



ΒΕΝ ΦΡΑΝ ὠΦΙΩΤ ΝΕΩ ΠΩΗΡΙ ΒΕΝ ΠΙΠΝΕΥΩ ἔΘΟΥΑΒΟΥΝΟΥ† ΝΟΥΩΤ ΔΩΗΗ

Lesson # 4

BAPTIZING THE LAMB

After putting the veil on the altar the priest then carries the Lamb and wets his right index finger and makes the sign of the cross on the bread from the top of the bread to the bottom, then around the bread from the left side to the right. This action symbolises the baptism of Christ by St. John in the River Jordan. While doing this, the priest prays “ Let our sacrifice be accepted before You Lord for the forgiveness of my sins, and the ignorance of Your people.

The priest pours himself and kneels over the selected Lamb.”, asking the Lord to accept this sacrifice as a sacrifice for his own sins in particular, and also for the ignorance of the congregation. He places all the burdens of his congregation, the Church and the whole world on this Lamb which carries the sins of the whole world. Then he prays silently a deep prayer called the Prayer of Commemoration.

THE PRAYER OF COMMEMORATION

He places upon the Lamb that is about to be slain for us, all the hardships, tribulations and diseases of His people. He pleads for forgiveness for the sinners, the raising of the fallen, steadiness for the righteous, healing for the sick, relief for the troubled, a safe return for the travelers and reposal for those who have slept. With these remembrances he mentions people by name, which have often been written on a piece of paper and placed on the Altar in front of him. He then prays for all Christians in general and for his relatives in particular, saying, “Remember O Lord, Your servants, the Orthodox Christians, everyone in his name, remember, O Lord, my father, my mother, my brothers and my relatives in the flesh. My spiritual fathers, guard the living with Your angel of Safety, and repose those who have slept.” After giving priority to everyone else by praying for them first, he then mentions himself last, saying, “Remember, O Lord, my weakness, I, the poor, and forgive my many sins.”

Some Points on the Prayer of Remembrance:

✠ The priest mentions himself last as an act of self denial, as if he says with the Apostle Paul, **“Last of all, as to one untimely born, He appeared also to me. For I am the least of the Apostles, unfit to be called an apostle” (1Cor.15:8-9).**

✠ The priest prays these remembrances and pleadings for his people, for if he succeeds in accomplishing his mission with the Lord as an advocate and intercessor, he can heal the sick, solve the problems and eliminates the hardships of the people, and can then rejoice with his congregation like a father does with his children, saying with the Apostle,

“Even if I am to be poured as a libation upon the sacrificed offering of your faith, I am glad and rejoice with you all. Likewise you also should be glad and rejoice with me” (Phil.2:17-18). He then briefly says the three Major Litanies;

✠ “Remember, O Lord, the peace of Your One, Holy, Universal and Apostolic Church....” Y
“Remember, O Lord, our Pontiff Pope Abba Shenouda III, and his brother in the apostolic ministry Abba Ignatious Zakka”

✠ “Remember O Lord our gatherings, bless them....”

THE PROCESSION OF THE LAMB

The priest wraps the Lamb in the same veil he used during its selection. He puts the cross on top of it and, bending a bit (as Christ bent while holding the Cross going to Golgotha), he holds the lamb in reverence against his head while standing at the door of the sanctuary saying, “Glory and honour, honour and glory....”

Some Points on the Procession of the Lamb:

✠ The priest prays the prayer “Glory and honour...” while standing at the door of the sanctuary for three reasons. Firstly, everyone can hear the whole prayer instead of missing parts of it, which can sometimes happen if the priest is moving around the altar. Secondly, it then gives the priest more time when he does move around the Altar to pray the important inaudible prayer of “Remember O Lord all those who have asked us to remember them in our prayers, may the Lord remember them in His Heavenly Kingdom”, in which he mentions all those whom he mentioned before, and maybe those who he forgot to mention. And thirdly, it gives the deacon a chance to respond, as he proceeds around the Altar saying, “Pray for these sacred and worthy oblations, and for our sacrifices, and for those who offered them.”

✠ When the priest carries the Lamb with both hands and holds it against his head, he re-enacts what Simeon the Elder did when he carried the child Jesus and proceeded around the altar of God. Just as Simeon blessed the salvation of the Lord which He prepared before all people, so the priest also goes around the Altar glorifying God, Who sent His Son for our salvation.

