

ABBREVIATED RUBRICS FOR SEPTEMBER 14 ELEVATION (EXALTATION) OF THE HOLY CROSS

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NOTE TO CLERGY: Remember to include this special petition in the Great Litany in all services before the one for the head of state, as directed by the Antiochian Archdiocese.

Deacon: For Metropolitan Paul, Archbishop John, and for their quick release from captivity and safe return, let us pray to the Lord.

Choir: Lord, have mercy.

GREAT VESPERS ON SEPTEMBER 13

1.) *Great Vespers begins as usual:*

Priest: Blessed is our God, always, now and ever, and unto ages of ages.

Choir: Amen.

Come, let us worship and fall down before God our King.

Come, let us worship and fall down before Christ, our King and our God.

Come, let us worship and fall down before Christ Himself, our King and our God.

2.) *The reader then says Psalm 103, and then the deacon offers the Great Litany.*

3.) *We chant **"O Lord, I Have Cried" in Tone 6** with six troparia:*

Verse 10. Bring my soul out of prison, that I may praise Thy name.

Verse 9. The righteous shall wait for me until Thou recompense me.

Verse 8. Out of the depths have I cried to Thee, O Lord, Lord hear my voice.

Verse 7. Let Thine ears be attentive to the voice of my supplication.

(HTM Sept. Menaion 134)

For the Elevation in Tone Six (Having laid up all their hope**)**

Verse 6. If Thou, O Lord, shouldest mark iniquities, O Lord, who shall stand? For with Thee there is forgiveness.

As the Cross is lifted up, * it urgeth all of creation * to praise the immaculate * Passion of the One Who was * lifted up thereon. * For by means of the Cross, * He slew him that slew us; * and He made the dead to live again, * making them beautiful, * granting them the Heavens as dwelling-place, * because He is compassionate, * in the unsurpassed and unspeakable * excess of His goodness. * With joy, then, let us all exalt His Name, * while magnifying His infinite * condescension toward our race.

Verse 5. Because of Thy Name have I waited for Thee, O Lord; my soul hath waited upon Thy word, my soul hath hoped in the Lord.

As the Cross is lifted up ... (repeat above)

*Verse 4. From the morning watch until night, from the morning watch let Israel trust in the Lord. Moses once prefigured thee, * stretching his hands out toward Heaven, * and prevailing mightily * over tyrant Amalek, * O most precious Cross, * boast of all faithful men, * staff and strength of athletes, * the Apostles' fair embellishment, * champion of the just, * and the sure salvation of all the Saints. * Hence, seeing thee exalted now, * all creation keepeth a festival, * filled with joy and gladness, * and glorifying Christ God, Who through thee * in His extreme goodness joined again * what was set at enmity.*

Verse 3. For with the Lord there is mercy and with Him is abundant redemption, and He will deliver Israel from all his iniquities.

Moses once prefigured thee ... (repeat above)

Verse 2. Praise the Lord, all ye nations; praise Him, all ye people.

O all-honored Cross of Christ, * round which the orders of Angels * hover with exceeding joy, * as thou art raised up today * by the will of God, * thou dost raise up all those * cast away and exiled * for the theft of the forbidden fruit, * who had slipped down to death. * Wherefore, with our lips and with all our heart, * we kiss thee, filled with faith and love, * and we draw forth holiness for ourselves, * crying out: Exalt ye * Christ Jesus, the transcendently good God, * and do ye worship the most divine * footstool of His holy feet.

Verse 1. For His mercy is great toward us, and the truth of the Lord endureth forever.

O all-honored Cross of Christ ... (repeat above)

(HTM Sept. Menaion 134)

DOXASTICON FOR ELEVATION OF THE HOLY CROSS IN TONE TWO

Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Come, all ye nations, let us worship the blessed Tree, through which was wrought the everlasting righteousness. For he that by a tree beguiled our forefather Adam, is himself ensnared by the Cross; and he that by tyranny gained dominion over the creation of the King, is by faith overthrown in utter ruin. By the Blood of God, the serpent's poison is washed away; and the curse of a just condemnation is loosed by the unjust judgment passed against the Just One. For it was fitting that the wood should be healed by wood; and that the sufferings of him who was condemned because of the tree should be done away through the Passion of Him Who is passionless. But, O Christ our King, glory to Thy dread dispensation toward us, whereby Thou hast saved us all, since Thou art good and the Lover of mankind.

