



Great Friday of the Crucifixion (Adoration of the Cross)

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A dark cloth is placed outside the sanctuary in the central aisle of the church. It will later be used as the shroud. The faithful should be encouraged to bring flowers and place them on the cloth before the service begins.

If possible, a cross is used which has a removable body. Otherwise a small crucifix is used. If a large cross is used, the body is removed from it, placed in the shroud, and carried around the church. If a crucifix is used, it is placed in the shroud, carried around the church, and buried in the tomb.

An unlighted candle is placed on each side of the cross. A tomb should be prepared which will receive the shroud after the procession.

Opening Prayers

STAND

Cel: (standing at the Gospel lectern, he blesses himself)

Glory be to the Father, and to the Son, and to the Holy Spirit,
now and for ever.

Cong: Amen.

Cel: Grant us, O Lord, the resplendent colors of your compassion and mercy to paint in our hearts the image of you hanging on the cross, out of love, between two thieves. When we will have imprinted the awesome vision of your passion in our spirits, then we will be worthy of the glory of your resurrection and the gift of your grace. And we shall worship and praise you for your mercy toward us, with your Father and your Holy Spirit, now and for ever.

Cong: Amen.

المحتفل: أَيُّهَا الْمَلِكُ السَّمَاوِيِّ الَّذِي أَخْفَى تَاجَ مَجْدِهِ وَعِزَّةَ مَلَكُوتِهِ، وَرُفِعَ عَرِياناً عَلَى الْخَشْبَةِ، وَفَدَى جِبَلَتَهُ، وَاسْتَجَابَ دَعَاءَ اللَّصِّ الْمُؤْمِنِ وَأَدْخَلَهُ مَعَهُ إِلَى الْفَرْدُوسِ، هَبْ لَنَا أَنْ نَطْبَعَكَ فِي أَعْمَاقِنَا مُعَلَّقاً فَوْقَ الصَّلِيبِ حُبّاً لَنَا، فَإِذَا طَبَعْنَا حَيَاتِنَا بِالْأَمَكِ الْعَجِيبَةِ، نَسْتَحِقُّ مَجْدَ قِيَامَتِكَ، وَنَسْبِحُكَ وَأَبَاكَ وَرُوحَكَ الْقُدُوسَ،
الآن وإلى الأبد.
الشعب: آمين.

Psalm 22 (21)

- ◆ My God, my God, why have you forsaken me?
Why are you far from saving me,
so far from my words of anguish?
- ◆◆ O my God, I call by day and you do not answer;
I call by night and I find no reprieve.
- ◆ Yet you, O God, are holy,
enthroned on the praises of Israel.
In you our forebears put their trust;
they trusted and you set them free.
- ◆◆ I can count every one of my bones.
They stare at me and gloat.
- ◆ They divide my clothing among them,
they cast lots for my robe.
- ◆◆ But you, O Lord, do not stay afar off;
my strength, make haste to help me!
- ◆/◆◆ Glory be to the Father, and to the Son,
and to the Holy Spirit, now and forever. Amen

Hymn

SIT

On the Cross Our Lord and God

Syriac: *mshalem noohreh deemomo*

1. On the cross our Lord and God took possession of the earth.
In the center of the world, he revealed that we were saved.
When his voice resounded, tombs were opened wide,
and the dead were raised.
2. Jesus cried: “My God, my God, why have you forsaken me?”
Then he gave his spirit up into his own Father’s hands.
In this way he saved us and fulfilled all things
that were said of him.
3. Amos spoke in prophecy that the sun would set at noon.
On this day it was fulfilled; darkness covered all the land.
For the sun was darkened when it saw its Lord
dying on the cross.
4. Christ our Lord was lifted high, crucified between two thieves,
like a lamp that brightly shines in the middle of a house.
By his light he guides us on the path of life
and true blessedness.
5. In these two thieves on each side, we behold a mystery:
on the left the realms of hell, heaven’s kingdom on the right.
One was filled with hatred for the Lord of all,
one had faith in him.
6. Who can praise you, Lord our God, for the pains that you endured,
nailed upon a cross of shame for the sake of Adam’s race?
Blessèd are the faithful who now worship you
and adore your cross!

7. When the sea beheld the staff that the prophet Moses held,
it divided in two parts, so the people could pass through.
This foreshadowed Jesus and his holy cross
saving us from sin.

8. God's own Son stretched out his hands on the cross for love of us.
Conquering the Evil One, he subdued our Enemy.
He defeated Satan and the powers of hell
by his mighty cross.

9. Cross of shame and suffering! Cross of glory and of love!
On your wood Eve's curse was nailed, and from you all blessings come!
Though you stripped our Savior, yet you clothe us now
with a robe of light.

10. We adore your cross, O Lord. Through your death we rise to life.
By your cross we can return to the paradise we lost.
We bow down and worship your life-giving cross,
Savior of the world!

Prayer of Forgiveness

Cel: (placing incense in the thurible, he says:)

To the glory and honor of the Most Holy Trinity.

The Celebrant, or someone appointed by him, chants the Prayer of Forgiveness. Meanwhile, either the Celebrant, or another priest or deacon, incenses the cross three times three (in the middle, to the right, and to the left), the four corners of the altar, the clergy, and the congregation.

Cel: Let us raise glory, honor, and praise to the heavenly Peacemaker who was hung on the wood of the cross. He opened his arms and gathered all people and nations. The Lord became flesh and by his cross has saved the world. He received true glory and worship from all corners of the earth. The good Shepherd showed his goodness to his flock by caring for his sheep. He proved how much he loved them by offering himself. To the Good One be glory and honor, all the days of our lives, and for ever.

