



ἮΕΝ ἘΡΑΝ ὩΦΙΩΤ ΝΕΩ ΠΩΗΡΙ ΜΕΝ ΠΙΠΝΕΤΑ ἘΘΟΥΑΒΟΥΝΟΥ† ΝΟΥΩΤ ΔΑ ΜΗΝ

## Lesson # 10

### **PRAYER OF RECONCILIATION**

The first part of the Reconciliation Prayer is a contemplation on the Lord's creation of the uncorrupted man who then fell into sin through the envy of Satan, resulting in the death of man. God saved us by the life-giving manifestation of our Lord, God and Saviour Jesus Christ when He reconciled us with the Father through His shedding of blood on the cross. ***“God was, in Christ, reconciling the world to Himself, not imputing their trespasses to them, and has committed us to the word of reconciliation” (2Cor.5:19).***

This is why the Liturgy for the believers begins with the Prayer of Reconciliation, as it symbolises the reconciliation between us as sinners and God. This reconciliation is important before approaching the Holy Sacraments.

#### **Further Discussion on the Prayer Of Reconciliation**

† The Reconciliation Prayer is not prayed on Maundy Thursday as an indication that the true reconciliation will not be accomplished until the crucifixion of Christ on Friday.

† In the second part of the Reconciliation, the priest prays to God to fill the hearts of the people and himself with His heavenly peace. This wonderful and precious peace which Christ has given us is to be enjoyed by all believers until it is perfected in heaven. When He gave His peace to the disciples, and to the church after them, He said, ***“Peace I leave with you, My peace I give to you. Let not your heart be troubled, neither let it be afraid”*** (John14:27).

† Every day, at the end of the Doxology, we pray that we may be worthy of that Heavenly Peace, saying, “O Christ, the Word of the Father, the Only God, grant us Your peace which is full of joy. As when You gave it to your holy Apostles, so also say unto us what You said to them, ‘My peace I give to you...My peace which I have taken from My Father, I now leave with you until the end of the ages’.” The peace which Christ gives us and which the world cannot give is the peace that comes from the cross, from the forgiveness of sins and from the Reconciliation with God. He is our peace (Eph.2:14).

† The Reconciliation Prayer in all of the three Liturgies prayed in the Coptic Church emphasise this peace. In the liturgy of St. Basil, the priest prays, “With Your Goodness, O God, fill our hearts with Your peace.” In St. Gregory's liturgy he prays, “You have become our mediator with the Father, and have brought down the dividing wall of hostility, and reconciled the earthly with the Heavenly making the two of them one.” In St. Cyril's liturgy he prays, “Make us worthy of the heavenly peace which befits Your Divinity, and make us worthy to exchange a holy kiss with one another.” As the priest entreats the Lord in the Reconciliation Prayer to fill his heart and the hearts of His people with the Heavenly peace, he also prays that He may cleanse them from defilement, evil doings, quarrels and feuds so that they may be able to exchange a holy kiss each other in love, and thus become worthy of partaking of the Divine and Lifegiving Mysteries.

† On Maundy Thursday, the Reconciliation is not prayed and exchanging the holy kiss is not done, to remind us of Judas Iscariot's fraudulent kiss. Here the church urges her children not to emulate his dishonesty, treachery and love of money, ***“For the love of money is a root of all kinds of evil, for which some have strayed from the faith in their greediness, and pierced themselves through with many sorrows” (1Tim.6:10).***

† In some old Liturgy's Books the Reconciliation is called the Prayer of Exchanging Holy Kisses because at the end of the Reconciliation Prayer the deacon calls out, “Exchange a holy kiss with one another.” Men exchange kisses with other men, and women with other women; they are kisses of reconciliation, peace and love. “God has reconciled us to Himself through Jesus Christ and has given us the ministry of Reconciliation, that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation” (2Cor.5:18-19), meaning that Christ has reconciled us with the Father through shedding His precious blood on the cross. He has become our mediator with the Father and has broken down the dividing wall (Gregorian Reconciliation). Likewise, we ought to be reconciled with each other, and forgive each other with the kiss of reconciliation, peace and love according to the Apostle's advice, “Bearing with one another, and forgiving one another, if anyone has a complaint against another, even as Christ forgave you, you also must do. ***But above all these things put on love which is the bond of perfection” (2Cor.3:13-14).***

