria: Feast Day—7<sup>th</sup> of Pashons

On this day of the year 89 A.M. (373 A.D.) the great Pope Anba Athanasius the apostolic, the 20th. Pope of Alexandria, departed. He was born to pagan parents about the year 295 - 298 A.D. It happened that when he was in school, he saw some Christian children acting the Christian rituals some as priests, some as deacons and one of them as a bishop. He asked their permission to participate with them, but they refused saying: "You are pagan, and you are not allowed to mix with us." He answered them: "**I am from now on a Christian**". They rejoiced with him, they made him a patriarch over them in the play, they enthroned him on a high place, and they offered him honor and respect. At that time Pope Alexandros passed by, when he saw them, he said to those who were with him about St. Athanasius: "**This child would be in a great position one day**".



When St. Athanasius' father died, his mother brought him to Pope Alexandros, who taught them the principles of the Christian faith and baptized them. They gave their money to the poor, and stayed with the Pope, who taught St. Athanasius the church subjects, and ordained him deacon and made him a personal secretary. The gifts of the Holy Spirit increased in him. He was chosen Patriarch on the 8th of Pashons of the year 44 A.M. (May 5th, 328 A.D.) after the departure of Pope Alexandros.

Pope Alexander had recommended St. Athanasius, his deacon, for the Papacy, who lived with St. Antonios the father of the monks and followed his example in asceticism. He manifested his brilliancy in exposing "Arius" in the universal council, when Arius said about Christ that he was "similar" in essence with the Father, St. Athanasius said: "One in essence with the Father." In this fashion he manifested his excellence.

St. Athanasius hid himself in the mountains, after the departure of Pope Alexander for he believed of his unworthiness to this serious and important position. The people sought him until they found him, and brought him to the bishops, and was ordained Pope in 328 A.D.

The historian Socrates testified about him saying: "Athanasius fluency in speech and his outspokenness in the council of Nicea brought over him all the hardships that he encountered in his life."

After he became a Pope, he ordained for Ethiopia its first Metropolitan whose name was Anba "Salama". The church of Ethiopia have followed the church of Alexandria since that time. The spiritual and religious state in Ethiopia had established and settled since that time.

### **St. Athanasius was exiled away from his Chair five times:**

**The First Exile:** Arius, after he had been excommunicated, tried to return to Alexandria, by sending a misleading and flattering letter to Emperor Constantine, which touched him. The Emperor asked Pope Athanasius to take him back. St. Athanasius refused to accept him because that would be a contradiction to the decision of the Universal Council.

The Arians accused Pope Athanasius with these charges:

1. That he supported Pope Philominus who rebelled against the government.
2. That he broke the communion cup of the Priest Eskira, and destroyed his altar.
3. That he killed Bishop Arsanius, and used his arms in sorcery.
4. That he also raped a nun.

The Pope cleared himself from the first charge. A council was assembled in Tyre, most of the attendants who were Arians, were against St. Athanasius to look into these charges. In the second charge, the Lord moved the priest Eskira's heart, who had conspired with them to testify falsely against him, and he cleared the Pope from that charge.

With regard of the third charge, Arsanius the bishop, who had agreed with them to accuse the Pope falsely for his murder, came to the council. Pope Athanasius kept him in an adjacent room. The Arians brought two arms of a dead person and claimed that they were the arms of Arsanius. Then Arsanius was brought in, and showed his arms to the council and declared his regrets. The Arians said that Athanasius was a sorcerer and he was able to make arms for him. They became violent against Arsanius who left the council and went to the Emperor.

Then they looked in the matter of the rape, they brought a harlot who claimed that St. Athanasius raped her. One of the entourage of Pope Athanasius, a priest called Timothy said to her: "How dare you to say that I came to your house, and overpowered your will?" She thought that the priest was Athanasius for she did not know him, and she said: "You are". At once the false claim was exposed.

St. Athanasius could not meet the Emperor because of the interferences of the Arians, who accused him before the Emperor that he prevented the export of the wheat from Alexandria to the Emperor. The Emperor gave his order to exile Athanasius to Trefe (Treves) in France in February 5th, 335 A.D. where its bishop had met him with great honor.

Arius died a horrible death as Socrates said: "God made Arius to die in a public washroom, where his bowels poured out of his body, and the people regarded his death as a punishment from the Divine Justice."

When the Emperor heard about the death of Arius, he recognized the innocence of St. Athanasius, and recommended while he was on his death bed, in the year 337 A.D. that Athanasius be returned to Alexandria. After the departure of Constantine, the Empire was divided, Constantine II over France, Egypt became under the rule of Constantius, and Constance over Italy. With the mediation of Constantine, the Pope returned in the year 338 A.D. The people of Alexandria received him with great joy.

**The Second Exile:** The Arians did not stop at that, but assembled a council, where they excommunicated Athanasius. They appointed instead someone called Gregory, and they sent their decision to Julius, Bishop of Rome. Pope Athanasius assembled a council in Alexandria in 340 A.D. where he protested against the Arians, then he wrote a letter to all the churches to declare his innocence.

However, the Arians influenced Philogorius to help to install their appointed Patriarch Gregory to take over the churches of Alexandria, and they also influenced Emperor Constantius. The people of Alexandria were horrified, and decided to resist, but the Arians attacked the churches in Alexandria on Good Friday, raped and slayed many worshipers. Pope Athanasius sought the help of all the churches in the world, left his Chair, and traveled to Rome. A council was assembled in Sardica, where they declared:

- a. The innocence of Pope Athanasius
- b. Confirmed the canons and the Creed of faith of the Council of Nicea.
- c. They excommunicated the Arian bishops.
- d. Deposed Gregory from his office.

They delegated two bishops to meet Emperor Constans, the ruler of Italy, who agreed on what the council had decided, and threatened his brother Emperor Constantius with war if he did not return Athanasius to Alexandria. At the same time, some Egyptian radicals rose up and killed Gregory in 349 A.D. Athanasius returned for the second time to his Chair, and the people received him with joy. Gregory the Theologian, the writer of the liturgy, described this reception saying: "The people came as the flood of the Nile," and he also pointed out to the palm branches, the carpets, and the many clapping hands.

**The Third Exile:** The Arians did not like the return of Athanasius to Alexandria, and waited unwillingly until the death of Emperor Constans. The Arians accused Athanasius before Constantius that he collaborated with Magneutius who was the enemy of the Emperor. Constantius obtained a condemnation of Athanasius and his exile from a council assembled at Arles and another one at Milan. The soldiers went to the church of St. Mary which was built by Pope Theonas (The 16th. Patriarch). Athanasius was praying the Vespers service. The soldiers rushed inside the church to arrest him, but God blinded them from recognizing him from the rest of the people and the lamps were extinguished. Athanasius escaped and went to the desert, and remained for sometime with the monks. The Arians appointed George of Cappadocia, bishop on Alexandria, but the Orthodox refused to accept him and anathematized him. He took over all the churches and its properties. Nevertheless, the pagans whom he persecuted, killed him and burnt his body.

**The Fourth Exile:** After the death of Constantius, Julian his cousin became Emperor. He wanted to rally the people of Alexandria so he returned Athanasius. Athanasius assembled a council in 362 A.D., and provided conditions for the acceptance of the Arians that wish to return to the church. He also gave a special attention to the preaching among the pagans. This was not appreciated by Emperor Julian, who loved and supported the pagans.

He ordered the arrest of St. Athanasius. St. Athanasius went out of Alexandria, and took a boat to Upper Egypt. The Governor followed him in another boat, and when he approached the boat of Athanasius, he asked about the boat of the Pope. They said to him that he was not too far away. The Governor went on his way in hurry but he did not find Athanasius, for he hid himself in another place.

Those around the Pope were greatly saddened because of the much tribulations that befell him. Athanasius told them, that in times of persecution, he felt great inner peace and that God took care of him and embraced him with His grace more than any other time in his life. He also said: "The persecution of Emperor Julian is like a summer cloud that will go away." While they were in these conversation, the news came to them that Julian was killed in his war with the Persians, and that he was killed by St. Mercurius (Abu Sefein), and that he said just before his death: "You have overcome me, O You son of Mary."

