

<CHAPTER>

9



Great Friday

A. The Rites

1. The prayers of the first and third hours are prayed and concluded with the prayer of litanies and the benediction according to the rite of the hours of the Pascha week (see page 427).
2. The explanation of the prophecies is read after the prophecies, before the praise of Holy Pascha week.
3. The explanation of the gospels is read after the gospels, before the exposition.
4. After the Prime Prayer (first hour), the icon of Crucifixion is decorated with roses, roses and candles; additionally censors are placed around it.



B. The Sixth Hour

1. The priest and deacons put on their service garments.
2. The prophecies are chanted in Coptic, and then translated.
3. The Praise of Holy Pascha week **Θωκ τε ἴχου** is chanted twelve times (see page 428).
4. The candles before the icon of Crucifixion are lit and the priest starts offering incense before the icon of the crucifixion.
5. Meanwhile, the deacons chant the hymn **Ύαιωορη** in the Paschal tune:

<p style="text-align: center;">Ύαιωορη</p> <p> ἠνοῦβ ἠκαθαροσ ετϥαι ἕα πιὰρωματα ετῆεν νενχιχ ἠδάρων πιογηβ εϥταλε οὔθεοινοϥι ἐπῶωι ἔχεν πιμαἠερῶοϥωι. </p>	<p>This censer of pure gold, bearing the aroma, is in the hands of Aaron the priest, offering up incense on the altar.</p>
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6. The hymn of the Cross, **Φαι εταφενϥ**, is chanted, and concluded by **Ἰενοϥωϥ ἕμοκ**:

<p> Φαι ἔταφενϥ ἐπῶωι ἠνοϥηϥια εϥωηπ: ϥιχεν πιϥταϥροσ: ἕα ἠοϥχαι ἕπενϥενοσ. </p>	<p>This is He who offered Himself up, as an acceptable sacrifice, on the Cross for the salvation of our race.</p>
<p> Δεϥωλεμ ἔροϥ ἠχε πεϥιωτ ἠὰταθοσ: ἕφῆαϥ ἠτε ϥανἠροϥηι: ϥιχεν †ϥολϥοθα. </p>	<p>His Good Father smelled Him at the evening watch on Golgotha.</p>

Ἰενοῦωϣτ
 ἄμοκ ὠ Πιχριστος:
 νεμ Πεκιωτ
 ἠὰσαθος: νεμ
 Πιπνευμα εθουαβ:
 χε ἀναψκ ἀκωτ
 ἄμον ναι ναν.

We worship You, O
 Christ, with Your good
 Father and the Holy
 Spirit, for You are
 crucified and saved us.
 Have mercy on us.

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7. The hymn of the Pauline Epistle, **Ἰεπιστολη**, is chanted in Coptic in the Paschal tune, and then the epistle is translated.

Ἰεπιστολη ἠτε
 πενσαδ Πανλος:
 ερε πεψμου
 εθουαβ ψωπι
 νεμαν ἄμην

The Epistle of our
 teacher Saint Paul; his
 holy blessing shall be
 with us, Amen.

Πανλος φβωκ
 ἄπενβ οic Ιησουc
 Πιχριστος:
 παποστολος
 ετθαζεμ
 φηετῥαωψ
 ἐπιψεννοῦρι ἠτε
 Φνουτ.

Paul, the servant of Our
 Lord Jesus Christ, the
 summoned apostle,
 ordained for the
 preaching¹ of God.

(Galatians 6: 14-18)

Ἀνοκ δε
 ἠνεσψωπι νηι
 ἠταψουψου ἄμοι:
 εβηλ ζεν
 πιτταῦρος ἠτε
 Πενβ οic Ιησουc
 Πιχριστος...

*It shall not happen that I
 will be proud except in
 the Cross of our Lord
 Jesus Christ...*

Πιῆμοτ ζαρ
 νεμωτεν τηροῦ
 χε ἄμην εc εῶωπι.

Grace be with you all,
 Amen. So be it.

¹ Lit. "casting Good News"

8. The deacons begin the litanies of the Agpeya prayer of the sixth hour, **ΩΦΗΕΤ ΞΕΝ ΠΙΕΖΟΥ**, then the priest prays the rest of the parts in Coptic and then translates it and the deacons chant the appropriate refrains.

