

WELCOME TO OUR HOME MY LORD JESUS



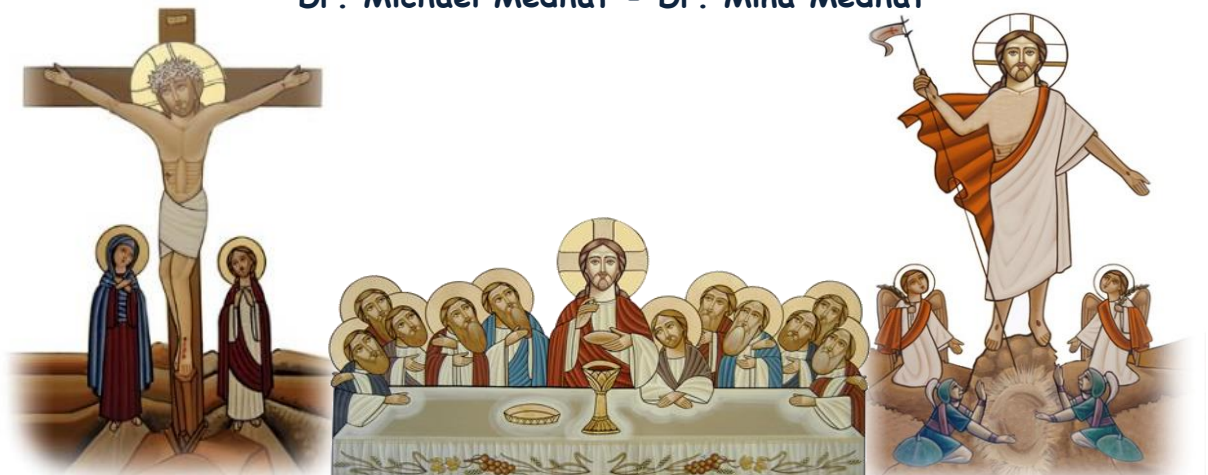
SPECIAL BOOK FOR THE HOLY PASCHA WEEK - YEAR 2020

Interactive Online Book

Under the supervision and review of:
HG Bishop Daniel

Bishop of Maadi, the papal viceroy and secretary of the Holy Synod

Prepared by:
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H.H Pope Tawadros II, 118
Pope of Alexandria and the See of St. Mark



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DEDICATIONS

We dedicate this simple work to our compassionate God and Savior, our Lord Jesus Christ, and thank Him for His wisdom and permission to accomplish it for the Church, which is His holy Body. Also, we thank His grace for His aid in completing it in a very short time (it only took 5 days! & 3 days for translation). We felt in Him the powerful hand of the Lord, and His provision for all His children's needs in the Coptic Orthodox Church. We hope the Lord will accept this offering, give it grace to spread, and flame the heart of all humanity, with the spirit of holy prayer and pure heartfelt repentance.

We dedicate it to our great precious mother, whom we love wholeheartedly, the pure bride of Christ - our Coptic Orthodox Church - which deserves our combined love and pride.

We also dedicate it to our compassionate father, **His Holiness Pope Tawadros II**, the wise father who watches over us, the good shepherd who genuinely loves our people. Likewise, we thank all of our fathers, members of the Holy Synod, who always watch over us for our salvation.

we dedicate this book to the churches of the diaspora and its hard-working youth, that God may bless them.

Lastly, we present it to the pious Coptic people in all the churches of the world, who love the church and its prayers, hoping that the Lord will show us the joy of His holy resurrection.

**4 Parmoute 1736 St - 12 April 2020 AD -
Hosanna Sunday**

Version 1

For the most Up-to-date file, please [click here](#)

ACKNOWLEDGEMENTS

We thank all those who labored with us, in love and in the spirit of exertion, in fulfilling this work from every place, as members of the one body of Christ. We have one clear goal: the raising of the church and the salvation of mankind. We would like to express heartfelt gratitude to all those who have participated with us, whether through: writing; or permitting us to borrow books, references, recordings, and sermons; or praying and encouraging us. Your faithful labor shall be rewarded in Christ.

- HG Bishop Daniel,

Bishop of Ma'adi, Deputy of the Pope and Secretary of the Holy Synod

**- Fr. Tadros Yacoub Malaty
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We request the heavenly reward from the Lord, on their behalf.

We express our gratitude to the translation team who translated this book from Arabic to English, finishing it in a few hours after publication.

- | | | | |
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**If you find any errors or if you have any concerns or comments,
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Version 1

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*When you prepare for prayer,
examine your mind,
and control your thoughts,
bringing calmness to your heart.*

*Do not follow the desires of the flesh,
nor the secular works of your heart,
Let the church be your body, and let
the glorious altar be your mind.*



*Replace the censer with your mouth,
and the perfume of incense with
your lips,
Let your tongue be the servant that
pleases God.*

*Oh Master of all,
Your glory is greater than all
glorified.
You loved our nature, glory to You
because You
redeemed us.*



St. Ephraim the Syrian





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welcome in our home My God Jesus Christ

How do we pray the holy week at home?

This Book is for the holy week of Pascha for the year 2020.

At the start of this year, God allowed the world to experience the consequences of a pandemic called Coronavirus (COVID-19). On a daily basis, the pandemic becomes more severe and the number of cases increases all around the world. This has caused the stoppage of services and prayers in all the urban churches and limits liturgical prayers to be only raised in the monasteries and convents in the world.



However, because we are God's children and part of His Holy Body, we all know and acknowledge that God wants us this year to enter our chambers, praise Him, and pray with contrite hearts, begging for His mercy and forgiveness. We offer sincere repentance, on behalf of ourselves and of the world, and we all trust in God's love, healing and life-giving power. We can turn to no one else but our kind-hearted God.

This book has been prepared with divine wisdom and grace, so that we may have a bond and an encouraging guide for each Christian house, during the Holy Pascha week in the year 2020. We hope with our full hearts that we be reunited in the church next year, according to God's will.

It is noteworthy to mention that this book should not be considered an accurate, detailed ritual arrangement of ecclesiastical church prayers. However, this book is only a simple and encouraging guide for each Christian house. It enables us all to gather around the crucified Christ in an orderly fashion and simple manner.

Also, we should know that due to these extenuating circumstances, the practice of some parts of the liturgical prayers at home is a beautiful act. However, it does not cancel our liturgical meeting together at church with the rest of the Body of Christ when God permits this to happen again. The holy sacrament of the Eucharist concludes liturgical prayers by uniting us when we partake of the holy Body and the precious Blood. We unite with Christ and we unite together in one original Orthodox Spiritual companionship, then our joy will be full.





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In each day you will find

1. A spiritual introduction for the day and a brief summary of its events, (read it and explain it to your children in your own creative way).
2. A Coptic icon for this event.
3. Guideline of how to pray these daily prayers and link (in English) for the prayers text.
4. A link that contains some of the simple hymns with their beautiful tunes for the event of the day (in addition to a full audio for the day).
5. A concluding prayer and a short sermon from one of the church fathers that suits the events of the day.

Important steps which will help us to pray regularly

- 1- Prepare a place in your home, that contains an icon of Christ, the Cross, or the event of the day, and place lit candles in front of it.
- 2- You will find in this book the prayer text, in its appropriate place. We chose from each prayer suitable prayers for the family to pray together. However, this will not stop you from following the prayers with the Pascha book if you have it (the book that contains all the prayers from Lazarus Saturday to Easter Sunday).
- 3- Download the app for explaining the holy Bible for the Coptic church (you will need to understand some of the readings). (in English)

<https://play.google.com/store/apps/details?id=gem.bibleinterpretation.arabic2>

Or you can download the books (in English) from the link below

<http://www.stminahamilton.ca/groups/servants/bible-commentary-books>

Notes

In our homes, we are permitted to put icons and candles. We cannot offer incense nor put oil or water in a plate and ordain ourselves with it after the prayer, as this is the role of the priest. Also, the priesthood's garments and the white deacons "tonyas" are garments that we wear inside the church after they are blessed by the priest with the All-Holy Trinity blessing. Thus, we are not permitted to wear them at home.

Any comments or suggestions are welcome and can be sent to this email:

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The Audio sermons included in this book belong to :

- His Holiness, Pope Shenouda III
- His Holiness, Pope Tawadros II
- His Grace Bishop Rafael, General Bishop
- His Grace Bishop Makar, Bishop of Sharkia
- His Grace Bishop Epiphanius, Bishop & Abbot of St. Macarius Monastery
- His Grace Bishop Kyrillos, General Bishop LA
- Fr. Pishoy Kamel
- Fr. Tadros Yacoub Malaty
- Fr. Mark aziz
- Fr. Moses Samaan
- Fr. Paul Guirgis

A book to read during Holy Week

download the book by clicking on the arrow 



[Sacred Salvation- Explanation of the Readings and Hymns of the Holy Week](#)

[Bishop Anba Makar](#)



[God's wonderful lamb](#)
[Daily reflections inspired by the Holy Pascha](#)
[\(From 1990 to 2016\)](#)

[Fr. Tadros yacoub Malti](#)





Last Friday of Lent



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HOLY WEEK 2020

Last Friday of Lent

Sermon



PowerPoint



Audio



This is the last day of the Holy Lent, the forty days which our Lord Jesus fasted, and overcame the devil, the desires of the flesh, and the world. This victory was for us and for our salvation. We achieve this victory through our unity with the Lord Jesus, and we use it in our daily struggle against the devil, the world, and all materialistic things.

Through the prayers of this day, we feel this beautiful victory; and we stand before the Lord full of joy with this fast which we fasted together in Christ. One thought overtakes our spirit and one question overtakes our lips: did You, O Lord, accept our fast with joy? Lord, please allow us to fast more holy fasts in our life. Moreover, we ask Him to grant us a new grace through which we can benefit from the fast of the Holy Pascha.

It is said that on this blessed day our Lord was finally hungry. He hungered for my salvation and yours. In a week, He will declare His extreme thirst for our salvation, as He hangs on the Cross for us.

On this day the Church prays the Sacrament of the Unction of the Sick. How great is our need, especially this year, to pay attention to the prayers of this holy Sacrament! We pray for all of those who are sick with COVID-19 or any other sickness, in our country or any other country. May Christ visit and heal them, with your pure prayers and through the power of this holy Sacrament.





How do we pray together the Last Friday of Lent at home?

We start with the Lord's prayer, the prayer of thanksgiving and Psalm 50 ("Have mercy on me, O God, according to Your great mercy...")

Then, the Gloria ("Let us praise with the angels, saying, ..."), the Trisagion ("Holy God, ...") and Hail to you (Hail to you. We ask you, O saint, full of glory, ...")

Doxologies of the great lent



(There are 5 very beautiful doxologies), you can sing them with the help of this link, or you can pray them without a tune.

Then, we pray together the Introduction to the Creed ("We exalt you, O Mother of the true Light") and the Creed ("We believe in one God.")

Lift up your mind and pray the following litany:
 (our father the priest always prays this litany, and there is nothing preventing us from using its deep words in our own prayers as well),
O God, have mercy upon us,
settle mercy upon us,
have compassion upon us.
Hear us. Bless us, keep us, and help us.
Take away Your anger from us,
visit us with Your salvation, and forgive us our sins

Then take this opportunity to pray from your heart in silence (pray for the salvation of the whole world and pray that our Lord forgives us and have mercy on us)





The prophecies

Reading the prophecies (we sit and read them together in reverence, "Speak, Lord, for your servant is listening")

Prostration

The supplications + the Prostrations (we offer a beautiful repentance as we bow our knees and pray for the whole world).
It goes as follows:

Person leading prayer: Let us bow our knees.

You all respond together: Have mercy upon us, O God, the Father, the Pantocrator (as you kneel).

Person leading prayer: Let us stand. Let us bow our knees.

All respond together: Have mercy upon us, O God, our Savior (as you kneel).

Person leading prayer: And let us stand. Let us bow our knees.

All respond together: Have mercy upon us, O God, have mercy upon us (as you kneel).

Then we pray the supplication without tune while we are bowing: "Remember, O Lord, so-and-so..."

We all respond: Lord have mercy

Then we repeat the prostrations ("Let us bow our knees ...")

Then we read the Gospel of Matins

**Then we start together to pray some parts of
the prayer of the anointing of the sick**

It consists of 7 very consoling prayers

We will only pray two things per prayer

We pray with all our hearts for the sick in all the world





The readings and the litany

Example of the First Prayer:

The epistle (E.g.: of St. James) + Gospel;

Then, the Litany.

And we repeat the same sequence for the rest of the prayers.

The Agpeya Prayers

We pray the Third hour to the Compline Prayer (inclusive):

(Psalm + Gospel + Litanies + Kirieleysen 41 times + Absolution)

Liturgy of the word

(Pauline Epistle, Catholic Epistle, Praxis)

Meghalo & The Paralex Hymn



(It is a beautiful spiritual hymn that speaks of Christ, the Great High Priest). As you listen to it, close your eyes, lift up your heart and speak with Christ with no formalities. Say to Him, with the hymn: "Holy are You, O Lord." You can use the wonderful words of the hymn as a rich resource for your personal prayers.

Then, we pray the Gospel of the Liturgy.

Praying aspasmos for the great lent



Pray alongside the hymns of the distribution of the last Friday of the Great lent





**And so here, the Holy Lent ends, with its rites, asceticism,
depth and spirituality,
With oil that anoints our foreheads, and holiness that indwells
our depths.
As such, both the interior and the exterior are sanctified.
The body is purified, and the spirit is sanctified.
The sun of the last day of the holy Lent sets,
Yet its shining oil on our foreheads does not depart: an act of
healing remains permanently in us.
The shadow of faith is not weakened in us,
Faith that the Church means what She says:
Believe and you shall be healed...**





Heartfelt prayers for the world and the church

Written for all ages

Reviewed by Hegumen Tadros Yacoub Malaty

"It is appropriate to pray today for the whole world."



Click here to download it in different languages
(Arabic - English - French - German - Greek)



Prayer suitable for children

Our Father who art in Heaven

You are our amazing God

You love us so much from all Your heart

In this time, we can really feel Your love for us

We thank You because You made us Your children whom You love

We thank You because You made us all present together in the Body of Your Son Jesus Christ. We thank You because You let us be the Temple of Your Holy Spirit

We thank You from the bottom of our heart and we praise You

We thank You, Lord, that because of the Coronavirus, You got us all to pray at home, and our home became a beautiful Church for You.

We thank you because You made the whole world start to get to know You once again, that many kings and presidents in the world are telling their people they must return to the Lord and pray to Him.

And we all learned that we must pray from all our heart and stay away from any bad thing

We ask You, my Lord Jesus, to keep everyone in the world safe

And make them know You better, and rejoice because of Your love for them, and rejoice because of You being with us

My Lord Jesus, please heal all the sick people and protect their families

Lord, remember all the doctors and the nurses worldwide and give them the power and strength to treat all the patients everywhere

And give them grace to find a treatment for the virus

Also Lord Jesus, there are many families in the world who are sad because someone they love went to Heaven because of the virus

Please Jesus, comfort them by being with them and giving joy to their hearts.

Keep the Church in the entire world

And make us all become one, and love each other like You love us

Forgive us our sins and have mercy on us all

Because Yours is the power, the glory, the blessing and the majesty forever

O Father, Son and the Holy Spirit

One God. Amen.



Prayer suitable for junior high

Our Father who art in heaven
You are our Great God, the Pantocrator (Almighty)
Glory to You, the Good Lover of mankind
You O Lord, are a good God at all times
You are merciful and all your works give us joy and are all for our salvation
We know Lord that You desire the salvation of all people
That's why You permitted the world to go through this pandemic and these
tribulations
For the salvation of all people and for our eternal life
We thank You, Lord, because You used this difficult time to fill our homes and
hearts with the spirit of prayer, repentance and hope
Remember, O Lord, all doctors and nurses in the world
Give them grace, power and strength to continue treating all the sick
O the True Physician, heal those who are sick with this virus
Remember, O Lord, those who departed because of this virus
And grant the souls of their families all comfort and peace
Remember, O Lord, all those who are working in scientific research centers
everywhere
Grant them the science and knowledge to discover treatment for this pandemic
Remember, O Lord, every human in this world
Make us all, O Lord, enjoy and rejoice because of Your Love for us
Sanctify us in Your Beloved Son Jesus Christ
Confirm us in the Body of Christ with You Holy Spirit
Grant us the renewal of Your Holy Spirit within us
The Spirit of Love and Unity
The Spirit of Holiness and everlasting Joy
You are the True God, O Father, Son and the Holy Spirit
Forgive us our sins and have mercy on us all
Yours is the power, the glory, the blessing and the majesty, forever. Amen

Prayer suitable for the youth and the congregation

Our Father Who Art Heaven

You are our *Great God*, the Pantocrator (*Almighty*)

We thank You, for You are a good *God* and Your love endures forever

And Your mercies are plenteous from generation to generation,

O You the Being at all times and Whom no place is found without You

You are in us, with Your Beloved Son Jesus Christ, Our Lord

And Your Holy Spirit fills our depths

You made us, O our Lord, a true heaven for You, to delight in Your everlasting presence in it with the hosts of Your angels and the Saints

You made us, O our master, a moving church across the world, pulsating with Your great love to everyone around

All Your plans are good, aimed at the goodness and the salvation of the world

Remember, O Lord, all doctors and nurses in the world

Give them grace, power and strength to continue in treating all the sick

O the True Physician, heal those who are sick with this disease

Remember O Lord those who departed because of this pandemic

And grant the souls of their families all comfort and peace

Remember O Lord all those who are working in scientific research centers everywhere. Grant them the science and knowledge to discover treatment for this disease. We believe in You without a doubt and glorify Your incomprehensible goodness; and we ask You, O our Savior, to visit the hearts of all Your sons and daughters in the world, and to enflame our hearts with Your love and to draw us to be in the Body of Your Beloved Son, and pour in us Your Holy Spirit

To unite with You and You be in us, and Your Divine life flows in our depths, to sanctify us, and that eternity may be in our hearts and Your Kingdom shine within us. Reveal Yourself to each person and let the entire world know You and experience Your wonderful love

For You are *God* the merciful, the *Good Lover* of humanity

Who desires not the death of the sinner, but rather that he returns and lives?