**The Fifth Exile:** Jovian became Emperor after Julian had been killed, then Valens became Emperor and he was Arian. In 367 A.D. Valens ordered the exile of St. Athanasius again. St. Athanasius was forced to leave Alexandria and hid in the tomb of his father. Meanwhile, the Emperor killed 30 bishops who were pro-Athanasius. The Emperor saw the determination of the Copts, and decided to lift the persecution, and to return St. Athanasius to his Chair in 368 A.D.



Although St. Athanasius reached the age of 72, he did not compromise in performing his duties. For his steadfastness and his firm stand for justice, the world described him by the saying: "Athanasius against the world."

He wrote several books about the Arians, on the Incarnation, and other subjects. Abba Cosma (The 44th. Patriarch) praised these publications by saying: "I ask anyone who would find the books of Athanasius to write them on paper, and for those who could not find paper, to write them on their clothes."

St. Athanasius was the first Pope to wear the monastic tunic from the hand of St. Antonios. He made it the uniform for bishops and patriarchs. He was the one who ordained St. Antonios a priest, and then Archpriest.

He departed in peace after he had been on the Apostolic Throne for forty-five years.

### ***JOIN THE CONVERSATION .....***

St. Athanasius is a great example of a defender of the Church. Through five exiles, never did he relent in standing up for the truth. At the time of the First Ecumenical Council, in defense against the Arian heresy, he was only a young deacon. He proved that age is not a criteria for leadership. Today, most college youth are approximately the age of St. Athanasius when the Arian controversy began. The Christian faith of contemporary college youth is perpetually being challenged. Young professionals are sometimes being subjected to disrespect because of their Christian values. Left speechless, many do not know how to respond in a professional and articulate manner. Sometimes the fear stems from peer pressure and the political correctness of culture that has become too comfortable in challenging the Christian faith.

**Unless, you know your faith well, you cannot defend it!**

**Remember, St. Athanasius did not allow his age to interfere with proclaiming the truth. He was not intimidated by Arius, who was a high-ranking clergy, and did not rely on someone else to defend the faith. He was obedient to Pope Alexandros and he trusted God to protect the church.**

May the prayers of St. Athanasius be with us, and glory be to God forever. Amen.

# The Faith of the Church

## THE HOLY SACRAMENT of BAPTISM and CHRISMATION



### THE HOLY SACRAMENTS

There are seven Holy Sacraments observed in the Coptic Orthodox Church. We unite with our Lord Jesus Christ whenever we encounter any of the holy sacraments: **Baptism, Chrismation, Repentance & Confession, Eucharist, Matrimony, Unction of the Sick, and Priesthood.**

### THE HOLY SACRAMENT OF BAPTISM

Baptism is the first sacrament into the Christian faith. Throughout the New Testament, whenever it is recalled that one professed his/her faith, immediately baptism followed. When our Lord Jesus Christ commissioned His disciples before his holy ascension, He specifically instructed them on the process of evangelism and discipleship, *“Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit”* (Matthew 28:19). The Old Testament also provides previews of the importance of holy baptism. The Israelites going through the Red Sea and the Jordan River were symbolic of holy baptism. **It is the washing off of the former person born with Original Sin, and it is the death and resurrection of the new person putting on Christ. This is a great Mystery.**

ACTS 9:1-22 - It is ironic that the same infamous Saul—persecutor of the early church, later became the celebrated St. Paul. He is considered to be one of the greatest apostles of all time with the status of an archbishop by most Christian churches today. The discourse between the Lord and Ananias reveals the sequences of faith in the Christian church. First accept the faith and then be baptized. Faith is incomplete without the holy sacrament of baptism. The Lord Jesus Christ appeared to St. Paul and spoke to him directly. Some churches still say that faith is enough. Why then, did the Lord instruct him to immediately go to Ananias to be baptized? Thus, in this same instance, we also recognize another holy sacrament—the priesthood.



*“And Ananias went his way and entered the house; and laying his hands on him he said, ‘Brother Saul, the Lord Jesus, who appeared to you on the road as you came, has sent me that you may receive your sight and be filled with the Holy Spirit.’ Immediately there fell from his eyes something like scales, and he received his sight at once; and he arose and was baptized”* (Acts 9:17-18).

**St. Paul’s conversion included many virtues.** He was **never indifferent** even before his conversion. Thus, the Lord used his inner passion and zeal for the good of the church rather than to persecute it. His second virtue was **obedience**. As soon as he encountered the Lord, he submitted wholeheartedly and never relented—even unto his own suffering and martyrdom for the faith. St. Paul was an **avid reader**. Though it is believed that the thorn in his body was the malady in his eyes, he loved to read. Spiritual literature is edifying to the reader. We should be readers, ourselves, and we should encourage our children to read. If they see us setting the example, they will most likely follow it. This will become the “norm.” Contemporary secular writers of children books and literature appealing to youth captured this psychology and produced a plethora of books and media—some of which you may not approve, but have a hard time making your children stop reading them. Thus, we must campaign for our children and youth to become readers, channel this talent to a virtue of reading edifying material, and cherish and perpetuate this virtue.



### Symbols of Holy Baptism in the Old Testament:

- ❖ Crossing the Red Sea
- ❖ Crossing the River Jordan
- ❖ Noah's Ark
- ❖ Circumcision



### Effectiveness of Holy Baptism:

Holy Baptism is not a mere symbol. The Old Testament provided symbolic characteristics and meanings of Holy Baptism, but this powerful, superior, and life-giving sacrament was revealed in the New Testament.

His Holiness Pope Shenouda III of Thrice Blessed Memory (*Comparative Theology*) on **Holy Baptism**:

- (1) **Salvation (Mark 16:16).**
- (2) **The "Second Birth" which is of water and the Spirit(John 3:3,5,6,8; Titus 3:5; Ephesians 5:26).**
- (3) **Washing away sins(Acts 22:16; Acts 9: 15,16; 1Corinthians.6: 11).**
- (4) **Forgiveness of sins(Acts 2: 37,38).**
- (5) **Dying with the Lord Jesus Christ and rising with Him(Romans 6:3,4,6,8,23; Colossians 2:12).**
- (6) **Newness of life(Romans 6:4).**
- (7) **Put on Christ(Galatians 3:27; Genesis 1:26).**
- (8) **Become members of the Church (Colossians 2:11,12; Genesis 17:7).**

### THE HOLY SACRAMENT OF CHRISMATION

#### ACTS 18:24-28, ACTS 9:1-22

The Holy Sacrament of Chrismation is the seal of our faith and our confirmation in the holy Coptic Orthodox Church. Apollos thought that his baptism was sufficient. However, Aquila and Priscilla knew that he was still lacking the Holy Spirit. Thus, they did not hesitate to correct his misunderstanding, and took him aside to explain his need for the Holy Spirit. We learn from these passages that even in the early church, entering the faith consisted of Baptism and Chrismation. Receiving the Holy Spirit followed Baptism.

In the church today, we see the priest anointing the baptized individual 36 times. The holy Myron Oil consists of a compound of oils and balms according to the components described in the Old Testament for anointing. In addition, what makes it most significant is that it also contains remnants of the spices that were placed on the body of our Lord Jesus Christ during His burial. The spices were preserved and placed in this oil. As the churches grew, the apostles began administering this holy Myron Oil and granted the priests—not only the bishops, to administer it as well after the Holy Sacrament of Baptism for the seal of confirmation of the newly baptized.

### Symbols of the Holy Spirit in the Old and New Testament:

- ❖ Oil
- ❖ Dove
- ❖ Water
- ❖ Fire
- ❖ Wind



## The fruit of the Holy Spirit is a one-package gift: Galatians 5:22-25

*“But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control. Against such there is no law. And those who are Christ’s have crucified the flesh with its passions and desires. If we live in the Spirit, let us also walk in the Spirit.”*

The holy sacrament of Chrismation, like the holy sacrament of Baptism, is not in mere symbolism. The Holy Spirit is not just with us, but dwelling in us, and will never leave us. The Holy Spirit who dwells in us—the believers—is manifested in the actions directed by the fruit of the Spirit. He fills our life with His goodness. Thus, the light that shines in us, is actually His light—the light of the Holy Spirit. Christianity and Christians have baffled the world for centuries, throughout the world, and in various contexts.



