Greetings Young Ladies and Gentlemen,

You are the church of tomorrow. For this reason, we are happy that you are participating in the Festival of the See of Saint Mark. His Holiness Pope Shenouda is proud of all of you. Our fathers the metropolitans and bishops, our fathers the priests, and the servants are also proud of you. Why? Because, when you memorize the hymns of the church, know the Coptic language, and study the Holy Bible and participate in all aspects of the Festival, you become sons and daughters of the church - understanding, living, and involved in it.

We are very happy that you started memorizing the hymns, as well as the responses of the Divine Liturgy and the occasions of the Church. We thank God that our father the Bishop Raphael and our wonderful teachers and chanters of our church - the beloved Cantor Ibrahim Ayad, Cantor Baher, Cantor Amin - recorded the hymns beautifully for you, so that you chant them, pray with us, and participate with us in the Divine Liturgy.

The hymns and responses of the Liturgy, as well as the hymns of the well-known occasions, are important and everyone should learn them. After that, there are advanced-level hymns. These are for the gifted and clever youth who are willing to go the extra mile. These hymns are longer and harder, similar to the hymns of Holy Week (Pascha).

I am very happy to introduce this curriculum for you. His Holiness and the whole church are very proud of you when you get involved like this in the life of the Church. You become the youth of the future and the church of the future. Many of you are familiar with the words of His Holiness when he says, “A church without youth is a church without a future.” And the response was, “And also, Your Holiness, a youth without a church is a youth without a future.”

I wish for you a successful future.

Peace,

Bishop Moussa
**Hymns**

**Middle School**

**Required Hymns**

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Required Hymn

The Verses of Cymbals
as chanted throughout the year

The Introduction on Sunday, Monday, and Tuesday (Adam Days):

(Lord, have mercy) Come, let us worship the Holy Trinity: the Father and the Son and the Holy Spirit

We the Christian people for this is our True God.

We have hope in Saint Mary that God will have mercy on us through her intercessions.

We have peace in this world through the prayer of Saint Mary the Virgin.
The Introduction on Wednesday, Thursday, Friday, and Saturday (Vatos Days):

(Kyrie eléison)

Γενοντώς ὑψωτι νεμ ὑψηρι νεμ πιπηναμα εοναβ: ἄριας εοναβ: ὀμορυσιος.

Χερε ἐκκλησια: ἅθη ὄνεις παρεθνος: ἐτας εις πενσωθηρ

(Lord, have mercy) We worship the Father and the Son and the Holy Spirit, the Holy, One-in-Essence Trinity.

Hail to the Church, the house of the angels. Hail to the Virgin, who gave birth to our Savior.

Then Continue:


Χερε νε Μαρια: ἰχν ουξερε εοναβ: χερε νε Μαρια: ὅμαν ὑφνεοναβ.

Χερε Μιχαηλ: πινιος ἀρχιαγγελος: χερε Μαβριαλ: πιςοτι ὑ(πι)αμπεννοντι.

Hail to you, Mary, the beautiful dove, who bore for us God the Word.

Hail to you, Mary, with a holy hail. Hail to you, Mary, the Mother of the Holy One.

Hail to Michael, the great archangel. Hail to Gabriel, the chosen announcer of good news.
Hail to cherubim. Hail to the seraphim. Hail to all the heavenly orders.

Hail to John the great forerunner. Hail to the priest, the kinsman of Emmanuel.

Hail to my masters and fathers, the apostles. Hail to the disciples of our Lord Jesus Christ.

Hail to you, O martyr. Hail to the evangelist. Hail to the apostle Mark, the beholder of God.

Hail to Stephen, the first martyr. Hail to the archdeacon and the blessed.
*...Theodore the General.

*...Philopater Mercurius.

*...Saint Abba Mina.

The wise virgin child, the chosen and righteous lady, the bride of Christ, *Saint Demiana.

*...Saint Barbara

*...Saint Julianna

*...Saint Marina
Hail to the great Abba Macarius, the lamp of monasticism, and his children, the cross-bearers, the beloved of Christ.

If the patriarch, metropolitan, and/or bishop is (are) present, chant:

We ask You, O Son of God, to keep the life of our patriarch, Pope Abba Shenouda the archpriest. Confirm him on his throne.

And his partner in the liturgy, our holy and righteous father, Abba Hedra the metropolitan. Confirm him on his throne.
And his partner in the liturgy, our holy and righteous father, Abba Moussa (Moses) the bishop, the beloved of Christ.

