

HOLY AND GREAT THURSDAY MATTINS

Priest: Blessed is our God, always, now and for ever, and to the ages of ages.

Reader: Amen. Glory to you, our God, glory to you.

Heavenly King, Paraclete, Spirit of truth, present everywhere, filling all things, Treasury of blessings and Giver of life, come and dwell in us, cleanse us from every stain, and, O Good One, save our souls.

Holy God, Holy Strong, Holy Immortal, have mercy on us.

Holy God, Holy Strong, Holy Immortal, have mercy on us.

Holy God, Holy Strong, Holy Immortal, have mercy on us.

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

Both now and for ever, and to the ages of ages. Amen.

All-Holy Trinity, have mercy on us.

Lord, cleanse us from our sins.

Master, pardon our iniquities.

Holy One, visit and heal our infirmities, for your name's sake.

Lord, have mercy. Lord, have mercy. Lord, have mercy.

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

Both now and for ever, and to the ages of ages. Amen.

Our Father in heaven, may your name be hallowed. Your kingdom come; your will be done on earth as in heaven. Give us today our daily bread, and forgive us our debts, as we forgive our debtors. And do not lead us into temptation, but deliver us from the evil one.

Priest: For yours is the kingdom, the power, and the glory, of the Father, the Son, and the Holy Spirit, now, and for ever, and to the ages of ages.

Reader: Amen. Lord, have mercy (*twelve times*).

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

Both now and for ever, and to the ages of ages. Amen.

Come, let us worship the King, our God.

Come, let us worship and fall down before Christ, the King, our God.

Come, let us worship and fall down before Christ Himself, the King and our God.

Psalm 19:

May the Lord hear you in the day of trouble; may the name of the God of Jacob shield you. May he send you his help from the holy place, and support you from Zion. May he remember your every sacrifice, and accept with favour your whole burnt offering. May the Lord give you your heart's desire, and fulfil your every purpose. We shall rejoice in your salvation, and be magnified in the name of the Lord our God. May the Lord fulfil all your petitions. Now I know that the Lord has saved His Anointed. He will hear him from his holy heaven, in mighty acts is the salvation of his right hand. Some put their trust in chariots and some in horses, but we will call on the name of the Lord our God. They were fettered and fell, but we have risen and been set upright. Lord, save the king, and hear us on the day we call upon you.

Psalm 20:

The king will rejoice in your power, O Lord, he will exult exceedingly in your salvation. You gave him his heart's desire; you did not deny him the request of his lips. For you came to meet him with blessings of goodness; you placed a crown of precious stones upon his head. He asked you for life, and you gave him length of days for age on age. Great is his glory because of your salvation; you will place on him glory and majesty. For you will give him blessing for age on age, and make him glad with the joy of your countenance. For the king puts his hope in the Lord; and through the mercy of the Most High he shall not be shaken. May your hand light upon all your enemies; and your right hand find out all who hate you. You will make them like a blazing oven at the time of your presence. The Lord will confound them in his wrath and fire will devour them. You will destroy their offspring from the earth; and their seed from among the children of men. Because they intended evils against you, and devised plans, by which they can in no way succeed. For you will put them to flight; among your remnants you will prepare their presence. Be exalted, O Lord, in your power; we will sing and praise your mighty acts.

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

Both now and for ever, and to the ages of ages. Amen.

Holy God, Holy Strong, Holy Immortal, have mercy on us.

Holy God, Holy Strong, Holy Immortal, have mercy on us.

Holy God, Holy Strong, Holy Immortal, have mercy on us.

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

Both now and for ever, and to the ages of ages. Amen.

All-holy Trinity, have mercy on us.

Lord, cleanse us from our sins.

Master, pardon our iniquities.

Holy One, visit and heal our infirmities, for your name's sake.

Lord, have mercy. Lord, have mercy. Lord, have mercy.

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

Both now and for ever, and to the ages of ages. Amen

Our Father in heaven, may your name be hallowed. Your kingdom come; your will be done on earth as in heaven. Give us today our daily bread, and forgive us our debts, as we forgive our debtors. And do not lead us into temptation, but deliver us from the evil one.

Priest: For yours is the kingdom, the power, and the glory, of the Father, the Son, and the Holy Spirit, now, and for ever, and to the ages of ages.

Reader: Amen.

Lord, save your people, and bless your inheritance, granting to faithful Christians victory over their enemies, and protecting your commonwealth by your Cross.

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

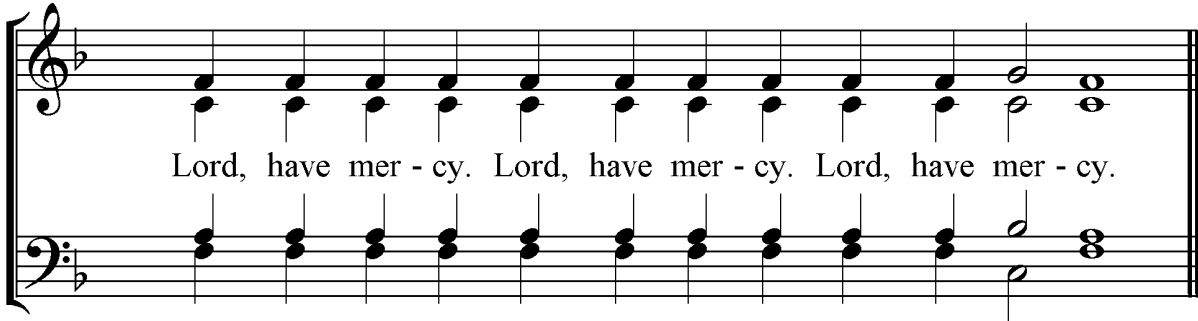
Lifted up on the Cross of your own will, to the new commonwealth called by your name grant your mercies, Christ God; make your faithful people glad by your power, granting them victories over their enemies; may they have your help in battle, a weapon of peace, an invincible trophy.

Both now and for ever, and to the ages of ages. Amen.

Dread Champion that cannot be put to shame, do not despise our petitions, O Good One. All-praised Mother of God, establish the commonwealth of the Orthodox, save your people and give them victory from heaven, for you gave birth to God, O only blessed one.

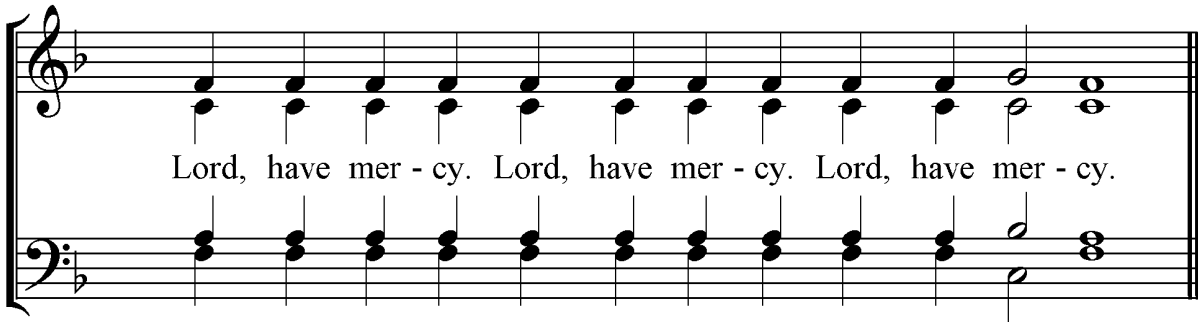
Priest: Have mercy on us, O God, according to your great mercy, we pray you, hear and have mercy.

People:



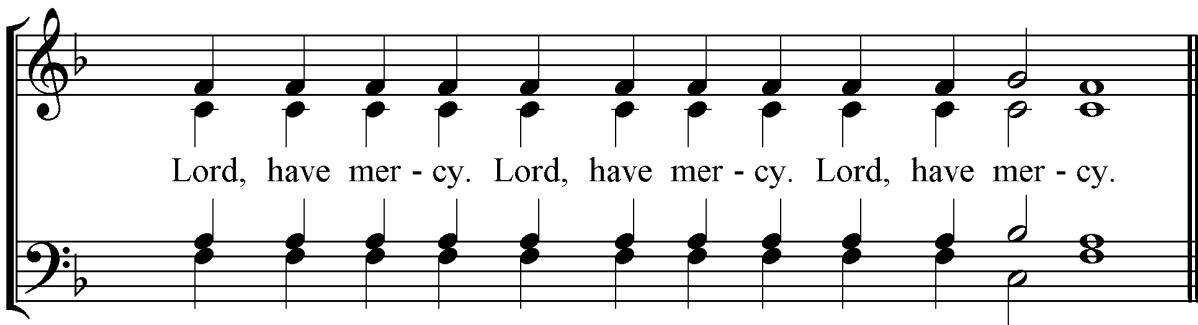
Priest: Also we pray for our great lord and father, his all-holiness the Ecumenical Patriarch *N.*, for our Most Reverend Metropolitan (*or Archbishop or our Right Reverend Bishop*) *N.*, and for all our brethren in Christ.

People:



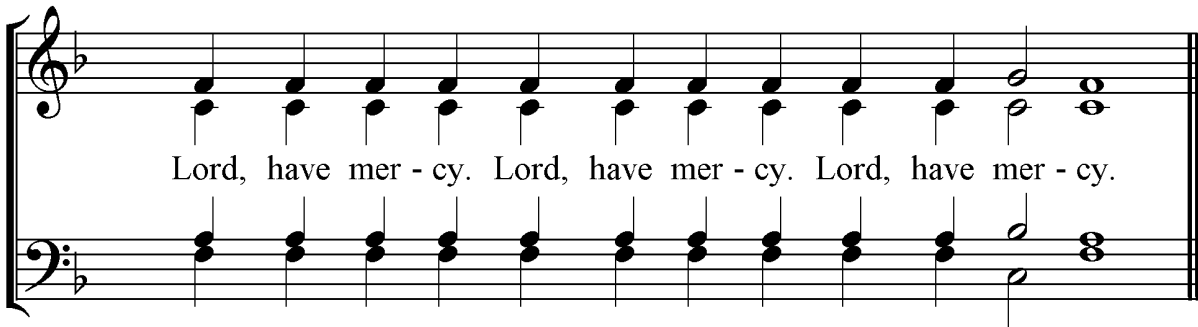
Priest: Also we pray for our Sovereign Lady Queen Elizabeth, the Royal Family, her Government and all in authority.

People:



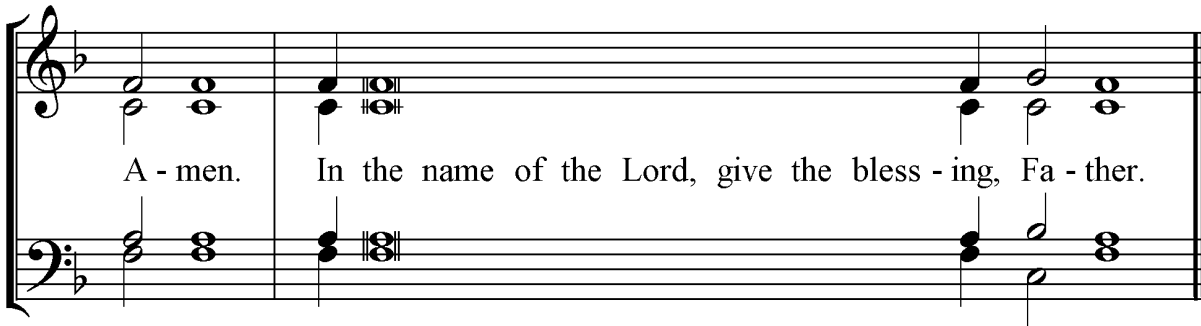
Priest: Also we pray for our brethren and for all Christians.

People:



Exclamation: For you are a merciful God, and you love mankind, and to you we give glory, to the Father, the Son, and the Holy Spirit, now and for ever, and to the ages of ages.

People:



Priest: Glory to the holy, consubstantial, life-giving and undivided Trinity, always, now and for ever, and to the ages of ages.

People:



And we begin the Six Psalms, listening with complete silence and compunction.

The designated brother with devotion and fear of God says:

Glory to God in the highest, and peace on earth, goodwill among men. *(Three times)*

Lord, you will open my lips: and my mouth will proclaim your praise. *(Twice)*

Psalm 3.

Lord, why have those who afflict me been multiplied? Many rise up against me. Many say to my soul: "There is no salvation for him in his God." But you, Lord, are my helper, my glory, and the one who lifts up my head. I cried to the Lord with my voice, and he heard me from his holy mountain. I lay down and slept; I have been roused, because the Lord will protect me. I shall not be afraid of tens of thousands of people who attack me from every side. Arise, Lord; save me, my God: because you have struck all who are vainly my foes, you have smashed the teeth of sinners. Salvation is the Lord's, and your blessing is upon your people.

I lay down and slept; I have been roused, because the Lord will protect me.

Psalm 37.

Lord, do not rebuke me in your anger, nor chasten me in your wrath. For your arrows have been stuck fast in me; and you have laid a heavy hand upon me. There is no healing in my flesh on account of your wrath; nor peace in my bones on account of my sins. My iniquities have flooded over my head: like a heavy burden they have weighed heavily upon me. My wounds stank and festered on account of my foolishness. I was wretched and utterly bowed down; I went mourning all the day long. For my loins were filled with mockings, and there is no healing in my flesh. I was maltreated and humiliated exceedingly; I roared out from the groaning of my heart. Lord, all my desire is before you, and my groaning is not hidden from you. My heart was in tumult, my strength failed me, and even the light of my eyes had gone from me. My friends and my neighbours drew near and stood against me, and those nearest me stood far away. Those who sought my life struck at me; and those who sought my hurt spoke vanities, and meditated trickeries all day long. But I, like a deaf man, heard nothing; like one that is dumb, who does not open his mouth. So I have become as one who cannot hear, in whose mouth there are no rebukes. For in you, Lord, I have hoped. You will answer me, O Lord my God. For I said: "Let my foes never exult over me." When my foot slipped they crowed over me. For I am ready for blows and my pain is with me continually. But I will declare my wickedness, and be filled with sorrow at my sin. But my enemies live and prevail over me; and those who hate me unjustly are multiplied. Those who repay evil for good have slandered me, since I pursue goodness. Forsake me not, O Lord my God, go not far from me. Hasten to help me, O Lord of my salvation.

