



COPTIC
RITES (2):
OFFERING
THE LAMB

The Liturgy Prayers

1. Raising of Evening Incense
(Vespers)
* Midnight Praises
2. Raising of Morning Incense
(Matins)
3. Offering of the Lamb
4. Liturgy of the Word (Readings)
5. Liturgy of the Believers
(Eucharist)



Parts of the Offering of the Lamb Rite

1. Praying the Psalms
2. Washing hands and choosing the Lamb
3. Baptizing the Lamb
4. The Procession of the Lamb, the signings, and the thanksgiving prayers
5. Absolution of the servants

1. Praying the Psalms

- ❖ Before praying the Psalms of the Agpya hours:
The Priest and the deacons put on their white tunics of the service after having them blessed by the Priest
- ❖ While putting On the vestments,
the Priest and the deacons recite:
 - ❖ Psalm 29: **I will exalt You ...**
مزمور ٢٩ أعظمك يارب لأنك أحتضنتني
 - ❖ Psalm 92: **The Lord has reigned ...**
مزمور ٩٢ الرب قد ملك ولبس الجلال





Deacon

- ❖ "Deacon" is a Syrian word that means servant.

- ❖ derived from Greek:
diákonos (διάκονος)
- ❖ The deacon's main role is to help the priest or bishop in his religious service.
- ❖ The first church appointed seven deacons, who were filled with the Holy Spirit and wisdom, Acts 6:2-3.
"whom they set before the apostles, and when they had prayed, they laid hands on them." (Acts 6:6)

Deacon qualifications

Our teacher St. Paul listed some qualifications for the deacon in his first epistle to his disciple Timothy 3:

Likewise deacons must be:

- ❖ Reverent
- ❖ Not double tongued
- ❖ Not given too much wine
- ❖ Not greedy for money
- ❖ Holding the mystery of the faith with a pure conscience
- ❖ Ruling their children and their own houses well
- ❖ They should be tested first, and then, if they are blameless, they are to serve.



كذلك يجب ان يكون الشماسة ذوي وقار، لا ذوي لسانين، غير مولعين بالخمير الكثير، ولا طامعين بالربح القبيح، ولهم سر الايمان بضمير طاهر. وانما هؤلاء ايضا ليختبروا اولاً، ثم يتشمسوا ان كانوا بلا لوم. ١ تيموثاوس ٣: ٨-٩

Deacons Ranks

Deacon is the first rank in the priesthood ranks. St. Paul praises it saying, "For those who have served well as deacons obtain for themselves a good standing and great boldness in the faith which is in Christ Jesus."

(1 Tim 3:13)

There are 5 ranks of deacons:

- A. Chanter (*Epsaltos*)
- B. Reader (*Anaghnostos*)
- C. Sub-deacon (*Epi-diakon*)
- D. Deacon (*Diakon*)
- E. Archdeacon (*Archi-daikon*)

6) The Church Orders



Priesthood



Bishop

→ Patriarch / Pope

→ Metropolitan

→ Bishop

→ Chorbishop (Khor Episcopos)



Priest

→ Hegumen

→ Presbyter



Deacon

- Archdeacon
- Deacon
- Epideacon
- Ognostos
- Epsaltos



Bishop (Patriarch, Metropolitan, Bishop, Khoris Episcopos)

- 1- Patriarch:
- Greek word meaning “father”.
- The head of the metropolitans and the bishops.
- Pope and patriarch of the great city of Alexandria and all the regions of Egypt [and all the lands of immigration.
- St. Mark was the first Pope of Alexandria.
- Pope Tawadros , 118th

2-Metropolitan

- “Metropolis”:
large city
- A bishop is promoted to metropolitan
 - Experience
 - length of service
 - Accomplishments
 - Virtues



3- Bishop

- Greek word meaning *“looking from above”*.
- He takes care of his geographical area for which the church has given him responsibility.
- The General Bishop does not have an area to take care of, but the Pope gives him other responsibilities.



4- Chorbishop (Khor Episcopos)

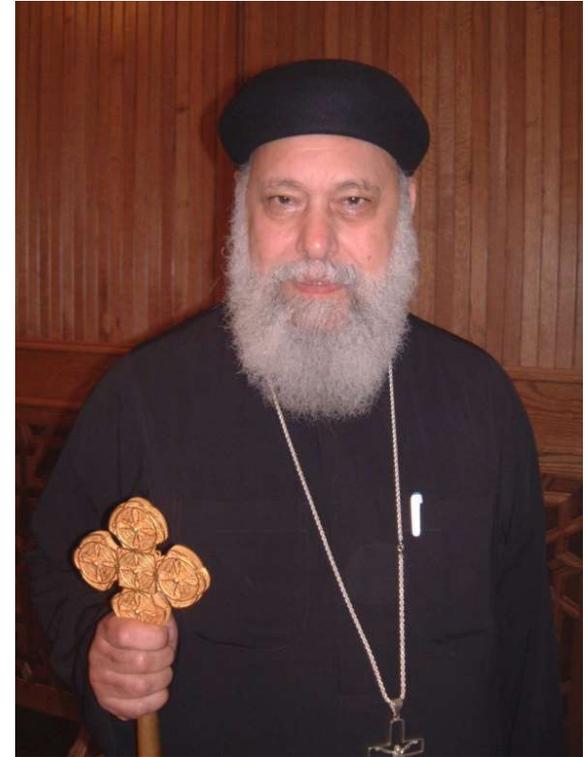
- “Khor” is a Greek word meaning “small town”.
- Bishop of villages.
- He helps the bishop or metropolitan of the diocese in the service and visitation of the villages.
- This rank is not common nowadays



Priest

(Hegumen – Presbyter)

- 5 - Hegumen (archpriest)
- (ἡγούμενος, *hēgoúmenos*)
- **Hegumen, hegumenos, igumen, Kommos** (Arabic)
- He serves with the other priests and takes care of the church and the other priests.
- The priests is promoted to hegemon because of his long time of service and his experience and virtue.





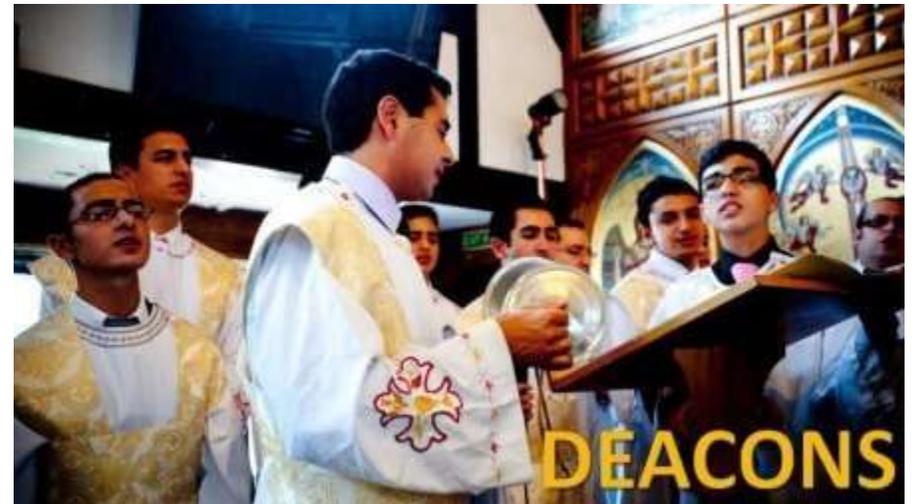
**6- Presbyter
(Priest)**

- (Greek πρεσβύτερος: "elder")
- He takes care of the believers and solves their problems and prays for them in front of God.

