

HOLY AND GREAT THURSDAY

MATTINS

About the seventh hour of the night (one o'clock in the morning)¹ we begin Mattins in the usual way. After the Six Psalms and the Great Litany we sing Alleluia in TONE EIGHT, slowly and solemnly, with the appointed verses, and then the troparion:

TONE EIGHT

The glorious disciples were illumined at the Supper during the washing of the feet, but ungodly Judas was darkened by the disease of avarice, and he delivered Thee, the righteous Judge, to lawless judges. See, O lover of money, how for money's sake he hanged himself. Flee from the greed which made him dare to do such things against his Master. O Lord, who art good towards all men, glory to Thee (three times).

Then at once the priest reads the Gospel: Luke 22: 1-39.

After Psalm 50, the Litany, O Lord, save Thy people. . . is omitted, and immediately we begin the Canon by St. Kosmas. In each canticle 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.

TONE SIX

CANTICLE ONE

(Irmos) The Red Sea was parted by a blow from Moses' staff, and the deep with its waves grew dry. It served as a path to the unarmed people of Israel, but to the Egyptians in full armour it proved a grave. A hymn of praise was sung, well-pleasing to God. Christ our God is greatly glorified.

¹ In parish churches it is usual to celebrate Mattins on Wednesday evening.

Cause of all and Bestower of life, the infinite Wisdom of God has built His house, from a pure Mother who has not known man. For, clothing Himself in a bodily temple, Christ our God is greatly glorified.² *Glory*

Instructing His friends in the Mysteries, the true Wisdom of God prepares a table that gives food to the soul, and He mingles for the faithful the cup of the wine of life eternal. Let us approach with reverence and cry aloud: Christ our God is greatly glorified.³ *Both*

Ye faithful, let us all give ear to the exalted preaching of the uncreated and consubstantial Wisdom of God, for He cries aloud: 'O taste and see that I am good! O sing: Christ our God is greatly glorified.'⁴ *Katavasia*

CANTICLE THREE

(Irmos) O God the Lord and Creator of all, Thou art become poor, uniting a created nature to Thyself, while remaining free from passion. Since Thou art the Passover, Thou hast offered Thyself to those for whose sake Thou wast soon to die; and Thou hast cried: 'Eat My Body, and ye shall be firmly established in the faith.'⁵

Filling Thy cup of salvation with joy, O loving Lord, Thou hast made Thy disciples drink from it. For Thou offerest Thyself in sacrifice, crying: 'Drink My Blood, and ye shall be firmly established in the faith.'⁶ *Glory + both*

'How foolish is the traitor in your midst!' in Thy forbearance Thou hast said to Thy disciples. 'He will not know or understand these things. But abide in Me, and ye shall be firmly established in the faith.'⁶ *Katavasia, LHM x 3*

read Sessional Hymn

TONE ONE

He who made the lakes and springs and seas, wishing to teach us the surpassing value of humility, girded Himself with a towel and

² Prov. 9: 1; 1 Cor. 1: 24; John 2: 21.

³ Prov. 9: 2.

⁴ Prov. 9: 3; Ps. 33: 9.

⁵ 2 Cor. 8: 9; 1 Cor. 5: 7.

⁶ John 15: 4.

washed the feet of the disciples, humbling Himself in the abundance of His great compassion and raising us from the depths of wickedness, for He alone loves mankind.

Glory be to the Father. . . .

TONE THREE

Humbling Thyself in Thy compassion, Thou hast washed the feet of Thy disciples, teaching them to take the path which as God Thou hast followed. And Peter, who at first refused to be washed, yielded then to the divine command, and earnestly entreated Thee that we may be granted Thy great mercy.⁷

Both now. . . .

TONE FOUR

Eating, O Master, with Thy disciples, Thou hast mystically revealed Thy holy death, which delivers us from corruption, who honour Thy sacred Passion.

CANTICLE FOUR

(Irmos) Foreseeing Thy secret mystery, O Christ, the Prophet cried: / Thou hast manifested the mighty power of Thy love, / O merciful Father, / for in Thy goodness Thou hast sent Thine only-begotten Son // to cleanse the world from sin.⁸

Going to Thy Passion that frees from passion all the posterity of Adam, Thou hast said, O Christ, to Thy friends: 'I have desired to eat this Passover with you; for the Father has sent Me, His only-begotten Son, to cleanse the world from sin.'⁹ *Glory*

Partaking from the cup, O Lord Immortal, Thou hast cried to the disciples: 'In this present life I will no more drink with you from the fruit of the vine. For the Father has sent Me, His only-begotten Son, to cleanse the world from sin.'¹⁰ *Both*

'In My Kingdom', Thou hast said, O Christ, to Thy friends, 'I shall drink a new drink beyond your understanding; I shall be with

⁷ John 13: 8, 15.

⁸ John 3: 16.

⁹ Luke 22: 15.

