

## **A Note on the Liturgy of the Hours in the Eastern Orthodox (Byzantine) Rite**

*The hymns on the following pages are excerpted from the ‘propers’ (that is, liturgical texts appointed for a given day or celebration) inserted within the daily worship cycle called the ‘liturgy of the hours’ (or ‘daily office’). The fixed parts of the liturgy of the hours are mainly Psalms and Biblical canticles.*

*The daily order of services in the Orthodox Church is as follows, each liturgical day beginning at sunset. The times given are approximate as they will vary with the number of daylight and nighttime hours of the day. Mattins, though appointed to end at sunrise, is normally anticipated the night before or postponed to the morning after, especially in parish practice.*

1. Sunset (6pm): **Vespers**
2. After dinner (9pm): **Compline**
3. Midnight (12midnight): **Midnight Office (Nocturne)**
4. Cockcrow (3am): **Mattins**  
    Sunrise (6am): **First Hour (Prime)**
5. Mid-morning (9am): **Third Hour (Terce)**
6. Noon (12noon): **Sixth Hour (Sext)**
7. Mid-afternoon (3pm): **Ninth Hour (None)**

*Vespers and especially Mattins are the most substantial services of the daily cycle, though during Lent and at some feasts Compline is also filled with liturgical content.*

*As First Hour is always either attached to the end of Mattins or, as on Great and Holy Friday, joined together with the other ‘little hours’ (Third, Sixth, and Ninth) to create the special office of ‘Royal Hours,’ this daily order comprises seven times of prayer each day.*

“Seven times a day I praise thee for thy righteous ordinances”  
(Psalm 118/119:164)

## Hymns from the Octoechos (Book of Eight Tones)

*The following hymns are drawn from those sung across a repeating cycle of eight weeks (with a distinct music mode or tone associated with each week) throughout the church year in the main Saturday evening (Vespers) and Sunday morning (Mattins) services, commemorating the resurrection of Christ.*

***Resurrection troparion (Tone 1) — NB This is the main hymn from Tone 1***

When the stone had been sealed by the Jews, while the soldiers were guarding thy most pure body, thou didst rise on the third day, O Saviour, granting life to the world. The powers of heaven therefore cried to thee, O giver of life: 'Glory to thy resurrection, O Christ. Glory to thy kingdom. Glory to thy dispensation, O thou friend of man.'

***From the canon of the resurrection at Mattins (Tone 1)***

The Jews put to death on the tree of the Cross the great shepherd and Lord; but from death's might he has rescued like sheep the dead buried in hades.

***From the canon of the resurrection at Mattins (Tone 1)***

Behold, O you disobedient people, and be ashamed. For he whom you in your madness begged Pilate to hang upon a cross as a malefactor has abolished the power of death, and in a manner befitting God, arisen from the tomb.

***From the canon of the resurrection and the cross at Mattins (Tone 1)***

Let the people of the Jews, opposed to God, lament the reckless deed of putting Christ to death; but let the gentiles be glad and clap their hands and cry aloud: 'O God of our fathers, blessed art thou.'

***From the canon of the resurrection and the cross at Mattins (Tone 1)***

The lawless slander of the Jews who slew God has been refuted; for he whom they called a deceiver, has been raised as all-powerful, making a mockery of the seals of the lawless ones. Wherefore rejoicing let us sing: 'Let all creation bless the Lord, and supremely exalt Him throughout all ages.'

***From the canon of the resurrection at Mattins (Tone 1)***

O how the lawless and disobedient people, having plotted evil, justified the ungodly malefactor, but condemned the righteous Lord of glory to the tree. Him we fittingly magnify.

***From the verses on 'Let every breath' at Mattins (Tone 2)***

Let the Jews tell how the soldiers lost the king they were guarding. Why then did the stone not guard the rock of life? Either let them give up the one who was buried or adore him as risen, exclaiming together with us: 'Glory to the multitude of thy mercies, O Saviour, glory be to thee.'

***From the verses on 'Let every breath' at Mattins (Tone 2)***

In truth, O wicked ones, by sealing the tomb you have granted us a greater wonder; for the guards having complete knowledge of that which took place were compelled by you to say, 'While we slept the disciples came and stole him.' And who would steal a corpse, especially one that is naked? But he has arisen by his own authority as God, leaving behind his grave-clothes in the tomb. Come, O you Jews, see that he did not burst the seals, the one who has trampled on death and granted man life of the age to come and his great mercy.

***From the canon of the resurrection at Mattins (Tone 3)***

Handed over to an unjust judge by the envy of the Jews, thou the all-seeing one, who justly judgest all the earth, didst deliver Adam from the ancient condemnation.

***From the aposticha verses at Vespers (Tone 4)***

A lawless people, O Christ, delivered thee to Pilate, and condemned thee to be crucified, showing themselves to be ungracious to their benefactor, but voluntarily enduring burial, by thine own power thou didst arise on the third day as God, granting us life everlasting and great mercy.

***From the canon of the resurrection and the cross at Mattins (Tone 4)***

Israel, which was subject to the law, did not recognize in thee, O Christ, God who had ordained the law; but transgressing the law by nailing thee to the Cross as a lawless one, they proved themselves unworthy of the law-giving.

