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



We Are More Than Conquerors Through Him Who Loved Us

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



St. Mark Festival 2026 Anthem

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

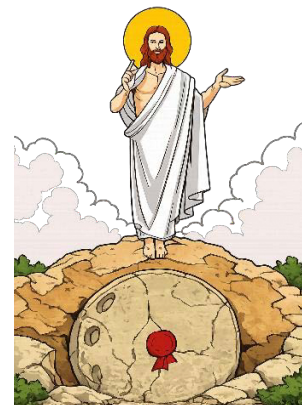
**God showed His justice and grace
And gave us His victory
In the middle of the storm,
The Cross lets us live peacefully**

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



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

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



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

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



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

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

Thus, the Christian lives and experiences both.

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

1. The History of the Cross

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

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



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



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

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



2. The Cross in the Doctrine of the Church

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

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

Our God is merciful and just. In His mercy and love for Adam, He could not allow him to die. In His justice, He could not simply forgive Adam. **“But of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.” (Genesis 2:17)**. Even if Adam and Eve were forgiven, what of their corrupted nature? This nature would continue to produce sin, and Adam would fall again into death.

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

Characteristics of the Savior:

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

The only One in whom all these qualifications could be fulfilled is God incarnate - our Lord Jesus Christ. Through His Resurrection, He gave us eternal life and renewed our corrupted nature.

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

1. To remove the curse from us

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

Historically, crucifixion was considered a method of death that was cursed in its nature. **“For he who is hanged is accursed of God.” (Deuteronomy 21:23)**

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

2. To bear the sentence of death on our behalf

Four types of death:

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

3. To shed His blood for us

“Without shedding of blood there is no remission.” (Hebrews 9:22)

The Cross involved the shedding of Christ’s blood from His head (crowned with thorns), from His body (due to the scourging), from His side (pierced with a spear), and from His hands and feet pierced with nails.



4. Making the Sign of the Cross

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

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



5. The Cross in the Rites of the Church

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

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

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

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

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



6. Blessings of the Cross

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

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

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

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

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



Job the Righteous

Job was a righteous man, and he knew himself to be righteous. So, God allowed him to be tested despite being blameless and upright in His sight. This was for his spiritual benefit, so that he might be freed from spiritual struggles that troubled him, even if he was unaware of them. When his friends accused him of being punished by God for his sins, Job became angry with them and began to defend himself. In his defense, he fell into pride and self-righteousness and in a severe reproach against God.



History of Job

- Job is thought by many scholars to have lived during the time of the Patriarchs or shortly before them.
- Most scholars agree that Job lived before the time of Exodus.

Why was Job tested?

The question that comes to the minds of many is: **Why was Job tested?**

The twofold trial that engulfed him was not the result of any sin he had committed, for God Himself bore witness to his integrity on two occasions:

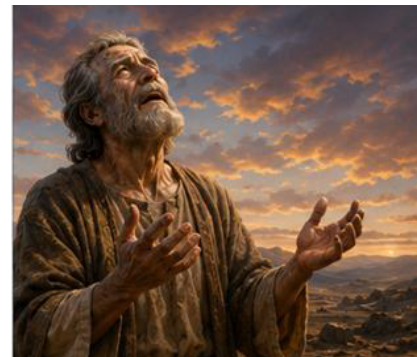
“My servant Job, that there is none like him on the earth, a blameless and upright man, one who fears God and shuns evil?” (Job 1:8 – 2:3)

Indeed, in the Book of Ezekiel, God placed Job the Righteous among the **"Great Three"**—those possessing immense power in their intercession—namely: **Noah, Daniel, and Job.** (Ezekiel 14:14)

If Job was a blameless and upright man, why did all those troubles befall him? What was his problem?

He had no problem. What led to these events taking place?

- The problem was that he was a righteous man—and he knew himself to be righteous!
- Deep within himself, he was convinced of his own righteousness.
- His righteousness was constantly before his eyes throughout everything that happened to him.
- And his righteousness remained before his eyes throughout the heated dialogue that transpired between him and his three friends—a dialogue that spanned 28 chapters and concluded with this very statement: **“So these three men ceased answering Job, because he was righteous in his own eyes” (Job 32:1).**
- This self-righteousness was also the reason for the prolonged reproach between him and God; indeed, God desired to deliver him from this very self-righteousness.
- Job was a good man and was offering sacrifices on behalf of his children in case they had sinned and were not aware of it (Job 1:5).
- However, he did not offer sacrifices for himself, thinking that he was without sin!



The Temptation

- Job lived for a time in the joy of life until the hour of temptation arrived—the moment when he would bear a cross. But how did this happen?
- His temptation began with Satan’s envy of him, just as had previously befallen our father Adam and our mother Eve. Satan envied them and sought to bring about their downfall. Thus, we proclaim in the Divine Liturgy: **“Death which entered into the world through the envy of the devil.”**
- The devil constantly seeks to inflict evil upon us; yet God, in His mercy, transforms this very evil into good.
- This is what befell Job. The devil sought to harm him, but God used the devil’s envy to purify Job and increase his spiritual growth.
- On the one hand, the Devil intended to inflict harm upon Job—hoping that, as a consequence, Job would blaspheme against God and suffer the loss of both this world and the life to come.
- God, however, permitted the devil to test Job so that Job might be glorified even more, becoming an example and role model for all believers (James 5:11).

What was the Temptation?

- News kept coming to Job about the loss of his property and children.
- In all of this, Job remained steadfast in his faith: **“Naked I came from my mother’s womb, And naked shall I return there. The Lord gave, and the Lord has taken away; Blessed be the name of the Lord. In all this Job did not sin nor charge God with wrong.” (Job 1:21-22)**
- Such were the thoughts of the righteous Job. It was as if he was saying:
 - “I possessed nothing of these things when I was born, and I shall leave everything behind when I depart this world naked. God entrusted these things to my care, and He has permitted them to be taken away.”
- After all of this, the devil attacked him physically with painful boils from the sole of his foot to the crown of his head (Job 2:7)
- His wife, instead of supporting him, mocked him because of his great faith. He responded: **“You speak as one of the foolish women speaks. Shall we indeed accept good from God, and shall we not accept adversity? In all this Job did not sin with his lips.” (Job 2:10)**



Job and His Friends

- Job had four friends: **Eliphaz, Bildad, Zophar, and Elihu**. They all came and stayed with him for 7 days without speaking, simply offering their support.
- From the four friends, only one of them spoke wisely.
- Chapters 4-31 record the discussions between Job and his friends as they attempted to explain his suffering.



Eliphaz: Eliphaz was the first to speak, and he argued that Job's suffering was a punishment for his sin. He claimed that the innocent do not suffer and that Job must have done something wrong to deserve such pain.

This is false. God loves his children and allows trials for their edification and the purification of their souls, not to see them perish or suffer pain.

Bildad: Bildad argued that Job's suffering was a result of his own wickedness or the wickedness of his children. He urged Job to repent and seek God's forgiveness.

This is false. He spoke without truly understanding God's will, Job's character, or his spiritual life.

Zophar: Zophar was the harshest of the three friends. He accused Job of being arrogant and deceitful. He claimed that Job's suffering was actually less than he deserved and that Job should be grateful for God's mercy.

This is false. His argument was based on confidence in his own righteousness, a lack of compassion for Job's pain, and failure to understand God's wisdom.

Job did not listen to them. But he called them:

- Forgers of lies (Job 13:4)
- Worthless physicians (Job 13:4)
- They would be wise if they remained silent (Job 13:5)
- Miserable comforters (Job 16:2)

Do we act like Job's friends when people around us need help?

Or do we support them and remind them of God's love and mercy?!

Elihu: Job's fourth and youngest friend, enters the conversation in chapter 32.

