

# Coptic Orthodox Patriarchate

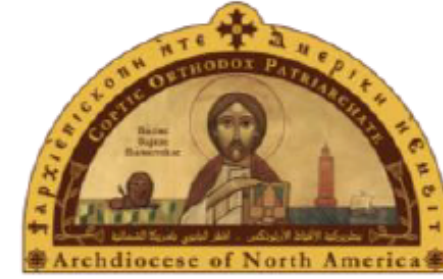


إيبارشية نيو يورك ونيو إنجلاند

Diocese of New York & New England

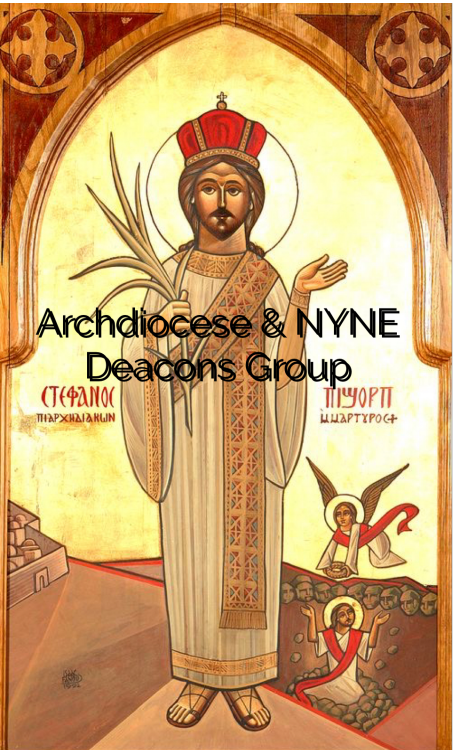


# بطريركية الأقباط الأرثوذكس



المقر البابوي بأمريكا الشمالية

Archdiocese of North America



# Joint Deacons Meeting

December 21<sup>st</sup>, 2020

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# Audience Q&A Session

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# Agenda

**Opening Prayers & Introduction – H.G. Bishop David**

**Presentations from groups:**

1. Rites and Rubrics
2. Coptic Language and Hymns
3. Organizational, Instructional and Logistical
4. Executive Decisions
5. Research and Study
6. Website and Communication
7. Spiritual Growth (for now part of #3)

**Q&A Session**

**Conclusion & Closing Prayers – H.G. Bishop David**

# Introduction

Purpose of the meeting:

1. Unity among all churches for hymns, rites, organization...etc.
2. Provide a platform for communication between the deacons throughout the entire region.
3. Organization and spiritual growth for the diaconate ministry at every level.
4. Answer any questions for oneness of mind, heart and spirit.

# Introduction Continued

- The New Testament, especially the book of acts and in St. Paul's epistles, speak to us about the Diaconate rank as one of the three ranks of Priesthood:
  - **Episcopate.**
  - **Presbyterate**
  - **Diaconate**
- Over the years, this ministry developed to become what we see today.

# Introduction Continued

- There are three sub-ranks below and one above the consecrated deacon (Diakonos):
  - **Below**
    - Epsaltos (chanter)
    - Anagnostis (Reader)
    - Epo-Diakonos (Sub-deacon)
  - **Above**
    - Archi-Diakonos (Archdeacon)

# Introduction Continued

- There are historical and traditional functions for every sub-rank.
- We can study this at a later time, however, the situation is different at the present time.
- The aim of this meeting and future meetings is to be unified, and praise God in a manner that glorifies His Blessed Name.



# Introduction Continued

- In order to achieve this, we have divided the ministry into seven groups that focuses on one aspect of the ministry in each group.
- The fathers have worked so hard in the past weeks to prepare the presentations.
- There is a lot of work ahead of us, but it is a good start.

# Introduction Continued

- **Decisions made here are binding to all churches.**
- **Any local decision in any parish church should not contradict whatever is agreed upon and discussed here.**
- **All decisions and presentations shall be posted on the websites that will be provided for future reference and access.**

# Subcommittee for Liturgical Rites and Rubrics

Under the Auspices of His Grace Bishop David

NYNE: Father Raphael Seif

Archdiocese: Father Peter Dimyan



# Mission

- To teach and preserve proper liturgical rites and rubrics of the Coptic Orthodox Church
  - To convey their theological content as “Lex Orandi, Lex Credendi”
  - To preserve them from falling away due to misuse or ignorance
  - To identify “psuedo” rituals that may have inadvertently entered our praxis
  - To identify and preserve the occasional diverse rites of other localities in our tradition

\*This subcommittee will naturally overlap and work closely with the Research Committee



# Minor Rubrics

## General Instructions

- Altar servers should be present for Matins, Vespers & Liturgy from the beginning.
- On the way to church, you should be praying Psalm 121 “ I rejoiced when they said to me...”
- While vesting recite Psalm 29 “Give unto the Lord...” & Psalm 92 “It is good to give thanks unto the Lord...”
- Altar servers may only use side entrances to enter and exit the sanctuary.
  - Entry: from the right-side, with the right foot, while facing East
  - Exit: from the left-side, but also while facing East, left foot first.



