

HOLY AND GREAT THURSDAY

FIRST HOUR

The hours are read as they are outside Lent, we do not sing the Lenten verses with the prostrations. For the Troparion we read:

The Troparion of the day:

When The glorious disciples were illumined at the Supper by the washing of their feet, then the impious Judas became darkened by the disease of avarice, and he delivered Thee, the just judge, to lawless judges. See, O lover of money, how for money's sake he hanged himself. Flee from the insatiable greed which made him dare to do such things against his Master. O Lord, who art good towards all mankind, glory be to Thee.

For The Kontakion:

The traitor taketh the Bread in his hands, but stretcheth them out secretly to receive the price of Him who hath fashioned man with His own hands. For Judas, the slave and deceiver, remained unrepentant.

AT THE FIRST HOUR

After the Theotokion: **W**hat shall we call thee, O full of grace ..., **there** followeth the Troparion of the Prophecy:

Troparion of the Prophecy, in Tone III:

Thou wast struck on the face for the sake of mankind, * yet Thou wast not moved to anger; ** deliver our life from corruption, O Lord, and save us.

Glory ..., Now & ever ..., the foregoing is repeated.

Prokeimenon, in Tone I:

Prokeimenon: Let the nations understand, * that Thy Name is the Lord.

Verse: O God, who shall be likened unto Thee? Be Thou not silent, neither be still, O God.

THE READING IS FROM THE PROPHECY OF JEREMIAH

The LORD hath given me knowledge of it, and I know it: then thou shewedst me their doings. But I was like a lamb or an ox that is brought to the slaughter; and I knew not that they had devised devices against me, saying, Let us destroy the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembered. But, O LORD of hosts, that judgest righteously, that triest the reins and the heart, let me see thy vengeance on them: for unto thee have I revealed my cause. Therefore thus saith the LORD of the men of Anathoth, that seek thy life, saying, Prophecy

not in the name of the LORD, that thou die not by our hand: Therefore thus saith the LORD of hosts, Behold, I will punish them: the young men shall die by the sword; their sons and their daughters shall die by famine: And there shall be no remnant of them: for I will bring evil upon the men of Anathoth, even the year of their visitation. Righteous art thou, O LORD, when I plead with thee: yet let me talk with thee of thy judgments: Wherefore doth the way of the wicked prosper? wherefore are all they happy that deal very treacherously? Thou hast planted them, yea, they have taken root: they grow, yea, they bring forth fruit: thou art near in their mouth, and far from their reins. But thou, O LORD, knowest me: thou hast seen me, and tried mine heart toward thee: pull them out like sheep for the slaughter, and prepare them for the day of slaughter. How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein? the beasts are consumed, and the birds; because they said, He shall not see our last end. If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan? Mine heritage is unto me as a speckled bird, the birds round about are against her; come ye, assemble all the beasts of the field, come to devour. Many pastors have destroyed my vineyard, they have trodden my portion under foot, they have made my pleasant portion a desolate wilderness. They have made it desolate, and being desolate it mourneth unto me; the whole land is made desolate, because no man layeth it to heart. Thus saith the LORD against all mine evil neighbors, that touch the inheritance which I have caused my people Israel to inherit; Behold, I will pluck them out of their land, and pluck out the house of Judah from among them.

Prokeimenon, in Tone VIII:

Prokeimenon: Make your vows * and pay them to the Lord our God.

Verse: In Judea is God known; His name is great in Israel.

Then we continue: My steps do Thou direct ..., (read).

After: Our Father ..., we read the Kontakion:

The Kontakion of the day:

The traitor taketh the Bread in his hands, but stretcheth them out secretly to receive the price of Him who hath fashioned man with His own hands. For Judas, the slave and deceiver, remained unrepentant.

Dismissal: May He who in His surpassing love showed us the most excellent way of humility by washing the disciples' feet, and who accepted even the Cross and burial, Christ our true God ...,

The 3rd, 6th, and 9th hours are read as they are outside lent, using the Troparion, and Kontakion of the day. After the Ninth Hour the Beatitudes are read (not sung) without prostrations; and we continue with the rest of the Typica, ending with the Dismissal. From today until after the Sunday of St. Thomas, the Office for the Reposed is not celebrated in the narthex.

THE TYPICA (READ QUICKLY)

In Thy kingdom remember us, O Lord, when Thou comest in Thy kingdom.

Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Blessed are they that mourn, for they shall be comforted.

