



His Holiness Pope Shenouda III
Pope of Alexandria





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Christ Is Our Life

St. Mark's Festival 2011 Anthem

Our Christ You're our life
Our existence's meaning
In You we live and move
You are our hearts' beating
Your Holy Spirit fills us
With joy, comfort and praising

Our Church is full of incense
Like heaven gives us protection
The Gospel's leading teachings
To heaven give us direction
Our God leads on the journey
All the way in perfection

Our Lord Jesus Christ

Redeemed Me and Renewed My Nature

In the beginning, God loved man even before He created him, and the proof is that He prepared for him all the other creatures before He created man. He created man different than all the other creatures; man is the only creature whom God breathed a breath of life from His mouth.

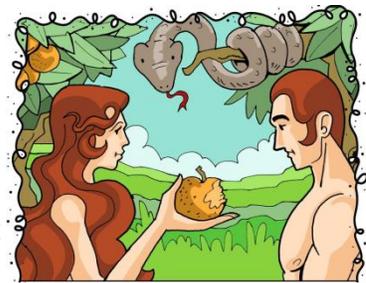
“And the LORD God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living being.”

Genesis 2:7

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

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

God loved man that He also gave him free will; he can choose what he wants. God told Adam to eat from any of the trees in Eden, except the tree of knowledge of good and evil. God could have prevented Adam from eating from the tree, but since God created Adam with a free will, He left him to choose, to do what he wanted. He listened to the serpent instead of God. This is



why God carried out the punishment that He told them, **“for in the day that you eat of it you shall surely die.”** (Genesis 2:17). Adam, Eve, and all their children after them were sentenced to death.

What does this death sentence mean?

- 1- They were separated from God, just like a lamp that is unplugged can’t give light because there isn’t any electricity powering that lamp.
- 2- Because of the sin, their nature became impure. It’s like when someone eats poisoned food; it harms him. Medicine is needed to cure him, or he’ll die.



We are descendants of Adam and Eve; we inherited the bad nature from them. Just as a father has an inherited disease, his children will also inherit the same disease.

Sin is in our nature, which became bad, so we deserve death. That’s why we have to come back and live with God. We must remove the punishment of death and renew our nature to have our life back with God, which was lost when we were separated from Him. We must cure the disease that decayed the nature of man.

Think About It?

Why did God sentence Adam and Eve to death?

Why couldn't God just forgive them because He loves man?

God definitely loves us. He redeemed us by Himself, but don't forget that God is also fair not only merciful and loving.

If He just forgave Adam, then He would not be fair because He warned Adam and told him that the price of sin is death. Did Adam listen? No, Adam and Eve sinned!

Why didn't God let man die and just create a new one?

God loves man so much! God is Adam's Father; He loves him and could not let him die. He created man in His own image. God loves man so much that He was incarnated, died, and redeemed us. He wants to save us from the death sentence by uniting with us and giving us back the life which we lost when we separated from Him. Then we will have new life!

Important Points

- 1- God loves us; this is why He created us in His own image.
- 2- When we sinned we were separated from God and punished by death.
- 3- The sin was the reason that our nature became bad, and we need to be renewed.
- 4- We are Adam and Eve's descendants, so we inherited everything from them.
- 5- God loves us; He could not create a new man after the sin of Adam and Eve.
- 6- God is just and fair, so He could not forgive their sin without giving them a cure for their bad nature.

The Redeemer

Someone had to die instead of man, to redeem man, this means to save us and carry our debt. Can anyone redeem man?

What are the characteristics of the redeemer?

1. He must be a man, because man sinned, the redeemer cannot be an angel or a prophet.
2. He must die to apply the death sentence of Adam and Eve which is death, the penalty of sin.
3. Must be without sin. If he is a sinner, he will need someone to save him first.
4. To be unlimited. He must save everyone from the beginning starting with Adam till the last person on Earth.
5. He must be the creator, who can renew the bad nature back to the beginning before sin.
6. Must be more powerful than death and is able to defeat it.

Who Do You Think Can Be The Redeemer?



Could it be an Archangel?

No, because he is an angel not human, and he is limited. He is not the creator and does not have power over death.



Could it be a prophet like Abraham or Moses?

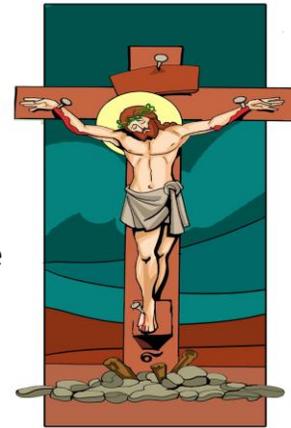
No, because they are not without sin; they are limited, not the creator, and have no power over death.

The only one who has all the characteristics to be the redeemer is God!



How could God be a man and die?

He had to come to earth, be incarnated (took a body), become man like us, and then die. God was incarnated to redeem us and carry our debt.



If someone has a debt and owes a lot of money, and he is unable to repay it, a rich man will pay off all his debts. Our Lord Jesus Christ was crucified on the cross and died in our place, carrying all our sins which we have done, do and will do, on the cross.

Not all of us are worthy of being saved; our sins will not be forgiven unless we are baptized. If we sin we must repent, confess, and receive The Holy Communion, which is the Body and Blood of the Lord Jesus Christ.

Crucifixion and redemption were on God's mind a long, long time ago. That is why there are many symbols of God's redemption for the whole world in the Old Testament, before God became incarnate and redeemed us.

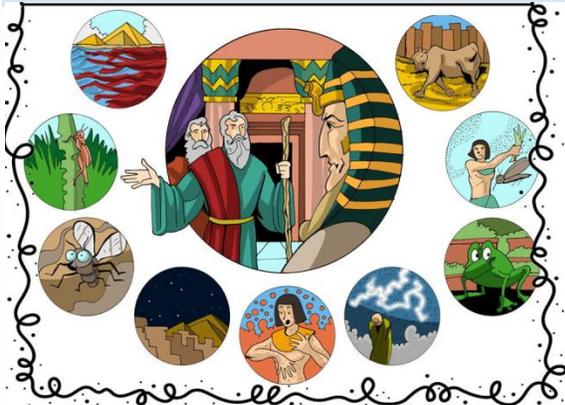
Symbols of the cross and our redemption in the Old Testament

The Passover Lamb

Exodus 12

The story begins when God's people, the Israelites, were suffering from being slaves to the Egyptians, and they wanted the Lord to save them.

God heard their cries and sent them Moses.



God told Moses to go to Pharaoh and ask him to release God's people. Pharaoh refused and had a cruel heart toward God and His people. God punished him by sending plague after plague. Pharaoh then asked Moses and Aaron to pray to God to remove the plague, and then he would allow God's people to leave. But he didn't keep his promise and prevented them from leaving Egypt until the tenth plague.

In the tenth plague, because of Pharaoh's cruel heart, God told Moses that the firstborn of man and beast of the Egyptian people would die.

God told Moses that every family of God's people should take a lamb without blemish, a one year old male. They must take it from a sheep or goat, slaughter it, and take some of the blood and smear it on the sides and top of the doorframes of the house where they eat the lamb. When the angel sees the blood, he would pass over the house, and the plague would not be on them. God said to Moses and Aaron **"I see the blood, I will pass over you."** Exodus 12:13



God told them to roast the lamb on a fire on crossed sticks, not to break any of its bones, eat all of it leaving nothing for the next day, and have everyone in the house eat of it and also eat bitter herbs, **"If anything remained it must be burnt."** Exodus 12:10. God asked Moses and Aaron to remember this day and consider it as a feast, to remind them of what God had done for them.

This feast was called Passover. In Hebrew it means to cross from one place to another. It reminds them that on this day God's people passed over from slavery to freedom and were on their way to the Promised Land which God promised them a long time ago.

Their freedom is from being slaves to becoming the Pharaohs of Egypt.

THE LAMB SYMBOLIZES THE LORD JESUS CHRIST ON THE CROSS

The Lamb



The Passover animal was a lamb.

The Lamb had to be perfect, without any blemish.