Cong: Amen.

المحتفل:

لنرفعنَّ التسبيح والمجد والإكرامَ الى الأمان السماوي الذي علّق على الصليب، فجمّع الشعوبَ رافعاً يديه، الى الربّ المتأنس الذي أشرق على مغارب الأرض بصليبه، وقبلَ المجدَ والسجودَ من الأقطار كافة، الى الراعي الصّالح الذي عني برعيته، فأظهرَ جودَ رعايته، وبذلَ نفسه عن خرافه، فأثبتَ لنا فيضَ حنانه، وخلّصَ الشعوبَ كلّهم بصّلبه، ومخاً خطاياهم بذبحه. الصّالح الذي له المجدُ والإكرامُ في هذا الوقت، وكلّ أيام حياتنا الى الأبد.
الشعب: آمين.

Cel: We worship, thank, and praise your divinity, O God, for you created us in your image and formed us in your likeness. We praise your salvation, O Lover of all people. On this Friday you gave us life by your cross and set us free by your death. In the beginning, you completed our creation on a Friday, the sixth day. Your holy hands formed mortal Adam from the dust of the earth, and you molded and created him in your image.

From your own mouth you breathed the breath of life into him. Thus he was fashioned in beauty and perfected in knowledge --- a marvelous creation! But in his ignorance, Adam wandered, neglected your command, and was delivered up to judgment. Death now entered to distort the image of your creation.

But even after this, O compassionate and loving Lord, your mercy prevailed. On the sixth day, another Friday filled with mysteries, your hands were nailed to the cross; you were humiliated and mocked and your side pierced in order to give new life to the work of your hands, through the blood and water which flowed from your side.

On this Friday of your saving passion and the commemoration of your life-giving cross, the Church petitions you through the mouths of her children with the fragrance of this incense. As in the beginning, you created out of love and then returned to save and give new life, now grant your mercy upon us, the work of your creation.

By your cross, grant peace to the whole universe.

By your cross, remove anger and put an end to wars. By your cross, eliminate dissension.

By your cross, curb violence and pacify the angry.

By your cross, humble the proud, expose the self-serving, and remove the enemy.

By your cross, establish your Church in strength and

make her monasteries and convents firm.
By your cross, purify your priests and exalt the deacons.
By your cross, sustain the elderly, subdue the haste of youth, and
educate the young.

By your cross, pardon sinners, forgive wrongdoers, and guard your
flock which now worships you, honors your passion, embraces your
wounds and is glorified and exalted by your crucifixion.

Save us and save all your people. Completely perfect us in your
strength. Visit us and revive us, so that our image may be renewed and
our likeness recovered. May your comfort take away the sadness of our
hearts and your compassion dry our tears.

Then we shall wear your glory and be clothed in your light. Make us
worthy to meet the day of your resurrection as heirs in the kingdom.
Then without ceasing, we shall raise glory to you, now and ever.

Cong: Amen.

المحتفل:

نسجدُ لك ونشكرُك ونعظمُ أزيليتك، يا إلهنا العليّ، يا من صنعنا على
شبهك، وصورتنا على مثالك، نُمجّدُ خلاصك، يا محبّ البشر، لأنك
أحييتنا بصليبك في هذا اليوم، يوم الجمعة، وأعتقنا بموتك. لقد شئت في
البدء فخلقنا في اليوم السادس، أخذت بيديك المقدستين من تراب الأرض
وجبلت الإنسان. نفخت فيه نسمة الحياة من روح فمك، فتكوّن إناءً عجيّباً
كاملاً ومعرفة. ولما تجاوز الوصيّة بجهله وازدراها، سلّم إلى القضاء
المُبرمّ فالموت.

ثمّ تنهدت إليك رحمتك، أيها الحنان الرحيم، فسمرت يداك على الصليب
من أجل خلاصه في اليوم السادس، يوم الجمعة المملوء أسراراً، ولقي
وجهك التفلّ من الصالبيين، وجنبك الطعن برُمح، إحياءً له، فحاز الحياة
والتجديد بالدمّ والماء الدافقين من جنبك.

والآن، تضرعُ كنيستك إليك بفرم أولادها، يوم الجمعة العظيمة، يوم الأمك
الخلاصية، وتهتف على عطر البخور:
كما أحببت في البدء وخلقته، وفي النهاية خلصت وأحييت، كذلك افتقد
جبلتك بالرحمة:

بصليبك آمن المسكونة واصرف الغضب. بصليبك أطفئ الحروب ولاش
الخصومات.

بصليبك استأصل الانتقام وسكن الاضطراب. بصليبك حطم الكبرياء
واقطع العداوة.

بصليبك رسخ كنائسك ووطد الأديار.

بصليبك أنشر سلامك في الأقطار والقلوب...

بصليبك دبّر رعيتك الساجدة لك الآن، تكرم الأمك، تُعانق جراحاتك،

وتفتخر بصليبك. خلص شعبك وتمم لنا وعدك. إفتقدنا بقيامتك، وجدد

مثالنا، وأليس أجسادنا مجدك فنتألق بنورك، وأهلنا لبُلوغ قيامتك المجيدة،

وميراث ملكوتك الأبدي، فنرفع المجد والشكر بلا انقطاع إليك والى أبيك

وروحك القدوس، الى الأبد.

الشعب: آمين.