# Minor Rubrics

## Vespers and Matins Raising of Incense

- During Vespers and Matins, Altar servers must be vested in their tunics.
  - *Currently conducting research on the use of the Orarion (Patrashil)*
- Altar servers are to chant the responses from outside the altar on the right side of the priest, while raising the cross.
  - *Will conduct research on the use of the Cross during altar service*



# Minor Rubrics

## Eucharistic Liturgy

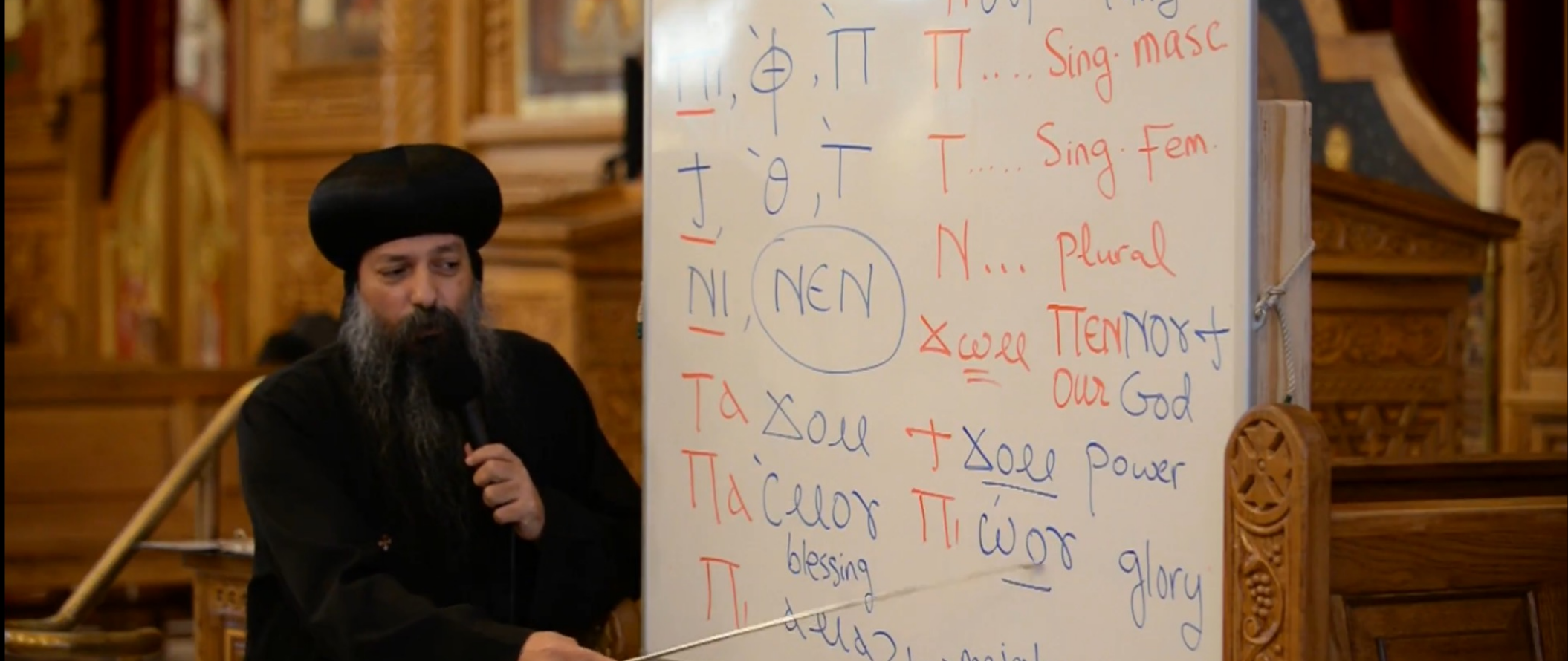
- Altar servers carrying the wine and water during the offering should remain serving in the sanctuary for the duration of the liturgy, according to their scheduled sanctuary service.
- During Communion, the Deacons and Laity are to respond: “*Blessed is He who comes in the name of the Lord*” only twice- each time the celebrant turns and raises the Blessed Body and Blood.
  - This act conveys the expectation of His second coming. It communicates what Christ said: “for I say to you, you shall see Me no more until you say, ‘Blessed is He who comes in the name of the Lord!’” Matthew 23:39
- Altar Servers ought not be pre-occupied with drying the altar vessels until the absolute conclusion of the Liturgy- i.e. after the Benediction.

# Coptic Language and Hymnology Sub-Committee

**Fr. Michael Atreen NY/NE Diocese**

**Fr. Augustine Daoud Archdiocese**





## Vision

- Revival of Coptic Language as a liturgical and praising language in all churches through skillful deacons , male and female servants

# 1-The importance of the Coptic Language :

- The Bible was translated to the Coptic language around the second century by the Egyptian scholars of the theological School of Alexandria, who were very fluent in both Greek and Coptic.
- Therefore, the Coptic translation is considered one of the most reliable and accurate translations available.(currently our Coptic church is using it in Katameros )
- Preserving the treasure of the original writings of several early Church fathers were in Coptic, e.g. the writings and teachings of Saint Anthony, the first Christian monk in the world, and those of Saint Shenouda the archimandrite were all in the Coptic language



## 2-The purpose of teaching Coptic language and hymns in the church classes

- -Helps the deacons and youth **understand the language of worship**
- -Have the deacons and youths **to be more engaged in the church life**
- -These practices will reside in them inwardly and sentimentally and keep them **in Godly life with perpetual passion to practice liturgy and praises**
- -Both genders should be involved in these classes (**females will be future servants and mothers**)
- -In addition to **uncovering the treasure of our language of tradition** in terms of the beautiful meanings, the language rhyme and the beauty of tunes and music that elevate the spirit in praising.