The mystery is plainly revealed in the fruit of the Spirit, in which true Christianity is demonstrated, lived, preached, endured in afflictions, and confessed before rulers, but yet continues to witness to our Lord Jesus Christ in love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, and self-control—one fruit—one package.



“You are the light of the world”  
Matthew 5:14

# A Witness in the Family

## Saint Euphemia—Feast Day- 12<sup>th</sup> of Paone

**The Departure of St. Euphemia**—St. Euphemia was the wife of Aristarcus, a man who feared God, and gave much alms. He kept three feasts each month: **the commemoration of Archangel Michael, on the 12<sup>th</sup> day; the commemoration of the Mother of God (Theotokos), on the 21<sup>st</sup> day; and the commemoration of the Nativity of our Lord, on the 29<sup>th</sup> of each month.** When the day of his departure drew near, he commanded his wife, to keep this custom, to not stop the giving of alms, and to do the acts of charity especially on these three feasts. He painted a picture of the honorable Archangel Michael and gave it to her.



After the departure of her husband, she continued to fulfill his will. Satan was jealous of her, and he came to her disguised as a monk, who talked to her expressing his pity for her. He advised her to get married, to bring forth children, and to refrain from doing charitable deeds lest she finish her money. He told her also that her husband had received the Kingdom and he had no need of the alms giving. She answered saying, "I have vowed not to consort with another man after my husband." She went on saying, "If birds as the doves and the ravens do not take second mates, how then can men who are created in the form and likeness of God do this?" The devil left her angry.

When the feast of Archangel Michael had come, St. Euphemia was ready to celebrate the feast, Satan then appeared to her in the form of an angel and said to her, *"Peace be to you, the angel Michael has sent me to you, commanding you to cease from these alms, and to marry a believing man."* Then he told her, *"A woman without a man is like a ship without a captain,"* and he began to bring her proofs out of the Holy Bible in regard of Abraham, Isaac, Jacob, David and others like them who married wives and pleased God. She replied saying, **"If you are an angel of God, where is the Cross, the symbol of your military service? For the soldier of the King never goes to any place without this symbol with him."** When Satan heard these words from her, he returned to his original form, and jumped on her to choke her. She cried for Archangel Michael, whose feast she was celebrating, and he delivered her immediately from him. Archangel Michael told her, **"Go and arrange your affairs, for you shall depart from this world today. And behold the Lord has prepared for you what eye has not seen, and ear has not heard, nor has it occurred to the heart of man,"** then he gave her the greeting of peace, and went up into Heaven.

After, St. Euphemia had celebrated the feast of the Archangel Michael, she sent for the father the bishop and the priests. She gave them all her money to give to the poor and needy. Then, she took the picture of the honorable Archangel Michael and prayed before it. She laid it upon her face and breast, then departed in peace.

The beauty of St. Euphemia is in her simple life as a devoted Christian wife. Witnessing for Christ comes in many forms and through diverse personalities. Take the time and learn the Holy Scripture, so you too can develop Christian principles and convictions and become a true witness for Christ. Know how to defend your faith in the simplest way—with or without many words. Though St. Euphemia was not a prophetess, an apostle, a martyr, or an evangelist, her exemplary conduct is equivalent to any theologian.

*May the intercession of Archangel Michael and St. Euphemia be with us and Glory be to God forever. Amen.*

# A Witness in the Community

## Aquila and Priscilla

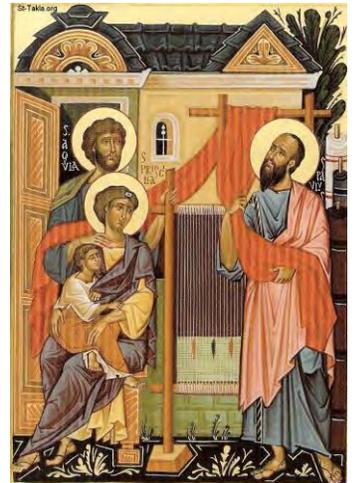
Let us gain insight into the practical lessons gleaned from Aquila and Priscilla, two prominent figures in St. Paul's ministry. Each one has a special message to us for our edification. Aquila and Priscilla are two very interesting figures in the Holy Bible. They are confident in their faith and were not shy or embarrassed to approach a charismatic man like Apollos. Though some critics of the Holy Bible erroneously conclude that women are not valued in the Holy Scripture, they forget about Priscilla.



Along with her husband, she too was in the business of a tent-maker. Thus, she was a businesswoman. She was also well-versed in the Christian faith. Both Aquila and Priscilla accompanied St. Paul on his mission trips and opened their home as a church to the believers. Their names are mentioned equal times with either Aquila first mentioned or Priscilla mentioned first. It is evident that St. Paul valued both of these co-servants. They were ordinary people, but extraordinary in their deep love for Christ and the church.

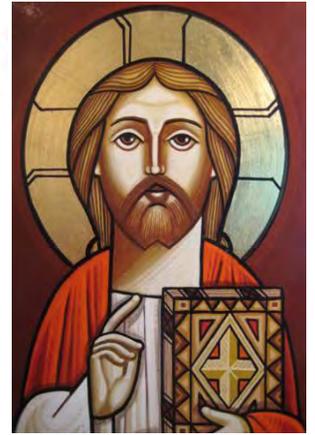
### How can we witness in our community like Aquila and Priscilla, who in many ways are like us?

This couple was working and serving, but their lives reflected their love for God and their love for the brethren. Because they cared, they did not hesitate to open their homes, to teach others, and to accompany St. Paul on his trips. Their sacrifice was a sacrifice of love and service. They witnessed for Christ in their daily lives, as we must do. We can keep our fasts, even if our peers and colleagues are celebrating their holidays. We can pray before we eat, whether we are in private or in public. We can watch what we say and be careful of inappropriate innuendos. **We must live Christ and be a witness to Him in the midst of the world.**



# A Witness in the Society

## Apologetics—Is God Really Known?



### I. INTRODUCTION

- The most direct answer to this question is "No"
- When speaking about the essence of God, we, humans, can never understand the fullness and the mysterious truth of God's essential reality.
- However, this does not mean that we cannot know things about God, or that we cannot be in knowing communion with God.
- God is the One that reaches out to His creation to commune with it. We refer to this reaching out as "Divine Revelation".
- This means that God goes out of Himself to relate to what He had created. It is the motive of love with which God relates to His creatures.
- If we active participant and respond to this Divine Revelation, we become in communion with God. This very communion is the "knowledge of God".

### II. THE VALUE OF KNOWLEDGE

- Knowing is important to human beings.
- To Know is to have some idea about how things are, and consequently to be able to deal with reality appropriately. (Example: To know that it is raining makes it possible to dress appropriately.)
- What we know forms us, gives us a view on the world and influences our character.

### III. HOW DO WE KNOW ANYTHING?

There are several ways that we can come to some knowledge about things:

**INTUITION:-** It is the unmediated perception of some condition or reality.

-It is your "gut feeling".

-The problem with intuitive knowledge is that it is difficult to share it effectively with others.

**DEDUCTION:-** It is drawing on our logical abilities to reason from one premise to another.

-Example:  $A > B$  and  $B > C$  therefore we deduce that  $A > C$

**EXPERIMENT:-** It is a method by which people test ideas. We call these ideas "Hypotheses" which are mere assumptions about how things work.

- Repeatedly verified hypotheses provide us with "scientific knowledge".

**EXPERIENCE:-** We say, you do not really know what it means to be (...) until it has happened to you.

- To know what it means to be a "mother" is to experience it.

**REVELATION:-** It is a way of knowing something when someone tells us what we could not otherwise know.

- When the doctor asks you how you feel, you "reveal" to him your aches and pains.
- The listener depends on the accuracy of what is said and the trustworthiness of the person who reveals it.
- Someone could lie to you. You may then use some of the other means of knowing mentioned earlier to assess the trustworthiness of the source.
  - The point is that we can "know" many things but our knowledge is never "absolute"
  - We may know something about many things and many things about something but never everything about anything.

#### IV. HOW DO WE KNOW ABOUT GOD?

1. We know about God in the same way we know about other things, but the mix and emphasis is different. Because not all the methods are applicable to the reality of God.
2. The experimental method is an excellent method to know about material and physical things. However, it is unreliable when dealing with non-measurable, non-tangible realities.