7-Deacon

Ranks of the Deaconate

- Seven ranks
- 2 consecrated priestly ranks:
 - Archdeacon, deacon
- 3 non-priestly ranks
 - Sub-deacon, reader, chanter
- 2 non-not ordained (only blessed)
 - Deaconess, Qayem





1- Archdeacon (Archi-daikon)

- Head of deacons
- Responsible for assigning the specific duties to the other ranks of the deaconate
- He must be very knowledgeable in church ritual, theology and all aspects of the Bible.



2-Deacon (*Diakon*)

- “full” Deacon; consecrated for the service.
- Wears white tunic with red stole draped over the left shoulder, symbolizes the wings of the angel, and a crown adorned with crosses.
- He can not marry after his ordination or if his wife died (same as the priest).
- He can help the priest during the Holy Communion by giving the Blood.
- Assists the priest in visiting members of the congregation

3-Sub-deacon (*Epi-deacon*)



Tunic and Stole for the psalter, reader, & subdeacon

- Assistant to the deacon
- This rank is given to a Reader, who demonstrated a good understanding of the conveying God's teachings in his daily life.
- Wears a white tunic with a yellow patrasheel (stole) over both shoulders, forming a cross shape over his back and a belt around the front.
- This is symbolic of both the cross that the deacon must now carry with Christ and also the towel with which Jesus girded himself to wash the feet of his disciples.
- The first rank who should be serving inside the Altar



4-Reader (*Anaghnostos*)

- ‘anaghnostos’: Greek word: “one who reads”
- Wears similar to sub-deacon but with red stole

- He must read the readings of the Liturgy and other services, as well as explain them.
 - When you read, make sure the people can hear well and understand.
 - Don’t mumble, don’t read too fast or too slow. Read with understanding
- Teach and preach to the congregation with the blessing of the priest.
- Reads the names of the reposed patriarchs after the Commemoration of the Saints in the Liturgy: “**Let the readers, recite the names...**”



5-Chanter (*Epsaltos*)

- Coptic word 'psaltis', from which is derived the word "psalm," because the psalms are the chanted praises
- Wears only the white tunic (tonya), representing purity
- He must study and learn the hymns of the church in order to be able to lead the church in prayer.
- Children can be ordained as this allows God's seeds to be planted in their hearts, encouraging them to grow up with love for the church and to learn her rituals from a young age.

6-Deaconess



- Non-diakonate rank
- Female servant
- Examples:
 - Phoebe (Rom 16:1)
 - Olympias, deaconess of St. John Chrysostom
- Consecrated for the service
- Must be a virgin or a widow
- Assists the priest in the service of the women:
 - Visitations: poor, sick
 - Baptisms and anointing
 - Keeping order in the church
 - Arrange girls during Communion
 - Praising

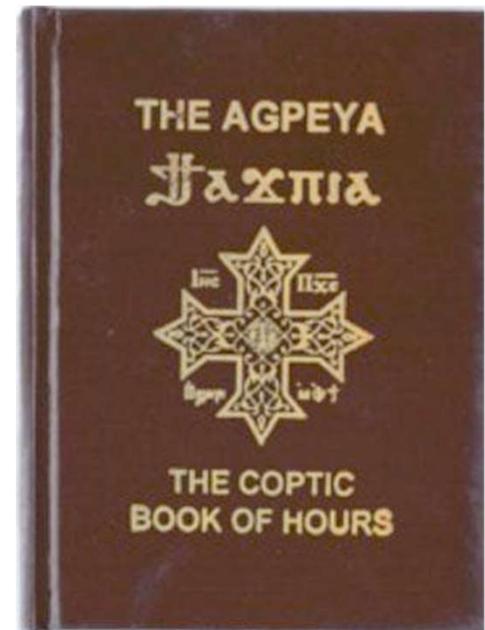
7-Qayem

- Non-diakonate rank
- Oblations (Korban)-maker
- Must be a deacon
- Must know the psalms
- Chants all psalms while making the oblations



Praying the Psalms

- ❖ The church prays the Psalms of the 3rd and the 6th hours on non-fasting days, Saturdays (except Bright Saturday), Sundays (except Pentecost Sunday), and the Holy Fifty Days.
- ❖ The 9th hour Psalms are also prayed on fasting days.



Praying the Psalms

- ❖ On the weekdays of the Great Fast and the Fast of Jonah, the psalms of the 11th and the 12th hours are added.
- ❖ There are no vespers prayers during the Great Fast weekdays

The Lamb should be in the church while praying the Psalms as they include prophecies about the life and works of the Lord Christ.



The Agpeya

- Coptic word meaning “Book of Hours.”
 - Based on the Coptic word:
ⲁⲄⲠ (agp): “hour.”
- Contains **seven** prayers to be prayed throughout the day plus 1 prayer for monks.
 - *“Seven times a day I praise You because of Your righteous judgments” (Psalms 119:164)*
- The hours are chronologically laid out, each containing a theme corresponding to events in the life of our Lord Jesus Christ.



Hours of the Agpeya

Hour	Time	Liturgical order
First/morning prayer (Prime)	6 AM (upon waking up)	Before Morning Raising of Incense (Matins), followed by Morning Doxology
Third hour (Terce)	9 AM	Before Offering of the Lamb on all days
Sixth hour (Sext)	12 Noon	Before Offering of the Lamb on all days
Ninth hour (None)	3 PM	Before Offering of the Lamb on fasting days
Eleventh hour prayer (Vespers)	5 PM (Sunset)	Before Evening Raising of Incense (Vespers), also during the Great Fast
Twelfth hour (Compline)	6 PM (before bedtime)	Before Evening Raising of Incense (Vespers) , followed by the Vespers Praises, also during the Great Fast
The Veil	Before midnight	Reserved for monks
Midnight hour	Midnight	Before the Midnight Praises

Hours of the Agpeya

Hour	Commemoration
First/morning prayer (Prime)	Christ's Resurrection, and the new beginning
Third hour (Terce)	Christ's trials, His ascension to the heavens, Descent of the Holy Spirit upon the disciples
Sixth hour (Sext)	Christ's Crucifixion
Ninth hour (None)	Christ's Death
Eleventh hour prayer (Vespers)	Removal of Christ's body from the Cross
Twelfth hour (Compline)	The burial of Christ, and the Final Judgment
The Veil	Staying alert
Midnight hour	Christ's second coming





