

Grade 9-12

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HIS HOLINESS POPE TAWADROS II



**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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Visit the St. Mark Festival's website at www.smfsus.org
to find the material for the festival and
for guidelines and information on the tests



St. Mark Festival 2026 Anthem

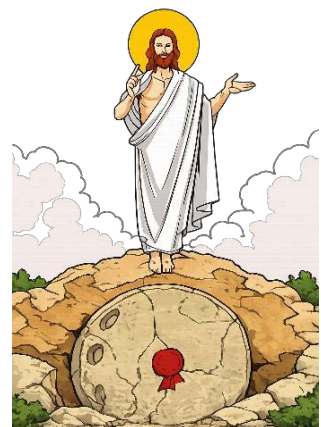
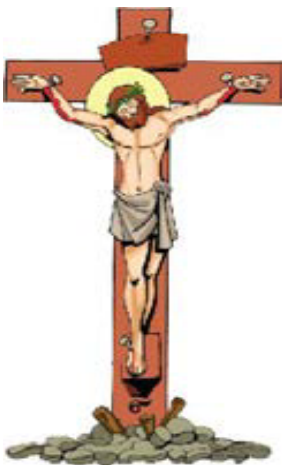
**(The Cross is our salvation, a harbor in the raging sea
The sign of love that reconciled heaven and earth eternally) x2**

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

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

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



6. Blessings of the Cross

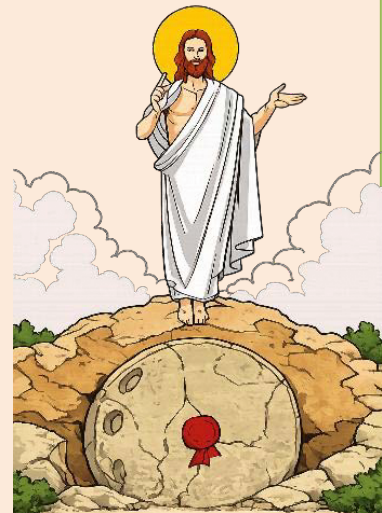
1. **Forgiveness:** **“Without shedding of blood there is no remission.” (Hebrews 9:22).**
Through the Lord Jesus Christ’s sacrifice on the Cross, our sins are forgiven.
2. **Purification:** **“The blood of Jesus Christ His Son cleanses us from all sin.” (1 John 1:7).**
Through the Cross, our past sins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

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

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

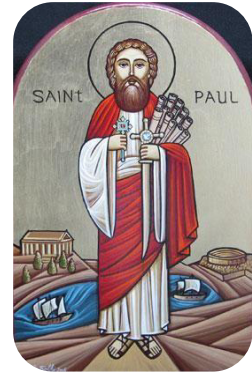
Christ’s suffering was not weakness, but the means by which He conquered evil and freed humanity.

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



The Epistle to the Colossians

The Epistle to the Colossians is one of 14 letters in the New Testament attributed to St. Paul the Apostle. It was written to the Christian community in the city of Colossae (in modern-day Turkey).



Date of Writing

- St. Paul likely wrote this letter during his first imprisonment, often associated with his time in Rome, around 60–62 AD.
- There is some internal evidence supporting this in Colossians 4:3,10,18.
- This was not the only epistle sent by St. Paul during his imprisonment.
- St. Paul sent four epistles during his first imprisonment:
 1. Colossians
 2. Ephesians
 3. Philemon
 4. Philippians

The Church in Colossae

The church in Colossae is believed to have been founded by Epaphras, a direct disciple of St. Paul.

The Purpose of the Epistle to the Colossians

Epaphras came to St. Paul seeking counsel regarding matters of faith. Some heretics, specifically **Judaizers** and **Gnostics**, had emerged and were spreading false teachings.

As a result, St. Paul sent this epistle from his imprisonment in Rome to address and correct these errors, which had begun to spread throughout Colossae and its surrounding areas.

These false teachings included:

- Mixing Greek philosophy with Jewish teachings
- Claiming there are intermediaries between God and humanity other than Christ
- Encouraging the worship of angels
- Emphasizing rituals over true faith

This epistle not only corrects wrong ideas but also defends the **core of the Christian faith**.

These teachings were dangerous because they:

- Took attention away from Christ
- Added human effort and philosophy to salvation
- Confused believers about who Christ truly is

Therefore, the epistle boldly proclaims: **“Christ is all and in all” (Colossians 3:11)**.

Today, we live in a world full of mixed ideas and opinions. We may feel pressure to adjust our faith to fit in with culture or trends. This epistle teaches us to remain rooted in Christ alone.

What Are These Heresies?

Judaizers

- They urged believers to return to Jewish practices such as circumcision, observing the Sabbath, following the Law, and avoiding certain foods.
- Their goal was to reduce Christianity to merely one sect among many of Judaism.

St. Paul responded by teaching that:

- Salvation comes through the blood of Christ
- Christ is the Giver of all things to His Church
- Christ is the Source of perfection

This directly refuted the Judaizers' claim that the Law is required for salvation.

The Judaizers were not rejecting Christ completely. They were suggesting that faith in Christ was not enough and that the Law must also be followed.

This creates a serious problem:

- It suggests Christ's sacrifice is not complete
- It turns salvation into something we earn

St. Paul teaches that **salvation is a gift from God**, not something we achieve.

Gnosticism

- Gnosticism refers to a religious and philosophical movement that developed in the early centuries of Christianity. The word comes from the Greek word gnōsis, meaning knowledge.
- **Gnostics:**
 - It was a movement that emphasized knowledge.
 - They taught that matter is evil, and spirit is good.
 - Questioned how a perfect God could create that which is evil, and how could God interact with matter and the evil present in the world.
 - Some believed in separate gods of good and evil, teaching that if God is not the Creator of evil, then there must exist a god of good and a god of evil.
 - They relied on human intellect instead of faith and promoted the worship of angels.

St. Paul responded by affirming that:

- Christ is the Head of the Church
- Christ is the Giver of all things
- Christ is the Source of perfection



Gnosticism may seem ancient, but similar ideas exist today. It taught that:

- The physical world is bad
- And salvation comes through special knowledge

St. Paul corrects this by showing that:

- God created the world, and it is not evil
- Christ became fully human
- Salvation comes through a relationship with Christ

Between Colossians and Ephesians

These two epistles complement each other:

- **Colossians: Christ is the Head of the Church**

In the Epistle to the Colossians, it is revealed that Christ is the Giver of all things to His Church and the Source of perfection; furthermore, as the **Head of the Church**, Christ is the Source of all its needs—specifically, knowledge and salvation.

- **Ephesians: The Church is the Body of Christ**

In the Epistle to the Ephesians, the Church is presented as the **Body of Christ**, with Christ serving as the Head of this Body.



Importance of the Epistle to the Colossians

The epistle holds significant importance in Christian theology. Beyond its teaching on salvation found in other letters, it highlights:

- The supremacy of Christ above all others.
- And clearly affirms the complete sufficiency of His redemptive work.

Breakdown of the Epistle to the Colossians

Chapter 1: The Supremacy of Christ

- The Apostolic blessing (Colossians 1:1-2)
- Thanksgiving and prayers for them (Colossians 1:3-11)

As St. Paul writes to the church, which is being attacked by opposing ideas:

- He encourages them to remain firm in the true faith, and the holy new life.
- He calls them believers and saints.
- He asks them to enjoy the divine knowledge, cemented with practical conduct.

St. Paul teaches that Christ is:

- The image of the invisible God
- The Creator of all things
- The Head of the Church
- The Source of salvation

The Lord Jesus Christ is not one among many. **He is above all.** No philosophy, angel, or law can replace Him.

If the Lord Jesus Christ is truly first in our lives, it affects:

- Our choices
- Our priorities
- Our identity

**“He is the image of the invisible God, the firstborn over all creation.”
(Colossians 1:15)**



Chapter 2: Fullness in Christ and Warning Against False Teachings

The goal of heresies is to destroy practical faith. St. Paul the Apostle confirmed that true wisdom is found in Christ Jesus. He also addressed the danger of returning to Judaism.