The lamb had to be slaughtered and sacrificed instead of its owner.

They smeared blood on the door, saving the Jews' firstborn child from the destroyer.

After the lamb was slaughtered, it was roasted on crossed sticks.

None of the lamb's bones were broken.

Nothing was left over from the lamb for the next day. Everyone in the house must eat of it.

It was a remembrance of the end of slavery to pharaoh...And with it obtained a new life.

Our Lord Jesus Christ



"He was led as a lamb to the slaughter, And as a sheep before its shearers is silent, So He opened not His mouth."

Isaiah 53:7

"Knowing that you were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers, but with the precious blood of Christ as of a lamb without blemish and without spot."

1 Peter 1:18-19

"Behold! The Lamb of God who takes away the sin of the world!" John 1:29

Jesus' blood sanctified us from every sin and saved us from eternal suffering.

He was crucified on the cross.

None of Jesus' bones were broken.

"Then the soldiers came and broke the legs of the first and of the other who was crucified with Him. But when they came to Jesus and saw that He was already dead, they did not break His legs." John 19:33-34

We must take the Holy Communion leaving nothing as a left over after the Liturgy.

We have new life through the redemption of Our Lord Jesus Christ on the cross.

**Jesus gave us the gift of redemption to all human beings, from the time of Adam till the very last person on earth because He truly loves us.
Through the cross, He gave us new life; we must learn to give Him our life!**



After our Lord Jesus Christ's crucifixion, death and burial, He resurrected after 3 days.

He resurrected Himself by the power of His Divinity. After His Resurrection, He appeared for 40 days. Then, He ascended to heaven to prepare a place for us, and He sent the Holy Spirit. The place He is preparing is the Kingdom of Heaven.



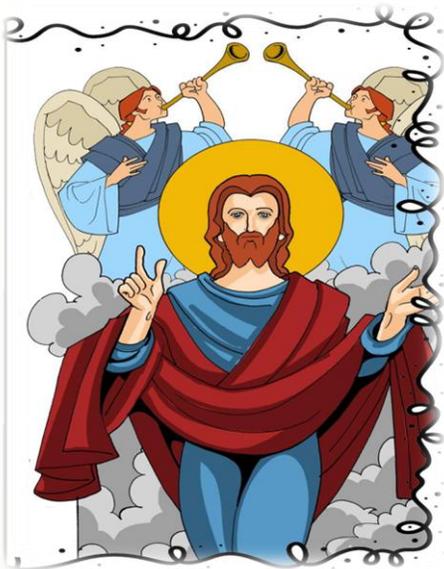
In **1 Corinthians 2:9**,

St. Paul speaks of it saying, **"Eye has not seen nor ear heard, nor have entered into the heart of man the things which God has prepared for those who love Him."**

John the beloved also speaks of the Heavenly Jerusalem in Revelation.

"Behold, the tabernacle of God is with men and He will dwell with them, and they shall be His people, God Himself will be with them and be their God."

Revelation 21:3



The Kingdom of Heaven is very beautiful. It is amazing to be with God and praise Him all the time.

What is the difference between Paradise and the Kingdom of Heaven?

Paradise is the waiting place for the righteous people's souls to rest after death. They are resting their now. The Kingdom of Heaven is where we will live our eternity with God. We will go there when the Lord comes for the second time to take us with Him in the last days; we call this the Second Coming.

God will judge everyone according to his deeds because He is fair and just. People who live in the fear of God, obey the Holy Commandments, and do what pleases God deserve to enter the Kingdom of Heaven. As God said,

"Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matthew 25:34

We need to be prepared to enter the Kingdom of Heaven!

Our Lord Jesus Christ Is With Me All The Time

Our Lord Jesus Christ can be with us at anytime through PRAYER!

We can pray to God and thank Him for saving us and for the Kingdom of Heaven, where we will live with the Lord for eternity.

By lifting up our hearts, prayer can be in any place at any time. Prayer is having the presence of the Lord in your life and feeling His presence. When you pray you are talking to God, and He hears you.

Lift up your heart, focus with your mind, talk to God and know that He is listening to you.

Prayer is not only words. Someone may pray reciting all the prayers in the Agpeya, but their prayers will not be acceptable if they are only words and not from their heart. Ask yourself, when you pray, are you truly focusing on God and your prayers, or are you looking around at everyone else, thinking about the plans you have that day, or maybe bored, hoping the prayer meeting will finish soon?

Remember, when you pray, you are talking to Our Lord Jesus Christ!

The Agpeya teaches us how to speak with God, but we must understand and live the words that we say. If we understand the true meaning of prayer, Christ will live in us, and we will truly find the image of God in us. Our life will be a living Bible before others, like true children of God. If we truly feel the presence of the Lord Jesus Christ in our life, we will be praying all the time whether we are playing, working, walking, sitting, sleeping or studying. Our whole life will have a different meaning because of the presence of God.

The only moment we will not pray is when we sin.

PRAYER

Can be anytime
and anywhere

Lifting up your
mind and heart

Feeling God's presence in our
life and having the confidence
that He is with us.



If God is with you all the
time, everything will be a
prayer.

“But I give myself to prayer,” Psalm 109:4.

These were the words of David. Every day while we do our daily tasks, we should do them in the spirit of prayer. David was not a monk living in a monastery; he was a King. In those days, the kings were the ones who judged the people. David was also the leader of the army. Although he was a King with many responsibilities, he still gave all his time to prayer.

David did his daily tasks with the spirit of prayer; he understood that prayer is to be in the presence of God all the time.

David had a good relationship with God, even at war; he said the war was for God. When judging people, he knew they were God’s people, and God was among them. So, God was the one who would judge them.

David was truly a man of prayer, but he was not the only one...



King Jehoshaphat

1 Kings 22 & 2 Chronicles 17-20

Jehoshaphat was the fourth King in Judah’s kingdom. After Solomon (the son of David), Israel was divided into two parts: the Northern Kingdom (Israel) and the Southern Kingdom (Judah). He became a King at the age of 35, and he was the King for 25 years. His name means ‘God judges.’ His father was King Asa, and his mother was Azubah. His father served the Lord and destroyed pagan statues, but right before he died, his faith weakened. After his father’s death, Jehoshaphat took his father’s place and became king. He organized the kingdom in a way that pleased God by putting several goals in front of him and achieving them, one by one.



1. He started to work on his relations with the other countries around him. (2 Chronicles 17:2)
2. He broke down the walls and fences and did not worship Baal.
3. He sent officials (judges) in all the towns of Judah to teach the people laws and the system of the kingdom and to punish the wrong doers. He sent the Levites (priests’ helpers) with them to teach people the rituals, duties, hymns and the law. He also sent priests to teach people religion, religious laws, and to worship God. (2 Chronicles 17:7-9)



Jehoshaphat was a good and responsible king. He cared about his country, and he ruled with the love of God in his heart, fearing God. Because of his good relationship with God, God gave him many blessings.

1. The cities surrounding him did not attack him.
2. Philistines came offering gifts, even though they were the worst enemies to the Israelites.
3. God made him great and more powerful.
4. God established and looked after his kingdom.

Once again, the Kingdom became God's kingdom. Jehoshaphat always prayed and asked God for His guidance in every decision that he made.

God Tests Jehoshaphat's Faith

One day, an army from Ammon, Moab, and Mount Seir attacked them. The King was ready with his army and weapons, new weapons that is... He looked up at the sky and asked God for guidance, and then he asked the people of Judah to fast.

"And Jehoshaphat feared, and set himself to seek the LORD, and proclaimed a fast throughout all Judah." (2 Chronicles 20:3)

He gathered all the people for prayer. At the end of the prayer he said,

"Nor do we know what to do, but our eyes are upon You."

2 Chronicles 20:12

He needed God's grace to protect him from his enemies, and he trusted God to rescue them!



If we face a problem and say we can't handle it, won't God still be with us, hear our prayers, and solve our problems anyway? We are His children, and we ask Him to do everything according to His good will.



