

<CHAPTER>

8



Holy Thursday

A. The Offering of Morning Incense

1. The first hour (prime) of Holy Thursday is prayed in the first section of the church.
2. The prophecies are chanted in Coptic then translated.
3. The introduction to the Homily is chanted in Coptic then the Homily is read, the conclusion is chanted in Coptic (see page 428).
4. The veil of the Sanctuary is opened.
5. The Praise of Holy Pascha week **ΘΩΚ ΤΕ ΨΧΟΥ** is chanted twelve times (alternating on each side, North then South) then concluded by the Lord's prayer each time (see page 429).
6. The priest begins the Offering of the incense with the thanksgiving prayer.
7. The deacons chant the verses of the cymbals in the common tune.
 - i. The verse for the feast is added to the verses of the cymbals:

<p>ΠΙΩΜΑ ΝΕΜ ΝΙΣΝΟΥ ΝΤΑΚ: ΠΕ ΠΧΩ ΕΒΟΛ ΝΤΕ ΝΕΝΝΟΒΙ: ΝΕΜ ΨΔΙΑΘΗΚΗ ΑΒΕΡΙ: ΕΤΑΚΤΗΙΣ ΝΝΕΚΜΑΘΗΤΗΣ.</p>	<p>Your Body and Your Blood, are for the forgiveness of our sins, and for the new covenant, that You gave to Your disciples.</p>	<p>: : :</p>
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8. Psalm 50 (Have mercy upon me O God) is recited.
9. The congregation chants: **ΑΛ ΔΟΞΑΣΙ ΟΘΕΟΣ ΗΜΩΝ**

10. The priest prays the Litanies of the sick and the oblations.
11. The Praise of the Angels (Let us praise with the angels) and the Trisagion are recited
12. The doxologies are chanted, in the common tune.
13. The priest offers incense around the church without greetings (kissing).
14. At the end of the doxologies, the Creed is recited until "...He was incarnate and became man," then continued with "Yes, we believe in the Holy Spirit..."
15. The priest raises the cross and chants **ΦΝΟΥ† ΝΑΙ ΝΑΝ**, the congregation responds with **ΚΥΡΙΕ ΕΛΕΗΣΟΝ** three times, in the long tune.
16. The hymn **Φαι εταφενγ** is chanted followed by **Κ̅σμαρωντ**:

<p>Φαι εταφενγ ε̅πω̅ω̅ι̅ νο̅νο̅υ̅ν̅ϑ̅ι̅α̅ ε̅ϑ̅ω̅η̅π̅:̅ ϑ̅ι̅ξ̅ε̅ν̅ π̅ι̅ς̅τ̅α̅ν̅ρ̅ο̅ς̅:̅ ϑ̅α̅ π̅ο̅ν̅χ̅αι̅ ἁ̅π̅ε̅ν̅ς̅ε̅ν̅ο̅ς̅.</p>	<p>This is He who offered Himself up, as an acceptable sacrifice, on the Cross for the salvation of our race.</p>
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<p>Δ̅ε̅φ̅ω̅λ̅ε̅μ̅ ε̅ρ̅ο̅γ̅ ἡ̅χ̅ε̅ π̅ε̅φ̅ι̅ω̅τ̅ ἡ̅λ̅α̅τ̅α̅θ̅ο̅ς̅:̅ ἡ̅φ̅η̅ν̅α̅ν̅ ἡ̅ν̅τ̅ε̅ ϑ̅α̅ν̅ἁ̅ρ̅ο̅ν̅θ̅ι̅: ϑ̅ι̅ξ̅ε̅ν̅ †ϑ̅ο̅λ̅τ̅ο̅θ̅α̅.</p>	<p>His Good Father smelled Him at the evening watch on Golgotha.</p>
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<p>Κ̅σμαρωντ ἁ̅λ̅η̅θ̅ω̅ς̅:̅ ν̅ε̅μ̅ Π̅ε̅κ̅ι̅ω̅τ̅ ἡ̅λ̅α̅τ̅α̅θ̅ο̅ς̅: ν̅ε̅μ̅ Π̅ι̅π̅ν̅ε̅υ̅μ̅α̅ ε̅θ̅ο̅ν̅α̅β̅:̅ χ̅ε̅ α̅κ̅ι̅ α̅κ̅ω̅† ἡ̅μ̅ο̅ν̅.</p>	<p>Blessed are You in truth, with Your good Father and the Holy Spirit, for you have come and saved us.</p>
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17. The Praxis (Acts 1:15-20) is chanted in Coptic in the Paschal tune, and then translated:

