

HOLY AND GREAT THURSDAY AT MATINS

About the seventh hour of the night (one o'clock in the morning) we begin Matins in the usual way. After the Six Psalms and the Great Litany we sing Alleluia in Tone VIII, slowly and solemnly, with the appointed verses, and then the Troparion:

Deacon (Priest): Alleluia, in the eighth Tone:

Verse: Out of the night my spirit waketh at dawn unto Thee, O God, for Thy commandments are light upon the earth.

Choir: Alleluia, alleluia, alleluia.

Verse: Learn righteousness, ye that dwell upon the earth.

Choir: Alleluia, alleluia, alleluia.

Verse: Zeal shall lay hold upon an uninstructed people.

Choir: Alleluia, alleluia, alleluia.

Verse: Add more evils upon them, O Lord; add more evils upon them that are glorious upon the earth.

Choir: Alleluia, alleluia, alleluia.

Then the Choir sings the Troparion in Tone VIII:

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 (Twice).

Glory ..., Now & ever ..., Repeat: When The glorious disciples ...,

Then follows the Gospel reading:

THE GOSPEL ACCORDING TO ST. LUKE (22: 1-39)

At that time, the feast of unleavened bread drew nigh, which is called the Passover. And the chief priests and scribes sought how they might kill him; for they feared the people. Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them in the absence of the multitude. Then came the day of unleavened bread, when the passover must be killed. And he

sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? And he shall shew you a large upper room furnished: there make ready. And they went, and found as he had said unto them: and they made ready the passover. And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. But, behold, the hand of him that betrayeth me is with me on the table. And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed! And they began to enquire among themselves, which of them it was that should do this thing. And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee, both into prison, and to death. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. And he said unto them, When

I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end. And they said, Lord, behold, here are two swords. And he said unto them, It is enough. And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.

Psalm 50, Then immediately we chant the Canon by St. Kosmas. In each Ode the Irmos is sung twice, and then the Troparia are repeated four or six times so as to make up the number twelve. The Irmos is sung at the end of each canticle as Katavasia. Before the Troparia we say: **Glory to Thee, our God, glory to Thee.**

The Canon, in Tone VI:

ODE I

Irmos: The Red Sea was parted by a blow from the staff of Moses, * and the deep with its Waves became dry, * becoming a path to the unarmed people of Israel, * but to the fully armed ones it became a grave. * A hymn of Praise well-pleasing to God was sung: * gloriously hath Christ our God been glorified.

Refrain: **Glory to Thee, our God, glory to Thee;**

The Cause of all and the Bestower of life, the infinite Wisdom of God hath built His house from a pure Mother who hath not known a man. For clothing Himself in a bodily temple, Christ our God hath gloriously been glorified.

Refrain: **Glory to Thee, our God, glory to Thee;**

Instructing His friends in the Mysteries, the true Wisdom of God prepareth a soul-nourishing table, mingling for the faithful the cup of the wine of eternal life. Let us approach with reverence and cry aloud: Christ our God hath gloriously been glorified.

Glory ..., Now & ever ..., Ye faithful, let us give ear to the exalted preaching of the uncreated and consubstantial Wisdom of God, for He crieth cry aloud: 'O taste and see that I am good! Wherefore sing ye: Christ our God hath gloriously been glorified.

Katavasia: The Red Sea was parted by a blow ...,

ODE III

Irmos: O Lord Thou art the God and Creator of all, * becoming poor, Thou hast united Thyself * without passion to a creature, * and offered Thyself as a Passover * for those for whom Thou wast soon to die; * crying: ‘Eat My Body, * and ye shall be firmly established in the faith.

Refrain: Glory to Thee, our God, glory to Thee;

Thou didst offer Thyself in redemption for the race of mankind, O Good One, and with joy didst fill the cup, from whence Thy disciples drank, Thyself consecrating it, saying: ‘Drink ye My Blood, and ye shall be firmly established in the faith’.