Forsake me not, O Lord my God, go not far from me.

Hasten to help me, O Lord of my salvation.

Psalm 62.

O God, my God, early will I seek you; my soul has thirsted for you, my flesh how often in a desert and trackless and waterless land. So it was when I appeared before you in the holy place, to see your power and your glory. For your mercy is better than life; my lips shall praise you. So I will bless you as long as I live; and in your name I will lift up my hands. Let my soul be filled with marrow and fatness; my mouth will praise you with joyful lips. When I remembered you upon my bed, at dawn I meditated upon you, because you have become my helper, and I shall rejoice in the shelter of your wings. My soul has clung to you; and your right hand has upheld me. Those who vainly sought my life shall go to the deepest parts of the earth, they shall be delivered to the power of the sword, they shall be portions for foxes. But the king will rejoice in God; all who swear by him will be praised; for the mouths of those who speak iniquities have been stopped.

At dawn I meditated upon you; because you have become my helper, and I shall rejoice in the shelter of your wings.

My soul has clung to you; and your right hand has upheld me.

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

Both now and for ever, and to the ages of ages. Amen.

(Without bows:)

Alleluia, alleluia, alleluia. Glory to you, O God.

Alleluia, alleluia, alleluia. Glory to you, O God.

Alleluia, alleluia, alleluia. Glory to you, O God.

Lord, have mercy. Lord, have mercy. Lord, have mercy.

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

Both now and for ever, and to the ages of ages. Amen.

Psalm 87.

Lord God of my salvation, I have cried by day; and by night also before you. Let my prayer come into your presence; and turn your ear to my supplication. For my soul was filled with evils; and my life has drawn near to Hell. I was reckoned among those that go down to the Pit; I became as one that has no help, free among the dead, like the slain that sleep in the tomb, whom you remembered no more, and they were cut off from your power. They placed me in the lowest Pit, in darkness and in the shadow of death. Your wrath lay heavy upon me; and you brought all your waves against me. You put my friends far from me, and made me an abomination to them. I was handed over and did not escape. My eyes grew weak because of my misery. I cried to you, Lord, all the day; I stretched out my hands towards you. Will you work wonders for the dead; or will physicians raise them up again to praise you? Will anyone declare your mercy in the tomb; or your truth in the place of destruction? Will your wonders be known in the dark; or your

righteousness in the land that has been forgotten? But to you, Lord, I have cried; and in the morning my prayer shall come before you. Why have you rejected my soul, Lord; why do you turn away your face from me? I am poor and in toils since my youth; exalted, I was humbled and brought to despair. Your fierce anger overwhelmed me, and your terrors appalled me. They surrounded me like water all day long; they closed in upon me from every side. Friend and neighbour you have put far from me; and my companions because of my misery.

Lord God of my salvation, I have cried by day; and by night also before you. Let my prayer come into your presence; and turn your ear to my supplication.

Psalms 102.

Bless the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget none of his benefits. Who forgives all your iniquities: who heals all your diseases; who redeems your life from corruption; who crowns you with mercy and compassion; who satisfies your desire with good things; your youth will be renewed like an eagle's. The Lord performs deeds of mercy; and judgement for all who are oppressed. He made known his ways to Moses; his wishes to the children of Israel. The Lord is compassionate and merciful; slow to anger and full of mercy. He will not always be wrathful, nor will he be enraged for ever. He has not dealt with us according to our iniquities, nor rewarded us according to our sins. For like the height of heaven above the earth, the Lord has made his mercy prevail over those that fear him. As far as the east is from the west, so far has he taken our sins from us. As a father takes pity on his children, the Lord has taken pity on those that fear him. For he knows of what we are made; he has remembered that we are but dust. As for man, his days are but as grass; he will flourish like a flower of the field. For when a wind has passed over it, it will be no more, and will know its place no longer. But the mercy of the Lord is for ever and ever upon those that fear him. And his justice is upon their children's children; upon those that keep his covenant, and remember his commandments to do them. The Lord has prepared his throne in heaven; and his kingdom rules over all. Bless the Lord, all you his angels, powerful in strength, who perform his word, and listen to the voice of his words. Bless the Lord, all you his Powers, his ministers who do His will. Bless the Lord, all you his works, in every place of His dominion: bless the Lord, O my soul!

In every place of his dominion: bless the Lord, O my soul!

Psalms 142.

Lord, hear my prayer; in your truth give ear to my supplication, and in your righteousness hear me. Do not enter into judgement with your servant, for in your sight no one living can be justified. For the enemy pursued my soul, humbled my life to the ground. Made me dwell in darkness, like those for ever dead. My spirit grew despondent within me and my heart within me was troubled. I remembered days of old, I meditated on all your works: I made the works of your hands my meditation. I stretched out my hands towards you; my soul thirsted for you like a

waterless land. Hear me swiftly, O Lord, my spirit has failed. Do not turn your face from me, or I shall be like those who go down to the Pit. Make me hear of your mercy in the morning, for I have hoped in you. Make known to me, O Lord, the way in which I should walk, for to you I have lifted up my soul. Deliver me from my enemies, Lord: I have run to you for shelter. Teach me to do your will, for you are my God. Your good Spirit will guide me in an upright land. For your name's sake, O Lord, you will give me life. In your righteousness, you will bring my soul out of trouble, in your mercy slay my enemies, and destroy all those that afflict my soul, for I am your servant.

In your righteousness hear me, O Lord, and do not enter into judgement with your servant.

In your righteousness hear me, O Lord, and do not enter into judgement with your servant.

Your good Spirit will guide me in an upright land.

Glory to the Father, and to the Son, and to the Holy Spirit.
Both now and for ever, and to the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to you, O God.

Alleluia, alleluia, alleluia. Glory to you, O God.

Alleluia, alleluia, alleluia. Glory to you, O God.

Great Litany

1 - 12

Lord, have mer - cy. Lord, have mer - - - - - cy.

This system contains measures 1 through 12 of the Great Litany. It is written for a two-part setting in G major (one sharp) and 4/4 time. The first part (treble clef) begins with a repeat sign and a key signature change to G major. The second part (bass clef) also begins with a repeat sign and a key signature change to G major. The lyrics are 'Lord, have mer - cy.' for measures 1-6 and 'Lord, have mer - - - - - cy.' for measures 7-12. The melody is simple and homophonic, with the bass part providing a steady accompaniment.

To you, O Lord. A - men.

This system contains the final measures of the Great Litany. It is written for a two-part setting in G major (one sharp) and 4/4 time. The first part (treble clef) begins with a repeat sign and a key signature change to G major. The second part (bass clef) also begins with a repeat sign and a key signature change to G major. The lyrics are 'To you, O Lord.' for measures 1-4 and 'A - men.' for measures 5-8. The melody is simple and homophonic, with the bass part providing a steady accompaniment.

Alleluia, Tone 8

Al - le - lu - - - - - ia, al - le - lu - ia, al - le - lu - - - - - ia.

Verses (said by the Deacon or Priest):

Verse 1: From nightfall my spirit is awake for you, O God; for your commands are light upon the earth.

Verse 2: Learn righteousness, inhabitants of the earth.

Verse 3: Jealousy will seize an untaught people; and now fire devours their adversaries.

Verse 4: Bring evils upon them, O Lord, bring evils upon them: the glorious ones of the earth.

Troparion, Tone 8

When the glo - - - - - ri - ous dis - ci - - - - - ples were

en - - - light - ened at the Sup - per dur - ing the wash - ing of the feet,

then Ju - das, the un - god - - - - - ly, was struck and

dark - ened with the love of mon - - - - - ey; and he de - - liv - ered

you, the just Judge, to law - less judg - - - - es. O lov - - - - er of

This system consists of two staves, treble and bass, in a 4/4 time signature. The melody is primarily in the treble staff, with the bass staff providing harmonic support. The lyrics are written below the staves, with hyphens indicating syllables that span across measures.

mon - ey, look on him who for the sake of mon - ey

This system continues the musical and lyrical progression. The treble staff features the main melody, while the bass staff provides accompaniment. The lyrics are aligned with the notes, showing the flow of the text across the measures.

hanged him - self; flee from the in - sa - - - - tia - ble soul,

The third system of the score, maintaining the same musical structure. The melody in the treble staff leads the vocal line, with the bass staff following. The lyrics continue across the measures, with hyphens used for syllables that extend over multiple notes.

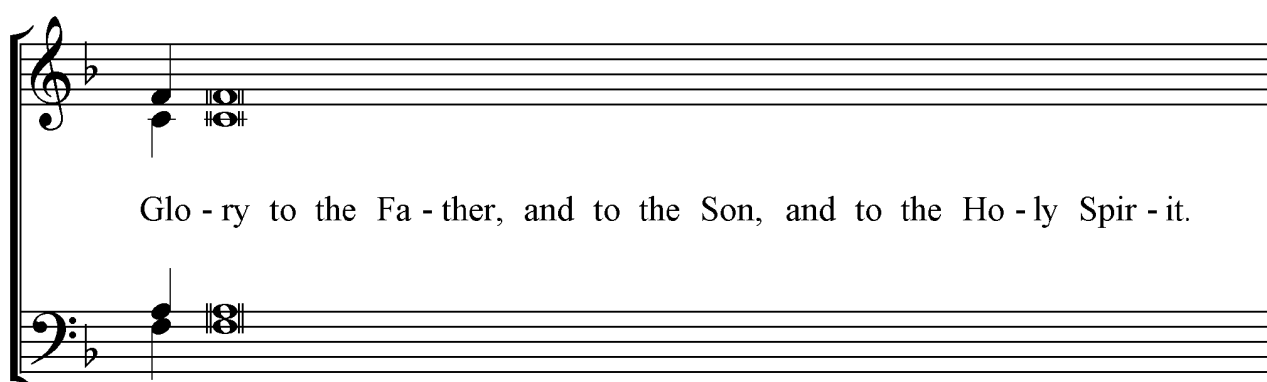
which dared such things a - gainst the Teach - - - - - er. You that

The final system on this page. It concludes the phrase with 'er.' and begins a new phrase 'You that'. The musical notation and lyrics are consistent with the previous systems, showing a continuous flow of the hymn.



are good to all, O Lord, glo - - - ry to you.

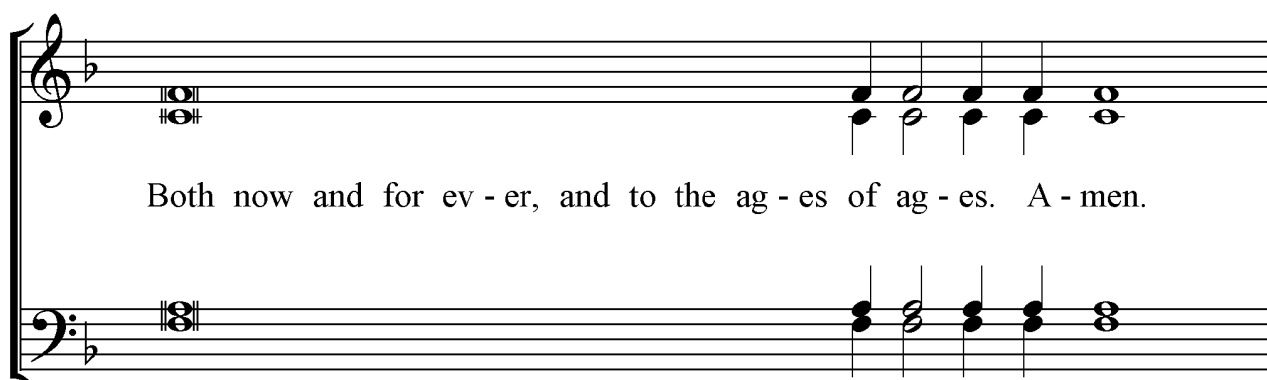
The first system of the hymn is written on a grand staff (treble and bass clefs). The melody is in the treble clef, starting on a G4 and moving stepwise up to a D5, then down to a C5. The bass line is in the bass clef, starting on a G3 and moving stepwise up to a D4, then down to a C4. The lyrics are: "are good to all, O Lord, glo - - - ry to you."



Glo - ry to the Fa - ther, and to the Son, and to the Ho - ly Spir - it.

The second system of the hymn is written on a grand staff. The melody is in the treble clef, starting on a G4 and moving stepwise up to a D5, then down to a C5. The bass line is in the bass clef, starting on a G3 and moving stepwise up to a D4, then down to a C4. The lyrics are: "Glo - ry to the Fa - ther, and to the Son, and to the Ho - ly Spir - it."

Repeat Troparion.



Both now and for ev - er, and to the ag - es of ag - es. A - men.

The third system of the hymn is written on a grand staff. The melody is in the treble clef, starting on a G4 and moving stepwise up to a D5, then down to a C5. The bass line is in the bass clef, starting on a G3 and moving stepwise up to a D4, then down to a C4. The lyrics are: "Both now and for ev - er, and to the ag - es of ag - es. A - men."

Repeat Troparion.

Deacon: And that he will count us worthy to hear the holy Gospel, let us pray to the Lord God.

People:

Lord, have mer - cy. Lord, have mer - cy. Lord, have mer - cy.

The musical notation is for a two-part setting of the response. It features a treble and a bass staff, both in G major (one sharp) and 4/4 time. The melody is simple, using half and quarter notes. The lyrics are written below the notes.

Deacon: Wisdom. Stand upright. Let us listen to the holy Gospel.

Priest: Peace to all.

People:

And to your spir - it.

The musical notation is for a two-part setting of the response. It features a treble and a bass staff, both in G major (one sharp) and 4/4 time. The melody is simple, using half and quarter notes. The lyrics are written below the notes.

Priest: The reading is from the holy Gospel according to Luke.

People:

Glo - ry to you, O Lord, glo - ry to you.

The musical notation is for a two-part setting of the response. It features a treble and a bass staff, both in G major (one sharp) and 4/4 time. The melody is simple, using half and quarter notes. The lyrics are written below the notes.