And his partner in the liturgy, our holy and righteous father, Abba Raphael the bishop, the beloved of Christ.

Through the intercessions of the Mother of God, Saint Mary, O Lord, grant us the forgiveness of our sins.

That we may praise You with Your Good Father and the Holy Spirit, for You have come and saved us. Have mercy on us.
Rites and Explanation

The Verses of Cymbals
as chanted throughout the year

These verses are chanted with the cymbals after the Prayer of Thanksgiving during the Raising of Evening and Morning Incense (Vespers and Matins). There are two introductions that begin this hymn. The first is chanted on Adam Days (Sunday, Monday, and Tuesday). The other introduction is chanted on Vatos Days (Wednesday, Thursday, Friday, and Saturday). After the introduction, the verses for Saint Mary, the heavenly orders (the angels), the martyrs, and the saints are chanted. These verses greet all the saints as the faithful begin their worship.
The Hymn of the Censer

This is the censer of pure gold bearing the aroma, in the hands of Aaron the priest, offering up incense on the altar.
Rites and Explanation

The Hymn of the Censer

This hymn is chanted for the Virgin Saint Mary. It is chanted during the Divine Liturgy after the Absolution of the Servants throughout the year (on days without fasting and on feast days). On days of fasting throughout the year (Wednesdays and Fridays, and also the Saturdays and Sundays of the Great Lent), a second Hymn of the Censer (ἡ τε ἑστηκόρη) is chanted instead. However, during the Fast of Nineveh and on the weekdays of Great Lent, a third Hymn of the Censer (μὴ τε ἑστηθόρη) is chanted.

This hymn is also chanted with a long melody during the sixth hour of Great Friday.

The pure golden censer is a symbol of Saint Mary, who bore the fire (of the divinity) and was not consumed. The incense represents the prayers of the saints that are lifted up before God.
The Praxis Response as Chanted throughout the Year

"Hail to you, Mary" (Χερε νε Μαρια)

Χερε νε Μαρια: τρομπι εονεως: θενταμικι ναν: χωντ πιλογος.

Κεμαρωντ αληως: νευ πεκιωτ ηγαθος: νεμ πιπνεμα ςοναβ: χε ακι ακσωτ υμον ναι ναν.

Hail to you, Mary, the beautiful dove, who bore for us God the Word.

Blessed are You truly with Your Good Father and the Holy Spirit, for You have come and saved us. Have mercy on us.
Rites and Explanation

The Praxis Response as Chanted throughout the Year
“Hail to you, Mary” (Χερε νε Μαρια)

This hymn is chanted after the reading of the Catholic epistle and before the reading of the Acts of the Apostles (Praxis) in Coptic and English. In this hymn we offer a greeting to the pure Virgin Saint Mary, who bore for us God the Word (Logos).

The melody of this hymn is the same throughout the year despite the occasion, feast or fast. However, the Praxis Response for the weekdays of Great Lent and the Fast of Nineveh (Ψαρε φνοντ) carries a different tune.
Required Hymn

Response from the Divine Liturgy of Saint Gregory
“Absolve” (Βωλ ἐβολα)

Absolve, forgive, and remit, O God, our transgressions - those which we have committed willingly and those which we have committed unwillingly; those which we have committed knowingly and those which we have committed unknowingly; the hidden and the manifest - O Lord, forgive us.
Rites and Explanation

Response from the Divine Liturgy of Saint Gregory

“Absolve” (Βωλέβολε)

This hymn is chanted after the Commemoration of the Saints and the prayers for the departed in the Divine Liturgy of Saint Gregory. It is chanted before the Introduction to the Fraction.

In this hymn, we ask the Lord to forgive our sins - those we committed willingly and unwillingly, knowingly and unknowingly, and the hidden and the manifest.
Response from the Divine Liturgy of Saint Basil

“As It Was” (ὡς πέρην)

Ὡς πέρην κε εστε εετιν ἀπο γενεας ις γενεαν κε πανται τοις ἐωνας των ἐωνων ἀμην.

As it was and shall be from generation to generation and unto the all ages of the ages.

Amen.
Rites and Explanation

Response from the Divine Liturgy of Saint Basil
“As It Was” (ὢς περί πνημάτων)

This hymn is chanted during the Divine Liturgy after the Commemoration of the Saints and during the prayers for the departed. It is chanted before the Introduction to the Fraction. In the prayers for the departed, the priest prays for those who reposed in the faith. We also ask that God keeps those living on this earth in the Orthodox faith until the end.
The Hymn of Blessing

We worship the Father of the Light and His Only Begotten Son and the Holy Spirit, the Paraclete (Comforter), the one-in-essence Trinity.
Rites and Explanation

The Hymn of Blessing

This hymn is also called the Hymn of the Holy Trinity. It is chanted after the Raising of Morning Incense (Matins) and before the canonical hours of prayer (the Agpeya). In this hymn we offer worship to the Holy Trinity - the Father, the Son, and the Holy Spirit - one in essence.

