



ἮΕΝ ἘΡΑΝ ὡς ἘΠΩΤ ΝΕΩ ΠΩΗΡΙ ὡΕΝ ΠΙΠΝΕΥΩΣ ἘΘΟΥΣ ΒΟΥΝΟΥ† ΝΟΥΩΤ ΔΩΗΝ

## Lesson # 12

### **HOLY (AGIOS)**

The priest places the small veil which is in his right hand on the left side of the altar, and with his right hand he lifts the veil which is placed over the chalice and replaces it with the one in his left hand. With his left hand he then picks up the veil which he put on the left side of the altar. He holds the cross within the small veil held in his right hand and does the sign of the cross three times saying, “Holy (Agios).” The first sign of the cross he does on himself, the second sign of the cross is on those who are serving with him, and the third sign of the cross is on the congregation. The word ‘Holy’ alone is a most powerful and deep prayer, for it is the greatest defence against Satan who is the enemy of holiness. It carries all implications with which we wish to honour God; He is Holy for He is merciful, loving, almighty, most high and without sin, and so on. We should note that the word ‘Holy’ refers only to God. For those who are righteous we use the word ‘saintly’ because their piety comes from the Lord, Who is the origin and the source of every holiness; He is *“The King of Saints” (Rev.15:3), and “The Most Holy” (Dan.9:24).*

As we praise the Lord with the word ‘Holy’ we join the Cherubim and Seraphim as they cry to one another saying, “Holy, Holy, Holy is the Lord of hosts, the whole earth is full of His Glory” (Is.6:3). The angels’ praise centres around the word ‘Holy’ as it glorifies God, Who is the source of every holiness. As we join the heavenlies in glorifying God we must be saintly like Him Who is Holy, for *“Without holiness, no one will see the Lord” (Heb.12:14).* In this sense, it is the minimum requirement for being in the presence of the Lord, to see Him and enjoy Him. Without holiness we do not deserve to partake of the Liturgy’s Holy Sacrifice; as the Liturgy gathers together the assembly of the devout, and the Holies are for the holy.

### **Some Remarks on the Start of the Liturgy:**

✠ Uncovering the paten by lifting the small veil from it saying, “The Lord be with you”, while the Chalice remains covered represents Christ’s appearance to Mary Magdaline while His identity was concealed to her.

✠ Uncovering the chalice when saying, “Agios”, indicates that He revealed Himself afterwards to Mary Magdaline and she then recognised Him.

✠ Covering the chalice again after it was uncovered symbolises Jesus showing Himself to the two disciples who were on their way to Emmaus, then disappearing from them.

✠ When the priest first does the sign of the cross with the veil that was on the paten saying, “The Lord be with you all”, and then when he does the second sign of the cross with the veil that was on the chalice saying, “Agios”, indicates the equality between

the Body and the Blood, and the need to get the blessings of them both. These actions also honour both the Body and Blood.

✠ The veils, or wrapping cloths, represent the shrouds that wrapped the Saviour's Body at His burial. The direction of the shifting of the veils is performed in the same order in which the Lord Jesus unwrapped Himself and took them off His body during His Glorified Resurrection. The veils are also placed on the altar in a similar order to the way the shrouds were placed in the tomb when found by Peter and John as they entered the sepulchre (John 20:4-7). This proves that the Saviour's body was not stolen from the tomb as the Jews alleged, as a robber, in his rush and confusion while committing his crime, would leave everything in disarray, and not in the perfectly organised manner in which Christ left the shroud.

✠ The action of the priest moving the veils around on the altar represents the movement of the Cherubims' wings.

✠ Taking the veil from the top of the Chalice Throne and replacing it with another represents that this Mystery has been instituted for the rise and the fall of many. (Luke 2:34). It also means that we have been exalted to take the place of the fallen angels.

