Celebrant: Blessed is Christ our God, the One-Who-Is, always, now and ever and forever.

Response:



Celebrant: O most holy Theotokos, save us!

Response: More honorable than the Cherubim,
and beyond compare more glorious than the Seraphim
who, a virgin gave birth to God the Word,
you, truly the Theotokos, we mag***ni***fy.

Celebrant: Glory to you, O Christ God, our hope, glory to you!

Response: Glory to the Father and to the Son and to the Holy Spirit,
now and ever and forever. ***A***men.
Lord, have mercy. Lord, have mercy. Lord, have mercy.
Give ***the*** blessing.

Celebrant: May Christ our true God, who, because of his surpassing goodness, showed us the most excellent way of humility when he washed the disciples' feet, and condescended even unto the Cross and burial for our salvation, have mercy on us and save us through the prayers of his most pure Mother, of the holy, glorious and praiseworthy apostles, and of all the saints; for Christ is good and loves us all.

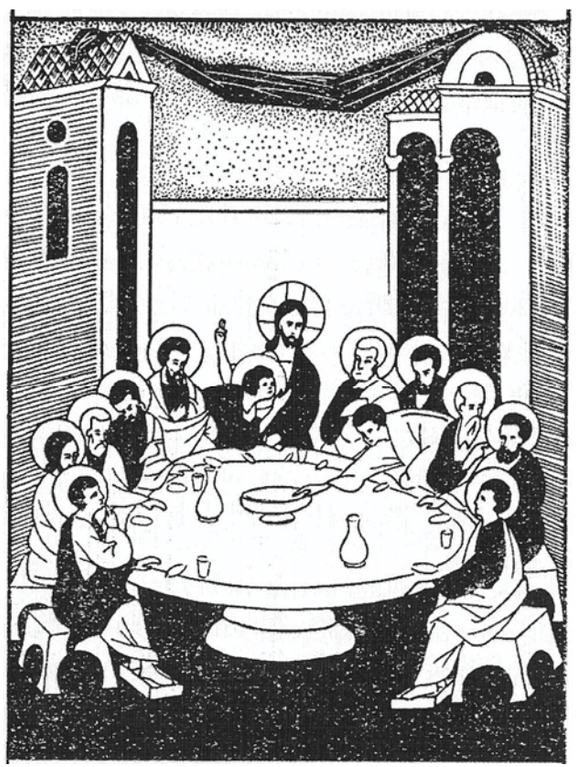
Response:



THE END OF MATINS FOR HOLY AND GREAT THURSDAY

VESPERS WITH DIVINE LITURGY FOR HOLY AND GREAT THURSDAY

The Commemoration of the Mystical Supper



Metropolitan Cantor Institute
Byzantine Catholic Seminary
Pittsburgh, Pennsylvania
March 2026

During the afternoon or evening of Holy and Great Thursday, the Church commemorates the betrayal of our Lord, his last supper with his apostles, and his arrest in the garden of Gethsemane. In the Byzantine Rite, this commemoration consists of the solemn celebration of Vespers, followed immediately by the Divine Liturgy of Saint Basil. In cathedral churches, additional services (the consecration of holy chrism and the washing of feet) may also be held. This booklet provides the complete text and music for Vespers with Divine Liturgy on Hold and Great Thursday. The Metropolitan Cantor Institute has prepared a separate booklet with the services used in the archieparchial cathedral when the Metropolitan celebrates.

The text and music here is primarily taken from the *Divine Liturgies of our Holy Fathers John Chrysostom and Basil the Great,* published by the Byzantine Catholic Church *sui juris* of the United States of America. The text of Vespers and the translation of the Psalms used here are that of the Inter-Eparchial Liturgical Commission of the same Church. Additional music is from the service book promulgated by the Council of Hierarchs for 2016, when the feast of the Annunciation (March 25) fell on Holy and Great Friday.

The text of the ambon prayer is taken from Father David Petras' *Ambon Prayers of the Byzantine Church* (Eastern Christian Publications, 2000), page 17.

Like the other publications of the Metropolitan Cantor Institute, this setting of the service of Vespers with Divine Liturgy of Saint Basil is UNOFFICIAL and subject to change or revision by the Cantor Institute, the Inter-Eparchial Music Commission, or the Council of Hierarchs of the Byzantine Catholic Church. We hope that it provides spiritual benefit to all who use it.

The image on the cover is from the Ruthenian *Časoslov* (Rome, 1950).

Troparion - *Tone 8 podoben: Se ženich hrjadet*



DISMISSAL

Deacon: Wisdom!

Response:





All: It is good to give thanks to the Lord,
and to sing praises to your name, O ***Most*** High,
to proclaim your mercy in the morning
and your faithfulness throughout ***the*** night.

Holy God, Holy and Mighty, Holy and Immortal,
have mercy ***on*** us. (3 times)

Glory to the Father and to the Son, and to the Holy Spirit,
now and ever and forever. ***A***men.

Most Holy Trinity, have mercy on us; Lord, cleanse us of our sins;
Master, forgive our transgressions;
Holy One, come to us 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,
now and ever and forever. ***A***men.

Our Father, who art in heaven, hallowed be thy name. Thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us, and lead us not into temptation,
but deliver us ***from*** evil.

Celebrant For thine is the kingdom and the power and the glory, Father, Son, and Holy Spirit, now and ever and forever.

Response:



Matins for Holy and Great Thursday

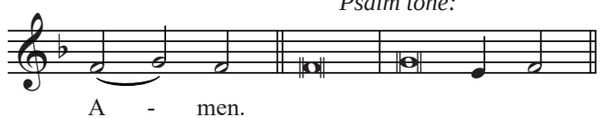
The faithful STAND as the celebrant, vested in a bright epitrachilion, incenses the holy table, icon screen, interior of the church, and the faithful, then the main icons of Christ and the Theotokos. The deacon precedes him with a lighted candle. The celebrant then stands before the holy doors, holding the censer. The deacon stands at his right and says:

Deacon: In the name of the Lord, Father, give the blessing.

While making the sign of the cross with the censer, the celebrant says:

Celebrant: Glory to the holy, consubstantial, life-creating and undivided Trinity, always, now and ever and forever.

Response: *Psalm tone:*



Glory to God in the highest,
and to people on earth, peace and ***good*** will. *(3 times)*

O Lord, open my lips,
and my mouth will declare ***your*** praise. *(2 times)*

The lector, holding a candle and standing in the middle of the church, reads the Six Psalms of Matins (Psalms 3, 37, 62 and 87, 102, 142) on a single note, while the faithful listen. (Only one psalm from each section is given here.) The celebrant goes in front of the holy doors and reads the prayers of Matins (see pp. 43-44). The deacon returns to the altar.

Psalm 37

Lector: O Lord, do not rebuke me in your anger;
do not punish me, Lord, in your rage.

Your arrows have sunk deep in me;
your hand has come down upon me.

Through your anger all my body is sick:
through my sin, there is no health in my limbs.

Revised 4/2/2026

My guilt towers higher than my head;
it is a weight too heavy to bear.

My wounds are foul and festering,
the result of my own folly.

I am bowed and brought to my knees.
I go mourning all the day long.

All my frame burns with fever;
all my body is sick.

Spent and utterly crushed,
I cry aloud in anguish of heart.

O Lord, you know all my longing:
my groans are not hidden from you.

My heart throbs, my strength is spent;
the very light has gone from my eyes.

My friends avoid me like a leper;
those closest to me stand afar off.

Those who plot against my life lay snares;
those who seek my ruin speak of harm,
planning treachery all the day long.

But I am like the deaf who cannot hear,
like the dumb I cannot open my mouth.

I am like a man who hears nothing
in whose mouth is no defense.

I count on you, O Lord;
it is you, Lord God, who will answer.

I pray: “Do not let them mock me,
those who triumph if my foot should slip.”

For I am ready for scourging
and my pain is always before me.

