Rejoice and be glad O People of Egypt and all its cities for come unto you the Philanthropic One, the Existent before all ages.

Hymns for the Feast of Our Lord Jesus Christ's Flight into Egypt, with His Mother the Holy Virgin Mary.
HYMNS FOR THE FEAST OF OUR LORD JESUS CHRIST’S FLIGHT INTO EGYPT, WITH HIS MOTHER THE HOLY VIRGIN MARY
When Herod died, the angel of the Lord appeared to Joseph in a dream saying: "Arise, take the young Child and His mother, and go to the land of Israel, for those who sought the young Child's life are dead." (Mt. 2:20-21). They passed by El-Mataryia, and they washed there since, and a tree of Balsam grew beside it, from which they went to the Holy Family walked to El-Mahama (Mustorod), and from there to Israel.

We ought to celebrate this feast spiritually with joy, for Our Lord Jesus honored our land. Glory to His Holy Name for ever. Amen.
On this day, our Lord Jesus Christ came to the land of Egypt when He was a two years old child, as the Bible says in (Mt. 2:13) that the 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."

This was for two reasons:

A. If He fell in the hand of Herod, and Herod could not kill Him, he would have thought that His flesh was a phantom.

B. The second reason was to bless the people of Egypt by being among them, so that the prophecy of Hosea (11:1) could be fulfilled which says: "... out of Egypt I called My Son." And also the prophecy of Isaiah (19:1) be fulfilled: "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."

The Lord Jesus came to Egypt with Joseph, and His Virgin mother, and Salome. They passed in an estate called "Basta" where the Holy Family drank from a well, and the water of the well became a curing water for all sicknesses. Then they went to "Meniet Samannoud" and crossed the Nile to the western side. In this place, the Lord Jesus put His foot on a stone, and the trace of His foot appeared, and the stone was

Rites and Hymns of the Feast of our Lord Jesus Christ's Entry into Egypt

On the twenty-fourth day of Pashons (Bashans), the Church commemorates our Lord's entry into Egypt. This feast constitutes one of the seven minor "Lord's Feasts."

Our Lord came to Egypt, borne on the arms of His Mother the holy Virgin Mary; they were accompanied by Joseph the Carpenter and Salome. The holy family's flight to Egypt was on the heels of Herod's determination to kill the Child. St. Matthew tells us that, "...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." When he awoke, he took the young Child and His Mother by night and departed for Egypt, and was there until the death of Herod, that it might be fulfilled which was spoken by the Lord through the prophet, saying, "Out of Egypt I called My Son.""

Historians associated with the Church's history estimate that the holy family spent three to four years in Egypt. The prophet Isaiah's prophecy was thus fulfilled, since he said, "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)

On the church, Christians hold the celebration of the Holy Saturday. On this day, they commemorate our Lord's entry into Egypt. This feast is celebrated on the twenty-fourth day of Pashons (Bashans), and it is one of the seven minor "Lord's Feasts."

The church celebrates this feast with various rituals and hymns. One of the most famous hymns is "O Lord, why didst Thou suffer me to abide in Egypt?"

The hymn begins with the words: "O Lord, why didst Thou suffer me to abide in Egypt?" The church believes that this hymn is a reflection of the suffering of our Lord Jesus Christ when He was in Egypt. The church also believes that this hymn is a reminder of the importance of the feast of our Lord's entry into Egypt.

The hymn is a call to remember the sufferings of our Lord Jesus Christ and to give thanks for the salvation He brought to the world. It is a reminder of the importance of the feast of our Lord's entry into Egypt and the role it plays in the life of the church.
The Church’s fathers say that the “swift cloud” is in fact the holy Virgin; this is corroborated further in the “Adam Exposition” of the twenty-fourth day of Paschons, which says: “I, the weak, abject and worthless sinner, open my lips to praise Christ my Saviour, and to glorify His Mother the Virgin, the swift cloud, who descended into Egypt. Behold, the saintly Virgin came carrying our Lord Jesus.”