- He did not agree with either Job or the other 3 friends in their attempts to analyze the situation and explain Job's suffering.
- He disagreed with Job because Job **"justified himself rather than God"** (V.2).
- He disagreed with the 3 friends because they tried to explain Job's suffering without knowing the truth or understanding God's will (V.3).

Unlike the other 3 friends, Elihu did not accuse Job of specific sins. Instead, he emphasized God's justice, wisdom, and sovereignty, preparing the way for God's own response later in the book.

God and Job

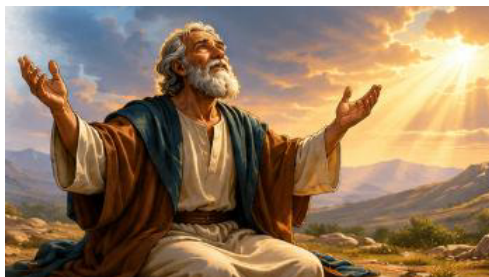
- Finally, God starts talking to Job in chapter 38.
- God speaks to Job out of the whirlwind.
- God asks Job many questions, and Job realizes that he cannot answer them.
 - This reveals that anytime we 'accuse' God; we are false about this accusation as we do not know the depth of His wisdom and foreknowledge.
 - We must trust in God's wisdom and His love for us.
 - We should be assured that God's foremost concern is our eternal salvation, while our temporal circumstances are secondary.
- In chapter 40, Job realized that God's wisdom and knowledge is far from his understanding.
 - In the opening chapters of the book, God allowed Job to speak; yet Job reproached God, questioned His dealings, and complained of his circumstances. God showed compassion, for Job was enduring a severe trial that God had permitted Himself in order to address the self-righteousness dwelling within him.
 - Nevertheless, God loves Job dearly. Thus, He now addresses him directly, asking: Would God contend with the very man He reproveth—referring here to Job himself?
 - Of course not, for God is a loving and patient Father who bears with His children even when they grumble or complain in the midst of suffering.
- Here, God speaks with love and gentleness, yet also with the tone of fatherly correction.

The Beautiful Ending

- As a true Father, God brings spiritual benefit to His children through times of purification. This is seen with Job in Chapter 42.
- Job realized that all of what happened to him was God's plan to purify and strengthen him
- An important realization that Job reached was:
 - **"I have heard of You by the hearing of the ear, but now my eye sees You." (Job 42:5)**
 - We all hear about God. We only see Him, know Him, and get closer to Him during temptations. Hence, God allows them.
- Job interceded for his friends and God forgave them.
- In verses 10-12, everything that had been taken from Job was given back to him, and his wealth was doubled. Only his children were not doubled.
 - He had not truly lost them; they had departed to be with God.
 - As we pray in the Litany of the Departed: ***"For there is not death for your servants, but a departure."***
- After all of that happened to Job, he still died **"old and full of days."** (V.17)



**This book gives us hope that God is in control of everything and everyone.
He is the Pantocrator —the Almighty, the Ruler of all.
He has a purpose and a plan for every person!**



From the Fall to Redemption and Resurrection

Many, both in the past and in our present time, have denied the holiness of the Old Testament, claiming its books are not inspired by God. They have also denied the story of Adam and Eve and the Fall, claiming that such stories are merely symbolic or myths and not real. However, the faith of our Coptic Orthodox Church is that **“All Scripture is given by inspiration of God.” (2 Timothy 3:16).**



“No prophecy of Scripture is of any private interpretation, for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit.” (2 Peter 1:20–21).

The Old and New Testaments are one, with our Lord Jesus Christ being the subject of the entire Holy Bible. Thus, we believe in creation and the Fall, the promise of salvation, the prophecies concerning the incarnation of our Lord, and His redemption of humanity, which had inherited the original sin, death, and corruption. Through the incarnation of our Lord Jesus Christ, His crucifixion, death, and Resurrection, humanity was saved, human nature was renewed, and we became partakers of the divine nature in righteousness, holiness, good works, and the inheritance of the eternal kingdom.

In the Gospel of St. Matthew, our Lord says: **“Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill. For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled.” (Matthew 5: 17-18).** How then can one discredit the Old Testament’s validity?

“And if anyone takes away from the words of the book of this prophecy, God shall take away his part from the Book of Life, from the holy city, and from the things which are written in this book.” (Revelation 22:19). This verse refers to all scripture, not only the book of Revelation, as **“All Scripture is given by inspiration of God.” (2 Timothy 3:16).**

An Essential Connection Between the Old and New Testaments

"The Old Testament is the New Testament concealed, and the New Testament is the Old Testament revealed." -St. Augustine

Attacking the holiness of the Old Testament is also an attack on the New Testament. Today, many heresies and claims have spread that attack our Christian faith, whether regarding doctrine or the Holy Bible. With the spread of atheism, many deviant ideas against Christianity have continued to spread with the goal of undermining the foundations of the Christian faith. There has been negligence toward the truths of the Christian faith and toward the Holy Bible and its divine inspiration spoken through the mouths of its prophets who wrote the Holy Scriptures while inspired by the Holy Spirit.

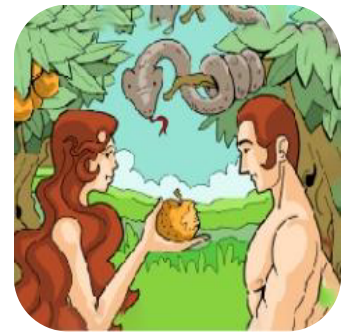
However, we must not be shaken by such claims but remain steadfast in knowing and believing the truth and validity of the Old Testament and its unity with the New Testament, which together reveal the great love story of our redemption through the Blood of Christ shed on the Cross.

False Claims regarding the Old Testament Stories

Many who reject aspects of the Old Testament claim that many stories in the Old Testament, specifically the first 11 chapters of Genesis, are symbolic or myths. This includes not only the account of creation, Adam and Eve, and the Fall, but also the flood and the story of Noah.

These heresies and distorted ideas oppose the faith of our Coptic Orthodox Church, and the Christian faith overall, as we affirm the historical reality of Adam and Eve. We see that the New Testament itself mentions that Adam and Eve were real people, the tree was real, and the Fall of man through disobedience was a historical event. **“Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned” (Romans 5:12).** St. Paul here explains that the reason all men have become sinners was due to the Fall of our father Adam, the head of creation.

Such claims destroy the doctrine of redemption and salvation from its foundation. If Adam and Eve were symbolic figures, then the Fall would be symbolic. And what would be the need for salvation then?



Story of Salvation

1. From the Beginning of Creation

When God created animals, He formed them from dust and gave them a living soul. Thus, animals consist of a body and soul. But when God created Adam, after forming him from dust, He **“breathed into his nostrils the breath of life; and man became a living being” (Genesis 2:7).** This divine breath was only given to man, not animals or any other part of creation.

This divine breath is called “the rational spirit” that is from God, making Adam a rational being from God and providing him with a mind and spirit. Thus, man is body, soul, mind, and spirit.



The body: our physical being, consisting of our head, hands, feet, brain, heart, lungs, etc.

The soul: the instincts and emotions through which a person feels and interacts with other people and creatures.

The mind: through it, man thinks, analyzes, discusses, researches, invents, and creates. It is an advanced mind capable of thought, research, and reasoning—not like the instinctive “brain” in animals.

The spirit: it is the breath of life from God. What makes man religious and worship God, realizing that there is a God in the universe who controls all things and is the source of all goodness. It is what continually drives man to seek and long for God.

God Created Man in His Image:

“So God created man in His own image; in the image of God He created him; male and female He created them” (Genesis 1: 27). What does this mean?