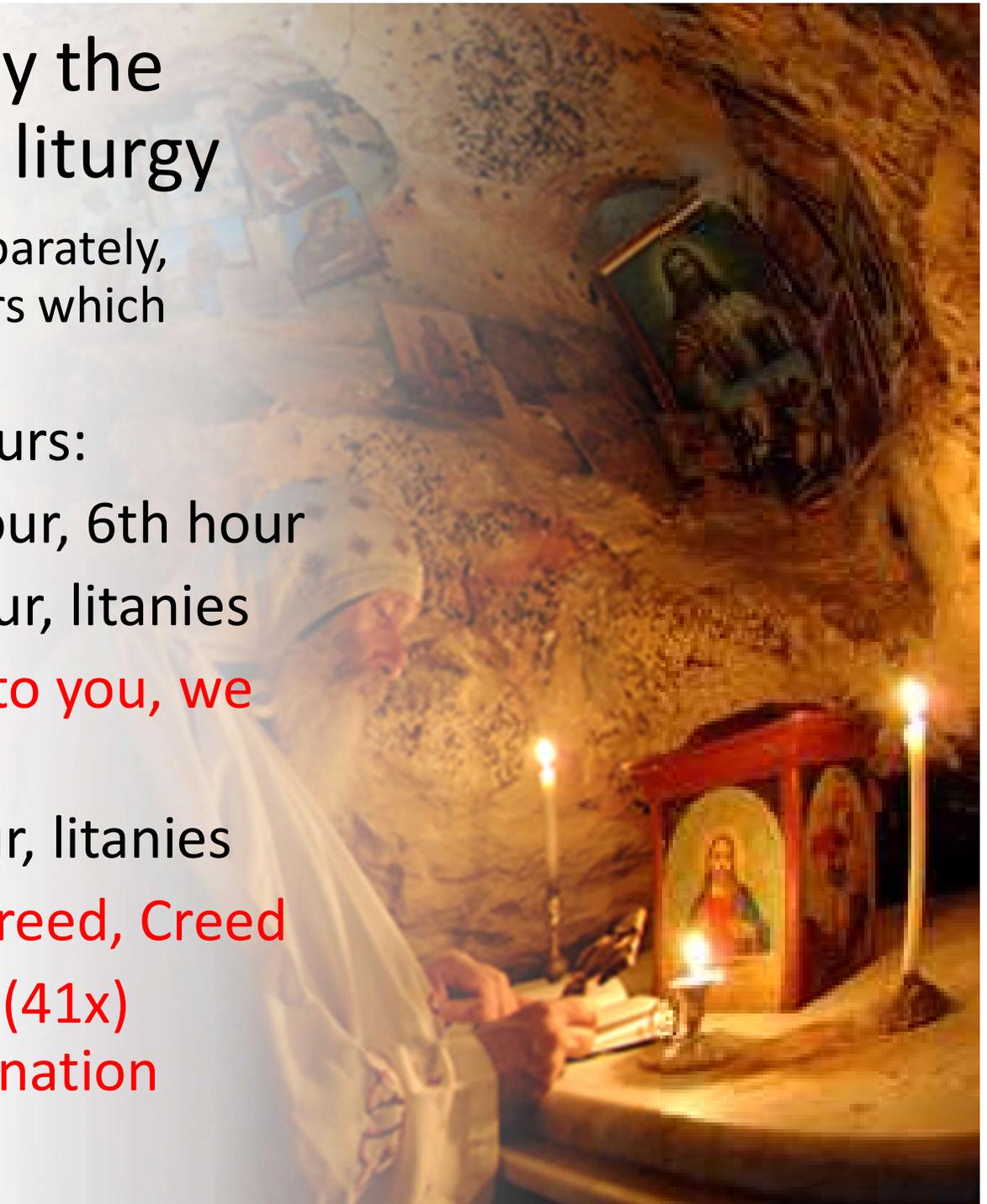
Composition of Each Hour

- Introduction
 - The Lord's Prayer, The Prayer of Thanksgiving, Psalm 50.
- 12 Psalms (most prayers)

- Holy Gospel, Litanies.
- Other prayers depending on the hour
 - “Let us praise with the Angels” (Prime)
 - “Graciously Accord O Lord” (Compline)
 - Trisagion, Hail to You, Introduction to Creed, Creed (Prime, Compline)
- Lord Have Mercy 41 times (representing the sufferings of the examination: 39 lashes, the crown of thorns, slap or reed)
- Holy, Holy, Holy
- Absolution, Conclusion

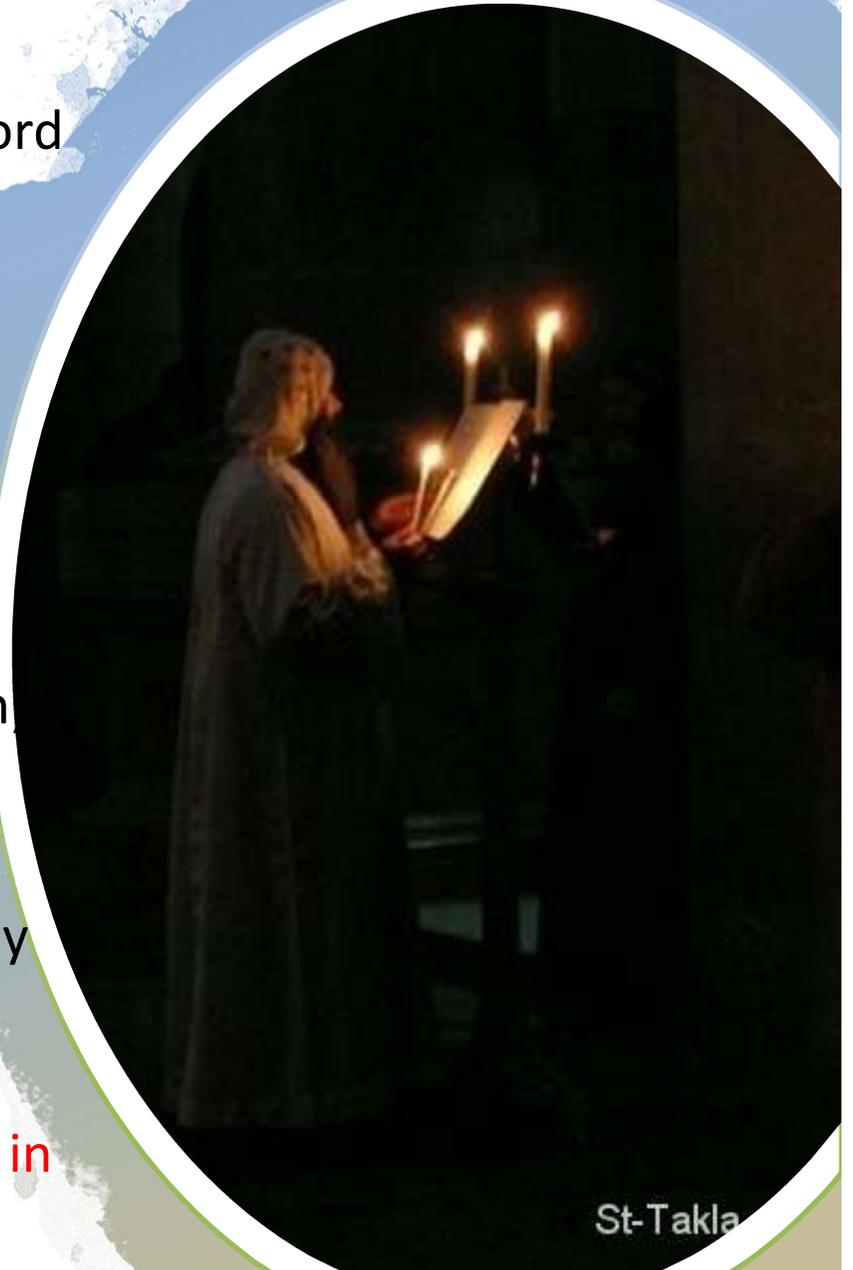
How do we pray the ~~hours~~ hours during the liturgy

- Each hour is prayed separately, except the last 2 prayers which combined together
- If praying 3rd, 6th hours:
 - Psalms of: 3rd hour, 6th hour
 - Gospel of 3rd hour, litanies
 - Holy God..., Hail to you, we ask you...
 - Gospel of 6th hour, litanies
 - Introduction to creed, Creed
 - Lord have mercy (41x) during the examination
 - Holy Holy Holy...



