

# Matins Propers

Third Sunday of the Great Fast. Veneration of the Holy Cross.

*on the Fortieth Sunday after Pentecost*

*in the Seventh Tone with the Seventh Resurrection Gospel*

## Hexapsalmos

*The reader chants only **Psalm 3** on page 2 followed by "Glory..." on page 6.*

*Matins continues with the Litany of Peace on page 7.*

### The Lord is God (page 9)

*Tone 7*

The Lord is God and has revealed him-self to us; bless - ed is he who  
comes in the name of the Lord.

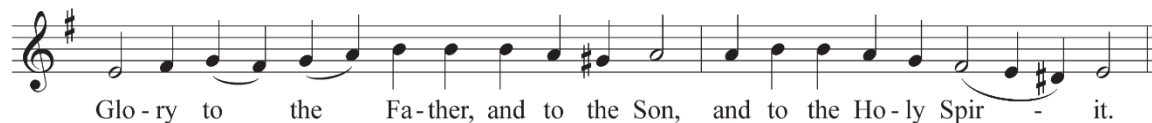
### Troparia (page 9)

#### Troparion of the Resurrection – Tone 7

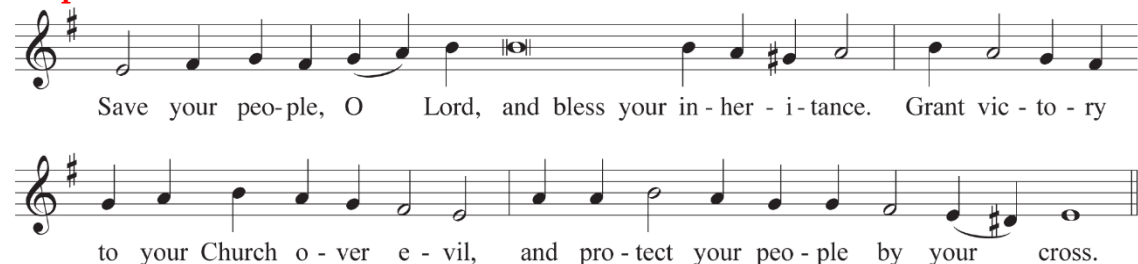
You have de-stroyed Death by your cross; you o-pened par - a -dise to the thief.  
The sor - row of the myrrh-bearers you turned to joy. You com-mand - ed your  
a - pos - tles to pro-claim: Christ our God, you have ris - en, grant - ing great  
mer - cy to the world.

*The repetition of the troparion is omitted.*

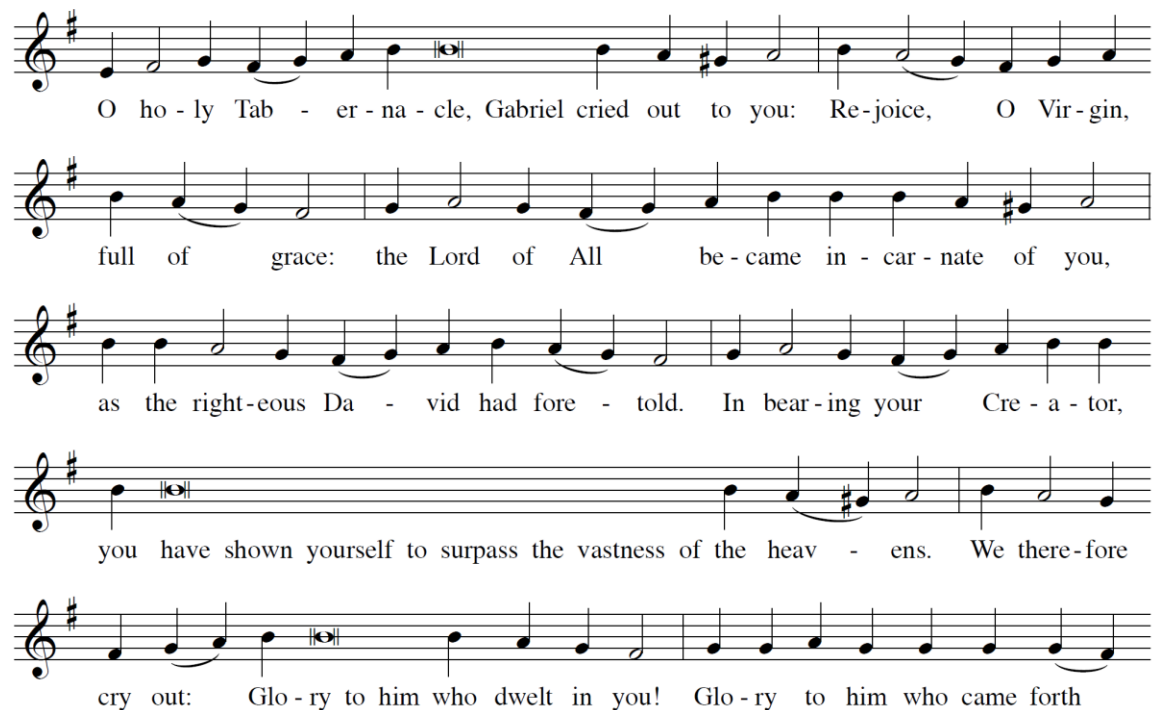
### Cantor (*Tone 1*):

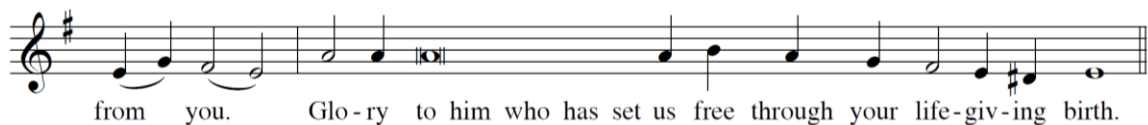


### Troparion of the Cross – *Tone 1*



### Festive Theotokion – *Tone 1*





## Kathismata *(page 10)*

**People:** Lord, have mercy *(three times)*  
 Glory to the Father and to the Son and to the Holy Spirit

**Reader:** Now and ever and forever. Amen.

*from the Second Kathisma:*

### Psalm 11

Save me, O Lord, for the righteous have vanished; truth has gone from the sons of men. Falsehood they speak one to another, with lying lips, with a false heart. May the Lord destroy all lying lips, the tongue that speaks high-sounding words, those who say: "Our tongue is our strength; our lips are our own, who is our master?" "For the poor who are oppressed and the needy who groan I myself will arise," says the Lord, "I shall grant them the salvation for which they thirst." The words of the Lord are words without alloy, silver from the furnace, seven times refined. You, O Lord, will keep us and preserve us forever from this generation. See how the wicked prowl on every side, while the worthless are prized highly by the sons of men.