4.) *The Entrance is made with the censer, and we chant "O Gladsome Light ..." ([Chant](#)) ([Choral](#)) followed by the Prokeimenon of the day.*

SATURDAY PROKEIMENON IN TONE SIX

Choir: The Lord is King, and hath clothed Himself with majesty. (ONCE)

Verse 1. The Lord is robed; He is girded with strength. (Refrain)

Verse 2. For He has established the world so that it shall never be moved. (Refrain)

SUNDAY PROKEIMENON IN TONE EIGHT

Choir: Behold now, bless the Lord, all ye servants of the Lord. (TWICE)

Verse. Ye who stand in the temple of the Lord, in the courts of the House of our God!

Choir: Behold now, bless the Lord, all ye servants of the Lord.

MONDAY PROKEIMENON IN TONE FOUR

Choir: The Lord will hear me, when I cry unto Him. (TWICE)

Verse. When I called upon Thee, O God of my righteousness, Thou didst hearken unto me!

Choir: The Lord will hear me, when I cry unto Him.

TUESDAY PROKEIMENON IN TONE ONE

Choir: Thy mercy, O Lord, shall follow me all the days of my life. (TWICE)

Verse. The Lord is my shepherd, I shall not want; He makes me to lie down in green pastures!

Choir: Thy mercy, O Lord, shall follow me all the days of my life.

WEDNESDAY PROKEIMENON IN TONE FIVE

Choir: Save me, O God, by Thy Name, and judge me by Thy strength. (TWICE)

Verse. Hear my prayer, O God; give ear to the words of my mouth!

Choir: Save me, O God, by Thy Name, and judge me by Thy strength.

THURSDAY PROKEIMENON IN TONE SIX

Choir: My help cometh from the Lord, Who hath made heaven and earth. (TWICE)

Verse. I lift up my eyes to the hills, from where my help will come!

Choir: My help cometh from the Lord, Who hath made heaven and earth.

FRIDAY PROKEIMENON IN TONE SEVEN

Choir: Thou, O God, art my helper, and Thy mercy shall go before me. (TWICE)

Verse. Deliver me from my enemies, O God, and deliver me from those who rise up against me!

Choir: Thou, O God, art my helper, and Thy mercy shall go before me.

- *The readers recite the three Old Testament readings for the Holy Cross (HTM Sept. Menaion 134-135).*

THE OLD TESTAMENT READINGS

The First Passage

Deacon: Wisdom!

Reader: The Reading from Exodus (15:22-16:1).

Deacon: Let us attend!

Reader: Moses brought the sons of Israel out of the Red Sea, and led them into the wilderness of Sur; and they went three days in the wilderness, and found no water to drink. And they came to Marah, and could not drink of the water of Marah, for it was bitter; therefore the name of that place was called Bitterness. And the people murmured against Moses, saying: What shall we drink? And Moses cried to the Lord, and the Lord showed him a tree, and he cast it into the water, and the water was sweetened; there He established to him ordinances and judgments, and there He proved him, and said: If thou wilt indeed hear the voice of the Lord thy God, and wilt do that which is pleasing in His sight, and wilt give ear to His commands, and keep all His statutes, no disease which I have brought upon the Egyptians will I bring upon thee, for I am the Lord that healeth thee. And they came to Aelim, and there were there twelve fountains of water, and three score and ten palm trees; and they encamped there by the waters. And they departed from Aelim, and all the congregation of the sons of Israel came to the wilderness of Sin, which is between Aelim and Sinai.

The Second Passage

Deacon: Wisdom!

Reader: The Reading from Proverbs (3:11-18).

Deacon: Let us attend!

Reader: My son, despise not the chastening of the Lord; nor faint when thou art rebuked of Him; for whom the Lord loveth, He chasteneth, and scourgeth every son whom He receiveth. Blessed is the man who hath found wisdom, and the mortal who knoweth prudence. For it is better to traffic for her, than for treasures of gold and silver. And she is more valuable than precious stones; no evil thing shall resist her; she is well known to all that love her, and no precious thing is equal to her in value. For length of existence and years of life are in her right hand; and in her left hand are wealth and glory; out of her mouth proceedeth righteousness, and she carrieth law and mercy upon her tongue. Her ways are good ways, and all her paths are peaceful. She is a tree of life to all that lay hold upon her; and she is a secure help to all that stay themselves on her, as on the Lord.

The Third Passage

Deacon: Wisdom!

Reader: The Reading from the Prophecy of Isaiah (60:11-16).

Deacon: Let us attend!