Whenever our Lord entered a place which harboured idols, all the idols crumbled and the demons fled the place. Pelladius the historian, who was also Bishop of Helenopolis in the fourth century, says that he visited the Ashmonien region in Upper Egypt, where our Saviour had resided with the holy family, and that he personally verified the evidence of the idols’ crumbling upon Christ’s arrival. The Lord did not flee from Herod out of fear, since He could have hidden Himself from the soldiers, or He could have destroyed Herod right there and then; rather, He fled so that He could come to the land of Egypt and grant the land and its people the great blessing of His presence. He also fled so that He could teach us to flee sin at its outset. Isaiah the prophet describes the result as being, “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.... Then the Lord will be known to Egypt, and the Egyptians will know the Lord in that day, and will make sacrifice and offering; yes, they will make a vow to the Lord and perform it.... In that day Israel will be one of three with Egypt and Assyria - a blessing in the midst of the land, whom the Lord of hosts shall bless, saying, “Blessed is Egypt My people, and Assyria the work of My hands, and Israel My inheritance.”” (Isaiah 19:19 - 25)

With regards to the holy family’s journey, They entered Egypt via the Sinai Desert, through El’Areesh, then went on to Farma, and
He ordered him to return to Israel without delay. They left following God’s will and lived peacefully in Nazareth.

This fulfilled the clear prophecy “He will be called a Nazarene.” Christ’s work was eternal in elevating humanity’s status.

As for Egypt, it remains basking in pride and beauty. It will continue to shine as the jewel of the universe.

Majesty is due to Christ to Whom belongs glory and perfection. He saved creation from perdition and He redeemed all believers.

O Most Merciful and Compassionate preserve our holy patriarchy. And keep our honoured bishops and priests, deacons and servants.

Maintain peace for all and surround them with serenity. Grant them a joyful life throughout all the days and years.

From Samannoud they travelled west to Sakha in the Department of Kafr-El-Sheikh, and on to the salt-producing region of Wadi-El-Natroun. The holy family’s subsequent itinerary took them through Ein Shams, El-Matariya, Haret Zewela (which became the Pope’s headquarters about 350 years ago), and Old Cairo (where they resided in a cavern which is now inside the Church of Abu Sarga). In Old Cairo the idols crumbled again and the demons fled; the outraged local ruler sought to kill Christ, which led the holy family to leave for Memphis, and sail to the south of Egypt from El-Ma’adi (from the spot where we now have the Church of St. Mary). From there they went on to El-Bahnessa, in the Department of Bani Mazar.
The holy family continued westwards to the Ashmoneen region, where the idols were again toppled and where Christ healed many of the sick and demon-possessed. Their journey then took them through Dayroot El-Sharif, El-QasQam (where the statue of “Hat-hoor” the cow was toppled), Myra and Gabal QasQam; in this latter village we have today the famous El-Meharraq monastery and its historic Church of St. Mary which, in addition to being the oldest church in Egypt, has as its sanctuary the cavern where the holy family resided for six months and ten days, the longest period that the holy family ever spent in a single place while in Egypt.

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The jealous Herod told the Magi
"Go to Bethlehem the city of David. When you find the Newborn tell me so I can worship Him."

When they left the star re-appeared guiding them towards Bethlehem. They entered and worshipped the Child thus fulfilling the prophecies of old.

All kings come to Him and they all submit to Him. Their gifts they offer Him myrrh and gold with frankincense.

A vision in their dreams revealed they should not return to Herod. They then went back to their lands full believers in the world’s Judge.

Later Joseph had a vision to take the Child and His mother. And flee to Egypt where they then lived safely.

Their minds were at ease in Egypt till Herod died. This fulfilled the Lord’s prophecy I’ve called My Son the Judge out of Egypt.

It was also in this village that the Archangel Gabriel appeared to Joseph the carpenter to tell him of Herod’s death and to tell him to return to the land of Palestine.

During the return journey, the holy family passed through Gabal Assyut, where they boarded the ship that sailed with them north-wards. Egypt thus acquired a unique and signifi-cant blessing that no other country ever had. It thus fulfilling the prophecies of old.

During the vespers’ and matins’ incense-offering for this feast, one feast-specific verse is added to the “cymbals verses,” after the Adam or Vatos introduction.

However, if the feast falls during the pente-costral period, the feast-specific verse is chant-ed after the verses pertaining to the pente-costral period (resurrection, ascension or pente-cost), since these latter are “major” Lord’s feasts, as opposed to Christ’s entry into Egypt, which is a “minor” feast. The doxologies follow the same sequence.

After “Efnouti nai nan” the deacons and priests proceed three times around the altar, followed by three times around the nave, plus one more time around the altar, carrying the icon portray-ing the “flight to Egypt.” During that procession they chant “Ti Galilea.” Incense-offering then resumes, and could be followed by a glorifica-tion.