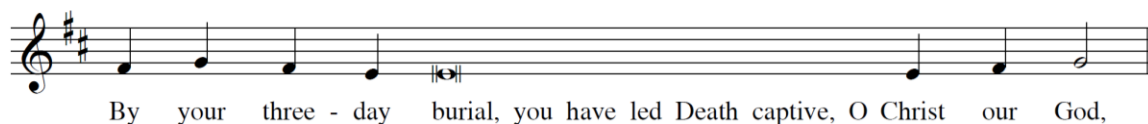
**Reader:** Glory to the Father and to the Son and to the Holy Spirit

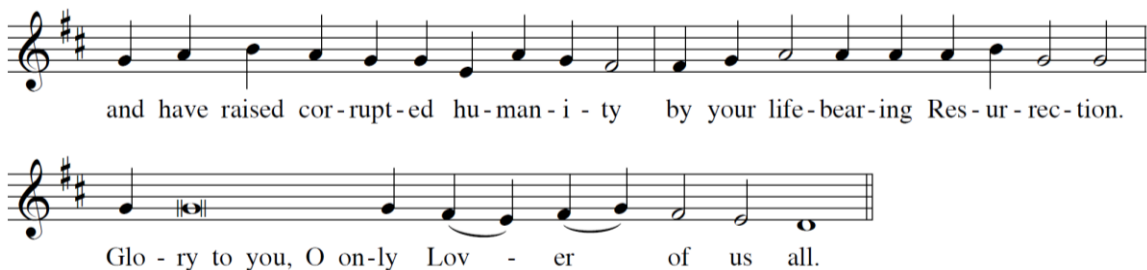
**People:** Now and ever and forever. Amen.  
 Alleluia, alleluia, alleluia! Glory to you, O God! *(three times)*

*The rest of the Kathismata are omitted & Matins continues with the Small Litany on p. 10.*

## Sessional Hymn *(page 7)*

*the 2<sup>nd</sup> Hymn of the 1<sup>st</sup> set of Sessional Hymns (Tone 7):*





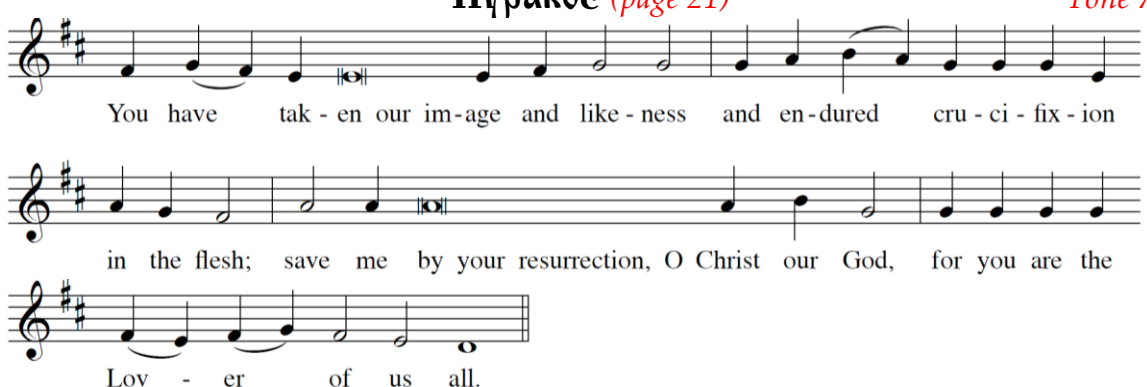
and have raised cor-rupt-ed hu-man-i-ty by your life-bear-ing Res-ur-rec-tion.

Glo-ry to you, O on-ly Lov-er of us all.

*The rest of the Sessional Hymns are omitted.*

*Matins continues with Psalm 118 (p. 17) and then Hosts of Angels (p. 18).*

**Ἡρακλε (page 21)** *Tone 7*



You have tak-en our im-age and like-ness and en-dured cru-ci-fix-ion

in the flesh; save me by your resurrection, O Christ our God, for you are the

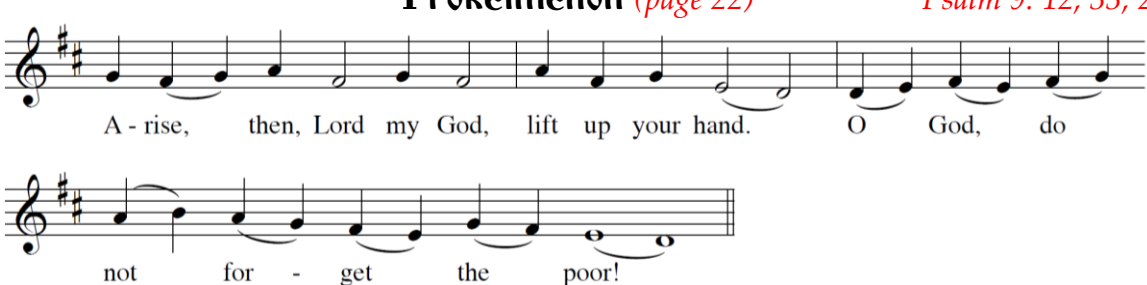
Lov-er of us all.