<p>ΩΦΗΕΤ ΞΕΝ ΠΙΕΖΟΥ ΜΜΑΖ Ε ΞΕΝ ΦΝΑΥ ΝΑΧΠ Ε: ΑΥΤΙΟΥ ΝΑΚ ΕΞΟΥΝ ΕΠΙΣΤΑΥΡΟΣ: ΕΘΒΕ ΦΝΟΒΙ ΕΤΑΦΕΡΤΟΛΜΑΝ ΕΡΟΥ ΝΧΕ ΑΛΑΜ ΞΕΝ ΠΙΠΑΡΑΔΙΟΣ: ΦΩΞ ΜΠΙΣΣΙ ΝΧΙΧ ΝΤΕ ΝΕΝΝΟΒΙ: ΩΠΙΧΡΙΣΤΟΣ ΠΕΝΝΟΥΤ ΟΥΟΣ ΝΑΖΜΕΝ</p>	<p>O You who in the sixth day, in the sixth hour, was nailed to the Cross because of the sin committed by Adam in Paradise: tear the handwriting of our sins, O Christ our God, and save us.</p>
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The congregation responds to the priest with the same above passage.

The Priest then continues the prayers, after which the congregation responds with the same previous response followed by:

<p>ΔΟΞΑ ΠΑΤΡΙ ΚΕ ΥΙΩ ΚΕ ΑΥΙΩ ΠΝΕΥΜΑΤΙ:</p>	<p>Glory to the Father and to the Son and to the Holy Spirit.</p>
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The Priest continues the prayers, and the congregation respond with the same previous response followed by:

<p>Κε ΝΥΝ Κε ΑΙ Κε ΙΣ ΤΟΥΣ ΕΩΝΑΣ ΤΩΝ ΕΩΝΩΝ: ΑΜΗΝ:</p>	<p>Now and forever, and unto the ages of all ages. Amen.</p>
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9. The hymn **ΘΜΟΝΟΣΕΝΗC** is chanted:

ΟΜΟΝΟΣΕΝΗΣ
 ΥΙΟΣ ΚΕ ΛΟΓΟΣ ΤΟΥ
 ΘΕΟΥ ΑΘΑΝΑΤΟΣ
 ΥΠΑΡΧΩΝ ΚΕ ΚΑΤΑ
 ΔΕΞΑΜΕΝΟΣ:
 ΔΙΑ ΤΗΝ ΗΜΕΤΕΡΑΝ
 ΣΩΤΗΡΙΑΝ:
 ΣΑΡΚΩΘΗΝΕ ΕΚ ΤΗΣ
 ΑΣΙΑΣ ΘΕΟΤΟΚΟΥ
 ΚΕ ΑΙ (ΠΑΡΘΕΝΟΥ
 ΜΑΡΙΑΣ) Ε

ΑΤΡΕΠΤΩΣ
 ΕΝΑΝ ΕΡΩΠΙΣΑΣ
 ΟΥΤΑΥΡΩΘΙΣΤΕ
 ΧΡΙΣΤΕ ΟΘΕΟΣ.

ΘΑΝΑΤΩ
 ΘΑΝΑΤΟΝ ΠΑΤΗΣΑΣ:
 ΙΣ ΩΝ ΤΗΣ ΑΣΙΑΣ
 ΤΡΙΑΔΟΣ: ΣΥΝ
 ΔΟΞΑΖΟΜΕΝΟΣ ΤΩ
 ΠΑΤΡΙ ΚΕ ΤΩ
 ΑΣΙΩ ΠΝΕΥΜΑΤΙ:
 ΩΣΟΝ ΗΜΑΣ

ΑΓΙΟΣ ΟΘΕΟΣ:
 ΟΔΙ ΗΜΑΣ
 ΑΝΘΡΩΠΟΣ:
 ΣΕΣΟΝΩΣ
 ΑΤΡΕΠΤΩΣ ΚΕ
 ΜΙΝΑΣ ΘΕΟΣ

ΑΓΙΟΣ ΙΣΧΥΡΟΣ
 Ο ΕΝ ΑΣΘΕΝΙΑ ΤΟΥ
 ΥΠΕΡΕΧΟΝ ΤΗΣ
 ΙΣΧΥΟΣ
 ΕΠΙΔΙΞΑΜΕΝΟΣ

O Only-begotten,
 Eternal, and Immortal
 Word of God, who for
 our salvation did accept
 all (sufferings), Who was
 incarnate of the Holy
 Theotokos Mother of God
 and (Ever-Virgin Mary).