Reader: Thus saith the Lord: Thy gates shall be opened continually, O Jerusalem; they shall not be shut day nor night, to bring in to thee the power of the nations, and their kings as captives. For the nations and the kings which will not serve thee shall perish; and those nations shall be made utterly desolate. And the glory of Lebanon shall come to thee, with the cypress, and pine, and cedar together, to glorify My holy place; and the place of My feet will I glorify. And the sons of them that humbled thee, and of them that provoked thee, shall come to thee in fear; and all they that provoked thee shall worship at the footsteps of thy feet; and thou shalt be called Zion, the city of the Lord, the Holy One of Israel. Because thou art become desolate and hated, and there was none to help thee, therefore I will make thee a perpetual gladness, a joy of generations of generations. And thou shalt suck the milk of the nations, and shalt eat the wealth of kings; and shalt know that I am the Lord that saveth thee and delivereth thee, the God of Israel.

- 5.) *The deacon offers the Litany of Fervent Supplication, and the people then say the Evening Prayer "Vouchsafe, O Lord." The deacon offers the Litany of Supplication, and the priest offers "The Peace" and the Prayer of the Bowing of Heads.*
- *Immediately before the Aposticha, parishes may offer the Service of Litia and Artoklasia for All Saints Sunday. (Liturgikon P. 33-39) The full service is posted at the Online Liturgical Guide.*

(HTM Sept. Menaion 136)

DOXASTICON AT THE LITIA PROCESSION IN TONE FOUR

Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Prefiguring the power of Thy precious Cross, O Christ, Moses turned back the adversary Amalek in the wilderness of Sinai; for when he stretched out his hands, forming the figure of the Cross, the people prevailed. Now the outcome of these deeds is fulfilled for us. Today the Cross is exalted, and the demons are put to flight. Today the whole creation is freed from corruption; for through the Cross every gift hath shined upon us. Wherefore, in gladness we all fall down before Thee, saying: How magnified are Thy works, O Lord; glory be to Thee!

6.) *At the Aposticha, we chant the following:*

(HTM Sept. Menaion 136)

APOSTICHA FOR ELEVATION OF THE HOLY CROSS IN TONE FIVE (Rejoice**)**

Rejoice, life-giving Cross of the Lord, * thou never-conquered battle-trophy of piety, * support and staff of the faithful, the wall surrounding the Church, * and the door that leadeth into Paradise. * Through thee hath corruption been made to vanish and be no more; * death's mighty power hath been vanquished and swallowed up, * and we have been raised from the earth to celestial things. * O truceless foe of demons, and our weapon invincible, * thou art the glory of Martyrs and true adornment of all the Saints, * calm port of salvation, * that which granteth the Great Mercy of God unto the world.

Verse 1. Exalt ye the Lord our God, and worship at His footstool.

Rejoice, O holy Cross of the Lord, * whereby the race of man was loosed from the ancient curse; * thou ensign of joy and gladness, thou who dost dash down the foes * by thine Elevation, O all-ven'erable. * Our succor and help art thou, and the might of all them that rule, * strength of the righteous, and the beauty adorning priests; * where thou art portrayed, thou dost rescue from every ill. * Scepter of power, staff of strength, wherewith we are shepherded; * weapon of peace round about which the Angels hover with fear and awe; * divine and true glory * of Christ God, Who doth bestow His Great Mercy on the world.

Verse 2. As for God, He is our King before the ages.

Rejoice, thou faithful guide of the blind * and skilful healer of the sick, O most precious Cross, * who, when we fell to corruption, didst lift us up once again, * O thou resurrection of all them that died. * Through thee is corruption quelled, incorruption hath blossomed forth; * we, who are mortals born of earth, have been deified; * and in utter loss hath the devil been overthrown. * Looking on thee exalted by the hands of high priests today, * with faith and love

we exalt Him Who was exalted on thee for us; * and thee do we worship, * richly drawing forth divine and Great Mercy for our souls.

(HTM Sept. Menaion 136)

DOXASTICON FOR ELEVATION OF THE HOLY CROSS IN TONE EIGHT

Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Thy precious Cross, which Moses prefigured in himself of old, defeated Amalek and put him to flight; and David the sweet-singer cried out commanding that it be worshipped as Thy footstool. As we sinners worship it with unworthy lips today, O Christ God, we praise Thee Who didst deign to be nailed thereon and we cry to Thee: O Lord, with the thief, count us worthy of Thy Kingdom.