¹⁰ Matt. 26: 29.

you as God among gods. For the Father has sent Me, His only-begotten Son, to cleanse the world from sin.'¹¹

Katavania

CANTICLE FIVE

(Irmos) United by the bond of love and offering themselves to Christ the Lord, / the apostles were washed clean; / and with feet made beautiful // they preached to all the Gospel of peace.¹²

The Wisdom of God that restrains the untamed fury of the waters that are above the firmament, that sets a bridle on the deep and keeps back the seas, now pours water into a basin; and the Master washes the feet of His servants.¹³ *Glory + both*

The Master shows to His disciples an example of humility; He who wraps the heaven in clouds girds Himself with a towel; and He in whose hand is the life of all things kneels down to wash the feet of His servants.¹⁴ *Katavania*

CANTICLE SIX

(Irmos) The uttermost depths of sin have compassed me about; / and no longer able to endure its stormy waves, / as Jonah I cry out to Thee, O Master: // Lead me up from corruption.

'O disciples, ye call Me Lord and Master, and so I am', Thou hast cried, O Saviour. 'Follow then the example that ye have seen in Me.'¹⁵ *Glory + both*

'He who is free from defilement needs no washing of the feet. Now ye are clean, My disciples, but not all of you. For one of you inclines to wild folly in his heart.'¹⁶ *Katavania, LHM x 3*

Kontakion

TONE TWO

The traitor takes the Bread in his hands, / but stretches them out

¹¹ Matt. 26: 29; Ps. 81: 1, 6; John 10: 34.

¹² Isa. 52: 7.

¹³ Gen. 1: 7; Job 38: 8-11; John 13: 13-16.

¹⁴ Ps. 146: 8; Job 12: 10.

¹⁵ John 13: 13, 15.

¹⁶ John 13: 10.

secretly to receive the price of Him/who fashioned man with His own hands/ For Judas, slave and deceiver, still repented not.

read Ikos

Let us all draw near in fear to the mystical table, and with pure souls let us receive the Bread; let us remain at the Master's side, that we may see how He washes the feet of the disciples and wipes them with a towel; and let us do as we have seen, subjecting ourselves to each other and washing one another's feet. For such is the commandment that Christ Himself gave to His disciples; but Judas, slave and deceiver, paid no heed.

CANTICLE SEVEN

(Irmos) In Babylon the Children did not fear the fiery furnace; but cast into the midst of the flames they were refreshed with dew and sang: 'O God of our fathers, blessed art Thou.'

With head bowed, Judas plotted evil, seeking opportunity to deliver for condemnation the Judge who is Lord of all and God of our fathers.¹⁷ *Glory*

'Among you there is one that shall betray Me', Christ cried 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.'¹⁸ *Both*

'He that dares to dip his hand with Me in the dish; and it had been good for that man if he had never passed through the gates of life.' So did Christ, the God of our fathers, speak of the one who should betray Him.¹⁹ *Katavaria*

CANTICLE EIGHT

(Irmos) Accepting danger for the sake of their fathers' laws, the blessed Children in Babylon scorned the foolish order of the King/ Standing together in the fire which burnt them not, they sang a song fitting for God almighty: 'O ye

¹⁷ Matt. 26: 16.

¹⁸ Matt. 26: 21, 22.

¹⁹ Matt. 26: 23-4.

works of the Lord, praise ye the Lord and exalt Him above all for ever.'

Blessed guests in Zion, faithful companions of the Word, the apostles followed the Shepherd like sheep. Firmly united to Christ and feeding upon the divine Word, they cried in thanksgiving: 'O ye works of the Lord, praise ye the Lord and exalt Him above all for ever.' *We bless Father, Son, and H.S.*

Iniquitous Iscariot, forgetful of the law of friendship, 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 exalt Him above all for ever.'²⁰ *Both now*

Lacking all conscience, he received the Body that delivers men from sin and the divine Blood that was shed for the world. He was not ashamed to drink what he had sold for money; he felt no anger against sin; for he knew not how to cry: 'O ye works of the Lord, praise ye the Lord and exalt Him above all for ever.'

We praise, bless and worship the Lord, praising and supremely exalting Him unto all ages. *Katavaria*

CANTICLE NINE

We do not sing the Magnificat and Greater in honour than the cherubim. . . .

(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.

'Go', said the Word to the disciples, 'and prepare the Passover for those whom I 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 is established, and magnify the strength of grace.'²¹ *Glory*

Before the ages the Father begat Me, who am Wisdom and Creator, and He established Me as the beginning of His ways. He appointed Me to perform the works which now are mystically accomplished. For though I am by nature the uncreated Word, I make My own the speech and qualities of the manhood that I have assumed.²² *Both now.*

²⁰ Ps. 40: 10; John 13: 18.

²¹ 1 Cor. 5: 8.

²² Prov. 8: 22.

Since I am man not merely in appearance but in reality, the human nature united to Me is made godlike through the exchange of attributes. Know Me, then, as one single Christ, who saves those among whom I have been born and whose nature I have taken.

