

TROPARIA OF SEXT AND NONE OF THE GOOD FRIDAY

An [examination](#) of the text of the Troparia and the **Theotokia** of the Horologion and the **Good Friday** of the Coptic [Church](#) shows clearly that, with the exception of some minor additions and omissions, they are the same as the Troparia and the Theotokia of the **canonical hours** of the Greek Church. However, in some instances, the **Troparion** or the **Theotokion** of a Coptic [canonical hour](#) is not found in the corresponding Greek hour but in a different hour.

The Coptic text has often marked difference from the actual text of the Greek Horologion. This divergence may possibly be explained by the fact that the Coptic text preserves the form of the Greek text, which was current in Egypt at the time when the [translation](#) was made. The case of “We worship Thine incorruptible form,” which the actual [Greek text](#) changes “*Morphy*” (form) to “**icon**,” may well have been intentionally made by the iconodules at the time of the [iconoclastic](#) controversy. It is well known that the iconoclastic controversy started in the eighth century in Constantinople.

Our text should be earlier than the eighth century (perhaps from the sixth or seventh centuries when the devotion and the prayer started to be addressed to Christ).

GAWDAT GABRA

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