

Matins Propers, March 11, 2007
Third Sunday of the Great Fast

Supplement for The Order of Matins: Sundays and Feasts, 2006

The Troparion in Tone 7 (p. 252) is sung twice.

Cantor: (Tone 1) Glory...

Troparion of Cross-Veneration Sunday - 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: Now and ever...

Theotokion

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
from you. Glo-ry to him who has set us free through your life-giv-ing birth.

"Hosts of Angels" (p. 19) is sung.

In place of the Hypakoe, the Sessional Hymn of the Cross is sung:

Tone 8 podoben: Povelinnoje tajno

In days of old, the En - e - my stripped me in Par - a - dise;
giv - ing me the fruit of the tree to eat, he in - tro-duced me to death.
Now the Tree of the Cross is set up on earth;
it of - fers mor - tals the gar - ment of life,
and the whole world is filled with joy.
See - ing the Cross raised up, we cry to the Lord with one voice:

Your temple is filled with your glory!

Prokeimenon, Tone 7, p. 260

Resurrection Gospel 7

Penitential Stichera after Psalm 50, p. 317

Canon

Ode 1

Irmos

Tone 1

It is the day of Resurrection. O people, let us be enlightened by it.

The Passover is the Lord's Passover, since Christ, our God, has brought

us from death to life and from earth to heaven. Therefore, we sing the

hymn of victory.

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*

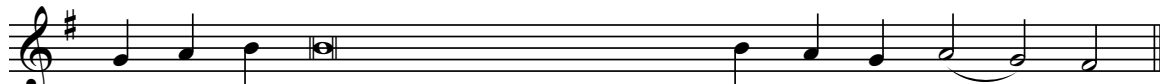
This is the day on which we bow before the life-giving Cross. Come, let us venerate it; resplendent in the light of the Resurrection, it is given to us; let us kiss it in the joy of the Spirit.

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.

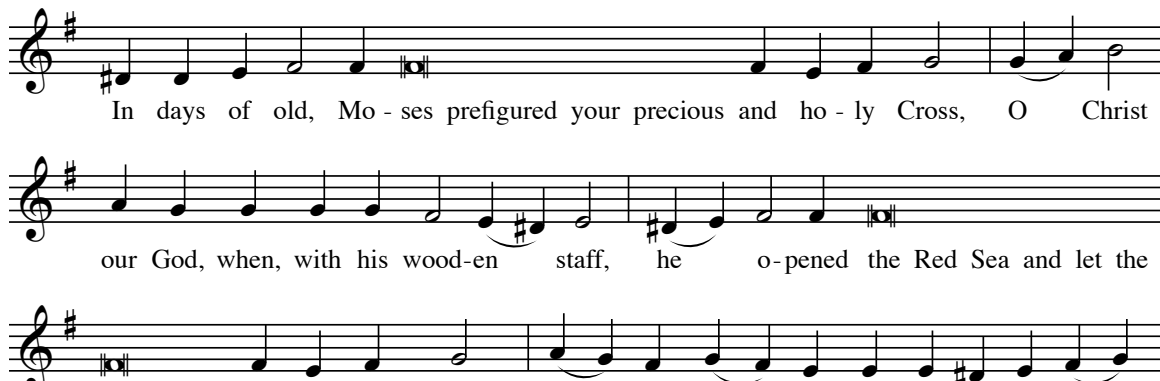


Now and ev - er and for - ev - er. A - men.

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



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.

Kontakion of Cross-Veneration Sunday - 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.

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 en - ter a - gain in - to par - a - dise.

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.



Let us bless the Father, Son, and Ho - ly Spir - it, Lord.

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.



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

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.



Let us praise, bless, and worship the Lord, sing - ing and highly ex - alt - ing him



a - bove all for - ev - er.

Katavasia

Tone 6



Thrown in - to the den of li - ons, the proph - et Dan - iel stretched out his hands in



the form of the Cross, and he did not be - come a prey to their teeth,



for he blessed Christ for - ev - er.

The Canticle of Mary (p. 34) is sung.