Blessed are the meek, for they shall inherit the earth.

Blessed are they that hunger and thirst after righteousness, for they shall be filled.

Blessed are the merciful, for they shall obtain mercy.

Blessed are the pure in heart, for they shall see God.

Blessed are the peacemakers, for they shall be called the sons of God.

Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

Rejoice, and be exceeding glad, for great is your reward in the heavens.

Glory ..., Now & ever ...,

Remember us, O Lord, when Thou comest in Thy kingdom.

Remember us, O Master, when Thou comest in Thy kingdom.

Remember us, O Holy One, when Thou comest in Thy kingdom.

The heavenly choir praiseth Thee and saith: Holy, Holy, Holy, Lord of Sabaoth; heaven and earth are full of Thy glory.

Come unto Him, and be enlightened and your faces shall not be ashamed.

The heavenly choir praiseth Thee and saith: Holy, Holy, Holy, Lord of Sabaoth; heaven and earth are full of Thy glory.

Glory ...,

The choir of Holy angels and archangels, with all the heavenly hosts praiseth Thee and saith: Holy, Holy, Holy, Lord of Sabaoth; heaven and earth are full of Thy glory.

Now & ever ...,

Remit, pardon, forgive, O God, our offenses, both voluntary and involuntary, in deed and word, in knowledge and ignorance, by day and by night, in mind and thought; forgive us all things, for Thou art good and the Lover of mankind.

Our Father, Who art in the heavens, 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 debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one.

Priest: For thine is the kingdom ...,

Kontakion of the day:

The traitor taketh the Bread in his hands, but stretcheth them out secretly to receive the price of Him who hath fashioned man with His own hands. For Judas, the slave and deceiver, remained unrepentant.

Lord, have mercy. (40)

O Most Holy Trinity, the consubstantial dominion, the indivisible Kingdom, and cause of every Good: Show Thy good will even unto me a sinner; make steadfast my heart and grant it understanding, and take away mine every defilement; enlighten my mind that I may glorify, hymn, worship, and say: One is Holy, One is Lord, Jesus Christ, to the glory of the God the Father. Amen.

Priest: Wisdom!

Choir 1: It is truly meet to bless thee, the Theotokos, * ever-blessed and most blameless, and Mother of Our God.

Priest: Most Holy Theotokos save us.

Choir 2: More honorable than the Cherubim, * and beyond compare more glorious than the Seraphim, * who without corruption gavest birth to God the Word, * the very Theotokos, thee do we magnify.

Priest: Glory to Thee, O Christ God our hope, glory be to Thee.

Choir 1 & 2: Glory ..., Now & ever ..., Amen. Lord have mercy (Thrice), Father (Master), Bless.

Dismissal: May He who in His surpassing love showed us the most excellent way of humility by washing the disciples' feet, and who accepted even the Cross and burial, Christ our true God ...,

HOLY AND GREAT THURSDAY
AT THE VESPERAL LITURGY OF ST BASIL.

After the Psalm of Introduction (Psalm 103) and the Great Litany, there is no Kathisma.

On “Lord, I have cried ...,” 10 Stichera, in Tone II:

Verse: Bring my soul out of prison * that I may confess Thy name.

The council of the Jews hasteneth to assemble, * to deliver the Fashioner and Creator of all over to Pilate. * O transgressors, O unbelievers! * For they make ready to surrender unto judgment Him * who shall come to judge the living and the dead; * they prepare the Passion of Him * who healeth the passions. ** Great is Thy mercy, O longsuffering Lord: glory be to Thee.

Verse: The righteous shall wait patiently for me * until Thou shalt reward me.

Repeat: The council of the Jews hasteneth to assemble ...,

Verse: Out of the depths have I cried unto Thee, O Lord; * O Lord, hear my voice.

Judas the transgressor at the supper dipped his hand into the dish * with Thee, O Lord, * yet sinfully he reached out his hands to receive the money. * He reckoned the value of the myrrh, * but was not afraid to sell Thee who art above all price. * He stretched out his feet to be washed, * yet deceitfully he kissed the Master and betrayed Him to the breakers of the Law. * Cast from the company of the apostles, he threw away the thirty pieces of silver, * and did not see Thy Resurrection on the third day, ** by which do Thou have mercy on us.

Verse: Let Thine ears be attentive * to the voice of my supplication.