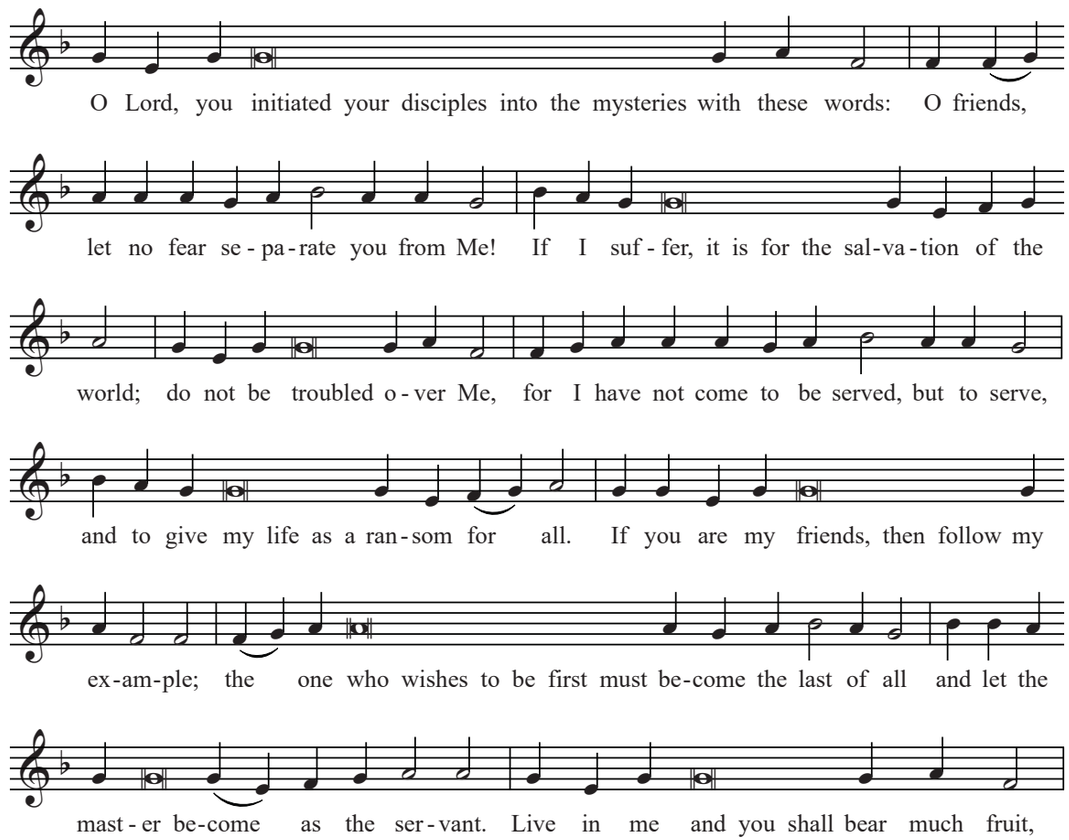


Cantor: Glory...

All repeat: “O Judas, you are filled with the ways of the impious...”

Cantor: *(Tone 5)* Now and ever...

Aposticha doxastikon of Holy and Great Thursday - *Tone 5 samohlasen*





I confess that I am guilty
and my sin fills me with dismay.

My wanton enemies are numberless
and my lying foes are many.

They repay me evil for good
and attack me for seeking what is right.

O Lord, do not forsake me!
My God, do not stay afar off!

Make haste and come to my help,
O Lord, my God, my savior!

and again:
O Lord, do not forsake me!
My God, do not stay afar off!

Make haste and come to my help,
O Lord, my God, my savior!

Lector: Glory to the Father and to the Son and to the Holy Spirit:
All: now and ever and forever. ***A***men.

Alleluia! Alleluia! Alleluia!
Glory to you, ***O*** God! *(three times, without bows)*

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

All: Glory to the Father and to the Son and to the Holy Spirit:
Lector: now and ever and forever. ***A***men.

And the lector continues with the next section of psalmody.

Psalm 87

Lector: Lord my God, I call for help by day;
I cry at night before you.

Let my prayer come into your presence.
O turn your ear to my cry.

For my soul is filled with evils;
my life is on the brink of the grave.

I am reckoned as one in the tomb;
I have reached the end of my strength,

Like one alone among the dead,
like the slain lying in their graves;

like those you remember no more,
cut off, as they are, from your hand.

You have laid me in the depths of the tomb,
in places that are dark, in the depths.

Your anger weighs down upon me;
I am drowned beneath your waves.

You have taken away my friends
and made me hateful in their sight.

Imprisoned, I cannot escape;
my eyes are sunken with grief.

I call to you, Lord, all the day long;
to you I stretch out my hands.

Will you work your wonders for the dead?
Will the shades stand and praise you?

Will your love be told in the grave
or your faithfulness among the dead?

Will your wonders be known in the dark
or your justice in the land of oblivion?

As for me, Lord, I call to you for help;
in the morning my prayer comes before you.





Lord, why do you reject me?
Why do you hide your face?

Wretched, close to death from my youth,
I have borne your trials; I am numb.

Your fury has swept down upon me;
your terrors have utterly destroyed me.

They surround me all the day like a flood,
they assail me all together.

Friend and neighbor you have taken away:
my one companion is darkness.

and again:
Lord my God, I call for help by day;
I cry at night before you.

Let my prayer come into your presence.
O turn your ear to my cry.

Glory to the Father and to the Son and to the Holy Spirit:
now and ever and forever. ***A***men.

Each time with a bow:

Alleluia! Alleluia! Alleluia!
Glory to you, ***O*** God! *(twice)*

The third time, all sing with melody:



The deacon goes to the ambon to say the Litany of Peace. He and the celebrant bow to each other, and the celebrant returns to the altar. If there is no deacon, the celebrant intones the Litany before the holy doors.

The faithful may SIT for the Litany of Peace.

Litany of Peace

Deacon: In peace, let us pray to the Lord.

Response:



Deacon: For peace from on high and for the salvation of our souls, let us pray to the Lord.

Response:



Deacon: For peace in the whole world, for the stability of the holy Churches of God, and for the union of all, let us pray to the Lord.

Response: Lord, have mercy. (1)

Deacon: For this holy church and for all who enter it with faith, reverence, and fear of God, let us pray to the Lord.

Response: Lord, have mercy. (2)

Deacon: For our holy father *(Name)*, Pope of Rome, let us pray to the Lord.

Response: Lord, have mercy. (1)

Deacon: For our most reverend Metropolitan *(Name)*, for our God-loving Bishop *(Name)*, for the venerable presbyterate, the diaconate in Christ, and all the clergy and people, let us pray to the Lord.

Response: Lord, have mercy. (2)

Deacon: For our government and for all in the service of our country, let us pray to the Lord.

Response: Lord, have mercy. (1)

Deacon: For this city, for every city, community, and for the faithful living in them, let us pray to the Lord.

Response: Lord, have mercy. (2)

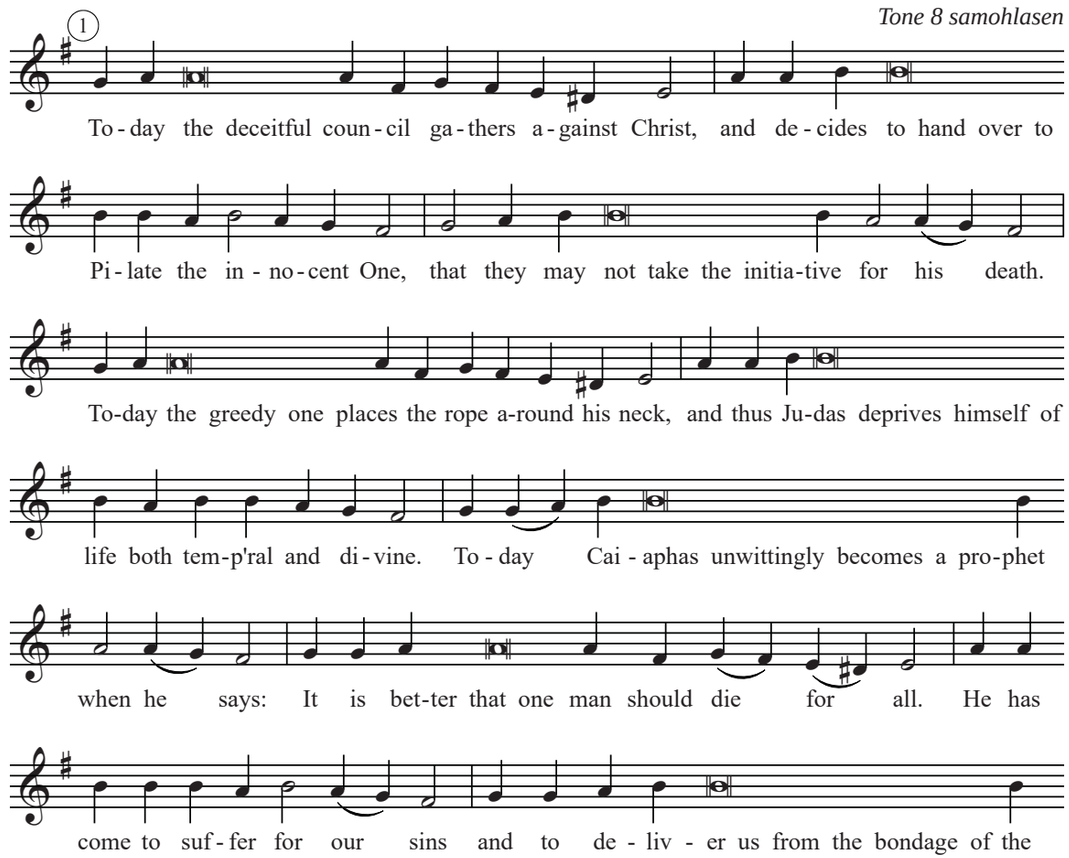
Response:



The celebrant and deacon enter the altar.