1. God is Spirit, and thus man is spiritual, thinking of eternity and immortality, desiring to overcome death.
2. God is free and under no one’s authority. Likewise, God created man with free will, able to choose his eternal destiny and free in his decisions.
3. God is sovereign over the entire universe, and He also gave man authority over all other creatures. **“Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth.” (Genesis 1:28)**
4. God is holy with infinite holiness, and He gave man a measure of His righteousness and holiness. Adam and Eve, therefore, lived in holiness and fellowship with God, enjoying His continual companionship before the Fall.
5. God is eternal and immortal. Man also possessed the rational spirit, which granted him immortality, meaning that he had eternal life. This eternal life could be spent in heaven with God or away from God. The choice is man’s, as God granted him free will. **“I call heaven and earth as witnesses today against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both you and your descendants may live” (Deuteronomy 30:19).**

2. The Fall of Man and Death

The Lord gave Adam and Eve the freedom to eat from every tree in the Garden of Eden, except one tree, saying: **“Of every tree of the garden you may freely eat; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.” (Genesis 2:16-17).**

God, in His foreknowledge, knew that Adam would disobey and eat from the tree. He allowed Adam to practice his free will and choose for himself. **“But according to my will, I did eat. I put Your law behind me by my own counsel and became slothful toward Your commandments. I plucked for myself the sentence of death.” (Gregorian Liturgy)**

However, God, in His love, arranged salvation for Adam after he fell so that Adam and all humanity could exercise their free will to continue in sin or to repent. God desires rational free beings who choose by their own will to either live with Him or reject Him. Man chooses and thereby bears responsibility for his choice.



3. Coming of the Savior and Defeating Death

Our Lord Jesus Christ was incarnate, fulfilling the promise of salvation.

“And I will put enmity between you and the woman, and between your seed and her Seed; He shall bruise your head, and you shall bruise His heel.” (Genesis 3:15).



He was born of St. Mary, teaching us the way of salvation and redeeming us with His pure Blood, which was shed on the Cross, thus reconciling us with God, the Father, purifying us from every sin, and renewing our nature.

The Seed of the woman (Our Lord Jesus Christ) crushed the head of the serpent (Satan). And Satan crushed Christ’s “heel”, meaning the serpent bit His heel, so His blood was shed on the Cross, because **“Without shedding of blood there is no remission.” (Hebrews 9:22).**

4. By His Death, He destroyed the power of Death

We pray in the Divine Liturgy: **“O Christ of God, who through Your death have slain death that had slain all, by Your power raise up the deadness of our souls.”**

Our Lord Jesus Christ died on our behalf and lifted from us the sentence of death that was upon us. Through this act of redemption, He renewed our nature and removed from us the corruption that had afflicted our nature because of the sin we were born with. He rose from the dead and raised us with Him.



Thus, the Glorious Lord, through His incarnation and redemption, was able to remove from us the two consequences of the Fall:

1. **The sentence of death:** Death ruled over humanity because **“the wages of sin is death” (Romans 6:23), and “the soul who sins shall die.” (Ezekiel 18:20).** Death was passed on to all the descendants of Adam and Eve because we were all in Adam, the crown and head of creation.
2. **The corruption of human nature:** entered into us after our nature was defiled by pain, the Fall, and separation from God. Thus, humanity became subject not only to bodily death but also to eternal death.

The Historical Reality of Adam and Eve

The Holy Scripture testifies to the historical reality of Adam and Eve starting from Genesis and throughout the Holy Bible.

1. In the Old Testament

God spoke to Adam and gave him the commandment as speaking to a real existing person:

“And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being.” (Genesis 2:7)

“Then the Lord God called to Adam and said to him, ‘Where are you?’” (Genesis 3:9)

How can one claim that Adam was not real or mythical when his name was mentioned 159 times in the Old Testament?

Thus, Adam was the beginning of God’s creation and the father of humanity. He was a real person whom God created, gave him the commandment, and spoke with him. Adam disobeyed God’s commandment, ate from the tree, and was condemned to death, and we with him, having been born with the original sin.

2. In the New Testament

Adam is mentioned throughout the New Testament as well, beginning with the genealogy of the Lord Jesus. There are also many verses in Holy Scripture referring to the inheritance of original sin and its consequences, the corruption of nature, which dominated all mankind since Adam’s sin.

“The son of Enosh, the son of Seth, the son of Adam, the son of God.” (Luke 3:38)

“Nevertheless, death reigned from Adam to Moses, even over those who had not sinned according to the likeness of Adam’s transgression.” (Romans 5:14)

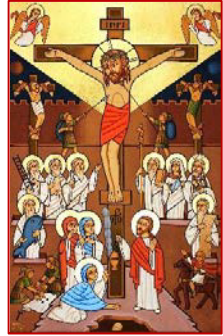
“For as in Adam all die, even so in Christ all shall be made alive.” (1 Corinthians 15:22)

“And so it is written, ‘The first man Adam became a living being.’ The last Adam became a life-giving spirit.” (1 Corinthians 15:45)



Golden Words: The 7 Words on the Cross

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



He gave:

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

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

The seven words indicate:

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



The Seven Words of Christ on the Cross

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

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

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

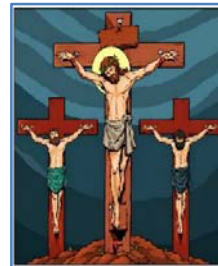
The Lord Jesus Christ has forgiven us so that we, too, may forgive others and enjoy the blessing of forgiveness. As we say in the Lord’s prayer, **“Forgive us our trespasses, as we forgive those who trespass against us...”**

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

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

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

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



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

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

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

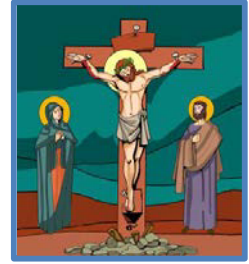
This thief truly deserved the kingdom because what he did was remarkable:

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

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

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

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



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

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

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

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



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

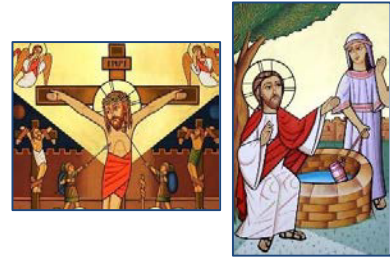
Our Lord Jesus Christ willingly accepted suffering for our salvation. By truly suffering in the flesh, our Lord Jesus Christ accomplished redemption, defeated death, and granted us life.

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

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

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

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



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

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

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

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

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

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

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

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



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

The Sufferings and Glories of the Cross

“Searching what, or what manner of time, the Spirit of Christ who was in them was indicating when He testified beforehand the sufferings of Christ and the glories that would follow.” (1 Peter 1:11)

Also, in the Gospel of St. John we read: “If anyone serves Me, let him follow Me; and where I am, there My servant will be also. If anyone serves Me, him My Father will honor.” (John 12:26)

Whoever follows our Lord Jesus Christ into suffering (the Cross), in the end, “My Father will honor.” This is the glory that the Father honors him.

But the Lord Jesus Christ answered them, saying: “The hour has come that the Son of Man should be glorified.” (John 12:23) He did not say “suffer,” but “be glorified,” because suffering is the path to glory.

From this, we understand that **suffering is the way to glory**. The true believer is not someone who seeks glory, but one who accepts suffering as an expression of love, and then the Lord glorifies him. We don't suffer to gain glory as a goal, but rather because suffering itself is an expression of love.

1: What are sufferings?

A Christian encounters many kinds of suffering.

1) The struggle against sin

Sin has three dimensions: **thought, feeling, and behavior**. A thought comes first, the heart accepts it, then it is carried out in action. This struggle is difficult because a person is fighting what is inside him, his own inclinations, desires, and passions. It becomes like battling an enemy dwelling within (the flesh), stirred up by the outside (the world and the devil).

For any person, solutions may come from psychology or human effort, but these remain limited, because they are humans trying to fix humans.

But in the Christian life, there is renewal.

In Baptism, God makes me a new person. As David, the psalmist, prayed: “**Create in me a clean heart, O God, and renew a steadfast spirit within me**” (Psalm 51:10).