7.) *We then say the Prayer of St. Simeon (Chant) (Choral) and the Trisagion Prayers. Then, we chant the festal apolytikion THRICE.*

(Nassar 298)

APOLYTIKION OF THE ELEVATION OF THE HOLY CROSS IN TONE ONE

(CHANT) (CHORAL)

O Lord, save Thy people and bless Thine inheritance, granting to Thy people victory over all their enemies, and by the power of Thy Cross preserving Thy commonwealth. (THRICE)

8.) *The Priest then offers the Dismissal.*

THE DISMISSAL

Priest: May He Who rose from the dead for our salvation, Christ our true God, through the intercessions of His all-immaculate and all-blameless holy Mother; by the might of the Precious and Life-giving Cross—as we now celebrate its Elevation—by the protection of the honorable Bodiless Powers of Heaven; at the supplication of the honorable, glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-laudable apostles; of the holy, glorious and right-victorious Martyrs; of our venerable and God-bearing Fathers; *of Saint N., the patron and protector of this holy community*; of the holy and righteous ancestors of God, Joachim and Anna, and of all the saints: have mercy on us and save us, forasmuch as He is good and loveth mankind.

Priest: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy upon us and save us.

Choir: Amen.

FESTAL ORTHROS ON SEPTEMBER 14

1.) *Orthros begins as usual:*

Priest: Blessed is our God, always, now and ever, and unto ages of ages.

Choir: Amen.

2.) *The people then say the Trisagion Prayers.*

3.) *The three troparia starting with “O Lord, save Thy people” are always read plainly or simply intoned but NEVER chanted in an assigned tone.*

4.) *All six of the Orthros Psalms must be read plainly, without intonation, in their entirety. Please note:*

***In the Kazan Byzantine Music volume for Orthros (Page 2), there is an omission in the first introductory stichos. It should read, “Glory to God in the highest, and on earth peace, goodwill toward men.” Please make this correction in your books.*

5.) *After the Great Litany and the priest’s exclamation “For unto Thee are due...” we chant “God is the Lord” with its stichoi and the apolytikia of the day.*

“GOD IS THE LORD” IN TONE ONE

Choir: God is the Lord and hath appeared unto us. Blessed is He that cometh in the Name of the Lord.

Verse 1. O give thanks unto the Lord and call upon His Holy Name. (*Refrain*)

Verse 2. All nations compassed me about: but in the Name of the Lord will I destroy them. (*Refrain*)

Verse 3. This is the Lord’s doing; it is marvelous in our eyes. (*Refrain*)

(Nassar 298)

APOLYTIKION OF THE ELEVATION OF THE HOLY CROSS IN TONE ONE

(CHANT) (CHORAL)

O Lord, save Thy people and bless Thine inheritance, granting to Thy people victory over all their enemies, and by the power of Thy Cross preserving Thy commonwealth. (THRICE)

6.) *The Little Litany and the priest’s exclamation “For Thine is the might...”*

7.) *The Poetic Kathismata are from the Menaion for the Feast of the Holy Cross (Nassar 298-299).*

KATHISMATA FOR ELEVATION OF THE HOLY CROSS (Plain Reading)

We adore the tree of Thy Cross, O Lover of mankind; for Thou wast nailed thereon, O life of all, and didst open paradise, Thou Savior of the thief, who, having confessed Thee, became worthy of bliss, crying, Remember me, O Lord. Receive us, therefore, as Thou received him, as we cry to Thee: We have all sinned. By Thy compassion, turn not away from us.

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

By the mere planting of Thy Cross, O Christ, the foundation of death did shake; for Him Whom Hades did swallow eagerly, it delivered up with trembling; for verily, Thou didst reveal to us Thy salvation, O holy One. Wherefore, we glorify Thee, O Son of God, and have mercy upon us.

Both now and ever, and unto ages of ages. Amen.

Joshua the son of Nun, O my Savior, in ancient times did foreshadow Thy Cross mystically as he openly stretched forth his arms in the form of a cross, and the sun stood still until he destroyed the enemies opposed to Thee, O God. But now the sun hath grown dark, since he hath seen Thee upon the Cross abolishing the might of death and taking Hades captive.

8.) *Instead of the Benedictions (Evlogetaria), we chant the Polyeleos.*

THE POLYELEOS IN TONE ONE (ABRIDGED)

End each numbered verse with "Alleluia."

