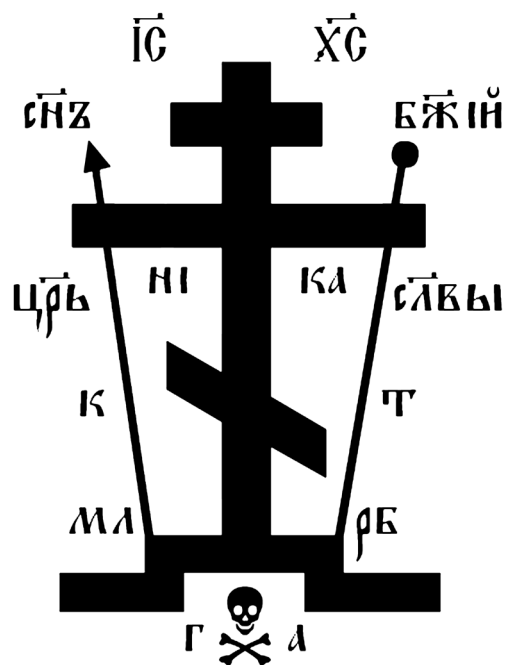




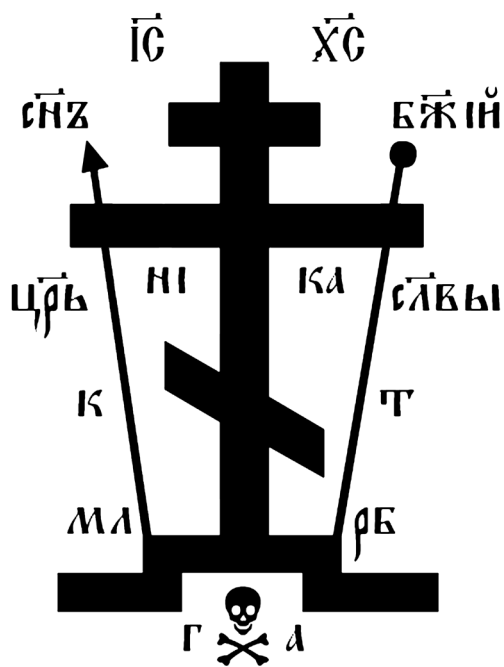
Music for Holy and Great Thursday Vesperal Liturgy

Δόμη στίχων ἡνίκ μὲρονόειν
Holy Myrrh-bearers

Ὁ Οἶκος τῶν Ἀγίων Μυροφόρων

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ЖВК.
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Music for Holy and Great Thursday Vesperal Liturgy

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The Lenten Triodion
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Choral arrangements from
Music for Hours and the Divine Liturgy for Thursday of Holy Week
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A.D. 2025 Venerable Benedict of Nursia
2025 г. Прп. Венедикта Нурсийского

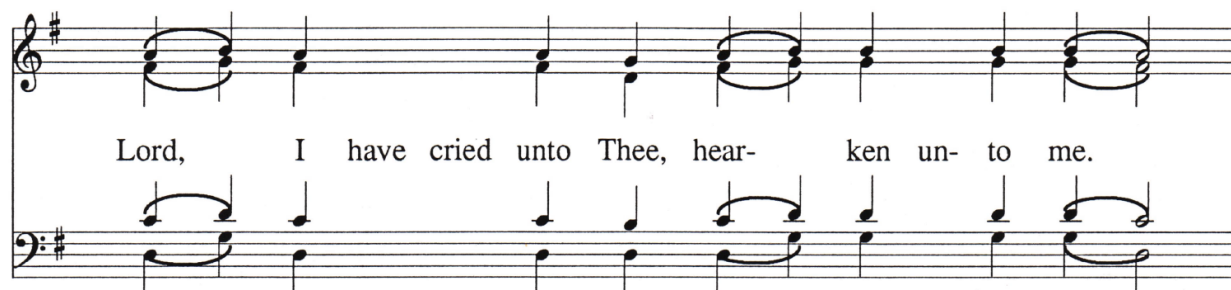
Music for Holy and Great Thursday: Vesperal Liturgy

Contents

Vespers.....	1
Lord, I Have Cried, Tone II.....	1
Verses of Lord, I Have Cried	3
Stichera at Lord, I Have Cried	4
Prokimenon, Tone I.....	9
Prokimenon, Tone VII	11
Prokimenon, Tone VII	14
Alleluia	16
Liturgy of Saint Basil the Great.....	20
At Thy Mystical Supper.....	20
Appendix	24
At Thy Mystical Supper.....	24

Vespers

Lord, I Have Cried, Tone II



Lord, I have cried unto Thee, hear- ken un- to me.