Kotawana

Exapostilarion:

TONE THREE

I see Thy bridal chamber adorned, O my Saviour, and I have no wedding garment that I may enter there. Make the robe of my soul to shine, O Giver of Light, and save me (*three times*).

Lauds. We sing four stichera:

TONE TWO

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

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

Judas, the deceitful traitor, with a deceitful kiss betrayed the Lord and Saviour; he sold the Master of all as a slave to the transgressors; the Lamb of God, the Son of the Father, went as a sheep to the slaughter for He alone is rich in mercy.²³

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

²³ Luke 22: 48; Gen. 37: 28; Isa. 53: 7; John 1: 29.

kiss and handed over Christ; and the Lord went as a sheep to the slaughter, for He alone is compassionate and loves mankind.

Glory be to the Father. . . . Both now. . . .

SAME TONE

The Lamb whom Isaiah proclaimed goes of His own will to the slaughter. He gives His back to scourging, and His cheeks to blows, and turns not away His face from the shame of their spitting; He is condemned to a disgraceful death. Though sinless, He accepts all these things willingly, that He may grant to all men resurrection from the dead.²⁴

Then To Thee is due glory, O Lord our God. . . , and the *Doxology* (said), followed by the *Litany*, Let us complete our morning prayer. . . .

Aposticha:

TONE EIGHT

Today the evil Sanhedrin has assembled against Christ and devised vain things against Him, plotting to deliver Him, though innocent, to Pilate to be put to death. Today Judas places round his neck the noose of money, and deprives himself of life both temporal and divine. Today Caiaphas prophesies 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 the bondage of the enemy, for He is good and loves mankind.²⁵

ψ. He who ate My bread has lifted up his heel against Me (*Psalm 40: 10*).

Today Judas lays aside his outward pretence of love for the poor, and openly displays his greed for money. No longer does he take thought for the needy. He offers now for sale, not the oil of myrrh brought by the sinful woman, but the Myrrh from heaven, and he takes the pieces of silver. He runs to the Jews and says to the transgressors: 'What will ye give me if I deliver Him up to you?' O avarice of the traitor! He reckons the sale profitable, and, agreeing with the wishes of the purchasers, he concludes the transaction. He

²⁴ Isa. 50: 6; 53: 7.

²⁵ Ps. 2: 1; John 11: 50.

People gathered together.

does not dispute about the price but sells the Lord like a runaway slave; for it is the custom of thieves to throw away what is precious. So the disciple casts that which is holy to the dogs, and the madness of avarice fills him with fury against his own Master. Let us flee from such folly, and cry O longsuffering Lord, glory to Thee.²⁶

∇. His heart gathered iniquity to itself; he went out and spoke of it (Psalm 40: 7).

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

∇. They spoke lawless words against Me (Psalm 40: 9).

O ye faithful, let none who is uninstructed in the Mystery draw near to the table of the Lord's Supper; let none approach deceitfully as Judas. For he received his portion, yet he betrayed the Bread. In outward appearance he was a disciple, yet in reality he was present as a murderer. He rejoiced with the Jews, though he sat at supper with the apostles. He kissed in hatred, and with his kiss he sold the God and Saviour of our souls, who has redeemed us from the curse.

Glory be to the Father. . . .

Repeat Deceitful are thy ways. . . .

Both now. . . .

TONE FIVE

Instructing Thy disciples in the Mystery, O Lord, Thou hast taught them, saying: 'My friends, take care that fear does not separate you from Me. For though I suffer, yet it is for the sake of the world. Do not be scandalized because of Me, for I have come not to be ministered unto, 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 the last; let the master be as the servant. Abide in Me, that ye may bear fruit; for I am the vine of Life.'²⁷

²⁶ Matt. 7: 6.

²⁷ Matt. 20: 26-8; 26: 31; John 15: 1, 4, 14; 16: 1.

Lord, the mother of the
sons of Zôbatoe.

Then It is a good thing to give thanks to the Lord. . . , and the rest of Mattins, as on days outside Lent. *Haralagion, p. 81*
The First Hour follows immediately.

FIRST HOUR

We do not sing the Lenten verses with the prostrations, but we use the troparion The glorious disciples. . . (see p. 548).

After the Theotokion, What shall we call thee, O full of grace. . . , there follows the Troparion of the Prophecy:

TONE THREE

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

Glory be to the Father. . . . Both now. . . .

Repeat.

Prokimenon (Psalm 82): TONE ONE

Let the nations understand that the Lord is Thy Name.

∇. O God, who is like unto Thee?

Lesson: Jeremiah 11: 18-12: 5; 12: 9-11, 14-15.

Prokimenon (Psalm 75): TONE SIX²⁸

Make a vow unto the Lord our God and keep it.

∇. In Judah is God known: His Name is great in Israel.

Then we continue Order my steps in Thy word . . . (said).

We use the kontakion of the day, The traitor takes the Bread. . . (see p. 551).

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 rest of the Hours are read each with the three fixed psalms, but without further readings from the Psalter and without the Lenten verses and

²⁸ In some editions, Tone Eight.