<p>Π̅ρ̅α̅ξ̅ε̅ω̅ν̅τ̅ω̅ν̅ ἁ̅σ̅ι̅ω̅ν̅ ἡ̅π̅ο̅ς̅τ̅ο̅λ̅ω̅ν̅ τ̅ο̅ ἁ̅ν̅α̅σ̅τ̅ρ̅ω̅ς̅μ̅α̅ π̅ρ̅α̅ξ̅ι̅ς̅ ἡ̅π̅ρ̅α̅ξ̅ι̅ς̅ ἡ̅ν̅τ̅ε̅ ν̅ε̅ν̅ι̅ο̅† ἡ̅π̅ο̅ς̅τ̅ο̅λ̅ο̅ς̅:̅ ε̅ρ̅ε̅ π̅ο̅ν̅ ἑ̅μ̅ο̅ν̅ ε̅θ̅ο̅ν̅α̅β̅ ω̅ω̅π̅ι̅ ν̅ε̅μ̅ἁ̅ν̅ ἁ̅μ̅η̅ν̅.</p>	<p>The Praxis of our Holy Fathers the Apostles, their Holy Blessings shall be with us, Amen.</p>
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ΟΥΟΖ ΝΞΡΗ ΔΕ
 ΞΕΝ ΝΑΙ ΕΞΟΥ
 ΑΥΤΩΝΥ ΝΧΕ
 ΠΕΤΡΟC ΞΕΝ ΘΜΗ†
 ΝΝΙCΝΗΟΥ : ΝΕ ΟΥΟΝ
 ΟΥΜΗΩ ΔΕ
 ΕΥΘΩΥΗΤ ΖΙ ΦΑΙ
 ΕΦΑΙ ΕΝΑΥΝΑΕΡ ΨΕ
 ΧΟΥΤ ΝΡΑΝ ΟΥΟΖ
 ΠΕΧΑΥ.

And in those days Peter
 stood up in the midst of
 the brothers, There were
 many closely gathered
 there, one hundred
 twenty names, and he
 said

ΠΙΡΩΜΙ ΝΙCΝΗΟΥ:
 ΖΩ† ΠΕ ΝΤΕCΧΩΚ
 ΕΒΟΛ ΝΧΕ †
 ΤΡΑΦΗ:
 ΘΗΕΤΑΥΕΡΨΟΡΠ
 ΝΧΟC ΝΧΕ ΠΙΠΝΑ
 ΕΘΥ ΕΒΟΛ ΞΕΝ ΡΩΥ
 ΝΔΑΥΙΔ ΕΘΒΕ
 ΙΟΥΔΑC
 ΦΗΕΤΑΥΕΡΒΑΥΜΙΟΥΤ
 ΝΝΗΕΤΑΥ ΑΜΟΝΙ
 ΝΙΗC.

"Men and brethren, It is
 necessary for this
 scripture to be fulfilled,
 which the Holy Spirit
 spoke by the mouth of
 David concerning Judas,
 who became a guide to
 those who seized Jesus.

ΧΕ ΝΑΥΗΠ
 ΝΞΡΗ ΝΞΗΤΕΝ ΠΕ
 ΟΥΟΖ ΑΠΙΩΠ Ι ΕΡΟΥ
 ΑΠΙΚΑΗΡΟC ΝΤΕ
 ΤΑΙΔΙΑΚΟΝΙΑ.

"For he was numbered
 with us and obtained a
 part in this ministry.

ΦΑΙ ΜΕΝ ΟΥΝ
 ΑΥΨΩΠ ΝΟΥΙΟΖΙ
 ΕΒΟΛΞΕΝ ΦΒΕΧΕ
 ΝΤΕ ΤΑΔΙΚΙΑ ΟΥΟΖ
 ΑΥΚΩΨ ΞΕΝ
 ΤΕΥΜΗ† ΟΥΟΖ
 ΝΗΕΤCΑΞΟΥΝ ΑΜΟΥ
 ΤΗΡΟΥ ΑΥΦΩΝ
 ΕΒΟΛ.

Indeed, this man also
 purchased a field with
 the reward of iniquity,
 and he was broken in his
 midst and all his bowels
 gushed out.