Glory ..., Now & ever ..., Foolish is the man who is a traitor in your midst! in foresight didst Thou say to Thy disciples: ‘He will never know nor understand these mysteries. But abide ye in Me, and ye shall be firmly established in the faith’.

Katavasia: O Lord Thou art the God and Creator of all ...,

The Small Litany.

Sessional Hymn in Tone I:

He who hath made the lakes and springs and seas, * wishing to teach us the surpassing value of humility, * girded Himself with a towel and washed the feet of the disciples, * humbling Himself in the abundance of His great and loving-kindness, * raising us up from the depths of wickedness, ** for He alone is the Lover of mankind

Glory ..., in Tone III:

Humbling Thyself in Thy loving-kindness, * Thou didst wash the feet of Thy disciples, * teaching them to take the path which as God Thou hast followed. * Peter, who at first refused to have his feet washed, * then yielded to the divine command, * and earnestly entreated Thee ** that we may be granted Thy great mercy.

Now & ever ..., in Tone IV:

Eating, O Master, with Thy disciples, * Thou didst mystically reveal Thine all-holy repose, * which delivereth from corruption, ** those who honor Thy sacred Passion.

ODE IV

Irmos: Foreseeing Thine ineffable mystery, O Christ, * the Prophet cried aloud: * ‘Thou hast manifested the power of Thy love, O merciful Father, * for in Thy goodness * Thou hast sent Thine only-begotten Son * to cleanse the world from sin.

Refrain: Glory to Thee, our God, glory to Thee;

O Christ, going to Thy Passion, which freeth all the descendants of Adam from the passions, Thou didst say to Thy friends: ‘I have desired to eat this Passover with you; for the Father hath sent Me, His only-begotten Son, to cleanse the world from sin’.

Refrain: Glory to Thee, our God, glory to Thee;

Partaking from the cup, O Lord Immortal, Thou didst cry unto the disciples: ‘In this present life I will no more drink of the fruit of the vine with you, for the Father hath sent Me, His only-begotten Son, to cleanse the world from sin’.

Glory ..., Now & ever ..., ‘In My Kingdom’, Thou didst say to Thy friends, O Christ, ‘I shall drink a new drink, for as God among gods shall I be with you, for the Father hath sent Me, His only-begotten Son, to cleanse the world from sin’.

Katavasia: Foreseeing Thine ineffable mystery ...,

ODE V

Irmos: Bound with the bond of love, * the apostles, having offered themselves to Christ, the Master of all, * had their beautiful feet cleansed by Him, * proclaiming peace unto all.

Refrain: Glory to Thee, our God, glory to Thee;

The Wisdom of God that holdeth back the untamed fury of the waters above the firmament, and which doth bridle the deep, holding back the seas, now poureth water into a basin; and the Master washeth the feet of His servants.

Glory ..., Now & ever ..., The Master hath shown His disciples an example of humility; For He who hath wrapped the heaven in clouds, hath girt Himself with a towel; and He in whose hand is the breath of life of all things, kneeleth down to wash the feet of His servants.

Katavasia: Bound with the bond of love ...,

ODE VI

Irmos: The uttermost depths of sin have encompassed me; * and its stormy waves I can endure no more, * wherefore as Jonah I cry out to Thee, O Master: * Lead me up from corruption.

Refrain: Glory to Thee, our God, glory to Thee;

‘O disciples, ye call Me Lord and Master, and so I am’, didst Thou cry, O Savior. ‘Follow then the example that ye have seen in Me’.

Glory ..., Now & ever ..., ‘He who is free from defilement need not have his feet washed, O My disciples ye are clean, but not all of you. For one of you is inclined to madness.

Katavasia: The uttermost depths of sin ...,

The small Litany

Kontakion in Tone II:

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

Ikos: Let us all draw near to the mystical table in fear, and with pure souls receive the Bread, remaining with the Master, that we may see how He washed the feet of the disciples and wiped them with a towel; and let us do as we have seen, subjecting ourselves to each other, washing one another’s feet. For such is the commandment that Christ Himself gave to His disciples; but Judas, the slave and deceiver, listened not.

