

Matins Propers

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

*on the Forty-Third Sunday after Pentecost
in the Second Tone with the Tenth Resurrection Gospel*

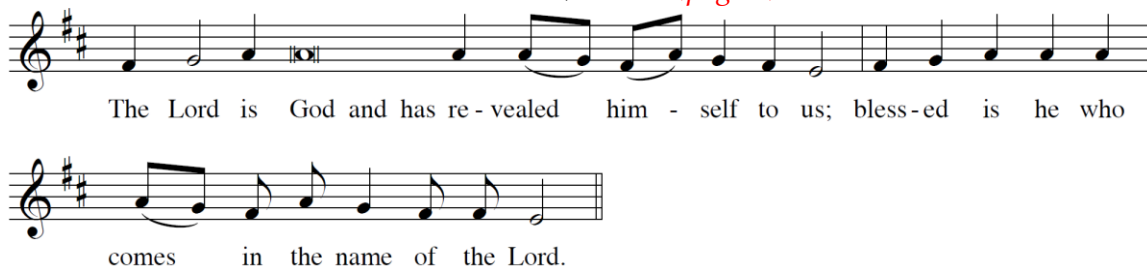
Hexapsalmos

*The reader chants only **Psalm 87** on page 4 followed by "Glory... on page 6.*

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

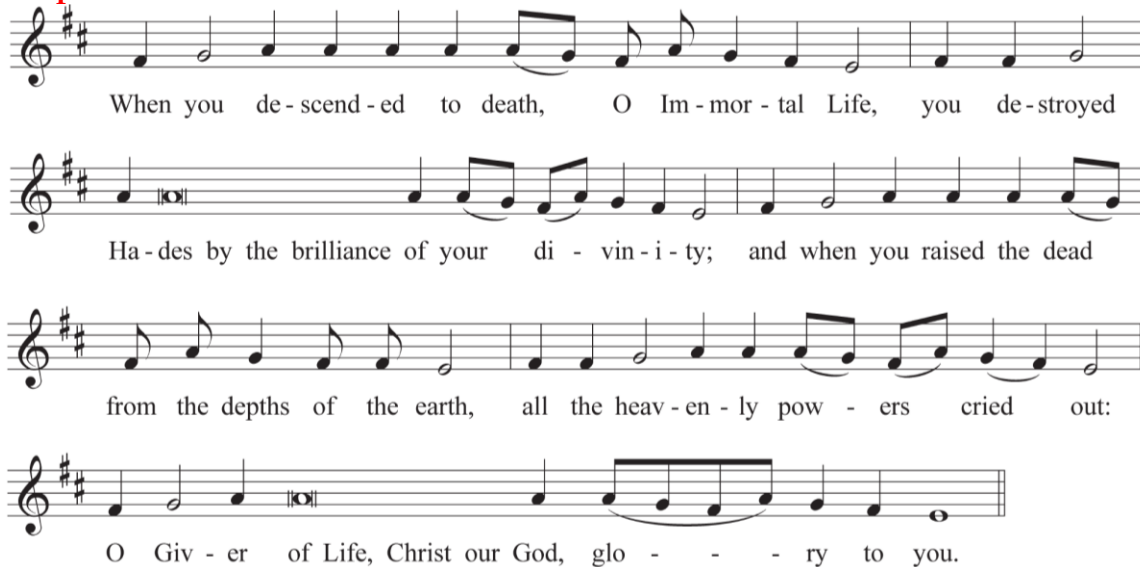
The Lord is God (page 9)

Tone 2



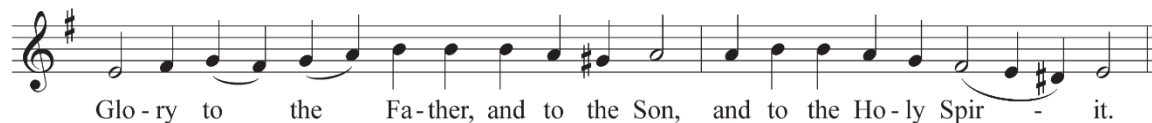
Troparia (page 9)

Troparion of the Resurrection – Tone 2

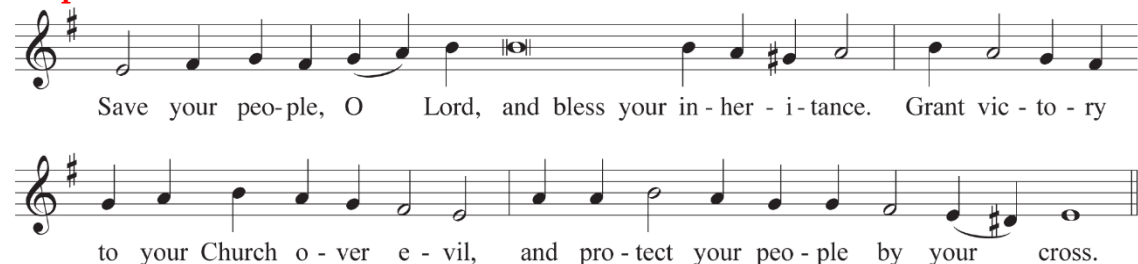


The repetition of the Troparion is omitted.

