

Matins Propers

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

on the Forty-Fourth Sunday after Pentecost

in the Third Tone with the Eleventh Resurrection Gospel

Hexapsalmos

*The reader chants only **Psalm 102** on page 5 followed by "Glory..." on page 6.*

Matins continues with the Litany of Peace on page 7.

The Lord is God (page 9)

Tone 3

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

The musical notation is written on two staves in a treble clef with a key signature of one flat (B-flat). The melody is a simple, rhythmic chant. The lyrics are written below the notes, with hyphens indicating syllables that span across notes.

Troparia (page 9)

Troparion of the Resurrection – Tone 3

Let the heav - ens re-joice, let the earth be glad; for the Lord
has shown the might of his arm. By his death the Lord has tram-pled Death;
he has be-come the first - born of the dead; he has de - liv - ered
us from the depths of Ha - des and has grant-ed great mer-cy to the world.

The musical notation is written on four staves in a treble clef with a key signature of one flat (B-flat). The melody is a simple, rhythmic chant. The lyrics are written below the notes, with hyphens indicating syllables that span across notes.

The repetition of the troparion is omitted.

Cantor (*Tone 1*):

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

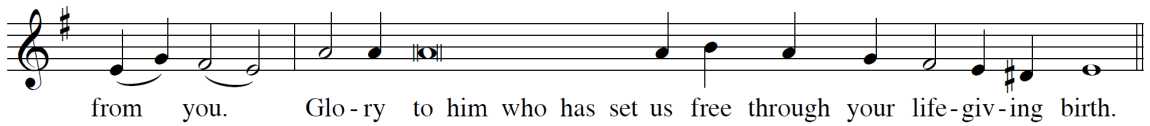
Troparion of the Cross – Tone 1

Save your peo - ple, O Lord, and bless your in - her - i - tance. Grant vic - to - ry
to your Church o - ver e - vil, and pro - tect your peo - ple by your cross.

Cantor (*Tone 1*): Now and ev - er and for - ev - er. A - men.

Festive Theotokion – Tone 1

O ho - ly Tab - er - na - cle, Gabriel cried out to you: Re - joice, O Vir - gin,
full of grace: the Lord of All be - came in - car - nate of you,
as the right - eous Da - vid had fore - told. In bear - ing your Cre - a - tor,
you have shown yourself to surpass the vastness of the heav - ens. We there - fore
cry out: Glo - ry to him who dwelt in you! Glo - ry to him who came forth



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 20

Lord, your strength gladdens the king; he rejoices greatly in your salvation. You have granted him his heart's desire; you have not refused the prayer of his lips. You came to meet him with the blessings of success, you have set on his head a crown of precious stones. He asked you for life and this you have given, days that will last from age to age. Your saving help has given him glory. You have laid upon him majesty and splendor; you have granted your blessings to him forever. You have made him rejoice with the joy of your presence. The king has put his trust in the Lord: through the mercy of the Most High he shall stand firm. His hand will seek and find all his foes, his right hand finds out those that hate him. You will burn them like a blazing furnace on the day when you appear. And the Lord will destroy them in his anger; fire will swallow them up. You will wipe out their race from the earth and their children from the sons of men. Though they plan evil against you, though they plot, they shall not prevail. For you will force them to retreat; at them you will aim with your bow. Be exalted, O Lord, in your strength; we will sing and praise your mighty deeds.

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 Theotokion of the 2nd set of Sessional Hymns (Tone 3 Kontakion):