Hear- ken unto me, O Lord. Lord, I have cried unto Thee, hear- ken un- to me;



attend to the voice of my sup- pli- ca- - tion when I cry un- to Thee.



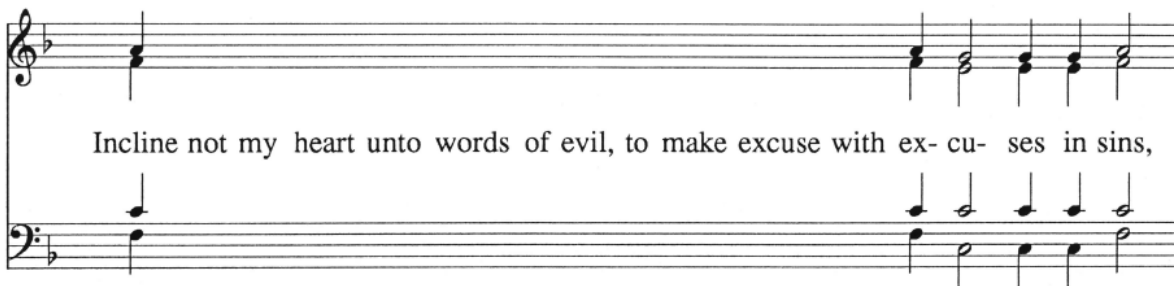
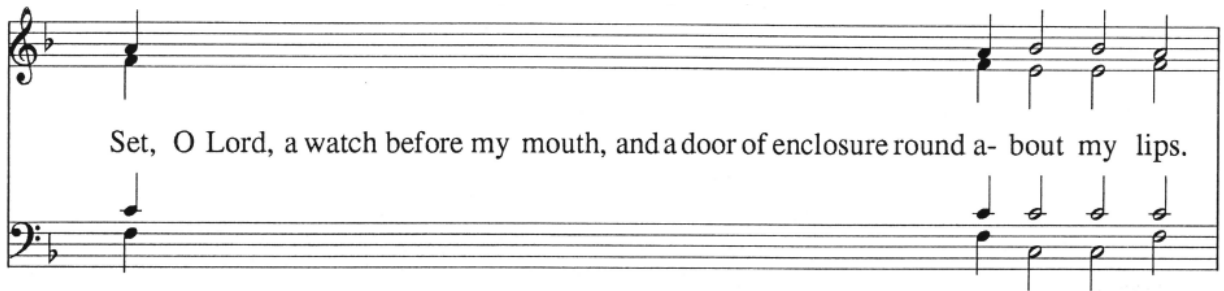
Hear- ken un- to me, O Lord.

Let my prayer be set forth as incense be- fore Thee,

the lift- ing up of my hands as an evening sac- ri- fice.

Hear-ken un- to me, O Lord.

Verses of Lord, I Have Cried



With men that work iniquity; and I will not join with their chosen.

The righteous man will chasten me with mercy and reprove me; as for the oil of the sinner, let it not anoint my head.

For yet more is my prayer in the presence of their pleasures; swallowed up near by the rock have their judges been.

They shall hear my words, for they be sweetened; as a clod of earth is broken upon the earth, so have their bones been scattered nigh unto hades.

For unto Thee, O Lord, O Lord, are mine eyes, in Thee have I hoped; take not my soul away.

Keep me from the snare which they have laid for me, and from the stumbling-blocks of them that work iniquity.

The sinners shall fall into their own net; I am alone until I pass by.

With my voice unto the Lord have I cried, with my voice unto the Lord have I made sup-
plication.

I will pour out before Him my supplication, mine affliction before Him will I declare.

When my spirit was fainting within me, then Thou knewest my paths.

In this way wherein I have walked they hid for me a snare.

I looked upon my right hand, and beheld, and there was none that did know me.

Flight hath failed me, and there is none that watcheth out for my soul.

I have cried unto Thee, O Lord; I said: Thou art my hope, my portion art Thou in the land
of the living.

Attend unto my supplication, for I am brought very low.

Deliver me from them that persecute me, for they are stronger than I.

Stichera at Lord, I Have Cried

Stichos: Bring my soul out of prison.



In haste the council of the Jews assembles,/ to deliver the Fashioner and Creator of all to Pilate./ O transgressors, O unbelievers!/ For they make ready to surrender unto judgement/ Him who comes to judge the living and the dead;/ they prepare the Passion of Him who heals the passions.// Great is Thy mercy, O longsuffering Lord: glory to Thee.