### **Stepenna (page 21)**

*The Stepenna (Gradual Hymns) are omitted.*

*Matins continues with the Prokeimenon ("Let us be attentive...") on page 22.*

**Prokeimenon (page 22)** *Psalm 9: 12, 33, 2*



A-rise, then, Lord my God, lift up your hand. O God, do

not for-get the poor!

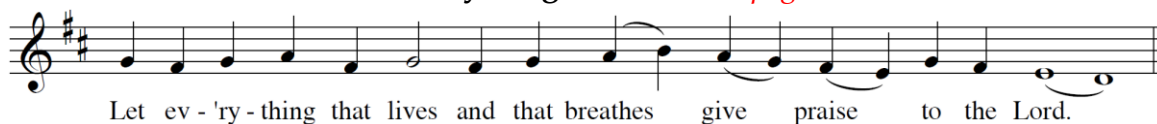
**Deacon:** I will praise you, Lord, with all my heart;  
I will recount all your wonders.

*The Prokeimenon is repeated.*

*Matins then continues with the Preparation for the Gospel ("Let us pray...") on p. 22.*

**Let everything that lives... (page 22)**

*Tone 7*



*The Preparation for the Gospel continues with "That we may be deemed..." on page 23.*

*The Seventh Resurrection Gospel is read (John 20:1-10).*

*The Hymn of the Resurrection is sung (p. 24) and then Psalm 50 (p. 26).*

*After Psalm 50, the Penitential Stichera are sung (p. 29).*

**The Canon (page 32)**

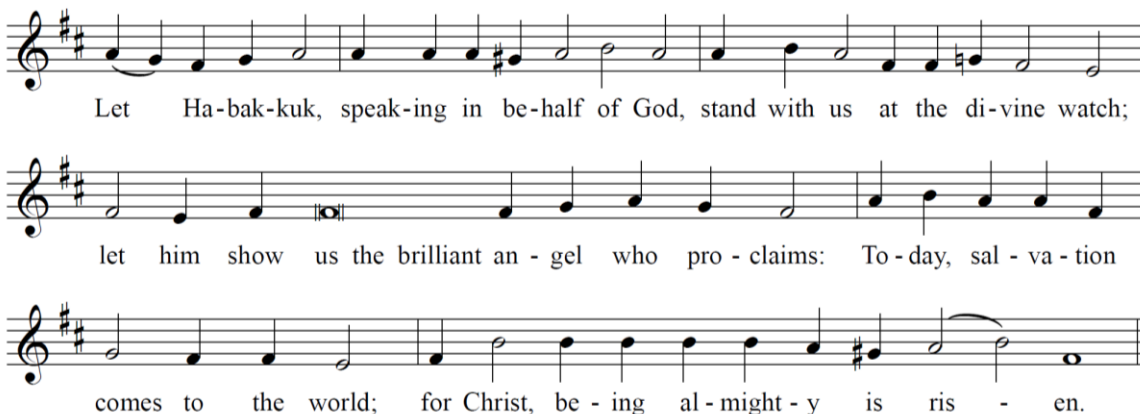
*The faithful come forward to venerate the Gospel Book on the tetrapod.*

*The Canons of the Resurrection and of the Theotokos are omitted.*

*Odes 1 & 3 and the Sessional Hymns of the Triodion are omitted.*

**Ode 4**

**Irmos**

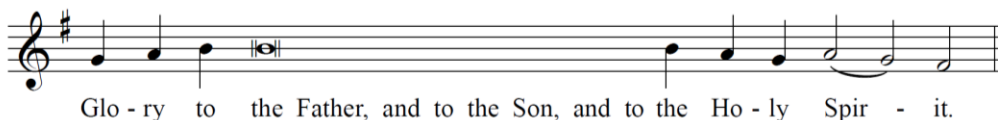


Behold, Christ is risen! said the angel of the Lord to the myrrh-bearing women: Do not weep, but go and say to the apostles: Today, salvation comes to the world; the tyranny of the Enemy is ended in the tomb. *Refrain*

Today we have the joyous veneration of your life-giving Cross as a foretaste of your holy Passion, which you endure to save us, O Christ our God and almighty Savior. *Refrain*

Joy reigns on earth and in heaven today, for the sign of the Cross has shone over the world: its thrice-blessed image is a fountain of eternal joy for those who venerate it.  
*Refrain*

What thanksgiving shall we offer you, O Christ? For you have granted us to bow before your Cross; on it, you poured out your precious blood, and your flesh was pierced with nails. As we now venerate it, it is to you that we give thanks.

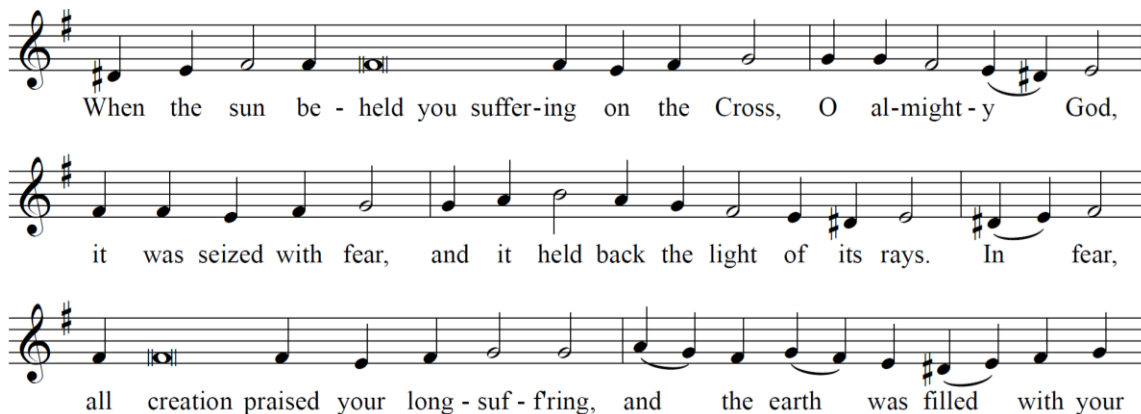


I praise and glorify the three Persons of the one undivided divinity, the unity of essence of the eternal Father, the Son and spirit, eternal and royal majesty, sharing the same throne and lordship



You alone among all women, O most pure Virgin, appear as the object of our admiration: for you renewed nature and its laws when you conceived without seed and remained a virgin as before; it is God himself whom you have borne.

