

**Holy Paschal Week Guide:
Brief Explanation and
English Listing of the Readings
(According to the Tradition and Rites
Of the Coptic Orthodox Church)**



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The Arrangement of The Paschal Week

Pascha (pronounced 'ba-skh-ah') is a Coptic word that means pass over. Paschal Week is the celebration of pass over in the Church of the New Testament. The Israelites celebrated the pass over first as commanded by God through Moses, as they were getting ready to leave Egypt. They kept a lamb from the 10th to the 14th day of the month of Nissan of the Jewish Calendar (The Jewish calendar is lunar calendar, however most of the time Nissan coincides with April). On the 14th the lamb was slaughtered and they used the blood to cover the two posts and the over hang of the doors of their homes so that when the angel of death came around, and saw the blood he passed away and every first born in this house from people to cattle was saved from death, this was in the last plague in which the first born males of all the Egyptians from Pharaoh to the lowest of the low was killed by the angel of death as punishment for the enslavement of the people of Israel, Hebrews ('ebraneyeen', sons of light). The Israelites were commanded to eat the lamb of the pascha cooked on a fire and not boiled on bitter herbs they grilled it to remember slavery, for them the physical, for the New Testament Church spiritual slavery to Satan and to Sin. Eat every part of it, its legs and its head, and its intestines to remember the need for all the parts and that they are holy in the Lord, and again spiritually to remember that we are all parts of Him (Christ). We are His bones and His flesh as the apostle wrote. His Church that He bought (redeemed) with His precious blood.

After this, that was the tenth plague, pharaoh allowed them to leave Egypt. Also, after we partake of the Lamb of God we also are freed from the slavery of sin. They continue the celebration to this day as a remembrance of freedom from enslavement. However, the more important symbol of the paschal celebration escapes our Jewish brothers, that is the celebration of salvation from the enslavement of Satan through the precious blood of Christ our Savior.

Christians celebrated the Paschal week since the early days of the Church, since our Lord Jesus Christ celebrated Passover with his disciples, and they in turn celebrated the same with their disciples and so on. Although the celebration and meaning are the same, our blessed Coptic Orthodox Church exceeds all the others in our elaborate celebration. I recommend the Book of Pascha by the Virgin Mary Coptic Orthodox Church, Pasadena, California. It is the most complete compilation of Paschal prayers in English, Coptic, and Arabic.

To Appreciate the Paschal Week, we need to understand the meaning of the arrangement, which the Church guided by the Holy Spirit, made. It is a full week celebration Sunday through Sunday, in which we enact the passion (suffering) of Our Lord, God and Savior Jesus Christ endured for our Salvation. We complete the Paschal Week with the celebration of His Resurrection, victory over death, by death he defeated death, and those who were in the tombs, received the promise of eternal life. Each day of Paschal celebration has two groups of prayers: The Morning Prayers and the Evening Prayers.

Morning Prayers:

Usually starts around 9:AM. In some communities 11:00 AM to include people who can spend the lunch hour praying instead of eating. The Prayers consists of five prayers of the hours: First, Third, Sixth, Ninth, and Eleventh. Each hour consists of:

1. Prophecy,
2. Epistle,
3. Psalms (“Thok-ta-te-gom” 12 times),
4. (Pauline Epistle on Great Friday),
5. Psalm(s) and Reading of the Gospel(s),
6. homily (Sermon),
7. Contemplation,
8. Intercessions, and
9. Closing of Prayer (‘Epuro’ and “Amen Alleluia”).

Evening Prayers:

Usually starts around 5:PM. In some communities between 6:00 and 7:00 PM to include people who have just finished work in our crazy 8 to5 societies. The Prayers consists of five prayers of the hours: First, Third, Sixth, Ninth, and Eleventh. Each hour consists of:

1. Prophecy,
2. Epistle,
3. Psalms (“Thok-ta-te-gom” 12 times),
4. (Pauline Epistle on Great Friday),
5. Psalm(s) and Reading of the Gospel(s),
6. homily (Sermon),
7. Contemplation,
8. Intercessions, and
9. Closing of Prayer (‘Epuro’ and “Amen Alleluia”).

If you want to understand the service, try to figure out which hour prayer, and within the prayer of that hour the prayers listed above always take place. Since this is the celebration of the passion of Christ, the Church substituted one Psalm repeated 12 times to replace the 12 Psalms of the prayers of the Hour.

Brief Explanation of Each Day of the Paschal Week

Before Pascha:

One has to recognize the two days before the Paschal Week as part of the process that starts on the first day of lent and is followed with the paschal week.

The End of Lent Friday:

This is absolutely the end of lent, in which the Church celebrates a special celebration the we reached the end of lent and are approaching the Paschal Week. The celebration is an afternoon liturgy which ends lent and is conducted in the lent tone and using the Katamaros of Lent (The Book of the Great Fast).

Lazarus Saturday:

The day following the end of lent is Lazarus Saturday. The Church celebrates the miracle of raising Lazarus from the dead after he was buried for 4 days. It is a great miracle and is a

strong evidence that Christ is the only begotten son of God. He gave us life, He can take it, and He can bring it back to life. Lazarus lived a long life after he was raised from the dead and was one of the 70 Apostles.

In the morning, we celebrate a liturgy. Following Church Calendar, the day starts in the evening. So, that evening is the beginning of Palm Sunday. The evening prayer is in 'shaaneen' tone and usually people receive palm tree branches that evening to bring back in to the church in the morning. I remember my grandfather and my father after him weaving the palm tree branches in beautiful shapes that looked like hearts and crosses are interweaved in them. The symbolism is receiving the kings with branches of olive trees and palm trees as the Jewish nation did when it received Christ as their King who entered Jerusalem. The inner leaves of the branch are white and soft, a symbol of cleanliness and child faith. The outer branches get darker and darker, harder and harder, a symbol of what happens when we get farther away from the source of our salvation.

Palm Sunday:

The day on which Jesus entered Jerusalem on an ass and a colt (baby ass), on the way the multitude spread their garments on the road that He took from beit ania to Jerusalem, and carried branches of olive trees and palm trees hailing him saying "Houssana.." meaning: "Save Us" They were saying what is to be fulfilled through the suffering, crucifixion, death, and resurrection of Christ the Savior.

"Save Us, O' King of Israel. Blessed Is He Who Comes, In the Name of The Lord."

"Ossana khen-ei etshosy, epouro ente en-be-israel. Je-vis maraoot enge-eni ethnio, khen-evran en-bi eb-choice ente ni-goam",

He kicked the merchants out of the temple, telling them "This is a house of prayer and you turned it into a den of thief's" He also prophesied about Jerusalem and the Jewish nation saying:

"Your House will be desolate until you say Blessed Is He Who Came In the Name of the Lord."

The tone of prayer is "Shaaneen" during Palm Sunday. We also read 12 Gospels as we go around the Sanctuary 4 on each side of the Sanctuary:

East: 1) Main Altar, 2) St. Mary's Icon, 3) Arch-angel Gabriel Icon,

North: 4) Arch-angel Michael Icon, 5) St. Mark's Icon, 6) Apostles' Icon, 7) the Door to the North

West: 8) St. George's Icon, 9) St. Anthony's Icon, 10) At The Door to The Wes,

South: 11) At the Door to the South, 12) St. John the Baptist's Icon.

The selection here is worth noting and contemplating:

1. The main altar symbolic of the body and blood of our Lord,
2. St. Mary, the mother of God in truth, is the highest regarded of all creation,
3. Arch-Angel Gabriel is the messenger who always brings the good news to our race,
4. Arch-Angel Michael is the head of all the heavenly host,

5. St. Mark the Apostle, Evangelist, Martyr, beholder of the divine, and the one who brought the message of the Gospel to our Land,
6. The Apostles, here, are symbolized by an Icon of Peter and Paul, whereas Peter is the Apostle of the circumcised (Jewish Nation) and Paul the Apostle of the Gentiles, the one who worked more than all of the Apostles to bring the message of salvation to the gentiles (you and me and everyone who was not born a Jew,
7. The stops at the doors of the Church are to fulfill the prayer that the church might prosper and spread the Good News of Jesus Christ to the four corners of the world,
8. St. George in the Coptic Orthodox Church is considered the prince of all martyrs because of his suffering and strength and he was only but a young man who endured suffering at age 18 and endured for seven years to become a martyr at age 25.
9. St. Anthony is the father of all monks, and is being honored here on behalf of all celibates males and females who departed the world because of their love for Christ our King,
10. St. John the Baptist is the greatest man who lived according to Christ, the baptist and forerunner who prepared the way of the Lord.

This is followed with the Sunday Liturgy and all singing is in the “shaaneen” tone. It is the tone of urging and anticipation for the plan of salvation. The hymnal “Evlogimenous” meaning “blessed is he who comes in the name of the Lord, .. Houssanna (Save Us), .. etc.” Celebrating Christ the King Coming to Save Us, Entering Jerusalem as the King on the Hearts of His people, not on a fancy throne, but on the back of a lowly donkey .. Evlogimenous is sang after the epreksees.