#### V. WAYS OF KNOWING GOD

- Knowing God intuitively
- Throughout the ages, people have had "intuitive" knowledge of divine things. Nearly every culture and race of people has had some sense of the divine.
- Scholars call this the "numinous sense" or the "transcendent"
- Knowing God deductively
- People may argue for the existence of God on the basis of deductive reasoning. Yet most theologians hold that one cannot adequately "prove" or "disprove" the existence of God.
- Knowing God by experience
- Many people have had a profound personal experience of the presence of God in their lives.
- These experiences are subjective in nature that they can be shared with others only with difficulty.
- Knowing God by Experiment
- The hypothesis is that God exists and loves us, the experiment is to conform one's life to His ways, the proof is found in the results it produces.
- But since so much of this is subject to personal values and experiences, It cannot be considered as fully objective verification of God's existence.
- Knowing God by Revelation
- We know God, also, when God makes Himself known to us.
- The Scriptures are a record of God's self-revelation to His creatures.
- In the New Testament period, the most striking divine revelation was Jesus Christ Himself, the incarnate Logos.
- But like all other ways of knowing, it is not "absolute knowledge". It points to much truth about God but does not exhaust it.

#### VI. WHY NO ABSOLUTE KNOWLEDGE OF GOD?

- God wants us to be free to accept Him and to freely respond to what He has done for us.
- Only then can we become what we really are, the image and likeness of God.



## VII. DIVINE REVELATION

1. These experiences of Divine Revelation were not seen by those who experienced them as private and subjective intuitions or insights.
2. They understood them as unique reality, distinct from any other form of knowledge.
3. Eventually this revelation and knowledge were written down into Scriptures. And a point in time was fulfilled in Jesus Christ.
  - "The Spirit of the Lord is upon Me, Because He has anointed Me To preach the gospel to the poor...To set at liberty those who are oppressed; To proclaim the acceptable year of the Lord... And He began to say to them, 'Today this Scripture is fulfilled in your hearing.'"(Luke 4:18-21).
  - "God, who at various times and in various ways spoke in time past to the fathers by the prophets, has in these last days spoken to us by His Son" (Hebrews 1:1-2).
4. Therefore Divine Revelation was made manifest in the person, life and work of Jesus Christ.
5. The Apostles were witnesses to this revelation and conveyed it to the Church.

## VIII. CONCLUSION

- In conclusion, our response to the Divine Revelation and sharing in this revealed "knowledge" is extremely pivotal and essential to our being.
- The Scriptures tell us that with faith and virtue we need to add knowledge.
- "*But also for this very reason, giving all diligence, add to your faith virtue, to virtue knowledge*" (2 Peter 1:5). Or else...
- What good is it to have faith and the desire to love (virtue)?
- Unless we know where to ground our faith and channel our virtue?

### **JOIN THE CONVERSATION .....**

**The question posed is whether we really know our Lord and Savior Jesus Christ? Do we have a real relationship with Him? A deep and personal relationship with God sets Christianity apart from every other religion. Knowing this and knowing God, we must share our faith and defend it from heresies. We must be equipped with love and knowledge of our Lord Jesus Christ in order to be able to bring others to the knowledge of Christ and to protect our church. We are witnesses to the TRUTH.**

**Glory be to God Forever. Amen.**

Retrieved from the Coptic Orthodox Diocese of the Southern US: <http://www.suscopts.org/resources/literature/701/religious-knowing/>

# Dogma, Rituals, & Liturgical Rites

## The Ritual of the Raising of the Incense

The use of incense in the church is not a pagan ritual but a biblical fact which represents the prayers and praises of the saints and angels, as seen in Revelations 8:3; *“Then another angel, having a golden censer, came and stood at the altar. And he was given much incense, that he should offer it, with the prayers of all the saints upon the golden altar, which is before the throne.”*



Incense is raised during Vespers and Morning Prayers before every liturgy, except those during the Great Lent which are concluded late, and hence, incense is only raised during Vespers on the Saturday night.

**The Raising of Incense** is an introduction and preparation for the Liturgy, consisting of a collection of prayers, praises and Thanksgiving prayers which request the Lord’s blessings upon the sacramental service. The Raising of Incense may be performed on its own, not just as an introduction to the Liturgy, but as an offer of the sacrifices of prayer and praise to God through its sweet incense. However, the Raising of Incense is mandatory prior to the Liturgy (except, of course, during Lent, as just stated above), the minimum requirement being the raising of the Prime Incense after the midnight praises. The raising of Incense can be found in the Old Testament. The Temple of Jerusalem contained a separate altar for the raising of incense called the Incense Altar which was different to the Altar of Offertory.

**DETAILS OF THE RAISING OF INCENSE:** The priest enters the Church and opens the curtain saying, “Have mercy upon us, O Father the Almighty, O Holy Trinity have mercy upon us, O Lord of Hosts be with us for we have no other supporter in our tribulations but You.” He then prays The Lord’s Prayer and prostrates before the altar saying, “We worship You, O Christ, with Your Gracious Father and the Holy Spirit, for You have come/risen and saved us.” He then prostrates before the other priests and the congregation saying, “Accept my prostration. Bless me and forgive me.” He exchanges a holy kiss with the other priests as a sign of love, peace and reconciliation. He also turns to the congregation and says, “Forgive me, I have sinned.”

The absolution from the other priests, and the forgiveness from the congregation is very important before starting the prayers, for our beloved Savior said, *“And whenever you stand praying, if you have anything against anyone, forgive him, that your Father in heaven may also forgive you your trespasses” (Mark 11:25)*. Also the Apostle Paul says, *“Therefore I desire that men pray everywhere, lifting up holy hands, without wrath and doubting” (1Timothy 2:8)*.

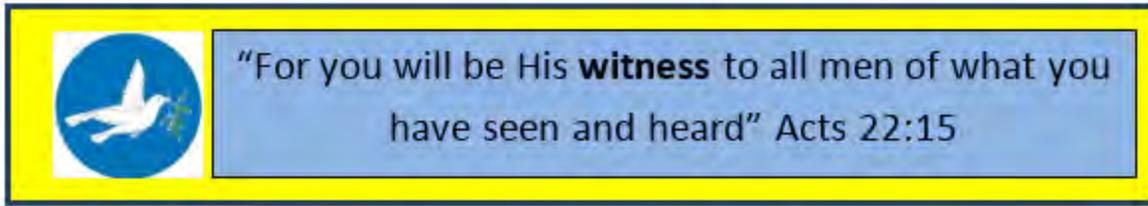
The priest then stands reverently before the altar with his hands raised, the cross in his right hand. The deacon stands behind the priest and begins praying the Thanksgiving Prayer.

**JOIN THE CONVERSATION...** Incense is one of the distinct features immediately noticed in the Coptic Orthodox Church. There are specific rituals associated with the raising of the incense. The more we understand the many rituals in the Church, the more we will appreciate the liturgical rites and can become more engaged in worship during the Divine Liturgy. Incense is symbolic of prayers—not only our prayers, but also the prayers of the angels and saints. The Lord Jesus Christ was presented with gifts of frankincense, myrrh, and gold. Each had a symbolic meaning. Gold—majesty, myrrh—suffering, and frankincense—priesthood. Priests offer the prayers and supplications of the people and on behalf of the people.

# Memorization

WRITTEN IN MY HEART

1.



## FROM THE AGPEYA—PRAYER OF THE MIDNIGHT PRAYER- FIRST WATCH

2. Arise, you, O children of the light, to praise the Lord of Hosts, that He may grant us the salvation of our souls. When we stand in the flesh before You, take away from our minds the sleep of forgetfulness, and grant us alertness, in order that we understand how to stand up before You at the time of prayer, and send up to You the appropriate doxology, and win the forgiveness of our many sins.

*Δοξα σι Φιλανθρωπε. Glory to You, the Lover of mankind.*

## 3. GOSPEL of the Midnight Prayer-THE HOLY GOSPEL ACCORDING TO ST. MATTHEW (CH. 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; 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 marriage: 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 to God forever. Amen.