Deacon: Let us attend.

And the Priest reads the Mattins Gospel.

After the Gospel:

People:



Then Psalm 50:

Have mercy on me, O God, according to your great mercy; according to the fullness of your compassion blot out my offence. Wash me thoroughly from my wickedness, and cleanse me from my sin. For I acknowledge my wickedness, and my sin is ever before me. Against you only have I sinned and done what is evil in your sight; that you may be justified in your words, and win when you are judged. For see, in wickedness I was conceived; and in sin my mother bore me. For see, you have loved truth, you have shown me the hidden and secret things of your wisdom. You will sprinkle me with hyssop and I shall be cleansed; you will wash me, and I shall be made whiter than snow. You will make me hear of joy and gladness; the bones which have been humbled will rejoice. Turn away your face from my sins, and blot out all my iniquities. Create a clean heart in me, O God, and renew a right Spirit within me. Do not cast me out from your presence; and do not take your Holy Spirit from me. Give me back the joy of your salvation; and establish me with your sovereign Spirit. I will teach transgressors your ways; and sinners will turn to you again. O God, the God of my salvation, deliver me from bloodshed; and my tongue will rejoice at your righteousness. O Lord, you will open my lips, and my mouth will proclaim your praise. For if you had wanted sacrifice, I would have given it; you will not take pleasure in burnt offerings. A sacrifice to God is a broken spirit; a broken and a humbled heart God will not despise. Do good to Zion, Lord, in your good pleasure, and let the walls of Jerusalem be rebuilt. Then you will be pleased with a sacrifice of righteousness, oblation and whole burnt offerings. Then they will offer calves upon your altar.

Then the Canon, Tone 6.

Ode 1, Hirmos

The Red Sea was part - ed by a blow from a staff; and the

This system contains the first two measures of the hymn. It features a treble and bass staff in G-flat major (one flat). The melody is primarily composed of half notes and quarter notes, with some eighth notes in the final measure. The lyrics are written below the staff, with hyphens indicating syllables that span across measures.

bil - low - ing deep grows dry. It be - comes a path for the

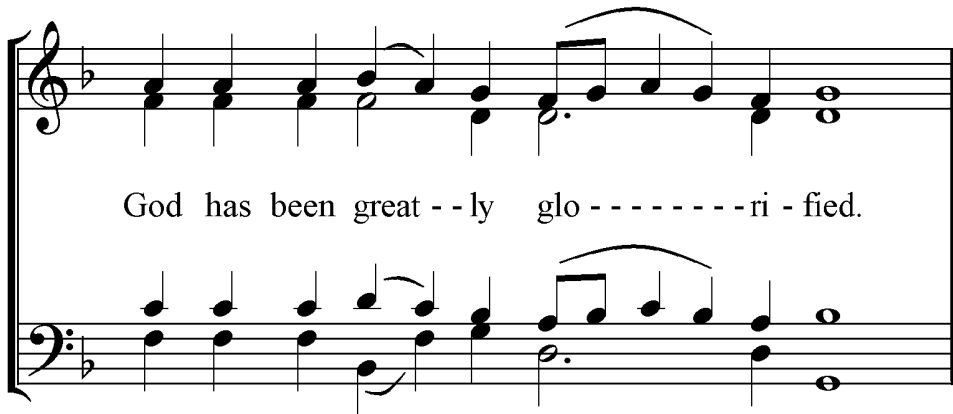
This system contains measures three and four. The musical notation continues with half and quarter notes. The lyrics 'bil - low - ing deep grows dry.' and 'It be - comes a path for the' are aligned with the notes. A fermata is placed over the final note of the second measure.

un - - - - - armed, and a tomb for those in full ar - - - - - mour.

This system contains measures five and six. The melody includes some eighth notes and quarter notes. The lyrics 'un - - - - - armed,' and 'and a tomb for those in full ar - - - - - mour.' are written below the staff. A fermata is placed over the final note of the second measure.

A song pleas - ing to God was raised: Christ our

This system contains measures seven and eight. The musical notation continues with half and quarter notes. The lyrics 'A song pleas - ing to God was raised: Christ our' are written below the staff. A fermata is placed over the final note of the second measure.



The Troparia:

Glory to you, our God, glory to you.

The cause of all and source of life, the infinite Wisdom of God, has built himself a house from a pure mother who did not know a man; for putting on the temple of his body Christ our God has been greatly glorified.

Glory to you, our God, glory to you.

Instructing his friends in the mysteries, the true Wisdom of God prepares a table to nourish souls, mixes the bowl of immortality for believers. Let us draw near with reverence and let us cry, 'Christ our God has been greatly glorified'.

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

Both now and for ever, and to the ages of ages. Amen.

All we believers, let us listen as with loud proclamation the uncreated, natural Wisdom of God invites us, for he cries, "Taste and know that I am good. Shout aloud, 'Christ our God has been greatly glorified.' "

And again the Hirmos:



bil - low - ing deep grows dry. It be - comes a path for the

The first system of the hymn is written in G major, 4/4 time. It consists of two measures. The first measure contains the lyrics 'bil - low - ing deep grows dry.' and the second measure contains 'It be - comes a path for the'. The melody is in the treble clef, and the bass line is in the bass clef. The key signature has one sharp (F#).

un - - - - - armed, and a tomb for those in full ar - - - - - mour.

The second system of the hymn is written in G major, 4/4 time. It consists of two measures. The first measure contains the lyrics 'un - - - - - armed,' and the second measure contains 'and a tomb for those in full ar - - - - - mour.' The melody is in the treble clef, and the bass line is in the bass clef. The key signature has one sharp (F#).

A song pleas - ing to God was raised: Christ our

The third system of the hymn is written in G major, 4/4 time. It consists of two measures. The first measure contains the lyrics 'A song pleas - ing to God was raised:' and the second measure contains 'Christ our'. The melody is in the treble clef, and the bass line is in the bass clef. The key signature has one sharp (F#).

God has been great - - ly glo - - - - - ri - fied.

The fourth system of the hymn is written in G major, 4/4 time. It consists of two measures. The first measure contains the lyrics 'God has been great - - ly glo - - - - - ri - fied.' and the second measure contains 'ri - fied.' The melody is in the treble clef, and the bass line is in the bass clef. The key signature has one sharp (F#).

Ode 3, Hirmos

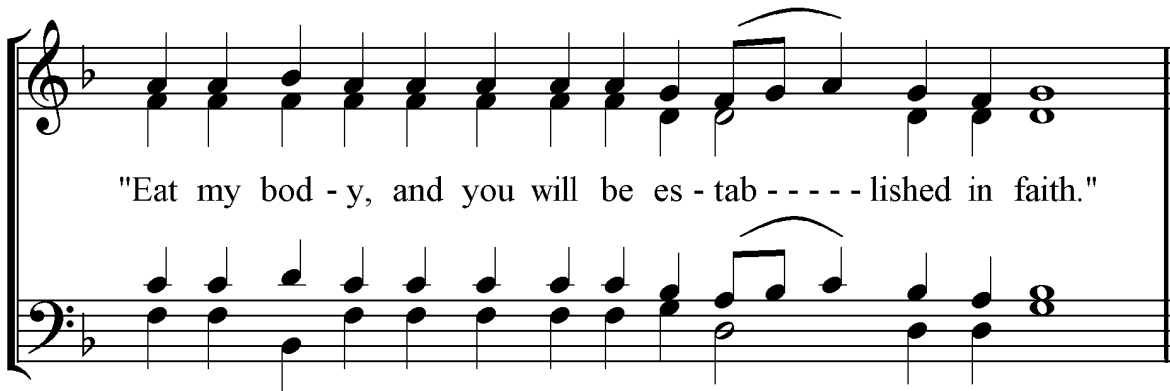
Though Lord and Cre - a - - - - tor of all, O God, you the

im - pas - - - si - ble, be - com - ing poor, u - nit - ed the cre - a - ted

to your - self; and be - ing the Pas - - chal Lamb you of - - - fered

your - self to those for whom you were a - bout to die, cry - ing:

The musical score is written for four parts (Soprano, Alto, Tenor, Bass) and piano accompaniment. It is in G major (one sharp) and 4/4 time. The piano part consists of a simple harmonic accompaniment using chords and single notes. The vocal parts are written in a four-part setting, with the Soprano and Alto parts often moving in parallel motion. The lyrics are written below the vocal staves, with hyphens indicating syllables that span across measures.



"Eat my bod - y, and you will be es - tab - - - - lished in faith."

The Troparia:

Glory to you, our God, glory to you.

Filling your own cup of gladness, pledge of all the mortal race, you gave it to your disciples to drink, O loving Lord; for you offer yourself in sacrifice, crying, 'Drink my blood, and you will be established in faith'.

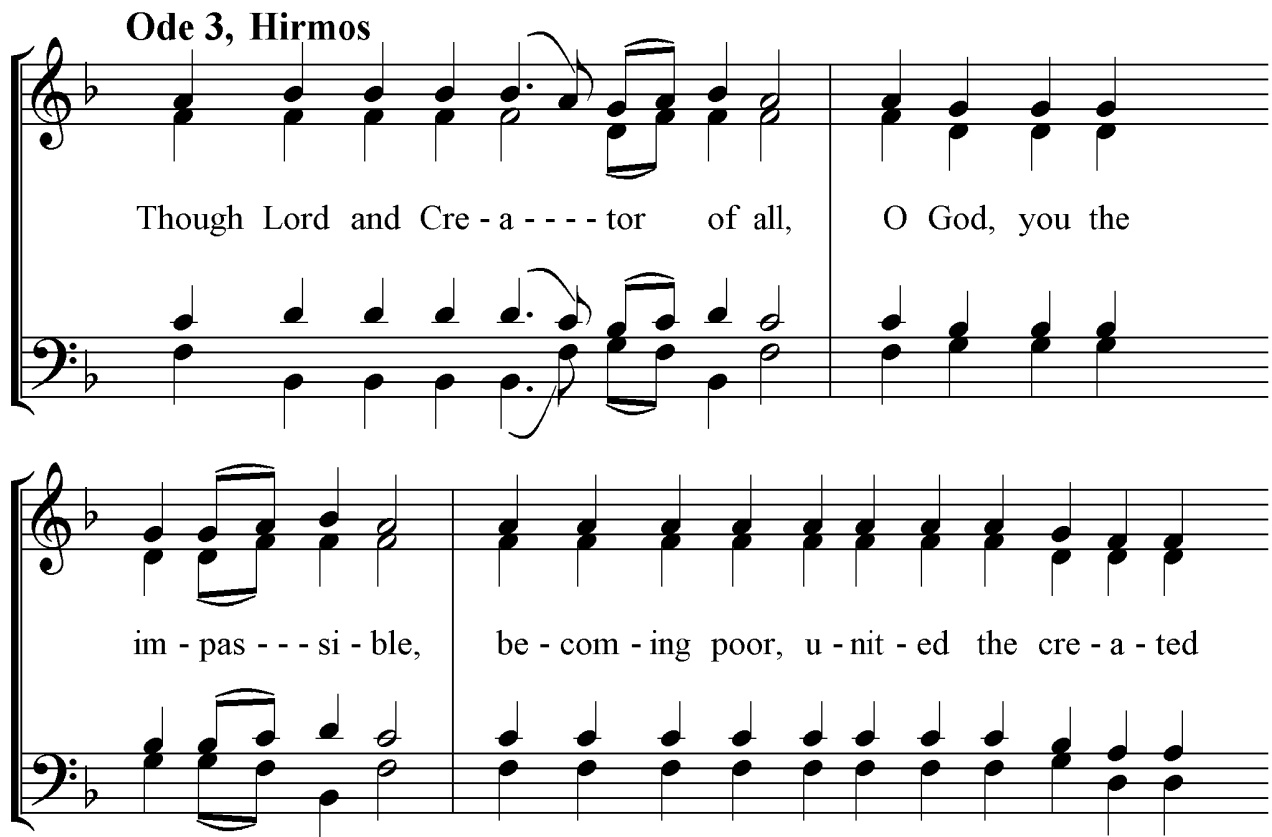
Glory to the Father, and to the Son, and to the Holy Spirit.

Both now and for ever, and to the ages of ages. Amen.

'Foolish is the man who is the traitor among you', you declared, forbearing Lord, to your own disciples, 'he will not know, and being without understanding, will not understand these things; but abide in me, and you will be established in faith'.

And again the Hirmos:

Ode 3, Hirmos



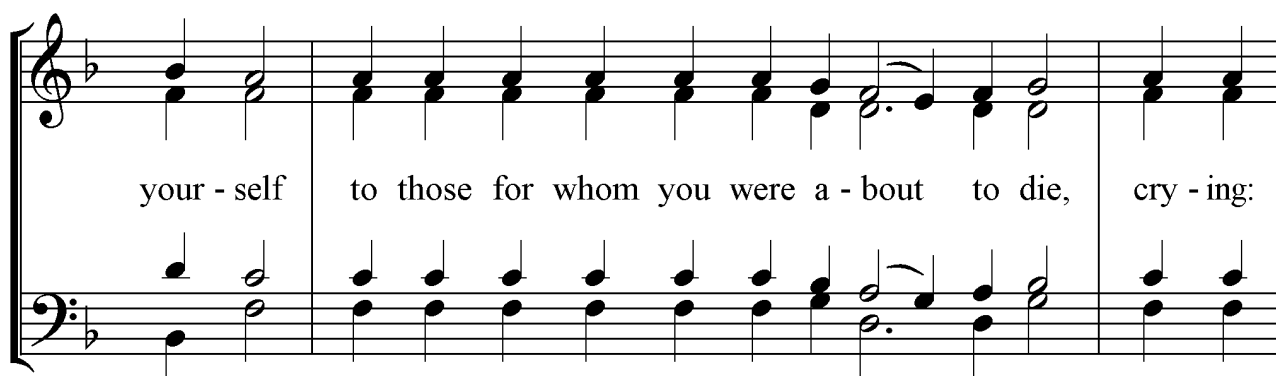
Though Lord and Cre - a - - - - tor of all, O God, you the

im - pas - - - si - ble, be - com - ing poor, u - nit - ed the cre - a - ted



to your - self; and be - ing the Pas - - chal Lamb you of - - - fered

This system of musical notation consists of a treble and a bass staff joined by a brace on the left. The key signature has one flat (B-flat). The treble staff contains a melody with eighth and quarter notes, while the bass staff provides a harmonic accompaniment with chords and single notes. The lyrics are written below the staves, with hyphens indicating syllables that span across multiple notes.



your - self to those for whom you were a - bout to die, cry - ing:

This system continues the melody and accompaniment from the first system. It features similar rhythmic patterns and harmonic support. The lyrics continue across the staves, with a final phrase 'cry - ing:' at the end of the system.