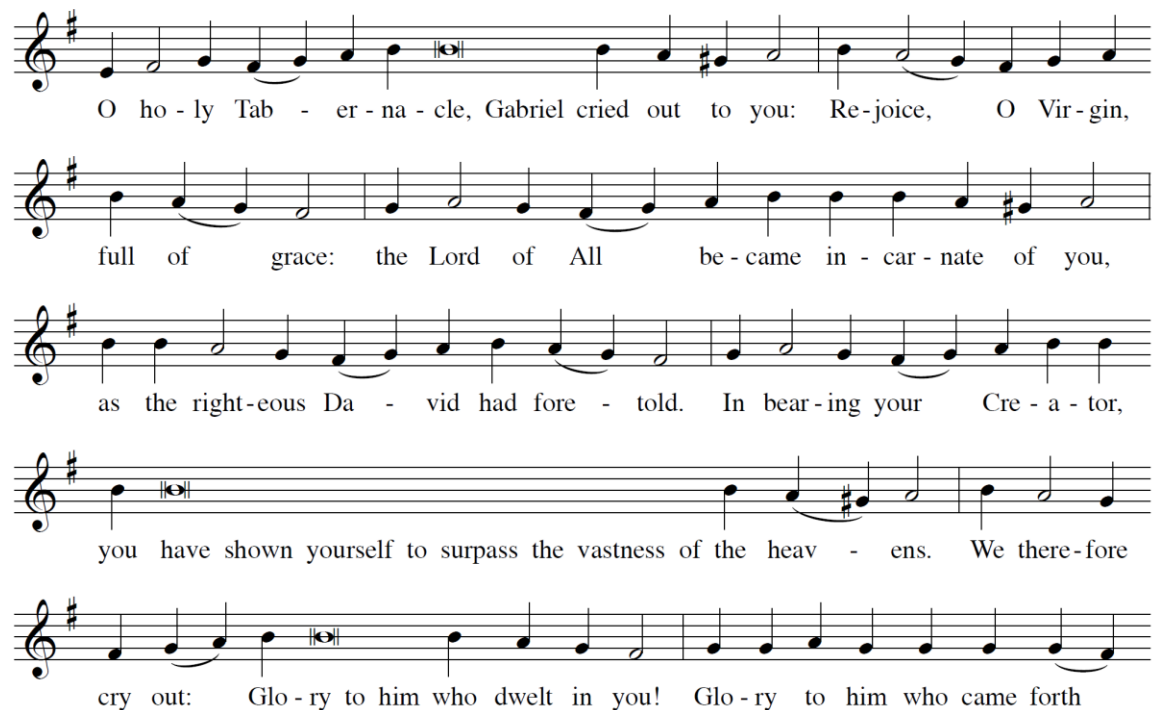
Cantor (*Tone 1*):

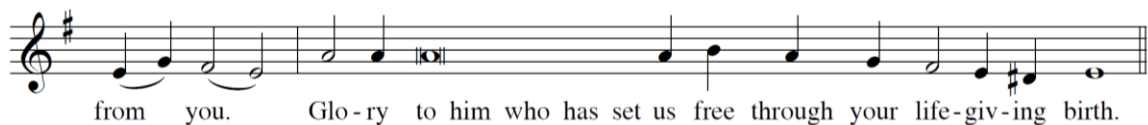


Troparion of the Cross – *Tone 1*



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 3rd Kathisma:

Psalm 19

May the Lord hear you on the day of distress; may the name of Jacob's God protect you. May he send you help from his shrine and give you support from Zion. May he remember all your offerings and receive your sacrifice with favor. May he give you your heart's desire and fulfill every one of your plans. May we ring out our joy at your victory and rejoice in the name of our God. (May the Lord grant all your prayers.) I am sure now that the Lord will give victory to his anointed, will reply from his holy heaven with the mighty victory of his hand. Some trust in chariots or horses, but we in the name of the Lord. They will collapse and fall, but we shall hold and stand firm. O Lord, save the king, and hear us when we call upon you.

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 11)*

the 2nd Hymn of the 2nd set of Sessional Hymns in Tone 2 (Podoben: Blahoobraznyj Josif):



the myrrh-bear-ers with joy; to- geth - er with them

we all cel - e - brate this feast and glo - - ri - fy your

ho - ly Re-sur-rec - tion. Through their pray'rs, O Lord and Lov - er

of us all, we pray to you: Grant great mer-cy to your peo - ple.

*The rest of the Sessional Hymns are omitted.
Matins continues with Psalm 118 (p. 17) and then Hosts of Angels (p. 18).*

Ἡρακλεῖ (page 21) *Tone 2*

The wom - en went to the tomb af - ter your pas - sion to a - noint your

bod - y, O Christ our God. They saw the an - gels and were a - ston - ished;

for they heard them cry - ing with a loud voice: The Lord is risen and grants great

mer - cy to the world.

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 7:6,7

Lord, rise up in your anger, rise against the fu-ry of my foes. My God, a-wake!

You will give judg - ment. Let the com-pa - ny of na-tions

gath - er round you.

Deacon: Lord God, I take refuge in you.
From my pursuers save me and rescue me.

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

Let everything that lives... (page 22)

Tone 2

Let ev-'ry-thing that lives and that breathes give praise

to the Lord, give praise to the Lord.

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

The Tenth Resurrection Gospel is read (John 21:1-14).

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)

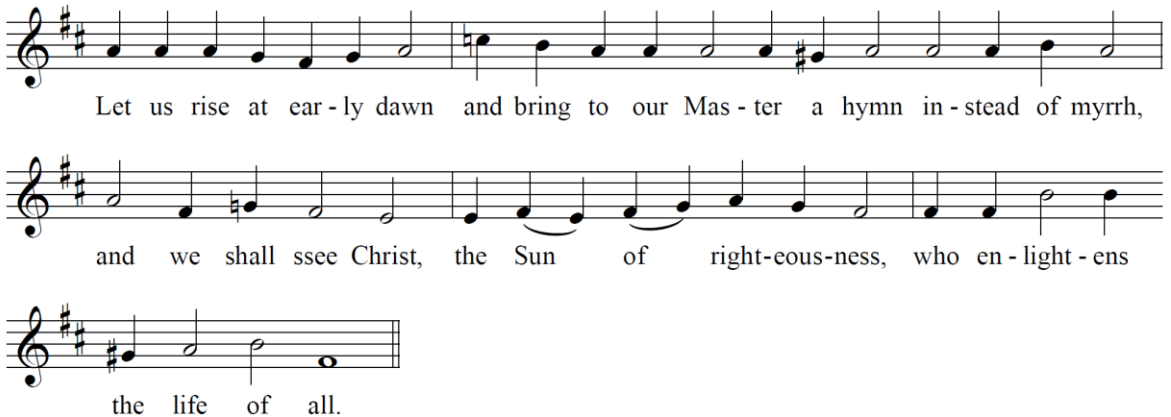
*The faithful **come forward** to venerate the Gospel Book on the tetrapod.*

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

Odes 1-4 are omitted and the Canon of the Triodion continues with Ode 5.

Ode 5

Irmos



Let us rise at ear-ly dawn and bring to our Mas-ter a hymn in-stead of myrrh,
and we shall ssee Christ, the Sun of right-eous-ness, who en-light-ens
the life of all.