Restore us O *God* to Your salvation and deal with us according to Your goodness

O You who do more than we ask or understand

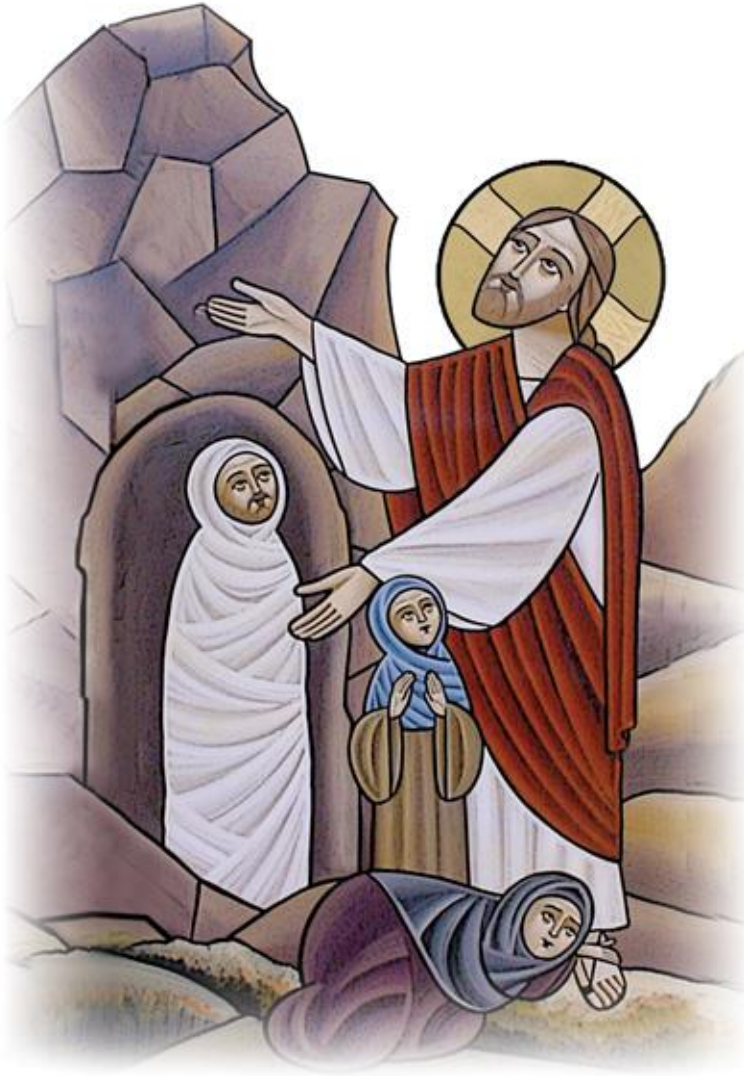
Forgive us our sins and have mercy on us all

For Yours is the power, the glory, the blessing and the majesty forever.

O Father, Son and the Holy Spirit

One God, Amen.





Lazarus Saturday



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HOLY WEEK 2020



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Lazarus Saturday



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This is the beginning of the week of the Holy Pascha. The Church begins with the miracle of the resurrection of Lazarus from the dead, although historically and according to the order of events, this miracle did not occur on the Sabbath directly before the entry of Christ to Jerusalem. There were many events that the Lord completed between His resurrection of Lazarus and His ceremonial entry to Jerusalem. But here we find a deep secret meaning, the Church wanted to teach us that the Lord who will accept all sufferings till death is also the resurrection and life, for death has no power over him, because He is life itself.

On Lazarus Saturday, the Lord demonstrated His divinity, showing ability to resurrect from the dead, even from the depths of the grave, so that we may enter with Him a week of Pascha, with His life-giving death, crossing with hope into eternal life. He who is able to raise a person from the dead is not defeated by death, but chooses to pass through death to abolish its power.

Therefore, Lazarus had to first be raised before the sufferings of the cross, strengthening the disciples' faith, allowing them not to feel defeated at the feet of the cross. The Lord created joy from Lazarus' resurrection from death, hoping to cross the plight of the sufferings, and thus the raising up of Lazarus foreshadows what the Lord was planning to complete Himself.

When the Lord stood in front of the grave, after the Jews rolled the stone before Him, the people around smelled the scent of death, and were standing in fearful silence. Jesus then cried with a loud voice "Lazarus, come out", so immediately the dead man came out. With the same voice, The Lord could have said "come out" to all those in the graves. However, He dedicated this call to Lazarus alone, planning to





free all those who had previously died by descending into Hades through the Cross, and raising them up with Him.

Lazarus' resurrection of the dead is the last miracle of Christ mentioned in the Gospel of John (chapter 11), before He entered Jerusalem (chapter 12). Following it, Jesus begins the journey of suffering to the cross. Here we will refer to two divine manifestations that St. John highlights in His presentation of the miracle of Lazarus' resurrection:

1- Demonstrating the ultimate love of Christ:

Lazarus and his small family represent Christ's love for the world and for humanity. This chapter is filled with phrases of love:

- + "Lord, behold, the one you love is sick" (v. 3).
- + "And Jesus loved Martha, her sister, and Lazarus" (v. 5).
- + "Lazarus, our Beloved, has slept" (v. 11).
- + "Look how he loved him" (v. 36).

Thus, in this Gospel, St. John focuses on demonstrating the love of Christ, with subtlety and whoever reads the chapter in a superficial way, skips and does not notice this love. But when we group these verses together, we can grasp the extent of God's love in the evangelist's narration. This miracle depicts Christ's strong love for the dead person and the one condemned to death (i.e. any sinner), as He lays down His life for their salvation.

2- Christ gave His life for the resurrection of all humanity represented in Lazarus

From the beginning of the story we notice that Christ risked His life to resurrect Lazarus, whom He loved. And St. John the Evangelist deliberately shows that the resurrection of Lazarus was the occasion on which Jesus was arrested and delivered to be crucified. This meaning is repeated five times in this story:

- + When Jesus wanted to return to Judea to resurrect Lazarus, the disciples objected, saying: "Rabbi, lately the Jews sought to stone You, and are You going there again? (V. 8). Meaning that Christ is going to face death.





+ "As for some of them, they went to the Pharisees and told them about what Jesus had done. Then the chief priests and the Pharisees gathered a meeting (after the resurrection of Lazarus!) saying: "What shall we do? For this Man works many signs. If we let Him alone like this, everyone will believe in Him, and the Romans will come and take away both our place and nation." And one of them, Caiaphas, being high priest that year, said to them: "You know nothing at all nor do you consider that it is expedient for us that one man should die for the people, and not that the whole nation should perish." (V. 46-50).

It is clear from this that the council that they convened to sentence Jesus to death was following his miracle with Lazarus ... as if John wanted to say: "He died to make us live! He took our death and gave us His life!" This was the intent of the evangelist to choose this miracle, or, to put it in his gospel as the last miracle of Christ, just a week before His suffering and death.

+ "From that day (the day of Lazarus's resurrection) they plotted to put Him to death (V.53).

+ "So many of the Jews knew that he was there, so they came not only for Jesus's sake, but also to see Lazarus who raised him from the dead. Then the chief priests consulted to kill Lazarus also, because many of the Jews were because of him that they went and believed in Jesus' (12: 9-11).

+ In the story of Christ entering Jerusalem, Saint John is the only one who mentions that the crowd's chanting was because He raised Lazarus: "And the crowd with him testified that he called Lazarus out of the grave and raised him from the dead. This is why the crowd also met him because they heard that he had made this miracle. And the Pharisees said to one another: You are of no use, for the world has gone after it "(12: 17-19).

St. John indicates that what enraged the Pharisees was the raising of Lazarus and the cheering of the people when He called him out of the tomb. This was the last straw that led them to accomplish their evil will.





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How do we pray Lazarus Saturday together at home?

We start with the Lord's prayer, the prayer of thanksgiving, and psalm 50 (Have mercy on me Oh Lord according to your great mercy)

Then we pray the Gloria, the Trisagion, and Hail to you.

The Doxology of Lazarus Saturday and it can be sung in English or without its tune.

Then we pray together the introduction to the Creed and the Orthodox Creed

Then we pray together, in one voice, without a tune, and while focusing our attention the supplication: "Oh Lord have mercy on us, establish for us Your mercy, have compassion on us, hear us, bless us, keep us, and help us. Take away Your anger from us, visit us with Your salvation, and forgive us our sins."

Then give an opportunity for prayers from the heart in silence (Pray for the salvation of the entire world and pray that God may forgive and have mercy on us)

The Prophecies

We can sit and read the prophecies together in reverence, while supplicating: "Speak Oh Lord for your servant hears"

The Agpeya prayers

We pray the third and sixth hours
(Psalm + Gospel + Litanies + Kirieleysen 41 times + Absolution)

The Readings of the Liturgy

(The Pauline, Catholic Epistle, The Praxis, and the Gospel)





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Afterwards, we pray together with one heart and voice the Gospel response: "Hail to Lazarus whom He raised, after four days, raise my heart O my Lord Jesus, that was killed by the evil one."

**Now we stand together and pray in one voice
this old and wonderful ecclesiastical prayer:**

All nations of believers praise the Lord of hosts, who raised Lazarus up after his death.

Come let us worship and glorify Him saying: You are the Christ, Son of God, the Giver of life to all those who believe in Your Holy Name. Because of Your compassion, oh our Savior Lord Jesus, raise us with Your power from the death of sin, as You have raised Lazarus from the tomb after four days. Take away from our minds the slumber of sleep, and do not separate Yourself from us oh Lord, because we are the works of Your hands, we who believe in Your life-giving divinity, the Giver of life to Lazarus who died. We pray: oh our Lord Jesus Christ, You are the resurrection and the life, as You have said to Martha, Lazarus' sister, You have fulfilled your saying and work, thus you cried with a loud voice: "Lazarus, come out" because you are truly the creator of life, have mercy on us with Your great mercy, and give us a share in inheritance with your beloved Lazarus, who is blessed in the region of the living. Oh Lord Jesus Christ the Savior, you declare Your mercy to those who believe in You, so that they may inherit eternal life, we are Your people who confess Your divinity, have mercy on us according to Your great mercy





The Eve of Lazarus Saturday; “the eve of Palm Sunday” "



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Sermon

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The eve of Palm Sunday



The events of this eve revolve around the banquet of love which they have prepared for Jesus, in Bethany before the Passover by 6 days, in the eve of Saturday, the ninth day of Neesan, they have prepared supper for Him in the evening, and Lazarus himself was sitting with them, and because of that, many of the Jews came to see not only Jesus, but Lazarus as well who was raised. In this banquet, Mary the sister of Lazarus, came quickly and knelt down to pour precious perfume on the feet of the Lord, and the entire house was filled with the aroma of the perfume, symbolic of the aroma of great love which Christ has offered, it was foreshadowing of the perfume with which He would later be buried. Nobody protested this action except Judas, the thief!

In the Gospel response during this vesper, the church focuses also on the rising of Lazarus with the same words from the response we prayed together in the morning of this day after the Gospel reading of the Liturgy. However, regarding the latter events - the pouring of the perfume, the protest of Judas and Christ's response to him - the church will focus on these events and comment on them in detail at the appropriate time, on the Wednesday of Pascha.

How do we pray together the eve of Palm Sunday at home?

We pray from the Agpeya the psalms of the ninth hour, vespers, and compline.

We pray the doxology of Palm Sunday (on the tune of He who sits upon the Cherubim)



Then we pray together the introduction to the Creed and the Orthodox Creed

Then we pray together, in one voice, without a tune, and while focusing our attention the supplication: "Oh Lord have mercy on





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us, establish for us Your mercy, have compassion on us, hear us, bless us, keep us, and help us. Take away Your anger from us, visit us with Your salvation, and forgive us our sins."

Then the *Gospel* reading of vespers (which is John 12)

Then we pray silently and then sing with one heart and voice the *Gospel* response: "Hail to Lazarus whom He raised, after four days, raise my heart O my Lord Jesus, that was killed by the evil one.

Then we pray the hymn of Palm Sunday: Evlogimenos



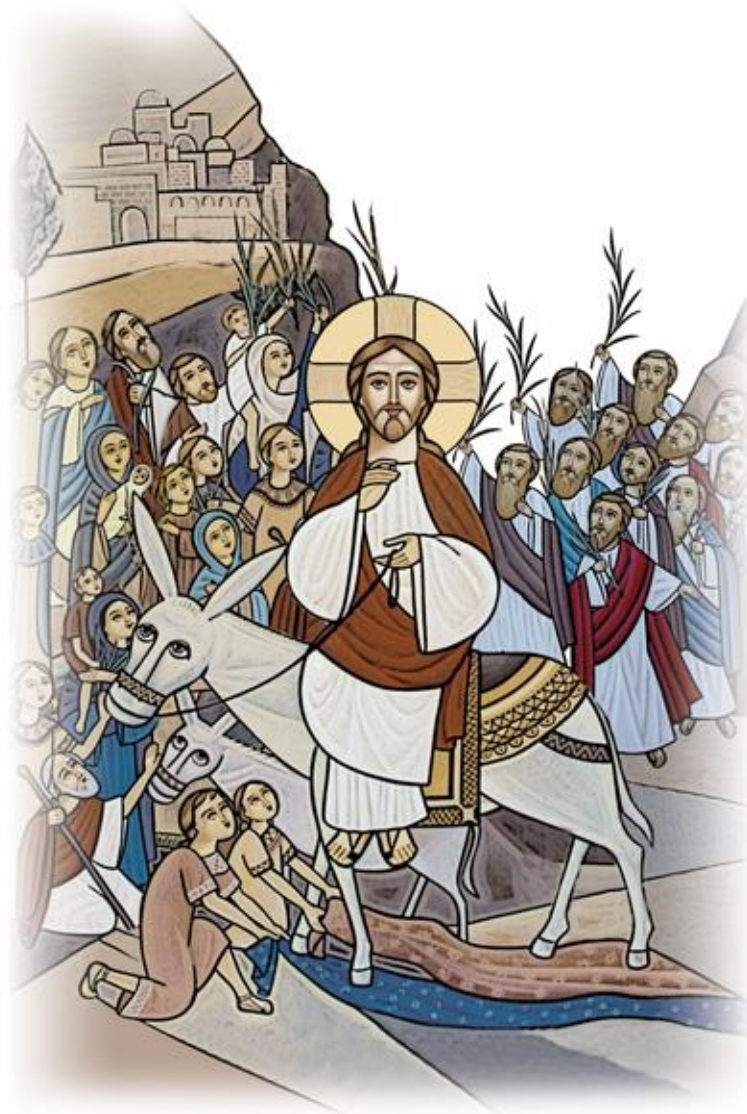
(Which is a cheerful hymn containing all the phrases that the children repeated while Christ was entering Jerusalem)

Then we sing together the concluding hymn



(Which is a beautiful hymn translated into English)





“Palm Sunday”



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HOLY WEEK 2020



Sermon

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Palm Sunday



On the 11th day of Neesan, Jesus left Bethany heading to Jerusalem, riding on a colt that has never been ridden, because He is a humble King. When the people who attended the Passover heard that Jesus was coming to Jerusalem, they hurried, took palm leaves, cut branches of olive trees, and laid them on the way as the parade progressed. The place was crowded with people of all ages, the parade was long, as Jesus was in the midst of it, while they were chanting loudly in a call-and-response form (antiphonally), as we do presently in church singing alternately between two choruses. Thus, the scene involves the people chanting together, exceedingly celebrating Jesus' entrance, laying up branches on his way, and some even laid their clothes in front of Him! The choruses of people alternating chants while they follow him to the gates of the city loudly singing: "Hosanna in the highest, this is the King of Israel, blessed is He who comes in the name of the Lord of hosts." The word *Hosanna* is a Greek expression from the Hebrew word *Hosha'ana*, which is composed from two root words: "*Hosha'a*" meaning "save/protect/help"; and "na" which is a letter indicating *the intensity* of need (which later produced the word Hosanna - signifying salvation), thus the literal translation means: "Save us now!"

As the parade approached the valley of Mount Olive, the city of Jerusalem clearly appeared revealing its great temple, all of the disciples following were exceedingly glad and praised God with a loud voice saying: "Blessed is the King who comes in the name of Lord! Peace in heaven and glory in the highest."

While the people celebrated, Jesus looked at Jerusalem and the glow of her temple, and cried for her! What a stark paradox! The people are celebrating, while Jesus weeps. He weeps for a city receiving him crying out: "save us now, save us now!" But





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she doesn't know what she asks. Nevertheless, He was determined to save her, not by chant, but by enduring the cross, until the glory of the Resurrection.

As Jesus entered Jerusalem, the entire city was shaken, he entered into the temple around sunset, healing the blind and the paralyzed, amidst the praises of his followers and the children, which intermingled, did not cease, and kept increasing loudly.

Their chanting was so loud that their echoes could clearly reach heaven, to be heard by the Father and the heavenly hosts, because of their extreme purity. They were so loud that the Pharisees, the Scribes, and the High Priests could not tolerate the praises of the children. Their hearts were completely obscured with darkness and evil overcame them, wanting to shut the children up. They asked Jesus to rebuke his disciples saying: "Do you hear what these [children] are saying?" But Jesus answered and said to them: "I tell you that if these [the disciples] should keep silent, the stones would immediately cry out." And about the children, He said: "Yes. Have you never read, 'Out of the mouth of babes and nursing infants You have perfected praise'?"

How do we pray together the prayers of Palm Sunday at home?

We start with the Lord's prayer, the prayer of thanksgiving, and psalm 50 (Have mercy on me Oh Lord according to your great mercy).

Then we pray the Gloria, the Trisagion, and Hail to you

The Doxology of Palm Sunday



(It can be sung in English or without its tune)

Then we pray together the introduction to the Creed and the Orthodox Creed.