1. O ye servants praise the Lord.
 2. Praise ye the Name of the Lord, O ye servants of the Lord.
 3. Ye that stand in the house of the Lord, in the courts of the house of our God.
 4. Praise ye the Lord, for the Lord is good. Chant unto His Name, for it is good.
 5. For the Lord hath chosen Jacob unto Himself, Israel for His own possession.
 6. For I know that the Lord is great and that the Lord is above all gods.
 7. All that the Lord hath willed He hath done in heaven and on the earth, in the seas and in the abysses.
 8. Bringing clouds from the uttermost parts of the earth, lightnings for the rain He hath made.
 9. He bringeth winds out of His treasuries; He smote the first-born of Egypt, from man unto beast.
 10. He sent forth many signs and marvels in the midst of thee, O Egypt, on Pharaoh and on all his servants.
 11. He smote many nations and slew many kings.
- + *Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.*
- + Alleluia, Alleluia, Alleluia: glory to Thee, O God. (THRICE)
- + O our God and our Hope, glory to Thee!

9.) *The Little Litany and the priest's exclamation "For blessed is Thy Name..."*

10.) *The Festal Anabathmoi and Prokeimenon with its accompanying stichos are for the Feast. (Red Service Book 64; Kazan Orth. 63-64)*

FESTAL ANABATHMOI IN TONE FOUR

- + From my youth up many passions have warred against me. But do Thou help and save me, O my Savior. (REPEAT)
- + Ye who hate Zion shall be put to confusion of the Lord; like grass in the fire shall ye be withered up. (REPEAT)
- + *Glory to the Father and to the Son and to the Holy Spirit.*
- + Through the Holy Spirit is every soul quickened and exalted in purity, and made resplendent by the Triune Unity in mystic holiness.

- + *Both now and ever and unto ages of ages. Amen.*
- + Through the Holy Spirit the channels and streams of grace overflow showering all creation with invigorating Life.

PROKEIMENON FOR ELEVATION OF THE HOLY CROSS IN TONE FOUR

All the ends of the earth have seen the salvation of our God. (TWICE)

Stichos: Sing unto the Lord a new song, for He hath done marvelous things.

All the ends of the earth have seen the salvation of our God.

- 11.) *The priest's exclamation "For Holy art Thou, O our God, Who restest in the Holy Place," and the choir sings in Tone 2:*

LET EVERYTHING THAT HATH BREATH

Let everything that hath breath praise the Lord. (TWICE)

Stichos: Praise ye God in His saints; praise Him in the firm foundation of His power.

Let everything that hath breath praise the Lord.

- 12.) *The Festal Orthros Gospel (John 12:28-36) is chanted from the Beautiful Gate.*
- 13.) *We still read "In that we have beheld the Resurrection of Christ ..." (Kazan Orthros, 66) because of its references to the Holy Cross.*

***In the last line of this prayer in several Archdiocesan publications, there is an erroneous omission. It should read: "for in that He endured the Cross for us, He hath destroyed death by death." Please make this correction in your books.*

- 14.) *We read Psalm 50. (Nassar, 82; Serv. Bk., 66; Kazan Orthros, 66)*

- 15.) *Festal Troparia following Psalm 50 (Nassar 300)*

FESTAL TROPARIA AFTER PSALM 50 IN TONE TWO

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

O thou tripartite Cross of Christ, thou art my secure protection. Sanctify me, therefore, by thy might, that with faith and longing I may adore and glorify thee.

Both now and ever, and unto ages of ages. Amen.

O thou tripartite Cross of Christ, thou art my secure protection. Sanctify me, therefore, by thy might, that with faith and longing I may adore and glorify thee.

(TONE SIX—FOR THE FEAST) *Have mercy upon me, O God, according to Thy loving-kindness: according to the multitude of Thy tender mercies blot out my transgressions.*

O Cross of Christ, O hope of Christians, and guide of the lost; O haven of the winter-locked; O victory in war and security of the universe; O physician of the sick and resurrection of the dead, have mercy upon us.