"Eat my bod - y, and you will be es - tab - - - - lished in faith."

This is the final system of the hymn on this page. It concludes with a double bar line. The melody and accompaniment follow the same style as the previous systems. The lyrics end with a period, indicating the completion of the phrase.

Little Litany

Lord, have mer - cy. Lord, have mer - - - - - cy.

To you, O Lord. A - men.

Sessional Hymn, Tone 1

The One who made lakes and springs and seas, in - struct - ing us in

sur - pass - ing hu - mil - i - ty, gird - - ing him - self with a tow - el,

washed the feet of his dis - ci - ples, hum - - bling him - self in the

a - bun - dance of his com - pas - sion and rais - ing us up from the

depths of wick - ed - ness, he who a - lone loves man - kind.

Glo - ry to the Fa - ther, and to the Son, and to the Ho - ly Spir - it.

Tone 3

Hum - bling your - self through com - pas - sion, you washed the feet of

your dis - ci - - - ples, set - ting them straight on the path of God.

Pe - ter, though he re - fused to be washed, sub - mit - ted in turn to

the di - vine com - mand, was washed and begged you in - sist - ent - ly

to grant us great mer - - - - cy.

Both now and for ev - er, and to the ag - es of ag - es. A - men.

Tone 4

As you ate with your dis - ci - ples, O Mas - - ter, you mys - ti - cal - ly

re - vealed your most ho - ly slaugh - ter, through which we, who

hon - our your re - vered suf - fer - ings, were res - cued from cor - rup - tion.

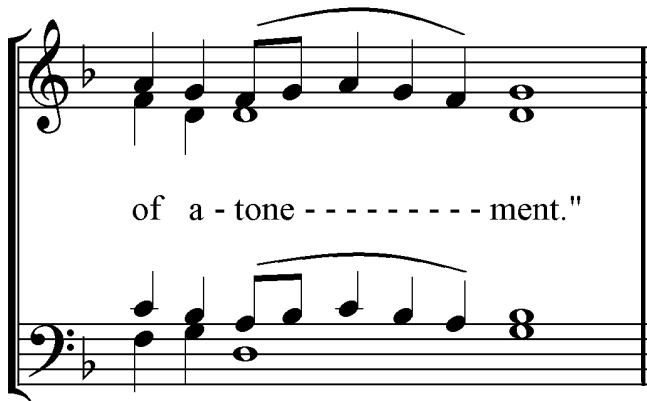
Ode 4, Hirmos

Fore - see - ing your in - ef - fa - ble mys - ter - y, the proph - et

pro - claimed be - fore - hand, O Christ, "You re - - - vealed your strong

and might - y love, O mer - ci - ful Fa - - - - - ther, for you sent

your on - ly - be - got - ten Son, O Good One, to the world as a means



The Troparia:

Glory to you, our God, glory to you.

As you went to your passion, the source of dispassion for all the descendants of Adam, you said to your friends, O Christ, 'I have desired to share this Passover with you, since the Father has sent me, the Only-Begotten, to the world as a means of atonement'.

Glory to you, our God, glory to you.

As you partook of the cup with the Disciples, O Immortal, you cried, 'Now I drink no more of the fruit of the vine with you in this life; since the Father has sent me, the Only-Begotten, to the world as a means of atonement'.

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

Both now and for ever, and to the ages of ages. Amen.

O Christ, you said to your friends, 'I say that in my kingdom I am drinking a new drink beyond understanding; for I shall be with you, God as among gods; for the Father has sent me, the Only-Begotten, to the world as a means of atonement.

And again the Hirmos:

Ode 4, Hirmos

Fore - see - ing your in - ef - fa - ble mys - ter - y, the proph - et

Ode 5, Hirmos

Bound with the bond of love, the A - pos - tles of - fered

them - selves to Christ the Mas - ter of all things; with their

beau - - ti - ful feet washed clean, they bring good tid - ings

of peace to all.

The Troparia:

Glory to you, our God, glory to you.

The Wisdom of God, who restrains the ungovernable upper water in the air, constrains the deeps and holds back the sea, pours water in a basin; the Master washes the feet of servants.

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

Both now and for ever, and to the ages of ages. Amen.

The Master shows his Disciples a model of humility; he who wraps the sky in clouds and whose hand is the life of all that is, girds himself with a towel and bends the knee to wash the feet of servants.

And again the Hirmos:

Ode 5, Hirmos

Bound with the bond of love, the A - pos - tles of - fered

them - selves to Christ the Mas - ter of all things; with their

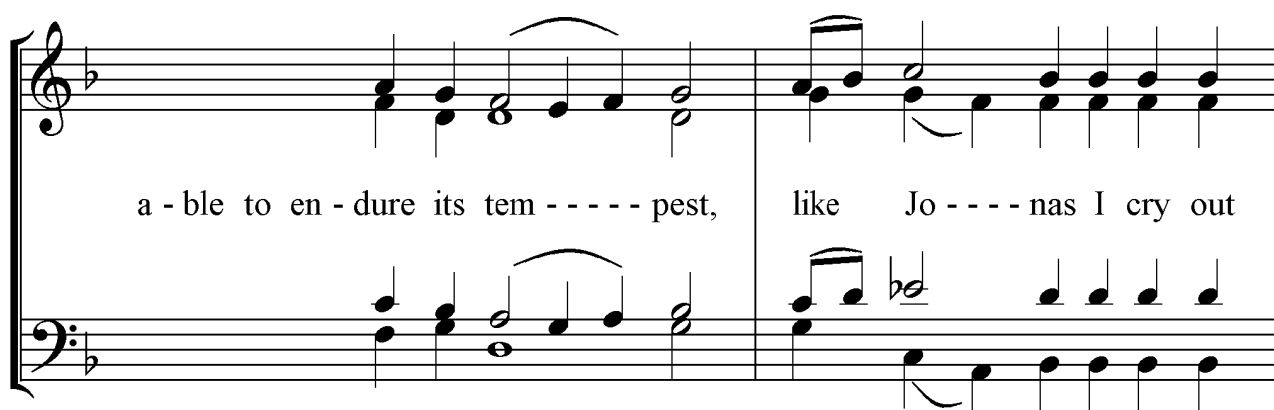
beau - - ti - ful feet washed clean, they bring good tid - ings

of peace to all.

Ode 6, Hirmos



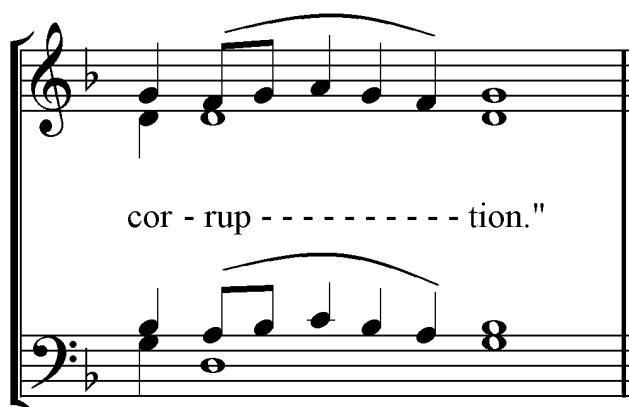
The low - est deep of sins has en - closed me, and no long - er



a - ble to en - dure its tem - - - - pest, like Jo - - - - nas I cry out



to you, O Mas - - - - - ter: "Bring me up from



cor - rup - - - - - tion."

The Troparia:

Glory to you, our God, glory to you.

‘You call me Lord and Teacher, my disciples, for so I am’, you cried, O Saviour.
‘And so imitate the example, the way you have seen in me’.

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

Both now and for ever, and to the ages of ages. Amen.

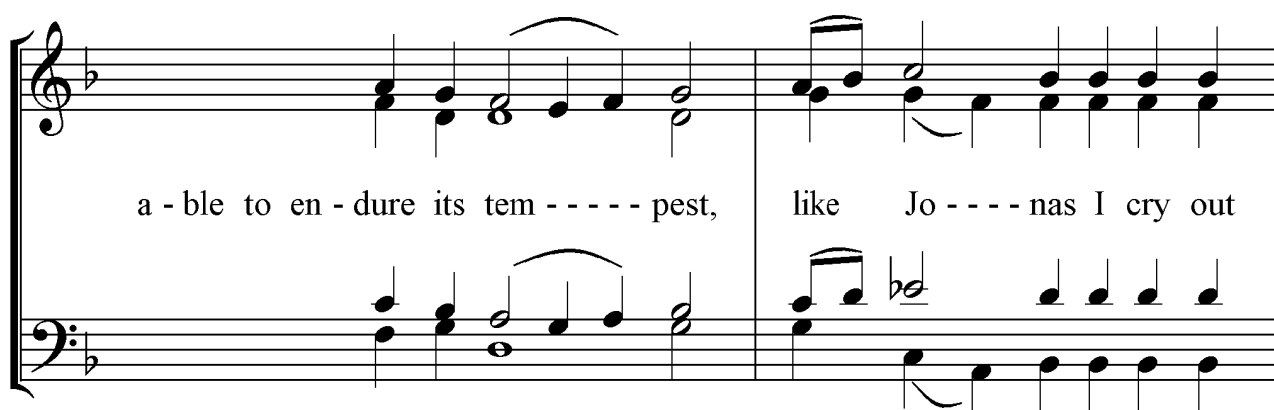
‘One who has no stain does not need his feet washed. You, my disciples, are clean,
but not all; for the inclination of one of you is to insane folly’.

And again the Hirmos:

Ode 6, Hirmos



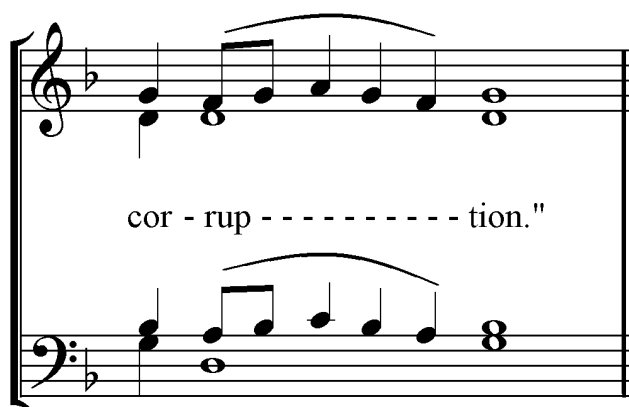
The low - est deep of sins has en - closed me, and no long - er



a - ble to en - dure its tem - - - - pest, like Jo - - - - nas I cry out



to you, O Mas - - - - - ter: "Bring me up from



cor - rup - - - - - tion."

Little Litany

Lord, have mer - cy.

Lord, have mer - - - - - cy.

To you, O Lord. A - men.

Kontakion, Tone 2

Af - ter tak - - - ing the bread in - to his hands, the trai - tor

se - cret - ly stretch - es them out and takes the price of the One who

fash - ioned man - kind with his own hands; and he re - mained

un - re - pent - - - ant, Ju - das the slave and de - ceiv - - er.

Oikos:

As we all draw near with fear to the mystic table, let us receive the Bread with pure souls, remaining beside the Master so that we may see how he washes the feet of the Disciples and dries them with the towel, and let us do as we have seen, being subject to one another and washing one another's feet; for Christ himself so ordered his disciples, as he declared; but he did not listen, Judas the slave and deceiver.

Synaxarion for the day, and then:

On this day, Holy and Great Thursday, according to the order which our Holy Fathers inherited from the Holy Apostles, and the Holy Gospels, we celebrate four events: the Holy Washing of the Disciples' feet, the Mystical Supper (the institution of the Holy Mystery of the Eucharist, which we celebrate to this day), the Lord's Agony in the Garden, and his Betrayal.

Verses for the sacred Washing:

At evening God washed the feet of the Disciples,
He whose foot once walked in Eden before dusk.

For the Mystical Supper:

Double the Supper that Law's Pascha brings
And Pascha new: the Master's Body, Blood.

For the transcendent Prayer:

Prayer; and great terror, drops of blood,
O Christ, drop from your face, as pleading to
Escape from death, by this you cheat the foe.

For the Betrayal:

What need of swords, of staves, O erring folk,
Against one who longs to die for the world's release?

In your ineffable compassion, Christ our God, have mercy on us. Amen.

Ode 7, Hirmos

The Youths in Bab - - y - lon did not trem - ble at the flame of the

fur - - - - - nace, but when cast in - to the midst of the flame,

re - freshed with dew, they sang: "Bless - ed are you, O Lord, the

God of our fa - - - - - thers."

The Troparia:

Glory to you, our God, glory to you.

Shaking his head Judas foresaw and set evils in motion, seeking an opportunity to betray to condemnation the Judge, who is Lord of all and the God of our fathers.

Glory to you, our God, glory to you.

To you, his friends, Christ cried, 'One will betray me.' Forgetting gladness, they were gripped by grief and anguish. 'Who is it?' they said, 'Tell us, O God of our fathers'.

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

Both now and for ever, and to the ages of ages. Amen.

'The one who audaciously puts his hand in the dish with me, it were better for him that he had never passed through the gates of life'. This is the one he showed it to be, he the God of our fathers.

And again the Hirmos:

Ode 7, Hirmos

The Youths in Bab - - y - lon did not trem - ble at the flame of the

fur - - - - - nace, but when cast in - to the midst of the flame,

re - freshed with dew, they sang: "Bless - ed are you, O Lord, the

God of our fa - - - - - thers."