In the New Testament, this becomes a true transformation, a shift from belonging to man to belonging to God, a death and Resurrection with our Lord Jesus Christ in baptism. Yet God does not work without us. There must be **synergy between struggle and grace**: God accomplishes divine work and is always ready to do so, yet I must cooperate with His grace and take part in the struggle.

2) The sufferings of spiritual striving

Whoever desires the Kingdom of God must exert effort toward it. This is a **positive suffering**, because through it we gain grace. Unlike resisting sin, here I prostrate (metanoia), lift my hands, beat my chest, and pray even when my body is tired or sick. The same applies during the fast; these are all forms of spiritual struggle.

The sufferings of spiritual striving, termed in the Holy Bible as “**crucifixion**”:

- **Against the flesh: “And those who are Christ’s have crucified the flesh with its passions and desires.” (Galatians 5:24)**
- **Against the self: “I have been crucified with Christ; it is no longer I who live, but Christ lives in me” (Galatians 2:20)**
- **Against the world: “The world has been crucified to me, and I to the world” (Galatians 6:14)**

This is the first pain in the believer’s life. It is not easy, because as long as we are in the world, temptations and desires arise. Yet God is at work within us.

3) The sufferings of keeping the commandment

The Christian heart is called to love always; this is Christianity. As the saying goes: To love someone “**because of**” is human; to love “**despite**” is divine.

If a person loves those who love him and does good to those who do good to him, this is normal. “**For if you love those who love you, what reward have you? Do not even the tax collectors do the same?” (Matthew 5:46)**. But to love someone who does not love me, or who has hurt me, this is the true Christian standard. Without it, we do not live in Christ. Yet we are called to be true Christians through struggle and endurance. Our Lord Jesus Christ Himself endured everything, and still said: “**Father, forgive them, for they do not know what they do**” (Luke 23:34).

There is a difference between **philia** (natural, mutual, conditional love) and **agape** (true, spiritual, unconditional love). We are called to a sincere love, not for benefit, emotion, or appearances, but a love that forgives and rises above offenses.

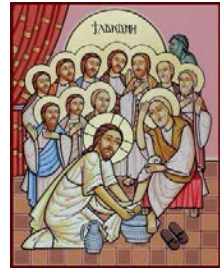
For love is the fulfillment of the law. “**You shall love the Lord your God with all your heart, with all your soul, and with all your mind... and you shall love your neighbor as yourself. On these two commandments hang all the Law and the Prophets**” (Matthew 22:37–40).

No one can love God alone without loving his brother. The proof of our love for God is our love for others. “**He who does not love his brother whom he has seen, how can he love God whom he has not seen?**” (1 John 4:20).

4) The sufferings of service

Service requires physical effort, spiritual giving, prayer, vigilance, study, care for others, endurance, discernment, and carrying the Cross.

We are called to **wash the feet of others**: to humble ourselves in love toward those we serve and those we serve with. Our Lord Jesus Christ Himself washed His disciples' feet, giving us a real example to follow. Let us avoid serving for prestige, position, or appearances. This is not a true service. What is needed is the humble, gentle soul that puts others first and steps back, **"He must increase, but I must decrease"** (John 3:30).



We serve with **love**, not by abilities. You may have skills, but without love, they are not profitable. Among the pains of service is learning to endure injustice.

Beware of the **collective self**. For example, a group of servants working together may begin to favor one another. So, it is not only an individual ego, but a **group ego**.

2. The Glories of the Cross

1) The Glory of Holiness

When the Holy Spirit works in the believer, He produces spiritual fruit: **"love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control"** (Galatians 5:22–23).

Thus, the person becomes consecrated to the Lord, having been anointed with the Myron, becoming a temple of the Holy Spirit. God Himself is the One who sanctifies. God is holy, pure, without sin, and higher than the heavens.

"Be holy, for I am holy" (1 Peter 1:15–16). Holiness is the path walked by the fathers and the saints. When St. John the Beloved saw the redeemed, they were clothed in white garments, a symbol of purity and righteousness. For without holiness: **"no one will see the Lord"** (Hebrews 12:14).

2) The Glory of Eternal Joy

As the soul passes through the valley of suffering and tears, it becomes worthy of the second Resurrection and eternal dwelling in the Kingdom of God: **"To him who overcomes I will give to eat from the tree of life, which is in the midst of the Paradise of God."** (Revelation 2:7)

Every faithful soul approaching eternity will hear the Lord say: **"Well done, good and faithful servant... enter into the joy of your Lord"** (Matthew 25:23). We all partake in the **"Marriage Supper of the Lamb"** (Revelation 19:9), praising and glorifying our loving Redeemer, as the Bridegroom is united with His Bride, the Church.

3) The Glory of Fellowship

a. Fellowship with God and His Saints

We will be among the assembly of the righteous made perfect, meeting the angels and the saints. There, we also meet the fathers: Abraham, Isaac, and Jacob, the prophets, the apostles, and the martyrs.

b. The Glory of Participation in the Divine Nature (2 Peter 1:4)

We have become partakers of the divine nature, that is, sharers in the divine glory. **“He took what is ours and gave us what is His.” (Friday Theotokia)** He took our human nature and made us children of God. Thus, we will rise with a body that is radiant, spiritual, heavenly, glorified, and incorruptible.

We are **not** partakers in the divine essence; that is, we do not share in the very **essence of the Godhead**, for the Godhead is eternal, infinite, almighty, and omnipresent. Affirming this, when our Lord Jesus Christ said, **“I said, You are gods” (John 10:34)**, He did **not** mean that we share in His divine essence, but that we have become **adopted sons/daughters**, receiving from His work, His gifts, His love, and even His inheritance.

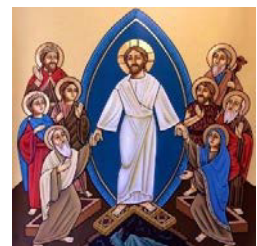
So let us rejoice in the Lord who has made us: **“partakers of the divine nature”** (in grace, communion, and inheritance), and **not** partakers in the divine nature.

4) The Glory of Eternal Incorruption

“This corruptible must put on incorruption, and this mortal must put on immortality... then shall be brought to pass the saying that is written: ‘Death is swallowed up in victory. O death, where is your sting? O Hades, where is your victory?’” (1 Corinthians 15:53–55). Here, St. Paul recalls the hope of the Old Testament, as spoken by Isaiah: **“He will swallow up death forever, and the Lord God will wipe away tears from all faces” (Isaiah 25:8)**.

Let us also consider the right-hand thief on the Cross, who said to the Lord: **“Lord, remember me when You come into Your kingdom.”** And the Lord replied: **“Assuredly, I say to you, today you will be with Me in Paradise.” (Luke 23:42–43)**.

We understand that when our Lord Jesus Christ, in His humanity, His soul separated from His body and descended into Hades; however, His divinity did not leave either His body or His soul. Our Lord Jesus Christ broke the closed gates and brought out the souls of those who had departed, leading them to Paradise. The Cross grants us the **glory of eternal life**, an inheritance that never ends. As He promised: **“Because I live, you will live also” (John 14:19)**.



Blessed is the soul that sets its whole being toward eternity and cares for its eternal destiny with all its strength. Blessed is the one who lays up treasure there. Blessed is the one who loves the Kingdom and the King, for **“where your treasure is, there your heart will be also.” (Matthew 6:21)**

5) The Glory of Renewal

Many prophets, reformers, and leaders have given teachings. But none could enter into the very nature of man and renew it from within, except our Lord Jesus Christ. Christianity is a **new birth**. It is **death and Resurrection**. It is the death of the old man we were born with and rising with our Lord Jesus Christ, who rose from the dead. This is accomplished through **the Sacrament of Baptism**.