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Then we pray together, in one voice, without a tune, and while focusing our attention the supplication: "Oh Lord have mercy on us, establish for us Your mercy, have compassion on us, hear us, bless us, keep us, and help us. Take away Your anger from us, visit us with Your salvation, and forgive us our sins."

Then give an opportunity for prayers from the heart in silence (Pray for the salvation of the entire world and pray that God may forgive and have mercy on us)

The Procession of Palm Sunday with crosses and candles

Then we pray the hymn of Palm Sunday: Evlogimenos



(Which is a cheerful hymn containing all the phrases that the children repeated while Christ was entering Jerusalem)

The Gospels of the procession



If you have any small crosses and candle, hold them and begin to read the Gospels of the procession, which are 12 in total. For every Gospel, there's a unique Gospel response comprised of two stanzas, and sung on the same tune as: "He who sits upon the Cherubim"

At the end of the procession, we read the Gospel of Matins

Then we sing together the concluding hymn



(Which is a beautiful hymn translated into English)

The Agpeya prayers

We pray the third and sixth hours (Psalm + Gospel + Litanies + Kirieleysen 41 times + Absolution)





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The Readings of the Liturgy

(The Pauline, Catholic Epistle, The Praxis).

Then we sing "Evlogimenos" and the Paralex of Palm Sunday.



Then we read the Gospels



(Which are comprised of four separate Gospel readings, followed by the unique Gospel responses for each, such as the renowned: "He who sits upon the Cherubim, etc.")

Lastly, an improvised prayer and "Our Father" to conclude.





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HOLY WEEK 2020



PowerPoint

Audio

The General Funeral



Our participation in the prayers of the *General Funeral* is voluntary, allowing us to taste the renunciation of the world for a few moments, and to partake in the suffering and death of Our Lord for us, so that we may celebrate His resurrection within us, and permit our lives to be fully from Him, through Him, and in Him.

Let us therefore stand during the prayers of the funeral bowing our heads, as dried bones from the extent of our transgressions, to hear the words of the Lord with faith - however simple - in order for Him to clear a pathway for them into our hearts. Thus, the word of the Lord would enter into our depths, allowing the thoughts and wills of our hearts to be discerned, as it purifies and cleanses our consciousness, while we stand dead full of iniquities and sins.

It is significant to note that according to the church rite, the time of the general funeral is on Palm Sunday, during the hour in which Christ tasted death, i.e., the 9th hour, which is 3 pm (separate from the Liturgy of Palm Sunday).

We start with the prayer of thanksgiving and psalm 50.

We read the prophecy in English, then the Pauline followed by the Gospel.

The we pray and supplicate that Christ repose all the souls that have departed, particularly those who have departed because of the pandemic (COVID-19) in the world, and that He may comfort their families.

Then we conclude with a short prayer offering in it a pure, heartfelt repentance, followed by "Our Father who art in Heaven".





Holy Pascha



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Holy Pascha

It is the most repeated prayer this week

It starts during the night of Palm Sunday and continues till the last Friday of the great lent. Everyday has its own events (as will be explained further on)

The sequence of the Paschal prayer is easy, known and beautiful.
 In the morning, there are 5 prayers (we call it morning Paschal hours)
 In the evening, there are 5 prayers (we call it evening Paschal hours)

It will take us:

2 hours in the morning (could be divided in to two parts)

2 hours in the evening (could be divided in to two parts)

A suggested breakdown

1	Morning prayers	In the beginning of the morning we pray: The morning prayer (Prime), 3 rd Hour, 6 th Hour and end with (O king of peace)
2		by the end of the morning we pray: the 9 th Hour, the 11 th Hour, the requests with metanoias and end with (O king of peace)
3	Evening prayers	in the beginning of the eve we pray: 1 st Hour, 3 rd Hour, 6 th Hour and end with (O king of peace)
4		by the end of the eve we pray: 9 th Hour, 11 th Hour, the request without metanoias and end with (O king of peace)

we should care more about being alone, meditating, reading the Holy Bible or reading a spiritual book about Jesus Christ's pain.





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Back then before organizing the Paschal prayers as it is now (which was done in the 12th century), Copts used to read almost all the Holy Bible including both testaments during the Paschal week. When the church during pope Gabriel Ben Trek saw the people were preoccupied with their work, pope Gabriel chose a group of monks and church scholars and with the guidance of the Holy Spirit, they were able to choose parts from the Bible from both testaments that best match with the events. They also put sermons of the early fathers after reading the prophecies in the first and last two hours of the morning.

Until not long ago, some Copts still cling on reading the whole Psalms, book of Job, the four Gospels and the Revelation. Copts were so attached to the Bible to the extent that they never leave it until they finish the daily Liturgy prayers in the church.

Tuesday eve	Mathew's gospel
Wednesday eve	Mathew's gospel + book of Job
Thursday's eve	Luke's gospel
Friday's eve	The Psalms
Bright Saturday	The Revelation
Before Mass of the feast	John's gospel

In some places they used to read them by a pot of water that is placed by one of the church's columns after spending the evening hours of the Pascha or between the Pascha's hours with calmness and humility. The water of the Laqan used to be taken from this pot on Covenant Thursday to make it Holy by the mass of the Holy Laqan.

Generally, the Pascha's week can be divided into two clear parts from the rites' perspective. Monday, Tuesday, and Wednesday of the Holy Pascha are of a unique trait, not given to any other days of the liturgy's year because in these days, the church does not burn incense. About Thursday, Friday and Saturday which are the rest of the Pascha's week, they are considered to be part of the Passover's celebrations. As each day of them represent a face of the faces of the Passover's Sacrament until it ends with the great day of Passover, the Resurrection Sunday. The night of the Resurrection is the greatest night of the whole year, during which the last phase of the Holy Baptism took place that prepares a group of believers that





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have been prepared during the entire Lent to join the body of the Christ and that is before the midnight praise of the feast of the resurrection.

Very important remark:

On these six days (Monday, Tuesday, Wednesday, Thursday, Friday, Saturday), the church is in an uninterrupted fasting state in the morning hours until the eleventh hour of the morning (meaning 5 afternoon). While on the Great Friday, the fasting is until the twelfth hour (6 evening) (with regards to some patients' health conditions, children and the elderly)

So as much as you can, try to present uninterrupted pure fasting to the Lord, and train your children to start uninterrupted fasting for some time but most importantly, with joyous souls and conviction that we are presenting ourselves to the Lord that fasted and suffered for us to redeem us. We are happy to present our prayers, fasting, and bodies as a sacrifice to our heavenly father, we give it through and inside the sacrifice of his only son and pray that he accepts it as a scent of gladness. We share our Christ's fast and pain and he may share his glory and joy. Those who sow in tears shall reap in joy.

Furthermore, start dividing the prayers on the morning hours and the evening hours and make between them a little time to rest, use it in calmness, meditation and spiritual readings. After that we continue together our prayers with excitement and joy for meeting with the Lord as a family united with him. Like that, the whole day becomes Holy and the prayers does not stop in it. Rejoice in the Lord always. Again, I will say, rejoice!

As he is our guest this year and he is the greatest priest that is between us in our home, he guides us personally in our prayers and provides us all we ask from him with faith on time, because hope never fails.





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How to pray the Holy Pascha together at home?

Pray Our father who art in heaven
Read the prophecy (sometimes there will be a short sermon of one of the early fathers)
Sing (thok te te gom) 12 times
Pray the Psalm and the Gospel
Read the Exposition
End with O king of peace

Very important note:

The Pascha week in our Coptic church is characterized by its humble hymns that attracts the soul to the heaven with a spiritual sacrament that cannot be explained, so we try as much as possible to choose hymns between the prayers and you can pray with it, meaning you can open the hymn through the link, close your eyes and speak freely with the Christ with the background tones of the hymn, you can also read in the beginning the words of the hymn and meditate by it as a rich material and a start to your pure and heart-felt prayers.



















Downloading the Paschas

Download the PowerPoint file by clicking the arrow 

Download audio by clicking on the speaker 

Download sermon for the day by clicking on the listeners 

<p>Pascha of Palm Sunday and Monday eve</p>	<p>Ar </p> <p>En </p>		
<p>Pascha of Monday and Tuesday eve + the Gospel of Mathew</p>	<p>Ar </p> <p>En </p>		
<p>Pascha of Tuesday and Wednesday eve +the Gospel of Mark</p>	<p>Ar </p> <p>En </p>		
<p>Pascha of Wednesday and Thursday eve + book of Job</p>	<p>Ar </p> <p>En </p>		

Download repeated hymns of the Paschas

+hymns special for some Paschas

Download audio by clicking on the speaker 

Thok te te gom



Ke eberto



Exposition Introduction and
Conclusion



Ebouro... O king of peace



Pek ethronos for Tuesday



Avetshi-non for Wednesday





The Holy Pascha and the Passover Procession

God's people passed the red sea back then with Moses' leadership and his crutch, their Passover is the Pascha. They praised while walking and here we are in a state of Holy Pascha meaning Holy passage with a great procession towards heaven led by Christ with his life-granting cross.

It starts with a procession seen in it masses of all ages and levels revolving around the Savior to enter Jerusalem with him. So that god's carrier would preserve there, presenting himself as Passover's sacrifice for the whole world. Passover's conclude with an unseen procession, through which the Savior carried with him all those who died in hope like sheep, after he destroyed Hell's barricades. He opened paradise's doors for them and left it open for all who believe in him to enter the Father's embrace.

The church turns into a procession this week accompanying the Savior hour by hour so we can all be in his company in his heavenly glory.

In every aspect of the praise's aspects we discover parts of this procession.

With the prophecies, we realize that the procession is prolonged to include the sons of the old testament and all the men and women of faith that died on the hope of the coming of the awaited Savior, to guide them to his everlasting heavenly kingdom.

With hymn thok te te gom, our eyes are opened to see ourselves in the company of the angel that helps the suffering Christ in Gethsemane, telling him you have the strength and glory. It is a procession of the heavenly and earthly indeed.

With a verse from the Gospel, we are blessed with the apostles with the good news of the redemption. The joyful Gospel is the procession of the excited church during her crucifixion with her groom.

With the exposition, we participate in the church's procession that explains the events, and requests for all her children the gift of spiritual understanding.





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With the requests, we are raised to the procession of the throne of glory. We don't ask in selfishness for ourselves, but we ask for the whole world.

With the hymn of royal peace, we reach the peak when we are only busy with the King of Kings. We praise and glorify him because He let us be among the procession of His own people.

Finally, with the conclusion, we crave that He proceeds to the Holy Paschal and shows us the joy of his resurrection to experiment it in our daily lives as a token of our own resurrection alongside His. The head had risen, the rest of the body shall follow the glorious life of the resurrection.

Heavenly and royal greeting, "Epouro":

considered the conclusion of every hour of the Paschal hours. Through it, the church starts to sing the Godly royal greeting. Every country has its own mass or royal greeting, that fills the soul with loyalty and affection for this country, and for every army its own military music that pushes the souls of the warriors to accept death with courage to protect their country. Just like the church, that sings the hymn to encourage the entrance of the Messiah the Savior's procession, for he is our heavenly king of kings, inner peace granting, protector of his people from the evil, healer of the sick, blessing granter and the blessed with his Father and his Holy Spirit.

-Hegumen Tadros Yacoub Mally

During the Holy Pascha, we simply breathe; therefore, our souls flourish.

We inhale the Godly words (inhalation) that is the breath of God (the prophecies, Psalms and the Gospels)

Then, we praise the Trinity (exhalation) in the praise of glory "thok te te gom and O king of peace"

The church presents to us a curriculum of life that is:

The word of God (the Gospel) and the praises (Psalmody) are the church's lungs through them we are redeemed and living in a live company with the Holy Trinity.



The events of Monday, Tuesday and Wednesday of the Holy Pascha

Even though the day in the rite of the Church begins with the sunset of the preceding day, we are now talking about the events of the first three paschal days: Monday, Tuesday and Wednesday. In this case, we mean that the day starts from the morning and ends in the evening.

The events of Monday of the Holy Paschal

The Lord Jesus went out of Bethany (a city near the eastern foot of The Mount of Olives, renowned as the city of Lazarus and his sisters Mary and Martha), an approximate of 2700 meters from Jerusalem, and headed to the temple. During this Holy Week, Jesus would spend His days in the temple, and return to Bethany in the evenings where He would spend the night.

While He was travelling from Bethany to the temple on Monday morning, Christ passed by a fruitless fig tree. He cursed the fig tree because it was full of leaves but had no fruit; and usually trees of that kind bear fruit with the leaves.

It was mentioned in the Gospel of St. Mark, that it was not the time for fig trees to produce fruit, so it should not have had any leaves. The presence of leaves in that fig-tree was a sign that it is fruitful before its season. But it neither had any fruit nor any signs of ripening fruit. That tree that had many leaves but neither early nor late fruit, symbolized the Jewish nation, that claimed to be the only holy nation on earth, because they had the commandments, the temple and the religious rituals with fasting, the feasts and morning and evening sacrifices. But they did not have any faith, love, holiness, humility or the readiness to accept Christ and obey him. They were proud of being God's chosen



people, but denied His Son that He sent according to the prophecies of the prophets.

When Jesus entered the temple, He started to drive out those who were buying and selling in the temple, he overturned the tables of the money changers and the seats of those who sold doves. He did not allow anyone with wares (furnishings) in the temple. In the Gospel according to St Mark, all the events are recorded according to the order of their occurrence.

It appeared to the Lord Jesus Christ that the sounds of the buyers, sellers, the sheep and their shepherds in the temple matched that of a den for thieves dividing their spoils. And He said to them, "It is written, 'my house shall be called a house of prayer,' but you have made it a 'den of thieves.'" (Matthew 21:13) and it is Jeremiah's prophecy.

The Lord, to Whom is due all glory, spent the whole day in the temple, preventing people from profaning it, and not allowing anyone to carry wares (furnishings) through the temple.

The context of Monday's Holy Pascha readings

The readings revolve around two main events this day:

The first event: The Lord cursing the fruitless fig tree

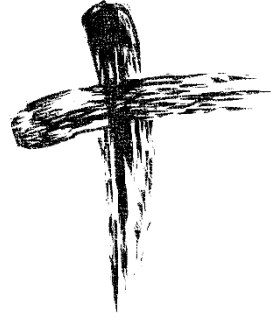
The second event: Cleansing the temple that was profaned with outward worship

Following the readings of the events that took place in the morning reveals one truth. The truth that humankind, inclined towards sin, left their God and saddened His heart. God awaited to see a fruit from the works of His hands being's hands, but never found any. Thus, God had to curse the hypocrisy, and to cleanse His temple from it. As for the last Gospel reading in the morning prayer, it represents the reaction of the human being who insisted on living a lifestyle of hypocrisy and vanity, when we listen



and see how the Jews took up stones, ready to stone Christ. But, He went out of the temple, going through the midst of them, and hid Himself.

As for the evening readings for this day - also known as the Tuesday eve readings - it represents the cure for the sins of hypocrisy, falsity, and laziness in people who see themselves as righteous. These are the same sins that were presented in the morning readings - and the cure is encapsulated in the need for spiritual watch and vigil after entering through the narrow gate. Thus, the readings of this evening became a natural preface to the events on Tuesday and its readings.



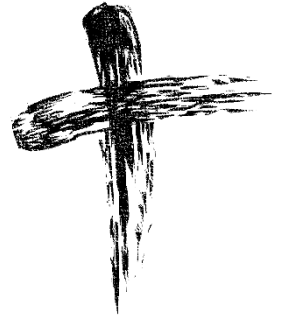
The events of Tuesday of the Holy Pascha

Upon Jesus's return from Bethany to Jerusalem on Tuesday morning, and after His disciples had seen that the fig tree had withered, they marveled. So, Christ talked to them about faith. And when He entered the temple, the chief priests, the scribes, and the elders came to Him and cunningly questioned His authority, "By what authority are You doing these things? And who gave You this authority to do these things?" (Mark 11:28)

Then Christ answered their questions with another question about the baptism of John, and where it was from, "the baptism of John - was it from heaven or from men?" (Mark 11:30)

Then He told them the parables of the two sons, of the wicked vinedressers, and of the wedding feast.

Afterwards, the Pharisees asked Him if it is lawful to pay taxes to Caesar. The Sadducees also asked Him about the resurrection and the Scribes asked about the greatest commandment of all. Then, Christ asked the Pharisees about their beliefs in Him "what do you think about Christ? Whose Son is He?" (Matthew 22:42).

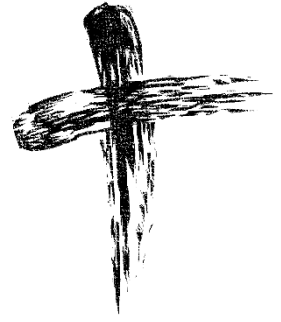


In so doing, exposed to them their hypocrisy. He warned the people and His disciples of the hypocrisy of the Scribes and the Pharisees, pronounced the woes on the Scribes and the Pharisees, and lamented over Jerusalem. He then praised the poor widow who cast into the treasury the two mites, which were her whole livelihood. Then, some Greek people asked to see Him; then, He spoke briefly to the multitudes, and left the temple.

While He was leaving, His disciples pointed out the magnificence and grandeur of the temple buildings, so He revealed to them the prophecy concerning the destruction of the temple and their persecution by the Jews. He lamented over Jerusalem and her pending destruction. When He went up to the Mount of Olives, and as He sat there opposite the temple, He began to explain to Peter, James, John, and Andrew the order of the events, the signs of the times and the end of the age, the destruction of Jerusalem, the Jewish nation, and His second coming on Judgement day. He also cautioned them to keep watch, telling them the parables of the ten virgins and of the ten talents. All this was on the Mount of Olives. When He had finished saying these things, He told His disciples that after two days would be the feast, and the Son of Man would be delivered up to be crucified. After He had finished, He went to Bethany to rest; and, in this evening, the Jewish leaders plotted to kill Him.