A vision in their dreams revealed: Felt the Magi from that hour: Announced to the newborn child: Fulfilled Joseph’s vision: And they did not return to Herod. They then lived safely in Egypt till Herod died. This fulfilled the Lord’s prophecy: I’ve called My Son the Judge out of Egypt.

Later Joseph had a vision: to take the Child and His mother. And flee to Egypt where they then lived safely.

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The service ends with the appropriate concluding hymn.

During the divine liturgy, the hymn “Allee El-Qorban” is chanted after the 41 “Kyrie Eleison,” if time permits. The psalm is then chanted in the “Sengari” method, followed by the psalm’s response. If the feast falls during the pentecostal period, the pentecostal’s response is chanted first followed by the feast-specific response.

If the feast falls during the fast of the holy apostles, then the priest, after the gospel reading, carries the Gospels wrapped in a white silken cloth, then the feast’s procession follows while chanting “Ti Galilea;” in this case the procession is only three times around the altar without going out to the nave. The sermon follows, then the gospel’s response. It is worth noting here, that the practice of having the feast’s procession after the gospel is relatively recent, and possibly refers to the holy family’s carrying the Word of God, our Lord Jesus Christ, fleeing with Him to Egypt, and travelling with Him through its cities.

If, however, the feast falls during the pentecostal period, the pentecostal procession is done as usual after the reading of the “Acts,” then the feast’s procession is done after the gospel reading; the pentecostal gospel response is then chanted first followed by the feast’s response. The Adam and Vatos

The Magi came quickly when they saw His star on the horizon. They offered gifts in reverence myrrh, gold and frankincense.

They had travelled from the east watching, following, the star. The star guided them for long till they reached the Valley of Canaan.

They crossed the Land of Naphthalim, entered the outskirts of Jerusalem. They sought the honoured Newborn for Whom those lands were shaken.

They went and asked king Herod about the place of the newborn King. They wished to see and worship Him while chanting “Ti Galilea;” in this case the procession is only three times around the altar without going out to the nave. The sermon follows, then the gospel’s response. It is worth noting here, that the practice of having the feast’s procession after the gospel is relatively recent, and possibly refers to the holy family’s carrying the Word of God, our Lord Jesus Christ, fleeing with Him to Egypt, and travelling with Him through its cities.

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We praise Him and glorify Him, And exalt Him above all, As a good and Philanthropic One. Have mercy on us according to Your mercy.

If the feast falls on the first day of the fast of the holy apostles, then the feast’s vespers becomes the third “Kneeling Prayer. The first Kneeling Prayer is done in the “joyous mode,” (Pentecost), the second in the regular "non-festive mode,” and the third, as previously said, in “joyous,” since it is the feast’s vespers. After “Efnouti nai nan,” said during the third Kneeling Prayer, the procession for the feast of Christ’s entry into Egypt can be done. It should be ensured that the responses for the feast are chanted after those for pentecost.

May the blessings of that holy feast be with us all. Amen.

“Espasmos” for the feast are recited, as well as the fraction pertaining to the Lord’s feasts. During communion, Psalm 150 is chanted in the “joyous tune”, and the response for the pente-
costal period is sung after the first verse, while the feast-specific verse is sung after the second verse; this sequence continues until the end of the Psalm. The feast’s glorifications are then said followed by the concluding hymn.

The Psalm. The feast’s glorifications are then said followed by the concluding hymn.

Glory to Him Who came to us and through baptism granted us life. He gave us commandments and delivered us from Satan’s grip.

He’s been exalted, was incarnate and was born from the Virgin. His disciples did preach His name everywhere.

Glory to the Son Who was born in Bethlehem, David’s city. The shepherds went to Him worshipping in strong faith.

Glory to You, O God of Jacob Whose light shines to all humans.
We saw Him, Who created the heavens: and the earth, As the Divine One: in the embrace of Mary, The new heaven: and the pious and righteous Joseph.

The eternal, Whom the angels glorify, came in the land of Egypt today and redeemed us, His people.

Rejoice and exalt O Egypt: and children of Egypt; To the end of its borders, For the Philanthropic One: Existent before all the ages, came to you.

The great Isaiah said that The LORD would come to Egypt on a light cloud, And that He was the king Of heaven and earth.
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<tbody>
<tr>
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<td>الليلويا، الليلويا، المجد لإلينا.</td>
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O Jesus Christ, the Son of God, hear us and have mercy upon us.