This chapter includes:

- Christ as the source of the eternal wisdom (Colossians 2:1-5)
- Living out the faith in a practical way (Colossians 2:6-7)
- Warning against deceiving philosophies (Colossians 2:8-9)
- Baptism and life in Christ (Colossians 2:10-15)
- Through Christ, we are liberated from the Law (Colossians 2:16-19)
- Through Him, we are liberated from the worldly regulations (Colossians 2:20-22)

St. Paul warns against anything that competes with Christ:

- Empty philosophies
- Strict rules without heart
- Traditions that replace truth

These may appear wise, but they pull us away from Christ.

Not everything that sounds intelligent is true. Not everything that looks religious is spiritual.

True faith is rooted in Christ and lived out daily!

“Beware lest anyone cheat you through philosophy and empty deceit, according to the tradition of men.” (Colossians 2:8)

Chapter 3: New Life in Christ

- Moral advice to all Christians (Colossians 3:1-17)
- Advice offered to all Christians. In this section, he points to the new life that believers must follow (Colossians 3:1-4), which leads to practical results (Colossians 3:5-17)
- The Christian home (Colossians 3:18-25)
 - Love between husband and wife
 - Respect between parents and children



Being a Christian is not just believing; it is living a transformed life. You are a new person in Christ.

This affects:

- Friendships
- Behavior
- Speech
- Daily decisions

“Set your mind on things above, not on things on the earth.” (Colossians 3:2)

St. Paul calls believers to:

- Put off sin
- Put on Christ-like virtues



“Put on love, which is the bond of perfection.” (Colossians 3:14)

Chapter 4: Christian Conduct and Final Greetings

- The Christian society (Colossians 4:1)
 - Advice to the masters towards their servants
- The Christian graces (Colossians 4:2-6)
 - Prayer and spiritual life

“Continue earnestly in prayer, being vigilant in it with thanksgiving.” (Colossians 4:2)

- Final greetings (Colossians 4:7-18)
As in most of his letters, before he gives them the final Apostolic blessing, he offers his greetings to many people, each by their name, giving each of them a title or a trait.

St. Paul reminds believers that our identity is not based on:

- Status
- Achievements
- Opinions of others

Our identity is in Christ.

“Your life is hidden with Christ in God.” (Colossians 3:3)

The Epistle to the Colossians reveals that God’s eternal plan of salvation is fully accomplished in our Lord Jesus Christ through the Cross. Christ, the Head of the Church and the Creator of all, has reconciled us to God by His sacrifice, showing that His work is complete and sufficient.

As St. Paul teaches, our response is to remain rooted in Him, live the new life He has given us, and keep our focus on what is above.

In a world filled with confusion and competing ideas, this epistle reminds us that Christ alone is enough, and through His Cross we are restored, renewed, and called to eternal life with Him.

**“If then you were raised with Christ, seek those things which are above,
where Christ is, sitting at the right hand of God.”**

(Colossians 3:1)

Why Death? Why the Cross?

This year, our Coptic Orthodox Church celebrates the 17th centennial of the discovery of the Holy Cross by St. Queen Helen on the 10th of Paremhotep (March 19). In light of the importance of this event in our Church history, we will reflect together on the Holy Cross.



The Cross is the foundation of the Christian faith. It was not incidental or by chance, but rather an eternal idea in the mind and plan of God. Christ willingly chose to accomplish the work of redemption through the Cross and alluded to it many times in Scripture:

**“And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up”
(John 3:14)**

“And I, if I am lifted up from the earth, will draw all peoples to Myself.” (John 12:32)

When the Jews brought our Lord Jesus Christ to Pilate, they said, **“It is not lawful for us to put anyone to death” (John 18:31)**. Although untrue, this shows that they had already decided to kill Him but did not want to take responsibility, so they handed Him to the Romans to be crucified.

These events happened for Christ to be led to the Cross, because the Jews did not have crucifixion as a form of execution; instead, they used stoning, death by the sword, or being thrown into a furnace of fire.

Christ’s plan was the Cross, so the judgment had to come from the Romans, resulting in crucifixion. Looking at this contemplatively, this was the first time for the Jews and Gentiles to participate together in one sacrifice – the Jews by their judgment and the Gentiles by their use of crucifixion.

In the Roman Empire, crucifixion was reserved for slaves and the worst criminals and was a symbol of curse and disgrace. **“and without shedding of blood there is no remission” (Hebrews 9:22)**.



Why was the shedding of blood necessary in order to receive forgiveness?

God, Sin, and Humanity

God created man without corruption, to live eternally, in His image and likeness.

**“O God, the Great, the Eternal, who formed man in incorruption”
(Prayer of Reconciliation in St. Basil Liturgy)**

Human life comes from God, not from itself:

“For with You is the fountain of life; In Your light we see light.” (Psalm 36:9)

“Christ who is our life” (Colossians 3:4)

“In Him we live and move and have our being” (Acts 17:28)

Sin is separation from God. It is also a transgression against God’s commandments and laws. **“They have forsaken Me, the fountain of living waters” (Jeremiah 2:13).** **“Whoever commits sin also commits lawlessness” (1 John 3:4).** The result of sin is death and thus humanity experiences both death and corruption because of sin. **“For the wages of sin is death” (Romans 6:23).**



“We fell from eternal life” (St. Basil Liturgy).

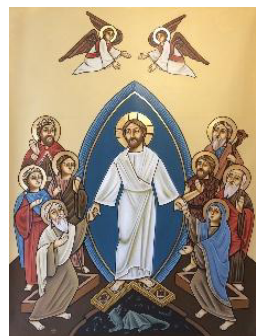
God, in His love, did not leave humanity to death, despite sin, transgression, and disobedience. **“I have no pleasure in the death of the wicked” (Ezekiel 33:11).**

“You did not abandon us to the end.” (St. Basil Liturgy)

God’s tolerance of sin would contradict His holiness and righteousness. Rather, the Holy One who called us said: **“Be holy, for I am holy.” (1 Peter 1:15–16).** Therefore, humanity had to be punished because it had sinned, and the judgment of death had to be carried out. Thus, Christ took the curse and punishment of death on our behalf.

Who can save humanity?

Our God is just and holy, rejecting evil and sin. He is also a loving God, compassionate toward humanity, gentle, and abundant in mercy. Thus, He sought to save us, transforming our punishment into salvation. The One who would accomplish this salvation needed to possess specific characteristics to allow for our debt to be paid and our nature restored once more.



The Savior must have specific qualifications:

1. Human Nature:

“For it is not possible that the blood of bulls and goats could take away sins” (Hebrews 10:4).

He must possess a human soul, a rational mind, and a human body. Man sinned, so man must die.



2. Unlimited (Infinite):

Since sin is directed against the infinite God, as this matter of sin concerned Adam, Eve, Cain, Abel, and all humanity, so the One who was to take on this punishment on our behalf needed to also be unlimited to take on our infinite sin.

- **“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).**
- **“Death reigned from Adam to Moses... by the one man’s offense many died... as through one man’s offense judgment came to all men” (Romans 5:14–18).**
- **“For as by one man’s disobedience many were made sinners, so also by one Man’s obedience many will be made righteous.” (Romans 5:19).**

3. Holy and Without Sin:

“Whatever has a defect, you shall not offer, for it shall not be acceptable on your behalf.” (Leviticus 22:20).

These physical blemishes which the Lord rejected in the animal sacrifices, foreshadowed the true Sacrifice who would redeem humanity, for He had to be without blemish, holy, and without sin.

“For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin.” (Hebrews 4:15).

“For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.” (2 Corinthians 5:21).

4. Stronger Than Death:

“That through death He might destroy him who had the power of death, that is, the devil, and release those who through fear of death were all their lifetime subject to bondage.” (Hebrews 2:14–15).

The Savior needed to enter death and defeat it, breaking its power - **“Because it was not possible that He should be held by it” (Acts 2:24).**

“Death is swallowed up in victory.” “O Death, where is your sting? O Hades, where is your victory?” (1 Corinthians 15:54–55).



Thus, the prophecies are fulfilled: **“I will ransom them from the power of the grave; I will redeem them from death. O Death, I will be your plagues!” (Hosea 13:14).**

Why Incarnation?

Only God could perform the act of salvation. But how can God die when He is immortal? How can a human redeem humanity when humanity itself needs redemption?