***From the verses on 'Let every breath' at Mattins (Tone 4)***

Tell us, O you Jews, where is Jesus, whom you have thought to guard? Where is he whom you placed in the grave, sealing it with the stone? Give back the dead, you who denied life; give back the buried one or else believe in the risen one. Though you keep silent about the Lord's rising, the stones cry out aloud, above all the one that was rolled away from the tomb. Great is thy mercy. Great the mystery of thy dispensation. Our Saviour, glory be to thee.

***From the verses on 'Lord, I have cried' at Vespers (Tone 5)***

The watchmen were instructed by the lawless ones to conceal Christ's resurrection, taking money to say, 'While we slept the corpse was stolen from the grave.' Who ever saw, or who ever heard of a corpse being stolen? Especially one anointed yet naked, and with its grave-clothes left in the tomb? Be not deceived, O you Jews, learn from the sayings of the prophets, and know that he is truly the redeemer of the world and all-powerful.

***From the aposticha verses at Vespers (Tone 5)***

O Lord, while the grave was sealed by lawless men, thou didst come forth from the tomb in a manner similar to thy birth from the Theotokos. Thy bodiless angels could not fathom the event of thine incarnation, likewise the soldiers guarding thee could not know when thou didst arise. For the full knowledge of both events has been sealed from those who would inquire, but the wonder of these events has been revealed to those who with faith worship the mystery which we hymn. Grant unto us joy and great mercy.

***From the canon of the resurrection at Mattins (Tone 5)***

O benefactor Christ, the assembly of the Jews showed no beneficent love for thee, but bearing thorns they crowned thee, the author of our race, who has abolished the punishment of tares.

***From the canon of the resurrection at Mattins (Tone 5)***

Unto thee, O Christ, who didst work the wondrous miracle in the wilderness, did the ungrateful children of Israel, who had suckled honey from the rocks, offer gall, and in exchange for thy deeds of goodness they offered thee vinegar instead of manna.

*From the canon of the resurrection and the cross at Mattins (Tone 6)*

Seeing him who was born of thee pierced through with a lance, O most holy all pure Theotokos, thy heart was also pierced, wherefore thou didst exclaim in bewilderment: 'What has this most wicked people rendered unto thee, O child?'

*From the canon of the resurrection and the cross at Mattins (Tone 6)*

O strange spectacle: he who has delivered Israel from pharaoh's bondage is now of his own will crucified by them, loosing the bonds of sin. Unto him do we in faith sing: 'O God the redeemer, blessed art thou.'

*From the canon of the resurrection at Mattins (Tone 6)*

The Jewish people who slew the prophets of old, from envy have now made themselves slayers of God, raising upon the Cross O Word of God, thee whom we exalt throughout all ages.

*From the verses on 'Let every breath' at Mattins (Tone 6)*

O you wicked Jews, where are the seals, and the pieces of silver that you handed to the watchmen? The treasure was not stolen, but has arisen as one almighty; and you have been put to shame, who denied Christ, the Lord of glory, who suffered and was buried and arose on the third day. Him let us worship and glorify.

*From the verses on 'Let every breath' at Mattins (Tone 6)*

While the stone was sealed, how were you robbed, O Jews? You set guards and placed seals, yet while the doors were shut the king came forth. Either bring forth his body, or worship him as God, and along with us chant: 'Glory, O Lord, to thy cross and holy resurrection.'

*From the canon of the resurrection at Mattins (Tone 7)*

Standing before the judgement seat of lawless judges, he who as God fashioned man and justly judges the whole universe, is examined as a lawbreaker and struck by a hand of clay.

***From the canon of the resurrection and the cross at Mattins (Tone 7)***

When thou wast lifted upon Calvary, and numbered with the malefactors, the lights of the firmament hid themselves, the earth trembled, and the splendour of the temple was rent in twain, thereby revealing the apostasy of the Jews.

***From the verses on 'Let every breath' at Mattins (Tone 7)***

O you exceedingly wicked Jews, why did you reject the cornerstone? This is the stone which God has placed in Zion, God who in the wilderness made water spring forth from the rock, and for us poured forth immortality from his side; this is the stone which was hewn from the uncut mountain, by the will of the Son of man, who comes again on the clouds of heaven before the Ancient of days, as Daniel has said, and his kingdom is everlasting.

***From the canon of the resurrection and the cross at Mattins (Tone 8)***

The lawless and disobedient children nailed thee to the cross, O friend of man, but in thy compassion thou hast, through it, saved those who glorify thy sufferings.

***From the verses on 'Let every breath' at Mattins (Tone 8)***

O Lord, the Jews laid thee as a corpse in a grave, and soldiers guarded thee as a sleeping king sealing thee with a seal as if a treasury of life; but thou didst arise and grant incorruption to our souls.