The Holy Sacrament of Baptism: In the Coptic Orthodox Church, a mother brings her child directly from outside into the baptistry, without entering the main church, for Baptism. This is because the child is born of Adam and Eve, carrying the fallen nature. The priest then prays for a special absolution and instructs her to hold the child on her **left side**, facing the **west** (the place of darkness). There, she renounces Satan on behalf of the child, and in this, Satan is cast out, and his worship is renounced. Then she turns toward the **east**, holding the child on her **right side**, symbolizing the transfer from darkness to light, from left to right, toward the rising of the Sun of Righteousness. She confesses faith in the Lord Jesus Christ. The priest then takes the child and immerses the child **three times** in the water, in the Name of the Holy Trinity: the Father, the Son, and the Holy Spirit, according to the burial of the Lord Jesus Christ and His resurrection on the third day. And the child is given a **new name**, a sign of the new life. The child is renewed by the Holy Spirit, and the seed of the new man is planted within him.

This is not a human effort, but a **divine act of creation**. The first glory of the Cross is revealed in Baptism: we die with the Crucified Christ and rise with the Risen Christ, and our nature is renewed.

The Lord Jesus Christ desires the salvation of all and rejects none: **“The one who comes to Me I will by no means cast out” (John 6:37)**. God is always the One who initiates, always present, loving, and giving. Man, however, is free to accept or reject this gift, for his freedom remains complete.

6) The Glory of Sanctification

This is the next step. After the priest brings the child out of the water, he anoints the child with the Holy Myron, always through the sign of the Cross. He seals them with **36 anointings**. In this way, the Church consecrates the whole person: thoughts, senses, heart, will, actions, and walk; **the entire being is sanctified**.



Sanctification means **dedication and consecration**, like consecrating a church or holy vessels for divine service. Through the mystery of the Holy Myron, we become a temple: **“Do you not know that you are the temple of God and that the Spirit of God dwells in you?” (1 Corinthians 3:16)**.

7) The Glory of Indwelling

Through the Holy Myron, the Holy Spirit comes to dwell within the child. The child is clothed in white and girded with a red ribbon, a sign that the child has entered into a covenant with Christ, **“This cup is the new covenant in My blood” (Luke 22:20)**. Now the child, having been baptized, renewed, and sanctified, begins to partake of the Eucharist, the Holy Body and Blood of our Lord Jesus Christ. Here begins the **indwelling**, the Lord Jesus Christ abiding within us: **“He who feeds on Me will live because of Me” (John 6:57)**. Our relationship with Him becomes living, renewed, and fruitful.

May we truly live with the Lord Jesus Christ within us, entering into constant communion with Him, being filled by Him, and carrying Him within us at all times and in every place.

The Liturgical Prayers and the Story of Redemption

The liturgical prayers in the Coptic Orthodox Church are a living **expression of our doctrine and faith**. They are not just prayers, but a recorded proclamation of what we believe, clearly presenting the story of Adam and Eve, the Fall, and redemption.

First: In the Divine Liturgy

1) The Litany of the Departed

It declares that death is not an end, but a **transition**. It also affirms the fallen human condition: “For there is no death for Your servants, but a departure. Even if any negligence or heedlessness has overtaken them as men, since they were clothed in flesh and dwelt in this world, O God, as the Good One and Lover of Mankind, graciously accord, O Lord, to repose and forgive them, Your servants, the Orthodox Christians who are in the whole world from the east to the west and from the north to the south, each one according to his name and each one according to her name. **For no one is pure and without blemish, even though his life on earth be a single day.**”



2) The Prayer of Reconciliation (Liturgy of St. Basil)

“God, the Great, the Eternal, who formed man in incorruption; and **death, which entered into the world** through the envy of the devil, You have destroyed by the life-giving manifestation of Your only begotten Son, our Lord, God, and Savior Jesus Christ.”

Also, the priest and the people together confess: “**Holy, holy, holy, indeed. O Lord our God, who formed us, created us, and placed us in the Paradise of joy.**” This is prayed in the **plural** because all humanity, descendants of Adam, shares in the Fall.

3) The Prayer of Reconciliation (Liturgy of St. Gregory)

“O You, THE BEING, who was and who abides for ever, the Eternal, co-essential, co-enthroned, Co-creator with the Father, who for the sake of goodness only brought man into existence out of nonexistence, and put him in the Paradise of joy. And when **he fell through the deception of the enemy** and the disobedience of Your holy commandment, You desired to renew him and to restore him to his first estate. Neither an angel nor an archangel, neither a patriarch nor a prophet, have You entrusted with our salvation, but You, without change, **were incarnate and became man**, and resembled us in everything, except for sin alone, and became for us a mediator with the Father...”

4) In the Liturgy of St. Gregory

The priest cries out on behalf of all the people: “**I plucked for myself the sentence of death.**”

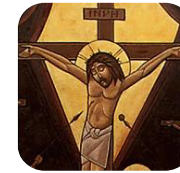
5) The Prayer of Reconciliation (Liturgy of St. Cyril)

“Not with a vile sense that defies Your fear, nor with thoughts of guile filled with the wickedness of the traitor, for our conscience is not bent on evil, but rather by the eagerness of our souls and the rejoicing of our hearts, having the great and perfect sign of the love of Your only-begotten Son. And cast us not behind, we Your servants, on account of the defilement of our sins, for You know, as creator of our being, **that no one born of a woman shall be justified before You.**”

6) In the Agpeya

The prayers clearly witness to the **reality of creation, Adam, and the Fall**, affirming what is written in Genesis as truth. For example:

- **First Hour:** “O the true Light who gives light to every man coming into the world, **You came into the world** through Your love for mankind, and all creation rejoiced in Your coming. **You saved our father, Adam**, from the deception, **and delivered our mother, Eve**, from the pangs of death, and gave us the spirit of sonship. Let us, therefore, praise You and bless You, saying:...”
- **Sixth Hour:** “O You, who on the sixth day and in the sixth hour was **nailed to the cross**, for the sin which our father Adam dared to commit in Paradise, **tear the handwriting of our sins**, O Christ our God, and **save us.**”
- **Ninth Hour:** “O, You who accepted unto Yourself the confession of the thief on the **cross**, accept us unto You, O Good One; we who deserve the **sentence of death** because of our sins. We all confess our sins with him and acknowledging Your divinity....”



Secondly, in the Daily Praises

1) The Resurrection Praise (TENN&Y)

- “All joy befits you, O Mother of God. For through you, Adam returned to Paradise, and Eve gained grace to replace her sadness. Through you, she gained freedom once more as well as eternal salvation. And we, too, let us glorify you as a treasure of the Resurrection. Hail to the sealed treasure through which we were given life. Hail to her who gave birth to Christ, our God, who gave us life through His Resurrection. Blessed are You, O Lord, teach me Your statutes.”
- “The angelic hosts were amazed when they saw You counted among the dead, yet You destroyed the power of death, O Savior. You raised Adam with You and freed him from Hades. Blessed are you, O Lord, teach me Your statutes.”
- “You gave birth, O Virgin, to the Giver of Life, and you saved Adam from sin. You gave joy to Eve instead of sorrow and gave us life and salvation from corruption and alteration. You became our intercessor before God our Savior, who was incarnate of you.”

2) Monday Theotokia

“While Adam was sad, the Lord was pleased to restore him again, to his authority. He shone in the flesh [Jesus Christ], taken from the Virgin, without the seed of man, in order to save us.”

“Hail to Bethlehem, the city of the prophets, in which Christ was born, the Second Adam. In order to bring Adam, the first man, made of dust, back to Paradise. And to absolve, the decree of death, saying, “Adam, you are from dust, and to dust you shall return.” For in the place, where sin has abounded, the grace of Christ has abounded more.”

3) Lobsh of Monday Theotokia

“My weak and sinful tongue is not able to speak of your honor, O Mary. Adam, our first father, the first creation, by the hands of God, the Creator. Through the advice of Eve, our first mother, Adam ate from the fruit of the tree. So came to our race and all the creation, the authority of death and corruption. Through Mary, the Mother of God, Adam was restored again to his authority.”