# 3-Teaching plan of Coptic Language

what is your name  
ⲁⲩⲩ ⲧⲈ ⲧⲈⲚⲔⲠⲁⲛ

My name is The  
ⲧⲧⲁⲠⲁⲛ ⲧⲈ ... ⲛⲓ

Sing. masc. Sing. fem. General  
ⲧⲧⲁⲠⲁⲛ ⲧⲧⲁⲠⲁⲛ ⲧⲧⲁⲠⲁⲛ

ϣ=ph - Elephant phone Jinkim  
Ⲡ=R ⲩ=sh ⲧⲧ=P H=ee Deer  
Ⲯ or=ou, v Ⲟ=Th

# According to the deacons ranks; teaching Coptic would be encouraged as follows:

- a) A Chanter (Epsaltos ) level

- + A Chanter since his ordination @8 Y.O through 16 Y.O should be under **continuous education in Coptic language**; to be able to read the liturgy congregation responses correctly , Tasbeha and to enrich his Coptic language vocabulary bank!(mandatory weekly classes)
- + Female children and teens may attend these classes
- + A suggested Curriculum will be designed to support this objective (in 5 levels; examples: Matin & Vespers. Annual , Festal , ...)

## b) A reader (Aghnastos) Level

- + A reader should be able **to learn and to be skilled in basic grammar. How to compose a sentence, read parts of the Holy Gospel correctly and do simple dialogue in Coptic.**
- **Classes for Continuous education for readers should be there.(mandatory)**
- **Young females may attend these level.**
- A suggested curriculum for this age will be provided with simple and solid references (designed lessons , dictionaries ....etc )

## C) Pre-servants and Servants level

- + Readers soon will be engaged in servants prep programs (supporting the idea of having an ecclesiastical servants) then they will be able to continue teaching the lower grades of chanters and the cycle continues!
- + This Plan will put the seed for a generation of Coptic American Youth much engaged in Church life and may preserve The Coptic Orthodox faith through an integrated life of Liturgy & Praise.



# 4-Events to empower the service of teaching Coptic and hymns:

- **Regional level:**
- -Quarterly 1 day seminar to teach Coptic and hymns using gifted teachers (unifying the hymns)
  
- **Archdiocese and NY/NE Diocese level:**
- Summer Hymns and Coptic competition(continue)
- Courses to teach the (the highest level) teachers in each church ( virtual meetings ) (to be presented by HG Bishop David ; Fr. David Bebawi or Brother Antonios )

## 4- Resources and references will be available and provided:

- +Coptic dictionaries , Coptic dictionary Apps , suggested online curriculums for Chanters readers and advanced Coptic lessons.
- + Providing Apps and soundtracks references for the purpose of unifying the hymns (Cantor Mikhail Batanony , Cantor Fahim, Cantor Ibrahim Ayad )

# Notices on hymns and Coptic responses

( for the purpose of unity )





- 1- During The offertory singing “Kerieleison 41 times” (with the correct pronunciation) and encouraged to chant Alli Alorban
- Should be chanted **exactly 41 times** not more or less
- Chanted **Only in Greek without cymbals**, not to confuse the congregation with different translations.
- 2-The order for the “Hymn of Intercessions” (Hiten Ni’s):
- Virgin Mary, Archangels and the heavenly orders, John the Baptist, Apostles, St Mark, Saint of the church, the saint we celebrate whose feast this week, saints of the day, Patriarch and Bishop.
- Doxologies and “Verse of the Cymbals” should follow the same order.

- 3- The deacon must respond to the 3 minor litanies inaudibly during the incense processions around the altar.
- 4- The annual psalm response Alleluia should be chanted correctly.
- 5- Altar servers should respond in the language the priest is praying.
- Accuracy in pronunciation is encouraged :for example: in Anaphora the deacons responds Ικαθιμενι ανασθητε with correct pronunciation
- and make sure to respond after “You are He around whom stand .....) ‘προσχςμεν let’s attend (sometimes is skipped)
- Hymn Trisagion : pronounce Agios not Ageios

- 6- Preserve some hymns from negligence over years like : The reading introduction in Coptic ( Pauline, Catholic epistle and Acts ) Aspasmos Adam and watos.....etc
- By alternating them every liturgy and keep the tradition.
- 7-All ranks of the diaconate must attend weekly Coptic language and hymns meetings of the church.
- 8-The altar response “Epi Epros Evkee – Stand up for Prayer” is not to be said in the long festive tune, this is incorrect & recently added



- 9- **“Je Penyiot...The Lord’s Prayer” after the Fraction** is to be recited in Coptic first, then in any other language on Sundays in order to encourage its memorization and preservation in Coptic by parishioners.
- 10- There should be no additions or omissions from the script of the liturgy. For example, after the litany of the Assemblies ending in **“Ahithophel”**, the chorus should not add **“Amen”** before the response of Lord Have Mercy.



# **ORGANIZATIONAL, INSTRUCTIONAL & LOGISTICAL SUBCOMMITTEE**

**NYNE: Father Bechoie Saleib  
Archdiocese: Father Abraham Wassef**

# Mission Statement

To aid the Church to worship the Lord in order, solemnity and beauty so that we may offer a worship worthy of the greatest glory & praise that is due to the Holy Trinity our God.

# Table of Contents

- ❖ Pre-Service
- ❖ During the Service
- ❖ Post-Service
- ❖ General Recommendations
- ❖ Spiritual and Character Growth



# Pre-Service

- ❖ Avoid anything being placed on the altar table:
  - Small bookstands may be used on either side of the Altar to place the Euchologion, iPads & electronic tablets.
  - Microphones to be placed in a stand as well as handheld candles.
- ❖ The lighting of the censer coal should not be lit from the candle on the altar table.
- ❖ The altar servers who's turn is to serve inside the sanctuary must attend vespers, midnight praise, matins and the liturgy from the beginning (mandated).
- ❖ Tonias are to be of standard issue with only Coptic crosses (i.e. no images, icons...etc), washed and pressed. Wear batrasheel according to your rank.