In Jehoshaphat's kingdom, there was a prophet named Jahaziel, the son of Zachariah. Jahaziel stood up before the people of Judah and said, **"Do not be afraid nor dismayed because of this great multitude, for the battle is not yours, but God's."** (2 Chronicles 20:15). They will go to the battle, but they will not fight. God will be with them.

Jehoshaphat and the people of Judah went to the battle field, and because Jehoshaphat was feeling that God was with him, he said, **"Hear me, O Judah and you inhabitants of Jerusalem believe in the LORD your God, and you shall be established; believe His prophets and you shall prosper."** (2 Chronicles 20:20)

Then he consulted the people and did something unusual; he asked those who sing to sing to the Lord, They praised saying,

**"Praise the LORD,
For His mercy endures forever."
2 Chronicles 20:21.**



This was an unusual war; their weapons were praises, joy and thanks! Their trust in God was so complete that they praised and thanked God before starting the battle, or even winning it.

When they began to praise the Lord, the Lord sent ambushes against the people of Ammon, Moab and Mount Seir who had come against Judah, and they were defeated. They started to destroy each other while praising the Lord.

Jehoshaphat truly knew the meaning of prayer, feeling the presence of God at all times. He always prayed before he did anything.



**If we feel the presence of God in our life and trust in Him,
we will be like great kings; and our whole life will be prayer.**

Our Lord Jesus Christ Teaches Us That We Are Members Of His Body

Have you ever had a friend that was sick or injured? Did you and your friends go visit that friend at home or in the hospital to see how he/she was doing? If you did then you showed a great example of being 'one body!'

"And if one member suffers,
all the members suffer with it."

1 Corinthians 12:26



Our church is beautiful; it teaches us that we are all one body. Just as the human body has many organs, the church has many members. Its head is Christ, and the church is each one of us. The church is a group of believers.

If one member suffers, all the members suffer because we are one body.

We are one body not only when we are sick but in all situations, both sadness and joy.

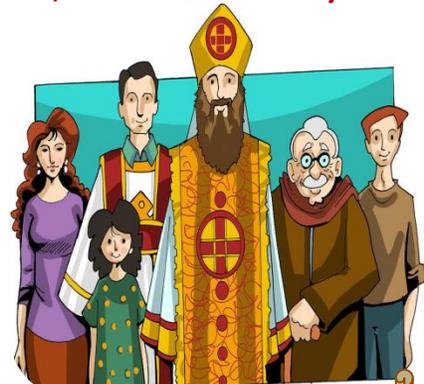
"Rejoice with those who rejoice, and weep with those who weep." Romans 12:15

We are all members in one body, and the head is Our Lord Jesus Christ

"But now indeed there are many members, yet one body and the eye cannot say to the hand, 'I have no need of you;' nor again the head to the feet, 'I have no need of you.'"

1 Corinthians 12:20-21

Each church member has a role, and we all need each other. We complete the church. Each member of the church has a talent; some like drawing, and others like hymns. Maybe you are good at acting in the church plays. Each talent has the same importance in our church. God gave each of us a talent that we use to serve others.



**All of us complete one another, and we complete Christ's body
as the members in Christ's body which is the church.**

All of us became members of Christ's body (the church) when we were baptized.



"For by one Spirit we were all baptized into one body." 1 Cor. 12:13

Even in our youth we have an important role as members in the church.

Our church empathizes the meaning of one body with its prayers and rites.

1- During the Holy Liturgy

Our church in its dogma and rites assures the meaning of one body. All of us attend the liturgy, except for the travelers, the sick and those who passed away. In the liturgy, Abouna along with the congregation pray for those who are not with us.

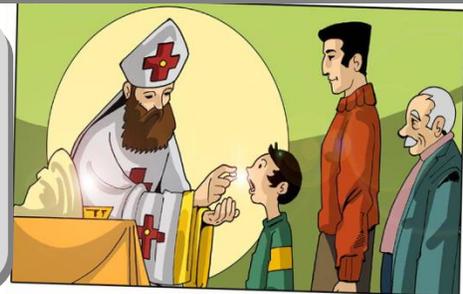


❖ The litanies are prayed. Litany means asking. We pray the litany for the dead, travelers and the sick.

❖ We also remember the saints who went to heaven; we call this the victorious church. Our church remembers them on earth in the commemoration of the Saints. We remember and pray for each other.

❖ The church also prays for everyone, praying for the success of the students. Your success is a great joy for the whole church.

We are also members in one body (the church), when we have **Holy Communion**. St Augustine said, *"This is the sacrifice for Christians; all become one body in Jesus."* That's why our church calls the Sacrament of the Eucharist, Communion.



2- Agpeya Prayers

Our church teaches us the true meaning of prayer. We are taught that if each member prays at home at the same time, with the same words, praying from the Agpeya, it's like we are in the same place together; we are one body. Whether we are old or young, we are praying with the same spirit- **We are one body!**



Our Lord Jesus Christ Teaches Us To Be Perfect

God created every one of us and gave us a Body and Soul

Every person consists of a Spirit, Mind, Soul and Body, they must grow together.

- 1- **Spirit:** Human beings are the only ones that have a spirit. It is satisfied when you have a good relationship with God and practice all the means of grace such as prayer, fasting, reading the Holy Bible and partaking of the Holy Sacraments.
- 2- **Mind:** It is satisfied by gaining knowledge by researching, reading and education in different subjects.
- 3- **Soul:** The soul is satisfied when you feel love from people surrounding you, success in your life, appreciation, security, controlling your emotions and loving life.
- 4- **Body:** Some parts can be similar to other creatures. We use it to move and do all our deeds because it is a blessing from God. It is satisfied by eating, playing and sleeping well.

Every part of us must be balanced. It is not right to give attention to one part and not the others. For example, if you spend your time only reading, you are only focusing on your mind and ignoring the other parts.

Your spirit must lead your soul; your soul will lead your body; and the Holy Spirit leads them all.

If you allow the Holy Spirit to lead you, you will truly be the child of God.



**"For as many are led by the Spirit of God, these are Sons of God."
Romans 8:14**

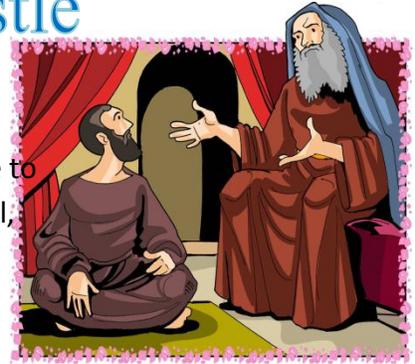


Our Lord Jesus Christ is our role model.
He taught us how to take care of each of our parts.
A true Christian knows how to balance everything that makes up his personality.
In our church, we have many role models that have a balanced personality.

St. Paul the Apostle

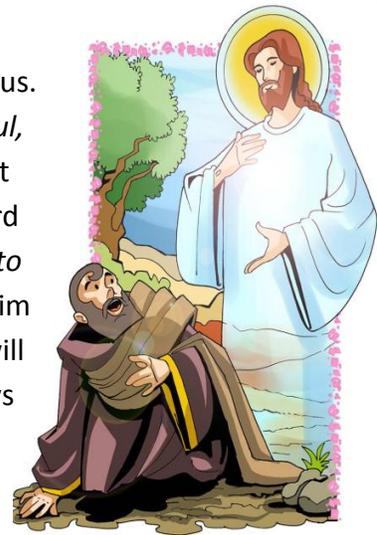
St. Paul was born in Tarsus (now Turkey), the center of Greek philosophy. His nationality was Roman. He was Jewish, of the tribe of Benjamin, and his education was Greek. St. Paul came to Jerusalem when he was a little boy; his teacher was Ghamalael, who was a great Jewish teacher of the first century.

He wrote 14 epistles. He was highly educated; he was interested in knowledge, whether in Greek education or knowing the rites of his religion, Pharisee. Pharisees are a group of conservative Jews who teach the rites of worship and only focus on the literal meaning of the law.