Incarnation was the solution. **“God was manifested in the flesh” (1 Timothy 3:16).** He took a body like ours, but without sin, so that He could die for us. Thus, in the Person of the Lord Christ, all the qualifications of the Redeemer are perfectly fulfilled: He alone is infinite, capable of all things, holy and without sin, and stronger than death—yet He became man and died on behalf of all humanity.

Could anyone other than our Lord Jesus Christ be the Savior? *Absolutely not.*



“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.” (Gregorian Reconciliation Prayer to the Son)

Angels are righteous, but they are not infinite, not all-powerful, not creators, and not stronger than death. The prophets are human and need salvation themselves.

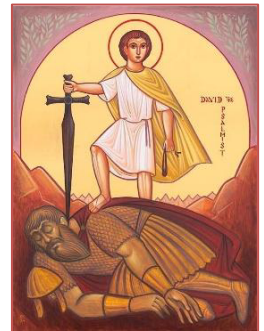
“For all have sinned and fall short of the glory of God” (Romans 3:23).

Therefore, God came to us. He united with our human nature and took a body like ours, **“And being found in appearance as a man... He humbled Himself and became obedient to the point of death, even the death of the cross” (Philippians 2:8)**, in order to redeem us with His precious blood.

Symbols of Christ’s Death and His Resurrection

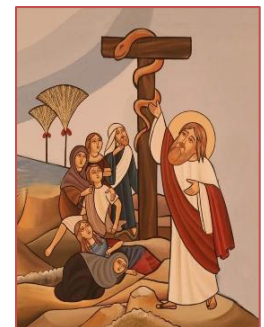
1. David the Prophet and Goliath: Those who were with David shared in his victory over Goliath, although they themselves did not defeat him. In the same way, those united with Christ share in His victory.

In the same way, everyone who believes in Christ and unites with Him through baptism, the holy Myron, the Eucharist, repentance, confession, and righteous deeds becomes victorious through Christ and receives victory in his life over sin, death, and corruption.



2. The Bronze Serpent: God told Moses that anyone bitten by the serpents would be healed when they looked at the bronze serpent (**Numbers 21:8–9**).

“And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whoever believes in Him should not perish but have eternal life.” (John 3:14–15).

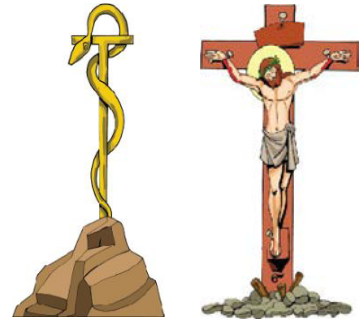


The Similarities of the Cross and the Bronze Serpent:

1. The bronze serpent was lifted up on a pole so that everyone could see it and receive life. Likewise, the Lord Jesus Christ was lifted up on the Cross in a visible place so that all might obtain eternal salvation.

2. Those who were bitten by the serpents were healed when they looked at the bronze serpent.

Our Lord Jesus Christ died for all, but salvation is received by those who believe and are baptized.



“For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.” (John 3:16).

3. Healing came to each person who looked at the serpent with faith and trust. Similarly, anyone who believes in Him is saved from sin and eternal death **“Turn to Me and be saved, all you ends of the earth.” (Isaiah 45:22).**

Both serpents looked the same; one brought death, while the bronze serpent was a source of healing and life. What once symbolized evil and death turned into a sign of salvation. Similarly, God took the same human flesh corrupted by sin; He took it without sin (Romans 8:3) and restored it, bringing life where sin once brought death.

Why Death through the Cross?

1- Why didn't our Lord Jesus Christ die a natural death?

If the Lord Jesus Christ had died like any other person, no one could truly say that He died on our behalf. His death had to be unique and non-natural. He had to be offered and not just die. His death was not His own death, but our death.

He was not the One who deserved death; we were. He took what belonged to us so we could receive what belongs to Him: life.

**“He took what is ours and gave us what is His,
we praise and glorify Him and exalt Him.” (Friday Psali)**

2- Why not death by stoning?

When the Jews tried to stone the Lord Jesus Christ, He did not allow it and passed through them.

“Then they took up stones to throw at Him. But Jesus hid Himself and went out of the temple, going through the midst of them, and so passed by” (John 8:59). And again: **“Then the Jews took up stones again to stone Him. Jesus answered them, ‘Many good works I have shown you from My Father. For which of those works do you stone Me?’” (John 10:31–39).** Stoning or being thrown from the mountain would break the bones. But our Lord Jesus Christ did not allow His bones to break.

This is mentioned with the Passover lamb, a type of Christ in the Old Testament:

- **“nor shall you break one of its bones” (Exodus 12:46)**
- **“They shall leave none of it until morning, nor break one of its bones” (Numbers 9:12).**

When the soldiers came to break the legs of those who were crucified, they did not break His legs because He was already dead. Fulfilling the prophecy: **“Not one of His bones shall be broken” (John 19:36).**



Our loving Lord and Savior Jesus Christ chose to keep His body whole and unbroken, **“for we are members of His body, of His flesh, and of His bones” (Ephesians 5:30).** The Church is the Body of Christ, and He did not want it divided or broken, but one, holy, and united. The Cross was the only form of death that preserved His body, without breaking or dividing it.

3- Why didn't our Lord Jesus Christ die by beheading?

Beheading was used for Roman citizens, and Christ was not a Roman. But most importantly, He did not choose a death that would separate the head from the body, because He is the Head of the Church, **“And gave Him to be head over all things to the Church, which is His body” (Ephesians 1:22–23),** and **“He is the head of the body, the Church” (Colossians 1:18).** He chose crucifixion to preserve the image of Christ united with His Church, showing that He will never be separated from His one, united body.

4- Why didn't our Lord Jesus Christ die by burning?

After death, there is Resurrection. Christ had to rise from the dead because He is stronger than death itself. He died only willingly, on behalf of humanity. As it is said about Him, **“Who committed no sin, nor was deceit found in His mouth” (1 Peter 2:22).** Therefore, death had no power over Him.

Christ's resurrection was meant to be recognizable and convincing to His disciples, so the same body that was buried had to be the same body that rose. Forms of death that severely damage or destroy the body (such as burning, stoning, or beheading) would make a bodily resurrection hard to recognize and could raise doubts.

5- Why did our Lord Jesus Christ choose the Cross?

A. So it would be the path leading to heaven:

Our Lord Jesus Christ, lifted up on the Cross between heaven and earth, reminds us of Jacob's ladder, which connected heaven and earth, with the Lord standing on it and angels ascending and descending. **“I am the way, the truth, and the life” (John 14:6).**

B. The Cross is the only form of death where the body remains upright:

Any other form of death causes one to lie down or collapse, except crucifixion. Even after the spirit was delivered, the Lord Jesus Christ's body remained upright (standing). He remained dead, yet standing.

C. To simultaneously be both the Priest and the Sacrifice:

He chose to die while hanging on the Cross because He was fulfilling both roles: the High Priest and the sacrificial offering. As expressed in the Hymn of the Cross (**Φαί ἑτάφην**).

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

D. The Cross lifted Him up from the earth:

So that our eyes are raised to Him not only in His Resurrection and Ascension, but even in His death.

E. The Cross is one of the proofs of the Resurrection:

He rose in the same body in which He lived on earth, still bearing the wounds on His body. This shows that the One who died is the same One who rose from the dead.

F. The Cross shows Him dying in the air:

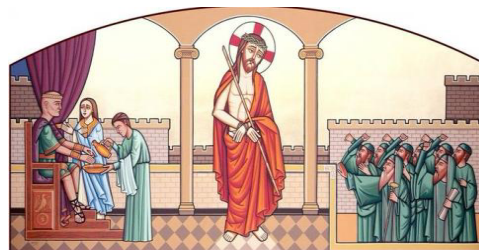
St. Athanasius the Apostolic gives a beautiful reflection. He explains that since the devil, who fell from heaven, moves in the lower air and rules over rebellious spirits, the Lord came to cast him down, purify the air, and open the way to heaven for humanity.