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God, glorified in the counsel of saints, Sitting on the Cherubim, Was seen in the country of Egypt.

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**In the Name of God the Almighty**

**Feast of Our Lord Jesus Christ’s Flight into Egypt, with His Mother the Holy Virgin Mary**

**The 24th Day of the Blessed Month Bashance**

عبد مجي السيد المسيح إلى أرض مصر مع أمه العذراء مريم

اليوم الرابع والعشرون من شهر بشنس المبارك
Vespers & Midnight Tasbeha

BATOS PSALIE

أبصالية واطس

Truly I approached, a great prince, which is the Name of salvation, of Christ the King of the ages.

Everyone rejoices today, in heaven and on earth, for the King of kings, has appeared on earth.

For truly in that day, He walked like all men, and in His great mercy, He came down to the land of Egypt.

David the Psalmist spoke, and glorified His majesty, saying "Let the heavens rejoice, and let the earth be glad."
Praise Him in the firmament of His power. Allelulia.

The valleys rejoice, with all of its works, because of the Coming of Christ, as said by the prophets.

Yes truly indeed, Matthew the Apostle, told us in the Gospel, likewise saying.

Behold an angle, spoke to Joseph saying, 'Arise take Jesus Christ, and go to Egypt quickly.'

This is the mysterious prophecy, which appeared and has shined, "Out of the land of Egypt, I have called my Son."

In with care, wisdom, and strength, Joseph arose, he took his Lord, and- Mary and Salome.

For truly they came down, with a forgiving heart, to the land of Egypt, fled from the face of Herod.

REFRAIN

Praise Him for His mighty acts. Allelulia.

"Ze ontos sar aqtamou ihe matheos panpostolos: ahe megasselion: imprisi erw ahook.

Htpe i otagelxos: aqzoc pliosf: ze tonk bi nih Pihc: hapanak yan hyni iquwlem.


"Ke sar ale epech: va tguwa nynh: ahen petruefweynt ebole aPhrowa.

REFRAIN
And also the demons fled, with all their evil hosts, and the idols were destroyed, before the King of glory.

*And afterwards the seas, and rivers and rain and dew, and trees and cedars, and all the evil was destroyed, before the King of glory.

All trees and cedars, and rain and dew, praise God who has come, for our salvation.

*Blessed are You indeed, with Your Good Father, and the Spirit of Comfort, the Co-essential Trinity.

A mystery full of glory. He who created the heavens, walked like all men, on that day.

*The King of all ages, took flesh and became man, He came to the cave, which is in Egypt.

Holy, Holy, Holy, Lord of hosts. Heaven and earth are full of Your holy glory.

Blessed are You indeed, with Your Good Father, and the Spirit of Comfort, the Co-essential Trinity.

Jesus Christ, the Son of God: came into the land of Egypt.

Psalm 150

REFRAIN THAT TO BE SAID WITH Psalm 150

Glory to You, O Lord, Glory to You.


REFRAIN

Praise God in all His saints. Alleluia.

REFRAIN
Holy, Holy, Holy O Lord the Pantocrator, heaven and earth are full of Your glory and honour.

We ask You, O Son of God, to keep the life of our Patriarch, Abba Shenouda, the high priest. Confirm him upon his throne.

**Aspasmos Vatos**

The great Isaiah said that The LORD would come to Egypt on a light cloud. And that He was the king Of heaven and earth.

Alleluia Alleluia Alleluia: Jesus Christ, the Son of God: came into the land of Egypt:

All the names of the incorporeal, praise Him without doubt, with an incessant voice, saying "Glory to Thee O Only-Begotten One."

"Hear me O my beloved, in the land of Pagem (El-Bahnsa), He left His blessing, with healing and delight."

Then He came to the Shermanians, He dispersed the idols, and in that city, He performed miracles.

And also with joy, they walked to the mountain-of Coskam, they stayed for many months, He blessed it with His right hand.

Thine is the glory and the honor, and the thanksgiving, O King and Creator, in Your great economy.

And also with joy, they walked to the mountain-of Coskam, they stayed for many months, He blessed it with His right hand.

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Thine is the glory and the honor, and the thanksgiving, O King and Creator, in Your great economy.
You are the treasure; that Joseph bought and found the jewel; in His might, to save us. Jesus Christ in your Anzein, Pentekopta, the one who came to Him from the world, saying: "I am the way, the truth, and the life. No one comes to the Father except through Me."
He Who was born in Bethlehem; according to the prophets; saved us and redeemed us; for we are His people.