During the morning prayers, the palm tree branches the people bring with them are blessed, and after the liturgy, the Church is prepared for a week of solemn prayers by changing the drapes from the normal color to the black color, sign of mourning. We mourn our sins, which caused the only begotten son (‘Omonogeneese’) to suffer and die.

The blessing of Palm Branches is in the morning, the sprinkling of water after the Liturgy is for the blessing of the congregation. As we read the 12 Gospels, it is good if the Icons in the Church are arranged according to the arrangement in the readings,

They then do a general funeral service prayer for all those who will depart during the Paschal Week. Because there will be no funeral service if any one departs during Paschal Week. So, if anyone departs during the Paschal Week, they bring the body to the Church and the people celebrate the paschal service only. And following the funeral service, is the first Pascha (Morning or Days Pascha for Sunday). The people go home and come back in the evening for the evening Pascha.

Another observation, the Church prayer day is from evening to evening. For that reason the second paschal service is the evening of Monday (the following day), etc.

Palm Sunday of the Holy Pascha

Ninth Hour of Palm Sunday of the Holy Pascha:

Lamentations 1:1-4

Zephania 3:11-20

Thok te ti-gom

Psalms 8:2-3

Matt 21:10-17

Eleventh Hour of Palm Sunday of the Holy Pascha:

Isaiah 48:12-22

Nahum 1:2-8

Thok te ti-gom

Psalms 8:2,1

Matt 20:20-28

Exposition of the Hour

Day Time Litanies

Closing of Prayers

The Eve of Monday of the Holy Pascha

First Hour of the Eve of Monday of the Holy Pascha :

Zephania 1: 2-12

Thok te ti-gom

Psalms 27: 7,8

John 12:20-36

Exposition of the Hour

The Third Hour of the Eve of Monday of the Holy Pascha:

Zephania 1:14-18, 2:1,2

Thok te ti-gom

Psalms 28:9,2

Luke 9:18-22

Exposition of the Hour

The Sixth Hour of the Eve of Monday of the Holy Pascha:

Joel 1:5-15

Thok te ti-gom

Psalms 29:1,2

Mark 10:32-34

Exposition of the Hour

The Ninth Hour of the Eve of Monday of the Holy Pascha:

Micah 2:3-10

Thok te ti-gom

Psalms 17:6,1

Mark 8:27-33

Exposition of the Hour

The Eleventh Hour of the Eve of Monday of the Holy Pascha:

Micah 3:1-4

Thok te ti-gom

Psalms 18:17,18

Matt 17:19-23

Exposition of the Hour

Night Time Litanies

Closing of Prayers

Paschal Monday

Evening and Morning Pascha as explained above, Christ spent this whole day in Jerusalem and in the evening He returned to Bethany “Beet Annia” the village of Lazarus and his sisters, where He told the disciples that he will suffer and will be crucified and die and on the third day, He will rise again!

On this day He also cursed the fig tree because it was full of leaves but had no fruits, symbolic of the Jewish nation.

The Day of Monday of the Holy Pascha

The First Hour of the Day of Monday Pascha:

Genesis 1:1-31, 2:1-3

Isaiah 5:1-9

Wisdom of the Son of Sirach 1:1-24

A Homily by Abba Shenouti

Thok te ti-gom

Psalms 71:18,19

Mark 11:12-24

Exposition of the Hour

The Third Hour of the Day of Monday Pascha:

Isaiah 5:20-30

Jeremiah 9:12-19

Thok te ti-gom

Psalms 121: 1,2

Mark 11:11-19

Exposition of the Hour

The Sixth Hour of the Day of Monday Pascha:

Exodus 32:7-15

Wisdom of Solomon 1:1-9

Thok te ti-gom

Psalms 121:4

John 2:13-17

Exposition of the Hour

The Ninth Hour of the Day of Monday of the Holy Pascha:

Genesis 2:15-24, 3:1-25

Isaiah 40:1-5

Proverbs 1:1-9

Thok te ti-gom

Psalms 64:5,4

Matt 21:23-27

Exposition of the Hour

The Eleventh Hour of the Day of Monday of the Holy Pascha:

Isaiah 50:1-3

Wisdom of the Son of Sirach 1:20-30

A Homily by Abba Shenouti

Thok te ti-gom

Psalms 12: 3,4

John 8:51-59

Exposition of the Hour

The Day Time Litanies

Closing of Prayers

The Eve of Tuesday of the Holy Pascha

The First Hour of the Eve of Tuesday of the Holy Pascha:

Zecharia 1:1-6

Thok te ti-gom

Psalms 62:6,7

Luke 13:23-30

Exposition of the Hour

The Third Hour of the Eve of Tuesday of the Holy Pascha:

Malachi 1:1-9

Thok te ti-gom

Psalms 13:3,6

Luke 13:31-35

Exposition of the Hour

The Sixth Hour of the Eve of Tuesday of the Holy Pascha:

Hosea 4:15-, 5:1-7

Thok te ti-gom

Psalms 91:2,3

Luke 21:34-38

Exposition of the Hour

The Ninth Hour of the Eve of Tuesday of the Holy Pascha:

Hosea 10:12-, 11:1,2

Thok te ti-gom

Psalms 32:10,11

Luke 11:37-52

Exposition of the Hour

The Eleventh Hour of the Eve of Tuesday of the Holy Pascha:

Amos 5:6-14

Thok te ti-gom

Psalms 122:4

Luke 13:12-, 14:1,2

Exposition of the Hour

The Night Time Litanies

Closing of Prayers

Paschal Tuesday

He returned to Jerusalem, His disciples were surprised to see the fig tree has weathered away completely. He told them about the parable of the prodigal son, the bad husbandmen (vineyards' men), and he told about the destruction of Jerusalem, and the end of the world and His second coming.

The Day of Tuesday of the Holy Pascha

The First Hour of the Day of Tuesday of the Holy Pascha:

Exodus 19:1-8

Job 23:2-17, 24:1-25

Hosea 4:1-8

A Homily of Abba Shenouti the Archmendrite

Thok te ti-gom

Psalms 119:2-7

John 8:21-29

Exposition of the Hour

The Third Hour of the Day of Tuesday of the Holy Pascha:

Deuteronomy 8:11-20

Wisdom of the Son of Sirach 2:1-9

Thok te ti-gom

Psalms 119:154,155

Matt 23:37-, 24:1,2

Exposition of the Hour

The Sixth Hour of the Day of Tuesday of the Holy Pascha:

Ezekiel 21:3-13

Wisdom of the Son of Sirach 4:20-, 5:1-2

Thok te ti-gom

Psalms 17:48,17

John 8:12-20

Exposition of the Hour

The Ninth Hour of the Day of Tuesday of the Holy Pascha:

Genesis 6:6-23, 7:1,2, 8:1-22, 9:1-7

Proverbs 9:1-11

Isaiah 40:9-30

Daniel 7:9-15

Thok te ti-gom

Psalms 24:1-3

Matt 24:3-35

Exposition of the Hour

The Eleventh Hour of the Day of Tuesday of the Holy Pascha:

Isaiah 30:25-33

Proverbs 6:20-35, 7:1-4

A Homily from Abba John Chrysostom

Thok te ti-gom

Psalms 44:6, 40:1

Matt 25:14-46, 26:1-2

Exposition of the Hour

The Eve of Wednesday of the Holy Pascha

The First Hour of the Eve of Wednesday of the Holy Pascha:

Ezekiel 22:17-22

Thok te ti-gom

Psalms 58:16,17

Matt 22:1-14

Exposition of the Hour

The Third Hour of the Eve of Wednesday of the Holy Pascha:

Amos 5:18-27

Thok te ti-gom

Psalms 64:4,5

Matt 24:36-51

Exposition of the Hour

The Sixth Hour of the Eve of Wednesday of the Holy Pascha:

Jeremiah 13:9, 16:9-13

Thok te ti-gom

Psalms 101:1,2

Matt 25:1-13

Exposition of the Hour

The Ninth Hour of the Eve of Wednesday of the Holy Pascha:

Hosea 9:14-, 10:1-2

Thok te ti-gom

Psalms 21:19,20

Matt 23:29-36

Exposition of the Hour

The Eleventh Hour of the Eve of Wednesday of the Holy Pascha:

Wisdom of Solomon 7:24-30

Thok te ti-gom

Psalms 56:1

John 11:55-57

Exposition of the Hour

The Night Time Litanies

Closing of Prayers

Paschal Wednesday

He spent the whole day in “Beet Annia” determined not to go back to Jerusalem, He strengthened their faith, and told them again about his suffering, and rested this day in “Beet Annia” Outside Jerusalem, as the lamb of sacrifice was kept (rested) from the 10th to the 14th of Nissan, outside the city, before the sacrifice. The Lamb was kept outside the city. Christ stayed outside Jerusalem, because He is the Lamb of God, who carried the sins of the whole world.

