



The Coptic Liturgy

According to the Pattern

حسب مثال المسكن والأواني

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Commemoration of Saints

As mentioned in Bible Study, I answered the most common question:

In the Liturgy, in the Commemoration of the Saints, we pray:

“As this, O Lord, is the command of Your only-begotten Son, that we share in the commemoration of Your saints”

لأن هذا يا رب هو أمر ابنك الوحيد، أن نشترك في تذكار قديسيك.

Where do we find this commandment in the Bible?



Commemoration of Saints

Here are just a few verses:

“And when Jesus was in Bethany at the house of Simon the leper, a woman came to Him having an alabaster flask of very costly fragrant oil, and she poured it on His head as He sat at the table... Assuredly, I say to you, wherever this gospel is preached in the whole world, what this woman has done will also be told as a memorial to her” (Matthew 26:6-13)

"وفيما كان يسوع في بيت عنيا في بيت سمعان الابرص. تقدمت إليه امرأة معها قارورة طيب كثير الثمن فسكبته على رأسه وهو متكئ... الحق أقول لكم حيثما يكرز بهذا الانجيل في كل العالم يخبر أيضاً بما فعلته هذه تذكراً لها" (متي 26: 6 - 13)



Commemoration of Saints

“And being in Bethany at the house of Simon the leper, as He sat at the table, a woman came having an alabaster flask of very costly oil of spikenard. Then she broke the flask and poured it on His head. But there were some who were indignant among themselves, and said, ‘Why was this fragrant oil wasted?’... Assuredly, I say to you, wherever this gospel is preached in the whole world, what this woman has done will also be told as a memorial to her” (Mark 14:3-9)

"وفيما هو في بيت عنيا في بيت سمعان الأبرص وهو متكئ جاءت امرأة معها قارورة طيب ناردن خالص كثير الثمن فكسرت القارورة وسكبته على رأسه. وكان قوم مغتاظين في أنفسهم فقالوا لماذا كان تلف الطيب هذا... الحق أقول لكم حيثما يكرز بهذا الانجيل في كل العالم يخبر أيضاً بما فعلته هذه تذكراً لها" (مرقس 14: 3 - 9)



Commemoration of Saints

"Therefore the Lord God of Israel says: 'I said indeed that your house and the house of your father would walk before Me forever' But now the Lord says: Far be it from Me; for those who honor Me I will honor, and those who despise Me shall be lightly esteemed" (1 Samuel 2:30)

"لذلك يقول الرب إله اسرائيل أني قلت ان بيتك وبيت أبيك يسيرون أمامي إلى الأبد والآن يقول الرب: حاشا لي فاني أكرم الذين يكرموني والذين يحتقرونني يصغرون" (1 صموئيل 2: 30)

"If anyone serves Me, let him follow Me; and where I am, there My servant will be also. If anyone serves Me, him My Father will honor" (John 12:26)

"إن كان أحد يخدمني فليتبغني وحيث أكون أنا هناك أيضاً يكون خادمي. وإن كان أحد يخدمني يكرمه الآب" (يوحنا 12: 26)



Commemoration of Saints

"Therefore we also, since we are surrounded by so great a cloud of witnesses" (Hebrews 12:1)

"لذلك نحن أيضاً إذ لنا سحابة من الشهود مقدار هذه محيطة بنا"
(عبرانيين 12: 1)

"And Mary said: 'My soul magnifies the Lord, And my spirit has rejoiced in God my Savior. For He has regarded the lowly state of His maidservant; for behold, henceforth all generations will call me blessed'" (Luke 1:46-48)

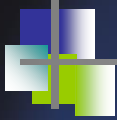
"فقالت مريم تعظم نفسي الرب. وتبتهج روحي بالله مخلصي. لأنه نظر إلى اتضاع أمتي. فهوذا منذ الآن جميع الأجيال تطوبني" (لوقا 1: 46 - 48)



Commemoration of Saints

"There was a certain man in Caesarea called Cornelius, a centurion of what was called the Italian Regiment, a devout man and one who feared God with all his household, who gave alms generously to the people, and prayed to God always.. About the ninth hour of the day he saw clearly in a vision an angel of God coming in and saying to him, 'Cornelius!'. And when he observed him, he was afraid, and said, 'What is it, lord?' So he said to him, 'Your prayers and your alms have come up for a memorial before God'" (Acts 10:1-4)

