

January / February 2010  
Toba / Amshir 1726  
(Nineveh – Great Lent)

**Hymns  
Review**

**Saturday/Sunday Matins:**

- + Neknai O Pachoice (doxology)
- + Verses of Cymbals for the Great Lent

**Saturday/Sunday Liturgy:**

- + Alleluia Je evmevi
- + Aripamevi
- + Mighalo
- + Apenchoice
- + Je Peniot (Gospel Response)
- + Psalm 150
- + Onishti Emmesterion

**Weekday Matins:**

- + Kyrieleyson for the Matins
- + Tinstia nem Pishleel (Great Lent doxology)

**Weekday Liturgy:**

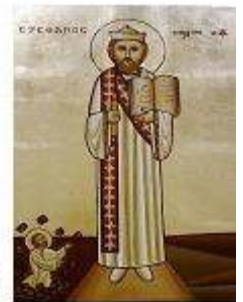
- + Alleluia Ei Eh-ee
- + Eklinomen Taghonata
- + Nefsenti
- + Entho Te Tishori
- + Shareh Efnoti
- + Ti Hirini (Gospel Response)
- + Psalm 150 (Great Lent tune)
- + Somatos

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Coptic Orthodox Patriarchate  
St. Mary and St. Joseph Coptic Orthodox Church  
Richmond Hill, Ontario, Canada



“For those who have served well as deacons obtain for themselves a good standing and great boldness in the faith which is in Christ Jesus” (1 Tim 3:13)



**Get Ready - by Father Youssef Iskander**

On the 8th of Feb. 2010, the church celebrated the start of The Great Lent that will last for 55 days and end with the Holy Feast of Resurrection. Besides the special hymns and tunes of The Great Lent, there are also a lot of hymns for The Passover Week (the last week of the fast period). Most deacons prepare themselves in advance by reviewing The Great Lent’s hymns and tunes. The earlier you start this memorization process the more efficient you will be singing them during the service.

Although it is important to spend time and effort to practice The Lent hymns, it is more important to understand and live the spiritual purpose of this lent.

The Great Lent is not just about changing church’s hymns and tunes or change the kind of food we eat (Veggie KFC sandwich instead of regular, Falafel instead of meat, etc.). It is the season of spiritual revival that the church offers to each believer to help us grow in our relationship with God.

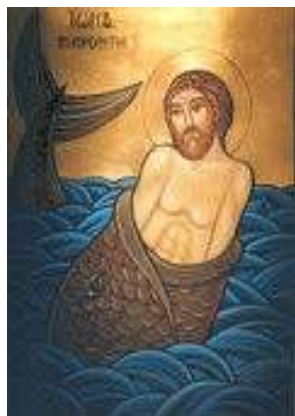
The main theme of The Lent period is repentance; The Lent season is a season of repentance. The church prepares our minds to receive this spiritual fact by celebrating Nineveh’s fast 2 weeks before the start of the lent. (Nineveh’s people were a perfect example of repentance when the whole city responded to God’s call for repentance) (luke11: 32)

Repentance prepares our souls to get the spiritual benefits of the fast. Our Lord Jesus Christ explained the importance of repentance by telling the parable of the Pharisee and the tax collector who went up to the temple to pray, the first fasted and completed the requirements of Moses’ law, while the tax collector entered the temple to repent. God justified the tax collector for his repentance and condemned the works of the Pharisee because they were made without repentance (Luke 18: 9-14)

Get ready! Start The Great Lent of this year with sincere repentance and confession then take serious steps towards stronger relationship with God. Be committed to a daily prayer time and spend time reading the bible every day. Still make sure not to forget memorizing and reviewing The Lent’s hymns and tunes.

“Today, if you will hear His voice, Do not harden your hearts...” (Hebrews 3:15)

May the grace of God help us repent, draw closer to Him, and experience spiritual growth during the holy period of The Great Lent.



**Jonah and the whale**



**+ Q:** Why do priests wear black?

**+ A:** Because it symbolizes that they are dead to the world and also the black color is a color of reverence. That is why judges, professors, and sometimes bridegrooms wear black too.

**+ Q:** What are the characteristics of a deacon?

**+ A:** Deacons must be:

- 1) Reverent
- 2) Not double tongued
- 3) Not greedy for money
- 4) Holding the mystery of the faith with a pure conscience
- 5) Ruling their children and their own houses well

### **Church Events in the period from January to March 2010**

<u>JANUARY 2010</u>							<u>FEBRUARY 2010</u>							<u>MARCH 2010</u>						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
3	4	5	6	7	8	9	7	8	9	10	11	12	13	7	8	9	10	11	12	13
10	11	12	13	14	15	16	14	15	16	17	18	19	20	14	15	16	17	18	19	20
17	18	19	20	21	22	23	21	22	23	24	25	26	27	21	22	23	24	25	26	27
24	25	26	27	28	29	30	28							28	29	30	31			
31																				