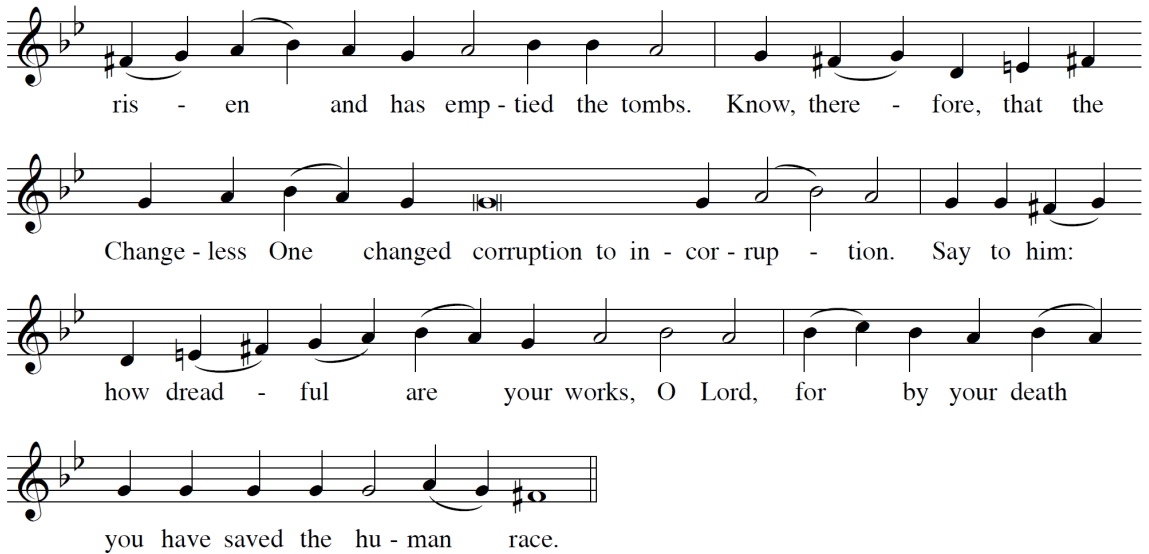
You mys-te-ri-ous-ly held in your womb, O The-o-to-kos, the One
who is bound-less and in-com-pre-hen-si-ble, con-sub-stan-tial with the Fa-ther
and the Spir-it. By your birth-giv-ing, we have learned to glo-ri-fy in
the world the pow'r of the un-di-vid-ed Trin-i-ty. There-fore,
with grat-i-tude we cry to you: Re-joice, O Vir-gin
full of grace!

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

Ἡρακός (page 21)

Tone 3

The bril-liant an-gel star-tled the myrrh-bear-ing wom-en and said: Why do
you seek the Liv-ing One in the grave? He is tru-ly



ris - en and has emp - tied the tombs. Know, there - fore, that the
 Change - less One changed corruption to in - cor - rup - tion. Say to him:
 how dread - ful are your works, O Lord, for by your death
 you have saved the hu - man race.

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 95: 10, 1



Pro-claim to the na-tions: God is King. The world he made firm,
 not to be moved.

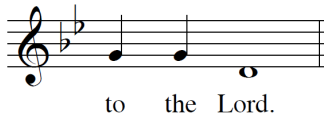
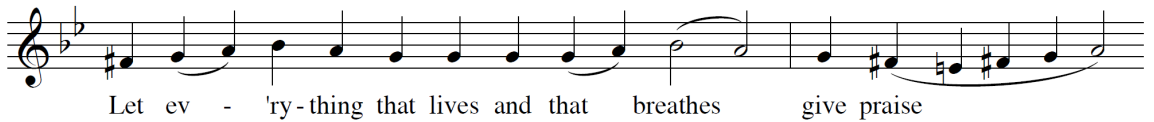
Deacon: O sing a new song to the Lord;

Sing to the Lord, all the earth. *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 3



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

The Eleventh Resurrection Gospel is read (John 21:15-25).

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).

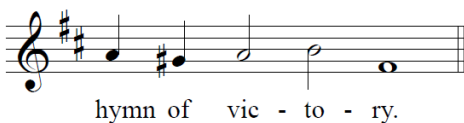
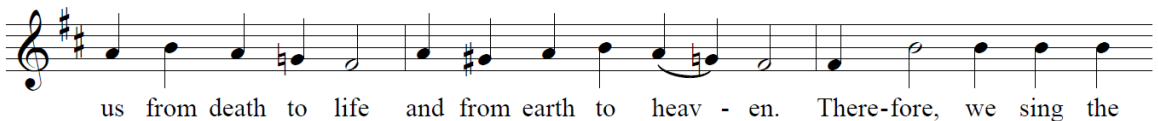
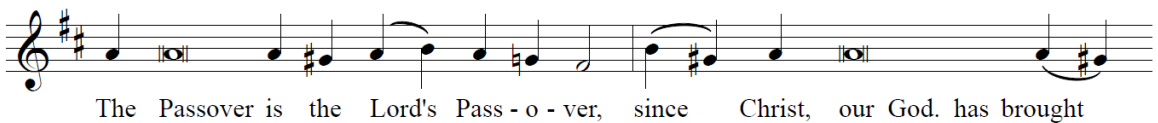
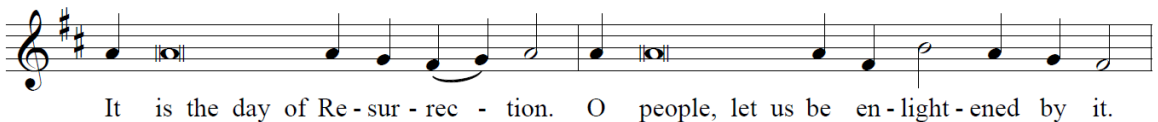
The Canon (page 32)