Behold the angel told Joseph; to listen; and to take Jesus Christ; to Egypt.

You Who have saved Your people; starting from the land of Egypt; save us O Lord Jesus; from our ignorance.

Behold the angel of the Lord; appeared to Joseph saying: “Take the Child and His Mother, and flee to Egypt.”


Gospel Response

Etanmasq ben vboleem: kata
nissin nte nuprophynes: layan-
zon arcos iemon: ze anaw pe
peflaos.

Npni ic ouagelas: arcos
muskif: ze sooteem bi pie
Pacs: mawenak ya Xami.

W fetanieqem ipeflaos:
nyorki evelben pikig ni Xami:
noem iemon Plois Ync: evelba
tenmetatem.

Ic ouagelas nte Poc:
ayoknesbos muski orpaz
iimoc: ze tonu bi imipaz
hem tewaf: onoz jewt ebrni
Xami.

Al Al: Al Al: Inc Pcs
Puro miFiovt: aci eboni
epakig ni Xami.

اللبنية الليلوية: اللبنية الليلوية:
اللبنية الليلوية: يسوع المسيح إبن
الله: دخل إلى أرض
مصر.

who was born in
Bethlehem; according to
the prophets; saved us
and redeemed us; for we
are His people.

Behold the angel told
Joseph; to listen; and
to take Jesus Christ; to
Egypt.

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Your people; starting
from the land of Egypt;
save us O Lord Jesus;
from our ignorance.

Behold the angel of
the Lord; appeared to
Joseph saying: “Take
the Child and His
Mother, and flee to
Egypt.”


Gospel Response

My soul desired,
Your salvation, that I
may declare Your
glory, and Your great
mercy.

*Send unto me Your
aid, teach me Your
precepts, grant unto
me Your humility.

*Send unto me Your
aid, teach me Your
precepts, grant unto
me Your humility.

For truly mysterious,
O Creator, are Your
great works, and
Your humility.

*Christ the Master,
was born from Mary,
He saved the race,
of Adam and Eve.

He was in Bethle-
hem, in a manger,
He is the Savior, the
King of all ages. 

*Truly He fled, from
the face of Herod,
He is the Refuge,
and the Judge.

Adam Psalie

أتصالية آدام

اشتاقني نفسي: إلى
خلاصك: لأنطق
بمجدك ورحمتك
العظمية.

أمِلْيُمُحْلِقْ: أعمِلْيَنْ: أعمِلْ حَكْماً: أيها
الله الحقيق.

إني لتمعنجي: أيها
الخالق: من أعمالك:
وتواضعك.

السید المسيح

ولدته مريم: خلص
جنس: أدم وحواء

هناك: أيها
الله: في المغارة;
هو المخلص: ملك
الدهور.

حقاً: من
وجه همبود: هو
الملجأ: هو الديان.
Behold He has taught us, not to return, evil with evil, till the end of our days.

*The right hand of the LORD, the Word of the Father, the unlimited Power, in the bosom of His Father.

Jesus Christ, our True God, who came and was incarnate, for our salvation.

*For truly in that day, He came to the Egyptians, walking with them, like a man.

Behold the word of the prophet, came to pass, when he spoke, concerning the Master.

*Mary the Saint, the bright cloud, carried the Holy One, today in Egypt.

The idols have fallen, and their demons fled, from the True God, the Son of the Father.

The Incomprehensible has been touched: the Unseen has been seen: the Son of the Living God: became the Son of Man in truth.

Jesus Christ is the same: yesterday, today, and forever: in one hypostasis: We worship Him and glorify Him.

The Father looked from heaven: and found no one like you: He sent His Only-Begotten: Who was incarnate from you.

The Father looked from heaven: and found no one like you: He sent His Only-Begotten: Who was incarnate from you.

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The Father looked from heaven: and found no one like you: He sent His Only-Begotten: Who was incarnate from you.
HYMN OF "TI GALILEE ..."

After the Gospel of the Liturgy is read, the priest wraps a veil around the Holy Bible and proceeds around the altar (3 times) once while this hymn is chanted. (see the rites remark page 3)

The Galilee of the Gentiles: who sit in darkness: and in the shadow of death: had a great light shine to them.

God, Who rests: in His saints: was incarnate of the Virgin: for our salvation.