After this, the priest says the following passages:

**“Holy, Holy, Holy, Truly You are Holy O Lord Our God...”, followed by, “He was incarnated and became Man and taught us the way of Salvation...”.**

While saying, “He was incarnated and became Man” the priest adds a spoonful of incense to the censer so that the fragrance of the incense, as it is diffused, reminds us of the incarnation of the Lord Jesus in the womb of Virgin Mary, who is the Golden Censer. The burning embers symbolise the fire of Divinity. At the end of the passage the priest says, “He descended into Hades through the cross.” The priest then bows in reverence, placing his hands on his chest in the shape of the cross, then kisses the altar. He then says, “He rose from the dead on the third day.” At the end of this passage when the priest says, “He will appear to judge the world in equity and reward each one according to his deeds”, he beats his chest three times in awe and remorse for his sins, recalling the horrifying day of reckoning when the people will gather and the angels will open the books which reveal the deeds and examine the minds of all; the righteous proceeding to eternal life, while the wicked to shame and everlasting contempt. (Dan.12:2)

### **Further Remark With Respect to Maundy Thursday and the Saturday of Light**

✠ In the Liturgies of Maundy Thursday and Easter Saturday (Saturday of Light), some favour the opinion of saying the passage from St. Gregory's Liturgy, which says, “You came to the slaughter...”, to the passage, “He rose from the dead...”, for at that particular time Christ had not yet risen.

### **أجیوس (قدوس) αΓΙΟΣ**

- يضع الكاهن اللفافة التي على يده اليمنى على المذبح شمالاً، وبیده اليمنى يرفع اللفافة التي فوق الكأس ويضع بدلها اللفافة التي على يده اليسرى ثم يأخذ اللفافة التي وضعها على المذبح بيده اليسرى، ثم يمسك الصليب فوق اللفافة التي بيده اليمنى، ثم يرشم ثلاث رشومات وهو يقول "أجیوس" الأول على نفسه والثاني على الخدام والثالث على الشعب.

- وكلمة "قدوس" تختص بالله وحده أما أبرار الكنيسة فيطلق عليهم اسم قديسين وكنيستنا تعتبر كلمة "قدوس" من أقوى الصلوات لأنها تخزي الشيطان عدو القداسة وفيها نتشارك مع الملائكة في تسييحهم لله كما جاء في (أش:6:3)

### تأملات وتفاسير

- 1) كشف الصينية برفع اللفافة التي عليها عند "الرب مع جميعكم" بينما الكأس تبقى مغطاة فيه معنى ظهور السيد المسيح لمريم المجدلية وإخفاء ذاته عنها.
- 2) كشف الكأس عند "أجيوس" فيه دلالة على أنه أعلن ذاته لمريم المجدلية بعد ذلك فعرفته.
- 3) تغطية الكأس بعد كشفها فيه معنى إعلان يسوع المسيح لتلميذي عمواس ثم اختفائه عنهما.
- 4) عمل الرشومات الأولى عند "الرب مع جميعكم" باللفافة التي كانت على الصينية ثم عمل الرشومات الثانية باللفافة التي كانت على الكأس فيه معنى المساواة بين الجسد والدم ووجوب أخذ البركة من كليهما وتقديم الإكرام اللائق لكليهما.
- 5) اللفائف تمثل الأكفان التي كانت على جسد المخلص عند دفنه وتحريكها هكذا بنظام وترتيب يشير إلى الحركة المرتبة للأكفان عندما نزعها السيد المسيح من على جسده عند قيامته المجيدة ووجودها مرتبة في القبر بعد القيامة، كما رآها بطرس ويوحنا عندما دخلا القبر (يو:20:4-7).
- 6) إنزال اللفافة من على كرسي الكأس ووضع غيرها مكانها يعني أن هذا السر وضع لسقوط وقيام كثيرين (لو:2:34)

- بعد ذلك يصلي الكاهن الثلاث قطع التالية:

(I) "قدوس قدوس قدوس بالحقيقة أيها الرب إلهنا....."

(ب) "تجسد وتأنس وعلما وسائط الخلاص....." ← عندما يقول الكاهن تجسد وتأنس يضع يد بخور في المجرمة لتفوح رائحة البخور الجميلة التي تذكرنا بتجسد الرب يسوع المسيح في بطن العذراء مريم التي ترمز إليها المجرمة، أما نارها المتقدة فتشير إلى نار اللاهوت. وعند نهاية هذه القطعة "نزل إلى الجحيم من قبل الصليب" ينحني الكاهن بخشوع واضعاً يديه على صدره مثال الصليب، ويقبل المذبح.

(ج) "وقام من بين الأموات في اليوم الثالث....." ← عندما يقول الكاهن في نهايتها "يأتي لبيدين الأحياء والأموات ويعطي كل واحد كحسب أعماله" يقرع الكاهن صدره بخشوع ثلاث مرات نادماً على خطاياهم متذكراً دينونة ذلك اليوم الرهيب.