*Τενορωτ ἡμοκ ω ΠιχριστοςνεμΠεκιωτ ἡσαθος  
νεμΠιπνευμαεθογαβχεακλακωτ ἡμονηαιηαν*

We worship You O Christ with Your Good Father and the Holy Spirit, for You have come and saved us.

## 4. ABSOLUTION

O Lord and Master, Jesus Christ, the Living and Eternal Son of God, enlighten our minds to understand Your life-giving words. Raise us up from the darkness of sin which ruins the soul. Make us worthy to become upright in good deeds. And at the time of Your coming to judge the world, make us worthy of hearing that voice full of joy saying, "Come to Me you blessed of My Father, inherit the Kingdom prepared for you before the foundation of the world." Yes, Lord, grant us in that Hour to be without fear, anxiety or condemnation; and do not judge us according to our many iniquities. For You alone are compassionate, longsuffering and exceedingly merciful. We ask this, through the intercession of our Lady the Theotokos, Saint Mary, and the intercession of all the choir of Your saints. Amen.

# Coptic



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

## THE COPTIC ALPHABET

	<b>Ⲁ ⲁ</b> Alpha A	<b>Ⲃ ⲃ</b> Veeta B, V	<b>Ⲅ ⲅ</b> Gamma G, N, Gh	<b>Ⲇ ⲇ</b> Delta D, Th (the)	
<b>Ⲉ ⲉ</b> Eyy E	<b>Ⲋ</b> Number 6 So-oo The number 6 <small>Not a true letter</small>	<b>Ⲍ ⲍ</b> Zeeta Z	<b>Ⲏ ⲏ</b> Eeta EE	<b>Ⲑ ⲑ</b> Theeta TH (think), T	<b>ⲓ Ⲕ</b> Yota I, Y
<b>ⲕ Ⲗ</b> Kappa K	<b>Ⲙ ⲙ</b> Lavla L	<b>ⲗ Ⲙ</b> Mey M	<b>Ⲛ ⲛ</b> Ney N	<b>Ⲝ ⲝ</b> Eksee KS	<b>ⲟ Ⲡ</b> O O
<b>ⲡ Ⲣ</b> Pee P	<b>Ⲥ ⲥ</b> ro R	<b>Ⲧ ⲧ</b> seema S-Z	<b>Ⲩ ⲩ</b> tav T	<b>ⲫ Ⲭ</b> Epsilon V, I, (oo)	<b>Ⲯ ⲯ</b> Fey F
<b>Ⲱ ⲱ</b> Key K, Kh, Sh	<b>Ⲳ ⲳ</b> Epsee PS	<b>Ⲵ ⲵ</b> Oo Oo	<b>ⲷ Ⲹ</b> Shai SH	<b>Ⲻ ⲻ</b> Fai F	<b>ⲽ Ⲿ</b> Khai KH
	<b>ⲿ Ⲁ</b> Hori H	<b>Ⲳ ⲳ</b> Ganga G, J	<b>Ⲵ ⲵ</b> Cheema CH	<b>ⲷ Ⲹ</b> Tee Tee	

The Coptic Alphabet has 32 letters

- 24 consonants
- 7 vowels (**Ⲁ Ⲉ Ⲏ ⲓ ⲟ ⲣ ⲱ**)
- 1 letter used only as a number (**Ⲋ**)

### Origin of the Coptic Alphabet



First **25** letters from Hieroglyphic through Proto-Sinaitic, Phoenician and **Greek** Alphabets  
Last **7** letters from Hieroglyphic through Hieratic and **Demotic** Alphabets

ⲙⲟⲥⲣⲓ

hi

ⲙⲟⲥⲣⲓ ⲡⲉⲙⲙⲏⲃ

Hi Sayedna

ⲙⲟⲥⲣⲓ ⲡⲉⲙⲓⲱⲧ

Hi Abouna

ⲟⲩⲭⲁⲓ

Bye

ⲟⲩⲭⲁⲓ  
ⲃⲉⲛ ⲡⲃⲟⲓⲥ



Bye  
(in the Lord)

## Pronunciation

### Pronunciation of the letter Key “ⲭ”

The letter is among the letters taken from the Greek Alphabet. In Greek, the sound of this letter is not among the sounds present in the Coptic pronunciation. But in Coptic words, it is always pronounced with the sound “k”.

We should first note that Greek words found in the Coptic Liturgy are two kinds:

1. Pure Greek hymns included in the Coptic Liturgy to retain non-Coptic Christians in Egypt in the Coptic Church.
2. “Loan words” that became part of the Coptic Language. Like the Greek Loan words in the English language: e.g. deacon, martyr, psychic, etc.)

When trying to pronounce the Greek loan words in English, e.g. the loan word “deacon”, it is pronounced using the English way to pronounce it and not the original Greek pronunciation.

So when we pronounce Greek loan words in Coptic, we should use the Coptic way to pronounce them.

Therefore, the Greek loan words “ⲫⲩⲭⲏ” and “Ⲉⲩⲭⲏ” would be pronounced “psikee” and “evkee”.





# Numbers

At the time of developing the Coptic Script, all known languages at that time were using their alphabets as numbers. (e.g. Copts, Greeks, Arabs, Hebrews)

	Coptic			Greek		Arabic		Hebrew	
1	ⲟⲩⲁⲓ	ⲁ̄	Alpha	α	Alpha	ا	Alef	א	Aleph
2	ϥⲛⲁⲩ	ⲃ̄	Veeta	β	Beta	ب	Baa	ב	Beth
3	ϣⲟⲙⲧ	Ⲅ̄	Gamma	γ	Gamma	ج	Geem	ג	Gimel
4	ϥⲧⲟⲩ	ⲅ̄	Delta	δ	Delta	د	Dal	ד	Daleth
5	ϥⲓⲟⲩ	Ⲇ̄	Ey	ε	Epsilon	ه	Haa	ה	He
6	ϥⲟⲟⲩ	Ⲉ̄	So-o	?	?	و	Waw	ו	Waw
7	ϣⲁϣϥ	ⲉ̄	Zeeta	ζ	Zeta	ز	Zayn	ז	Zayin

Later on, the current numbering system (1, 2, 3...) was developed from the system used by **the Phoenician sailors**, where the number of angles in the figure indicated the number.

Phoenician Figures					
Number of Angles	1	2	3	4	5
Phoenician Figures					
Number of Angles	6	7	8	9	0

**The Coptic Numbers**  
(at the time of writing most Coptic manuscripts)

100	ⲡ	ϣⲉ	10	ⲓ	ⲙⲏⲧ	1	ⲁ	ⲟⲩⲁⲓ
200	Ⲅ	ϥⲛⲁⲩⲧ ϣⲉ	20	ⲕ	ϫⲟⲩⲧ	2	ⲃ	ϥⲛⲁⲩⲧ
300	Ⲇ	ϣⲟⲙⲧ ϣⲉ	30	ⲗ	ⲙⲁⲡ	3	ⲅ	ϣⲟⲙⲧ
400	Ⲉ	ϥⲧⲟⲩⲧ ϣⲉ	40	ⲙ	ϥⲙⲉ	4	ⲇ	ϥⲧⲟⲩⲧ
500	Ⲋ	ϥⲧⲓⲟⲩⲧ ϣⲉ	50	ⲛ	ⲧⲉβⲓ	5	ⲉ	ϥⲧⲓⲟⲩⲧ
600	Ⲍ	ϥϥⲟⲟⲩⲧ ϣⲉ	60	ⲛ	ϥⲉ	6	ⲉ	ϥϥⲟⲟⲩⲧ
700	Ⲏ	ϣⲁⲣⲣⲥ ϣⲉ	70	ⲟ	ϣⲃⲉ	7	ⲛ	ϣⲁⲣⲣⲥ
800	Ⲑ	ϣⲙⲏⲏ ϣⲉ	80	ⲡ	ϥⲁⲙⲛⲉ	8	ⲏ	ϣⲙⲏⲏ
900	Ⲓ	ϣⲓⲧ ϣⲉ	90	ϥ	ⲡⲓϥⲧⲁⲩ	9	ⲟ	ϣⲓⲧ