Repeat: Judas the transgressor at the supper ...,

Verse: If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand? * For with Thee there is forgiveness.

Judas, the deceitful traitor, * with a deceitful kiss betrayed the Lord and Savior; * he sold the Master of all as a slave to the transgressors; * the Lamb of God, the Son of the Father, * went as a sheep to the slaughter: ** for He alone is plenteous in mercy.”

Verse: For Thy name’s sake have I patiently waited for Thee, O Lord; my soul hath patiently waited for Thy word, * my soul hath hoped in the Lord.

Repeat: Judas, the deceitful traitor ...,

Verse: From the morning watch until night, from the morning watch *
let Israel hope in the Lord.

Judas, servant and deceiver, * disciple and traitor, friend and false accuser, * was exposed by his deeds. * For he followed the Master, yet within himself he plotted to betray Him. * He said to himself: “I shall deliver Him up and gain the money that is promised.” * He desired the myrrh to be sold but Jesus to be taken by deceit. * He gave a kiss and handed over Christ; * and the Lord went as a sheep to the slaughter, ** for He alone is compassionate and the Lover of mankind.

Verse: For with the Lord there is mercy, and with Him is plenteous redemption; * and He shall redeem Israel out of all his iniquities.

Repeat: Judas, servant and deceiver ...,

Verse: O praise the Lord, all ye nations; * praise Him, all ye peoples.

The Lamb whom Isaiah proclaimed * willingly proceedeth to the slaughter. * giving His back over to scourging, * and His cheeks to blows, * and turning not His face away from the shame of their spitting, * He is condemned to a disgraceful death. * Though sinless, He accepteth all these things willingly, ** that He may grant resurrection from the dead to all mankind.

Verse: For He hath made His mercy to prevail over us, * and the truth of the Lord abideth forever.

Repeat: The Lamb whom Isaiah proclaimed ...,

Glory ..., Now & ever ..., in Tone VI:

Truly Judas is numbered with the generation of vipers, * who ate manna in the wilderness, * yet murmured against Him who fed them; * and while the food was yet in their mouth, * in their ingratitude they blasphemed against God. * and he in his impiety, * still carrying the heavenly Bread in his mouth, * went out and betrayed the Savior. * O the insatiable greed! * O the inhuman boldness! * He sold the Lord who fed him; * and the Master Whom he kissed he delivered to death. * Judas the transgressor is indeed their son, * and with them he hath inherited perdition. * But do Thou deliver our souls, O Lord, * from such man-hating hatred, ** for Thou alone art inexpressibly longsuffering.

Entrance with the Gospel: “O joyous Light ...,”

Prokeimenon, in Tone I:

Prokeimenon: Rescue me, O Lord, from the evil man: * from the unjust man deliver me.

Verse: Who have devised injustice in their heart, all the day long.

THE READING IS FROM THE BOOK OF EXODUS (19:10 - 19)

The LORD said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes, And be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai. And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death: There shall not an hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount. And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes. And he said unto the people, Be ready against the third day: come not at your wives. And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.

Prokeimenon, in Tone VII:

Prokeimenon: Rescue me from mine enemies, O God * and from them that rise up against me redeem.

Verse: Deliver me from them that work iniquity, and from men of blood do Thou save me.

THE READING IS FROM THE BOOK OF JOB (38:1-12; 42:1-5)

Then the LORD answered Job out of the whirlwind, and said, Who is this that darkeneth counsel by words without knowledge? Gird up now thy loins like a man; for I will demand of thee, and answer thou me. Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner stone thereof; When the morning stars sang together, and all the sons of God shouted for joy? Or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb? When I made the cloud the garment thereof, and

thick darkness a swaddlingband for it, And brake up for it my decreed place, and set bars and doors, And said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed? Hast thou commanded the morning since thy days; and caused the dayspring to know his place; Then Job answered the LORD, and said, I know that thou canst do every thing, and that no thought can be withholden from thee. Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not. Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me. I have heard of thee by the hearing of the ear: but now mine eye seeth thee.

THE READING IS FROM THE PROPHECY OF ISAIAH (50:4 - 11)

The Lord GOD hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned. The Lord GOD hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord GOD will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will contend with me? let us stand together: who is mine adversary? let him come near to me. Behold, the Lord GOD will help me; who is he that shall condemn me? lo, they all shall wax old as a garment; the moth shall eat them up. Who is among you that feareth the LORD, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the LORD, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow.