Ode 8, Hirmos

The bless - ed Youths in Bab - - y - lon, ac - cept - ing dan - ger for the

sake of their an - ces - - tral laws, spat on the ir - - - ra - - - tion - al

com - mand of the king; and u - nit - ed in the fire which did not

smelt them, they raised a hymn wor - thy of the

Might - - - - - y One: Praise the Lord, you his works, and

high - ly ex - alt him to all the ag - - - - es.

The Troparia:

Glory to you, our God, glory to you.

Feasting blessedly in Zion, remaining faithful to the Word, the Apostles followed the Shepherd like sheep, and united to Christ, from whom they were not parted, being nourished with the divine Word, with thanksgiving they cried: Praise the Lord, you his works, and highly exalt him to all the ages.

Glory to you, our God, glory to you.

The hateful Iscariot intentionally forgetting the law of friendship, made ready for betrayal the feet that he had washed. And having eaten your bread, your divine Body, he lifted up his heel against you, O Christ, and did not know how to cry: Praise the Lord, you his works, and highly exalt him to all the ages.

We bless Father, Son, and Holy Spirit, the Lord.

Both now and for ever, and to the ages of ages. Amen.

The one without conscience received the Body, release from sin, and the divine Blood, poured out on behalf of the world. He did not flinch from drinking what he had sold for a price, he was not angered by evil and he did not know how to cry: Praise the Lord, you his works, and highly exalt him to all the ages.

We praise, bless and wor - ship the Lord, prais - ing and ex - alt - ing him

The first system of the hymn is written in G major (one sharp) and 4/4 time. It begins with a treble and bass staff. The treble staff has a key signature of one sharp (F#) and a common time signature (C). The bass staff has a key signature of one sharp (F#) and a common time signature (C). The melody is in the treble staff, and the bass line is in the bass staff. The lyrics are: "We praise, bless and wor - ship the Lord, prais - ing and ex - alt - ing him".

a - bove all for ev - - - - - er.

The second system of the hymn continues the melody and bass line. The lyrics are: "a - bove all for ev - - - - - er.".

Ode 8, Hirmos

The bless - ed Youths in Bab - - y - lon, ac - cept - ing dan - ger for the

The first system of Ode 8, Hirmos is written in G major (one sharp) and 4/4 time. It begins with a treble and bass staff. The treble staff has a key signature of one sharp (F#) and a common time signature (C). The bass staff has a key signature of one sharp (F#) and a common time signature (C). The melody is in the treble staff, and the bass line is in the bass staff. The lyrics are: "The bless - ed Youths in Bab - - y - lon, ac - cept - ing dan - ger for the".

sake of their an - ces - - tral laws, spat on the ir - - - ra - - - tion - al

The second system of Ode 8, Hirmos continues the melody and bass line. The lyrics are: "sake of their an - ces - - tral laws, spat on the ir - - - ra - - - tion - al".

com - mand of the king; and u - nit - ed in the fire which did not

The first system of the hymn consists of two staves. The treble staff begins with a treble clef and a key signature of one flat (B-flat). The melody starts on a half note G4, followed by a quarter note A4, a quarter note B-flat4, and a half note C5. The bass staff begins with a bass clef and a key signature of one flat. The melody starts on a half note G3, followed by a quarter note A3, a quarter note B-flat3, and a half note C4. The lyrics are written below the staves, with hyphens indicating syllables that span across notes.

smelt them, they raised a hymn wor - thy of the

The second system of the hymn consists of two staves. The treble staff begins with a treble clef and a key signature of one flat. The melody starts on a half note G4, followed by a quarter note A4, a quarter note B-flat4, and a half note C5. The bass staff begins with a bass clef and a key signature of one flat. The melody starts on a half note G3, followed by a quarter note A3, a quarter note B-flat3, and a half note C4. The lyrics are written below the staves, with hyphens indicating syllables that span across notes.

Might - - - - - y One: Praise the Lord, you his works, and

The third system of the hymn consists of two staves. The treble staff begins with a treble clef and a key signature of one flat. The melody starts on a half note G4, followed by a quarter note A4, a quarter note B-flat4, and a half note C5. The bass staff begins with a bass clef and a key signature of one flat. The melody starts on a half note G3, followed by a quarter note A3, a quarter note B-flat3, and a half note C4. The lyrics are written below the staves, with hyphens indicating syllables that span across notes.

high - ly ex - alt him to all the ag - - - - es.

The fourth system of the hymn consists of two staves. The treble staff begins with a treble clef and a key signature of one flat. The melody starts on a half note G4, followed by a quarter note A4, a quarter note B-flat4, and a half note C5. The bass staff begins with a bass clef and a key signature of one flat. The melody starts on a half note G3, followed by a quarter note A3, a quarter note B-flat3, and a half note C4. The lyrics are written below the staves, with hyphens indicating syllables that span across notes.

Ode 9, Hirmos

Come, be - liev - - - - ers, let us en - joy the Mas - ter's

hos - pi - tal - - - - i - ty and the im - - - - mor - - - - tal ta - - - - - - - - ble

in the up - per place, with minds raised on high, hav - ing learnt a

tran - scend - ent word from the Word, whom we mag - - - - - ni - fy.

The Troparia:

Glory to you, our God, glory to you.

‘Go’, said the Word to the Disciples, ‘and for those whom I initiate prepare the Passover in an upper place, in which the mind is established, with the unleavened word of truth; magnify the strength of grace.’

Glory to you, our God, glory to you.

The Father before the ages begets the creative Wisdom, the beginning of his ways. He created me for the works which are now being mystically accomplished; for I the Word, being by nature uncreated, make my own the speech of that which I have assumed.

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

Both now and for ever, and to the ages of ages. Amen.

As I am man in reality and not in mere appearance, so the nature united to me by way of exchange is God; and so recognise me to be one single Christ who saves the things from which and in which I have come to be.

And again the Hirmos:

Ode 9, Hirmos

The musical score is written for a two-part setting (Soprano and Bass) in G major, 4/4 time. It consists of four systems of staves. The lyrics are: "Come, be - liev - - - - ers, let us en - joy the Mas - ter's hos - pi - tal - - - - i - ty and the im - - - - mor - - - - tal ta - - - - - - - - - - ble in the up - per place, with minds raised on high, hav - ing learnt a tran - scend - ent word from the Word, whom we mag - - - - - ni - fy." The score includes various musical notations such as treble and bass clefs, key signatures, time signatures, and dynamic markings. The lyrics are written below the staves, with hyphens indicating syllables that span across multiple notes. The first system ends with a double bar line and a repeat sign. The second system ends with a double bar line. The third system ends with a double bar line. The fourth system ends with a double bar line and a repeat sign.

Come, be - liev - - - - ers, let us en - joy the Mas - ter's

hos - pi - tal - - - - i - ty and the im - - - - mor - - - - tal ta - - - - - - - - - - ble

in the up - per place, with minds raised on high, hav - ing learnt a

tran - scend - ent word from the Word, whom we mag - - - - - ni - fy.

Little Litany

Lord, have mer - cy. Lord, have mer - - - - - cy.

To you, O Lord. A - men.

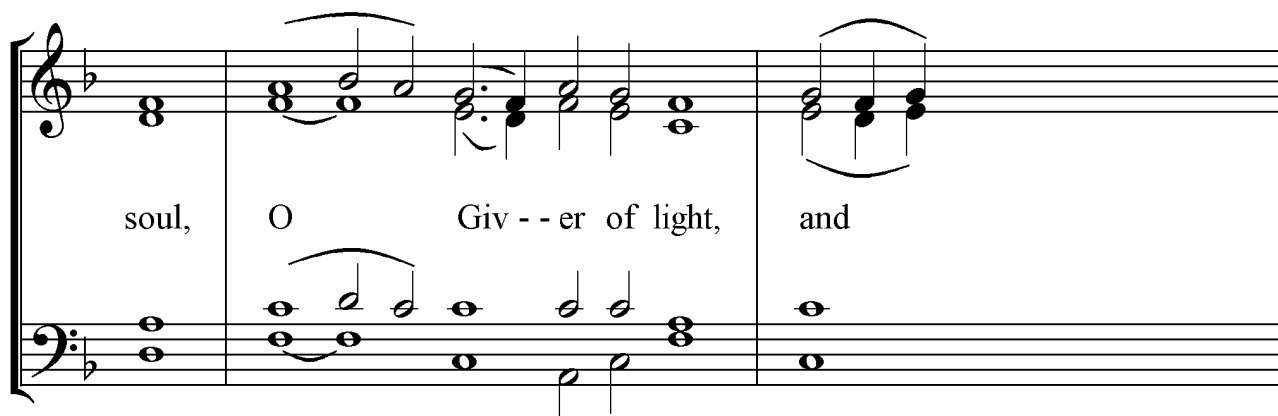
Exaposteilarion, Tone 3

I see your brid - al cham - ber a - dorned, O my

Sav - - - - iour, and I have no rai - - ment in

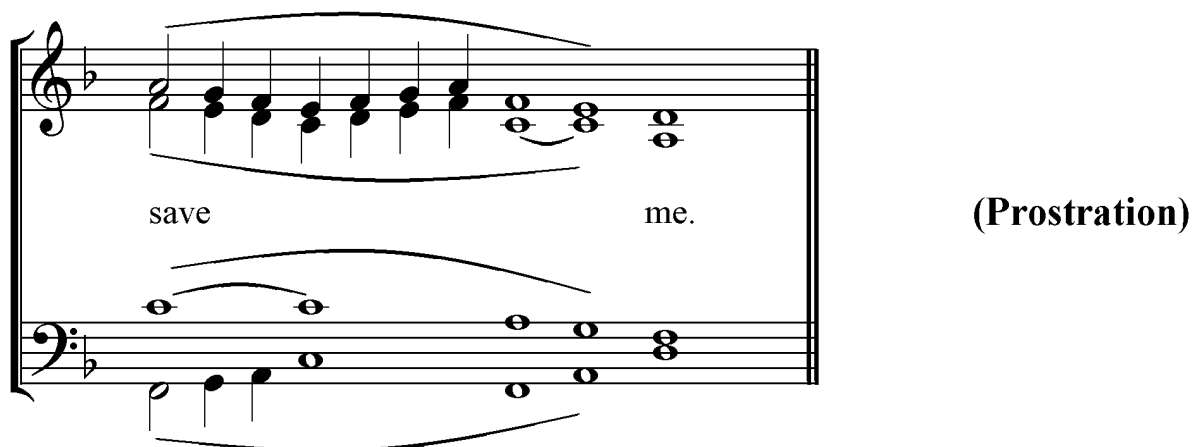
which to en - ter in. Il - lu - - - mine the gar - ment of my

The musical score is written for a treble and bass staff. The treble staff contains the melody, and the bass staff contains the accompaniment. The lyrics are written below the notes. The score is divided into three systems, each with two staves. The first system has two measures, the second has two measures, and the third has two measures. The lyrics are: "I see your brid - al cham - ber a - dorned, O my" (first system), "Sav - - - - iour, and I have no rai - - ment in" (second system), and "which to en - ter in. Il - lu - - - mine the gar - ment of my" (third system). The music is in a key with one flat (B-flat) and a 3/4 time signature. The melody is in a minor mode. The accompaniment consists of chords and single notes. The lyrics are in English and are written in a simple, clear font. The score is for a single voice part.



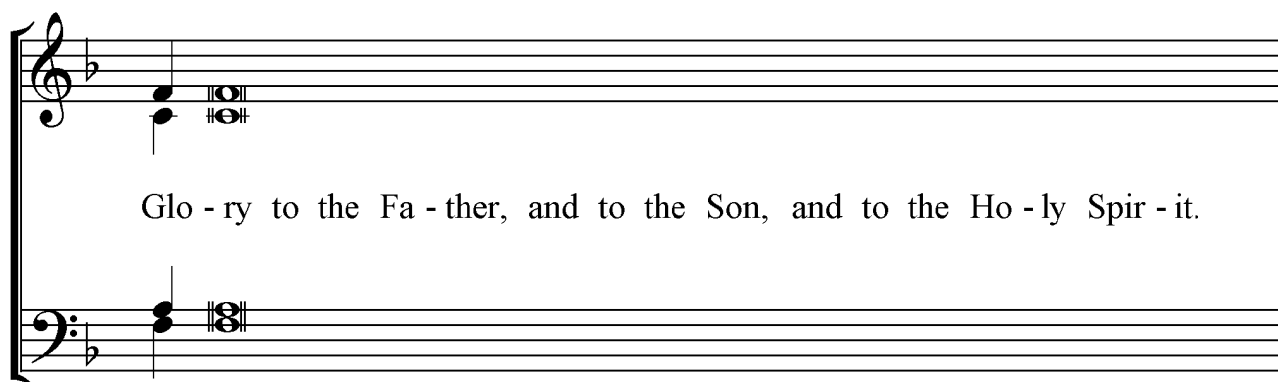
soul, O Giv - - er of light, and

This system consists of two staves, treble and bass, in a key with one flat (B-flat). The melody is primarily in the treble staff, with the bass staff providing harmonic support. The lyrics are: "soul, O Giv - - er of light, and".



save me. (Prostration)

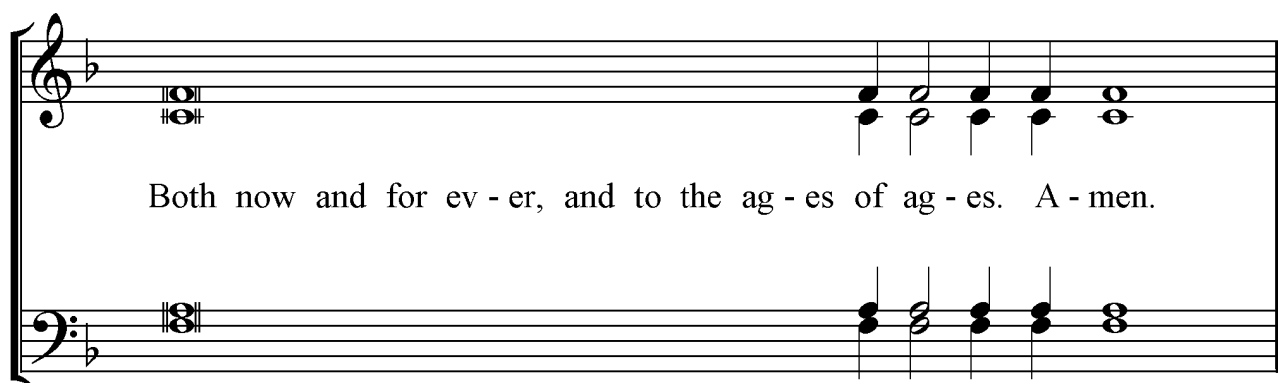
This system continues the melody from the first system. The lyrics are: "save me." followed by the instruction "(Prostration)".



