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

The Troparion of the Resurrection in the Tone of the week is sung twice. Then:

Cantor:  *(Tone 1)*  Glory…

**Troparion of the Cross - Tone 1**

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Save your people, O Lord, and bless your inheritance. Grant victory
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Cantor:  Glory… now and ever...

*Festal theotokion in the same tone (Tone 1, p. 69).*
The service continues as usual for Sunday. After Psalm 50, the penitential stichera are sung (p. 317).

Canon

Ode 1

Irmos - Tone 1 samopodoben

Refrain

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

Glory to you, our God, glory 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.

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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.

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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.

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**Katavasia - Tone 6 common melody**

In days of old, Moses prefigured your precious and holy Cross, O Christ our God, when, with his wooden staff, he opened the Red Sea and let the people of Israel pass through, as they sang the hymn of victory to the Lord.
Ode 3
Irmos

Come, let us partake of a new drink, not miraculously produced

from the barren rock, but from the fountain of immortality,

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.

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

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

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

By the power of your Cross, establish me firmly on the rock of faith, O Christ our Master, that my spirit does not falter beneath the arrows of the Enemy; for you alone are holy, you alone are Lord.

Sessional Hymn - Tone 6

Your Cross, O Lord, is holy; it pours out healing upon those who are weakened by their sin; through it we implore you: Have mercy on us.

Cantor: Exalt the Lord our God; bow down before Zion, his footstool.

He the Lord is holy.

Today the word of the prophet is fulfilled: Behold, we bow before
your foot stool, O Lord; having tasted the tree of salvation,
we have been freed from our passion and sin, by the pray'rs of the
Theotokos.

Cantor: Glory...

As soon as the wood of the Cross had been set up, O Christ, you shook
the foundations of death; Hades hastened to swallow the One whom it would have
to give up in fear. O holy God, you have shown us salvation,
and we render glory to you: O Son of God, have mercy on us.

Cantor: Now and ever...

O Theotokos and blessed Virgin, pray to your Son, Christ our God,
who permitted himself to be nailed to the Cross and is risen from the dead for the salvation of our souls.

Let Habakkuk, speaking in behalf of God, stand with us at the divine watch; let him show us the brilliant angel who proclaims: Today, salvation comes to the world; for Christ, being almighty is risen.

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.

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

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

Now and ev·er and for·ev·er. A·men.

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

When the sun be-held you suffer-ing on the Cross, O al·might-y God,

it was seized with fear, and it held back the light of its rays. In fear,

all creation praised your long-suf-fr-ing, and the earth was filled with your glo·ry, O Lord.
Let us rise at early dawn and bring to our Master a hymn instead of myrrh, and we shall see Christ, the Sun of righteousness, who enlightens the life of all.

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.

Glory to the Father, and to the Son, and to the Holy Spirit. 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 ever and forever. Amen.

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

**Katavasia**

Let us rise at early dawn to praise you, O Savior of the world;

for your Cross has brought us peace. Through it, you renewed the human race

whom you led to the light that knows no evening.

**Ode 6**

Irmos

You have descended into the realm of Death, O Christ, and have broken

ancient bonds which held the captive. You arose from the tomb on the

third day like Jonah from the whale.
Glo ry to you, our God, glo ry to you.

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.

Kontakion - Tone 7

No long·er does the flaming sword guard the gates of Eden, 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·dis·e!

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

God, who saved the three youths from the fur·nace, has be·come 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.

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.

*Glorify to you, our God, glorify 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.

*Glorify to the Father, and to the Son, and to the Holy Spirit.*
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.

The One who saved the Youths in the furnace has taken flesh and come upon earth; by allowing himself to be nailed to the Cross, he grants us salvation; for he is the God of our fathers and to him alone is due blessing and great glory.

Katavasia

Ode 8

Irmos
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 Holy Spirit, 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.


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.
above all forever.

Thrown into the den of lions, the prophet Daniel stretched out his hands in the form of the Cross, and he did not become a prey to their teeth, for he blessed Christ forever.

The Canticle of the Theotokos is sung (p. 34).

Ode 9
Irmos
Shine in splendor, O new Jerusalem! For the glory of the Lord is risen upon you, O Sion; sing with joy and rejoice! And you, pure

Mother of God, rejoice in the resurrection of your Son.

Refrain
Glory to you, our God, glory 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.

Refrain

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.

