



ΒΕΝ ΘΡΑΝ ὙΦΙΩΤ ΝΕῦ ΠΩΗΡΙ ΜΕΝ ΠΙΠΝΕΥΑ ἘΘΟΥΑΒΟΥΝΟΥ† ΝΟΥΩΤ ΔΩΗΝ

Lesson # 7

THE INCENCE OF THE PRAXIS

THE PRAXIS CIRCUIT

There is no round of incense during the readings of the Catholicon, during which time the priest remains in the Sanctuary according to the Lord's command to His Disciples that they should not depart Jerusalem before the coming of the Holy Spirit. After the round of the Pauline and the Arabic (English) reading the priest starts the prayers and mysteries of the Praxis Round.

THE MYSTERY OF THE PRAXIS

The priest prays the Litany of Oblation, not the Litany of Travellers which is prayed in the morning. If he has already said the Litany of Oblation then he does not repeat it. After the Mystery of the catholic Epistle the priest prays the Mystery of the Praxis. Having put one spoonful of incense in the censor, he says: "O God who accepted the sacrifice of Abraham and prepared for him a lamb in place of Isaac...". Isaac, despite the fact that he was a strong youth, did not resist his father or flee when Abraham was offering him as a sacrifice on the altar to the Lord; for this reason the Lord accepted this sacrifice. The sacrifice of Isaac is the archetype of the sacrifice of our beloved Lord Jesus Christ who was sacrificed for the forgiveness of our sins. "...Likewise, O Lord, accept this sacrifice of incense and send down upon us in return Your abundantly rich mercy and purify us from all corruption of sin and make us worthy to serve in holiness and righteousness before Your goodness all the days of our life..."

If we raise before the Lord pure and undefiled hands, a sanctified heart and eyes full of innocence and yet illumination, the Lord will accept our offering as a sweet aroma of incense. The church here repeats what Zachariah the priest said, "***We serve Him in holiness and righteousness before Him all the days of our life***" (*Luke 1:75*). Notice that the priest calls the incense 'a burnt offering', meaning a sacrifice, just like the sacrifice of fasting, the sacrifice of prayer, the sacrifice of raising hands during worship, and the sacrifice of praise. As mentioned previously, in the Old Testament temple there was a special altar named the Altar of Incense, where the sacrifice of incense was offered. At the right hand side of the Altar of Incense the angel appeared to Zachariah and announced the birth of his son John.

The priest proceeds around the altar three times while praying the Three Minor Litanies then comes out of the sanctuary and offers incense as mentioned in the Round of the Pauline. He then offers the Gospel Incense before exchanging a holy kiss with his fellow

fathers and asking them to pray for him. He then proceeds to offer incense to the icons on the Southern side of the sanctuary's door, then proceeds towards the Northern side of the sanctuary. He walks among the congregation down the centre aisle saying, "Let your people through blessing be thousands upon thousands...", and he blesses the congregation while saying, "The blessings of my masters, the Apostles Peter and Paul...". He does not proceed as far as the Western end of the church but returns to the door of the sanctuary while saying the Mystery of the Confession of the congregation.

Some Remarks Concerning The Round Of The Praxis:

✠ In coming out of the sanctuary to offer incense in the whole church the priest symbolises the Apostles when they left Jerusalem to preach Christianity throughout the whole world. The priest does not go around the whole church as in the round of the Pauline, which signifies the fact that the Apostles limited their preaching to Judea and the cities of Judah, whereas St. Paul preached Christianity to the whole world, and therefore encountered more tribulations during his travels than his fellow apostles did.

✠ The priest offers the incense from right to left to indicate that the Apostles returned from the Mount of Olives to Jerusalem after the Ascension of the Lord.

Another reason being that, as the priest started the Round of the Pauline from left to right, he starts the Round of the Praxis from right to left, indicating that both are equal.

✠ After finishing the Round of the Praxis the priest does not enter the sanctuary. This is for two reasons. One is due to that fact that the Apostles did not return to Jerusalem but were martyred in the country where they last preached; and the other is that by the end of the three rounds after reading the Praxis the priest has completed seven rounds, these being the three rounds after the First Mystery of the Pauline, one round after the Mystery of the Congregation's Confession and the three rounds after the Praxis. These rounds are a representation of the children of Israel and the Ark of Covenant who circled Jericho seven times before the walls tumbled down. As the priest proceeds around the altar offering incense and raising prayers and pleadings to the Lord the walls of evil and sin tumble down.

الابركسيس

- كلمة يونانية معناها قصة أو تاريخ أو عمل و يقرأ فيه فصل من أعمال الرسل.