SYNAXARION READING

Verses to the feet washing: God, Whose feet trod in Eden of old, in the afternoon,

Washeth the feet of His disciples in the evening.

Verses to the Mystical Supper: Twofold is the supper: for it is the Passover of the law,

And it is the New Pascha, the Body and Blood of the Master.

Verses to the supernatural prayer: In Thy prayer O master, Thou didst show fear.

And in let great drops of blood fall from Thy face.

Ostensibly to avoid death, but thereby deceiving the enemy

Verses to the betrayal: What need have ye of swords and staves, O ye deceivers of the people.

To put to death Him Who is zealous to redeem the world?

On this day, Holy and Great Thursday, according to the order which our Holy Fathers inherited from the Holy Apostles, and the Holy Gospels, we celebrate four events: the Holy Washing of the Disciples' feet, the Mystical

Supper (the institution of the Holy Mystery of the Eucharist, which we celebrate to this day), the Lord's Agony in the Garden, and His Betrayal. On the morrow, Friday, the Passover sacrifice of the Hebrews was intended to take place, namely the slaughter of the lamb reared for this purpose. On that same Friday, the Truth was intended to follow the old type. For it was intended that the true Passover would be sacrificed, the Lamb of God the Father, who takes away the sin of the world - our Lord Jesus Christ, who was prefigured by the paschal lamb which was sacrificed each year by the Hebrews. On the evening of this day - which was the day of unleavened bread, the eve of the Passover of the Old Law, March 22, the fifth day of the week - Jesus observed the Passover and dined in the city with the Twelve Disciples. The Lord did this on the evening of the fifth day (Thursday), since among the Hebrews the "night-day" reckoning begins with the evening of the present day and is called the evening of the following day. In other words, according to Jewish tradition "Friday evening" was that time period that began after sundown on Thursday. (For example: as in the Orthodox Church today, the "liturgical evening" of a feast day would be that time after Vespers.) Zebedee (the father of the Holy Apostles James and John) prepared the Passover, since he was the one who carried the earthenware jar of water, as St. Athanasius the Great says and others also say exceptional things about Zebedee. Afterwards, Jesus revealed more perfect and sublime teaching to His Disciples, and when night fully came, in the Upper Room He handed over the Mystery of our Passover. Thus, it is said that He reclined at supper with the Twelve. Notice that this was not the Passover of the Old Law, because He both reclined and gave a supper of bread and drink. Under the Old Law, the Jews stood, with girded loins and walking staffs in hand during the meal. There all things crumbled away through Fire, including the use of unleavened bread. Before He began to eat (thus says the divine Chrysostom), He rose from supper, laid aside His garments, and poured water into a basin in preparation for the Washing of the feet. He did these things both to shame Judas and to remind the other Disciples that it is not right to seek the first place. Similarly, after the washing, He exhorted them by saying that he who wishes to be first must be last of all, showing Himself as an example. It seems that Christ first of all washed Judas, who most presumptuously sat first in line, and last He came to Peter. Since Peter was more high-spirited than the others, he prevented the Teacher, but when at the same time he heard from the Lord that if Christ did not wash his feet he would have no part with the Lord, he yielded quite readily. So our Lord Jesus Christ washed the feet of the Disciples and showed a