Christ's crucifixion in the air represents His victory over Satan in his own domain. By His elevation, Christ purified the air from every evil and unclean spirit, fulfilling His words: **"I saw Satan fall like lightning from heaven," (Luke 10:18)** and "opening a new way for humanity to ascend to heaven" (St. Athanasius, *On the Incarnation*).

Christ's death was fully intentional and foreknown. **"Jesus therefore, knowing all things that would come upon Him, went forward and said to them, 'Whom are you seeking?'" (John 18:4).** He knew that He would be delivered, mocked, scourged, crucified in Jerusalem, and rise again on the third day **(Matthew 20:18–19).**

Our Lord Jesus Christ wanted to be:

1. Killed by the counsel of the Jewish High Priests, because He is a Holy Sacrifice.
2. Executed by the Romans, so that He would die by crucifixion.

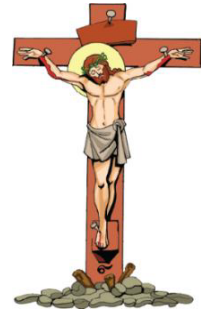


He had already revealed this plan when He was speaking to Nicodemus, comparing His crucifixion to the bronze serpent lifted in the wilderness. He also spoke of it as something He desired for our salvation.

The Cross was part of God's plan from the beginning, chosen by Christ and foreshadowed throughout the Old Testament as part of God's plan to save humanity.

According to St. Athanasius, Our Lord Jesus Christ Chose the Cross:

1. To make His death known and witnessed, and to confirm His Resurrection.
2. To keep His body whole and undivided.
3. To die with His arms outstretched as a sign that He accepts all people, embracing both Jews and Gentiles in His love.
4. To be lifted from the earth, lifting us from this world with Him.
5. To cast down the devil, purify the air from the activity of evil spirits, and open the way to heaven for humanity.
6. To fulfill the prophecies written about Him.
7. To take upon Himself our curse (**Galatians 3:13**) as He willingly accepted the shame of the Cross for our salvation.
8. To bear the consequences of sin on our behalf and to destroy the power of death.
9. To shed His blood for us so that we may receive forgiveness (**Hebrews 9:22**).



The Healing Side of the Cross:

The Cross is not only the means of redemption and forgiveness of sins, but also the medicine for healing human nature sickened by sin. Sin not only ruins our relationship with God, but also wounds us internally, leaving us weak and broken.

Through Christ on the Cross, we are healed from sin, **“By His stripes we are healed” (Isaiah 53:5)**. He heals the body, renews our souls, and brings us back from spiritual death, restoring humanity to its original image.

The Sacraments Continue the Work of the Cross in the Soul:

- In **Baptism**, we are buried with Christ and rise as a new creation, healed from the old, corrupted nature.
- In **Repentance and Confession**, our sins are washed away, and our inner peace is restored.
- In the **Eucharist**, we unite with Christ who was crucified and rose, healing our body, soul, and spirit.

This is how the Cross is always present in the Church as an everlasting source of forgiveness, healing, and new life.

In the Coptic Church, the Cross is our weapon, the mystery of life, victory, love, and the path to His kingdom.



The Cross is:

- Redemption
- Love
- Justice
- Mercy
- Reconciliation
- Victory
- Discipleship
- Glory
- Blessing

Rites of the Procession of the Cross - 12 Stops

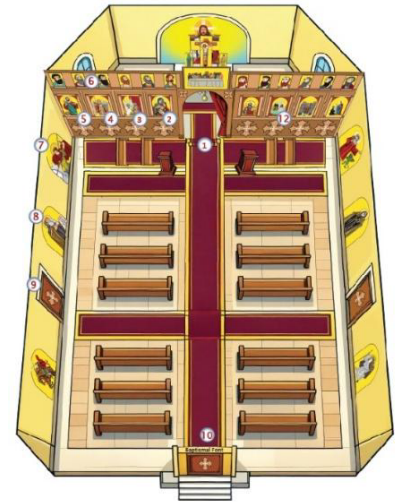
Our Coptic Orthodox Church honors the Cross because it is the means by which heaven and earth were reconciled, as it was the way by which our Lord Jesus Christ died for us to restore humanity and deliver us from the captivity of the enemy (Satan).

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

Rites of the Procession

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

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



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

The 12 Stations

Group 1: The Story of Salvation & Servants of Salvation

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

1. Before the Main Sanctuary

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

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

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



3. Before the Icon of Archangel Gabriel

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



4. Before the Icon of Archangel Michael

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



Group 2: Icons of Salvation

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

5. Before the Icon of St. Mark

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



6. Before the Icon of the Apostles

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



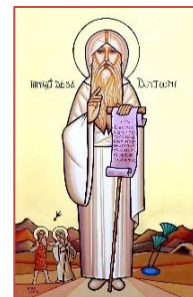
7. Before the Icon of Any Martyr (typically St. George or St. Mina)

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



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

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



Group 3: Concerning the Church

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

9. Before the Northern Door

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



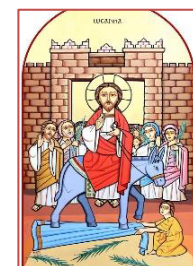
10. Before the Immersion Font (The Baptismal Room)

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



11. Before the Southern Door

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



12. Before the Icon of St. John the Baptist

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



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

Heavenly Desires

“For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish.” (Galatians 5:17)

“The flesh lusts against the Spirit”: the flesh refers to the force that resists all that is good, for the flesh leads to sin and draws the person toward earthly desires and sensual pleasure, dragging the person downward.

However, the spirit, with the Holy Spirit working alongside it, draws us toward the heavenly. The battle between the flesh and the spirit will remain so long as we are in this earthly body. As the new inner person grows, the old self gradually weakens.

We are free to choose which nature to nourish. Whoever strives, dies to sin, and persists in prayer and praise, strengthens the inner person and weakens the old self. This begins in baptism. Yet every grace received requires effort so that it grows within us; otherwise, neglect causes it to fade.

If we walk by the Spirit and the spiritual person grows, then we become instruments of righteousness. This way, we bear the fruits of the Spirit (Galatians 5:22-23). This applies to those who **“have crucified the flesh with its passions and desires” (Galatians 5:24)**.

But if we live according to the flesh, our earthly nature is in control and we use our body as an instrument of sin, and the works of the flesh will lead to death (Galatians 5: 19-21).



The Lust of the Flesh

“For all that is in the world – the lust of the flesh, the lust of the eyes, and the pride of life – is not of the Father but is of the world. And the world is passing away, and the lust of it; but he who does the will of God abides forever.” (1 John 2:16-17)

The Development of Lust

1. **Inclination:** We may have an inclination toward money, food, dignity, etc.
2. **Persistent Desire:** Our thoughts become fixated on such worldly desires. This can turn into an obsessive craving.
3. **Carrying out Desires:** Practicing bodily desires continuously.
4. **Habit, Character, and Control:** Bodily desires become a way of life, controlling thoughts and behavior.

Developing Spiritual Desires

1. **Inclination:** Towards the Holy Bible, quiet time, prayer, repentance, and knowledge.
2. **Persistent Desire:** Deeper engagement in spiritual practices.
3. **Obedience to Spiritual Desire:** Submitting and surrendering to God’s will.
4. **Habit, Character, and Control:** It becomes a way of life, and we reach a state of holiness.

Thus, in the Cross of our Lord Jesus Christ, we crucify our sinful desires in order to replace our bodily desires with spiritual ones. The desires we are seeking to replace are anxiety, impurity, and complaining.

The Desire for Peace

Peace is the fruit of a heart that is reconciled with God, others, and oneself. It is a heavenly gift that grows daily through repentance, love, and calmness.



Types of Peace

1. **Peace of Thought:** When the mind is filled with the thoughts of Christ, our thinking becomes sanctified and purified from anxiety.
 - A peaceful mind is the fruit of trust in God, who is able to do all things. **“And the God of peace will crush Satan under your feet shortly.” (Romans 16:20)**
 - Prayer and reading the Word of God guard the mind from scattered thoughts. A mind in which Christ dwells no longer fears the events of the world but sees the hand of God in everything.
2. **Peace of the Heart:** This is the work of the Holy Spirit within, giving us comfort even during trials.
 - A peaceful heart becomes a dwelling place for our Lord. We keep our heart free from hatred or sorrow through the life of continual repentance and reconciliation with God and others.



