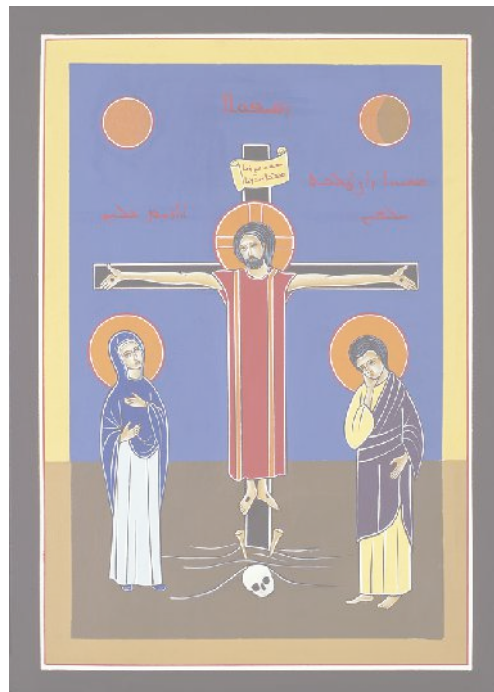




Great Friday of the Crucifixion

(Adoration of the Cross)

GREAT FRIDAY OF THE CRUCIFIXION (Adoration of the Cross)

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.

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 for ever. Amen

OR

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

STAND

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.

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.

Hymn

SIT

Come, O Faithful Church, Bow Down

Syriac: *mshēhō natareh l'eedtokh*

Come, O faithful Church, bow down and adore the holy cross,
for upon its sacred wood God, who made the trees, was raised.
Indeed, all created things now envy it
for this dignity.
Jesus Christ, the Son of God, he whom cherubim revere
and dare not draw near,
suffered on the cross for us.
On this day the children of the faithful Church
venerate the saving cross.

Blest are you, O faithful Church, for your refuge is the cross.
It has reconciled all things, both in heaven and on earth.
Indeed, it has conquered death and Satan's power
and has given hope.
In the world the cross now shines; darkness flees before its
light.
Give praise to the Son, who laid down his life for us!
He brought back a people who had gone astray,
giving them the light of faith.

OR

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.

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.

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 nothing?—if it really was for nothing. Well then, does God supply you with the Spirit and work miracles among you by your doing the works of the law, or by your believing what you heard? Just as Abraham ‘believed God, and it was reckoned to him as righteousness’, so, you see, those who believe are the descendants of Abraham. And the scripture, foreseeing that God would justify the Gentiles by faith, declared the gospel beforehand to Abraham, saying, ‘All the Gentiles shall be blessed in you.’ For this reason, those who believe are blessed with Abraham who believed.

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!

Gospels

STAND

Cong: *hem oo-hem*

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

Cong: *hem oo-hem*

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

Cel: 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.

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: *korozooto*

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.

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

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

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 sahbee* (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!

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 Blessèd 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.

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.

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-booh-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.

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.*

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

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.

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 itraẖam '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 itraẖam '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 itraẖam '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 itraẖam '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.