**How to say the numbers in Coptic**

100	ϣⲉ	10	ⲙⲏⲧ	1	ⲟⲩⲁⲓ
200	ϥⲛⲁⲩⲧ ϣⲉ	20	ϫⲟⲩⲧ	2	ϥⲛⲁⲩⲧ
300	ϣⲟⲙⲧ ϣⲉ	30	ⲙⲁⲡ	3	ϣⲟⲙⲧ
400	ϥⲧⲟⲩⲧ ϣⲉ	40	ϥⲙⲉ	4	ϥⲧⲟⲩⲧ
500	ϥⲧⲓⲟⲩⲧ ϣⲉ	50	ⲧⲉβⲓ	5	ϥⲧⲓⲟⲩⲧ
600	ϥϥⲟⲟⲩⲧ ϣⲉ	60	ϥⲉ	6	ϥϥⲟⲟⲩⲧ
700	ϣⲁⲣⲣⲥ ϣⲉ	70	ϣⲃⲉ	7	ϣⲁⲣⲣⲥ
800	ϣⲙⲏⲏ ϣⲉ	80	ϥⲁⲙⲛⲉ	8	ϣⲙⲏⲏ
900	ϣⲓⲧ ϣⲉ	90	ⲡⲓϥⲧⲁⲩ	9	ϣⲓⲧ

How to write and read numbers		
12	ⲙⲏⲧ ϫⲛⲁⲩ	ⲓⲃ̄
24	ϫⲟⲩⲧ ϣ̣ⲧⲟⲩ	ⲕⲁ̄
49	ϩⲙⲉ ψⲓⲧ	ⲙⲑ̄
50	ⲧⲉβⲓ	ⲛ̄
72	ϣ̣ⲃⲉ ϫⲛⲁⲩ	ⲟⲃ̄
100	ϣⲉ	ⲣ̄
111	ϣⲉ ⲙⲏⲧ ⲟⲩⲁⲓ	ⲣⲓⲁ̄
318	ϣⲟⲙⲧ ϣⲉ ⲙⲏⲧ ϣ̣ⲙⲏⲛ	ⲧⲓⲏ̄
200	ϫⲛⲁⲩ ϣⲉ	ϥ̄
666	ϥⲟⲟⲩ ϣⲉ ϥⲉ ϥⲟⲟⲩ	ϫⲗⲉ̄
969	ψⲓⲧ ϣⲉ ϥⲉ ψⲓⲧ	ϣⲗⲑ̄

The Days of the week		
Day	Coptic	Other names
Sunday	ⲣⲓⲟⲩⲁⲓ	ⲡⲓⲉⲗⲟⲟⲩ ⲏⲧⲉ ⲡ̄ⲃⲟⲓϥ (Coptic) ⲕⲩⲣⲓⲁⲕⲏ (Greek) (means the day of the Lord.)
Monday	ⲡⲓϫⲛⲁⲩ	
Tuesday	ⲡⲓϣⲟⲙⲧ	
Wednesday	ⲡⲓϣ̣ⲧⲟⲩ	
Thursday	ⲡⲓⲧ̣ⲓⲟⲩ	
Friday	ⲡⲓϥⲟⲟⲩ	ⲡⲓⲉⲗⲟⲟⲩ ⲏⲧⲉ ⲡⲓϥⲟⲃⲧ (Coptic) ⲡⲁⲣⲁⲥⲕⲉⲩⲏ (Greek) (means the day of preparation.)
Saturday	ⲡⲓϣⲁⲣⲣⲥ	ⲡⲓϥⲁⲃⲃⲁⲧⲟⲛ (in Hebrew means rest).

ἸΝ ΤΩ ΟΝΟΜΑΤΙ ΤΟΥ ΠΑΤΕΡΟΣ

In the Name of the Father

ΚΑΙ ΥΙΟΥ

and the Son

ΚΑΙ ΤΟΥ ΑΓΙΟΥ ΠΝΕΥΜΑΤΟΣ

and the Holy Spirit

ΟΜΟΛΟΓΟΥΝΤΕΣ ΜΙΑΝ ΘΕΟΝ

One God Amen

ΠΑΤΗΡ ΗΜΩΝ ΟΥΣΙΝ ΕΣΤΙΝ ΟΥΡΑΝΟΥ

Our Father who art in Heaven

ΚΑΙ ΔΕΙΞΕΤΕ ΜΑΣ ΤΗΝ ΔΟΞΑΝ ΤΟΥ ΟΥΡΑΝΟΥ

Make us worthy to say thankfully



ΠΑΤΗΡ ΗΜΩΝ ΟΥΣΙΝ ΕΣΤΙΝ ΟΥΡΑΝΟΥ

Our father who art in heaven

ΑΓΙΟΝ ΕΣΤΙΝ ΤΟ ΟΝΟΜΑ ΤΟΥ

Hallowed be Thy name

ΒΑΣΙΛΕΥΟΥΝΤΟΣ ΤΟΥ ΒΑΣΙΛΕΥΟΥ

Thy kingdom come

ΚΑΙ ΓΕΝΗΤΑΙ

Thy will be done

ΟΜΟΙΩΣ ΕΣΤΙΝ ΟΥΣΙΝ ΟΥΡΑΝΟΥ

On earth as it is in heaven

ΔΕΙΞΕΤΕ ΜΑΣ ΣΗΜΕΡΑ ΤΟ ΗΜΕΡΟΝ ΤΟΥ ΒΡΩΤΟΥ

Give us this day our daily bread

ΚΑΙ ΔΕΙΞΕΤΕ ΜΑΣ ΤΗΝ ΔΟΞΑΝ

And forgive us our trespasses

ΟΜΟΙΩΣ ΕΣΤΙΝ ΟΥΣΙΝ ΟΥΡΑΝΟΥ

As we forgive

ΑΥΤΟΙΣ ΟΙΣ ΗΜΑΣ ΑΝΤΙΠΑΡΕΣΤΗΚΑΜΕΝ

those who trespass against us

ΚΑΙ ΜΗ ΜΗΤΡΗΣΕΙΣ ΜΑΣ ΕΙΣ ΤΗΝ ΠΕΡΙΤΕΜΝΗΣΙΝ

And lead us not into temptation

ΑΛΛΑ ΡΑΤΩΣΕΙΣ ΜΑΣ ΑΠΟ ΤΟΥ ΕΜΠΟΝΕΟΥ

But deliver us from the evil one

ΟΝΟΜΑΤΙ ΤΟΥ ΚΥΡΙΟΥ ΙΗΣΟΥ ΧΡΙΣΤΟΥ

In Christ Jesus our Lord

ΚΑΙ ΘΕΟΥ

For Thine is

ΤΗ ΔΟΞΑ, ΤΗ ΔΥΝΑΜΕΙ ΚΑΙ ΤΗ ΔΟΞΑ

the kingdom, the power and the glory,

ΕΝ ΑΙΩΝΑΙΣ

forever, Amen

# Hymns & Rituals



## 1. Trisagion for the Feast of the Epiphany (Long Tune)

The Trisagion is a Greek hymn prayed after reading the Acts of the Apostles in the Liturgy, before reading the Gospel. The words are different for the Epiphany Feast to glorify our Lord who was baptized in the Jordan. The first word of the hymn may be chanted in a long tune during Joyful (Festive) seasons.

**ΑΓΙΟΣ ὁ Θεός: ἅγιος**

**ισχυρός: ἅγιος ἄθανατος: ὁ Ιορδάνου**

**βαπτιστής: ἐλέησον ἡμᾶς.**

Holy God, Holy Mighty, Holy Immortal, who was baptized in the Jordan, have mercy upon us.

**ΑΓΙΟΣ ὁ Θεός: ἅγιος ισχυρός: ἅγιος**

**ἄθανατος: ὁ Ιορδάνου**

**βαπτιστής: ἐλέησον ἡμᾶς.**

Holy God, Holy Mighty, Holy Immortal, who was baptized in the Jordan, have mercy upon us.

**ΑΓΙΟΣ ὁ Θεός: ἅγιος**

**ισχυρός: ἅγιος ἄθανατος: ὁ Ιορδάνου**

**βαπτιστής: ἐλέησον ἡμᾶς.**

Holy God, Holy Mighty, Holy Immortal, who was baptized in the Jordan, have mercy upon us.