Glo - ry to the Fa - ther, and to the Son, and to the Ho - ly Spir - it.

This system features a single chord in the treble staff and a single chord in the bass staff, both marked with a double bar line. The lyrics are: "Glo - ry to the Fa - ther, and to the Son, and to the Ho - ly Spir - it."

Repeat Exaposteilarion.



Both now and for ev - er, and to the ag - es of ag - es. A - men.

This system features a single chord in the treble staff and a single chord in the bass staff, both marked with a double bar line. The lyrics are: "Both now and for ev - er, and to the ag - es of ag - es. A - men."

Repeat Exaposteilarion.

Then the Praises are read.

Psalm 148:

Praise the Lord from the heavens: praise him in the highest. To you praise is due, O God.

Praise him, all his angels: praise him, all his Powers. To you praise is due, O God.

Praise him, sun and moon; praise him, all you stars and light.

Praise him, you highest heavens; and you waters that are above the heavens.

Let them praise the name of the Lord; for he spoke and they came into being; he commanded and they were created.

He established them for ever and ever; he made an ordinance, and it shall not pass away.

Praise the Lord from the earth: you sea-monsters and all deeps.

Fire and hail, snow and ice, and storm-wind, things that do his word.

Mountains and all hills; fruiting trees and all cedars.

Beasts of the wild, and all cattle; creeping things and winged birds.

Kings of the earth and all peoples; rulers and all judges of the earth.

Young men and maidens, old men and youths together, let them praise the name of the Lord; for his name alone has been exalted.

His praise is above earth and heaven; and he will exalt the horn of his people.

A hymn for all his holy ones, for the children of Israel, a people that draws near to him.

Psalm 149.

Sing to the Lord a new song; his praise in the congregation of the holy ones.

Let Israel rejoice in him that made him; and let the children of Zion be joyful in their king.

Let them praise his name in the dance; let them sing his praise with timbrel and with harp.

For the Lord is well-pleased with his people; he will exalt the meek with salvation.

His holy ones will exult in glory, and rejoice upon their beds.

The high praises of God will be in their throat; and two-edged swords in their hands,

To exact vengeance among the nations, punishments among the peoples.

To bind their kings in fetters; and their nobles in shackles of iron.

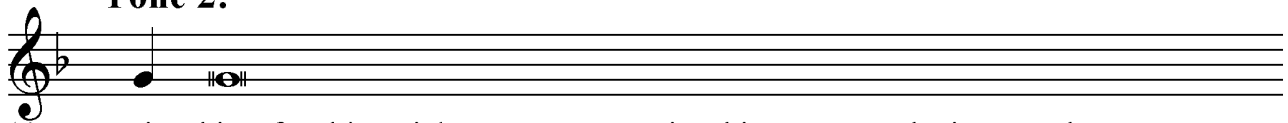
To execute upon them the judgement that is decreed: such glory will be for all his holy ones.

Psalm 150.

Praise God in his holy place; praise him in the firmament of his power.

Then the appointed four stichera are sung:

Tone 2:

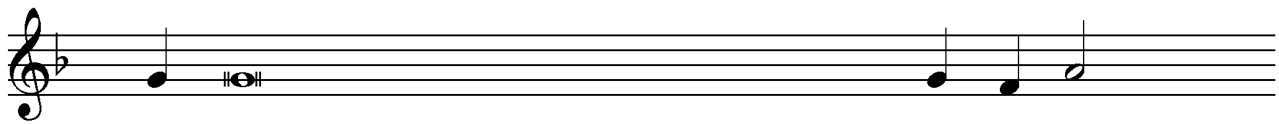


(I) Praise him for his might - y acts; praise him ac - cord - ing to the great - ness



of his maj - es - ty.





(II) Praise him with the sound of the trum - pet; praise him with lute



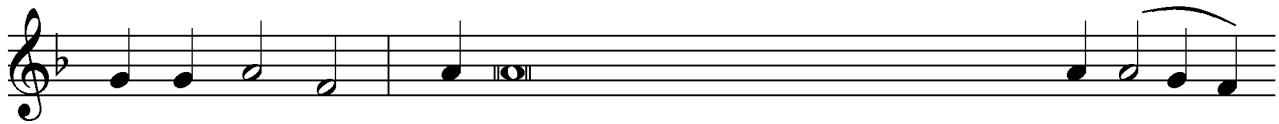
and harp.



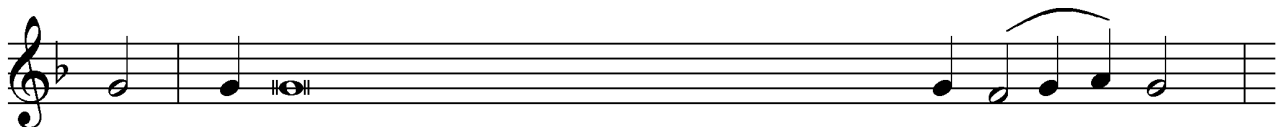
Ju - - - das the trans - gres - sor, hav - ing dipped his hand in the dish



with you at the sup - per, O Lord, stretched out his hands to take the



sil - ver piec - es; and hav - ing reck - oned up the price of the sweet



oil, he did not flinch from sell - ing you, who are be - yond price;



the one who stretched out his feet to be washed de - ceit - ful - ly



kissed the Mas - - - - ter to be - tray him to the trans - gres - - - sors;



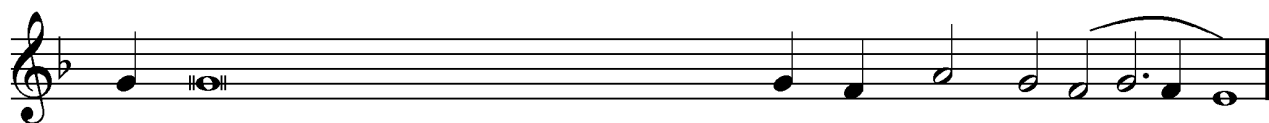
cast down from the choir of the A - pos - tles, and hav - ing cast down



the thir - ty sil - ver piec - - - - es, he did not see your Res - ur - rec - tion



on the third day. Through it have mer - cy on us.



(I) Praise him with tim - brel and dance; praise him with strings and pipe.



Ju - - - das the de - ceit - ful trai - tor hand - ed o - ver the Sav - iour and



Lord with a de - ceit - ful kiss; he sold to the trans - gres - sors



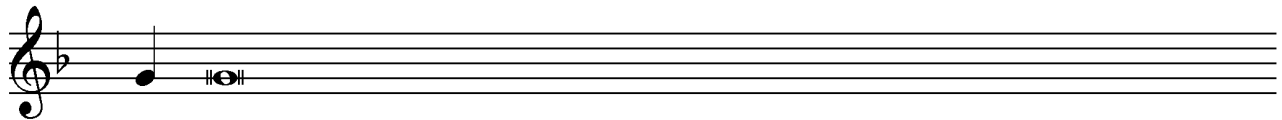
like a slave the Mas - ter of all things; and like a sheep to the



slaugh - - ter, so the Lamb of God fol - lowed, the Son of the Fa - ther,



the one who a - lone is rich in mer - - cy.



(II) Praise him with tune - ful cym - bals; praise him with loud cym - bals. Let



eve - ry - thing that has breath praise the Lord.



Ju - - - das the slave and de - ceiv - er, the dis - ci - ple and plot - - - - ter,



the friend and ac - cus - er, was re - vealed by his deeds; for he



fol - lowed the Teach - - er and in - ward - ly he plot - ted the



Be - tray - al; he said to him - self: "I shall hand him o - - - - - ver



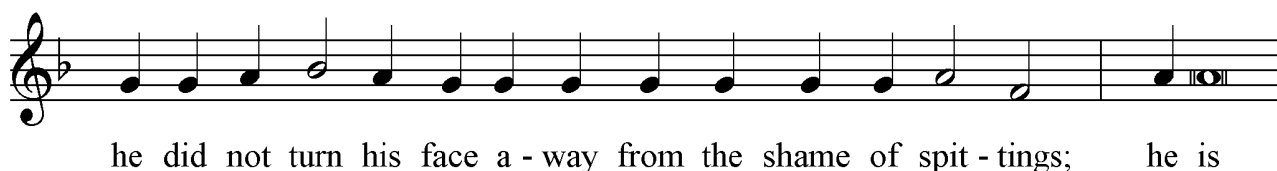
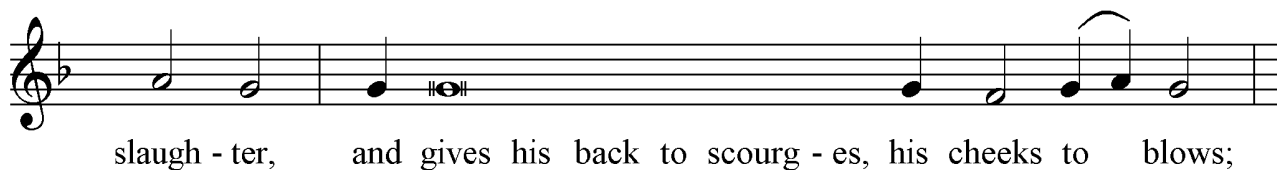
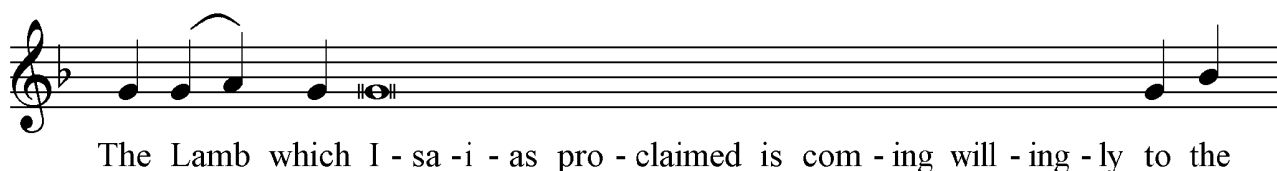
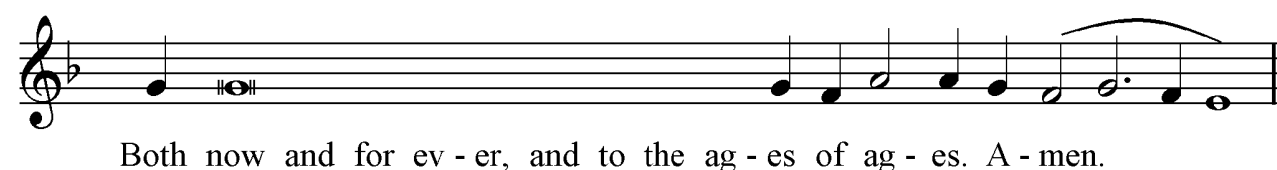
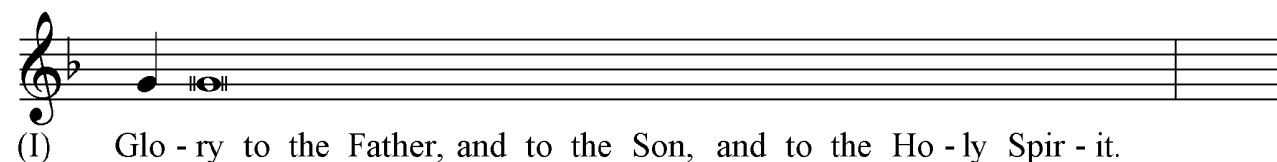
and gain the mon - ey that has been con - tract - ed." He want - ed the



sweet oil to be sold and Je - sus to be tak - en by guile; he gave a



kiss; he hand - ed o - ver Christ; and like a sheep to the slaugh - ter so



Priest: Glory to you who have shown us the light.

The Little Doxology

Reader:

Glory to God in the highest, and on earth peace, good will among men. We praise you, we bless you, we worship you, we glorify you, we give you thanks for your great glory. Lord, king of heaven, God the Father almighty; Lord, only-begotten Son, Jesus Christ, and Holy Spirit. Lord God, Lamb of God, Son of the Father, who take away the sin of the world, have mercy on us; you who take away the sins of the world, receive our prayer. You who sit on the right hand of the Father, have mercy on us. For you alone are holy, you alone are Lord, Jesus Christ, to the glory of God the Father. Amen.

Every day I will bless you, and praise your name for ever, and to the ages of ages. Lord, you have been our refuge from generation to generation. I said: Lord, have mercy on me, heal my soul, for I have sinned against you. Lord, I have run to you for refuge; teach me to do your will, for you are my God. For with you is the source of life, and in your light we shall see light. Continue your mercy towards those who know you.

Grant, Lord, to keep us this day without sin. Blessed are you, O Lord, the God of our fathers, and praised and glorified is your name for evermore. Amen.

May your mercy, Lord, be upon us, as we have trusted in you. Blessed are you, Lord, teach me your statutes. Blessed are you, Master, make me understand your statutes. Blessed are you, Holy One, enlighten me with your statutes.

Lord, your mercy is for ever: do not scorn the work of your hands. To you is due praise, to you is due song, to you glory is due, to the Father, and to the Son, and to the Holy Spirit, now and for ever, and to the ages of ages. Amen.

Then the Litany.

Litany of Intercession

1: Lord, have mer - cy.

2: Lord, have mer - - - - - cy.

3, 5, 7

4, 6, 8

Grant this, O Lord. Grant this, O Lord.

To you, O Lord. A - men. And to your spir - it.