Who, without change,
 became Man and was
 crucified, Christ, God.

(Who) Trampled down
 death by death, One of
 the Holy Trinity, Who is
 glorified with the Father
 and the Holy Spirit, save
 us.

Holy God, who being
 God, for our sake,
 became Man without
 change.

Holy Mighty, who by
 weakness showed forth
 what is greater than
 power.

Ἅγιος
 ἀθάνατος
 ὁ σταυρωθεὶς δι
 ἡμᾶς: ὅτον
 διὰ σταυρο
 θάνατον ὑπομινὰς
 σαρκὶ κε διζαῶς
 κε ἐν θάνατῳ
 ζεῶνως ὑπαρχίς
 ἀθάνατος

Holy Immortal, who was
 crucified for our sake,
 and endured death in His
 flesh, the Eternal and
 Immortal.

Ἄγια τριάς
 ἐλεῆσον ἡμᾶς

O Holy Trinity, Have
 mercy on us.

10. The Trisagion is chanted in the Paschal tune.

Ἅγιος ὁ Θεός:
 Ἅγιος ἰσχυρός:
 Ἅγιος ἀθάνατος: ὁ
 σταυρωθεὶς δι
 ἡμᾶς: ἐλεῆσον
 ἡμᾶς.

Holy God, Holy Mighty,
 Holy Immortal, Who was
 crucified for us, have
 mercy upon us.

(Χε) Ἅγιος ὁ
 Θεός: Ἅγιος
 ἰσχυρός: Ἅγιος
 ἀθάνατος: ὁ
 σταυρωθεὶς δι
 ἡμᾶς: ἐλεῆσον
 ἡμᾶς.

Holy God, Holy Mighty,
 Holy Immortal, Who was
 crucified for us, have
 mercy upon us.

(Χε) Ἅγιος ὁ
 Θεός: Ἅγιος
 ἰσχυρός: Ἅγιος
 ἀθάνατος: ὁ
 σταυρωθεὶς δι
 ἡμᾶς: ἐλεῆσον
 ἡμᾶς.

Holy God, Holy Mighty,
 Holy Immortal, Who was
 crucified for us, have
 mercy upon us.

Δοξα Πατρι
 κε Υιω κε ἁγιω
 Πνευματι: κε νυν
 κε ἄι κε ις τους
 εἰωνας των
 εἰωνων: Αμην.
 Δεσια τριας
 ελεησον ημας.

Glory to the Father and
 to the Son and to the
 Holy Spirit, now and ever
 and unto the ages of the
 ages. Amen.
 O Holy Trinity, have
 mercy upon us.

11. The Psalm is chanted in the paschal "Edreebe" tune, followed by **Κε ὑπερτον** (see page 430).
12. The gospels are chanted in Coptic, then translated.
13. At the reading of Coptic "And there was darkness over all the earth", the candles and lights are turned off to resemble the darkness
14. The explanation of the gospels is read.
15. The Exposition and the prayers of litanies are prayed.
16. The deacons chant **Κυριε Ελεησον** twelve times in the long tune.
17. The prayer is concluded with the benediction.
18. The hymn of the confession of the right-hand thief is chanted while the congregation is standing.

Αριπαμενι
 ωπαβοις: ακωδανι
 ζεν τεκμετορο.

Remember me O my
 Lord, when You come
 into Your Kingdom.

Αριπαμενι
 ωπαορο: ακωδανι
 ζεν τεκμετορο.

Remember me O my
 King, when You come
 into Your Kingdom.

Αριπαμενι
 ωφνεθογαβ ακωδανι
 ζεν τεκμετορο.

Remember me O Holy,
 when You come into
 Your Kingdom.

(Χε) ΔΥΙΟϚ ὀ
 θεοϚ: ΔΥΙΟϚ
 ΙϚΧΥΡΟϚ: ΔΥΙΟϚ
 ΑΘΑΝΑΤΟϚ: ὀ
 ἘΤΑΥΡΩΘΙϚ ΔΙ
 ΗΜΑϚ: ἘΔΕΗϚΟΝ
 ΗΜΑϚ.