"وكان في قيصرية رجل اسمه كرنيليوس قائد مئة من الكتيبة التي تدعى الايطالية. وهو تقي وخائف الله مع جميع بيته يصنع حسنات كثيرة للشعب ويصلي الى الله في كل حين. فرأى ظاهراً في رؤيا نحو الساعة التاسعة من النهار ملاكاً من الله داخلاً اليه وقائلاً له: يا كرنيليوس. فلما شخص اليه ودخله الخوف قال: ماذا يا سيد فقال له: صلواتك وصدقاتك صعدت تذكراً امام الله" (أعمال 10: 1 - 4)



The Coptic Liturgy

"According to all that I show you, that is, the pattern of the tabernacle and the pattern of all its furnishings, just so you shall make it"
(Exodus 25: 9)

"بحسب جميع ما أنا أريك من مثال المسكن ومثال جميع
آنيته، هكذا تصنعون"
(خروج 25: 9)

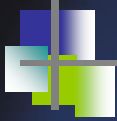




The Coptic Liturgy

According to the Pattern

The Church in the Old
and New Testaments

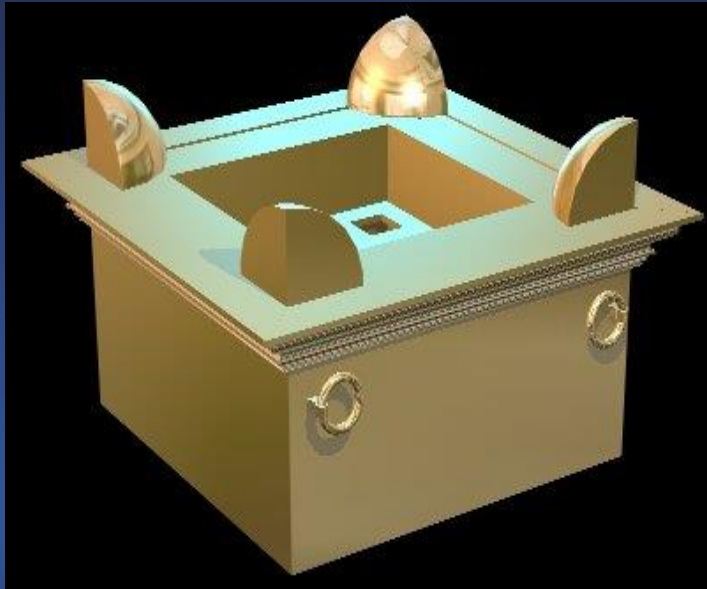


The Tabernacle

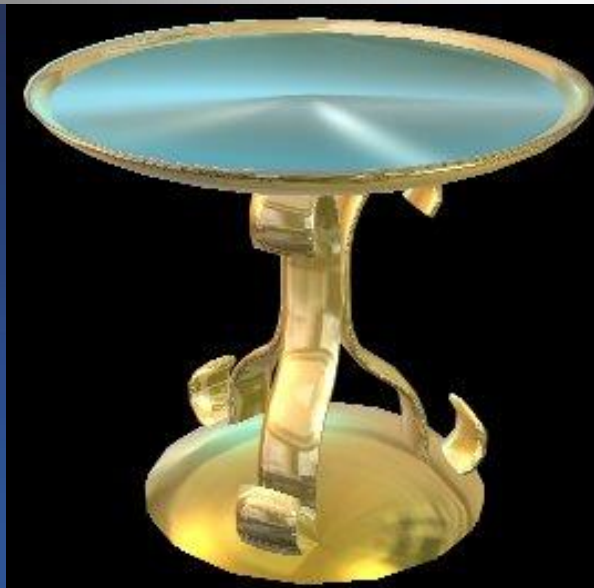
- Contents
- 1. The Altar of Burnt Offerings مذبح المحرقات
- 2. The Bronze Laver مرحضة نحاس
- 3. The Table for the Showbread مائدة خبز الوجوه
- 4. The Altar of Incense مذبح البخور
- 5. The Gold Lampstand المنارة الذهبية
- 6. The Ark of the Testimony تابوت العهد



The Altar of Burnt Offerings



The Bronze Laver



The Gold Lampstand



The Table for the Showbread



The Altar of Incense



The Ark of the Testimony





The Tabernacle

“Moreover, you shall make the tabernacle with ten curtains of fine woven linen and blue, purple, and scarlet thread; with artistic designs of cherubim you shall weave them...”