Refrain



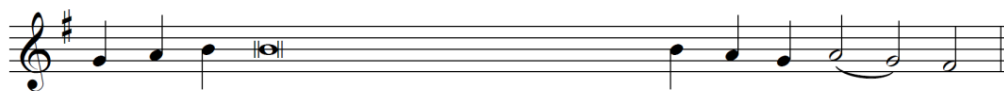
Glo-ry to you, our God, glo-ry to you.

You have risen from the tomb, O Light that knows no evening, to give immortality to the world; you banished the sorrow of death from the ends of the earth in your supreme goodness, O Lord. *Refrain*

Cleansed by abstinence, let us hasten with fervor to kiss and glorify the most holy wood on which Christ was crucified and saved the world in his goodness. *Refrain*

Today the angels exult with joy in heaven at the veneration of your Cross; on it, O Christ, you overcame the hosts of demons, and you saved the human race. *Refrain*

The Church now possesses a Tree of life as a second paradise, O Lord; it is your life-giving Cross; by eating its fruits, we share in eternal life.



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

I praise the triple eternity and the one essence of the Divinity, Father, Son, and Holy Spirit, one light in three rays, united without confusion, and equal in majesty.



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

You gave birth according to nature, yet you surpassed its laws; for you alone conceived without seed. Your childnirth is ineffable and surpasses our understanding, O most pure Virgin.

Katavasia



Let us rise at ear - y dawn to praise you, O Sav - ior of the world;



for your Cross has brought us peace. Through it, you re - newed the hu - man race



whom you led to the light that knows no eve - - - ning.

Ode 6

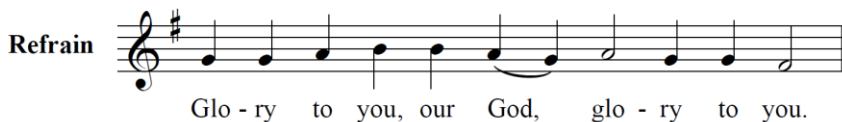
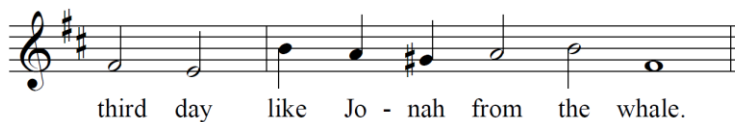
Irmos



You have de - scend - ed into the realm of Death, O Christ, and have bro - ken



an - cient bonds which held the cap - tive. You a - rose from the tomb on the

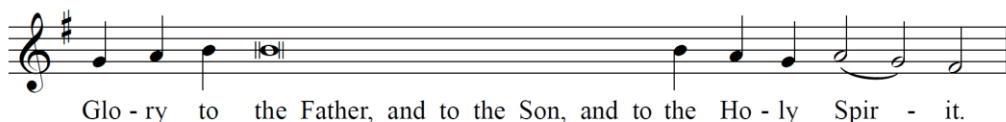


Trampling down death, O Christ, you have risen like an almighty king, calling us forth from the depths of Hades, and leading us to the land of immortality and to the happiness of the kingdom of heaven. *Refrain*

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.

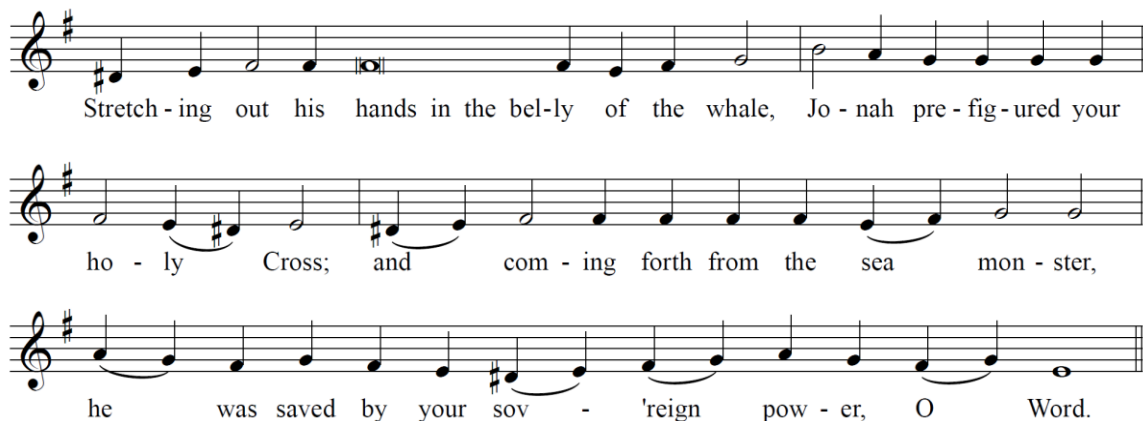


I praise the unity in three Persons, the trinity having one nature; I venerate the three as one God, as the light of a triple sun: Father, Son, and Holy Spirit.