تشبوحنو لمريو

فوق العودِ ممدودٌ قدوسُ الله

جرح من أعلى الرأس حتى الأقدام

كلُّ قبر فوه مفتوح كلُّ صخر مصدوع واه

قلب مُبدع الكل مطعون دام

يجري منه الغفران يُروي المعمورا.

Cel: O Lord and High Priest, fragrant incense of forgiveness, you offered yourself on the wood of the cross for foolish sinners. You sacrificed yourself for our sake. Now, O Lord, cancel the debt of our guilt and save us from retribution. Remove the scourge of anger and all suffering from us. Encourage us with your joyful hope and your healing remedy. In your compassion, pardon the faithful departed, and we shall praise you with them, Father, Son, and Holy Spirit, now and for ever.

Cong: Amen.

Readings

Psalm of the Readings

Syriac: 'onokh yeshoo'

SIT

Cong: Praise the Mighty One who carries
all creation.
For he willed to carry his cross
and endure pain.

Cel: Praise the Mighty One who carries
earth and heaven.
For he willed to carry his cross
and endure pain.

All: On this day the Sun of Justice
gripped a pillar,
while the children of the darkness
stood and scourged him.

الجوق الاول:
رَبِّي المذبوحُ أَسْلَمَ الروحُ في يَدِ الآبِ
فَرَاهُ وبَكَاهُ الكونُ إذ غابُ

الجوق الثاني:
خَجَلَ النُّورُ غَطَّى الدِّيَجُورُ عُرِي المَصْلُوبُ
مِنْ ظَلَمَاهُ قد أعطاهُ الثوبَ المَسْلُوبُ

الجميع: ها قَدْ زَلَزَلَ رُكْنَ الهَيْكَلِ صوتُ الجَبَّارِ
يا مَنْ تاهوا مَنْ سِوَاهُ رَأْسُ الأَحْبَارِ.

Epistle

The reader stands at the Epistle lectern. He introduces the Epistle, saying:

Reader:

A reading from the letter of Saint Paul to the Galatians.

(Galatians 2:17 - 3:14)

But if, in our effort to be justified in Christ, we ourselves have been found to be sinners, is Christ then a servant of sin? Certainly not! But if I build up again the very things that I once tore down, then I demonstrate that I am a transgressor. For through the law I died to the law, so that I might live to God. I have been crucified with Christ; and it is no longer I who live, but it is Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me. I do not nullify the grace of God; for if justification comes through the law, then Christ died for nothing.

You foolish Galatians! Who has bewitched you? It was before your eyes that Jesus Christ was publicly exhibited as crucified! The only thing I want to learn from you is this: Did you receive the

Spirit by doing the works of the law or by believing what you heard? Are you so foolish? Having started with the Spirit, are you now ending with the flesh? Did you experience so much for

For all who rely on the works of the law are under a curse; for it is written, 'Cursed is everyone who does not observe and obey all the things written in the book of the law.' Now it is evident that no one is justified before God by the law; for 'The one who is righteous will live by faith.' But the law does not rest on faith; on the contrary, 'Whoever does the works of the law will live by them.' Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, 'Cursed is everyone who hangs on a tree'— in order that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promise of the Spirit through faith.

Praise be to God always!

القارىء: فصلٌ من رسالة القديس بولس الرسول الى أهل غلاطية

يا إخواني! فإن كُنَّا، ونحن طالبون التبريرَ بالمسيح، نُوجدُ نحنُ أيضاً خطأ، أفَيَكُونُ المسيحُ إذنُ خادماً للخطيئة؟ حاشى! فَإِنِّي إِن عُدْتُ ابني ما قد هدمت، أ جعلُ نفسي متعدِّياً. لأني بالناموسِ مُتُّ للناموسِ لكي أحيَا لله. صُلبتُ مع المسيح. وأنا حيٌّ بهِ في الإيمانِ بابنِ الله، الذي أحببني وبذل نفسه لأجلي. لا أرفضُ نعمةَ الله، لأنَّه، إن كان البرُّ بالناموسِ، فالمسيحُ إذن ماتَ باطلاً. أيُّها الغلاطيُّونَ الأغبياء! من الذي سَحَرَكم حتى لا تطيعوا الحقَّ؟ وقد رُسِمَ أمامَ عيونكم يسوعُ المسيحُ بينكم مصلوباً. أريدُ أن أعرِفَ منكم هذا فقط: أ بأعمالِ الناموسِ نلتُمُ الروحَ، أم بسماعِ الإيمانِ؟ أهكذا أنتمُ أغبياء؟ أ بعدَ ما اتدأتمُ بالروحِ، تُتَمَوْنَ الآنَ بالجسدِ؟ أعبثاً قاسيتمُ كلَّ ذلك؟ لعلَّه ليسَ بعبثاً. والذي يُنبئُكم الروحَ ويصنعُ قواتِ فيكم،