#### Katavasia 4 of the Veneration of the Cross

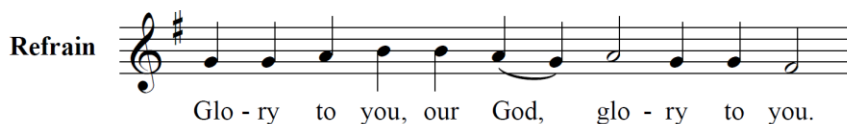
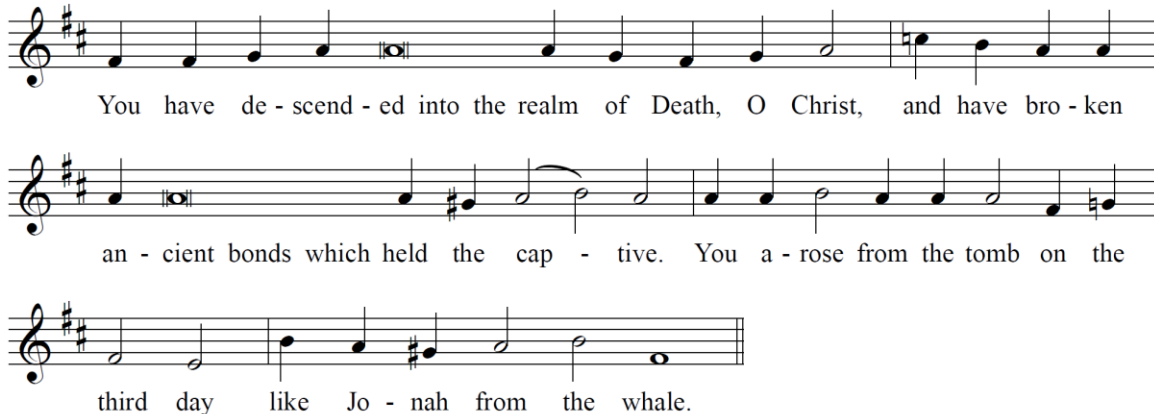




*Ode 5 is omitted & the Canon continues with Ode 6.*

## Ode 6

### Irmos



Trampling down death, O Christ, you have risen like an almighty king, calling us forth from the depths of Hades, and leading us to the land of immortality and to the happiness of the kingdom of heaven. *Refrain*

O faithful, let us cry out in joy to our God, clapping our hands with divine praise; let us kiss the Cross of the Lord; it is a fountain of holiness for the whole world. *Refrain*

The word of the psalmist is fulfilled: Behold, we bow before your footstool, before the wood of the precious Cross, O almighty Lord. *Refrain*

The wood which Jeremiah, in his prophetic lamentation, saw mixed with your bread, was your Cross, O merciful Lord; we kiss it and venerate your chains and your tomb, the lance and the nails.



Glo - ry to the Father, and to the Son, and to the Ho - ly Spir - it.

I praise the unity in three Persons, the trinity having one nature; I venerate the three as one God, as the light of a triple sun: Father, Son, and Holy Spirit.



Now and ev - er and for - ev - er. A - men.

O wonder, greater than all the wonders of old! The spotless Virgin gave birth to the Lamb of God who takes away the sin of the world; intercede with him unceasingly for those who praise your name.

### Katavasia 6 of the Veneration of the Cross



Stretch - ing out his hands in the bel - ly of the whale, Jo - nah pre - fig - ured your



ho - ly Cross; and com - ing forth from the sea mon - ster,



he was saved by your sov - 'reign pow - er, O Word.

*Matins continues with the Small Litany on p. 33 & then the Kontakion & Ikos from the Triodion:*

### Kontakion & Ikos (page 34)

*Tone 7*



No long - er does the flaming sword guard the gates of E - den, for the tree of



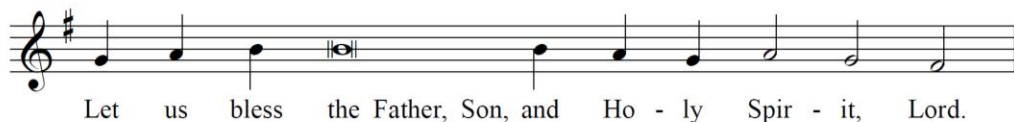
the Cross has come to quench it won - drous - ly. The sting of death and the victory





Today the Cross of Christ, the divine fountain of fragrance, pours out its sweet aroma; it is the wood that blossoms forth life. Let us breathe in this pleasing scent of the Divinity, which we adore forever. *Refrain*

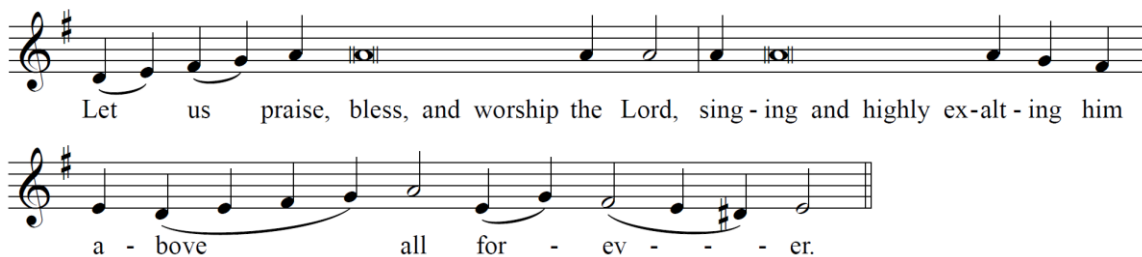
Prefiguring your Cross, O Christ, Jacob blessed Joseph and bowed before the top of his divine staff, seeing in advance the awesome scepter of your royalty, which we now adore in faith forever.