Ουοζ αφοτωνζ
 εβολ ηνορον νιβεν:
 ετωοπ ζεν Ιλην:
 ζωστε ησεμοϋ†
 εφραν απι ιοζι
 ετε αμαϋ ζεν
 τοϋασπι χε
 Δχελλαμασ ετε
 πι ιοζι ητε Πισποϋ
 πε.

And it was manifested
 unto every one who lives
 dwells in Jerusalem, in
 so much as that field is
 called in their proper
 tongue, *Akel Dama*, that
 is the Field of Blood.

" "
 "

Οςζηοϋτ ζαρ
 ζι ηρωμ ητε
 ηψαλμοσ: (χε
 τεϋερβι μαρεσωωϋ)
 (Ϛ): οϋοζ απεν
 ερεσωωπι ηχε
 φηετωοπ ηζητс:
 τεϋμετεπισκοποс
 μαρε κεοϋαι βιτс.

"For it is written in the
 book of Psalms, (let his
 enclosure be desolate)
 and let no one live in it,
 let another take his
 bishopric."

:
)
 (

Πισαχι δε ητε
 Πβοιс: εφεαιαι
 οϋοζ εφεαψαι οϋοζ
 εφεαμαζι οϋοζ
 εφεταχρο ζεν
 †ασια ηεκκληсια
 ητε φ† αμην.

The word of the Lord
 shall grow, multiply, be
 mighty, and be
 confirmed in the holy
 Church of God. Amen.

18. The Greek hymn **Ιουδας Ο Παρηνουοс** is chanted while the deacons are going
 around the church "backwards" (clockwise with respect to facing the east) around an
 empty chair¹, symbolizing the Judas' empty bishopric.

This hymn is for Judas' reprimand:

¹ Some rites calls for placing an upside-down chair, symbolizing the broken law

<p>Ιουδας (ϛ) : ὁπαρανομος: αργυριὸν επραθησα Χριστον τις. Ιουδαις παρανομικ.</p>	<p>Judas (6) who has broken the law with silver, you have sold Christ to the Jews, who have broken the law.</p>	<p>(7)</p>
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<p>Ιλε παρανομι ἐπιλαβον μενι τον Χριστον: ἑσταυρω προς ἡλωσαν εν τω κρανιὸν τοπω.</p>	<p>The Law opposers took Christ and nailed Him on the Cross at the place of Cranium.</p>
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<p>(Ιουδας) Βαραββαν τον κατα κριτον ἀπελευσαν αυτον τον κριτην: κε λεσοντην εσταυρωσα</p>	<p>(Judas) Barabas the condemned thief was set free and the Master, the Judge they crucified.</p>	<p>()</p>
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<p>(Ιουδας) Ιε την ἡλευραν λονχην ἐπι ἑεντης: κε ως ληστην ζυλω προσηλωσαν ἐθηκαν: εν μνημιὸν ὁ εκτου ταφου ἐστρας τον λαζαρον:</p>	<p>(Judas) They thrust a spear in Your side, and as a thief they nailed You on the Cross. They laid You in a tomb, O You, Who raised Lazarus from the tomb.</p>	<p>()</p>
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<p>(Ιουδας) Успер зар Ιωνας τριχημερας ε μιπεν: εν κιλια του κητους ουτως κε σωρ ημων: τρις ημερας εμινεν: μετα των τεθηνηκοτων τον ταφον ες φρασισαντο</p>	<p>(Judas) For as Jonah stayed three days inside the whale's belly, also our Savior stayed three days. After He died, they sealed the tomb.</p>	<p>()</p>
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(Ιουδας)	(Judas)	()
<p>ΟΝΤΩΣ ἀΝΕΣΤΗ ΚΕ ΟΥΚ ΕΣΗΩΣΑΝ ΣΤΡΑΤΙΑ ὍΤΕ ὈΝΤΩΣ ΕΣΕΡΘΕΙΣ Ὁ ΣΩΤΗΡ ΤΟΥ ΚΟΣΜΟΥ Ὁ ΠΑΘΩΝ ΚΕ ἀΝΑΣΤΑΣ ΔΙΑ ΤΟΥ ΣΕΝΟΣ ΗΜΩΝ Κύριε ΔΟΞΑΣΙ: ΑΜΗΝ.</p>	<p>Truly He rose but the soldiers were not aware that truly the Savior of the world has risen. He Who suffered and died for our sake, O Lord, glory be to You. Amen.</p>	