أبأعمالِ الناموسِ أم بِسَماعِ الأيمانِ؟

كما آمَنَ إبراهيمُ باللهِ، فَحُسِبَ لَهُ ذلكَ برًّا. فاعلموا إذنَ أنَّ الذينَ مِنَ الإيمانِ، أولئكُ هُمُ أبناءُ إبراهيمِ. والكتابُ، إذ سَبَقَ فرأى أنَّ اللهَ بالإيمانِ يُبرِّرُ الأُمَّمَ، سَبَقَ فَبَشَّرَ إبراهيمَ أن: تتباركُ بِكَ جميعُ الأُمَّمِ. إذنَ الذينَ مِنَ الإيمانِ هُمُ المُتباركونَ مع إبراهيمَ المؤمنَ. لأنَّ جميعَ الذينَ مِنَ أعمالِ الناموسِ هُمُ تحتَ لعنةٍ، لأنَّهُ كُتِبَ: ملعونٌ كلُّ مَنْ لا يَثْبُتُ على كُلِّ ما كُتِبَ في سفرِ الناموسِ لِيَعْمَلَ بِهِ. أمَّا ليسَ أحدٌ يَتَبَرَّرُ بِالنَّاموسِ لدى اللهُ، فظاهِرٌ، لأنَّ البارَّ بالإيمانِ يَحيا. وليسَ الناموسُ بالإيمانِ، ولكنَّ من يَفْعَلُ هذهَ الأشياءَ يَحيا فيها. فالذي افتدانا من لعنةِ الناموسِ هو المسيحُ، الذي صارَ لعنةً لأجلنا، بِحَسَبِ ما كُتِبَ: ملعونٌ كلُّ مَنْ عُلِقَ على خَشَبَةٍ.

Hymn:

On Golgotha Our Redeemer Has Died

Syriac: *ehmar qayso*

1. On Golgotha our Redeemer has died.
Awesome indeed is this great mystery.
Christ our God shed his blood for us; from
his heart blood and water flowed.
O what love has been shown by
our Savior and Lord.
2. Savior of all, how could they not have known?
Giver of life, why were you not adored?
With your truth fill our hearts, we pray. With
your light guide us on our way.
Both in life and in death keep
us faithful, O Lord.

3. Great was your love, that you suffered for us. Since
we had sinned, you were hung on the cross.
On your lips bitter wine was placed
when you chose to be crucified.
Draw us close to your heart, O
Redeemer and Lord.

4. Savior of all, pure Oblation for sins,
you pardon souls and give hope to our lives. Fill
our hearts with a living faith,
as we die to ourselves each day.
May we take up our place in
your kingdom, O Lord.

الشعب: لحن: إمر قيسو

فوق الصليب مات ربُّ الأكوانِ
سرُّ رهيبٌ سرُّ فادي الإنسانِ
حُبُّه دمُّ يُهرقُ قلبه ماءً يدفُقُ
يا للحبِّ الغريبِ حبِّ الفادي العجيبِ.

Cong: *hem oo-hem*

Cantor:

Exalt the Lord our God;
bow down before his footstool.
(Psalm 99:5)

Cong: *hem oo-hem*

الشعب: هَمَّ وَهَمَّ
إلهي إلهي لماذا تَرَكَتَنِي / بَعُدَّتْ عَنِّ خِلاصِي كَلِمَاتُ صُراخِي /
الشعب: هَمَّ وَهَمَّ

The following Gospel (Luke 23:33-47) is now proclaimed.

Cel: A reading from the Gospel of Saint luke:

When they came to the place that is called The Skull, they crucified Jesus there with the criminals, one on his right and one on his left. Then Jesus said, 'Father, forgive them; for they do not know what they are doing.' And they cast lots to divide his clothing. And the people stood by, watching; but the leaders scoffed at him, saying, 'He saved others; let him save himself if he is the Messiah of God, his chosen one!' The soldiers also mocked him, coming up and offering him sour wine, and saying, 'If you are the King of the Jews, save yourself!' There was also an inscription over him, 'This is the King of the Jews.'

One of the criminals who were hanged there kept deriding him and saying, 'Are you not the Messiah? Save yourself and us!' But the other rebuked him, saying, 'Do you not fear God, since you are under the same sentence of condemnation? And we indeed have been condemned justly, for we are getting what we deserve for our deeds, but this man has done nothing wrong.' Then he said, 'Jesus, remember me when you come into your kingdom.' He replied, 'Truly I tell you, today you will be with me in Paradise.'

The candle to the right of the cross is now lit.

المحتفل: اقرأ من لوقا البشير (47/33/23)

وَلَمَّا بَلَغُوا إِلَى الْمَكَانِ الْمُسَمَّى الْجُمُجْمَةَ، صَلَّبُوهُ هُنَاكَ، هُوَ وَالْمُجْرِمَيْنِ، أَحَدَهُمَا عَنِ الْيَمَنِ وَالْآخَرَ عَنِ الْيَسَارِ. فَقَالَ يَسُوعُ: يَا أَبَتِ إِغْفِرْ لَهُمْ، لِأَنَّهُمْ لَا يَدْرُونَ مَا يَعْمَلُونَ. وَاقْتَسَمُوا ثِيَابَهُ بَيْنَهُمْ وَاقْتَرَعُوا عَلَيْهَا. وَكَانَ الشَّعْبُ وَاقِفِينَ يَنْظُرُونَ، وَالرُّوعَاءُ سَاءُ يَسْخَرُونَ مِنْهُمْ مَعَهُمْ قَائِلِينَ: قَدْ خَلَّصَ آخَرِينَ، فَلْيَخَلِّصْ نَفْسَهُ، إِنْ كَانَ هُوَ مَسِيحَ اللَّهِ الْمُخْتَارِ. وَكَانَ الْجُنْدُ أَيْضاً يَهْزَأُونَ بِهِ، مُقْبِلِينَ إِلَيْهِ، وَمُقَدِّمِينَ لَهُ خَلّاً، وَقَائِلِينَ: إِنْ كُنْتَ أَنْتَ مَلِكَ الْيَهُودِ، فَخَلِّصْ نَفْسَكَ. وَكَانَ عُنْوَانٌ فَوْقَهُ مَكْتُوباً بِالْحُرُوفِ الْيُونَانِيَّةِ وَاللَّاتِينِيَّةِ وَالْعِبْرَانِيَّةِ: هَذَا مَلِكُ الْيَهُودِ.