Aposticha

Tone 8 samohlasen



Celebrant: We praise you, we sing to you, we bless you, and we thank you, God of our Fathers, for you have banished the dark of night and shown us once again the light of day. We beseech you, forgive our sins and accept our prayer in your great tenderness of heart because we take refuge in you, the merciful and all-powerful God. Shine in our hearts your true Sun of Justice. Enlighten our minds and guard all our senses, so that walking blamelessly in the path of your commandments as in daylight, we may reach eternal life, for in you is the source of life. Make us worthy to enjoy the unapproachable light.

For you are our God and we give glory to you, Father, Son and Holy Spirit, now and ever and forever.

Response: 

Celebrant: Peace be to all!

Response: 

Deacon: Bow your heads to the Lord.

Response: 

Celebrant: Holy Lord, you dwell on high and look upon the lowly, and with your all-seeing eye you watch over all creation. To you we bend our neck in spirit and body and we implore you, O Holy of Holies, stretch forth your invisible hand from your holy dwelling-place and bless us all. If we have sinned, voluntarily or involuntarily, forgive us as a good and loving God, giving us earthly and heavenly gifts.

For you have mercy and save us, O our God, and we give glory to you, Father, Son, and Holy Spirit, now and ever and forever.

Deacon: For favorable weather, for an abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord.

Response: Lord, have mercy. (1)

Deacon: For those who travel by sea, air, and land, for the sick, the suffering, the captive and for their salvation, let us pray to the Lord.

Response: Lord, have mercy. (2)

Deacon: That we be delivered from all affliction, wrath, and need, let us pray to the Lord.

Response: Lord, have mercy. (1)

Deacon: Protect us, save us, have mercy on us, and preserve us, O God, by your grace.

Response: Lord, have mercy. (2)

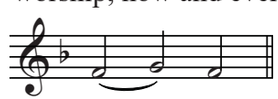
Deacon: Commemorating our most holy, most pure, most blessed and glorious Lady, the Theotokos and ever-Virgin Mary with all the saints, let us commit ourselves and one another and our whole life to Christ our God.

Response: 

The faithful STAND.

Celebrant: We thank you, Lord our God, for you have raised us from our beds, and have put into our mouth a word of praise that we may worship and call upon your holy name. By your mercy which you always bestow upon our lives, we pray: now send forth your help to those who stand before the presence of your holy glory and await your rich mercy; grant that they may always serve you with fear and love, praising your inexpressible goodness.

For to you, Father, Son, and Holy Spirit, is due all glory, honor, and worship, now and ever and forever.

Response: 

ALLELUIA

"Alleluia" is sung to a special melody in Tone 8. The deacon remains at the ambon and chants the verses. If there is no deacon, the celebrant remains at the holy doors and chants the verses. The people repeat "Alleluia" after each verse.

Deacon, then All:

Tone 8 podoben: Se ženich hrjadet



Verse: At night my soul yearns for you, O God,
for your commandments are a light upon the earth. *Repeat Alleluia.*

Verse: Learn justice, inhabitants of the world. *Repeat Alleluia.*

Verse: Jealousy will seize an untaught people. *Repeat Alleluia.*

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

While the following troparion is sung, the deacon (or celebrant, if there is no deacon) enters the sanctuary, and the celebrant vests in a bright phelonion. The deacon (or the celebrant, if there is no deacon) opens the holy doors.

Deacon: That this whole day be perfect, holy, peaceful, and without sin, let us beseech the Lord.

Response:



Deacon: For an angel of peace, a faithful guide and guardian of our souls and bodies, let us beseech the Lord.

Response:



Deacon: For the pardon and remission of our sins and offenses, let us beseech the Lord.

Response: Grant this, O Lord. (3)

Deacon: For what is good and beneficial to our souls and for peace in the world, let us beseech the Lord.

Response: Grant this, O Lord (4)

Deacon: That we may spend the rest of our life in peace and repentance, let us beseech the Lord.

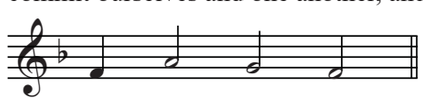
Response: Grant this, O Lord. (3)

Deacon: For a Christian, painless, unashamed, peaceful end of our life, and for a good account before the fearsome judgment-seat of Christ, let us beseech the Lord.

Response: Grant this, O Lord. (4)

Deacon: Commemorating our most holy, most pure, most blessed and glorious Lady, the Theotokos and ever-Virgin Mary with all the Saints, let us commit ourselves and one another, and our whole life to Christ our God.

Response:



Make us worthy, O Lord,
to be kept sin less ***this*** morning.
Blessed are you, O Lord, the God of our fathers,
and praiseworthy and glorious is your name forever. ***A***men.
May your mercy, O Lord, be upon us
who have placed our hope ***in*** you.

Blessed are you, O Lord;
teach me your ***com***mandments. *(reverence)*
Blessed are you, O Master;
make me understand your ***com***mandments. *(reverence)*
Blessed are you, O Holy One;
enlighten me with your ***com***mandments. *(reverence)*

O Lord, your mercy is forever;
despise not the work of ***your*** hands.
To you is due praise, to you is due a hymn;
to you is glor***y*** due.
Father, Son, and Holy Spirit,
now and ever and forever. ***A***men.

Litany of Supplication

The deacon says the following litany at the ambon. If there is no deacon, the celebrant says this litany at the holy doors. The faithful may SIT for the litany.

Deacon: Let us complete our morning prayer to the Lord

Response:



Deacon: Protect us, save us, have mercy on us, and preserve us, O God, by your grace.

Response:



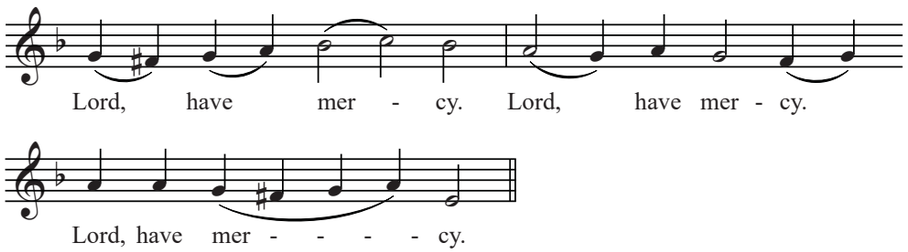
Troparion - *Tone 8 podoben: Se ženich hrjadet*



This troparion is sung three times.

Deacon: That we may be deemed worthy of hearing the holy Gospel, let us pray to the Lord, our God.

Response:



Deacon: Wisdom! Let us stand and listen to the Holy Gospel.

Celebrant: Peace be to all!

Response:



Celebrant: A reading from the holy Gospel according to the holy apostle and evangelist Luke.

Response:



The celebrant reads the Matins Gospel of Holy and Great Thursday (Luke 22:1-39):
"Once Judas had left, the Lord said to his disciples:..."

When the Gospel reading is concluded, the faithful sing:



The celebrant stands before the holy doors and says:

Celebrant: To you is due glory, O Lord our God, and we give glory to you, Father, Son, and Holy Spirit, now and ever and forever. Amen.

Glory to you who show us the light!