Stichos: The righteous shall wait patiently for me:



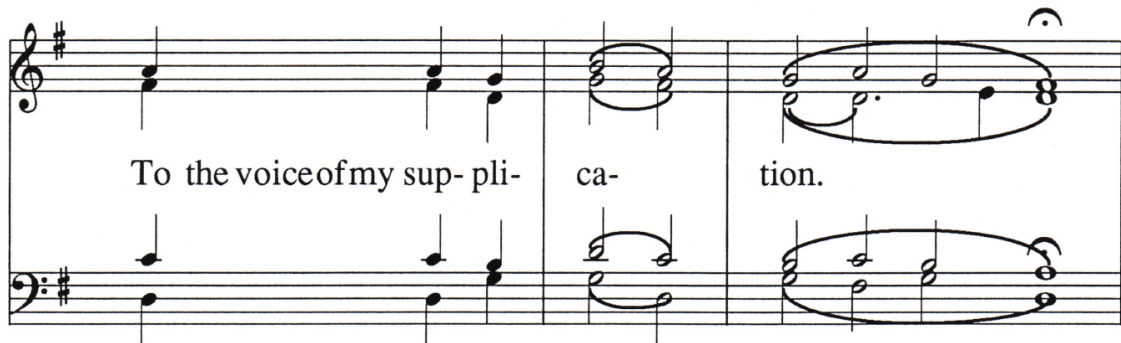
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Stichos: Out of the depths have I cried unto Thee, O Lord:



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 up the value of the oil of myrrh,/ and yet 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 out of the company of the apostles/, he threw away the thirty pieces of silver,/ and did not see Thy Resurrection on the third day.// Through this Thy Resurrection have mercy on us.

Stichos: Let Thine ears be attentive:



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 up the value of the oil of myrrh,/ and yet 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 out of the company of the apostles/, he threw away the thirty pieces of silver,/ and did not see Thy Resurrection on the third day.// Through this Thy Resurrection have mercy on us.

Stichos: If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand?



Judas, the deceitful traitor,/ with a deceitful kiss betrayed the Lord and Saviour;/ 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 rich in mercy.

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath waited patiently for Thy word:



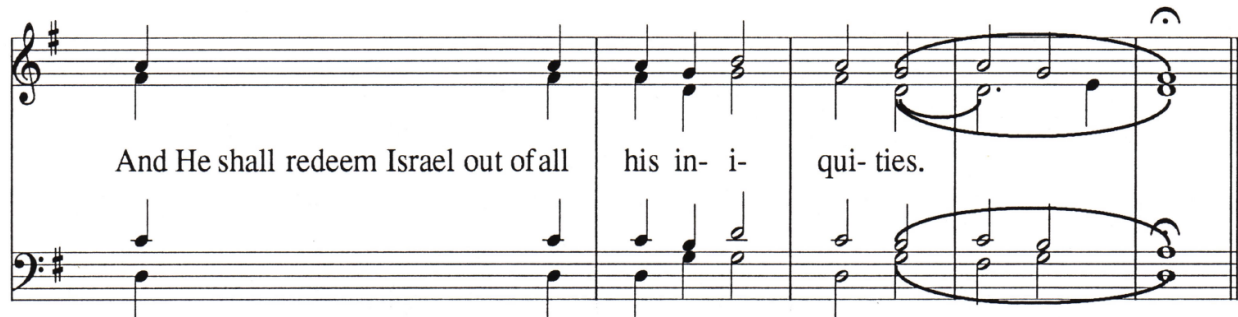
Judas, the deceitful traitor,/ with a deceitful kiss betrayed the Lord and Saviour;/ he sold the Master of all as a slave to the transgressors;/ the Lamb of God, the Son of the Father,/ went as a sheep to the slaughter:// for He alone is rich in mercy.

Stichos: From the morning watch until night, from the morning watch:



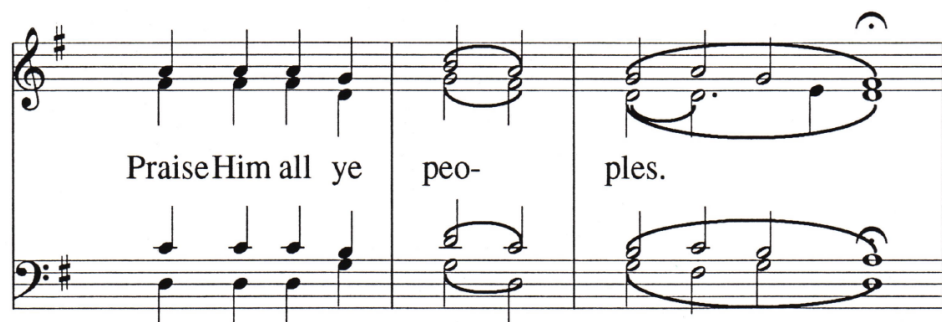
Judas, servant and deceiver,/ disciple and traitor,/ friend and false accuser, was revealed by his deeds./ For he followed the Master,/ yet inwardly he plotted to betray Him./ He said in himself:/ 'I shall deliver Him up and gain the money that is promised.'/ He desired the oil of myrrh to be sold and 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 loves mankind.