Church Event	Gregorian Date	Coptic Date
Jonah's (Nineveh) Fast	January 25-27, 2010	Toba 17-19, 1726
Jonah's (Nineveh) Feast	January 28, 2010	Toba 20, 1726
Beginning of the Holy Lent	February 8, 2010	Amshir 1, 1726
Presentation of the Lord into the Temple	February 15, 2010	Amshir 8, 1726
The Feast of the Cross	March 19, 2010	Baramhat 10, 1726
The Last Friday in the Holy Lent	March 26, 2010	Baramhat 19, 1726

### **The Tunes of prayers during the period from January to March 2010**

**+ Jonah's (Nineveh) Feast**

We don't commemorate only Jonah in the belly of the whale for three days and three nights, but we also commemorate the repentance of the people of Nineveh.

Jonah, the great prophet, was more than 900 years before the advent of the Lord Jesus Christ. He lived nearly 100 years, out of which he prophesied more than 70 years. He preached the people of Nineveh and they all repented: The King, the nobles and the poor, the old and the young. They all cried to God with fasting and everyone turned from his way and the Lord accepted their repentance and had mercy upon them.

[The Holy Bible does not tell us exactly how many days the people of Nineveh fasted. But the reason three is written in the midnight praises is because it is taken from the Septuagint version which states that the city will be overthrown in three instead of the forty days mentioned in the other versions.

"And Jonah began to enter into the city about a day's journey, and he proclaimed, and said, yet three days, and Nineveh shall be overthrown" (Jonah 3:4).

In the Holy Book of Jonah 3:7, it is mentioned that they did not eat nor drink even water, which makes fasting three days more acceptable than 40 days.] (From the Southern United States Diocese's Web site "Questions & Answers")

**The rite of the Fast and Feast of Jonah (Nineveh):**

+ This fast was first inaugurated during the time of Bishop Zaraq El-Souriany; the Church fasts for three days to symbolize the Ninevites and their thirst for God's mercy. The Fast of Nineveh is ritualistically similar to the Fast of the Great Lent; the readings are all read from the Lectionary of the Great Lent and the hymns of this fast are chanted in the *Great Lenten Tune*. The Vespers Prayers are not prayed during this fast and the Divine Liturgies end at dusk.

+ In the Feast of Nineveh, the prayers are chanted in the *Annual Tune*. Specific verses for the feast are said in the Prime and the Divine Liturgy. The priest prays the Annual Fraction. Psalm 150 and the Concluding Canon are chanted in the annual tune.

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From "Quick Links" on the left side of homepage, select "Group Pages" and then "Deacons Corner"

## The Tunes of prayers during the period from January to March 2010 (Ctd.)

### + The Holy Lent

The Great Lent is considered to be the most blessed and profound spiritual period in the Coptic Calendar. It is fasted for a total of **55 days**, consisting of:

- + The Week of Preparation.
- + The Holy Forty Days.
- + The Holy Passion Week.

In the past, the holy fathers began fasting the Holy Lent on the day following the Feast of the Epiphany (11 Toba), as revealed to them by the Gospel, "*Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the wilderness, where for forty days he was tempted by the devil*" (Lk. 4:1,2). Thus, Passion Week was separate from the rest of the Holy Lent, until the time of Pope Demetrius the 12th Patriarch of Alexandria, who instituted the basis of the Holy Lent which is used to this present day, and appointed the time for the Holy Feast of Passover. The duration and the ranking of the Holy Lent are documented in the holy Dioscolia.

The church divides the period of the Holy Lent into 7 weeks, every week starts on Monday and ends on Sunday. The Subjects of these weeks are related to the Gospel readings on Sundays as following:

- + 1st Week: Treasures in Heaven... Matthew (6:19–33)
- + 2nd Week: Temptation... Matthew (4:1–11)
- + 3rd Week: The Prodigal Son... Luke (15:11–32)
- + 4th Week: Samaritan Woman... John (4:1–42)
- + 5th Week: The Paralyzed Man... John (5:1–18)
- + 6th Week: The Man Born Blind... John (9:1–41)
- + 7th Week: Palm Sunday... Matthew (21:1–17)

Then, this is followed by the Holy Passion Week.

### The rite of the Holy Lent:

+ The hymns of the Great Lent, starting from the Week of Preparation to the end of the Holy Forty Days (Last Friday of the Holy Forty Days); retain the themes of asceticism and chastity. The readings are taken from the Lectionary of the Great Lent and not from the annual readings.

+ The cymbals are not used during the weekdays, but only on Saturdays and Sundays.

The hymns themselves are divided into two types:

+ **The first** is for Saturdays and Sundays of the Holy Lent only.

+ **The second** for the weekdays of the Holy Lent.

+ As for the first Monday and the last Friday of the Forty Days; the rite is a combination between the rite of the weekdays and the rite of Saturdays & Sundays of the Great Lent. The cymbals are used same as in Saturdays & Sundays.