- بعد الانتهاء من قراءة البولس يبدأ الكاهن في صلوات وأسرار دورة الابركسيس وهي سر البولس الثاني وسر الكاثوليكون.

- وبعد ذلك يبدأ الكاهن في دورة بخور الابركسيس فيدور في الهيكل ثلاث دورات ثم يخرج خارج الهيكل ويبخر في الكنيسة مبتدئاً من اليمين فيعطي البخور للهيكل القبلي ثم يرجع و يفعل نفس الشيء ناحية الشمال ثم يمر في الممر الأوسط وهو يبارك الشعب "وأما شعبك فليكن بالبركة.....". وفي سيره لا يصل إلى نهاية الكنيسة من الغرب. ثم يرجع للهيكل وقبل دخوله يقول صلاة سرية تسمى سر الرجعة.

ملاحظات

+ خروج الكاهن من الهيكل للتبخير في الكنيسة يرمز إلى خروج الرسل من أورشليم للكراسة والتعليم في العالم.

+ عدم طواف الكاهن في الكنيسة كلها في هذه الدورة على خلاف ما فعل في دورة البولس إشارة إلى أن الرسل جعلوا عملهم أولاً مقصوراً على اليهودية، وفي مدن يهوذا وحتى يتميز بولس الرسول الذي طاف في العالم مبشراً، وتعب أكثر منهم في الكرازة والسفر.

+ يطوف الكاهن من اليمين للشمال كنوع من أنواع التمايز على أن الرسل بشروا في مواضع أخرى غير التي بشر فيها بولس الرسول وإشارة إلى رجوع الرسل من جبل الزيتون إلى أورشليم بعد صعود الرب.

+ عدم دخول الكاهن للهيكل بعد الدورة لأن الرسل بعدما خرجوا من أورشليم للكراسة في العالم لم يعودوا إليها بل استشهدوا كل منهم في البلد الذي بشر فيه.

II. Coptic Words Used in Arabic Dialect

Fottah (means towel): It comes from the Coptic word “ϣοτϵ”.

Trabeza (means table): It comes from the Coptic word “τραπεζα”.

Ootah (means Tomatoes): It comes from the Coptic word “οϣταϑ”.

Shewaya (means little): It comes from the Coptic word “ϣοϣε”.

Kahira (means Cairo): It comes from the Coptic word “Καϣιρη”.

Romman (means pomegranate): It comes from the Coptic word “εϣμαϣ”.

Gamall (means camel): It comes from the Coptic word “ϣαμοϣλ”.

Saif (means sword): It comes from the Coptic word “ϣηϣι”.

Bondok (means walnut): It comes from the Coptic word “παντοκι”.

Laklaka (means messing up and mixing things up): It comes from the Coptic word “λακλακ” which means salad.

Tahlil (means joy): It comes from the Coptic word “θεληλ” which also means joy.

Temsah (means alligator): It comes from the Coptic word “μϣαϑ”.

Gense (means gender): It comes from the Coptic word “ϣενοϣ”.

Khorus (means choir): It comes from the Coptic word “ϣοροϣ”.

Meshee (means walk): It comes from the Coptic word “μοϣι”.

Falafel (an Egyptian food made of beans. It looks like a vegetarian burger): It comes from the

Coptic word “ϣαλαϣελ” which consists of:

“ϣα” (Fa) → “the one that has”, “λα” (La) → “a lot of”, “ϣελ” (Fel) → “beans

أولاً : ١١ حرف تشبه الحروف اللاتينية في الشكل والنطق :

I- 11 letters similar to latin in form & pronunciation :