Stichos: For with the Lord there is mercy, and with Him is plenteous redemption:



Judas, servant and deceiver,/ disciple and traitor,/ friend and false accuser, was revealed by his deeds./ For he followed the Master,/ yet inwardly he plotted to betray Him./ He said in himself:/ 'I shall deliver Him up and gain the money that is promised.'/ He desired the oil of myrrh to be sold and 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 loves mankind.

Stichos: O praise the Lord, all ye nations:



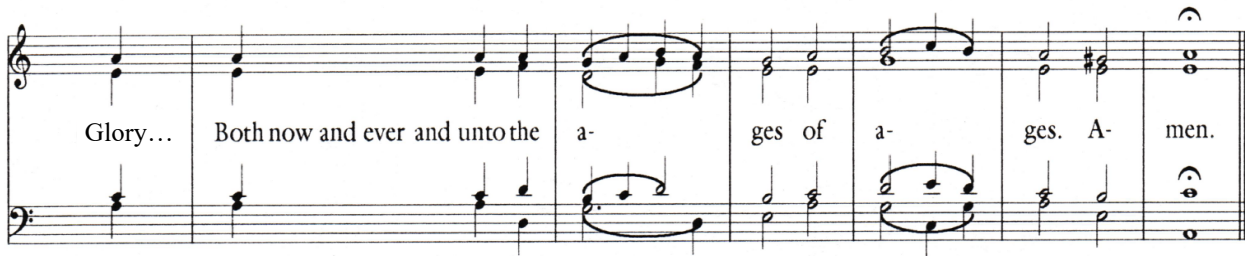
The Lamb whom Isaiah proclaimed/ goes of His own will to the slaughter./ He gives His back to scourging,/ and His cheeks to blows,/ and turns not away His face from the shame of their spitting;/ He is condemned to a disgraceful death./ Though sinless, He accepts all these things willingly,// that He may grant to all men resurrection from the dead.

Stichos: For He hath made His mercy to prevail over us:



The Lamb whom Isaiah proclaimed/ goes of His own will to the slaughter./ He gives His back to scourging,/ and His cheeks to blows,/ and turns not away His face from the shame of their spitting;/ He is condemned to a disgraceful death./ Though sinless, He accepts all these things willingly,// that He may grant to all men resurrection from the dead.

Glory, Both Now, Tone VI



Truly is Judas to be 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 spoke against God./ So Judas in his impiety,/ still carrying in his mouth the heavenly Bread,/ went and betrayed the Saviour./ O ever-greedy heart!/ O inhuman rashness!/ 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 has inherited perdition./ But deliver our souls, O Lord,/ from such hatred of mankind,// for Thou alone art boundless in longsuffering.

Entrance with the Gospel, O Gentle Light...

Prokimenon, Tone I

Rescue me, O Lord, from the evil man; from the unjust man deliver me.

Rescue me, O Lord, from the evil man;

The first system of musical notation consists of a treble and bass staff in G major (one sharp). The treble staff has a whole note chord (G4, B4, D5) on the first beat and a whole note chord (G4, B4, D5) on the fifth beat. The bass staff has a whole note chord (G3, B2, D3) on the first beat and a whole note chord (G3, B2, D3) on the fifth beat. The lyrics "Rescue me, O Lord, from the evil man;" are written below the staves, with "Rescue" under the first beat, "me," under the second, "O Lord," under the third, "from" under the fourth, "the" under the fifth, "evil" under the sixth, and "man;" under the seventh.

from the un-just man de-liv-er me.

The second system of musical notation continues the melody. The treble staff has a series of eighth notes (G4, A4, B4, C5, D5, E5, F#5, G5) followed by a half note (G5) and a whole note (G5). The bass staff has a series of eighth notes (G3, A3, B3, C4, D4, E4, F#4, G4) followed by a half note (G4) and a whole note (G4). The lyrics "from the un-just man" are written below the staves, with "from" under the first beat, "the" under the second, "un-" under the third, "just" under the fourth, and "man" under the fifth. The lyrics "de-liv-er me." are written below the staves, with "de-" under the sixth beat, "liv-" under the seventh, "er" under the eighth, and "me." under the ninth.

Stichos: Who have devised injustice in their heart.