*The Octoechos contains texts for every day of the week (not just Saturday evening and Sunday, from which all these texts are drawn), so for 8 weeks of 7 days (56 days) in all. There is much more content along the same lines as what has been presented here.*

## Hymns from the *Lenten Triodion*

*The following hymns are drawn from those sung during the period of Great Lent (the 40-day fast), Lazarus Saturday and Palm Sunday, and Great and Holy Week, leading up to Pascha (Easter).*

In his introduction to his (most widely used) translation of the *Lenten Triodion*, Metropolitan Kallistos Ware writes: “If we deplore the actions of Judas, we do so not with vindictive self-righteousness but conscious always of our own guilt: ‘Deliver our souls, O Lord, from the condemnation that was his.’ In general, all the passages in the *Triodion* that seem to be directed against the Jews should be understood in this same way. When the *Triodion* denounces those who rejected Christ and delivered Him to death, we recognize that these words apply not only to others, but to ourselves: for have we not betrayed the Saviour many times in our hearts and crucified Him afresh?”



***From the verses on ‘Lord, I have cried’ at Vespers for the Sunday of the Publican and the Pharisee (fourth Sunday before Great Lent)***

Brethren, let us not pray as the pharisee: for he who exalts himself shall be humbled. Let us humble ourselves before God, and with fasting cry aloud as the publican: ‘God be merciful to us sinners.’

A pharisee, overcome with vainglory, and a publican, bowed down in repentance, came to thee the only master. The one boasted and was deprived of blessings, while the other kept silent and was counted worthy of gifts. Confirm me, O Christ our God, in these his cries of sorrow, for thou art the friend of man.

*(and so on and on throughout the whole of this Sunday)*

***From the aposticha verses at Vespers for the Friday of the first week of Great Lent***

When the ewe-lamb, thy mother, saw thee nailed to the cross, O Lord, in dismay she said: ‘O my beloved Son, what is this I see? Though they delighted in thy many miracles, such is the reward that the lawless and disobedient people has given thee in return. But glory be to thine ineffable self-abasement, O master.’

***From the canon at Mattins for the Friday of the first week of Great Lent***

When the creation saw the outrage of thy passion, O Lord, it was changed in every part, lamenting the murder committed by the Jews. But thou hast patiently endured these things to save the whole world.

***From the aposticha verses at Mattins for the Friday of the second week of Great Lent***

Killing the passions, the present fast brings promise of healing to those wounded by sin. God has given us this fast to help us: let us honour and accept it as the divinely-written tables of the law, given through Moses. Let us not choose wanton self-indulgence, because of which the tables once were broken; let us not perish with those whose carcasses fell in the wilderness. Let us not be like the Jews, of a sad countenance, but let us rejoice with the church. Let us not be hypocrites like the pharisees, but in the spirit of the gospels let us put on the beauty of holiness, glorying in the cross of Christ the deliverer of our souls.

***From the canon at Mattins for the Monday of the third week of Great Lent***

The pain which, in ways surpassing nature, thy mother did not undergo at thy birth, she suffered at thy holy passion. For she was filled with agony when she saw thee nailed of thine own will by the Jews upon the cross, O thou who hast set the earth upon the foundation of the waters.

***From the canon at Mattins for the Friday of the third week of Great Lent***

At the place of the skull, O Christ, the Jews who crucified thee wagged their heads in laughter and mockery; and all this thou hast endured for our salvation.

***From the canon at Mattins for the Friday of the third week of Great Lent***

The lawless Jews who from envy killed thee on the accursed tree, harmed not the power of thy glory. For thou remainest master of all, and thou hast suffered by thine own free choice.

***From the canon at Mattins for the Friday of the fifth week of Great Lent***

In thy love for man thou hast stretched out thine hands, and the Jews nailed thee to the cross and pierced thy side with a spear. All these things thou dost endure, O Christ, for our salvation.



***From the canon at Mattins for the Wednesday of the sixth week of Great Lent***

Thy pure and virgin mother, when she saw thee hanging dead upon the cross, O Christ, lamented with a mother's grief and said: 'What have the lawless and ungrateful people of the Hebrews given thee, O my Son, in return for the many and great gifts which thou hast granted them? I sing in praise of thy divine self-emptying.'

***From the sessional hymns at Mattins for the Friday of the sixth week of Great Lent***

Standing at the passion of her Son, the pure virgin lamented bitterly and cried in sorrow: 'Woe is me, my child! Thou art glorified by the angels with never-silent hymns; how have the Hebrew children brought thee before the judgement seat of Pilate? O Word, I sing the praises of thy great and ineffable compassion.'

***From the canon at Mattins for the Friday of the sixth week of Great Lent***

A great number of Jews came today from Jerusalem to Bethany and shared the sorrow of the sisters of Lazarus; but when they learned on the next day that Lazarus had come out from the tomb, they sought to kill Christ.

***From the verses on 'Lord, I have cried' at Vespers for Lazarus Saturday***

Having completed the forty days that bring profit to our soul, let us cry: Rejoice, city of Bethany, home of Lazarus. Rejoice, Martha and Mary, his sisters. Tomorrow Christ will come, by his word to bring your dead brother to life. Hearing his voice, bitter hell that is never satisfied will tremble and groan aloud, and it will release Lazarus bound in his grave-clothes. Amazed by this miracle, a multitude of Jews will come to meet him with palms and branches; though their fathers look on Him with malicious envy, yet shall the children praise him, saying: "Blessed is he that comes in the Name of the Lord, the king of Israel."