On days of fasting, the hymn of Ανάφημα γενέσις (“The time has come”) may be chanted after or instead of the Hymn of Blessing. This hymn is also chanted before the reading of Revelation on Bright Saturday (the Night of Apocalypse).
The Greek Hymn for the Nativity

Η παρθενος σημερον τον
υπερούσιον τικτι κε η
υπ το σπλαχνον τω
απροσιτω προσαγι αγγελι
μετα πι μενων
εοζολοσωσι μισι δε
μετα αστερος ηδι
ποροισι δημας σαρ
ευεννηθην πεδιον νεον
οπροεω νων θεος.

Today the Virgin gives birth to the Sublime Essence and the earth offers the manger to the Unapproachable. The angels with the shepherds are glorifying and the wise men with the star are going on their way, because a new child is born for our sake. He is the God before all ages.
Rites and Explanation

The Greek Hymn for the Nativity

This Greek Hymn is chanted before the Thrice-Holy Hymn (αγίος) and after the reading of the Acts of the Apostles on the Feast of the Nativity. This hymn has deep theological meaning.

This hymn is about the birth of our Lord Jesus Christ from the Virgin Mary and the visit of the shepherds and the Magi (wise men).

This hymn was selected from among twelve verses of a hymn in the Greek Church. It was modified by the Coptic Church during the time of Pope Cyril IV, who is also known as “The Reformer.”
The Hymn of Πεντεκοστος (our Lord) for the Feast of Nativity

Our Lord Jesus Christ (Who) was born of the virgin in Bethlehem of Judea according to the prophetic voices.

The cherubim and the seraphim, the angels and the archangels, the principalities and the authorities, the thrones, the dominions, and the powers cry out saying, “Glory to God in the highest, peace on earth and goodwill toward men.”
Rites and Explanation

The Hymn of Πενδοικ (our Lord) for the Feast of Nativity

The melody of this hymn is called Mohayer in Arabic.

There are other hymns chanted in this same melody for different occasions throughout the year. The first word of these hymns is either Πενδοικ (our Lord) or Παοικ (my Lord). Sometimes these hymns are generally named Aspmasmos Meghaloo (Ἀσπαςμος Μεγάλου), meaning 'the great greeting.'

Specific verses are chanted for each occasion. In doing this, the Church follows the life of our Lord Jesus Christ. As Saint Paul instructs us, “As you therefore have received Christ Jesus the Lord, so walk in Him” (Colossians 2:6).

This hymn is chanted before the Thrice-Holy (Trisagion) Hymn (Ἁγιος) and the Litany for the Gospel.
The Hymn for Epiphany, “A Name of Pride”
(Όρπαν ὄνοματος)

Οὐρανὸν ὄνοματος πε
πεκραν: ὦ πιστεύεις ἡ
Ἐμμανουὴλ: ἥθοκ
οὐνιῷ ἰὸν θεοῦ θα-
ροῦ: ἰωάννης πιρεῖτωμε.

A name of pride is your name,
O kinsman of Emmanuel. You
are great among all saints, O
John the Baptist.
Rites and Explanation

The Hymn for Epiphany, “A Name of Pride”
(Ὁρᾶν ἰσχωραὶ)

This hymn is chanted:

1) After the reading of the Pauline Epistle during the Liturgy of the Blessing of Water (Laqqan) on the Feast of Epiphany

2) After the reading of the Syanxarion on the Feast of Epiphany

3) On the Feasts of Saint John the Baptist:
   a) 2 Thout (September 12 or 13) - The Martyrdom of Saint John the Baptist
   b) 30 Amshir (March 9) - the Discovery of the Head of Saint John the Baptist
   c) 2 Paoni (June 9) - the Discovery of the Relicts of Sts. John the Baptist and Elisha the Prophet
   d) 30 Paoni (July 7) - the Birth (Nativity) of Saint John the Baptist

This hymn has an introduction starting with, “A name of pride…” followed by additional verses, called the Paralex. This hymn describes Saint John the Baptist as great among the fathers and prophets, and the greatest among those born of women.