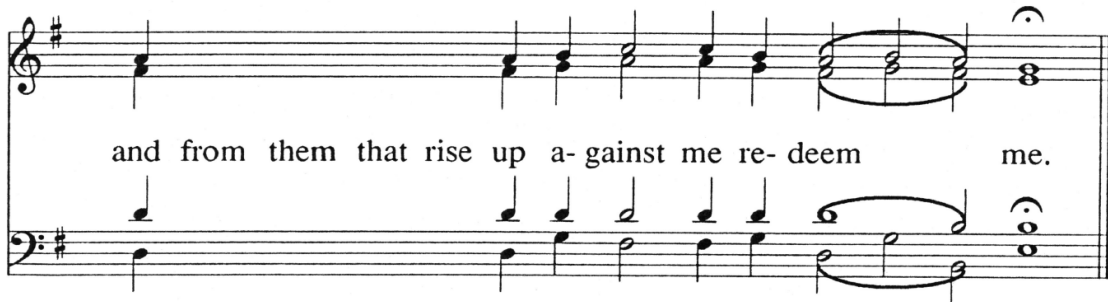
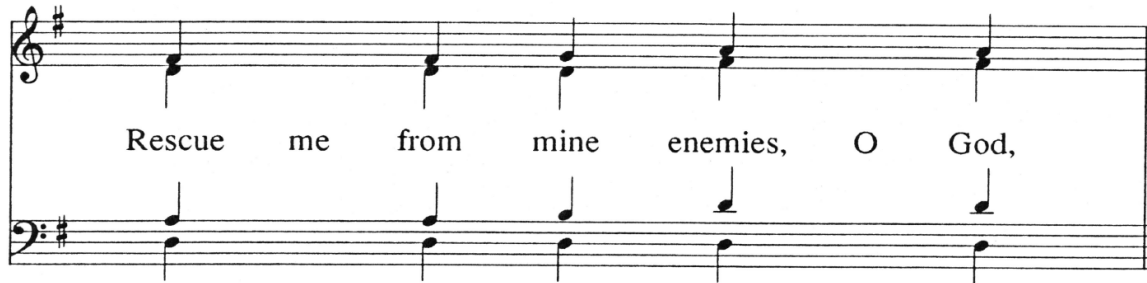
Paroemia
Exodus 19:10-19

And the Lord said to Moses, Go down and solemnly charge the people, and sanctify them to-day and to-morrow, and let them wash their garments. 11 And let them be ready against the third day, for on the third day the Lord will descend upon mount Sina before all the people. 12 And thou shalt separate the people round about, saying, Take heed to yourselves that ye go not up into the mountain, nor touch any part of it: every one that touches the mountain shall surely die. 13 A hand shall not touch it, for *every one that touches* shall be stoned with stones or shot through with a dart, whether beast or whether man, it shall not live: when the voices and trumpets and cloud depart from off the mountain, they shall come up on the mountain.

14 And Moses went down from the mountain to the people, and sanctified them, and they washed their clothes. 15 And he said to the people, Be ready: for three days come not near to a woman. 16 And it came to pass on the third day, as the morning drew nigh, there were voices and lightnings and a dark cloud on mount Sina: the voice of the trumpet sounded loud, and all the people in the camp trembled. 17 And Moses led the people forth out of the camp to meet God, and they stood by under the camp. 18 The mount of Sina was altogether on a smoke, because God had descended upon it in fire; and the smoke went up as the smoke of a furnace, and the people were exceedingly amazed. 19 And the sounds of the trumpet were waxing very much louder. Moses spoke, and God answered him with a voice.

Prokimenon, Tone VII

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



Stichos: Deliver me from them that work iniquity.

Paroemia
Job 38:1-21; 42:1-5

The Lord spoke to Job through the whirlwind and clouds, *saying*, 2 Who is this that hides counsel from me, and confines words in *his* heart, and thinks to conceal *them* from me? 3 Gird thy loins like a man; and I will ask thee, and do thou answer me.

4 Where wast thou when I founded the earth? tell me now, if thou hast knowledge, 5 who set the measures of it, if thou knowest? or who stretched a line upon it? 6 On what are its rings fastened? and who is he that laid the corner-stone upon it? 7 When the stars were made, all my angels praised me with a loud voice. 8 And I shut up the sea with gates, when it rushed out, coming forth out its mother's womb. 9 And I made a cloud its clothing, and swathed it in mist. 10 And I set bounds to it, surrounding it with bars and gates. 11 And I said to it, Hitherto shalt thou come, but thou shalt not go beyond, but thy waves shall be confined within thee.

12 Or did I order the morning light in thy time; and *did* the morning star *then first* see his appointed place; 13 to lay hold of the extremities of the earth, to cast out the ungodly out of it? 14 Or didst thou take clay of the ground, and form a living creature, and set it with the power of speech upon the earth? 15 And hast thou removed light from the ungodly, and crushed the arm of the proud?