4) Tuesday Theotokia

- “Hail to you who brought salvation to Adam and Eve; hail to her who nursed the Provider of everyone.”
- “So as to abolish the iniquity of Adam, and that He may save those who perished.”

5) Wednesday Theotokia

“Hail to the rational Paradise of Christ, who became the Second Adam, for the sake of Adam, the first man.”

6) Thursday Theotokia

- “The pride of all virgins is Mary, the Mother of God, for her sake He has revoked the first curse. Which was pronounced upon our race, through the violation incurred by the first woman, when she ate from the fruit of the tree.”
- “Because of Eve, the door of Paradise was closed, and through the Virgin Mary, it was opened to us once more.”
- “We have become worthy to have the Tree of Life to eat from, which is the Body of God, and His true Blood.”

7) Friday Theotokia

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

8) Saturday Theotokia

“For through your fruit, salvation came to our race, and God has reconciled with us once again through His goodness.”

9) Lobsh of Saturday

“Hail to you, the hope of the salvation of the world. Because of you, we were liberated from Eve’s curse.”

10) Sunday Theotokia

“He opened the gate of Paradise and restored Adam to his authority. Through Mary, the daughter of Joachim, we learned of the true sacrifice for the forgiveness of sins.”

All these liturgical prayers, offered for centuries in the Coptic Orthodox Church, confirm the full **story of salvation**:

1. The real creation and existence of Adam and Eve.
2. Their fall through the deception of the serpent.
3. The judgment of death: **“The wages of sin is death” (Romans 6:23).**
4. The Incarnation: **“Great is the mystery of godliness: God was manifested in the flesh.” (1 Timothy 3:16)**
5. Christ’s teaching of eternal life: **“Lord, to whom shall we go? You have the words of eternal life” (John 6:68).**
6. His redemption on the Cross: **“who Himself bore our sins in His own body on the tree”. (1 Peter 2:24)**
7. His death on our behalf: **“He made Him who knew no sin to be sin for us” (2 Corinthians 5:21).**
8. His burial for three days and His Resurrection according to the Scriptures.
9. His glorious Resurrection: **“He is risen... He is going before you into Galilee.” (Matthew 28:7)**

10) His appearances after the Resurrection:

The New Testament records 11 appearances of the Lord Jesus Christ, including:

- St. Mary Magdalene: Early Sunday morning (Mark 16:9; John 20:11-18)
- The women returning from the tomb (Matthew 28:9–10)
- The two disciples on the road to Emmaus (Luke 24:13–35)
- St. Peter (Cephas) (Luke 24:34; 1 Corinthians 15:5)
- The disciples without St. Thomas (John 20:19-23)
- The disciples with St. Thomas (John 20:24–29)
- At the Sea of Tiberias (John 21:1–23)
- Appearance in Galilee (Matthew 28:16–17)
- More than 500 brethren at once (1 Corinthians 15:6)
- St. James (1 Corinthians 15:7)
- At His Ascension (Luke 24:50–53; Acts 1:9–11)



11) The promise of His Second Coming

As recorded in the Book of Acts: **“This same Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven.” (Acts 1:9–11)**

For this reason, we proclaim daily in the Creed: **“We look for the resurrection of the dead and the life of the age to come.”**

So let the Name of our Lord Jesus Christ be glorified, our loving Redeemer, whom we confess:

“Christ died for our sins according to the Scriptures” (1 Corinthians 15:3),

“For as in Adam all die, even so in Christ all shall be made alive” (1 Corinthians 15:22).

To Him be glory forever. Amen.

Memorization

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

II. Gospel of the Third Watch of the Midnight Hour of the Agpeya Gospel according to St. Luke 12:32-46

"Do not fear, little flock, for it is your Father's good pleasure to give you the kingdom. Sell what you have, and give alms; provide yourselves money bags which do not grow old, a treasure in the heavens that does not fail, where no thief approaches, nor moth corrupts. For where your treasure is, there your heart will be also. Let your loins be girded, and your lamps burning. And you yourselves be like men who wait for their master, when he will return from the wedding, that when he comes and knocks, they may open to him immediately. Blessed are those servants, whom their master, when he comes will find them watching. Assuredly I say to you, that he shall gird himself, and have them sit down to eat, and will come and serve them. And if he shall come in the second watch, or come in the third watch, and finds them so, blessed are those servants. But know this, that if the master of the house had known what hour the thief would come, he would have watched, and not have allowed his house to be broken into. You therefore be ready also, for the Son of Man is coming at an hour when you do not think."

Then Peter said to Him, "Lord, do you speak this parable only to us, or to all people?" And the Lord said, "Who then is that faithful and wise steward, whom his master will make ruler over his household, to give them their portion of food in due season? Blessed is that servant, whom his master when he comes will find so doing. Truly I say to you, that he will make him ruler over all that he has. But if that servant says in his heart, 'My master is delaying his coming,' and begins to beat the menservants and maidens, and to eat and drink, and be drunk, the master of that servant will come in a day when he is not looking for him, and at an hour when he is not aware, and will cut him in two, and appoint him his portion with the unbelievers."

Glory to God forever. Amen.

III. Litanies of the Third Watch of the Midnight Hour of the Agpeya

1. With a compassionate eye, O Lord, look at my weakness, for shortly my life will end, and in my deeds I shall have no salvation. Therefore, I beseech You, O Lord, with a merciful eye look at my weakness, my humility, my poverty and my sojourn, and save me.

2. As the Judge is present, take heed, O my soul, awake and consider that awesome hour, for in the day of judgment, there will be no mercy on those who were not merciful. Therefore, have compassion on me, O Savior, for You alone are the Lover of Mankind.

3. O the reasonable gate of life, the honored Theotokos, deliver from hardships those who, in faith, take refuge in you, so that we might glorify your immaculate birth of Christ for the salvation of our souls.

4. O heavenly King, the Comforter, the Spirit of truth, who is present in all places and fills all, the treasury of good things and the Life-Giver, graciously come, and dwell in us and purify us from all defilement, O Good One, and save our souls.

5. Just as You were with Your disciples, O Savior, and gave them peace, graciously come also and be with us, and grant us Your peace, and save us, and deliver our souls.

6. Whenever we stand in Your holy sanctuary, we are considered standing in heaven. O Theotokos, you are the gate of heaven; open for us the gate of mercy.

IV. Sayings of the Church Fathers

1. Then He said to them all, "If anyone desires to come after Me, let him deny himself, and take up his cross daily, and follow Me. (Luke 9:23)

In truth, Christ came and made firm the human race that had been disturbed, so that it may not be moved for all eternity. His Cross is the pillar of humankind; on this pillar He has built His house. (St. Jerome)

2. Before the Cross not even the Jews knew Him ... while after the Cross the whole world flocked to Him. (St. John Chrysostom)

Coptic



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

THE COPTIC ALPHABET

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

The Coptic Alphabet has 32 letters

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



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

ⲛⲟϥⲣⲓ	hi
ⲛⲟϥⲣⲓ ⲡⲈⲚⲚⲏⲪ	Hi Sayedna
ⲛⲟϥⲣⲓ ⲡⲈⲚⲓⲱⲧ	Hi Abouna
ⲟϥϫⲁⲓ	Bye
ⲟϥϫⲁⲓ ⲃⲈⲚ ⲡⲃⲟⲓⲥ	Bye (in the Lord)



Pronunciation

Pronunciation of the letter Key “ϫ”

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

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

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

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

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

Therefore, the Greek loan words “ⲡⲥⲦϫⲏ” and “ⲈⲦϫⲏ” would be pronounced “psikee” and “evkee”.

Tenses: Present, Past, Future I, We

		Present Tense	Future Tense	Past Tense	Negative Past Tense
1 st Person	I	ἄ ψάλλω I pray	ἄ ναψάλλω I will pray	ἔ ψάλλω I prayed	ἔ πιψάλλω I did not pray
	We	τε ψάλλω We pray	τε ναψάλλω We will pray	ἔ ψάλλω We prayed	ἔ πιτεψάλλω We did not pray

You (M., F., Pl.)