19. The Trisagion is chanted in the Paschal tune:

<p>ΑΓΙΟΣ Ὁ Θεος: ΑΓΙΟΣ ΙΣΧΥΡΟΣ: ΑΓΙΟΣ ἀθάνατος: ὁ εκπαρθενου σεννεθης: ἐλεησον ημας.</p>	<p>Holy God, Holy Mighty, Holy Immortal, Who was born of a virgin, have mercy upon us.</p>
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<p>(Χε) ΑΓΙΟΣ Ὁ Θεος: ΑΓΙΟΣ ΙΣΧΥΡΟΣ: ΑΓΙΟΣ ἀθάνατος: ὁ σταυρωθεις δι ημας: ἐλεησον ημας.</p>	<p>Holy God, Holy Mighty, Holy Immortal, Who was crucified for us, have mercy upon us.</p>
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<p>(Χε) ΑΓΙΟΣ Ὁ Θεος: ΑΓΙΟΣ ΙΣΧΥΡΟΣ: ΑΓΙΟΣ ἀθάνατος: ὁ σταυρωθεις δι ημας: ἐλεησον ημας.</p>	<p>Holy God, Holy Mighty, Holy Immortal, Who was crucified for us, have mercy upon us.</p>
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<p>Δοξα Πατρι κε Υιω κε ἀγιω Πνευματι: κε νυν κε αι κε ις τους εωνας των εωνων: ΑΜΗΝ. Δοξα τριας ἐλεησον ημας.</p>	<p>Glory to the Father and to the Son and to the Holy Spirit, now and ever and unto the ages of the ages. Amen. O Holy Trinity, have mercy upon us.</p>
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20. The Litany of the Gospel is prayed
21. The Psalm **ΔΥΒΨΝΟΝ** (Psalm 55:21) is chanted in the Syrian "Shammy" tune of **Πεκῶρονος**:

ΔΥΒΨΝΟΝ ἦξε	His words were softer
περσῶσι ἐροῦτε	than oil, Yet they were
οὐρνεζ: ἠθωοῦ	drawn swords.
ζᾶνconeq νε.	
Χε ἐνε οὐχᾶχι	For it is not an enemy
πεταφῶωψ νηι	who reproaches me;
ναι νᾶφαι ἐροφ πε:	Then I could bear it. Nor
οὔοζ ἐνε πεθμοct	is it one who hates me
ἡμοι ἀφχω	who has exalted himself
ἠεᾶννιωτ ἠcᾶχι	against me; Then I
ἐῶρηι ἐχωι ναι	could hide from him.
νᾶχοπτ ἐβολ	Alleluia.
νᾶροφ: ᾶλ.	

17. The hymn of **Κε ἱπερτοῦ** is then chanted either quickly or in its Paschal tune (see page 430)
22. The Gospel is chanted in Coptic in the paschal tune.
23. The Psalm and Gospel are translated.
24. The Exposition is read, followed by the prayer of Litanies (with prostrations).
25. The service is concluded as the usual rite of the hours of the Pascha week.
26. The Gosple of St. Luke is read in its entirety.
27. Shortly afterwards, the priest starts the prayers of the third, sixth and ninth hours according to the rite of the hours of the Pascha week (see page 427).

B. The Liturgy of the Waters

1. The congregation sings the hymn of the Blessing, **Ἰενοῦωψτ ἡφιωτ**, (see page 37) while the priest and deacons put on their service garments, then they start the liturgy of the Waters as it is written in the book of the Liturgy of the waters and the prostration prayers. It is prayed in the third section of the church.
2. The priest begins with the thanksgiving prayer.
3. The deacons chant the verses of the cymbals in the common tune.
 - i. The common verses of the cymbals are chanted

ii. They are concluded as usual for the Feasts of the Lord:

a **ΙΗΣ ΠΧΣ ἡσασ νεμ φουφ...**

b **Πουρο...**

4. The congregation recites Psalm 50 (“Have mercy upon me...”)
5. The congregation chants: **ΔΔ Δοσασι ὁθεος ἡμων**
6. The prophecies are read
7. The congregation chants **Τενορωστ ἡμοκ ὠ Πιχριστος**
8. The Pauline Epistle is chanted in Coptic in the common tune, and then translated, and the priest offers incense around the church without greetings (kissing): 1Tim 4:9-5:10
9. The Trisagion is chanted in the common tune (see page 439)
10. The Litany of the Gospel is prayed.
11. The psalm is chanted in Coptic in the common tune.
12. The psalm and gospel are translated:
 - i. Psalm 50: 7,10
 - ii. John 13: 1-17
 - iii. When the reader reads the passage “He rose from supper, and laid aside His garments, and took a towel and girded Himself ...”, the priest girds himself, and pours water into the basin three times in the shape of the cross.
13. The priest prays **Ϯ† ΝΔΙ ΝΔΝ** while holding the Cross and three candles in front of it.
14. The Congregation chants **Κεριε ελῆσον** ten times in the long tune.
15. The congregation chants the response to the Gospel in the common tune:

**ΙΗΣΟΥΣ
ΠΙΧΡΙΣΤΟΣ ἡσασ
ΝΕΜ ΦΟΥΦ: ἡθου
ἡθου ΠΕ ΝΕΜ ΨΔ
ἐνεσ: ΞΕΝ
ΟΥΣΥΠΟCΤΑCΙC
ἡΟΥΩΤ: ΤΕΝΟΥΩΨΤ
ἡΜΟΥ ΤΕΝΨΟΥ
ΝΔσ.**

Jesus Christ [is the same], yesterday and today and forever, in one hypostasis, we worship Him and glorify Him.

27. The priest then prays the seven long litanies:

- i. The Sick (see page 10)
- ii. The Travelers (see page 11)
- iii. The Seasons (see page 23)
- iv. The Leader (King) (see page 150)

- v. The Departed (see page 9)
- vi. The Oblations (see page 11)
- vii. The Catechumens (see page 587)

- 28. The priest prays the litanies, and the congregation responds with **Κε** after each verse.
- 29. The priest raises the cross with three candles, while the congregation chants **Κεrie ε`ΛΕΗCΟΝ** one hundred times.
- 30. The priest prays the three long litanies (Peace, Fathers, Assemblies) (see page 62)
- 31. The Introduction to the Creed is recited.
- 32. The Creed is recited until "...He was incarnate and became man," then continued with "Yes, we believe in the Holy Spirit..."
- 33. The congregation chants **Τενχοϋϋτ εβολα σατρη ητ'αναστασις**
- 34. The following Adam Aspasmos or the Aspasmos **Μενιοτ' η'αποστολος** (page 344) is chanted, followed by the common Aspasmos **ειτεν νιπρεσβια:**

Ραϋι ογος
 θεληλ: ωπτενος
 ηνιρωμι: γε
 παρητ' αφτ' μενε
 πικοςμος.

Rejoice and be glad, O
 human race, for God so
 loved the world.

εωστε ητεϋτ
 απεϋρηρι ημενριτ
 σα ηνεθηαετ' εροϋ
 εθροϋωνε ψα
 ενεε.

That He gave His
 Beloved Son, for His
 faithful, that they may
 live forever.

ειτεν
 νιπρεσβια ...

Through the
 intercessions ...

- 35. The priest begins the prayers of the Liturgy of the waters.
- 36. At the end of the prayers, the Lord's Prayer is recited, followed by:

Πιλαος:
 βεν Πιχριστος
 Ιησοϋc Πενβοιc.

People:
 In Christ Jesus our Lord.

Πιδιακων:
 Τας κεφαλαc
 υμων του Κυριω
 κλινατε.

Deacon:
 Bow your heads to the
 Lord.

<p>Πιλαος: ΕΝΩΠΙΟΝ COY Κυριε. Πιδιακων: Προσχωμεν Θεου μεταφοβου. Δυην. Πιπρεσβυτερος: Ιρηνη πασι.</p>	<p>People: Before You, O Lord.</p> <p>Deacon: Let us attend in the fear of God. Amen.</p> <p>Priest: Peace be with all.</p>	<p>:</p> <p>:</p> <p>:</p>
<p>Πιλαος: Κε τω πνευματι σου.</p>	<p>People: And with your spirit.</p>	<p>:</p>

37. The priest prays the first two absolutions only.

38. The deacon raises the cross, and prays:

<p>σωθεις δυην: κε τω πνευματι σου: μετα φοβου θεου προσχωμεν.</p>	<p>Saved. Amen. And with your spirit. In the fear of God, let us attend.</p>
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39. The priest makes the sign of the cross on the basin and the water vessel three times, while praying:

<p>Ευλοσητος Κυριος Ιησους Χριστος υιος θεου αγιασμος πνευμα αγιον: δυην.</p>	<p>Blessed be the Lord Jesus Christ, the Son of God; He has sanctified them by His Holy Spirit. Amen.</p>
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40. The people rise from their worship, and chant in a loud voice:

<p>Ις ο πανασιος πατηρ: ις ο πανασιος υιος: εν τω πανασιον πνευμα: δυην.</p>	<p>One is the All-Holy Father, One is the All- Holy Son, One is the All- Holy Spirit. Amen.</p>
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41. The liturgy is concluded by Psalm 150, while the priest washes everyone's feet with the water.