وَكَانَ أَحَدُ الْمُجْرِمِينَ الْمَصْلُوبِينَ يُجَدِّفُ عَلَيْهِ قَائِلاً: إِنْ كُنْتَ أَنْتَ الْمَسِيحُ، فَخَلِّصْ نَفْسَكَ وَإِيَّانَا. فَأَجَابَ الْآخَرُ وَانْتَهَرَهُ، قَائِلاً: أَمَا تَخْشَى اللَّهَ، وَأَنْتَ مُشْتَرِكٌ فِي هَذَا الْقِصَاصِ؟ أَمَا نَحْنُ فَبَعْدَ، لَأَنَا نِلْنَا مَا تَسْتَوْجِبُهُ أَعْمَالُنَا، وَأَمَا هَذَا، فَلَمْ يَصْنَعْ شَيْئاً مِنَ السُّوءِ. ثُمَّ قَالَ لِيَسُوعَ: يَا رَبُّ اذْكُرْنِي مَتَى جِئْتَ فِي مَلَكُوتِكَ. فَقَالَ لَهُ يَسُوعُ: الْحَقُّ أَقُولُ لَكَ: إِنَّكَ الْيَوْمَ تَكُونُ مَعِيَ فِي الْفِرْدُوسِ.

(هنا يضيء الشَّمْسُ شَمْعَةَ الْيَمْنَى فَقَطْ، رَمِزاً إِلَى خِلاصِ لُصِّ الْيَمْنَى) وَكَانَ نَحْوُ السَّاعَةِ السَّادِسَةِ، فَحَدَّثَتْ ظُلْمَةٌ عَلَى الْأَرْضِ كُلِّهَا إِلَى السَّاعَةِ التَّاسِعَةِ. وَأَظْلَمَتِ الشَّمْسُ، وَانْشَقَّ حِجَابُ الْهَيْكَلِ مِنْ وَسْطِهِ. وَنَادَى يَسُوعُ بِصَوْتٍ عَظِيمٍ، قَائِلاً: يَا أَبَتِ فِي يَدَيْكَ أَسْتَوْدِعُ رُوحِي. وَلَمَّا قَالَ هَذَا، أَسْلَمَ الرُّوحَ. فَلَمَّا رَأَى قَائِدُ الْمِنَّةِ مَا حَدَثَ، مَجَّدَ اللَّهَ قَائِلاً: فِي الْحَقِيقَةِ كَانَ هَذَا الرَّجُلُ ابْنَ اللَّهِ.

The following Gospel (John 19:25-30) is now proclaimed.

Cel: Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, 'Woman, here is your son.' Then he said to the disciple, 'Here is your mother.' And from that hour the disciple took her into his own home.

After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), 'I am thirsty.' A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said, 'It is finished.' Then he bowed his head and gave up his spirit.

Homily

SIT

Diaconal Proclamation

Syriac: *korozoto*

1. Jesus Christ, our Lord, the Son of God.

O Crucified One, lifted high on the cross,
you raised up creation to its wondrous Creator on high.

We call out to you in prayer, O Lord.
Hear us.

2. Jesus Christ, our Lord, the Son of God.

You were stripped and nailed to the wood of shame
that we may be clothed with glory and victory.

We call out to you in prayer, O Lord.
Hear us.

لحن: كُرُوزُوتو

الشعب: أَيُّهَا الرَّبُّ إِلَهُنَا
الشَّمَّاس: يَا ذَبِيحاً رُفِعَتْ عَلَى الصَّلِيبِ،
رَفَعْتَ الْخَلِيقَةَ نَحْوَ بَارِيهَا الْعَجِيبِ،
الشعب: نَدْعُوكَ اسْتَجِبْ دُعَاءَنَا يَا رَبِّ.
الشعب: أَيُّهَا الرَّبُّ إِلَهُنَا
الشَّمَّاس: سُمِّرَتْ عَرِياناً عَلَى خَشَبَةِ الْعَارِ،
فَأَلْبَسْتَنَا حُلَّةَ الْمَجْدِ وَالْإِنْتِصَارِ

الشعب: ندعوك استجب دعاءنا يا رب.

الشعب: أيها الرب إلهنا

الشماس: أنت هو ملكنا العظيم القدير،
وعود الصليب عرشك
وتاجك الشوك وصولجانك المسامير

الشعب: ندعوك استجب دعاءنا

Removal of the Body from the Cross

If the body is removed from the cross, the following hymn is sung.

The Church Saw the Son of God **لحن: هيا معي من لبنان**

Syriac: [hdaow zadeeqeh](#)

The Church saw the Son of God crucified
upon the cross on Golgotha.
She drew near her saving Lord
and received his Body to forgive her sins. Kyrie
Eleison! Have mercy, Lord!

O Church, come approach the cross.
Come adore the banner of your holy Groom. And
sing hymns of praise to him,
for he suffered on the cross for love of you. Kyrie
Eleison! Have mercy, Lord!

Procession with the Shroud

(هنا يصير زياح الصليب)

The procession now takes place, led by the thurible and two candles.

The procession circles the church three times, or, if possible, moves outdoors.
During the procession, appropriate hymns are sung.

O My People, Friends

Arabic: *ya sha'bee wa sah'bee* (verses 1 & 4)

O my people, friends, where is the faith and the love
that you pledged to me? What crime have I done?
Why do you treat me with great contempt and with scorn?
Now in shame I die in between two thieves.