St. Paul's Hebrew name is Saul, meaning 'wanted,' and his Greek name is Paul meaning 'young.' St. Paul was a fanatic and persecuted the church in its beginnings. He thought what he was doing pleased God. He discriminated against an enormous amount of Christians (Acts 26:11).

One day, He was on his way to arrest more Christians in Damascus. Suddenly a light shone from heaven, and he heard a voice, "*Saul, Saul why are you persecuting Me?*" It was the Lord Jesus Christ appearing to Saul. Saul said, "Who are you Lord?" Then the Lord said, "*I am Jesus, whom you are persecuting. It is hard for you to kick against the goads.*" Saul asked the Lord what He wanted him to do (Acts 9:1-9). The Lord told him to go to Ananias, and he will tell him what to do. Saul went and could not see for three days until Ananias came and baptized him. He was healed, and his life changed.



After the Lord appeared to St. Paul, he immediately went to the Arabian Desert; he spent 3 years there in meditation. He read the Old Testament, searching for the Lord, trying to understand the books with a new spirit, and serving with a new spirit. He was well educated and focused on his relationship with God.

St. Paul was wise in his life as well as service.

He entered Athens and found idols everywhere; he was upset. On one altar, there was not an idol but the words, "to the unknown God." St. Paul used his wisdom and praised the people for being religious and told them,

**"though He is not far from each one of us,
for in Him we live and move and have our being." Acts 17:27-28**

Some of them stopped worshipping idols and believed in the Lord Jesus Christ. St. Paul was able to differentiate between preaching to the Jews and to the Gentiles. With the Jews, he used the Old Testament because they believed in it, and he convinced the Gentiles using their poets and philosophers. St. Paul's source of wisdom and intelligence was God, because he was always united with Him.

St. Paul used his body, as well as his mind

He worked as a tent maker.

He spent his income on himself and those who preached with him.



**"Therefore you shall be perfect,
just as your Father in heaven is perfect." (Matthew 5:48)**

At the end of his third and final mission trip in Jerusalem, he told the people about how God called him. When St. Paul mentioned that God sent him to the Gentiles, he was attacked. The Jews hate the Gentiles. The Roman Emperor ordered him to be lashed, but he stood and said, "Is it lawful for you to scourge a man who is Roman and uncondemned." (Acts 22:25) By doing this he defended his rights as a Roman Citizen. They should not do that unless there is a proper sentence.



He also cared for his spiritual children and sent them peace in every letter. His love for Onesimus (the runaway slave) made him return and repent. All of this proves that he cared about his relationships with all the people around him.

Jesus Christ In Our Life

"It is no longer I who live, but Christ lives in me." (Galatians 2:20)

"Imitate me, just as I also imitate Christ." (1 Corinthians 11:1)

The Lord Jesus Christ should be our entire life.
We are in Christ. Jesus Christ has done a lot for us;
we should do anything for Him.

St. Paul was martyred on Epep (Abib) 5.

His head was cut off with a sword.

St. Peter was martyred with him.

We celebrate their martyrdom on July 12 every year;
we call this the Feast of the Apostles.
May their blessing be with us. Amen.



Our Lord Jesus Christ Has Patience With Us

Have you ever done something wrong, something that you knew was completely wrong in God's eyes, but you did it anyway? Will God forgive you? Will He still love you?

“The one who comes to Me I will by no means cast out.” John 6:37

God is always waiting for us, even if we have done many bad things. If you ever get a thought of doing something that is wrong, do the sign of the cross immediately.

Repent, Pray, Confess

If you do something wrong, first, you should feel regret for the sin. **Repent**, and God will accept your repentance. Second, **pray** and tell God you have sinned. Ask Him for the power not to make that mistake again.

That is how you repent, but your sin is still in your account.

Our Lord Jesus Christ was crucified for us to have a new life. He said,

“For whoever finds Me finds life.” Proverbs 8:35 and

“I have come that they may have life.” John 10:10

The sin will be removed from your account once you have completed the third step, **confession**. You must sit with God and with your father of confession and confess your sin. When Abouna prays the absolution, the sin is transferred from your account and into the account of Our Lord Jesus Christ.

Abouna takes our sins and puts it as a sacrifice on the altar.



Choose a father of confession that you feel comfortable talking to; you must have true repentance before confession.

True Repentance: is insisting from your heart to leave the sin, not doing it again, and removing yourself from anything that may cause you to repeat the sin. If you think you may do the sin again, do the sign of the cross immediately.

Confession

1. Do not give your father of confession excuses:

“Therefore you are inexcusable, O man.” Romans 2:1

2. Tell your father of confession the truth. Answer any questions your father of confession asks honestly. Abouna wants to know the reason for your sins to help and guide you.

3. In confession there is solution and absolution.

❖ **The Solution:** If you stole something, the solution would be to return it. Abouna advises you not to commit the sin again, through the grace of God.

❖ **The Absolution:** is prayed by Abouna; he prays for the sin to be transferred from your account to the Lord’s account.

You must trust God will forgive your sins. Never doubt that His love for you and His patience are unlimited and lead us to repentance.

“If we are faithless, He remains faithful.” 2 Timothy 2:13

Saint Augustine

St. Augustine repents; God shows patience with His children



St. Augustine was born on November 13, 354 AD in a country called Tagaste. His mother Monica was Christian, and his father was Pagan. His mother was a very faithful person, unlike his father who was not a good man. His mother had patience with her husband until he believed and was baptized in his last days.

St. Monica tried to teach her son about the Christian faith; his father was more concerned with the teachings of language, philosophy and science. His teachers were pagans, and they were not interested in the morals of their students.

St. Augustine became careless in his life.

When Augustine was 16 years old, his father sent him to a country called Cartage to study public speaking. He was involved with all his studies, but his friends were not good people. They were a bad influence on him.

When he was 19, he opened a public speaking school.



St. Augustine had strange beliefs. His mother prayed and cried to God praying for help for her son, asking God to guide her son and show him the right way.

In 382 AD, Augustine went to Rome to teach public speaking. His mother tried to prevent him from traveling, fearing that he would become more evil, but she couldn't. She also asked to travel with him, but he refused and went to Milan.

There, he met the Bishop of Milan, Bishop Ambrose. St. Augustine was very impressed by his sermons. St. Monica travelled to Milan to look for her son. She was told that he left his strange beliefs, but he was not yet Christian.



He started to read the epistles of St. Paul and admired them, especially when comparing the Old and New Testaments.

He met someone who told him about St. Anthony the Great; he was greatly influenced by his story and regretted everything he had done. He cried asking God to forgive his sins. He decided to leave his evil life and live with Christ. He was 32 years old at that time.



When he was baptized in 387 AD by Bishop Ambrose, his life changed. He went to his mother and told her he was now Christian. She was overjoyed, and Bishop Ambrose's words were fulfilled when he told St. Monica, *"Have faith; your son will be saved because of your tears."*

When St. Monica departed, St. Augustine gave all his money to the poor and was ordained as a priest. He established a monastery for monks, as well as a monastery for nuns.

He became a bishop in 395 AD and departed in 430 AD when he was 76 years old. He wrote approximately 232 books.

St. Augustine repented. God had patience toward him, and God forgave him. Through the grace of God, St. Augustine became a Bishop. **God is gentle, kind and forgiving!**

"The LORD is merciful and gracious, slow to anger and abounding in mercy." Psalm 103:8



Memorization

MEMORIZE THESE BIBLE VERSES

1-Verses confirming the sacraments of repentance and confession:

❖ Evidence from the Old Testament:

When King David sinned, God sent the prophet Nathan, and David confessed his sin before Nathan and said,

“So David said to Nathan, ‘I have sinned against the LORD.’ And Nathan said to David, ‘The LORD also has put away your sin, you shall not die.’”
(2 Samuel 12:13).