16 Or hast thou gone to the source of the sea, and walked in the tracks of the deep? 17 And do the gates of death open to thee for fear; and did the porters of hell quake when they saw thee? 18 And hast thou been instructed in the breadth of the *whole earth* under heaven? tell me now, what is the extent of it?

19 And in what kind of a land does the light dwell? and of what kind is the place of darkness? 20 If thou couldst bring me to their *utmost* boundaries, and if also thou knowest their paths; 21 I know then that thou wert born at that time, and the number of thy years is great.

42:1 Then Job answered and said to the Lord, 2 I know that thou canst do all things, and nothing is impossible with thee. 3 For who is he that hides counsel from thee? or who keeps back his words, and thinks to hide them from thee? and who will tell me what I knew not, great and wonderful things which I understood not?

4 But hear me, O Lord, that I also may speak: and I will ask thee, and do thou teach me. 5 I have heard the report of thee by the ear before; but now mine eye has seen thee.

Paroemia
Isaiah 50:4-11

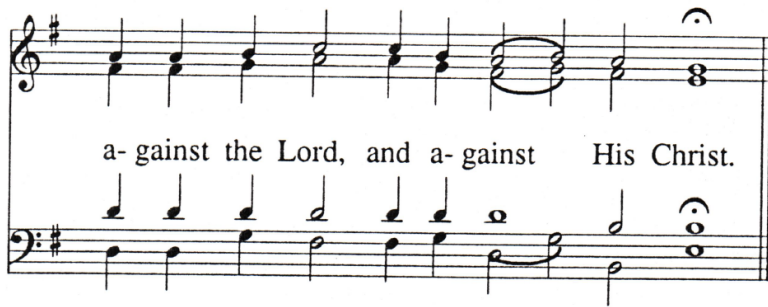
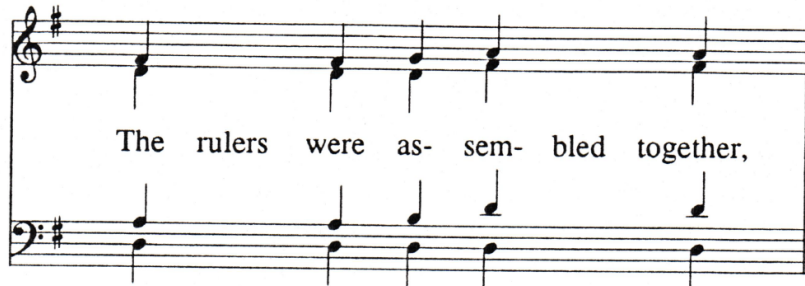
The Lord *even* God gives me the tongue of instruction, to know when it is fit to speak a word: he has appointed for me early, he has given me an ear to hear: 5 and the instruction of the Lord, even the Lord, opens mine ears, and I do not disobey, nor dispute. 6 I gave my back to scourges, and my cheeks to blows; and I turned not away my face from the shame of spitting: 7 but the Lord God became my helper; therefore I was not ashamed, but I set my face as a solid rock; and I know that I shall never be ashamed, 8 for he that has justified me draws near; who is he that pleads with me? let him stand up against me at the same time: yea, who is he that pleads with me? let him draw nigh to me. 9 Behold, the Lord, the Lord, will help me; who will hurt me? behold, all ye shall wax old as a garment, and a moth shall devour you.

10 Who is among you that fears the Lord? let him hearken to the voice of his servant: ye that walk in darkness, and have no light, trust in the name of the Lord, and stay upon God. 11 Behold, ye all kindle a fire, and feed a flame: walk in the light of your fire, and in the flame which ye have kindled. This has happened to you for my sake; ye shall lie down in sorrow.

Then the Small Litany and the Trisagion

Prokimenon, Tone VII

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



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

Epistle

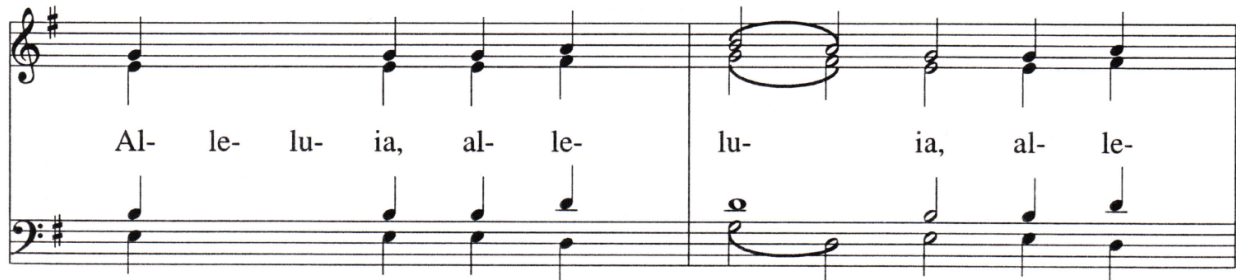
1 Corinthians §149 (11:23-32)

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

Tone VI

Blessed is the man that hath understanding for the poor man and the pauper.