# Responsibilities of the Sub-deacon(s)

- ❖ Assign the readings of the liturgy at least one week prior to the Liturgy so to practice proper pronunciation, rhythm and tempo, i.e. Pauline epistle, Catholic Epistle, Acts...etc
- ❖ Assign those serving the service of the sanctuary on a rotating schedule:
  - Depending on the number of deacons in each church:
    - 6 altar servers that are comprised of: 2 high school aged servers, 2 middle school aged servers and an older server and one younger server.
    - **Consider pandemic restrictions when applicable.**

# Responsibilities of the Sub-deacon(s)

- ❖ Will be responsible for a group of chanters and readers and will ensure that younger deacons are supervised by older deacons.
  - To express our deep concern for the younger deacons, not only on the day of service, but also to encourage a relationship to develop so no one is forgotten.
  
- ❖ In the sanctuary:
  - Will distribute responses and
  - Organize the standing position of all servers (during the service).
  - Assign the censor to one of the readers to have it ready and bring it to the priest at the right times.

# During the Service

- ❖ Once the service has started, refrain from praying, bowing, taking the blessing of the icons as to avoid distracting the congregations from prayer.
- ❖ Talking, unnecessary movement and the use of cellular devices is absolutely forbidden during the liturgy from beginning to end.
  - Consider hand gestures to direct and communicate.
- ❖ Altar servers are not to be seated in the altar:
  - Are to join the congregational chorus during readings.
  - One server holding a cross on the south side of the altar representing the Angel of the Sacrifice.



# During the Service

- ❖ It is recommended that a prayer request box should be conveniently placed, to minimize distraction and movement, so that at the start of the creed, the altar server responsible for the censer is to bring the box into the sanctuary.
- ❖ An altar server should organize the prayer requests for the priest into:
  - The departed: recently, 40-day or annual commemorations – prayed audibly
  - Other departed commemorations, sick and other prayer requests – prayed inaudibly
- ❖ There is no skipping of deacon responses or litanies during the liturgy.
- ❖ Deacons must respond in the same language and tune as the Priest.

# During the Service

## ❖ For those assigned a reading:

- Kneel before the Altar
- As a sign of permission to read, the reader should take the blessing of the priest and kiss his hand (pandemic precautions when applicable, i.e. priest to sign the cross over reader instead of kissing of hands).
- Be prepared once the person currently reading is finished.
- After completion of the reading, kneel again in front of the Altar and take the blessing of the priest and kiss his hand (pandemic precautions when applicable, i.e. priest to sign the cross over reader instead of kissing of hands).

# During the Service

- ❖ Microphones in the sanctuary should have a stand and the altar servers are to come forward to say responses when it is their turn.
- ❖ Agpeya Prayers (**pandemic precautions when applicable**):
  - Someone should assigned to distribute the Psalms to the deacons and congregation.
  - The first and last psalm of each hour are assigned to the priest only.
  - Deacon should confirm with the priest that the psalms have been distributed by telling him the first phrase in the last psalm.

# Post-Service

- ❖ The Holiness and cleanliness of the Holy Altar and the sanctuary should be maintained at all times, before and after service:
  - Performed by the group that will serve that liturgy
  - Overseen by the Full Deacon

# General Recommendations

- ❖ Children or Adults not ordained yet cannot enter the sanctuary or vest.
- ❖ The Age of ordination and elevation as well as criteria should be adhered to according to those established by the diocese at all times. It should also include spiritual growth and necessary dignity for the service (e.g. outer appearance, appropriate social media use, social behaviors, illicit drug use...etc.).
- ❖ Liturgical attire:
  - Hooded Sweatshirts are not to be worn by those who will be vesting in Tunics,
  - No accessories (e.g. necklaces) to be worn over the standard tunic & batrasheel.
  - Consider formal attire



# General Recommendations

- ❖ The deacons must strongly adhere to blessing their vestments only once during the liturgy. Those who arrive late may be allowed to vest (no later than the absolution of the servants) but will be forbidden from serving inside the sanctuary.
- ❖ Consider pre-printed forms for departed/prayer requests.
- ❖ Deacons should arrive 15 minutes prior to the start of the service to chant morning doxology.



# **SPIRITUAL GROWTH & CHARACTER**

**NYNE: Father Bechoie Saleib**

**Archdiocese: Father Abraham Wassef**

# **Psaltos / Chanter (6 –11 years old)**

- ❖ Attends liturgy, vespers, hymn classes and Sunday school classes regularly
- ❖ Confesses once a month
- ❖ Prays in his Agpeya and reads the Holy Bible daily (as guided by Confession Father)
- ❖ Read the Text of the Liturgy & the Hymns of the Liturgy and to identify the biblical sources.
- ❖ Recommended reading : Lives of Saint e.g. Vita Antoni (Life of St. Anthony)

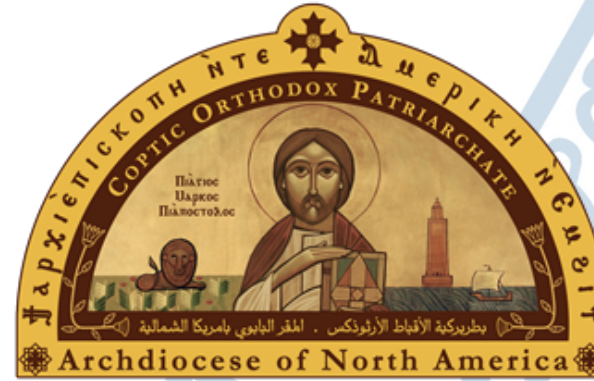
# **Aghnostos / Reader (12 to 15 years old)**