paradoxical exaltation through humility. He took His garments again and leaned back and exhorted and entreated them that they love one another and not seek the first place. While they were eating, He brought up the main point concerning His Betrayal. Since the Disciples were confused about His saying, Jesus said quietly to John alone, "It is he to whom I shall give a piece of bread when I have dipped it" (John 13:26). He spoke in this way because if Peter, being more high-spirited than the others, had known the truth, he would have taken it upon himself to strike a blow against Judas. Jesus said again, "He who dipped his hand with Me in the dish will betray Me" (Matt. 26:23). When both these events had occurred, after a little silence He took the bread and said, "Take, eat; this is My Body" (Matt. 26:26; Mark 14:22), and likewise the Cup, "Drink from it, all of you. For this is My Blood of the New Covenant, which is shed for many for the remission of sins" (Matt. 26:27-28; Mark 14:24). "Do this in memory of Me" (Luke 22:19). He performed these deeds and ate and drank with them. Notice that He calls His Body bread - not unleavened bread. So let those who offer the unleavened sacrifice be ashamed. After Judas tasted the bread, Satan entered into him, because when he first tempted him he already ruled over him completely. Then he withdrew and proceeded to the High Priests, in order that he might hand Christ over to them for thirty pieces of silver. After the Supper, the Lord went out with the Disciples to the Mount of Olives, to a certain place called Gethsemane. Then Jesus said to them, "All of you will be made to stumble because of Me this night, for it is written, I will strike the Shepherd, and the sheep will be scattered. But after I have been raised, I will go before you to Galilee" (Matt. 26:31-32; Mark 14:27). Peter said to Him, "Even if all are made to stumble, yet I will not be." Jesus said to him, "Assuredly, I say to you that today, even this night, before the cock crows twice, you will deny Me three times" (Mark 14:28-30). He said "before the cock crows twice," because customarily the cock crows not once but even two or three times, and accordingly it so happened. Immeasurable grief, signifying the weakness of human nature, overtook Peter because of this saying of the Lord. The Lord withdrew in order that this might take place - after He handed over the whole world to Himself - so that of Himself He might make known the fickleness of human nature and grant pardon to sinners. Nevertheless, on a higher level, the threefold denial of Peter depicted the sins of all men against God. These are the following: first is the transgression of the commandment which God gave to Adam, second is the transgression of the written Law, and third is the rejection of the Gospel proclamation. But when Peter repented, the

Lord healed his denial and said three times, "Simon, son of Jonah, do you love Me?" (John 21:17). Thereafter, Jesus wished to show to the Disciples how fearful death is for all men, and He said, "My soul is exceedingly sorrowful, even to death. Stay here and watch with Me." He went a little farther and fell on His face and prayed, saying, "O My Father, if it is possible, let this cup pass from Me; nevertheless, not as I will but as You will" (Matt. 26:38-39). He said these things as a man in order to cleverly deceive the devil, so that he might think that Christ, although appearing as a man, feared death. He did this, while knowing the truth, so He might not forsake the Mystery of the Cross. After this first prayer, the Lord returned to the Disciples and found them deep in sleep. Then the Lord addressed Peter and said, "What? Could you not watch with Me one hour? Watch and pray, lest you enter into temptation. The spirit indeed is willing, but the flesh is weak" (Matt. 26:40-41). He said these things to Peter so that he would clearly understand that He meant, "You say that you wish to struggle until death, so you doze in this manner with the rest?" Again, a second time, He went away and prayed, saying, "O My Father, if this cup cannot pass away from Me unless I drink it, Your will be done." And He came and found them asleep again, for their eyes were heavy. So He left them, went away again, and prayed the third time, saying the same words (Matt. 26:42-44). Then an angel appeared to Him from Heaven, strengthening Him. And being in agony, He prayed more earnestly. His sweat became like great drops of blood falling down to the ground (Luke 22:43-44). Then He came to His Disciples and said to them, "Are you still sleeping and resting? Behold, the hour is at hand, and the Son of Man is being betrayed into the hands of sinners. Rise, let us be going. See, My betrayer is at hand" (Matt. 26:45-46). Then He went beyond the brook of Kidron, where there was a garden that He entered with His Disciples. The Lord regularly frequented the garden, and so Judas was well acquainted with the place. Judas then took some of the band of soldiers, with a crowd following, and came upon Jesus, giving them the signal of the false kiss. He arranged it in this way because many times when the Lord was seized He passed out of their midst unseen. Yet the Lord came forward and said to them, "Whom are you seeking?" (John 18:4,7). Since it was still night, they did not recognize Him. Therefore they looked upon Him with lighted lanterns and torches, and with fear they slowly withdrew. When they returned, He made all things known. When Judas gave the signal, Christ said, "Friend, why have you come?" (Matt.26:50). That is to say, "It is well timed, Judas, that you came." And again He said, "Have you come out, as against a robber, with swords and clubs to