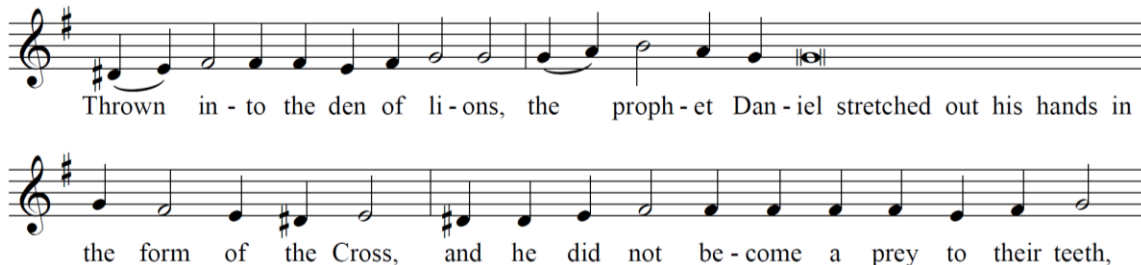
I glorify the one substance in three Persons, without confusion, and I do not divide the Father, Son, and Holy Spirit; for there is only one God forever.

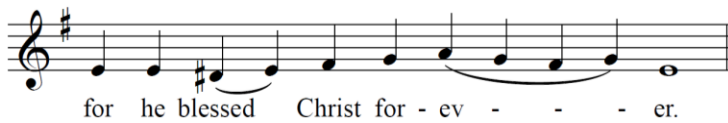


O only Virgin who gave birth without a spouse to Christ our Savior, O Mary, you preserved the seal of virginity; and we, the faithful, extol you forever.



### Katavasia 8 of the Veneration of the Cross

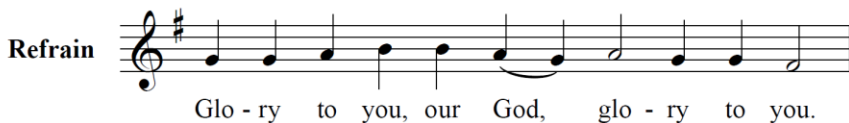
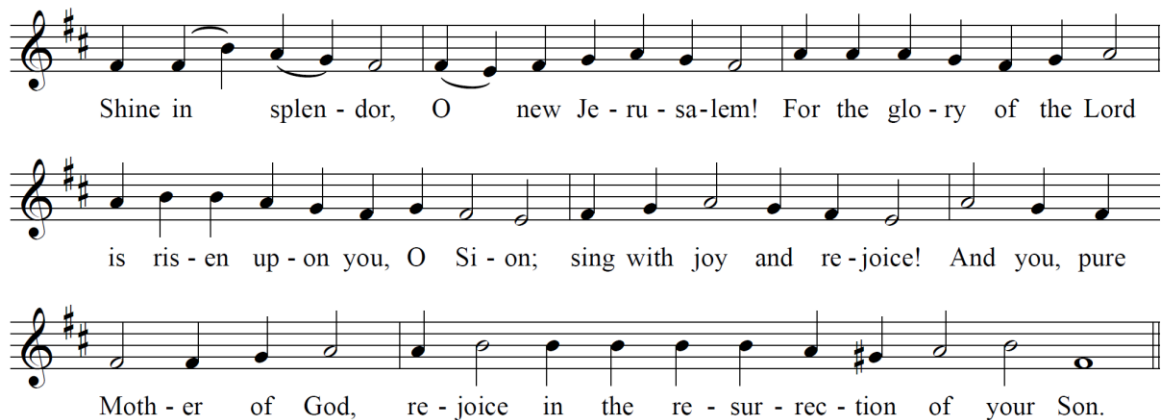




*Matins continues with "Let us greatly extol..." & the Canticle of the Theotokos on p. 34.*

## Ode 9

### Irmos



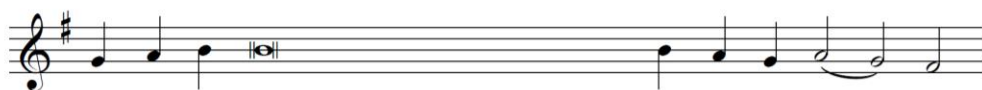
You descended into the tomb, O Giver of life and our God, and you broke open the locks and bolts, raising the dead who sing in joy: Glory to your Resurrection, O Christ, our almighty Savior. *Refrain*

Your tomb, O Christ, is a life-giving fountain for me; you, the Master of life, entered and cried to those in the tombs: Be loosened from your chains, for I have come that the world might be saved. *Refrain*

May all the trees of the forest rejoice and sing as they see the Tree of the Cross today filled with honor; for Christ was exalted on it, as David the prophet foretold. *Refrain*

Having once found death through a tree, I now find in you the Tree of life; O precious Cross which bore Christ, my invincible protection and my strength against demons. Bowing before you today, I cry out: sanctify me in your glory. *Refrain*

Rejoice and dance for joy, O holy Church of God, who bows today before the thrice-blessed wood of the holy Cross of Christ; hosts of angels in heaven stand trembling before it.



Glo - ry to the Father, and to the Son, and to the Ho - ly Spir - it.

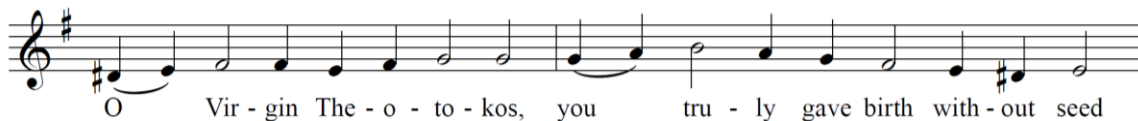
I bow before you, O Trinity of Persons, one and holy Divinity of the Father, Son, and Holy Spirit, one power, one kingdom, who reign over all the world.