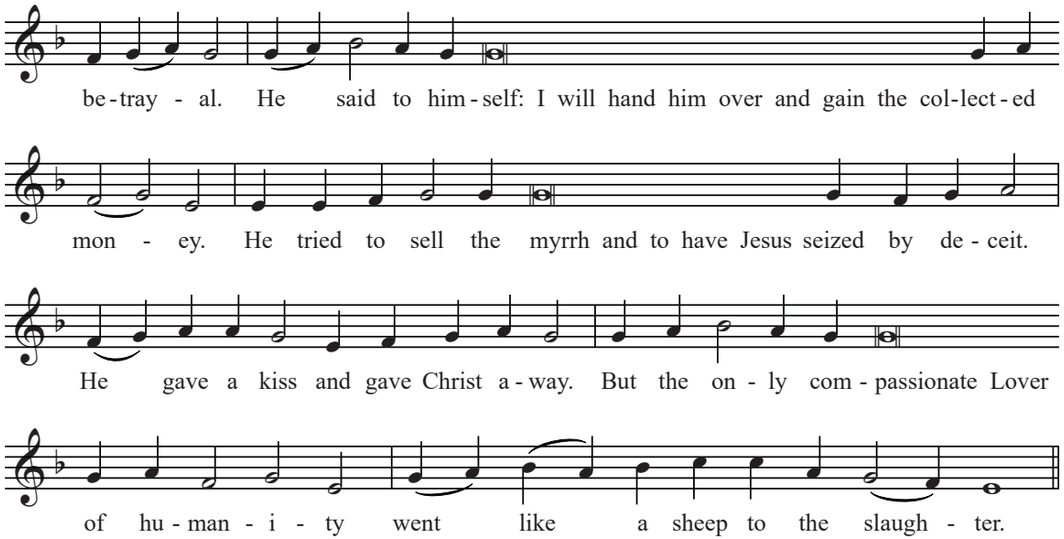
The Lesser Doxology

All:

Glory to God in the highest
and to people on earth, peace and ***good*** will.
We praise you, we bless you, we worship you, we glorify you,
we thank you for your ***great*** glory.
Lord God, heavenly King, Father Almighty;
Lord, only-begotten Son, Jesus Christ, and Ho***ly*** Spirit.
Lord God, Lamb of God, Son of the Father,
You take away the sin of the world, have mercy ***on*** us.
You take away the sins of the world, hear ***our*** prayer.
You are seated at 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. ***A***men.

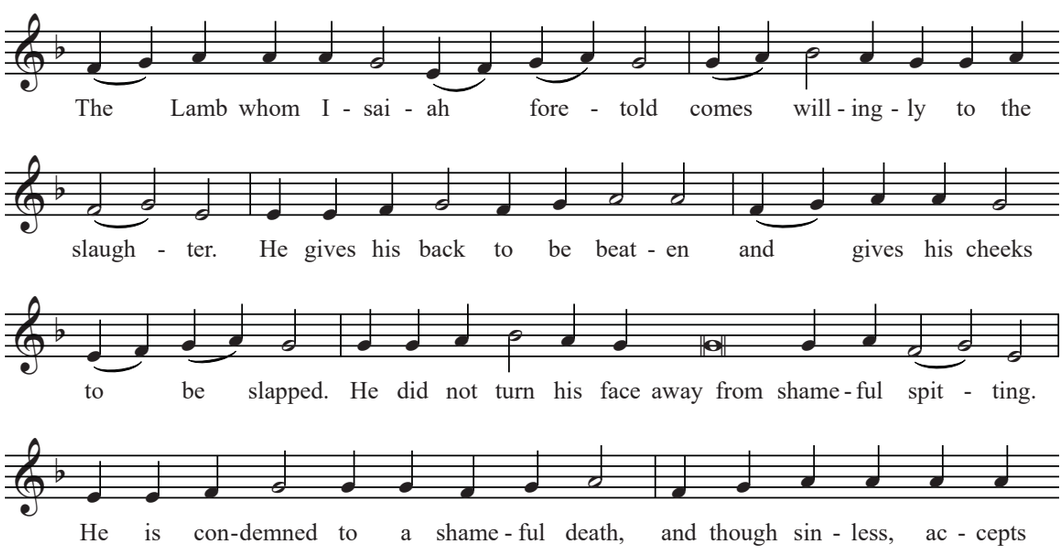
I will bless you day after day,
and praise your name ***for***ever.
O Lord, you have been our refuge
from one generation to ***the*** next.

I said: Lord, have mercy on me,
heal my soul, for I have sinned ***a***gainst you.
O Lord, I have fled to you for refuge.
Teach me to do your will, for you, O Lord, are ***my*** God.
In you is the source of life and in your light we see light,
Extend your mercy to those ***who*** know you.

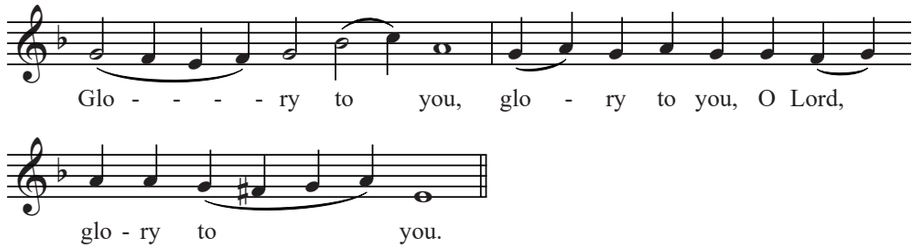


Cantor: Glory... now and ever...

Doxastikon - *Tone 2 samohlasen*



Response:



After reading the Gospel, the celebrant closes the holy gospel, kisses it, and takes it to the center of the church to set upon the tetrapod. The holy gospel remains on the tetrapod until the Lesser Doxology.

Psalm 50

Have mercy on me, God, in your kindness.
In your compassion blot out my ***of***fense.
O wash me more and more from my guilt
and cleanse me from ***my*** sin.

My offenses truly I know them;
my sin is always ***be***fore me.
Against you, you alone, have I sinned;
what is evil in your sight I ***have*** done.

That you may be justified when you give sentence
and be without reproach when ***you*** judge,
O see, in guilt I was born,
a sinner was I ***con***ceived.

Indeed you love truth in the heart;
then in the secret of my heart teach ***me*** wisdom.
Sprinkle me with hyssop, then I shall be clean;
O wash me, I shall be whiter ***than*** snow.

Make me hear rejoicing and gladness,
that the bones you have crushed ***may*** thrill.
From my sins turn away your face
and blot out all ***my*** guilt.

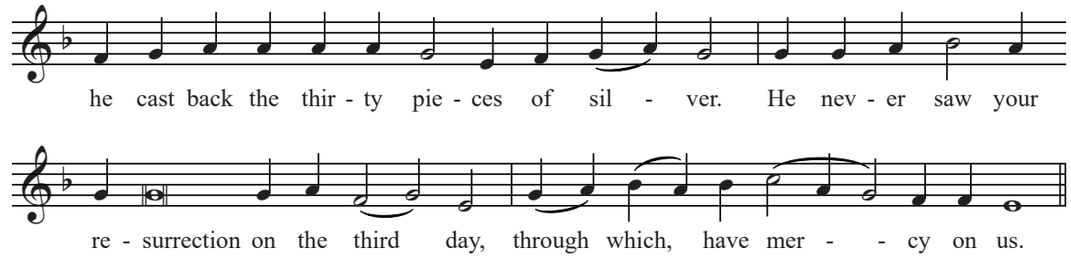
A pure heart create for me, O God;
put a steadfast spirit ***with***in me.
Do not cast me away from your presence,
nor deprive me of your Ho***ly*** Spirit.

Give me again the joy of your help;
with a spirit of fervor ***sus***tain me,
that I may teach transgressors your ways
and sinners may return ***to*** you.

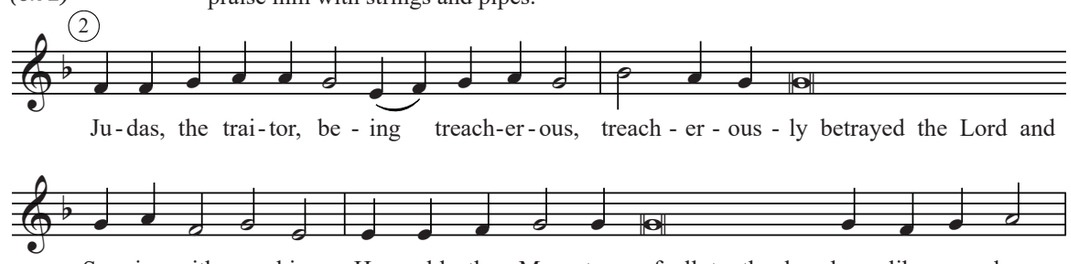
Deliver me from blood-guild, O God, my saving God,
and my tongue shall ring out ***your*** goodness.
O Lord, open my lips
and my mouth will declare ***your*** praise.

For in sacrifice you take no delight,
burnt offering from me you would ***re***fuse,
my sacrifice, a contrite spirit,
a humbled, contrite heart you will ***not*** spurn.

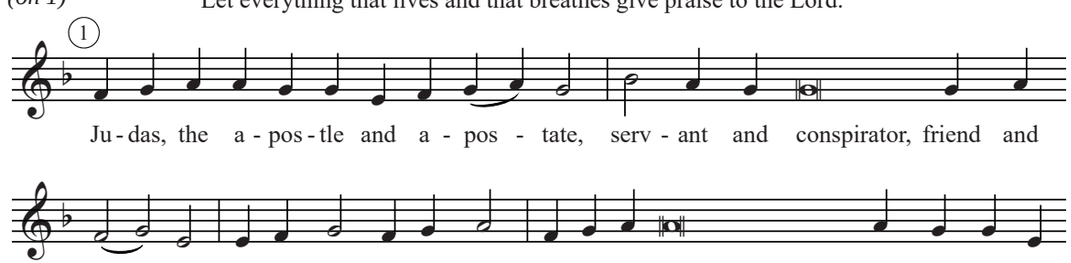
In your goodness, O Lord, show favor to Zion:
rebuild the walls of ***Je***rusalem.
Then you will be pleased with lawful sacrifice,
burnt offerings wholly consumed,
then you will be offered young bulls on ***your*** altar.