Then the Small Litany and the Trisagion.

Prokeimenon, in Tone VII:

Prokeimenon: The rulers were assembled together, * against the Lord and against His Christ.

Verse: Why have the heathen raged, and the peoples meditated empty things?

THE 1st EPISTLE TO THE CORINTHIANS: (11: 23-32)

Brethren: I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: And

when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

Alleluia in Tone VI:

Verse: Blessed is the man who hath understanding for the poor and the pauper. In an evil day the Lord will deliver him.

Verse: Mine enemies have spoken evil things against me: When shall he die, and when shall his name perish?

Verse: He who ate my bread hath magnified the lifting up of heels against me.

THE GOSPEL ACCORDING TO ST MATHEW (26: 2 - 20 et. al.)

Jesus said unto his disciples: Ye know that after two days is the feast of the Passover, and the Son of man is betrayed to be crucified. Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, And consulted that they might take Jesus by subtlety, and kill him. But they said, Not on the feast day, lest there be an uproar among the people. Now when Jesus was in Bethany, in the house of Simon the leper, There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat. But when his disciples saw it, they had indignation, saying, To what purpose is this waste? For this ointment might have been sold for much, and given to the poor. When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me. For ye have the poor always with you; but me ye have not always. For in that she hath poured this ointment on my body, she did it for my burial. Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also

this, that this woman hath done, be told for a memorial of her. Then one of the twelve, called Judas Iscariot, went unto the chief priests, And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him. Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover? And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples. And the disciples did as Jesus had appointed them; and they made ready the passover. Now when the even was come, he sat down with the twelve. Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them: Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them. And as they did eat, he said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me. The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said. And as they were eating, Jesus took bread, and blessed it, and brake it, and

gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. And when they had sung an hymn, they went out into the mount of Olives. Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am risen again, I will go before you into Galilee. Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended. Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice. Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples. Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt. And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. And he came and found them asleep again: for their eyes were heavy. And he left them, and went away again, and prayed the third time, saying the same words. Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that doth betray me. And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast. And forthwith he came to Jesus, and said, Hail, master; and kissed him. And

Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus and took him. And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear. Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be? In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me. But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled. And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled. But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end. Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death; But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses, And said, This fellow said, I am able to destroy the temple of God, and to build it in three days. And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee? But Jesus held his peace, And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. What think ye? They answered and said, He is guilty of death. Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands, Saying, Prophesy unto us, thou Christ, Who is he that smote thee? Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. But he denied before them all, saying, I know not what thou sayest. And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. And again he denied with an oath, I do not know the man. And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech betrayeth thee. Then began he to curse and to swear,

saying, I know not the man. And immediately the cock crew. And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly. When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death: And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor.

And then the Liturgy of St. Basil the Great.

Instead of the Cherubic Hymn we chant the Troparion, in Tone VI:

At Thy mystical Supper, O Son of God, * accept me today as a communicant: * for I will not speak of the mystery to Thine enemies; * nor will I give Thee a kiss as did Judas; * but like the thief do I confess Thee: ** Remember me, O Lord, when Thou comest in Thy Kingdom. (Thrice)

The above is also sung in place of the communion verse, and it is repeated many times while the faithful receive the Holy Mysteries. It is likewise sung after the communion in place of: We have seen the true Light, and : Let our mouth be filled with Thy praise.

After the prayer behind the Ambon, in certain cathedrals and monasteries there is celebrated the Office of the Washing of the Feet.

On this day We are given wine and oil in the refectory.

SMALL COMPLINE

HOLY AND GREAT THURSDAY EVENING

Priest: **Blessed** is our God, ...

Reader: **Amen. Glory** to Thee our God ..., **Heavenly King** ..., **Holy God** ..., **Our Father**.

Priest: **For thine** is the kingdom ...

Reader: **Lord Have Mercy** (12 times)... **Glory** ..., **Now & ever** ..., **O** come let us worship ..., **The rest of small Compline up to the Creed, After the Creed we chant the following three-canticle Canon by St. Andrew of Crete. The Irmoi are sung twice. Before each of the Troparia we say: Glory to Thee our God, glory to Thee** ..., in **Tone VIII**:

ODE V

Irmos: Disperse, O Word, the darkness from my soul, * O Christ God, the Light-Giver, * Having driven out the primordial darkness of the abyss, * grant unto me the light of Thy commandments, * that early in the morning I may glorify Thee.