The Day of Wednesday of the Holy Pascha

The First Hour of the Day of Wednesday of the Holy Pascha:

Exodus 17:1-7

Proverbs 3:5-14

Hosea 5:13-15, 6:1-3

A Homily of Abba Shenouti the Archimendrite

Thok te ti-gom

Psalms 50:4, 32:10

John 11:46-57

Exposition of the Hour

The Third Hour of the Day of Wednesday of the Holy Pascha:

Exodus 13:17-22

Wisdom of the Son of Sirach 22:7-18

Thok te ti-gom

Psalms 40:6,1

Luke 22:1-6

Exposition of the Hour

The Sixth Hour of the Day of Wednesday of the Holy Pascha:

Exodus 14:13-31, 15:1

Wisdom of the Son of Sirach 23:7-14

Thok te ti-gom

Psalms 82:2,5

John 12:1-8

Exposition of the Hour

The Ninth Hour of the Day of Wednesday of the Holy Pascha:

Genesis 24:1-9

Numbers 20:1-13

Proverbs 1:10-33

Thok te ti-gom

Psalms 40:5,7,6

Matt 26: 3-16

Exposition of the Hour

The Eleventh Hour of the Day of Wednesday of the Holy Pascha:

Isaiah 29:16-29

A Homily from Abba Saverus

Thok te ti-gom

Psalms 6:2,3, 68:17

John 12:27-36

Exposition of the Hour

The Day Time Litanies

Closing of Prayers

The Eve of Great Thursday of the Holy Pascha

The First Hour of the Eve of the Great Thursday of the Holy Pascha:

Ezekiel 43:5-11

Thok te ti-gom

Psalms 68:1,16

John 10:17-21

Exposition of the Hour

The Third Hour of the Eve of the Great Thursday of the Holy Pascha:

Amos 4:4-13

Thok te ti-gom

Psalms 54:21,1

Mark 14:3-11

Exposition of the Hour

The Sixth Hour of the Eve of the Great Thursday of the Holy Pascha:

Amos 3:1-11

Thok te ti-gom

Psalms 139:1,2

John 12:36-43

Exposition of the Hour

The Ninth Hour of the Eve of the Great Thursday of the Holy Pascha:

Ezekiel 20:27-33

Thok te ti-gom

Psalms 7:1,2

John 10:29-38

Exposition of the Hour

The Eleventh Hour of the Eve of the Great Thursday of the Holy Pascha:

Jeremiah 8:4-10

Thok te ti-gom

Psalms 61:72

John 12:44-50

Exposition of the Hour

The Night Time Litanies

Closing of Prayers

Paschal Thursday (Thursday of the Covenant)

1. He ordered two of the disciples to prepare for the pass over, which took place in the house of the parents of St. Mark.
2. He washed their feet (which we celebrate also on the Thursday of Pascha),
3. He instituted the Holy Eucharist Mystery. And was betrayed by Judas.
4. He was captured, in the garden of Gassemani, and his disciples ran away.
5. He was tried, condemned, and beaten in the house of the head priest.

On Thursday between the morning Pascha and evening Pascha is a special Liturgy for the institution of Eucharist, in which the prayer of consolation and congregation of saints are omitted, because consolation is not completed yet (Resurrection) and we celebrate only Christ during Paschal Week. There is also a song by the deacons going backward saying:

“Judas, Judas, betrayer and hypocrite, you sold your master for 30 pieces of silver ...” Reminder that we also, can go the way of Judas, sin against the Holy Spirit, which has no forgiveness.

They come back in the evening for evening Pascha, the Evening of Great Friday. Starting with great Friday, the Gospel reading is from all four Gospels in order: Matthew, Mark, Luke, and John. After this service, they prepare the Church for Great Friday, by moving the pews forward and preparing the table of the Crucifix.

The Day of the Great Thursday of the Holy Pascha

The First Hour of the Day of Great Thursday of the Holy Pascha:

Exodus 17:8-15

Matin raising of Incense

Agios

Hail to Mary

Doxology of the holy Theotokos, the Virgin Mary

Doxology of the Angels

Doxology of the Apostles

Doxology of Saint Mark the Apostle

The Closing of Prayers of the Doxologies

Pre-ample of the Creed of Faith

The Creed of the Orthodox Faith

Introduction to the Praxix (Coptic)

Praxix (Acts 1:15-20)

Judas (6 times) who has broken the law
With silver thou hast sold Christ to the Jews,
who have broken the law..
But those contrary to the law
Took Christ. They nailed Him on the Cross
In the place of of ekranioon.

Judas (6 times) who has broken the law
Barbas the thief, and the condemned,
was set free and the Master, the Judge, they crucified,
They pierced a spear in Thy side,
And as a thief they nailed Thee on the cross.
And they laid you in a tomb. O Thou
who raised Lazarus from the tomb.

Judas (6 times) who has broken the law
Because as Jonah stayed three days
in the belly of the whale; Likewise, Our Savior
stayed three days. And after He died,
they sealed the tomb.

Judas (6 times) who has broken the law
Truly He rose, but the soldiers were
Not aware; that truly, the savior of
The world has risen, He who suffered
And died for our sake. O Lord,
Glory be to Thee. Amen.

Agios
Litany of the Gospel
Psalms 54:21,12
Luke 22:7-13
Exposition of the First Hour
The Day Time Litanies
Closing of Prayers

The Third Hour of the Day of Great Thursday of the Holy Pascha:

Exodus 32:30-, 33:5
Wisdom of the Son of Sirach 24:1-15
Thok te ti-gom
Psalms 93:21,23
Matt 26:17-19
Exposition of the Hour

The Sixth Hour of the Day of Great Thursday of the Holy Pascha:

Jeremiah 7:2-15
Ezekiel 20:39-44
Wisdom of the Son of Sirach 12:12-, 13:1
Thok te ti-gom
Psalms 30:18,13
Mark 14:12-16
Exposition of the Hour

The Sixth Hour of the Day of Great Thursday of the Holy Pascha:

Genesis 22:1-19
Isaiah 61:1-6
Job 27:1-,281-13
Thok te ti-gom
Psalms 22:1
Matt 26:17-19
Exposition of the Hour
The Day Time Lianies
Closing of Prayers

**The Liturgy of the Blessing of Water
Of The Great Thursday of the Holy Pascha ...**

Genesis 18:1-23
Proverbs 9:1-11
Exodus 14:14,15
Joshua 1:1,3
Isaiah 4:2-4
Isaiah 55:1-13, 56:1
Ezekiel 36:25-29
Ezekiel 47:1-9
A Homily of Abba Shenouti the Archemendrite

Agios (annual Tone)
Litany of the Gospel
Gospel Response chanted
Litany of the Travellers
Litany of the Winds
Litany of the Rulers
Litany of the Dormant
Litany of the Oblations
Litany of the Catechumen
Litanies
Lord Have Mercy (100 times) while the priest is raising the Cross and the lit candles
Litany of the Peace
Litany of the Fathers
Litany of the Assemblies
Introduction to the Creed
The Orthodox Creed of Faith
The Litu:1-12
Liturgy of the blessing of the Water

The priest washes the feet of the congregation, while the congregation sings Psalm 150 (annual tune)

A Prayer of thanksgiving after the washing of feet
A homily of our father St. John Chrysostom

The Liturgy of the Eucharist

Bringing of Offerings without the psalms

They don't say Alleluia, this is the day the lord has made...

The priest does the rotation without the kissing of hands

Pauline Epistle: I Corinthians 11:22-

No Catholic Epistle, No Praxix

Agios (Annual Tune)

The Litany of the Gospel

Psalms 22:5, 44:9

Matt 26:20-29

Gospel Response (chanted)

The Litanies of Peace, Fathers, Assemblies

No Reconciliation Prayer

No Dyptich, No Congregation of Saints

During the Communion, No Psalm 150. Instead they read the Eleventh Hour Prophecies.