❖ Evidence from the New Testament:

1- The Sacrament of confession was used in the days of the apostles:

“And were baptized by him in the Jordan, confessing their sins.” (Matthew 3:6)

“And many who had believed came confessing and telling their deed.” (Acts 19:18)

“Confess your trespasses to one another, and pray for one another, that you may be healed.” (James 5:16)

2- The Lord Jesus Himself made the foundation for confession a Sacrament:

“Assuredly, I say to you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.” (Matthew 18:18)

“So Jesus said to them again, ‘Peace to you! As the Father has sent Me, I also send you.’ And when He said this, He breathed on them, and said to them, ‘Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; If you retain the sins of any, they are retained.’” (John 20:21 – 23)

3- Confession leads to forgiveness of sins:

“If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.” (1 John 1:9)

VESPERS PRAYER IN THE AGPEYA

Memorize Psalm 124

Those who trust in the Lord are as **Mount Zion**: he who dwells in **Jerusalem** shall never be moved. **Mountains are round about her**, and the Lord is round about His people, from this time and forever. For the Lord shall not allow **the rod of sinners** to be upon the lot of the righteous; **lest the righteous might stretch forth their hands to iniquity.**

Do good, O Lord, to those who are good, and to those who are upright in their heart. But those who turn to stumbles, the Lord will **banish with the workers of iniquity; peace be upon Israel.** ALLELUIA.

Study the meanings of the following words in the Vespers prayer:

1- Psalm 124

Mount Zion: refers to honest people

Jerusalem: the church

Mountains are round about her: refers to angels and saints

The rod of sinners: means their strength and their sovereignty

Banish with the workers of iniquity: Their punishment of sin is the river of fire

Iniquity: sin / **Workers of Iniquity:** those who sin

Peace be upon Israel: the people of God will remain in peace forever

2- Gospel Reading (Luke 4:38-41):

Synagogue: building for worship and gathering for the Jewish people

Rebuked the fever: made the fever leave her

Rebuked them: Spoke sternly to them

3- Vesper's litanies

Scarcely: hardly with difficulty

The burden and the heat of the day: trials and distresses

The fellows of the eleventh hour: they worked very hard, but for a short period, but they were given their full wage like those who worked from the beginning of the day.

Dofa Patri ke Uiw ke `Agiw Pneumati

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

Wasted: lost

Pleasures and lusts: sins

Richness: Your love and tenderness

Never ending: lasting

Submissive: modest

In need: wants

Ke nun ke `a`i ke ic touc `e`wnac twn `e`wnwn amhn

Now and forever and unto the ages of all ages, Amen

Committed: did

I am worthy: deserving

Put to shame: become weakened

True Bridegroom: the Lord Jesus

Coptic

The Coptic Language consists of 32 letters: 24 consonants, 7 vowels
(a o w i u e h),

and 1 letter only used as the number 6 (,).

The mark written (`) is called a jenkem.

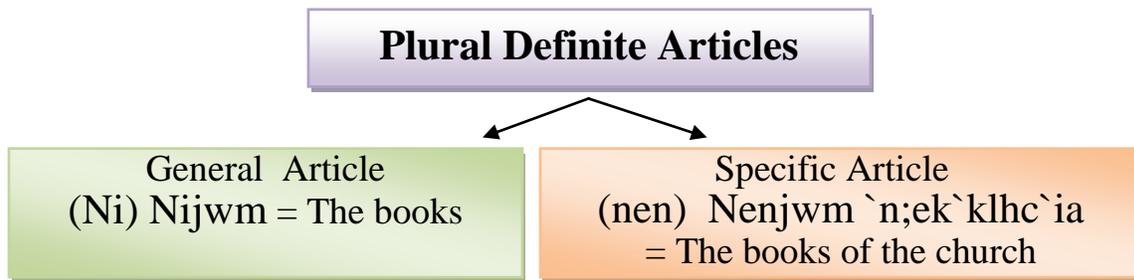
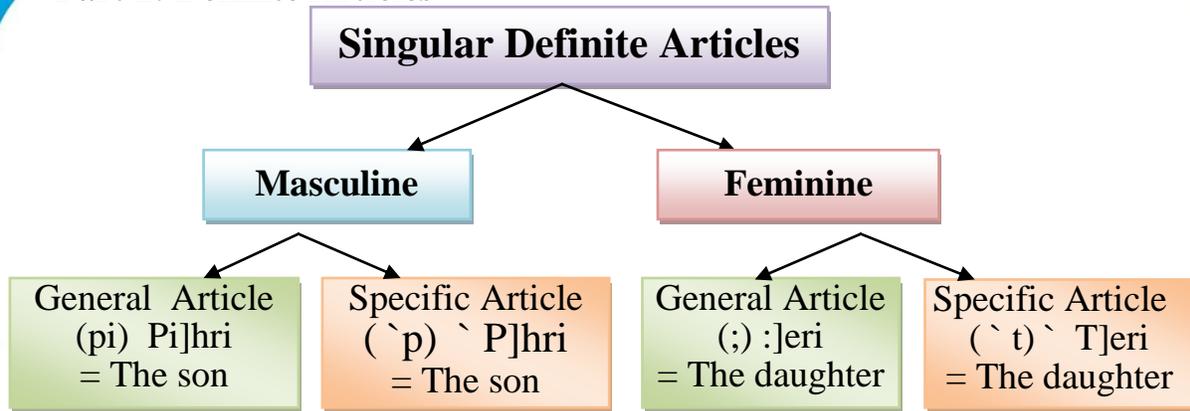
If used with a consonant, it is pronounced like a short e,
and if used with a vowel, the vowel is pronounced separately.

Vowels for (e) sound	Vowels for (o) sound	Vowels for (a) sound
e – h i u	o w	a

Letter	Name	Pronunciation	Word	Meaning
A a	Alpha	Short a, as in the word “and”	` Aliou`i `ebol	Remove/ cast away
B b	Veta	v, if followed by a vowel	Bal	eye
		b, if not followed by a vowel	Tebt	fish
G g	Ghamma	g, as in God, if followed by (e-h-i-u)	Gh	Land/earth
		n, if followed by (g-k-x-l)	` Aggeloc	angel
		gh, otherwise	Gar	For (because)
D d	Delta	d, if used in a proper name	Dauid	David
		th, as in the word “this”, otherwise	Do[olog`ia	glorification
E e	Ei	Short e, as in the word “get”	` Emi	know
< ,	Soo	Only used for the number 6	<? `n`alou	6 children
Z z	Zita	z	Zenzen	lizard
H h	Ita	Long e, as in the word “need”	Hi	house
Q q	Theta	t, if it follows c or]	` Cqema	Distance/far
		th, as in the word “thank”, otherwise	Qwn	where
I i	Iota	Short e, as in the word “kid”	` Ift	nail
K k	Kappa	k	Ka;	understand
L l	Lavla	l	Lac	tongue
M m	Mi	m	` Mqo	In front/ before
N n	Ni	n	Nou;	God
{ [Ksi	ks (k+s)	{omh	Ruler (measuring)
O o	O	Short o	Jom	power

Letter	Name	Pronunciation	Word	Meaning
P p	Pi	p	Copet	calamari
R r	Ro	r	Ran	name
C c	Cima	s	Cwmati kwc	In the flesh
T t	Tav	t	Tajro	steadfastness
U u	Epsilon	v, if it follows a or e	Mau	mother
		oo, as in the word "food" if it follows o	Ouro	king
		i, otherwise	Muron	Myron
V v	Phei	f	Vanoc	lamp
X x	Kei	k, in Coptic words	`Xlom	crown
		sh, in Greek words, if followed by e-h-i-u	Xiwn	ice
		kh, otherwise	Xaric	grace
Y y	Psi	ps (p+s)	Yuxh	soul
W w	Oo	Long O, as in the word "oil"	`Wou	glory
}]	Shai	sh	}ou]ou	pride
F f	Fai	f	Loflef	perish
"	Khai	kh	"emc	wheat
\	Hori	h	wc	praise
J j	Ganga	j, if followed by e-h-i-u	Jij	hand
		g, as in the word "God", otherwise	Jaf	cold
S s	Tchima	ch, as in the word "check"	Sici	Exalt/ magnify
::	Ti	ti (t+i)	:aco	Have pity

Part 1: Definite Articles



Notes:

- The definite articles are different in words beginning with **b i l m n o r**

Example

`	→	`v
p		
t	→	q

`pcon	The brother	`viwt	The father
`tcwni	The sister	`qmau	The mother

Very important:

The specific article `v is specified for words having multi-meaning:

Iwt = Father or barley	`Viwt = The father	Piiwt = The barley
Iom = Sea or winepress	`viom = The sea	Piiom = The winepress

Part 2: Indefinite Articles

ou for singular nouns, and \an for plural nouns

Example: Ourwmi = a man |anrwmi = men

Sample words							
ou]hri	A son	`pcw;	The salvation	ou]eri	A daughter	`tve	The heaven
\an]hri	sons	`vnau	The time	\an]eri	daughters	`qmau	The mother
piouwin i	The light	niyuxh	The souls	;eb]i	The slumber	Nenjwm `n;ek`klhc` ia	The books of the church

Part 3:

Arise O children of the light (the introduction to the midnight praises)

Arise, O children of the light, let us praise the Lord of Hosts.	Ten qhnou `e`p]wi ni]hri `nte piouwini `nten\wc `ePsoic `nte nijom.
That He may grant us the salvation of our souls.	opwc `ntef er`\mot nan `m`pcw; `nte nenyuxh.
Whenever we stand before You in the flesh.	"en `pjin`qren`o i `eraten `mpek`mqo cwmatikwc.
Cast away from our minds the slumber of sleep.	Aliou`i `ebol \iten pennouc `mpi\unim `nte ;eb]i.
Grant us sobriety, O Lord that we may know how to stand before You at times of prayer.	Moi nan Psoic `noumetrefernumvin > \opwc `ntenka; `nten`o i `eraten `mpek`mqo `m`vnau `nte ;`proceuxh.
And ascribe unto You the befitting glorification and win the forgiveness of our many sins:	Ouo\ `ntenouwrp nak `e`p]wi `n;do[ologì`a `eter`prepi > ouo\ `nten]a]ni `e`pxw `ebol `nte nennobi eto]>
Glory be to You , O Lover of mankind.	do[a ci vilanqrwpe.

Conversation Sentences

The Priest	Peace to you (feminine)	Piouhb	Xere ne
Sarah	Peace to you (masculine)	Cara	Xere nak
The Priest	Do you like the Coptic language?	Piouhb	Temenre ;acpi `nrem`nxhmi&
Sarah	Of course (truly)	Cara	'en oumeqmhi
The Priest	Why?	piouhb	Eqbe ou&
Sarah	So I praise and understand the Liturgy	Cara	`nta\wc ouo\`nka; `epi`anavora
The Priest	God Bless you	Piouhb	Mare V: `cmou `ero
Sarah	Thank you (masculine)	Cara	:]ep`mot`ntotk

Personal Pronouns

Singular masculine	Singular feminine	Plural (masculine & feminine)
P	T	N

Person	P	Singular masculine	T	Singular feminine	N	Plural (both masculine & feminine)
I	My father	Paiwt	My mother	Tamau	My books	Najwm
You (masculine)	Your father	Pekiwt	Your mother	Tekmau	Your books	Nekjwm
You (feminine)	Your father	Peiwt	Your mother	Temau	Your books	Nejwm
He	His father	Pefiwt	His mother	Tefmau	His books	Nefjwm
She	Her father	Peciwt	Her mother	Tecmau	Her books	Necjwm
We	Our father	Peniwt	Our mother	Tenmau	Our books	Nenjwm
You (plural)	Your father	Peteniwt	Your mother	Tetenmau	Your books	Netenjwm
They	Their father	Pouiwt	Their mother	Toumau	Their books	Noujwm

Verb to “Be”

Singular masculine	Singular feminine	Plural (masculine & feminine)
Pe	Te	Ne

“this/these”

Attached			Detached		
Singular masculine	Singular feminine	Plural (masculine & feminine)	Singular masculine	Singular feminine	Plural (masculine & feminine)
Pai-	Tai-	nai-	vai	qai	nai
This book= Paijwm			This is the book= vai pe pijwm		

Examples:

This man is my father	Pairwmi pe paiwt
This is her mother	Qai te tecmau
These are our books	Nai ne nenjwm

The Present Tense

Affirmative:

I	You (masculine)	You (feminine)	He	She	We	You (plural)	They
;	`k `x	te	`f	`c	ten	teten	ce

Negative:

An comes after the verb, or `n (verb) an

Note that the `n changes into `m before (b m p v y)

Examples:

We worship (bow down) Your Cross	Tenouw]t `mpek`ctauroc
He glorifies Your Resurrection	`F;`wou `ntek`anactacic
I don't know	:cwoun an
We look at the Resurrection of Christ, and we worship the Holy Jesus Christ our Lord,	Tennau et`anactacic `mPxc? Ouo\ tenouw]t `mvh`eqouab Ihc? Pxc? Pensoic
who alone is without sin.	vhetoi `naqnobi `mmauadf.
We bow down to Your Cross, O Christ, and we praise and glorify Your Resurrection.	Tenouw]t `mpek`ctauroc `w Pxc? > ten\wc ten;`wou `ntek`anactacic>
For You are our Lord	je `ngok gar pe Pennou; >
and we know none but You,	ouo\ `ntencwoun `nkeouai an `ebhl `erok >
and after Your name we are called.	ouo\ `en pekran cemou; `eron
Come all you believers let us bow down to the Resurrection of Christ.	“Amwini throu nipictoc > `ntenouw]t `n`t`anactacic `mPxc?>
Behold, through His Cross, joy has entered into the whole world.	je \hppe `ebol \iten pef`ctauroc > af i `nje `vraji `e'oun `epikocmoc thrf.
Let us bless the Lord continually, and glorify His Resurrection.	Maren`cmou `eP_ `nchou niben> ouo\ `nten;`wou `ntef`anactacic >
For He was patient	je afer\upomonin >
and destroyed death by His death.	ouo\ af'om'em `m`vmou \iten pefmou.

Conversation Sentences

Mina	Peace to you (feminine)	Mhna	Xere ne
Maria	Peace to you (masculine)	Maria	Xere nak
Mina	Where are you going?	Mhna	Tera]ene `eqwn&
Maria	To the church	Maria	`E;ek`klhci`a
Mina	Pray for me	Mhna	`}lhl `eqbht
Maria	God be with you (masculine)	Maria	V; nemak



Hymns and Praises



Doxology for St. Mary- Matins (English)

Blessed are you O Mary, the wise and the chaste,
the Second Tabernacle, the spiritual treasure.

+ The pure turtledove, who declared in our land,
and brought to us, the Fruit of the Spirit.

The Spirit of Consolation came upon your Son,
in the waters of the Jordan, of which Noah was a type.

+ For that dove, has proclaimed, glad tidings to us,
the peace of God, for mankind.

Likewise you O our hope, the spiritual turtledove,
have brought mercy to us, carrying Him in your womb.

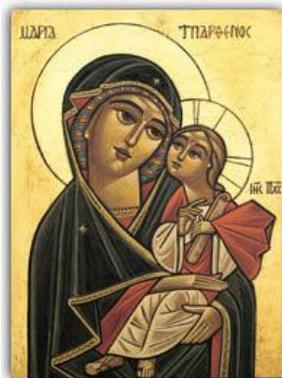
+ He is Jesus, the Begotten of the Father,
He was born of you for us, and setting free our race.

Therefore let us declare, first with our hearts,
then also with our tongues, proclaiming and saying.

+ O our Lord Jesus Christ, make for Yourself within us a temple
of Your Holy Spirit, glorifying You.

Hail to you O Virgin, the true queen indeed,
hail to the pride of our race, who has borne for us Immanuel.

+ We ask you to remember us, O faithful patroness,
before our Lord Jesus Christ, that He may forgive us our sins.



The Hymn for the days liturgies
during Great Lent **Nefcen;** (Coptic)

Nefcen; 'en nitwou eqouab `a
Psoic mei `nnipulh `nte Ciwn
`e\ote nima `n]wpi throu `nte
Iakwb afcaji eqbh; `n\an `bhoui
eutaihout ;baki `nte Vnou;
allhlouia.