42. The psalm is chanted in the common tune:

Our Lord laid aside His garments / took a
towel and girded Himself / poured water into
a basin / and washed the disciples' feet.

Then He came to Simon Peter / to wash his
feet / he said unto Him / "You shall never
wash my feet".

Our Savior said to Simon Peter / I say unto
you / If I do not wash you / you have no part
with Me.

Simon said to Our Savior / "O Lord Jesus
Christ / not my feet only / but also my hands
and my head!".

And He taught them saying / "I have washed
your feet / you also ought to wash / one
another's feet.

Ἰωβὲ ὑπὸ οἰς
 ἐξ ῥηι ἐξων: ὦ
 πατρὶς οἰς ἡμῶν
 ἡ ἀποστολῶν: ἡ
 πηξήντα δύο
 μαθητῶν: ἡ
 ἡμεῖς ἡμεῖς ἡμεῖς
 ἡμεῖς ἡμεῖς ἡμεῖς

Pray to the Lord on our behalf, O my lords and fathers the Apostoles, and the seventy-two disciples, that He may forgive us our sins.

43. The priest prays the "thanksgiving prayer after the Lakan"

44. The Homily of St. John Chysostom is read.

C. The Divine Liturgy

1. The lamb is presented without the Agpeya prayers of the hours.

2. **Κυrie Ελεησον** (41 times) is not chanted, but rather the lamb is examined in silence as Christ who was silent when tried before Pilate and did not open his mouth (Isa 53:7).
3. The hymn **Αλληλονηα** for the oblations may be chanted after the examination.
4. The hymn **Αλληλονηα φαι πε πι**² is not chanted
5. The hymn **Ωθεις αμην**³ is not chanted.
6. The priest prays absolution of the servants.
7. The priest raises the incense of the Pauline Epistle.
8. The hymn of the intercessions is not chanted.
9. The congregation chants **Υενορωτ υμοκ ω Πιχριστος**
10. The Pauline Epistle is chanted in Coptic in the common tune, and then translated, while the priest offers incense around the church without greetings (kissing)
11. The Catholic Epistle, the Praxis, and the Synaxarion are not read.
12. The Trisagion is chanted in the common tune (page 439)
13. The Psalm is chanted in Coptic: the first two verses in the festive "Syngary" tune⁴, and the second two verse in the common tune (Ps 22:5, 40:9):

<p>Δκσοβ† νοντραπεζα υπαυθο εβολ: υπαυθο ννηετ σοχρεχ υμοι.</p> <p>Φηεθουωυ υπαωικ: αφτωορν υπεφειβς εερηι εχωι.</p>	<table border="0"> <tr><td style="border-right: 1px solid black; padding-right: 5px;">You have prepared a table</td><td></td></tr> <tr><td style="border-right: 1px solid black; padding-right: 5px;">before me, before then</td><td></td></tr> <tr><td style="border-right: 1px solid black; padding-right: 5px;">that afflict me.</td><td></td></tr> <tr><td style="border-right: 1px solid black; padding-right: 5px;">He who ate my bread,</td><td></td></tr> <tr><td style="border-right: 1px solid black; padding-right: 5px;">lifted his heel against me.</td><td></td></tr> </table>	You have prepared a table		before me, before then		that afflict me.		He who ate my bread,		lifted his heel against me.	
You have prepared a table											
before me, before then											
that afflict me.											
He who ate my bread,											
lifted his heel against me.											