The Eleventh Hour of the Day of Great Thursday of the Holy Pascha:

Isaiah 52:13-15, 35: 1-12

Thok te ti-gom

Psalms 49:17,18

John 13:21-30

Exposition of the Hour

The Day Time Litanies

Closing of Prayers

The Eve of Great Friday of the Holy Pascha

The First Hour of Great Friday of the Holy Pascha:

Jeremiah 8:17-, 9:1-6

Thok te ti-gom

Psalms 101:1,8

John 13:23-, 14:1-25

John 14:26-, 15:1-25

John 15:26-, 16:1-33

John 17:1-26

Exposition of the Hour

The Third Hour of Great Friday of the Holy Pascha:

Ezekiel 36:16-23

Thok te ti-gom

Psalms 108:1,3

Matt 26:30-35
Mark 14:26-31
Luke 22:31-39
John 18:1,2
Exposition of the Hour

The Sixth Hour of Great Friday of the Holy Pascha:

Ezekiel 22:23-28
Thok te ti-gom
Psalms 58:6, 68:20
Matt 26:36-46
Mark 14:32-42
Luke 22:40-46
John 18:3-9
Exposition of the Hour

The Ninth Hour of Great Friday of the Holy Pascha:

Jeremiah 9:7-11
Ezekiel 21:28-32
Thok te ti-gom
Psalms 27:3,4, 34:4
Matt 26:47-58
Mark 14:43-54
Luke 22:47-55
John 18:10-14
Exposition of the Hour

The Eleventh Hour of Great Friday of the Holy Pascha:

Isaiah 27:11-, 28:1-15
Thok te ti-gom
Psalms 2:1,2,4,5
Matt 26:59-75
Mark 14:55-72
Luke 22:56-65
John 18:15-27
Exposition of the Hour
The Night Time Litanies
Closing of Prayers

Great Friday of the Holy Pascha

The service started the night before. The Great Friday Service is six hours, but each hour has four gospel reading, and intercession, and closing of prayer as well as hymns for the different hours:

First Hour (Commemorating the Trial):

6 readings from the prophets, “Thok-ta-ti-gom”, 2 Psalms, 4 Gospels, Contemplation, Intercession, Closing.

Third Hour (Commemorates the beating, mocking, and crown of thorns):

5 readings from the preheats, “Thok-ta-ti-gom”, 2 Psalms, 4 Gospels, Contemplation, Intercession, Closing.

Sixth Hour (Commemorates His Crucifixion):

4 readings from the prophets, , “Thok-ta-ti-gom”, the candles are lit, priests raise incense, Tai-Shori (Great Hymnal Tone), “Vay Itaav Inv” (Meaning He Who Raised Himself as A Sacrifice), Ten-Oosht, Pauline Epistle, The Pieces of the Sixth Hour (Long Hymnal Tone), “Omonogeneese” (Meaning the Only Begotten Son, ...), “Agios” (Holy God, ..), 2 Psalms, 4 Gospels, The Thief’s Profession, Contemplation, Intercession, Closing. During the reading of the Gospel when the words “It was darkness on earth...” they turn the lights off.

Ninth Hour (Commemorates His Death):

They turn the light On. 2 readings from the prophets, “Thok-ta-ti-gom”, tee-shori (not tai-shori), “Vay Itaav Inv” hymnal, “ten-osht-imook..”, Pauline Epistle, The pieces of the Ninth Hour, “Agios”, Psalm, 4 Gospels, (Good Time for Sermon), Contemplation, Intercession, Closing.

Eleventh Hour (Commemorates His Coming down from the Cross):

One reading from the prophets, “Thok-ta-ti-gom”, 2 Psalm readings, 4 Gospels, Contemplation, Intercession, Closing.

Twelfth Hour (His Burial):

The priest opens the curtains of the main altar, puts new covers appropriate for celebrating the burial on the altar, he starts the services of preparing the burial, as the people do the readings in a hurried way, as they were hurrying to bury the Lord Jesus Christ because it was the eve of the Sabbath. One reading from the prophets, “Thok-ta-ti-gom”, 2 Psalm readings, 4 Gospels, Contemplation, Intercession, then they chant “Kerye-laiison” 450 times, One hundred to the North, One Hundred to the South, One Hundred to the West, One Hundred to the East. Then another 50 to the East, then they Chant “Golgotha” according to the known Aramaic tone. The icon of burial covered with a special mix of spices that is based on the Jewish burial spices formula used by Necodimus and Joseph Aramiath to burry Jesus, then petals of red roses are sprinkled richly on top of the spices. This is wrapped in cloth resembling burial cloths is placed on the altar, and two lit candles (or electric lights shaped as candles) are placed one at each end

of the wrapped icon re-inacting His burial and the two angels that guarded Him, one at His head and one at His feet.

One of the customs of this most solemn occasion is to get a taste of Vinegar and Mirrah mixed in little water. Usually one or more small bottles passed around for a little sip. People leave the church without the ordinary kiss of agape, because this was the time of betrayal when the Only Begotten of the Father was betrayed and suffered alone for the sins of all people.

The Day of Good Friday of the Holy Pascha

The First Hour of Good Friday of the Holy Pascha:

Deut 8:19-9:1-24

Isaiah 1:2-9

Jeremiah 22:29-

Jeremiah 23:1-6

Wisdom of Solomon 2:12-22

Zechariah 11:11-14

Micha 7:1-8

A Homily of our father Abba John Chrysostom

Thok te ti-gom

Pslams 26:12,34:11,12

Matt 27:1-14

Mark 15:1-5

Luke 22:66-, 23:1-12

John 18:28-40

Exposition of the Hour

The Day Time Litanies

Keyrie-Leison (12 times)

Closing of Prayers

They prepare the crucifix table, crucifix icon, crosses, red roses. And the start the following Hour prayers.

The Third Hour of Good Friday of the Holy Pascha:

Genesis 48:1-19

Isaiah 50:4-9

Isaiah 3:9-15

Isaiah 63:1-7

Job 29:21-, 30:1-10

Thok te ti-gom

Pslams 37:17,21:16

Matt 27:15-26

Mark 15:6-25

Luke 23:13-25

John 19:1-12

Exposition of the Hour

The Day Time Litanies
Keyrie-Leison (12 times)
Closing of Prayers

The Sixth Hour of Good Friday of the Holy Pascha :

Numbers 21:1-9
Isaiah 53:7-12
Isaiah 12:2-, 13:1-10
Amos 8:9-12
Thok te ti-gom
Candles are lit before the icon of crucifixion,
The priests with their heads uncovered and wearing liturgical vestments, cense the icons,
In the presence of a bishop, they cense him without the kissing of hands
Ti-shori
Fai etapn-enph
Ten oosht
Ti-ep-esstoli ente pen-sakh pavlos
Pauline Epistle: Galatians 6:14
Sixth Hour pieces: priest, followed by congregation repeating the same
{Coptic for Coptic, Arabic for Arabic, and English for English]

Omono-genesse
Agius (Paschal tone)

Pslams 37:21,22, 21:16, 17, 18, 8
Matt 27:27-45
Mark 15:26-33
Luke 23:26-44
John 19:13-27
Exposition of the Hour
The Day Time Litanies
Keyrie-Leison (12 times)
Closing of Prayers

The Plea of (Dimas) the Right Thief

Refrain:

Remember me, O Lord: when You Come into Your Kingdom.
Remember me, O Holy-One: when You Come into Your Kingdom.
Remember me, O Master: when You Come into Your Kingdom.

The Ninth Hour of Good Friday of the Holy Pascha:

Jeremiah 11:18-, 12:1-13
Zecharaiah 14:5-11
Thok te ti-gom
Candles are lit before the icon of crucifixion,

The priests with their heads uncovered and wearing liturgical vestments, cense the icons,
In the presence of a bishop, they cense him without the kissing of hands

Ti-shori

Fai etapn-enph

Ten oosht

Ti-ep-esstoli ente pen-sakh pavlos

Pauline Epistle: Philippians 2:4-11

Ninth Hour pieces: priest, followed by congregation repeating the same
{Coptic for Coptic, Arabic for Arabic, and English for English}

Agios (Paschal tone)

Pslams 69:1,2,21

Matt 27:46-50

Mark 15:34-37

Luke 23:45-46

John 19:28-30

Exposition of the Hour

The Day Time Litanies

Keyrie-Leison (12 times)

Closing of Prayers

The Eleventh Hour of Good Friday of the Holy Pascha:

Exodus 12:1-14

A Homily of our father Abba Athanassius the Apostolic

Thok te ti-gom

Pslams 142:6,7, 30:5

Matt 27:51-56

Mark 15:38-41

Luke 23:47-49

John 19:31-37

Exposition of the Hour

The Day Time Litanies

Keyrie-Leison (12 times)

Closing of Prayers

The Twelfth Hour of Good Friday of the Holy Pascha:

Lamentations 3:1-66

The priests and deacons ascen to the podium

Thok te ti-gom {12 times: One from the podium ('anbal'), and one from the sanctuary}

Pslams 87:6,22,4, 44:6,8

Matt 27:57-61

Mark 15:42-, 16:1

Luke 23:50-56

John 19:38-42

Exposition of the Hour

The Day Time Litanies

Keyrie-Leison (450 times)

(100 time towards the directions East, West, North, and South. 50 times towards the East)

Golgotha, the Syrian tone 'shammi' [as the priests cover the burial icons with spices and sprinkle the red roses and water and wrap the icon in fine burial cloth]

Closing of Prayers

Saturday of Light

The people return back to Church at Midnight on Great Friday to start the Saturday of Light celebration, the passage from death to life celebration is partly in the mourning tone, and partly in the festive tone, as follows:

1. First Hoss (Moses Hymnal celebrating the Israelites crossing of the Red Sea, crossing from death through slavery in Egypt to Life in the promised land)
2. The Prayer of Anna the mother of Samuel, who was given a son Samuel who revived her barren (dead) womb.
3. The Prayer of the prophet Habakkuk.
4. The Prayer of the Prophet Jonah from the Whales Belly (Death to Life).
5. The Prayer of King Hezekiah, who was given 15 years more to live through prayer, humility and the intercession of the prophet Isiah.
6. The Praises of the three young men from the pit of fire (they were seen in the pit of fire with one who looks like the Son of God (Christ) who transported them from death of fire to life.
7. Also the praise of Isiah (3), Armeiah, Baroukh, Elijah, David, Solomon, Daniel (2), Azariah)
8. Third Hoss praising God
9. The praises of the three young men (Sedrak, Missak, and Abdnaghou)
10. The story of Sossana the daughter of Halkia, she was condemned to death by false accusation and was saved through the wisdom of the prophet Daniel, whom the Lord called on the tongue of the Arch-angel Gabriel "The Righteous Man". Sossana was transported from death to life.
11. Praises of St. Mary (Theotokos), Zakariah the Priest, Simeon the Elder.
12. Raising of Incense, Saturday of Light Epsalia and Theotokia
13. Saturday Pascha: Third and Sixth Hours (Prophecy, Sermon, Pauline Epistle, Psalm, Gospel reading)

14. The reading of Revelation: (epo- ghalamsseesse). The reading is of the entire book of revelation with stops at key points and singing of certain phrases.
15. Saturday Pascha: Ninth Hour (Prophecy, Sermon, Pauline Epistle, Psalm, Gospel reading)
16. The Liturgy of the Saturday of Light, short without reconciliation prayer, but with the congregation of saints and prayer for the departed in which congregations are encouraged to remember relatives and friends who are departed in anticipation of Resurrection (life).
17. Closing of the service after communion is by reading Psalm and Gospel from Luke and singing: “Ely Ely why you left me ... “Elahy Elahy Lemaza Taraktany ...” “ using a distinct Aramaic Tone of anticipation.

Easter Celebration: (The Feast of Resurrection)

The greatness of our Coptic Church is evident in our Easter (resurrection feast) celebration. We all come back to Church filled with joy and anticipation. After a full week (Seven Days) of sorrow and humility, here we are coming to celebrate the resurrection of our Lord, god and Savior Jesus Christ the King of Kings and Lord of Lords. Most churches start the celebration around 7:00 PM (Local Time). The bishops, priests, and deacons wear the best vestments they have. The people only dress very nicely and formally for most of them. It is a complete Liturgy, nothing skipped from A to Z that starts around 7:00 PM with the raising of incense prayers including Praises (epsalia and theotokia), Readings (Psalm (78:65-69), Gospel: Mark (16:2-11)).

Agepeya Prayers of the third, sixth, and Ninth hours, and the bringing of offerings in a celebration that starts from the main door of the Church to the front of the altar. The celebration song from now till the end of the Pentecost season is ekhristos anesti eknikron (Christ is risen from the dead). The Church liturgical prayers are as follows:

1. Offering
2. Thanksgiving
3. Readings
 - a. Pauline Epistle: (I Corinthians 15: 23-50)
 - b. Catholic Epistle: (I Peter 3:15-4:6)
 - c. Acts of the Apostles: (Acts 2:22-28)
 - d. Synxarium Reading: (Summary of the Passion and Resurrection of our Lord)
1. Resurrection Song: “all ye heavenly hosts, sing to our Lord with the songs of praise, and be delighted with us and be joyfull, because the Lord Christ is risen. The Lord is risen from among the dead like one who was asleep, and like one who is sobering from wine. And he gave us the eternal delight in paradise, and freed us from the bitterness of eternal damnation, ..”
2. The lights are then turned off, the priest inside the altar room with two deacons, and the lead deacon go through a small re-enactment of the resurrection “play” in which the priest plays the role of a doubter, the deacon plays the role of the bringer of good news and the two deacons play the role of the angels that guarded the tomb. It goes like this:

Deacon: Open Ye the gates, and ye eternal gates be opened so the king of glory may enter!

Priest: Who is the king of glory?

Deacon: The Lord the Omnipotent, the strong in battles is the king of glory

Altar Deacons: Truly Risen Is the Lord of Peace, Hallelujah Hallelujah, The Lord is Risen
[This dialogue is repeated three times]

The door is kicked open by the deacon and all the lights are turned on as all the deacons in the Church carrying crosses, banners, and icons start the first three rotations around the altar. The priest is the last to emerge giving incense (symbolizing prayers) to our Lord symbolized in the icon of resurrection carried by one of the deacons who walks backwards, so the icon is facing the priest performing the duties of giving thanks, honor, and glory to Christ our Savior.

They then make three rotations around the sanctuary of the Church, and come back to the altar room to do the last rotation (the completion of seven rotations) of prayers, songs, and glory to the Father who sent the only begotten son to die for our salvation. This routine without the enactment of the resurrection play continues in every liturgy until the end of the Pentecost season, with one exception. After Ascension the rotation is limited to the altar room because after ascension we are reminded that Jesus is now in heaven and not among us in the flesh.

3. When they complete the 7 rotations, the priest is inside the altar room and the deacons return back to their places to lead the singing of: ‘abencoiche essos pi-ekhristos epuro ente ep-ohoo. Nisheroubeem nemni seraphim, ne stratia...’ The Agios is sang in the long festive tune: “aah aa-aa-ah aaa-a, aah aa-aa-ah aa-aa-ah aa-aa-aa-aa aa-aa-aa-ah aa-ah ..”
4. Psalm, and Gospel Reading: (Psalms (118:24-25,27), John (20: 1-18))
5. Sermon: the priest of designee is compelled by the celebration and the mood to deliver his best. It is great when the speaker has had the benefit of lent and the paschal week that brightens the holy spirit in him.
6. Announcements appropriate for the season
7. Complete Liturgy with all the songs and hymnals.
8. Closing of prayers
9. Blessing the people

In many Churches in the land of immigration, we developed a custom of eating together (Agape, table of love). I can only relate what I am familiar with. Here in St. Louis, the women committee prepares for all feasts by distributing the duties of preparation among themselves. Every family brings a different food item according to a list for complete meal: Salad, vegetables, meat(s), deserts, etc. This came from not having a large family and having to eat alone. Also, it serves as way to share our happiness together. Early on, there were many singles who were made to feel the joy of the feast as well.

**Common Paschal Prayers:
According to the Rites and Tradition of
The Coptic Orthodox Church
(English/English Transliteration of Coptic)**



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4/24/2003
(Rough Draft/Preliminary)**

Common Paschal Prayers

Paschal Doxology (Psalm): thok te ti gom (repeated 12 times after the readings of the hour)

Coptic Transliteration:

"+ thok te ti gom nem bi ouh nem bi ezmouh nem be amhi sha eneh. amin. Emanoel benouti pen oro.

+ thok te ti gom nem bi ouh nem bi ezmouh nem bi emai shayneh amin bashoice essous bi ekhristos basotir en aghathos.

+ thok te ti gom nem bi ouh nem bi ezmouh nem be amhi sha eneh. Amin. (Tagom nem bi ezmah bi ebchioce av shobe-niah en-soutiria efouaav). thok te ti gom nem bi ouh nem bi ezmouh nem be amhi sha eneh. Amin"

Arabic Transliteration:

"+ laka alquouh wal magd walbarakah wal ezzah illa alabad amin. emanoel elahna wa malikna alsalih.

+ laka alquoah wal magd walbarkah wal ezzah illa alabad amin,yarbi yassou almassih. mukhalissi el saalih. (Quouati wa tasbehati howa arab wsaar li khlassan moqudassan).

+ laka alquoah wal madgd walbarkah wal ezzah illa alabad amin."

English:

+ To you is the power, the glory, the majesty for ever amen. Emanuel my Lord and king.

+ To you is the power, the glory, the majesty for ever amen. My Lord Jesus Christ my good Savior. (My strength, and my hymnal is the Lord and he became my holy salvation).

+ To you is the power, the glory, the majesty for ever amen.

Exposition (Contemplations):

Opening:

Presbtyer: Christ our Savior;

Congregation: has come and has borne suffering;

Presbtyer: That through His Passion

Congregation: He may save us;

The contemplations of the hour are homilies that were written by famous fathers of the Church to explain the essence of the readings and prayers that just concluded.

Concluding:

Presbtyer: Let us glorify Him;

Congregation: and exalt His name;

Presbtyer: For He has done us mercy;

Congregation: according to His great mercy

O King of Peace:

Coptic Transliteration:

“ep-uro ente ti-hee-rini: moy naan en-tek-hee-rini: sem-ni naan en-tek-hee-rini: ka nen-novi nan evol.

Refrain: keyrie-leison (6 times, 3 on each side of the aisle)

Gore evol enni-gah-ghi: ente ti-ekk-lei-sseia: areh-sobt err-oss enn-ess-keimi shah enn-eh.