***From the canon at Compline for Lazarus Saturday***

What is this madness that has seized you, O you Jews? Why do you disbelieve? How long will you wander in falsehood? You see the dead man leap up when Christ calls him, and do you still disbelieve in Christ? Truly you are all children of darkness.

***From the canon at Compline for Lazarus Saturday***

O folly of the Jews, O blindness of the enemy. Who has ever known a corpse raised from the grave? Once Elijah raised the dead, yet not from the tomb or four days after death.

***From the canon at Compline for Lazarus Saturday***

The Jews were amazed, O Master, when they saw dead Lazarus rising from the tomb at thy voice; yet still they believed not in thy miracles.

***From the canon at Compline for Lazarus Saturday***

The Jewish people, seeing the dead man rise at thy command, O Christ, gnashed their teeth in fury.

***From the canon at Compline for Lazarus Saturday***

O Jews, the light shines round you, but you still remain in darkness. Why do you doubt the resurrection of Lazarus? It is the work of Christ.

***From the verses on 'Lord, I have cried' at Vespers for Palm Sunday***

O thou who ridest on the cherubim and art praised by the seraphim, thou hast sat, O gracious Lord, like David on a foal, and the children honoured thee with praise fitting for God; but the Jews blasphemed unlawfully against thee. Thy riding on a foal prefigured how the gentiles, as yet untamed and uninstructed, were to pass from unbelief to faith. Glory be to thee, O Christ, who alone art merciful and the friend of man.

***Hypakoe at Mattins for Palm Sunday***

First they sang in praise of Christ our God with branches, but then the ungrateful Jews seized him and crucified him on the Cross. But with faith unchanging let us ever honour him as benefactor, crying always unto him: Blessed art thou that comest to call back Adam.

***From the verses on 'Let every breath' at Mattins for Palm Sunday***

Come forth, you nations, and come forth, you peoples: look today upon the king of heaven, who enters Jerusalem seated upon a humble colt as though upon a lofty throne. O unbelieving and adulterous generation of the Jews, draw near and look on him whom once Isaiah saw: he is come for our sakes in the

flesh. See how he weds the New Zion, for she is chaste, and rejects the synagogue that is condemned. As at a marriage pure and undefiled, the pure and innocent children gather and sing praises. Let us also sing with them the hymn of the angels: “Hosanna in the highest to him that has great mercy.”

*From the canon at Compline for Monday of Holy Week*

The Jewish priests and Levites, when they saw the raising of Lazarus, conspired together out of envy, and by guile they betrayed Christ to Pilate, that he might be put to death.

*From the canon at Compline for Monday of Holy Week*

Justice is alien to the lawless, and the knowledge of God is a thing strange to unbelievers. The Jews in their lawlessness rejected both these things; and so, like the fig tree, they have inherited the curse.

Christ my God, who is the bread of life, hungered for man’s salvation. He came to the synagogue, as to the fig tree, and found it adorned with the leaves of the law yet lacking fruit; and so he pronounced it cursed.

Thou has cursed the unfruitfulness of the law, for it produced as leaves an understanding of the shadow of the letter, but because of disobedience it bore no works as fruit. But do thou bless all of us, O Saviour, and make us sons by grace.

Of old the rod of Moses was changed into a serpent; and the rod of Aaron, though dried up and withered, was changed into a green branch that put forth leaves. But the lawless synagogue was changed into an unfruitful fig tree.

Prepare thy priests, O Judaea, make ready thy hands to kill God: for see, he has come to his passion, meek and silent, our lamb and shepherd, Christ the king of Israel.

*From the sessional hymns at Mattins for Tuesday of Holy Week*

The priests and scribes with wicked envy gathered a lawless council against thee, and persuaded Judas to betray thee. Shamelessly he went and spoke against thee to the transgressing people: ‘What will you give me, and I will betray him into your hands?’ Deliver our souls, O Lord, from the condemnation that was his.

*From the sessional hymns at Mattins for Wednesday of Holy Week*

Deceitful Judas, in his love for money, pondered cunningly how he might betray thee, O Lord, the treasure of life. Therefore in drunken folly he hastened to the Jews and said to the transgressors: 'What will you give me, and I will deliver him unto you to be crucified?'

*From the canon at Compline for Thursday of Holy Week*

The purpose of the Jews who sought to kill God fitted with the action of Judas in his avarice: they armed themselves for murder, and he was tempted by the money. But in misery he lost his life, preferring a noose rather than repentance.

*From the canon at Compline for Thursday of Holy Week*

'One of you shall betray me by guile this night and sell me to the Hebrews', Christ cried aloud to his friends, filling them with dismay; and then they turned one to another in doubt.

*From the verses on 'Let every breath' at Mattins for Thursday of Holy Week — and repeated as the verses on 'Lord, I have cried' at Vespers for Friday of Holy Week*

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.

*From the aposticha verses at Mattins for Thursday of Holy Week*

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 the friend of man.

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 you 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 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.

Deceitful are thy ways, lawless Judas. Sick with the love of money, thou hast come to hate man. 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.

O you 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.