† Since peace is the fruit of love, reconciliation and forgiveness, the Apostle added, ***“And let the peace of God rule in your hearts, to which also you were called in one body and be thankful” (Col.3:15).***

While praying the second part of the Reconciliation Prayer the priest holds up the triangular veil which is on top of the Eprospharine, which symbolises the seal on the Saviour's sepulchre. The lifting up of this cloth symbolises the breaking of the seals on the tomb's door. When lifting this veil, the priest holds its corners and raises it before his face in the same triangular shape, as it had been when on the top of the Eprospharine, and it remains in this triangular shape until the end of the Reconciliation Prayer when the priest places it on the left side of the Altar, ready to take it in his left hand after lifting the Prospharine. When the deacon says “Prospharine, “Prospharine!”, (meaning “Come forth!”), at the end of the Reconciliation, the priest, with the help of the deacon, raises the Prospharine while creating a vibration. Raising the Eprospharine signifies the rolling away of the stone from the sepulchre's entrance, and also to the return of the Saviour's soul to His Body at His rising from the dead. The vibration symbolises the quake that happened when the angel rolled the stone away from the tomb's entrance. However, the Saviour had risen in absolute quietness and left the sepulchre while the stone was still blocking its entrance with the seals still intact and the armed soldiers still guarding the tomb. Jesus coming out of the tomb while it was left intact is symbolic of how He was born of Virgin Mary while her virginity was still untouched, and also of when He entered the Upper Room where His disciples were while the doors remained locked. Throughout the Reconciliation Prayer and until the end of the Fraction, the priest bows his head before the Altar. At the end of each sentence he kneels down folding his arms on his chest. When alternating service between praying priests, the priest standing before the altar must not leave it before the other priest takes his position before the altar. It is forbidden to leave the altar unattended by a priest for even a moment while the Sacred Sacrifice is present. After the praying of the Reconciliation and before the lifting of the

Prospharine is when the ordination of readers, subdeacons, deacons, archdeacons, priests, and protopriests takes place in the presence of the Pope or a bishop. It is done during this time to represent that reconciliation has lifted the barrier that was placed before the Holy of Holies in the Old Testament, (now the Sanctuary), from which all were forbidden to enter except to the high priest who was allowed to enter only once a year (Lev.16:34). These days anyone with a priestly rank, whether high or small, can enter it once he has been ordained, as we are now in the days of grace and intimacy with God. Another reason for the ordination to take place at this particular moment, is so that the newly ordained priests and deacons can participate in the mass from the beginning. At the end of the Reconciliation Prayer, the deacon calls out, "Exchange a holy kiss with one another", and the people do so with an action of their hands, showing love and forgiveness. The whole Church becomes one heart and one thought, and are prepared to attend to the Holy Liturgy which begins with the priest saying, "The love of God the Father and the grace of His Only Begotten Son Jesus Christ, and the gift and fellowship of the Holy Spirit, to be with you all", meaning that if we have love for one another, then the love of God will abide within us also.