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

*The Canons of the Resurrection and of the Theotokos are omitted
and the Canon of the Triodion continues with Ode 1.*

Ode 1

Irmos - Tone 1 samopodoben



Refrain

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

It is a festive day in heaven; for Death is wiped out by the Resurrection of Christ. Once again, life springs forth, and Adam is raised and exults with joy. Let us all praise the victory of the Lord. *Refrain*

This is the day on which we bow before the life-giving Cross. Come, let us venerate it; resplendent in the light of the Resurrection, it is given to us; let us kiss it in the joy of the Spirit. *Refrain*

O lofty Cross of my Lord, show me the divine image of your beauty. Grant that I may adore your most pure glory. I speak to you and surround you with reverence as if you were alive. *Refrain*

May all join their voices on earth as in heaven to praise the holy Cross placed before the eyes of all. Christ was nailed upon it in his immolated body. Let us kiss it in the joy of the Spirit.

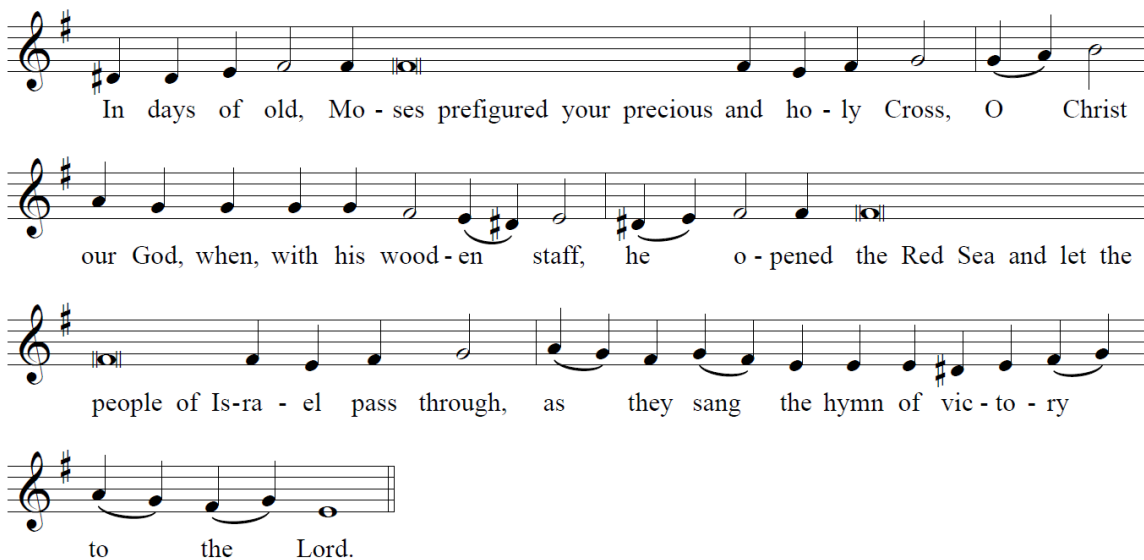
Glo - ry to the Father, and to the Son, and to the Ho - ly Spir - it.

O Divinity in three Persons, unity of essence, Father, Son, and Holy Spirit, sharing the same power and will forever; watch over the world and grant it peace.

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

O spouseless Virgin, without seed and in a most pure manner, you conceived the Creator of the universe, Christ our God; intercede with him to grant peace to the world.