16.) *Next follows the Intercession for Orthros.*

THE INTERCESSION¹

Deacon: O God, save Thy people, and bless Thine inheritance. Visit Thy world with mercy and compassions. Exalt the horn of Orthodox Christians, and send down upon us Thy rich mercies. Through the intercessions of our all-immaculate Lady Theotokos and ever-virgin Mary; by the might of the precious and life-giving Cross—as we now celebrate its Elevation—by the protection of the honorable bodiless Powers of heaven; at the supplication of the honorable, glorious prophet, forerunner and Baptist John; of the holy, glorious, all-laudable apostles Peter and Paul, and of all the holy apostles; of our fathers among the saints, great hierarchs and ecumenical teachers Basil the Great, Gregory the Theologian and John Chrysostom; Athanasius, Cyril and John the Merciful, patriarchs of Alexandria; Nicholas of Myra, Spyridon of Trimythous and Nektarios of Pentapolis, the Wonderworkers; of our fathers among the saints Tikhon, patriarch of Moscow and Raphael, bishop of Brooklyn; of the holy, glorious, great-martyrs, George the Trophy-bearer, Demetrios the Myrrh-streamer, Theodore the Soldier, Theodore the General, and Menas the Wonderworker; of the hieromartyrs Ignatius the God-bearer of Antioch, Charalampos and Eleutherios; of the holy, glorious great women martyrs, Thekla, Barbara, Anastasia, Katherine, Kyriaki, Photeini, Marina, Paraskeva and Irene; of the holy, glorious, right-victorious martyrs; of our venerable and God-bearing fathers who shone in the ascetic life; *of Saint N., the patron and protector of this holy community*; of the holy and righteous ancestors of God, Joachim and Anna, and of all Thy saints: we beseech Thee, O most merciful Lord, hearken unto the petitions of us sinners who make our supplications unto Thee, and have mercy upon us.

*The choir sings “Lord, have mercy” **twelve times**, and the priest exclaims “Through the mercies and compassions...”*

17.) *Next follows the Kontakion, Oikos and Synaxarion.*

KONTAKION & OIKOS FOR ELEVATION OF THE HOLY CROSS (Plain Reading)

Do Thou, Who of Thine own good will was lifted up upon the Cross, O Christ our God, bestow Thy bounties upon the new Nation which is called by Thy Name; make glad in Thy might those who lawfully govern, that with them we may be led to victory over our adversaries, having in Thine aid a weapon of peace and a trophy invincible.

He who was caught up in the third heaven to Paradise, and who heard unspeakable and divine words which it is not lawful for the human tongue to utter, wrote to the Galatians—as lovers of the Scriptures, ye have read His words and know—“But God forbid,” said the Apostle Paul, “that I should glory except in the Cross of our Lord Jesus Christ,” on which He killed our passions by His Passion. Let us, then, firmly hold fast to the Cross of the Lord, the glory of us all. This Wood is our salvation, a weapon of peace and a trophy invincible.

THE SYNAXARION (Plain Reading)

On September 14 in the Holy Orthodox Church we commemorate the Elevation (Exaltation) of the Honored and Life-giving Cross.

¹ Saints of particular local veneration may be included among the Saints of their same classification at the discretion of the pastor.

Verses

Creation, seeing the Cross highly exalted,
Offereth Thee high praise in its throat, O Savior.
On the fourteenth the Cross' Wood is exalted.

On this day, we commemorate two events connected with the Precious Cross of Christ: the finding of the Cross on Golgotha, and the returning of the Cross to Jerusalem from Persia. While in the Holy Land, the Empress Helena learned that the Holy Cross was buried underneath the temple of the pagan goddess Venus built on Golgotha. She demanded it be torn down and the Cross be excavated. The search turned up three crosses. Uncertain which was the true Cross, the Patriarch Marcarius ordered that each cross be placed on the corpse in a funeral procession passing by. The first two produced nothing, but the third brought the man back to life, thus determining that this was the very Cross on which our Savior brought life to the world. Later, King Chozroes conquered Jerusalem, took the people into slavery and carried off the Lord's Cross to Persia. In 628, the Greek Emperor Heraclius defeated Chozroes, and brought the Cross back to Jerusalem with great ceremony. Heraclius was carrying the Cross on his back when, suddenly, he froze. The Patriarch Zacharias saw an angel directing the emperor to take off his robes and walk with the same extreme humility with which our Savior bore His Cross. The emperor complied, and was able to finish the procession to the Church of the Resurrection on Golgotha, where he restored the Holy Cross.

By the power of Thy Cross, O Christ God, have mercy upon us, and save us. Amen.

18.) *We chant the katavasia of the Holy Cross Canon (Nassar 300-302), and instead of the magnificat "More honorable" we chant the ninth ode of the canons (Nassar 302-303) and then the ninth katavasia of the canon.*

THE KATAVASIAS OF THE HOLY CROSS CANON IN TONE EIGHT

Ode 1. Verily, Moses having struck horizontally with his rod, cleaving the Red Sea and causing Israel to cross on foot, then having struck it transversely bringing it together over Pharaoh and his chariots, did trace the Cross, thus symbolizing that invincible weapon. Wherefore, do we praise Christ our God, for that He hath been glorified.