*From the verses on 'Lord, I have cried' at Vespers for Friday of Holy Week*

Truly is Judas to be numbered with the generation of vipers, who ate manna in the wilderness, yet murmured against him who fed them; and while the food was yet in their mouth, in their ingratitude they spoke against God. So Judas in his impiety, still carrying in his mouth the heavenly bread, went and betrayed the Saviour. O ever-greedy heart! O inhuman rashness! He sold the Lord who fed him; and the master whom he kissed he delivered to death. Judas the

transgressor is indeed their son, and with them he has inherited perdition. But deliver our souls, O Lord, from such hatred of man, for thou alone art boundless in longsuffering.

*From the canon at Compline for Friday of Holy Week*

O false kiss! 'Hail, master', said Judas to Christ, and with this word betrayed him to the slaughter. For he gave this as a sign to the transgressors: 'The man that I shall kiss, he it is that I have promised to betray to you.'

Thou, our God, wast taken captive by the lawless people, yet thou hast not resisted or cried out, O lamb of God. Thou hast endured all things: questioned, condemned, struck on the face, led a prisoner before Caiaphas with swords and staves.

'Let Jesus Christ be crucified', cried the Hebrew people together with the priests and scribes. O faithless people! What evil has he done, he who raised up Lazarus from the tomb and wondrously has brought to pass the salvation of all?

The lawless people cried aloud before the judgement-seat of Pilate: 'Crucify him, and set free for us Barabbas the murderer who lies bound. Scourge Christ and take, O take him and crucify him with the evildoers.'

*From the canon at Compline for Friday of Holy Week*

O depth of compassion! How can it be that Christ, the fire unapproachable, stands before Pilate and yet does not consume him in the flames, though Pilate is but grass and reeds and earth? Yet, since he is longsuffering by nature, patiently he endures all Pilate's insolence. 'Take him away, take him away and crucify him whom they call Christ', cried the Jews repeatedly to Pilate. And he washed his hands, and with a pen he wrote the act of condemnation against him who grants to all men immortality.

Why, lawless men, do you make such a tumult, crying aloud, 'Take Christ, take him and crucify him', asking for the thief that is condemned? Is not this he who raised the dead and cleansed the lepers, who healed the woman with an issue of blood and made the paralysed to stand upright?

'What evil has he done?', cried Pilate to the ungrateful people. 'Why do you shout so vehemently, "Take him away, take him and crucify him"? I find no guilt in him.' But they cried in bitter hatred: 'Take him away, take him and crucify the Saviour of us all.'

O lawless Jews! O people without understanding! Do you not remember how many miracles of healing Christ performed for you? Do you not comprehend His divine power, just as your fathers before you understood it not?

***From antiphon 3 at Mattins for Friday of Holy Week***

With thirty pieces of silver, O Lord, and with a false kiss, the Jews sought to kill thee. But Judas the transgressor had no wish to understand.

***From antiphon 6 at Mattins for Friday of Holy Week***

Today the Jews nailed to the cross the Lord who divided the sea with a rod and led them through the wilderness. Today they pierced with a lance the side of him who for their sake smote Egypt with plagues. They gave him gall to drink, who rained down manna on them for food.

***From antiphon 9 at Mattins for Friday of Holy Week***

They took the thirty pieces of silver, the price of him that was valued, on whom the children of Israel had set a price. Watch and pray, that you enter not into temptation: the spirit indeed is willing, but the flesh is weak. Therefore watch!

They gave me gall to eat, and in my thirst they gave me vinegar to drink. But do thou raise me up, O Lord, and I shall grant them their reward.

We gentiles sing of thee, O pure Theotokos, for thou hast borne Christ our God, who through thee delivered man from the curse.

***From antiphon 10 at Mattins for Friday of Holy Week***

He who clothes himself in light as in a garment, stood naked at the judgement; on his cheek he received blows from the hands which he had formed. The lawless people nailed to the cross the Lord of glory. Then the veil of the temple was rent in twain and the sun was darkened, for it could not bear to see such outrage done to God, before whom all things tremble. Let us worship him.

***From antiphon 11 at Mattins for Friday of Holy Week***

In return for the blessings which thou hast granted, O Christ, to the people of the Hebrews, they condemned thee to be crucified, giving thee vinegar and gall to drink. But render unto them, O Lord, according to their works, for they have not understood thy loving self-abasement.

The people of the Hebrews were not satisfied with thy betrayal, O Christ, but they wagged their heads, and reviled and mocked thee. But render unto them, O Lord, according to their works, for they have devised vain things against thee.

Neither the quaking of the earth, nor the splitting of the rocks, nor the rending of the veil of the temple, nor the resurrection of the dead persuaded the Jews. But render unto them, O Lord, according to their works, for they have devised vain things against Thee.

***From antiphon 12 at Mattins for Friday of Holy Week***

Thus says the Lord to the Jews: 'O my people, what have I done unto thee? Or wherein have I wearied thee? I gave light to thy blind and cleansed thy lepers, I raised up the man who lay upon his bed. O my people, what have I done unto thee, and how hast thou repaid me? Instead of manna thou hast given me gall, instead of water vinegar; instead of loving me, thou hast nailed me to the cross. I can endure no more. I shall call my gentiles and they shall glorify me with the Father and the Spirit; and I shall bestow on them life of the age to come.'

