



ΒΕΝ ΘΡΑΝ ὠΨΩΤ ΝΕΩ ΠΩΗΡΙ ΜΕΝ ΠΙΠΝΕΤ ΜΑ ἔΘΟΥΑΒ ΟΥΝΟΥ† ΝΟΥΩΤ Δ ΜΗΝ

Lesson # 11

THE HEAVENLY HYMN

The priest, with the help of the deacon facing him, lifts up the Prospahrine and the deacon folds and places it behind the throne of the chalice until the end of the Mass. The priest then holds the small triangular veil that he placed on the left side of the altar in his left hand and the small veil that is placed on the paten he takes in his right hand in order to bless the people with the sign of the cross saying,

“The Lord be with you all”, which is taken from St. Paul the Apostle in (2Thes.3:16).

The congregation responds, saying, “And also with your spirit.” Here the priest and the congregation mutually pray for each other, heeding the words of St. Paul who said, ***“You also helping in prayer for us” (2Cor.1:11).*** This is a great way to carry out the Apostle’s advice which states, ***“Pray for one another that you may be healed” (James 5:16).***

The priest prays for the people and blesses them, and the people pray for the priest, requesting that the Lord bless his fatherly and compassionate spirit. Truly this is a blessed and joyful action, it will soften the Lord’s heart towards us. The priest then does the sign of the cross towards the servants on the East while he says, “Lift up your hearts.” The priest and all the people must actually lift up their hearts and forget the earthly concerns and the worldly worries. About this topic the Apostle says, ***“If then you were raised with Christ, seek those things which are above, where Christ is, sitting at the right hand of the Father. Set your minds in things above, not on things on earth” (Col.3:1-2).***

And the Lord also says, ***“For where your treasure is, there your heart will be also” (Matt.6:21).*** Since our true treasure, the Lord Jesus Christ, is in heaven, then to heaven we must lift our hearts, minds and senses. The Congregation responds, saying, “They are with the Lord.” Before responding, we must ensure that our hearts are truly uplifted. We must put our minds and hearts in the words and the meaning of the response because if we utter it and our hearts are not uplifted and our minds are not focused on praying then we are lying to the priest and at the same time being dishonest to God. And what a grave sin it is to lie to God who searches the heart and examines the mind. It is better to be silent and not to utter this response if we think that our minds are not centred on praying. Let us first learn and practice how to pray in spirit and truth, then we can truly say that our hearts ‘are with the Lord’. Let us remember the Psalm which says, ***“Let the words of my mouth and the meditation of my heart be acceptable in Your sight O Lord, my strength and my redeemer” (Ps.19:14).*** Let us fear the Lord’s reproof, and heed the words, ***“These people draw near to Me with their mouth, and honour Me with their lips, but their hearts are far from Me” (Matt.15:8).*** We should ask the Lord at the beginning of every Liturgy to give us this Grace and let our hearts be with Him and be focused on Him, alone, throughout the Mass. The Priest then crosses himself saying, “Let us give thanks to the Lord.” He kisses the Cross and then puts it on the altar. Let us give thanks to the Lord who made us worthy to enter His House, and to stand in His Presence,

and participate in serving Him and lifting our hearts towards the Throne of Grace. The priest here emulates the Twenty Four Heavenly priests about whom the Revelation says, **“And the Twenty four Priests who sat before God on their thrones fell on their faces and worshipped God, saying ‘We give You thanks, O Lord God Almighty, the One Who is and Who was and Who is to come, because You have taken Your Great Power and reigned’.” (Rev.11:16-17).** The people respond with, “It is Right and Worthy.” This response is a confirmation of the thanksgiving offered by the priest to God, Who is worthy of every thanks and every praise, for He is full of goodness and His mercy remains forever. The response also carries out the priest’s instruction of, “Let us give thanks to the Lord.” The priest then raises his covered hands signifying the Seraphim who stands before God with his eyes and feet covered by his wings because of the imperceptible and unspoken majestic glory of God (Is.6:2). Then the priest prays the following three passages: “Right and Worthy...”, “Before Whom stand...”, and “Around You stand...”.