Ode 3. The rod is taken as a symbol of the mystery; for by its budding, it designateth the Priest. But now the tree of the Cross hath blossomed forth with might and steadfastness to the hitherto barren Church.

Ode 4. I have heard, O Lord, of the mystery of Thy dispensation, and have contemplated Thy works. Wherefore, have I glorified Thy Godhead.

Ode 5. O thou thrice-blessed Tree, on which the Lord Christ the King was stretched, and through which he who beguiled by the tree fell, having been beguiled by God Who was nailed upon thee in the flesh, Who granteth peace unto our souls.

Ode 6. When Jonah in the belly of the whale did stretch forth his hands in the form of a cross, he did foreshadow clearly the Passion of salvation; and when he came out on the third day, he did symbolize the world-transcending Resurrection of Christ, Who was crucified in the flesh, and illuminating the world by His third-day Resurrection.

Ode 7. The mad command of the infidel tyrant hath shaken the nations, breathing forth threats and blasphemies loathed of God. But the three youths were not terrified by the bestial terror, nor the consuming fire; for being together amidst the fire blown forth by a dewy breeze, they were singing: O Thou exceedingly praised, blessed art Thou, God of our Fathers.

We praise, we bless, and we worship the Lord.

Ode 8. O ye youths, equal in number to the Trinity, bless ye God the Father and Creator; praise the Word which did condescend and turn the fire to a dewy breeze; and exalt more and more the all-holy Spirit, Who giveth life to all forevermore.

Deacon: The Theotokos and Mother of the Light let us honor and magnify in song.

THE NINTH ODE OF THE HOLY CROSS CANON IN TONE EIGHT

Magnify, O my soul, the most precious Cross of the Lord.

Thou art the mystical paradise, O Theotokos; for that thou, being untilled, didst bud forth Christ, by Whom was planted on earth the life-giving tree of the Cross. Wherefore, as we adore it being elevated, we magnify thee.

Magnify, O my soul, the most precious Cross of the Lord.

Let all the trees of the wood, planted from the beginning of time, rejoice; for their nature hath been sanctified by the stretching of Christ on the Tree. Wherefore, now, we worship Him, lifted up, and magnify Him.

Magnify, O my soul, the most precious Cross of the Lord.

A noble horn hath been raised to those of divine mind, the Cross which is head of all, by which all the noetic horns of sinners are crushed. Wherefore now, we adore it elevated, and magnify it.

ANOTHER HEIRMOS & OTHER TROPARIA IN TONE EIGHT

Magnify, O my soul, the Elevation of the life-giving Cross of the Lord.

Verily, death which befell the human race by eating from the tree, hath been abolished today by the Cross; for the curse of the first mother and all her descendants hath been undone by Him Who was born of the undefiled Theotokos, whom all the powers of Heaven do magnify.

Magnify, O my soul, the Elevation of the life-giving Cross of the Lord.

O Lord, that Thou mightest not leave the bitterness of the tree abolished, Thou didst remove it completely by the Cross. Wherefore, in ancient times the tree made the waters of Marah sweet, anticipating the act of the Cross, whom all the powers of Heaven do magnify.

Magnify, O my soul, the Elevation of the life-giving Cross of the Lord.

O Lord, today by the Cross Thou hast lifted up us who are immersed continually in the darkness of our first parent; for as nature fell aforetime into error perversely, the light of Thy Cross did lead aright all us who believe, and we magnify it.

Magnify, O my soul, the Elevation of the life-giving Cross of the Lord.

O Lord, that Thou mightest make plain to the world the sign of Thy Cross, adored since it is glorified of all, Thou didst trace it in the sky, sparkling with shining light, an invincible and perfect weapon to the king. Wherefore, all the powers of the Heavens do magnify it.

KATAVASIAS OF THE NINTH ODE OF HOLY CROSS CANON IN TONE EIGHT

Thou art the mystical paradise, O Theotokos; for that thou, being untilled, didst bud forth Christ, by Whom was planted on earth the life-giving tree of the Cross. Wherefore, as we adore it being elevated, we magnify thee.

Verily, death which befell the human race by eating from the tree, hath been abolished today by the Cross; for the curse of the first mother and all her descendants hath been undone by Him Who was born of the undefiled Theotokos, whom all the powers of Heaven do magnify.