The context of Tuesday's Holy Pascha readings:

The readings of this day serve two main themes: the second coming and the spiritual watch or vigil. The daytime readings have paved the way for the theme of the second coming, then explained it clearly in the last two Gospels- (9th and 11th hour). He declared His second coming as He will be sitting on His throne to judge each person according to their deeds. At this declaration; the



Psalm is: "Your throne, O God, is forever and ever; A scepter of righteousness is the scepter of your kingdom". In this, the eleventh hour, we add the phrase "My Good Savior" to the Paschal praise, because at this hour, He has set the time for His crucifixion by saying: "After two days is the Passover, and the Son of Man will be delivered up to be crucified."

As for the evening readings, they explain the importance of vigil and the importance of being prepared for the Lord's coming. The last Gospel - of the eleventh hour on Wednesday Eve - the chief priests and the Pharisees had given a command, that if anyone knew where He was, it should be reported, that they might seize Him.



The events of Wednesday of the Holy Pascha

Our Lord, to Whom is due glory, spent this day in Bethany in solitude and isolation, away from people; after He had said to the Jews, "See! Your house", not my house, "is left to you desolate" (Matthew 23:38).

On this day, Judas Iscariot, one of the twelve disciples, went to the chief priests and asked them, "What are you willing to give me if I deliver Him to you?" So, they promised to give him 30 pieces of silver. This was to fulfill the prophecies. This is Judas who loved the curse, so it came to him; he did not delight in blessing, so it left him.

The context of Wednesday's Holy Pascha readings:

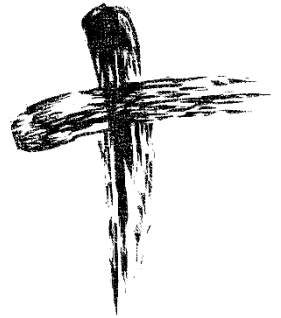
The readings of this day also revolve around two main events; the first is about the woman who poured an alabaster flask of very costly fragrant oil of spikenard, on the head of the Savior, in the house of Simon the leper. The second is about the man who is



Judas Iscariot, who betrayed his Savior. He agreed with the chief priests and the soldiers on the price, to deliver the Savior to them.

The morning and evening readings of this day revolve around two events that are mingled together. Simultaneously, love and betrayal, in the same house, a woman poured out her love, and a man's aroma of betrayal spread. And if it was not for the fragrance of perfume, no one could have tolerated the smell of the betrayal. The thief and betrayer were sorry over the 'wasted' 300 denarii, which was the cost of this perfume of love; but, he received the 30 pieces of silver in darkness for the price of the Savior who loved him.

However, what Jesus did in this paradox is that He said to Judas: "Let her alone- in the singular form- directing His words to Judas, as if to say 'these denarii she has kept them until My burial,' by telling him, "she did this for My burial, for you have the poor with you always, but Me you do not have always." This was when Judas criticized the pouring of the precious spikenard oil, that it was better to sell it and give the money to the poor! Forgetting that he speaks in front of God, the tester of the minds and the hearts. The poor were in front of Judas all the time, and he had a money box with money for them, and he was stealing it. He was a deceiver, a thief, a betrayer and a liar. Appearing compassionate in his words and expressions towards the poor, to bring more money into the money box, then he would steal it with trickery and deceit.





The reciting of Psalms in the Holy Pascha

The most attractive element for those partaking in prayer in the Holy Pascha, are those wonderful, calm melodies of the psalm, which the deacon stands to pray over the Coptic mangelya amidst the silence of the church her utmost attention. All the congregation gazes towards the Cross in amazement and permanent perplexity of the power of His unconditional divine love for humanity, that has not only fallen; but is rejecting Him.

We enter the church with our waves of earthly thoughts raging, violent and tumultuous, until the melodies of the psalm calm our souls that are distraught and tainted from the evils of this world, to tenderly attract our souls to the harbor of rest. There, our souls are grounded in the person of our beloved Jesus, who offers them to His Father to renew within them His Holy spirit, therein, humanity finds every meaning of its existence and purpose, and realizes the true value of life... the life of eternity.

Although, it appears that the secret behind the appeal of these prayers is not only their heavenly melodies. But also, its words, which the Holy Spirit has formed. On the one hand, to express what is in God's heart towards us. And on the other, that the words may become for us as a path that the Holy Spirit prepared to lead towards the Holy Trinity. From here, there is a necessity for us to train our minds to focus on the words of the psalms. This will allow us to be transported, from amazement of the music alone, to the mindful awareness of the meaning of what we say; by realizing its content, inspired in the depth of praying in reverence, until the words of the psalm become expressive of what is inside of me.

As was written by St. Athanasius the Apostolic:

"The Psalms thus serve him who sings them as a mirror, wherein he sees himself and his own soul. Just as in a mirror, the movements of our own souls are reflected in them and the words are indeed our very own, given us to serve both as a reminder of our changes of condition and as a pattern and model for the amendment of our lives.





The Psalms of the Holy Pascha:

In order for us to understand the philosophy of our church in choosing the psalms and linking them with the events of Holy week, we first have to read intently what St. Paul wrote in his epistle to the Hebrews on the prayers of Christ during his incarnation: "Who, in the days of His flesh, when He had offered up prayers and supplications, with vehement cries and tears to Him who was able to save Him from death, and was heard because of His godly fear (Heb 5:7-10).

This is a significant verse, because we understand what Christ did for us in his prayer or his suffering on its basis, and it is worthy of attention to become the core of our contemplation in Holy Pascha.

Paul the Apostle says that Christ offered supplications and prayers to the Father, so that he can save him from death and the Father listened to him. However, the question here is: During his incarnation, did Christ offer these cries and tears for His personal matter? Of course not. Evidently, the response of God the Father was that the Son was perfected because of his righteousness; it did not come as a response to his personal matter, as in being delivered from his visible enemies or forgiven from bearing the cross! However, it came as a response to a collective matter, which he prayed for, that he may save mankind from the death, which fell upon it. Christ was the new Adam, deputy for this mankind, Christ according to his humanity represented mankind and bares its sin, beginning from Adam and Eve, who were exiled from paradise, until the sin of the last man before judgement day. Christ is the Man, which Jeremiah prophesied about in lamentations of Jeremiah chapter 3, at the end of good Friday. Christ's favorite title was "Son of Man", because he adopted the sin of the world and made it his own, he cried exceedingly with abundance of tears, to save us from death. For He did not only come as an external image that we can resemble, but He came to be united with the essence of our nature and intercede for us through our fallen nature, as if He was our spokesperson in front of God the Father.

As St. Cyril the pillar of faith says:

(we who were in Him praying with loud crying and tears, and supplicating to stop the authority of death)





This is our introduction to understand the prayers of Holy week and the psalms, which we sing with the tone of Ke-eperto. These psalms can't be understood unless we consider them placed on the mouth of Christ, the redeemer of Mankind. For instance, the psalm that says; deliver me O God from my enemies and defend me from those who rise up against me..." We say it in Holy week considering that Christ is saying it as the Son of Man, who represents all of mankind.

As St. Athanasius the Apostolic says:

"every prayer which our Savior prayed was on behalf of human nature"

Thus, Christ was praying as if He held us within himself, meaning that we were praying inside him. We were spiritually in Him, due to his incarnation. Notably, we must not understand this expression in a literal sense, as if we are picturing millions of people crowding inside the body of Christ during his life on earth, but we have to understand the concept spiritually. In an attempt to explain this, just as we were considered in Adam- in nature and not as individuals-when he sinned, likewise we were in Christ in everything he did for our salvation. Thus, we say in the holy liturgy "who has formed us and placed us in the paradise of joy. When we disobeyed your commandment by the deception of the serpent, we fell from eternal life and were exiled from the paradise of joy, you have not abundant us to the end." We say these words in the plural form, although Adam was the one to be placed in the paradise of joy, disobeying the commandment, and being exiled. However, we are considered that we were in Adam- in nature and not as individuals-when he sinned and was exiled from paradise.

For the secret to successful prayer, which enters the heart of God, that it be lifted through Christ. And Christ himself commanded us more than once to offer up prayers in his name saying: And in that day you will ask Me nothing. Most assuredly, I say to you, whatever you ask the Father in My name He will give you. Until now you have asked nothing in My name. Ask, and you will receive, that your joy may be full. (John 16: 23-24)

This new type of prayer is established on the basis of the mystical union, which Christ has formed within himself between God and man. Christ is the way and is the door through which we enter to the Father, and from whom our prayers are projected into the heart of the Father.





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St. Cyril says that Christ: "offered prayers and supplications to the Father, in order to make the Father's ear listen to your prayers also.

For he did not offer supplications concerning himself, but every cry and prayer of mankind, he bore himself and lifted it to His Father. Now, the Father listens also to every prayer that we offer in Christ name.

Therefore, pay close attention to the words of the psalms, and sing them from your heart with the psalmist, recite and repeat their words inside you until they unite with you, so that you can express yourself with them, when you listen to them in church, you are actually listening to the voice of Christ lifted up to the Father on your behalf, and in return receive a response from the Father when we pray the psalms!





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Introduction to the Gospel in The Passion week

**We beseech our Lord and God,
that we may be worthy
to hear the Holy Gospel.**

In wisdom, let us listen to the Holy Gospel.

Despite the repetition of these words in Holy Pascha, (118 times! Half recited in Greek and the other half in the language of the people present) in the hymn of "Ke-eperto", which is the introduction of the Gospel; However, we rarely contemplate the meaning, importance, and power of these words. Perhaps this is because we focus solely on the music and the melody without paying attention to the words we are singing. Or, maybe because there are several translations which may confound the meaning to the reader. Regardless, we need to become aware of the meaning of the words we sing, in order to understand what we pray. Doing so enables us to lift up prayers from our hearts and minds, which are carried by our voices, to offer up to our Lord and God with exceeding supplications, Who is alone the Only One Capable of giving us this unique grace [*of being worthy of hearing and understanding the Holy Gospel*].

On "Make us worthy":

Found in the Parable of the Wedding Feast (Matthew 22:1-14)

The king said to his servants: "The wedding is ready, but those who were invited were not worthy" (Matthew 22:8).

The king sent his servants to call those who were invited to the wedding; this is the divine commandment (i.e. the word of the Gospel). But the response of the invitees to the invitation was shocking. Finally, the king finally explained the reason for their shameful actions and excuses; namely, that the guests were not worthy!

The proof of their unworthiness was their rejection of the call of the Word to go to the wedding. Some others were negligent about the call of the Word and went about to their business or their field. Others resisted the call of the Word, and those who





called on Him, so they insulted them and killed them; and they did not realize that the call of the Word is God the Logos Himself!

The comment of the king (our Heavenly Father) on what happened in his son's wedding, when he said that those who were invited were not worthy, is what made the Church continuously repeat the phrase "make us worthy" in different places in her liturgical prayers. These liturgical prayers must necessarily be reflected in our daily prayers in the inner heart.

- We say, before we start the Lord's prayer, a short prayer: **Make us worthy** to pray thankfully.

- And we say in the Agpeya: **Make me worthy** to wash your feet (with my tears) which liberated me from the path of straying (Midnight Hour-Litanies of the Second Watch)/

- In the Divine Liturgy, we ask the Heavenly Father to **make us worthy** to greet one another with a holy kiss.

- We ask Christ to **make us worthy** to partake of His Holy Communion and during the Confession response, the deacon reminds us **to pray in our hearts to be worthy** of the partaking of the immaculate, heavenly, and Holy Mysteries.

- During the Introduction of the Fraction, we thank the Father with great joy for "He has **made us worthy** now to stand in this holy place, to lift up our hands and to serve His holy name." Then, once again we ask Him **to make us worthy** of the communion and partaking of His divine and immortal mysteries.

- **During Pascha week, and before reading the Gospel, we beseech Christ to make us worthy to hear this Holy Gospel**, to hear the Divine Word, to personally stand before Christ and to hear His voice with attention, anticipation and passion for what He will say now. In our theological understanding, we cannot separate the Person of Christ from His Word. For He Himself is the Word of the Father (the Logos), and this Gospel is the presence of Christ among us, which we receive in reverence while we rejoice in our hearts and say with our tongues: "Blessed is He who comes in the name of the Lord!" Is not this also the voice of our rejoicing, when the priest comes to us carrying Christ, to partake from the Sacraments? It is also what the multitudes





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cried out when the Lord came into Jerusalem in glory (Matthew 21:9); and it is also the cheering of all people who believe in Christ, when He comes on the clouds in the glory of His Father (Luke 13:35).

But do I need the grace of being worthy before reading the Gospel?!

Isn't reading the Gospel a great work for which we deserve a thank you?!

Unless Christ first gives us the grace of being worthy to hear His voice, our reaction to His words and even to His presence among us at the time of reading the Gospel will be shameful. This grace will open our consciousness to this fearful presence. This abundant grace that will pour in us calmness and peace that will enable us to hear His gentle calls for the soul to give her an everlasting heavenly peace.

This grace that will kindle the fire of the Holy Spirit in our depths, which makes the Word engraved on the tablets of our hearts, after He purifies them from the impurities of sin and removes from them all defilement, by His renewal in us.

This grace makes us receive the Word, while we are in a state of prayer, and turns the soil of our hearts from a rocky soil to a fertile soil with the water of the Spirit. This grace will give us life and raise us before Christ now, so that we can turn to His life-changing words.

This grace will make me not listen to a passage of the Gospel with familiarity; but rather, with a new discovery of Its depths and new capacities of living and fulfilling it. This grace will convey to us the virtue of Christ in the mystery of the work of the Spirit in us. This is the grace of being worthy ...

"Therefore lay aside all filthiness and overflow of wickedness, and receive with meekness the implanted word, which is able to save your souls. But be doers of the word, and not hearers only, deceiving yourselves. For if anyone is a hearer of the word and not a doer, he is like a man observing his natural face in a mirror; for he observes himself, goes away, and immediately forgets what kind of man he was. But he who looks into the perfect law of liberty and continues in it, and is not a forgetful hearer but a doer of the work, this one will be blessed in what he does." (James 1:21-25)





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Then, we can stand upright and listen wisely to what the Lord will say now. Because wisdom is the ability to understand His word as He means it, not as I understand it or expect it beforehand. It is also the ability to turn those words into life, and to sound deeds that lead to eternal life. This is also a gift that we need to ask the Lord for, "If any of you lacks wisdom, let him ask of God, who gives to all liberally and without reproach, and it will be given to him." (James 1:5).

Now we can see why the Church has composed a hymn for those words in the "adreeby" tune (known as the tune of the hymn "Ke-Eperto"): so that we may pray them fervently before listening to the Gospel.

Starting this year, pay close attention to this important prayer and echo it in your heart at Church and in your inner room. You will receive the grace of being worthy, which is always present for anyone who wishes for Christ to be present in them. For anyone who hopes for real change from death, immobility and habit, to life and a continuous movement towards life. That is the joyful gospel, renewed every day





Covenant Thursday



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Covenant Thursday

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On this great day, the Lord established two mysteries in the Church. **The first** is the mystery of the Eucharist; the mystery of His Body and Blood, when He broke it and poured it out, from beyond time, to give it to His disciples saying: "Do this in remembrance of me." (Luke 22:19). **The second** is the mystery of washing the feet; the mystery of His humility and His love when He took the image of a slave. He rose from the supper, laid aside His garments, and bowed to the ground to wash His disciples' feet, as the slaves do to their masters. This salvific act does not diminish from its essence nor its divine action from all the other redemptive actions of The Lord; "If I do not wash you, you have no portion with me" (John 13:8). As He commanded His disciples during His Last Supper saying: "Do this in remembrance of me." (Luke 22:19), He also commanded his disciples after washing their feet and drying them with the towel that He girded Himself with, saying: "If I then, *your* Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you should do as I have done to you"(John 13: 14-15).

This is precisely what the Holy Catholic(universal) and Apostolic Church does, following the example and fulfilling the Lord's precious commandment. Following the events of these two sacraments, was the prayer at the garden of Gethsemane, to strengthen Him to pass the event of the Cross. The events of this day were concluded by Judas' betrayal kiss, with which the Son of man was handed to the man whom the Lord had never entrusted with himself because He knew what was in him. Blessed are we, children of the New Covenant, children of the heavenly gifts, and the fulfillment of promises. Children of a covenant that the prophets and the righteous wished to obtain, and did not, but they were satisfied that they loved Him from afar. The covenant of God, who became a Human being like us, lived in us, and we saw Him with our eyes, instead of an old covenant in which a person could not see God and live.





How do we pray together Thursday prayers at home?

We can divide Thursday Morning Prayers into 3 parts:

1- the Morning hours (from the first hour until the ninth hour)

The service of the First Hour of Covenant Thursday is a very unique service distinguished by its highly spiritual melodies, and the procession of Judah the traitor. In which, we ask the Lord to save us from this very heavy sin and to help us not to be in violation of his holy commandment, as was Judah. Not to be hypocrites in our hearts, consciences and tongues, but to ask the Lord to grant us his Divine purity and sincere and true feelings. It is a procession that is opposite in its direction than all the Church's processions in which you celebrate Christ and the Cross. It does not start from the altar nor does not end in the altar, like any church procession. He who lives in deceit, lying, betrayal, and injustice to his brother and does not repent, does not also live in the presence of the Lord, as David the psalmist explains: "Lord, who dwells in your dwelling and who dwells in your holy mountain?" (Psalm 14).

2- The Liturgy of Blessing of the Water (The Laquan)

We will select excerpts from its readings and prayers to pray together.

3- The Holy Thursday Liturgy

We will pray together the readings of this great Liturgy and reflect on them afterwards.