Now and ev - er and for - ev - er. A - men.

You are truly the exalted mountain where Christ dwelled, as David sang, O Virgin; through you, we are able to ascend from earth to heaven, becoming children of God in the Holy Spirit.

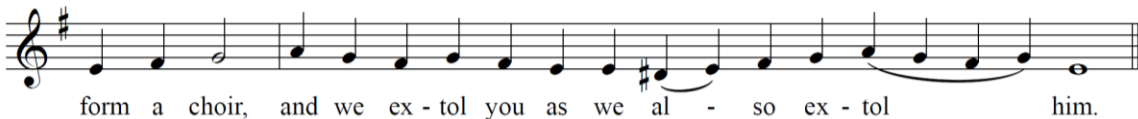
### Katavasia 9 of the Veneration of the Cross



O Vir - gin The - o - to - kos, you tru - ly gave birth with - out seed



to Christ our God, who was raised up - on the Cross; we, the faith - ful,



form a choir, and we ex - tol you as we al - so ex - tol him.

*Matins continues with the Small Litany on page 36.*

### Holy is the Lord our God (page 37)

*Tone 7*



Ho - ly is the Lord our God! Ho - ly is the Lord our God!



## Hymn of Light *(page 37)*

*The Hymn of the Light corresponding to the Resurrection Gospel is omitted.*

Today we see the precious Cross of Christ placed before us; let us venerate it in joy as we bow before it; and let us beseech the Lord who was crucified on it, that he may grant us the grace to contemplate his holy and glorious Resurrection.

Glory... now and ever ...

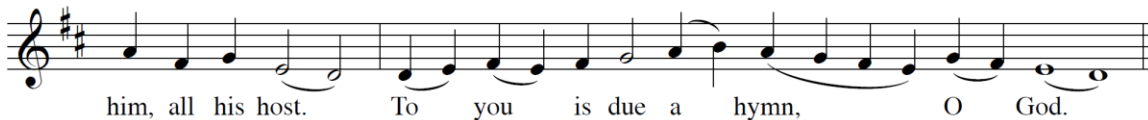
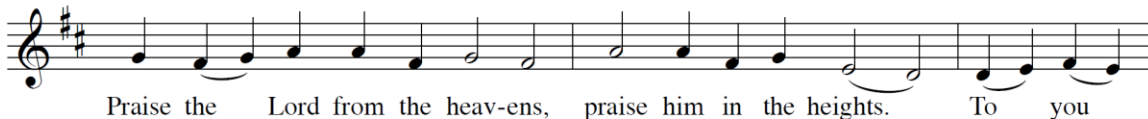
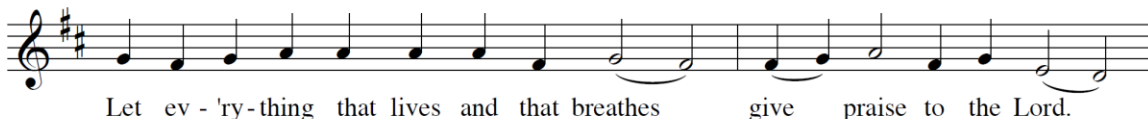
We bow before the Cross, O Virgin, where your Son stretched out his most pure hands for our salvation. Grant us peace that we may contemplate the holy Passion which saved us, and the bright day of the Pasch of the Lord, which brings joy to all the world.

*Matins continues with the Psalms of Praise.*

## Psalms of Praise *(page 38)*

*Tone 7*

### Psalm 148

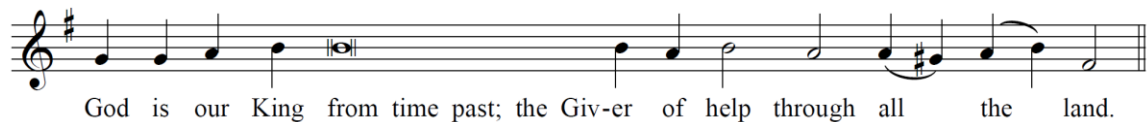


*The Psalms of Praise continue with "Praise him, sun and moon..." on page 38.*

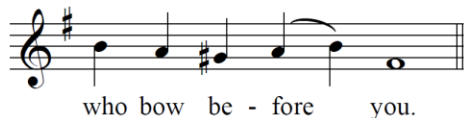
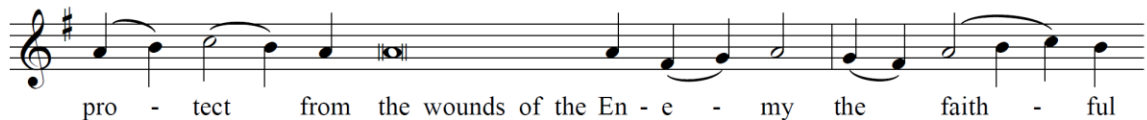
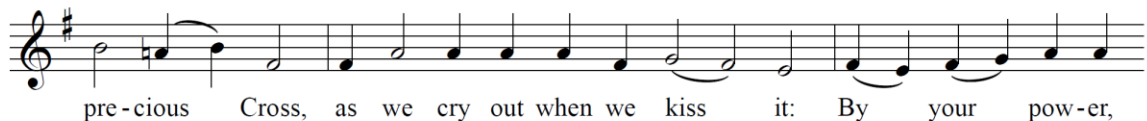
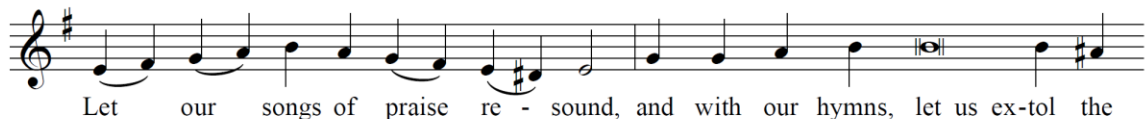
## Stichera (page 40)