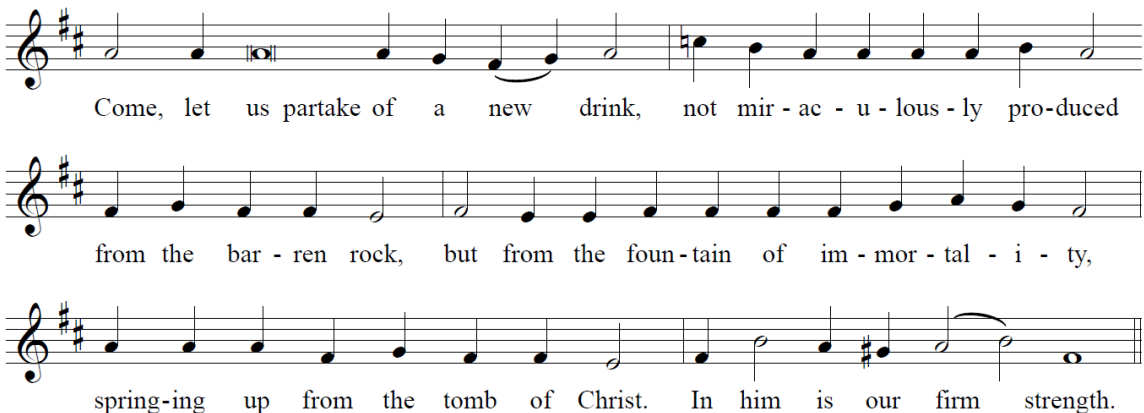
Katavasia - *Tone 6 common melody*



In days of old, Mo - ses prefigured your precious and ho - ly Cross, O Christ
our God, when, with his wood - en staff, he o - pened the Red Sea and let the
people of Is - ra - el pass through, as they sang the hymn of vic - to - ry
to the Lord.


Ode 3

Irmos



Come, let us partake of a new drink, not mir - ac - u - lous - ly pro - duced
from the bar - ren rock, but from the foun - tain of im - mor - tal - i - ty,
spring - ing up from the tomb of Christ. In him is our firm strength.

Refrain



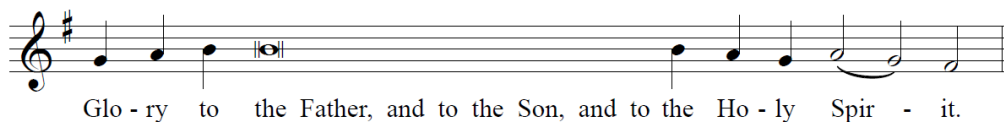
Glo - ry to you, our God, glo - ry to you.

Come, let us all sing a new song to celebrate the defeat of Hades; for, coming from the tomb, Christ has broken the power of Death and saved the world. *Refrain*

Come, let us all draw in faith, not from the fountain for corruption, but from the source of light; let us venerate the Cross of Christ in which we are glorified. *Refrain*

As we now venerate the cross which Moses formerly prefigured with his hands, we put the spiritual Amalek to flight, O Christ our Master; and we ourselves are saved. *Refrain*

Let us purify our eyes and lips that we may sing in the joy of our hearts; let us venerate the Cross of the Lord in faith, resounding with our joy.



I glorify the one Divinity in three Persons, without beginning and not divided, Father, Son, and life-giving Spirit, in whom we are baptized.



O Virgin, Moses formerly saw the burning bush where your mystery was prefigured; for, without being consumed, your womb also held the fire of the Divinity.

Katavasia



Odes 4-6 are omitted and

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 is omitted and the Canon continues with Ode 8.

Ode 8

Irmos

This is that cho - sen and ho - ly day, Feast of feasts, most sol - emn day,
on - ly king and lord of all Sab-baths, on which we ev - er praise Christ.

Refrain

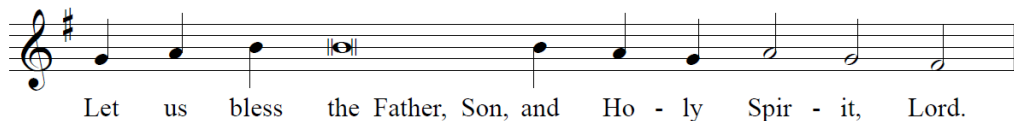
Glo - ry to you, our God, glo - ry to you.