✠ The procession of the Lamb goes around the Altar only once, to symbolise the Saviour being taken to the temple by his parents to fulfil the requirements of the law. It also represents that Christ would offer Himself only once as a sacrifice for the whole world. At the end of the round the priest stands at the left hand side of the Altar, unwraps the oblation and lays it on his left palm. He moves the wine decanter near it and prays loudly while signing the cross three times over the bread and wine. He then puts the bread in the paten under the star with its three holes to the right, completing the three signings, saying, “Glory and Honour....”

Next the priest uncovers the chalice and makes sure that it is clean by wiping it with the veil in his right hand. He takes the decanter from the deacon and after the response is said by the congregation he says, “Pray.” He signs the congregation with the wine while saying, “Peace be to you all” and follows with the Thanksgiving prayer. He pours the wine in the chalice. Then the deacon pours some water in the decanter which is carried by the priest (around ¼ or 1/3 full, but not exceeding 1/3 and not less than 1/10). The priest then shakes the decanter and pours it into the chalice. He gives the deacon the decanter upsidedown in order that it dry properly as it must fast in preparation for the next liturgy, completing these tasks while praying the Thanksgiving prayer. The priest then holds the cross to do the necessary signings for the Thanksgiving Prayer and the Offertory.

Remarks:

✠ It is preferable when pouring the wine and water in the chalice, to pour it in the sign of the cross to remind us that the cross became our strength and pride.

✠ Mixing the wine with water reminds the believers of the blood and water that gushed out when Christ our Redeemer was pierced in His side. As they offer a sacrifice of thanksgiving the believers should remember that their Christ is alive in His Divinity although He died in the flesh and gave up His humanly Spirit to the hands of His Father. The proof that He is alive in His Divinity, even after He bowed His Head, came when they pierced His side with a spear

and blood and water ran out of His side (John 19:34). It is medically impossible for a dead person to bleed liquid blood. It is a known fact that when someone dies his blood clots. To ascertain the death of a person a physician sticks a pin in his body. If there is no flow of blood then the person is dead. Even if they stab the heart of a dead man with a dagger only few drops of yellowish fluid (known as plasma) come out of the wound. When they pierced Christ in the side after His death blood and water, still distinguishable from each other, gushed out of His side. This is a proof that although Jesus died in His Humanity, His Divinity never departed His Body, protecting it from decay or corruption. This is to say that Christ died with His Humanity but was alive through His divinity.

تعديد الحمل

- بعد اختيار الحمل يدخل الكاهن للداخل و يبيل أطراف أصابعه اليمنى و يمسح القربانة من فوق و من أسفل و من جميع نواحيها ← مثال عماد السيد المسيح في نهر الأردن على يد يوحنا المعمدان.
- ثم ينسكب الكاهن على الحمل المختار الحامل لهموم و خطايا العالم كله و يصلي صلاة عميقة تسمى "التذكارات" و يضع على الحمل كل متاعب و ضيقات و أمراض شعبه، و تكون هذه التذكارات طبعاً بالاسم، ثم يصلي عن المسيحيين عموماً و عن أقاربه بالجسد و أخيراً عن نفسه. وبعدها يصلي الثلاث أواسي الصغيرة مختصرة (السلامة، الأباء، الاجتماعات)

دورة الحمل

- يلف الكاهن بعد ذلك الحمل في نفس اللفافة التي كانت معه عند اختيار الحمل و يضع الصليب على وجه القربانة مائلاً قليلاً (على مثال المسيح وهو حامل الصليب على كتفه وهو في طريقه إلى الجلجثة) ثم يرفع الحمل على رأسه بكل وقار و يقف على باب الهيكل وهو يقول "مجداً و إكراماً، إكراماً و مجداً " و في ذلك الوقت يسجد الشعب كله إكراماً و توقيراً للحمل.
- ثم يدور الكاهن حول المذبح دورة واحدة و في أثناءها يقول الشماس "صلوا من أجل هذه القرابين....."