Mother, do not cry. This only adds to my grief.
Leave me. Go your way. Do not weep for me.
Father, why am I here, all alone, in my pain?
I am choked with tears; Father, hear my plea!

يا شَعْبِي وَصَحْبِي، أَيْنَ عَهْدُ الْإِيمَانِ
أَيْنَ الْوَفَا بِالْحَبِّ وَالْوَدَادِ وَالرِّضْوَانِ
كَالْقَاتِلِ وَالْعَدُوِّ دَفَعْتُمُونِي لِلْهَوَانِ
وَمَا بَيْنَ اللَّصِّينَ، صَلَبْتُمُونِي عُزْيَانِ

+++

تُرَى مَاذَا عَمَلِي فَصَارَ هَذَا جَزَائِي
تُرَى مَنْ هُوَ الْمُدَّعِي، وَمَا هُوَ وُجُوبُ قِضَائِي
أَمَا تَذْكُرُونَ الْجَمِيلَ أَمَا تَذْكُرُونَ سَخَائِي

كَمْ عَلِيلٍ كَمْ سَقِيمٍ شَفَاهُ اعْتِنَائِي

+ + +

يا ناظرينَ شِدَّتِي، يا مُبْصِرِينَ بِلَوْتِي
يا سامِعِينَ بُكَايِي وَحَسْرَاتِي وَالِدَتِي
هَلْ وَجَدْتُمْ مَنْ بُلِي وَصَابَتُهُ مَصِيبَتِي
هَلْ مَنْ سَقَى كَأْسِي وَاسْتَطْعَمَ مَرَارَتِي

+ + +

يا مريمَ أُمِّي نَحِيبُكَ يَزِيدُ أَدْمُعِي
إِرْحَمِينِي أُسْكِتِي أَتْرُكِينِي إِرْجَعِي
يا أبتاهَ لِمَاذَا تَتْرُكُنِي بِوَجْعِي
خَنَقْتَنِي الْحَسْرَاتِ وَتَمَرَّقْتَ أَضْلَعِي

Blessed Mary, David's Daughter

Arabic: *qamat maryam* (verses 1, 2 & 6)

Blessèd Mary, David's Daughter, stood by the cross,
weeping for Christ, crucified there, on Golgotha.
Like a lance sorrow pierced her heart;
filled with grief, she was overwhelmed.
She beheld him and cried out:
"O my Son, whom I love!"

Jesus, my Son, I implore you to speak to me.
Should I not weep
when I see you upon the cross?
All your wounds pierce your mother's heart
and your pain fills my soul with grief.
How can I live if you die?
So I cry: "O my Son!"

Mother of Christ, and the Daughter the Father loves,

Mary, the Bride of the Spirit, O Blessed One,
may we share in the pain of Christ
and be clothed with abundant grace.
Let us give thanks all our days
and with you sing God's praise.

قامت مريم

قَامَتْ مَرِيَمُ بِنْتُ دَاوُدَ حِذَاءَ الْعُودِ
تَنْدُبُ ابْنَهَا الْمَصْلُوبَ بِأَيْدِي الْجُنُودِ
رُوحَ الْحُزَنِ غَائِصٌ فِي نَفْسِهَا
وَمِنْ أَلَمِهِ غَابَتْ عَنْ حِسِّهَا
ثُمَّ فَاقَتْ الْوَالِدَةَ
وَصَاحَتْ أَيْهَا يَا وَلَدَاهُ

+++

حَبِيبِي حَبِيبِي يَا وَلَدَاهُ خَاطِبُنِي
كَيْفَ أَرَاكَ عُرْيَانًا وَلَا أُنْدُبُكَ يَا ابْنِي
أَوْجَاعَكَ حَرَقَتْ أَكْبَادِي
آلَمَكَ خَرَقَتْ فُؤَادِي
كَيْفَ تَحْيَا وَالِدَتُكَ
يَا وَلَدَاهُ بَعْدَ مَوْتِكَ

+++

يَا عِزَّ أُمَّكَ وَثَمَرَتَهَا الْفَرِيدَةَ
يَا وَحِيدَ أَبِيكَ وَصُورَتَهُ الْمَجِيدَةَ
إِفْتِرَاقَكَ كَسِيبِينَ جَرَّحْتَنِي
وَعَذَابَكَ كَحَرْبَةَ طَعَنْتَنِي

إِسْمَخَ لِي أُمْتُ قَبْلَكَ
وَلَا أَنْظُرُ أَحْوَالَكَ

+ + +

ثَمْرَةَ أَحْشَائِي مَا هَذِهِ الْحَالَةُ
دِمَاؤُكَ تَجْرِي وَالضَّرَبَاتُ بِكَ حَالَّةٌ
مَنْ يَرِثِي لِحَالِي مِنْ جَرَائِكَ
مَنْ يَمْرُجُ دِمَائِي بِدِمَائِكَ
أَنْتَ مَصْلُوبٌ فِي الصَّلِيبِ
وَأَمَّكَ تَزِيدُ فِي النَّحِيبِ

+ + +

مَا هَذِهِ الْكُلُومُ فِي جِسْمِكَ الطَّاهِرِ
أَبْدَلْتِ حُسْنَكَ وَجَمَالَكَ الزَّاهِرِ
بِهَاءٍ وَجْهَكَ تَغَيَّرَ بِالْأَصْفِرَانِ
وَدُمُوعَكَ تَدْرِفُ كَالْأَمْطَارِ
حَسْرَاتِكَ أَذَابَتْني
عَذَابَاتِكَ أَوْهَنْتِني

+ + +

يَا أُمَّ يَسُوعَ بِنْتَ الْآبِ الْأَكْرَمِ
يَا عَرُوسَ الرُّوحِ الْقُدُّوسِ الْأَعْظَمِ
أَشْرِكِينَا بِالْآمِ فَادِينَا
زَيِّنِينَا بِنِعْمَةِ بَارِينَا
لِنَخْدُمَكَ عَلَى الدَّوَامِ
مَدَى السَّاعَاتِ وَالْأَيَّامِ

O Belovèd

Melody: *Lorsqu'un Dieu daigne répandre*

Arabic Text: Fr Michel Hayek

O Belovèd, O Belovèd,
on the cross you died for us.
We received life and forgiveness
from the wounds that you endured.
Those who died have life eternal;
all are joined to you, O Lord.
On this day death was abolished
by your promise of new life.