For whom do you bear myrrh? Whom do you seek? Said the resplendent angel at the tomb. Christ our God is risen, raising from Hades the whole human race. *Refrain*

Rejoice, O divine and thrice-blessed Cross, the light of our darkness; you enlighten the four corners of the world with the brightness of the Resurrection. Make us worthy to contemplate in faith the Pasch of the Lord. *Refrain*

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*

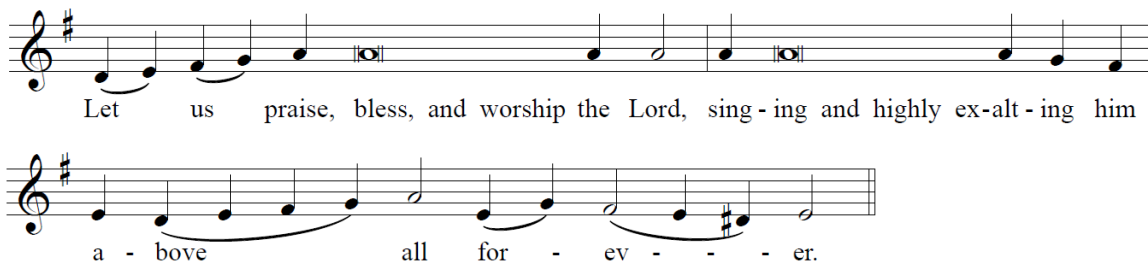
Prefiguring your Cross, O Christ, Jacob blessed Joseph and bowed before the top of his divine staff, seeing in advance the awesome scepter of your royalty, which we now adore in faith forever.



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.



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.



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

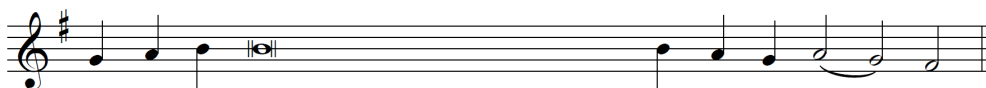
You descended into the tomb, O Giver of life and our God, and you broke open the locks and bolts, raising the dead who sing in joy: Glory to your Resurrection, O Christ, our almighty Savior. *Refrain*

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 3



Ho - ly is the Lord our God! 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.

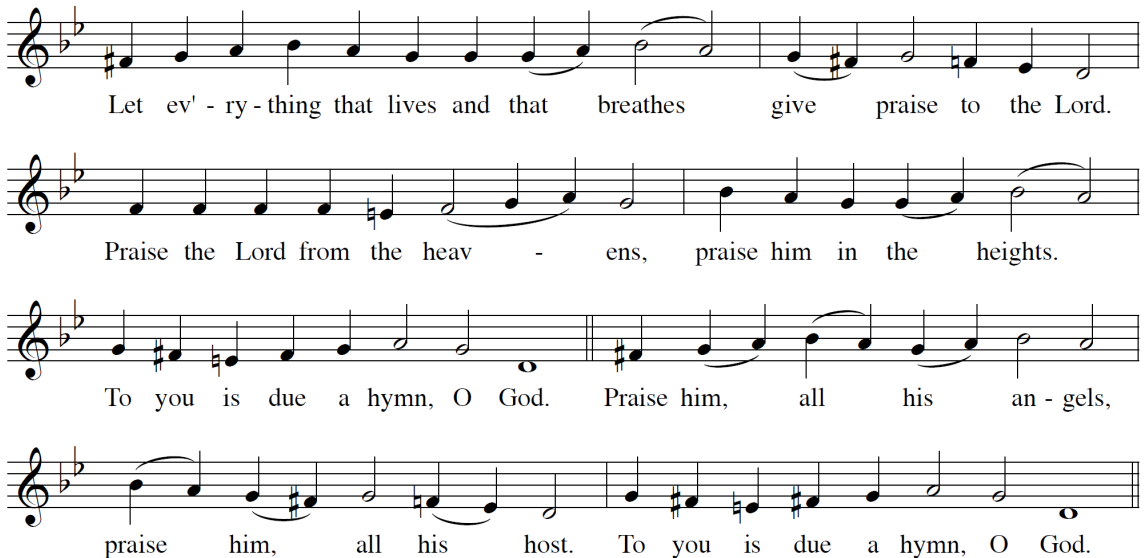
Glory... now and ever ...

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 3



Let ev - ry - thing that lives and that breathes give praise to the Lord.

Praise the Lord from the heav - ens, praise him in the heights.

To you is due a hymn, O God. Praise him, all his an - gels,


praise him, all his host. To you is due a hymn, O God.

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...”*:




God is our King from time past; the Giv-er of help through all the land.