14. The Gospel is chanted in Coptic: (Matt 26: 20-29)
15. The Psalm and the Gospel are translated.
16. The response to the Gospel is chanted in the common tune:

<p>Πιωμα νευ πιςνοφ ντακ: πε πχω εβολ ντε νενηοβι: νευ †Διαθηκη υβερι:</p>	<table border="0"> <tr><td style="border-right: 1px solid black; padding-right: 5px;">Your Body and Your</td><td></td></tr> <tr><td style="border-right: 1px solid black; padding-right: 5px;">Blood, are for the</td><td></td></tr> <tr><td style="border-right: 1px solid black; padding-right: 5px;">forgiveness of our sins,</td><td></td></tr> <tr><td style="border-right: 1px solid black; padding-right: 5px;"></td><td style="text-align: center;">:</td></tr> <tr><td style="border-right: 1px solid black; padding-right: 5px;"></td><td style="text-align: center;">:</td></tr> <tr><td style="border-right: 1px solid black; padding-right: 5px;"></td><td style="text-align: center;">:</td></tr> </table>	Your Body and Your		Blood, are for the		forgiveness of our sins,			:		:		:
Your Body and Your													
Blood, are for the													
forgiveness of our sins,													
	:												
	:												
	:												

² This is the psalm of the resurrection, the first time it is chanted is during the resurrection feast

³ Salvation was completed on the Cross

⁴ Holy Thursday is a major feast of the Lord

ΕΤΑΚΤΗΙΣ
 ἸΝΕΚΜΑΘΗΤΗΣ.

Ἀπερπέμπωα
 ἰπιὺωηνη ἵτε
 ἵωνῖ: εἰρενοῦωμ
 ἐβολ ἵῖηητ: ἕτε
 φαι πε ἵσωα
 ἰφ†: νεμ περὶсно
 ἵἀληθῆνοc.

Χε ἵεμαρωοῦτ
 ἵχε φιωτ...

and for the new covenant,
 that You gave to Your
 disciples.

We are made worthy to
 eat, of the Tree of Life,
 which is the Body of God,
 and His true Blood.

Blessed be the Father...

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- 17. The priest prays the three long litanies (Peace, Fathers, Assemblies) (see page 62)
- 18. The prayer of Reconciliation is not prayed, because reconciliation of heaven and earth has not been fulfilled as of that time.
- 19. The Creed is recited until "...He was incarnate and became man," then continued with "Yes, we believe in the Holy Spirit..."
- 20. The Adam Aspasmos is chanted, followed by the common Aspasmos **ΘΙΤΕΝ**

НИПРЕСВІА:

Πιωικ ἵτε
 ἵωνῖ: ἕταῖι
 ἐπερητ: ἵαν
 ἐβολῖεη ἵφε: αῖ†
 ἵἵωνῖ ἵπικοcωμoс.

Ἀρεμααῖ αἱνε
 ἱωλεβ: αῖ† ἵαν
 ἵπερσωα: νεμ
 περὶсноῖ εἵταιηοῦτ:
 αἵωνῖ ωα ἕνεε.

The Bread of Life, which
 came down for us from
 heaven, has given life to
 the world.

You have brought Him
 forth without blemish;
 He gave us His Body and
 His precious Blood, and
 we live forever.

ΘΙΤΕΝ
 НИПРЕСВІА ...

Through the
 intercessions ...

...

21. The Gregorian prayer "You come to the slaughter as a lamb..." is replaced for the third Basilian prayer of "He rose from the dead."
22. The liturgy is continued as usual, until the litany of the oblations
23. The deacons chant **Ὡσπερ ἦν** immediately after the response to the litany of the oblations.
24. The commemoration of the saints is not prayed, but rather, the priest continues from "Lead us throughout the way into your kingdom..." until the end of the liturgy.

<p>Θ̅Ι̅Ω̅Ω̅Ι̅Τ̅ Ἰ̅Δ̅Χ̅Ω̅Ν Ἐ̅Ξ̅ΟΥ̅Ν Ἐ̅Τ̅Ε̅Κ̅Μ̅Ε̅Τ̅ΟΥ̅Ρ̅Ο̅...</p>	<p>Lead us throughout the way into Your kingdom...</p>	<p>...</p>
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25. The Fraction for Holy Thursday (The slaying of Isaac) is prayed.
26. During the distribution, the veil of the sanctuary is closed.⁵
27. Psalm 150 is not chanted, but rather the prayer of the eleventh hour is prayed according to the rite of the hours of the Pascha week (see page 427).
28. After the Exposition, the Prayer of Litanies is prayed without prostration because the congregation has taken communion and are not fasting
29. The prayer is concluded as usual.
30. The Gospel of Saint Luke is read (if it was not read after the Prime hour).

⁵ Communion should be either before or after the sunset, in order for us not to participate with the Jews in their celebration of the Passover, which is observed at sunset.