



ΒΕΝ ΘΡΑΝ ὠΨΩΤ ΝΕΩ ΠΩΗΡΙ ΜΕΝ ΠΙΠΝΕΤ ΜΑ ἔΘΟΥΑΒΟΥΝΟΥ† ΝΟΥΩΤ ΔΑ ΜΗΝ

Lesson # 9

THE CREED

In the days of old, the catechumen would attend up until the end of the third litany, and leave the church at the reading of the Creed. This was because their faith was weak and they lacked knowledge of the Christian faith. For this reason the deacon calls out before the Creed, “Attend to God with wisdom, Lord have mercy, Lord have mercy. Truly we believe in one God...”. The deacon calls upon the people to maintain reverence while saying the Creed. The Creed must be said audibly and in harmony and unity.

A Point on the Creed:

✠ In the rites of the liturgy reciting the Creed is of great importance as there are two essential conditions that have to be met before offering the bloodless oblations and receiving the Holy Communion; these are:

i. Faith, without which we cannot please God, for he who comes to God must believe that He is the goal, and will reward those who diligently seek Him (Heb.11:6).

“Faith is the substance of things hoped for, the evidence of things not seen” (Heb.11:1).

We declare this strong faith in our Lord by reciting the Christian Creed. We declare it from our hearts so that it may be acceptable and pleasing to the Lord.

ii. Love. We show our love for each other before God when we exchange holy kisses with one another during the Reconciliation Prayer, “Exchange a holy kiss with one another....”

And so, by reciting the Creed we declare our orthodox faith in the one God with three Hypostases. We announce our hope and anticipation in the Resurrection from the dead when Christ will come again to judge the world. We also hope for the eternal life of the world to come with all the happiness and joy for those who are righteous, and declare misery and sorrow for the unrighteous. By exchanging holy kisses we show love towards each other and subsequently to God, according to the blessed Apostle’s words,

“If someone says ‘I love God’ and hates his brother, he is a liar, for he who does not love his brother, whom he has seen, how can he love God whom he has not seen? And this commandment we have from Him that he who loves God must love his brother also” (1John 4:20-21).

Hence, by saying the Creed and exchanging holy kisses we have obtained the three great Christian virtues;

‘Faith, Hope and Love’ (1Cor.13:13),

and the Lord will accept our prayers and offerings. As we lead a life of repentance we will approach the Holy Sacraments with a pure heart.

WASHING THE HANDS

While the Creed is being read the priest washes his hands three times, as he did before choosing the Lamb. He stands by the Sanctuary's door, facing West, and shakes his hands before the people. This action cautions and warns people to be prepared before receiving the Holy Communion. He repudiates the guilt of him who dares to receive Communion undeservedly, as if he is reminding them of St. Paul's fearful words, "Therefore whoever eats this bread or drinks this cup in an unworthy manner, will be guilty of the Body and Blood of the Lord. But let a man examine himself and so let him eat of that bread and drink of that cup. For he who eats and drinks in an unworthy manner, eats and drinks judgment to himself not discerning the Lord's Body" (1Cor.11:27-30). By shaking his hands the priest is signifying, "I am innocent of the blood of whoever undeservedly partakes of the Holy Sacraments, without letting me know", after which he dries them on a white clean towel.

A Point on the Washing of the Hands:

✠ The priest washes his hands before the Prayer of Reconciliation in preparation to touching and fragmenting the Holy Body with his undefiled hands, just as the Savior purified His disciples before the Lord's Supper by washing their feet and drying them.

قانون الإيمان

- كانت العادة قديماً بعد انتهاء الثلاث أواسي الكبار أن يخرج الموعوظون من الكنيسة، وإذ يسبب خروجهم بعض الحركة ولفت الأنظار ينادي الشماس باليونانية ما معناه "أنصتوا بحكمة الله، يا رب ارحم يا رب ارحم بالحقيقة"

- يقرأ قانون الإيمان بعد خروج الموعوظين نظراً لضعفهم وعدم معرفتهم الكاملة بالإيمان المسيحي، ويقرأ بصوت عالٍ. وتلاوة قانون الإيمان في طقس القداس لها أهمية خاصة لأن هناك شرط ضروري يجب إتمامه قبل التقدمة غير الدموية والتناول من الأسرار الإلهية وهو إعلان إيماننا أمام الله وهذا الإيمان نعلنه بتلاوة قانون الإيمان المسيحي الأرثوذكسي نعلنه من كل قلوبنا فنكون مرضيين عنده لأنه بدون إيمان لا يمكن إرضاءه.