Come, see, and be amazed: Praise joyfully and loudly: of this mystery: which was revealed unto us.

For the One without flesh: was incarnate: and the Word took flesh: He, Who is without beginning, began: He, Who is timeless became under time.

*Therefore He went, into a cave, in His eternal, and great Wisdom.

And likewise He also, walked in a house, Jesus left healing, in a deep well.

*Likewise He went, to the Ashrmonin, He dispersed the enemies, in that place.:

Rejoice and be happy, O land of Egypt, in Emmanuel, the King of all creation.

*Salome and Mary, and Joseph the Righteous: they saw the wonder: and heard the songs: and saw the wonders.

Therefore truly, with new songs, they sung to Him, when they saw the wonders.

*The Son of God our LORD, who was revealed to Abraham, came into our midst, on Mount Coskam.

*Therefore truly, with a great light shine to them.

Rejoice and be happy, O land of Egypt, in Emmanuel, the King of all creation.

*Salome and Mary, and Joseph the Righteous: they saw the wonder: and heard the songs: and saw the wonders.

Therefore truly, with new songs, they sung to Him, when they saw the wonders.

*The Son of God our LORD, who was revealed to Abraham, came into our midst, on Mount Coskam.
God the Creator, who spoke to Moses, with humility, came into Egypt.

*Holy Holy, in Your economy, O You Holy One, Glory to You Alleluia.

O Savior of the world, God the Lover of man, have mercy on Your people, cure their sicknesses.

*Be patient with me, I who am weak, grant me mercy, in the day of Judgment.

And whenever we, Gather for prayer, Let us bless the Name, of my LORD, Jesus.

*We bless You, O my LORD, Jesus. Keep us through Your Name, For we have hope in You.

Φ† πρεσβαλμο εταιρζαζι ημεις Μωυσης: θεν ουσεων αλη γα πικαζ μυς.


Ψωτηρ ηποκοσμος: Φ† πιμαριον: ηα α ε πκλαος: Ματαλβων ηνονυμην.


Αλοπον αυγανων: ζε προετοι: μαρενεσμον επιραλ: ητε Πας Ινς.

Χε τενασμον έροκ: ω Πας Ινς: ηαβεν θεν Πικραν: ζε ανερελπισ εροκ

Egypt is brightly lit: with all its cities; because of His entry in it; with the Virgin and the good Joseph.


Cry out saying: “Glory to God in the highest; peace on earth, and goodwill toward men.”

Psalm Response

The same as in the Vespers & Matins prayer page 33
**Liturgy Hymns**

**Praxis Response**

Rejoice and be glad; O land of Egypt and all its cities; for the Philanthropic One came unto you; He Who Existed before all ages.

**A Penchois**

Chanted before the Trisagion Hymn

Our Lord Jesus Christ; to Him is due glory and praise; with His righteous Father; and the Holy Spirit.

That we may praise You, With Your Good Father, And the Holy Spirit, For You have risen and saved us.

*Glory to the Father, And the Son and the Holy Spirit, Now, and forever, And to the age of ages. Amen*
I, the weak, abject and worthless sinner, open my lips to praise Christ my Saviour, and to glorify His Mother the Virgin, the swift cloud*, who descended into Egypt. Behold, the saintly Virgin came carrying our Lord Jesus. He crushed Egypt’s idols, and brought forth the Egyptians out of darkness and paganism. He delivered them from the perdition of being astray in the paths of heathenism. He illuminated them with His Divine glory, and they worshipped the Holy Trinity, our eternal God. The Lord’s angel spoke to Joseph saying, “Arise, take the young Child and His Mother, flee to Egypt.”** When Jesus approached Egypt with His Mother, He destroyed their idols and false gods. The nation which had been living in darkness, saw the Light, Who is Our Saviour Jesus, Who came for our salvation. He gave us life instead of death. He gave us the good yield of the ages. Let us praise Him, along with His Mother the Virgin, for she bore Him and became a seat unto Him.

*أفتح فاي أنا الثقي، والأمي

**Apostos mpkosmos thri
etaqmou anerh nihtq;
now and forever and into the age of all ages. Amen.
Save us and have mercy on us. Lord have mercy. Lord have mercy. Amen. Bless me. [Bless me.] Lo, the repentance. Forgive me. Say the blessing.