## صلاة الصلح

- وهذه الصلاة تعتبر أول جزء فيما يعرف باسم قداس المؤمنين.
  - وهي تشير إلى الصلح الذي تم بين السمائيين والأرضيين بدم المسيح المسفوك على الصليب.
  - وتنقسم إلى جزأين:
- (1) الجزء الأول هو عبارة عن تأملات في خلقه الله للإنسان على غير فساد ثم سقطة الإنسان بحسد إبليس. الأمر الذي جر عليه الموت وأهواله. ولكن الله خلصنا بالظهور المحيي الذي لربنا وإلهنا ومخلصنا يسوع المسيح حيث صالحنا مع الآب بدم صليبه.
  - (2) وفي الجزء الثاني من صلاة الصلح يسأل الكاهن الله أن يملأ قلبه وقلوب شعبه من سلامه السمائي، هذا الذي تركه لنا كأثمن ميراث قائلاً "سلاماً أترك لكم سلامي أعطيكم. ليس كما يعطي العالم أعطيكم أنا. لا تضطرب قلوبكم ولا ترهب" (يو: 14: 27)
- أثناء تلاوة الجزء الثاني من صلاة الصلح يكون الكاهن ممسكاً باللفافة التي كانت موضوعة على الأبروسفارين. وهذه اللفافة تشير إلى ختم القبر الذي كان المخلص مدفوناً فيه، وفي رفع هذه اللفافة معنى حل الأختام عن باب القبر.
  - ولرفع هذه اللفافة يوجد تأمل آخر فعندما يكون الكاهن ممسكاً باللفافة رافعاً إياها يقف الشماس مقابله من الناحية الأخرى رافعاً الصليب حتى نهاية صلاة الصلح حيث يضع الكاهن اللفافة فوق المذبح ويظهر الصليب للشعب. وفي ذلك إشارة إلى نقض الحاجز المتوسط الذي كان يفصل بين القدس و قدس الأقداس في الهيكل

(والذي كان يشير إلى الحاجز الموجود بين السمايين و الأرضيين) بالفداء الذي تم على الصليب وفتح باب الفردوس للمؤمنين.

- وبعد صلاة الصلح يقول الشماس "قبلوا بعضكم بعضاً....." و يرفع الكاهن الابروسفارين بمعاونة الشماس ويرفرقه أي يحدث به هزات أثناء رفعه. وفي رفع الابروسفارين إشارة إلى دحرجة الحجر عن باب القبر. ورفرفته تشير إلى الزلزلة التي حدثت عند نزول الملاك من السماء ودحرجة الحجر عن باب القبر.
- أما المخلص فكان قد قام بهدوء تام وخرج من القبر بينما كان الحجر مازال موضوعاً على بابه تماماً كما ولد من العذراء و بتوليته مختومة وكما دخل إلى التلاميذ في العلية بعد قيامته والأبواب مغلقة.
- وفي هذه الأثناء يقبل الشعب بعضهم بعضاً فالرجال يقبلون الرجال والسيدات يقبلن السيدات قبلة الصلح والسلام و المحبة. والقبلة في اصطلاح الكنيسة معناها مصافحة المؤمنين بعضهم بالأيدي كما جاء في رسائل بولس الرسول "سلموا بعضكم على بعض بقبلة مقدسة" (رو16:16) و أيضاً(1كو16: 21) (2كو13: 12) (1تس5: 17)

### ملاحظات

+ في قداس خميس العهد لا تصلى صلاة الصلح، علامة أن الصلح الحقيقي لم يتم إلا بصليب السيد المسيح يوم الجمعة العظيمة.

+ وأيضاً تلغى القبلة بسبب قبلة يهوذا الإسخريوطي، وفي ذلك تعليم من الكنيسة أن لا نتشبه به في الخيانة والغدر وحب المال.

## ΘΥΝΘΗ ΝΟΥΨΙΝΙ

### I have a question

ΖΗΤΕΝ ΗΠΡΕΣΒΙΑ: ΝΤΕ  
†ΘΕΟΤΟΚΟΣ ΕΘΥ ΜΑΡΙΑ:  
ΠΟΣ ΑΡΙΘΜΟΤ ΝΑΝ ΜΠΙΧΩ  
ΕΒΟΛ ΝΤΕ ΝΕΝΝΟΒΙ.

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

بشفاعات والدة الإله  
القديسة مريم، يا رب أنعم  
علينا بمغفرة خطايانا.

ΖΗΤΕΝ ΗΠΡΕΣΒΙΑ: ΝΤΕ  
ΠΩΔΩΨΗ ΝΑΡΧΗΝΑΣΤΕΛΟΣ:  
ΝΕΜ ΝΙΤΑΣΜΑ  
ΝΕΠΟΥΡΑΝΙΟΝ: ΠΟΣ...

Through the  
intercessions, of the  
seven archangels,  
and the heavenly  
orders, O Lord...

بشفاعات رؤسات الملائكة  
السبعة و الطغمت  
السماوية. يا رب أنعم ...