

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 chant Alleluia in Tone VIII, slowly and solemnly, with the appointed verses, and then the Troparion:

Choir: Alleluia (Thrice)

Verse: Out of the night my spirit waketh at dawn unto Thee, O God, for Thy commandments are light upon the earth. (Alleluia x3)

Verse: Learn righteousness, ye that dwell upon the earth. (Alleluia x3)

Verse: Zeal shall lay hold upon an uninstructed people. (Alleluia x3)

Verse: Add more evils upon them, O Lord; add more evils upon them that are glorious upon the earth. (Alleluia x3)

Then the Choir chanteth 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 ..., the foregoing is repeated:

Then followeth 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 ODE 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 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 aloud: Eat ye 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 comely 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 like 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 the 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 ..., the foregoing is repeated:

Verse: We praise, bless and worship the Lord, hymning and supremely 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 Exapostilarion, 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)**

On the Praises, 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, Reader: To Thee is due glory, O Lord our God ...,

Priest: Glory to Thee Who hast shown forth the light.

The Small Doxology is read.

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

On 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 that ate My bread * hath 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.”

Then: It is good to give thanks unto the Lord ..., Trisagion through Our Father ..., then the Troparion of the betrayal may be read or chanted:

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.

Then the Litany: **H**ave mercy on us ...,

Priest: **W**isdom.

Choir: (Master) **B**less

Priest: **H**e that is blessed, Christ our God, always, Now and ever, and unto the ages of ages.

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

Then the reader immediately beginneth the first hour.