Has a love like our Belovèd's
been revealed on earth before?
Or what lord has shown his glory
on a cross known for its shame?
All creation is astonished
and all people are in awe.
In the Church we can encounter
Truth and Peace in Christ our Lord.

Love has led you, O Belovèd,
to the cross on Calvary.
For my sake you suffered greatly
and you died to save my soul.
Now I hope to spend my life, Lord,
meditating on your law
and the myst'ry of redemption
and your love for one and all.

واحبيبي

وَاحْبِيبِي وَاحْبِيبِي سَلِّمْ الْمَوْتَ إِلَيْكَ فَتَسَلَّمْنَا حَيَاةً مِنْ جِرَاحَاتِ يَدَيْكَ.
كُلُّ مَيِّتٍ عَادَ حَيًّا وَالتَّقَى الْكُلُّ لَدَيْكَ يَوْمَ أَبْطَلْتَ الْمَنَايَا بِمَوَاعِيدِ الْحَيَاةِ.

حِينَ فِي الْبُسْتَانِ لَيْلًا سَجَدَ الْفَادِي إِلَهُهُ كَانَتْ الدُّنْيَا تُصَلِّي لِلَّذِي أَعْنَى
الصَّلَاةَ

شَجَرُ الزَّيْتُونِ يَبْكِي وَتُنَادِيهِ الشِّفَاهُ يَا حَبِيبِي كَيْفَ تَمْضِي أَتْرَى ضَاعَ
الْوَفَاءَ.

أَيُّ حُبِّ قَدْ تَفَانَى مِثْلُ هَذَا فِي حَبِيبٍ أَيُّ رَبِّ قَدْ تَجَلَّى مَجْدُهُ فَوْقَ
الصَّلِيبِ.

دَهْشَةً بَيْنَ الْبَرَايَا عَجَبًا عِنْدَ الشُّعُوبِ وَهُوَ فِي الْبَيْعَةِ حَقٌّ وَسَلَامٌ
وَلِقَاءً.

قَادَكَ الْحُبُّ إِلَيَّ فَتَقَلَّدْتَ الصَّلِيبَ وَتَحَمَّلْتَ لِأَجْلِي غَصَّةَ الْمَوْتِ
الرَّهِيْبِ.

لَيْتَنِي أَقْضِي حَيَاتِي أَهْرُقُ الْعُمْرَ سَكِيبَ فِي وَصَايَاكَ وَأَحْيَا بَيْنَ
أَسْرَارِ الْفِدَاءِ.

Incensing of the Shroud at the End of the Procession

The shroud is returned to its place at the front of the church. The Celebrant incenses the shroud as the following hymn is sung:

At the Cross the Church Looked Up

Syriac: *fsheeto* (Passion)

Tesh-booḥ-tol mor-yo (To God be glory!)

2. At the cross the Church looked up and saw her Savior,
Christ, the Sun of Righteousness, who gives the world light.
She saw his wounds,
which the nails and lance had made in him,
and she grieved deeply.
Drawing close, the Church knelt down to worship saying:
We adore you, Christ our Lord,
who died to save us.

(بعد الزياح، يضعون الصليب مكانه ويبخّر المحتفل الصليب كالعادة)

الكاهن : تَبَارَكْتَ، أَيُّهَا الصَّلِيبُ الْمُقَدَّسُ، خَشْبَةُ الْحَيَاةِ، هَادِمُ الضَّلَالِ
وَوَاهِبُ الْعَالَمِ الْخَلَاصِ. أَنْتَ رَايَةُ الظَّفَرِ فِي الْمَعْرَكَةِ. بِكَ
صُنِعَتِ الْآيَاتُ الْعَجِيبَةَ. إِنَّكَ مُبْطِلُ الذَّبَائِحِ وَمُتَمِّمُ الْأَسْرَارِ. بِكَ
يَأْتِينَا السَّلَامُ وَيَجِلُّ فِيْنَا الْفَرَحُ. بِكَ تَرْتَفِعُ الْكَنِيسَةُ وَيُصَانُ
أَبْنَاؤُهَا. بِكَ تَتَقَدَّسُ أَجْسَادُنَا وَتَتَنَقَّى نُفُوسُنَا. بِكَ تُمَحَى زَلَاتُنَا
وَيَزِيدُ بَرُّنَا. بِكَ يُدْرِكُ الْمُؤْمِنُونَ الْكَمَالَ. بِكَ يَتَسَلَّحُ الْأَحْيَاءُ.
بِكَ يَسْتَرِيحُ الرَّاقِدُونَ. بِكَ نَسْتِظِلُّ فِي الْيَوْمِ الْآخِرِ. وَمَعَكَ نَسِيرُ
إِلَى مَنْزِلِ الْحَيَاةِ، وَنَرْفَعُ الْمَجْدَ إِلَى الْمَسِيحِ – الْكَلِمَةِ الَّذِي
صُلِبَ عَلَيْكَ، وَإِلَى أَبِيهِ وَرُوحِهِ الْقُدُّوسِ إِلَى الْأَبَدِ.