Holy God, Holy Mighty,
 Holy Immortal, Who was
 crucified for us, have
 mercy upon us.

ΚΥΡΙϚ ΘΗΤΙ ΜΟΥ
 ΚΥΡΙϚ ΕΝΤΗ
 ΒΑϚΙΛΑϚΟΥ

Remember me, O Lord
 when You come into
 Your Kingdom.

ΑΓΙϚ ΘΗΤΙ ΜΟΥ
 ΑΓΙϚ ΕΝΤΗ
 ΒΑϚΙΛΑϚΟΥ

Remember me, O Holy
 when You come into
 Your Kingdom.

ΚΥΡΙϚ ΘΗΤΙ ΜΟΥ
 ΔΕϚΠΟΤΑ ΕΝΤΗ
 ΒΑϚΙΛΑϚΟΥ

Remember me, O Master
 when You come into
 Your Kingdom.

*The priest continues the following prayers and the congregation responds
 with the same verse that was prayed:*

Remember me, O Lord when You come into
 Your Kingdom.

Remember me, O Holy when You come into
 Your Kingdom.

Remember me, O Master when You come
 into Your Kingdom.





C. The Ninth Hour

1. The candles are lit and the lights are turned on.
2. The prophecies are chanted in Coptic, and then translated.
3. The Praise of Holy Pascha week **Θωκ τε ʔχου** is chanted twelve times (see page 428).
4. The priest starts offering incense before the icon of the crucifixion
5. Meanwhile, the deacons chant the hymn **ʔωορη** in the Paschal tune:

<p>ʔωορη ἡνοῦβ τε ʔπαρθενος: πεσαρωματα πε πενσωτηρ: ασμικι ἡμοϩ αϩρωʔ ἡμον: οϩοϩ αϩχα νεννοβι ναν εβολ.</p>	<p>The golden censer is the Virgin, her aroma is our Savior. She gave birth to Him; He saved us and forgave us our sins.</p>
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6. The hymn of the Cross, **Φαι εταϩενϩ** is chanted, and concluded by **ʔενορωϩτ ἡμοκ** (see page 449)
7. The hymn of the Pauline Epistle, **Εοβε ʔαναστασις**, is chanted in Coptic in the Paschal tune, and the epistle is translated:

<p> ΩΦΗΕΤΑϞϞΕΜΤΠ Ι ΜΦΜΟΥ ΞΕΝ ΤΣΑΡΞ: ΜΦΝΑΥ ΝΑΞΠ Θ† ΕΘΒΗΤΕΝ: ΞΩΤΕΒ ΝΝΕΝΛΟΣΙΜΟΣ ΝΣΩΜΑΤΙΚΟΝ: ΩΠΙΧΡΙΣΤΟΣ ΠΕΝΝΟΥ† ΟΥΟΣ ΝΑΖΜΕΝ </p>	<p>O You who tasted death in the flesh in the ninth hour for our sake, kill our carnal logic, O Christ our God, and save us.</p>
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The congregation responds to the priest with the same above passage.

The Priest then continues the prayers, after which the congregation responds

with the same previous response followed by:

<p> ΔΟΞΑ ΠΑΤΡΙ ΚΕ ΥΙΩ ΚΕ ΑΣΙΩ ΠΝΕΥΜΑΤΙ: </p>	<p>Glory to the Father and to the Son and to the Holy Spirit.</p>
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*The Priest continues the prayers, and the congregation respond with the same
previous response followed by:*

<p> Κε ΝΥΝ Κε ΑΙ Κε ΙΣ ΤΟΥΣ ΕΩΝΑΣ ΤΩΝ ΕΩΝΩΝ: ΑΜΗΝ: </p>	<p>Now and forever, and unto the ages of all ages. Amen.</p>
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9. The Trisagion is chanted in the Paschal tune (see page 453)
10. The Psalm is chanted in the paschal "Edreebe" tune, followed by **Κε ὑπερτον** (see page 430).
11. The gospels are chanted in Coptic, then translated.
12. The explanation of the gospels is read.
13. The Exposition and the prayers of litanies are prayed.
14. The deacons chant **Κυριε Ελεησον** twelve times in the long tune.
15. The prayer is concluded with the benediction.