take Me? I sat daily with you, teaching in the Temple, and you did not seize Me" (Matt. 26:55). They came at night so that some kind of riot might not be provoked by the crowd. Then the very high-spirited Peter drew back a sword and rushed at Malchus, the servant of the High Priest, cutting off his right ear - the implication being that the High Priest neither heard nor taught the Law correctly. Then Christ reproved Peter, saying that it is not good that a spiritual man is known to make use of a sword, and He healed the ear of Malchus. They arrested Jesus and brought Him bound to the courtyard of the former High Priest, who was the father-in-law of Caiaphas. There all the Pharisees and Scribes who held sentiments against Christ had been assembled. Also, as the night passed on, there occurred the conversation between Peter and the servant girl during which he denied the Lord three times as the cock crowed twice. When Peter remembered the Lord's prophecy, he wept bitterly (see Mark 14:66-72). When day arrived, they brought Christ from Annas to the High Priest Caiaphas, where He accepted both the spitters and the false witnesses who were summoned. When the day was already advanced, Caiaphas sent Him to Pilate. Those who brought Him did not enter into the Praetorium. so that they might not be defiled and might eat the Passover. For it appears that it was fitting that they eat the Passover then, especially from the many things Christ said before the Supper on Thursday evening when He ate it and afterwards handed over the more superb and exalted teachings. For, as we have said before, it was fitting that the Truth was to follow what was typified in the Law. As St. John the Theologian says, all these events came together before the feast of the Passover during the night of Thursday and on into Friday. For this reason we keep the feast, properly remembering these awesome and ineffable works and deeds.

Through Thine ineffable compassion, O Christ our God,
have mercy on us and save us.

Amen.

ODE VII

Irmos: In Babylon the Children feared not the fiery furnace; * but cast into the midst of the flames * they were bedewed and sang: * 'O God of our fathers, Blessed art Thou.'

Refrain: Glory to Thee, our God, glory to Thee;

With bowed head, Judas plotted evil, seeking an opportunity to deliver to condemnation the Judge who is Lord of all and the God of our fathers.

Refrain: Glory to Thee, our God, glory to Thee;

‘Among you there is one that shall betray Me’, Christ said to His friends; and they, forgetting their gladness, were seized with grief and anguish, saying: ‘Who shall this be? Tell us, O God of our fathers.’

Glory ..., Now & ever ..., ‘He that dippeth his hand with Me in the dish; it had been better for him had he never passed through the gates of life.’ for he would be revealed as the traitor of the God of our fathers.”

Katavasia: In Babylon the Children feared not ...,

ODE VIII

Irmos: Suffering affliction for the sake of the laws of their fathers, * the blessed Children in Babylon * scorned the foolish decree of the King. * Standing together in midst of the flames, they remained unharmed, * and sang a song fitting for almighty God: * ‘O ye works of the Lord, praise ye the Lord * and supremely exalt Him throughout all ages.’

Refrain: Glory to Thee, our God, glory to Thee;

Blessed guests in Zion, the apostles, and faithful companions of the Word, followed the Shepherd like sheep united to Christ, and feeding upon the divine Word, they cried out in thanksgiving: ‘O ye works of the Lord, praise ye the Lord and supremely exalt Him throughout all ages.

Refrain: Glory to Thee, our God, glory to Thee;

Forgetting the law of friendship, iniquitous Iscariot hastened to the betrayal on the feet which Thou hadst Washed. Eating Thy Bread, the divine Body, he lifted up his heel against Thee; for he knew not how to cry: ‘O ye works of the Lord, praise ye the Lord and supremely exalt Him throughout all ages.

Refrain: Let us bless the Father, Son, and Holy Spirit: the Lord!