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1 - Daytime Hours

We pray Our Father

We read prophecies and Homily

Pray Thok te tigom (Thine is the Power) 12 times



Then, Fai Etaf enf



(This is He Who presented Himself on the Cross)

Close your eyes and pray in reverence with words of this wonderful Hymn

Read the Pauline Epistle

Then we read the Praxis in English and listen to its beautiful Coptic melody



Then, we pray Judas - Judas



Then, Agios (Holy God) in the Paschal melody



(Afchionon).. The Psalm of that talks about Judas's sin and his deceitful tongue



Then, we pray the Gospel in English, and then we read the Commentary

Then, we pray the third, sixth and ninth hour with metanoias (prostrations with kneeling down) then the usual Conclusion prayer





2- The Liturgy of Blessing of the Water

We pray the Thanksgiving prayer and Psalm 50

Then, we read the prophecies, the sermon and the Pauline Epistle

We pray the tune of Agios (Holy God) like the annual tune (like the regular way we pray liturgy)

(Noting: In the first quarter, we say: He Who was born of the Virgin, and in the second and third quarters we say: He Who was Crucified on our behalf- because we have not yet celebrated the Resurrection and Ascension)

Then, we pray the Psalm and the Gospel

Then, we say Lord Have Mercy 100 times



Together, in the same known way that we say in the Agpeya prayers, you can pray with this link each time, we ask for the mercy of our Lord for the whole world, the Church and our family.

Method of counting: on each finger we pray 3 Kirie eleison (that is, the two hands together = 30). Thus, 3 times for each finger, on each hand, the total is= 90. Then we count 10 Kirie eleison (on 3 fingers), and conclude with one last Kirie eleison.

Another way: pray 4 Kirie eleison with each finger, (4 x 25), like the audio link

This we will use on Good Friday, during the prostrations in the Twelfth Hour, when we pray Kirie eleison 400 times (100 in each direction).

But, when you start praying, do not occupy your mind with the method of counting, increasing or decreasing the numbers. The important thing is that we pray with all our thoughts wholly in Christ, as our Beloved Friend Who embraces us with all His love. We have a clear goal, to be with Christ, which nothing can or should distract us from.





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Then, we pray for the peace of the Church, for the Pope and for all the Holy Synod, and for the Church's prayers and our gathering in it and Her service for the world.

We pray the Creed, singing the last part: "We look for the resurrection of the dead..." Then we sing together, "Through the intercessions, of the Theotokos Saint Mary..."

We pray the *Cherubim Worship You* hymn

We stand in silence and offer repentance and ask the Lord to give us this grace that he requested from us. Which is that we do not prevent the Lord from washing our feet... that the Lord wash our feet that have been contaminated with the sins of the world and the desires of the earth and that he also makes us accept that we wash the feet of each other, in humility, forgiveness, love and reconciliation to each other, so that we can with all spontaneity and love to bow before any person, whoever they are, and forgive them as the Lord forgave us, so that the Lord may forgive us. This is the characteristic of the children of the Kingdom.

Then pray together Psalm 150 (Praise God in all His saints)



Then we read together the sermon of St. John Chrysostom

3- Liturgy of the Holy Thursday

We pray the Liturgy readings (Pauline, Catholics, Gospel)

Then the eleventh-hour Pascha prayer in the same order as the Pascha prayers

And we stand together in humble prayer, asking the Lord who granted us to eat his body and drink his blood on this day, not to deprive us of this grace, but forgive us, have mercy, and allow us again to rejoice with this great grace, and we ask him to make the grace of his body and blood that we have eaten in previous times Present in us now and this grace is the life of God with all his great virtues, holiness, love, meekness, benevolence, and lasting joy, and life with constant thanks to the Lord for everything without complaining or hypocrisy





An important comment on the Eucharist, the unity of the Church, and our unity together

Before introducing himself to the cross, the Lord Jesus Christ handed over to his disciples, and then through them to the emerging Church, the mystery of spiritual unity. And surrender this time was a secret, and it is much stronger than talking. On this same night, the Lord established the mystery of the body and blood, the mystery of the one body, making us all members of one body, which is the head of this body.

He took bread and said this is my body, and then distributed it to the disciples who specialized in it, so the one body became distributed among the bodies of all those present, but this body is not divisible, as stated in many ritual prayers that it is:

(Distributed, not divided)

The body of the Lord is distributed to us in the sacrament of the Eucharist and becomes in each of us, but it remains at the same time preserving its indivisible unity. The inevitable consequence of this is that we all become one in an indivisible way, because all of us have one body, so it becomes impossible after we take this one body to disagree, quarrel, divide, or live in estrangement. It is impossible, no matter how an enemy of goodness tries to separate us, to tear apart this one body that unites us and which is indivisible.

This mystery which Christ presented on the night he was converted to is in fact the most powerful thing that Christ did for the unity of his disciples.

Therefore, the Eucharist in the Coptic Church tradition is the secret of the community gathered, the secret of the one body that unites us all, through which we all become members of the one body of Christ.

On the practical level, this statement means that if we attend the church and eat from the body and the blood, it is impossible for us to have conflicting interests, then we must have "one concern". If we truly become one body, because the definition of one body is that all members have one single, "I" one centered in the head, then we must have one "I" that is "I am the one Christ". It is impossible for us to have a dispute or division.





In other words, it is impossible to eat and then go out from the church to quarrel or quarrel with each other, otherwise we would not comprehend the grace that we took, but rather we eat and drink a judgment of ourselves that is indistinguishable from the body of the Lord.

From the early Apostolic Age: we find that this mystery can only be established in an atmosphere of abundant love among all those present, as the meeting begins with all those present accepting each other with a holy kiss: "Kiss one another with a holy kiss" (Rom 16: 16 and 1 Cor 16: 20 and 2 Cor 13: 21 etc.)

And it is still up to now the deacon's call to start the mass of believers.

From Al-Didakhi: (contemporary to the time of writing the Gospel of John in about 100 A.D.), he says:

Whoever is in conflict with his companion, does not participate in your meeting, lest your sacrifice be defiled.

The phrase "your sacrifice defiles" is very difficult, because if there are two antagonists, and present to the one sacrifice, and they claim the establishment of one Eucharist, they become criminals in the body and blood of the Lord, unrecognizable to the body and blood of the Lord. Thus, the sacrifice defiles according to the term Didakhi, or loses its strength. With this behavior, we lose the mystery of its power due to the lack of the spirit of communion in the community, and thus the individuals benefit from the grace of this secret.

The Eucharist is the secret of the many people uniting into one body, the gathering of those separated into one body, the secret of reconciliation, which is the secret in which every two were quarreling. There is a responsibility on the Church to reconcile the litigants before they start the Mass.

However, the writings of Al-Didakhi are not invented new, but rather determine the same words of the Lord Jesus: "If you present your offering to the altar, and there you remember that your brother has something on you. 24).

So if Christians don't like each other, they are a big opposite. A church without love does not become the Church of Christ, and it is not entitled to be called a church if





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the distinctive mark given to it by the Lord is lifted. "The Church is divided" is a blatant counter. B. Paul saw the signs of this division, and he shouted, "Is Christ divided?" This is impossible to claim to be Christians and to live in division or without love.

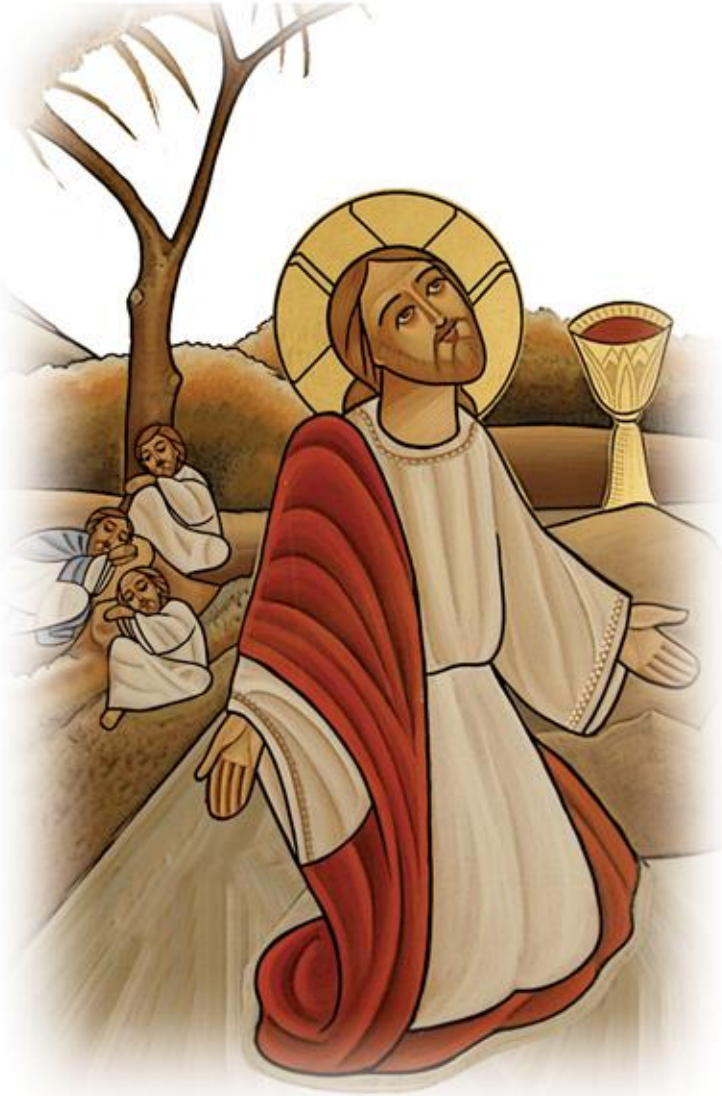
Unity is not just a characteristic of the Church that "we believe in one holy church, apostolic university", but the essence of its being, the Church at the core of its being is a "unity" among loved ones who live in the new creation. As we say, God is love, it can be said that the Church is united in love, i.e. unity in God.

Christ loved his own and they are full of flaws. The phrase "as I loved you" means that my brother is not supposed to be unable to love him, I am not supposed to love, greet and respect the good brother, and the other one who has a poor reputation for being stubborn or to deal with him with dryness and dehydration. This is not the love that Jesus said "as I loved you". The true brother, the saint, loved him, either lying or dealing in a difficult way....

(Father Pimen) replied: "If you are made with a good brother a little better, make his weakness with that, because he is sick."

In this way, we have clarified Christ's interest in fraternal love or spiritual unity on the night he was handed over on the last level of a commandment he gave to the disciples and recommended them to the disciples..





Good Friday Eve



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Good Friday Eve



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On the evening of Holy Thursday, the paschal service of the first hour of the eve of Good Friday features famous readings called "The Gospels of the Paraclete", which are of utmost importance.

The Gospels of the Paraclete and the Mystery of the Holy Trinity's Love for Us!

These are the most famous chapters of Holy Pascha; and they are the greatest words of the Gospel, because they reveal to us the exceeding and infinite love that we have in the heart of the Holy Trinity!

It is divided into two parts. The farewell talk of Christ (John 13-16) and Christ's prayer to the Father for us (John 17)

On the evening of Covenant Thursday, just before He uttered this prayer, Christ presented His broken Body and Blood which is shed to the twelve disciples, thus becoming in them through His Body and Blood. From the reality of this new situation (i.e. His presence in them), He began to pray this prayer, in which He repeated more than once the words "I in them".

Notice that the chapters of Paraclete are the first gospel reading which we read in the first hour of Good Friday eve, after partaking from the Body and Blood of God in the Eucharist of Covenant Thursday. At this point, we are in the same spiritual state that the Lord intended when He prayed this prayer, after He united with the disciples in the Eucharist of Covenant Thursday; that is, after He became in them.

We say more than that: because Christ is in us, this prayer is lifted up from the mouth of Christ within us, we who partake of His Body and Blood in all generations. This prayer is lifted up with the voice of Christ Himself from within the hearts of all those who have communion in all churches at the same time. This prayer is able alone to destroy the walls of division, schism and hatred and achieve the unity that





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the Lord demands from us: our unity together as members of the body of Christ and our unity in the life of the Holy Trinity.

Put all your power in praying the Gospels of the Paraclete, and let not their fire in you get quenched for the rest of the night, because Christ who dwells in You is the one who prays it to the Father from within you. We do not read mere chapters from a book; but we summon that voice from within us, that is from Christ who dwells in us and who supplicates the Heavenly Father. Can we imagine the power of this prayer and its certain response?! The Gospels of the Paraclete are a mystery, and who can reach its infinite depths?!

How do we pray Good Friday night at home?

The order of the hours of Pascha on this night in the same order as the prayers of the Pascha mentioned before, noting that in this Paschal praise we will add the phrase (The Lord is my strength, and my praise, He has become to me a sacred salvation). We also note that all four evangelists documented the events of Friday, Saturday and Sunday with the utmost precision, and the way they respond to the event constructs a more accurate and complete picture from four sides. So, the Church is keen to read 4 chapters of the Gospel every hour, except for the first hour, where we read 4 chapters from the Gospel according to saint John the Evangelist. This is because he is the one who wrote to us, in detail, the farewell speech of Christ to the disciples and His priestly prayers to the Father for us. These four chapters are called the "Gospels of the Paraclete".

The Lord's prayer
We read prophecies.
We say Thok TaTi Gom (12 times)
We Pray the Psalm in English and the 4 parts of the Gospel
We read the Exposition with the introduction and the conclusion

After the end of all the hours and at the conclusion of the 11th hour, we pray the Evening Litanies without prostrations, then we pray the Conclusion ("O King Of peace ...")





Good Friday



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Good Friday

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Good Friday is the day of the Sacrifice on the Cross. According to the Coptic Rite, no Divine Liturgy is offered on this day because the blood on the cross has not been shed yet. Thus, the Church has assigned readings, prayers, hymns, and psalms, intended to take the believers into an atmosphere of meditation on Christ's Passion, while accompanying Him on the "Via Dolorosa," the path of His suffering, until His burial in His new tomb, awaiting the proclamation of His Resurrection.





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Christ tasted the cup of His suffering until its bitter end, for my sake - a sinner. That was indeed my own suffering that He bore for my sake. I am the transgressor - and He is the One who was crucified for my sake. He fed me the bread of life and, in return, I fed Him the bitterness of my wretchedness. He gave me to drink from the cup of His love, and I gave Him to drink sour wine mingled with the gall of my ignorance.

This is the day of humiliation, shame and abasement. It is the day of striking, spitting and beating. It is the day of the crown of thorns, of scourging and of nails. It is the day of the spear which pierced our Beloved's heart, from which poured forth the water of my purification, and the blood of my sanctification. This is the day of the Cross - the Cross originally meant for me...

Whoever rejects the Cross, rejects Christ. This is because we preach Christ crucified. Whoever rejects the crucified Christ, rejects the Church that Christ purchased with the blood of His cross. As for me, "God forbid that I should boast except in the cross of our Lord Jesus Christ, by Whom the world has been crucified to me, and I to the world." (Galatians 6:14)

My Dear, My Beloved, are You thirsty while the fountains of water flow from Your hands? I know that You thirst not for water, but rather for me, for my love, and for my salvation. Behold, I come to You to quench my thirst through my repentance and my salvation - so that Your thirst may be quenched, and my salvation secured. My dear Lord and God, now You can rest, and incline Your head - for You have thirsted and suffered enough for my sake

Events of Good Friday, of Holy Passion Week

Events of this awesome day...

Jesus' arrest:

Having eaten the Passover in Jerusalem, our Lord and Saviour Jesus Christ and His disciples sang a hymn, crossed the valley of Kidron, and went to the Mount of Olives. David had crossed this brook when he fled from Absalom - Christ also crossed it on the



way to Gethsemane, knowing that Judas was familiar with that location, since His hour had come to offer Himself as a Sacrifice for the life of the entire world.

Upon the arrival of the soldiers, their leader and the servants of the Jews, along with Judas, carrying lanterns and torches - Christ went out to meet them at Gethsemane's entrance. Evidently, the garden of Gethsemane was fenced, and the fence had a gate. Christ asked them, "**Whom are you seeking?**" Upon identifying Himself, they drew back and fell to the ground. Christ told them to leave the disciples alone, since they sought Him only; then, He gave Himself up. All the disciples subsequently fled, except for Peter and John, who followed Christ to the high priest's abode. Customarily, members of that council met in one of the temple's annexes - but they were also permitted to meet in the high priest's residence. They likely had that meeting to keep their discussions concealed; also, during the Passover season, the temple's annexes were too crowded.

Jesus' trial before the high priest:

It seems that Annas' stature and authority were far-reaching; he had attained the position of high priest in 7 A.D. and retained this priestly office until 14 - 15 A.D. at which point he was removed by Valerius Gratus, Pilate's predecessor, and replaced by Joseph Caiaphas, his son-in-law. Caiaphas married Annas' daughter and occupied the high priest's position until 34 - 35 A.D.

Indications in the Talmud suggest that high priests during Annas' tenure, and under his leadership, were gangs that simply had the appearance of a religious body; they were not patriotic and most of them were outsiders, i.e. not of Palestinian origin. It is said that Annas was originally from Alexandria; Herod had summoned him to help his regime. The government supported them, and Annas was the focal point around whom the politics of the



Sanhedrin revolved; which was then officially semi-inoperative that day.

In those days, whoever occupied that position bore the high priest title, and sat in the high council all his life - even if he was deposed. That was the case with Annas. He bore the high priest title, although he had ceded his position to his son-in-law Caiaphas.

Nevertheless, Jesus stood trial first before Annas, not due to any official position that Annas occupied at that time; rather, because Caiaphas wanted to regrant his father-in-law the privileges of the high-priestly rank. Our Lord was then taken, bound, to Caiaphas. Both Annas and Caiaphas were in the same building. Our Lord Christ therefore did not go from the high priest's abode to a different place - rather, He went from Annas to Caiaphas in the same building. Until today, archeologists' records show on the map of Jerusalem the location of the high priest's abode labelled "the palace of Annas and Caiaphas."

The Sanhedrin, or "the Council of the Seventy," assembled in a preparatory, unofficial meeting, in the high priest's residence. Our Saviour stood before them all night - almost until dawn. Jewish history indicates that the Sanhedrin, the highest judicial arm charged with investigating and sentencing of Jewish lawsuits, had discontinued its operations forty years prior to Jerusalem's destruction - i.e. during the days of Christ. The Sanhedrin had thus been prohibited from meeting in the special building assigned to it, called "The Hall of Hewn Stones" or "Lishkat ha-Gazit." Also, according to Jewish tradition, it was illegal for the Sanhedrin to sentence someone to death, unless the meeting were held in the Sanhedrin's official building - the "Gazit." Consequently, they held an illegal meeting in Annas' spacious residence, according to



the high priests' summons; that was after midnight, in order to grant a nominal approval for the high priests' judgment.