+ Following the service of Raising of Incense of the last Friday of the Holy Forty Days, the Sacrament of Anointing the Sick with all its seven prayers is prayed in the second chorus of the church. The priest then anoints the entire congregation with the oil.



**St. Anba Paul, the First Hermit (Amshir 2)**

### Highlights for Deacons

+ No one should enter the altar, except servants of the altar, i.e., the priests and deacons.

+ Only one Qorban should enter the altar during the Divine Liturgy (that is the Lamb Qorban). The plate that carries the rest of the Qorban should stay outside the altar, whether before the Divine Liturgy or after the selection of the Lamb Qorban.

+ No one should give his back to the altar or rest his hand or lean his body on the altar. He must be standing in reverence.

## News in Pictures



On January 10th of 2010, the church celebrated the baptismal of Maria daughter of our fellow deacon Bassem Hennes.



On January 30th of 2010, the church celebrated the baptismal of Mariam daughter of our fellow deacon Amir Faris.

ST. MARY AND ST. JOSEPH  
COPTIC ORTHODOX CHURCH  
RICHMOND HILL, ONTARIO

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**This issue's  
Saint**



**St. Anthony The  
Great—The star of  
the wilderness and  
the father of all  
monks (22 Tuba)**

**The Tunes of prayers during the period from January to March 2010 (Ctd.)**

Prayers	Weekdays
Vespers Prayers	+ No vesper prayers on weekdays.
Prime Raising of incense	+ Thanksgiving Prayer. + Hymn (Kerie Eleison ...) instead of the Verses of Cymbals. + The Doxologies for the Lenten days, after the Litanies of Sick & Travellers. + The Prophecies after Hymns (Efnoti Nai Nan). + The metanias, litany of the Gospel, then the Gospel Response for Lenten days. + The Concluding Canon for the Saturdays and Sundays.
Liturgy of the Word	+ The Agpeya Prayers (3 <sup>rd</sup> Hour, 6 <sup>th</sup> Hour, 9 <sup>th</sup> Hour, 11 <sup>th</sup> Hour & 12 <sup>th</sup> Hour) + In the Offertory, the hymn (Alleluia Ei Ee-Ee Ekhon) + Hymns (Cwtees Amen & Nef Sentee ...) after Thanksgiving Prayer. + Hymn (Eklinwmen Ta Ghonata ..) followed by the absolution. + Hymn (Entho Te Tishori) and Praxis Response (Share Efnoti...) + Litany of the Gospel, then the Gospel Response for Lenten days.
Liturgy of Eucharist	+ Psalm 150 in the Weekday Lenten tune (El Soom El Soom) + The service is concluded with Hymn (Cwmatos Ke Ematos).

Prayers	Saturdays & Sundays
Vespers Prayers	+ Prayed
Prime Raising of incense	+ Thanksgiving Prayer. + The Verses of Cymbals specific to the Holy Lent. + The Doxologies for the Saturdays and Sundays of the Holy Lent. + No prophecies or litanies after Efnoti Nai Nan. + Litany of the Gospel, then the Gospel Response for Saturdays and Sundays. + The Concluding Canon for Saturdays and Sundays.
Liturgy of the Word	+ The Agpeya Prayers (3 <sup>rd</sup> Hour & 6 <sup>th</sup> Hour) + In the Offertory, the hymn (Alleulia Je Efmevie); however, (Alleulia Fai Pe Pi) is only chanted on Lazarus Saturday & Palm Sunday. + Hymns (Tee Shori & Hiten) after Thanksgiving Prayer. + Praxis Response (Ari Pamevie) and Hymns of (Meghalo & Apen Choise) + Litany of the Gospel, then the Gospel Response for Lenten days.
Liturgy of Eucharist	+ Psalm 150 in Saturdays & Sundays Lenten tune (Toba Lel Rohama) + The service is concluded with the Canon for Saturdays and Sundays.

Prayers	1 <sup>st</sup> Monday & Last Friday of the Great Lent
Prime Raising of incense	+ Same as in Saturdays & Sundays of the Lent; except that prophecies and litanies are read as in weekdays. + In the last Friday (Sacrament of Anointing the Sick with all its seven prayers)
Liturgy of the Word	+ The Agpeya Prayers (3 <sup>rd</sup> Hour, 6 <sup>th</sup> Hour, 9 <sup>th</sup> Hour, 11 <sup>th</sup> Hour & 12 <sup>th</sup> Hour) + In the Offertory, the hymn (Alleulia Je Efmevie) + Hymns (Cwtees Amen & Nef Sentee ...) after Thanksgiving Prayer. + Hymn (Eklinwmen Ta Ghonata ..) followed by the absolution. + Praxis Response (Ari Pamevi) and Hymns of (Meghalo & Apen Choise) + Litany of the Gospel, then the Gospel Response same as Saturdays & Sundays.
Liturgy of Eucharist	+ Psalm 150 in the Saturdays & Sundays Lenten tune (Toba Lel Rohama). + The service is concluded with the Canon for Saturdays and Sundays.