Having unconscionably received the Body that delivereth from sin, and the divine Blood that hath been shed for the world. He was not ashamed to drink that which he had sold for money; he felt no angst for sin; for he knew not how to cry: ‘O ye Works of the Lord, praise ye the Lord and supremely exalt Him throughout all ages.’

Now & ever ..., Repeat:

Verse: We praise, bless and worship the Lord, singing and exalting him throughout all ages!

Katavasia: Suffering affliction for the sake of the laws ...,

The Magnificat is not sung.

ODE IX:

Irmos: Come, ye faithful, let us raise our minds on high * and enjoy the Master's hospitality * and the table of immortal life in the upper room; * and let us hear the exalted teaching of the Word * Whom We magnify.

Refrain: Glory to Thee, our God, glory to Thee;

'Go', said the Word to the disciples, 'and prepare the Passover for those whom I shall call to share in the Mystery: with the unleavened bread of the word of truth prepare the Passover in the upper room where the mind shall be established, and magnify the strength of grace.'

Refrain: Glory to Thee, our God, glory to Thee;

Before all ages the Father hath begotten Me, who am Wisdom and the Creator, and He established Me as the beginning of His ways. He appointed Me to perform the works which have now been mystically accomplished. For though I am by nature the uncreated Word, I make My own, the speech and qualities of the manhood I have assumed.

Glory ..., Now & ever ..., Since I am man not merely in appearance, but in essence, the human nature united to Me is rendered godlike. Know Me, then, as one single Christ, who saveth those among whom I am, and of whom I am.

Katavasia: Come, ye faithful, let us raise our minds on high ...,

Prostration to the ground.

The Small Litany, followed by the Svetilen in Tone III:

Thy bridal chamber I see all-adorned, * O my Savior, * yet I have no wedding garment that I may enter therein. * Make the robe of my soul radiant, * O Giver of Light, ** and save me. (Thrice)

At Lauds, 4 Stichera in Tone II:

Verse: Praise Him for His mighty acts, * praise Him according to the multitude of His greatness.

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 cometh 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: Praise Him with the sound of trumpet, * praise Him with the psaltery and harp.

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: Praise Him with timbrel and dance, * praise him with strings and flute.

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: Praise Him with tuneful cymbals, praise Him with cymbals of jubilation. * Let every breath praise 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.

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

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

Then: Priest: To Thee is due glory, O Lord our God ..., the Small Doxology (read not sung), Then the litany:

Litany: Let us complete our morning prayer ...,

At the Aposticha, 4 Stichera in Tone VIII:

Today the evil Sanhedrin hath assembled against Christ * and devised vain things against Him, * to deliver Him, though innocent, over to Pilate * to be put to death. * Today Judas placeth the noose of money around his neck, * and depriveth himself of life both temporal and divine. * Today Caiaphas prophesieth against his will, saying: * ‘It is expedient that one man should perish for the people.’ * He came to suffer for our sins, that He might set us free * from bondage to the enemy: ** for He is good and the Lover of mankind.

Verse: He who ate My bread * has lifted up his heel against Me

Today Judas layeth aside his pretence of love for the poor, * openly displaying his greed for money. * No longer doth he take thought for the needy. * He offereth now for sale, not the myrrh brought by the sinful woman, * but the Myrrh from heaven, * and he taketh the pieces of silver. * He hasteneth to the Jews saying to the transgressors: * ‘What will ye give me if I deliver Him over to you?’ * O the avarice of the traitor! * agreeing that the sale be profitable, * and agreeable with the price of the purchasers, * He doth not dispute the price but selleth the Lord like a runaway slave; * for it is the custom of thieves to throw away that which is precious, * the disciple then casts away that which is holy * to the dogs, * and the madness of avarice filleth him with fury * against his own Master. * Let us flee from such temptations, and cry: ** O longsuffering Lord, glory be to Thee.

Verse: His heart gathered iniquity to itself: * he went out and spoke of it.