Ode 9

Irmos

Tone 1



Shine in splen - dor, O new Je - ru - sa - lem; for the glo - ry of the Lord

is ris-en up-on you. O Zi - on, now dance and be glad; and

you, pure The - o - to - kos, re - joice in the res ur - 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

Tone 6



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.

"Holy is the Lord," Tone 7, p 274

Hymns of Light

When Mary Magdalene said they have carried away my Lord, Peter and the other disciple whom Jesus loved, hastened to the grave. They both came and found the wrappings inside the tomb, and the cloth, which was on his head, lying aside. The disciples remained silent until they truly beheld Christ.

Glory...

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.

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.

To carry out the sentence pre-ordained:
this honor is for all *his* faithful.

Praise God in his holy place, **Psalm 150**
praise him in his mighty heavens.

Praise him for his powerful deeds,
praise his surpassing greatness.

O praise him with sound of trumpet
praise him with lute *and* harp.

Cantor: Praise him with timbrel and dance,
(on 2) praise him with strings and pipes.

Tone 7

Christ is ris - en from the dead, loos - en - ing the bonds of death.
An-nounce this great joy o - ver all the earth and let the heav - ens praise
the glo - ry of God.

Cantor: (Tone 4) O praise him with resounding cymbals,
(on 1) praise him with clashing of cymbals.
Let everything that lives and that breathes
give praise to the Lord.

Tone 4 podoben: Jako doblja

Let our songs of praise re - sound, and with our hymns, let us ex tol the

pre-cious Cross, as we cry out when we kiss it: By your pow-er,

O ven-er-a-ble Cross, sanc-ti-fy our souls and bod-ies;

pro- tect from the wounds of the En- e- my the faith- ful

who bow be- fore you.

Cantor (on A)

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

Ⓐ
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;

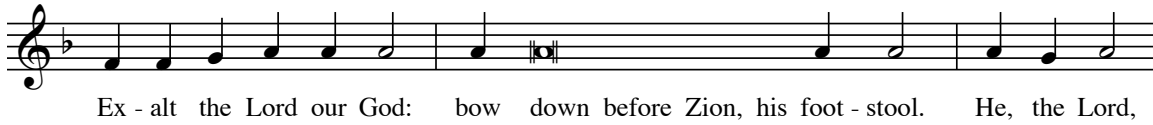


he was vol - untarily raised up - on the Cross to ex - alt all mor - tals



with him.

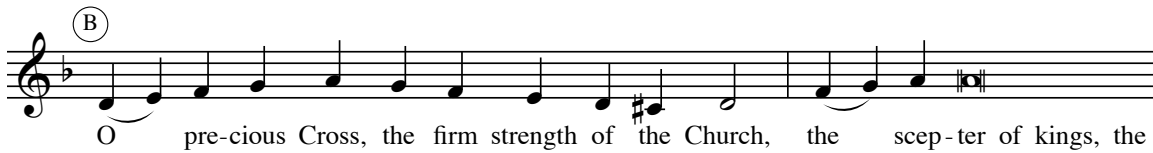
Cantor (on B)



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



is ho - - - ly.



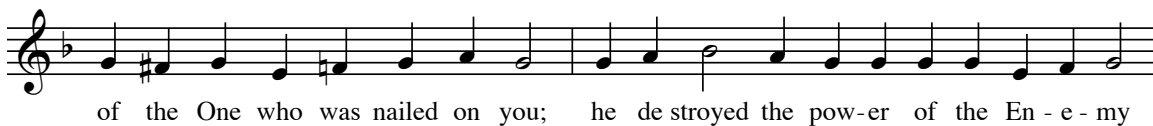
ⓑ
O pre - cious Cross, the firm strength of the Church, the scep - ter of kings, the