Tone 4 podoben: Jako doblja




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;

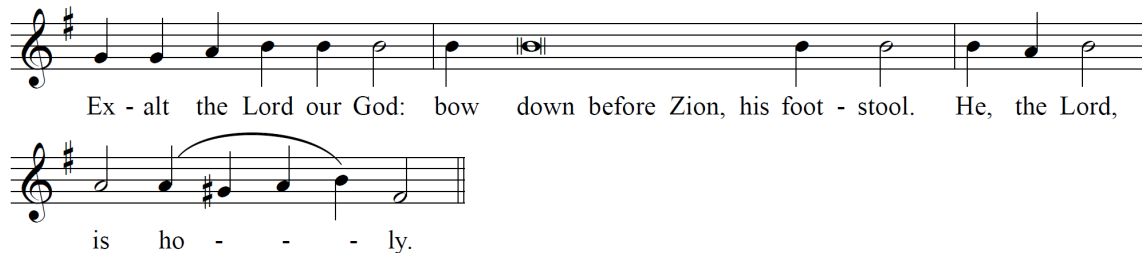


he was vol - untarily raised up - on the Cross to ex - alt all mor - tals

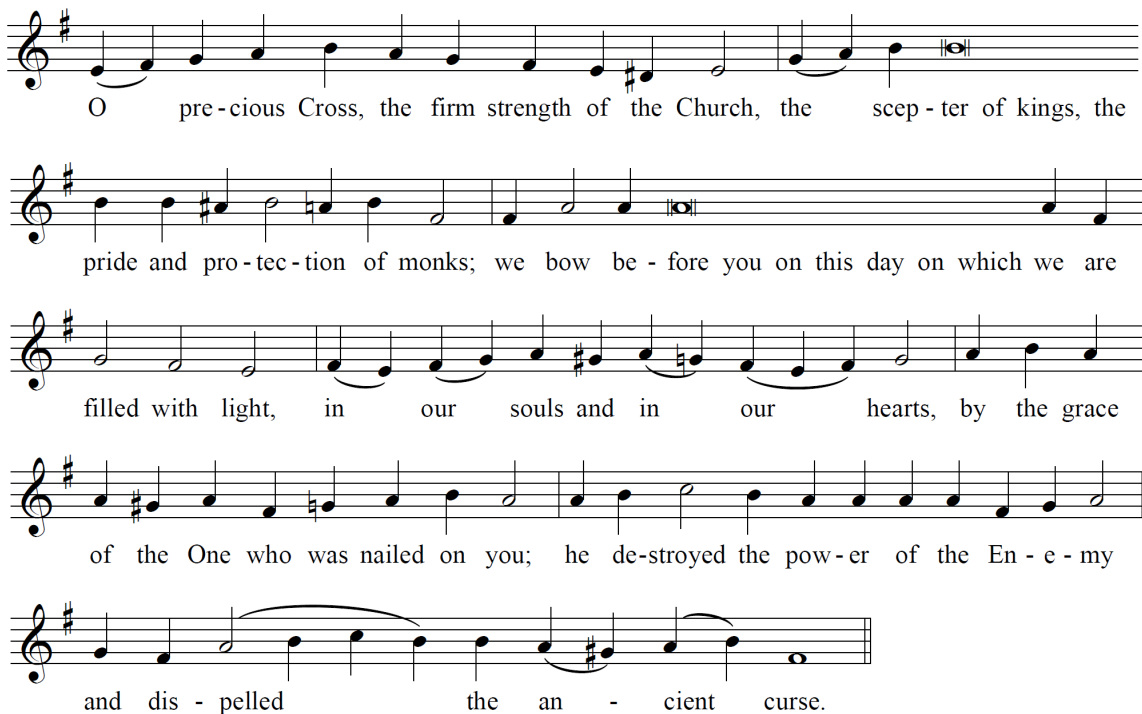


with him.

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




Ex - alt the Lord our God: bow down before Zion, his foot - stool. He, the Lord,
is ho - - - ly.