Cantor: Praise him with timbrel and dance,
(on 2) praise him with strings and pipes.



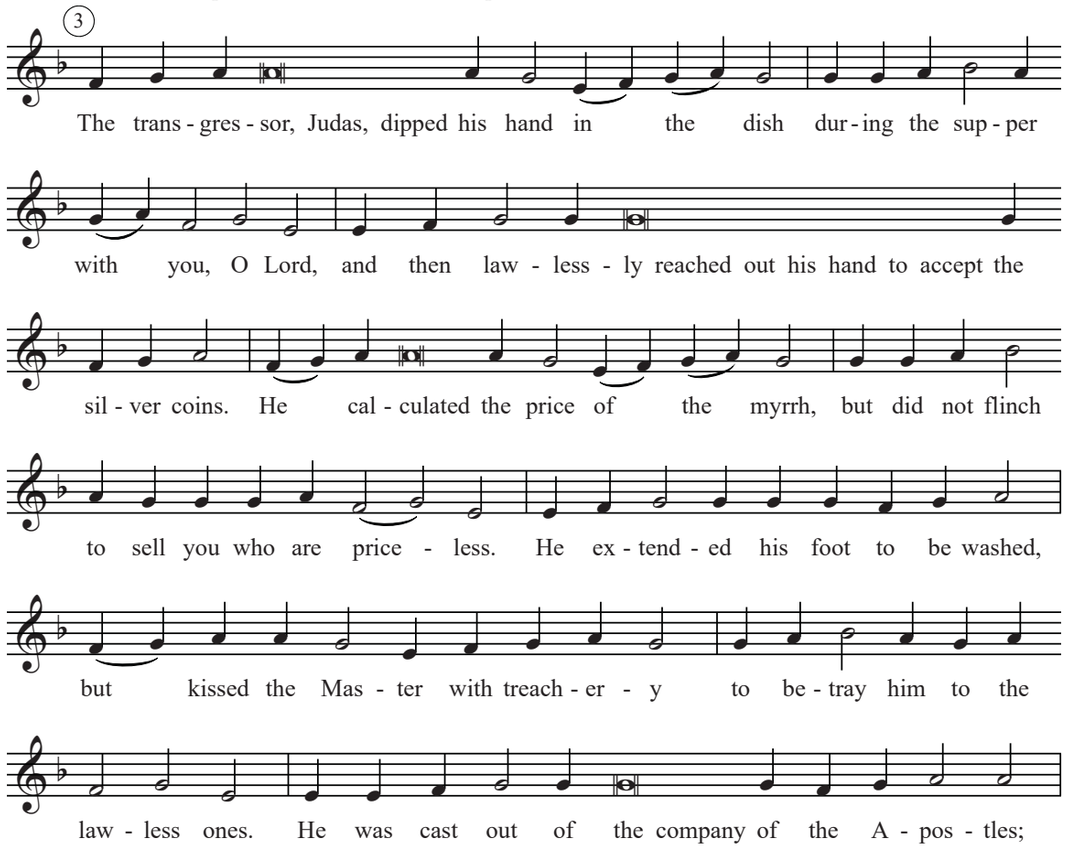
Cantor: O praise him with resounding cymbals, praise him with clashing of cymbals.
(on 1) Let everything that lives and that breathes give praise to the Lord.







Cantor: O praise him with sound of trumpet,
(on 3) praise him with lute and harp.



The Canon of Holy and Great Thursday

Ode 1

Irmos - *Tone 6 simple melody*







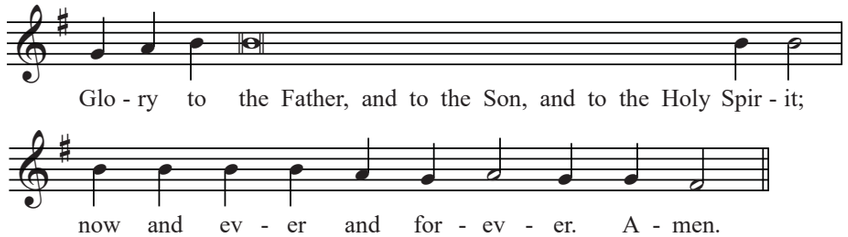


Refrain



The unsearchable Wisdom of God, * the Origin of all good and the Fountain of life, * has built his house in the holy spouseless Mother; * having been garbed in the temple of our flesh, * Christ our God is clothed with glory. *Refrain*

The true Wisdom of God initiates his friends into the mysteries; * He prepares a table filled with spiritual food, * and, for the faithful, he fills the cup of immortality. * Let us approach in fear and say: * Christ our God is clothed with glory.

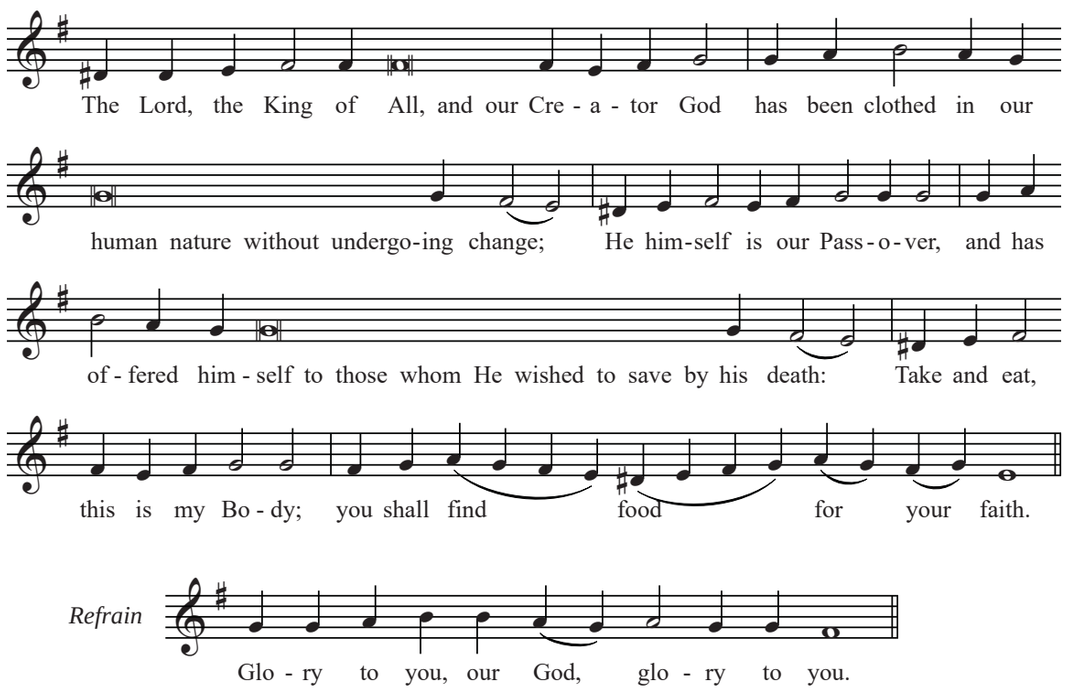


Come, all you faithful, and hear the voice of the divine and uncreated Wisdom, * who offers us the most sublime message: * Taste and see how good the Lord is; * and in joy we sing: * Christ our God is clothed with glory.

If desired, the irmos of each mode may be repeated at the end, as katavasia.

Ode 3

Irmos - *Tone 6 simple melody*



Let them praise his name with dancing
and make music with timbrel ***and*** harp.
For the Lord takes delight in his people.
He crowns the poor with ***sal***vation.