The musical score is written for two voices, Soprano and Bass, in a single system. The key signature is one flat (B-flat), and the time signature is 4/4. The Soprano part begins with a treble clef and a B-flat key signature. The Bass part begins with a bass clef and a B-flat key signature. The lyrics are: "To you, O Lord. A - men." The music is written in a simple, homophonic style, with chords and single notes. The Soprano part has a melodic line with some grace notes. The Bass part provides a harmonic foundation with chords and single notes. The score is divided into two measures by a double bar line. The first measure contains the lyrics "To you, O Lord." and the second measure contains the lyrics "A - men." The music is written in a simple, homophonic style, with chords and single notes. The Soprano part has a melodic line with some grace notes. The Bass part provides a harmonic foundation with chords and single notes.

Then the Aposticha are sung.

Aposticha, Tone 8

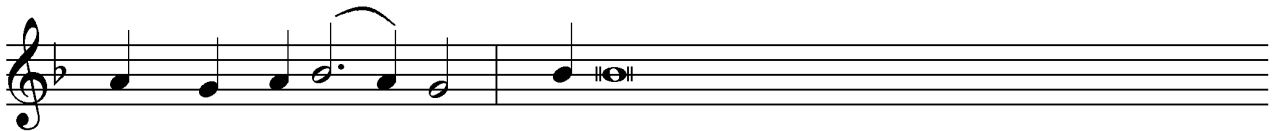
To - day the wick - ed Coun - cil has as - sem - bled a - gainst Christ,



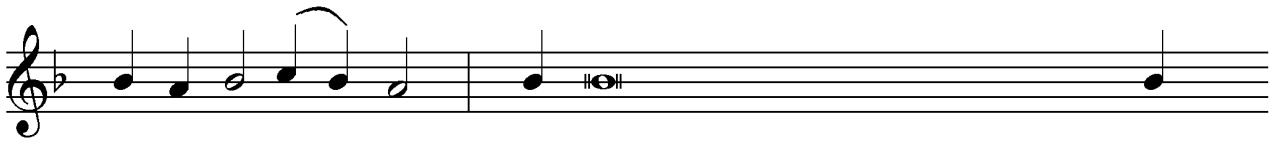
and de - vised vain things a - gainst him, to hand the in - no - cent one



o - ver to Pi - late for death. To - day Ju - das plac - es round his neck



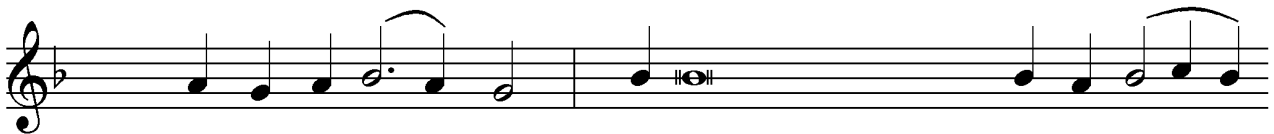
the noose of mon - - ey, and is de - prived of both this tran - si - ent life



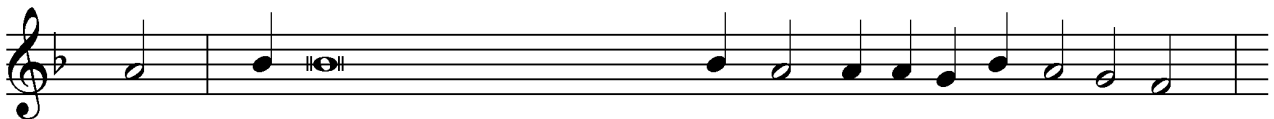
and of life di - - - vine. To - day Cai - a - phas in - vol - un - tar - i - ly



proph - e - sies, say - - - ing: "It is ex - pe - di - ent that one man



per - ish for the peo - - - ple," for he has come to suf - fer for our



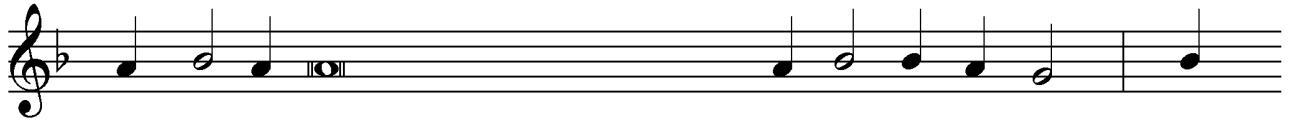
sins, so that he may free us from the slav - er - y of the en - e - my,



as he is good and loves man - kind.



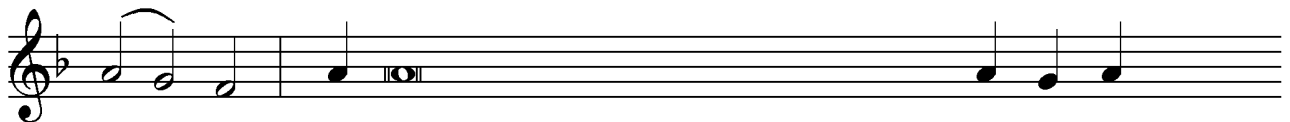
(II) He who ate my bread has lift - ed up his heel a - gainst me.



To - day Ju - das con - ceals his pre - tence of love for the poor, and



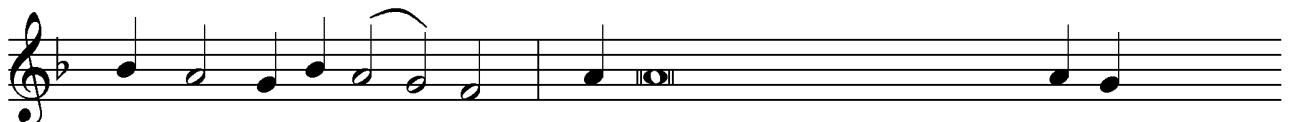
re - veals the form of his greed; no long - er does he care for the



need - - y, no long - er does he sell the sweet oil of the sin - ful



wom - - an, but the heav - en - ly Sweet Oil, and from it pur - loins



the piec - es of sil - - - ver; he runs to the Jews, say - ing to the



trans - gres - - - sors: "What are you will - ing to give me, and I will



hand him o - ver to you?" O the av - a - rice of the trai - - tor!



He con - cludes the sale to be prof - it - a - ble; in ac - cord - ance with



the in - ten - tion of the pur - chas - - ers he con - cludes the busi - ness of

the one be - ing sold; he does not hag - gle o - ver the price, but sells

him like a run - a - way slave; for it is the cus - tom of thieves to throw

a - way what is val - u - a - ble; now the dis - ci - ple throws to the dogs

what is ho - - - ly; for the rage of av - a - rice made him rave a - gainst

the Mas - - ter; let us flee from his en - ter - prise, as we say:

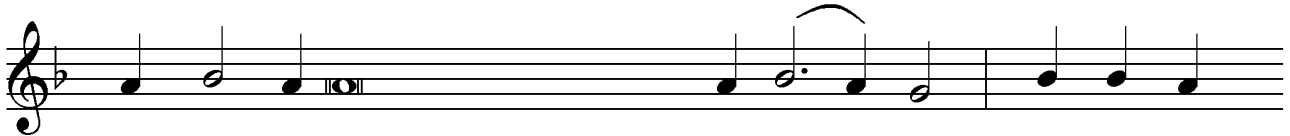
Long - suf - - fer - ing Lord, glo - ry to you.



He went out and spoke. All my en - e - mies whis - pered a - gainst me;



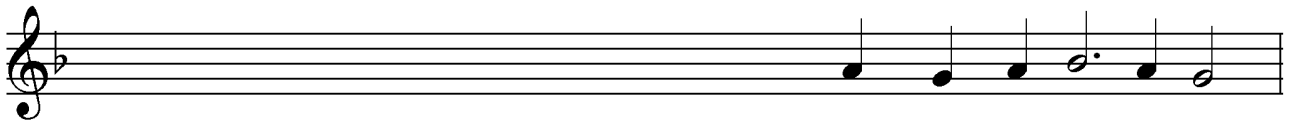
they de - vised e - vils a - gainst me.



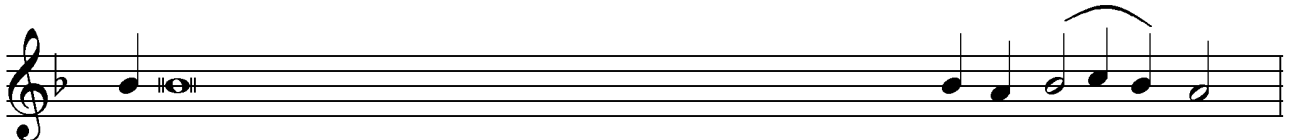
Your man - ner is full of de - ceit, law - less Ju - - - - das, for sick with



av - a - - - - rice, you have ac - quired ha - tred for man - - kind. If you



loved wealth, why did you fre - quent the one who taught of pov - er - ty?



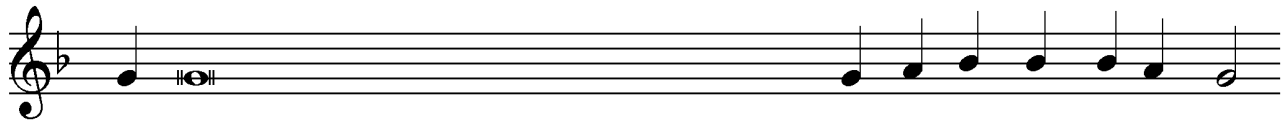
But if you loved him, why did you sell the One who is be - yond price,



be - tray - ing him to be mur - - - - dered? Trem - ble, O sun, groan, O earth,



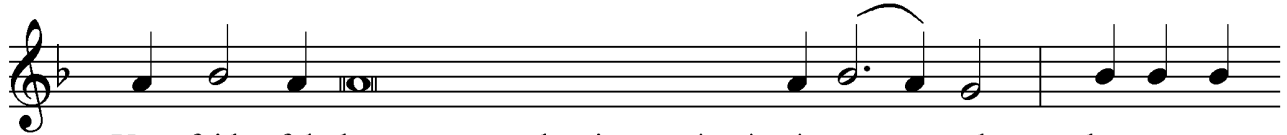
and quak - ing cry a - loud: Long - suf - - - - fer - ing Lord, glo - ry to you.



(II) They de - nounced me with a wick - ed word. "Will not he who lies a - sleep



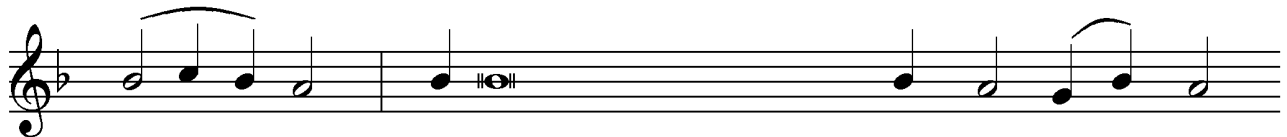
rise up a - gain?"



You faith - ful, let no one who is un - in - i - ti - at - - - - ed, let no one



draw near de - ceit - ful - ly like Ju - das to the ta - ble of the Mas - ter's



sup - - - - per; for he re - ceived a por - tion and turned a - - - - gainst



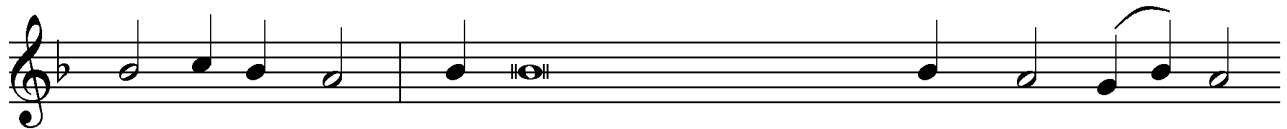
the Bread; in ap - pear - ance he was a dis - ci - - - - ple, but in



re - al - i - ty he was pres - ent as a mur - der - - - - er, re - joic - ing with



the Jews, while be - ing to - geth - er with the A - pos - - - - tles;



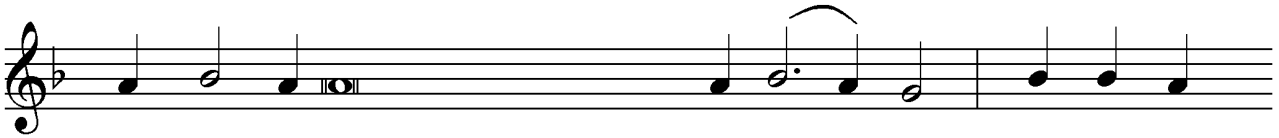
hat - ing he kissed, kiss - ing he sold the One who re - deemed us from



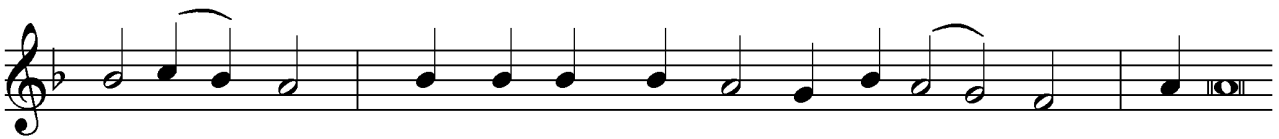
the curse, the God and Sav - - iour of our souls.



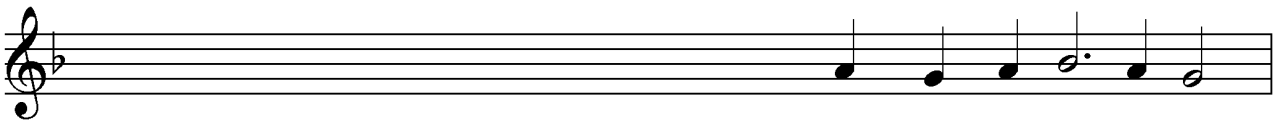
(I) Glo - ry to the Father, and to the Son, and to the Ho - ly Spir - - - - it.