* His foundations are in the holy
mountains; the Lord loves the gates of
Zion more than all the tents of Jacob.
Glorious things have been spoken of
you, O city of God. Alleluia.

Ciwn ;mau najoc je ourwmi
nem ourwmi af]wpi `n'htc ouo\
`nqof petsoci af\icen; `mmoc ja
`ene\ allhlouia.

“Mother Zion” a man shall say, and a
man was born in her, and the Most High
Himself has founded her forever.
Alleluia.

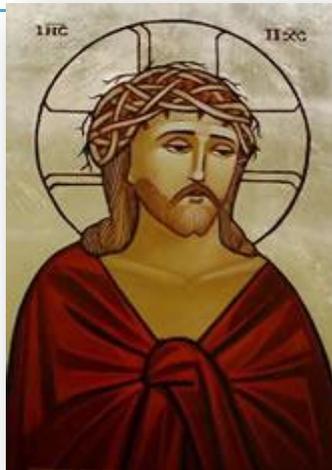
The Acts response for Saturday and Sunday of Great Lent (Coptic)

Aripameu`i `w Pasoic
`aripameu`i `w Panou;
`aripameu`i `w Paouro ak]an`i
'en tekmetouro.

Remember me O my Lord, remember
me O my God, remember me O my
King, when You come into Your
kingdom.

`K`cmarw`out `alhqcw nem
Pekiwt `n`agaqoc nem
Pi`pneuma eqouab je ak`i
akcw; `mmon.

Blessed are You in truth, with Your
good Father, and the Holy Spirit, for
You have come and saved us.



The hymn **Tenoue\`ncwk** (Coptic- short lent tune)

<p>We follow You with all our hearts, and we fear You, and we seek Your face, O God do not forsake us.</p>	<p>Tenoue\`ncwk 'en pen\ht thrf tener\o; 'atek\h ouo\ tenkw; `nca pek\o Vnou; `mper;]ipi nan .</p>
<p>But rather deal with us, according to Your meekness, and according to Your great mercy, O Lord help us.</p>	<p>Alla `ariou`i neman kata tekmet`epikhc nem kata `p`a]ai `nte peknai Psoic `aribohqin `eron .</p>
<p>May our prayers ascend to You, O our Master, like burnt offerings of lambs, and fat calves.</p>	<p>Mare ten`proceuxh pennhb `i `e`p]wi `mpek`mqo `m`vrh; `n\anslil `nte \anwili nem \anmaci eukeni`wout .</p>
<p>Do not forget the covenant, which You have made with our fathers, Abraham, Isaac and Jacob, Israel Your saints.</p>	<p>`Mperer`pwb] `n;di`aqhkh qh`etakcemnhtc nem nenio; Abraam Icaak Iakwb Picrahl peeqouab `ntak .</p>
<p>Bless the Lord all you nations, the tribes and all kinds of tongues, Praise Him and glorify Him, above all forever.</p>	<p>`Cmou `ePsoic nilaoc throu nivulh niacpi `nlac \wc `erof ma`wou naf `ari\ou`o sacf]a ni`ene\ .</p>
<p>Pray to the Lord on our behalf, O three saintly children, Shedrach, Meshach, and Abednego, that He may forgive us our sins.</p>	<p>Twb\ `mPsoic `e`\rhi ejwn `w pi]omt `n`alou `n`agioc Cedrak Micak Abdenagw `ntefxa nennobi nan `ebol .</p>

The Third Hoos (Coptic/English Alternating)

K`cmarwout Psoic Vnou; `nte nenio; `ker\ou`o `cmarwout `ker\ou`o sici ja ni`ene\.	Blessed are You, O Lord, God of our Fathers, and exceedingly to be praised, and exalted above all forever.
`F`cmarwout `nje piran eqouab `nte pek`wou `fer\ou`o `cmarwout `fer\ou`o sici ja ni`ene\.	Blessed is Your Holy Name and Your glory, and exceedingly to be praised and exalted above all forever.
`K`cmarwout `en piervei `nte pek`wou eqouab `ker\ou`o `cmarwout `ker\ou`o sici ja ni`ene\.	Blessed are You in the holy temple of Your Glory, and exceedingly to be praised and exalted above all forever
`K`cmarwout vheqnau `eninoun ef\emci \ijen nixeroubim `ker\ou`o `cmarwout `ker\ou`o sici ja ni`ene\.	Blessed are You who behold the depths and sits upon the Cherubim, and exceedingly to be praised, and exalted above all forever.
`K`cmarwout \ijen pi`qronoc `nte tekmetouro `ker\ou`o `cmarwout `ker\ou`o sici ja ni`ene\.	Blessed are You on the Throne of Your kingdom, and exceedingly to be praised and exalted above all forever.
`K`cmarwout `en pi`ctere`wma `nte `tve `ker\ou`o `cmarwout `ker\ou`o sici ja ni`ene\.	Blessed are You in the firmament of heaven and exceedingly to be praised, and exalted above all forever
`Cmou ePsoic ni`\bhou`i throu `nte Psoic \wc `erof`ari\ou`o sacf ja ni`ene\.	Bless the Lord, O you works of the Lord, Praise Him and exalt Him above all forever.
`Cmou ePsc? nivhou`i \wc `erof `ari\ou`o sacf ja ni`ene\.	Bless the Lord, O heaven, Praise Him and exalt Him above all forever.
`Cmou ePsoic niaggeloc throu `nte Psc? \wc `erof`ari\ou`o sacf ja ni`ene\.	Bless the Lord, all you angels of the Lord, Praise Him and exalt Him above all forever.
`Cmou ePsc? nimwou throu etca `p]wi `n`tve \wc `erof `ari\ou`o sacf ja ni`ene\.	Bless the Lord, all you waters that be above the heaven, Praise Him and exalt Him above all forever.
`Cmou ePsc? nijom throu `nte Psc? \wc `erof`ari\ou`o sacf ja ni`ene\.	Bless the Lord, all you powers of the Lord, Praise Him and exalt Him above all forever.

\`Cmou ePsc? pirh nem piio\ \wc \`erof `ari\ou`o sacf ja ni`ene\ .	Bless the Lord, O Sun and Moon, Praise Him and exalt Him above all forever.
\`Cmou ePsc? niciou throu `nte \`tve \wc `erof `ari\ou`o sacf ja ni`ene\ .	Bless the Lord, all you stars of heaven, Praise Him and exalt Him above all forever.
\`Cmou ePsc? nimoun\wou nem niiw; \wc `erof `ari\ou`o sacf ja ni`ene\ .	Bless the Lord, O you rain and dew, Praise Him and exalt Him above all forever.
\`Cmou ePsc? nishpi nem niqhou \wc `erof `ari\ou`o sacf ja ni`ene\ .	Bless the Lord, O you clouds and winds, Praise Him and exalt Him above all forever.
\`Cmou ePsc? ni`pneuma throu \wc `erof `ari\ou`o sacf ja ni`ene\ .	Bless the Lord, all you spirits, Praise Him and exalt Him above all forever.
\`Cmou ePsc? pi`xrwm nem pikauma \wc `erof `ari\ou`o sacf ja ni`ene\ .	Bless the Lord, O fire and heat, Praise Him and exalt Him above all forever.
\`Cmou ePsc? pi`wjeb nem pikaucwn \wc `erof `ari\ou`o sacf ja ni`ene\ .	Bless the Lord, O cold and heat, Praise Him and exalt Him above all forever.
\`Cmou ePsc? niw; nem ninifi \wc `erof `ari\ou`o sacf ja ni`ene\ .	Bless the Lord, O you dew and winds Praise Him and exalt Him above all forever.
\`Cmou ePsc ? ni`ejwr\ nem ni`e\ou \wc `erof `ari\ou`o sacf ja ni`ene\ .	Bless the Lord, O you nights and days, Praise Him and exalt Him above all forever.
\`Cmou ePsc? piouwini nem pixaki \wc `erof `ari\ou`o sacf ja ni`ene\ .	Bless the Lord, O light and darkness, Praise Him and exalt Him above all forever.
\`Cmou ePsc? pijaf nem pi`wjeb \wc `erof `ari\ou`o sacf ja ni`ene\ .	Bless the Lord, O frost and cold, Praise Him and exalt Him above all forever.
\`Cmou ePsc? ;paxnh nem pixiwn \wc `erof `ari\ou`o sacf ja ni`ene\ .	Bless the Lord, O snow and ice, Praise Him and exalt Him above all forever
\`Cmou ePsc? nicetebrhj nem nishpi \wc `erof `ari\ou`o sacf ja ni`ene\ .	35 Bless the Lord, O you lightning and clouds, Praise Him and exalt Him above all forever.