**A**

Save us and have mercy on us. Lord have mercy. Lord have mercy. Amen. Bless me. [Bless me.] Lo, the repentance. Forgive me. Say the blessing.

**N**

Save us and have mercy on us. Lord have mercy. Lord have mercy. Amen. Bless me. [Bless me.] Lo, the repentance. Forgive me. Say the blessing.

**O**

Save us and have mercy on us. Lord have mercy. Lord have mercy. Amen. Bless me. [Bless me.] Lo, the repentance. Forgive me. Say the blessing.

**R**

Save us and have mercy on us. Lord have mercy. Lord have mercy. Amen. Bless me. [Bless me.] Lo, the repentance. Forgive me. Say the blessing.

**E**

Save us and have mercy on us. Lord have mercy. Lord have mercy. Amen. Bless me. [Bless me.] Lo, the repentance. Forgive me. Say the blessing.

**N**

Save us and have mercy on us. Lord have mercy. Lord have mercy. Amen. Bless me. [Bless me.] Lo, the repentance. Forgive me. Say the blessing.

**H**

Save us and have mercy on us. Lord have mercy. Lord have mercy. Amen. Bless me. [Bless me.] Lo, the repentance. Forgive me. Say the blessing.

**I**

Save us and have mercy on us. Lord have mercy. Lord have mercy. Amen. Bless me. [Bless me.] Lo, the repentance. Forgive me. Say the blessing.

**O**

Save us and have mercy on us. Lord have mercy. Lord have mercy. Amen. Bless me. [Bless me.] Lo, the repentance. Forgive me. Say the blessing.

Jesus Christ our Lord descended into the land of Egypt, with His Mother the Virgin Mary, and Joseph, the aging carpenter. That was at the time when Herod the king was chasing Him, seeking to put Him to death by the sword. Our righteous Saviour crushed all the satanists, pagans, idolators and worshippers of false gods made by unclean hands; and He edified for us therein a holy establishment. Isaiah the prophet prophesied saying, “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.”* All the Egyptians will then fear the Lord and worship Him; the prophet tells us so that, we too, may worship our Saviour and His righteous Father and the Holy Spirit. Christ descended into Egypt on a swift cloud, who is Mary the Mother of God, the holy Virgin. Our Saviour Jesus Christ, the child, rode on her pure arms, according to His will. Joseph the good sage and blessed carpenter, along with Saint Said Tawadros and the holy Virgin Mary, the Mother of our Saviour, so He may forgive us our sins.

The great Isaiah; spoke of the swift cloud; that precipitated rain; which is the coming of Christ to Egypt.

We honour the Virgin Mary; the Mother of the Word, One with the Trinity; Who was born in Bethlehem; and Who saved His Father and the Son and to the Holy Spirit, the great Isaiah; spoke of the swift cloud; that precipitated rain; which is the coming of Christ to Egypt.

**ANOTHER ENDING CANON VESPERS & MATINS PRAYERS**

We honour the Virgin Mary; the Mother of the Word, One with the Trinity; Who was born in Bethlehem; and Who saved His Father and the Son and to the Holy Spirit, the great Isaiah; spoke of the swift cloud; that precipitated rain; which is the coming of Christ to Egypt.

 Glory be to the Father and to the Son and to the Holy Spirit, the great Isaiah; spoke of the swift cloud; that precipitated rain; which is the coming of Christ to Egypt.
VERSES OF CYMBALS

Verses of Cymbals - Adam Days (Sunday – Tuesday)

O come, let us worship the Holy Trinity; the Father, 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 upon us, through her

Verses of Cymbals – Vatos Days (Wednesday – Saturday)

We worship the Father, the Son and the Holy Spirit, the Holy and co-essential Trinity.
We proclaim, saying, Our LORD, Jesus Christ,

We have hope in Saint Mary, that God will have mercy upon us, through her

Rejoice and be glad; O land of Egypt and all its cities; for the Philanthropic One came unto you; He Who Existed before all ages. Glory be to the Father and to the Son and to the Holy Spirit,
Egypt was greatly illuminated; because Emmanuel entered it; with His mother the Virgin; and the righteous St. Joseph.
now and forever and unto the age of all ages. Amen.
We proclaim, saying, Our LORD, Jesus Christ,

Who came into the land of Egypt.
Who came into the land of Egypt.