تقدیس الاسرار

وهو أقدس وقت في القداس لأن فيه تتم عملية تحويل الخبز والخمر إلى جسد ودم السيد المسيح.

- يمسك الكاهن اللفافة التي كانت على الأبروسفارين بيده اليسرى، والتي فوق الصينية بيده اليمنى لعمل الرشومات.
- ثم يرشم على الشعب قائلاً "الرب مع جميعكم" وهي عبارة بركة قالها بولس الرسول في (2تس3: 16) ويجاوبه الشعب "ومع روحك" حيث تكون المشاركة بين الكاهن والشعب في الصلاة. فالكاهن يصلي لأجل الشعب ويباركهم والشعب يصلي من أجل الكاهن ويطلب البركة لروحه الأبوية.
- ثم يرشم الخدام شرقاً عن يمينه قائلاً "ارفعوا قلوبكم" كما قال السيد المسيح "حيث يكون كنزك هناك يكون قلبك أيضاً" (مت: 6: 21). ويرد الشعب قائلاً "هي عند الرب". ويجب علينا عندما نقول هذه العبارة أن نكون رافعين قلوبنا إلى فوق فعلاً لئلا إذا قلناها وقلوبنا وأذهاننا ليست محصورة في الصلاة نكون كاذبين على الكاهن وعلى الله نفسه. ومن الملاحظ أن هذه العبارة تُقال في أول هذا القسم من القداس حتى تكون أذهاننا وقلوبنا مستعدة لهذا السر العظيم الذي هو على وشك الحدوث.
- ثم يرشم الكاهن ذاته وهو يقول "فلنشكر الرب" ثم يقبل الصليب ويضعه على المذبح. نشكره لأنه أهلنا للدخول إلى بيته والمثول إلى حضرته والاشتراك في خدمته ورفع قلوبنا إلى عرش نعمته. ويجاوبه الشعب قائلاً "مستحق وعادل".
- ثم يرفع الكاهن يديه مستورتين باللفافتين على مثال السيرافيم الواقفين أمام الرب الذين يغطون أجسامهم بأجنحتهم من بهاء عظمة مجد الله

- ثم يصلي الثلاث القطع التالية:-

- (1) "مستحق وعادل....." وبعدها يقول الشماس "أيها الجلوس قفوا" وذلك احتراماً لهذا السر العظيم.
- (2) "الذي يقف أمامه الملائكة....." وبعدها يقول الشماس "والى الشرق انظروا" وقد قررت كنيسةنا الارثوذكسية بأن يكون اتجاه الصلاة ناحية الشرق دائماً لعدة أسباب نذكر منها ما جئ في (مت 24: 27) عن المجيء الثاني للسيد المسيح "لأنه كما أن البرق يخرج من المشارق ويظهر إلى المغرب هكذا يكون أيضاً مجيء ابن الإنسان" فكما لو كنا في نظرنا الدائم نحو الشرق وقت الصلاة نعلن اشتياقنا واستعدادنا لمجيء السيد المسيح الثاني. كما أنه تذكير دائم لنا بالسيد المسيح والذي يرمز له بـ "شمس البر"
- (3) "أنت هو الذي يقف حولك....." وبعدها يقول الكاهن والشعب تسبحة الشاروبيم وهذه هي التسبحة التي سمعها إشعياء النبي في (أش 6: 1-3) ويسميتها القديس غريغوريوس تسبحة الغلبة والخلص.

ملحوظة

من الملاحظ أن الكنيسة قد رتبت أن الشماسة يروحون بالمرآح هنا وهناك على المذبح عند النطق بهذه التسبحة للدلالة على حضور الملائكة وقت تقديم الذبيحة. إلى جانب أن هذا الترويح يطرد الهوام ويمنعها من السقوط في الكأس.