**Δοξα Πατρι κε Υἱω κε ἁγίω Πνεύματι:**

**κε νῦν κε ἀί κε**

**ιστοῦς ἐῶναςτων ἐῶνων: ἁμην. Δοξα**

**Τριάς ἐλέησον ἡμᾶς.**

Glory to the Father and to the Son and to the Holy Spirit, now and ever and unto the ages of the ages. Amen. O Holy Trinity, have mercy upon us.



## 2. Psalm 150 for the Feast of the Epiphany (Short Alleluia)

During the distribution of the Holies (Body & Blood), Psalm 150 is chanted with different tunes according to the season of the church. During the Feast of the Epiphany, it is chanted in the Festive Tune with the refrain for the Epiphany feast following each verse.

<b>Αλ: Αλ: Αλ:</b>	Alleluia. Alleluia. Alleluia.
<b>Refrain:</b> <b>ΑΛΛΗΛΟΥΙΑ. ΙΗΣΟΥΣ</b> <b>ΠΙΧΡΙΣΤΟΣ ἸΩΗΡΙ ἸΦΝΟΥΤ: ΑΦΒΙΩΜΕ</b> <b>ΣΕΝ ΠΙΟΡΔΑΝΗΣ.</b>	Alleluia. Jesus Christ, the Son of God, is baptized in the Jordan.
<b>ΣΜΟΥ ἘΦΝΟΥΤ ΣΕΝ ΝΗΘΟΥΑΒ</b> <b>ΤΗΡΟΥ ἸΤΑΦ.</b>	Praise God, in all His saints.
<b>ΣΜΟΥ ἔροφ ΣΕΝ ΠΙΤΑΧΡΟ ἸΤΕ ΤΕΦΧΟΜ.</b>	Praise Him, in the firmament of His power.
<b>ΣΜΟΥ ἔροφ ἔΞΗΡΙ ΒΙΧΕΝ ΤΕΦΜΕΤΧΩΡΙ.</b>	Praise Him, for His mighty acts.
<b>ΣΜΟΥ ἔροφ ΚΑΤΑ ἸΑΨΑΙ ἸΤΕ</b> <b>ΤΕΦΜΕΤΝΙΨΤ.</b>	Praise Him, according to His excellent greatness.
<b>ΣΜΟΥ ἔροφ ΣΕΝ ΟΥΣΜΗ ἸΣΑΛΠΙΣΤΟΣ.</b>	Praise Him, with the sound of the trumpet.
<b>ΣΜΟΥ ἔροφ ΣΕΝ ΟΥΨΑΛΤΗΡΙΟΝ ΝΕΜ</b> <b>ΟΥΚΤΑΡΑ.</b>	Praise Him, with the psaltery and harp.
<b>ΣΜΟΥ ἔροφ ΣΕΝ ΒΑΝΚΕΜΚΕΜ ΝΕΜ</b> <b>ΒΑΝΧΟΡΟΣ.</b>	Praise Him, with the timbrel and chorus.
<b>ΣΜΟΥ ἔροφ ΣΕΝ ΒΑΝΚΑΠ ΝΕΜ ΟΥΟΡΓΑΝΟΝ.</b>	Praise Him, with stringed instruments and organs.
<b>ΣΜΟΥ ἔροφ ΣΕΝ ΒΑΝΚΤΜΒΑΛΟΝ ἘΝΕΣΕ</b> <b>ΤΟΥΣΜΗ.</b>	Praise Him, with pleasant sounding cymbals.
<b>ΣΜΟΥ ἔροφ ΣΕΝ ΒΑΝΚΤΜΒΑΛΟΝ ἸΤΕ</b> <b>ΟΥΕΨΑΛΗΛΟΥΙ.</b>	Praise Him, with cymbals of joy.
<b>ΝΙΦΙ ΝΙΒΕΝ ΜΑΡΟΥ ἸΜΟΥ</b> <b>ΤΗΡΟΥ ἔΪΡΑΝ ἸΠΒΟΙΣ ΠΕΝΝΟΥΤ.</b>	Let everything that has breath praise the Name of the Lord our God.
<b>ΔΟΥΞΑ ΠΑΤΡΙ ΚΕ ΥΙΩ ΚΕ ΔΥΙΩ</b> <b>ΠΝΕΥΜΑΤΙ.</b>	Glory be to the Father and the Son, and the Holy Spirit.
<b>ΚΕ ΝΥΝ ΚΕ ἸΙ ΚΕ ΙΣΤΟΥΣ ἔΩΝΑΣ</b> <b>ΤΩΝ ἔΩΝΩΝ ἸΜΗΝ.</b>	Now and forever and unto the age of all ages. Amen.
<b>ΑΛΛΗΛΟΥΙΑ. ΑΛΛΗΛΟΥΙΑ. ΔΟΥΞΑ</b> <b>ΣΙ ὉΘΕΟΣ ἸΜΩΝ.</b>	Alleluia. Alleluia. Glory be to our God.
<b>ΑΛΛΗΛΟΥΙΑ. ΑΛΛΗΛΟΥΙΑ. ΠΙΩΟΥ ΦΑ</b> <b>ΠΕΝΝΟΥΤ ΠΕ.</b>	Alleluia. Alleluia. Glory be to our God.

### 3. Sunday Theotokia Parts 7, 8 and 9

The seven Theotokias are praises for the Theotokos (which comes from the Greek word meaning “Mother of God”). The Theotokias were originally composed as a way of teaching the faith of the church to the believers in a tune that is easy to remember. The Sunday Theotokia is chanted during the Sunday Midnight Praises. Parts 7, 8, and 9 of the Sunday Theotokia are chanted every night of the week following the gospel of the Midnight Praise.

<p>Ὡσὺ ἱσοπ ἡμῆνι: ἐβόλ ζεν παρῆντ τηρῆ: ἰηλῶμοτ ἐπεκραν: Πβοικ ἡπιῆπ τηρῆ.</p>	<p>Seven times every day: I will praise You name: with all my heart: O God of everyone.</p>
<p>Διερεῖμετι ἡπεκραν: οτοθ λιξεμνομῆ: ἡποτρο ἡνιεων: Φνοτῆ ἡτε μιννοτῆ.</p>	<p>I remembered Your name: and I was comforted: O King of the ages: and God of all gods.</p>
<p>Ἰησοῦς Πιχριστοῦς Πεννοτῆ: πιάληθῆνοῦς: φνεταῆ ἰεθεβε πενσωτῆ: ἀφερσωματικος.</p>	<p>Jesus Christ our true God: who has come: for our salvation: was incarnate.</p>
<p>Δυβίσαρῆ ἐβόλ: ζεν Πῆπνευμα εθοταβ: νεμ ἐβόλ ζεν Ἡαριὰ: ἰψελετ εθοταβ.</p>	<p>He was incarnate: of the Holy Spirit: and of Mary: the pure bride.</p>
<p>Δυφωνῆ ἡπενθῆβι: νεμ πενθοζθεζ τηρῆ: εοτραῶ ἡζῆτ: νεμ οτθεληλ ἐπτηρῆ.</p>	<p>He changed our sorrow: and all our troubles: to joy for our hearts: and total rejoicing.</p>
<p>Ἡαρενοτωῶτ ἡμοῆ: οτοθ ἡτενερεθτυμοῦς: ἡτε ῆματ Ἡαριὰ: ἰβρομπι εθνεσω.</p>	<p>Let us worship Him: and sing to: His mother Mary: the beautiful dove.</p>
<p>Οτοθ ἡτενωῶ ἐβόλ: ζεν οτῶμῆ ἡθεληλ: ζε χερε νε Ἡαριὰ: ἡματ ἡεμμαλοτηλ.</p>	<p>And let us all proclaim: with the voice of joy: saying Hail to You Mary: the Mother of Emmanuel.</p>
<p>Χερε νε Ἡαριὰ: ἡσωτ ἡ Ἀδαμ πενιωτ: Χερε νε Ἡαριὰ: ἡματ ἡπιμὰμφωτ: Χερε νε Ἡαριὰ: ἡθεληλ ἡετὰ: Χερε νε Ἡαριὰ: ἡποτροῆ ἡνιζενεὰ.</p>	<p>Hail to you Mary: the salvation of our father Adam Hail to you Mary: the mother of the refuge Hail to you Mary: the rejoicing of Eve Hail to you Mary: the joy of all generations</p>
<p>Χερε νε Ἡαριὰ: ἡραῶ ἡἈβελ πῆμῆ Χερε νε Ἡαριὰ: ἰπαρθενοῦς ἡταῶμῆ Χερε νε Ἡαριὰ: ἡνοθεμ ἡΜωῆ Χερε νε Ἡαριὰ: ἰατωλεβ ἡσεμνε</p>	<p>Hail to you Mary: the joy of Abel the just Hail to you Mary: the true Virgin Hail to you Mary: the salvation of Noah Hail to you Mary: the chaste and undefiled</p>
<p>Χερε νε Ἡαριὰ: ἡῆμοτ ἡἈβρααμ Χερε νε Ἡαριὰ: πῆχλομ ἡαθλωμ Χερε νε Ἡαριὰ: ἡσωτ ἡἸσαακ πῆθοταβ Χερε νε Ἡαριὰ: ἡματ ἡφνεθοταβ</p>	<p>Hail to you Mary: the grace of Abraham Hail to you Mary: the unfading crown Hail to you Mary: the redemption of Saint Isaac Hail to you Mary: the mother of the Holy</p>