Verses of Cymbals - Adam Days (Sunday – Tuesday)

O come, let us worship the Holy Trinity; the Father, 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 upon us, through her

Verses of Cymbals – Vatos Days (Wednesday – Saturday)

We worship the Father, the Son and the Holy Spirit, the Holy and co-essential Trinity.
We proclaim, saying, Our LORD, Jesus Christ,

Rejoice and be glad; O land of Egypt and all its cities; for the Philanthropic One came unto you; He Who Existed before all ages. Glory be to the Father and to the Son and to the Holy Spirit,
Egypt was greatly illuminated; because Emmanuel entered it; with His mother the Virgin; and the righteous St. Joseph.
now and forever and unto the age of all ages. Amen.
We proclaim, saying, Our LORD, Jesus Christ,

Who came into the land of Egypt.
GOSPEL RESPONSE

Joseph took the Virgin; with the Child and Salome; they entered the land of Egypt; because of Herod’s decree.


This is He to Whom the glory is due: with His Good Father: and the Holy Spirit: now and forever.

For blessed is the Father and the Son: and the Holy Spirit: the perfect Trinity: we worship Him and glory Him.

Hail to the church, the house of the angels. Hail to the Virgin, who gave birth to our Saviour.

Rejoice and be glad O People of Egypt and all its cities for land of Egypt. because of Herod’s decree.

Then continue with the following

We worship Him; so He would grant that our lot: be with the children whom Herod killed; in the Day of Judgment.

Hail to you, O Mary, the fair dove, who brought forth unto us God the Logos.
Hail to you, O Mary, the Mother of the Holy.

Hail to Michael, the great archangel. Hail to Gabriel the angel-evangel.

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

Hail to the 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. St. Mark, the beholder-of-God.

The great Isaiah said that The LORD would come to Egypt on a light cloud, And that He was the king of heaven and earth.

We praise Him and glorify Him, And exalt Him above all, As a good and Philanthropic One. Have mercy on us according to Your great mercy.

We glorify you, O Lord, and humbly beseech you, have mercy on us, according to Your great mercy.


Angelus. Angelus: Jesus Christ, the Son of God: came into the land of Egypt: Alleluia. Alleluia.
THE DOXOLOGY
(IN THE TUNE OF JOY)

God, glorified In the counsel of saints, Sitting on the Cherubim, Was seen in the country of Egypt.

*We saw Him, Who created the heavens: and the earth, As the Divine One: in the embrace of Mary, The new heaven: and the pious and righteous Joseph.

The eternal, Whom the angels glorify In the land of Egypt, Came that day And redeemed us, His people.

*Rejoice and exalt O Egypt: and children of Egypt: To the end of its borders, For the Philanthropic One: Existent before all the ages, came to you.

"Hail to St. Stephen, the first martyr. Hail to the blessed archdeacon.

"Hail to you, O martyr. Hail to the courageous hero. Hail to the victorious martyr. Hail to you, O martyrs. Hail to the victorious martyrs. Hail to you, O martyrs.

"Hail to you, O martyr. Hail to the courageous hero. Hail to the victorious philosopher. Hail to you, O martyrs. Hail to the victorious in the name of Bayadd.

"Hail to you, O martyr. Hail to the courageous hero. Hail to the victorious St. George the Alexandrian.

"Hail to St. Stephen, the first martyr. Hail to the blessed archdeacon.

"Hail to you, O martyr. Hail to the courageous hero. Hail to the victorious martyr. Hail to you, O martyrs. Hail to the victorious martyrs. Hail to you, O martyrs.

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"Hail to you, O martyr. Hail to the courageous hero. Hail to the victorious martyr. Hail to you, O martyrs. Hail to the victorious martyrs. Hail to you, O martyrs.

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"Hail to you, O martyr. Hail to the courageous hero. Hail to the victorious St. George the Alexandrian.
Hail to you, O martyr. Hail to the courageous hero. Hail to the victorious Abba Bashnouna, the monk.

*Hail to our holy fathers: who suffered for the sake of Christ. Hail to the victorious O martyrs of Nagran.

Hail to our Father, St. Anthony: the lamp of monasticism. Hail to our Father, St. Paul, the beloved of Christ.

Jesus Christ is He; yesterday, today and forever: One Ikonon (hypostasis): we worship and glorify Him.

*O King of peace: grant us Your peace: accord to us Your peace: and forgive us our sins.

Disperse the enemies: of the Church: fortify her: and establish her forever.

We worship You O Christ: with Your Good Father: and the Holy Spirit: for You were raised (came) and saved us.