Today the veil of the temple is rent in twain, as a reproof against the transgressors; and the sun hides its own rays, seeing the master crucified. O lawgivers of Israel, you Jews and Pharisees, the company of the apostles cries aloud to you: Behold the temple that you have destroyed; behold the lamb that you have crucified. You gave him over to the tomb, but by his own power he has risen again. Be not deceived, you Jews: for this is He who saved you in the sea and fed you in the wilderness. He is the life and light and peace of the world.

***From antiphon 13 at Mattins for Friday of Holy Week***

The assembly of the Jews besought Pilate to crucify thee, O Lord. For though they found no guilt in thee, they released Barabbas the malefactor and condemned thee the righteous; and so they incurred the guilt of murder. But give them, O Lord, their reward, for they devised vain things against thee.

***From antiphon 15 at Mattins for Friday of Holy Week***

Today he who hung the earth upon the waters is hung upon the Cross (*three times*).

He who is king of the angels is arrayed in a crown of thorns.

He who wraps the heaven in clouds is wrapped in the purple of mockery.

He who in Jordan set Adam free receives blows upon His face.



The bridegroom of the church is transfixed with nails.  
The Son of the virgin is pierced with a spear.  
We venerate thy passion, O Christ (*three times*).  
Show us also thy glorious resurrection.

Let us not keep festival as the Jews: for Christ our God and Passover is sacrificed for us. But let us cleanse ourselves from all defilement, and with sincerity entreat Him: Arise, O Lord, and save us in thy love for man.

***From the verses on the beatitudes at Mattins for Friday of Holy Week***

The lawless people bought the maker of the law from His disciple, and they led him as a transgressor before the judgement-seat of Pilate, crying 'Crucify him', though it was he who gave them manna in the wilderness. But, following the example of the righteous thief, we cry with faith: Remember us also, Saviour, in thy kingdom.

The murderers of God, the lawless nation of the Jews, cried to Pilate in their madness, saying, 'Crucify the innocent Christ'; and they asked rather for Barabbas. But with the words of the good thief we cry to Him: Remember us also, Saviour, in thy kingdom.

***From the canon at Mattins for Friday of Holy Week***

The holy children brought mockery upon the idol of ungodly wickedness; and the lawless Sanhedrin raged and took vain counsel against Christ, purposing to kill him who holds life in the hollow of his hand. The whole creation blesses him, and glorifies him to all ages.

***From the canon at Mattins for Friday of Holy Week***

The destructive band of evil men, hateful to heaven, the synagogue of the murderers of God, drew near to thee, O Christ, and as a malefactor they led thee away, who art the Creator of all. Thee do we magnify.

Ignorant of the law in their impiety, studying the words of the prophets in vain and to no purpose, unjustly they led thee, the master of all, as a lamb to the slaughter. Thee do we magnify.

Moved by jealous wickedness, the priests and scribes took him who is by nature life and life-giver, and they delivered Him to the gentiles to be put to death. Him do we magnify.

Like many dogs they compassed thee, O king, and struck thee on the face; they questioned thee and bore false witness against thee. And all these things thou hast endured to save us all.

*From the verses on 'Let every breath' at Mattins for Friday of Holy Week*

Israel, my first-born son, has committed two evils: he has forsaken me, the fountain of the water of life, and dug for himself a broken cistern. Upon the cross has he crucified me, but asked for Barabbas and let him go. Heaven at this was amazed and the sun hid its rays; yet thou, O Israel, wast not ashamed, but hast delivered me to death. Forgive them, holy Father, for they do not know what they have done.

*From the verses on 'Let every breath' at Mattins for Friday of Holy Week*

Seeing thee crucified, O Christ, the whole creation trembled. The foundations of the earth shook with fear at thy power. For when thou wast raised up today, the people of the Hebrews was destroyed. The veil of the temple was rent in twain, the graves were opened, and the dead rose from the tombs. When the centurion saw the wonder, he was filled with dread. And thy mother, standing by thee, cried with a mother's sorrow: 'How shall I not lament and strike my breast, seeing thee stripped naked and hung upon the wood as one condemned?' Thou wast crucified and buried, and thou hast risen from the dead: O Lord, glory to thee.

*From the aposticha verses at Mattins for Friday of Holy Week*

Why does the impious and transgressing people imagine vain things? Why have they condemned to death the life of all? O mighty wonder! The creator of the world is delivered into the hands of lawless men, and the friend of man is raised upon the cross, that he may free the prisoners in hell, who cry: O longsuffering Lord, glory to thee.

*First, Third, Sixth, and Ninth Hours are served on Holy Friday as the "Royal Hours." Many of the same hymns from Mattins of Holy Friday above are repeated in addition to some others.*

*Troparion at the Third Hour for Friday of Holy Week*

O Lord, the Jews condemned thee to death, who art the life of all; with Moses' rod thou hast led them on dry ground through the Red Sea, yet they nailed thee to the cross; thou hast suckled them with honey from the rock, yet they gave

thee gall. But thou hast willingly endured these things, to free us from the bondage of the enemy. O Christ our God, glory to thee.