(Exodus 26: 1 - 37)

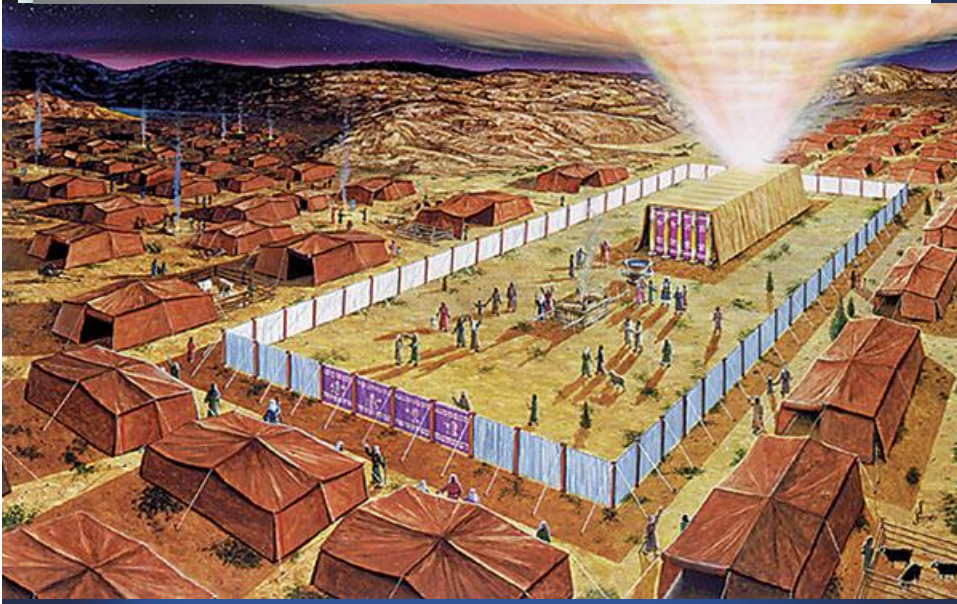
"وأما المسكن فتصنعه من عشر شقق بوص مبروم واسمانجوني
وارجوان وقرمز بكروبيم صنعة حائك حاذق تصنعها..."
(خروج 26: 1 - 37)



The Tabernacle



The Tabernacle



The Tabernacle

THE TABERNACLE TENT

The entire tent was 45 feet (13.7 m) long, 15 feet (4.6 m) wide, and 15 feet (4.6 m) high. It was a wooden skeletal structure, overlaid with gold, with no solid roof or front wall (Ex. 26:15–29). Five wooden bars (overlaid with gold) passed through rings attached to each frame (Ex. 26:26–30).

The Most Holy Place was a 15-foot (4.6-m) cube, containing only the ark of the covenant (Ex. 25:10–22; 37:1–9). It was here that Yahweh would descend to meet with his people in a cloud theophany (divine appearance). The high priest could enter only once a year, on the Day of Atonement (see note on Heb. 9:7).

The framed structure was covered by four layers of cloth and skin (Ex. 26:1–14).

The table for the bread of the Presence (Ex. 25:23–30)

The Holy Place of the tabernacle tent was 30 feet (9.1 m) long, 15 feet (4.6 m) wide, and 15 feet (4.6 m) high.

The veil separating the Most Holy Place from the Holy Place was made from blue, purple, and scarlet dyed yarns woven with fine twined linen and embroidered with cherubim (Ex. 26:31–33). It hung on four golden pillars.

The altar of incense (Ex. 30:1–5; 37:25–29)

The golden lampstand (Ex. 25:31–40; 37:17–24)

The veil that formed the entrance to the tabernacle was similar to the veil separating the Holy Place from the Most Holy Place, except that cherubim were not embroidered on it. It was suspended on five golden pillars (Ex. 26:36–37).