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

Stichos: Yea, even the man of my peace in whom I hoped, who ate of My bread, hath magnified the lifting of heels against Me.

Holy Gospel

*Matthew §107 (Matthew 26:2–20; John 13:3–17;
Matthew 26:21–39; Luke 22:43–45; Matthew 26:40 – 27:2)*

The Lord said to 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 subtilty, 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 bason, 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, he found them sleeping for sorrow, And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

And he cometh unto the 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, Prophecy 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 bewrayeth 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.

Liturgy of Saint Basil the Great

Instead of the Hymn of the Cherubim we sing the troparion:

At Thy Mystical Supper

Trio

At Thy mys- ti- cal Sup- - per, Son of God,

The first system of the musical score consists of two staves. The upper staff is a treble clef with a key signature of one sharp (F#). It contains a series of eighth notes, with a half note on the final 'per,' and a whole note on 'Son'. The lower staff is a bass clef with a key signature of one sharp (F#). It contains a series of eighth notes, with a half note on 'God,' and a whole note on 'God,'.

To- - day receive me as a com- mun- i- cant:

The second system of the musical score consists of two staves. The upper staff is a treble clef with a key signature of one sharp (F#). It contains a series of eighth notes, with a half note on 'cant:' and a whole note on 'cant:'. The lower staff is a bass clef with a key signature of one sharp (F#). It contains a series of eighth notes, with a half note on 'cant:' and a whole note on 'cant:'.

for I will not speak of the mystery to Thine en- e- mies;

The third system of the musical score consists of two staves. The upper staff is a treble clef with a key signature of one sharp (F#). It contains a series of eighth notes, with a half note on 'mies;' and a whole note on 'mies;'. The lower staff is a bass clef with a key signature of one sharp (F#). It contains a series of eighth notes, with a half note on 'mies;' and a whole note on 'mies;'.

I will not give Thee a kiss like Ju- das; but as the thief I con- fess Thee:

The fourth system of the musical score consists of two staves. The upper staff is a treble clef with a key signature of one sharp (F#). It contains a series of eighth notes, with a half note on 'dass;' and a whole note on 'Thee:'. The lower staff is a bass clef with a key signature of one sharp (F#). It contains a series of eighth notes, with a half note on 'Thee:' and a whole note on 'Thee:'.

Re- - mem- ber me, O Lord, When Thou com- est in Thy King- dom.

This musical score is for a two-part setting. The top part is written on a treble clef staff with a key signature of one sharp (F#) and a common time signature (C). It begins with a bracketed pair of eighth notes (F#4 and G4) followed by a series of chords. The bottom part is written on a bass clef staff, also in one sharp and common time, starting with a half note (F#3) and followed by a series of chords. The lyrics are printed below the staves, with hyphens indicating syllables that span across measures.

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

This musical score is for a three-part setting of the Alleluia. The top part is written on a treble clef staff with a key signature of one sharp (F#) and a common time signature (C). It begins with a bracketed pair of eighth notes (F#4 and G4) followed by a series of chords. The bottom part is written on a bass clef staff, also in one sharp and common time, starting with a half note (F#3) and followed by a series of chords. The lyrics are printed below the staves, with hyphens indicating syllables that span across measures.

This 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 Let our mouth be filled with Thy praise, O Lord...

Irmos of Ode IX of the Canon
Instead of It is Truly Meet...

Come, ye faithful, let us raise our minds on high

The first system of musical notation features a treble and bass staff in G major (one sharp). The melody in the treble staff begins with a half note G4, followed by quarter notes A4, B4, and C5. The bass line consists of half notes G2, B1, and D2. The lyrics "Come, ye faithful, let us raise our minds on high" are written below the notes. The word "minds" is under a half note G4, and "on high" is under a half note G4.

and enjoy the Master's hos-pi-tal-i-ty

The second system continues the melody. The treble staff has half notes G4, A4, and B4, followed by a half note C5. The bass line has half notes G2, B1, and D2. The lyrics "and enjoy the Master's hos-pi-tal-i-ty" are written below. The word "hos-pi-tal-i-ty" is under a half note G4.

and the ta-ble of immortal life in the up-per room;

The third system continues the melody. The treble staff has half notes G4, A4, and B4, followed by a half note C5. The bass line has half notes G2, B1, and D2. The lyrics "and the ta-ble of immortal life in the up-per room;" are written below. The word "up-per" is under a half note G4.

and let us hear the ex-al-ted teach-ing of the Word

The fourth system continues the melody. The treble staff has half notes G4, A4, and B4, followed by a half note C5. The bass line has half notes G2, B1, and D2. The lyrics "and let us hear the ex-al-ted teach-ing of the Word" are written below. The word "ex-al-ted" is under a half note G4.