3. **Peace in Relationships:** This is the fruit of real love. We seek to be peacemakers rather than seekers of victory. **“If it is possible, as much as depends on you, live peaceably with all men.” (Romans 12:18)**

- The Church teaches that unity and love among believers reflects the unity of the one Body of Christ.



4. **Peace of Conscience:** It is the deep inner rest that comes from sincere repentance and walking in the light.

To live in peace and reassurance, we must:

1. Recognize that there is a great God who governs the universe and sustains it, for He is the Almighty God.
2. Believe that He protects and cares for us. **“The Lord shall preserve your going out and your coming in from this time forth, and even forevermore.” (Psalm 121:8)**
3. Be certain that our lives are in God’s hands, not in the hands of people. **“The Lord is my light and my salvation; whom shall I fear?” (Psalm 27:1)**



The Desire for Purity

A life of purity is not merely refraining from bodily sin. Rather, it is the guarding of the senses so that the heart remains continually pure. Purity is a call to taste intimacy with God.

Types of Purity

- **Purity of the body:** the body is a temple for the Holy Spirit and should not be used for sin.
- **Purity of thought:** to contemplate on God and not be filled with evil thoughts.
- **Purity of emotions and senses:** to be preoccupied with God and His love.
- **Purity of the heart:** to love everyone and want what is good for others.
- **Purity of the environment in which we live:** avoiding unsuitable places and making holy the places we choose to dwell.



Beware of the dangers of the senses as they heavily influence the thoughts. The mind never rests and the thoughts which occupy it spring up from what we are exposed to.

Satan utilizes our thoughts to entice us with sin; therefore, our thoughts must be guarded.

The Desire for Contentment

Contentment includes thanksgiving, sufficiency, peace, joy, and faith. Recall the story of Abraham and Lot, when conflict arose between the shepherds, Lot departed from Abraham and chose for himself. Human nature tends toward dissatisfaction and greed. Beware lest you become attached to appearances or allow yourself to be controlled by possessions. Some may think that money and possessions are what complete a person or are what define success. However, a person's adornment is within. True wealth is to **"pursue righteousness, godliness, faith, love, patience, gentleness."** (1 Timothy 6:11).

"I have learned in whatever state I am, to be content... I know how to be abased, and I know how to abound... I can do all things through Christ who strengthens me." (Philippians 4: 11-13).

The culture presented by modern society teaches people to want more possessions, imitate others, and remain dissatisfied. We are encouraged to always seek more money, more admiration, higher status, better appearance, etc. However, St. Paul shows us here to desire to be content in whatever state we are in. Contentment is not laziness or negligence. It is an inner strength that makes a person joyful and satisfied without stopping him from striving for what is better.

When you see what others have, instead of comparing, say in your heart, "Lord, grant me what is right for me, and I will be happy with it." Remember that contentment is not measured by what you possess, but by the extent of your trust in God's love for you and your satisfaction with what He gives you.

To practice contentment, learn the following:

1. Avoid saying "I wish" or "Why not me?" and reduce the use of the word "No".
2. Use positive words in your conversations and speak with a smile.
3. Write down 30 things you are thankful to God for in your life.
4. Do not let anything control you; do not desire everything you see.
5. Care for your mind, heart, and spirit because these are what give you sufficiency.
6. Be content and do not compare yourself to others.
7. Live according to your needs, not your desires.
8. Whatever you possess, do not let it control you. Learn to love giving. **"All things are lawful for me, but I will not be brought under the power of any."** (1 Corinthians 6:12)
9. Strive to have inner freedom, and do not let selfishness control you, because it leads to feelings of emptiness, poverty, hunger, jealousy, and dissatisfaction.



Knowledge

When you come across a post on social media saying something unusual or confusing about the Holy Bible or the Church... What do you do?

- I believe it immediately
- I ask questions
- I reject it
- I share it with others



Why did you choose that answer? After choosing, talk about it with your servant.

Comparing Two Kinds of Knowledge

1. **God's knowledge** is clear, direct, and for our good, it protects us and gives life.
2. **The serpent's knowledge** is confusing, misleading, and makes you doubtful; it sounds attractive but leads to harm. (Genesis 2:9,16,17, 3:1-6)

Eve tried to correct the serpent when it questioned God's command:

"Has God indeed said, 'You shall not eat of every tree of the garden'?" And the woman said to the serpent, "We may eat the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God has said, 'You shall not eat it, nor shall you touch it, lest you die.'" (Genesis 3:1-3)

Here we notice something important: **Eve added to God's command** ("nor shall you touch it"), which God didn't say.

This shows that:

- Eve didn't fully understand the command.
- She knew it but didn't live it deeply.
- Her conversation shows a kind of **naivety**, believing and engaging without wisdom or discernment.



What are the types of knowledge?

God gave us a mind that can understand and know; a person can perish from ignorance and lack of knowledge. **“My people are destroyed for lack of knowledge.” (Hosea 4:6).** But God wants us to know what benefits us, and what helps others.



From the beginning, the problem was that humans desired knowledge just to have it, even if it could hurt them.

A person should focus on learning things that help them grow spiritually and strengthen their life in the Church, along with the knowledge they need for daily life. Without seeking knowledge, the mind stays empty, and it becomes hard to say anything meaningful or helpful.

You should always ensure that any knowledge you receive is true and beneficial before accepting it. Knowledge is not a goal in itself; it is a tool that helps build and strengthen you. So, choose the kind of knowledge that is useful.

1. **Sensory knowledge:** Knowledge that comes through your senses like seeing, touching, hearing, smelling, or tasting.
2. **Reason-based knowledge:** Knowledge that comes through study, reasoning, and drawing conclusions.
3. **Spiritual (divine) knowledge:** Knowledge that is revealed by God to His people through the Holy Spirit, who is called **“the Spirit of wisdom and understanding... the Spirit of knowledge” (Isaiah 11:2).**

This is what the psalmist asked for when he prayed, **“Show me Your ways, O Lord; teach me Your paths” (Psalm 25:4).**

4. **Knowledge from others:** Knowledge that comes through books, news, movies, media, or from friends and peers.
5. **Knowledge from the devil:** This refers to false or misleading ideas that the devil uses to deceive people, as he did with Eve in the Garden of Eden. He may tempt people through deceptive thoughts, lies, confusion, or through those who spread false teachings. Sometimes he may even use something that is partly true but present it in a way that leads people away from God.



Always remember that if the devil gives you any kind of knowledge, **it is never without purpose.**
He always has a goal behind it.

It can be to harm you, control you, or lead you away from God.

Examples of Useful Knowledge

People are very excited to bring back rocks from the moon or take pictures from space because they get information about the natural world God created.



Yet many are not as excited about knowing God Himself. The same idea applies to many other discoveries and inventions made by humans today.

1- Know God and Know That He Always Sees You.

There is a big difference between knowing about God and knowing God. Knowing about God only means understanding some information about Him, but knowing God means having a personal relationship with Him and being fully connected to Him. People who live in sin do not truly know God; they only know about Him. If they really knew Him, they would stay close to Him and would not turn away from Him.



This is the greatest kind of knowledge, **“have given to me the learning of Your knowledge.” (St. Gregory - Liturgy of the Faithful, Coptic Reader)** It is also what the Lord Jesus Christ meant when He said: **“And this is eternal life: that they may know You, the only true God...” (John 17:3)**. And He also said: **“O righteous Father! The world has not known You, but I have known You” (John 17:25)**. This is the kind of knowledge that leads to love for God and His dwelling within us.

2- Knowing God’s Word and His Commandments:

As St. Paul the Apostle said to his disciple St. Timothy, **“From childhood you have known the Holy Scriptures, which are able to make you wise for salvation through faith which is in Christ Jesus” (2 Timothy 3:15)**.

“All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness,” (2 Timothy 3:16). Through it, we learn the path of the Lord and how the saints walked in it. How beautiful are the words of David in **Psalm 119: “Open my eyes, that I may see wondrous things from Your law.”**

3- Know Who You Are:

In a world full of confusion and constant change, where values shift and identity can be easily lost, it is important to pause and reflect. Ask yourself: **Who am I? Why did God create me? What is my role in this generation?**

The Holy Bible reminds us of our identity:

“So God created man in His own image” (Genesis 1:27).