Let the faithful rejoice in glory,
shout for joy and take ***their*** rest.
Let the praise of God be on their lips
and a two-edged sword in ***their*** hand,

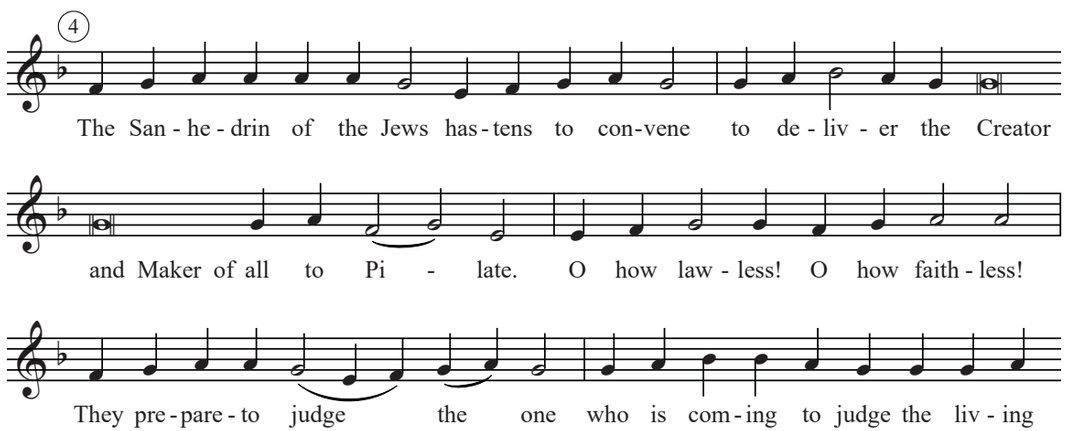
to deal out vengeance to the nations
and punishment on all ***the*** peoples;
to bind their kings in chains
and their nobles in fetters ***of*** iron;

to carry out the sentence pre-ordained:
this honor is for all ***his*** faithful.

Psalm 150 Praise God in his holy place,
praise him in his migh***ty*** heavens.

Cantor: *(Tone 2)* Praise him for his powerful deeds,
(on 4) praise his surpassing greatness.

Stichera of Holy and Great Thursday - *Tone 2 samohlasen*



Praise him, highest heavens
and the waters above ***the*** heavens.

Let them praise the name of the Lord.
He spoke and they were made; he commanded: they were ***cre***ated.
He fixed them for ever,
gave a law which shall not pass ***a***way.

Praise the Lord from the earth,
sea creatures and ***all*** oceans,
fire and hail, snow and mist,
stormy winds that obey ***his*** word;

all mountains and hills,
all fruit trees ***and*** cedars,
beasts, wild and tame,
reptiles and birds on ***the*** wing;

all earth's kings and peoples,
earth's princes ***and*** rulers,
young men and maidens,
old men together ***with*** children.

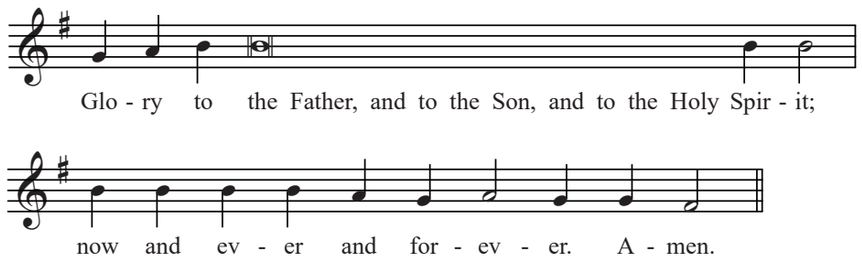
Let them praise the name of the Lord
for he alone is ***ex***alted.
The splendor of his name
reaches beyond heaven ***and*** earth.

He exalts the strength of his people.
He is the praise of all ***his*** saints,
of the sons of Israel,
of the people to whom he ***comes*** close.

Psalm 149

Sing to the Lord a new song of praise
in the assembly of ***the*** faithful.
Let Israel rejoice in its Maker,
let Zion's sons exult in ***their*** king.

O God most good, *you yourself filled the cup of joy which frees the human race; *you offer yourself in sacrifice, * and you made your disciples drink from it, saying: *Take and drink, this is my Blood; * you shall find food for your faith.



O sinless Lord, you said to your disciples: * Woe to the one who betrays me! * But the senseless one did not understand this mystery; * he could not grasp it. * But, you dwell in Me, * and you shall find food for your faith.

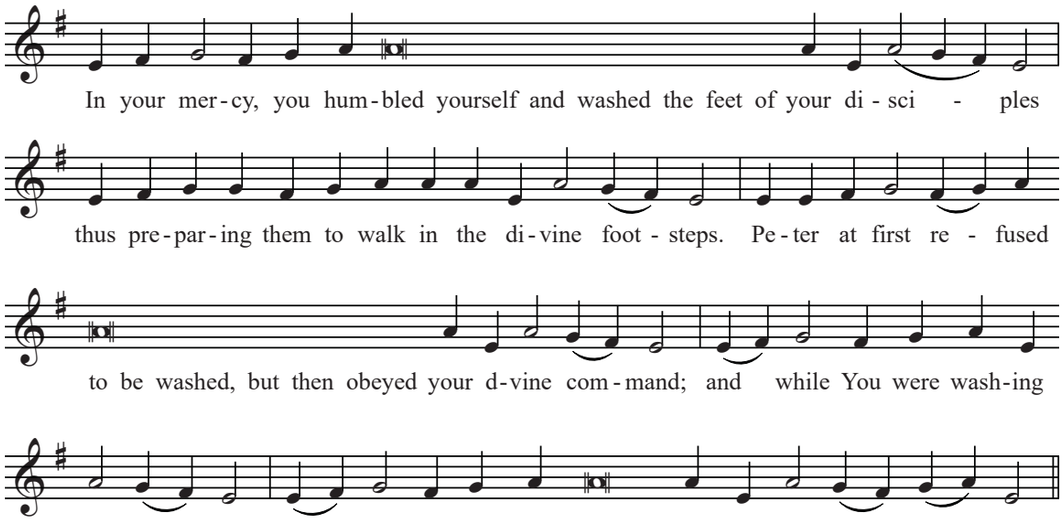
Sessional Hymn - *Tone 4 poboden: Hrob tvoj*



Cantor *Tone 3 kontakion*



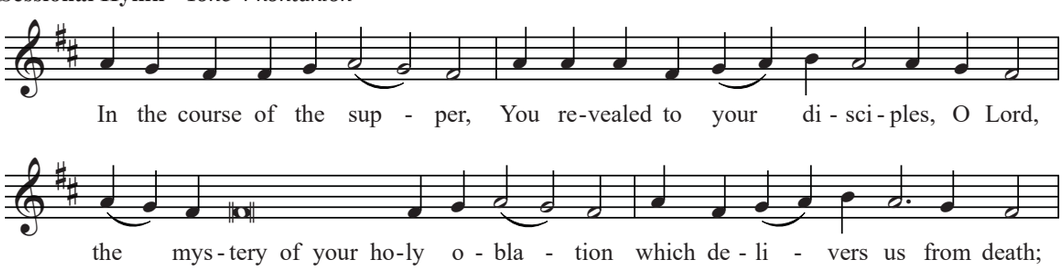
Sessional Hymn - *Tone 3 kontakion*



Cantor *Tone 4 kontakion*



Sessional Hymn - *Tone 4 kontakion*

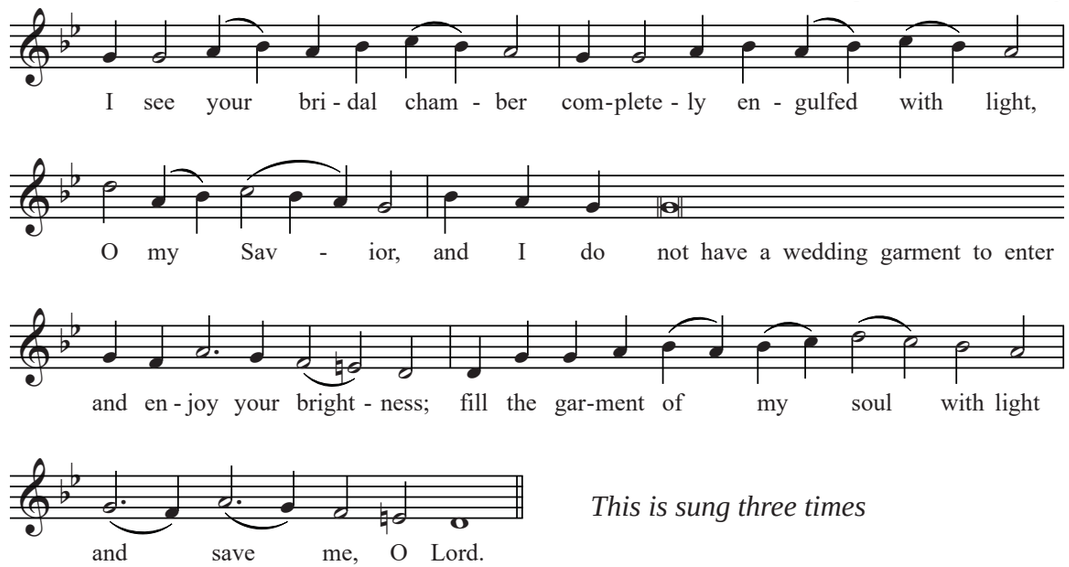


Response:



Hymn of Light

Tone 3 podoben: Čertoh tvoj



This is sung three times

The Psalms of Praise

Psalm 148



Praise him, all his angels.
Praise him, all ***his*** hosts.