Thy ways are Deceitful, O lawless Judas; * Sickened by the love of money, * thou didst come to hate mankind. * If thou hast a love for riches, * why become a disciple of Him who teaches poverty? * But if thy love is for Him, * why sell the Lord who is above all price * and hand Him over to be murdered? * Tremble, O sun; * O earth groan and quaking cry aloud: ** O longsuffering Lord, glory be to Thee.

Verse: They spoke lawless words * against Me.

Let none, O ye faithful, who are uninstructed in the Mystery * draw near to the table; * let none approach deceitfully as did Judas. * For though he received his portion, * he betrayed the Bread. * He outwardly appeared to be a disciple, * but was present as a murderer. * He rejoiced with the Jews, though he sat at supper with the apostles. * He kissed in hatred, * and with the kiss he sold Him who hath redeemed us from the curse, ** the God and Savior of our souls.

Glory ..., in Tone VIII:

Thy ways are Deceitful, O lawless Judas; * Sickened by the love of money, * thou didst come to hate mankind. * If thou hast a love for riches, * why become disciple of Him who teaches poverty? * But if thy love is for Him, * why sell the Lord who is above all price * and hand Him over to be murdered? * Tremble, O sun; * O earth groan and quaking cry aloud: ** O longsuffering Lord, glory be to Thee.

Now & ever ..., in Tone V:

Thou didst instruct Thy disciples in the Mystery, O Lord, * teaching them saying: * ‘My friends, take care that fear doth not separate you from Me. * For though I suffer, it is for the sake of the world. * Be not scandalized because of Me; * for I have not come to be ministered to, * but to minister, * and to give My life as a ransom for the world. * If then ye are My friends, ye will do as I do. * He who will be first, let him be as the last; * let the master be as the servant. * Abide in Me, that ye may bear fruit: ** for I am the vine of Life.’

Reader: It is good to give praise unto the Lord, and to chant unto Thy name, O Most High, to proclaim in the morning Thy mercy, and Thy truth by night.

Holy God, Holy Mighty, ..., **O**ur Father ...,

Priest: **F**or Thine is the Kingdom,

Then the Troparion: (May be sung)

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.

Then the Litany: Have mercy on us ...,

Priest: Wisdom.

Choir: (Master) Bless

Priest: He that is blessed, Christ our God, always, Now & ever ..., and unto the ages of ages.

Choir: Amen. **O** Establish O God, the Holy Orthodox faith and Orthodox Christians, unto the ages of ages.

Then the reader immediately begins the first hour.

**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 use:

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.

After the Theotokion: **W**hat shall we call thee, O full of grace ..., there follows 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 ..., Repeat.

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
(11:18 - 12:5; 12:9 - 11, 14-15)**

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 VI:

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: Order my steps in Thy word..., (read).

After: Our Father ..., we use 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.

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 before the Epistle, 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, 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 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 sing 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: **B**lessed is our God, ...

Reader: **A**men. **G**lory to Thee our God ..., **H**eavenly King ..., **H**oly God ...,
Our Father.

Priest: **F**or thine is the kingdom

Reader: **L**ord Have Mercy (12 times)... **G**lory ..., **N**ow & ever ..., **O** come let
us worship ..., The rest of small Compline up to the Creed, After the Creed we
use the following three-canticle Canon by St. Andrew of Crete. The Irmoi are
sung twice. Before each of the Troparia we say: **G**lory to Thee, our God, glory
to Thee.

ODE V, in Tone VIII:

Irmos: **D**isperse, **O** Word, the darkness from my soul, * **O** Christ God,
the **L**ight-Giver, * **H**aving driven out the primordial darkness of the
abyss, * **g**rant unto me the light of Thy commandments, * **t**hat early in
the morning I may glorify Thee.

Refrain: **G**lory 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: **G**lory 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: **G**lory 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: **G**lory 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: **G**lory 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: **G**lory 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, unto the ages.

Refrain: **G**lory 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: **G**lory 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: **G**lory 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.