**Α α , Β β , Ε ε , Ζ ζ , Ι ι , Κ κ ,
Η η , Ο ο , Γ γ , Τ τ , Υ υ**

- | | | | | |
|--|--|-----|--------------------|--|
| <p>1 - Alpha : a vowel</p> <ul style="list-style-type: none"> • pronounced as " a " in " <i>father</i> " | <table border="1" style="margin: auto; border-collapse: collapse;"> <tr> <td style="padding: 5px;">Α α</td> </tr> <tr> <td style="padding: 5px;">A, a ā</td> </tr> </table> | Α α | A, a ā | <p>١ - ألفا : حرف متحرك
ينطق كالألف العربية
المفخمة من كلمة : "آ"</p> |
| Α α | | | | |
| A, a ā | | | | |
| <p>2 - Vita : a consonant</p> <ul style="list-style-type: none"> • pronounced as : i - " v " : if followed by a vowel ii - " b " : if not followed by a vowel | <table border="1" style="margin: auto; border-collapse: collapse;"> <tr> <td style="padding: 5px;">B β</td> </tr> <tr> <td style="padding: 5px;">B, b V, v
ب : ف</td> </tr> </table> | B β | B, b V, v
ب : ف | <p>٢ - فيتا : حرف ساكن
له طريقتان لتتطرق :
- "فا" : إذا جاء بعده حرف متحرك في الكلمة
- "ب" : إذا لم يكن بعده حرف متحرك في الكلمة</p> |
| B β | | | | |
| B, b V, v
ب : ف | | | | |
| <p>3 - Ey : a vowel</p> <ul style="list-style-type: none"> • pronounced as " ai " in " <i>main</i> " | <table border="1" style="margin: auto; border-collapse: collapse;"> <tr> <td style="padding: 5px;">Ε ε</td> </tr> <tr> <td style="padding: 5px;">E, e ايه</td> </tr> </table> | Ε ε | E, e ايه | <p>٣ - إي : حرف متحرك
ينطق مثل الحرفين الأولين من كلمة : "ايه"</p> |
| Ε ε | | | | |
| E, e ايه | | | | |
| <p>4 - Zita : a consonant</p> <ul style="list-style-type: none"> • pronounced as " z " in : " <i>zinc</i> " | <table border="1" style="margin: auto; border-collapse: collapse;"> <tr> <td style="padding: 5px;">Ζ ζ</td> </tr> <tr> <td style="padding: 5px;">Z, z ز</td> </tr> </table> | Ζ ζ | Z, z ز | <p>٤ - زيتا : حرف ساكن
ينطق مثل الحرف "ز" في كلمة : "زرافة"</p> |
| Ζ ζ | | | | |
| Z, z ز | | | | |
| <p>5 - Yota :</p> <ul style="list-style-type: none"> • a vowel if comes after a consonant pronounced. as " f " in " <i>big</i> " • a consonant if comes near a vowel, pronounced. as : " y " in " <i>young</i> " , " <i>Day</i> " | <table border="1" style="margin: auto; border-collapse: collapse;"> <tr> <td style="padding: 5px;">Ι ι</td> </tr> <tr> <td style="padding: 5px;">I, i كسرة</td> </tr> </table> | Ι ι | I, i كسرة | <p>٥ - يوطا :
- حرف متحرك إذا جاء بعد حرف ساكن وينطق كالألف المكسورة في : "إي"
- حرف ساكن إذا تجاور مع حرف متحرك وينطق كالياء في كلمة : "يوم"</p> |
| Ι ι | | | | |
| I, i كسرة | | | | |

I. The Consonants

B (veeta): This is the second letter of the Coptic Alphabet, and it can be pronounced as:

a. “**B**”; if it is located:

i) In the middle of the word and is followed by a consonant:

“**ϥⲟⲃⲧ**” → “prepare or mend” →

“**ϫⲏⲃϥ**” → “flash light”

“**ⲗⲟⲃⲱ**” → “interpretation”

ii) At the end of the word:

“**ⲉⲑⲟⲩⲁⲃ**” → “holy”

“**ⲧⲏⲃ**” → “finger”

“**ⲁⲛⲗⲏⲃ**” → “school”

“**ⲛⲟⲩⲃ**” → “gold”

“**ⲟⲩⲏⲃ**” → “priest”

“**ϫⲟⲃ**” → “work”

“**ⲛⲏⲃ**” → “master”

iii) If it is a name of a person as in “**ⲁⲃⲣⲁⲁⲙ**”, “**ϫⲉⲣⲟⲃⲏⲙ**”, “**ⲓⲁⲕⲟⲃ**”.

b. “**V**”; if:

i. It starts the word:

“**ⲃⲁⲕⲓ**” → “city or town”

“**ⲃⲟⲕ**” → “slave or servant (masculine)”

“**ⲃⲟⲕⲓ**” → “slave or servant (feminine)”

“**ⲃⲓⲣ**” → “basket”

“**ⲃⲏⲧ**” → “rib” [“**ⲃⲁⲧ**” → “ribs”]

“**ⲃⲟⲧϥ**” → “war”

“**ⲃⲁⲗ**” → “eye”

“**ⲃⲟ**” → “tree”

ii. It is followed by a vowel:

“**ⲛⲟⲃⲓ**” → “sin”

“**ⲛⲓⲃⲉⲛ**” → “every”

“**ϥⲁⲃⲉ**” → “wise person”

“**ⲁⲃⲟⲧ**” → “month”

c. “**W**”; this is a relatively rare pronunciation; mostly a person’s name:

“**ⲃⲏϥⲁ**” → “Weesa”.