Δ (delta or zelta): This is the fourth letter of the Coptic Alphabet, and it is pronounced as (all its words are derived from Greek):

a. "D"; if it is a person name "Δαριδ" → "David".

b. "Z"; otherwise:

"Διακων" → "Deacon"

"δικεος" → "righteous person"

"δωρον" → "offering"

"Δοξα" → "Glory"

Ζ (zeeta): This is the seventh letter of the Coptic Alphabet, and it has one form of pronunciation

as a "Z":

"ζων" → "animal"

“**ⲗⲏⲗⲟⲥ**” → “zealous or envy”

Ⲑ (theeta): This is the ninth letter of the Coptic Alphabet, and it is pronounced as:

a. “T”; if preceded by **ⲡ** or **Ⲅ** and followed by a vowel.

“**ⲡⲏⲏⲏ**” → “dress”

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“**ⲡⲏⲏⲗ**” → “street”

b. Heavy “T”, same sound of Arabic letter “Tah”; if preceded by **ⲡ** or **Ⲅ** and followed by **ⲱ**, **ⲁ** or **ⲟ**.

“**Ⲅⲑⲟⲓ**” → “smell”

“**Ⲅⲑⲟⲓⲛⲟⲩⲡⲓ**” → “incense”

“**ⲡⲏⲟⲙ**” → “gate”

“**ⲡⲏⲑⲟⲣⲧⲉⲣ**” → “tribulation”

c. “th”; otherwise:

“**ⲁⲗⲏⲑⲱⲥ**” → “in truth”

“**ⲁⲗⲁⲑⲟⲥ**” → “good”

“**ⲑⲣⲟⲙⲟⲥ**” → “throne”

“**ⲑⲱⲕ**” → “thine”

“**ⲑⲟⲕ**” → “blade”

“**ⲗⲑⲑⲟ**” → “horse”

“**ⲑⲁⲓ**” → “this (feminine)”

ⲕ (kappa): This is the eleventh letter of the Coptic Alphabet, and it is conventionally pronounced as the English “K”.

“**Ⲙⲁⲣⲕⲟⲥ**” → “Markoc (Mark)”

“**ⲁⲕⲥⲱⲧ**” → “save”

“**ⲡⲉⲕⲓⲱⲧ**” → “your father”

“**ⲱⲓⲕ**” → “bread”

ⲗ (laula): This is the twelfth letter of the Coptic Alphabet, and it is conventionally pronounced as the English “L”.

“**ⲁⲗⲟⲩ**” → “boy”

“**ⲥⲟⲗⲥⲉⲗ**” → “to adorn, decorate or beautify”

“**ⲗⲁⲟⲥ**” → “people”

خامسا : ٦ حروف جديدة :

V- 6 new letters :

Δ Δ , Θ θ , Λ λ , U u , X x , ε ε̄

1 - **Dhelta** : a consonant

In Greek words only
pronounced as :

- "th" in "the"
- "d" in names

Δ Δ
dh - d
د - ذ

١ - **ذِلْتَا** : حرف ساكن

يرد في الكلمات اليونانية فقط
ينطق :

- "ذ" في كلمة : "ذئب"
- "د" في أسماء العلم

2 - **Theta** : a consonant

pronounced as "th"

- in : "thin"
- "t" if preceded by :
"c" or "u"

Θ θ
th - t
ت - ث

٢ - **ثِيْتَا** : حرف ساكن

ينطق :

- "ث" في كلمة : "ثعلب"
- "ت" تتحفيف النطق إذا
سبقه "c" أو "u"

3 - **Lola** : a consonant

- pronounced as "l"
in "led"

Λ λ
L λ

٣ - **لُولَا** : حرف ساكن

- ينطق مثل الحرف "ل"
في كلمة : "لين"

4 - **Mey** : a consonant

- pronounced as "m"
in "May"

U u
m م

٤ - **مِي** : حرف ساكن

- ينطق مثل الحرف "م"
في كلمة : "مايو"