Why do we pray the Agpeya

- It teaches us how to pray
- Provides prolonged presence with the Lord
- We offer thanksgiving (Thanksgiving prayers)
- We offer Repentance & Humility (Ps 50)
- We learn the psalms:
“Keep the psalms, and the psalms will keep you” (Pope Shenouda)
- We Read the Gospel
- We offer Glorification & Praise (Trisagion)
- We Pray for mercy (41 Lord have mercy)
- We offer supplications (absolutions)
- We will be spiritually pre-occupied all day
- We receive comfort
 - “Hear me when I call, O God of my righteousness! You have relieved me in my distress” (Psalm 4:1)



2. Washing Hands and Choosing the Lamb

❖ The priest washes his hands three times before going outside the Sanctuary to choose the Lamb.



❖ This is done as preparation for touching the bread that will be changed into the holy Body.

The deacon must help the priest while he is washing his hands.

- ❖ The priest stands at the gate of the Sanctuary facing westward and a senior clergy stands before him holding the basket containing the loaves of bread.
- ❖ On the right hand of the priest stands another deacon holding a cruet with the wine.



القربانة Korban

1- It is made from wheat:

"Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain." John 12:24



1- تصنع من الحنطة: الحق الحق أقول لكم : «إن لم تقع حبة الحنطة في الأرض وتمت
٢٤ : فهي تبقى وحدها. ولكن إن ماتت تأتي بثمر كثير.» يوحنا ١٢

2- Crushed to become flour:

"He was bruised for our iniquities." Isaiah 53:5

تطحن لتصير دقيقاً: «مسحوق لأجل آثامنا.» إشعياء



3- Yeast is added to the dough: Yeast represents the sins of the world that the Lord carried. Just as the Lord put away sin by the sacrifice of Himself, so will the yeast die when the Korban is placed in the oven

"He has appeared to put away sin by the sacrifice of Himself." Hebrews 9:26



3- توضع الخميرة في عجين القربان لأن الخميرة تمثل خطايا العالم التي حملها الرب. وكما
أما الرب الخطية بالأم الصليب هكذا تموت بكتيريا الخميرة حينما توضع القربانة في الفرن

4- Round: Like a sun. It reminds us with our Lord Jesus Christ, the Sun of Righteousness. It has neither beginning nor end, the symbol of our Lord Jesus Christ, He neither has a beginning of days nor the end of life.



4- مستديرة: كقرص الشمس تذكرنا بالمسيح شمس البر وليس لها بداية ولا نهاية رمز المسيح الذي لا بداية أيام ولا نهاية حياة.

5- As the Korban contains many grains of wheat, so our Lord Jesus Christ contains us in his body.

"For we, though many, are one bread and one body; for we all partake of that one bread." 1 Corinthians 10:17

5- كما تضم القربانة حبات كثيرة من القمح هكذا يضمنا المسيح في جسده.
١٧ : «فإننا نحن الكثيرين خبز واحد، جسد واحد، لأننا جميعنا نشترك في الخبز الواحد

6- The flour is white a sign of the righteous of our Lord Jesus Christ who is without sin. *"Which of you convicts Me of sin?." John 8: 46*

(بلا عيب) دقيق أبيض إشارة للمسيح البار الذي بلا خطية من منكم يبكتني على خطية؟ يوحنا ٨ : ٤٦

7- Psalms are recited during baking the Korban since they have clear prophecies about our Lord Jesus Christ

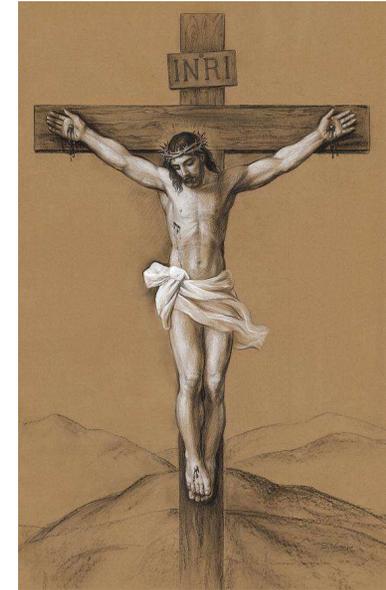
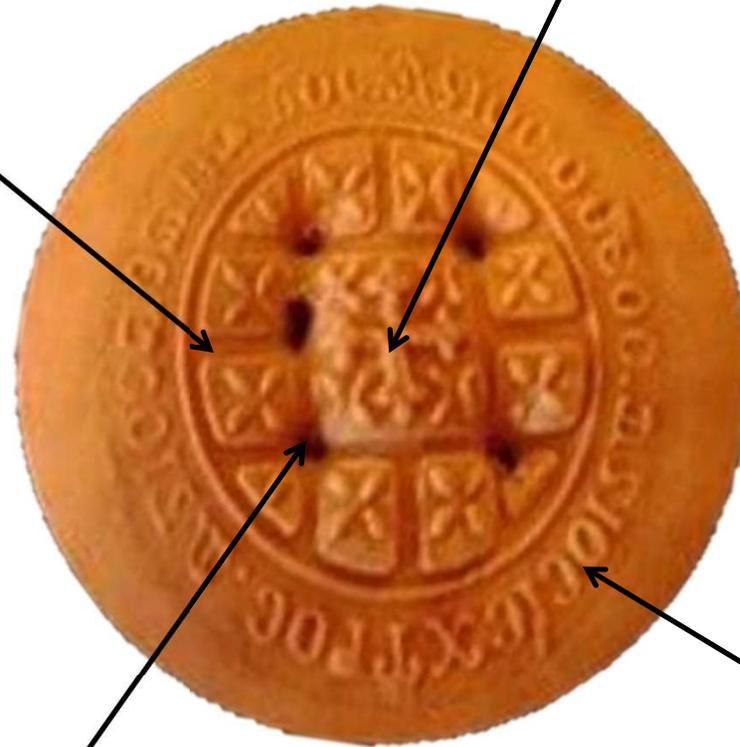
7- تتلى المزامير أثناء خبز القربان لأن فيها نبوات واضحة عن السيد المسيح

Korban

Spadikon

Greek word meaning
"Master"

12 small Crosses
symbolizing the
twelve disciples



ΑΓΙΟΣ ὁ Θεος:
ΑΓΙΟΣ ΙΣΧΥΡΟΣ:
ΑΓΙΟΣ ΑΘΑΝΑΤΟΣ

5 Holes = Sufferings
of the crucifixion

4 Nail wounds

1 Spear wound

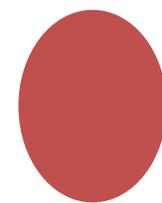
Holy God

Holy mighty

Holy Immortal



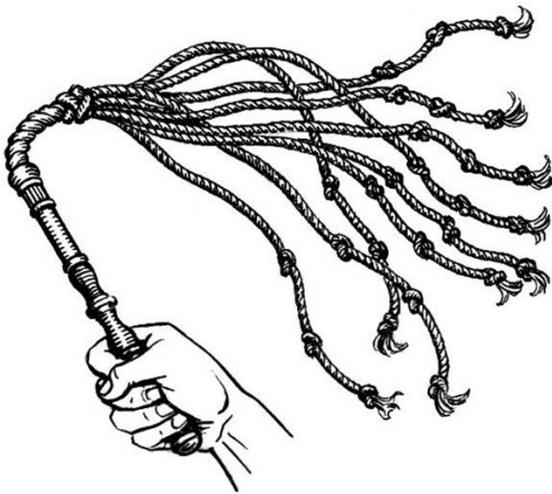
- ❖ The number of loaves of bread from which to choose should be an odd number (3, 5, 7, ...)
- ❖ The Lord is unique, has no equal
- ❖ The sacrifice of the Lord is unique.