		Present Tense	Future Tense	Past Tense	Negative Past Tense
2 nd person	You (s.m.)	ἔ ψάλλω You pray	ἔ ναψάλλω You will pray	ἔ κψάλλω You prayed	ἔ πεκψάλλω You did not pray
	You (s.f.)	τε ψάλλω You pray	τε ραψάλλω You will pray	ἔ ρεψάλλω You prayed	ἔ πετεψάλλω You did not pray
	You (pl.)	τετε ψάλλω You pray	τετε ναψάλλω You will pray	ἔ ρετεψάλλω You prayed	ἔ πετετεψάλλω You did not pray

He, She, They

		Present Tense	Future Tense	Past Tense	Negative Past Tense
3 rd person	He	ἔ ψάλλω He prays	ἔ ναψάλλω He will pray	ἔ ψάλλω He prayed	ἔ πεψάλλω He did not pray
	She	ἔ ψάλλω She prays	ἔ ναψάλλω She will pray	ἔ ψάλλω She prayed	ἔ πεψάλλω She did not pray
	They	σ εψάλλω They pray	σ εναψάλλω They will pray	ἔ ψάλλω They prayed	ἔ ποψάλλω They did not pray

Negative Present and Future tenses are formed by

ΔΝ or **Ἰ...ΔΝ**

Examples

Present **CEΨΛΗΛ ΔΝ** or **ἸCEΨΛΗΛ ΔΝ**

Future **CEΝΔΨΛΗΛ ΔΝ** or **ἸCEΝΔΨΛΗΛ ΔΝ**

Practice Present, Future and Past tenses
and their negatives with the following verbs

†^ςΒΩ to teach

βι^ςΒΩ to learn

† to give

βι to take, receive

ο^ςωψ^ςΤ to worship

ψεπ^ςμο^ςΤ to give thanks

ἱ to come

σω† to save, redeem

ḥ^ςμο^ςΤ to bless, praise

ζω^ς to sing, chant

σωο^ςΤΝ to know

να^ςζ† to believe

ζε^ςμ^ςσι to sit down

ζε^ςρ^ςζε^ςρ to snore

ωψ to read

ḥ^ςδα^ςι to write

ο^ςω^ςμ to eat

σω to drink

Conversations

νο^ςψ^ςρι Hi

ο^ςΤ^ςδα^ςι Bye

ψεπ^ςμο^ςΤ Thanks

ḥ^ςμο^ςΝ ἔ^ςλι You're welcome (for nothing)

Numbers

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

	Coptic			Greek		Arabic		Hebrew	
1	ⲟⲣⲁⲓ	ⲁ̄	Alpha	α	Alpha	ا	Alef	א	Aleph
2	ϥⲛⲁⲣ	ⲃ̄	Veeta	β	Beta	ب	Baa	ב	Beth
3	ϣⲟⲙⲧ	Ⲅ̄	Gamma	γ	Gamma	ج	Geem	ג	Gimel
4	ϥⲧⲟⲣ	Ⲍ̄	Delta	δ	Delta	د	Dal	ד	Daleth
5	ⲧⲓⲟⲣ	Ⲉ̄	Ey	ε	Epsilon	ه	Haa	ה	He
6	ϥⲟⲟⲣ	Ⲋ̄	So-o	?	?	و	Waw	ו	Waw
7	ϣⲁϣϣ	ⲉ̄	Zeeta	ζ	Zeta	ز	Zayn	ז	Zayin

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

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

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

100	ⲡ	ϣⲉ	10	Ⲓ	ⲙⲏⲧ	1	ⲁ	ⲟⲩⲁⲓ
200	Ⲙ	ϥⲛⲁⲩ ϣⲉ	20	ⲕ	ϫⲟⲩⲧ	2	ⲃ	ϥⲛⲁⲩ
300	ⲧ	ϣⲟⲙⲧ ϣⲉ	30	ⲗ	ⲙⲁⲡ	3	Ⲅ	ϣⲟⲙⲧ
400	ⲩ	ϥⲧⲟⲩ ϣⲉ	40	ⲛ	ϩⲙⲉ	4	ⲅ	ϥⲧⲟⲩ
500	Ⲫ	ϥⲧⲓⲟⲩ ϣⲉ	50	Ⲏ	ⲧⲉⲃⲓ	5	Ⲇ	ϥⲧⲓⲟⲩ
600	Ⲭ	ϥϫⲟⲟⲩ ϣⲉ	60	ⲟ	ϥⲉ	6	ⲇ	ϥϫⲟⲟⲩ
700	ⲭ	ϣⲗⲣⲥ ϣⲉ	70	Ⲡ	ϣⲃⲉ	7	Ⲉ	ϣⲗⲣⲥ
800	Ⲯ	ϣⲙⲏⲏ ϣⲉ	80	ⲡ	ϩⲁⲙⲛⲉ	8	ⲩ	ϣⲙⲏⲏ
900	ⲯ	ϣⲓⲧ ϣⲉ	90	ⲣ	ⲡⲓϥⲧⲁⲩ	9	Ⲫ	ϣⲓⲧ

How to say the numbers in Coptic

100	ϣⲉ	10	ⲙⲏⲧ	1	ⲟⲩⲁⲓ
200	ϥⲛⲁⲩ ϣⲉ	20	ϫⲟⲩⲧ	2	ϥⲛⲁⲩ
300	ϣⲟⲙⲧ ϣⲉ	30	ⲙⲁⲡ	3	ϣⲟⲙⲧ
400	ϥⲧⲟⲩ ϣⲉ	40	ϩⲙⲉ	4	ϥⲧⲟⲩ
500	ϥⲧⲓⲟⲩ ϣⲉ	50	ⲧⲉⲃⲓ	5	ϥⲧⲓⲟⲩ
600	ϥϫⲟⲟⲩ ϣⲉ	60	ϥⲉ	6	ϥϫⲟⲟⲩ
700	ϣⲗⲣⲥ ϣⲉ	70	ϣⲃⲉ	7	ϣⲗⲣⲥ
800	ϣⲙⲏⲏ ϣⲉ	80	ϩⲁⲙⲛⲉ	8	ϣⲙⲏⲏ
900	ϣⲓⲧ ϣⲉ	90	ⲡⲓϥⲧⲁⲩ	9	ϣⲓⲧ

How to write and read numbers		
12	ⲙⲏⲧ ϫⲛⲁⲩ	ⲓⲃ̄
24	ϫⲟⲩⲧ ϫⲓⲧⲟⲩ	ⲕⲗ̄
49	ϩⲙⲉ ϫⲓⲧ	ⲙⲑ̄
50	ⲧⲉⲃⲓ	ⲛ̄
72	ϫⲓⲃⲉ ϫⲛⲁⲩ	ⲟⲃ̄
100	ϫⲙⲉ	ⲣ̄
111	ϫⲙⲉ ⲙⲏⲧ ⲟⲩⲁⲓ	ⲣⲓⲁ̄
318	ϫⲣⲟⲙⲧ ϫⲙⲉ ⲙⲏⲧ ϫⲙⲏⲏ	ⲧⲓⲏ̄
200	ϫⲛⲁⲩ ϫⲙⲉ	ϫ̄
666	ϫⲟⲟⲩ ϫⲙⲉ ϫⲉ ϫⲟⲟⲩ	ϫⲗⲗ̄
969	ϫⲓⲧ ϫⲙⲉ ϫⲉ ϫⲓⲧ	ϫⲗⲑ̄

The Days of the week		
Day	Coptic	Other names
Sunday	ⲣⲓⲟⲩⲁⲓ	ⲡⲓⲉⲃⲟⲟⲩ ⲏⲧⲉ ⲏⲃⲟⲓϫ (Coptic) ⲕⲣⲓⲣⲓⲁⲕⲏ (Greek) (means the day of the Lord.)
Monday	ⲡⲓϫⲛⲁⲩ	
Tuesday	ⲡⲓϫⲣⲟⲙⲧ	
Wednesday	ⲡⲓϫⲓⲧⲟⲩ	
Thursday	ⲡⲓⲧⲓⲟⲩ	
Friday	ⲡⲓϫⲟⲟⲩ	ⲡⲓⲉⲃⲟⲟⲩ ⲏⲧⲉ ⲡⲓϫⲟⲃⲧ (Coptic) ⲡⲁⲣⲁⲕⲕⲉⲩⲏ (Greek) (means the day of preparation.)
Saturday	ⲡⲓϫⲁⲃⲃⲁ	ⲡⲓϫⲁⲃⲃⲁⲧⲟⲛ (in Hebrew means rest).