You should know that you are **created in the image of God**, with dignity, value, and a purpose. But to live out that purpose faithfully, you first need to truly know yourself.

True knowledge is not about knowing a lot, but rather in an honest moment before God through prayer, confession, and reading the Holy Bible. **It is when you ask yourself:**



- Who am I? What is my purpose? What does God want from me?
- Do I live according to His commandments? What values am I building my life on?
- Am I becoming the person God created me to be, or the person shaped by society's pressures?

“Examine yourselves, as to whether you are in the faith. Test yourselves” (2 Corinthians 13:5).

Know your abilities and the gifts God has given you. Learn how to invest your energy wisely—your time, effort, money, and resources—for the glory of God, for your spiritual growth, and for serving others.

You should also recognize your sins, weaknesses, and personal struggles. Be honest about how harmful they can be, and do not allow them to control your life. Instead, with God's help, work to overcome them.

But knowing yourself is not enough. You must also understand the time and world in which you live, so that you can remain faithful to God while wisely facing the challenges around you.

4- Know Your Time

This means understanding the age you live in; its challenges, opportunities, dangers, and paths. You should know the history of your country and the ideas and values that shape and move the world today. This helps you avoid feeling lost in your own time and allows you to learn from the mistakes of those before you, so you do not live blindly, but instead respond wisely to what is happening around you.

- One who knows himself can also understand his time and choose his path with awareness. He is able to say “no” at the right time, in the right way.

The Lord Jesus Christ rebuked the people because they could not understand their time: **“You know how to discern the face of the sky, but you cannot discern the signs of the times” (Matthew 16:3).**

Know your time and be a voice for truth in the middle of noise. Hold on to your faith and be equipped with spiritual discernment. **“For God has not given us a spirit of fear, but of power and of love and of a sound mind” (2 Timothy 1:7).**

Examples of Harmful Knowledge

Whatever enters your mind affects your thoughts, senses, and emotions, and can also influence your relationships with others. It is also stored in your subconscious mind and later comes out as thoughts, assumptions, or actions. This kind of knowledge leaves both an internal and external impact on you, and its impact can spread in ways you may not even be able to control.



So, we need to use our minds wisely, guided by the grace that comes from our Lord Jesus Christ, to learn what is beneficial for us and for others. Your mind is like a computer with limited capacity for storing information, so do not fill it with things that slow it down. Instead, store only what is beneficial to you.



Some kinds of knowledge can damage a person's simplicity and purity of mind and even make their view of life worse. That is why every spiritual person must carefully choose what they read and expose themselves to, so they do not bring struggles upon themselves.

1- Knowledge that harms a person

Some information is not useful and can actually harm a person. Even if it is called "general knowledge," it can still affect thoughts, emotions, beliefs, and life direction in a negative way. Some readings are clearly wrong and should be completely avoided without discussion.

2- Knowledge changes how we see things

Knowledge can also change how a person views other people. For example, hearing a negative comment about someone can easily change your opinion of them.

3- Knowledge that may lead to doubt

As one of the Fathers once said, it is easy for doubt to enter a person's mind, but very difficult to remove it. If you allow someone to plant doubt in your heart about another person through false claims, or if you expose yourself to writings that question the faith or the Bible, you may later spend great effort trying to overcome that doubt. It can remain with you for a long time, until grace frees you from it and restores your strength and stability.

A simple person believes everything and can be easily misled in matters of faith and doctrine. Someone who thinks deeply may either grow stronger in faith by recognizing false doubts or fall into pure rational thinking and question everything, God's existence, prayer, and faith. That is why you need to be careful about the sources of your knowledge.

4- Spreading knowledge and thoughts

Friends may share harmful experiences or troubling ideas, and you might pass them on to others. Later, you may try to get rid of that harmful knowledge yourself, but the damage you caused to others remains. In this case, you become responsible for the harm you caused.

This includes spreading rumors or sharing harmful knowledge through speech, writing, or any other means, whether intentionally or just for fun, such as talking about others' secrets or adding imaginary details to damage their reputation.



5- Uncontrolled sexual knowledge

This includes browsing inappropriate websites, reading certain books, or watching shows with inappropriate scenes, as well as having impure curiosity about the body and relationships. Be careful, because this can create desires that weaken our spiritual struggle and lead to sin.

6- Knowledge related to violence, magic, or the devil

This includes playing certain video games, reading about magic or Satanism, or watching movies with satanic themes.

Knowledge vs. Wisdom

- **Knowledge:** knowing the command, **“Love your enemies” (Matthew 5:44).**
- **Wisdom:** actually living it, forgiving and loving those who hurt you.
- **Knowledge:** knowing the way of Christ.
- **Wisdom:** walking in it, even when it is difficult and requires effort.



In the Coptic Orthodox understanding, knowledge is not just stored information, it is a life that is lived and experienced. It is knowing our Lord Jesus Christ Himself: **“This is eternal life: that they may know You, the only true God, and Jesus Christ whom You have sent” (John 17:3).**

Qualities of Useful Knowledge

What makes knowledge truly helpful?

- It helps me grow spiritually and mentally.
- It brings light, love, and builds me up.
- It matches God’s Word and Church teachings.
- It comes from a credible source (not unknown or a trend).



We should always return to God Himself and His Holy Church, especially when seeking spiritual or Church-related guidance. We seek the Lord’s guidance through prayer, asking Him to grant us the virtue of discipleship, discernment, wisdom, and understanding through the Holy Spirit.

We also seek His guidance through reading the Holy Bible, learning the teachings of the Orthodox Church, studying the writings of the holy Fathers, and receiving counsel from our father of confession.

Rather than allowing random websites, opinions, or social media to shape our thinking, we need to seek reliable and faithful sources: the Word of God and those who teach according to the Orthodox faith.

1- The Virtue of Discernment

Discernment is a gift given to those who truly seek God with all their heart. It is not just human wisdom or gained from reading many spiritual books, but a divine light that guides a person in their actions and choices.

To receive this gift, we need:

- **Sincerity of heart:** having pure intentions and honestly walking with God.
- **Divine illumination:**

God’s light and wisdom filling an obedient heart, which comes with:

- **Living continually in His presence,** seeking His guidance in every matter, carrying it out faithfully, and returning to Him in everything you do.
- **Holy Scriptures:** benefiting from the experience of God’s servants, where we hear the voice of the Lord and His guidance.

The Word of God bears fruit when we keep it, live by it, and witness to it.

Discernment keeps a person from following every teaching and helps him accept what is from God through the Holy Spirit.

It is a divine gift that we must continually seek from God.

2- The Virtue of Discipleship

A true disciple recognizes the need for guidance rather than relying solely on personal judgment.

“Lean not on your own understanding” (Proverbs 3:5). Your understanding is limited to your own experiences and perspective, so you should enrich it through the wisdom and counsel of others, such as asking questions and seeking spiritual guidance from your father of confession.



Benefit from the guidance of the Fathers as long as you have the opportunity to learn from them, as it is written: **“Ask your father, and he will show you; your elders, and they will tell you” (Deuteronomy 32:7).**

Using Social Media:

A- Spiritual fulfillment: helps me discern and distinguish sources, choosing what is suitable and useful.

B- Cultural fulfillment: fills my mind with important issues that help me think critically and make positive choices.

C- Ability to choose: a spiritually and culturally fulfilled person is able to discern, evaluate, and choose what is constructive, and reject what is harmful. **“A satisfied soul loathes the honeycomb” (Proverbs 27:7).**

D- Forming our conscience: through a repentant heart, deep spiritual experiences, studying the Gospel and the Church Fathers, having a father of confession, and striving against sin. Such a heart becomes sensitive to the Holy Spirit’s warnings against sin.

E- Training our thoughts: so that the mind becomes firm and stable, as St. Paul the Apostle said: **“We have the mind of Christ” (1 Corinthians 2:16).** A Spirit-enlightened mind, united with our Lord Jesus Christ, rooted in the Word, aware of spiritual dangers, and able to understand the issues of its time, can distinguish the truth. This produces a mature youth, able to discern, choose wisely, and refuse the wrong.



How do I get reliable information online?