- ❖ The priest examines the wine before signing it
 - ❖ Look to make sure it's clean
 - ❖ Smell it to make sure it is not spoiled
 - ❖ The deacon should also examine it and respond with “It is good, and precious”
- ❖ He examines the basket of bread before choosing the best loaf to become the Lamb.
 - ❖ An odd number
 - ❖ All aligned correctly:
 - 3 holes on the left side
 - ❖ Good round
 - ❖ No breaks
 - ❖ Not flaking
 - ❖ Stamp is good



- ❖ The congregation chants “Lord have mercy” 41 times during the examination process.
- ❖ This represents the sufferings that the Lord endured during His trial/examination:
 - ❖ 39 lashes, the crown of thorns and the reed [or slap] that He struck with. *Matthew 27*



The priest puts his hands crossed in the shape of a cross, with the right hand on the left hand on the example of Jacob blessing Joseph's sons

"Then Israel stretched out his right hand and laid it on Ephraim's head, who was the younger, and his left hand on Manasseh's head" (Genesis 48:14).

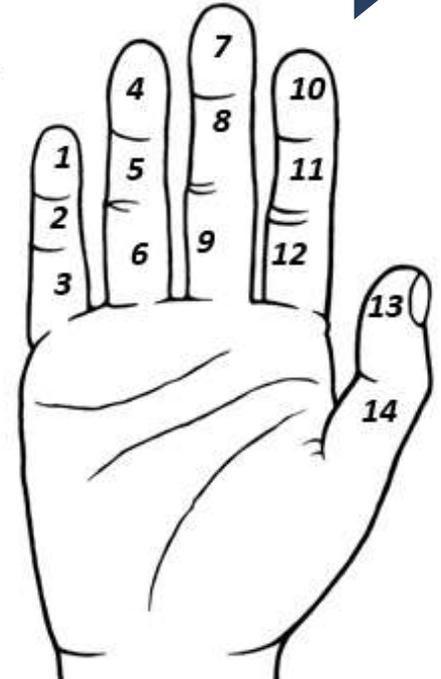


- ❖ After the priest examines the oblations and chooses the lamb, he takes out a veil that was tucked in his sleeve
 - ❖ This represents the knife that Abraham took out to slay his son Isaac.
- ❖ He cleans the bread with the veil from any crumbs
- ❖ He takes from the wine and signs the bread with it
 - ❖ Signifying that this blood is for this body
- ❖ He blesses the rest of oblations with the blood
- ❖ They all become “Ologia” (Gift)
- ❖ The only korban that enters the sanctuary is the one chosen, the rest are placed outside and given as blessing at the end.



How to count 41 “Kerie Layson”?

- Each finger has 3 phalanges (knuckles)
- Count 3 “Kerie Layson” on each knuckle:
- Count 3 knuckles on all 4 fingers: $3 \times 3 \times 4 = 36$
- Count 3 on first thumb knuckle and only 2 on the 2nd thumb knuckle
- $36 + 5 = 41$
- To count 100:
 - 3 each knuckle, including 3 knuckles of thumb: 45
 - Repeat again: 90
 - 10 left over: 3 knuckles of little finger + 1 extra



The Verdict

- After the examination (41 $\overline{\text{K}}\epsilon$), the congregation prays: “Holy Holy Holy...”
- This is the verdict: Christ was examined before God (and men) and was found holy/not guilty
 - *“Who committed no sin, nor was deceit found in His mouth” (1Pet 2:22)*
 - *“I have found no fault in this Man concerning those things of which you accuse Him; no, neither did Herod” (Luke 23:12-15)*

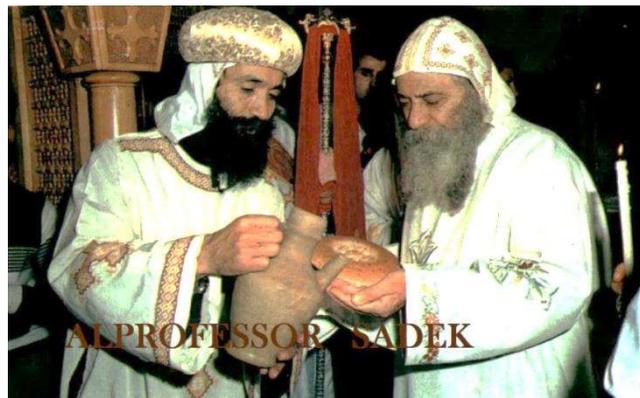


3. Baptizing the Lamb

- ❖ The priest enters the Sanctuary while holding the Lamb
- ❖ He takes water on his right hand to wash the Lamb on both sides.
- ❖ This is a symbol of the baptism of the Lord Christ.