*the 1<sup>st</sup> & 2<sup>nd</sup> Stichera from the Triodion, with special versicles:*

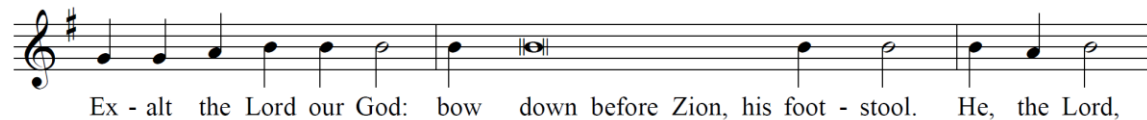
**Cantor (Tone 4) – in place of “Arise, O Lord...”:**



*Tone 4 podoben: Jako doblja*



**Cantor (Tone 4) – in place of “I will praise you, Lord...”:**



Come, let us drink from the in - ex - haus - ti - ble stream, which flows  
 from the grace of the Cross. Be - hold, we see ex - posed be - fore our eyes,  
 the most ho - ly wood, the foun - tain flow - ing with grace, giv - en by the blood  
 and wa - ter from the side of the Lord of the u - ni - verse;  
 he was vol - untarily raised up - on the Cross to ex - alt all mor - tals  
 with him.

*The 3<sup>rd</sup> Stichera from the Triodion is omitted.*

**Cantor** (*Tone 8 Samohlasen*):

Glo - ry to the Father and to the Son, and to the Ho - ly Spir - it.

**Doxastikon** - *Tone 8 samohlasen*

In par - ables, the Lord of the u - ni - verse teach - es us how to preserve

ourselves from the pride of the Phar - i - sees. He makes us watchful against all  
 boast - ing, giv - ing us the example by emptying him-self e - ven to death,  
 yes, death on the Cross. In thanks - giv - ing, together with the Publican, we say  
 to him: You suf-fered for us, e - ven though as God you were be-yond  
 all suf - fer - ing; de - liver us from our pas - sions and save our souls.

*Matins continues with "Now and ever..." & the Theotokion for normal Sundays on p. 41.*

## The Veneration of the Holy Cross

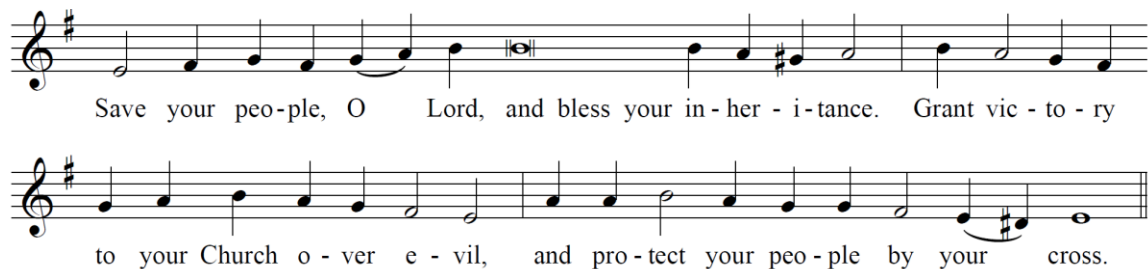
*During the singing of the Great Doxology (p. 42), the priest, fully vested, incenses the cross (which was placed on the holy table before Vespers, in place of the Gospel book) three times. Then he takes the cross and, preceded by two candle-bearers, processes through the northern door and stands before the holy doors, facing east. At the end of the Trisagion (p. 45) following the Great Doxology, the deacon (or priest) exclaims:*

**Deacon:** Wisdom! Be attentive!

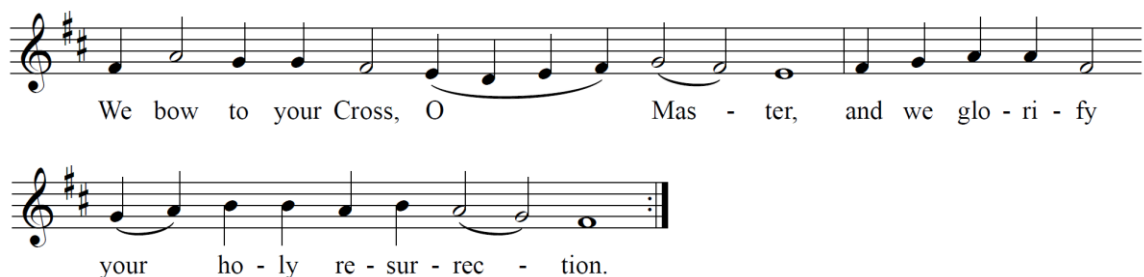
*Then the priest places the cross on the tetrapod as the people sing the Troparion of the Cross three times.*



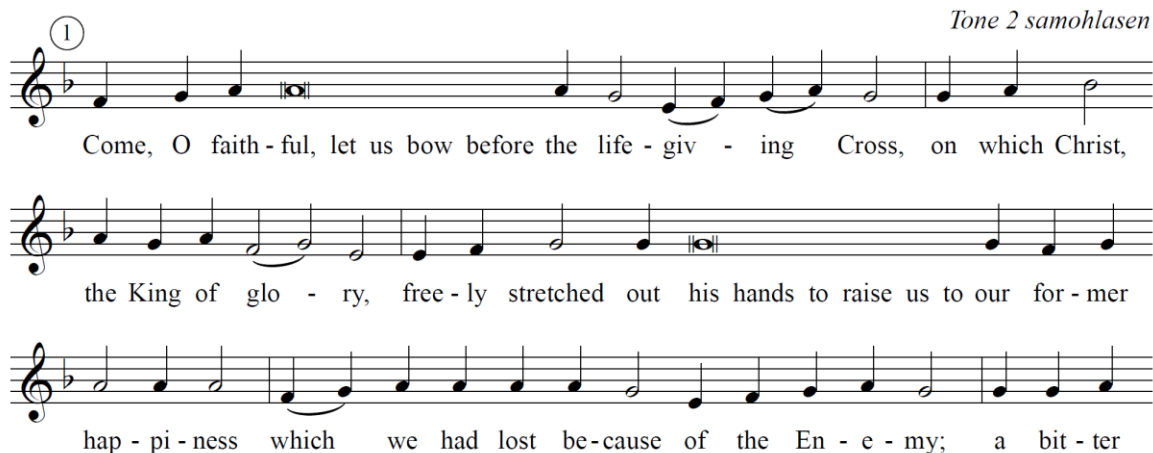
## Troparion of the Cross - *Tone 1 (three times)*