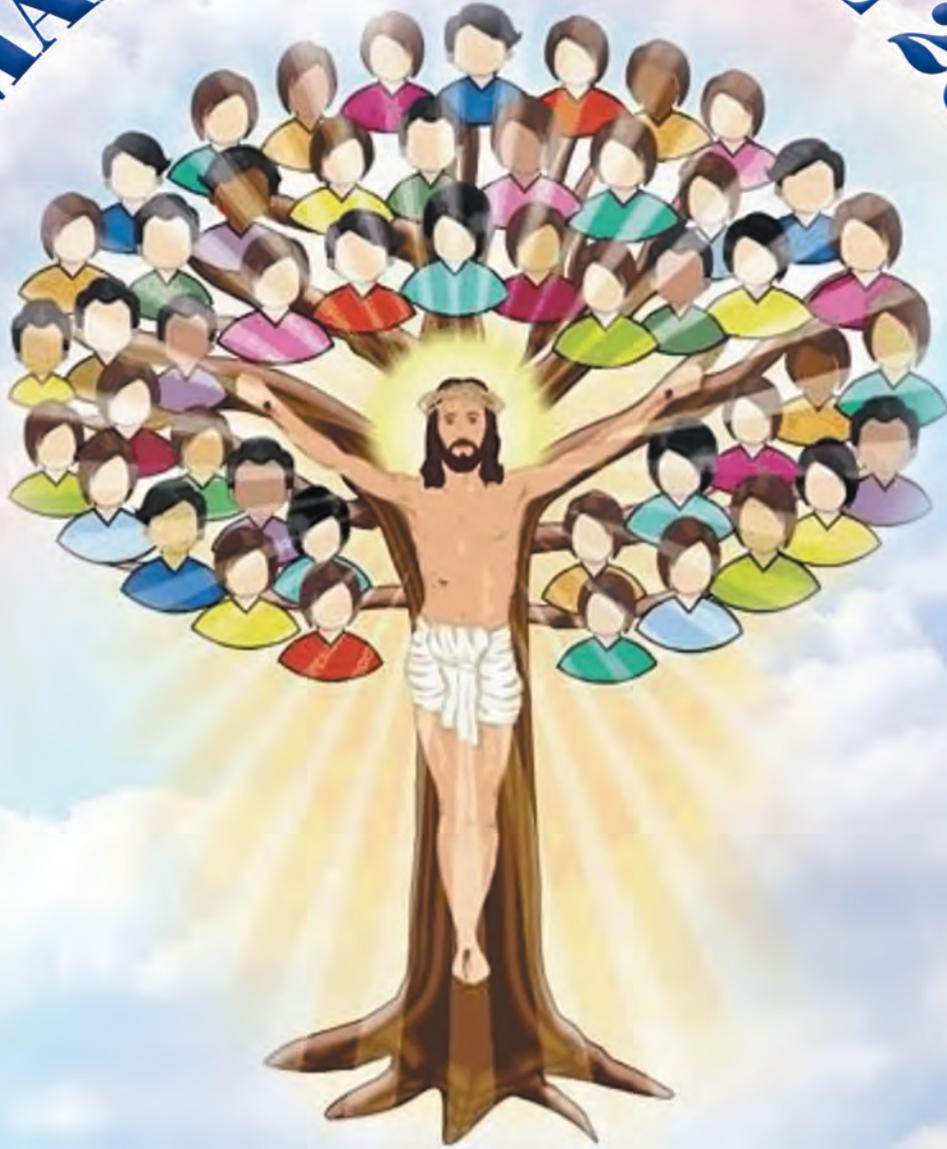
<p>Ἀσερβοκι ἀσμισί: χωρίς σῆνοῦσίᾳ: ὑπῶρη ὑφνηετῶσι: πιλοσος ἡαιδιᾶ.</p>	<p>She conceived and gave birth: without a man: to the son of the Highest: the Word Himself.</p>
<p>Ζιτεν νεσετχη: νεμ νεσῖρεσβιά: ἄοτων ναν Πβοις: ὑφρο ἡτε τεκκλῆσιᾶ.</p>	<p>Through her prayers: and intercessions: O Lord open unto us: the gates of the church.</p>
<p>Ἰτσο ἐρο: ὠτῆεδοτοκος: χα φρο ἡνιεκκλῆσιᾶ: εφοτην ἡνιπιστος.</p>	<p>I entreat you: O mother of God: keep the gates of the church: open to the faithful.</p>
<p>Ἐρενησο ἐρος: ερεστωβῆ ἐξων: ναρεν πεμερηιτ: ερεσχω ναν ἐβολ.</p>	<p>Let us ask her: to intercede for us: before her beloved: that He may forgive us.</p>
<p>Ἀμοττ ἐρο: Ἐριᾶ τπαρθενος: χετῆρηι εσοταβ: ἡτε πιθεοινοτχι.</p>	<p>You are called: O Virgin Mary: the Holy flower: of incense.</p>
<p>Θηεταστ οτῶ ἐπῶωι: ασφiri ἐβολ: ζεν ἔνοτῆι ἡνιπατριαρχης: νεμ ἡιπροφητης.</p>	<p>Which came out: and blossomed: from the roots of the patriarchs: and the prophets.</p>
<p>Ἐφρητ ὑπιῶβωτ: ἡτε Ἀρων ποτηβ: ετασφiri ἐβολ: ασοπτ ἡκαρπος.</p>	<p>Like the rod: of Aaron the priest: which blossomed: and brought forth fruit.</p>
<p>Χε ἀρεξφο ὑπιλοσος: αβνε σπερμα ἡρωμι: ἔσοι ἡαττακο: ἡχε τεπαρθενιᾶ.</p>	<p>For you gave birth to the Word: without the seed of man: and your virginity: was not corrupted.</p>
<p>Ἐβε φαι τενηωτ νε: ζωσ θεοτοκος: ματσο ὑπεωρη: ερεσχω ναν ἐβολ.</p>	<p>Wherefore we glorify you: as the Mother of God: ask your Son: to forgive us.</p>

#### 4. The Introduction to the Midnight Praise – Ἰενηνοτ (Long Tune)-Talented

The hymn of Ἰενηνοτ is the first hymn of the Midnight Praise calling out to the participants (children of the light) to praise the Lord. Most of the words of the hymn come from the psalms (including Psalm 133, Psalm 119, Psalm 68 and more). The hymn has the refrain: "Glory be to You O Lover of Mankind" offering praise to God. The first verse of the hymn may be chanted in a long, Melismatic tune.

<p>Ἰεν ἔνηνοτ ἐπῶωι νιῶρη ἡτε ποτωιῆ: ἡτενηωσ ἐΠβοις ἡτε νιχομ.</p>	<p>Arise, O children of the Light: let us praise the Lord of hosts.</p>
<p>Ζοπωσ ἡτεσ ερεμοτ ναν ὑπσωτ ἡτε νεηψτχη.</p>	<p>That He may grant us the salvation of our souls.</p>

# ST. MARK'S FESTIVAL 2014



*You shall be  
witnesses To Me*