Refrain: keyrie-leison (6 times, 3 on each side of the aisle)

Emmanoel pen-nouti: khen ten-meeti ti-nooh ent-eh peff-yout: nem pe ep-nevma eth-ouav.

Refrain: keyrie-leison (6 times, 3 on each side of the aisle)

En-teiv essmou err-oon ti-rain: ent-ef-tovo enn-enheit en-tef-tal-shoo en-nei-show-ni: ente nen-epsi-shi nem nenn-somma.

Refrain: keyrie-leison (6 times, 3 on each side of the aisle)

Ten-osht emmok oh-pi-ekhrystoss nem bek-yoat en-angeloss: nem pi-ep-nevma ethouav: ge av-oshk ak-soati emmon.

English Translation:

O'King of peace: bestow thy peace upon us: make firm thy peace upon us: and forgive us our sins.

Refrain: Lord Have Mercy (6 times, 3 on each side of the aisle)

Disperse the enemies of the Church: Fortify her stronghold: that she may not be shaken forever.

Refrain: Lord Have Mercy (6 times, 3 on each side of the aisle)

Emmanuel our God is now in our midst: with the glory of His Father: and the Holy Spirit.

Refrain: Lord Have Mercy (6 times, 3 on each side of the aisle)

May He bless us: and purify our hearts: and heal the sickness of our souls and bodies.

Refrain: Lord Have Mercy (6 times, 3 on each side of the aisle)

We worship Thee O Christ: together with Thy Good Father: and the Holy Spirit: for Thou was crucified and saved us.

Closing of Prayer: Always in Coptic:

“amen alleluia: zoxa patri ke eiu ke agieu epnevmati: ke neen ke a-ein ke iss toss e-oon-ass-toun eh-ounoun: amin.

Ten-osh evol engo emmoss: geh open-choice issus pi-ekhrstoss: ve-etav-ashf eh pi-estavross: ek ekh-om-khem. em-ep-e-sa-ta-nass saba-ceit enn-etsha-lagg.

Souti emmon ooh nai-naan: kyrie-leison kyrie-leison kyrie-evlogy-soan amen.

Essmou err-oei: iss ti-metaonia: go-nei-evol go-em-pi-esmoo.”

English Translation:

Amen alleluia, glory be to the Father and to the Son and to the Holy Spirit, both now and ever and unto the ages of ages. Amen.

We cry out saying, our Lord Jesus Christ who was crucified on the cross, trample down satan under our feet.

Save us and have mercy. Lord have mercy, Lord have mercy, Lord bless. Amen.

Give the blessing, give the blessing, we prostrate, absolve us, and give the blessing.

Priest: May Jesus Christ, our true God who through His own goodwill accepted suffering, and was crucified on the cross for our sakes, bless us with all spiritual blessings, and support us, and complete for us the Holy week of Pascha and bring forth upon us the joy of His Resurrection for many years and peaceful times. Through the never ending intercessions of the immaculate, holy virgin Lady, the Theotokos Saint Mary. And all the choirs of angels and archangels; through the prayers of the Patriarchs, the Prophets, the Apostles, the martyrs, the righteous and holy-ones, the stavrophorais (cross bearers), the ascetics, the confessors, and the anchorites; and the blessings of the holy week of our Good Savior; their holy blessing, their benediction, their power, their gift, their love, and their help rest upon us all forever. Amen.

Priest: Christ is our Lord (“pi-ekhrstouse pen-nouti”)

Congregation: Amen (“amen. Ess-eh-shoubi”)

Judas who has broken the law

Song Following the First Hour of the Thursday of the Covenant of the Holy Pascha:

Judas (6 times) who has broken the law
With silver thou hast sold Christ to the Jews,
who have broken the law..
But those contrary to the law
Took Christ. They nailed Him on the Cross
In the place of of ekranioon.

Judas (6 times) who has broken the law
Barbas the thief, and the condemned,
was set free and the Master, the Judge, they crucified,
They pierced a spear in Thy side,
And as a thief they nailed Thee on the cross.
And they laid you in a tomb. O Thou
who raised Lazarus from the tomb.

Judas (6 times) who has broken the law
Because as Jonah stayed three days
in the belly of the whale; Likewise, Our Savior
sta ed three days. And after He died,
they sealed the tomb.

Judas (6 times) who has broken the law
Truly He rose, but the soldiers were
Not aware; that truly, the savior of
The world has risen, He who suffered
And died for our sake. O Lord,
Glory be to Thee. Amen.

The Plea (Faithfulness) of (Dimas) the Right Thief

(“amanaat el-liss el-yamin”)

Refrain:

Remember me, O Lord: when You Come into Your Kingdom.
 Remember me, O Holy-One: when You Come into Your Kingdom.
 Remember me, O Master: when You Come into Your Kingdom.

Coptic Transliteration:

ar-ei pamevei o-bashoice ekshaan ekhen tek meit ouro
 ar-ei pamevei o be-ethouav ekshaan ekhen tek meit ouro
 ar-ei pamevei o basotti ekshaan ekhen tek meit ouro

Arabic Transliteration:

Ezkurni ya-raab, matta geitta fi malkootak
 Ezkurni ya qudooss, matta geitta fi malakootak
 Ezkurni ya sayed, matta geitta fi malakootak.

This Censor

This censor of pure gold holding	ti-shouri ennouvi en-kathaross etfai
Sweet aroma, in the hand of Aaron the	kha pi-aroma-ta et khen nen-geege en-aaroan
Priest; giving forth incense on the altar.	Pi-ou-weeb eftali o-essnofi e-ep-shoi egen pi-ma- en-ef-sho-shi

Phi Etaf-enf (He Who presented Himself)

This is He who presented Himself	Phi etaf-enf e ep-shoi: en-o-the-ssia
Up on the Cross, and acceptable	ess-sheep: higen pi-stavross: khaep-ogai
Sacrifices for the salvation of our race	em-pen-genoss. Af-sholeem erof engepefiwt
And His good Father inhaled His	en-agma-thoss: em-epnai ente hanarohi:
Sweet aroma on Golgotha in the evening	higen ti-ghogotha.

We Worship Thee O Christ

We worship Thee O Christ our God with	ten-osht emmok o pikhrissoss: nem pek-yout
Thy good Father and the Holy Spirit for	en-aghathoss nem pi-epnevma eth-ouav ge av-
Thou wast crucified and saved us.	Ashkk ak-soatti emmon.

Pauline Epistle Intro

An Epistle of our teacher St. Paul:	ti-episs-toli ente pen-saakh Pavloss:
May his Holy blessings be with us,	ere pef-essmo eth-ouav show-pi neman
Amen.	Amen.

Paul the servant of our Lord Jesus	pavloss evok empen-shoice issus
Christ: Called to be an Apostle, who	pi-ekhrissoss: pi-apostoloss ett-thaheem: phe-
Was separated unto the preaching of God.	Etav-thashf pi-hi-shenoufi ente ephnouti.
Paul's Epistle to ...	apostoloss ep-ross

O Only Begotten (O mono-geniss)

O Only begotten, Eternal, and Immortal
Word of God, who for our salvation did
Will to be incarnate of the Holy Birth-giver
Of God and ever virgin Mary.

O mono-geniss ei- ioss ke logos tov theo
athanatoss e-parkhon ke kata de-zamenoss:
dia tin em-ete-ran soti-rian: sarkothini ek tis
Ageiass theotoko ke a-ipareno marriass.

Who without change became Man
And was crucified, O Christ God.

att-rep-toss en-an-ethro-pia-sas et-av-row-thess
Te khrisste e-theoss.

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

ethanatow thanatoon pa-ti-sass: iss own ti-ess agiass
et-tiadoss: sen-doxa-gho-menoss to patri ke to agio
Ep-nev-matti: soan emass.

Golgotha

Golgotha in Hebrew, kranion in Greek,
the place where Thou wet crucified, O Lord
Thou stretched out Thine hands, and they
Crucified two thieves with Thee; one on
Thy right side, the other on Thy left, and
Thou O good Savior, in the midst.

Golgotha emmeit hebr-eioss: pi-ekranion emmoov-
einin. Pi-ma-etav-ashk epshoiss en-khetf: ak-phorsh
enn-ek-geegeevol a-oyshi nemak en-ke-sonni ve:
sa-tek-oy nan nem sa-tek ga-etshi: nook ek-ge khen
tov-meiti o-pi-soa-tear en-aghasauss.

Glory be to the Father, and to the Son,
And to the Holy Spirit.

zoxa-patri ke-eiu ke-agio epnevamtai.

The right hand thief cried out saying:
Remember me, O my Lord. Remember
Me, O my Savior, remember me, O my
King, when you come into your kingdom.
The Lord answered him in a lowly voice
Saying : This day you will be with me in
Paradise.

af-oash evol enge pesoni: etssa-ou-we
nam efgo emmoss: ge ari-pa-mev-ei o-pashoice:
ari-pa-meb-ei o-pasotir: ari-pa-mev-ei o-pa-euro:
Akshan khen tek mit-ouro: af-er-oo naf enge pa-
shoice: khen o-essme emm-et-rem-raash: ge
em-phoo ek eshoube name: en-ehri khen
Ta-met-ouro.