- ❖ Attends liturgy, vespers, midnight praise, hymn classes and Sunday school classes regularly
- ❖ Confesses once a month
- ❖ Prays his Agpeya and reads the Holy Bible daily (as guided by Confession Father)
- ❖ Read the Text of the Liturgy & the Hymns of the Liturgy and to identify the biblical sources.
- ❖ **Recommended reading: for example– Characteristics of the Spiritual Path By HHPSIII TBM**

# Advanced Aghnotos/Reader (16 years and older)

- ❖ Attends liturgy, vespers, midnight praise, hymn classes and Sunday school classes regularly
- ❖ Confession once a month
- ❖ Prays in his Agpeya and reads the Holy Bible daily (as guided by Confession Father)
- ❖ Read the Text of the Liturgy & the Hymns of the Liturgy and to identify the biblical sources.
- ❖ **Recommended Reading: for example (Paradise of the Fathers, Paradise of the Spirit)**
- ❖ **Enrolled in Pre-Servant class so to serve younger children, whether through teaching hymn classes, Sunday school...**
- ❖ **Participates in church coordinated community service**
- ❖ **Attends a spiritual retreat annually (Missionary trip or a trip to the Monastery)**





# Joint Diaconate Group

Archdiocese of North America &  
Diocese of New York & New England

Executive Decisions Subcommittee

# Mission Statement

As Coptic Orthodox clergy of the Archdiocese and the Diocese of New York and New England guided by the Holy Spirit and under the auspice of H.H. Pope Tawadros II and by the commission of the Holy Synod and H.G. Bishop David, the **Executive Decisions Subcommittee** presents and promotes the adherence to all decisions in all matters regarding the diaconate ministry in the Archdiocese & Diocese, respectively. The Executive Decisions Subcommittee will relay all the decisions and instructions of H.H. Pope Tawadros II, The Holy Synod, and His Grace Bishop David after their commission and guidance to the servants of the diaconate in the Archdiocese and the Diocese of New York and New England.

# Regarding Diaconate Ordination & Elevation

Prior to any ordination, an application containing the names of all those who are to be ordained must be submitted by the parish requesting the ordination(s) to the diaconate executive committee headed by the bishop for review of the completion of all requirement criteria. A certificate of ordination signed by the bishop shall be presented to the ordained following the completion of their ordination.

*\* Please refer to the established criteria for each diaconate rank respectively.*

# Requirements for Rank of Epsaltos (Cantor)

**Age:** Completed 8yrs of age

- With the exception of at least being 6 years of age if accompanied by a father who will serve and chaperone his son during service.

**Achievements:** Maintained at least a good grade point average in school and takes part in church activities including hymn classes. As a minimum, must have attended a year of hymn class courses consistently.

**Behavior:** Maintains appropriate good behavior in school and at home. Shows reverence and respect at church during services and Sunday School class. Knows how to behave and has a sense of discipline while in the House of God

**Spirituality:** Attends church services regularly and has established a relationship with his father of confession. Maintains a schedule of prayer, Bible reading and fasting which is supervised by his spiritual father of confession and parents.



# Requirements for Rank of Epsaltos (Cantor) cont'd...

**Father of Confession:** Has a father of confession and meets with him regularly. His father of confession must attest to his being eligible for the rank of cantor and has explained to him the respect and reverence required of him for such a rank.

**Knowledge of Church Tradition:** Must be aware that there are two different Testaments in the Holy Bible. Must know the four gospel authors, The Lord's Prayer and the Creed of Faith, the Thanksgiving Prayer, and Psalm 50

**Service:** Must attend church regularly and be taught to stand with reverence with his father during the liturgical services, with periods of rest. Must attend and be an active participant in Sunday School and church youth activities regularly.



# Requirements for Rank of Anagnostis (Reader)

**Age:** Completed 16 years of Age

- From the Age of 14 to 15 he will undergo pre-servants training one-year program, and will assist in a Sunday school class, but not be given the right to teach lessons. From the age of 15 to 16 he may, under the supervision of an older experienced servant, give a Sunday School lesson which has been reviewed and approved by an older experienced servant. At the age of 16, and accompanied by another Sunday School servant, he may start to give Sunday school lessons.
- Starting his service at the age of 16, at which time he will be ordained as reader, will give him the chance to become well versed in the service before becoming increasingly occupied with college class responsibilities starting at the age of 18.

**Achievements:** Maintains a good grade point average in school and takes part in church youth activities including hymn class, bible study and church retreats. Must be proficient in the Coptic language, reading and writing. As a minimum, must be proficient in standard annual and seasonal congregational responses as well as altar responses. Must have also read the complete New Testament and be proficient in the knowledge basic Church Doctrines and writing of The Fathers of the Church as they pertain to those doctrines including but not limited to St Athanasius the Apostolic, St Cyril the Pillar of Faith and St John Chrysostom. Must be able to read loudly, clearly and slowly.

**Behavior:** Maintains appropriate good behavior and conduct, becoming of an official servant of the church. Shows reverence and respect at church during services and other functions. His life and service responsibilities, displaying an appropriate level of maturity, are reflected in his secular life, not just his spiritual. Does not partake of actions in his secular life that are contradictory to his spiritual life or church position.

# Requirements for Rank of Anagnostis (Reader)

## Cont'd...

**Spirituality:** Attends church services regularly and maintains a close relationship with his father of confession. Maintains a schedule of prayer, Bible reading and fasting, supervised by his spiritual father of confession and which is foundational to his spiritual growth.

**Father of Confession:** His father of confession and parish priest must attest and submit to the diocesan bishop a written letter nominating him for the rank of reader. They shall explain to him the respect and obligation required of him for such a rank and the spiritual meaning and responsibility of tonsuring.