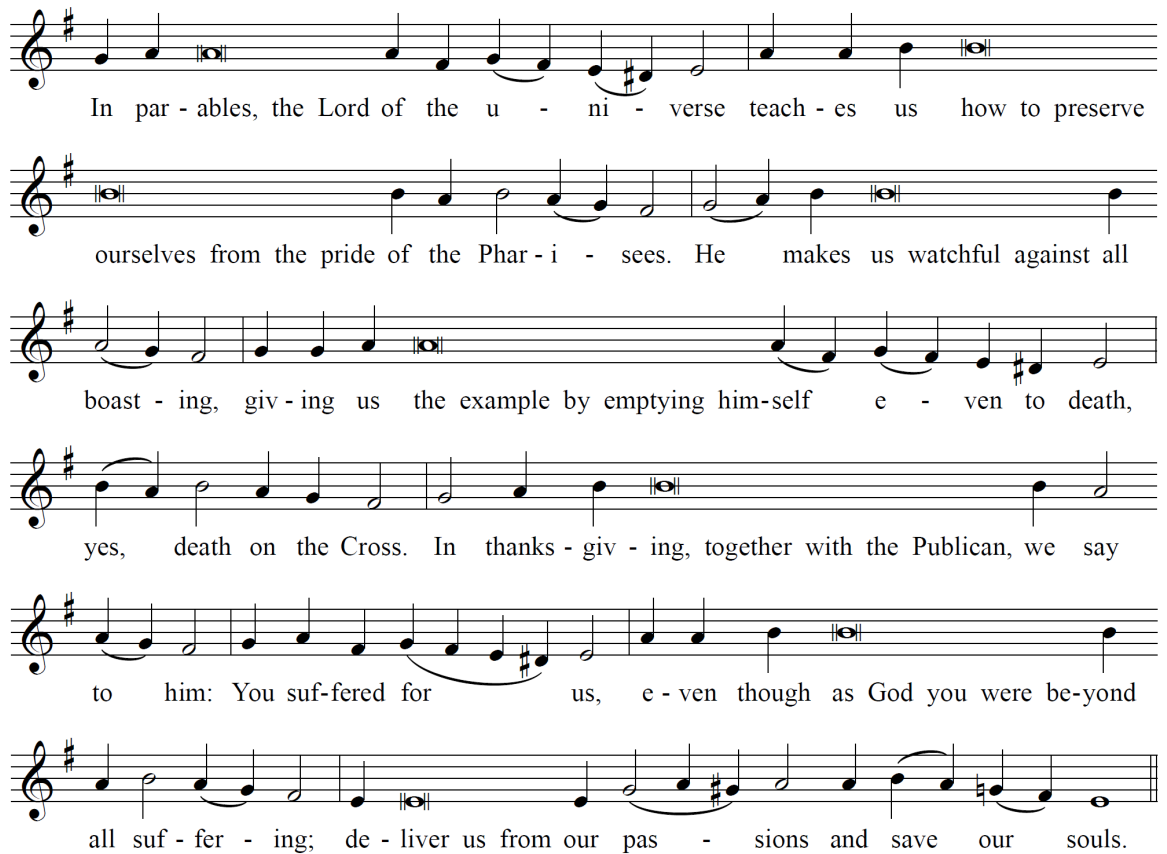
O pre-cious Cross, the firm strength of the Church, the scep - ter of kings, the
pride and pro - tec - tion of monks; we bow be - fore you on this day on which we are
filled with light, in our souls and in our hearts, by the grace
of the One who was nailed on you; he de - stroyed the pow - er of the En - e - my
and dis - pelled the an - cient curse.

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 beyond
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.

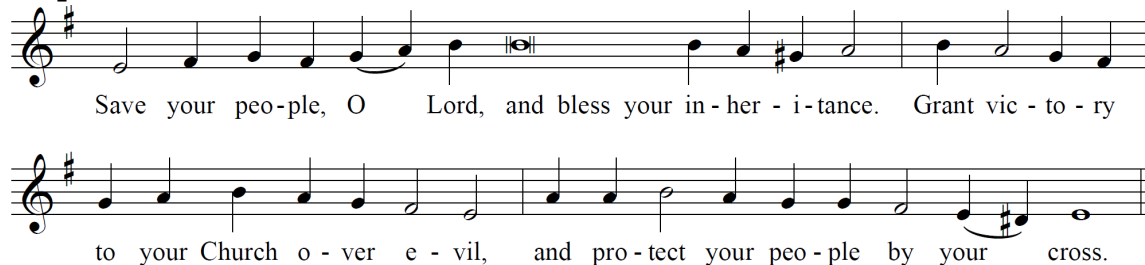
The Veneration of the Holy Cross

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!