Refrain: Glory to Thee, our God, glory be to Thee.

The supper hath been readied, and the Passover hath been prepared for Thee, as Thou didst say O Christ. But Judas pondereth how he may sell Thee: and he who was with Thee in the upper room, maketh an agreement for the money.

Refrain: Glory to Thee, our God, glory be to Thee.

Christ riseth from the supper and by His own free will girdeth Himself with a towel. He who holdeth all things in His hands kneeleth as a servant before Peter, and washeth his feet, wiping them with the towel.

Refrain: Glory to Thee, our God, glory be to Thee.

Judas the false disciple took the bread into his hands, the same hands with which he sold and betrayed Thee, and he stretcheth out his feet, which Thou didst Thyself wash and wipe with a towel.

Refrain: Glory to Thee, our God, glory be to Thee.

Judas gave Thee a deceitful kiss, O Word, for with the same lips with which he had communed Thy Body unworthily, he cried to Thee: “Rejoice, Master!” he who kissed Thee, and betrayed Thee, is a slave of sin and a deceiver.

Refrain: Glory to Thee, our God, glory be to Thee.

When Peter saw what was done, he became seized with fear, for a maidservant questioned and accused him directly, whereupon he denied Thee, not due to Thy prophecy, but as one who acted freely.

Refrain: Glory to Thee, our God, glory be to Thee.

The Creator is struck on the face, and creation doth quake at the abasement: By His own consent, He is smitten with a reed, and the heavens bow down trembling. The Judge is spat upon, and the foundations of the earth are moved.

Glory ..., **G**od who hath adorned the whole earth with flowers is crowned with thorns; He is scourged, patiently enduring mockery, and wearing the scarlet robe of disgrace. All these things He who is God accepteth, suffering in His flesh.

Now & ever ..., **Theotokion:** Let John cry out in words inspired by God, proclaiming the doctrine of Thine Incarnation: Without suffering change the Word became flesh from a Virgin, yet, remained by nature as He was before - God, not separated from His Father.

ODE VIII

Irmos: **O** Thou who dost cover Thy chambers on high with the waters, * Thou Who hast set the sands to bound the sea * and Who upholdest all things: * the sun doth sing Thy praises, * the moon giveth Thee glory, * every creature offereth a hymn unto Thee, * as their Creator, throughout the ages.

Refrain: Glory to Thee, our God, glory be to Thee.

O Jesus, Thou who dost wrap the heavens in clouds and who art seated on the throne of glory reigning with Thine eternal Father, didst take a towel and having girded Thyself, washed the feet of mortal men. O Word, though Thou art a consuming fire, Thou hast become incarnate.

Refrain: Glory to Thee, our God, glory be to Thee.

Having washed the feet of all O Christ, Thou didst sit down again and say unto Thy disciples: “Ye know, all of you, what I have done now. For I have given you an example of humility: whoever wishes to be first, let him willingly be last.”

Refrain: Glory to Thee, our God, glory be to Thee.

“Ye are clean, but not all of you”, saith Christ as He sat with His friends at the supper. And they spoke one to another, not comprehending the words He had spoken; wherefore, after this, He openly revealed the name of His betrayer.

Refrain: **G**lory be to Thee, our God, glory be to Thee.

Having said these things, the judge of all went with His disciples to the Mount of Olives, and He said: “Come and let us go yonder, for the traitor hasteneth already, no-one shall take this from me, for it is my will to suffer.”

Refrain: **G**lory to Thee, our God, glory be to Thee.

O deceitful kiss! “Rejoice, Master”, saith Judas to Christ, and with this word betrayed Him to the slaughter. For he gave this as a sign to the lawless ones: “The man that I shall kiss, he it is that I have promised to betray to you.”

Refrain: **G**lory to Thee, our God, glory be to Thee.

O God, Thou wast taken captive by the lawless ones, yet didst not resist nor cry out, O Lamb of God. Thou didst endure all things: questioned, condemned, struck on the face, led as a prisoner before Caiaphas with swords and staves.

Refrain: **G**lory to Thee, our God, glory be to Thee.

“Let Him be crucified”, cried the Hebrew people together with the priests and scribes. O faithless people! What evil hath He done, He who hath raised up Lazarus from the tomb, thereby making a path to salvation for all mankind?

Refrain: **G**lory to Thee, our God, glory be to Thee.