***From the verses at the Third Hour for Friday of Holy Week***

When thou wast led to crucifixion, thou hast cried, O Lord: 'For what deed do you seek to crucify me, O you Jews? Is it because I made your paralysed to walk, because I raised the dead as though from sleep? I healed her that had an issue of blood, and I took pity on the woman of Canaan: for what deed do you seek to kill me, O you Jews? But, O transgressors, you shall look on Christ whom now you pierce.'

***From the verses at the Sixth Hour for Friday of Holy Week***

Come, Christ-bearing people, let us see what Judas the traitor has plotted with the lawless priests against our Saviour. Today they judged the immortal Word guilty of death: they delivered him to Pilate and crucified him on Golgotha. And as our Saviour suffered these things, he cried aloud, saying: 'Father, forgive them this sin, that the gentiles may know my resurrection from the dead.'

***From the verses on 'Lord, I have cried' at Vespers for the Great and Holy Sabbath (Saturday of Holy Week)***

Why does the impious and transgressing people imagine vain things? Why have they condemned to death the life of all? O mighty wonder! The creator of the world is delivered into the hands of lawless men, and the friend of man is raised upon the cross, that he may free the prisoners in hell, who cry: O longsuffering Lord, glory to Thee.

***From the verses on 'Lord, I have cried' at Vespers for the Great and Holy Sabbath***

See how the lawless synagogue has condemned to death the king of the creation. They were not ashamed when he recalled his blessings, saying: 'O my people, what have I done unto you? Have I not filled Judaea with miracles? Have I not raised the dead by my word alone? Have I not healed every sickness and disease? How then have you repaid me? Why have you forgotten me? In return for healing, you have given me blows; in return for life, you are putting me to death. You hang upon the cross your benefactor as an evildoer, your lawgiver as a transgressor of the law, the king of all as one condemned.' O longsuffering Lord, glory to thee.

***From the verses on 'Lord, I have cried' at Vespers for the Great and Holy Sabbath***

The powers of heaven beheld thee, O Christ, falsely accused by lawless men as a deceiver, and they saw the stone before thy tomb sealed by the hands which had pierced thy most pure side; and they were filled with fear at thine ineffable forbearance. Yet, rejoicing at our salvation, they cried aloud to thee: 'Glory to thy self-abasement, O thou friend of man.'

***From the verses on Psalm 118/119 at Mattins for the Great and Holy Sabbath***

Perverse and crooked people of the Hebrews, you knew how the temple would be raised again: why then did you condemn Christ?

***From the verses on Psalm 118/119 at Mattins for the Great and Holy Sabbath***

Be ashamed, O Jews, for the life-giver raised your dead, yet you slew him out of envy.

***From the verses on Psalm 118/119 at Mattins for the Great and Holy Sabbath***

As Solomon said, the mouth of the transgressing Hebrews is a deep pit.

In the crooked paths of the transgressing Hebrews there are thorns and snares.

***From the verses on Psalm 118/119 at Mattins for the Great and Holy Sabbath***

All that crucified thee shall be destroyed together, O Word, thou Son of God and king of all.

In the pit of destruction shall all the men of blood be destroyed together.

***Ikos from the canon at Mattins for the Great and Holy Sabbath***

He who holds all things in unity was lifted on the cross, and the whole creation wept to see him hanging naked on the tree. The sun hid its rays and the stars cast aside their brightness; the earth shook in mighty fear, the sea fled and the rocks were rent, and many graves were opened and the bodies of the saints arose. Hell groaned below and the Jews considered how to spread false tidings against Christ's Resurrection. But the women cried aloud: 'This is the most blessed sabbath on which Christ sleeps, but on the third day he shall rise again.'

## Hymns from the Pentecostarion

*From Pascha (Easter) and throughout the seven-week paschal season which culminates in the feast of Pentecost, as well as for the Sunday following Pentecost (the feast of All Saints), hymns are taken from another liturgical book called the Pentecostarion.*

*Halfway through the paschal season is the feast of mid-Pentecost which commemorates in part the 12-year-old Jesus teaching in the temple (Luke 2.42-50), and in part Jesus going up to the temple to teach “about the middle of the feast” (John 7.14 — though this is of course at the feast of Tabernacles, not Pentecost). This conjunction of stories of teaching in the temple provides the occasion for more anti-Jewish rhetoric in the hymns.*

### ***From the aposticha verses at Vespers for the Feast of Mid-Pentecost***

Thou, the Wisdom of God, didst come unto the temple at mid-feast, teaching and reproofing the disobedient Jews, the pharisees, and scribes, and with boldness didst thou cry unto them: ‘He that thirsts, let him come unto me and drink living water, and he shall never again thirst unto eternity. From him that believes in my goodness, rivers of eternal life shall pour forth from his noetic belly.’ O how great is thy goodness and compassion, O Christ our God. Glory be to thee.

When the mid-feast had come, Jesus went up into the temple and taught the disobedient Jews, saying: ‘He that thirsts, let him come unto me and drink living and everlasting water, and he shall never again thirst unto eternity. He that believes in me, rivers shall flow from his noetic belly, and he shall have the light of life.’

When thou wast teaching at mid-feast, O Saviour, the Jews spoke saying: ‘How does this man know letters, having never learned?’ For they knew not that thou art the Wisdom that fashioned the world. Glory be to thee.