1- Use reliable sources: Always look for scientific or Church-approved websites, such as academic institutions, universities, or research journals written by qualified experts whose identities and credentials are clear and verifiable.



2- Avoid untrustworthy websites: Be cautious of sources that lack transparency or credibility, especially those designed mainly for profit or marketing. Such may exaggerate or distort information to promote products rather than provide real scientific facts.

3- Verify the source, its motive, and its affiliation: While scientific research can provide valuable knowledge, some publications may be influenced by beliefs or philosophies that contradict God's truth. As Christians, we should exercise discernment and evaluate all information in light of Holy Scripture and the teachings of the Orthodox Church.

4- Look for updated information: Science is constantly developing, so it is important to rely on recent studies and compare multiple sources. Do not depend on outdated sources as your only source.

Memorization

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

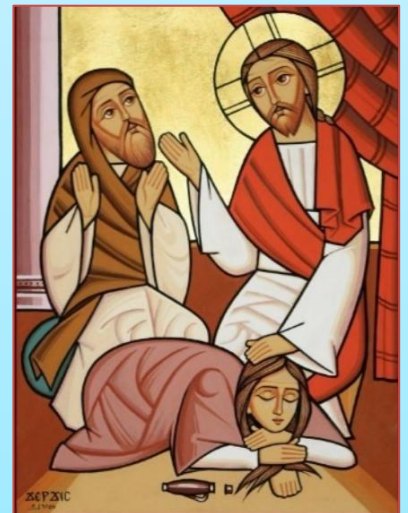
II. Second Watch of the Midnight Hour of the Agpeya The Gospel according to St. Luke (Luke 7:36-50)

Then one of the Pharisees asked Him to eat with him. And He went unto the Pharisee's house, and sat down to eat. And, behold, a woman in the city, who was a sinner, when she knew that Jesus sat to eat in the Pharisee's house, brought an alabaster box of ointment, and stood at His feet behind Him weeping, and began to wash His feet with tears, and wiped them with the hairs of her head, and kissed His feet, and anointed them with the ointment. Now when the Pharisee who had invited Him saw this, he spoke within himself, saying, “This man, if He were a prophet, would have known who and what manner of woman this is who touched Him, for she is a sinner.” And Jesus answered and said to him, “Simon, I have something to say to you.” And he said, “Master, say it.”

“There was a certain creditor who had two debtors. One owed five hundred denarii, and the other fifty. And when they had nothing to pay, he freely forgave them both. Tell me therefore, which of them will love him more?” Simon answered and said, “I suppose- that he, to whom he forgave more.” And He said unto him, “You have rightly judged.” And He turned to the woman, and said unto Simon, “Do you see this woman? I entered into your house; you gave Me no water for My feet, but she has washed My feet with tears, and wiped them with the hairs of her head. You gave Me no kiss: but this woman since the time I came in has not ceased to kiss My feet. My head with oil you did not anoint, but this woman has anointed My feet with ointment.

Therefore I say unto you, `Her sins, which are many, are forgiven, for she loved much, but to whom little is forgiven, the same loves little.” And He said unto her, “Your sins are forgiven.” And those who sat to eat with Him began to say within themselves, “Who is this who forgives sins also?” And He said to the woman, “Your faith has saved you; go in peace.”

Glory be to God forever. Amen.



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

1. Give me, O Lord, many fountains of tears, as You gave, in the past, the sinful woman. Make me worthy to wash Your feet which liberated me from the path of straying, and to offer you a precious fragrant oil, and gain, through repentance, a pure life, so that I may hear that voice full of joy: "Your faith has saved you."
2. When I realize my many wicked deeds, and the thought of that awesome judgment comes to my heart, a tremble takes hold of me, and I take refuge in You, O God, the Lover of Mankind. So do not turn away Your face from me, I entreat You, who alone are without sin. Grant humbleness to my poor soul before the end comes, and save me.
3. The Heavens bless you, O full of grace, the Bride who was never married. And we, too, glorify your incomprehensible giving birth. O Theotokos, the mother of mercy and salvation, intercede 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. "The Cross of Christ is the key to paradise. The Cross of Christ opened it. The greatest of pains produces the greatest of rewards. (St. Jerome)
2. "For before the Cross all things were gloomy, after it all things are joyful and glorious, that you may know that not a mere man was crucified." (St. John Chryostom)

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

	Alpha A	Veeta B, V	Gamma G, N, Gh	Delta D, Th (the)	
Eyy E	Number 6 So-oo <small>Not a true letter</small> The number 6	Zeeta Z	Eeta EE	Theeta TH (think), T	Yota I, Y
Kappa K	Lavla L	Mey M	Ney N	Eksee KS	O O
Pee P	R ro R	seema S-Z	tav T	Epsilon V, I, (oo)	Fey F
Key K, Kh, Sh	Epsee PS	Oo Oo	Shai SH	Fai F	Khai KH
	Hori H	Ganga G, J	Cheema CH	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 (**Ϟ**)



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

Last **7** letters from Hieroglyphic through Hieratic and **Demotic** Alphabets

Pronunciation

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

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

ια ya **αι** ay **ιε** ye **ει** ey

ιο yo **οι** oy **ιω** yo- **ωι** o-y

ιαλ Mirror

αιαι Grow, Increase

ιε Or

ιω Wash

ιου Sea

(**φιου** The Sea)

ιωτ Father

(**φιωτ** The Father)

ωικ Bread

(**πιωικ** The Bread)

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

οιι (owwi) such as in **νιφινοιι**

οια (owwa) such as in **εθοιαβ**

οιη (owwee) such as in **οιηβ**

ночы

hi

ночы пенннв

Hi Sayedna

ночы пеніωт

Hi Abouna

оуχαι



Bye

оуχαι
δεν π̂βοις

Bye
(in the Lord)

The possessive Pronouns (1)

	For s.m. nouns e.g. Father (ΙΟΥΤ)	For s.f. nouns e.g. Mother (ΜΑΥ)	For plural nouns e.g. Books (ΒΟΥΜ)
	Π	Τ	Η
My	ΠΑΙΟΥΤ My father	ΤΑΜΑΥ My mother	ΗΑΒΟΥΜ My books
Our	ΠΕΗΙΟΥΤ Our father	ΤΕΗΜΑΥ Our mother	ΗΕΗΒΟΥΜ Our books

Practice with some words **MY OUR**

Masculine	Feminine	Plural
ΝΟΥΤ God	ΒΩΝΙ Sister	ΜΑΥ Mothers
ΒΙΚ Bread	ΒΟΥΜ Power	ΙΟΥΤ Fathers
ΒΟΥΚ Lord	ΒΕΡΠΙ Daughter	ΒΗΗΟΥΤ Brothers
ΒΟΥΜ Book	ΒΑΚΙ City	ΒΩΝΙ Sisters
ΒΟΝ Brother		

The possessive Pronouns (2)

	For s.m. nouns e.g. Father (ΙΟΥΤ)	For s.f. nouns e.g. Mother (ΜΑΥ)	For plural nouns e.g. Books (ΒΟΥΜ)
	Π	Τ	Η
Your (s.m.)	ΠΕΚΙΟΥΤ Your father	ΤΕΚΜΑΥ Your mother	ΗΕΚΒΟΥΜ Your books
Your (s.f.)	ΠΕΙΟΥΤ Your father	ΤΕΜΑΥ Your mother	ΗΕΒΟΥΜ Your books
Your (pl.)	ΠΕΤΕΗΙΟΥΤ Your father	ΤΕΤΕΗΜΑΥ Your mother	ΗΕΤΕΗΒΟΥΜ Your books

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

Masculine	Feminine	Plural
ΝΟΥΤ God	ΒΩΝΙ Sister	ΜΑΥ Mothers
ΒΙΚ Bread	ΒΟΥΜ Power	ΙΟΥΤ Fathers
ΒΟΥΚ Lord	ΒΕΡΠΙ Daughter	ΒΗΗΟΥΤ Brothers
ΒΟΥΜ Book	ΒΑΚΙ City	ΒΩΝΙ Sisters
ΒΟΝ Brother		

The possessive Pronouns (3)