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



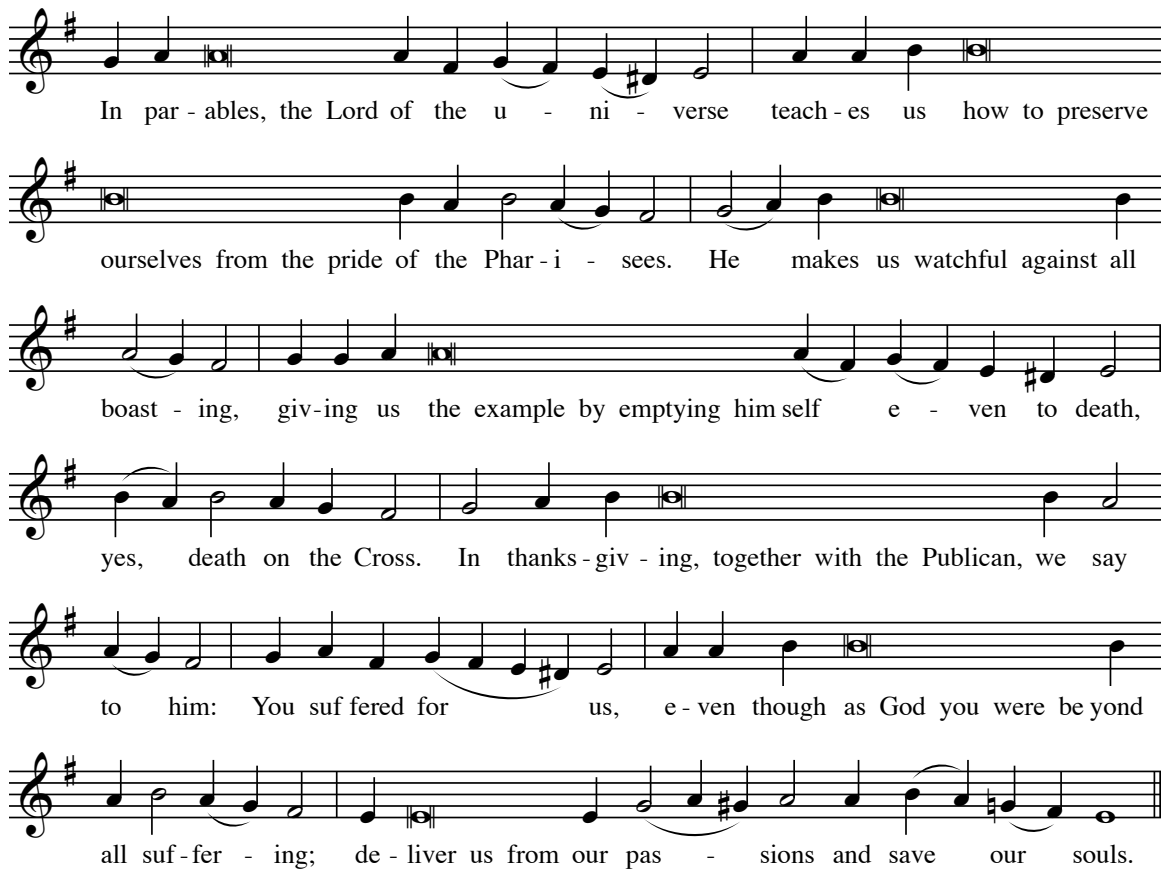
of the One who was nailed on you; he de stroyed the pow - er of the En - e - my



and dis - pelled the an - cient curse.

Cantor: (Tone 8) Glory...

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 - ered 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.

Cantor: (Tone 2) Now and ever...