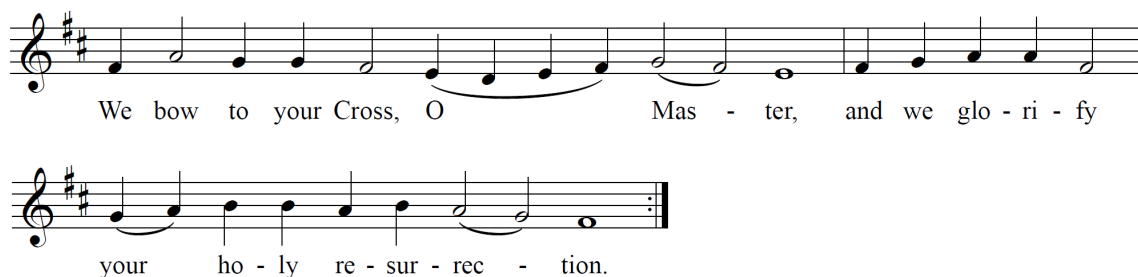
Then the priest places the cross on the tetrapod as the people sing the Troparion of the Cross three times.

Troparion of the Cross - Tone 1 (three times)



Save your peo-ple, O Lord, and bless your in-her-i-tance. Grant vic-to-ry to your Church o-ver e-vil, and pro-ject your peo-ple by your cross.

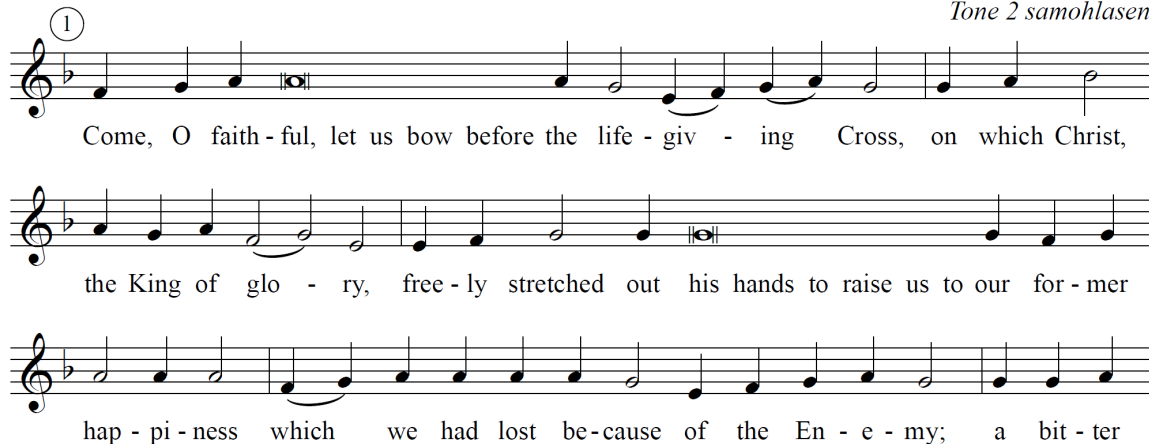
The priest censens around the tetrapod three times, while people sing three times:



We bow to your Cross, O Mas-ter, and we glo-ri-fy your ho-ly re-sur-rec-tion.

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.

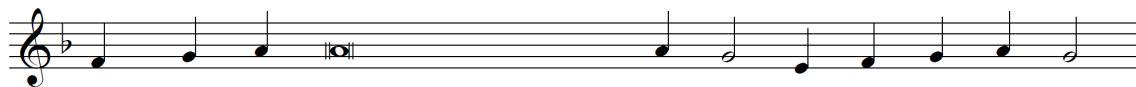
Tone 2 samohlasen



① Come, O faith-ful, let us bow before the life-giv-ing Cross, on which Christ, the King of glo-ry, free-ly stretched out his hands to raise us to our for-mer hap-pi-ness which we had lost be-cause of the En-e-my; a bit-ter



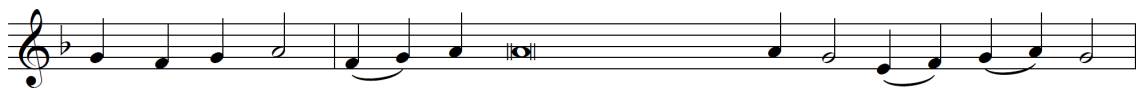
pleas-ure had ex-iled us far from God. Come, O faith-ful, let us bow be-fore the wood



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*

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.