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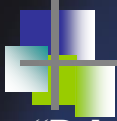
The first temple, erected by King Solomon, was built to replace the tabernacle used to house the Ark of the Covenant. The temple was completed in 957 BC after seven years of labor. It was destroyed by the Babylonians in 586 BC.



An altar to the Lord in Egypt

“In that day there will be an altar to the Lord in the midst of the land of Egypt, and a pillar to the Lord at its border”
(Isaiah 19: 19)

"في ذلك اليوم يكون مذبح للرب في وسط أرض
مصر وعمود للرب عند تخمها"
(أشعيا 19: 19)



An altar to the Lord in Egypt

“Behold, the Lord rides on a swift cloud, and will come into Egypt; the idols of Egypt will totter at His presence, and the heart of Egypt will melt in its midst” (Isaiah 19: 1)

"هوذا الرب راكب على سحابة سريعة وقادم الى مصر فترتجف
أوثان مصر من وجهه ويذوب قلب مصر داخلها"

“Now when they had departed, behold, an angel of the Lord appeared to Joseph in a dream, saying, "Arise, take the young Child and His mother, flee to Egypt, and stay there until I bring you word; for Herod will seek the young Child to destroy Him” (Matthew 2: 13)

"وبعدما انصرفوا إذا ملاك الرب قد ظهر ليوسف في حلم قائلاً: قم
وخذ الصبي وأمه واهرب الى مصر وكن هناك حتى أقول لك لأن
هيروودس مزمع أن يطلب الصبي ليهلكه"



Importance of History

1. Should be proud of our heritage.
2. Ancient church but still fruitful.
3. Precious faith to protect and deliver without change.
4. Massive contributions to Christian civilization.
5. Great role in dark ages and most glorious chapters in the story of Christian civilization.
6. Future will not be different than the past.
7. Proves that the gates of Hades didn't prevail against it.



Who are the Copts?



- The rightful ancestors of the ancient Egyptians.
- The word “Copt” derives from the Greek “Aigyptios” (Egyptian), via Coptic “Kyptaios” and Arabic “Qibti”.
- “Aigyptios,” in turn, derives from “Hikaptah” [house of the Ka (spirit) of Ptah], one of the names for Memphis, the 1st capital of Ancient Egypt.

History of the Coptic Church

- “Hi-ka-Ptah” = “Aigyptios” = Copts.
- When the Arabs conquered Egypt in 642 AD, all the native Egyptians were Christian.
- Therefore, they called Egypt “Dar-el-Qypt” which means, the home of the Copts.
- From the Arab conquest and until today, this term refers to the Christian Egyptian, distinguishing them from the Muslim (Arab) Egyptian settlers.
- The Copts are the direct descendants of the ancient Egyptians or the “modern sons of the Pharaohs” and the Coptic Orthodox Church is the original Church of Egypt.

Blessed is Egypt My People

- Egypt was a refuge to many people.
- Visited by the Holy Family (Matthew 2:13-21).
- Became a representative of the Gentiles.





Isaiah Said...

- “Behold, the Lord rides upon a swift cloud, and will come into Egypt; and the idols of Egypt will totter at His presence... In that day there will be an altar to the Lord in the midst of the land of Egypt, and a pillar to the Lord at its border” (Isaiah 19: 1,19).
- “Blessed is Egypt, My people” (Isaiah 19: 25)



The Church in the New Testament

The Church = a group called out

As a building

Main Contents:

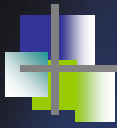
✝ The Baptistry

✝ The Altar

✝ The Holy Vessels

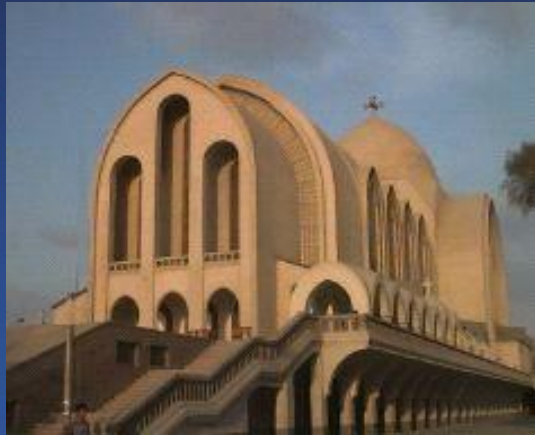
✝ The Iconostasis





As a Building

- The Orthodox Church Building may have different shapes:
 - As a Cross



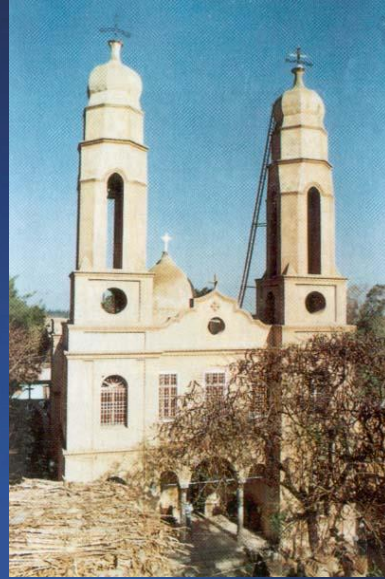
As a Building

- The Orthodox Church Building may have different shapes:
 - As a Cross
 - As a Circle



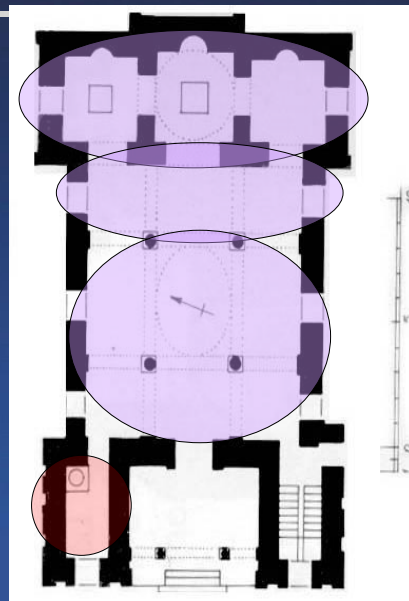
As a Building

- The Orthodox Church Building may have different shapes:
 - As a Cross
 - As a Circle
 - As an ark



The Coptic Orthodox Church

- Is always facing the east
- Has very clear sections:
 - The Sanctuary (where the Altar is)
 - The Chanters (the deacons)
 - The Faithful
 - And in the old churches we may find a section for the catechumens
- At the Northwest corner we usually find the Baptistry





The Iconostasis

- Separates the Sanctuary and the Nave
- Has the Icons of the Lord's supper, the 12 Apostles, St. Mary, St. John the Baptist, St. Mark the Evangelist, The Annunciation, and the patron saint of the church.



The Altar

- In the east wall of the Sanctuary we usually find what is called “The Bosom of The Father”, where the Lord Jesus is enthroned and the 24 priests are surrounding Him with their censers raising their praises (Revelation 4, 5)



Preparation for the Divine Liturgy



- I. Altar Preparation
- II. People Preparation
- III. Priest Preparation



I. Altar Preparation:

1. Raising of Vespers and Matins Incense.
2. Using the incense in praying is a heavenly angelic act: "Then another angel, having a golden censer, came and stood at the altar. He was given much incense that he should offer it with the prayers of all the saints upon the golden altar which was before the throne" (Revelation 8:3).
3. Furnishing the altar.



The Sanctuary





The Sanctuary

- The most holy place in the church, where the sacrifice is being offered on the Altar (the Body and the Blood of the Lord)
- The Altar and the Holy Vessels - which are used in the Liturgy - are consecrated with the Holy Oil (Myron).



The Holy Vessels

Some of them:

- The Paten
- The Chalice
- The Dome
- The Spoon (called mysteer)
- The Censer





Preparation for the Divine Liturgy

II. People Preparation:

1. **Four Absolutions:** after vespers, after midnight praising, after matins and after the offering of the lamb and the thanksgiving prayer. There is a fifth one that is read secretly after the Fraction prayer.
2. **Sermons** during the whole week and Bible readings, prayers, readings of spiritual books, etc.
3. **Midnight Praises.**





Midnight Praises



Praising is one of the functions of the church.