غسل اليدين

- أثناء تلاوة قانون الإيمان يقوم الكاهن بغسل يديه تماماً كما فعل قبل اختيار الحمل وذلك استعداداً للمس وتقسيم الجسد المقدس بأيدي طاهرة.

- ويزيد هنا أن يقف بباب الهيكل ويتجه للغرب وينفض يديه أمام جميع الشعب، وهو في هذا بندرهم ويحذرهم قبل التناول، ويتبرأ من ذنب من يستجري على التناول بدون استحقاق و لسان حاله يقول "أنا بريء من دم من يتناول من الأسرار بدون استحقاق دون علمي"

رابعاً : ٧ حروف تشبه الحروف العربية في الشكل (معكوس) والنطق :

IV- 7 Letters similar to Arabic in form (mirror image) & pronunciation :

Σ σ , Π π , Ψ ψ , Φ φ , , Υ υ , Η η , Θ θ ,

1 - **Ghamma** : a consonant
in Greek words only

- pronounced as "gh"
in "**GHali**"
- This letter has 2 other pronunciations..(see later on)

Σ σ
gh غ

- ١ - غمماً : حرف ساكن يرد في الكلمات اليونانية فقط .
- ينطق مثل الحرف " غ " في كلمة : "غالي" .
- هذا الحرف له نطقان آخران سنذكرهما فيما بعد .

2 - **Pi** : a consonant

- pronounced as "p"
in "**power**"

Π π
p ب

- ٢ - بي : حرف ساكن
- ينطق مثل الحرف ' ب ' في كلمة : "بال"

3 - **Shai** : a consonant

- pronounced as "sh"
in "**shoe**"

Ψ ψ
sh ش

- ٣ - شاي : حرف ساكن
- ينطق مثل الحرف ' ش ' في كلمة : "شباك"

4- **Fey** : a consonant

- pronounced as "f"
in "**fan**"

Φ φ
f ف

- ٤ - في : حرف ساكن
- ينطق مثل الحرف " ف " في كلمة : "فجر"

Mumm (a word said to babies to encourage them to eat): It comes from the Coptic word “**ⲙⲁ ⲱⲙ**” which consists of: “**ⲙⲁ**” (ma) □ “to give”, “**ⲱⲙ**” (om) □ “an abbreviation of the verb “**ⲟⲩⲱⲙ**” which means “to eat”

Emboo (a word said to babies to encourage them to drink): It comes from the Coptic word “**ⲛⲡⲓⲱⲟⲩ**” which consists of: “**ⲛ**” (em) □ “of”, “**ⲡⲓ**” (pi) □ “the” and “**ⲱⲟⲩ**” (mo-oo) □ “water”

Azbakiyya (name of a suburb in Egypt): It comes from the Coptic word “**ⲁⲥⲃⲁⲕⲓ**” which consists of: “**ⲁⲥ**” (as) □ “old” “**ⲃⲁⲕⲓ**” (vaki) □ “city or town”

Fayyoun (name of a city in Egypt): It comes from the Coptic word “**ⲫⲓⲟⲙ**” which consists of: “**ⲫ**” (ef) □ “the”, “**ⲓⲟⲙ**” (yom) □ “sea”

Damanhour (name of a city in Egypt): It comes from the Coptic word “**ⲧⲙⲓⲛⲉⲱⲣ**” which consists of: “**ⲧⲙ**” (teemi) □ “city or town” “**ⲓ**” (en) □ “of”, “**ⲉⲱⲣ**” (howr) □ “Horus, a Pahoa’s name”