ἸΝ ΤΩ ΟΝΟΜΑΤΙ ΤΟΥ ΠΑΤΕΡΟΣ

In the Name of the Father

ΚΑΙ ΤΟΥ ΥΙΟΥ

and the Son

ΚΑΙ ΤΟΥ ΑΓΙΟΥ ΠΝΕΥΜΑΤΟΣ

and the Holy Spirit

ΟΝΟΜΑΤΟΣ ΤΟΥ ΜΟΝΟΥ ΘΕΟΥ

One God Amen



Ο ΠΑΤΗΡ ΟΥΡΑΝΩΝ Our Father who art in Heaven

ἌΡΤΕΝ ΝΕΜΠΩΣ ἸΧΘΟΣ ἸΝ ΟΥΡΑΝΟΙΣ

Make us worthy to say thankfully

Ο ΠΑΤΗΡ ΟΥΡΑΝΩΝ

Our father who art in heaven

ΜΑΡΤΥΡΟΥΜΕΝ ΤΟ ΟΝΟΜΑ ΤΟΥ

Hallowed be Thy name

ΜΑΡΤΥΡΟΥΜΕΝ ΤΟ ΟΝΟΜΑ ΤΟΥ

Thy kingdom come

ΠΕΤΕΘΗΝΑΙ ΜΑΡΤΥΡΟΥΜΕΝ

Thy will be done

ὡΣΤΙΣ ἸΝ Τῆ Γῆ ὡΣΤΙΣ ἸΝ ΟΥΡΑΝΟΙΣ

On earth as it is in heaven

ΔΕΙΞΕΝ ἡΜΙΝ ἡΜΕΡΑΣ ΤΗΣ

Give us this day our daily bread

ΟΥΡΑΝΩΝ ὡΣΤΙΣ ἡΜΕΤΕΡΑ

And forgive us our trespasses

ὡΣΤΙΣ ἡΜΕΤΕΡΑ

As we forgive

ΟΙΣ ἡΜΕΙΣ ἤΜΑΡΤΑ

those who trespass against us

ΟΥ ΜΗ ΔΕΙΞΕΙΣ ἡΜΑΣ

And lead us not into temptation

ΑΛΛΑ ΣΩΣΕΝ ἡΜΑΣ

But deliver us from the evil one

ἸΝ ΧΡΙΣΤῪ ΙΗΣΟΥ

In Christ Jesus our Lord

ΟΥΣ

For Thine is

ΤΟΥ ΚΡΑΤΟΥΣ ΚΑΙ ΤΗΣ

the kingdom, the power and the glory,

ΕΝ ΑΙΩΝΑΙΣ

forever, Amen

Hymns & Rituals



O Only-Begotten Son

Rite: The 6th Hour of Good Friday commemorates the Crucifixion of the Lord Jesus Christ. The hymn **ΟΜΟΝΟΣΕΝΗΣ** is one of many hymns chanted on the 6th Hour of Good Friday.

It presents the Mystery of the Incarnation, Crucifixion and Death of the Lord Jesus Christ.

The One who is crucified, is glorified.

The One who is God, became Man without change.

The One who is Mighty appeared weak (by the death of the Cross).

The One who is Immortal endured death in His flesh.



Participants may record the hymn with the melismatic (long introduction) or the recitative tunes.

<p>O only-begotten Son, Eternal, and Immortal Word of God, who for our salvation did accept all sufferings.</p> <p>Who was incarnate of the holy Theotokos and ever-virgin Mary.</p>	<p>ΟΜΟΝΟΣΕΝΗΣ ΥΙΟΣ ΚΕ ΛΟΓΟΣ ΤΟΥ ΘΕΟΥ ΑΘΑΝΑΤΟΣ ΎΠΑΡΧΩΝ ΚΕ ΚΑΤΑ ΛΕΧΑΜΕΝΟΣ: ΔΙΑ ΤΗΝ ΗΜΕΤΕΡΑΝ ΣΩΤΗΡΙΑΝ: ΣΑΡΚΩΘΗΝΕ ΕΚ ΤΗΣ ΑΣΙΑΣ ΘΕΟΤΟΚΟΥ ΚΕ ΑΙ ΠΑΡΘΕΝΟΥ ΜΑΡΙΑΣ.</p>
<p>Who, without change, became Man, and was crucified, Christ, God.</p> <p>Who trampled down death by death, One of the Holy Trinity, who is glorified with the Father and the Holy Spirit, save us.</p>	<p>ΑΤΡΕΠΤΩΣ ΕΝΑΝΘΡΩΠΙΣΑΣ ΟΨΤΑΥΡΩΘΙΣ ΤΕ ΧΡΙΣΤΕ ΟΘΕΟΣ. ΘΑΝΑΤΩ ΘΑΝΑΤΟΝ ΠΑΤΗΣΑΣ: ΙΣ ΩΝΤΗΣ ΑΣΙΑΣ ΎΤΡΙΔΟΣ: ΣΥΝΔΟΞΑΖΟΜΕΝΟΣ ΤΩ ΠΑΤΡΙ ΚΕ ΤΩ ΑΓΙΩ ΠΝΕΥΜΑΤΙ: ΣΩΣΟΝ ΗΜΑΣ.</p>
<p>Holy God, who being God, for our sake, became Man without change.</p>	<p>ΑΓΙΟΣ Ο ΘΕΟΣ: ΟΔΙ ΗΜΑΣ ΑΝ ΘΡΩΠΟΣ: ΓΕΣΟΝΩΣ ΑΤΡΕΠΤΩΣ ΚΕ ΜΙΝΑΣ ΘΕΟΣ.</p>
<p>Holy Mighty, who by weakness showed forth what is greater than power.</p>	<p>ΑΓΙΟΣ ΙΣΧΥΡΟΣ Ο ΕΝ ΑΣΘΕΝΙΑ ΤΟ ΎΠΕΡΕΧΟΝ ΤΗΣ ΙΣΧΥΟΣ ΕΠΙΔΙΧΑΜΕΝΟΣ.</p>
<p>Holy Immortal, who was crucified for our sake, and endured death in His flesh, the Eternal and Immortal.</p>	<p>ΑΓΙΟΣ ΑΘΑΝΑΤΟΣ ΟΨΤΑΥΡΩΘΙΣ ΔΙ ΗΜΑΣ: ΟΤΟΝ ΔΙΑΨΤΑΥΡΟΥ ΘΑΝΑΤΟΝ ΎΠΟΜΙΝΑΣ ΣΑΡΚΙ ΚΕ ΛΙΧΑΣΩΣ ΚΕ ΕΝ ΘΑΝΑΤΩ ΓΕΣΟΝΩΣ ΎΠΑΡΧΙΣ ΑΘΑΝΑΤΟΣ.</p>
<p>O Holy Trinity, have mercy on us.</p>	<p>ΑΓΙΑ ΤΡΙΑΣ ΕΛΕΗΣΟΝ ΗΜΑΣ.</p>



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