الشعب : آمين.

The Celebrant now recites the following prayer from the same place in front of the shroud.

Cel: Lord Jesus, we worship you for you have filled the world with the fragrance of your incense. Your cross is a spiritual censer and creation has been reconciled to your Father by its fragrant smoke. But in place of a fiery coal, there is your blood, and rather than fragrant smoke, there is your love. The smoke which rose from your cross was offered to your Father, through the priesthood of your human nature. Now accept this incense from our unworthy hands. Grant forgiveness to all your flock and eternal rest to the faithful departed, now and for ever.

Cong: Amen.

Metany and Adoration of Christ

The following invocation is sung three times.

During each invocation, the Celebrant and ministers make a *metany* before the shroud by kneeling on both knees, touching their foreheads to the floor, and then rising to their feet.

All:

mshee-ho dest-leb-teh-lo-fain, O Christ, crucified for us,
it-ra-ham 'a-lain. have mercy on us.

قدیشات ألو هو قدیشات حیلتونو
قدیشات لو مویوتو. مشیحو
دصطلبت حلوفین: اتراحام علین.

The faithful come forward to adore Christ while the following hymn or the Litany of the Passion, *Ana l--oomool Hazeena* is sung.

(هنا یقبل المحتفل والشعب الصلیب المقدس، بینما تُنشد أناشید الختام)

مُبَارَكٌ مَنْ قَدَانَا بِمَوْتِهِ فَأَحْيَانَا
يَا فَادِينَا حَقَّقْ فِينَا سِرَّ الْفِدَا
أَلَا لَمْ وَمَوْتَاكَ وَالْقِيَامَةَ!

يَا مَنْ غَدَا فِي الْمَمَاتِ سِرَّ الْفِدَا لِلْحَيَاةِ
رَبِّ الْجُودِ فَوْقَ الْعُودِ يَا لَلْحُبِّ
حُبِّ الرَّبِّ عَمْرِ الْحُبِّ اللَّامِحْدُودِ

نُـمَجِّدُ الْآبَ الْمُحْجُوبِ وَنَحْمَدُ الْإِبْنَ الْمَصْلُوبِ
نَشْدُو الشُّكْرَ الرُّوحِ الْحَنَّانِ :الثَّالُوثِ
اللَّهِ الْأَوْحَدَ سِرًّا يُعْبَدُ طَوْلَ الْأَزْمَانِ!

How Blest, O Lord, Is Your Passion

Syriac: *boteh dhasho*

1. How blest, O Lord, is your passion and humble state. You have suffered,
O Christ our God;
your faithful Church now shares your pain.
Make her joyful when you are raised;
let her sing praise.

2. How blest this day, this great Friday, that gave us hope when our Lord died.
The holy Church
sings praise to Christ, the Son of God,
who was stretched out upon the
cross and endured pain.

3. You died for us, O Redeemer, and gave us
life in abundance.
O Christ our God,
you showed your love for all the
world when you suffered upon the
cross.
O what great love!

4. We glorify God: the Father, who sent his
Son to redeem us,
the Son, who came
and suffered death upon the
cross, and the Spirit, who gives
us life; one and true God.

أنا الأم الحزينة و ما من يعزيها

اللازمة: فليكن موت ابنك حياة لطالبيها

بنت صهيون قد بكت فأبكت ناظريها

دموعها على الخدين فاضت مجاريها

هل رأيتم أمًا تكلى تحاكيها

وحيدها فوق الصليب باكٍ يُناديها

ناح الحمام على تشتت أهليها

قلب مريم تلظى وقلبنا يُناجيها

أم يسوع قد بكت فأبكت ناظريها

لهفي على أمة قتلت راعيها
عذارى أورشليم تبكي على بنيتها
تعالوا إلى مريم أمِّه نُعزيها

(دفن الصليب: هنا يحمل الكهنة الرداء وعليه الصليب المغمور بالزهور الى القبر المُعد له)

Burial

The shroud is now placed in the tomb and the tomb is closed while the following supplication is sung

Supplication

Mary Then Approached the Cross

Syriac: *bo'ooto dmor afrem* (Passion)

moran itrah̄am 'alain. [Lord, have mercy on us all.]

1. Mary then approached the cross on the heights of Golgotha. When she saw her only son; tears of sorrow flowed from her. She began a sad lament, giving forth a mournful cry.
Her companions wept with her, when they saw her grieving there.

moran itrah̄am 'alain. [Lord, have mercy on us all.]

2. Mary's eyes were filled with tears and her voice was sorrowful. Clothed in mourning for its Lord, all creation wept with her. Mary spoke these words of grief to her dear, beloved son:
"Jesus, give me eagle's wings; I will fly throughout the world."

moran itrah̄am 'alain. [Lord, have mercy on us all.]

3. "I will summon everyone to the banquet of your death. Let each one compose a song, so to mourn your bitter pain. O my son, before your tomb, I shed tears; yet I rejoice.
Tears for those rejecting you; gladness for those who believe."

moran itrah̄am 'alain. [Lord, have mercy on us all.]

4. Praise to you, O great High Priest, who became the Offering; and your Father we adore and your Holy Spirit thank.
Pour your mercy on our souls; pardon all our sins and faults. Blest are you, O Sacrifice! You have given sinners life.