D. The Eleventh Hour

1. The prophecies are chanted in Coptic, and then translated.
2. The introduction to the Homily is chanted in Coptic then the Homily is read, the conclusion is chanted in Coptic (see page 428).
3. The Praise of Holy Pascha week **Θωκ τε τζου** is chanted twelve times (see page

428).

4. The Psalm is chanted in the paschal “Edreebe” tune, followed by **Κε ὑπερτον** (see page 430).
5. The gospels are chanted in Coptic, then translated.
6. The Exposition and the prayers of litanies are prayed.
7. The deacons chant **Κυριε Ελεησον** twelve times in the long tune.
8. The prayer is concluded with the benediction.
9. The explanation of the gospels is read.

E. The Twelfth Hour

1. The veil of the Sanctuary is opened, the candles are lit, and the black curtains are removed and replaced by curtains befitting of joyous Saturday
2. The Lamentation of Jeremiah is chanted in its Paschal “lamenting” tune
3. The Praise of Holy Pascha week **Θωκ τε τζου** is chanted twelve times (see page 428), alternating one time from inside the sanctuary, and one time from outside the sanctuary, to resemble the heavenly and the earthly who were waiting the resurrection of the Lord.
 - i. The deacons inside the sanctuary should wear red “patrashel”, while the ones outside should wear black ones.
4. The Psalm **Πεκθρονος** is chanted in the Syrian “Shammy” tune, , followed by **Κε ὑπερτον** (see page 430).

<p>Πεκθρονος Φνοϋ† ωα ενεε ητε πιενεε: πιωβωτ μηπωουτεν πε πι ωβωτ ητε τεκμετοϋρο.</p>	<p>Your throne, God, is forever and ever. The scepter of righteousness is the scepter of your kingdom</p>
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5. The Gospels are read quickly to resemble that Christ was buried quickly, that the Sabbath might be kept.
6. The Exposition and the prayers of litanies are prayed.
7. The congregation chants **Κυριε Ελεησον** four hundred times with prostration; one

hundred times in each direction, beginning with: East, West, North, and then South.³

8. At the end, the congregation chants **Κυrie Ελεησον** in the long tune while the priests and deacons proceed around the Altar three times, and then around church three times, and then one time around the altar, while carrying the crosses and the icons of the crucifixion and the burial.
9. At the end of the procession, the deacons enter the Sanctuary and proceed one time around the altar, then they begin to chant the hymn of the burial, **Σολζοθα**:

Σολζοθα ἡμετ	"Golgotha" in Hebrew,
ζεβρεος: πικρανιον	"Kra-nion" in Greek, the
ἡμετονεινιν: πιμα	place where You were
εταναωκ Πβοικ	crucified Lord. You
ἠσητη: ακφωρω	spread out Your hands,
ἠνεκχιζ εβολ	and two thieves were
αγιω νεμακ	crucified with You; at
ἠκεconi Ε:	Your right, and at Your
σατεκοϋιναμ νεμ	left, You in the middle O
σατεκ χαβη: ἠθοκ	Good Savior.
εκχη ζεν τορμητ	
ὀπισωτηρ	
ἠαζαθος.	

Δοξα Πατρι	Glory to the Father and
κε Υιω κε αζιω	to the Son and to the
Πνευματι:	Holy Spirit.

Δφω εβολ	The thief at Your right
ἠχε πιconi:	cried out saying:
ετσαοϋιναμ εφχω	"Remember me, O my
ἡμος: χε	Lord; remember me, O
αριπαμενι	my Savior; remember
ὀΠαβοικ	me, O my King, when
αριπαμενι	You come into Your
ὀΠασωτηρ:	Kingdom."
αριπαμενι	
ὀΠαογρο: ακωανι	
ζεν τεκμετογρο.	

³ These prayers are to ask for God's mercy everywhere in the world, in all four directions.

Δφεροῦω ναφ
 ἦχε Πβ οἰς: ᾤεν
 οὔσμη
 ἕμετρευραῦω: χε
 ἕφουφ εκέφωπι
 νεμη: ἦρηι ᾤεν
 ταμετοῦρο

The Lord answered him
 in a gentle voice saying:
 "Today you shall be with
 Me in my kingdom."