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

O Vir - gin The - o - to - kos, you tru - ly gave birth with - out seed
to Christ our God, who was raised upon the Cross; we, the faithful,

form a choir, and we exalt you as we also exalt him.

Hymns of Light

“Holy is the Lord our God” is sung in the Tone of the Week, and the Sunday Resurrection Gospel is read. Then continue with the Hymns of Light from the Triodion:

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 bestow 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.

Psalms of Praise

The Psalms of Praise are sung in the Tone of the Week, with the first five stichera of the Resurrection. Then we continue with the following stichera from the Triodion:

Cantor (on 2)

Praise him with timbrel and dance; praise him with strings and pipes.
Let our songs of praise resound, and with our hymns, let us exalt the precious Cross, as we cry out when we kiss it: By your power,

O venerable Cross, sanctify our souls and bodies;

protect from the wounds of the Enemy the faithful who bow before you.

Cantor (on I)

O praise him with resounding cymbals, praise him with clashing of cymbals.

Let everything that lives and that breathes give praise to the Lord.

Repeat "Let our songs of praise resound..."

Cantor (on A)

God is our King from time past; the Giver of help through all the land.
Come, let us drink from the inexhaustible stream, which flows from the grace of the Cross. Behold, we see exposed before our eyes, the most holy wood, the fountain flowing with grace, given by the blood and water from the side of the Lord of the universe; he was voluntarily raised upon the Cross to exalt all mortals with him.

Cantor (on B)

Exalt the Lord our God: bow down before Zion, his footstool. He, the Lord, is holy.

O precious Cross, the firm strength of the Church, the scepter of kings, the
pride and protection of monks; we bow before 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 destroyed the power of the Enemy and dispelled the ancient curse.

Cantor

Glo-ry to the Father and to the Son and to the Holy Spirit.

Doxastikon - Tone 8 samohlasen

In parables, the Lord of the universe teaches us how to preserve ourselves from the pride of the Pharisees. He makes us watchful against all boasting, giving us the example by emptying himself even to death, yes, death on the Cross. In thanks-giving, together with the Publican, we say
to him: You suffered for us, even though as God you were beyond all suffering; deliver us from our passions and save our souls.

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

The service continues with the Sunday theokion in Tone 2, “You are truly most blessed...” (p. 40).

The Veneration of the Holy Cross

During the singing of the Great Doxology, 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 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:

Troparion of the Cross - Tone 1 (three times)

Save your people, O Lord, and bless your inheritance. Grant victory to your Church over evil, and protect your people by your cross.

The priest censes around the tetrapod three times, while people sing three times:
We bow to your Cross, O Master, and we glorify your holy resurrection.

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

Come, O faithful, let us bow before the life-giving Cross, on which Christ, the King of glory, freely stretched out his hands to raise us to our former happiness which we had lost because of the Enemy; a bitter pleasure had exiled us far from God. Come, O faithful, let us bow before the wood which allows us to crush the head of the invisible Enemy.

Come, all you families of nations; with our hymns, let us venerate the
Cross of the Lord: Rejoice, perfect redemption of the sin of Adam; rejoice, venerable Cross. Filled with fear, we embrace you, glorifying God and saying to him: Lord, you were nailed to the Cross; have mercy on us in your goodness and your love for all of us.

Today the King of glory and the Master of the universe is nailed to the Cross; a lance pierces his side. The One in whom the Church finds its sweetness, now tastes vinegar and gall; the One who covers the heavens with clouds is now crowned with thorns.

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

Tone 8 samohlasen
of derision, and he is struck by his own creatures.

The One who clothes the heavens with clouds is now flogged on the back.

He accepts scourging and spitting, insults and blows; and he suffers all that to save the world from death; for he is the compassionate God and my Redeemer.

Glory to the Father and to the Son and to the Holy Spirit.

Doxastikon - Tone 8 samohlasen

Today the inaccessible Lord draws me close to him. He endures his Passion to free me from my passions. He who gives light to the blind receives spitting from impure lips and permits himself to be scourged to save the
When his Mother, the Virgin, saw him on the Cross,
she sighed and said: A - las, O my be - lov - ed Child!
You surpass every mortal in bea - u - 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 pierces my heart,
and I suffer inwardly 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
To-day the word of the Prophet is fulfilled: Behold, we bow before your foot-stool, O Lord; having tasted the Tree of salvation, we have been freed from our passions and sin, by the pray'rs of the Theotokos.

The service of Matins continues with the Litany of Supplication (p. 45).