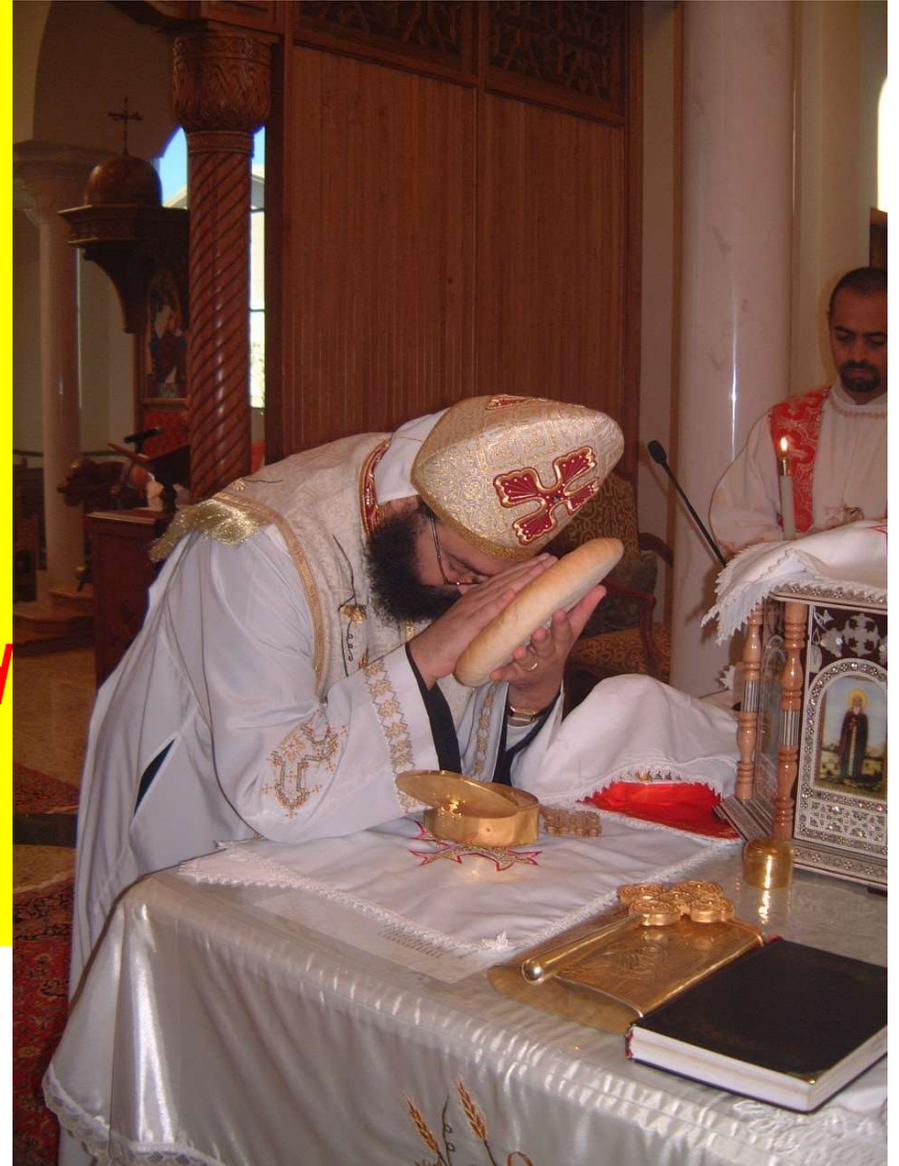


- ❖ The priest puts his hand on the Lamb and prays an inaudible prayer mentioning the names of all who asked him to pray on their behalf, along with all who are sick or suffering in any way.
- ❖ At the end of the prayer, the priest mentions all the Orthodox Christians and includes himself at the end.



❖ The placing of the priest's hand on the Lamb represents the transfer of our sins to the Lord Christ to carry them on behalf of His people.

“Behold! The Lamb of God who takes away the sin of the world” (John 1:29)



- ❖ This is the best time to lay all of one's troubles and sins before God
- ❖ Heaven was opened during the Lord's Baptism in the Jordan River.



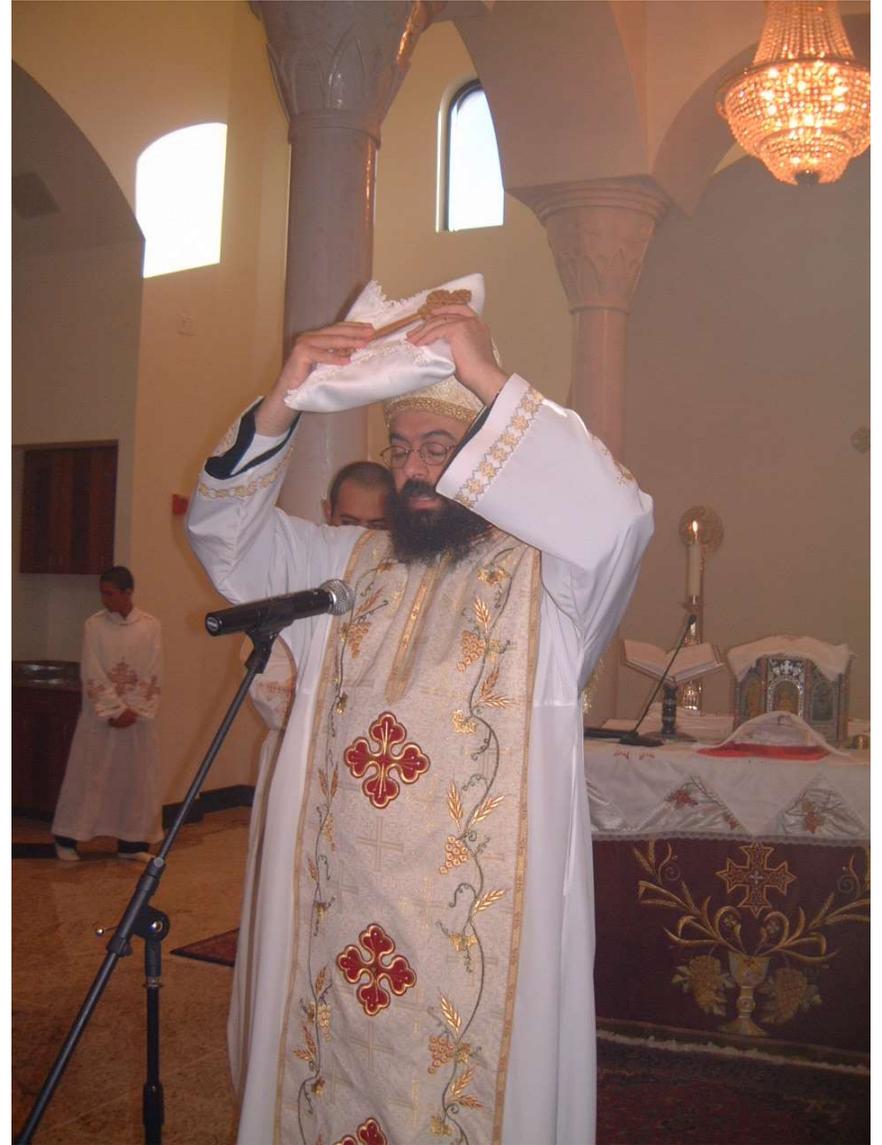
4. The Procession of the Lamb, the Signings, and the Thanksgiving Prayer

- ❖ The priest covers the Lamb with a veil, places the cross upon it and raises the Lamb above his head while standing at the Sanctuary gate facing the congregation and saying:
 - ❖ *“Glory and honor, honor and glory to the All Holy Trinity, the Father and the Son and the Holy Spirit...”*



❖ In raising the Lamb above his head, the priest declares that this is the living bread that comes from heaven.

❖ The cross upon the Lamb symbolizes the Lord carrying the cross on His shoulder.



- ❖ The priest proceeds around the altar while praying for those who brought the gifts (Korban):
 - ❖ Remember, O Lord, those who have brought to You these gifts, and those on whose behalf they have been brought, and those by whom they have been brought...
- ❖ Then inaudibly prays:
 - ❖ *Remember O Lord those who asked us to remember them in our supplications...*



- ❖ This procession around the altar while the Lamb is over the head of the priest represents the Salvation that was accomplished for the whole world.

Deacon Response:

Pray for these holy and precious gifts, our sacrifices and those who bring them, Lord have mercy.



- ❖ After the procession, the priest stands on the left side of the altar and places the Lamb on his left hand close to the wine and the water in the hands of the deacons.



- ❖ He signs the bread and wine three times:
“*In the name of the Father, the Son, and the Holy Spirit...*”
- ❖ The deacon responds “*Amen*” each time.
- ❖ He places the Lamb in the paten under the star.

Deacon Response:

Amen. Amen. Amen.

One is the Holy Father. One is the Holy Son. One is the Holy Spirit Amen.

Blessed be the Lord God, forever. Amen

Praise the Lord all you Gentiles! Laud Him all you peoples! For His mercy has been strengthened toward us; and the truth of the Lord abides for ever. Amen.
Alleluia.