Praise him, sun and moon,
praise him, shin***ing*** stars.

I am truly human, and not only in appearance; * and through this communion of natures, * human nature is made divine. * Therefore, recognize in me the unity and the integrity of the two natures.

At the end of the Ninth Ode, the deacon says the Small Litany at the Ambon. If there is no deacon, the celebrant says this litany before the holy doors.

Small Litany

Deacon: Again and again, in peace, let us pray to the Lord.

Response:



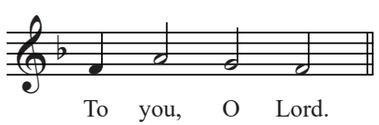
Deacon: Protect us, save us, have mercy on us, and preserve us, O God, by your grace.

Response:



Deacon: Commemorating our most holy, most pure, most blessed and glorious Lady, the Theotokos and ever-Virgin Mary with all the saints, let us commit ourselves and one another and our whole life to Christ our God.

Response:



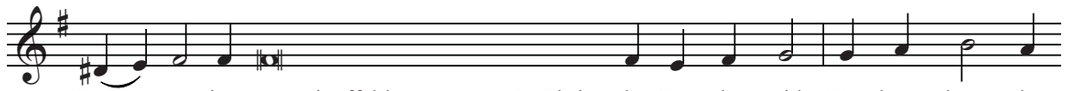
Celebrant: God, our God, you have placed all intellectual and spiritual powers under your will. We pray and entreat you, accept the hymn of glory which we offer to you according to our ability together with all your creatures. Give us in return the riches of your goodness, for before you all beings in the heavens or on earth and under the earth bend their knees, and everything that lives and that breathes sings of your incomprehensible glory, for you are the one true and most-merciful God.

For all the heavenly powers praise you, and we give glory to you, Father, Son, and Holy Spirit, now and ever and forever.



Ode 4

Irmos - *Tone 6 simple melody*



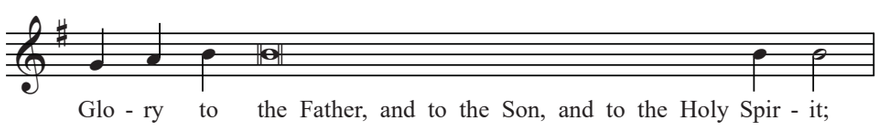






As you were going to your Passion, * that fountain of impassibility for the human race, * you said to your friends, O Christ: * I have desired to eat this Passover with you; * for I am the only Son * whom the Father sent into the world for the forgiveness of sins. *Refrain*

Drinking from the cup, O immortal Lord, * you said to your disciples: * I shall no longer drink from the fruit of this vine in this world; * for I am the only Son * whom the Father sent into the world for the forgiveness of sins.

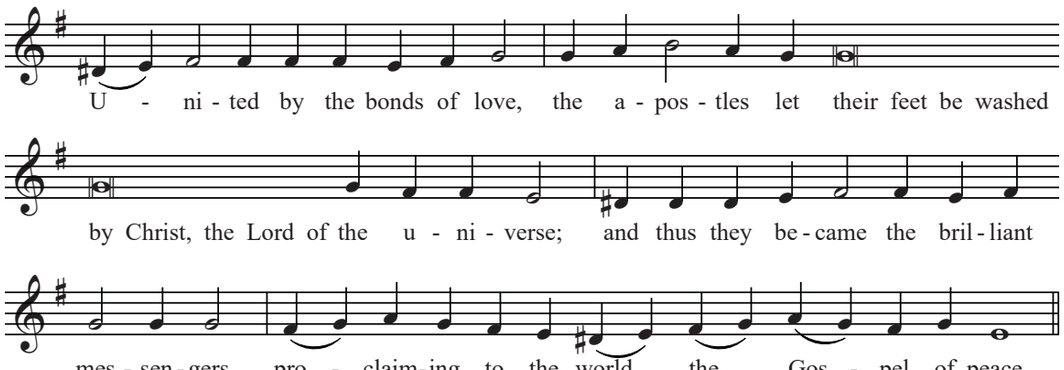




You said to your friends. O Christ: * We shall drink a new wine in the kingdom of heaven; * and you shall share in my divinity; * for the Father has sent me into the world for the forgiveness of sins.

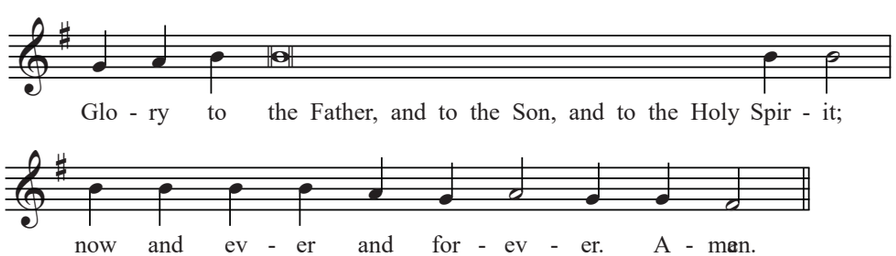
Ode 5

Irmos - *Tone 6 simple melody*





The Wisdom of God. who holds back the great waters. * who tames the abyss and stops the fury of the seas, * today pours water into a basin * to wash the feet of his servants.

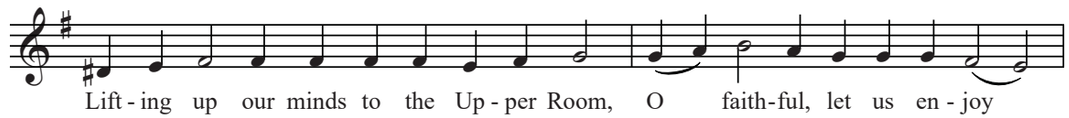


The Master gives his disciples the model of humility; * He who wraps the heavens with the clouds. * now clothes himself with a linen cloth; * He who holds the breath of every creature in his hands * now bends his knee to wash the feet of his servants.

The Canticle of the Theotokos is NOT sung.

Ode 9

Irmos - *Tone 6 simple melody*

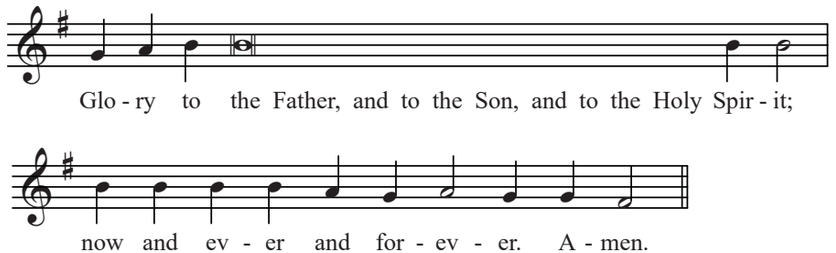






The Word said to his disciples: * Go and prepare the Passover in the upper room; * prepare the Passover which strengthens the spirit * for those whom I have initiated with the unleavened bread of purity and the word of truth; * and glorify the strength of grace and love.

The Father has begotten me, the Wisdom and Creator, before all ages; * He has established me as the beginning of his ways. * to do the works which are now mystically accomplished. * Even though I am the Word, uncreated by nature, * I take unto myself the language of those whose nature I have assumed.

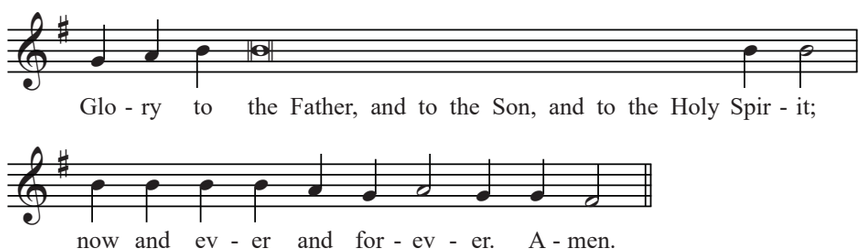






The holy apostles and blessed guests in Zion * followed the Word as sheep with their Shepherd; * united with Christ, they were never separated; * nourished by the divine Word, they cried out in thanksgiving: * Praise the Lord all you his works, * to him belongs great glory and eternal praise.

Judas Iscariot forgot the laws of friendship; * his feet, which You washed, now carry him to the betrayal. * Having eaten your Bread and received your divine Body, O Christ, * he sets a trap for you; * for he did not know how to cry out: * Praise the Lord all you his works, * to him belongs great glory and eternal praise.