\`Cmou ePsc? pika i thrf \wc \`erof `ari\ou`o sacf ja ni`ene\ .	Bless the Lord, all the earth, Praise Him and exalt Him above all forever.
\`Cmou ePsc? nitwou nem nikalamvwou throu \wc `erof \`ari\ou`o sacf ja ni`ene\ .	Bless the Lord, O you mountains and all hills, Praise Him and exalt Him above all forever.
\`Cmou ePsc? nh throu etrht \ijen \`p\o `m`pka i \wc `erof `ari\ou`o sacf ja ni`ene\ .	Bless the Lord, all you things that spring up on the earth, Praise Him and exalt him above all forever.
\`Cmou ePsc? nimoumi \wc `erof \`ari\ou`o sacf ja ni`ene\ .	Bless the Lord, O you fountains, Praise Him and exalt Him above all forever
\`Cmou ePsc? ni`amaiou nem niiarwou \wc `erof `ari\ou`o sacf ja ni`ene\ .	Bless the Lord, O you seas and rivers, Praise Him and exalt Him above all forever.
\`Cmou ePsc? nikhtoc nem enxai niben etkim `en nimwou \wc \`erof `ari\ou`o sacf ja ni`ene\ .	Bless the Lord, O you whales and all that moves in the waters, Praise Him and exalt Him above all forever.
\`Cmou ePsc? ni\ala; throu `nte \`tve \wc `erof `ari\ou`o sacf ja ni`ene\ .	Bless the Lord, all you birds of the sky, Praise Him and exalt Him above all forever.
\`Cmou ePsc? niqhrion nem nitebnwou`i throu \wc `erof \`ari\ou`o sacf ja ni`ene\ .	Bless the Lord, all you wild beasts and cattle, Praise Him and exalt Him above all forever.
\`Cmou ePsc? ni]hri `nte nirwmi ouw]t `mPsoic \wc `erof \`ari\ou`o sacf ja ni`ene\ .	Bless the Lord, O you sons of men, worship the Lord, Praise Him and exalt Him above all forever
\`Cmou ePsc? Picpahl \wc `erof \`ari\ou`o sacf ja ni`ene\ .	Bless the Lord, O Israel, Praise Him and exalt Him above all forever
\`Cmou ePsc? Niouhb `nte Psc? \wc `erof `ari\ou`o sacf ja ni`ene\ .	Bless the Lord, O you priests of the Lord, Praise Him and exalt Him above all forever.
\`Cmou ePsc? ni`ebiaik `nte Psc? \wc `erof `ari\ou`o sacf ja ni`ene\ .	Bless the Lord, O you servants of the Lord, Praise Him and exalt Him above all forever.

`Cmou ePsc? ni`pneuma nem
niyuxh `nte ni`qmhi \wc `erof
`ari\ou`o sacf ja ni`ene\.

Bless the Lord, O you spirits and
souls of the just, Praise Him and
exalt Him above all forever.

`Cmou ePsc? nieqouab nem
nhetqebi`hout 'en pou\ht \wc
`erof `ari\ou`o sacf ja ni`ene\.

Bless the Lord, O you holy and
humble of heart, Praise Him and
exalt Him above all forever.

`Cmou ePsc? Ananiac Azariac
Micahl ke Danhil \wc `erof
`ari\ou`o sacf ja ni`ene\.

Bless the Lord, O Hananiah Azariah
Mishael and Daniel, Praise Him and
exalt Him above all forever.

`Cmou ePsc? nhetercebecqe
`mPsc? Vnou; `nte nenio; \wc
`erof `ari\ou`o sacf ja ni`ene\.

Bless the Lord, O you who worship
the Lord, the God of our fathers,
Praise Him and exalt Him above all
forever.

The Gospel Response for the weekdays of Great Lent (Coptic)

:\irnhn `nte `Vnou; qhetsoci
`enouc niben ec`eare\ `eneten\ht
`en Pi`xrioc Ihcouc Pensoic.

The peace of God, which surpasses
all understanding, will guard your
hearts, in Christ Jesus our Lord.

Aiernobi aiernobi Pasoic Ihcouc
xw nhi `ebol je `mmon bwk
`naternobi oude `mmon soic
`natxw `ebol.

"I have sinned I have sinned, O my
Lord Jesus forgive me; for there is no
slave without sin, nor master without
forgiveness."

Je Peniwt et'en nivhoui
mareftoubo `nje pekran marec`i
`nje tekmetouro je vwk pe
pi`wou ja ni`ene\.

Our Father who art in heaven,
hallowed be Your name, Your
kingdom come, for Yours is the glory
forever.

The Hymn Ere pou`cmou after the commemoration of the saints (Coptic)

Ere pou`cmou eqouab jwpi
neman `amhn.

May their holy blessings be
with us. Amen.

Do[a ci Kuri`e Kuri`e
`ele`hcon Kuri`e `ele`hcon
Kuri`e `euloghcon Kuri`e
`anapaucon `amhn.

Glory to You, O Lord. Lord have
mercy. Lord have mercy. Lord
bless us. Lord, repose them. Amen

Rituals

1. Doxology for Saint Mary – Matins (English):

This doxology is said during the morning rising of incense before the liturgy. It stresses to us that Christ came to us through St Mary. Her service saved mankind, just like the ark Noah built preserved mankind.

2. The Hymn **Nefcen**; for the days Liturgies during the Great Lent (Coptic):

During the weekday liturgies in the Great Lent, after the priest lays the Prospherine on the altar, the congregation sings **cwqic`amhn** in the fast tune then sings this hymn.

Nefcen; is said before the whole congregation does metanias and before absolution of the servants is prayed. The hymn is from Psalm 87:1-3.

3. Praxis Respons for Saturday and Sunday of Great Lent **Aripameu`i** (Coptic):

The praxis response changes with every season and/or feast in our church. During the Great Lent, on Saturdays and Sundays we quote the Thief crucified with Christ, saying, “Remember me O Lord...” During our fasting, we try to seize the Kingdom of Heaven as he did through our repentance.

4. **Tenoue\`ncwk** From Tasbeha (Coptic –Short Lent tune):

This hymn is a good measure of the church’s season. During the Lent it takes on the Lenten tune as well. The hymn tells of our love to follow Christ, and our plea for His mercy by reminding Him with His covenants with our fathers. It also serves as an introduction for the commemoration of the saints in which we ask repeatedly for the forgiveness of our sins.

5. The third Hoos (Coptic/English alternating):

The third Hoos begins reminding us that we put God above everything else. It is said in all the praises throughout the year. It serves as an introduction for the hymn of the 3 Saintly Youth.

6. Gospel response for the Weekdays of Great Lent :**\irhnh** (Coptic):

The gospel response for the Lenten weekdays liturgies consists of 3 verses. In understanding their English translations, the church reiterates the message of the Great Fast. It first refers to the peace of God coming into our hearts through Jesus. A prayer of repentance asking for God’s mercy follows, and then lastly we recite part of the Lord’s Prayer.

7. The Response ere **pou`cmou** after the commemoration of the Saints (Coptic):

This portion of the liturgy is referring to those that are reposed in the Lord. When we say “may their holy blessings be with us, amen” we are speaking of the patriarchs and the saints mentioned before in the commemoration. Then we glorify God and ask of His mercy, His blessings, and for Him to repose them in the Paradise of Joy.