Κε νῦν κε ἀι
 κε ις τοῦς ἕωνας
 τῶν ἕωνῶν: ἀμην:

Now and forever, and
 unto the ages of all ages.
 Amen.

Δῦι ἦχε
 νιδικεος: Ιωχηφ
 νεμ Νικοδημος:
 ἀνβι ἦτσαρξ ἦτε
 Πιχριστος: ἀν†
 ἦνοσχεν ἕρηι
 ἕχωφ: ἀγκοσφ
 ἀνχαφ ᾤεν
 οὔμθαν: ενζωσ
 εροφ ενχω ἕμος
 χε ἀσιος ὁ θεος:
 ἀσιος Ισχυρος:
 ἀσιος Αθανατος: ὁ
 ἕταρρωθις Διμας
 ελεησον ἡμας

The righteous Joseph
 and Nicodemus came
 and took the flesh of
 Christ, embalmed Him
 with fragrant oil,
 dressed⁴ him, put Him in
 a tomb, Singing to Him
 saying: "Holy God, Holy
 Mighty, Holy Immortal,
 who was crucified for us,
 have mercy upon us."

Δοξα Πατρι
 κε ῤω κε ἀσιω
 Πνευματι:

Glory to the Father and
 to the Son and to the
 Holy Spirit.

Κε νῦν κε ἀι
 κε ις τοῦς ἕωνας
 τῶν ἕωνῶν: ἀμην:

Now and forever, and
 unto the ages of all ages.
 Amen.

⁴ Lit. "prepare corpse for burial"

ΔΝΟΝ ΣΩΝ
 ΜΑΡΕΝΟΥΩΨΤ ἄΜΟϞ:
 ΕΝΩΨ ΕΒΟΛ ΕΝΧΩ
 ἄΜΟϞ: ΧΕ ΝΑΙ ΝΑΝ
 ΦΝΟΥ† ΠΕΝΩΤΗΡ:
 ΦΗΕΤΑΥΡΑΨΚ
 ΕΠΙΣΤΑΥΡΟϞ:
 ΕΚΕΣΟΜΕΜ
 ἄΠΣΑΤΑΝΑϞ:
 ϞΑΠΕϞΗΤ
 ἸΝΝΕΝΒ ἄΛΑΥΧ

Us also, let us worship
 Him crying out saying:
 "Have mercy on us, God
 our Savior, who was
 crucified on the cross,
 tremple Satan under our
 feet."

10. Meanwhile, the priest wraps the icon of the burial in a white linen veil, places a cross on it and places it on the Southern side of the Altar (the right-side of the Altar with respect to the congregation facing the East)
11. He then "buries" it amidst the roses and spices and covers it with a white veil.
12. The priest then places 2 candles or oil lamps on either side of (longitudinally) to resemble the 2 angels that were at the tomb of Christ, one at His head and the other at His feet
13. The priest chants Psalms 1, 2 and three until the verse *"I have laid down and slept."* (Ps. 3:2)
14. The deacons and congregation continue reading the rest of the 150 psalms inaudibly, beginning with psalm 4.
15. The deacons chant the end of service hymn:

ϞΩ† ἄΜΟΝ ΟΥΟϞ
 ΝΑΙ ΝΑΝ: ΚΥΡΙΕ
 ΕΛΕΗϞΟΝ: ΚΥΡΙΕ
 ΕΛΕΗϞΟΝ: ΚΥΡΙΕ
 ΕΥΛΟϞΗϞΟΝ: ἄΜΗΝ:
 ἄΜΟΥ ΕΡΟΙ: ϞΜΟΥ
 ΕΡΟΙ: ΙϞ ΤΜΕΤΑΝΟΙΑ:
 ΧΩ ΝΗΙ ΕΒΟΛ ΧΩ
 ἄΠΙϞΜΟΥ.

Save us and have mercy
 on us. Lord have mercy.
 Lord have mercy. Lord
 Bless us. Amen. Bless
 me. Bless me. Lo, the
 metania. Forgive me.
 Say the Blessing.

16. The service is concluded with the benediction.
17. The congregation departs to their homes to rest a little and then returns for the vigil of the Apocalypse