### Hitens of the Fast of nativity

<p>ΘΙΤΕΝ ΗΠΕΡΕΒΙΑ: ἴτε          †θεοτοκος ε̅σθ̅ Παρια:          Πος̅ αρι̅μοτ̅ ναν̅ ὑπιχω          ε̅βολ̅ ἴτε̅ νεννοβι.</p>	<p>Through the          intercessions, of the          Mother of God Saint          Mary, O Lord grant          us the forgiveness of          our sins.</p>	<p>بشفاعات والدة الإله          القديسة مريم، يا رب أنعم          علينا بمغفرة خطايانا.</p>
<p>ΘΙΤΕΝ ΗΠΕΡΕΒΙΑ: ἴτε          π̅αρχ̅η̅ς̅ ε̅λ̅ος̅ ε̅σθ̅:          Σαβριηλ̅ πι̅ραι̅εν̅νο̅υ̅φι:          Πος̅...</p>	<p>Through the          intercessions, of the          holy archangel,          Gabriel the          announcer, O Lord...</p>	<p>بشفاعات رئيس الملائكة          الطاهر غبريال المبشر. يا          رب أنعم ...</p>
<p>ΘΙΤΕΝ ΗΠΕΡΕΒΙΑ: ἴτε          π̅ω̅α̅ω̅ϕ̅ ἰ̅αρχ̅η̅ς̅ ε̅λ̅ος̅:          νε̅υ̅ νι̅τα̅σμα̅          ἰ̅ε̅πο̅υ̅ρα̅νι̅ον̅: Πος̅...</p>	<p>Through the          intercessions, of the          seven archangels,          and the heavenly          orders, O Lord...</p>	<p>بشفاعات رؤسات الملائكة          السبعة والطغمت          السمائية. يا رب أنعم ...</p>
<p>ΘΙΤΕΝ ΗΠΕΡΕΒΙΑ: ἴτε          πι̅τ̅ς̅τε̅νης̅ ἰ̅ε̅μ̅μ̅α̅νο̅υ̅η̅λ̅:          ἰ̅ω̅α̅ν̅νης̅ π̅ω̅η̅ρι̅          ἰ̅Ζα̅χα̅ρια̅ς̅: Πος̅...</p>	<p>Through the          intercessions, of the          relative of          Emmanuel, John the          son of Zechariah, O          Lord...</p>	<p>بشفاعات نسيب          عمانوئيل يوحنا ابن زكريا.          يا رب أنعم ...</p>
<p>ΘΙΤΕΝ ΗΠΕΡΕΒΙΑ: ἴτε          Ζα̅χα̅ρια̅ς̅: νε̅υ̅ τε̅ψ̅ε̅μι̅          ε̅λι̅σα̅βε̅τ̅: Πος̅...</p>	<p>Through the          prayers, of          Zechariah the priest,          and his wife          Elizabeth, O Lord...</p>	<p>بصلوات زكريا الكاهن          وامرأته أليصابات. يا رب          أنعم ...</p>

ΘΙΤΕΝ ΝΙΕΥΧΗ: ΝΤΕ  
ΝΙΔΕΛΛΟΙ ΤΣΑΡΩΟΥΤ:  
ΙΩΑΚΙΜ ΝΕΥ ΔΙΝΝΑ: ΠΟΣ...  
...

Through the  
prayers, of the  
blessed elders,  
Joachim and Anna,  
O Lord...  
...

بصلوات الشيخين  
المباركين يواقيم وحنه. يا  
رب أنعم ...

Hitens of the feast of Nativity

ΘΙΤΕΝ ΝΙΕΥΧΗ ΝΤΕ  
ΝΙΔΕΛΛΟΙ: ΤΣΑΡΩΟΥΤ  
ΙΩΧΗΦ ΠΙΣΑΜΥΕ ΝΕΥ  
ΘΗΕΘΥ ΣΑΛΩΜΙ: ΠΟΣ...

Through the prayers  
of the blessed  
elders, Joseph the  
carpenter and Saint  
Salome, O Lord...

بصلوات الشيخين  
المباركين، يوسف النجار  
والقديسة سالومي، يا  
رب...  
...

Πεκραν ου ?

what's your name?