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

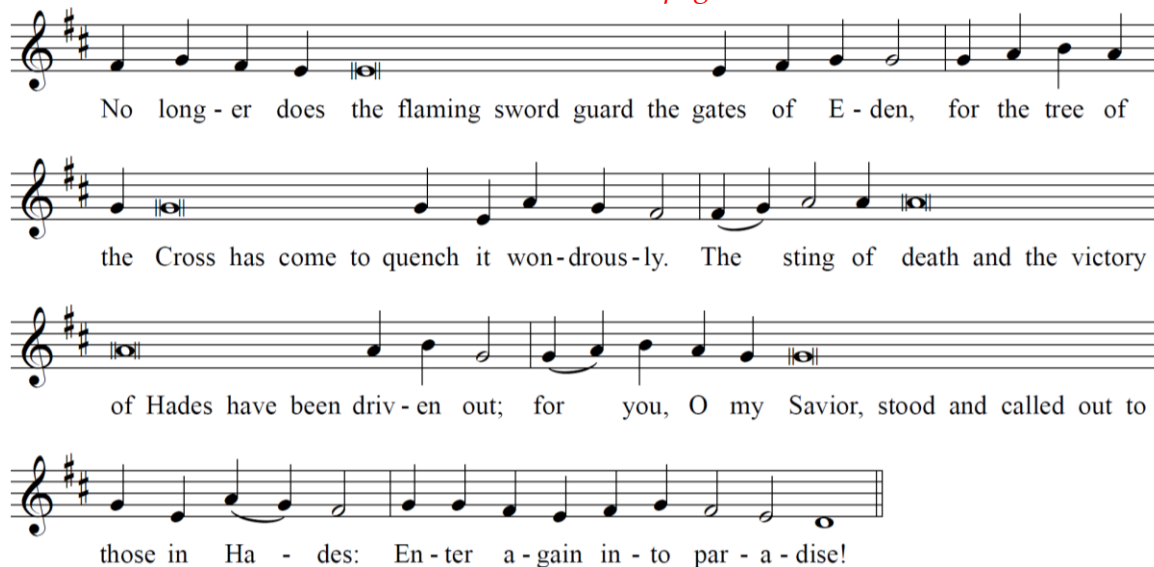


Stretch - ing out his hands in the bel - ly of the whale, Jo - nah pre - fig - ured your
ho - ly Cross; and com - ing forth from the sea mon - ster,
he was saved by your sov - 'reign pow - er, O Word.

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

Kontakion & Ikos (page 34)

Tone 7

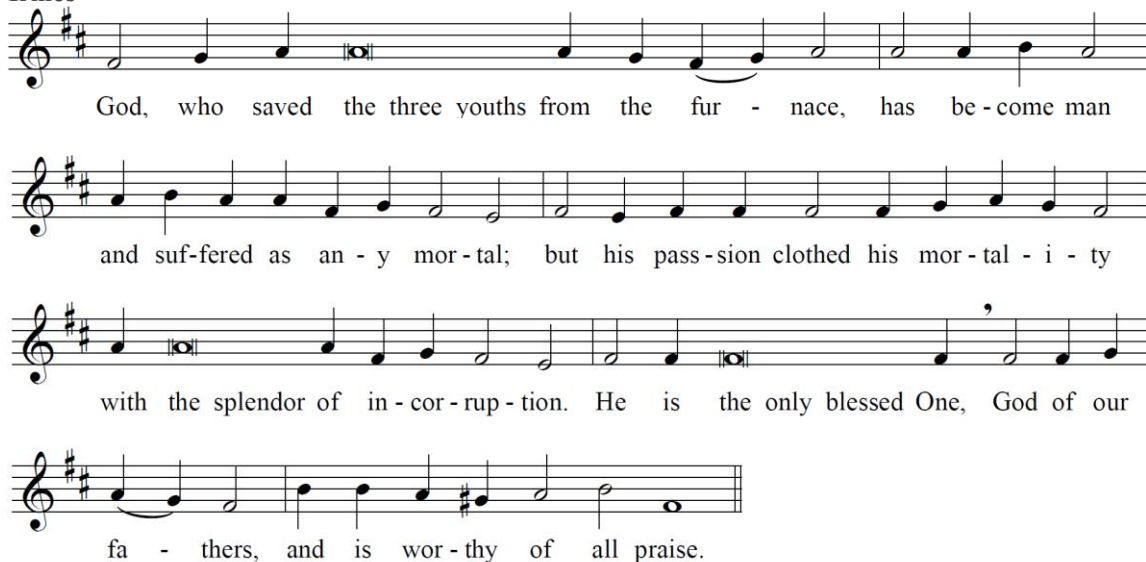


No long - er does the flaming sword guard the gates of E - den, for the tree of
the Cross has come to quench it won - drous - ly. The sting of death and the victory
of Hades have been driv - en out; for you, O my Savior, stood and called out to
those in Ha - des: En - ter a - gain in - to par - a - dise!

Ikos: Pilate set up three crosses on Golgotha, two for the thieves and one for the Lord of life. Seeing this, Hades asked its servants: Who has driven this spear into my heart? A wooden lance has pierced me, and I am torn apart. What pain has penetrated my womb and my heart; what sorrow stabs my spirit? I am forced to give up Adam and his children, those whom I had received from the forbidden Tree, for a new Tree leads them to enter again into Paradise.

Ode 7

Irmos



God, who saved the three youths from the furnace, has become man
and suffered as any mortal; but his passion clothed his mortality
with the splendor of incorruption. He is the only blessed One, God of our
fathers, and is worthy of all praise.

Refrain



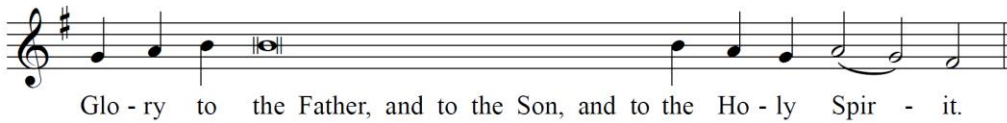
Glo - ry to you, our God, glo - ry to you.

You have come forth from the tomb, as if from sleep, on the third day; your divine power cast down the guardians of Hades. You awakened our first parents, for you are the God of our fathers, and to you alone is due blessing and great glory. *Refrain*

O people, let us sing and dance for joy on this day when we venerate the Cross; for upon it was nailed Christ, whom we now glorify: He is the God of our fathers, and to him alone is due blessing and great glory. *Refrain*

You made an instrument of death to be a key of life for the world; now sanctify those who adore your venerable Cross, for you are the God of our fathers, and to you alone is due blessing and great glory. *Refrain*

O Jesus, you alone are compassionate; enlighten and sanctify those who bow in faith before your Cross and your divine Passion; for you are the God of our fathers, and to you alone is due blessing and great glory.