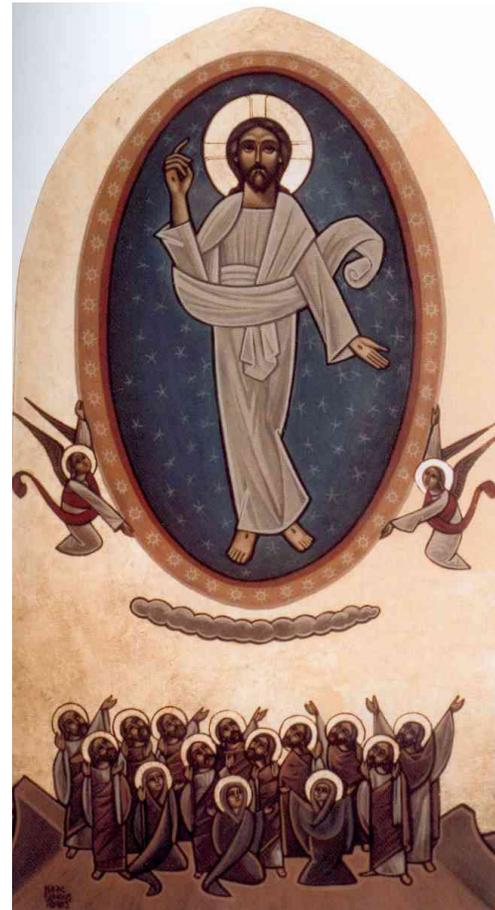


- ❖ The Lamb is placed under the star in the paten symbolizing the star that appeared in the East and guided the wise men to the manger.



Against Time!

- We see that the rites do not follow time.
 - Examination of Christ
 - Baptism of Christ
 - Carrying the Cross
 - Birth of Christ in manger
- Once again: **God is above time**
 - We commemorate his whole Life all at the same time



*Therefore, as we also commemorate His holy **Passion**, His **Resurrection** from the dead, His **Ascension** into the heavens, His **Sitting** at Your right hand, O Father...
and His **Second Coming** from the heavens, awesome and full of glory...*

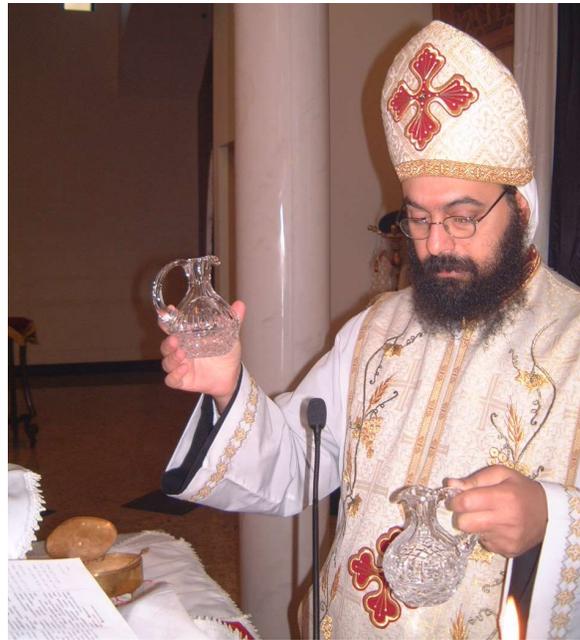
❖ After this the priest unveils the chalice and holds the cruet of the wine and signs the congregation with it while saying:

“Peace be with you.”

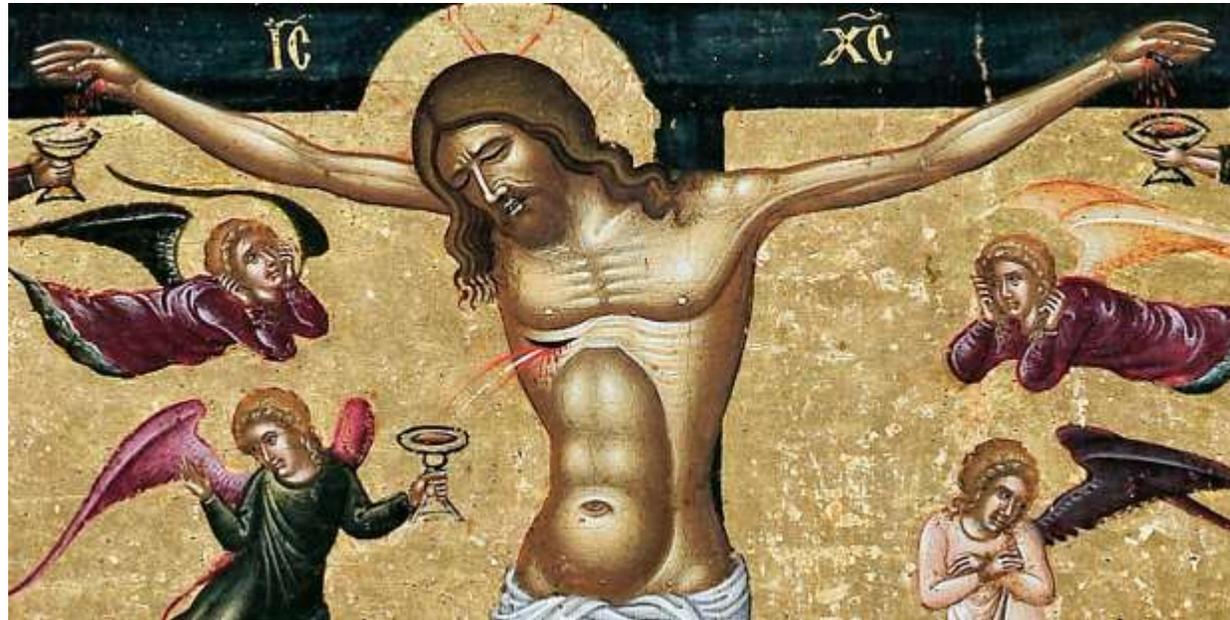
The priest signs the congregation with the cruet of wine to remind them that we have peace with God through the shedding of the Blood of His Son.



- ❖ The priest pours the wine in the chalice
- ❖ He pours (up to a third) water in the wine cruet and shakes it before pouring it in the chalice.
- ❖ This is done while the priest prays the Thanksgiving Prayer.



Mixing the wine and the water represents the blood and the water that came from the side of the Lord when the soldier pierced Him with the spear.



*"But one of the soldiers pierced His side with a spear, and immediately **blood** and **water** came out."* (Jn 19:34)

Thanksgiving Prayer: Deacon Responses

Ἐπι προσευχῆ ἵστασθε.

Stand up for prayer.

قفوا للصلاة

Προσευξασθε.

Pray

صلوا

Pray that God have mercy and compassion on us, hear us, help us, and accept the supplications and prayers of His saints, for that which is good on our behalf at all times*, and make us worthy to partake of the communion of His holy and blessed Mysteries for the remission of our sins.

اطلبوا لكي يرحمنا الله ويتراءف علينا ويسمعنا ويعيننا ويقبل سؤالات وطلبات قديسيه منهم
بالصلاح عنا في كل حين، * ويجعلنا مستحقين أن ننال من شركة أسراره المقدسة المباركة
لمغفرة خطايانا.

** If the Pope or a Bishop is present, the following is said*

And to preserve and confirm the life of our honored father, Papa Abba (...) and his partner in the liturgy, our father the metropolitan (bishop), Abba (...).

وأن يحفظ لنا وعلينا حياة وقيام أبينا المكرم البابا الأنبا (....) وشريكه في الخدمة الرسولية أبينا
(. . . .) المطران (الأسقف) أنبا.

Thanksgiving Prayer

...All envy, all temptation, all the work of Satan,
the counsel of wicked men and the rising up of enemies, hidden and manifest,

The priest bows his head towards the East and signs himself with the sign of the cross, saying:

take them away from us

Then he turns towards the west from his right and makes the sign of the cross over the people, saying the following: (If the pope or a metropolitan or a bishop is present, he makes the sign of the cross over the people and says the following instead of the priest).

and from all Your people,

Then he turns towards the East, making the sign of the cross on the altar, saying:

and from this table, and from this, Your holy place...