Jesus' sentencing:

Jewish law, according to the Talmud, prohibited any death sentence to be passed during the night. Therefore, the Sanhedrin's full assembly was held in the morning, in order to approve the night's sentencing, simply to appear as satisfying the legal requirements. Nevertheless, their unanimous decision in the morning was still not in accordance with the text of Jewish law, which was that a death sentence must not be issued the day of the trial. Thus, corruption led Jewish law to testify against itself.

Peter's denial of Jesus:

Peter denied his Master before dawn. Amidst this tense, highly charged atmosphere of the Sanhedrin's Council, Christ looked at Peter in a way that he alone understood. Peter immediately went outside and wept bitterly.

False witnesses:

The Sanhedrin spent the entire night trying to find an accusation that would condemn Jesus with the death sentence. They failed and called some false witnesses, whose testimonies against Christ did not agree. They were puzzled.

The high priest's tore his clothes:

Caiaphas asked Christ, "**Are You the Christ, the Son of the Blessed?**" When Christ answered the question, Caiaphas feigned abhorrence, and considered it blasphemy. He tore his clothes, failing to realize that he had torn the Levite priesthood forever. He then said, "**What further need do we have of witnesses?**"



Jesus sentenced to die, crucified:

Jesus was unanimously sentenced to death. However, neither the Council members nor their chiefs had the authority to execute this sentencing. Therefore, they took Jesus to Pilate, the Roman governor, to order His crucifixion. That was because around 26-27 A.D. the Roman government had stripped the Sanhedrin its legal right to sentence criminals to death. It was possible for the Council's members to order the people to stone Jesus, despite the Roman governors - which is what they did with Stephen. They could have also asked Pilate's permission. However, they did not do that, fearing the people. For the Romans, in that instance, Roman law called for crucifying the blasphemer.

Judas' delayed remorse:

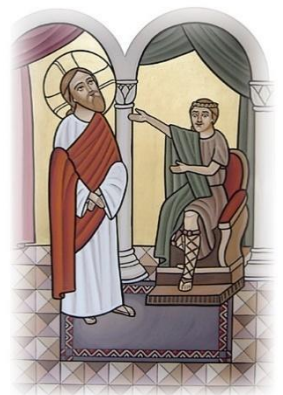
Upon witnessing Christ's sentencing, Judas was remorseful and returned the thirty pieces of silver. Despite his desire to repent, unlike Peter, his tears were useless. He perished in his iniquity.

Sending Christ to Pilate the governor:

The Saviour was sent, accompanied by the whole Council, to the Roman governor. However - how amazing and contradictory - they never entered the governor's building, to avoid being defiled prior to eating the Passover. Yet behold, they came seeking innocent blood; unto this day, their hands remain stained with His blood.

St. Cyril the Great says, "They brought Him to Pilate, madly believing that they would be exonerated from shedding innocent blood, as long as they had not shed His blood with their own hands. They brought Him to be killed at the hands of someone else. What they harboured in their hearts, though, was wholly opposed with Mosaic law."

Pilate examined Christ, and declared that he failed to find in Him any criminal offence requiring death. That agitated them



significantly, and they stirred rioting among the crowd, demanding His crucifixion.

Sending Jesus to king Herod:

Desiring to avoid condemning our Saviour, Pilate made use of a piece of information he learned in passing, namely, that Christ was a Galilean. So, he sent Him to Herod Antipas, tetrarch of Galilee; he ruled for forty-two years, four of which preceded Christ's crucifixion. He was the second son of Herod the Great. Like his father, he craved glory, might, and a luxurious living - our Lord called him "fox."

At that time, Herod had arrived in Jerusalem to celebrate the Passover Feast. Since Jesus was a Galilean, Pilate sent Him to Herod, as he knew that He was under Herod's jurisdiction. Herod was exceedingly glad and welcomed the Savior, because he had desired for a long time to see Him because he had heard for a long time about Him. Herod questioned Jesus at length, hoping to witness a miracle done by Him. Jesus answered him with nothing. Then, Herod and his men of war treated Him with contempt and mocked Him. Herod returned Him to Pilate, and that very day Herod and Pilate became friends with each other; since, before that time, they were at enmity with each other. Behold this is Jesus, the Peacemaker, on the day of His Passion. Soon, when He would be raised on the cross, He would reconcile not only kings amongst themselves, but also the heavenly with the earthy, nation with nation, and the soul with the body.

Jesus stands before Pilate for the second time:

Once more, Jesus stood before Pilate who, up until then, had insisted on His release. This time, Pilate sat in the judgement's seat, officially. Pilate declared that, having examined Jesus at length, he had not found a single fault in Him requiring the death penalty. Herod had also made the same pronouncement.

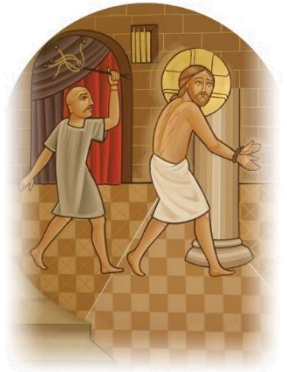


Therefore, Pilate said that he would chastise Jesus then release Him. In this way he hoped to please the Jews and, especially, the priests. However, they were insistent, demanding with loud voices, the crowd cried "**Crucify Him! Crucify Him!**" - take Him and release to us Barabbas instead. Barabbas was a robber who had been imprisoned for committing crimes and shedding blood.

Upon perceiving that he could not prevail, and that a tumult was rising, Pilate took water and washed his hands before the multitude saying, "**I am innocent of the blood of this just Person. You see to it**" (Matthew 27:24). But, would a simple washing of the hands absolve a person from such an enormous offence? Pilate delivered to death Him Whom he had pronounced innocent! Our Saviour was then sent to be scourged, and subsequently crucified.

Jesus' scourging:

Roman scourging was particularly ruthless and much harsher than Jewish flogging. The Jews used to expose only the upper part of the body to be whipped; but the Romans exposed the entire body. The Jews limited the number of lashes to forty minus one; the Romans had no limit and scourged with infinite force, incredible cruelty, and no pity. Furthermore, the Romans scourged criminals in an inhumane manner devoid of any mercy or religious compassion; this led to some of criminals dying under the force of the scourging. Scourging a Roman was prohibited; it was reserved for slaves and citizens of the Roman colonies; since, to the Romans, those were also slaves. Jesus was then mockingly clothed in purple, the colour worn by military officers, because He had said that He was King. Finally, they crowned Him with a crown of thorns and put a reed in His hand, symbolizing the regal sceptre.



On the way to the cross:

Having mocked Jesus, the soldiers put back His tunic on Him, and led Him outside the city to be crucified. So, He carried His cross, His body shredded with wounds, walking along the streets of Jerusalem, enduring the jeering crowd, the humiliation by opponents, the wailing of the daughters and women of Jerusalem, and the scoffing and abuse by those who passed by: Writhing in His last gasps, collapsing on the ground often, pale and depleted in strength, Jesus' bloodied body staggered to Calvary, the slaughter at Golgotha.

Jesus arrived with His cross at Golgotha, which means "skull." In Hebrew it is "Golgotha," in Greek "Kraniou," and in Latin "Calvariae Locus." According to sources of tradition, this name was given because Adam's skull was buried there. Scientists believe that this name describes the elevated shape where crucifixions were executed; in other words, the topography was shaped like a skull.

That location was outside the city's gate. Other burial grounds were a few minutes away, on the main road. Jewish sources say that that particular location was reserved for stoning. "Jeremiah's cave" was also there. The elevated plateau shaped like a skull was slightly higher than the surrounding land, where there was a garden.

Jesus' crucifixion:

The Romans used to crucify their victims completely naked, as seen in their most famous sculptures. However, in the orient and in Jewish custom, the law prohibited complete baring of the convict. One of the Sanhedrin's laws, practised since the early days, stipulated that if someone was led to death, they would be given some wine, with a little gall dissolved in it - the idea being to numb the body. This is because it is written: **"Give strong drink to him who is perishing, and wine to those who are bitter of**



heart." (Proverbs 31:6) It was then taught that Jerusalem's virtuous women would execute this practice. Roman law excelled in defaming convicts. Their bodies would be left for days hanging on their crosses, to be devoured by birds, as a warning for criminals, and to instill fear and increase the status of the law in people. However, Jewish law prohibited such practice, given that whoever hung on a tree was cursed by God, and remaining on the cross for a second day defiled the land - the land of Israel: **"....his body shall not remain overnight on the tree, but you shall surely bury him that day, so that you do not defile the land which the Lord your God is giving you as an inheritance; for he who is hanged is accursed of God."** (Deuteronomy 21:23)

It seemed that the crucified person's inflamed wounds caused a fever, such that any movement on the cross caused excruciating pain in the entire body; that was the effect of the nails in the hands and feet. The blood which collected in the lungs exerted pressure on the heart and caused unbearable pain and significant thirst.

The cross consisted of two orthogonal pieces of wood, with a beam between the crucified person's legs to carry some of the weight, so that the nails' wounds would not tear, causing the person to fall to the ground. Most likely, the cross was positioned horizontally on the ground, the disrobed convict placed on it, then his hands nailed to it. Sometimes only the hands were nailed, and the feet tied with rope - but our Saviour's feet were also nailed. A pit would then be dug, and the cross placed vertically in it. The crucified would only be about two feet above the ground. When our Lord Christ was crucified, two thieves were crucified with Him, one on His right and the other on His left. The convict usually carried a sign describing the crime he had committed, and that sign would be placed above his head. The crime attributed to Jesus, described by Pilate, was: **"This is Jesus the King of the**

Jews." The sign was inscribed in the three languages common at the time; namely, Hebrew, the people's language, Latin the Romans' language, and Greek the language of science. By that sign, Pilate intended to gloat over the Jews for crucifying their King. He ignored the chiefs' objections. As the Magi used that title to glorify Christ at His birth; Pilate used it at His death.

When Jesus said, "**I thirst**," He was given sour wine mixed with gall. When He tasted it, He would not drink. It would seem that Christ tasted it to honour the person who had offered it to Him (as mentioned previously.) However, He refused to drink it, to complete the cross's suffering till the end, because He wanted to drink the cup given to Him by the Father to the end.

That drink was made from bitter herbs mixed with poppy. Sour wine is slightly different from vinegar. The mixture was intended to maximize the effect - to the extent that the person would lose his sense of feeling whether he was dead or alive.

The Marys at the foot of the Cross:

Many women were standing at the cross. They were looking from afar. Among them was Mary Magdalene, Mary the mother of James and Joses, the mother of the sons of Zebedee, who is Salome, St. Mary's sister, and the holy virgin St. Mary. Thus, there were four women: Christ's mother, His mother's sister, Mary Magdalene and Mary the mother of James.

Jesus' seven words on the Cross:

On the cross, Jesus said seven words. The first three were before the darkness:

**"Father, forgive them, for they do not know what they do."
(Luke 23:34)**



Most likely, He said this at the time His hands and feet were being nailed to the cross.

"Assuredly, I say to you, today you will be with Me in Paradise." (Luke 23:43)

"Woman, behold your son!" and "Behold your mother!" (John 19:26 & 27)

When darkness had set in, Christ cried with a loud voice saying: **"Eli, Eli, lama sabachthani?"** that is, **"My God, My God, why have You forsaken Me?" (Matthew 27:46)**

After the darkness had dissipated, Jesus said three words:

"I thirst." (John 19:28)

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

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

The Roman custom was such that they broke the crucified person's legs in order to put a rapid end to the person's life, using a heavy wooden sledgehammer. This act in itself was quite barbaric - beyond the endurance of one to witness. The resulting pain was unbearable and not possible to describe. In the opinion of those savages, breaking the legs was an act of mercy. It was well known that the crucified person would likely remain in his last throes on the cross for several days. That is why St. Mark's gospel tells us that Pilate marveled that our Lord had already died, which was unusual.

Usually, breaking the legs did not finalize the person's death. The final "mercy blow" was done by the sword - labelled in judicial circles as the "coup de grace." This was either administered as a sword strike under the armpit with the arms outstretched, or with a lance through the heart. The suffering person's life would





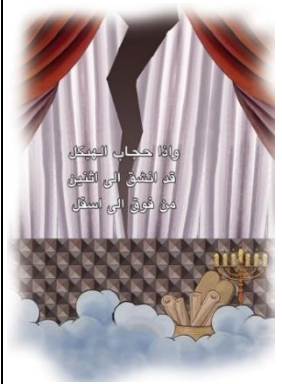
then end immediately. These were intended as a follow-up to the crucifixion process, to accelerate the person's demise.

The Jews chose breaking the legs. But, in their zeal to end Christ's life, they decided, even after His death, to have Him pierced with a lance.

The Greek spear pierces the body rapidly, being very sharp with a pointed end. Scientists say that in order for the spear to adequately tear the heart, the strike had to be from right to left. This is the current belief of the eastern and western Churches. What is inherited with the Fathers is that Christ was pierced in His right side.

When one of the soldiers pierced His side with the spear to guarantee His death - since they had realized He was already dead when they came to break His legs - blood and water poured out of His side. Water is the sign of His death, and blood is the sign of His life. In all dead bodies, pure water does not come out, and the blood is solidified.

This is the water of Baptism and the blood of the Eucharist. The baptism of peace, and the baptism of martyrdom by blood - water and blood - purifying the world.



The Church thus came forth from our Savior's side, where we are called through the water, and chosen through the Blood: the cleansing water and the Blood of redemption. This is the blood of Christ that purifies us from all sins; Christ purchased us with it for His Father, having washed away our sins with His blood. Having been far, we are now close, through Christ's blood.

"This is He who came by water and blood--Jesus Christ; not only by water, but by water and blood. And it is the Spirit who bears witness, because the Spirit is truth." (John 5:6)

You were pierced for our transgression. You were crushed for our iniquities. The punishment for our peace was on You. Your wounds have healed us. We were all led





astray as sheep. Dear Lord, You came and delivered us through the true knowledge of Your cross. You bestowed upon us the tree of life, which is Your Divine body and Your true blood. For this, we praise You, we bless You, we serve You, and we worship You, at all times.

Joseph of Arimathea, a rich, prominent Sanhedrin council member, disagreed with their decision and ensuing deeds. He was a righteous and just man, and one of Jesus' disciples. He dared to go to Pilate requesting Jesus' body. The procedure was not easy to go through, because rulers were usually bribed to grant such permits. However, Pilate gave the permission readily. This noble deed constituted his last mention in the Bible.

Like Joseph, Nicodemus came - he was also a rich Sanhedrin council member. Thus, they partnered through their unified positions, especially on this issue. They cooperated quickly, because sunset was fast approaching. So, Joseph bought the pure linen to wrap the Body, and Nicodemus bought the mixture of myrrh and aloes, and left Joseph with the task of asking Pilate for the Body.

As for the quantity of myrrh and aloes that the Gospel mentions, which is one hundred pounds (about 36 kilograms) was a sizable quantity.

We read that the body of king Asa was embalmed, he reposed with his fathers, and he was buried in the tomb that he had dug for himself in the City of David. They laid him on a bed filled with spices and various ingredients prepared with a mixture of ointments, "**They made a very great burning for him.**" (2 Chronicles 16:13 & 14)

The Jewish Talmud states that when the Gamaliel the Great was buried, they made a great burning for him, consisting of about 80 pounds (about 24 kilograms) of spices and ointments. When Onkelus, one of the rabbis, was questioned about this, his answer was: "Was not Gamaliel better than one hundred kings (like Asa)?"

Thus, the quantity of spices that Nicodemus carried can be appreciated. This is a silent expression of the extent of his love and veneration for our Lord Jesus.

They took our Lord's body and wrapped it in linen along with the spices and ointment. The myrrh and aloes were in the form of a powder, mixed with some fragrant oil. The body was coated with this mixture prior to its wrapping. After tying the linen





Home



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according to Jewish custom, they placed Him in a new tomb that belonged to Joseph of Arimathea, which he had hewn out for himself in the rock in a garden, in front of the western wall of Jerusalem. There they placed Jesus, because the tomb was located close to the cross. **"So, they went and made the tomb secure, sealing the stone and setting the guard."** (Matthew 27:66)

The soldiers guarded the tomb in shifts, and thus became the first to witness His Resurrection. They were unaware that they were not guarding death; rather, they were being prepared to witness the resurrection to life.

May He, Who was placed in the tomb to eradicate its darkness, let the light of His Resurrection shine upon us.

O You Who was shrouded in ointment and spices, anoint us with the life-giving Spirit.

O You Who tasted death in the flesh, break the thorn of death away from us.

O You Who descended to the depths of the earth, and Who traversed to the depths of Hades to release the captives therein.

We praise You..





How do we pray Good Friday together in our home?

In the Coptic Church we put the crucifixion icon in the midst of the church; surrounded by roses, candles, censers and crosses, where the believers enter to the church and prostrate in front of it, reciting the Lord's Prayer. They then kiss the icon before they take their places in church, to commence the prayers.

Put the "Crucifixion" icon, or the "Passion of the Christ", or the "Crucified Jesus", or a Cross, with two candles on both sides. Then distribute the prayers during this holy blessed day in a way that suits you and the family; in a state of fasting and tranquility, and a reverent manner



The Good Friday consists of 6 prayers of the Pascha hours. It is arranged in a similar way to the rest of the Pascha prayers. But in addition to that some of the deepest spiritual and beautiful hymns are added to the prayers which adds unmatched reverence and holy fear, that take us truthfully to the glory of the Calvary (Golgotha) mountain, in a mystery of majesty and solemnity.

Follow the prayers' steps and when it is time for a hymn, go to the corresponding link, shut your eyes, lift your heart and talk directly to Christ without barriers. Because today, we stand in front of the immense power of forgiveness and sanctification that flows from the Crucified Jesus to sanctify and renew the whole world - given to all who believe, ask, seek and knock, "Believe on the Lord Jesus Christ, and you will be saved, you and your household."