**Knowledge of Church Tradition:** Must be a consistent and proficient reader of the Holy Bible and Biblical commentary on scripture according to the writings of The Church Fathers.

**Service:** Must maintain regular church service attendance and participate in church event and retreat preparation and organization. Must assist his younger brothers and sister in the church with any needs they may have and with their organization during church services as well as assist the subdeacon with any requests they may have.

# Requirements for Rank of Epodiacon (Subdeacon)

**Age:** Completed 24 years of Age

**Achievements:** Must have completed a college bachelor's degree and have a successful work position. Must be a stable and well balanced individual capable of working and taking a leadership role in groups as well as completing responsibilities effectively. Must be proficient in standard annual and seasonal congregational responses and altar responses in addition to praise hymnology.

**Behavior:** In addition to the requirements of a Reader, he must possess leadership skills and wise decision making and good communication and follow-up skills. He should take an active interest in the development and well-being of his fellow brothers in the lesser deaconate ranks. Maintains appropriate good behavior and conduct, becoming of an official servant of the church. Shows reverence and respect at church during services and other functions. His life and service responsibilities are reflected in his secular life, not just his spiritual. Does not partake of actions in his secular life that are contradictory to his spiritual life or church position.

**Spirituality:** In addition to the requirements of a Reader, he must have an active role in the leadership and organization of the church and spiritual growth of church youth. He must be seen as a mentor and be looked up to by the younger youth as well as respected by the older congregants.

## Requirements for Rank of Epidiacon (Subdeacon) Cont'd...

**Father of Confession:** His father of confession and parish priest must attest and submit to the diocesan bishop a written letter nominating him for the rank of Subdeacon. The shall explain to him the respect and obligation required of him for such a rank and the impact his actions have on the younger church youth and that reflect of the church as a whole.

**Knowledge of Church Tradition:** In addition to the requirements of a Reader, he must be able explain with ease Biblical teachings and church doctrine using said resources. Must have a good amount of knowledge of modern day orthodox writings as well as comparative philosophies and heretical teachings. Must also be familiar with current social issues and church stances on controversial topics.

**Service:** In addition to the requirements of a Reader, must maintain regular church service attendance and participate in church event and retreat preparation and organization. Each subdeacon will be responsible as leader and mentor for a group of readers and cantors. They will follow-up with regards to the achievements and spiritual development of the members in their group and will organize the service schedule and preparation required of each member in the group. The subdeacon will be responsible for making sure the members in his group attend church services regularly and will follow-up and ask about them when they do not attend. The subdeacon is responsible for visiting and spending time with the members and acting as an 'Older Brother' and establishing a special bond of love, acting as a support resource in each member's life.



# Regarding English Hymns of the Liturgy of St. Basil

The Los Angeles and Southern Diocese Euchologion, “The Divine Liturgy: The Anaphoras of Saints Basil, Gregory, and Cyril Second Edition” November 2007 translation is to be used in all churches.

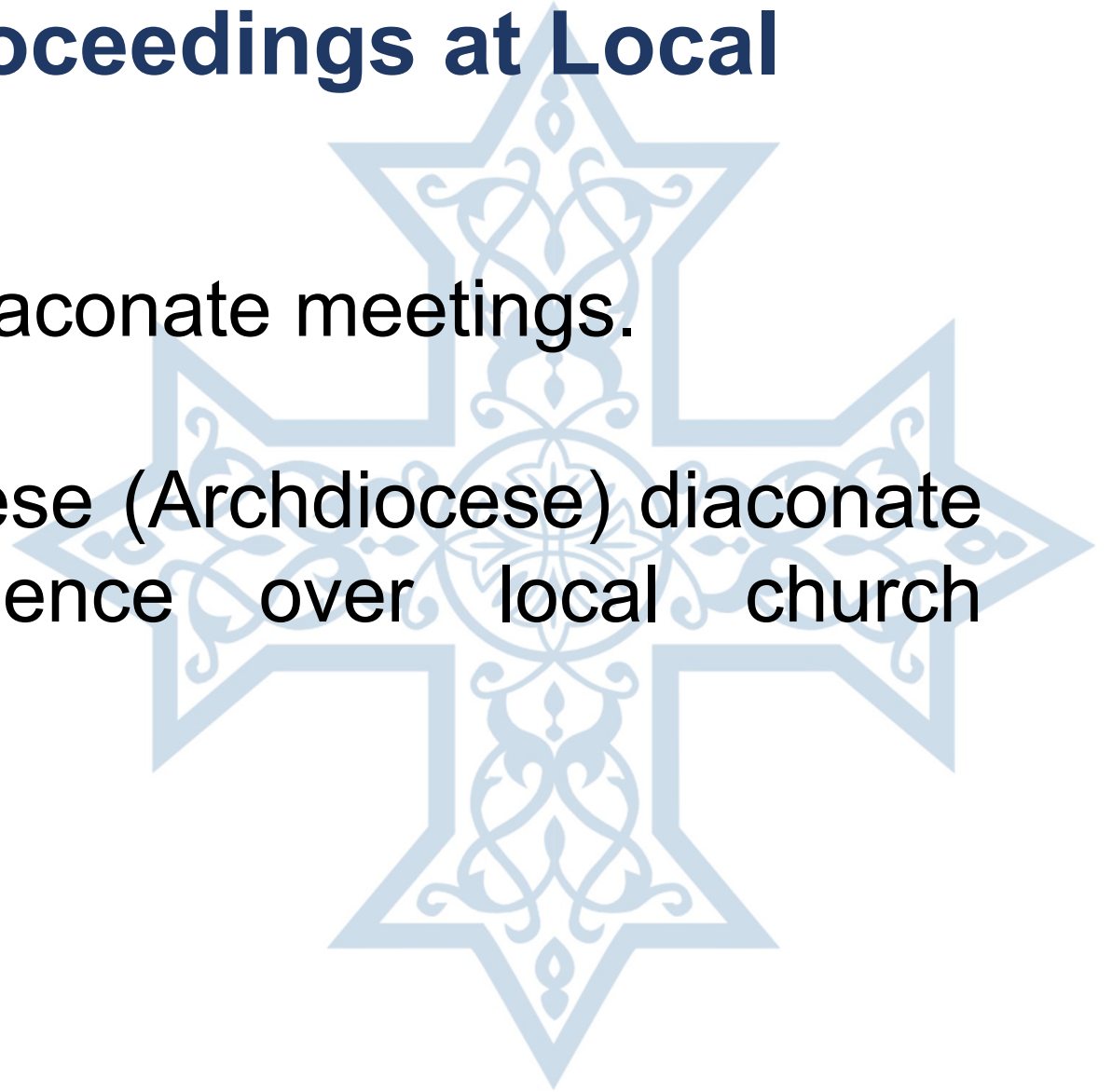
Recordings are to be taught and implemented in local church diaconates of the diocese (Archdiocese).