Both now, and ever and unto the ages of
Ages. Amen.

ke nein ke a-ein ke esstoss e-own-asston e-onown.
Amen.

The righteous Joseph and Nicodemus
Came Took away the body of Christ,
wrapped it in Linen cloths with the spices,
and put it in a Sepulture and praised Him
saying: “Holy God, Holy Mighty,
Holy Immortal, who was crucified
for us, have mercy on us.”

Avi enge ni-dik-eioss: Joseph nem Nikodemius:
av-et-she en-et-sarkss ente pi-ekhrisstoss: avti
ennov-sogen e-ehrrr egof: avkosf avgaf khen
o-em-hav: ev-hoss erof evgo emmoss:
ge agios O theoss: agios iss-she-ross: agios
atha-na-toss: O ess-tav-rosiss dimas elaisson
Imass.

Glory be to the Father, and to the Son,
And to the Holy Spirit.

zoxa-patri ke-eiu ke-agio epnevamtai.

We also worship Him, saying:
“Have mercy on us, O God our
Savior, who was crucified, on the cross,
Destroy Satan under our feet,
Save us and have mercy on us.”

anon hon maren-0-osht emmof:
en-nosh evol en-go em-moss:
ge nai nan evnouti pen-soteer: phi-etav-ashk
e pe-estavross: ekekho-khem em-ep-stassanass:
Sa-pe-seit en-nen-sha-laag

Save us and have mercy on us, Lord
Have mercy, Lord have mercy, Lord bless
Us. Amen Give the blessing: I prostrate,
forgive me, give the blessing.

soti emmon o-oooh nai naan: kyrie-leisson
Kyrie-leisson: kyrie-evlogisson amin. Essmou eroi
Essmou eroi : iss ti-matannia: ho ni evol
Go em-pi-essmou.

Daytime Litanies:

Priest: Let us beseech God to have mercy and compassion on us, to hear us and support us, and to accept the supplications of His saints for us at all time, and forgive us our sins.

Congregation: Lord have mercy.

Priest: Let us beseech God for the peace of the One Holy Catholic and Apostolic Church, and God's salvation and comfort in all places, and forgive us our sins.

Congregation: Lord have mercy.

Priest: Let us beseech God for our fathers and brothers who are sick with divers diseases in this place and all places, the god may grant them and us healing and good health, and forgive us our sins.

Congregation: Lord have mercy.

Priest: Let us pray and ask for our fathers and brothes who are traveling, and those who intend to travel by seas, rivers, lakes, byways, and othermeans, may the Lord our God guide them, bring them back in safety, and forgive us our sins.

Congregation: Lord have mercy.

Priest: Let us pray and ask for the winds of heaven, the fruits of the earth, all the trees, and vineyards and all the fruitbearing trees in the universe, that Christ our God may bless them, and forgive us our sins.

Congregation: Lord have mercy.

Priest: Let us pray and ask that God may grant us mercy before the sovereign rulers, incline their hearts with goodness towards us at all times, and forgive us our sins.

Congregation: Lord have mercy.

Priest: Let us pray and ask for our father and brothers who have slept and reposed in the faith of Christ from the beginning, our holy fathers the Patriarchs, the Metropolitans, the Bishops, our fathers the Protopriests, the priests, our brothers the deacons, our fathers the monks, and our brothers the laymen, and for the repose of all departed Christians, that Christ our God may repose their souls, and forgive us our sins.

Congregation: Lord have mercy.

Priest: Let us pray and ask for those who attend to the offerings and oblations, the wine, the oil, the incense, the coverings of the altar, the books of prayers, and the vessels of the altar, that Christ our God may reward them in heavenly Jerusalem, and forgive us our sins.

Congregation: Lord have mercy.

Priest: Let us pray and ask for the catechumens, that the lord our God may bless them, enlighten their hearts, confirm them in the Orthodox faith until the end, and forgive us our sins.

Congregation: Lord have mercy.

Priest: Let us pray and ask for this holy Church, and all the Orthodox Churches, the desert monasteries, the elders dwellings therein, and for the peace of the whole world, that the Lord may protect us and them from all evil, and forgive us our sins.

Congregation: Lord have mercy.

Priest: Let us pray and ask for the life of our venerable father, Patriarch Abba (Shenouda III) that the Lord God may keep and confirm him in his see for many year and peaceful times, and forgive us our sins.

Congregation: Lord have mercy.

Priest: Let us pray and ask for this gathering and all Orthodox gatherings; that the Lord our God may bless and fulfill them, and forgive us our sins.

Congregation: Lord have mercy.

Priest: Let us pray and ask for all the hierarchs of the Holy Church, and all the orders of the kleros; that the Lord our God may bless them and support them, and forgive us our sins.

Congregation: Lord have mercy.

Priest: Let us pray and ask for those who labor and toil in the holy Church and with the Orthodox people; that the Lord our God may have mercy on them, and forgive us our sins.

Congregation: Lord have mercy.

Priest: Let us pray and ask for all Christ-loving rulers who asked us to remember them in our prayers; that the Lord our God may bless and remember them in His mercy and grant them favor before powerful rulers, and forgive us our sins.

Congregation: Lord have mercy.

Priest: Let us pray and ask for the poor, the weak, the farmers, and all those who are in adversities of any kind; that our Lord be merciful with us and them, and forgive us our sins.

Congregation: Lord have mercy.

Priest: Let us pray and ask for those who are in distress of prisons, dungeons, captivity, or exile, and those who are afflicted by devils, that the Lord our God may loosen them from their burdens, and forgive us our sins.

Congregation: Lord have mercy.

Priest: Let us pray and ask for all the souls assembled with us this day, in this place, seeking forgiveness for their soul; that the Lord's kindness may encompass us and them, and forgive us our sins.

Congregation: Lord have mercy.

Priest: Let us pray and ask for those who asked us to remember them in our prayers; that the Lord our God may remember them according to His goodness at all times, and forgive us our sins.

Congregation: Lord have mercy.

Priest: Let us pray and ask for the rising of the waters of the rivers this year; that Christ our Lord may bless and raise them according to their measure, make glad the face of the earth, sustain us, deliver man and beast, and lift from us death, the rise of prices, plagues, capture by the Barber, the sword of the enemies, and the rising of the heretics; and grant peace and tranquility for our Holy Orthodox Church, and raise the state of his Orthodox Christians in the whole world now, and forever, and forgive our sins.

Congregation: Lord have mercy.

Evnoti ni-naan;

Kyrie-leison (12 times);

ep-ouro;

amen alleluia,

Lord's prayer

Priest: Ekhristoos pe-nouti

Congregation: Amen ess-ashou-be

Night Time Litanies:

Priest: We ask and entreat Thee, O Lord God the Father, and the Holy Only-begotten Son, the Creator and the Disposer of all, and the Holy Spirit the life-giver, the Holy Trinity, before whom kneels down every creature in heaven and on earth. We ask Thee, O Lord, hearken and have mercy on us.

Congregation: Lord have mercy.

Priest: We pray for the sake of the heavenly peace, unity of all churches in the world, monasteries, all holy places, their dwellers and their keepers. O God, have pity on Thy creation and save it from all evil. We ask Thee, O Lord, hearken and have mercy on us.

Congregation: Lord have mercy.

Priest: O Thou, who through Thy power disposed the life of man before his creation and made all things with Thy wisdom and adorned the skies with stars, the earth with vegetation, trees, and vineyards, and the valleys with pastures and flowers. Now, O our King, accept the prayers of Thy servants who place themselves in Thy hands saying: We ask Thee, O Lord, hearken and have mercy on us.

Congregation: Lord have mercy.

Priest: O great and Holy God, Who created man according to His image and likeness and gave him a living and a reasoning soul, have mercy, O Lord, on Thy creation which Thou hast created and have compassion on it and bestow upon us. Thy mercy from the height of Thy holiness and from Thy mansion. We ask Thee, O Lord, hearken and have mercy on us.

Congregation: Lord have mercy.

Priest: O thou who saved Thy servant Noah, the righteous, his children, their wives and the clean and unclean animals from the flood in order to renew the earth. We ask Thee, O Lord, hearken and have mercy on us.

Congregation: Lord have mercy.

Priest: O Thou, the Creator and Provider of all, deliver Thy people from the flood of the sea of this passing world, and remove from them and from the animals, all harm; and give the birds their provisions, for Thou providest for the beasts and the young ravens their sustenance. We ask Thee, O Lord, hearken and have mercy on us.

Congregation: Lord have mercy.

Priest: O Thou, who was received as a guest by Thy servant Abraham, sat at his table, and blessed his offspring. O our King, accept the prayers of Thy servants and Thy priests standing

before Thee. Have mercy on the world and save Thy people from any hardship, dwell in them and accompany them. We ask Thee, O Lord, hearken and have mercy on us.