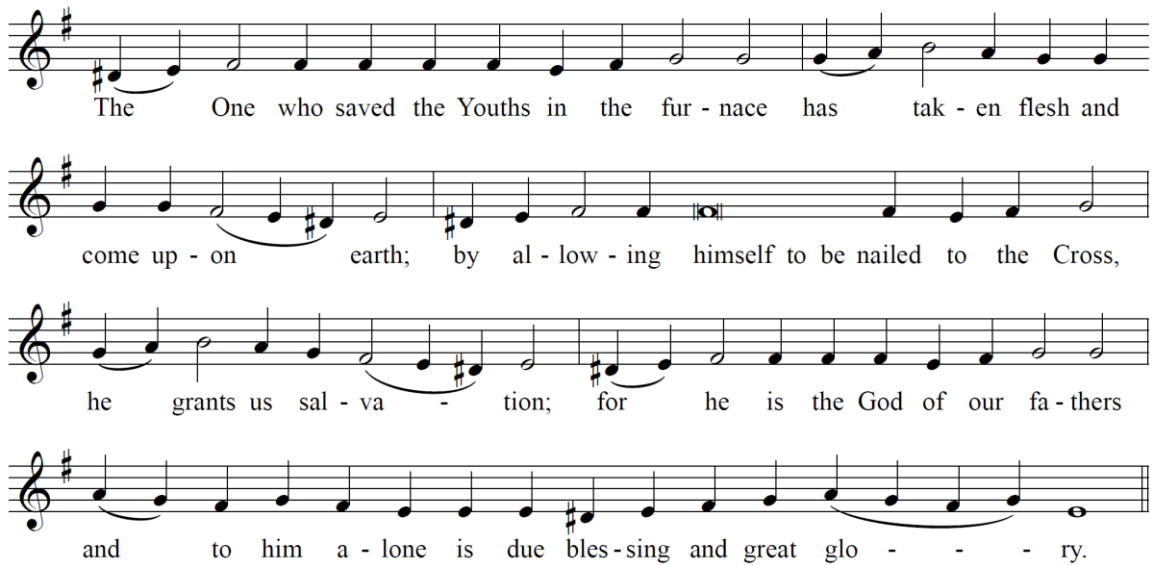


I praise the unity in three Persons who reign in God; the Father is light, the Son is light, and the Holy Spirit is also light, shining with the light of three rays, one light undivided.



You are the one whom the prophets foretold in many ways; the gate whom God alone has crossed, the holy land and the adorned ark; for you have given birth to Christ Jesus, the God of our fathers to whom is due great glory.

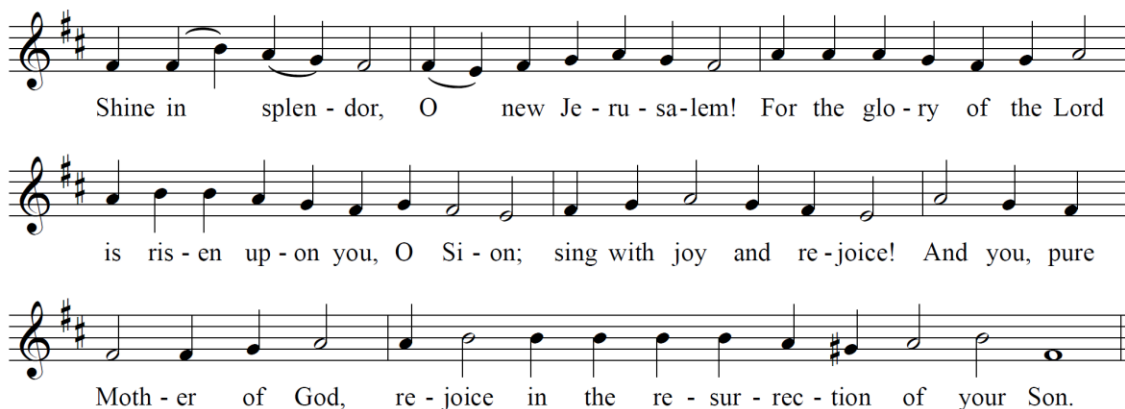
Katavasia



*Ode 8 is omitted, the people stand, &
 Matins continues with "Let us greatly extol..." & the Cantic of the Theotokos on p. 34.*


Ode 9

Irmos



Shine in splen - dor, O new Je - ru - sa - lem! For the glo - ry of the Lord
is ris - en up - on you, O Si - on; sing with joy and re - joice! And you, pure
Moth - er of God, re - joice in the re - sur - rec - tion of your Son.

Refrain



Glo - ry to you, our God, glo - ry to you.

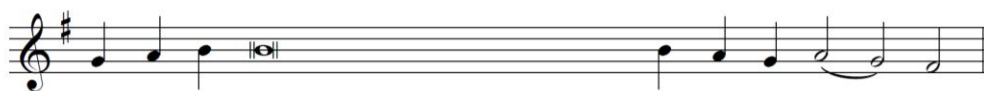
You descended into the tomb, O Giver of life and our God, and you broke open the locks and bolts, raising the dead who sing in joy: Glory to your Resurrection, O Christ, our almighty Savior. *Refrain*

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.

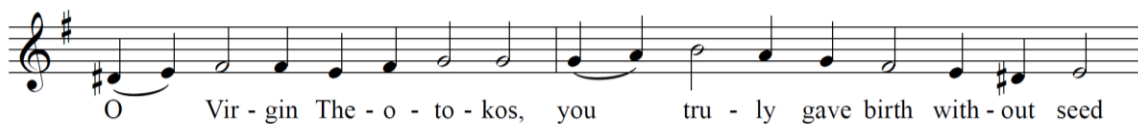
I bow before you, O Trinity of Persons, one and holy Divinity of the Father, Son, and Holy Spirit, one power, one kingdom, who reign over all the world.



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.

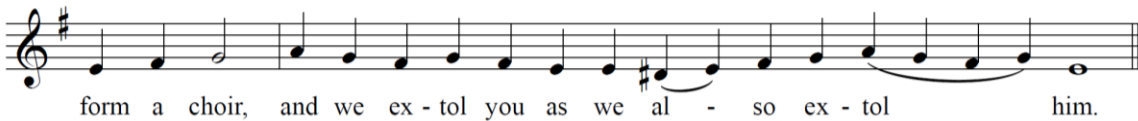
Katavasia 9 of the Veneration of the Cross



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 2



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



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.