The first hour of Good Friday



PowerPoint

1- The Lord's Prayer

2- The Prophecies, Homily and Pauline

3- pray with the introduction & the conclusion of the homily



4- Pascha Praise (Thine is the power) 12 times



5- Pray the Psalm and the four Gospels

6- The Exposition with the introduction and the conclusion



The third hour of Good Friday

1- The Lord's Prayer

2- The Prophecies, Homily and Pauline

3- The Pascha Praise (Thine is the power) 12 times



4- The Psalm and the four Gospels

5- The Exposition with the Introduction and the Conclusion

6- The Litanies with Metanoia (prostrations)



PowerPoint

The sixth hour of Good Friday

1- The Lord's Prayer

2- The Prophecies

3- The Pascha Praise (Thine is the power) 12 times



Here we pray 3 hymns:

The Hymn of the Censer (Tai Shori)





Which says: This censer of pure gold, bearing the aroma, is in the hands of Aaron the priest, offering up incense on the altar.

This hymn talks about the Virgin Mary, who was standing by the cross, and her Son was offered as a sacrifice for the salvation of the world- like the incense going upwards from the censer as an aroma of salvation that fills the whole world.

The golden censer is the pure Virgin, and the aroma (the incense) is Christ. Aaron also symbolizes Christ the Great High Priest. The altar is the cross, and the sacrifice is also Christ.

The hymn of The Cross (Fai Etaf Enf)



Which says:

This is He who offered Himself up, as an acceptable sacrifice, on the Cross for the salvation of our race. His Good Father smelled Him at the evening watch on the Golgotha.

It further clarifies the previous hymn. It shows that Christ is the priest and the sacrifice at the same time. He offered Himself freely of His own will. He offered Himself as an offering to the Heavenly Father, and His Good Father smelled Him with contentment and goodwill, and He was delighted that the whole world is going to be saved by His Son's Sacrifice. The Father so loved us, that He gave His Beloved Son for us, so we could live forever. And Christ has the same good will of the Father. He accepted to be humiliated. He endured the disgrace, the shame, the pain, the spitting and death, joyfully so we could gain His honor, life, and sonship to the heavenly Father!

Because He took what is ours, and gave us what is His.

The Hymn of the Introduction to the Pauline Epistle (Ti Epistoli)





It is the Church's reaction after we experienced what the Holy Trinity has done for us; and how the Holy Spirit lifted us to taste these glorified moments of Christ's cross. That is when the entire Church proclaims with a powerful shout this hymn and saysm "But God forbid that I should glory except in the cross of our Lord Jesus Christ!"

Then, we pray the Sixth Hour Litanies, in one voice



Then, we pray: The hymn of "Omonogenis" (O Only begotten son) in Coptic



Then, we pray: The Hymn of "Omonogenis" (O Only begotten son) in English



Then, The Hymns Agios (Holy God), in the paschal tune



Then, we sit in Calmness and pray the psalm: "I am, the beloved, rejected.."



4- Then, we stand and pray the 4 gospels



And when the gospel says "There was darkness" we turn off all the lights except the candles on the sides of the icon of the Cross

5- The Exposition with the Introduction and the Conclusion

6- Then we pray the faithfulness of the thief on the right



And after each verse we pray the refrain:

Remember me O my Lord when You come into Your kingdom

Remember me O my King when You come into Your kingdom

Remember me O Holy One when You come into Your kingdom

The ninth hour of Good Friday

1- The Lord's Prayer

2- The Prophecies





3- The Pascha Praise (Thine is the power) 12 times



4- Here we pray 3 hymns:

The Hymn of the Censer (Ti Shori hymn)



Which says: The golden censer is the Virgin, and the sweet aroma is our Savior. She gave birth to Him who saved us and forgave us our sins.

And we notice together that this hymn is an explanation to the hymn we prayed in the sixth hour; Tai Shori

The Hymn of the Cross (Fai Etaf Enf)



Which says:

This is He who offered Himself up, as an acceptable sacrifice, on the Cross for the salvation of our race. His Good Father smelled Him at the evening watch on the Golgotha.

We previously explained its meaning in the sixth hour and showed the connection between this hymn and the hymn that proceeds it (Tai Shori or Ti Shori).

We pray it again because this hymn consists of 2 parts, each speaking of a certain phase. Christ offered Himself as an acceptable offering on the Cross in the Sixth Hour, and He commended His spirit in the Ninth Hour (He remained alive for 3 hours on the cross), then the Father accepted the sacrifice of His Son and smelled it as a joyful aroma when Christ died in flesh in the Ninth Hour.

The Hymn of the Introduction to the Pauline Epistle- For the resurrection of the dead (Ethve Ti Anastasis)





Here Christ was with the dead, although He was alive in His Divinity. In this hour, and after He died, He descended to Hades and He broke the doors of hell and preached to them the power of the great salvation and their return to Paradise. This is why this hymn speaks about the resurrection of the dead in the Lord's second coming. And we also remember, on the one hand, everyone who were reposed in the Lord; and on the other, we ask that He put to death our passions, and inner ego. So that every person of us who is alive would not look on his own things but every man would look on the things of others. These are the words of the Pauline

5- Then, we pray the Ninth hour Litanies, in one voice



6- Then, The Hymn of Agios (Holy God) in the paschal tune



The tradition in many of the Coptic churches now is that the Church rings its bells in the funeral tune, while we praise the Trisagion in the majestic funeral tunes. As its tunes flow, our tears flow along; tears of the joy of the Salvation, that is mixed with all reverence and fear. The joy of the salvation of our Holy God, who was crucified for us. Then the hymn tunes are mingled with bells ringing and the aroma of the incense raised in front of the icon of the Crucifixion. So, the Church is transported and lives through the Cross with all its events; as if the Golgotha is transported to us, or as if we are there. Today is not a day of remembrance, but it is the day of the Cross! Extending across the ages, as it is the act of Eternal Salvation, that does not perish. A Salvation by the Blood of the Only Begotten Son of God. The Being in the bosom of His Father since eternity, declared to us in time, a free salvation for all who accept it.

6- Then, we pray the Psalm, in Coptic



7- Then, we pray the Psalm and the 4 Gospels





In the end of the fourth gospel (of St John) when it says He "bowed His head and gave up His spirit", we put the lights on in a beautiful rite, to epitomize what happened in the very moment, which is that the Lord died on the cross in the flesh, and went to hell to release the prisoned, who accepted His preaching of the salvation and He took them to Paradise, which was opened in this very moment.

The turning on of the lights and candles at that time is an expression of the commencement of Paradise that remained closed since our father Adam was driven out of Eden, when God stationed the cherubim and the flaming sword which turned every direction to guard the way to the tree of life.

8- The Exposition with the Introduction and the Conclusion

The eleventh hour of Good Friday

1- Lord's Prayer

2- The Prophecies, and the amazing Homily of St. Athanasius the Apostolic

3- Pascha Praise (Thine is the power) 12 times



4- Ke eperto (The Gospel Intro)



5- Pray the Psalm and the 4 Gospels

And in the 4th Gospel (the Gospel of John), when the reader says, "And bowing His head, He gave up His spirit," the lights are turned on and lit again. This expression is a wonderful symbolic rite, about what happened in this specific moment. That is, after the death of the Lord on the Cross in the flesh. Christ descended into Hades, took those imprisoned there out, those who accepted His



PowerPoint





preaching to them with Salvation, and made them enter to Paradise (whose gates were opened in this moment especially). The lighting of the candles and turning on the lights at this time is an expression that is a marvelous rite of the opening of Paradise. Which remained closed since our father Adam was sent out of the garden of Eden, and a cherubim was placed to guard the way to the tree, and preventing those passing by from reaching the Tree of Life, which was in the middle of the Garden, in the Paradise of God.

6- The exposition with the introduction and the conclusion





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The twelfth hour of Good Friday

This hour is distinct from all other Pascha hours.

The Church prays it in front of the altar while the doors of the altar are open.

It is the only hour where the priests and the deacons pray it with breastplates and stoles with their red and golden colors.

It is characterized by the reading of the book of Lamentations of Jeremiah the prophet (in an old Hebrew tune inherited through the generations).

It is also characterized by the prophecy of Jonah the Prophet, which is the clearest prophecy on the death and the resurrection of Christ and the salvation of the world; that Christ Himself referred to. Explaining to the Jews that Jonah himself was the greatest sign that pointed to the death and the resurrection of Christ.

This hour is also known by the hymn for the Psalm 45: "Your throne, O God, is forever and ever" (Pek Ethronos), with its unique tune that it is characterized by. It is known as the hymn of the Sham (attributing it to the town where it originated, near Luxor governorate, Egypt).

We also get to do a lot of metanoias (prostrations) that we offer to the Lord, asking for His mercy and praying kyrie-eleison 400 times (100 in each direction).

Then we have the wonderful festive procession with the crosses and candles in the Church.

In the end we do the rite of the burial, praying the hymn of Golgotha and then we start the rite of praying the psalms, which continues until the start of the praises of Bright Saturday.

It is an hour that starts and doesn't end, as if the Church is unable to leave Christ who is placed in the tomb. Our feelings are the same as the Virgin Mary's who stayed standing by the cross, followed Him to His burial in the tomb, and returned back to the house of John the Beloved's, as Jesus told her. But, her heart, her thoughts, and her being were all in Christ placed in the tomb. He fills her heart with faith in His Glorious Resurrection, her soul pierced by the sword of pain at what she saw - or rather lived - with her Son on the Cross. Yet, at the same time, her soul is rejoicing with the salvation of the world at the same time.

If we want to truly live in the Pascha week, we do not have except the Virgin Mary to learn from how we can share Christ in His passion and in the power of His Resurrection.





How to pray the twelfth hour at home?

The twelfth hour of Good Friday

1- The Lord's Prayer

2- Two prophecies, including the Lamentations of Jeremiah



3- The Paschal Praise (Thok Te Ti Gom) 12 times



4- The Psalm (Your throne O God - Pek Ethronos)



5- Pray the psalms and the 4 Gospels

6- We read the Expositions with the Introduction and the Conclusion

7- The Litanies with Metanoias (prostrations)

8- Kyrie-eleison (400 times)



Pray for God's mercy for the world, the Church and your family. You can pray with this link.

How to count: 4 Kyrie-eleison(s) for every finger (25x4) in every direction.

Once you start praying do not think a lot about the count, how many are added or missing. The most important thing is that we pray with all our minds in Christ. Fully focus on Christ as the beloved friend, whom we embrace with all love. We have a clear goal, let nothing distract us, no matter what it is.



9- The Burial Hymn - Golgotha

Download the Book Psalms





Bright Saturday



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The bride stays up beside Her Groom Who is in the tomb

"Holy God Holy Immortal" The Immortal Son died!! The Living Immortal Who does not die is now buried!!

It was not a miracle that the Lord Jesus rose from the dead. The real miracle was that He died ...

How does the Giver of life die...? How does the lamp of life become extinguished?

He rose "having loosed the pains of death, because it was not possible that He should be held by it." (Acts 2:24)

Now we can feel the disciple's emotions. Those who were struck by the death of their Father, Master, Teacher and the Cornerstone of their hope ...

They were shocked by His death ...

They stayed up in the upper room with mixed feelings

The Church, staying up all night, reignites the same emotions and feelings the disciples went through, for the dead beloved. Mourning His passions, and grieving for His death; yet, we simultaneously feel joyful with them for the salvation of the world.

"The world rejoices in receiving salvation, while my heart burns as I look at Your crucifixion which You are enduring for the sake of all, my Son and my God" - From the Agpeya (like the Virgin Mary).

What are these mixed emotions? How are joy and agony mingled together? It is truly unique...

That's why the church prays the hymns in a paschal tune, then switches to an annual one, "but rejoice to the extent that you partake of Christ's sufferings, that when His glory is revealed, you may also be glad with exceeding joy." (1 Peter 4:13)





In the original rites, the believers did not leave the church after Good Friday prayers. They would start praying the psalms one by one until they reached Psalm 151 "I am small among my brothers, and a boy in my father's house, I tended my father's sheep," which is prayed in its special tune. Then the praises and prayers continue until the end of the Resurrection Liturgy on the dawn of Sunday, as the church does not leave its place from the Crucifixion of Christ until His Resurrection...declaring her warm sharing to her groom who was slaughtered for her...

The Church takes part with Him by being crucified beside Him and staying up throughout the night praising Him and thanking Him and awaiting His Glorious Resurrection, knowing that He is alive and immortal. That's why we pray a special psalm, with a refrain saying "Holy Immortal, who does not die, have mercy on us."

What is all this? It is a night that declares God as the God of miracles and the God of the impossible. That is why the Church gathers all the stories of wonders from all the holy books throughout the bible and presents them as praises.

Behold, the small and young David became a king - "My brothers were handsome and tall, but the Lord did not take pleasure in them" (from the hymn: Psalm 151). The sons of Israel crossing the sea, and the cruel Pharaoh drowning (the first canticle) and Moses is praising Him:

'Now see that I, even I, am He,
And there is no God besides Me;

I kill and I make alive;

I wound and I heal;

Nor is there anyone who can deliver from My hand. (Deuteronomy 32:39)

And behold Hannah, the mother of Samuel, who was barren but gave birth, like a tomb that became a fountain for life. Jonah the prophet who was like dead, but he came out from the tomb of death (the great fish) after 3 days. Also, the Church did not forget to mention king Hezekiah, to whom God had added to his life 15 more years, after his years were ending and was about to be considered as dead...but he received life. As for Manasseh, the king who was lost and considered as dead; but he repented and became new like the risen from the dead. And Daniel the prophet, who was cast into the den of lions, no one expected him to come back alive, but he did.





Also, the three saintly young men, who were thrown into the fiery furnace, and the fourth (like the Son of God) came to set them free from the flame, they were walking with Him as if in Paradise. Is it not a sign that Christ descended to hades (flame) to ascend the righteous souls to (paradise) to enjoy it with him there?

The virgin Saint Mary is an amazing example for the unique and miraculous wonder; and Zechariah the priest who became a father in his old age and sterility; Simeon, the old man, who lived more years beyond his supposed age to see the salvation of God. Finally, Susanna the chaste, was judged with a sentence of death unjustly, then she was saved by the wisdom of Daniel...

All these praises chosen by the Church for this joyful night carry the same theme. How God comes in a miraculous way, "to bring from the strong something sweet and from the eater something to eat." How God interferes to return the scales back to their right position. How God interferes in an unpredicted way to solve our problems and dwell in our lives. How God can turn death into life, and failure into victory and success. Perhaps, our Church brings all those saints and prophets on this holy night to participate together in joy: our joy in salvation and their joy of coming out from the prison of hades.

All these successive events have raised our Church's mind to the day of the joyful eternity, enflaming her heart with love and longing, making us look towards long for, and await the Second Coming.

That is why we read the book of revelation calmly with a focused heart, with tunes that lift our souls to eternity. They are directed to enlighten the heart with joy and inflame the soul to meet the Living Groom, forever and ever.

We see, in the book of Revelation, Christ in His eternal divine glory and in the splendor and wisdom of His victory. We also see the prepared glories for the victorious, and we see Heaven, with all who dwell there, participating with us in praises, joy and victory. Our heart moves with holy desire to overcome, so that we may obtain divine promises:

"To him who overcomes I will give to eat from the tree of life, which is in the midst of the Paradise of God". (Rev.2:7).





Note that Bright Saturday is the only Saturday in the liturgical year where we fast continuously until nine o'clock in the morning (i.e. 3:00 p.m.), as mentioned above, (i.e., since Monday Pascha and even Bright Saturday); the Church fasts all periods of the morning until the end of the day prayers. However, due to the differing timings of the Liturgy of Bright Saturday over time, which ended at the dawn of the Saturday, the fasting of the Bright Saturday became unknown to most Copts. But perhaps this year, we will have an opportunity to fast temporarily due to the lack of liturgies in city churches, as a result of the Corona pandemic. This may give us an opportunity to extend the prayers of Bright Saturday and reading the book of Revelation into the early hours of the day of Bright Saturday (as you wish).

If only Christ allows us to be all together within His Church to rejoice with the Liturgy of this spiritual evening together... The glory of this night cannot be described with human terms...

If you want to realize the nature of life in heaven, what is eternal life? What will we do with it?

Just attend the Apocalypse night and enjoy the atmosphere of prayer from the beginning, standing with reverence and joy until the moments of communion with the Mysteries and union with Christ ...

This is a simple ray of the eternal glory in Christ!

How can we pray together the Bright Saturday while at home?

The rite of the Bright Saturday contains 4 parts:

- 1- Praises
- 2- Offering of Morning Incense and Prayers of the Hours
- 3- Book of Revelation
- 4- Holy Liturgy, and the Psalms of the distribution during Bright Saturday





PowerPoint

1- Praises

As we know, the church prays the psalms starting at the end of Great Friday, and upon reaching the last psalm, Psalm 151, it is said with a wonderful hymn...

Then the following 4 hymns:



1- We pray the psalm (I am small among my brothers)

2- Hymn of Psali Adam for the Second Canticle- Let us Give Thanks (Maren O'onh)

(Let us give thanks: unto Christ our God: with David the Prophet and the Psalmist.)

Here, there is a festive procession with the psalms and lit candles (that the Church has finished praising with).

3- The First Canticle and Exposition (Psali Adam or Lobsh):

Which is the praise uttered by Moses the prophet and the children of Israel, while crossing the Sea; crossing from death and slavery to life and liberty. Pharaoh perished and drowned, he and his armies behind them, as an example of the victory of Christ on the devil and his soldiers.

Then we sit and continue to read the rest of the praises together.

4- The Third Canticle, then Aripsalin, then the Song of the Three Saintly Children (Tenen)



Which is the praise that the three youths sang while they were in the fiery furnace, and in their midst was Christ our God, "the fourth is like the Son of God," so that they were not affected at





all by the increasing fire in the furnace. But, they were joyful in Christ. We notice that when they brought them out with the orders of the king, there were only 3 youths. Because, Christ is present in the fiery furnace, ready to support all in trials.