	For s.m. nouns e.g. Father (ΙΟΥΤ)	For s.f. nouns e.g. Mother (ΜΑΥ)	For plural nouns e.g. Books (ΒΟΥΜ)
	Π	Τ	Η
His	ΠΕΚΙΟΥΤ His father	ΤΕΚΜΑΥ His mother	ΗΕΚΒΟΥΜ His books
Her	ΠΕΙΟΥΤ Her father	ΤΕΜΑΥ Her mother	ΗΕΒΟΥΜ Her books
Their	ΠΟΥΟΥΤ Their father	ΤΟΥΜΑΥ Their mother	ΗΟΥΒΟΥΜ Their books

Practice with some words **His Her Their**

Masculine	Feminine	Plural
ΝΟΥΤ God	ΒΩΝΙ Sister	ΜΑΥ Mothers
ΒΙΚ Bread	ΒΟΥΜ Power	ΙΟΥΤ Fathers
ΒΟΥΚ Lord	ΒΕΡΠΙ Daughter	ΒΗΗΟΥΤ Brothers
ΒΟΥΜ Book	ΒΑΚΙ City	ΒΩΝΙ Sisters
ΒΟΝ Brother		

Present Tense

	1 st person	2 nd person	3 rd person
(s.m.)	†	κ̂(χ̂) you	ὅ̂ he
(s.f.)		τε you	ς̂ she
(pl)	τεν we	τετεν you	ce they

Negative of Present Tense αν̂ or ἠ̂...αν̂

The Verb ὠ̂λη̂λ (to pray) in the Present Tense

	1 st person	2 nd person	3 rd person
(s.m.)	†ὠ̂λη̂λ I pray	κ̂ὠ̂λη̂λ You pray	ὅ̂ὠ̂λη̂λ He prays
(s.f.)		τεὠ̂λη̂λ You pray	ς̂ὠ̂λη̂λ She prays
(pl)	τενὠ̂λη̂λ We pray	τετενὠ̂λη̂λ You pray	ceὠ̂λη̂λ They pray

Present Tense	Negative of the present Tense
†ὠ̂λη̂λ I pray	†ὠ̂λη̂λ αν̂ ἠ̂†ὠ̂λη̂λ αν̂ I do not pray I do not pray
ceὠ̂λη̂λ They pray	ceὠ̂λη̂λ αν̂ ἠ̂ceὠ̂λη̂λ αν̂ They do not pray They do not pray

Practice the present tense and the negative of the present tense with these verbs			
κωορν	to know	ζεωσι	to sit down
ωϖ	to read	ζερδερ	to snore
ς̂δα	to write	ορωϖτ	to worship
†ωορ	to glorify	ναρ	to look at

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

ΕΝΘΥΜΟΝ ΑΜΗΝ

One God Amen



ΠΑΤΗΡ ΗΜΩΝ ΟΥΣΙΣ ΕΝ ΤΟΙΣ ΟΥΡΑΝΟΙΣ
Our Father who art in Heaven

ἵνα ἡμεῖς ἀξιωματὸν ᾖμεν ὡς εὐχαριστῆσαι

Make us worthy to say thankfully

ΠΑΤΗΡ ΗΜΩΝ ΟΥΣΙΣ ΕΝ ΤΟΙΣ ΟΥΡΑΝΟΙΣ

Our father who art in heaven

ἁγιασθῆτω τὸ ὄνομα σου

Hallowed be Thy name

ἵνα ἡμεῖς ἴδωμεν τὴν βασιλείαν σου

Thy kingdom come

ὡς ἐγένετο περὶ σου

Thy will be done

ὡς ἐστὶν ἐν οὐρανόθεν ὡς ἐστὶν ἐν γῆ

On earth as it is in heaven

δός μοι σήμερον τὸ ἄρτον ἡμῶν ὡς καὶ ἄρτον

Give us this day our daily bread

καὶ ἄφεσιν τῶν ἁμαρτιῶν ἡμῶν ὡς καὶ ἄφεσιν

And forgive us our trespasses

ὡς ἡμεῖς ἀφίμεθα

As we forgive

τοῖς ἁμαρτοῦργοις ὡς καὶ ἡμεῖς ἠμαρτήσαμεν

those who trespass against us

καὶ μὴ ἰσχυροῦσθαι ἡμᾶς εἰς πειρασμόν

And lead us not into temptation

ἀλλὰ ῥυθίμας ἡμᾶς ἀπὸ τοῦ πονηροῦ

But deliver us from the evil one

ὅτι ἡμεῖς ἐσμὲν ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν

In Christ Jesus our Lord

ὅτι ἡμεῖς ἐσμὲν ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν

For Thine is

ἡ βασιλεία καὶ τὸ κράτος καὶ ἡ δόξα

the kingdom, the power and the glory,

εἰς τὸν αἰῶνα ἁμήν

forever, Amen

Hymns & Rituals



Golgotha

Rite: The twelfth hour of Good Friday commemorates the burial of the Lord Jesus Christ after His death on the Cross for our salvation. During this hour, the priest takes the icon of the burial of Christ and wraps it in a white linen cloth, "burying" it amidst roses with spices, incense and perfumes. The hymn Golgotha is chanted during this burial, to conclude Good Friday. The burial will be unwrapped on the Resurrection Feast during the Reenactment.

"Golgotha" in Hebrew, "Kranion" in Greek, the place where You were crucified, Lord.

You spread out Your hands,
and two thieves were crucified with You;
at Your right, and at Your left,
You in the middle O good Savior.

Γολγοθα ἡμετ ρεβρεος:
πικρανιον ἡμετονεϊνιν:
πια εταναρκ Πβοικς ἡδνητq:
ακφωρω ἡνεκχιχ εβολ αγιωι νεμακ
ἡκεσони εναυ: σατεκοῖναμ νεμ σατεκ
καβη: ἡθοκ εκχη δειν τουμητ
ω πιωτηρ ἡαγαθος.

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

Δοξα Πατρι κε Υιω κε αγιω Πνευματι.

The thief at Your right cried out saying:
"Remember me, O my Lord;
remember me, O my Savior;
remember me, O my King,
when You come into Your kingdom."

Αρω εβολ ἡχε πιconi
ετσαοῖναμ ερχω ἡμοc:
χε αρπαμενι ω Παβοικς:
αρπαμενι ω Πασωτηρ:
αρπαμενι ω Παουρο:
ακωανι δειν τεκμετουρο.

The Lord answered him in a gentle voice
saying: "Today you shall be with Me
in My kingdom."

Αφερωνω ναq ἡχε Πβοικς:
δειν ουειμη ἡμετρευραυω:
χε ἡφουc εκερωπι νεμηι:
ἡερηι δειν ταμετουρο.

Now and ever and unto the
ages of the ages. Amen.

Κε νυν κε αι κε ιc τουc
εωναc των εωνων: αμην.

The righteous Joseph and Nicodemus
came and took the Body of Christ,
embalmed Him, prepared Him, put Him in
a tomb, singing to Him saying: "Holy God,
Holy Mighty, Holy Immortal, who was
crucified for us, have mercy upon us."

Ανι ἡχε μιλικεoc:
Ιωσηq νεμ Νικολημοc:
αυβι ἡτσαρξ ἡτε Πιχριcτοc:
αυτ ἡουcοχεν εερηι εκωq:
αυκοcq αυχαq δειν ουμζαυ:
ενζωc εροq ενχω ἡμοc κε αγιoc ο θεoc:
αγιoc ιcχυροc: αγιoc αθανατοc:
ο εταυρωειc λι ἡμαc ελεηcον ἡμαc.

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

Δοξα Πατρι κε Υιω κε αγιω Πνευματι.

Now and ever and unto the ages
of the ages. Amen.

Κε νυν κε αι κε ιc τουc εωναc των
εωνων: αμην.

Let us also worship Him crying out saying:
"Have mercy on us, O God our Savior,
who was crucified on the cross,
trample Satan under our feet."

Ανον ζων μαρενουωωτ ἡμοc:
ενω εβολ ενχω ἡμοc:
χε ναι ναν φνουτ Πενωτηρ: φηεταναρκ
επιcταυροc: εκεδουδειν ἡπcαταναc:
cαπεcητ ἡνεμβ αλαυχ.

NOTES

A series of horizontal dotted lines for writing notes.



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and information on the tests

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