The shameless Judas received the Body which delivers us from sin, * and the Blood poured out for the salvation ofthe world. * He was not ashamed to drink this Blood which he had sold for money; * he was not able to avoid this crime and cry out: * Praise the Lord all you his works, * to him belongs great glory and eternal praise.

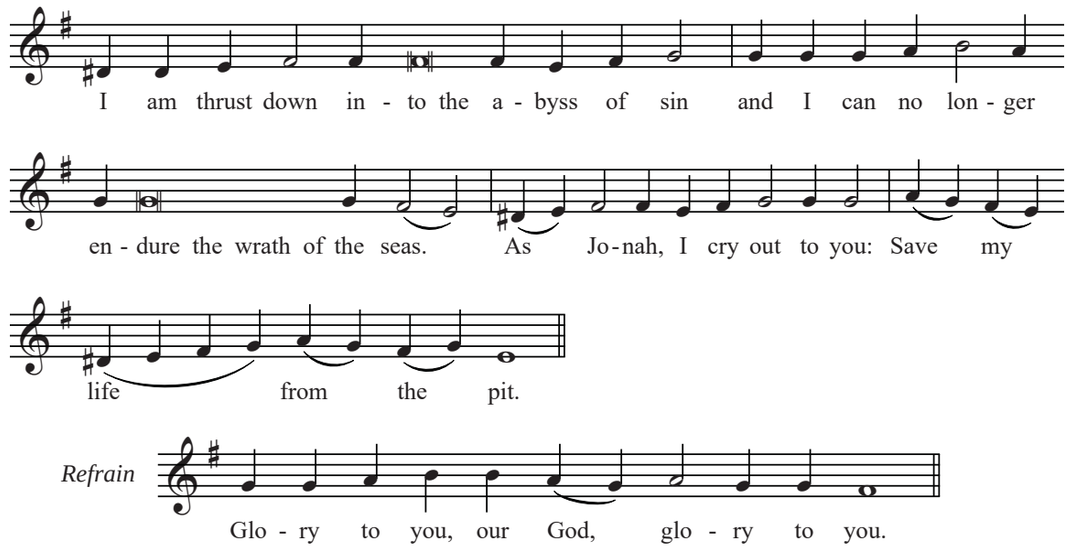
At the end of the Eighth Ode, the celebrant (or deacon) comes with the censer before the icon of the Theotokos on the icon screen. Incensing her icon, he intones:

Deacon: Let us greatly extol the Theotokos and the Mother of Light in hymns.

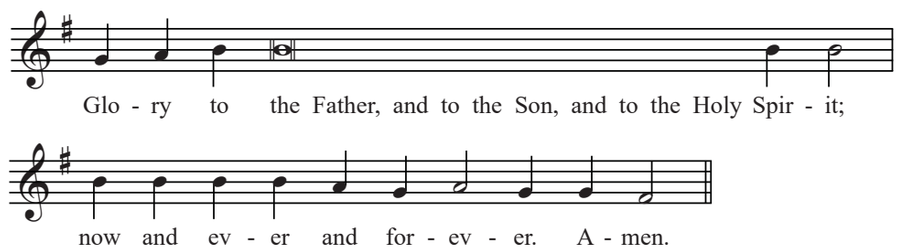
Then he incenses the whole Church as usual, beginning with the holy table.

Ode 6

Irmos - *Tone 6 simple melody*



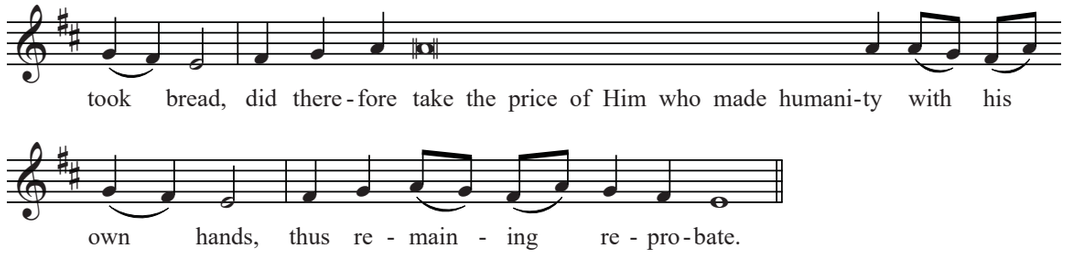
O Savior, you said to your disciples: *You call me Lord and Master. * and indeed I am; * therefore, imitate what I am doing.



The one who is pure has no need to be washed; * you are pure. but not all; * in your folly, one of you shall betray me.

Kontakion - *Tone 2*

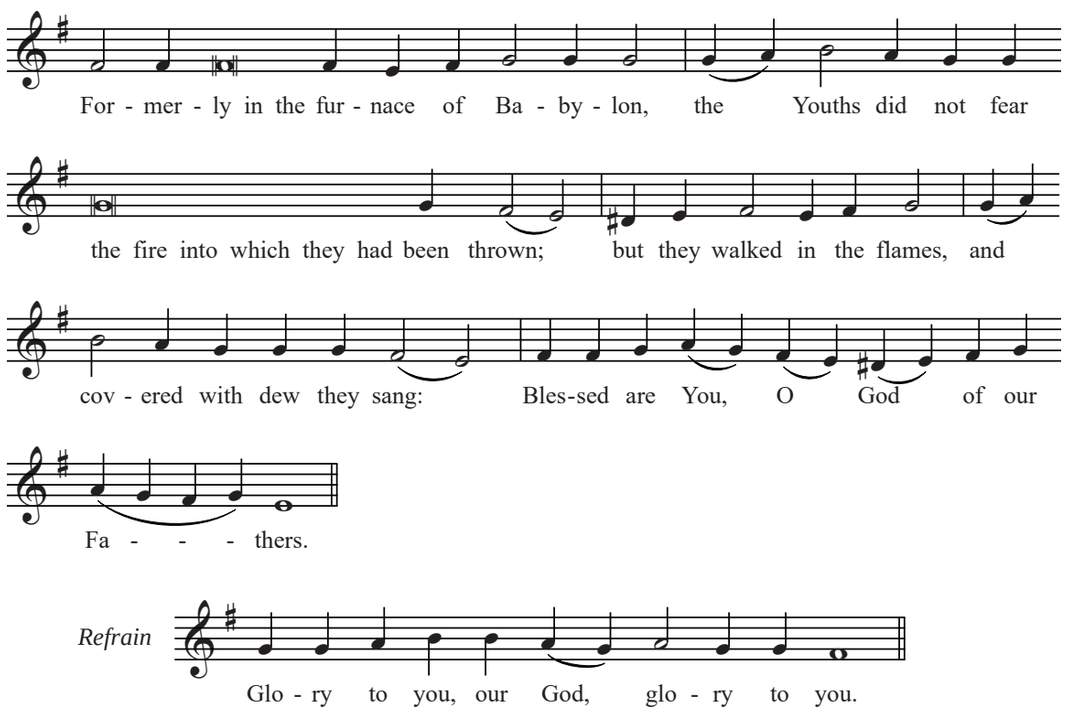




Ikos Let us draw near to the mystical table in fear. * and let us purify our hearts to receive the Bread. * Let us remain with the Master to see him wash and dry the feet of his disciples. * Let us in turn do the same. submitting to one another, * and let us wash the feet of each other; * for Christ told his disciples to do this; * but Judas did not listen, thus remaining reprobate.

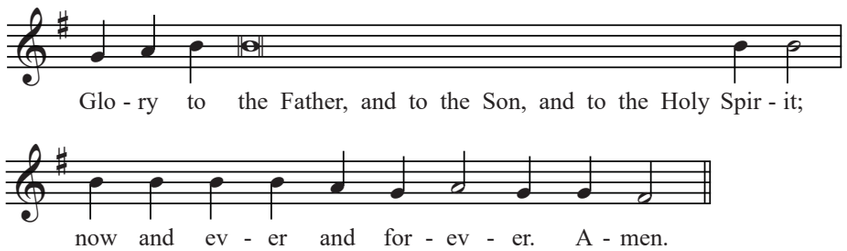
Ode 7

Irmos - *Tone 6 simple melody*



Bowing his head, Judas set about his evil scheme, * looking for an occasion to hand over to judgment the just and good Judge; * He is the God of our fathers, the Lord almighty.

One of you shall betray me, said Christ to his friends; * and they were seized with fear and grief; * forgetting their joy, they asked: * Is it I, O Lord and God of our fathers?



The one who dips his hand into the dish with me; * it would be better for him if he had never passed through the gates of life! * Thus the betrayer was indicated by the God of our fathers.

Ode 8

Irmos - *Tone 6 simple melody*