Before the judgment-seat of Pilate, the lawless people cried aloud: “Crucify Him, and release Barabbas the murderer to us, who lieth bound, and take the former one - Christ, take Him and crucify Him with the evildoers.”

Verse: **W**e bless the Father, Son and Holy Spirit, the Lord.

O ineffable self-abasement! O inexpressible counsel! For Thou Who art fire hast wash the feet of Thy betrayer, O Savior, and, wiping him Thou didst not consume him with flames; but gave him Bread at the supper, and taught him Thy noetic worship.

Now & ever ..., Theotokion: **O** wonderful tidings! God hath become the Son of a woman. Conceiving without seed, the Mother who knew not a man, and He who is born is God. O wondrous tidings! O strange conception! O incorruptible birthgiving from a virgin! Truly all these things transcend understanding and knowledge.

Verse: **W**e praise, bless and worship the Lord ...,

Katavasia: **O** Thou who dost cover Thy chambers ...,

ODE IX

Irmos: Blessed be the Lord God of Israel, * Who hath exalted the horn of salvation on our behalf * in the house of His child David, * wherein the Dayspring from on high hath visited us, * and guided us on the path of peace.

Refrain: Glory to Thee, our God, glory be to Thee.

“Again ye sleep”, said Christ to His disciples. “Watch ye, for the hour draweth nigh. Arise and let us go, my friends, behold! the disciple who shall betray Me cometh with a band of soldiers, to deliver me to the murderers.

Refrain: Glory to Thee, our God, glory be to Thee.

“Thy kiss is deceitful and thine embrace bitter. To whom, O deceiver, dost thou say, “Rejoice, Master” ?” saith Christ to Judas. “Friend, why art thou come here? For if thou hast come to kiss Me, why then hast thou brought a sword anointed with honey?”

Refrain: Glory to Thee, our God, glory be to Thee.

Of Thine own free will thou didst come as one innocent before the judgment-seat of Pilate, O Christ, in order to deliver us from our debts; wherefore Thou didst accept to suffer in the flesh, O Good One, that we all may receive freedom.

Refrain: Glory to Thee, our God, glory be to Thee.

O the depth of compassion! How can it be that the unapproachable Fire, standeth before Pilate, who is but grass, and reeds, and earth, and yet is not consumed by the flames of Christ’s Divinity? But being the Lover of mankind by nature, He patiently endureth all of Pilate’s insolence.

Refrain: Glory to Thee, our God, glory be to Thee.

“Take Him away, take Him away and crucify Him, whom they call Christ”, cried the Jews to Pilate. And having washed his hands, he took a pen and wrote the charge of condemnation of Him who granteth immortality to all mankind.

Refrain: Glory to Thee, our God, glory be to Thee.

The lawless men, making a tumult before Pilate cried aloud, “Take Christ, take Him and crucify Him”, asking to kill him as one condemned: but is not this He who raised the dead and cleansed the lepers, who healed the woman with an issue of blood and made the paralyzed man stand upright?

Refrain: Glory to Thee, our God, glory be to Thee.

“**W**hat evil hath He done? Why do ye shout so vehemently, “Take Him away, take Him and crucify Him”; cried Pilate to the ungrateful people, “I find no fault in Him.” But they cried bitterly: “Take Him away, take Him and crucify the Savior of us all.”

Refrain: **G**lory to Thee, our God, glory be to Thee.

O ye lawless Jews! O ye people without understanding! Do you not remember how many miracles of healing Christ performed for you? Do you not comprehend His divine power, like your fathers before you, who understood it not?

Glory ..., **T**hou wast scourged and given over to Crucifixion for my sake, O my Maker, that in the midst of the earth Thou mightest bring to pass my salvation, and pouring out Thy life for the world, Thou didst grant, by Thy precious Blood, immortality to those who worship Thee.

Now & ever ..., **T**heotokion: **T**he Ewe-lamb who bore the Lamb, Thy Mother stood, O Master, by the Cross and wept for Thee, O Creator of all things, as she gazed upon Thy longsuffering. For of Thine own will Thou wast born incarnate, and suffered Thy Passion in the flesh, that Thou mightest save the world.

Katavasia: **B**lessed be the Lord God of Israel ...,

We make a full prostration, and Continue with the Trisagion ..., through ..., Our Father ..., Then the Kontakion of the day:

And the rest of small Compline.

Note: After Small Compline we make three bows to the ground very slowly and solemnly, and after the last prayer We all return to our cells.