### ***From the sessional hymns at Mattins for the Feast of Mid-Pentecost***

The Lord, who perceives the hidden thoughts of all hearts, while standing within the temple cried aloud declaring the truth unto those who had lied: ‘Why do you seek to apprehend me, the life-giver?’ Thus with boldness did He cry at mid-feast: ‘Judge not by appearance, but judge rightly, you lawless ones.’

On the day of the mid-feast of Pentecost, the Lord of all stood in the temple, and spoke with boldness to the Hebrews, openly censuring them as their king and God, with a just rebuke of their presumptuousness. But in His boundless compassion, he has bestowed his great mercy upon us all.

*From the canon at Mattins for the Feast of Mid-Pentecost*

Clap your hands, O you nations; lament, O you Hebrews. For Christ, the giver of life, has broken asunder the bonds of hades, and has raised up the dead and healed sicknesses by a word. This is our God, who grants life unto them that believe in his name.

*From the canon at Mattins for the Feast of Mid-Pentecost*

‘Do not judge a judgment according to appearance, O you Jews’. Thus, as it is written, said the master when he came unto the temple and taught at the Judaic mid-feast.

Do not judge a judgment according to appearance, O you Jews, for Christ is come. The prophets named him: he that comes from Zion and has restored the world.

Even though you believe not his words, O you Jews, be convinced by the works of the master. Why do you deceive yourselves and disregard the holy one, of whom Moses wrote in the law?

If the Messiah must assuredly come, O you Jews, then the Messiah has now come, who is Christ. Why do you deceive yourselves and disregard the righteous one, of whom Moses wrote in the law?

*From the canon at Mattins for the Feast of Mid-Pentecost*

If the Messiah must come, then Christ is the Messiah, O you lawless ones. Why do you not believe in him? Behold, he is come, and the things he does bear witness to him. He made the water into wine and strengthened the paralytic by a word.

Since you do not understand the Scriptures, you are all deceived, O you lawless Hebrews; for Christ is truly come and has enlightened the human race, showing forth many signs and wonders among you. In vain do you deny him who is the true life.

Christ cried unto the Jews: 'One work have I shown unto you, and already you marvel. You circumcise a man even on the sabbath,' he says. 'Why then do you accuse me, who have raised up a paralytic by a word?'

'I have done many works. For which work, then, do you stone me?' cried Christ unto the Jews, reproaching them. 'For by a word I have made a man completely whole. Judge not according to appearance, O you men.'

*From the canon at Mattins for the Feast of Mid-Pentecost*

Thou didst converse with a Samaritan woman, O Lord, thereby reproving the mindlessness of the lawless Hebrews, insofar as she believed thee to be the Son of God, and they denied thee.

*From the canon at Mattins for the Feast of Mid-Pentecost*

Come, O you peoples, and behold him who is praised upon a throne of glory, being blasphemed by lawless people. And as you behold him, praise him as the Messiah, who was foretold by the prophets.

On the sabbaths and on all days Christ wrought manifest signs, healing those in diverse illnesses. But the deceitful people were consumed with malice and wrath.

The Jews bitterly reviled Christ and said: 'On the sabbath did this man heal the paralytic who had lain sick for many years, therefore he has transgressed the law.'

Christ said to the Jews: 'Did not Moses in giving you the law command that you be circumcised? Yet you circumcise on the sabbath, lest the law of your fathers be broken.'

They that were wholly ungrateful and who of old had sojourned in the wilderness, out of malice cast blasphemies at their benefactor. They wagged their unjust tongues while they meditated vain things.

*From the canon at Mattins for the Feast of Mid-Pentecost*

My redeemer performed wonders and signs, welling forth gifts of healings. He drove away illnesses and healed the ailing, but the Jews raged with frenzy at the multitude of His miracles.

My redeemer cried out as he reproached the disobedient Jews: 'Judge not according to appearance, but judge a righteous judgment. For the law also commands that every man be circumcised, even if it be on the sabbath.'

Christ said unto the Jews: 'If you circumcise a man on the sabbath that the law might not be broken, why are you now angry with me, in that by a word I have made a man completely whole? You judge according to the flesh.'

*From the verses on 'Let every breath' at Mattins for the Feast of Mid-Pentecost*

The divine Wisdom and might, the effulgent light of the Father, the eternal Word, the Son of the living God, came in the flesh into the temple and imparted his holy words of instruction unto the Jews, those ungrateful and grievous ones, and amazed by the wealth of his wisdom, they cried out saying: 'By what means does he know letters, since he has not been taught by any man?'

The Messiah and Lord of all shut the mouths of the lawless scribes, and rebuked the Jews as he cried out to them: 'Judge not according to appearances, O you lawlessly disobedient ones. For I raised up and cured him that was paralyzed on the sabbath. Wherefore I am the Lord of the law and the sabbath. Why do you seek then to slay me, who have raised up the dead?'

Naboth was killed with stones, by the lawless and grievous ones, from among the nation of the ungrateful Jews. They sawed Isaiah asunder with a saw fashioned from wood. And they cast into the mire Jeremiah, the wise one. And, on lifting up their own Lord upon the cross, they cried out saying: 'Thou who wouldst destroy the temple, save thyself and we shall believe thee.'