Congregation: Lord have mercy.

Priest: We ask Thee, O Lord, to guard us from all evil and have pity on Thy creation and all the people, for the eyes of all look up to Thee, Thou who givest them their food in due season. Thou art the sustainer of all flesh, the help of the helpless and the hope of the hopeless. We ask Thee, O Lord, hearken and have mercy on us.

Congregation: Lord have mercy.

Priest: O Thou, who looks to the humble with watchful eyes of protection, who saved Joseph from his master's wife, set him over Egypt, and spared him the days of tribulation, that his brothers and father came, knelt down before him, and took from him wheat, for the sustenance of their children and their cattle, likewise, we bow down and kneel before Thee and thank Thee, O our Creator, and provider, for this condition and in every condition. We pray Thee to save us from all tribulations. We ask Thee, O Lord, hearken and have mercy on us.

Congregation: Lord have mercy.

Priest: O Lord, the Word of God, the Father, who works through the Law, the prophets, and the Old Testament, and perfects them: save Thy people from all tribulations and govern their lives according to Thy good will, Save us from famines and calamities. We ask Thee, O Lord, hearken and have mercy on us.

Congregation: Lord have mercy.

Priest: O Thou, who supported the people of Israel for forty years in the desert of Sinai, having no houses or storehouse, now O my Lord, protect Thy people, support them and bless their homes and storehouses with Thy heavenly blessings. We ask Thee, O Lord, hearken and have mercy on us.

Congregation: Lord have mercy.

Priest: O Thou, who accepted the prayer of Elijah the Tishbite when the sky rained and the earth gave fruit; and blessed the barrel of meal and the the cruse of oil in the house of the widow, accept th prayers of Thy people through the intercession of Thy Holy Saints and pure prophets. We ask Thee, O Lord, hearken and have mercy on us.

Congregation: Lord have mercy.

Priest: O God, with eyes full of mercy, have compassion on the world and bless their crops and their storehouses, even the little that they have,. Bring up the waters of the rivers according to their measure and give good temper to the winds. Bless the Nile of Egypt this year and every

year. Fill the face of the earth with joy and sustain us humans. We ask Thee, O Lord, hearken and have mercy on us.

Congregation: Lord have mercy.

Priest: O Thou, who accepted the repentance of the Ninivites, when they fasted and received the confession of the right thief on the cross, likewise make us worthy to please Thee and gain Thy compassion, crying and saying: Remember us, O Lord, when Thou comest into Thy kingdom. Accept the repentance of Thy servants, their confessions, their fastings, their prayers and their offerings, which are offered on Thy Holy altars; an accepted incense and have mercy on them. We ask Thee, O Lord, hearken and have mercy on us.

Congregation: Lord have mercy.

Priest: O Thou the Mighty Provider, Healer and Physician of souls and bodies, who tested his servant Job, healed him from his calamity and recompensed him with more than what he had; have mercy on Thy people and save them from all calamities, tribulations, and misfortunes, O Thou the upholder of those who trust in Thee. We ask Thee, O Lord, hearken and have mercy on us.

Congregation: Lord have mercy.

Priest: O Christ our God, the Word of the Father, who sanctified His Holy disciples, washed their feet and made them leaders of the believers and guide of faith, who through them satisfied the yearning souls, and taught us to pray saying: Our Father who art in heavens lead us not into temptation but deliver us from the evil one. We ask Thee, O Lord, hearken and have mercy on us.

Congregation: Lord have mercy.

Priest: O miracle and wonder-worker, who fed the thousands with the five loaves, raised the dead, and blessed the wedding at Cana of Galilee, now, O Master, bless the bread, oil, plants, beehives, trades, and all the works of Thy servants. We ask Thee, O Lord, hearken and have mercy on us.

Congregation: Lord have mercy.

Priest: O Lord, save Thy people and protect them with the Life-giving sign of Thy cross. Raise the state of the Christians the world over, and soften the hearts of their rulers towards them. Fill their hearts with compassion towards our brothers, the poor, and the needy and take away from them all evil. We ask Thee, O Lord, hearken and have mercy on us.

Congregation: Lord have mercy.

Priest: O Thou, who entrusted us with Thy Holy covenant, Thy Body and Blood on the altar by the action of Thy Holy Spirit on the bread and wine, and commanded us saying: Do this in remembrance of Me. We ask Thee, O Lord, hearken and have mercy on us.

Congregation: Lord have mercy.

Priest: O Christ our God, have mercy on Thy people and the successor of Thy Apostles. Give blessing to the fruit of the earth, and gladness to the heart of man through abundance of fruits and blessings. We ask Thee, O Lord, hearken and have mercy on us.

Congregation: Lord have mercy.

Priest: O Begotten of the Father, who was Incarnated from the Immaculate Virgin St. Mary, in the fullness of time. Who said unto His Holy Apostles: Go and preach all nations, baptize them and teach them all things that I have commanded you. I am with you always, even unto the end of the world. Be also with Thy people who cry unto Thee saying: We ask Thee, O Lord, hearken and have mercy on us.

Congregation: Lord have mercy.

Priest: O forgiver of sins and bestower of good things, forgive the sins of Thy people and cleanse them from all uncleanness. Wash them from all deceit and keep them from bearing false witness and all envy and slander. Take away from their hearts all evil thoughts, unbelief, pride, and hardness of heart. We ask Thee, O Lord, hearken and have mercy on us.

Congregation: Lord have mercy.

Priest: Thou art the rampart of our salvation, O Birth-giver of God, the invincible fortress, bring to naught the controls of the adversaries, and turn the afflictions of Thy servants into joy. Defend our cities, fight for the Orthodox kings and rulers, and pray for the peace of the world and the churches. We ask Thee, O Lord, hearken and have mercy on us.

Congregation: Lord have mercy.

Priest: O God of mercy and compassion, Lord of all consolations, be not wrathful with us. Rebuke us not for our evil deeds nor for the multitude of our sins. Be not angry with us nor let Thy anger endure forever. Hearken, O god of Jacob and look down, O God our helper. Protect the world from death, scarcity, pestilence, earthquakes, horror, and all fearsome events. We ask Thee, O Lord, hearken and have mercy on us.

Congregation: Lord have mercy.

Priest: For the sake of our protection under Thy mighty Holy hands, O God, we ask Thee to keep for us the life of our venerable father, our Patriarch abba (Shenouda III). Keep him in his see for many quiet and peaceful years. We ask Thee, O Lord, hearken and have mercy on us.

Congregation: Lord have mercy.

Priest: O Christ our God, we ask of Thy goodness and Thy great mercy to keep for us the life of our fathers: the Metropolitans, the Bishops, the hierarchs, the rulers and the shepherds. Confirm the sheep of Thy flock, give protection to the priests, purity to the deacons, strength to the elders, understanding to the young, chastity to the virgins, asceticism to the monks and nuns, purity to the married, and protection for women. We ask Thee, O Lord, hearken and have mercy on us.

Congregation: Lord have mercy.

Priest: gin we ask for the safe return of the travelers, the support of the widows and orphans; abundance for the poor, those who are in debt, pay their debts and forgive them; and those who are in prisons and distress, give them release. Heal the sick and repose the departed. We ask Thee, O Lord, hearken and have mercy on us.

Congregation: Lord have mercy.

Priest: O God of our saintly fathers, neglect not those whom Thou hast created with Thy Holy hands. O Thou who didst show forth His love to mankind, accept from Thy Mother intercession on our behalf and save us. O Thou, the Savior of the humble, forsake us not, neither renounce us, unto the end, for the sake of Thy Holy Name, and for the sake of Thy beloved Abraham, Thy servant Isaac and Thy saint Jacob; forswear not Thy covenant with us, nor deprive us of Thy mercy. We ask Thee, O Lord, hearken and have mercy on us.

Congregation: Lord have mercy.

Priest: Have mercy on us, O god, make firm Thy mercy towards us; In Thy kingdom show mercy on us.

“evnoti nai naan: the-sho-nai eroan: areh o-nai ne-maan: khen tik mit ouro”

Congregation: Kyrie-Leison (Lord have mercy) Twelve times. 4 from the North (Left Side) of the aisle; 4 from the South (Right Side) of the aisle; . 4 from the North (Left Side) of the aisle; 4 from the South (Right Side) of the aisle.

Evnoti ni-naan;

Kyrie-leison (12 times);

ep-ouro;

amen alleluia,

Lord's prayer

Priest: Ekhristoos pe-nouti

Congregation: Amen ess-ashou-be

Visit one of the following WEB Sites for more information about the Paschal Week:

<http://www.geocities.com/stmary-church>

<http://www.copticchurch.net/topics/hymns/index.html>

<http://www.alhan.org>

Blessed Pascha.

William Hanna

St. Louis, Missouri

4/16/2003

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