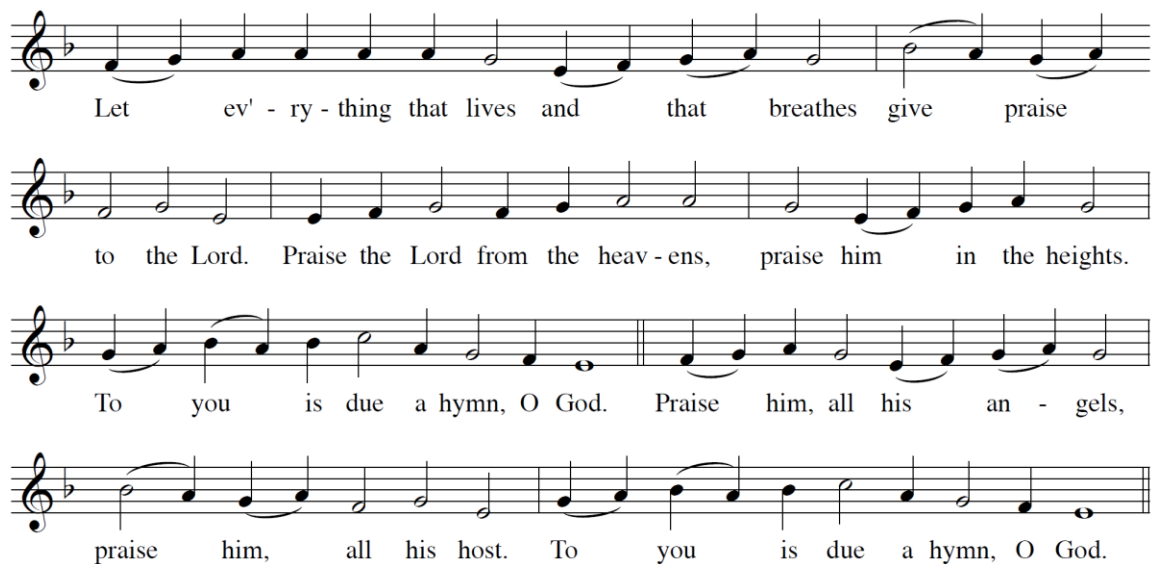
Glory... now and ever ...

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 2

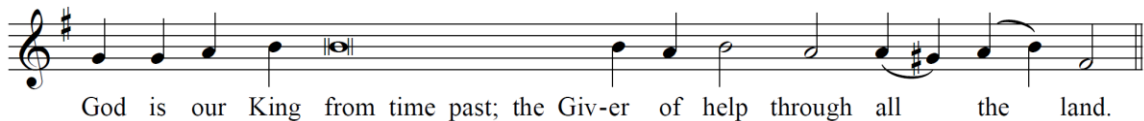


The Psalms of Praise continue with "Praise him, sun and moon..." on page 38

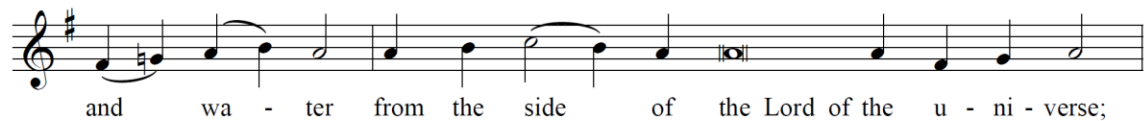
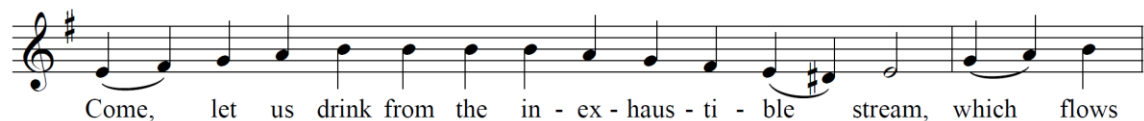
Stichera (page 40)

the 2nd & 3rd Stichera from the Triodion (all the rest are omitted), with special versicles:

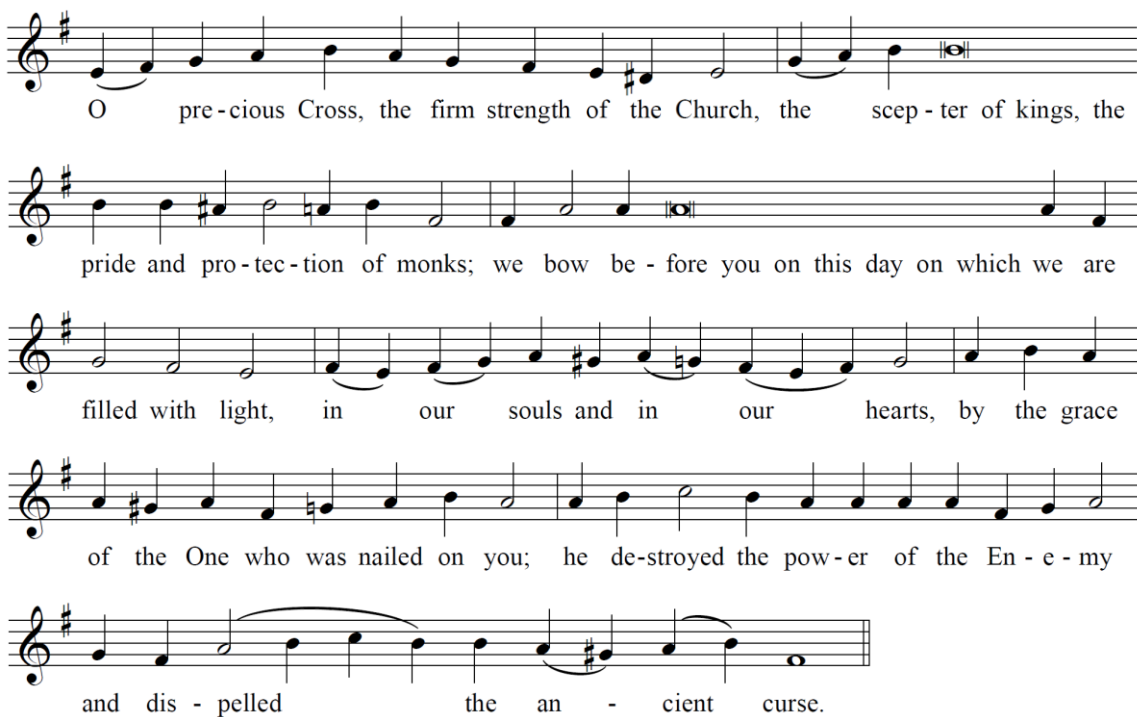
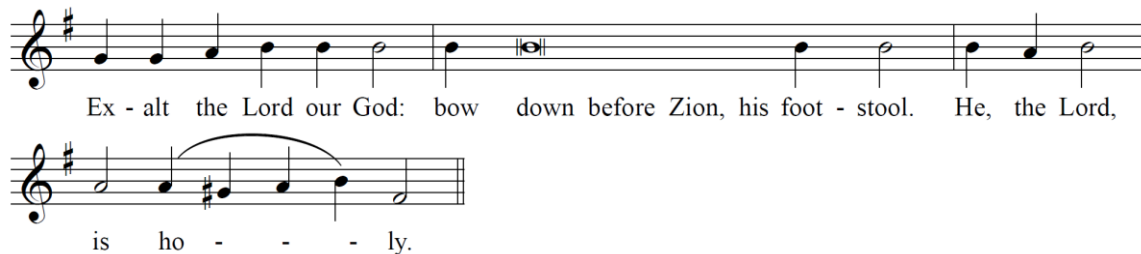
Cantor (Tone 4) – *in place of “Arise, O Lord...”*:



Tone 4 podoben: Jako doblja



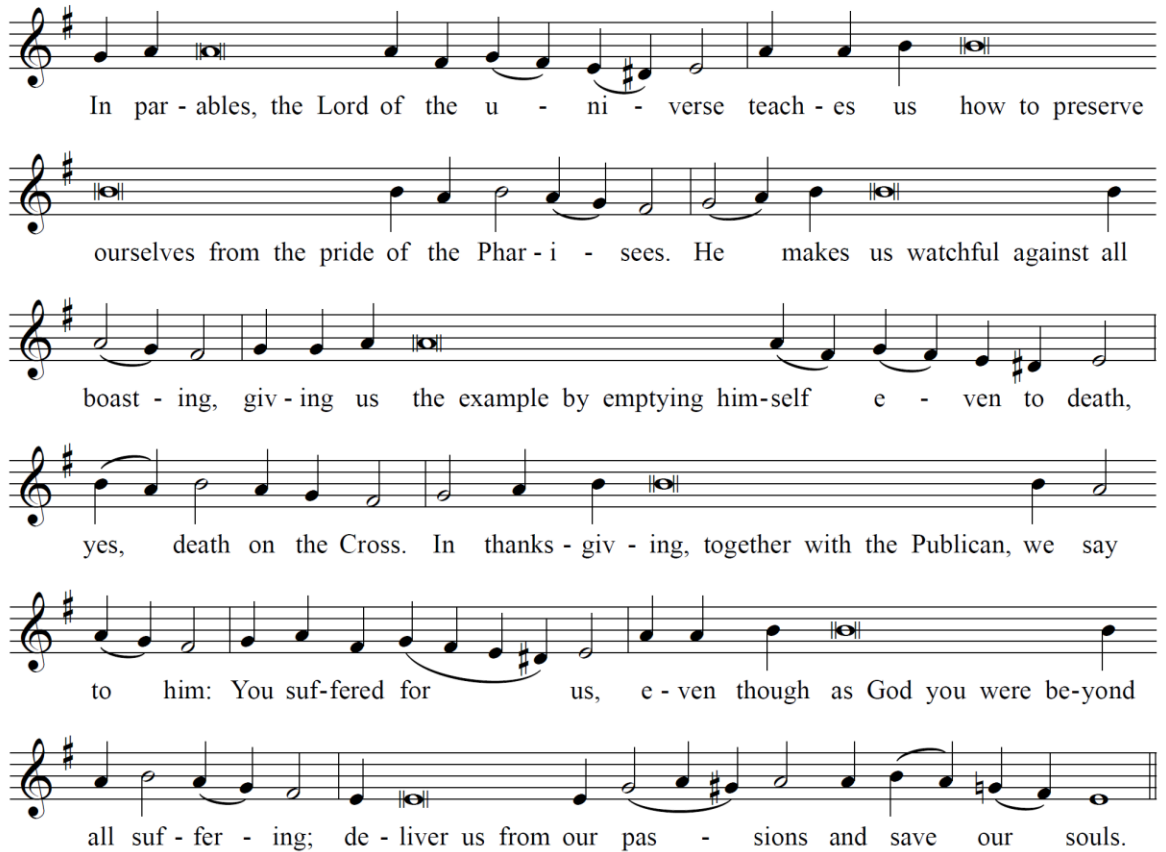
Cantor (*Tone 4*) – in place of “I will praise you, Lord...”:



Cantor (*Tone 8 Samohlasen*):



Doxastikon - Tone 8 samohlasen



The musical score is written on six staves in G major (one sharp). The melody is a single line in treble clef. The lyrics are written below the staves, with hyphens indicating syllables that span across multiple notes. The text is as follows:

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.

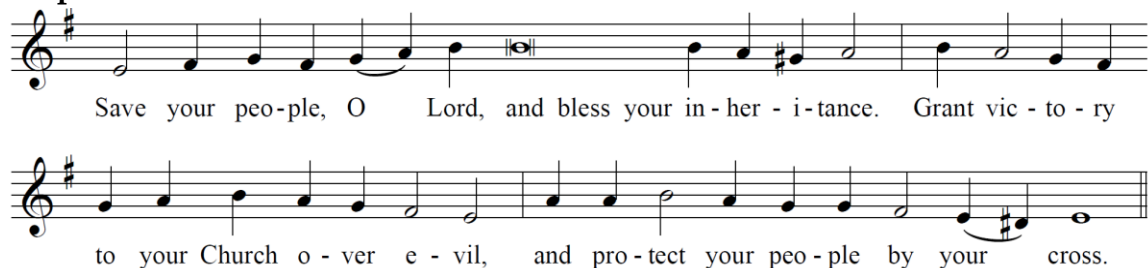
The Veneration of the Holy Cross

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:

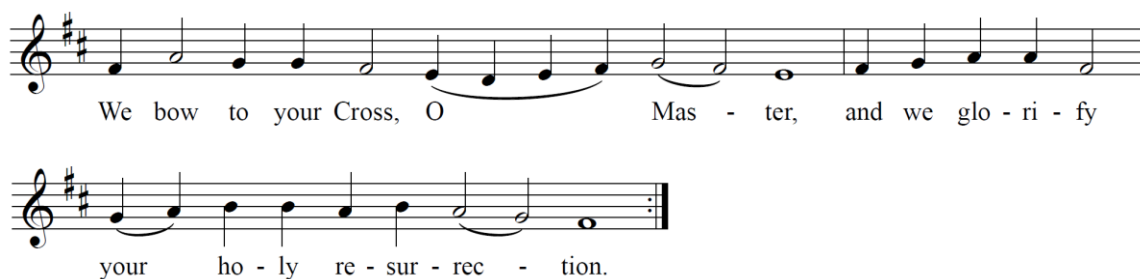
Deacon: Wisdom! Be attentive!