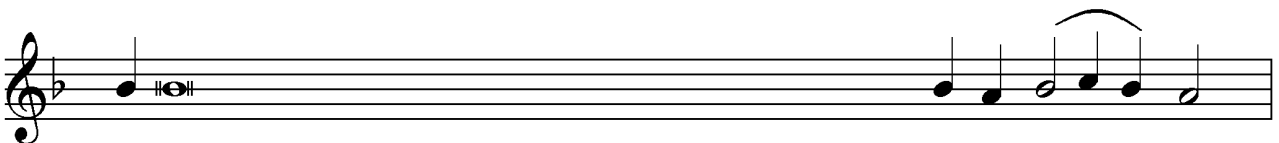
Your man - ner is full of de - ceit, law - less Ju - - - - das, for sick with



av - a - - - rice, you have ac - quired ha - tred for man - - kind. If you



loved wealth, why did you fre - quent the one who taught of pov - er - ty?



But if you loved him, why did you sell the One who is be - yond price,



be - tray - ing him to be mur - - dered? Trem - ble, O sun, groan, O earth,



and quak - ing cry a - loud: Long - suf - - fer - ing Lord, glo - ry to you.

Tone 5:

(II) Both now and for ev - er, and to the ag - es of ag - es. A - - - men.



In - it - i - at - ing your Dis - ci - ples, O Lord, you taught them,



say - ing: "My friends, see that no fear sep - a - rates you from me.



For though I suf - fer, yet it is for the sake of the world. Do not then



be scan - dal - ized be - cause of me; for I did not come to be



served, but to serve, and to give my life as a ran - som for the world.



If then you are my friends, im - i - tate me. The one who



wish - es to be first, let him be last; let the mas - ter be as the ser - vant.



A - bide in me, so that you may bear a clus - ter of grapes, for I am



the Vine of life.

Then the Reader says:

How good to give thanks to the Lord, to sing praises to your name, O Most High. To declare your love in the morning, and your truth every night.

Holy God, Holy Strong, Holy Immortal, have mercy on us.

Holy God, Holy Strong, Holy Immortal, have mercy on us.

Holy God, Holy Strong, Holy Immortal, have mercy on us.

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

Both now and for ever, and to the ages of ages. Amen.

All-Holy Trinity, have mercy on us.

Lord, cleanse us from our sins.

Master, pardon our iniquities.

Holy One, visit and heal our infirmities, for your name's sake.

Lord, have mercy. Lord, have mercy. Lord, have mercy.

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

Both now and for ever, and to the ages of ages. Amen

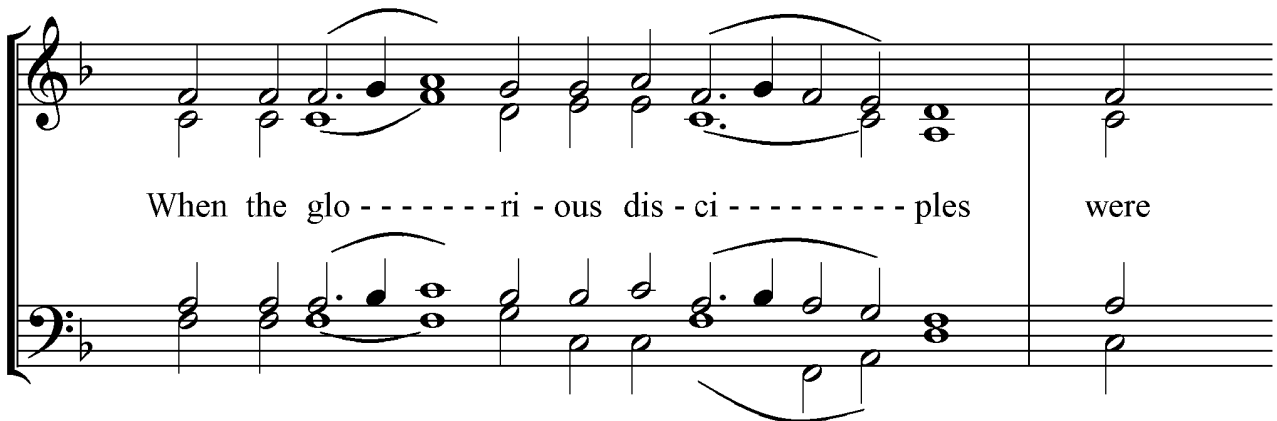
Our Father in heaven, may your name be hallowed. Your kingdom come; your will be done on earth as in heaven. Give us today our daily bread, and forgive us our debts, as we forgive our debtors. And do not lead us into temptation, but deliver us from the evil one.

Priest: For yours is the kingdom, the power, and the glory, of the Father, the Son, and the Holy Spirit, now, and for ever, and to the ages of ages.

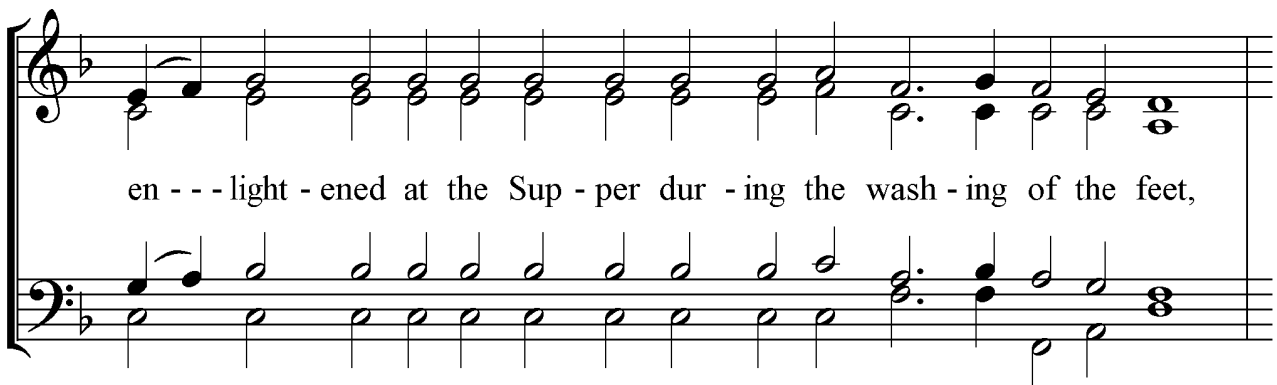
Reader: Amen.

Troparion:

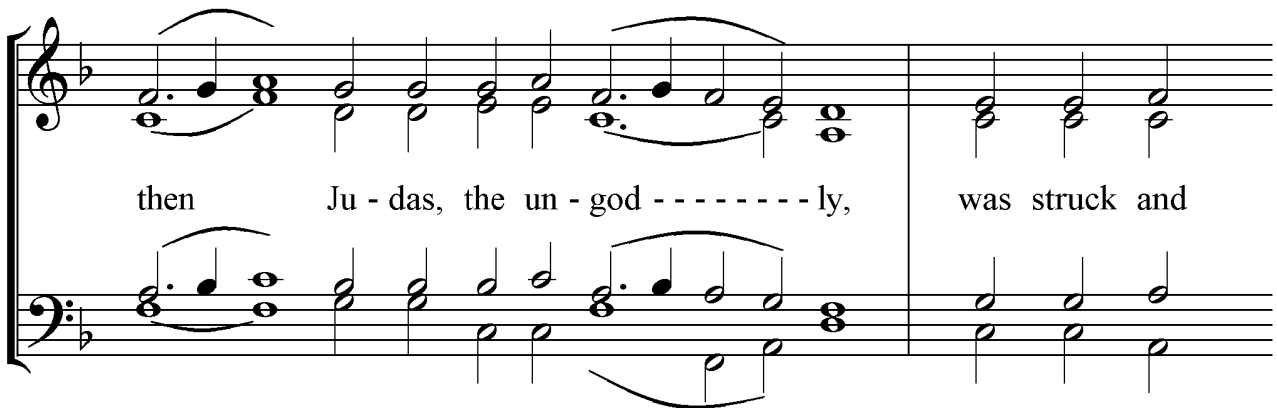
Troparion, Tone 8



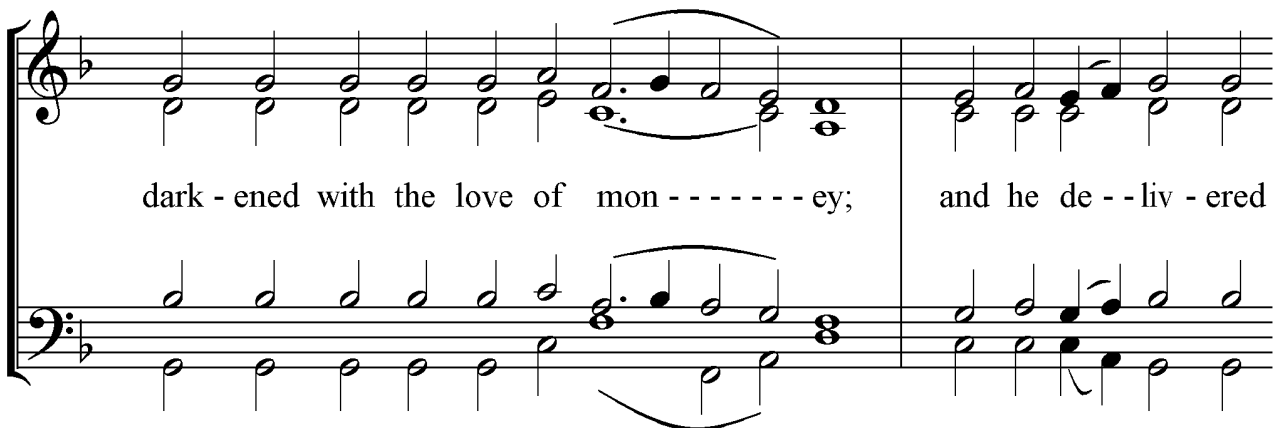
When the glo - - - - - ri - ous dis - ci - - - - - ples were



en - - - light - ened at the Sup - per dur - ing the wash - ing of the feet,



then Ju - das, the un - god - - - - - ly, was struck and



dark - ened with the love of mon - - - - - ey; and he de - - liv - ered

you, the just Judge, to law - less judg - - - - - es. O lov - - - - - er of

This system consists of two staves, treble and bass, in a key with one flat (B-flat). The melody is primarily in the treble staff, with the bass staff providing harmonic support. The lyrics are written below the staves, with hyphens indicating syllables that span across measures.

mon - ey, look on him who for the sake of mon - ey

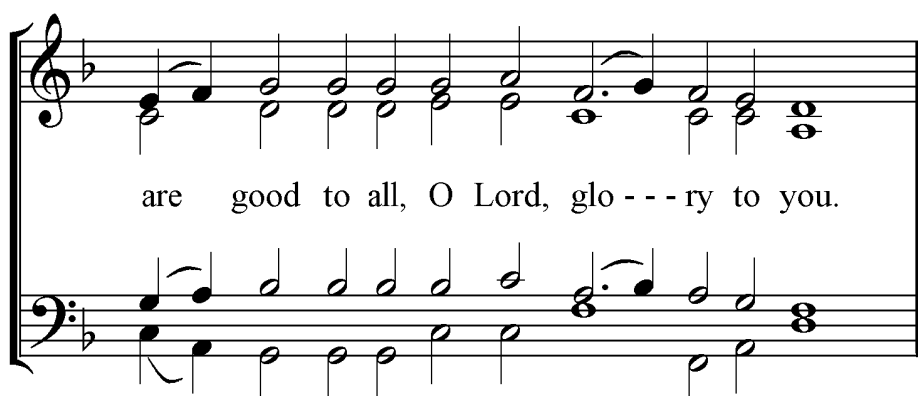
This system continues the musical and lyrical progression. The melody remains in the treble staff, with the bass staff providing harmonic support. The lyrics are written below the staves, with hyphens indicating syllables that span across measures.

hanged him - self; flee from the in - sa - - - - tia - ble soul,

This system continues the musical and lyrical progression. The melody remains in the treble staff, with the bass staff providing harmonic support. The lyrics are written below the staves, with hyphens indicating syllables that span across measures.

which dared such things a - gainst the Teach - - - - - er. You that

This system concludes the musical and lyrical progression on this page. The melody remains in the treble staff, with the bass staff providing harmonic support. The lyrics are written below the staves, with hyphens indicating syllables that span across measures.



are good to all, O Lord, glo - - - ry to you.

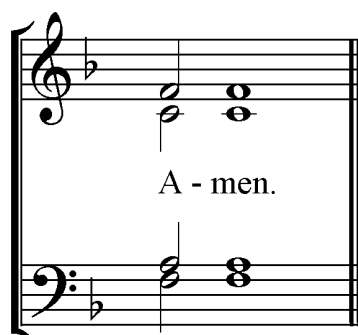
This musical block contains the first part of a hymn. It features a treble and bass staff in G major (one sharp). The melody is written in a simple, hymn-like style with a mix of eighth and quarter notes. The lyrics are printed below the staff.

Litany of Intercession



Lord, have mer - cy. Lord, have mer - cy. Lord, have mer - - cy.

This musical block contains the 'Litany of Intercession'. It features a treble and bass staff in G major. The melody is a simple, repetitive phrase. The lyrics are printed below the staff.



A - men.

This musical block contains the final part of the hymn. It features a treble and bass staff in G major. The melody is a simple, hymn-like style with a mix of eighth and quarter notes. The lyrics are printed below the staff.

Dismissal:

Deacon: Wisdom.

People: Give the blessing.

Priest: Blessed be He Who is, Christ our God, always, now and for ever, and to the ages of ages.

People: Amen. Strengthen, O God, the holy Orthodox Faith of Orthodox Christians to the ages of ages.

Priest: Most holy Mother of God, save us.

People: Greater in honour than the Cherubim and beyond compare more glorious than the Seraphim, without corruption you gave birth to God the Word, truly the Mother of God, we magnify you.

Priest: Glory to you, Christ God, our hope, glory to you.

People: Glory to the Father, and to the Son, and to the Holy Spirit.
Both now and for ever, and to the ages of ages. Amen.

Lord, have mercy. Lord, have mercy. Lord, have mercy.

Holy Master, give the blessing.

Priest: May he who through his surpassing goodness showed the most excellent way of humility, when he washed the feet of the Disciples and condescended even to the Cross and Burial for us, Christ our true God, through the prayers of his most pure Mother, of the holy, glorious and all-praised Apostles, of the holy and righteous forbears of God, Joachim and Anna, and of all the Saints, have mercy on us and save us, for he is good and loves mankind.

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