1. It practices praises as a manifestation of the Resurrection of Christ.
2. Praising is a cooperative function between the Struggling Church and the Victorious Church.
3. Praising is the work of the Angels: "Praise Him, all His angels; Praise Him, all His hosts!" (Psalm 148:2).
4. We share the Angels in praising God.
5. We are training ourselves for our life in Heaven – Praising God.
6. The praises are the preparation for the banquet of the King, who is to come in the Liturgy.



Midnight Praises



1. There are 4 Hooses prayed in the Midnight Praises. "*Hoose*" is a Coptic word meaning "Praise".
2. *Lobsh*: A Coptic word meaning "Explanation". There are two lobshes in the Midnight Praises; after the first and second Hooses.
3. *Psalī*: A Greek word meaning "Song". There are different kinds of Psalies: For Our Lord Jesus Christ, for Virgin Mary, for the three young men in the fiery furnace, chanted after the third Hoose, for the Saints, and other Psalies for the feasts and fasts.





Midnight Praises



4. *Theotokia*: A Greek word meaning a “Glorification for the Theotokos (Mother of God)”
5. There is always one Theotokia for every day of the week.
6. *Doxology*: A Greek word meaning “Glorification”. It can be for any saint or angel, or even feast.

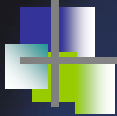


Midnight Praises



7. *Antiphonarium* (Deph-nar): A Greek word meaning “A brief history”. It contains a brief history and glorification of the saint of the day.
8. *Adam*: Coptic Word meaning “Adam”. It is used to distinguish the first three days of the week – Sunday, Monday, and Tuesday – along with their hymns, and tunes. It is taken from the first word of the Monday Theotokia: “Adam E-ti efoi...” (While Adam was sad...).





Midnight Praises



9. Watos: A Coptic word meaning “Bush”. It is used to distinguish the last four days of the week – Wednesday, Thursday, Friday, and Saturday – along with their hymns, and tunes. It is taken from the first word of the Thursday Theotokia: “Pi-Vatos e-ta Moi-sees...” (The bush, which Moses has seen...).

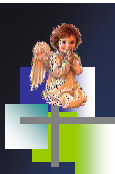


Midnight Praises



Praising was practiced in the early Church

1. “So continuing daily with one accord in the temple, and breaking bread from house to house, they ate their food with gladness and simplicity of heart, **praising God...**” (Acts 2:46-47).
2. Praising is a living Sacrifice: “I beseech you therefore, brethren, by the mercies of God, that you present your bodies a **living sacrifice**, holy, acceptable to God, which is your reasonable service” (Romans 12:1).
3. Through praising, we present ourselves a living sacrifice to Christ, Who presented Himself a Sacrifice for our sins. We say in the Liturgy, “A mercy of peace, A **Sacrifice of Praise**”



What is this “Sacrifice of Praise”?



1. “Let my prayer be set before you as incense, **the lifting up of my hands as the evening sacrifice**” (Psalms 141:2).
2. “... Sacrifice and offering you did not desire, but a body you have prepared for me” (Hebrews 10:5).
3. We offer our sacrifice in our bodies
“Therefore by Him let us continually offer the **sacrifice of praise** to God, that is, **the fruit of our lips**, giving thanks to His name” (Hebrews 13:15).



The Sacrifice



“And as they were eating, Jesus took bread, blessed and broke it, and gave it to the disciples and said: Take, eat; this is My body” (Matthew 26: 26)

The Sacrifice



“Then He took the cup, and gave thanks, and gave it to them, saying: Drink from it, all of you. For this is My blood of the new covenant, which is shed for many for the remission of sins” (Matthew 26: 27, 28)

The Coptic Liturgy

“For now I have chosen and sanctified this house, that My name may be there forever; and My eyes and My heart will be there perpetually”

(2 Chronicles 7: 16)

والآن قد اخترت و قدست هذا البيت
ليكون اسمي فيه إلى الأبد. وتكون
عيناى وقلبي هناك كل الأيام.