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)

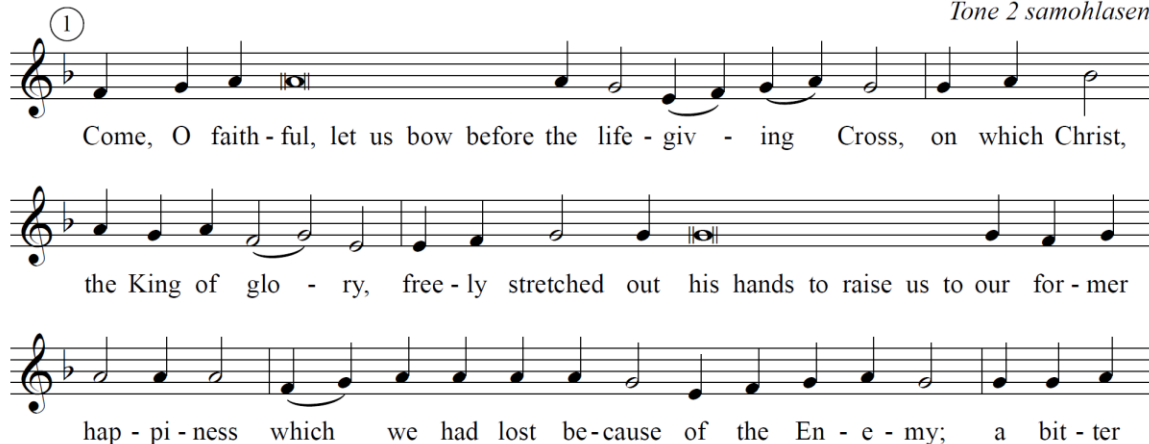


The priest censes around the tetrapod three times, while people sing three times:



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.

② *Tone 8 samohlasen*
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

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

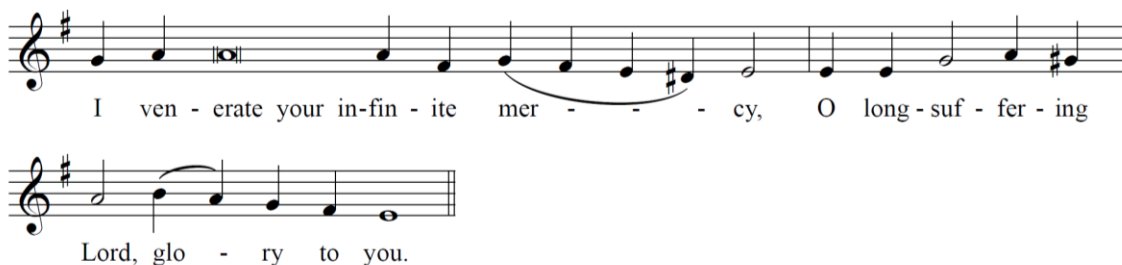
Glo - ry to the Father and to the Son and to the Ho - ly Spir - it.

Doxastikon - Tone 8 samohlasen



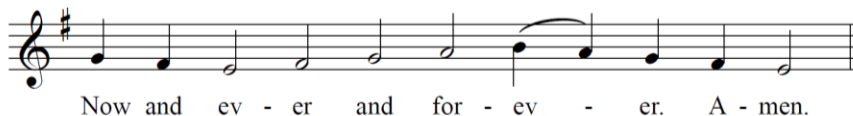
The musical score is written on ten staves, each with a treble clef and a key signature of one sharp (F#). The melody is composed of eighth and quarter notes, with some measures containing rests. The lyrics are written below the staves, aligned with the notes. The text is in English and describes the Passion of Christ. The score includes a variety of musical notations, including eighth notes, quarter notes, and rests, as well as a key signature of one sharp (F#).

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,



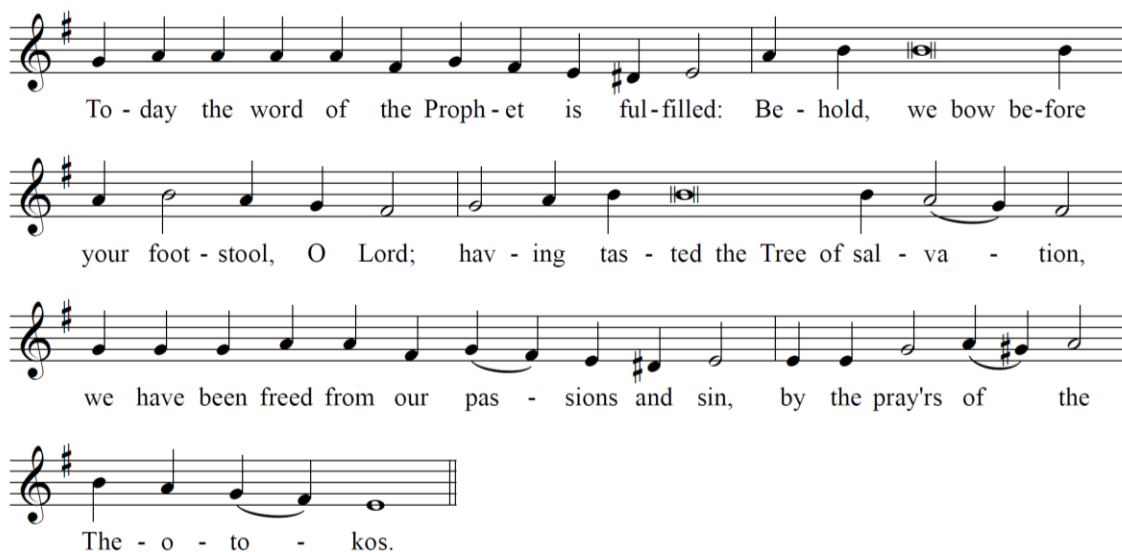
I ven - erate your in-fin - ite mer - - cy, O long - suf - fer - ing
Lord, glo - ry to you.

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.