Therefore, if you enter into tribulation, do not be afraid, for Christ is there awaiting us and would not allow anything to hurt or harm us.

There is a beautiful refrain for this canticle, that we repeat every 3 verse with a beautiful, calm tune, which is "Praise Him and exalt Him above all forever."

Then we stay to continue the rest of the praises in Arabic together and read the story of Susanna the chaste.

Then we pray: we follow You with all our hearts.



During this, we make a procession around the church with crosses declaring that we follow the Lord our God and walk in His victory to heaven.

2- Offering of Morning Incense & Prayers of the Hours

1- Thanksgiving prayer and Psalm 50

2- Morning Doxology: O True Light



3- Graciously accord, O Lord, to keep us.

4- We pray the Psalis and Theotokia



The Psali for Bright Saturday + the Annual Saturday Psali followed by the Theotokia and the Conclusion of the Theotokia





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5- The Gloria + The Trisagion + Hail to you
6- Doxology of Bright Saturday
7- The Introduction of the Creed + The Orthodox Creed
8- We pray together without hymns O God, have mercy upon us, settle Your mercy upon us, have compassion upon us; hear us, bless us, keep us, and help us, take away Your anger from us, visit us with Your salvation, and forgive us our sins.
9- Prophecy and a Homily of our father St. Athanasius the Apostolic.
10- Pauline Epistle
11- Psalm and the Gospel
12- Exposition



We pray the Third, Sixth and Ninth hour of the Bright Saturday (we can pray the Third and Sixth first, then after the Book of Revelation we pray the Ninth; or, we can pray them together first then read the Book of Revelation)

1- We pray only the psalms related to them from the Agpeya, each person prays a psalm (without the Gospel and the litanies)
2- We sit and read the Prophecy
3- We stand up and we pray the Psalm and the Gospel and the exposition





3- Reading the book of Revelation



PowerPoint
Rev. + Liturgy

1- We light the candles in front of the icon of Christ, and we read the Book of Revelation calmly (using the audio link when there is a hymn) or using a concise interpretation.

The Concise Interpretation for the book of Revelation



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2- In the second and third chapters, we chant the hymn of "He who has an ear, let him hear..."



After each church of the seven churches

3- In the seventh chapter, there is the hymn of the tribes



4- In chapter 19, we chant "Alleluia"



5- In chapter 21, we chant the hymn of the "foundations".



The Reading of the Divine Liturgy, and the Psalms of the Distribution on Bright Saturday

1- We read the Pauline, Catholic and Praxis (Acts) Epistles

2- We stand up to read the Psalm and the Gospel

3- Psalms of the distribution of the holy mysteries (My God, my God)



Psalms are selected, that is, with great creativity, of almost all the prophecies mentioned in the Book of Psalms that talk about the pain, death, burial, and resurrection of Christ. They have been collected and formulated in a beautiful calm melody that lasts in the ear and heart for the duration of our life and becomes a permanent comforter for us in all days of sorrow. For our life on





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HOLY WEEK 2020



Earth is full of transitions, from painful states, to death, to joy of the heart and so on...

Pray these psalms with all your heart, not only on the Saturday of joy, but listen and pray them throughout the week and throughout your life. You will find them accurately describing all your feelings; as if the psalms are a mirror, in which we see the movements of our hearts and our spirits as Saint Athanasius the Apostolic said about them.





The Glorious Feast of the Resurrection



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The Glorious Feast of the Resurrection



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Hallelujah! this is the day that the Lord has made, let us rejoice and be glad in it.

This is the day that the Lord has made; the eternal day that has no evening, the day that has no end, "there shall be no night there" (Rev 21:25). One day that lasts forever. "The city does not need the sun or the moon to shine in it, for the glory of God illuminated it. The Lamb is its light (Rev 21:23). For God is the Sun of that day, one Sun does not set, for it is a day without an evening: "This is the day the Lord made".

It is known that this psalm is the psalm of the Resurrection, where it is read before the Gospel in the Holy Resurrection Mass.

This day began at the dawn of the Sunday of resurrection and till this day it has no evening. At every Mass, we are given access to this day, the curtain of the barrier between the present world and the other life, between the earth and the sky, between the Church of the Earth and the Church of heaven. This barrier is lifted and we enter directly into the day made by the Lord, entering with thousands and lords, with the 24 priests, with the four unembodied living, with angel lords, with the tyrants of the righteous and all the two friends, wrapped around the slaughterer, and on the slaughtered sheep, a sheep standing upright as if it were slaughtered. The mystery of the resurrection, which retains the traces of slaughter or divine wounds,





is a sheep that stands as if it were slaughtered, and is offered by the lords of angels and saints. The mass is the lifting of the curtain between time and eternity and by which we enter this day that does not have an evening.

The praise of the Resurrection is also a praise for the Cross in the mind and soul of the Church. The Resurrection is so bound by the cross that it is impossible to separate them. The praise for the Resurrection must include a praise to Christ for what he endured on the cross.

Christ was meant to keep his living body from the dead with his wounds, although the existing body is supposed to be a glorified body that does not retain his wounds or disabilities, but Christ exceptionally intended to keep his wounds in his living body. I'm not going to do that. Because his wounds are the proof of his love, it is an eternal and eternal memory of what he endured for love in us. It's like he's telling us these wounds: Look how much I loved you... This is how I loved you: "See, I have inscribed you on the palms of My hands" (Isa 49:16). When we see the wounds of Christ, these wounds stir in us the feelings of divine love for the risen Christ. So, let us not forget how much he has done for us and how much he loved us, so we prostrate, thank and cry with joy, love and thanks.

If the Resurrection makes us forget the cross, it is not a resurrection. I'm not going to do that. Because it is defined by resurrection as resurrection after death. "I am He who lives, and was dead, and behold, I am alive forevermore" (Rev 1:18). The sweetness of the resurrection comes after death: so, we always say: "He rose from the dead."

In the Book of Revelation, the Lord appeared in the form of a "stood a Lamb as though it had been slain" (Rev 5:6), a secret expression of the existing body whose wounds are kept open.

Resurrection is the process of creating a new humanity in The Lord Jesus Christ.

Christ rose to defeat the pains of death, breaking all the barriers between heaven and earth and between human beings, bringing all humanity together in his body and giving us his pure eternal life whose being, and essence is super-infinite love.





This season is the season of a new life, the season of eternal life, the season of life that is not of this age, not of this time.

Therefore, we are not surprised to see the beloved St. John in his first letter summarizing the Resurrection, or defining its essence as "we love the brethren":

"We know that we have passed from death to life, because we love the brethren" (1Jn 3:14).

When do you feel that you have moved from the era of darkness to the new era of creation, to the light, to the resurrection? When did you feel that the old man was dead and the new man began to live? When do you feel like you've moved on from the old creation and entered the new creation? When you find your heart with ease, it begins to love all brothers without cost, without making it. This is the sure proof sign that the spirit of the Resurrection is moving within the heart, that the process of the cross has been completed: the death of the ancient man has begun to be effective, and that the week of pain did not stop at the limit of the rituals at the level of melodies, mutinies and idols... But all these things were produced in the ancient death and in the germination of the new creation plant within the heart.

The guide is:

"We know that we have passed from death to life, because we love the brethren" (1Jn 3:14).

If you find yourself very easily able to love brothers, this is evidence of the beginning of the new human germination within your heart.

When you feel that you have an automatic love for your brothers from a very pure heart, then know that you live the Resurrection.

But if you feel in your heart aversion on the one hand and uneasiness to a person, and constantly ready to notice the defects of others, do not accept this and do not tolerate it and do not like it, then know that you are still outside the direction of eternal life and resurrection, and you need to die with Christ to rise with him and derive from him the power of resurrection.





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The thing we derive from Christ in the ten permanents with him, in the company of life with him, when he is our life partner and we are the partners of his life, is that we derive from his relationship with the Father and from him his love for our brothers.

The Transfer of the Resurrection from Christ to Us

In wonderful words, St. Gregorius of Nessi (in *The Great Sermon 32*) explains how the resurrection of Christ passes to us?

Since our nature needed to be completely removed from death,

It's like he's reaching out to the man.

And he bends towards our body,

And it approaches to this degree of death,

Until he himself comes into contact with death,

The principle of resurrection is granted to our nature by his own body,

So that the whole man may live with him by his power.

And since his human body holds theology

And high with resurrection theology

It was not from a paste other than ours;

As in any body of ours.

That emotion is one sense of the body

Its effect spreads throughout the whole body, which is united by this organ,

This is how it happened to the whole nature as one living being,

that the resurrection of one of them (i.e. the divine body of the same dough)

I moved from it to everyone,

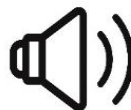
Because of the connection and the union of all nature.

Until the Resurrection extended from one to the whole sum!



Click Here

To download a recording to learn how to pray together the Taxis (Enactment) of the Glorious Resurrection





How to pray together the liturgy of Easter while at home?

After preparing a resurrection icon of Christ with candles in front of it

1-We pray the Lord's prayer

2-We read Easter's feast prophecies

3-We pray together in Arabic "light beings let's rise"



4-We recite together with one voice the prayer: "We look upon the resurrection of Christ"

5-Easter's feast Hymn



6-We pray the Prayer of Thanksgiving

We pray the Verses of the Cymbals for the Feast of the Resurrection



Then, we pray the Morning Doxology in the Joyful Tune- Known as the 7 Tunes (Ways)



It is recorded in Coptic; however, you can pray it in Arabic in your head while listening to these magnificent Hymns.

7-We pray The Trisagion (followed by "Who has risen from death have mercy on us")

8- Then Hail to you, and we pray Easter's Hymns



9-The Introduction of the Creed then The Creed

10-Then we pray together with one voice without chanting while fully focused this request: "God have mercy, decide mercy for us. Be gentle with us, hear us, bless us, protect us and help us. Lift your rage from upon us, visit us with your salvation and forgive us our sins.





11-Then we pray the Prime Hour Gospel and it's response prayer

12-Stand in silence for a few minutes to offer the risen Jesus repentance, so he can rise us with him and through him.

13-We pray these Easter's Hymns "Tay Shoory" and "Heytnyat"



14-Then we read the feast Pericopes "Pauline, Kathlicon and Epraksis"

15-Then we all hold candles and begin Easter's rituals with it's wonderful hymns.

Click to listen

16-Then we pray Psalm 118 "This is the day that Yahweh has made..."



17-Then we pray the feast Gospel and its response prayer

18-Then we pray this Hymn "Adam Aspasmos"



19-Then we pray this Hymn "Watos Aspasmos"



20-listen with a humbling soul to the "fraction" of the Feast



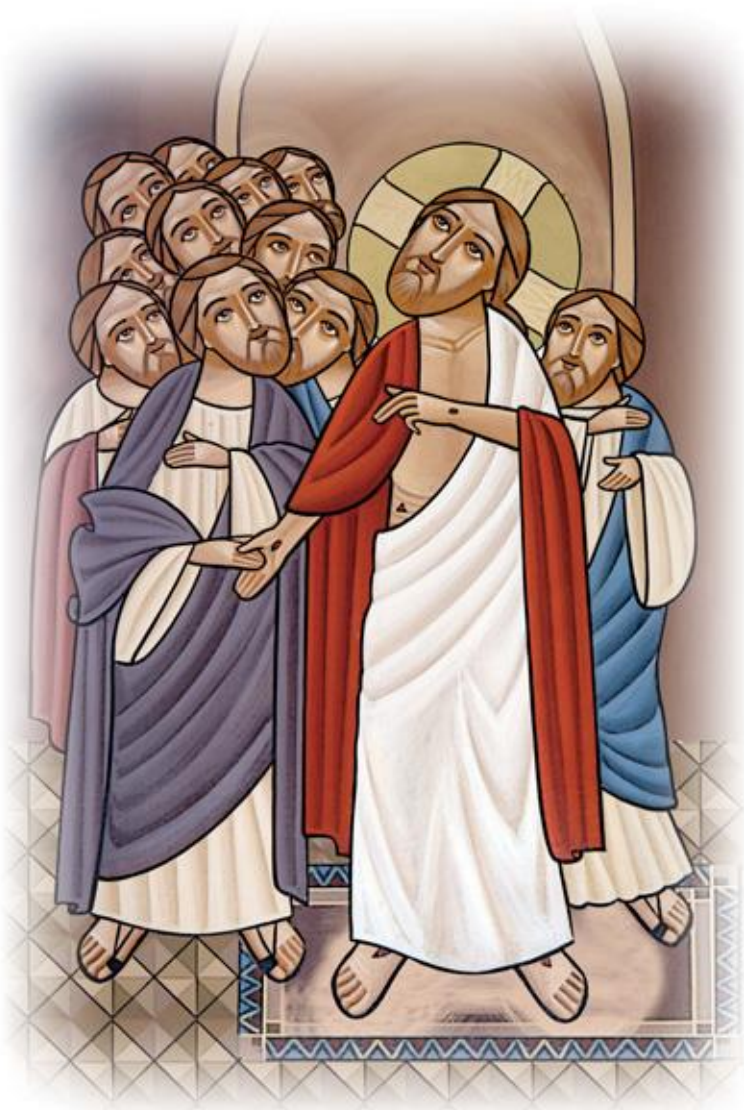
21-Then we pray the distribution hymns of Easter



As much as we can, we have chosen liturgical prayers from the mass, so that we can sense the church's companionship in Easter's mass without causing any defects in the church's order. Therefore, we chose readings, hymns and some group prayers that we can pray together and ponder) without direct prayers on offerings).

We feel that when we begin to pray our liturgical prayers inside our chambers, it will make our hearts burn with the church's love even more, and put its prayers in a higher standard for us. Now we all know the worth of Communion in Easter's mass, that great grace which God held back from us this year. However, we have the aspiration that before the end of the 50 holy days, he will grant us all to attend a mass inside the church and enjoy the rotation of holy icons while touching the Risen Christ, having communion and uniting with the resurrected body whom is victorious over the world. Christ has Risen. Truly He has Risen...





Resurrection Sunday evening prayer



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HOLY WEEK 2020



Resurrection

Sunday evening

prayer

sermon

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An amazing and cheerful ritual that we are going to pray together, and it's the most suitable ritual for our state in this time of the year. The disciples were hiding in the attic anxious and fearful not dealing with anyone, having the doors closed firmly. In the morning they heard about the resurrection of Christ from the ones whom Jesus appeared to, but up till that moment they haven't seen him nor they know where he is, also they haven't made sure of the news and their faith wasn't complete. Suddenly Christ appeared before them, they saw him standing in the middle and he proceeded to say peace to you all. What a joy and what a powerful peace. Oh, how beautiful you are our incredible savior, we haven't seen anyone love us like you do!

Come Lord and be with us today and give us your peace, come enter our depths and make it your heaven! We promise when you come, we won't let you leave again, our hearts, bodies and minds are your permanent home, so fill it with your glory oh gentle one.

It is Easter's eve liturgy, an authentic, amazing, unique ritual with its liturgical and proud superiority. In addition, this ritual is known to all the Orthodox churches in the world and has a cheerful taste that we have to try.

This ritual was organized as a remembrance of the Lord's appearance to the disciples that night, while they were assembled in the attic behind closed doors.

It was the Lord's last appearance that day (as there were other appearances earlier that day). That appearance was the fifth in time sequence as the four gospels mentioned. In it the Lord scolded the disciples for their lack of faith and their hardened hearts because they didn't believe he who stands before them has risen. (Luke 24:36), (Mark 16:14), (John 20:19). This is why this prayer is prayed in the ninth hour (3 p.m.) or after or at sunset of the same day (according to scriptures).





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Another fact worth mentioning that this liturgy is considered among Sunday Easter prayers (as it's not Sunday's eve). It's a liturgical extension to the feast mass which ended with the dawn of that day (Sunday). The same day our savior was risen, the church assembles at the last light of the day to cheer for the holy resurrection awaiting the Lord's presence and appearance, just like the disciples were gathered.

With the beginning of Easter Sunday night, we gather around the resurrected savior breathing in the reviving resurrection scent going out to the world preaching about the life that shone for us again.

Despite the importance of this prayer and it's short timed, (as with all its factors it doesn't surpass an hour), it became neglected and unknown to most people. Thus, losing an abundance of joy hidden for us in the treasure of salvation, however this year is a golden opportunity to examine the power and beauty of this prayer.

How to pray together Easter Sunday night while at home?

This liturgy begins with reciting, cheering and praising for the Risen Christ (without the Agpeya Psalm), which is the part about eternity and joy that we cheer the word hallelujah 50 times referring to the great happiness that God poured on to his creation with his resurrection and we will live it not only for 50 days but for eternity.

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| 1-We pray the fourth part consisting of Psalms (148, 149, 150) with hymns, or to pray those three Psalms in Arabic. |
| 2-We recite the resurrection hymn (The Lord has reigned...) |
| 3-The last part from the Sunday with it's wonderful tune which ends in (whom in Gods is alike you...) |
| 4-Then the resurrection statement is said (light light oh olive mountain). |
| 5-We pray the prayer of thanksgiving. |





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6-We pray The Trisagion (followed by "Who has risen from death have mercy on us") it's to glorify the holy resurrection and the Lord's appearance to the Magdalen.

7-Then Hail to you, and we pray Easter's Hymns in Arabic

8-The Introduction of the Creed then The Creed

9-Then we pray together with one voice without chanting while fully focused this request: "God have mercy, decide mercy for us. Be gentle with us, hear us, bless us, protect us and help us. Lift your rage from upon us, visit us with your salvation and forgive us our sins.

10- Then we all hold candles and recite "All the heavenly orders...), "Ekhestos Anesty" and Easter Hymns.

11-The cheerful "Agios" hymn and the Gospel with its response prayer.

12-We stand and pray in silence asking the Lord to be present with us so we can see him, not visually but with the faith in our hearts which is everlasting unlike eyesight. Blessed the one who has believed without seeing. Finally Pray the law of resurrection (The Final Hymn).