Whom we mag- - ni- fy.

This musical score is written for a two-part setting of the phrase "Whom we magnify." It is in the key of D major, indicated by two sharps (F# and C#) on the treble and bass staves. The time signature is not explicitly shown but appears to be common time (C). The melody is primarily in the treble clef, while the bass line is in the bass clef. The lyrics are placed below the notes. The phrase "mag-" is followed by a long dash, indicating a sustained note or a pause. The phrase ends with a period. The score concludes with a double bar line.

Appendix

At Thy Mystical Supper

Lvov

At Thy Mys- ti- cal Sup- per, O

pp *pp* *f*

This system contains the first five measures of the piece. The melody is in the treble clef, and the bass line is in the bass clef. The key signature has two flats (B-flat and E-flat), and the time signature is 3/4. The first measure has a piano (*pp*) dynamic. The second measure has a piano (*pp*) dynamic. The third measure has a piano (*pp*) dynamic. The fourth measure has a piano (*pp*) dynamic. The fifth measure has a forte (*f*) dynamic.

Son of God, to- day, re- ceive me as a com- mun- i- cant

pp

This system contains measures 6 through 10. The melody continues in the treble clef, and the bass line continues in the bass clef. The key signature remains two flats, and the time signature remains 3/4. The sixth measure has a piano (*pp*) dynamic. The seventh measure has a piano (*pp*) dynamic. The eighth measure has a piano (*pp*) dynamic. The ninth measure has a piano (*pp*) dynamic. The tenth measure has a piano (*pp*) dynamic.

for I will not speak of the mys- 'try to Thine en- e- mies; I will not

pp

This system contains measures 11 through 15. The melody continues in the treble clef, and the bass line continues in the bass clef. The key signature remains two flats, and the time signature remains 3/4. The eleventh measure has a piano (*pp*) dynamic. The twelfth measure has a piano (*pp*) dynamic. The thirteenth measure has a piano (*pp*) dynamic. The fourteenth measure has a piano (*pp*) dynamic. The fifteenth measure has a piano (*pp*) dynamic.

give Thee a kiss like Ju- das; but as the thief

f

This system contains measures 16 through 20. The melody continues in the treble clef, and the bass line continues in the bass clef. The key signature remains two flats, and the time signature remains 3/4. The sixteenth measure has a piano (*pp*) dynamic. The seventeenth measure has a piano (*pp*) dynamic. The eighteenth measure has a piano (*pp*) dynamic. The nineteenth measure has a piano (*pp*) dynamic. The twentieth measure has a piano (*pp*) dynamic.

I con-fess Thee: Re-mem-ber me, O

Lord, when Thou com-est in Thy King-dom. Al-le

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

le-lu-



At Thy Mystical Supper

Smirnov, Kiev Caves Lavra

At Thy Mys- ti- cal Sup- per Son of God

This system contains the first two measures of the piece. The melody is written on a treble clef staff with a key signature of one sharp (F#). The lyrics 'At Thy Mys- ti- cal Sup- per' are under the first measure, and 'Son of God' are under the second measure. The bass line is on a bass clef staff.

To- day, receive me as a com- mu- ni- cant:

This system contains the next two measures. The melody continues on the treble clef staff, and the bass line continues on the bass clef staff. The lyrics 'To- day, receive me as a com- mu- ni- cant:' are under the measures.

for I will not speak of the Mys- ter- y to Thine en- e- mies;

This system contains the next two measures. The melody continues on the treble clef staff, and the bass line continues on the bass clef staff. The lyrics 'for I will not speak of the Mys- ter- y to Thine en- e- mies;' are under the measures.

I will not give Thee a kiss like Ju- das; but as the thief

This system contains the final two measures of the piece. The melody continues on the treble clef staff, and the bass line continues on the bass clef staff. The lyrics 'I will not give Thee a kiss like Ju- das; but as the thief' are under the measures.

I con- fess Thee: Re- mem- ber me, O Lord, when

Thou com- est in Thy King- dom. Al- le- lu- ia,

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

Κονέιζ, ἡ βῆζ ἡάπτεμζ ελάβα.
The end, and to our God be the glory!

Ἀόμῃ εὐτυχῇ ἡμένῃ μύροφόρῃ
Holy Myrrh-bearers
Ὁ Οἶκος τῶν Ἁγίων Μυροφόρων

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✠ΒΚΘ.
MMXXV