19.) *The Little Litany and the priest's exclamation "For all the powers of Heaven..."*

20.) *Exaposteilaria: **we do not chant** "Holy is the Lord our God" (thrice) and "Exalt ye the Lord..."*

(HTM Sept. Menaion 141)

EXAPOSTEILARIA FOR THE ELEVATION OF THE HOLY CROSS IN TONE TWO

*(**While Thy disciples looked on Thee**)*

The Cross is the guardian of the whole world; * the Cross is the support and staff of the faithful; * the Cross is the beauty of the Church of Christ; * the Cross is the mighty strength of kings; * the Cross is the glory of Angels; * it is the wounding of demons. (TWICE)

*(**Hearken, ye women**)*

Today the Cross is lifted up, * and all the world is sanctified. * For Thou, while throned with the Father * and with the All-holy Spirit, * by stretching out Thy hands thereon, * hast drawn the whole world to Thyself, * that it might know Thee, O my Christ. * Therefore, vouchsafe divine glory * to them that trust in Thy goodness.

21.) *We chant "The Praises" in Tone 8 with four prosomia:*

(HTM Sept. Menaion 141)

For the Holy Cross in Tone Eight (**O strange wonder**)

Verse 1. Praise God in His sanctuary: praise Him in the firmament of His power. Praise Him for His mighty acts: praise Him according to His excellent greatness.

O strange wonder, great and marvelous! * Today the life-bearing Tree, * the all-holy and precious Cross, * being lifted up on high, * is made manifest openly. * All of the ends of the earth give glory now, * and all the demons are sorely terrified. * O what a gift is this, * kindly granted to us mortal men, O Christ! * Whereby save our souls, since Thou alone art merciful.

Verse 2. Praise Him with the sound of the trumpet. Praise Him with the psaltery and harp.

O strange wonder, great and marvelous ... *(repeat above)*

Verse 3. Praise Him with the timbrel and dance; praise Him with stringed instruments and organs.

O strange wonder, great and marvelous! * The Cross, which held the Most High * like a grape-cluster full of life, * clearly doth appear this day * lifted high up above the earth. * Through it, we all have been drawn nigh unto God, * and death is utterly swallowed up at last. * O thou unsullied Tree! * through which, as we send up glory unto Christ, * we partake of Eden's comely and immortal fruit.

Verse 4. Praise Him upon the loud cymbals: praise Him upon the high-sounding cymbals. Let everything that hath breath praise the Lord.

O strange wonder, great and marvelous! * The length and breadth of the Cross * is the equal of Heaven's span, * for by means of grace divine, * it doth hallow the universe. * By this, barbarian nations are subdued; * by this, the scepters of princes are made strong. * O ladder most divine! * Whereby we ascend unto the Heavens' heights, * while exalting Christ the Lord with hymns and songs of praise.

(HTM Sept. Menaion 141)

THE DOXASTICON OF THE ELEVATION OF THE HOLY CROSS IN TONE SIX

Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Today the Cross of the Lord goeth forth, and the faithful welcome it with longing, and they receive healing of soul and body and of every malady. Let us kiss it with joy and fear: with fear, because of sin, for we are unworthy; with joy, because of the salvation granted to the world by Him Who was crucified thereon, Christ the Lord, Who hath Great Mercy.

22.) We chant the **Great Doxology in Tone 6** (*Red Service Book 75-76, Kazan 225-229*).

**PROCESSION OF THE HOLY CROSS
AS DONE ON THE FEAST OF THE ELEVATION**
(*See the separate file, which is based on the Liturgikon, P. 428-32*)

- *If the procession is begun as the Great Doxology concludes in Orthros, the final "Holy God, Holy Mighty" is slowly chanted (traditionally, if possible, in the "Agia" style of Tone Four). The service of the Procession concludes with the apolytikion of the Holy Cross.*
- *If the procession follows "Blessed be the Name of the Lord" in Divine Liturgy, it starts with "Holy God, Holy Mighty" and is chanted in the same style as above, if possible.*

(Nassar 298)

APOLYTIKION OF THE ELEVATION OF THE HOLY CROSS IN TONE ONE
(CHANT) (CHORAL)

O Lord, save Thy people and bless Thine inheritance, granting to Thy people victory over all their enemies, and by the power of Thy Cross preserving Thy commonwealth.

- *For the Divine Liturgy Variables, click the link at the Online Liturgical Guide.*

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