- ❖ After the Thanksgiving Prayer, the priest holds the cross in his right hand and prays the prayers of the *Prothesis* of the bread and the wine inaudibly.
- ❖ The deacon stands opposite him and prepares the *Prosvareen* (large veil)
 - ❖ *Prothesis* (Greek: Πρόθεσις, lit. "a setting forth")
 - ❖ OFFERTORY prayer



The Prothesis

The priest points with his hand to the bread set before him on the paten.

show Your face upon this bread,

He points to the wine set before him in the chalice.

and upon this cup, which we have set upon

He points to the altar, saying:

this, Your priestly table.

He makes the sign of the cross three times over the bread and wine together, saying at the first signing:

Bless them,

and at the second signing:

sanctify them,

and at the third signing:

purify them and change them,

He points with his hand to the bread in particular saying:

in order that, on the one hand, this bread may indeed become Your holy Body,

He points with his hand to the chalice in particular saying:

and, on the other hand, the mixture which is in this cup indeed Your precious Blood.

After finishing the *Prothesis*, he covers the paten with a veil and also the chalice with another veil.

Covering the paten and the chalice with veils represents the covering of the Body of the Lord in order to bury Him after His death on the cross.



- ❖ Then, with the help of the deacon standing opposite him on the other side of the altar, he covers the Altar with the “**Προσφεριν**”.
- ❖ **Προσφεριν** [*Prosvareen* Greek: offer]



❖ He places a veil in the shape of a triangle above the “Προσφερην”.



❖ The “Προσφεριν” symbolizes the **stone** that was used to close the tomb of the Lord Christ. The triangular veil symbolizes the **seal**.

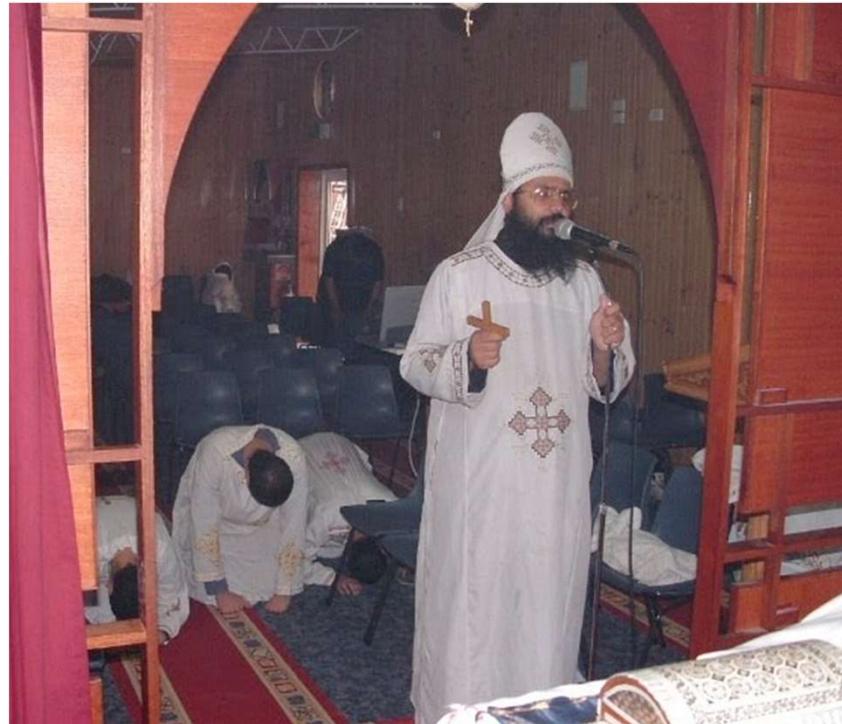


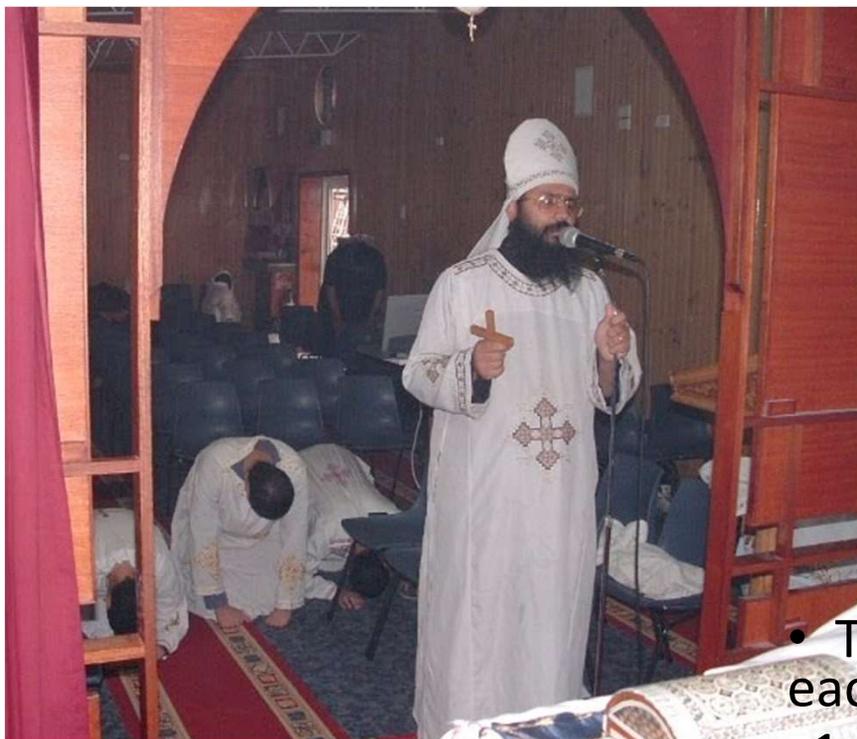
- ❖ The priest bows before the altar, stands up, then kisses the altar and proceeds to the north side of the Alter
- ❖ The serving deacons prostrates before him, saying *“I have sinned, forgive me”*
- ❖ The priest blesses them.
- ❖ Descending from the altar, the priest and the deacons walk backward, their faces set to the East.
- ❖ We must always face the King
- ❖ They prostrate themselves before the door of the sanctuary



5- Absolution of the Servants

- ❖ The assisting priest (if more than one priest) prays the prayer of the Absolution.
- ❖ If the metropolitan or the Bishop is present, he prays the Absolution.





Absolution of the Servants

Priest:

May Your servants, ministers of this day, the hegumen(s), the priest(s),¹ the deacon(s),² the clergy,³ and all the people,⁴ and my weakness,⁵

be absolved from the **mouth** of the All-Holy **Trinity**, the Father and the Son and the Holy Spirit;

- The priest makes the sign of the cross at each of the following times:

1. eastward on the serving priests;
2. eastward on the deacons;
3. turning northward, on the rest of the servants;
4. turning westward, on the entire congregation;
5. turning to the East, on himself.

- He faces East when praying, as God is the one who is absolving the servants, not the priest

Who is absolving?

The Holy Trinity

One Holy Catholic Apostolic Church

Twelve Apostles

St. Mark

The Defenders of Faith

The Ecumenical Council Fathers

The Patriarch

The Bishop

Why?

Those who serve,
must serve
according to the
Orthodox faith!