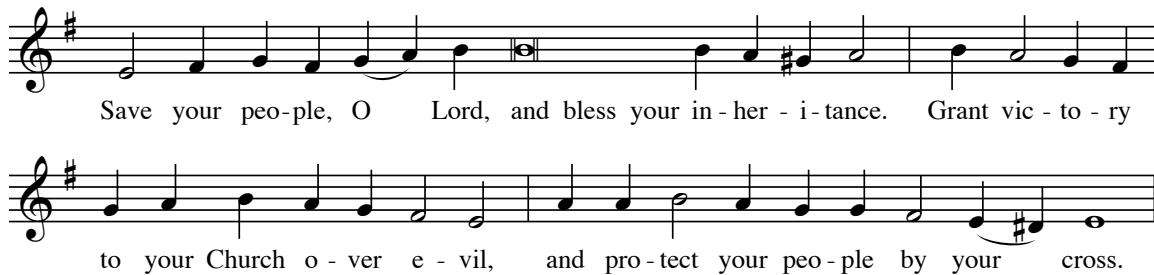
"You are truly most blessed..." p. 40

Troparion at the Great Doxology

Note: The Trisagion is sung, the Gospel Book being replaced on the Holy Table before its singing. Then the priest, the deacon with the candle, censes the Cross on the Holy Table three times. He then takes it in procession around the Holy Table, leaving the altar through the Royal Doors. The deacon precedes, incensing. At the ambon, the deacon says:

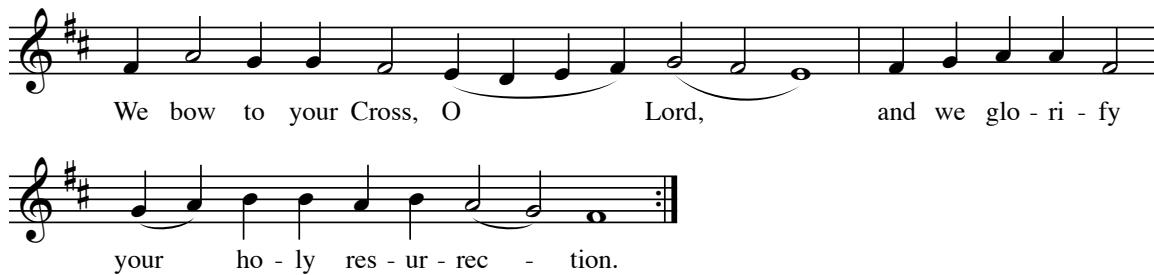
Deacon: Wisdom! Be attentive!

and we sing "Save your people" three times as the priest places the Cross on the tetrapod and censes it.



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.

There is no litany as on the feast of the Exaltation, but we sing three times "We bow to your cross, O Lord..." with a prostration at each.

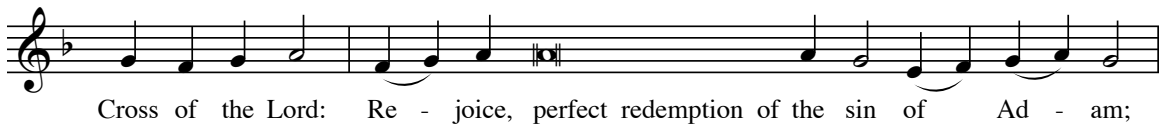
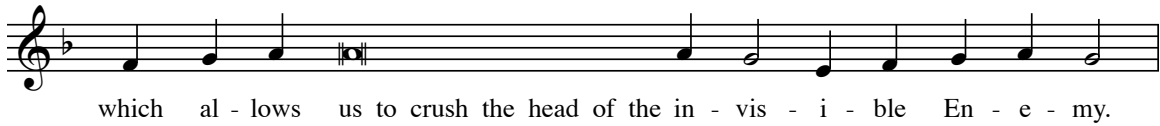
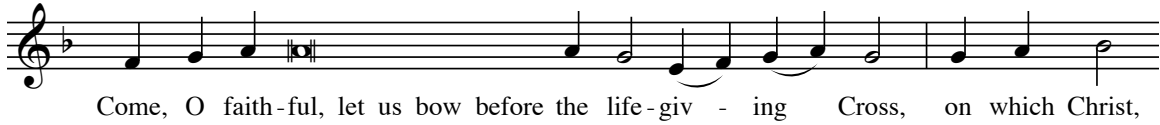


We bow to your Cross, O Lord, and we glo-ri-fy
your ho-ly res-ur-rec-tion.

The Veneration of the Cross follows.

Hymns at the Veneration

Tone 2 samohlasen



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

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 compassionate God and my

Re-deem - - - er.

Cantor: (Tone 8) Glory...

Doxastikon - Tone 8

To-day the inaccessible Lord draws me close to him. He endures his Passion

to free me from my pas - sions. He who gives light to the blind re-ceive

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 ever...

Theotokion

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.