ملاحظات

- + لف الحمل في لفائف يشير إلى السيد المسيح الذي كان مقمطاً في اللفائف عندما جاء به أبواه للهيكل.
- + رفع الكاهن للحمل على رأسه و الطواف به حول المذبح يشير لما فعله سمعان الشيخ الذي رفع المسيح بكل وقار و طاف به في الهيكل.
- يرد الشعب المراد المناسب (الليلويا فاي بيبي أو جي فميفئي أو إي إي إخوان)
- و بعد الانتهاء من الدورة يقف الكاهن على شمال المذبح و يفك اللفافة من على القربانة و يضعها على راحة يده اليسرى و يقرب إليها قارورة الخمر التي بيد الشماس، ثم يصلي الثلاثة رشومات جهراً

وباللحن على الخبز والخمر فقط. وبعدها يقول الشماس "واحد هو الأب القدوس، واحد هو". و
يرد الشعب قائلين "نكساباتري.....".

- ثم يضع الكاهن القربانة في الصينية تحت النجم على أن تكون الثلاثة ثقوب ناحية اليمين. و يكشف
الكأس حتى تظهر فوهته كلها.

- بعد ذلك يأخذ الأب الكاهن القارورة من الشماس وبعد انتهاء الشعب من المرد يصلي الكاهن "اشليل"
ويرشم الشعب بالقارورة المملوءة خمرًا وهو يقول "السلام لجميعكم" ثم يبدأ في صلاة الشكر وهو يصب
الخمر في الكأس.

- ثم يصب الشماس من الإبريق قليلاً من الماء في القارورة (لا تقل عن العشر ولا تزيد عن الثلث ولا
تزيد كمية الماء عن ذلك لئلا يفقد الخمر منظره) ويرج الكاهن الماء جيداً في القارورة ثم يصبه في
الكأس ويعطي القارورة للشماس مقلوبة بعد ذلك لتصوم حتى اليوم التالي ← خلط الخمر بالماء يعتبر
تذكيراً للمؤمنين لما جرى على الصليب عندما طعنوا السيد المسيح فجرى من جنبه دم وماء وذلك يشير
إلى أنه حي بلاهوته ولكنه مات بناسوته حيث أن الدم يتجمد في عروق الإنسان عندما يموت ولكن إذا
طعن في قلبه تجري منه مادة صفراء تسمى "البلازما".

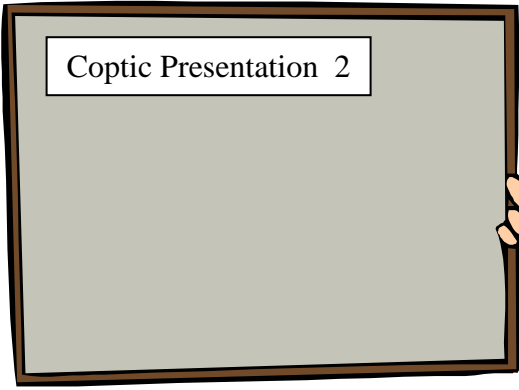
+ عندما يصب الأب الكاهن الخمر والماء في الكأس يصبها على هيئة صليب وذلك لتذكيرنا بالصليب
الذي أصبح موضع إفتخارنا.

تغطية المذبح

- وبعد صلاة الشكر يصلي الكاهن صلاة سرية تسمى "أوشية التقدمة" ثم يغطي الصينية والكأس
باللفائف ← وذلك يشير إلى تكفين جسد المسيح عندما أنزلوه من على الصليب.

- ثم يمسك الكاهن طرف الأبروسفارين (كلمة يونانية معناه "ستر الغطاء" وهو عبارة عن ملاءة كبيرة)
ويمسك الشماس مقابله الطرف الآخر ويغطيان به المذبح وهو يشير إلى الحجر الكبير الذي دُحرج على قبر
السيد المسيح. ثم يضع الكاهن لفافة فوقه على شكل مثلث (وهي تشير للختم الذي وضع على باب القبر). ثم
يصلي الكاهن تحليل الابن سرًا (وهو التحليل الثالث في العشية وهو نفسه التحليل الذي يصليه الكاهن على
رأس المعترف)

- ثم يقبل الأب الكاهن المذبح ويسجد أمامه ويخرج وهو وكل خدام المذبح حيث يصلي الكاهن تحليل الخدام
حيث يكون الشعب وجميع الخدام ساجدون.



ἮΑΝΕ ποῦσι

good evening