# Regarding Diaconate Proceedings at Local Parish Level

Churches are to have local diaconate meetings.

Decisions made by the Diocese (Archdiocese) diaconate committee(s) have precedence over local church diaconate committees.



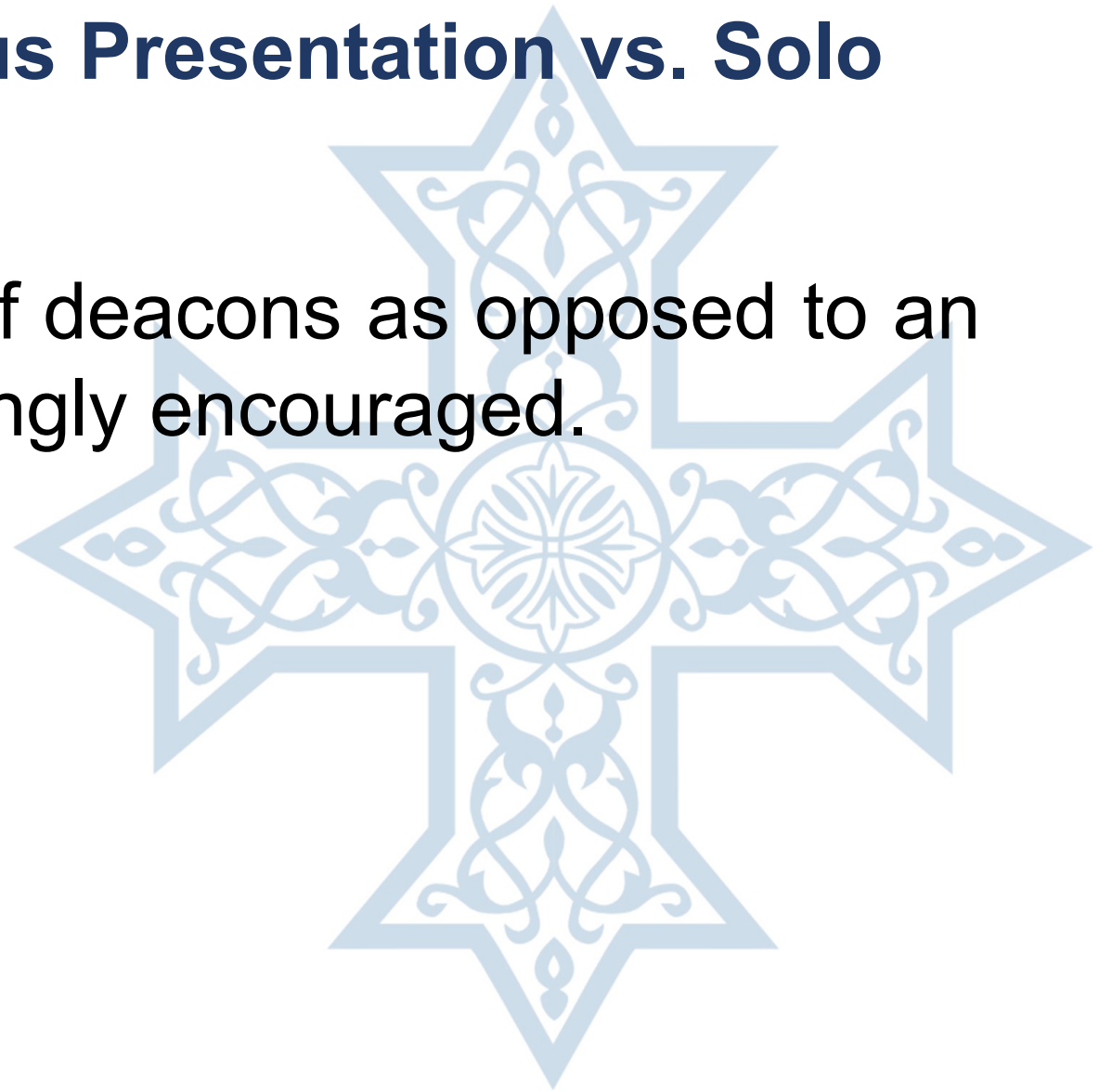
# Regarding Diaconate Vestments Per Rank

Standardization of the deacon's vestments will be implemented at the diocese level.