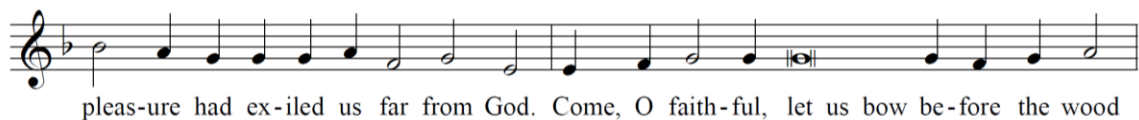
*The priest censes around the tetrapod three times, while people sing three times:*



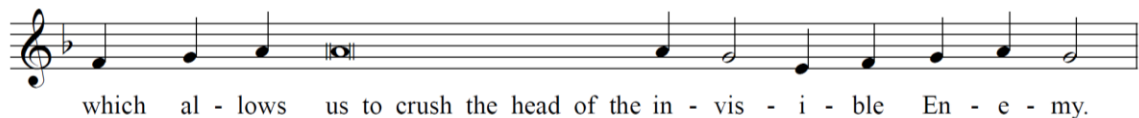
*The priest, deacon, and faithful come forward to venerate the cross while the following stichera are sung. As many stichera are sung as the time of veneration permits.*



*Tone 2 samohlasen*



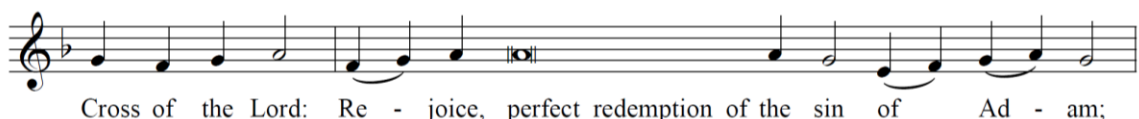
pleas-ure had ex-iled us far from God. Come, O faith-ful, let us bow be-fore the wood



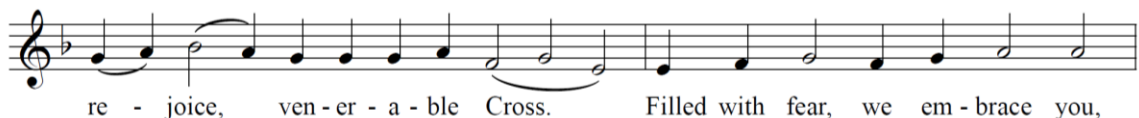
which al-lows us to crush the head of the in-vis-i-ble En-e-my.



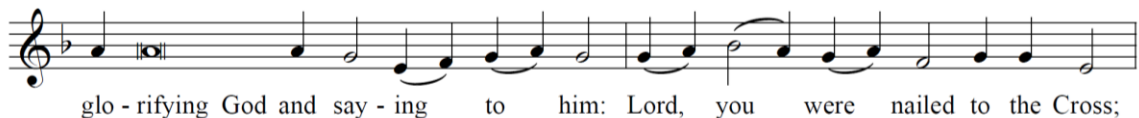
Come, all you fam-i-lies of na-tions; with our hymns, let us venerate the



Cross of the Lord: Re-joice, perfect redemption of the sin of Ad-am;



re-joice, ven-er-a-ble Cross. Filled with fear, we em-brace you,



glo-rifying God and say-ing to him: Lord, you were nailed to the Cross;



have mer-cy on us in your good-ness and your love for all of us.



To-day the King of glo-ry and the Mas-ter of the u-ni-verse



is nailed to the Cross; a lance pier-ces his side. The One

*Tone 8 samohlasen*

in whom the Church finds its sweet - ness, now tastes vin - e - gar and gall;

the One who cov - ers the heav - ens with clouds is now crowned with thorns.

The One who fashioned mortals with his own hand is now clothed with the garment

of de - ri - - - sion, and he is struck by his own crea - tures.

The One who clothes the heav - ens with clouds is now flogged on the back.

He ac - cepts scourging and spit - ting, in - sults and blows; and he suf - fers all that to save

the world from death; for he is the compassion - ate God and my

Re - deem - - - er.

*Cantor*

Glo - ry to the Father and to the Son and to the Ho - ly Spir - it.

**Doxastikon - *Tone 8 samohlasen***

To-day the inaccessible Lord draws me close to him. He en-dures his Passion  
to free me from my pas-sions. He who gives light to the blind re-ceives  
spit-ting from im-pure lips and per-mits himself to be scourged to save the  
cap-tives. When his Moth-er, the Virgin, saw him on the Cross,  
she sighed and said: A-las, O my be-lov-ed Child!  
You sur-pass every mortal in beau-ty; yet you are now without charm  
or at-trac-tion, hav-ing nei-ther grace, nor form, nor life;  
A-las, O Light of my eyes, a sword pier-ces my heart,  
and I suf-fer inward-ly to see you so. I sing and praise your Pas-sion,

I ven - erate your in-fin - ite mer - - cy, O long - suf - fer - ing

Lord, glo - ry to you.

*Cantor*

Now and ev - er and for - ev - er. A - men.

**Theotokion** - *in the same tone*

To - day the word of the Proph - et is ful-filled: Be - hold, we bow be-fore

your foot - stool, O Lord; hav - ing tas - ted the Tree of sal - va - tion,

we have been freed from our pas - sions and sin, by the pray'rs of the

The - o - to - kos.

*Matins continues with the Litany of Supplication on page 46.*