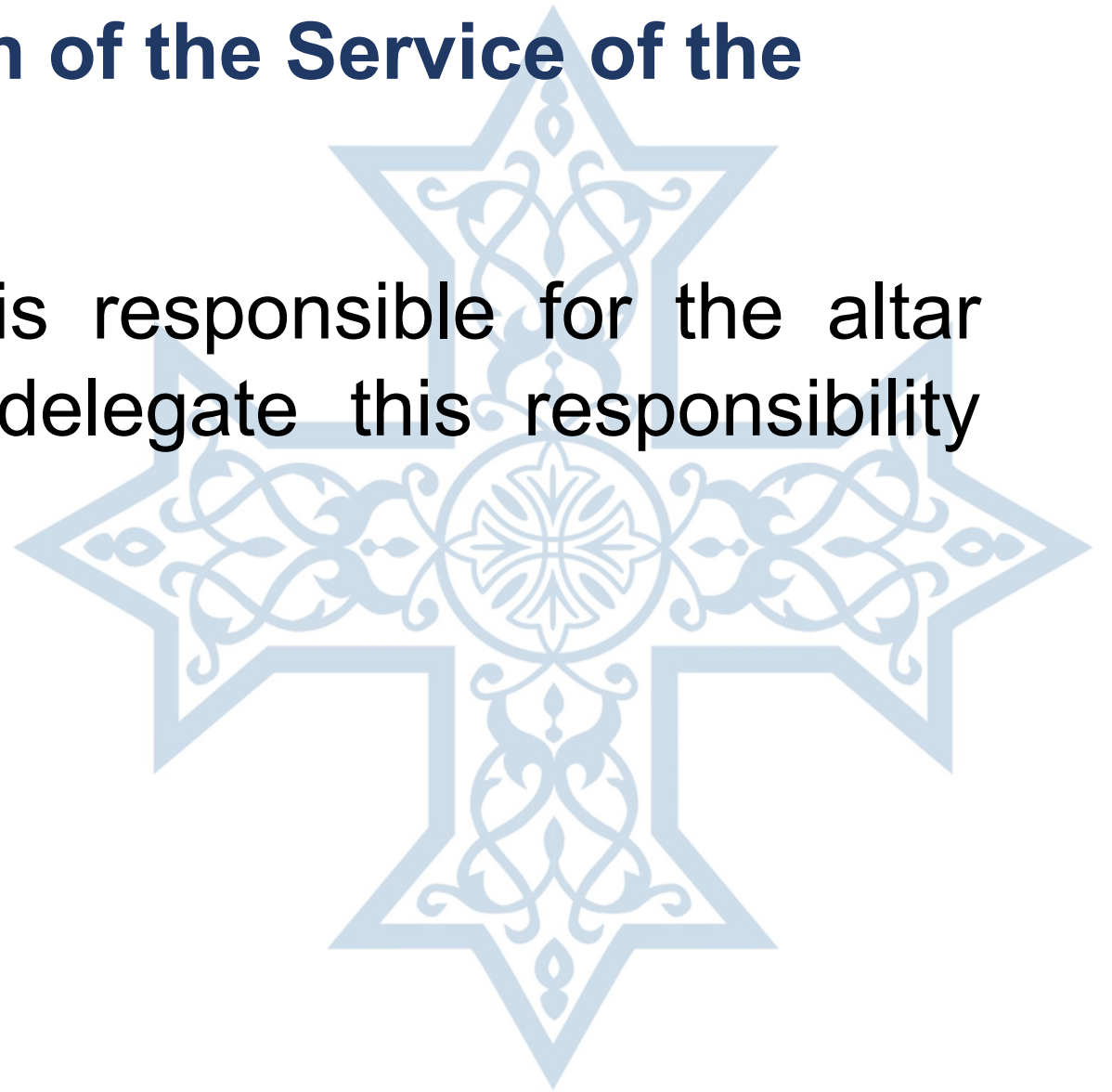
## **Regarding Method of Chorus Presentation vs. Solo Microphone Usage**

Implementation of a chorus of deacons as opposed to an individual lead deacon is strongly encouraged.



## **Regarding The Organization of the Service of the Altar in the Sanctuary**

The (Consecrated) deacon is responsible for the altar service schedule, he may delegate this responsibility accordingly.



## Regarding The Organization of the Service of the Altar in the Sanctuary

The (Consecrated) deacon is responsible for the altar service schedule, he may delegate this responsibility accordingly.

Chanters may be allowed to serve in the sanctuary; however, they may not handle the altar vessels, the censer, or serve as celebrant deacon.



## **Regarding Future Diaconate Group Meetings**

The general meeting of all the deacons shall convene twice per year, during the beginning of the Coptic New Year in September and during the Holy Lent Fast in March.



**Committee for Deacons**  
**Rites: Subcommittee for**  
**Research**

# Mission

- This subcommittee was created to comprehensively and accurately research the various proposed ritual issues concerning the diaconate service as it pertains to the service of the altar or otherwise for all ranks and ages of deacons.

# Methodology

- This research will be performed, by God's grace, in a manner that comprehensively and accurately addresses the decisions, guidelines, and proposals that are presented with the necessary references and resources used from different Church liturgical texts, writings, and manuscripts.

## Our proposed first issue to address

- Is to help with narrating the different services delegated to the different orders of deacon: Archdeacon, Deacon, Subdeacon, Reader, and Chanter. This is the proposed starting point so that when these responsibilities are clarified and taught, further discussions concerning organization and ritual practice will have a better foundation.





# WEBSITE AND COMMUNICATION

**slido**

# Audience Q&A Session

 Start presenting to display the audience questions on this slide.